

CLASS 10 NOTES

HISTORY

the nationalism in India

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NATIONALISM IN INDIA

1. The First World War, Khilafat and Non-Cooperation

- Emergence of a new economic and political landscape due to the war.
- Surge in defense spending, funded through war loans and increased taxes (elevated customs duties and the introduction of income tax).
- Escalation of prices and hardships for the general populace.
- Compulsory recruitment of individuals for the war effort.
- Severe shortage of food leading to widespread famine and suffering.
- Concurrent influenza epidemic causing millions of casualties.
- Growing realization among Indians that their involvement in the war was unwarranted.
- This realization fostered unity among Indians against British rule

EXAM MEI AYEGA

1.1 The Idea of Satyagraha

- January 1915: Mahatma Gandhi returns to India from South Africa, initiating the Satyagraha movement.
- Satyagraha focuses on the power of truth and the imperative to seek it.
- Gandhi advocates non-violence as a means to unite all Indians and achieve victory.
- 1917: Gandhi travels to Champaran, Bihar, inspiring peasants to resist the oppressive plantation system.
- Same year: Organizes satyagraha in Kheda, Gujarat, supporting peasants in their struggle.
- 1918: Gandhi leads a satyagraha movement among cotton mill workers in Ahmedabad.



Indian workers in South Africa march through Volksrust, 6 November 1913.

Mahatma Gandhi was leading the workers from Newcastle to Transvaal. When the marchers were stopped and Gandhiji arrested, thousands of more workers joined the satyagraha against racist laws that denied rights to non-whites.

1.2 The Rowlatt Act

Gandhiji, in 1919, decided to launch a nationwide satyagraha against the proposed Rowlatt Act of 1919.

Provisions of the Rowlatt Act were:

- Granting the government authority to suppress political activities or demonstrations.
- Authorization for the detention of political prisoners without trial for a period of two years.
- Empowering the British government to apprehend individuals and conduct searches without requiring a warrant.

The Rowlatt Act was opposed by Indians in the following ways:

- Commencement of non-violent civil disobedience against the unjust law.
- Organization of rallies in different cities to protest the legislation.
- Workers initiating strikes in railway workshops as part of the resistance.
- Closure of shops in protest against the unjust law.

Jallianwalla Bagh incident:

- On 13 April, the Jallianwalla Bagh incident took place.
- On that day a crowd of villagers who had come to Amritsar to attend a fair gathered in the enclosed ground of Jallianwalla Bagh.
- Being from outside the city, they were unaware of the martial law that had been imposed.
- Dyer entered the area, blocked the exit points, and opened fire on the crowd, killing hundreds.
- His object, as he declared later, was to 'produce a moral effect', to create in the minds of satyagrahis a feeling of terror and awe.

The reasons for starting the Khilafat Movement

- After Ottoman Turkey's defeat in WWI, rumors circulated about an impending severe peace treaty for the Ottoman emperor (Khalifa).
- Global Muslim support rallied behind the temporal authority of the Khalifa in response.
- In India, the Khilafat Committee emerged, led by Muhammad Ali and Shaukat Ali.
- During the September 1920 Calcutta Congress session, Muhammad Ali persuaded fellow leaders to initiate a non-cooperation movement in solidarity with Khilafat and Swaraj.



1.3 Why Non-cooperation?

Mahatma Gandhi asserted that the establishment of British rule in India occurred through the cooperation of Indians. He proposed the Non-Cooperation Movement to unfold in several stages, commencing with the relinquishment of government-conferred titles and a simultaneous boycott of civil services, the army, police, courts, legislative councils, schools, and foreign goods. Despite numerous obstacles and spirited debates between proponents and opponents of the movement, it was eventually adopted in December 1920.

BOYCOTT – THE REFUSAL TO DEAL AND ASSOCIATE WITH PEOPLE, OR PARTICIPATE IN ACTIVITIES, OR BUY AND USE THINGS; USUALLY A FORM OF PROTEST

2 Differing Strands within the Movement

The Non-Cooperation-Khilafat Movement began in January 1921. Various social groups participated in this movement, each with its own specific aspiration. All of them responded to the call of Swaraj, but the term meant different things to different people

2.1 The Movement in the Towns

E.M.A

In the towns, the middle class started the movement, and thousands of teachers, students, and headmasters left most of the government-controlled schools and colleges, and lawyers gave up practicing. On the economic front, the effects of the non-cooperation were many.

