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ACTUAL FEELINGS: POETIC SWORDS OF WORDS OF NATIONALISTS DURING FREEDOM STRUGGLE OF INDIA

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Abstract:

Indian nationalists betrayed the British rule in India; the use of 'words' war' was most important than the use of 'swords' war' during the freedom struggle. The words used by the Indian Nationalists were not mere words. Their every single word(s)/sentence(s) of the poetic slogan was (were) those touch feelings and evoked the thought of every Indian awe-inspiring and feel worlds' leaders think about the freedom of India and for other world/country as well. For them, the fear of punishment of British rule/India was only the utterance, which not reward for the sacrifice of the motherland. They were never afraid to voice slogans and the poetic proverbs against British rule uniting the masses in India.

Introduction

Nationalism is a sentiment, an idea, a feeling of reverence/admiration, and devotion, and it denotes the psychological and emotional bond with one's state or nation. It is lucid that nationalism is a condition of mind, spiritual possession, and a way of feeling, thinking, and living of one person in the world. But, it is also true that without a genuine sense of people/individuals a nation until the people themselves feel the spirit of national oneness. The most important in nationalism is thus the actual national feeling of the people. No factors, such as common residence, racial unity, religious unity, common language, common culture, common historical background, common political aspiration, shared economic interests, the standard government is as essential as

spiritual unity among the people for the growth of nationalism. For promoting an actual feeling of nationalist, a tangible sense is a necessary condition of the mind of an individual. Otherwise, if people do not want to be a nationalist, a feeling of nationalist idea cannot be created artificially, and it cannot be imposed on one's minds unconditionally. Such a feeling of nationalist should arise spontaneously and artlessly in the minds of the peoples. Usually, the actual feeling in nationalism is the condition of one's mind that he or she artlessly soaks up in life. Towards the end of the nineteenth century, the term nationalism appeared in Europe to underscore the rise of national sentiment within an established nation-state, right to self-determination is also known as 'one nation, one state' by focusing on ethnicity and language. Nationalism since then has been viewed with mixed responses because of its positive and negative aspects. At times it is seen to be helping safeguard values and traditions – especially in the face of globalization; it brings people together and binds societies. It acts as a unifying force for the nation. For instance, in the case of India, it brought people from various classes, communities, and so-called castes together and made them stand united.

Bankim Chandra Chatterjee's (1838-1894) song "*VandeMataram*" (Mother, I bow to thee) from Anandamath (1882) and Iqbal's (1873-1938) famous composition "*Tarana-e-Hind*" (1904) (Anthem of the people of Hindustan) "*Sarejahan se accha, Hindostanhamara, Ham bulbulehain is ki, yihgulsitanhamara, Ghurbat men hon agar ham, rahtahaidilwatan men, Samjhowuhinhamenbhidil ho jahanhamara*" "(Better than the entire world, is our Hind, we are its nightingales, and it (is) our garden abode, if we are in an alien place, the heart remains in the homeland, Know us to be only there where our heart is)" (Iqbal's *Taranah-e-Hindi*, 1904; https://en.wikipedia.org/wiki/Sare_Jahan_se_Accha) became an iconic representation that lighted the spirit of romantic imagination of nationalism in India.

This article focuses on the understanding of an actual feeling of nationalism to find the real sense of genuine hearts of the poetic words Indian nationalists during the freedom struggle. Nationalism is in dynamic nature, but the actual feeling of nationalism plays a vital role in preserving/alive nationalist sentiment, emotions, ideas, etc. In the Indian context, nationalism has proved to be equally problematic after independence. Its inherent ideologies defeat the very objective of nationalism in India. Further, Benedict Anderson's imagined communities also added new possibilities of viewing nationalism outside a territorial domain. Nationalism, by Indian nationalists from Europe in the 19th century, has been one of the most contested terms as it tried to negotiate the inherent contradictions of self-negation and acceptance of national culture to achieve political ends based on the western standard of modernity and progress. It had led to a catastrophic disintegration in Indian society, because the ideal of nationalism led to identity formation with the help of culture, which indirectly hinged on language, thereby creating space for sub-nationalism and

ethnonationalism. Consequently, the European model of nationalism, which conceived as an anti-imperial or anti-colonial tool in India, had created complications in post-colonial times.

