
UNIT 6 IDEOLOGY, SOCIAL BASES AND PROGRAMMES OF NATIONAL MOVEMENTS

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6.0 OBJECTIVES

Every national movement has an ideology, programme and a clear social base. In this unit these three important components of national movements have been discussed. After going through this unit you should be able to :

- explain the meaning of national movements;
- trace the evolution of national movements;
- analyse the causes of national movements;
- describe the ideology of national movements;
- analyze the social basis of national movements; and
- describe the programme of national movements.

6.1 INTRODUCTION

The term national movement has a very wide connotation and may be applied to any nation-wide struggle that the masses consider to be in the interest and for the welfare of their country. In this wider sense, national movement may be taken to mean any struggle intended to better the lot of the people by constructive work in different spheres of national life. But practically speaking, in the colonized countries, a national movement was understood only to be a struggle for achieving the freedom of the people from foreign domination, and therefore was essentially a political phenomenon. National movements, therefore, were mainly anti-imperialistic or anti-foreign and their main object was to secure self-government or full independence of the colonies.

Although the aim of national movements was self-rule and independence they did not take the same form in all the countries. The form in which such movements were carried out was determined by the status of, and circumstances existing in a particular country and also the foreign domination against which they had to fight. That is why the Indian national movement for freedom against the British differed in its ways and means from that of the movement for freedom of the Indonesians against the Dutch or of the Indo-Chinese against the French; and of China against the domination of Western powers.

It was in the decades between the First and Second World Wars, that the attack upon colonialism continually gathered momentum in the form of national movements. On the entire eastern frontier of the Western world, in the great sweep from Morocco through the Middle East and South Asia to South-east Asia, people were rising to rid themselves of imperial domination. That is why the end of World War I was regarded as the signal for the effective beginning of the great upsurge of nationalist movements that reached its fruition after the end of Second World War in 1945.

In Morocco Abd-el-Krim challenged the Spanish and the French; in Egypt Saad Zaghlul Pasha led the nationalists against the British; and in Syria there was rebellion to throw off the French Mandatory rule. Turkey, Iran, and Afghanistan saw the rise of revolutionary leaders who attempted the forced-draft modernization of their countries in dictatorial guise. Of these, by far the most striking and successful was Mustafa Kemal, who discarding the anachronistic trappings of the Ottoman Empire, saved Turkey from an imposed treaty of peace and humiliation, consolidated it as a nation state, and started it on its modern path. At the furthest remove from Europe, the Chinese revolutionary movement gradually emerged from the tangled campaigns and alliance of the war lords, and the Kuomintang came to be the major embodiment of Chinese nationalism as Chiang Kai-shek beat back the ill-judged Communist bid for power.

In the colonial sphere the principal focus of attention was inevitably India which was the greatest prize among the world's colonies. The demands of the Indian nationalists, coming increasingly under Gandhi's spell, went far beyond what the British were prepared to grant, and the Congress widened its base to become a mass movement capable of virtually paralyzing the government. In Asia, the Middle East, and Africa nationalist leaders and movements looked to Gandhi and the Congress for guidance and inspiration.

Of the major Asian dependencies, only the Philippines and Ceylon were granted constitutional reforms that roughly kept pace with nationalist demands - leaving aside Malaya where nationalist movement remained almost nonexistent prior to World War II. The most significant and unprecedented move was the creation of the Philippine Commonwealth in 1935 under a timetable that guaranteed full independence after a transitional decade of full domestic autonomy. In Burma, the Netherlands Indies, and Indo-China the tentative imperial moves toward larger instalments of self-government always lagged behind the mounting aspirations of the nationalists who were building their organizations and deepening their popular hold. Violent outbreaks occurred in all three colonies, sometimes under communist leadership, but in none was the colonial government seriously threatened until the Japanese invasion swept all the established regimes away.

Their resentment grew so strong that anti-imperialism became almost synonymous with nationalism. This was true in much of Asia and Africa, though in the case of China and Korea the resentment was directed against not only western but also Japanese imperialism. Nehru was not inaccurate in his autobiography, *Toward Freedom*, when he described nationalism as "essentially an anti-feeling" that fed and fattened "on hatred and anger against other national groups, and especially against the foreign rulers of a subject country".