It is mentioned in the Nationalism in India class 10 notes that the production from Indian textile mills expanded after the boycotting of foreign goods started. The movement came to be slowed down because Khadi clothes were expensive, less Indian institutions for students as well as teachers to choose from; so they went back to normal forms of earnings.

PICKET – A FORM OF DEMONSTRATION OR PROTEST BY WHICH PEOPLE BLOCK THE ENTRANCE TO A SHOP, FACTORY OR OFFICE

2.2 Rebellion in the Countryside

Awadh Peasants:

- Baba Ramchandra, a sanyasi, led the peasants of Awadh in a movement against oppressive talukdars and landlords.
- The landlords and talukdars imposed exorbitant rents and other cesses on the peasants, who were forced to engage in unpaid beggar work and toil on landlords' farms without compensation.
- Peasants, as tenants, lacked security of tenure and were frequently evicted from their homes.
- The peasant movement aimed for a reduction in revenue, the abolition of beggar work, and a social boycott against oppressive landlords.
- Panchayats organized nai-dhobi bandhs in many places, depriving landlords of essential services such as barbers and watermen.
- The Oudh Kisan Sabha, led by Jawaharlal Nehru, Baba Ramchandra, and others, was established to advocate for peasant rights.
- In 1921, there were instances of attacking talukdars' and merchants' houses, looting bazaars, and taking over grain hoards as part of the protest.

Tribal Peasants:

- Large forest areas were closed by the colonial government, barring people from grazing their cattle, collecting fuelwood, and gathering fruits, causing resentment among the hill people.
- The closure of these forests not only impacted their livelihoods but also led to the perception that their traditional rights were being denied.
- The government's imposition of unpaid beggar work for road construction further fueled the discontent of the hill people.
- Faced with the denial of traditional rights and forced beggar work, the hill people initiated a revolt against the colonial authorities.

E.M.A

Alluri Sitaram Raju:

- Alluri Sitaram Raju, a tribal leader in the Gudem hills of Andhra Pradesh, initiated a militant guerrilla movement.
- The tribal community opposed colonial policies, which adversely affected their livelihoods and denied them traditional rights.
- Inspired by Gandhiji's Non-Cooperation movement, Alluri Sitaram Raju encouraged people to wear khadi and abandon drinking.
- He claimed to possess special powers, including making astrological predictions, healing people, and surviving bullet shots.
- Despite advocating for non-violent practices like khadi-wearing and abstinence from alcohol, he maintained that India could only achieve liberation through the use of force, rejecting the path of non-violence.

2.3 Swaraj in the Plantations

For Plantation workers in Assam, freedom meant right to move in and out of the plantation so they headed home but caught by the police and were brutally beaten up.

- In February 1922, Gandhiji made the decision to withdraw the Non-Cooperation Movement following the Chauri Chaura incident, which occurred in Gorakhpur district of UP on 4th February 1922.
- The incident unfolded when a peaceful demonstration in a bazaar escalated into a violent clash with the police, resulting in the deaths of three civilians and approximately 22 or 23 policemen.
- Gandhiji believed that Satyagrahis required proper training before they could effectively engage in mass struggles.



Fig. 6 – Chauri Chaura, 1922.

At Chauri Chaura in Gorakhpur, a peaceful demonstration in a bazaar turned into a violent clash with the police. Hearing of the incident, Mahatma Gandhi called a halt to the Non-Cooperation Movement.

3 Towards Civil Disobedience

Gandhiji decided to withdraw the Non-Cooperation Movement in February 1922 because:

- Violence was escalating in various locations within the movement.
- Gandhiji believed that Satyagrahis must undergo adequate training before being prepared for large-scale struggles.



