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## **STUDY OF POLITICAL REPRESENTATIONS: DIPLOMATIC**

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# Study of Political Representations: Diplomatic

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**Abstract – Martyr Bhagat Singh has a very brief period of active political life. In this brief time span he has transcended to the top of a thought process which make him ever relevant to the immerging situations. As these years there is increased interest in him by the common man so there is an urge to have more thorough understanding.**

**The short period of active life also creates a paradox. In absence of thorough understanding of the process of his revolutionary growth, the scope for interpretation of shahid for narrow benefit has been on rise. Thus there is an urgent need to have better understanding of the growth of thought process.**

**Great men of all generations have been anxious about improvement of the lot of human beings. But how to realize it remains a formidable task for e very age. Even though the goal is similar, the means to achieve the goal can differ. And this difference in approach can generate a lot of controversy. This is precisely what happened between Mahatma Gandhi and Sardar Bhagat Singh, the two great statesmen of modern India. As a result, Bhagat Singh has been ranked as a rival of Mahatma Gandhi. It has been held in some quarters that while Gandhi was the sun of nationalism around which all the planets of the Indian National Congress revolved, Bhagat Singh was a star that pursued an orbit of its own.**

**What would be better to call Bhagat Singh a poet, historian, writer, philosopher, artist, poet, communist, socialist, Marxist or at the most a family man? A close study of Singh's character and nature along with his letters throws light on his various shades. Yet, still, always confusion arises. What would be better to call him? Politician, states man, nationalist, national builder, patriot, freedom fighter, terrorist, revolutionary, administrator; list may be long. However, question here is which role was dominant in his life? Hence, in this paper an attempt is made to trace him as a man of multiple personalities. Another attempt is made to trace the favorable factors that nourished his growth as freedom fighter.**

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## INTRODUCTION

Bhagat Singh was one of the most prominent faces of Indian freedom struggle. He was a revolutionary ahead of his times. By Revolution he meant that the present order of things, which is based on manifest injustice, must change. Bhagat Singh studied the European revolutionary movement and was greatly attracted towards socialism. He realized that the overthrow of British rule should be accompanied by the socialist reconstruction of Indian society and for this political power must be seized by the workers.

Though portrayed as a terrorist by the British, Sardar Bhagat Singh was critical of the individual terrorism which was prevalent among the revolutionary youth of his time and called for mass mobilization. Bhagat Singh gave a new direction to the revolutionary movement in India. He differed from his predecessors on two counts. Firstly, he accepted the logic of atheism and publicly proclaimed it. Secondly, until then revolutionaries had no conception of post-independence society. Their immediate goal was destruction of the British Empire and they had no inclination to work out a political alternative. Bhagat

Singh, because of his interest in studying and his keen sense of history gave revolutionary movement a goal beyond the elimination of the British. A clarity of vision and determination of purpose distinguished Bhagat Singh from other leaders of the National Movement. He emerged as the only alternative to Gandhi and the Indian National Congress, especially for the youth.

The revolutionaries contributed a great deal in their own way towards the freedom of the country. Although they could not penetrate deeply into the hearts of the masses they certainly infused in them a sense of patriotism and a determination to drive out foreigners from their soil. This spirit alarmed the British bureaucrats. Even those who were opposed to their ideologu and methods, praised them for their love of motherland and the heroic way in whcih they faced the gallows and an extremely hard life in the jails. While denouncing their cult of violence, even Mahatma Gandhi, an apostle of non-violence, unhesitatingly appreciated their feelings of intense patriotism and their willingness to sacrifice their all for the emancipation of their country from foreign yoke. Among martyrs who willingly treaded the thorny path

with courage and faced the gallows with fortitude, the name of Bhagat Singh shines as a star. He is rightly called 'Prince of Martyrs'.

Bhagat Singh stated the truth when he said, "You can kill individuals, but not the ideas. Great empires crumbled, but the ideas survived." He wanted India not only to be free but also a sovereign, socialist republic of workers and peasants. In a leaflet thrown in the Central Assembly, he declared, "We dream of a glorious future, when man will be enjoying perfect peace and full liberty. But, the sacrifice of few individuals at the altar of the great revolution that will bring freedom to all, rendering the exploitation of man by man impossible, is inevitable." After the bold act of throwing bombs in the Central Assembly, instead of escaping from the spot, which was not a difficult task for them, they stood there like a rock, raised revolutionary slogans, threw leaflets around and willingly courted arrests. 'Inquilab Zindabad', the echo of the slogan raised by Bhagat Singh throughout the proceedings of the Delhi Assembly Bomb Case by him and Batukeshwar Dutt, was heard in each and every part of the country. This endeared them to the nation and Bhagat Singh became a symbol of nation, to be honored and emulated by the youths of India.