6.2 CAUSES OF GROWTH OF NATIONAL MOVEMENTS

In the colonies westerners obtained a disproportionate share of the best and highest-paying positions in the civil service and in business, while even educated natives had to take the lower jobs and sometimes could not obtain employment at

all. European firms in much of the colonized countries handled the bulk of the lucrative large-scale enterprises, and in much of Africa, for example in Kenya, Asians - did retailing. Sometimes, large profits were sent out of the country and not used for local development. Further, westerners often took, or obtained for a pittance, the best lands, or had these farmed for them.

All this meant that the native levels of living, though they might be higher than they had been, were much lower than they could have been, that most of the Asians and Africans were poor, that many were hungry and destitute. This also meant that they were ill oftener and died at a younger age than the Europeans in their midst. The "natives" might not by themselves have realized their destitution - the "nasty, brutish, and short" nature of their lives - and therefore might not have rebelled. But they had European examples before their eyes, and increasing numbers did slowly come to perceive the contrast and began to dream that they too might expect and aspire to better and healthier lives.

6.2.1 Feeling of Inferiority

Westerners made Asians and Africans feel inferior in every way because of their race and their culture. This was particularly true of black Africans, many of whose ancestors had been captured and enslaved. Slavery left a deep stigma of inferiority. The brown and yellow peoples of Asia were likewise believed to be backward, lacking ability to improve or to govern themselves - good servants and manual workers, perhaps, but lacking in intelligence, character, and will.

Nowhere in the colonies did the peoples have a decisive voice in their government; usually they had no really effective voice at all. In some British colonies like India, the people were reluctantly and slowly given greater and greater representation in the local legislative councils, but even then they were always inferior because the imperial power, on vital matters like those of war and finance, kept the reins. Always a comparative handful of aliens - the imperial representatives, who held the chief offices and power, and the settlers, who possessed the legal rights - enjoyed the same privileges they would have had at home.

Most often the local peoples, as in South Africa, the Congo, and Southeast Asia, had no political rights, or, for that matter, any rights that could not be revoked at will. Generally, their speech was not free, their newspapers were censored, their movements about the country restricted - especially if there was a crisis - and in southern parts of Africa they had to carry passes. Their courts were usually separate, their "justice" different, and their punishments heavier than those for Europeans. Usually these people could be arbitrarily arrested and jailed, often without any "due process of law", and in political cases convicted and imprisoned even without a trial.

6.2.2 Role of Western Education

On the other hand, the colonial rulers, their officials and their missionaries, often professed their intention to prepare the "backward" peoples for good, moral lives and for self-government through education and religion. There can be no doubt that in their colonies they did, at times and with occasional success, make great efforts to put these intentions into practice. They did introduce western medicine and improve sanitation. They did provide elementary education for some of the native children and higher education for

A few "natives" did obtain advanced education at home or in France, Britain, and the United States, or, in the case of the Chinese, in Japan. It was these Asians and Africans who, after they had learned about western technology, ideas, and ideals, often became, the most ardent nationalist opponents of western rule. This was especially true of those who did not obtain positions for which they believed themselves qualified.

6.2.3 Role of Missionaries

With their spirit of "Christian soldiers marching as to war", missionaries made converts almost everywhere. But while they, and their fellow Christians who became officials and settlers, influenced many "natives" to be followers and submissive, they also brought hopes and practices that led to nationalism at the same time as they aroused hostility to western ways that pointed in the same direction. This hostility was sharpened when imperial governments favored the converts and discriminated against "natives" who, as in India and Morocco, maintained their own old and deep religious faiths and were determined to maintain them undefiled. In many cases, as among Hindus and Muslims, the traditional religions became fundamental bases of nationalist feeling, and resentment against the foreign religion a reason for nationalist action.

While the Christian teaching of the missionaries offered hope, it also threatened old religious beliefs and ways of life. In response to both the hope and the threat, Africans and Asians reacted in differing ways, all pointing toward nationalism. One reaction was the rise of messianic sects, as in the Congo, which, some scholars believe, were precursors of later nationalist groupings. A much more important reaction was the strengthening of traditional religions through vigorous, inspirational, religio-political reformist movements, such as the Brahma Samaj and Arya Samaj in India in late nineteenth century, and the Salifiyya in twentieth century Morocco. These movements and groups aimed at nothing less than the political and cultural rejuvenation of their nations based on religious tradition. In Afghanistan a newspaper editor (from 1911 to 1918), Mahmud Tarzi, found the *raison d'être* of Afghanistan in the teachings of Islam and made an ingenious attempt to link its aspirations with the cause of Pan-Islamism, Pan-Asiatic solidarity, and modernism. In India one of the pioneers of nationalism, Swami Vivekananda, who was both saint and patriot, put nationalism on the high pedestal of spirituality and the past glory of the Hindus.

