

Lokmanya Tilak's Four Fold Principles-Economic Aspects

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1. Introduction

Lokmanya Balgandhar Tilak was multi-dimensional personality. He was well-known for this contribution in the field of national movement, beside that; he was successful in spreading the idea of 'nationalism' among the common people. He advocated 'Swarajya', which is nothing but the government established by ourselves. It is the government of free India. He was curious, creative, courageous and open to learn the new experiences. He was a scholar of 'Sanskrit' and 'Astro-Mathematics'. His intellectual contribution in the field of writings shows the deep understanding of him about the subjects. He made a commentary on 'Bhagvad Gita', which is known as 'Geeta Rahasya'. He is known as 'selfless' national leader, who fought for the cause of people by paying high sacrifice. The four fold programme introduced by Tilak during

British India became most successful. This four-fold programme includes 'Swaraj', 'Swadeshi', 'Boycot' and 'National Education'. The ultimate goal of this path of this programme was to get the freedom from British government and also to reach the self-reliant economic growth. This strategy made him more popular among the people. Bal Gangadhar Tilak was most successful national leader, which brought deep impact on national movement. He became mass leader and people granted him the title as 'Lokmanya'.

Lokmanya Tilak was not known as an economist in the sense that he did not produce any systematic treatise on any of the aspects of economic problems affecting the life of the people, but he was enough of an economist who ably studied current economic, material, industrial, agricultural and related topics as they cropped up, made their root-going study and made suggestions for their treatment in the best interests of the country. He criticised official tariff, trade, transport and taxation policies as obstructing instead of promoting the growth of industry and as bringing about ever-increasing de-industrialisation of the country. He was opposed to large-scale import of foreign capital in railways, plantations and industries and the facilities afforded to them by the Government. Lokmanya Bal Gangadhar Tilak was a person with remarkable intellect, and he proclaimed few research papers and articles in 'Kesari'. The articles on various issues were contributing to and foundational dependencies of Indian economy.

2. Lokmanya Tilak's Four Fold Principles-Economic Aspects :

The four fold principles of Lokmanya Tilak namely 'Swaraj', 'Swadeshi', 'Boycott' and 'National education' were launched with a indigenous ideology. These four fold strategy had laid down the strong foundation for freedom struggle. The large number of people had emotional connection with these principles. Although the four fold principles are studied in political angle, but this also had deep connection with economic development. The four fold principles given by Lokmanya Tilak are given here with economic relevance.

2.1 Swaraj : Self Rule with Economic Reliance

Lokmanya Tilak was a born fighter and great patriot. The famous slogan coined by him 'Swarajya is my birthright and I shall have it' became the slogan of national movement. He was a man of action. His political actions were firmly based in sound ideas. By Swarajya, he meant government of the people. He observed that we would deserve our political rights only if we succeed in achieving unity first in village, then in every district provinces and finally at the national level. He is rightly described as 'the architect of Indian 84 nationalism'. Tilak wanted to spread the message of self-rule to the people. In May 1915 he gave speech in Belgaon in which he said that Swarajya is the natural right of the people and in order to win it the formation of Home Rule League is absolutely essential. He visited the different parts of the Maharashtra to impress on the people the necessity of self-rule. He made great sacrifices in his life to create

awareness among the masses. He appealed to the people in direct manner. As a result he earned a place in the hearts of the people.

Tilak strongly advocated the concept of Swaraj and he felt that the country can only flourish if attains Swaraj. The economic decisions like taxation, policies and other markets can only be developed if Swaraj is achieved. He believed that the British Government was working for their own benefit and the profits derived from Indian markets were taken by the British to their own country. Only if India attained Swaraj the people would become self-sufficient. Tilak's political philosophy was rooted in the Indian tradition but it did not reject all that was western. He was inspired by the ancient Indian spiritual and philosophical works. Thus, he imparted a spiritual connotation to his notion of *Swaraj*. *In his* view, Swaraj was more than a political or economic concept. Swaraj was more than a law and order mechanism. It was also more than an economic order providing the necessities of life or the luxuries of a pleasurable life. Swaraj, according to him, was full self-government-political, social, economic and spiritual. Thus, Swaraj was something more than mere home rule. Home rule simply indicated a political arrangement of self-rule without severing British connection. Beyond this, *Swaraj* also implied enlightened self-control of the individuals inspiring detached performance of their duties.

2.2 'Swadeshi': Use of National goods :

Lokmanya Tilak wrote editorials in 'Kesari' on Swadeshi, boycott and appealed to the people to participate in the movement. Tilak also invited liberal

leaders like 'Gokhale'. Along with him Tilak held meeting in Pandharpur regarding 'Swadeshi' goods where a large members at the devotee of God Pandurang gathered. He also invited a number of industrialists and businessmen and started Swadeshi co-operative stores. It evoked great response from all sections of the society.

'Swadeshi' movement started by Lokmanya Tilak consisted of use of native goods which would boost the Indian economy. He felt that if the foreign goods are not used then there demand will decrease and also affect the market for these goods. The Indian goods will then have a readymade market which will help to increase the financial position and solve the economic crisis. Swadeshi was the positive part of *boycot which was only a negative weapon. The* Swadeshi movement exhorted the people to use indigenous products even if they were crude and costly. It also urged that educated Indians to enter the field of production, instead of pressing for bureaucratic jobs.

The swadeshi movement also included in it a plan to train Indians in the art of industry and commerce. Obviously, the success of the 'Swadeshi' movement depended upon the success of boycott. The more the people resolved to boycott foreign goods, the more would be the demand for 'Swadeshi' goods. 'Swadeshi' was thus a positive programme to construct Indian industry, trade and craft and rescue it from its dilapidated condition. Besides, it was also a powerful political weapon to cripple imperial interests in the domination of the

country. In 1905 an exhibition of Swadeshi goods was organized at the Banaras session of congress.

