

# INDIAN POLITICAL THOUGHT UNIT – IV

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## MUHAMMAD ALI JINNAH

- ✓ Muhammad Ali Jinnah was born in Karachi, Pakistan 1876.
- ✓ At the time of his birth, Jinnah's official name was Mahomedali Jinnahbhai. The eldest of his parents seven children, Jinnah was underweight and appeared fragile at the time of his birth.
- ✓ But Jinnah's mother, Mithibai, was convinced her delicate infant would one day achieve great things. Jinnah's father, Jinnahbhai ponnja, was a merchant and exporter of cotton, wool, grain and range of other goods.

## EDUCATION

- ✓ Despite his mother's resistance, Jinnah accompanied his aunt back to Bombay. Where she enrolled him in the Gokal Das Tej Primary School .
- ✓ Despite the change of scenery, Jinnah continued to prove himself a restless and unruly student. Within just six months he was sent back to Karachi. His mother insisted he attend send Madrasa, but Jinnah was expelled for cutting classes to go horseback riding.
- ✓ Jinnah's parents then enrolled him in the Christian Missionary Society High School, hoping he would be better able to concentrate on his studies there.

## IN ENGLAND

- ✓ At his mother's urging, the 15 year old Jinnah entered into an arranged marriage with his 14 year old bride, Emibai, 1892.
- ✓ Following the marriage, Jinnah continued attending the Christian Missionary Society High School until he left for London. He departed Karachi in Jan 1893. Jinnah would never see his wife or his mother again.
- ✓ Emibai died a few months after Jinnah's departure. Devastatingly, Jinnah's mother, Mithibai, also passed away his stay in London.
- ✓
- ✓ POLIRTICS
- ✓ He became an admirer of the Parsi British Indian political leaders Dadabhai Naoroji and Sri Pherozechah Mehta. Naoroji had become the first British Member of Parliament of Indian extraction shortly before Jinnah's arrival.

- ✓ Jinnah was particularly interested in the politics of Indian and its lack of strong representation in British Parliament.
- ✓ In 1904, Jinnah attended a meeting of the Indian National Congress. In 1906 he joined the congress himself. In 1912, Jinnah attended a meeting of the All Indian Muslim League, prompting him to join the league the following year.

## FAREWELL CONGRESS

- ✓ He was a member of the moderate group in the Congress, favouring Hindu-Muslim unity in achieving self-government, and following such leaders as Mehta, Naoroji, and Gopal Krishna Gokhale.
- ✓ Although Jinnah initially opposed separate electorates for Muslims, he used this means to gain his first elective office in 1909, as Bombay's Muslim representative on the Imperial Legislative Council.
- ✓ Jinnah's moderate faction in the Congress was undermined by the deaths of Mehta and Gokhale in 1915, he was further isolated by the fact that Naoroji was in London, where he remained until his death in 1917.
- ✓ HINDU – MUSLIM By 1928 Jinnah's busy political career had taken a toll on his marriage. He and his second wife separated. Rutti lived s a recluse at the Taj Mahal Hotel in Bombay for the next year, until she died on her 29<sup>th</sup> birthday.
- ✓ During the 1930s Jinnah attended the Anglo-Indian Round Table Conferences in London, and led the reorganization of the All Indian Muslim League.
- ✓ Three Round Table Conferences followed over as many years, none of which resulted in a settlement. Jinnah was a delegate to the first two conferences, but was not invited to the last. He remained in Britain for most of the period 1930 through 1934, practicing as a barrister.

## LAHORE RESOLUTION

- ✓ On 3 Sep 1939, British Prime Minister Neville Chamberlain announced the commencement of war Nazi Germany.
- ✓ The following day, the Viceroy, Lord Linlithow, without consulting Indian political leaders, announced that India had entered the war along with Britain.
- ✓ The Lahore Resolution based on the sub-committee's work, embraced the Two-Nation Theory and called for a union of the Muslim-majority provinces in the northwest of British India, with complete autonomy.
- ✓ Similar rights were to be granted to the Muslim-majority areas in the east, and unspecified protections given to Muslim minorities in other provinces. The resolution was passed by the League session in Lahore on 23 March 1940.

