

## THE INDIAN DIASPORA INFLUENCE ON THE INDIAN NATIONAL MOVEMENT

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### **ABSTRACT**

*An important part of Indian history may be traced back to the Indian National Movement. Graciousness was encouraged by the imperial authorities. Europe had a hand in almost every aspect of Indian life throughout the colonial period. As a consequence of these actions, the indigenous population rose up in protest against the colonial authorities. Dr. BR Ambedkar, Drs. Shyamji Krishna Verma and Sohan Singh Bhakna, and others who travelled abroad to witness India's freedom, were among those who did so. In these countries, people were motivated by their liberties. Those who fought to free India from colonial domination were inspired by this freedom-loving attitude. These personalities sparked the creation of Indian independence movements so that the people of India may enjoy the same level of freedom as they enjoyed. They started their political careers outside of India (in South Africa) and devoted their lives to attaining India's independence. Shyamji Krishna and Lala HarDayal were among the Indian leaders who travelled outside of the country to drum up support for the country's independence struggle. The Indian National Army, the India Home Rule Society, and the India House Ghadar Party were all founded with his support during India's war for independence. As a consequence, this study aims to explore the role of the Indian diaspora in the Indian national movement. This research is largely focused on two outcomes. An important role was played by Indian reformers and leaders who went abroad in order to help improve Indian society and take part in the liberation struggle of their country's native land. It was also supported by organizations that were created by Indians who lived outside of India. As a consequence, this study aims to investigate the role of the Indian diaspora in the Indian national movement. This research is largely focused on two outcomes. Foreign reformers and leaders who travelled to India and fought for Indian independence from the outside had a significant impact on Indian society. In the context of India's national movement, Indian-founded organizations operating outside of India played an important role.*

**KEYWORDS:** *Diaspora, Indian National Movement, Ghadar Movement, Indian Home Rule Society, Indian National Arm*

### **INTRODUCTION**

There were two fronts of the Indian National Movement. A two-front war for Indian independence was waged by the Indian National Congress in India and other countries to which many Indians had emigrated under the leadership of the INC. Indian independence was a long and arduous journey. Demonstrations against British colonial rule in India began almost immediately. In 1885, when the Indian National Congress was formed, these protests became more nationalist in tone. The Indian National Congress (INC) was a driving factor behind anti-colonial protests all around the globe. The great majority of Indian nationalist leaders was educated in the West and came from various castes, tribes, languages, and economic classes. The Calcutta, Bombay, and Madras presidencies had a strong influence on the majority of these individuals' upbringing and careers. Their aristocratic class was more important to them than anything else, according to

Sekhar Bandyopadhyay. Additionally, these nationalist leaders' accomplishments paled in contrast to the loftier goals they set for themselves (Bandyopadhyay, 2009). Moderate leaders Gopal Krishna Gokhale, Sneha Banerjee, F.H. Meek, and F.H. Meheta were all focused on economic, constitutional and administrative reforms. India's moderate leaders were unable to convince the majority of the populace to alter their minds (Chandra, 2009). Politicians on the center-left felt that the British government would provide Indians the same freedoms and benefits that they had in their own country. In contrast, the United States Congress was split in two in 1907 due to partisan differences. There was another group of nationalist leaders who didn't believe in any moderates at all. As the movement's apex, they were dubbed "fanatics" by their peers. The most well-known extreme leaders were Lala Lajpat Rai, Bipin Chandra Pal, and Arvind Ghosh. In India, British policies and the incapacity of moderate leaders to rule the nation led to the rise of extremism. The hardliners were particularly focused on taking Swaraja. There was a strong focus on Swadeshi and cultural revival in the course material. The increase of religious extremism in India at the time of the split had a crucial role in the 1905 splitting of Bengal.

A group of radicals led the Swadeshi movement in the years after 1905. Despite this, the extremist movement was unable to achieve more success and, until 1917, it was unable to reclaim the influence it had previously had (Bandyopadhyay, 2009). When Mahatma Gandhi entered politics during World War I, it was a watershed moment in Indian history. At this point, maintaining national tranquility was of the highest importance. The government of India granted several concessions for Indian citizens as a result of this. In addition to the Champaran peasant movement, the Kheda movement, and the mill strike in Ahmedabad, the government committed to support Indians in other instances. In spite of this, the administration remained unwilling to allow any kind of violent protest. In 1915, a group of radicals headed by Rash Bihari Bose devised a plan to topple the government on February 19th, 1915. This revolt is put out of its misery as soon as the CID tells the government about it. 42 extremist leaders were reportedly slain, while another 200 were sentenced to prison, according to Chandra (Chandra, 1998).