It was Christianity's identification with white domination, however, that most stimulated hostility and nationalist feeling. Christian egalitarian teaching itself revealed to black Africans the enormous contradiction between humanitarian ideal and imperial practice. Africans and Asians, with the evidence before their eyes, saw that so-called Christians, their masters, drained justice and liberty of political meaning, established two standards, one for themselves and one for those men of color they ruled.

Nationalism, slowly and then swiftly, became for increasing numbers of Asians and Africans their new religion, whether based on their old religion or not. On the other hand, those who were leaders and were called the elite, wanted to maintain their cherished traditions and to acquire westernized political institutions and western economic and scientific techniques. The Arabic peoples wavered between assimilation and rejection. On the one, hand, their nationalism was of the conventional European style and therefore modernizing. On the other hand, it was a movement aiming at the purification of Islam.

Check Your Progress 1



- Note: i) Use the space given below for your answers.
ii) Check your answers with the model answers given at the end of the unit.

1) How was the feeling of inferiority reflected in the erstwhile colonies?

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2) What was the role of missionaries in the growth of national movements?

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6.3 IDEOLOGY OF NATIONAL MOVEMENTS

As the term 'National Movements' itself suggests, nationalism is always the basic ideology of these movements. Such nationalism is a radical ideology for the movements. It may become more radical by the incorporation of other ideologies like Marxism-Leninism.

Ideologies provide an important psychological and emotional base from which individuals can derive meaning and significance for their own participation in a changing society. Thus an ideology provides a framework within which the individual may orient himself to others in an emotionally satisfying manner. In sharing with others in the pursuit of common goals, individuals develop relationships and loyalties with each other that help to fill the voids created by the disruption of the traditional order. An ideology that is increasingly accepted performs the vital function of building common beliefs and attitudes among the political elite and masses, uniting the different groups within society in the pursuit of shared goals. That basic idea asserts that a better life is possible for individuals and groups than the one provided by the traditional order.

Of the several principal ideologies of national movements, therefore, that of nationalism is the most pervasive and important. The history of all national movements indicates that the idea behind nationalism is the liberation from alien political and economic domination. In other words nationalism is the idea of revolt against foreign political domination, economic exploitation, and the principle of racial discrimination or inequality.

The content of nationalism varies with the locale, with the people, and with time. Though the genus of nationalism is easily identifiable in the various national movements, there are several different species. To mention only some of the most obvious, not all Africans are black, but nationalists within the new African states and in Africa as a whole south of the Sahara have had a common bond in their blackness and in their opposition to white alien rule. In Asia, color as such, be it brown or yellow, did not seem to have played as large a role, though antagonism toward white rule and racial dominance has been no less vigorous. In eastern Asia, particularly in Korea, nationalism arose in part out of resentment against the

Japanese, who were of the same color as the peoples they attempted to dominate.

Nationalism in most of the colonized countries, therefore, developed from the sentiment of unity among cultural, religious and racial groups of the people. From this sentiment rose a strong desire for political and economic independence from foreign domination, and a demand for racial equality. The people were impelled to offer any amount of sacrifice for the fulfilment of these urges of their heart. This sentiment of nationalism grew in different proportions in different countries depending on the conditions there. In countries where there was direct rule of imperialism, nationalism flared up rapidly, while where there was an indirect rule of imperialism; nationalism, did not appear almost until World War II.

During the inter-war period, there developed a new force that vied with the force of nationalism in trying to wipe off imperialism and capitalism. This new force was communism based on Marxism-Leninism that spread after the Russian Revolution of 1917. Neither of these forces clashed against each other. They either traveled along parallel lines or even on divergent lines. Although communism tended towards internationalism and was not in favor of encouraging nationalism, for strategic reasons it sympathized with nationalism in colonized countries as it was fighting against imperialism.

Lenin had realized that the colonized people were in revolt against imperialism. He felt that it would be a great mistake to attempt to promote the Communist doctrine at a time when there was going on what he called "bourgeois-national" revolution fostered by the educated classes to drive out imperial control. He therefore urged cooperation by the Soviet regime with the forces of nationalism even though that was against the doctrine of communism. Because of this cooperation to the national regimes, the communists won great popularity in Iran, Afghanistan and China. Later in China there was a split between the Communists and the Nationalists. Although the Communists were initially defeated in 1928 by the Nationalists, ultimately their fight ended in the establishment of a Communist regime in China in 1949. The Soviet influence also steadily increased in many other countries through the organisation of the Communist Parties in these countries which played significant role in the National Movements.

