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THEORIZING THE IDEA OF SWARAJ AND SWADESHI

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Abstract:“Our nation is like a tree of which the original trunk is swaraj and the branch of that tree is swadeshi”. To make India as India these two concepts i.e., Swaraj and Swadeshi which is not just a concept but a feeling or an emotion plays an important role. These feelings or emotions turned into movements in no time. Our history told us about how these two concepts are linked with ancient, medieval as well as modern times or with different personalities. According to different people the meaning of swaraj and swadeshi is different, their perspective and their idea to use these two concepts is different but the ultimate goal is to attain self-reliance. But when we talk about self-reliance the question arises whether, it was only relevant in pre-independence era or is it still playing its role in this era of globalized world?

In the period of pre-independence to post-independence we saw many changes in the society of domestic as well as in international arena and in between these changes it is very difficult to alive some concepts like Swaraj and Swadeshi. With the changing time the meaning of the concept’s changes and the techniques that used by personalities at the time when the concept was born.

This ultra-modern time of these two concepts is taking it to the next level. The objective or aim is same to become freewheeling but the methods and techniques is at variance. The traditional mechanism is changing with the modern one. Traditionally the mass movements happened at ground level without knowing the condition of the other side on the other hand, in today's world the picture has not completely changed but the means to achieve the goal has taken new shapes – such as social media platforms increasing the reach of the movements. we see these two concepts to take freedom from the foreign rule, or becoming self-reliant but in this 21st century and the 5th generation technology, it has added more dimensions to itself.

Key Words: - Swaraj, Swadeshi, Nation, Globalization, technology

Introduction

In the list of prior and current essential thoughts some of the thoughts are so important that we know they will be essential in future too and the two main concepts or thoughts among them are Swaraj and Swadeshi. Swaraj is an association of two Sanskrit word: sva - "self" + rājya - "rule" i.e., self-rule, or self- governance which means people or the state cannot depend on others like at the time of colonial rule. And Swadeshi connotes with the other two Sanskrit word: Swa- "self or own" and desh-"country" i.e., one's own country. When we see these two words or concepts, they seem like they are always interlinked like with the help of Swaraj we can attain Swadeshi. Without being self-sufficient we cannot become independent. So, we can say Swaraj and Swadeshi are two sides of a same coin.

Swaraj-Whenever we think about swaraj people generally linked it with Mahatma Gandhi that its origin is from Mahatma Gandhi but before Mahatma Gandhi Swaraj was used by many.

Swaraj firstly used by Chhatrapati Shivaji Maharaj to attain self-rule and followed by it was used by Maharishi Dayanand Saraswati as a home-rule. later, it was articulated in the presidential speech of Dadabhai Naoroji as a goal of congress in Calcutta session of 1906 and after that mahatma Gandhi gave their views on Swaraj in his book "Hind Swaraj" 1909 when he was travelling from London to south Africa. Later, Bal Gangadhar Tilak also gave a slogan "Swaraj

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is my birthright and I shall have it.”There are many leaders and scholars who talk about swaraj and all of them are having their own views on Swaraj. But the question is what actually Swaraj is? It is freedom from all types of restrains. It means human are free they are not under any control. It also means that human should take their own responsibility to aware themselves, to self-compassions. And in this sense, we see swaraj not only as a political concept but as a spiritual, social, economical as well as personal concept. According to Mahatma Gandhi, individual should free themselves first and then think about the state, inner freedom is must, and to change the society and state first person should develop capacity on themselves or grow themselves to create constructive change in the society.

Swadeshi- while on the other hand Swadeshi term is used by Mahatma Gandhi. Swadeshi is not just a term or a word it’s an emotion, feeling that represents the essence of “self” and it mainly started during the British rule in India. Britishers were not only ruled on us but also, they drained our economy, minds of the people etc. swadeshi was need of an hour. It’s a step that was necessary to take at that time to become self-reliance or Independent and for this we need knowledge, skills, technology, support etc. swadeshi is a concept but it emerged in a form of movement that draws boundaries which tells us that what is ours and what is not. According to Mahatma Gandhi, “swadeshi is a key which opens the door of Swaraj because without being self-sufficient we cannot attain swaraj.”Swadeshi means that the things wholly made in the domestic boundaries and people of that territory consumed it and not only that territory but also the other countries import it. In Vedic literature we also see the emphases was given to self-sufficiency and indigenous goods to boost the economy and to maintain the culture. Swadeshi is so much important that it kept the traditionality in contemporary times too.

