

# Idea of Indian Nationalism and Patriotism among Youth: An Outcome of Educational Institutions

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## Abstract:

There was an inordinate bedlam in India regarding discourse of nationalism and patriotism. As a result, havoc among various communities and groups are created and instigated new discussion on ideas of nationalistic and patriotic ideologies. Important ideas that can be learned from life, teaching and experiences of Jayaprakash Narayan, who is popularly known as JP, are honesty, Patriotism, Courage etc. Being a student, during Gandhian era he played crucial role in creating ideas related to nationalism during the freedom struggle and patriotism after independence. He was follower of Mahatma Gandhi and following his ideologies he devoted his whole life for the nation. During British rule in India, he raised questions on function of English educational institution and gave up English education. He left Patna College, barely 20 days before his exam. To promote swadeshi he joined Bihar Vidyapeeth, a college founded by Dr. Rajendra Prasad. According to him, youth especially students and educational intuitions are the fundamental units of a nation. They provide knowledge and give shape to the nation building process. Therefore, education and educational institutions should introduce healthy patriotic feelings among youth and children. According to him, without being patriotic towards the county it is very difficult to protect democratic values and also it is impossible to create civil and healthy society. As a student he fought against colonial, and during fifties to seventies he also led the movement against corruption and authoritarianism that brought massive social change in India. According to Mr.Narayan worked for eradicating corruption, nepotism and other social evils from Indian society is the real feeling of Patriotism.

**Key Words:** Nationalism, Patriotism, Indian Educational Institutions, Youth, National Identity, Nationalistic Ideologies.

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**Introduction:**In contemporary India, modern education of India has created a certain uniformity and community of outlook and interests among Indians. Specifically English educated intelligentsia formed the nucleus for the newly-arising social and political unrest. We all are aware with this fact that it is a section of the society which provides leadership to the Indian political associations. As a result of the spread of modern English educational institutions during the 19th century, elite groups imbibed a modern rational, secular, democratic and nationalist political outlook. On one hand, we can say that spread of the English language helped nationalist leaders of different linguistic regions to communicate with each other, and on the other, they found that, to create national unity they need their own languages to be promoted in educational institutions. Since freedom fight, educational institutions are the source of global revolutionary ideas. After Independence, JP movement is the best example in which thousands of students participated and revolted against the system of that time. JP launched a total revolution against anti-democratic behaviour of government. (Narayan, 2016) This powerful movement once again united people and created patriotic feelings among citizens. However, at present feeling of nationalism and patriotism get messed up. Political parties and religious organizations use these feelings as a tool to fulfil their own agenda. Therefore, it is the great responsibility on educational intuitions to imbibe patriotic feelings among their students.

## Objectives of the Paper:

1. To distinguish the concept of Indian nationalism and patriotism.
2. To analyse the role of Educational Institutions in creating and shaping nationalism and patriotism in India.
3. To discuss on “Is patriotism still alive in the youth of India?”.
4. To compare the ideas of Jayaprakash Narayan and other social thinkers on nationalism, patriotism and education.

**Concepts of Nationalism and Patriotism-**During the final phase of World War II George Orwell and published his essay “Notes on Nationalism” in October 1945 in the first issue of the British Magazine of Philosophy, Psychology, and Aesthetics “Polemic”. According to Orwell “nationalism” is not the same as what he and most people mean by “patriotism”. Explaining patriotism he says, “Patriotism is of its nature defensive and “Nationalism”, on the other hand, is inseparable from the desire for power”. George Orwell (1945) argues that nationalism is the propensity of “identifying oneself with a single nation or other unit, placing

it beyond good and evil and recognizing no other duty than that of advancing its interests". Its occurrence is visible throughout history, and it is prevalent. Orwell defined Nationalism as alignment to a political entity but can also encompass a religion, race, ideology or any other abstract idea. Orwell argues that nationalism largely influences the thoughts and actions of people, even in such everyday tasks as decision-making and reasoning. "The nationalist not only does not disapprove of atrocities committed by his own side, but he has a remarkable capacity for not even hearing about them.

