

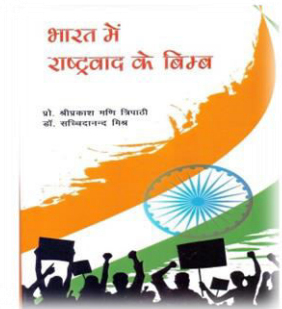
BOOK REVIEW: भारत में राष्ट्रवाद के विम्ब (REFLECTION OF NATIONALISM IN INDIA), Prof Shri Prakash Mani Tripathi and Dr Sachidanand Mishra, Ankit Publication, 2018, ISBN, 9789381234778, Pagesa-180, Price-495

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The book 'Reflection of Nationalism in India' presents the development and analysis of nationalism and national consciousness in India. In the development of this nationalist consciousness, authors have considered Indian culture as the main factor in connecting each other. Because representation was increasing due to political consciousness in the colonial rule, whereas for self-rule and self-government, the cooperation of the entire public was needed and the main factor that tied the entire public in the thread of unity was Indian culture. Because religious enmity, social evils, and the feeling of high-low was at its height. People used to behave inhumanly with each other, which directly benefited the government. In such a situation, cultural consciousness developed a sequence of cultural, social, and political unity despite many diversities, in which national consciousness developed against the British Empire by separating from caste, religion, community, and ideology to protect human values and our culture. The general public, the middle class, and the educated class united and started demanding self-government. Colonialism, which depended on the 'divide and rule' policy, brought cultural and national consciousness among the people against it. On the one hand, political and social groups were being formed due to mutual differences, and on the other hand, all the same, groups bypassing the mutual differences, Bengal partition (1905), Garam Dal-Naram Dal (Congress session of Lucknow conference from 1916) and Gandhi's movements in the people. The feeling of brotherhood and harmony was developing. This is the reason that the singularity of Indian diversity became the bearer of social coordination. When the hindrances of patriotism began to erupt, then Indians, abandoning personal selfishness and thinking, started discussing the foundation stone of national love and nation-building, not only discussing but developing its universal form and converting it into practical encouragement. Are. For social innovation, cultural upliftment, political autonomy, economic dependence, and freedom from colonialism, the consciousness of nationalism developed in eco-India through the Indian public, in which all classes, communities, and groups agitated for independence against colonial rule. Although their ideologies, actions, and programs were different, the objective was the same. The book 'Images of Nationalism in India' gives an overview of all these concepts. In this book, the authors have compiled the new

dimensions of nationalism and presented the coordination of cultural and political nationalism in a total of eleven chapters. Each of its chapters is related and adjusted to each other.



Nationalism is a concept based on emotion, which also develops national consciousness in the general public. This is the basis for the development of the spirit in which human communities remain united based on religion, caste, region, language, language, culture, and historical tradition. But despite all these diversities in the Indian National Movement, national consciousness developed. Culture played a major role in this because the cultural form of a nation is the basis of its existence, upgradation, creative tendency, and positive thoughts. Indian culture is egalitarian rather than divisive. Ecosystem There was social diversity in India, but there was a communication of national consciousness against colonialism, and all those groups who thought differently about nation-building, played their role in the national movement. Indian culture was the main factor that binds all these in the bond of unity because the public was divided into religion, social evils, high-low, caste, and communities, whereas Indian culture was connecting everyone. In this book, the author explained in detail in the last chapter 'Cultural Nationalism' (Eleventh Chapter) that the basis of nationalism is the ancient culture which has been going on continuously for centuries; this bond is durable and strong. Since time immemorial, the society here has established solidarity and coordination by creating many sects. This was the reason that on November 6, 1924, Gandhi ended the on-going differences between Swarajists and opponents and signed a joint agreement, and abandoned personal differences for the progress of the nation, so to develop a sense of cooperation among all, Gandhi 1924 Presided over the National Congress. Apart from the political opposition, all of them committed to protecting Indian culture and started working together. This is the reason why the author analyzed the development of Indian nationalism as a cultural nation against colonial rule.