The spirit of Swaraj and Swadeshi has been flourishing in India since ancient times. In Vedic both the concepts having importance. In ancient text like Vedas, Upanishad-they also gave the idea of self-rule or self-governance and to become self-sufficient. Another example related to ancient text is Chanakya Niti or Arthashastra in which kautilya also said that a king or ruler should be self- sufficient that they do not want any kind of help from others. And the country or a state must have the capacity in all sense political, economic, social etc. Swaraj and Swadeshi is a central theme of Indian Culture, Tradition, and spirit. India is not saying it but India is

representing it by their work like by empowering citizens of India to choose their local government, or by educating people to protect their environment, their history in the form of monuments, language tradition, culture, religion etc. India is known by its ethnicity, culture, language and most importantly the people and the concept of Swaraj and Swadeshi is only for the people of India so that they do not need anyone for their survival these two concepts are so powerful that if people having feeling on them, they will become self-sufficient and if people become self-sufficient then only the country i.e., India will become self-sufficient.

Since we talk about Swaraj and Swadeshi as two concepts but they are having similarities too like both the concept attaining the sentiments of Indian Nationalism or both the concepts explain the realization of freedom i.e., one is from foreign rule and one is from foreign products and services. And twain helps India to become a Nation. And if we see the dissimilarities between two is that the former one is the political concept and the later one is economically related. Swaraj is considered as politically independent form foreign rule while the Swadeshi means economically produced our own goods and services in our country and boycotting the foreign products.

DIFFERENT VIEWS ON SWARAJ

As we know this concept plays an important role in history and still it is playing an important role. There are numerous points of view on swaraj because for everyone it has a different meaning and way to achieve it.

As we know swaraj is much before of Gandhi. Chhatrapati Shivaji Maharaja was an important person who also used the concept of swaraj in his time. He coined the phrase “Hindavi Swaraj” which means self-rule of Hindu people. According to Shivaji, Swaraj is right of every person and he had a sturdy desire to become world free from prejudice and discrimination.as we talk about Shivaji he struggled to rescue Maratha from Aurangzeb and started to establish swaraj in the Maval Region after this he realized that Swaraj wants international recognition after thirty years of efforts. And later he was also known as “Swaraj Chhatrapati.” According to him, swaraj is not only important for nation but for the individuals too. He stood for the right of Indians at the time

of oppression. Chhatrapati Shivaji was a great leader and the other leaders were inspired by him and his work.

Bal Gangadhar Tilak views on swaraj that it is a way to achieve freedom. Tilak believes in reforms and according to him there are two types of reforms i.e., political, and social. He said political reform should lead social reforms. Tilak raises this concept when India was a colony. Congress was there which was merely divided into two- extremist and moderates and tilak belongs to the extremist group and according to him, what moderates follows the constitutional or a legal method is just mere a myth or a weak appealed and with this we cannot achieve Swaraj. Swaraj according to him, is a solution because it is not a law but a right – “natural right” which is person having since s/he was born. For Tilak it’s not just a political concept but a spiritual or more than a law. It is more than a home rule which means it is just a home of self-rule who are serving without the help of or involvement of Britishers. Home rule is a movement which was started in 1916 by Annie Besant and Bal Gangadhar Tilak and in 1920 All India Home Rule League changed its name to “Swarajya Sabha”. Apart from this Bal Gangadhar tilak gave different definitions of Swaraj in different aspects like Economic, cultural, social etc. also gave different meanings to Swaraj like- National education, passive resistance, Swadeshi, and boycott.

Rabindranath Tagore plays an important role in Indian history and also an active participator in India’s struggle. Tagore in his seminal paper “Swadeshi samaj” (1904) mentioned about ‘self-sufficient society’. According to him, In India it will only come with the help of collective efforts that will unite the people of India in such a way that they will bring National Unity. According to Tagore, there should be a samaj which is a mediator between the Jati (caste) and desh (country/state) to attain self-rule because it is necessary that all the sections of the society should work together with having common goals so that Swaraj will achieve. For Tagore, Swaraj is not only a political achievement but for him it will bring unity and cooperation amongst people.

