

UPDAAN

2025

Nationalism In India

History

Lecture – 08

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Topics

to be covered

- 1 Limits
- 2 Collective Belonging
- 3 Case Studies
- 4 Map



Dekh Kya Rha Hai Vro!



Aaj Fir Padhke Nahi Aya Na?

Ques

Who among the following did not support CDM with full enthusiasm?

- (a) Jats and Patidars
- ✓ (b) Poor Peasants and Workers
- (c) Women
- (d) Business Class



LIMITS OF THE CDM



MUSLIM PARTICIPATION

Each community organised religious processions → often turned into violent riots.



Some Muslim political organisations did not participate in com

①

Limits of the com

③

From mid 1920s, Congress openly supported Hindu nationalist organisations

②

→ After the decline of NCM-Khilafat movement → a large section of muslims felt alienated (not connected) from the Congress

like Hindu Mahasabha
↓
Relations between Hindus-Muslims became worse



Limits of The CDM

- ✓ Muhammad Ali Jinnah was ready to give up the demand for separate electorates if Muslims were assured reserved seats in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces.

[Bengal and Punjab] ✓



Limits of The CDM

- ✓ At the All Parties Conference in 1928 - M.R. Jayakar of the Hindu Mahasabha strongly opposed this .
- ✓ As a result distance increased between Hindus and Muslims

When CDM started → Many muslim organisations stayed away
Many muslim leaders ↓ expressed their concern about Muslims
not getting rights in a Hindu Majority Country

IInd Phase - CDM

- ① When 2nd Round Table Conference failed
↓
Gandhi returned to India
- ② Congress was declared illegal and most of the ministers were in jail
- ③ Gandhi decided to relaunch CDM
↓
but it lost its momentum by 1934

Ques

The second phase of CDM lost its momentum by —

(a) 1930

(b) 1932

✓ (c) 1934

(d) 1939

Sense Of Collective Belonging (2x0)

Ques

"The sense of collective belonging came partly through the experience of united struggles. But there were also variety of cultural processes through which nationalism captured people's imagination." Elaborate (5)



① Popular Images

→ With the growth of nationalism → in 20th century → Idea of India came to be visually associated with the image of Bharat Mata

✓ first image created by Bankim Chandra Chattopadhyay

1870 → also composed the song 'Vande Matram' → later found in his novel → 'Anand Math' → Song → Sung during Swadeshi and Boycott movement



→ Inspired by Swadeshi → Abanindranath Tagore painted first
image of Bharat Mata ✓✓

↓
Took various forms → As it circulated in diff-prints
and painted by diff artists ✓✓



Fig. 12 – Bharat Mata, Abanindranath Tagore, 1905.

② Revival of Indian Folklore (local stories)

- Late 19th century → nationalists began recording folklores, songs, ballads → they believed → this gave true picture of India's culture
- They toured from villages to villages → collecting the same
- Bengal → Rabindranath Tagore → led the movement for folk revival
- Madras → Natesa Sastri published 'The Folklores of South India'
(Collection of Tamil Folk Tales)

③ Use of Icons and Symbols

- Many symbols and icons → used to develop nationalist feeling ✓
- During Swadeshi movement → Bengal → tricolour flag designed → (Red, Green, Yellow) ✓
- 1921 → Gandhi designed a Swaraj flag (red, green, white) ✓
 - Charkha (wheel) in the centre → represented idea of self help.
- 8 lotus → Represented British provinces
- Crescent moon → Hindu Muslim unity

→ [फिर से सम्झना]

④ Reinterpretation of History

- Nationalists requested people to take a pride in their own history
- Britishers have made us feel inferior
- Nationalists believed → India's history and culture is rich ✓
- They started writing about India's achievement in the past.

Quit India Movement

The failure of the Cripps Mission and the effects of World War II created widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India. The Congress Working Committee, in its meeting in Wardha on 14 July 1942, passed the historic 'Quit India' resolution demanding the immediate transfer of power to Indians and quit India. On 8 August 1942 in Bombay, the All India Congress Committee endorsed the resolution which called for a non-violent mass struggle on the widest possible scale throughout the country. It was on this occasion that Gandhiji delivered the famous 'Do or Die' speech. The call for 'Quit India' almost brought the state machinery to a standstill in large parts of the country as people voluntarily threw themselves into the thick of the movement. People observed hartals, and demonstrations and processions were accompanied by national songs and slogans. The movement was truly a mass movement which brought into its ambit thousands of ordinary people, namely students, workers and peasants. It also saw the active participation of leaders, namely, Jayprakash Narayan, Aruna Asaf Ali and Ram Manohar Lohia and many women such as Matangini Hazra in Bengal, Kanaklata Barua in Assam and Rama Devi in Odisha. The British responded with much force, yet it took more than a year to suppress the movement.