This book is very rich in terms of its methodology. The authors have used secondary sources in which, through historical, descriptive, and observational methods, analysis has been made of the development of nationalism and the consciousness that

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develops in the public mind by making culture the main basis. This book analyses the national consciousness developed in India's national movement from a cultural point of view, in which, despite having many diverse aspects in Indian society, for the progress of cultural upliftment and nationalism, mass unity and discipline ended the British Empire. When the crisis of nation and national unity was seen, twenty-thousand-nine soldiers revolted. Students left their classes and organized processions and demonstrations. He started making the background of the movements against British rule. Bhagat Singh challenged the government on the one hand by throwing bombs in the assembly and on the other hand blew the ears of the sleeping Indians so that they become aware of independence. The youth welcomed the gallows to protect the motherland and the nation. Chandrashekhar Azad and other youths did the Kakori incident so that the government could understand that the Indian youth has awakened and can even sacrifice their lives for the nation. The Air Force of Kanpur, Kohat, Allahabad, and Calcutta provided financial assistance to the agitators. In all these events and programs due light has been thrown in this book.

The 17th and 18th centuries saw a new rise of nationalism; Swami Dayanand Saraswati started 'Shuddhi Andolan' by giving a new base to Vedic religion and culture, denying the evil practices prevalent in the Hindu religion. By Raja Ram Mohan Roy irrelevant practices were eradicated and on the other hand, social consciousness and cultural consciousness reached the masses. Motivated women for education. English education, which Indians did not want to study, became the main basis of nation-building and public opinion building, which was supported by Raja Ram Mohan. Vivekananda's nationalism was infused with 'Nar Seva and Narayan Seva', which characterized greatness beyond selfishness. He told the public that a person can never develop his personality in an ecosystem, because fear weakens him. Foreign rule is always painful in which justice and public welfare cannot be imagined. The acts through which the British government wanted to separate the people, all became the pillars of brotherhood because the public had become aware through education and efficient political leadership and had also understood the policy of the British government. Gandhi had a major contribution in bringing the spirit of nationalism to the masses; he coordinated the Congress from the elite political party to the common people, in which committees were formed at every place. Gandhi communicated among the public and made non-violence and Satyagraha the main basis for fighting colonialism. From kirtans, evening bhajans and discussions started in ashrams. This was the reason that even when Gandhi was detained in Pune jail, the movement did not stop but continued to operate because everyone had become aware of nationalism and Indian culture. The communication of nationalism and national consciousness started taking place in those political parties and groups which had diversity in their thoughts and actions, against

the subjugation of colonial rule and for the flourishing of Indian nationalism. Despite all these differences, a sense of coordination started developing. In all these dimensions the author has seen new images of nationalism. In, by abandoning religious, social, political, and economic practices from cultural practice, abandoning party, community, group, and social tension, contributed to the national movement for the unity, dignity, and progress of the nation.

By this time the British government had understood that the consciousness of nationalism had developed in India. Now Indians will not compromise on self-rule. Although all these incidents developed the feeling of nationalism, due to mutual enmity and the personal interest of some ambitious leaders, the activities of separatism also started developing. Instead of adopting Indian nationalism, the Muslims started demanding a religion-based state. In this, a new issue was found to divide the colonial administration. Apart from the majority class, the movements of the tribal society were also kept away from the development of this national consciousness, because they never compromised on their self-respect. Many such heroes and communities contributed to the undertaking of its sequence, but they did not get the status of nationalists. In this social sequence, Prof. Tripathi in another book has referred to the heroes of tribal as heroes of national thought and national movement. Women also played a major role in this national movement, because when men used to go for the movement, they used to handle all the household chores and themselves participated in the movements when they got the opportunity. Nationalist consciousness had developed in everyone. This was the reason that the demand for independence and autonomy for salt and other indigenous items was also being made by the Indians.

When the nationalist consciousness was communicated to the general public, then the movements of the class turned into mass movements. The revolutions and movements that happened in history were successful only when the general public contributed to them, but after the success of the movements, their importance was forgotten and the credit for its success was given to some elite people only. In this, the authors also referred to the contributions of ordinary citizens who played a role in nationalism and the national movement. For example, the contribution of sailor V.C. Dutt, who had written 'Quit India' on the wall, so he was put in jail by the British government, his contribution has also been referred to. The incident of the death of two students of Forward Block and injuries to 52 students has also been mentioned. It mentions those small movements and nation-building works and programs whose role was important. Along with this, those aspects of nationalism have also been underlined and have due relevance in both ancient and modern times. In such a situation, this book draws the attention of the readers to those subtle points which contributed to the progress of Indian independence and Indian nationalism.