## TWO NATION THEORY

- ✓ He helped to found the newspaper Dawn in the early 1940s in Delhi; it helps to spread the League's message and eventually became the major English-language newspaper of Pakistan.
- ✓ In Sep 1944, Jinnah and Gandhi, who had by then been released from his palatial prison, met formally at the Muslim leader's home on Malabar Hill in Bombay.
- ✓ Two weeks of talks followed between them, which resulted in no agreement Jinnah insisted on Pakistan being conceded prior to the British departure and to come into being immediately. While Gandhi proposed that plebiscites on partition occur sometime after a united India gained its independence.
- ✓ The British people returned Clement Attlee and his Labour Party later in July in 1945. Attlee and his Secretary of state for India, Lord Frederick Pethick-Lawrence, immediately ordered a review of the Indian situation.
- ✓ The Muslim League declared that they would campaign on a single issue; Pakistan.
- ✓ In the Dec 1945 elections for the constituent Assembly of India, the League won every seat reserved for Muslims. In the provincial elections in Jan 1946, the League took 75% of the Muslim vote, an increase from 4.4% in 1937

#### DEADLOCK

- ✓ In Feb 1946, the British Cabinet resolved to send a delegation to India to negotiate with leaders there. This Cabinet Mission included Cripps to try to break the deadlock, it arrived in New Delhi in late March.
- ✓ The British in May released a plan for a united Indian state comprising substantially autonomous provinces, and called for 'groups' of provinces formed on the basis of religion. Matters such as defence, external relations and communications would be handled by a central authority.

#### MOUNTBATTEN PLAN

- ✓ The Attlee ministry desired a rapid British departure from the subcontinent, but had little confidence in Wavell to achieve that end.
- ✓ On 20 Feb 1947, Attlee announced Mountbatten's appointment, and that British would transfer power in India not later than June 1948. Mountbatten took office as Viceroy on 24 March 1947, two days after his arrival in India.
- ✓ On 2 June, the final plan was given by the Viceroy to Indian leaders; on 15 Aug, the British would turn over power to two dominions.

#### PAKISTAN

- ✓ On 3 June, Mountbatten, Nehru, Jinnah and Sikh leader Baldev Singh made the formal announcement by radio.
- ✓ Jinnah concluded his address with 'Pakistan Zindabad' which was not in the script. In the weeks which followed Punjab and Bengal cast the votes which resulted in partition.

- ✓ On 4 July 1947, Liaquat asked Mountbatten on Jinnah's behalf to recommend to the British king, George VI, THAT Jinnah be appointed Pakistan's first governor-general.
- ✓ On 14 Aug, Pakistan became independent; Jinnah led the celebration in Karachi. One observer wrote, here indeed is Pakistan's King Emperor, Archbishop of Canterbury, Speaker and Prime Minister concentrated into one formidable Quaid-e-Azam.'
- ✓ On 22 Aug 1947, just after a week of becoming governor general, Jinnah dissolved the elected government of Dr. Khan Abdul Jabbar Khan.
- ✓ In March, Jinnah, despite his declining health, made his only post-independence visit to East Pakistan. In a speech before a crowd estimated at 300,000 Jinnah stated that Urdu alone should be the national language, believing a single language was needed for a nation to remain united.
- ✓ Many years later, Mountbatten stated that if he had known Jinnah was so physically ill, he would have stalled, hoping Jinnah's death would avert partition.
- ✓ Jinnah died Sep 1948 in Karachi .

#### DR. BHIM RAO AMBEDKAR

- ✓ HIS LIFE AND TIME
- ✓ Born in 1891 at Mhow in MP , his father was headmaster in Army school there
- ✓ Education graduate from Elphinstone college Mumbai, Ph.D from Columbia university, USA M.Sc, and D.Sc from LSE, London, and Law from Grey's Inn. From the support of Galkwad of Baroda, and Sahuji Maharaj of Kolhapur.
- ✓ During education his political thought crystallized-flexible parliamentary democracy, rationalist Humanism, rights and social justice.
- ✓ 1923-returned India, started teaching and legal practice in Bombay and played an active role in the political mobilization and organization of the untouchables.

#### HIS VIEWS ON THE CASTE SYSTEM

- ✓ ORIGIN OF CASTE
- ✓ Originated as Brahmins closed themselves into caste, others followed
- ✓ Endogamy over exogamy was the main basis of the caste system

#### FEATURES OF THE CASTE SYSTEM

- ✓ Graded inequality
- ✓ Assigning occupation not to individual but to a group
- ✓ Not only division of labour, but division of laborer
- ✓ Esteem upward and contempt downward
- ✓ Not natural, socially constructed
- ✓ Has economic basis-material foundation
- ✓ Sanctified by Hindu religious texts, myths, customs/tradition-deeply internalized

- ✓ Destroyed the spirit of Liberty, Equality, Fraternity, divided Indian society, made it weak, dependent, regressive
- ✓ In his own words