## **INDIAN DIASPORA BEFORE INDEPENDENCE**

The Swadeshi movement was headed by a group of radicals in the years after 1905. The extreme movement was unable to attain more success, and it was unable to restore the dominance it had previously had until 1917, despite this (Bandyopadhyay, 2009). When Mahatma Gandhi joined politics during World War I, it was a watershed point in the history of Indian politics and culture. The preservation of national tranquillity was of the utmost significance at this point in time. This resulted in a number of concessions being offered to Indian nationals by the Indian government. Along with the Champaran peasant movement, the Kheda movement, and the Ahmedabad mill strike, the government pledged to support Indians in a variety of other situations. Despite this, the government has stood firm in its refusal to tolerate any kind of violent demonstration. The plot to overthrow the government was conceived by a group of radicals led by Rash Bihari Bose in 1915, and it was implemented on February 19, 1915. As soon as the CID informs the government of the revolt's existence, the situation is brought to a close. According to Chandra, 42 extremist leaders were assassinated and another 200 were condemned to jail for their crimes (Chandra, 1998). India's independence struggle was aided and abetted in large part by Indians residing outside of the nation. In Africa, Asia, and the Americas, a large number of British colonies had been established by the time of the American Revolution. The British colonized the Americas and transported a large number of Indians to their territories. A number of indigenous peoples moved to the colonies as laborers', on the other hand, received an education and went on to establish their own enterprises in the colonies to which they were dispatched. They had earned a substantial amount of money in this manner.

In order to aid the country's national cause, members of India's diaspora were urged to visit colonies and network with diaspora leaders in their home countries. When Lala Lajpat Rai travelled to Canada and the United States, he urged Indians to participate in the Indian independence war. In the aftermath of this, many Indians were drawn to the Indian nationalism movement (Jaffrelot, 2007). By 1914, the Panjabi diaspora had made its way to the United States from their native India. An significant Panjabi community exists in this region of the United States, mostly in the districts of Jalandhar and Hoshiyarpur in the Punjab province. The great majority of them were British troops or peasants, according to the statistics. Punjabis who served in the military had a better awareness of their present social environment than those who did not. As a consequence of white people's lack of concern for Indians in these colonies, the Indians in these colonies encountered a number of difficulties. While in Canada, the Indians were required to follow all of the rules and regulations that had been placed in place by the Canadian government after they had arrived there. Following this treatment, a large number of Indians residing outside of India chose to support the Indian independence struggle (Chandra, 1998). During the nineteenth and twentieth centuries, Panjabi immigrants arrived in the United States and Canada from many countries. Their choice to come here was influenced significantly by the prospect of a new career. Several of these Punjabi gentlemen were originally serving British troops in Singapore and Hong Kong, according to recent discoveries made by researchers. So they were caught off guard when the British government declared that all Indians living across the British Empire would be treated in the same manner. The experiences of military members were often marred by discrimination, injustice, and inequity. In 1897, a small party of Sikhs from the United States went to Canada as part of a state visit to the country. Because they had already established a reputation in Canada, their loved ones were encouraged to follow in their footsteps.

Sikhs continued to cross the border into Canada unnoticed until 1906, when the Canadian authorities put a halt to the illegal immigration. As a consequence of this, the Ghadar Movement was established (Nahal, u.d.). South Africa was the most important colony in the British Empire's history. When the British established colonies in South Africa, they relocated Negroes to the country. In order to alleviate a labour shortage in these territories, British authorities requested that the British Indian government dispatch extra staff to the colonies. It was on November 16, 1860, when the first batch of Indian indentured labourers landed in Natal for the first time. Indian labourers were then sent in large numbers to South Africa from their own country at that time. Europeans referred to indentured servants in South Africa as 'coolies,' which was a name they coined (Gandhi, 1928). Indians from several states, including Bihar and Maharashtra, as well as those from the United Province and Orissa, were represented in this group. While a substantial proportion of them were from India, there were also employees who had previously been assigned to other colonies who had returned home. Hugh Tinker believes that between the 1830s and 1917, over 1.3 million Indians were taken out of India as indentured labourers, according to his research. More than one and a half lakh Indian labourers were deployed alone in the state of Natal. During the twentieth century, the Indian population of South Africa accounted for less than 3% of the country's total population (Tinker, 1974). During the First World War, the British army recruited a large number of Indians for its ranks. As a result, according to the study of A. K. Tiwari, it is estimated that 5, 52000 Indian soldiers participated in World War I. (Tiwari, 2019).