Words of world's Nationalism:

To understand the concept of nationalism cannot be defended on a few definitions because it is even more what we think about the notion of world look of nationalism. Michael Ignatieff (1993) sees Nationalism as a notion that combines the political idea of territorial self-determination, the nation's cultural ideal "as one's primary identity, and a moral idea of justification of action to protect the rights of the nation against the other" (Straub, 2018). Nationalism is "a principle which holds that the political and national unit should be congruent" (Gellner, 1983). Haas defined "a belief held by a group of people that they ought to constitute a nation, or that they already are one" (Haas, 1986). Motyl defined nationalism as an idea, or, as he put it, an "ideal." He argued nationalism is based on ideas such as the nation-state, self-determination, national identity, and national superiority actions based on these ideas cannot be the basis for a definition of nationalism, "unless we make the absurd assumption that belief invariably translates automatically into behaviour" (Motyl, 1992; Barrington, 1997). Truly, nationalism, defined as an organised endeavor to control the national homeland, is common in the nationalism literature (Mayer et al., 1996). Mellor defined nationalism that "the political expression of the nation," including controls over territory that member of the nation "perceives as their homeland by right." So, some stress that this struggle must turn the homeland into an independent state; others would stop short of the requirement that group even seek its own state, accepting struggle for territorial autonomy within an existing state as nationalism, nearly all would agree; however, that the control over most nationalists. Less idealistic nationalists may realise that an independent state is not practical and seeks something less than complete territorial sovereignty. Still, they would nearly always prefer to have their own state- is, therefore, an improvement over the labeling of nationalism as simply an idea. It combines the ideas and nationalists' activities (Mellor, 1989; Barrington, 1997). It is true, nationalism, as love for one's nation, naturally postulates love and respect for each member of the nation, his/her social, religious, cultural, linguistic, and ethnic identity. The unity of the people of the nation accepts and takes pride. Nationalism is purely self-conception of thought to bring his or her soaks up capacity in the dramatic human world. Every person has a natural tendency to like and love his blood relatives, family members, tribe's men, fellow being and nation respectively.

Nationalism didn't arise until the 17th century before that individual was targeted on their native city, kingdom or maybe faith. The nation-state began with the 'Treaty of Westphalia' in 1648. It ended the 30 years war between the Holy Roman Empire (AD 800-1806) and various German groups. In the late

18th century, the American Revolution (1765-1783) and the French Revolution (1789-1799) formalized large nations that were free of a monarchy. They ruled by democracy and endorsed capitalism. In 1871, Otto Von Bismarck (1815-1898) created the country of Germany from different tribes. By the 20th century, the whole American and European continents were ruled by sovereign nations. Fascist leaders like Adolf Hitler (1889-1945) in Germany and Benito Mussolini (1883-1945) in Italy used nationalism to override individual self-interest, subjugating the welfare of the general population to achieve social goals. Nationalism under fascism works among existing social structures, rather than destroying them. It focuses on "internal cleansing and external expansion," according to Professor Robert Paxton in "The Anatomy of Fascism" in 2005. The thinking justifies violence as the simplest way to disembarass society of minorities and opponents. World War-II (1939-1945) convinced the Allied nations to endorse global cooperation. The World Bank (WB), the International Organisation, and also the World Trade Organization (WTO) were simply three of many international teams. In the 1990s, Europe's nations shaped the European Union (EU). Nationalism became dangerous, and globalism became salvation ([Amadeo, 2020](#)).

Sensation in Nationalism: Poetic Swords of Words

Attempting attention of an actual feeling in nationalism, it important understands the views of Indian nationalists. The rise of nationalism against British Rule India and nationalist historiography described the rise of nationalism as a long process whose roots can be drawn from the ancient era.

“Nationalist ideology was spread in the country as a resistance against the foreign rule. With the acceptance of “*VandeMatram*” as a political song, literature and national movement came in close contact with each other. The poets with national fervour affected the masses” ([Tiwari, 2019](#)). Bankim Chandra Chatterjee's (1838-1894) song "*VandeMataram*" (Mother, I bow to thee) from “*Anandamath*” (1882), that the love of one’s country is the highest spiritual act. His talked about human harmony and universal humanism. The western thinkers believed that homogeneity is essential to build the idea of nation-state.