## MANVENDRA NATH ROY

### LIFE AND TIME

- ✓ M.N.Roy was born in 1887, in 24 parganas district of Bengal.
- ✓ Soon after receiving his education at Calcutta he developed close contact with revolutionaries.
- ✓ He was an active member of yugantar group, a revolutionary organization mainly active in Bengal. His association with Jatin Mukherjee was another factor of crucial importance in his revolutionary activities.
- ✓ In view of growing government till pressure and attack on revolutionaries, he went to Java, Philippines, Korea, Manchuria and USA.
- ✓ He deeply studied the tenets of Marxism socialism and was invited Lenin to visit Russia in 1920.
- ✓ He returned to India in 1936 and was arrested in the Kanpur conspiracy case.
- ✓ Later on, he organized 'League of Radical Congressmen' and the 'Radical Democratic Party'.

### RADICAL HUMANISM

- ✓ Roy started his political activities as a revolutionary by participating in the activities of Yugantar Group.
- ✓ Later on, he studied Marxism and was deeply inspired by its basic tenets. In his opinion 'Marxism is the outcome of the development of thought from or Dawn of history, therefore it is the heritage of humanity, it is the ideological equipment belonging to everybody for a better world.'
- ✓ As he says, radical humanism is a philosophy of freedom based on modern scientific knowledge. It aimed at infusing and reinvigorating ethical or moral outlook in the man.
- ✓ There are following grounds on which Roy opposed Marxism.
- ✓ Firstly, He didn't pin faith in Marxism theory of Surplus value, Rather he believed that surplus provided one of the basis for society's progress.
- ✓ Secondly, He didn't approve of economic deterministic outlook of man.
- ✓ Thirdly, Roy had strong praise for individualism.
- ✓ Fourthly, Roy was not convinced with the Marxism notion of 'history of all hitherto existing societies is history of class struggle'.
- ✓ Fifthly, Roy was highly critic of the dictatorship of the proletariat.
- ✓ On the contrary, we believed that the real 'conflict was between totalitarianism and democracy, between all-devouring collective ego-nation or class and the individual struggling for freedom.'

### NEW HUMANISM

- ✓ Roy changed his view from radical to New Humanism.
- ✓ He found in the European Renaissance was enriched by the discoveries of the present-day sciences the basis of a new social order.
- ✓ He craves for New Humanism based upon natural reason and secular conscience.
- ✓ Roy made a novel connection between the means and ends. As he said 'It is very doubtful if a moral object can ever be attained by immoral means'. But his conclusion draw a totally different picture than Gandhi's Ram Rajya.
- ✓ The basis of Roy's 'New Humanism' was a cosmopolitan. It transcend natural as well as political boundaries. As he observed 'New Humanism is cosmopolitan Commonwealth of spiritually free men would not be limited by the boundaries of Nation States.

#### POLITICAL AND ECONOMIC IDEAS

- ✓ Roy remains one of the most dynamic intellectual that India soil has produced his ability to understand the word as a revolutionary a Marxist, Humanist and an Indian Nationalist level him to espouse or consumption of freedom that is relevant as ever.

#### LOKNAYAK JAIPRAKASH NARAYAN

- ✓ He was born on 11 Oct 1902 in sitabdiara village, United province, British India
- ✓ His father, Harsu Dayal was a junior official in Canal Dept.
- ✓ JP was 9 years old when he left his village to enroll in the 7<sup>th</sup> class collegiate school at Patna
- ✓ He was a brilliant student and completed school in 1918. He won district merit scholarship to Patna College

#### HIGHER EDUCATION

- ✓ For his higher studies, he moved to the United States in 1922.
- ✓ He did several odd jobs to pay for his education there
- ✓ And these experiences made him aware about the difficulties faced by the working class
- ✓ He initially enrolled at Barkeley, Uni of California and
- ✓ Later transferred to the University of Iowa when fees at Berkeley was doubled.