## **LEADERSHIP OF INDIAN DIASPORA IN INDIAN NATIONAL MOVEMENT**

A substantial contribution to the Indian National Movement was made by the leadership of Indian diasporas. The freedom enjoyed by the citizens of other countries was witnessed by many Indian leaders, including Mahatma Gandhi, B.R. Ambedkar, Rash Bihari Bose, Mohan Singh, Tarak Nath Das, Lala Lajpat Rai, Lala Hardayal, Subhas Chandra Bose and

V.D. Savarkar, among others, who travelled to different parts of the world. These politicians wished to liberate India from colonial domination, and they worked hard to achieve this goal. In 1893, Mahatma Gandhi moved to South Africa to work as a lawyer. In South Africa, Gandhi saw the exploitative character of the colonial regime. A large number of Indians were subjected to exploitation by the colonial authorities. Gandhi had only planned to spend a few days in South Africa, but he ended up staying for more than two decades. Between 1894 and 1906, Gandhi's campaigns in South Africa were headed by moderates, as was the case with him everywhere in the world. However, in 1906, Gandhi launched the Satyagraha campaign in South Africa in opposition to the Black Act, which required every Indian to register with the government. Gandhi was successful in convincing the colonial authorities to grant Indians a reprieve from the provisions of the Black Act. South Africa was the setting for Gandhi's political career, which began in this manner. Gandhi's political existence was marked by the formulation of specific concepts and the development of new tactics, such as satyagraha, ahimsa, and non-cooperation. When Gandhi arrived in South Africa, he was the first to use these new beliefs and tactics (Chandra, 1998). After returning to India, Gandhi used his non-violent techniques to the Indian liberation fight, which were in contrast to those employed by his contemporaneous Indian nationalist leaders at the time. Gandhi did not join in any protests or activities immediately after returning to India. He attempted to comprehend the character of Indian civilization as well as the plight of the Indian populace. As a result, he travelled to different sections of India in order to have a better understanding of the country's genuine predicament. Using this strategy, Gandhi attempted to determine the pulse of the country. Because Gandhi recognised the significance of religion, many of his political views and actions were inspired by his religious beliefs. After 1917, Gandhi rose to prominence in Indian political history as a result of his nonviolent philosophy and practise, which he developed throughout his lifetime. Gandhi's political views, which included the principle of truth, nonviolence, satyagraha, sarvodaya, and constructive works, among other things, elevated him to the position of leading leader at the time. Lala Har Dayal was born in Delhi, India, in 1884, into a Hindu Kaisth family. He received his further education at Oxford University, where he completed a double M.A. in English and History. 'Bande Mataram' was the title of a newspaper that he founded and published. Lala Har Dayal was a faculty member at Stanford University for a period of time prior to joining the Ghadar movement in India. He was well-known in the United States for his nationalist efforts. Many students at California University were inspired by him to join the Indian national movement (Ghadar Centennial Commemoration, 2013). He had relocated to Western America and had risen to the position of general secretary of the Ghadar party. He made the decision to lead Indians in America in their struggle for Indian independence. The 'Hindi Association' was founded in Portland, Oregon, in May of 1913. Lala Har Dayal, speaking at the inaugural gathering of this group, exhorted Indians not to fight against Americans, but rather against the British Empire. Because India was under the jurisdiction of the British Empire, he believed that Indians were experiencing difficulties in other parts of the world. The Indian people embraced his recommendations and organised a group that issued a newspaper called 'Ghadar' in response to them. Because of this newspaper's popularity in numerous places, it inspired Indians to band together and fight against the colonial authorities. Lala Har Dayal effectively led the Indian nationalist movement from America, but he was jailed in March 1914, and as a result, the Ghadar movement slowed significantly (Chandra, 1998). Subhas Chandra Bose was an Indian liberation fighter who was considered to be one of the most significant figures in the country's history. With the support of his exceptional leadership abilities, he was quickly elevated to the position of general secretary of the Bengal presidency of the Indian National Congress in 1921. In 1938 and 1939, he was elected to the position of president of the Indian National Congress. The Indian National Congress, however, rejected him as president in 1939, prompting him to leave and start a political party known as "Forward Block." Throughout his political career, Bose had just one aim in mind:

the emancipation of India from the dominion of the British. In order to achieve his aim, Bose travelled to Singapore in July 1943, when he met with Rash Bihari Bose. Rash Bihari Bose appointed him as the leader of the Indian Independence League and handed over responsibility to him. Subhas Chandra Bose, with the assistance of thirteen thousand army personnel, led the Indian national army for the first time in its history. He visited with numerous leaders from other nations, including Hitler, Mussolini, and Stalin, and appealed to them for their help in the struggle for Indian independence. Bose predicted that the British would be forced out of India and that India would become a flourishing nation under the rule of a democratically elected government in India. Bose had the ability to rally the whole public. In 1944, he delivered a speech to students at Tokyo University in which he conveyed the true picture of India. He said that people from many nations see India as the home of three things: snakes, fakirs, and Maharajas, among other things. The British, he believed, were responsible for the negative picture of India that outsiders had of the country at the time. He said that India is a place of immense culture, and that it is well-known for its extensive philosophical heritage (Singh, u.d.). Swami Vivekananda, also known as Narendranath Datta, was born on the 12th of January, 1863, in the Bengali city of Calcutta. In 1881, he became involved with the Brahmo Samaj and met Swami Ramakrishna Paramahansa for the first time. Vivekananda is often regarded as the founder of Indian spiritual nationalism and as its spiritual forefather. He visited Asia, America, and Europe throughout his travels. In the autumn of 1893, he travelled to Chicago to take part in the World's Columbian Exposition. Vivekananda gave his world-famous talk at the Parliament of Religions in Chicago on September 11, 1893, which is still remembered today. During his more than three-year sojourn in the United States of America and the United Kingdom, He gave a number of talks in each of these nations. In 1897, he was able to return to India. He started the Ramakrishan Mission and dedicated his life to serving the Indian people. In 1899, he travelled to the American West for a year. He died in 1902 at the age of 39, when he was just 39. Vivekananda imparted the lessons of peace and spirituality to not just India, but also to the whole globe. Vivekananda was the first person to expose the globe to Indian spirituality. He supplied the Indian national movement with a moral and spiritual foundation (Gokhale, 1964). Mohan Singh was a British Indian army officer who served under the British Raj. During the Second World War, he fought against the Japanese army, but when he saw that the British army was likely to be defeated, he sided with the Japanese army. It is estimated that the Japanese army detained more than 45 thousand Indian troops during the Second World War. Mohan Singh brought these army personnel together and established the Indian national army. Because a large number of young Indians joined the Indian national army as a result of the Quit India movement, the Indian national army gained fresh life. Mohan Singh was taken into custody in December 1942. Subhas Chandra Bose succeeded him as the commander-in-chief of the Indian national army (Chandra, 1998)

Born in Maharashtra to an untouchable family, Bhimrao Ambedkar rose to prominence as a civil rights activist. He travelled to the United States to further his schooling. He spent more than 10 years studying in a foreign country. He went to Columbia University for his undergraduate and graduate studies, where he received his PhD. He graduated with a DSc from the University of London. During his time overseas, he attempted to get a better understanding of the Indian social order. Following his return to India, Ambedkar began organising social reform groups. He founded Mahar Satyagraha in order to improve the living circumstances of dalits. He took part in all three Round Table Conferences and spoke up for the rights of lower caste Indians in his speeches and writings. Poona Pact became well-known as a result of his efforts in this regard. This was the first time in Indian history that lower caste people were granted reservation. When India gained independence in 1947, Ambedkar was appointed as the head of the constitution-drafting committee for the

new country. Because of his participation in the Constitutional Committee, Ambedkar is referred to as the "Father of the Indian Constitution" (Shahare, 1988). As one of the most prominent leaders among those who were working to the liberation of India from outside, Shyam ji Krishna Varma (1857-1930) was also one of the most well-known. He was originally from the state of Gujarat. From 1893 through 1914, he served as the leader of the Indian independence movement from Europe. In 1904, he established the India House in London, which served as a meeting place for Indian revolutionaries such as Savarkar, Madam Cama, and Madan Lal Dhingra, among others. Having been profoundly impacted by Swami Dayananda Saraswati, Shyam ji Krishna Varma went on to become the first president of the Bombay Arya Samaj. He was employed as an assistant professor at the University of Oxford (Sundaram, 2015). In 1905, Shyam ji Krishna Varma began publishing a monthly journal under the title 'Indian Socialist.' This occurred at the period when the swadesi movement against the colonial authorities in Bengal was in full swing. Krishna Varma produced critical articles against the British rule in India via his journal, which he founded. Krishna Varma founded a group known as the 'Indian Home Rule Society' in order to promote Indian independence. He owned a house in Highgate which is known as 'India House'. Indian students used to stay in this home, which served as a mess-cumhostel. Many revolutionary figures, like as Vinayak Damodar Savarkar, stayed at the India House on their travels (Bakhle, 2010).