## FAMILY BACKGROUND

The family has developed a value system in which as per his great Grand Father Sardar Fateh Singh, the principle should have precedence over property. His property was confiscated due to participation in the wars to defend independence of Punjab against aggression by British East India Company rulers. In 1857 he was offered to get back this land along with award of more for helping the company rulers. The other feudal lords had agreed to help company against Indian freedom fighters. He publicly declared that when his ancestors choose to follow Guru Gobind Singh, the lesson learnt was to stand with the people fighting for their rights and going against them is treason with Guru. So in the choice between principle and property, the principle was to get precedence.

This advice was the chosen by the grandfather Sardar Arjan Singh and followed more dedicatedly by his sons Sardar Kishan Singh, Ajit Singh and Swaran Singh. Incidentally the other brother of Arjan Singh namely Surjan Singh choose property over principle and became staunch supporter of British Rulers.

Sardar Arjan Singh also provided a most harmonious cultural environment in home. He was a great scholar of Sri Garanth sahib, was a Unanni Hakim to help needy. But he choose Arya Samaj against Singh sabha. The later being started by the Sikh feudal lords who had patronage of British Governor as antidote to Kuka patriotism. Whereas Arya Samaj declared that one's liberty is linked with liberty of every one in society, so helping the people affected by famines or earth quakes. The removal of un-touchability not only

preached but was practiced. This provided a rational look to Bhagat Singh.

The home culture was further enriched by sericulture due to Mrs. Harnam Kaur wife of Sardar Ajit Singh who belonged to Kasur the seat of teachings of Baba Bule Shah. Thus the home was a unique center of composite culture of Punjab.

The early socialization in the politics must have had a decisive influence in shaping Bhagat Singh's ideas. He had his schooling in D.A.V. High School, Lahore. It was considered to be a pioneer institution in Punjab. Here he came in contact with the nationalist leaders of Punjab like Lala Lajpat Rai, Sufi Amba Prasad, Pindi Dass, Mehta Anand Kishore. His natural bent of mind was reflected in his choice of the ideal hero, Sardar Kartar Singh Sarabha, who was a Chadrite and died as a martyr.

## THE INFLUENCE OF GHADAR MOVEMENT ON BHAGAT SINGH'S

Shaheed Bhagat Singh is one of the few heroes who continued to excite interest among scholars and the common people in both parts of Punjab. He was born and brought up in this part of Punjab and received his education here in Lahore. All the major events of his political activity, his trial in what was named Lahore Conspiracy Case, his imprisonment, the legendary hunger strike for the rights of political prisoners that he and his comrades went through, and finally his execution in the Lahore Central Jail where are all centred here. So indeed was a major part of the history of the Ghadar rebellion that was the subject of First Lahore Conspiracy Case of 1915. A visit to Lahore for participation in this conference becomes for a researcher of that period of modern history of Punjab, a sort of pilgrimage.

Bhagat Singh's birth centenary celebration last year became a reason for a revival of research interest in Bhagat Singh, in his thought and action and in issues related to the history of his time. One would also notice a degree of fresh interest in the Ghadar movement among the Punjabis settled abroad those in the two Punjab in the wake of the movement's centenary celebration in 2013. The influence that the Ghadar movement had in the making of Bhagat Singh and his movement has been a less closely studied subject. It was in a deeper sense the question of the attitude they brought to the understanding of the social and political conditions of their times and to what, to borrow the words Barack Obama, is called "the audacity of hope". The historical political context of the post WW1 decade was vastly different from that of the preceding decade. Bhagat Singh's political ideas and actions reflected a transaction between those of the Ghadarites and the new ones thrown up by the post-war political turmoil in India and by the message of the Russian revolution.

## THE STREAM OF REVOLUTION

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The Collector who issued the order belonged to Bhagat Singh's family. But being a government officer, he hated the revolutionaries. Bhagat Singh thought of helping the Akali Dal people visiting his village. He explained the situation to the villagers and arranged to supply food secretly to the Akali Dal people at night. Thus a week passed. The Dal's program went on continuously and successfully. Throughout the day, there used to be talks on the country's freedom and the duty of the people. Bhagat Singh also used to speak.