#### JOINNING INC

- ✓ He returned from US to India in 1929 as Marxist.
- ✓ He joined the INC on the invitation of Nehru
- ✓ He became very active in Indian Independence movement.
- ✓ He participated in civil disobedience movement and was imprisoned in 1932
- ✓ During his imprisonment he met Ram Manohar Lohia and other like minded socialists

#### SOCIALIST LEADER

- ✓ After his release, he founded Congress Socialist Party with other leaders in 1934
- ✓ He was made its General Secretary
- ✓ During Quit India movement in 1942, he started an underground movement
- ✓ He was arrested again in 1943
- ✓ Finally he was released in 1946
- ✓ Between 1947 and 1953, JP was President of All Indian Railwaymen's Federation, the largest labour union in the Indian railway
- ✓ In 1948, left the Congress Socialist Party and later became member of Praja Socialist Party in 1952

#### BHOODAN MOVEMENT

- ✓ After he lost interest in party politics, he joined Bhoodan Movement, founded by Vinoba Bhave 1951
- ✓ It is also known as Land Gift Movement, It attempted to persuade wealthy landowners to voluntarily give a percentage of their land to landless people
- ✓ He again showed interest in politics, when in 1959 he argued for 'reconstruction of Indian Polity' by means of four tier hierarchy of village, district, state and union councils

#### THE LOST INDIA AND JP

- ✓ People of India saw him as a great leader in late 1960s
- ✓ After the nation suffered high inflation and unemployment among other problems in 1974
- ✓ The Nav Nirman Andolan movement of Gujarat asked Jayaprakash to lead a peaceful agitation
- ✓ Jayaprakash Narayan led the Bihar Movement which was initiated by students in Bihar in 1974 in protest against the corruption in the government of Bihar

#### TOTAL REVOLUTION

On 5 June 1974 JP in his famous speech at Gandhi Maidan in Patna, demanded 'Total Revolution'

- ✓ This Bihar movement later came to be known as 'Total Revolution Movement' or JP Movement'
- ✓ On the midnight of 25 June, 1975, Indira Gandhi proclaimed national emergency, JP proclaimed against in Ramlila grounds with 1 lakh people.
- ✓ He recited the famous poem of Ramdhari Singh Dinkar ; Singhasan Khaali Karo Ke Janata Aati hai.

#### INFLUENCES ON HIM

- ✓ JP was detained by the government. He was released in 12 Nov 1975 on account of his kidney failure.
- ✓ JP movement remained successful in establishing the India's first non-congress party i.e. Janta Party at the centre in 1977.
- ✓ On 8 Oct, 1979, just three days before his 77<sup>th</sup> birthday, he died in Patna, Bihar.

## SOCIALISM

- ✓ In 1946, in the article 'My picture of Socialism', he emphasized the following features;
- ✓ Cooperative farms run by village panchayats
- ✓ Large-scale industries owned and managed by the community
- ✓ Small-scale industries organized under producer's cooperatives
- ✓ State's role to be limited and to be democratized.

## SARVODAYS

- ✓ JP borrowed this idea from Gandhi. He articulate Gandhi's idea in his vision of decentralized, participatory and egalitarian socio-eco-political order for the country
- ✓ Sarvodaya means absence of government. Even if government exists, the power of it should be decentralized at such level that no one should be able to dominate anyone
- ✓ Jp does acknowledge that human beings have evil spirits, but this can be overcome by educating people and by inculcating the values of cooperation, generosity etc.

## THREE DIMENSIONS OF SARVODAYS

### SOCIAL

- ✓ It is based on the principles of equality, justice, and inclusiveness
- ✓ Society would seek the welfare of each and every individual
- ✓ Hence, there would be no discrimination
- ✓ It would be the selfless youth of the society whose visionary mindset will reconstruct the society
- ✓ In such society, voluntarism would be major plank to get people to do welfare of the society

### POLITICAL

- ✓ Political system would be rest on decentralized and participatory system of democracy
- ✓ Such system would thrive on panchayati raj
- ✓ It would have lokniti and lokshakti in place of the existing dependence on rajniti and rajya shakti.

### ECONOMIC

- ✓ Sarvodaya order would seek to establish a balanced and equitable economic setup in the country
- ✓ JP knew that India was a agricultural country, so he gave first place to agri activities in the economic life of people
- ✓ He also argued for organizing collective farming under collective ownership and management of the whole village
- ✓ Like Gandhi he advocated for village and cottage industries.
- ✓ He also advocated for Heavy Industries



## IMPLEMENTATION OF SARVODAYA ORDER

- ✓ JP stopped believing in the violent methods of Marxism after he witnessed Stalin regime in Soviet Russia
- ✓ He started preaching non-violent, satyagraha to achieve any social revolution
- ✓ He didn't advocate liberal methods of social change through legal provisions and institutional arrangements
- ✓ It is only through education we can bring change in the society
- ✓ He does not talk about academic education, but education which can improve beings through service, love, examples, preaching, reasoning and argument