Check Your Progress 2

Note i) Use the space given below for your answers.

ii) Check your answers with the model answers given at the end of the unit.

1) How does ideology create unity in national movements?

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2) Explain the meaning of nationalism?

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6.4 SOCIAL BASES OF NATIONAL MOVEMENTS

National movements often started as unorganized and sporadic protests of a small number of people, but slowly they became mass movements. Every strata of society has had some role in the progress of national movements.

It was the leaders and intellectuals who first spearheaded the movements. They organised the masses. They enlightened the masses about the need to become free. People followed them because they were expressing the need of the time. Slowly parties and groups emerged as instruments of national movements. Peasants, workers and women also organised their movements to lead to national liberation.

In diverse ways and at different times, increasing numbers of the various peoples became convinced that the dream of independence would be realized and that then all would be well. Hence they became more and more involved and participated in what became national struggles. In the process, they became ever more aware of their grievances. As they became aware, they became more vocal and their protests multiplied. And as they grieved, protested and participated in the struggles for freedom, they became nationally conscious and increasingly nationalist in outlook and approach.

Asians and Africans were taught by westerners - by Christian missionaries and optimistic intellectuals - to hope. Increasingly though still small numbers, were educated in the West and at home became expectant. From the 1920s especially, their own leaders, through the press and later the radio, through embryo political parties, mutual aid societies, and trade unions, taught them to believe that their future of freedom, justice, and abundance would be achieved through their nations. Asians and Africans, heard of the pronouncements of the United Nations and other international bodies, of "fundamental human rights", the "dignity and worth of the human person", and of "fundamental freedoms for all" regardless of race and religion. They believed these pronouncements, and saw no reason why these should not apply to themselves.

The motivations of the leaders of the nationalist movements were as varied as their peoples and their own individual personalities. They hoped and they feared and they were ambitious for themselves as well as for their peoples. Some of them (Sukarno of Indonesia) undoubtedly sought personal power and the emoluments that at times accompany high office - fine houses, big cars, beautiful women. Some of them (Nehru of India, Nyerere of Tanzania, and Senghor of Senegal), though not immune to private ambition, were high-minded idealists who put country above private gain. As they are for all men, motivations were mixed and changing. But it is also true that many of them had painful experiences that drove them further and further along their nationalist roads. When many of them began their political lives, they were mild reformers, willing, if only reforms were granted and evolution toward self-government seemed likely, to work within the colonial systems. But as they advocated and worked for reforms, they suffered threats against their livelihoods and their lives, they were forced into exile, they were imprisoned or sent to detention camps, and on occasion they were beaten and tortured beyond endurance. Some were executed, and they became martyrs, and, thus, powerful symbols for their nation. Those who lived, protested ever more, and the more they protested the more they suffered. They also became the prominent leaders of nationalist parties of their respective countries. Some also arose from peasant or workers movements, organised protests, strikes etc. and gave fillip to national movements. Their arrests created nationalist fervours among the masses, led to further strengthening of parties and groups as national

movements in themselves. To choose at random, Gandhi, Nehru, and Tilak were jailed in India, and Banda, Bourguiba, Kaunda, Kenyatta, Nelson Mandela, Sani Njumah and Sithole in various parts of Africa. All of them turned more nationalist after their imprisonment and they became heroes to increasing numbers of their countrymen. No amount of punishment, no imperial repression actually blunted national feeling; rather it exacerbated it.

Check Your Progress 3

Note:i) Use the space given below for your answers.

ii) Check your answers with the model answers given at the end of the unit.

1) Explain the role of intellectuals in national movements?

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2) What were the motivations of leaders of national movements?

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6.5 PROGRAMME OF NATIONAL MOVEMENTS

In their initial stages the national movements were somewhat sporadic and disorganized. They were like local protests of a few individuals. Nevertheless, they were indicators of the universal resentment growing in most of the colonized countries. The first protests of colonized people became the symbol of nationalist protest. Most of these were suppressed in a violent and brutal manner by the imperial masters. This led to a rethinking on the part of nationalist leaders as to which means they should adopt to counter the colonizers.