**In George Orwell words:-** " By 'nationalism' I mean first of all the habit of assuming that human beings can be classified like insects and that whole blocks of millions or tens of millions of people can be confidently labelled 'good' or 'bad'. But secondly—and this is much more important—I mean the habit of identifying oneself with a single nation or other unit, placing it beyond good and evil and recognizing no other duty than that of advancing its interests. Nationalism is not to be confused with patriotism. By 'patriotism' I mean devotion to a particular place and a particular way of life, which one believes to be the best in the world but has no wish to force on other people. Patriotism is of its nature defensive, both militarily and culturally. Nationalism, on the other hand, is inseparable from the desire for power. The abiding purpose of every nationalist is to secure more power and more prestige, not for himself but for the nation or other unit in which he has chosen to sink his own individuality."

**Emergence of Indian Nationalism and Idea of Patriotism in India:-** The British Concept of India united all parts of British India by a single strong bureaucracy, one standing army, British communication networks and an educational system. This laid the foundation for a centralized nation. According to John Stuart Mill, the roots of nationalism are nurtured by people who share a common identity in the form of historical memories, 'pride, humiliation, pleasure and regret', attached to common incidents of the past. India's past, he implied, would not provide any such cohesive ideology to command the loyalty of all the peoples of India. In British India, leaders like Bal Gangadhar Tilak, Mohan Das Karamchand Gandhi, J.L.Nehru, Annie Basant, Sarojani Naidu, etc. tried to create common shared feelings of 'pride, humiliation, pleasure and regret'. In the book "The emergence of Indian nationalism" author Anil analyses the social roots of the rather confused stirrings towards political organisations of the 1870s and 1880s which brought about the foundation

of the Indian National Congress, and then these organization worked to create national pride and feelings among communities.

Sovereign India never existed before January 26, 1948. The idea of patriotism began only since then. Zavos(2002), in his book "Hindu Nationalism in India and the Politics of Fear" examines the development of Hindu nationalism as a political ideology. Religious feelings are still hurting the real Patriotism in India. Dibyesh Anand(2011), argues that hindutva in India is a chauvinist and majoritarian political ideology that conjures up the image of a peaceful Hindu Self vis-à-vis the threatening minority.

**Role of Educational Institutions in promoting Patriotism in India:-**

Education is a powerful instrument of social change and human progress of any nation; it is also a powerful tool to cultivate nationalist values in an individual. Therefore all the educational institutes have greater responsibility to impart historical learning and cultivation of patriotic values through education. In the process of nation building, Patriotism plays an important role. Japan and Israel are best examples in support of this argument. The main function of education is to enrich the citizen's character, historical knowledge and occupational skills.

For inculcating Patriotic values many educationists have suggested different ideas such as

- Provision of Patriotic value based curriculum
- Designing special Patriotic orientation program for teachers
- Value based foundation courses
- Publication of literature based on Patriotic values
- Necessity to develop code of conduct for teachers and students
- Inculcation of philosophical view towards life among teachers and students.

There are several ways to make value educational institutions and education more effective.

1. Through educational institutions common values should be re-discovered to unite human beings with the general decline of traditional values.
2. Teachers pass moral values to the students both consciously and unconsciously through their conduct in and out of class rooms. Therefore the need for a consciously planned value education program is obvious to establish a formal learning.
3. Students might face more complicated decision making situations about issues involving values. They should be helped in developing the ability to make proper choices in such situations through value education.

4. Increase in Juvenile delinquency is a crisis to youth who under goes the process of personal growth. In such situation value education assumes a special significance.

#### **Is Patriotism still alive in the young India?**

It is a very common feeling among us that, after 70 years of Independence, the spirit of patriotism in India has lost its essence and the young generation not even know the Struggles of Indian Freedom Fight. To an extent it's true but is that not wrong to compare young minds of India to our young freedom fighters. In contemporary India, a conventional idea of loving nation is Patriotism.

#### **Ideas of Jayprakash Narayan and other Social Thinkers on Nationalism, Patriotism and Education:**

-The initial idea of nationalism captivated the mind of Jayaprakash Narayan in his student days; during his higher studies he realized that India was being exploited by the colonial power. It was Indian poverty and inequality which shaped his nationalist thoughts in an effective manner. He was impressed with idea of socialism.