In thoughtful of nationalism the idea of Lokmanya BalGangadharTilak (1856-1920) on nationalism was connected with our sentiments and emotions of the Indian masses. His concept of nationalism was a social transformative in content and orientation. He wanted to bring to the forefront the message of the ‘*Vedas*’ and ([Patil, 2017](#)) ‘*Gita*’ for providing spiritual energy and moral enthusiasm to the nation. According to him, a recovery of the healthy and vital traditions of the old culture of India was essential. A true nationalist desires to build on the old foundation. Reforms based on an utter disrespect for the old norms did not appeal to him as constructive work ([Kulkarni, 2020](#)). Tilak said that "we do not want to anglicise our institutions and to denationalise them in

the name of social and political reforms" (Tilak's letters Mahratta, 1919). According to Tilak, nationalism was no visible and concrete entity. Still, it was a kind of sentiment and idea, and in generating this idea the historical memories of the great figure of a country play a significant part. It was thus also a psychological conception. He rightly felt that the roots of Indian nationalism must lie not in the mere intellectual appeals to the theories of the western liberal writers but the sentiments and emotions of the Indian masses. He felt that "the memories of the Ganapati *Utsav* (festival) and the Shivaji festival would serve to reinvigorate the nationalistic feelings of the common people" (Roy & Singh, 2017). Swaraj is the key concept of Tilak's philosophy. Tilak is often remembered for his famous saying: "Swaraj is my birthright, and I shall have it" (Gaubha, 2016). Because of his realistic approach, Tilak regarded Swarajya was not only a right but a Dharma (Tilak, 1920). "He also gave a moral and spiritual meaning of Swarajya. Politically, Swarajya meant 'Home Rule'. Morally, it meant the attainment of the perfection of Self-control, which is essential for performing "one's duty" (*Swadharma*). Tilak wanted both political and spiritual freedom" (Varma, 1958). Tilak believed that Swaraj is the way for the fulfilment of national life and Swarajya as the foundations of the future prosperity of India. His Swaraj was not confining with self-government or self-rule within the British Empire. Swaraj signifies responsibility of the executive to the elected representative of people; given ultimate power is in the hands of people and that state exists for their well being and happiness. Many scholars intended to say that Tilak's Swarajya is meant to complete independence.

Rabindra Nath Tagore (1861-1941), popularly known as '*Gurudev*,' was born in the cultural and literary atmosphere prevailing in the family left a profound impact on him and significantly contributed to the shaping of his poetic and artistic genius. Like the notion of true freedom, Tagore found the idea of nationalism equally deceptive and counter-productive to the nationalism of true freedom by individualism all over the world. He says that-

"During the evolution of Nation, the moral culture of brotherhood was limited by geographical boundaries because at that time those boundaries were true. Now they have become imaginary lines of tradition divested of the qualities of real obstacle. So the time has come when man's moral nature must deal with this great fact with all seriousness or perish" (Tagore's Nationalism, 1917).

Tagore's nationalism was not based on the denunciation of British rule; instead, it laid emphasis on the development of positive virtues of manliness and self-help. To him, nationalism meant identifying one-self with the tradition and heritage of the country. He disapproved the existence of an independent group with separate interests within a society and insisted on their merger with the national mainstream. He said,

"The section which is unable or unwilling to adapt itself to the entire scheme, but struggle to keep up a separate existence, will have to drop out and be lost sooner or later. And the component which realising its

dedication to the ultimate ideal acknowledges its own individual unimportance will lose only its pettiness and find permanence for its greatness in that of the whole” (Tagore’s *Nationalism*, 1917).

Tagore's actual feelings of the nation and his love of motherland reflected in various lines of the poem, like in lines-

“For it was in this land that my birth I am gratified,
For loving you, O mother mine, I am satisfied.

I don’t know your riches’ abundance
Or if they equal a queen’s opulence.

I know this: when I am in your lap, I am pacified” (Saha, 2002).

Again in the ‘*Gitanjali*’ Tagore express-

“Where the mind is without fear and the head is held high

Where knowledge is free

Where the world has not been broken up into fragments

By narrow domestic walls

Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection

Where the clear stream of reason has not lost its way

Into the dreary desert sand of dead habit

Where the mind is led forward by thee

Into ever-widening thought and action

Into that heaven of freedom, my Father, let my country awake” (*Gitanjali* 35, 1910)

In the line of Gopal Krishna Gokhale (1866-1915), “I am not a democrat. I don’t believe in democracy. I believe in liberty and rights.” He expressed firm faith in the principles of liberalism and moderation, held that the goal of nationalism in India postulates the moral regeneration of the nation. True nationalist must work for moral uplift of the masses as well as for the emancipation of the oppressed. He attached great importance to national unity and considered it as the first pre-requisite for the growth and development of Indian nationalism. He tried to bind the people of different parts in single accordance by creating a national public opinion, eliminating caste and creed considerations that separated the people (Arora& Grover, 2008;Gaub, 2016).