Fig. 6 – Meeting of Congress leaders at Allahabad, 1931. Apart from Mahatma Gandhi, you can see Sardar Vallabhbhai Patel (extreme left), Jawaharlal Nehru (extreme right) and Subhas Chandra Bose (fifth from right).

In 1928, Simon Commission arrived in India and was greeted with "Go back, Simon". In 1929, under Jawaharlal Nehru's Presidency, Lahore Congress came to formalize the demand for "Purna Swaraj" or for the full independence of India, and in 26 January 1930 was declared to be celebrated as Independence Day.

3.1 The Salt March and the Civil Disobedience Movement

- On January 31, 1930, Mahatma Gandhi dispatched a letter to Viceroy Irwin outlining eleven demands.
- Among these demands, the most impactful was the call for the abolition of the salt tax, a burden borne by both the wealthy and the impoverished.
- The letter conveyed that these demands needed fulfillment by March 11, or else the Congress would initiate the civil disobedience campaign.

The famous salt march was started by Mahatma Gandhi accompanied by 76 of his trusted followers from Sabarmati to Dandi. On the 6th of April, they reached Dandi, and violated the law, by manufacturing soil and marking the beginning of the Civil Disobedience Movement. In different parts of India, the salt law was broken, and foreign clothes were boycotted, peasants refused to pay revenue, forest laws were violated.

Following disturbing incidents, Mahatma Gandhi decided to halt the movement and entered into an agreement with Irwin on March 5, 1931. This pact, known as the Gandhi-Irwin Pact, saw Gandhiji agreeing to participate in the Round Table Conference in London. However, as mentioned in the Class 10 notes on Nationalism in India, the conference proved unsuccessful. Subsequently, Mahatma Gandhi relaunched the Civil Disobedience Movement, which continued for a year but gradually lost momentum by 1934.



The Dandi march.

During the salt march Mahatma Gandhi was accompanied by 78 volunteers. On the way they were joined by thousands.

3.2 How Participants saw the Movement

Some active groups in the movement included the Patidars of Gujarat and the Jats of Uttar Pradesh who became ardent supporters of the Civil Disobedience Movement and were disappointed when the movement was called off in the year 1931. Poorer sections of the society like peasants, also participated in the radical movements, mostly led by Socialists and Communists.

In 1927, the business interests of the society were consolidated into the Federation of the Indian Chamber of Commerce and Industries, as well as the Industrial and Commercial Congress. As highlighted in the Class 10 History notes on Nationalism in India, these organizations actively opposed colonial economic control and endorsed the Civil Disobedience Movement during its initial launch. Additionally, in both 1930 and 1932, railway workers, along with dock workers, engaged in strikes.



Women join nationalist processions.

During the national movement, many women, for the first time in their lives, moved out of their homes on to a public arena. Amongst the marchers you can see many old women, and mothers with children in their arms.

3.3 The Limits of Civil Disobedience

Dalits, often referred to as untouchables, did not find resonance with the idea of Swaraj. Mahatma Gandhi, recognizing their importance, termed them Harijans or the children of God, emphasizing their indispensable role in achieving Swaraj. While he orchestrated satyagraha for the untouchables, they were inclined toward a distinct political resolution for addressing the community's challenges. Their specific demands included reserved seats in educational institutions and the establishment of a separate electorate.

In 1930, Dr. B.R. Ambedkar, organizing Dalits into the Depressed Classes Association, clashed with Mahatma Gandhi at the second Round Table Conference, advocating for separate Dalit electorates. The September 1932 Poona Pact granted the Depressed Classes (later Scheduled Castes) reserved seats in legislative councils. Following the decline of the Non-Cooperation-Khilafat movement, Muslim alienation from Congress intensified, leading to a deterioration in Hindu-Muslim relations.

Muhammad Ali Jinnah expressed readiness to abandon the request for separate electorates, provided that Muslims could secure reserved seats in the Central Assembly and representation proportional to their population in Muslim-majority provinces. However, the prospect of reaching a resolution during the All Parties Conference in 1928 faded away when M.R. Jayakar from the Hindu Mahasabha vehemently opposed attempts at finding a compromise.

