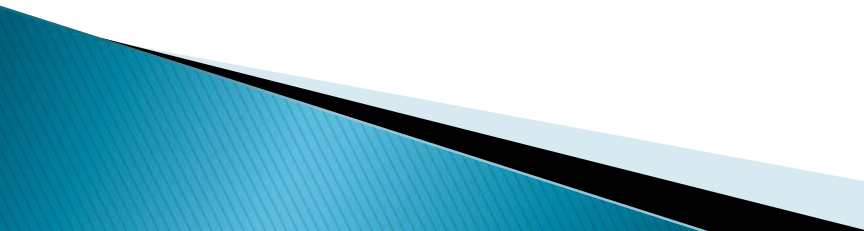


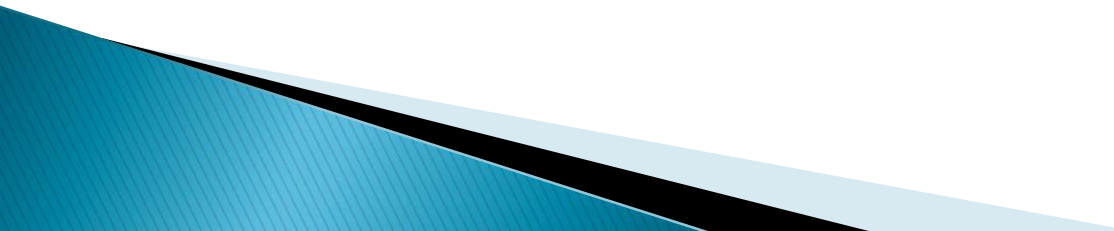
# B. G. TILAK(1856–1920)

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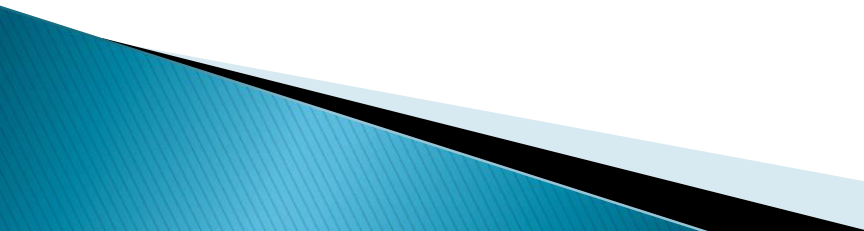
# Introduction:

- ▶ Tilak was known as the “Father of Indian unrest”.
  - ▶ One of the great political figures of the early years 20<sup>th</sup> century who taught the people to hate slavery.
  - ▶ He was a great scholar, educator, journalist and first among the leaders of modern India.
  - ▶ “Kesary” & “Marata” were the two journals published by him.
  - ▶ “ORION” – studies in the antiquities of vedas – the Arctic home of vedas, Vedic Chronology & Geeta–Rahasya, were his important works.
  - ▶ He was the famous leader of the Congress who played a decisive role in it.
  - ▶ He attempted to bring in to the Congress the lower middle classes and masses.
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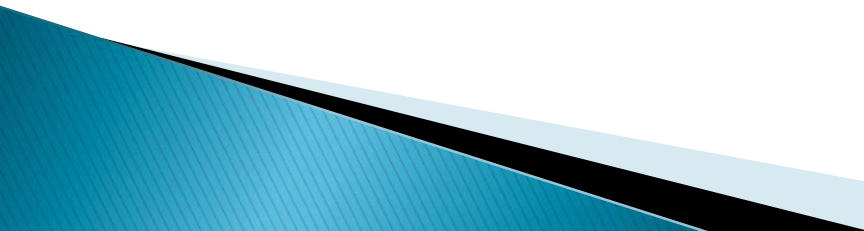
# Political Ideas of Tilak:

- ▶ He did not give us any picture of ideal state like Plato.
  - ▶ His main problem was that of the political liberation of India.
  - ▶ His political thought represented a fusion of some of the dominant conception of Indian thought & Nationalistic & democratic ideas of modern west.
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# 1. Belief in Indian Values & Philosophy:

- ▶ Tilak's theory of social & political action was greatly influenced by the values & philosophy of Indian civilization.
  - ▶ He called upon Indian to feel proud of their values.
  - ▶ He asks "how can a man be proud of the greatness of his own nation if he feels no pride in his own religion.
  - ▶ He felt that Indian philosophy provides a guide to concrete action in social & political matters.
  - ▶ The new India could be created on the foundations of her own greatness.
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## 2. Education through History & Religion:

- ▶ He realized that in order to reawaken India the most effective means is to educate them through Indian history & religion.
  - ▶ Therefore, he employed the idea of “National Festivals”.
  - ▶ He popularized the “Shivaji” & “Ganapati” festivals.
  - ▶ He worked hard to reach the people & educate them through the festivals.
  - ▶ He became the most articulate spokesman for the masses of India.
  - ▶ He became the defender and awakener of India’s philosophy of life.
  - ▶ He associated the popular minds with gods and heroes & revival led the past glory & heritage & guide to the future.
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### 3. His Method of Action & Unity:

- ▶ His method of action was drawn from the Geeta.
  - ▶ He called upon the people of India not to be indolent but meet the problems of the day through action.
  - ▶ Apart from the dharma of action Tilak also taught the dharma of unity of the people of India.
  - ▶ He believed in Bharata Dharma i.e. the unity of India & Indian civilization.
  - ▶ He thought that this unity could be brought about through the revival of Hindu religion.
  - ▶ The Ganapathi & Shivaji festivals served this purpose of bringing the people together.
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# 4. Swarajya and Swadharma:

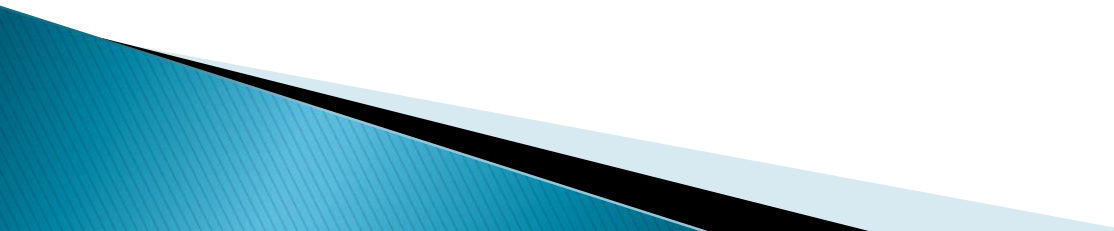
- ▶ He was against injustice & also critical of the policies of the moderates.
- ▶ He put forward a political programme around the concept of self rule & swaraj for India.
- ▶ The movement of swaraj had four techniques – swadeshi, boycott, national education & passive resistance.
- ▶ Tilak realized that swaraj is the only enduring basis for national unity & national self-respect.
- ▶ He reminded that Shivaji recreated swaraj as the foundation of social & political freedom.
- ▶ So to Tilak, any meaningful social reform is not possible without self-rule (swaraj).

# 5. Boycott, Swadeshi & National Education:

- ▶ Nationalist including Tilak presented the 3 fold programmes of political action.
  - ▶ Boycott means the refusal of the people to purchase British manufactured goods.
  - ▶ Boycott as an all India political weapon which meant non-cooperation.
  - ▶ Swadeshi movement is an important movement of national regeneration.
  - ▶ It is regarded as an effective economic, political & spiritual weapon.
  - ▶ It was a practical application of love of the country.
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# 5. National Education.....

- ▶ National education was the third element in the programme for political action.
  - ▶ To Tilak, the western education was ruining the value-system of India's civilization. It has distanced the youth from India's past.
  - ▶ He wanted to provide an inexpensive & wholesome education emphasizing the spirit of self-help & self-reliance of young people.
  - ▶ Above 3 programmes necessary to build the nation after getting swaraj.
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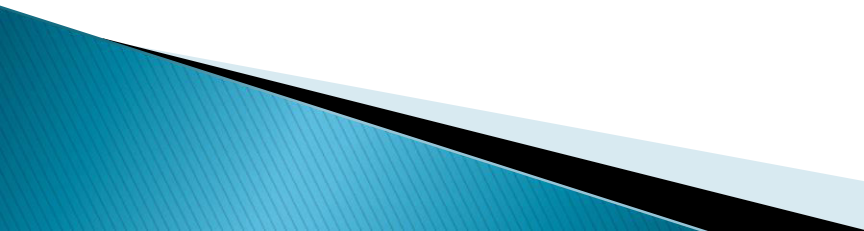
# 6. The concept of Nationalism:

- ▶ His theory of nationalism was influenced by western theories of national independence & self-determinations.
- ▶ His philosophy of nationalism was a synthesis of vedantic ideal of supreme freedom & western conception.
- ▶ This synthesis he called swarajya.
- ▶ His swarajya was not only a right but also a dharma.
- ▶ Politically swarajya means Home Rule which included the attainment of self-control & performance of one's duty(Swadharma).