Mahatma Gandhi (1869-1948), is unique in the world. His very life is another name for sacrifice; he has sacrificed itself. The great man is one who makes others great and who carries with him the burden of the whole of humanity. "The most astounding fact in the history of man" (<https://realcatholic-ptl.blogspot.com>) on earth is not what he achieves materially or what he gains here, "but the growth of his soul from age to age in its search for truth. Those who take part in this adventure of the soul secure an" (Radhakrishnan, 1939) everlasting place in world history. The greatness of Gandhi lies not in his heroic struggle for India's freedom, but in his ever striving for the soul-force and his insistence on the creative power of the soul (Gupta, 2006). Though Gandhi was a great nationalist in the sense that he intensely loved his country

the elements of humanism were also present in him and he considered the welfare of the world no less critical and in this sense, he was a true internationalist. Gandhi himself said:

"My mission is not merely the brotherhood of Indian humanity, my mission is not merely the freedom of India, through today it undoubtedly engrosses practically the whole of my life and the whole of my time. But through the realisation of the freedom of India, I hope to realise and carry on the mission of the brotherhood of man" (Young India, 1929; <https://www.mkgandhi.org/momgandhi/chap04.htm>)

Gandhi was a true internationalist. He attached great importance to the service of his country but did nothing to injure the interest of other countries. Mahatma Gandhi found no contradiction between nationalism and internationalism and also asserted that one couldn't be an internationalist without being a nationalist. He said, "It is not nationalism that is evil; it is the narrowness, selfishness, exclusiveness which is the bane of modern nations which is evil" (Young India, 1925). Gandhi's nationalism Bhikhu Parekh argues, "Since the civilisation Gandhi wanted the Indian state to nature was sympathetic, tolerant, spiritual and open, his vision of India had little common with collectivist, monolithic, aggressive and xenophobic nationalism of some of the western and central European countries" (Parekh, 1995).

In the book "Autobiography of a Yogi" the writer, Paramhansa Yogananda quotes Gandhi's own words on nationalism:

"I call myself a nationalist but my nationalism is as wide as the universe; it embraces all nations. My nationalism includes the prosperity of all nations. I do not want my India to raise on form the ashes of other nations. I do want India to ever exploit any human. I want a strong India able to transfuse its strength to other nation. Today, none of the European countries does this; they do not transfer power to other nations" (Yogananda, 1946; Murthy, 2019).

Gandhi believed that his idea, therefore of nationalism is that our country may become free, that if need be, the whole country may die so that the human race may live. He wanted to see India free and healthy so that she may offer herself as a willing and pure sacrifice for the upliftment of the world. Mahatma Gandhi firmly believed and advocated perfect compatibility between nationalism and internationalism. True nationalism always supports and strengthened internationalism.

Aurobindo Ghose (1872-1950) is regarded as the prophet of Indian Nationalism and was an ardent nationalist. His Nationalism was cosmopolitan and for him; Nationalism was not only a mission, a goal of life, but an end to be pursued as vigorously as the religion. Ghose was different from the other nationalist of the country that he considered Nationalism a necessary stage in the social and political evolution of man towards human unity. He said,-

“Nationalism is not a mere political programme;
Nationalism is a religion that has come from God;
Nationalism is a creed which you shall have

to live... If you are going to be nationalists,
 if you are going to assent to this religion of
 Nationalism, you must do it in the religious spirit.
 You must remember that you are the instrument of God...
 Nationalism is not going to be crushed.
 Nationalism survives in the strength of the God
 And it is not possible to crush it,
 Whatever weapons are brought against it,
 Nationalism is immortal”(Aurobindo, 1908; Dash, 2008).