Mahatma Gandhi is a great leader and freedom fighter who popularized the concept or expression 'Swaraj' which means self-rule, self-control or self-determination. Mahatma Gandhi follows the concept of non-violence and said that through non-violence and satyagraha we can

achieve "purnaSwaraj" ie. complete independence. His method was different from others to fight the British rule. According to Mahatma Gandhi, Swaraj can be achieved at different levels - individual, state and community level. First, swaraj is achieved at the individual level through self-control. According to him, if we want the country to be free, people must first be free from all restrictions. Swaraj otherwise moksha or salvation for him. At the state level, freedom from another entity like the British government and at the community level, Gram Swaraj means freedom of the village. Gandhi wants people's democracy so that the people of the village are free to do what they want. Gandhi as an anarchist wants no state but a nationless self-governing society. Swaraj is also a political concept and for him it means self-rule, not good government. People must have freedom of choice and freedom. However, as you can become self-directed by doing continuous work without it, you cannot become independent. In his book Young India (1925), Mahatma Gandhi wrote: "Self-government means a constant effort to be independent of the control of government, whether foreign or national. Swaraj government is a sad case when people expect it to regulate every detail of life. Moreover, Swaraj Gandhi is not only a political concept but also an economic, spiritual, or moral concept. By economic, he means that all resources should be used equally. He also said that to achieve Purna swaraj we must first understand that how to achieve it - we can achieve it through patience, calmness, determination, and education. Above all, the masses must be educated to help achieve this. Besides, many have a different view of Swaraj.

MODERN VIEWS ON SWARAJ

There are many scholars, politicians, writers and many more talks about swaraj and they are having different views. We can say that they are not solely talks about swaraj but also, they have different opinions related to this. According to modern scholars, Swaraj is more ambidextrous and dynamic concept which can use for transforming the ongoing legacy of coming out from the colonialism, imperialism, patriarchy and all the oppressive concepts and to upbringing all the good concept like equitable and sustainable vision of human. They also said that swaraj is not just a political concept but it is way more than that it empowers individual, community to manage their own affairs like Yogender Yadav believes that "it empowers local community and it is about decentralized government." it is very comprehensive and a holistic approach. Arvind Kejriwal

wrote a book “Swaraj”2012, “democracy and anarchism is a blend, where people have direct control over decision making process.” According to him, power should be in hands of people of town and villages so that they will also involve in decision making. Indian Scholar and a social scientist Partha Chatterjee in his book *Reflections on Popular Politics in Most of the World* (2004) talks about Swaraj in which he talks about the relevance of swaraj in India’s struggle and also importance of Mahatma Gandhi in it. He examines how different marginalized sections of society like peasants, workers, and ethnic community having their own versions of Swaraj. He suggests to “achieve swaraj requires rethinking of governance, advocating for a more exclusive and participating model that address the diverse need and aspirations of the governed.” And according to him, Swaraj best understood as a project of national self- determination. Another Scholar or economist Amartya Sen in his book “Idea of justice,” Sen’s talk about Swaraj in which he understood it in his capability approach in which he gives importance to society building which is only possible when citizens are free to achieve goals and pursue their aspiration. For him, to achieve swaraj- firstly we recognize the diversity, social justice, needs of the people. State should make institutions, so that institutions give opportunities to people to grab their interest areas so that they fulfill their goals. It is his vision to pursue good life. A Feminist and a social Scholar Vina Mazumdar also talks about Swaraj but in a different way she put women in the center that how women play an important role in Swaraj or in achieving Swaraj or women’s role in the society. Apart from this there are many scholars whose views related to swaraj is different but what matters is the outcome and when we show the views of different person’s whether s/he was a politician or a scientist or a writer or something else their views is only talks about to enlightened individual and through individual the whole community. Like Mahatma Gandhi said collective efforts is the main key to achieve swaraj. According to modern scholars, it is more decentralized form and it gives power to communities to control their local affairs. It is an ancient concept but it has modern relevance too. Localism, participatory democracy, direct democracy. Whether pre independence or post-independence scholars still advocating Swaraj as a true freedom and Independence of citizens.