# Concept of Nationalism.....

- ▶ Swarajya meant both political and spiritual liberty to Tilak.
  - ▶ Tilak's nationalism has a revivalist orientation.
  - ▶ He wanted to highlight the messages of vedas & Geeta to provide basis for nation.
  - ▶ To him, nationalism was a psychological & spiritual conception.
  - ▶ Tilak wanted to create a solid nationalism through the religious and historical traditions of the people.
  - ▶ The Ganapati & Shivaji festivals were symbols of raising nationalism in India.
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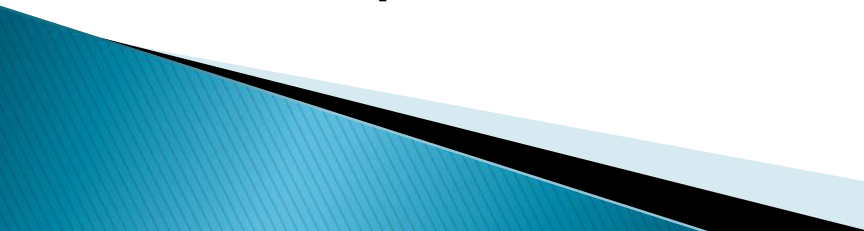
# Nationalism .....

- ▶ Nationalism according to Tilak is not a visible & concrete entity but is a kind of sentiment, an idea, and in generating this idea the historical memories of the great figures of a country play a significant role.
  - ▶ Tilak felt that the roots of Indian nationalism must lie in the sentiments and emotions of the Indian masses & not in the western conceptions.
  - ▶ Thus Tilak was a great patriot & a convinced nationalist.
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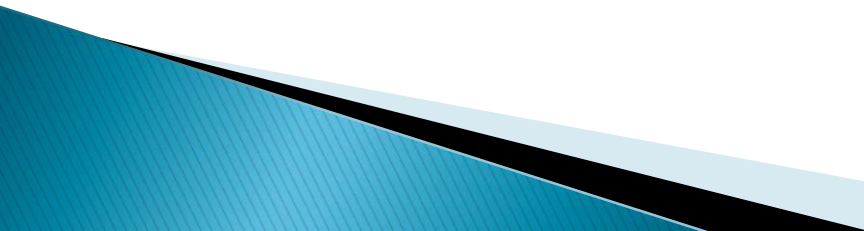
# 7. Concept of People's Rule:

- ▶ Tilak coined the phrase, 'swaraj' is the birth right of Indians – at the Luknow Congress of 1916.
  - ▶ To him, swaraj is the people's rule instead of the bureaucracy.
  - ▶ To him, social reforms can be effective & meaningful only if there is the support of the people.
  - ▶ Without political reform social reform is not possible.
  - ▶ Thus he started the Home rule movement throughout the country.
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# Concept of people's rule .....

- ▶ Tilak supported federal type of political structure under swaraj which should be similar to the American Congress.
  - ▶ His swaraj meant complete independence.
  - ▶ He once said, there could be no such thing as partial swaraj.
  - ▶ Through swaraj alone the destiny of India could be attained.
  - ▶ Tilak considered 'Swaraj as our dharma and political goal which he sought to make a reality.
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# 8. Technique of Non-violent Passive resistance:

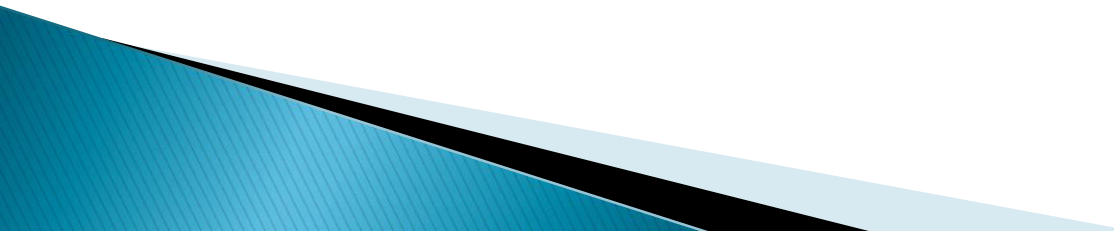
- ▶ He believed that non-violent passive resistance as a technique to bring about the Swaraj.
  - ▶ Boycott and Swadeshi were the means of non-cooperation movement.
  - ▶ Non-violent, civil disobedience was the consequence of such a movement.
  - ▶ Tilak knew that violence was wasteful and ineffective.
  - ▶ Tilak's method of action was constitutional and democratic.
  - ▶ His political action was direct but passive.
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# Evaluation– Merits:

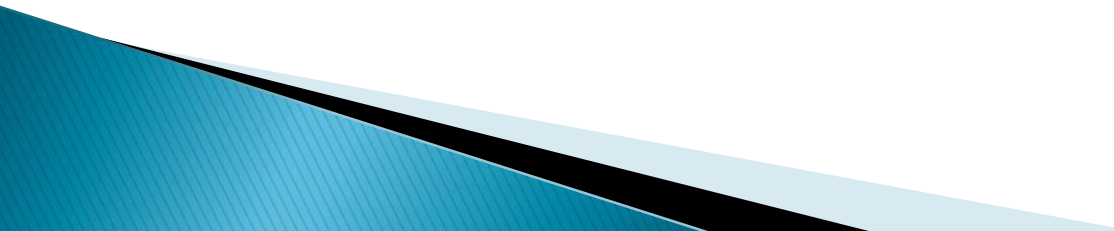
1. **Democratic Realism:** Tilak was a political realist & follower of the middle way.
  - ▶ He does not belongs to the extreme school of utopian idealism or the realist school of power politics.
  - ▶ He did not advocate force or violence but if the opponent was taking recourse to them, he would not hesitate their use in turn.



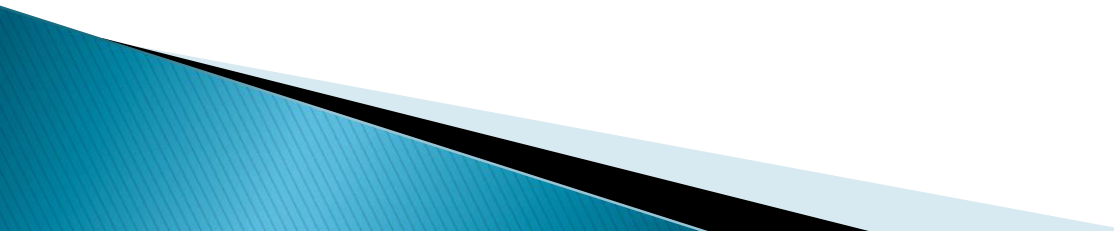
## 2. Gandhian non-cooperation has roots in Tilak's Ideas:

- ▶ Gandhi's non-cooperation has its roots in Tilak's ideas.
  - ▶ Tilak's famous speech on the "tenets of the new party" delivered in Jan. 1907 at Calcutta outlines the theory of non-cooperation with the government including the non-payment of taxes.
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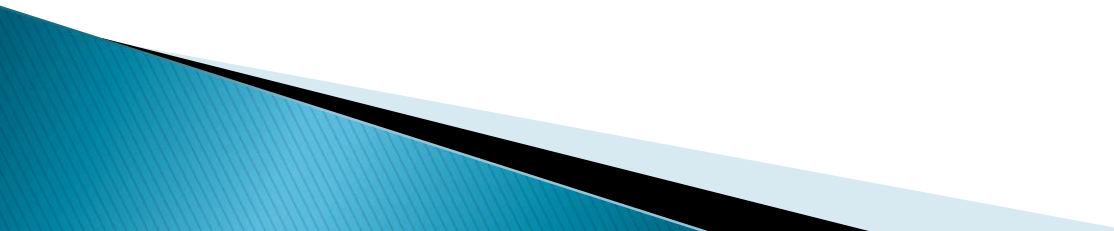
# 3. Father of Indian Unrest:

- ▶ One of the dominant political leader who gave the people of India the first lessons in the consciousness of the right of swaraj.
  - ▶ He enlightened the people of India to be aware of their liberty and wage a fight against injustice and subjugation.
  - ▶ Valentine Chiron called Tilak as “the Father of Indian unrest”.
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# 4. Theory of Nationalism:

- ▶ He may be remembered for ever for giving the theory of nationalism.
  - ▶ It was a synthesis of both Eastern & Western teachings.
  - ▶ His nationalism was founded upon democratic realism, even though it had a revivalist orientation.
  - ▶ According to V.P. Verma, “in political life, Tilak was the Bhisma of Indian Nationalism.
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# 5. Traditional yet Modern:

- ▶ He had a complete faith in the greatness of India.
  - ▶ He tried to unite the people of India through the national festivals.
  - ▶ He opposed social orthodoxy & untouchability.
  - ▶ He has a permanent place in the history of the renaissance of the country.
  - ▶ He was critical and rational in his outlook.
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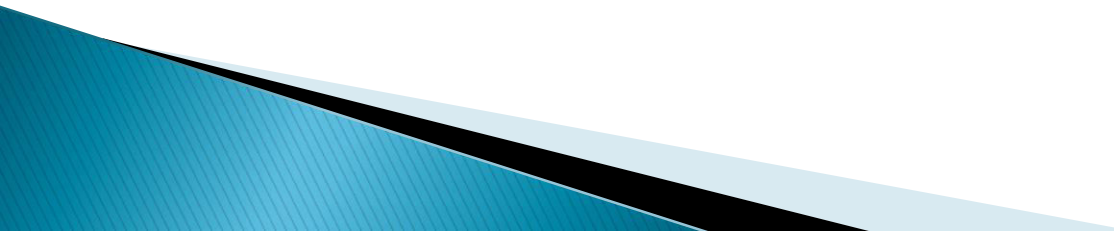
# 6. Moral Philosophy:

- ▶ He preached the doctrine of 'Karma yoga' in the performance of the duties of the individual, is an adequate & complete philosophy of life, ethics and religion.
- ▶ He was a great scholar on Gita who combined active politics with the vision of philosophy i.e. the 'Mantra' of swarajya & Karma yoga.

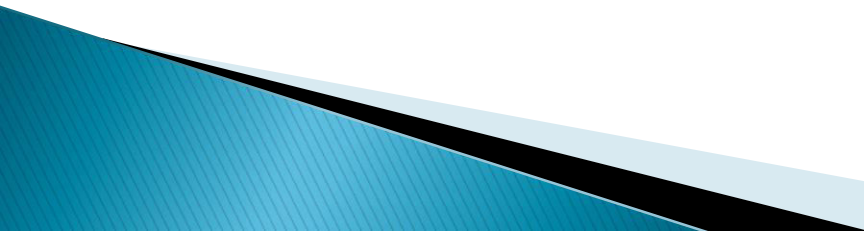
# Criticisms– 1. A revolutionary Extremist:

- ▶ Foreign critics like Chirole, Hoyland & others criticized him as a revolutionary.
- ▶ Tilak had been the first to create the atmosphere which breeds murder.
- ▶ Tilak closely associated with the revolutionists and encouraged them(Dr. V.M.Bhat).
- ▶ If revolution means complete or fundamental changes, then Tilak may be regarded as a revolutionary.
- ▶ But he was neither a revolutionary like Lenin nor did he teach the gospel of mass violence.

## 2. Did not give a vision of politically the best state:

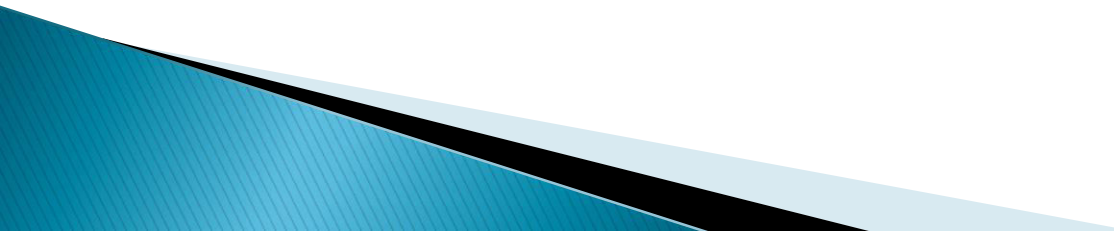
- ▶ He did not give a clear cut vision of a best state like Plato.
  - ▶ He did not outline the features & possibilities of the conceptually the best state.
  - ▶ His ideal of Swarajya meant a moral and spiritual attainment of freedom – a vague ideal.
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### 3. Hindu revivalism created Muslim retaliation:

- ▶ Many thought that Tilak was a mere Hindu nationalist and opposed to the Muslims.
  - ▶ Tilak was a spokesman of anti-Muslim retaliation (Zakaria).
  - ▶ He was also blamed for the Muslim masses cutting-off from the national movement due to the Hindu revivalism (R.P.Dutta).
  - ▶ But other considered these criticisms as unfounded.
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## 4. Freedom as a Divine attribute:

- ▶ He regarded freedom as a divine attribute which has been criticized as a wrong assumption.
  - ▶ Freedom today is the attribute given to the individual by the state.
  - ▶ It exists through the deliberate action of human being.
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# Conclusion:

- ▶ He built up a foundation of a strong and independent India.
  - ▶ He has given us a theory of Nationalism.
  - ▶ Gandhi and others continued his legacy.
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