Nationalism is not going to be crushed. Nationalism thrives in the strength of God, and it is not possible to overcome it, whatever weapons are brought against it. Nationalism is immortal. He provided an element of spiritual to Nationalism, and his Nationalism was not narrow or chauvinism idea. It was worldwide and a part of the Divine plan. He wanted India to be free so that she could serve the cause of humanity and carry the will of God (Arora & Grover, 2008; Gupta, 2006; Gauba, 2016). According to Karan Singh, “For him (AurobindoGhose), India was no mere geographical entity, no sheer physical and material landmass, no mere intellectual concept, but a Goddess incarnate, a mighty mother who for centuries has cradled and nourished her children and who, at that time, was groaning under the yoke of a foreigner oppressor- her pride shattered, her glory ground to dust” (Singh, 1967). For Ghose, the demand for Swaraj was a natural corollary of the ideals of Nationalism. He believed that every nation on earth had a peculiar bent of its own, its individuality which could not be maintained, far less fostered, under the domination of a foreign power representing a different temperament and another genius (Gauba, 2016).

Shaikh Muhammad Iqbal (1873-1938), was a great poet of Urdu and Persian; virtually a religious philosopher and basically, he expressed particular views on social and political problems. “Beginning his poetic forays as a believer in the personality of Mother India, Iqbal remained a fan of Indian Nationalism till his departure for Europe in 1905” (Chakrabarty & Pandey, 2009). Though during the early period of his career Iqbal tried to project himself as a nationalist and regarded Indian as, Iqbal wrote in 1904:

“*Sare Jahan se accha,
 Hindostanhamara*” (Iqbal’sTarana-e-Hind, 1904) (Our India is the best country in the whole world).

In this song, Hindu-Muslim unity was effectively articulated. He pleaded for genuine unity among the inhabitants of the country. Iqbal’s *Tarana-e-Hind* (Song of India) was also outstanding composed:

Hindi hai ham watanhai,

Hindostanhamara(Iqbal’sTarana-e-Hind, 1904) (We are Indians, and India is our homeland). It also includes another immortal statement:

“*Mazhabnahinsikhata,*

Aapasmeinbairrakhna”(Iqbal’sTarana-e-Hind, 1904) (Religion does not teach us mutual animosity).

Iqbal felt this would lead to the ascendancy of the Hindus which he could not accept as a staunch Moslem. His voice “represented the voice of Indian nationalists who were bent upon decrying the British rule in India by highlighting the inherent creative properties of the country.” His love of “Nationalism as reflected in his early poetic compositions dissipated once he started experiencing the nationalist, rationalist and secular view of life on the one hand,” and the “seemingly inimical policies of various European countries towards Muslims in certain parts of the world, on the other” (Chakrabarty & Pandey, 2009; Dar, 1944). Sensing some danger to Islam and its followers in various places across the globe, Iqbal turned to be a votary of ‘pan-Islamism, claiming that China, Arabia and India are ours’. He became a champion of Islamic aspiration to evolve a Muslim confraternity and declared himself to be a Pan-Islamist. He also denounced the territorial and racialist concept of Nationalism and became the haralder of Universalism and Islamic Renaissance. To realise the supremacy of Islam, Iqbal argued that the Islamic community was not a nation, but ‘a league of nations.’ From his composed of new ‘*Tarana-e-Milli*’ (song):

“*Chi-o-Arab hamara*
Hindostanhamara,
Muslim hain ham watanhai,

Sara jahanhamara” (Stanza -1, Iqbal’s *Tarana-e-Milli*, 1910) (China, Arabia and Hintustan are ours. we are Muslims; the whole world is our homeland). “*Tarana-e-Milli* is an enthusiastic poem in which Dr. Iqbal paid tribute to the Muslim Ummah (nation) and said that nationalism in Islam is not recommended and nation in Islam is beyond the limits of geographical boundaries. All Muslims, anywhere in the world are part of single nation. Nation, whose leader is none but the blessings for the whole humanity, Muhammad Ibn-e-Abdullah (Peace be upon him)” (Iqbal, 1910). He felt that the concept of Nationalism would create different patriotic feelings in other Muslim countries and thus loosen the bonds of Islamic fraternity. He asserted that the western idea of Nationalism was a deadly poison for the Muslim brotherhood (Gaub, 2016; Arora & Grover, 2008).