When the initial resistance failed it led to a period of considerable acquiescence in foreign rule. This happened in India after the uprising of 1857 and the same is the case with foreign rule in other countries. Foreign domination was then accepted out of a mere sense of defeat and the superiority of the conqueror acknowledged in military, technical, and even cultural matters. This is how the doctrine of the white man's supremacy arose. With the spread of western education and the induction of a large number of local inhabitants into the administration and western business enterprises, the new generation of dependent peoples began to feel that they had also acquired the elements which were responsible for white supremacy, and that there was no reason why the white race should continue to control their destiny. Thus the politically and economically backward and subject communities came to have national consciousness.

This national consciousness is not the result of the instinct of resistance against the foreign rule, but it is a conscious assertion of unity and of a distinct and separate identity of the community in question. Foreign rule helped to create a bond of unity among the masses in India, Indonesia, Burma, Ceylon and other countries where people became united against foreign rule. This was quite a new phenomenon since earlier there were sectional and regional loyalties but not countywide feeling of patriotism.

The nascent spirit of nationalism was apparent in India in 1857 and later it was fostered by political associations, such as the Poona Sarvajanik Sabha (1870), and the Indian Association (1878), which encouraged the infiltration of western ideas and were the forerunners of the Indian National Congress and the national movement. In China because of anti-foreign feeling, revolutionary reform movements were started by men like Dr. Sun Yat-sen and K'ang Yu-wei after 1895 with a view to adopt western devices to save China from total destruction. Similarly in other countries also, nationalistic societies had made their appearance at the beginning of the twentieth century. There were however certain regions like Borneo, New Guinea and Malaya where western ideas had not penetrated deeply and where the lives of a large number of people were hardly touched by western thought or the technological revolution. This would perhaps explain why in Malaya no national movement was found to exist until the thirties of the twentieth century.

The method, pace and strength of each national movement differed from the other according to local conditions and the system of government in that country. In countries like British India, Burma, Dutch East Indies, and Tonkin and Annam in Indo-China, national movements progressed rapidly as there was direct oppression of imperialism felt by the subject peoples. In India there was first a liberal and then a revolutionary movement against imperialism. But as the mighty arms of Britain ruthlessly suppressed the movement, it could not show appreciable results. But when Mahatma Gandhi became the leader of national movement in India, he ingeniously adopted the unique method of non-violent non-cooperation based on the principles of truth, love and non-violence to fight the British imperialism. His method of satyagraha had an astounding success.

On the other hand, in the Dutch East Indies and French Indo-China, the people adopted violent means and resorted to bloody fights in the prosecution of their national movements as the conditions in those countries were changed after the occupation by the Japanese who had injected the minds of the peoples with the hatred of imperialism. The national movement in Ceylon was within the constitutional frame work. So was the movement of the Filipinos for the independence of the Philippines. There was no need to adopt any violent means as the American colonial policy had already committed itself to the grant of complete independence to the Philippines. In the independent countries like Afghanistan, Iran, China and Thailand the national movements were directed by the rulers towards the achievement of full freedom from the foreign domination or intervention in their internal or external affairs, and the method adopted was diplomacy and sometimes the threat of arms or actual war. In independent Japan the national movement was of an exceptional nature. It was a movement, in the later stage, for expansion, and the means adopted were therefore military and aggressive. There the so called national movement turned into policy of imperialism.

The First World War gave a great spur to the national movements. It was fought, in part at least, to vindicate the principle of nationality. President Wilson of the U.S. had declared in connection with the war aims that national aspirations were to be respected, and that self-determination was to be an imperative principle of action. On the basis of this declaration people asserted their right of self-determination which then became the pivot of a new and forcible nationalism.

In fact World War I is taken by some as a starting point of modern Asian nationalism. This nationalism began to move fast on two wheels towards the destination of independence. One of these wheels was a protest against the foreign rule and movement to end the alien domination, and the other was a protest against alien economic hegemony and attempt for national industrialization.

This nationalism was the strongest in China and India where the 'nationalist capitalist class' supported the national movements and tried to oust the foreign capitalists from their privileged economic position in the country. These two countries then almost became the leaders in the revolt of Asia against western imperialism. Arab nationalism flared up and several Arab states emerged from the ruins of Asia against Western imperialism. Arab nationalism flared up and several Arab states emerged from the ruins of the Ottoman Empire. Similarly, nationalism in Turkey that defied western powers looking at her with covetous eyes rose high and established Turkey as a republic, soon after the First World War.