The Collector grew angry that the people had helped the Dal against his orders; He issued a warrant to arrest Bhagat Singh. Then Bhagat Singh was only seventeen. So he was a minor and could not be arrested. The Collector grew angrier. "Bhagat Singh may be too young but his brain is not too young!" he grumbled. Bhagat Singh's ideas on Socialism and the type of society he envisaged for India were influenced by Marxism and Russian Communism. Explaining what he considered the revolution he had made it clear before the court that he understood by it reorganizing society "On the Socialistic basis ... in which the Sovereignty of the proletariat should be recognized and a world federation should redeem humanity from the bondage of Capitalism and misery of imperial wars."

Bhagat Singh also dealt with the problems like crime and punishment. Punishment should be with the view of rehabilitating the criminal. "Jails should be reformatories and not veritable hells." He considered war as an institution characteristic of a society based on exploitation. A socialist society cannot rule out war since it will have to protect itself against the capitalist society. He also seems to suggest that a revolutionary war would be necessary for the creation of the world socialist order. A peaceful revolution, through education and evolution seemed to him as utopian. Peaceful methods shall be employed for constructive work, force shall be employed to crush the obstacles.'

### **A SYMBOL OF SACRIFICE**

Bhagat Singh is a living symbol of self-sacrifice, B.K.Sinha, one of the close associates of Bhagat Singh who was convicted with him in the Lahore

Conspiracy Case (1929), wrote, "As for the spirit of self – sacrifice, the revolutionary movement. When he was going to throw the bomb in the assembly, there was a suggestion that he should escape. But he stoutly opposed the idea. He insisted that he should get himself arrested. So that he could speak his socialist ideas more effectively and with a greater appeal. At the time of the Saunders's murder, the party did not want him to participate, but he was so keen to take the risk that he could not be finally dissuaded."\*Pandit Jawahar Lal Nehru writes, "the lesson which they (people) should learn from Bhagat Singh is to die in a manly and bold manner so that India might live."(7) "Both Azad and Bhagat Singh are names which are likely to live in popular memory-whatever reluctant consideration lingers, Bhagat Singh regarded today as a hero, a martyr and a most famous son of India."(8) The Ghadarite Society and Bhagat Singh The militant movement to end British rule in India was first started in Maharashtra and Bengal. In the Punjab, the extremist movement was launched in 1907 by Ajit Singh and Lajpat Rai. The movement got a set back with the arrests and deportation of Ajit Singh and Lajpat Rai under the provisions of regulation III of 1818. This was commonly known as the Ghadr Movement. It was launched in the year 1914-15 in the Punjab by Ghadr party members, most of whom were Punjabi peasants, who had migrated to Canada and America for earning a living. The activities of the ghadrites, their trials convictions and hanging left a deep imprint on the minds of young elements. It was their example of sacrifice which was followed by Bhagat Singh and his comrades through the Naujawan Bharat Sabha and the Hindustan Republican Association.

### **SEEKING RECOGNITION IN LAHORE**

Bhagat Singh wasn't just an ordinary citizen of British India. He was a son of Punjab, a true freedom fighter. The guiding principle of his life, in his own words - "My life has been dedicated to the noblest cause, that of the freedom of the country. Therefore, there is no rest or worldly desire that can lure me now..."

However, since the partition of India, and the inception of Pakistan in 1947 the higher authorities tried their best to distort the history and men who made history. "The Hindus are cunning, the Sikhs are foolish" - is the lesson we have learned since our independence. The situation became more critical after the Fall of Dhaka and takeover of General Zia ul Haq. The Afghan Jihad in 1980s also dealt a big blow to the comparatively tolerant society in Pakistan, and finally, at the end of Afghan Jihad in late 1980s, the cat came out of the bag and we are now still repeating what we saw thirty years ago.

Radicalized, intolerant and extremist factors, loaded with arms, started roaming freely in the society. Sadly, this growing radicalization of the Pakistani society, has still not been put under any check and balance. Bhagat Singh - who raised his voice against the British imperialism, who was a son of our soil, who gave his life with his comrades Sukhdev, Rajguru, Chandershekhar Azad, Ramprasad Bismil and Ashfaqullah Hussain for this cause; Bhagat Singh and his martyred comrades – who stood tall and mighty for the unity of oppressed nations of the Indian sub-continent - still seek their due recognition in Pakistan.

## CONCLUSION:

Here a brief background of Bhagat Singh is discussed in an attempt to understand the various influences and their effect on the decisions taken in the earlier phase when he describe himself as romantic revolutionary. Further it is explored that in that period what method he chose to transcend to become a true revolutionary.

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