The impression idea of Gopabandhu Das (1877-1928) a social service-oriented and pioneered modern politics in Orissa popularly known as the “*Utkalmani*”, maintained that India is a nation in every possible definition, he observed India – she has a definite territory with natural boundaries. She has a factual history of her own. People with common sentiment inhabit her for sorrow and pleasure. Gopabandhu Das composed a stupendous poem ‘*BandiraAtmakatha*’ in 1923 (Autobiography of a prisoner) during his stay in Hazaribagh prison. He composed,-

“*Misumoradeha a deshmatire*
Deshabashichalijantu pithier,” (Stanza 2, Line 3)

(Let my body mingle in this land and let the compatriots walk over my back. Let my flesh and bone fill up the holes which exist in the way of self-

government). According to Das Swarajya can only be achieved by the path of truth,-

“Satya sanatanPrabhubhagabanabhabekaramohrudabaliyanswarajya sadhanerahumoradhyanbharateswarajyajagatakalyana”, (Stanza, 20)

(Make my heart strong! Oh my Lord- Lord of Truth! Let my whole attention be on achieving Swarajya/Bharat's Swarajya is a blessing to the World).It reveals much of his political ideas on matters like communal harmony, patriotism, nationalism, and cosmopolitanism. As an idealist, he wanted to sacrifice himself for the sake of the nation. He gave a clarion call to maintain nationhood, and to realise it by self-government. Gopabandhu's construal was nationalistic ([Gopabandhu'sBandiraAtmakatha, 1923](#); [Gupta, 2006](#)).

Another pride of Orissa Madhusudan Das (1848-1934) known as '*Kula Briddha*' (Grand Old Man) was mainly focused on using the adjective 'Linguistic' with the term nationalism. According to Madhusudan, language is a significant factor to bind the people cohesively in society, language provides the basis for emotional integration, and he believed culture developed organically with language ([Gupta, 2006](#)). Madhusudan who drew inspiration out of the glorious past, his thought process was determined by his mother's frequent reference to "*ApanaMahataaperakhi*" (keep your prestige yourself). "In the forum of Utkal Union Conference, Madhusudan appealed to the people to give up selfishness and flattery and develop selflessness and commitment to public life and straightforwardness." Madhusudan wrote-

"Give up flattery,

Give up selfishness,

Follow the path of truth,

After two days you can

Attain your well-being as a free nation" (Madhusudan's poem titled "UtkalSantan")

"The chariot of nation cannot move, if selfishness becomes the charioteer Madhusudan observed that every human being has two types of existence, one is personal or selfish, and the other is social or national. He held that selfishness was the lowest stage of self- development and that for higher development one should transfer one's loyalty to society or nation. He pointed out that improvement of national life was impossible without the awakening of national consciousness or Commitment to public life" ([Pradhan, 2007](#)).

Sarojini Naidu (1879-1949) was the cosmopolitanism and internationalism. Naidu's ideas of national must-see in the milieu of a broader humanist vision which she believed of transitional purposes on the nationalism of the world. She said, "I am a bad nationalist. I am a nationalist only by the compulsion and the tragedy of the circumstance of my country. I am first and last a human being and I do not recognise divisions of humanity merely because of race or geographic barriers... I opposed every separatist movement except for possible transitional purposes." And again she says that, "We must rise above

nationalism, above religion, above sex. Our common humanity is the bond that cannot, that must not, be broken.”

The poem in ‘The Broken Wing’ the “version of ‘Awake!’” is driven along by its dactyls, which Naidu breaks across each line: the Who of line two, for example, finishes the closing dactyl of the preceding line, *ploret thee, / who*” (Reddy, 2010). “The first six-line stanza is a call from Indians as children to a slumbering mother India. Yet her children also exist in a metaphorical darkness from which they must be saved. While India is enchained by bondage of sorrow, her children are imprisoned by the woes that enthrall them” (Reddy, 2010). Naidu as-

Waken, O mother! Thy children implore thee,
Who kneel in thy presence to serve and adore thee!
The night is aflush with a dream of the morrow,
Why still dost thou sleep in thy bondage of sorrow?
Awaken and sever the woes that enthrall us,
And hallow our hands for the triumphs that call us! (Naidu’s, *The Broken Wing* 1–6)

The revolutionary thought, expression, ideas, and attitude able to found in various poems like “Mother” and “Immortal India.” In her remarkable book ‘The Golden Threshold’ Naidu wrote touching in “To India” as-

“O YOUNG through all thy immemorial years!
Rise, Mother, rise, regenerate from thy gloom,
And, like a bride high-mated with the spheres.
Beget new glories from thine ageless womb!
The nations that in fettered darkness weep
Crave thee to lead them where great mornings break....
Mother, O Mother, wherefore dost thou sleep
Arise and answer for thy children's sake!
Thy Future calls thee with a manifold sound
To crescent honours, splendours, victories vast;
Waken, O slumbering Mother and be crowned,
Who once wert empress of the sovereign Past” (Naidu, 1905).