2.3 Boycott of Foreign Goods: A Path of Economic Development

Under this programme the bonfire of foreign clothes was organized. This act created a wave of enthusiasm among the youth. They became aware that this marked the beginning of the process of destroying the base of British rule in India. The common people were asked to boycott on the foreign goods. While encouraging the boycott on British goods, Lokmanya Tilak gave importance to the Swadeshi movement. He persuaded many businessmen to start mills for weaving cloths and factories for manufacturing soaps and matchboxes.

Lokmanya Tilak saw in boycott - a very powerful non-violent weapon that could be effectively wielded by the masses. This weapon thrust at the very economy of Britain since India was a very large market for its manufactured goods. Boycott strategy so effective that sales of foreign goods dropped some 80% and the textile mills in Manchester were also forced to close down. This also gave a boost to the local industry and the enthusiasm of the movement resulted in oversubscription of shares. New spinning and weaving mills started and the British economy came to the edge of crisis. Knowing the effects of swadeshi movement, Tilak planned Swadeshi shops, banks, markets and promoted indigenous industry. He even organised various Swadeshi goods exhibition to promote their sales in market. Economic exploitation was one of the primary motives of British imperialism. Their reckless policies were

responsible for the total destruction of the Indian industries, crafts, trade and commerce. Indian economy was forced to face unequal competitor with the foreign goods which were allowed a free flow into the country.

Lokmanya Tilak believed that, it was meaningless to expect the British rulers to protect our industry. Self-help alone was the remedy. The tools of this self-help were 'boycott' and 'Swadeshi'. Boycott meant a firm determination on the part of the Indians not to use foreign goods. Besides, it also meant determination not to assist alien bureaucracy to carry on the administration of the country. Obviously, it was a negative tool. Nonetheless, it was expected to help the cause of Indian nationalism in three ways. Firstly, it would hit at one of the primary motives of the imperialists i.e. exploitation. Secondly, it would create determination among the Indian people to sacrifice their immediate interests for the good of the nation. This would help foster the feeling of nationalism among them, and thirdly, it would help Indian industry, trade and craft to regain their place in the Indian life and economy and develop rapidly under the stimulating influence of nationalism.

2.4 National Education: A Path of National Development

In 1905 at the venue of the Benaras session of the Indian national congress the movement for national education and an idea of establishing the Banaras Hindu University emerged. Pandit Madan Mohan Malaviya placed the concept of founding a Hindu university and the move was supported by Lokmanya Tilak. At this time the 'Nagari Pracharini Sabha' organized a meeting and it was

addressed by Tilak. In his speech he pleaded for adoption of the Devnagari script to propagate education all over India. He suggested that a beginning could be made by printing text 85 books for primary schools in Devnagari script. The movement of national education soon gained the momentum and popularity. The message of national education spread among the masses. Maharashtra became the leading place in the movement of national education.

Lokmanya Tilak stressed the importance of National education which along with the regular curriculum must cover the education based on agriculture and skilled artisans. He felt that Indian being an agriculture country the education based on agriculture will help the farmers to practise intensive farming and also use of technology. The skilled artisans should also be educated in their own field so that they can produce quality goods which will help them to face the competition with the foreign markets. Obviously the nationalists were dissatisfied with this system of education. This wanted education to infuse among the people a sense of respect and affinity for their own religion, culture and heritage. Hence, they drew a different scheme of education which they called 'National education.

The objective of this scheme was to remove despondency and scepticism from and to inculcate self-respect in the, minds of the people. This was to be achieved by presenting to them a picture of the greatness of their past. By depicting their own past achievements and glories, it was felt that people could be pulled out of their present defeatist mentality. This was expected to render

them fit for the great role they were expected to play in the shaping of India's glorious destiny. Under the scheme of National Education, the schools and colleges were to be exclusively managed and run by Indians. Secular education alone was not sufficient because it developed a one sided personality.

Religion has a salutary influence on human personality. It builds morality and courage. But at the same time, secular and practical education was not to be neglected. This was necessary for preparing the youth for their responsibilities in the present day world. The load of the foreign language study consumed nearly the entire energy of the young boys. It was to be reduced under the new scheme. The new syllabi was also to include technical and industrial education

3. Conclusion

The four fold principles of Lokmanya Tilak namely Swaraj, Swadeshi, Boycott and National education had laid down the foundation for freedom struggle. These four fold principles had deep meaning and influence during the British India. Although the four fold principle was launched for freedom movement, but it had deep connection with economic development. Tilak opposed the British government policy to support the interest of the Indian. The four fold principles had brought great import in British India. In case of today's economy, the concept of four fold principles of Lokmanya Tilak has strong relevance. The 'Atmanirbhara' Bharat can be related to 'Swadeshi' concept and New Education Policy-2020 could be related to 'National Education' of Lokmanya Tilak .

Key Points of Tilak's Four Fold Principles and its Economics Perspectives

- **Swadeshi (Self-Reliance):** Promote Indian-made goods and services, reducing dependence on foreign imports. Encourage self-employment and entrepreneurship, reducing reliance on government jobs. He stressed the need for self-reliance and indigenous development.
- **Swarajya (Self-Rule):** Advocate for political and economic independence from British rule.
- **Boycot:** Reduce foreign dependence and Promote Indian industries and entrepreneurship. Foster self-reliance and achieve economic and political independence
- **National Education:** Tilak believed education should foster nationalism and patriotism. Emphasize vocational training and skill-based education to promote self-employment opportunities. He emphasized the importance of teaching Indian culture, history, and traditions. He believed education and development should focus on economic empowerment.

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