In independent India his views reshaped and his patriotic feelings came out in form of 'Total Revolution'. He made an analysis of socio-economic conditions of India that are hurdles in nation building. On 5th June, 1974 addressing a mammoth gathering of 5 lakh people in Gandhi Maidan at Patna, he defined total revolution as a combination of seven revolutions:-

1. Social Revolution : Establishing equality and brotherhood in the society.
2. Economic Revolution: Decentralization of economy and making efforts to bring about economic equality by taking village as the unit of development.
3. Political Revolution: Ending political corruption, decentralization of politics and making public partner by giving them more rights.
4. Cultural Revolution: Defending Indian culture and regeneration of cultural values in common man.
5. Educational Revolution: Making education occupation based and changing of education system.
6. Spiritual Revolution: Developing moral and spiritual values, and turning materialism towards spirituality.
7. Thought Revolution: Revolution in the way of thinking.

**J.P.'s Educational Revolution: Views on Education-**JP was fully convinced that good educational institutions in India could be established if sufficient power was obtained by a socialist party. He was in support of educating children and youth on a functional basis, organizing

cooperatives, strengthening the producing masses with the knowledge and overpowering role of the state in the economic life of the country. He party took the decision to fight against all types of exploitations, also tried to eradicate discrimination in educational sector. To fought against the profit-extracting motive of the capitalist's educational system in the country. He worked to enforce the distribution of national wealth equally among the people of India and so for education. His ideology was to work for the welfare of all people of the country irrespective of caste, creed, religion and gender. He inferred that abolition of capitalism was a positive and mandatory move towards socialism. He also advocated high quality education for poor and needy. According to him, under socialism there is no exploitation of man by man, no injustice and oppression, no insecurity and an equitable distribution of wealth, opportunities and services like education and health.

**Views of Sri Aurobindo:-**He was one of the most creative and significant figures in the history of the Indian renaissance and Indian nationalism. The contribution of Sri Aurobindo to modern Indian political thought may conveniently be summarized under four headings: His concept of spiritual nationalism and divinity of motherland; his exposition of the ideal of complete freedom from foreign rule; his contribution to the theory of boycott and passive resistance and finally his vision of the high role that India was destined to play in world affairs and his ideal of human unity. Aurobindo made a great contribution to the theory of passive resistance and boycott. Aurobindo explained the aim of passive resistance as "to make British administration impossible by an organized refusal to do anything which shall help the growth of British trade and commerce resulting in the exploitation of the country". The final contribution of Aurobindo was his vision of the high role that India was destined to play in world affairs and his ideal of human unity. He said "Our ideal of patriotism proceeds on the basis of love and brotherhood and it looks beyond the unity of the nation and envisages the ultimate unity of mankind it is a unity of brothers, equal and free men that we seek, not the unity of master and serf, of devourer and devoured".

**Views of Rabindranath Tagore:-**In the words of Tagore: "In my country, we have been seeking to find out something common to all races, which will prove their real unity. No nation looking for a mere political or commercial basis of unity will find such a solution sufficient. Men of thought and power will discover the spiritual unity, will realize it,

and preach it. India has never had a real sense of nationalism. Even though from childhood I had been taught that the idolatry of Nation is almost better than reverence for God and humanity, I believe I have outgrown that teaching, and it is my conviction that my countrymen will gain truly their India by fighting against that education which teaches them that a country is greater than the ideals of humanity. The educated Indian at present is trying to absorb some lessons from history contrary to the lessons of our ancestors."

**Views of Gandhi and Ambedkar:**-Dr. B. R. Ambedkar said, "They cannot make history who forgets history" and "Be Educated, Be Organised and Be Agitated". In nation building process knowledge of correct historical events, Modern education and unity among citizens play vital role.

Gandhi in "Young India"( 3-4-1924) writes "My patriotism is not exclusive."Our love of country need never be exclusive. Love can gradually be extended to everyone, and only then does it find its true expression. "Love" here is not just an emotion; it expresses itself, for example, through service. Gandhi saw love expand from the individual to the nation to the entire world through an "oceanic circle": the individual serves the family; the family serves the village; the village serves the nation; the nation serves the world.

**Conclusion:** -To save our land and protect our cultural heritage, it is very important to be patriotic and not rigid nationalist. We should not see Hindu nationalism or any other religious feelings as uniting alternative of patriotism. Education to all communities including tribes, dalits and religious minorities can help in nation building process. Educational Institution must not play a political role but it should be an ideal place for creating strong character of citizens.

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