4 The Sense of Collective Belonging

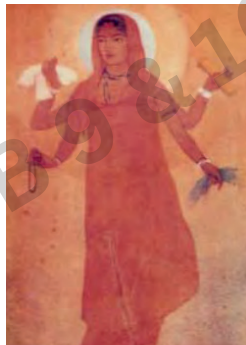
As individuals begin to embrace the idea of belonging to a unified nation, the sentiment of nationalism emerges, characterized by a sense of collective belonging. This cohesion is fostered through various means such as history, fiction, folklore, songs, popular prints, and symbols that integrate into the fabric of Nationalism in India.

In the twentieth century, India became associated with the representation of Bharat Mata, envisioned by Bankim Chandra Chattopadhyay, the author of "Vande Mataram," a hymn dedicated to the motherland. Abanindranath Tagore crafted the renowned image of Bharat Mata as an ascetic figure characterized by serenity, composure, and spirituality. Nationalists in the 19th century commenced the recording of folk tales sung by bards who, traversing various villages, recounted folklore and legends through their folk songs.

Swadeshi movement in Bengal, a tricolor flag was designed which had eight lotuses that represented eight provinces under British, a crescent moon which represented the Hindus and also Muslims. Gandhiji in the year 1921, designed the Swaraj flag, a tricolor and a spinning wheel in the center, which represented Gandhiji's idea of what is known as self-help.



– Bal Gangadhar Tilak,
an early-twentieth-century print.
Notice how Tilak is surrounded by symbols of
unity. The sacred institutions of different faiths
(temple, church, masjid) frame the central figure.



Bharat Mata, Abanindranath Tagore,
1905.

Notice that the mother figure here is shown as dispensing learning, food and clothing. The mala in one hand emphasises her ascetic quality. Abanindranath Tagore, like Ravi Varma before him, tried to develop a style of painting that could be seen as truly Indian.



Jawaharlal Nehru, a popular print. Nehru is here shown holding the image of Bharat Mata and the map of India close to his heart. In a lot of popular prints, nationalist leaders are shown offering their heads to Bharat Mata. The idea of sacrifice for the mother was powerful within popular imagination.



Bharat Mata. This figure of Bharat Mata is a contrast to the one painted by Abanindranath Tagore. Here she is shown with a trishul, standing beside a lion and an elephant – both symbols of power and authority



TOP 7 QUESTIONS

Q. How did the First World War create a new economic situation in India? Explain.

- > The following were the effects of the First World War on the economic and political situation of India:
- (i) More defence budget forcing countries to take war loans.
 - (ii) Shortages leading to prices doubling between 1913-18.
 - (iii) The Custom duty and taxes were raised leading to price rise.
 - (iv) Forced recruitment in to the army led to discontent among the people.
 - (v) Shortage of food items because of crop failures
 - (vi) Spread of epidemic leading to death of many people

Q. "Tribal peasants interpreted the message of Mahatma Gandhi and the idea of swaraj in another way and participated in the Non-Cooperation Movement differently." Justify the statement.

- > (i) Spread of militant guerrilla movement in the Gudum Hills of Andhra Pradesh.
- (ii) They were against colonial policies.
 - (iii) Their livelihood was affected and their traditional rights were denied.
 - (iv) Their leader Alluri Sitaram Raju was inspired by the Non-Cooperation Movement and persuaded people to wear khadi and give up drinking.
 - (v) He wanted liberation by the use of force.
 - (vi) The rebels attacked police stations and carried on guerrilla warfare for achieving swaraj.
 - (vii) Any other relevant point

Q. Read the given text and answer the following questions:

- > 'It is said of "passive resistance" that it is the weapon of the weak, but the power which is the subject of this article can be used only by the strong. This power is not passive resistance; indeed, it calls for intense activity. The movement in South Africa was not passive but active ... 'Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction ... In the use of satyagraha, there is no ill-will whatever. 'Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love. ... Nonviolence is the supreme dharma ... 'It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-God and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms. They have made the religion of non-violence their own ...'

Q. Describe the role of Poor Peasantry in the 'Civil Disobedience Movement.'

- The Peasants joined the Civil Disobedience Movement (1930-34) because the poor peasantry was not just interested in the lowering of the revenue but also remission of rent as many had rented land and had been unable to pay the rent during the years of depression and decreasing cash incomes.