### **GHADAR PARTY AND ITS ROLE IN INDIAN NATIONAL MOVEMENT**

Ghadar's origins may be traced back to a group of Indian immigrants living in the United States and Canada. A group of Indian mill workers met in Portland, Oregon, in July 1912. Because of their same values, they decided to join the Pacific Coast Hindustan Association. San Francisco's Ghadar Party was created at the beginning of November in 1913. (Upadhyay, 2014). A diverse group of Indians from around the country joined the Ghadar party, including Punjabis like Darisi Chenchiah and Champak Raman, as well as Vishnu Ganesh Pingle and Sadashiv Pandurang Khankhoje from Madhya Pradesh in the western Indian subcontinent. Neither Taraknath Dash nor Jatindar Lahiri was from India. The Ghadar political movement has attracted the support of Indian Muslims as well. Maulvi Barkatullah, a famous Muslim activist and Ghadar party member from central India, was a notable Muslim activist and Ghadar party member. In the wake of the Ghadar party's launch of a journal with the same name, the word "Ghadar" became widespread (revolt). The Ghadar party's headquarters were dubbed 'Ghadar Memorial' (Lal, 2013) In addition to Sohan Singh Bhakna, Babu Guru Dutta and Pandit Kashiram was selected as the organization's general secretary and treasurer, respectively. They showed their support for the indigenous peoples. The Ghadar movement started in North America, but had a tremendous influence on India. Aiming to free India by whatever means necessary, the Ghadar Party used force. The primary goals were to instil Indians with the Ghadar School of thinking and to begin an attack on British institutions, both of which were successful (Nahal, u.d.). According to Chaman Lal, hundreds of Ghadar party members were murdered in February 1915, which contributed to the movement's defeat in India. The 'Kalapani' jail system was imposed on its 100 members for a long period of time (Lal, 2013). The Ghadar movement, according to Inder Singh, was the impetus for the great courage, dedication, and bravery shown by Indians living outside of India throughout the 19th century in their fight to free India from British colonial authority. The Ghadar movement members utilised the Ghadar magazine to try to influence the Indian people via the Ghadar movement. An Urdu, Punjabi, Hindi, and Tamil-language edition of this periodical was also available. As a result of the enormous Indian population that had moved to many nations throughout the world at the time this newspaper was printed and disseminated, this publication was widely spread. At the time of publication, the British government was fully aware of Ghadar's popularity. Distributing it in India was a primary goal of the British administration. The British

government forced the American government to arrest Har Dayal after realising that his detention would put an end to the Ghadar movement's operations. On the other side, Lala Har Dayal was quickly released on bail. In the wake of his release on bond, he fled the United States and travelled to Germany.. In the disappearance of Lala Har Dayal, the movement's leadership has been left with a void. The Ghadar movement, on the other hand, was active for a long time (Inder Singh quoted in Ghadar Centennial Commemoration, 2013).

### **INDIAN HOME RULE SOCIETY AND INDIA HOUSE IN LONDON**

Shyam ji Krishna Varma was the visionary behind the Indian Home Rule Society and the establishment of India House in London. Both organisations contributed significantly to the Indian independence cause by offering a safe haven for the revolutionary Indians who were located in London. Krishna Varma established a monthly periodical dubbed 'The Indian Sociologist' in order to disseminate revolutionary ideas among the Indian diaspora living in England. In addition to India, copies of the book were given to other countries where there was a significant presence of Indian diaspora. As stated by the Oxford graduate who penned the piece, he wrote it in order to "enlighten the British audience" about the worries, interests, and aspirations of Indian people. Shrimendra Krishna Varma thought that India's independence hinged on the rise of an educated Indian middle class to take the initiative. Given the large number of young Indians who moved to England to study and joined India House, the institution became a well-known meeting place for Indian revolutionaries. After travelling to England in 1906, V. D. Savarkar was accepted as a member of this group of people. After a few decades, he was widely regarded as the founding father of Hindu nationalism. Among the numerous geniuses who joined this club were M. K. Gandhi, Lala Har Dayal, Lala Lajpat Rai, and Asif Ali, among many others (Tine, 2007).