World War II marked a climax of the progress in the national movements. It is beyond doubt that nationalism became stronger during the war period than at any time before. Just as in World War I, President Wilson had declared the principle of self-determination, during World War II, President Roosevelt and Prime Minister Churchill issued a declaration of principles known as the Atlantic Charter in 1941. One of the principles in the Charter had declared people's right of self-government thus: "they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them". After the war the peoples of colonized countries who were struggling for self-determination desired that the western powers should leave their countries in the spirit of the Charter, and let the peoples form their own governments. The western powers were naturally unwilling to do so. But at the same time they had become very weak after their exhausting fight with the enemy, and they could no longer oppose the formidable current of national movements.

Therefore, by persistent protest (everywhere), by "passive resistance" (India), by revolution (Algeria), through civil war (China) and colonial war (Vietnam), over fifty African and Asian peoples, led in most cases by charismatic individuals, did win their independence after 1945.

Check Your Progress 4

Note: i) Use the space given below for your answers.

ii) Check your answers with the model answers given at the end of the unit.

1) What was the role of western education in national movements?

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2) What were the methods adopted by people in national movements?

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6.6 LET US SUM UP

In this unit you have read about various aspects of national movements like their ideology, social basis and programme.

Ideology of national movements has been predominantly revolutionary. Although here we have to be clear that in such a revolution non-violent means have also been adopted. Even otherwise revolutions do not necessarily mean a violent protest. Violence on the part of the colonized people was mostly counter-violence, a response to the violence perpetrated by the colonizers, a response to the violent suppression of movements, a response against exploitation. Thus for many the unity of means and ends is not a virtual necessity. Some leaders like Mahatma Gandhi advocated the unity of means and ends i.e. only non-violent means will lead to non-violent societies or noble ends.

All the national movements had broad mass followings. But they were spearheaded by a few leaders and revolutionaries, whose sacrifices led to large followings not only in the same country but also outside. Thus all the national movements against colonizers were united in some form or the other. They took inspiration from the successful protests.

There was no prefabricated programme of these movements, although leaders, intellectuals, and parties did provide some form of unified programme which was consent based and was approved by the larger masses. The basic objective of course was clear that the exploitation by imperialist powers must end and must end immediately.

6.7 KEY WORDS

National Movement : A movement which is based on the nationalist sentiment of liberation of a colonized country by its natives.

Natives : The local inhabitants of the colonized country.

Colonizers : The foreign rulers and exploiters of the Colonizing country.

Ideology : A theoretical programme for action.

Non-violence : The use of peaceful means or pacific settlement.

6.8 SOME USEFUL BOOKS

Chavan, R. S., *Nationalism in Asia*

Smith, Anthony D., *Theories of Nationalism*

Emerson, Rupert, *From Empire to Nation*

Godement, Francois, *The New Asian Renaissance*

Kebschull, Harvey G., *Politics in Transitional Societies*

Shafer, Boyd C., *Faces of Nationalism*

Watson, Hugh Seton, *Nations and States*

6.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress 1

- 1) The natives were made to feel inferior; slavery left the stigma of inferiority amongst the coloured Africans. Both in Asia and Africa people in colonies had no decisive voice in their governance: they were denied the political rights and even several of the civil rights. (For details please see back Sub-section 6.2.1)

- 2) Missionaries converted many natives to christianity, yet the natives were made to be their followers and submissive. Old religious beliefs and ways of life were threatened. The response of these activities was emergence of strong nationalism. (Please see Sub-section 6.2.3)

Check Your Progress 2

- 1) Ideologies provide the base from which significance of participation in a changing society is felt. In sharing with others in the pursuit of common goals, people develop relationships and loyalties with each other. (For details please see Section 6.3).
- 2) Nationalism is the idea of revolt against foreign political domination, economic exploitation and the principle of racial discrimination or inequality. (For details please see Section 6.3)

Check Your Progress 3

- 1) The intellectuals and leaders first spearheaded the movements. They organised the masses and enlightened them about the need to become free from foreign rule. (For details please refer to Section 6.4).
- 2) Motivation varied from . For example, Sukarno of Indonesia sought personal power including huge emoluments, fine houses, big cars etc. But, Nehru in India and Nyenene of Tanzania were ambitious. (Please see Section 6.4).

Check Your Progress 4

- 1) The spread of western education and the resultant induction of colonized people into administration led to the realization that they could also control their destiny. This led to the rise of national consciousness. (For details please refer to Section 6.5).
- 2) Methods adopted by each national movement differed from country to country. In India the method adopted was largely that of non-violent protest. In Dutch East Indies and French Indo-China, the people adopted violent means. (For details please refer to Section 6.5).