# Article information:

From Gandhi to Ambedkar, from Tagore to MN Roy, what were the modern Indian ideas of freedom?
<https://scroll.in/article/1050540/from-gandhi-to-ambedkar-from-tagore-to-mn-roy-what-were-the-modern-indian-ideas-of-freedom>

# Article summary:

1. Modern Indian thinking about freedom contains a distinctive quality, moving into a theoretical territory that includes the correlation of inner and outer freedom, means taking priority over ends, nonviolence as the right method of change, and ethics being integral to politics.

2. The seven members of the intellectual constellation signify aspects of a vital and enduring intellectual tradition in India's national movement through their ideas of freedom.

3. BR Ambedkar's idea of freedom in Buddha and His Dhamma ranks as his major contribution to the group of seven, interpreting Buddhism as a perfect synthesis of internal and external freedom.

# Article rating:

Appears moderately imbalanced: The article provides some useful information, but is missing several important points or pieces of evidence that would be required to present the discussed topics in a balanced and reliable way. You are encouraged to seek a more balanced perspective on the presented issues by exploring the provided research topics and looking at different information sources.

# Article analysis:

The article "From Gandhi to Ambedkar, from Tagore to MN Roy, what were the modern Indian ideas of freedom?" by Dennis Dalton explores the conceptual paradigm of Indian ideas of freedom. The author argues that while Jawaharlal Nehru was an important figure in India's history, he did not make a significant contribution to Indian ideas of freedom. Instead, the author focuses on seven Indian thinkers who made significant contributions to modern Indian thinking about freedom: Gandhi, Aurobindo, Tagore, MN Roy, Swami Vivekananda, and BR Ambedkar.

The article provides a detailed analysis of each thinker's ideas about freedom and highlights their similarities and differences. The author notes that all seven thinkers believed in the correlation between internal and external freedom and emphasized nonviolence as the right method for change. However, they differed in their emphasis on spiritual or positive freedom versus political or negative freedom.

One potential bias in the article is its focus on these seven thinkers at the expense of others who may have contributed to modern Indian thinking about freedom. Additionally, while the author acknowledges some differences among these thinkers' ideas about freedom, there is a tendency towards presenting them as a cohesive group with similar beliefs.

Another potential issue with the article is its lack of exploration of counterarguments or alternative perspectives on these thinkers' ideas about freedom. For example, some may argue that nonviolence is not always effective or that spiritual or positive freedom is not necessary for political liberation.

Overall, while the article provides an interesting overview of modern Indian thinking about freedom through the lens of these seven thinkers, it could benefit from more nuance and consideration of alternative perspectives.

# Topics for further research:

* Critiques of nonviolence as a method for change
* Alternative perspectives on the relationship between internal and external freedom
* The role of economic freedom in modern Indian ideas of freedom
* Critiques of spiritual or positive freedom as a necessary component of political liberation
* Contributions of other Indian thinkers to modern Indian ideas of freedom
* The intersection of gender
* caste
* and class in modern Indian ideas of freedom

# Report location:

<https://www.fullpicture.app/item/87f276203f2703f8b7f0118e0f2b23ba>