Conclusion

A growing anger against the colonial government was thus bringing together various groups and classes of Indians into a common struggle for freedom in the first half of the twentieth century. The Congress under the leadership of Mahatma Gandhi tried to channel people's grievances into organised movements for independence. Through such movements the nationalists tried to forge a national unity. But as we have seen, diverse groups and classes participated in these movements with varied aspirations and expectations. As their grievances were wide-ranging, freedom from colonial rule also meant different things to different people. The Congress continuously attempted to resolve differences, and ensure that the demands of one group did not alienate another. This is precisely why the unity within the movement often broke down. The high points of Congress activity and nationalist unity were followed by phases of disunity and inner conflict between groups.

→ Notes
Not Req



In 1928, Vallabhbhai Patel led the peasant movement in Bardoli, a taluka in Gujarat, against enhancement of land revenue. Known as the Bardoli Satyagraha, this movement was a success under the able leadership of Vallabhbhai Patel. The struggle was widely publicised and generated immense sympathy in many parts of India.

→ Imp. Box

Source B

On 6 January 1921, the police in United Provinces fired at peasants near Rae Bareilly. Jawaharlal Nehru wanted to go to the place of firing, but was stopped by the police. Agitated and angry, Nehru addressed the peasants who gathered around him. This is how he later described the meeting:

'They behaved as brave men, calm and unruffled in the face of danger. I do not know how they felt but I know what my feelings were. For a moment my blood was up, non-violence was almost forgotten – but for a moment only. The thought of the great leader, who by God's goodness has been sent to lead us to victory, came to me, and I saw the *kisans* seated and standing near me, less excited, more peaceful than I was – and the moment of weakness passed, I spoke to them in all humility on non-violence – I needed the lesson more than they – and they heeded me and peacefully dispersed.'

Quoted in Sarvapalli Gopal, *Jawaharlal Nehru: A Biography*, Vol. I.

Source

Lala Lajpat Rai was assaulted by the British police during a peaceful demonstration against the Simon Commission. He succumbed to injuries that were inflicted on him during the demonstration.

Source C

The Independence Day Pledge, 26 January 1930

'We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence.'

Source



'To the altar of this revolution we have brought our youth as incense'

Many nationalists thought that the struggle against the British could not be won through non-violence. In 1928, the Hindustan Socialist Republican Army (HSRA) was founded at a meeting in Ferozeshah Kotla ground in Delhi. Amongst its leaders were Bhagat Singh, Jatin Das and Ajoy Ghosh. In a series of dramatic actions in different parts of India, the HSRA targeted some of the symbols of British power. In April 1929, Bhagat Singh and Batukeswar Dutta threw a bomb in the Legislative Assembly. In the same year there was an attempt to blow up the train that Lord Irwin was travelling in. Bhagat Singh was 23 when he was tried and executed by the colonial government. During his trial, Bhagat Singh stated that he did not wish to glorify 'the cult of the bomb and pistol' but wanted a revolution in society:

→ mark

'Revolution is the inalienable right of mankind. Freedom is the imprescriptible birthright of all. The labourer is the real sustainer of society ... To the altar of this revolution we have brought our youth as incense, for no sacrifice is too great for so magnificent a cause. We are content. We await the advent of revolution. *Inquilab Zindabad!*'

In 1930, Sir Muhammad Iqbal, as president of the Muslim League, reiterated the importance of separate electorates for the Muslims as an important safeguard for their minority political interests. His statement is supposed to have provided the intellectual justification for the Pakistan demand that came up in subsequent years. This is what he said:

'I have no hesitation in declaring that if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian home-lands is recognised as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines is not inspired by any feeling of narrow communalism ... A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religions and social institutions of other communities. Nay, it is my duty according to the teachings of the Quran, even to defend their places of worship, if need be. Yet I love the communal group which is the source of life and behaviour and which has formed me what I am by giving me its religion, its literature, its thought, its culture and thereby its whole past as a living operative factor in my present consciousness ...

'Communalism in its higher aspect, then, is indispensable to the formation of a harmonious whole in a country like India. The units of Indian society are not territorial as in European countries ... The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified...