When the movement was called off in 1931, without the revenue rates being revised, the Farmers were highly disappointed. In some parts of the country, they launched 'no rent' campaign which was not supported by the congress because this might upset the rich peasant and the landlords.

Many of them refused to participate when the movement was re-launched in 1932. These poor peasants joined a variety of radical movements, often led by Socialists and Communists.

Q. Describe the role of Alluri Sitarama Raju in Andhra Pradesh during 1920s.

- Role of Alluri Sitarama Raju in the Gudam hills of Andhra Pradesh.
- (i) Alluri Sitarama Raju claimed that he had a variety of special powers like making astrological predictions, healing people and surviving bullet shots.
 - (ii) The Rebels proclaimed him as an Incarnation of God.
 - (iii) Raju was inspired by Gandhiji's Non-cooperation Movement.
 - (iv) He persuaded people to wear khadi and give up drinking.
 - (v) But at the same time, he asserted that India could be liberated only by the use of force, not non-violence.
 - (vi) He used Guerrilla warfare for achieving Swaraj.

Q. Why did Gandhiji start Non-Cooperation Movement? Explain.

- The reasons are given below:
- (i) Against Rowlatt Act - It was a repressive act.
 - (ii) Jallianwala Bagh incidence - It showed the cruel face of the British government.
 - (iii) Khilafat Andolan - The Khilafat Movement leaders gave their support to the Non-Cooperation Movement.

Q. Which one of the following statements is not related to the Gandhi-Irwin Pact?

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- (a) Gandhiji agreed not to launch any further mass agitations against the British.
 - (b) Gandhiji agreed to participate in the Round Table Conference.
 - (c) Gandhiji decided to call off the Civil Disobedience Movement.
 - (d) The British agreed to release the political prisoners.



IMPORTANT IMPORTANT DATES



1915 : Gandhiji returns to India

1917 : Gandhiji went to Champaran Bihar

1917 : Kheda Satyagraha in Gujarat

1918 : Ahmedabad mill Strike

1918 – 1919 and 1920–21 : There is a severe food scarcity as a result of many Indian regions' crops failing.

1919 : Rowlatt Act

13th April 1919 : JallianwalaBagh massacre

1919 : Khilafat committee was formed in Bombay

1920 : In summer of 1920 Gandhiji and Shawkat Ali to and extensively throughout the India

1920(Nagpur Session): Non cooperation programme was adopted by the National Congress

1909 : Gandhiji wrote Hind Swaraj

1920(June) : Jawaharlal Nehru began going around the villages in awadh

6th January 1921 : The police in the united provinces fired at the peasants near Rae Bareli

January 1921 : The non cooperation Khilafat movement began

1921 census : According to the census, famines and other disasters caused the deaths of 12 to 13 million people.

1921 : Houses of talukdar and merchants were attacked

1921 : Gandhiji had designed the Swaraj flag

February 1922 : Gandhi decided to withdraw the non cooperation movement

1924 : Ram Raju was captured and executed

1926–1930 : Agricultural prices began to fall from 1926 and collapsed after 1930

1927 : The establishment of the Indian Chamber of Commerce and Industries

1928 : Simon Commission arrived in India

1928 : All party conference

October 1929 : Lord Irwin offered Dominion status

December 1929 : Purna Swaraj was demanded

26 January 1930 : Independence day was celebrated for the first time

6th April 1930 : Salt Satyagraha was started

April 1930 : Angry crowds demonstrated in the streets of Peshawar

1930 : Muhammad Iqbal stepped down as Muslim League president.

5th March 1931 : Gandhi Irwin pact

December 1931 : The political leaders of Indian freedom struggle was released from jail

September 1932 : Poona pact

1930 and 1932 : There was a strike by railway workers in 1930 and dockworkers in 1932.

1934 : By 1934 the civil disobedience movement lost its momentum

14th July 1942 : The Indian National Congress endorsed the historic Quit India Resolution.

EXPHUB 9 & 10