DIFFERENT VIEWS ON SWADESHI

The Promotion of Indigenous Products or services or we can call it as Swadeshi was started as a movement by different leaders and sections of society. The way of doing this movement is same for many boycotting the products and services of foreign but the reason behind this is totally upon the people who led this movement or who indulged later. Swadeshi is not just a word but for many it is a feeling or a way of living a life. Some renowned Scholars such as Mahatma Gandhi, Aurobindo Ghosh, DadaBhai Naoroji, Bankim Chandra Chatterjee etc. Having their own vies on Swadeshi. Mahatma Gandhi had many thoughts and Swadeshi is one of the important thought among them. According to Mahatma Gandhi, Swadeshi had many connotations like political economic, cultural, philosophical. For him, Swadeshi is a way to protect our home. Mahatma Gandhi call for Swadeshi during the non-cooperation movement. Gandhian philosophy for Swadeshi means local-self-reliance. According to him, Swadeshi not only means produced once own but the another meaning of Swadeshi is to know our own Strength. Gandhi had a vision that India Should be free as a self-reliant, self-sufficient and people must know their strength and capability that they do not need to live a life on other's rules and laws that they made. Swadeshi was not meant as an isolationist movement, instead it gives strength to local people to made their products and sell in the market because when we boycott goods and services of foreign then only people could help local business and then it will help them to come out of poverty and improve the economic condition of India. So, Swadeshi is a principle of economic nationalism. Gandhi encouraged Khadi, hand woven clothes, handicraft products etc. as swadeshi. "Charkha" as a symbol of Swadeshi Movement for self-sufficiency. It not only improves the economic condition but also transform the other arena too. He said foreign goods are not bad but if we import them then it will make us dependent on other nations. DadaBhai Naoroji also known as grand old man of India. He was political leader, economist, writer. He gave his theory of drain in which he studied the reason behind poverty in India and how India is declining. He was against the British Raj who drained India's Economy and resources and he supported swaraj and Swadeshi. And for him, we cannot achieve swaraj without swadeshi. He announces Swaraj in 1906 session of congress so that Indian people now connect with their grassroots level and develop their own goods and make themselves independent. He

told us that Britishers are taking raw materials from India make their product and sold it in India at double. They used our resources and money too. They exploit Indians totally this why Swadeshi-make products domestically is necessary. And according to Naoroji, it gives employment, reduce poverty, and preserve India. Another Important person related to Swadeshi movement was Aurobindo Ghosh. He was Indian Nationalist, poet, freedom fighter, philosopher, a guru who was actively participated in swadeshi movement. Swadeshi movement was a campaign against the Britishers and for Ghosh it's not just an economic boycott but a revival of India's spirituality of culture and tradition. For him, western world is based on materialistic value and we need to come out of it. According to him, Britishers were stripped away our natural resources and change them with their own. Aurobindo Ghosh also said that education plays an important role to become India self-reliant or self-sufficient. He said that education will make people aware of thinks, education will teach persons right skills and techniques.so, apart from this there are ample of views.

MODERN VIEWS ON SWADESHI

Modern scholars like Amiya Kumar Bagchi, Vandana shiva, Ashish Nandy, Sunil Sahu and many more gave their views on swadeshi. Amiya Kumar Bagchi is an Indian political economist and according to him, India needs to reduce the dependency on international suppliers and increase the usage of local goods and services. Indian market needs a kick to thrive and boost the economy so that people should indulge more and more on domestically. It will help to boost India's level on international level, it will reduce poverty, and make people living standard better. According to him, it will rejuvenate the local products, their crafts, India's tradition. He worked to promote the growth of cotton industries, handicrafts industries so that traditionality of India will remain alive. He wants to take this movement a large scale. Another scholar Sunil Sahu is a firm believer in the concept of Swadeshi. Sunil believes that Swadeshi is a movement that instills pride and national ownership in Indians. He says that it transcends geographical boundaries and gives equal importance to all the member states of the Indian Union. He further argues that Swadeshi reflects Indian culture and traditions where "local is the new global". He