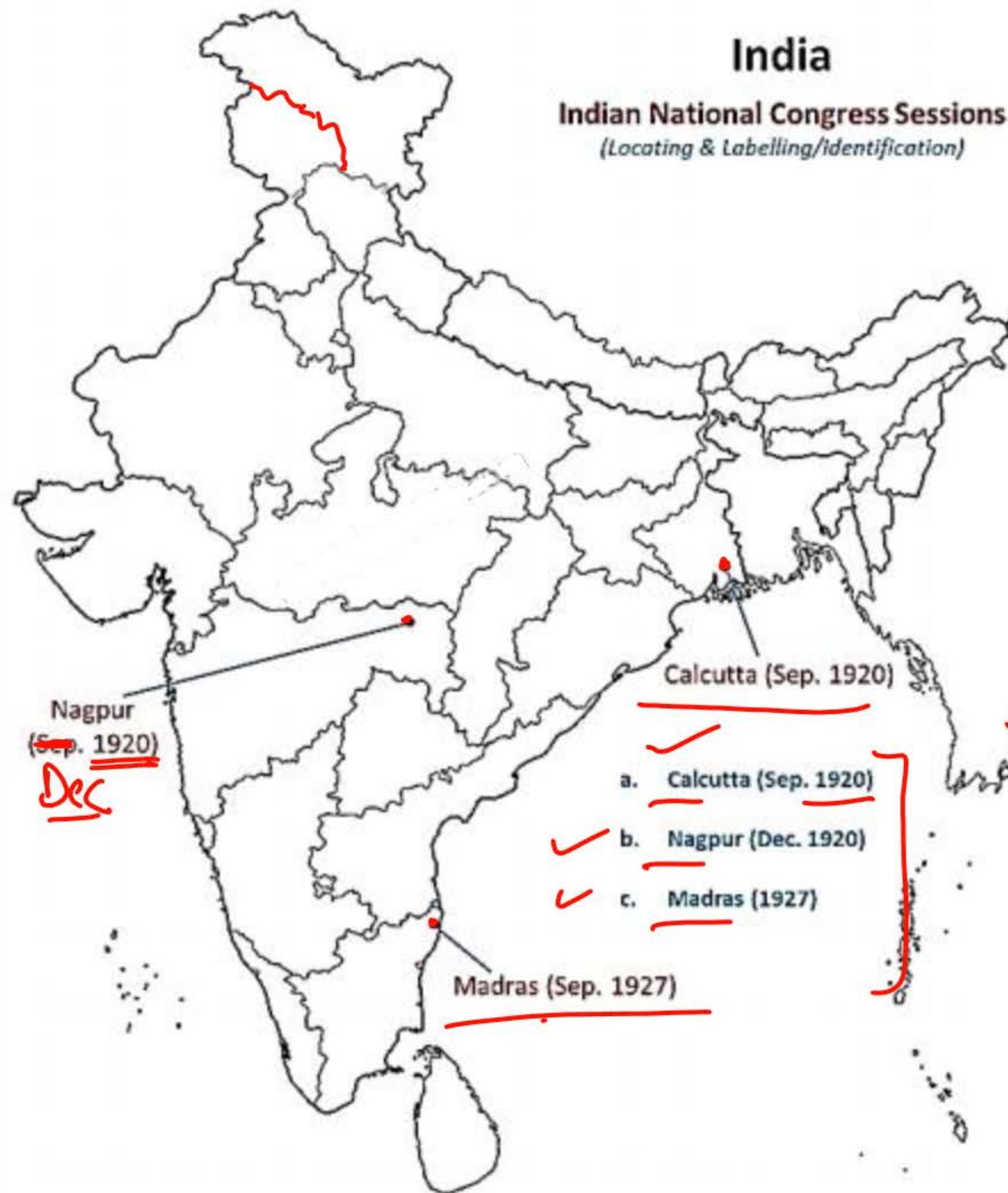
'The Hindu thinks that separate electorates are contrary to the spirit of true nationalism, because he understands the word "nation" to mean a kind of universal amalgamation in which no communal entity ought to retain its private individuality. Such a state of things, however, does not exist. India is a land of racial and religious variety. Add to this the general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces, as at present constituted and you will begin to see clearly the meaning of our anxiety to retain separate electorates.'