## TOTAL REVOLUTION

- ✓ The idea of Sampurna Kranti was first evolved by Vinoba Bhave during 1960s
- ✓ The idea was picked up by JP in 1975 against the Indira Gandhi's government
- ✓ JP didn't want to bring cosmetic reforms in the country
- ✓ He wanted to transform the whole gamut of socio-eco-pol, cultural, spiritual and educational life of people
- ✓ Through Total Revolution he wanted to decentralized the all powers in the hand of masses

## RAM MANOHAR LOHIA

- ✓ He was born on 23 March 1910 at Akbarpur, Fizabad district UP.
- ✓ He was born to a family of merchants
- ✓ His mother died when he was just two year old and he was raised by his, father, Hiralal
- ✓ His father, a teacher by profession, was a freedom fighter and a follower of Gandhi.
- ✓ The nationalist and teaching background of his father impacted Lohia's personality
- ✓ First, he was introduced to Indian national movement at very early age
- ✓ Second, he was inspired to take his education carrier seriously

## EDUCATION

- ✓ In 1918 he accompanied his father to Bombay, where he completed his high school.
- ✓ He completed his B.A. degree from Vidyasagar college, Calcutta in 1929
- ✓ In 1932, he earned his PHD degree from Berlin University on the subject 'salt and satyagraha'

## WORKING WITH INDIAN NATIONAL CONGRESS

- ✓ He returned to India from Berlin In 1934
- ✓ In Berlin he developed deep interest in knowing India's relations with rest of the world
- ✓ Moreover, his participation in proceedings of League of Nations sowed the seeds of internationalism in him
- ✓ On his return to India, though Lohia joined the Indian National Congress

- ✓ In 1934, he helped set up the Congress Socialist Party and became an editor of a weekly congress socialist
- ✓ In 1936, he was selected by Jawaharlal Nehru as the first secretary of the Foreign Department of the congress

#### ROLE IN NATIONAL MOVEMENT

- ✓ In June 1940, he was arrested for two years because of his anti-war speeches
- ✓ In 1942's Quit India Movement, he broadcasted regularly on the Congress Radio to spread the news of movement
- ✓ In May 1944, he was captured and tortured in Lahore Fort.
- ✓ He led a remarkable struggle for the freedom and civil liberty of the people of Goa in 1946

#### LOHIA'S POLITICS AFTER INDEPENDENCE

- ✓ Because of disagreement on several issues with JL Nehru, Lohia and other CSP left the congress in 1948
- ✓ Later, he became member of Praja Socialist Party upon its formation in 1952
- ✓ However, he was not happy with the new party and launched his own Socialist Party
- ✓ He became the chairman as well as editor of its journal, Mankind.
- ✓ He lost to Nehru in 1952 general election in Phulpur
- ✓ Finally, in 1963 he was elected to Lok Sabha seat after by election in Farrukhabad
- ✓ In 1965 he merged the Socialist party into the ranks of the Samyukta Socialist party
- ✓ The two socialist factions merged, split and re-merged several times
- ✓ He won Lok Sabha general election of 1967 from Kannauj, but died a few months later.

#### FATHER OF ANTI-CONGRESSISM

- ✓ 'Opposing the congress was no religion to him' writes Yogendra Yadav
- ✓ For Lohia, this was a temporary shift in political tactics
- ✓ When socialists decided to leave the congress, Lohia was among the few leaders who opposed the decision and argued for staying in the congress
- ✓ Through 1950s Lohia opposed socialists taking part in the politics of alliances
- ✓ It was only after the third general election that Lohia began to seriously look at the possibility of forming a coalition
- ✓ Lohia might have convinced that one party rule could pose more danger than any communal party like Jan Sangh

#### LOHIA'S SOCIALISM

- ✓ Lohia developed his idea of socialism from time to time
- ✓ His presidential speech The Doctrinal Foundations of Socialism in Pachamrhi convention of 1952 is imphere
- ✓ He opined that socialism has lived on 'borrowed breath of capitalism or communism
- ✓ He wanted that socialism should be developed into independent ideology.

## NEW SOCIALISM

- ✓ Lohia came up with the conception on New Socialism in 1959
- ✓ New Socialism was founded on the basis of six fundamental elements consist of domestic and international aspects of the life of people
- ✓ Egalitarian standards in the areas of income and expenditure
- ✓ Growing economic interdependence
- ✓ World parliament system based on adult franchise
- ✓ Democratic freedoms inclusive of right to private life,
- ✓ Gandhian technique of individual and collective civil disobedience
- ✓ Dignity and rights of common man.