emphasizes that this concept emphasizes the production, distribution, and consumption of locally made products to support the local economy and reduce dependence on imports. Sunil strongly believes that the Swadeshi movement will not only contribute to the economic growth of the country but will also encourage entrepreneurs by providing them shelter from the competition of large multinational companies. He also explains that Swadeshi is a pro-people movement that tries to steer the masses in the right direction for the betterment of the nation. Sunil claims that Swadeshi is the answer to economic problems like employment, rural infrastructure, and depressed agricultural sector. He is of the utmost opinion that it will be the pillar of strength and self-confidence of India and will make its name resound throughout the world. Another important one is Vandana Shiva is a well-known advocate for sustainable development through the swadeshi strategy. For Shiva, swadeshi is not just an economic concept. Rather, swadeshi encompasses the political, social, and economic conditions of a nation or people. Shiva sees swadeshi as the cornerstone of India's freedom and independence. According to him, swadeshi is best understood as an ethic of respect: respect for the environment, society, and individuals. Swadeshi laid the foundation for many of Gandhi's teachings. Gandhi argued that the use of foreign goods and techniques should be avoided and traditional crafts should be kept alive. This included a commitment to buy and support locally produced products in what Gandhi called self-sufficient villages. It was an ethical decision that benefited all concerned and Gandhi believed it would strengthen unity. For Vandana Shiva, the principle of swadeshi is deeply rooted in Indian history and values. Shiva argues that Swadeshi is a self-sustaining system of economic production, consumption, and exchange. Regarding its recent usage, Vandana Shiva sees swadeshi as a form of resistance against the unfair conditions of the global trading system and external forces trying to control the Indian state economy. This re-introduction of the concept of swadeshi is a way to strengthen the autonomy of India and strengthen traditional local methods of production. Swadeshi thus carries the message of focusing on local communities and their success while avoiding dependence on global markets. Ashish Nandy's views on Swadeshi are that the concept of self-reliance and independence are directly related to Mahatma Gandhi's economic thought. According to him, it is an attempt to free India from the economic and cultural dependence caused by colonialism. He argues that Swadeshi plays an important role in the nation-building process in India and is an idea that transcends the pursuit of narrow economic

or military power. He believes that Swadeshi should be implemented at all levels, from the smallest village to the largest city, and across the social, political, and economic spectrum of the nation. It is an idea that allows individuals and communities to be independent and self-sufficient and ultimately become more efficient and independent. According to Nandy, if Swadeshi is effectively implemented, India can become a viable nation-state with a powerful and independent economy. There are many scholars who gave their views and solutions on swadeshi and all of them are useful in one or the other way.

CRITICISM

Swaraj and Swadeshi have been recognized for their far-reaching positive impact on Indian communities. However, these moves were criticized by many sides, including the Indian community. Critics of the movements argue that Swaraj and Swadeshi ignore the needs of the underprivileged, who are central to India's national identity. They argue that these movements focus on nationalist and upper caste ideologies and do not directly address the needs of arguably India's most vulnerable population. Others criticized the dualism of the philosophy, believing that the success of one element depends on the failure of the other. While Indian nationalists must extol Swaraj and Swadeshi, the fact that Indian society is largely characterized by rigid class-based inequality suggests that these movements are unsustainable solutions to the country's most pressing social problems.

Some of the common criticism of Swaraj and Swadeshi are: -

1. Lack of practicality: Critics often argue that the concepts of swaraj and swadeshi are idealistic and not practical in today's globalized world.
2. Economic backwardness: Critics argue that swadeshi policy can lead to economic backwardness because it restricts foreign investment and technology transfer.
3. Limited Innovation: Focus on domestic production can lead to limited innovation and slow technological development.

4. Nationalism: Some argue that the swadeshi policy encourages nationalism and, in extreme cases, jingoism, which can lead to hostility towards other countries.

5. Inefficiency: Emphasis on self-sufficiency can lead to inefficiencies in production and distribution systems and higher costs for consumers.

6. Protectionism: Swadesh policy can lead to protectionist measures that restrict free trade and can lead to trade wars with other countries.