The modern Indian nationalists were also deeply attached to the freedom struggle of the country. While speaking of Jawaharlal Nehru (1889-1964), he was a pioneer and regarded a great nationalist of India. Nehru was different from other critical modern nationalist leaders of the land. He observed,

“Nationalism is essentially a group memory of past achievements, traditions and experiences, and Nationalism is stronger today than it has ever been... Whenever a crisis has arisen, Nationalism has emerged again and dominated the scene, and people have sought comfort and strength in their old traditions, One of the remarkable developments of the present age has been the rediscovery of the past and the nation” (Nehru’s *The Discovery of India*, 1946 ed., Daura, 2004).

Nehru believed Nationalism binds the masses together, by creating a degree of unity, vigour, and vitality. He had indeed rejected the narrow idea of Nationalism. Besides, Nehru's Nationalism was the result of psychological unification due to the impact of tradition, culture and inspired by its historical foundations. Nehru argued that-

“Nationalism would be harmful if it even made the people conscious of their own superiority. It would be most undesirable if the spirit of Nationalism pushed up any people towards aggressive expansionism.”

Nehru himself says of the Indian Nationalism as liberal and tolerant: “Nationalism is essentially an anti-feeling and it feeds and fattens on hatred and anger against other national groups...” The slogan of “My nation-right or wrong” represents a distorted view of Nationalism. National prejudice often comes in the way of our judgment when we forget to discriminate between right and wrong. As he warned “about a narrow form of nationalism on 14th December 1932, writing to his daughter Indira from prison, he remarked: “Nationalism is good in its place, but it is an unreliable friend and an unsafe historian. It blinds us to many happenings, and sometimes distorts the truth, especially when it concerns our own history. So we have to be wary, when considering the recent history of India, lest we cast all the blame for our misfortunes on the British” (Nehru's Glimpses of World History, 1934; Guha, 2013; Gauba, 2016). Genuine Nationalism requires that all nations should follow the path of justice and morality, and all actions should strive to make due contribution to the progress of humanity. If different countries come together and try to learn constructively from each other's legacy, each of them would be a gainer, and all of them would be contributing to building a humanist world order (Gauba, 2016). Nehru translated into action. His Nationalism was a firm commitment to the idea of complete independence of India.

Conclusion:

Nationalism is a changing nature, which existed/existing in various circumstances in the world. It is apparent nationalism cannot be imposing unconditionally on one's mind. It develops the spontaneously genuine heart of individuals. But the question arises here that what types of ideas, emotions, sentiments, and feelings make people actual nationalists of own, family, community, nation and international or for whole humane. When we speak about nationalism which-where-how-what types of nationalism is best, and we commonly refer to ideas, emotions, sentiments, etc. around which and what a nationalist feeling is based. Overall nationalism mainly connects many aspirations that are desired because of nationalism as the establishment of homeland, separation, expansion, unifying, preserve identity, etc. Unique poets, writers, and Indian Nationalists contributed to national unity, united, and mobilised the masses. Our nationalism is multiculturalism, more good truth ideas, and tolerance of spirituality as the universal strength.

In the present nuclear society, and feelings are not permanent in nationalism because 'power feel' is the matter of exist in the world and bringing of an actual feeling in the minds of humankind. There should be a sense of consciousness feel of belonging together among the people of a nation. No factor or a group of elements and feelings can make people a country until the people themselves the spirit of national oneness. Besides, the vital aspect of nationalism is thus the actual feeling of the people. Any factors are not indispensable except authentic national feel. For the promoting of assertive nationalism, the genuine national sense is essential. Neither Racial Unity nor anything else can make a nation if people do not want to be a nation. Such a feeling should arise spontaneously in the minds of the people. A sense of nationalism cannot be created artificially. It also cannot be imposed in minds forcefully.

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