### **INDIAN NATIONAL ARMY AND INDIAN NATIONAL MOVEMENT**

An important turning point in the history of the Indian national movement occurred as a result of the enormous number of Indian soldiers who participated in World War II. The British Empire used Indian soldiers to fight in a wide range of countries. It was a bitter defeat for the British Indian army in 1942's North Malay campaign at the hands of the Japanese army. Mohan Singh surrendered to the Japanese army with 40,000 troops (current intelligence report number 24, issued on June 8, 1945, estimates the number of soldiers to be 70,000) before the Japanese could take action. Mohan Singh was encouraged to fight British rule in India for independence by the Japanese army, who sent Indian soldiers to Captain Mohan Singh and founded the Indian national army. In February 1943, Subhas Chandra Bose travelled to Japan and was welcomed by the Japanese people. He invented the word "Dilli Chalo" when he assumed leadership of the Indian national army. The Indian national army was given control of the Andaman and Nicobar Islands by Japan (Sajiva, 2017). When Subhas Chandra Bose formed the province of free India in Singapore in October 1943, he called it after himself: Subhas Chandra Bose. Until 1944, the headquarters of the Indian national army were located in Burma due to its large ethnic Indian population. In Burma, about half a million Indians were left behind when the Japanese seized the nation. The majority of Indians in Burma worked as labourers, although there were some businessmen with considerable financial links to the country. They gave financial support to the Indian National Army (Current Intelligence Study Number 24, June 8, 1945). In early 1942, Japan launched a campaign to organize Indian prisoners of war in Shanghai, Hong Kong, and Singapore to fight with the Indian national army for India's freedom. Japan's support for Indian independence was as strong as that of the United States. In the end, 16000 war prisoners were enlisted into the Indian army as a consequence of this campaign. The first battle between the British Indian Army and the Indian National Army was fought north of Buthidaung,

in Arakan, a few kilometres north of the city (INA). The Indian national army seized a divisional headquarters in a successful operation. The Japanese were unable to prevail despite crossing the Indian border and approaching Imphal with their soldiers because of the sicknesses that claimed the lives of several Japanese officers. Because to Japan's involvement in the Second World War, India's national army was unable to sustain their victory for a lengthy period of time (ibid, 1945). In 1945, only a few years after his birth, Subhas Chandra Bose was killed in a plane accident. Indian national army's loss was due to his death; yet, this force was crucial for taking the country one step closer to liberty.

## CONCLUSION

In India, an Indian national movement began as a result of the British colonial government's abuse of its people. The British took Indian Territory in order to gain further economic benefits for themselves and their colonies. With Plessey's win, the British consolidated their control over the Indian bureaucracy. The British had a vast number of colonies all over the globe, which they used to trade with. In addition to serving as a significant market for British goods, India served as a significant source of labor. Many Indians were compelled to serve as indentured slaves as a consequence of the British Indian administration's strategy of enforcing it against them. This group of Indians who had relocated outside of India had grown in economic strength and had a considerable effect on local governments throughout the course of history. When overseas Indians met educated Indian leaders, they were more likely to support the Indian national movement when they returned home. In order to see firsthand the rights that their fellow citizens had achieved in England, the United States, and Canada, a large number of educated Indian reformers and leaders travelled to these countries. These reformers and leaders played an important role in India's nationalist fight. Philosophers such as Swami Vivekananda and Ram Mohan Roy, on the other hand, were more concerned with the logic of Indian philosophy. They campaigned for social transformation within the Hindu community by abolishing unnecessary social practises that were in place. M.K. Gandhi and B. R. Ambedkar, on the other hand, devoted their efforts to social reforms for the lowest classes of society. The creator of social transformation in India's lower caste groups, he is largely considered as having been born in him. Gandhi instilled a new philosophy in the minds of the Indian political elite. In order to achieve independence, leaders like as Subhas Chandra Bose, Lala Hardayal, and Mohan Singh used a bold approach. They believe that India would not be able to achieve freedom without resorting to bloodshed. they On the basis of this technique, we can see that Indian nationalists are predisposed to use three main types of ideology. The first ideology gave a strong spiritual basis for the Indian national movement, the second ideology provided a strong political foundation for the movement, and the third ideology provided an extreme form of fanaticism for the movement. Many Indians have established their own enterprises and non-profit organizations in various parts of the globe. These organizations played a critical role in the war for Indian independence. This is where the revolutionary Indians were able to find a place to call home.

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