7. Cultural Isolation: Some critics argue that swadeshi policy promotes cultural isolation and can lead to the rejection of new ideas and perspectives from other cultures.

IMPORTANCE OF SWARAJ AND SWADESHI IN CONTEMPORARY TIMES

Swaraj and Swadeshi were two important movements that began during India's struggle for independence. The goal of these movements was to achieve self-sufficiency in all areas of life. Today the meaning of Swaraj and Swadeshi can be seen in many ways.

1. Economic independence: Swadeshi refers to the promotion of domestic goods and services. Today, current trends to buy local and support small businesses underscore the importance of Swadeshi. It helps to achieve financial independence and sustainable economic growth.

2. Independence: Swaraj emphasizes self-control, self-reliance, and self-management. Today, this means that people should be free to make their own decisions and not depend on outside forces. It emphasizes the need to be self-sufficient and self-sufficient in areas such as agriculture, energy and industry.

3. Environmental sustainability: Swadeshi promotes the use of natural and environmentally friendly products. In today's world where environmental sustainability has become a global issue, Swadeshi can be considered as an important aspect. Home products are often combined with sustainable practices and ethical production methods, which offer an alternative to mass products that often harm the environment. By using local resources, we can reduce our

dependence on imported goods that require significant resources to produce and transport. This can help reduce our carbon footprint and promote more sustainable practices.

4. Cultural Identity: Swadeshi and Swaraj promote self-identity and pride in national and cultural heritage. The modern world is often characterized by a lack of cultural identity. Swadeshi and Swaraj can help preserve and promote indigenous cultural practices, art, and literature.

Swaraj and Swadeshi are still important today in promoting economic independence, self-reliance, environmental sustainability, and cultural identity. These movements create a framework to achieve a better and more sustainable future for society. Swaraj and swadeshi are of utmost importance today as they provide a viable vision of a just and sustainable future. Swaraj is a term coined by Mahatma Gandhi that means "self-rule" and refers to the ability of people to unite their sovereign power to create a better life and world. Swadeshi, on the other hand, encourages indigenous resources and resources to promote economic and social self-reliance and opposes globalization policies that threaten to eradicate local cultures and traditions. In an era of growing economic and political inequality, swaraj and swadeshi offer a compelling alternative. Swaraj emphasizes the power of fundamental change and the responsibility of citizens to resist oppressive systems, while swadeshi encourages communities to define their own resources and create models of sustainability. This dual approach is in stark contrast to neoliberalism, which increases economic dependency and social divisions. As the climate crisis deepens and geopolitical rifts widen, swaraj and swadeshi offer an effective and timely antidote. By emphasizing self-governance, we create inclusive and egalitarian societies, and by emphasizing swadeshi, we can protect local cultures and environments. This dual approach allows us to build resilient, adaptive communities that can respond more effectively to pressing challenges. That is why swaraj and swadeshi are of utmost importance today as they provide the framework for empowered citizens, sustainable communities, and a turnaround for our increasingly unstable planet. The challenge today is to embrace swaraj and swadeshi in collective rule-making and decision-making to create a future that works for all. Today these two concepts are still relevant and here are some examples to illustrate what they mean: Self-confidence during the COVID-19 pandemic: The pandemic has highlighted the importance of self-confidence and self-reliance. Countries that could produce their own medical supplies and

equipment were better equipped to deal with the crisis than those that had to rely on imports. This is an example of swadeshi - using locally produced goods to meet our needs, Promotion of local businesses-Swadeshi can also support the growth of small and local businesses. By choosing to buy local products, we can help create jobs and support our communities. This is especially important in the current economic climate where many small businesses are struggling to survive. Political self-determination: Swaraj can help promote political self-determination and give people more control over their lives. This can be seen in movements for greater autonomy, such as the quest for Telangana statehood and the demand for greater rights for indigenous peoples. Overall, the concepts of swaraj and swadeshi are still relevant and can help promote self-reliance, sustainable development, and political self-determination. Apart from this there are many examples of it to like the swadeshi Jagran manch, Indigenization policy of India, Make in India Initiative, Promotion of traditional skills and craftsmanship etc.

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