Source

Last Source

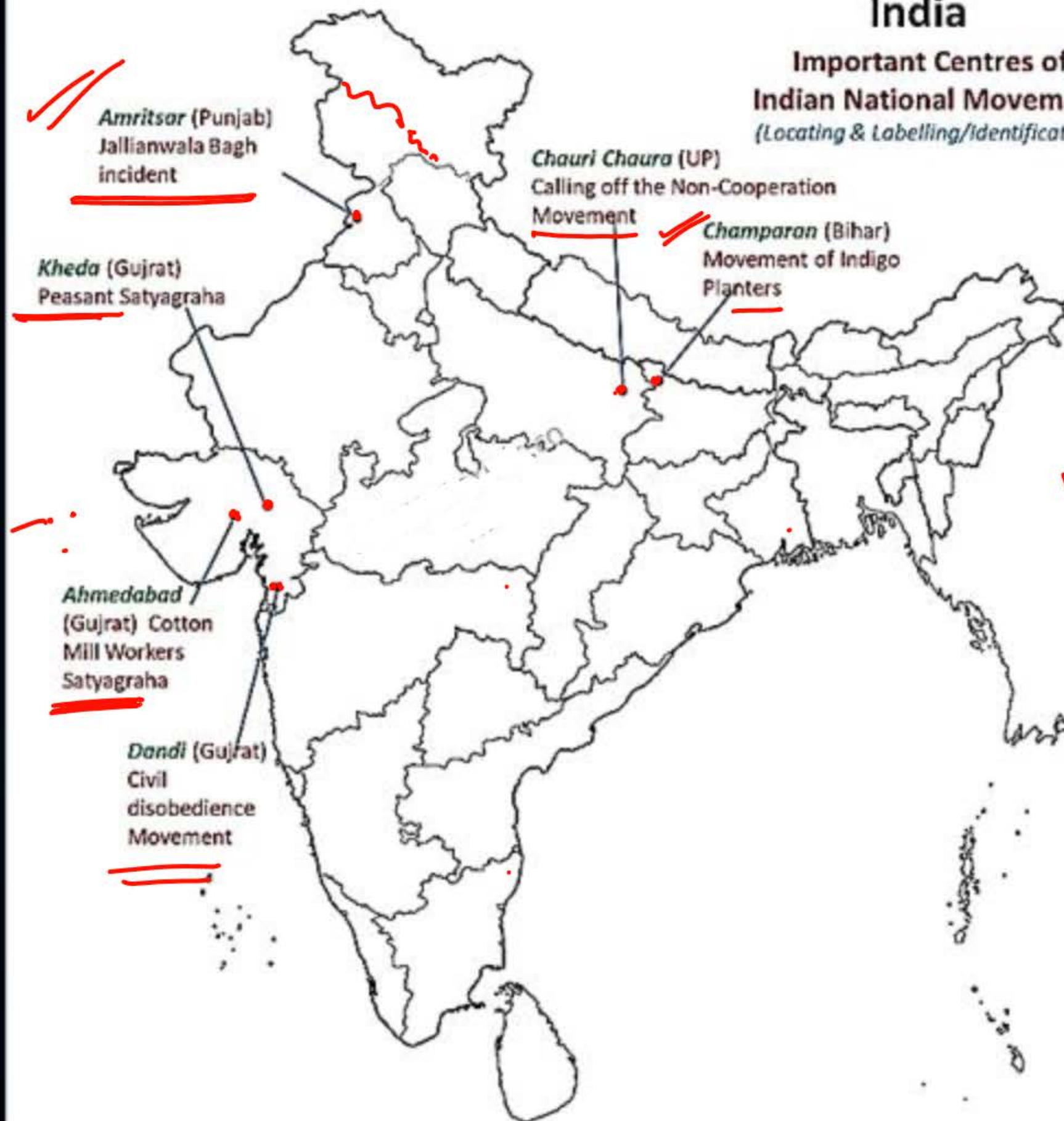
India

Indian National Congress Sessions (Locating & Labelling/Identification)



India

Important Centres of Indian National Movement (Locating & Labelling/Identification)



Ques

Bardoli Satyagraha was led by —

- (a) Lala Lajpat Rai
- ✓ (b) Sardar Vallabhai Patel
- (c) J. L. Nehru
- (d) Motilal Nehru

Last Poll



Who among the following got injured while protesting against Simon Commission?

- (a) M.K. Gandhi
- (b) J. L. Nehru
- (c) Sardar Patel
- ✓ (d) Lala Lajpat Rai



Homework



Revise Complete
Class Notes



THANK
YOU

