



NOTES

SOCIAL SCIENCE

(HISTORY)

NATIONALISM IN INDIA



**REVISION NOTES
CHAPTERWISE &
TOPICWISE**

Chapter 2: Nationalism in India

Concepts Covered:

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

- Impact of the First World War on Indian National Movement
- The Idea of Satyagraha
 - Meaning of Satyagraha
 - Different Satyagraha in India
 - Champaran, Bihar
 - Kheda, Gujarat
 - Ahmedabad, Gujarat
- The Rowlatt Act
 - Jallianwala Bagh incident
 - Reaction after the incident
 - Response of the Government
 - Khilafat Issue
- Why Non-Cooperation?

2. Differing Strands within the movement

- The Movement in the Towns
 - Middle-class participation
 - Limitation in towns
- Rebellion in the Countryside
 - Participation of Peasants
 - Limitation of Peasants
 - Participation of Tribals
 - Alluri Sitaram Raju
- Swaraj in the Plantation
- Chauri-Chaura incident

3. Towards Civil-Disobedience

- Events between NCM and Civil Disobedience
 - Economic Depression
 - Simon Commission
 - Lahore Session of Congress
- The Salt March and the Civil Disobedience
 - The Salt or Dandi March
 - Beginning of Civil-Disobedience
 - Response of the Government
 - Second Round Table Conference
- How Participants saw the Movement
 - Participation of Rich Peasant
 - Participation of Poor Peasant
 - Participation of Business class
 - Participation of Workers
 - Participation of Women
- The Limits of the Civil Disobedience Movement

4.	The Sense of Collective Belonging <ul style="list-style-type: none"> ➤ Identity of the Nation through Images <ul style="list-style-type: none"> • Indian Folklore • The Tricolour • Feelings of nationalism was created through reinterpretation of history ➤ Conclusion <ul style="list-style-type: none"> • Quit India Movement
5.	Mind Map (Colourful & Interactive/ Complete All Concept Covered)
	Practice Questions (All Topics Available)



Fukey Education

NATIONALISM IN INDIA**THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION****THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION**

The First World War took place between 1914-18. It created a new economic and political situation and forged the new feeling of nationalism in India.

Impact of the First World War on Indian National Movement

1. Increase in the defence expenditure and was adjusted by war loans and increasing taxes. Customs duties were raised, and income tax introduced.
2. Price of essential commodities increased which resulted in extreme hardship for common people.
3. Villages were called upon to supply soldiers, and the forced recruitment in rural areas. caused widespread anger.
4. Crop failures caused acute shortage of food. Moreover, an outbreak of Influenza epidemic.

According to the census of 1921, 12 to 13 million people perished as a result of famines and the epidemic.

At this stage a new leader appeared and suggested a new mode of struggle.

The Idea of Satyagraha

Mahatma Gandhi returned to India in January 1915. There he fought the racist regime in South Africa with a novel method of mass agitation. The idea of satyagraha emphasised the power of truth and the need to search for truth.

Meaning of Satyagraha

According to Gandhi, Satyagraha was a unique weapon to fight injustice. The idea of satyagraha highlighted the power of truth and the need to search for the truth. Satyagraha was a novel method of mass agitation, which stressed the principle of truth, tolerance, non-violence and peaceful protests. If the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.

Different Satyagraha in India**Champa ran, Bihar**

In 1917 he travelled to Champa ran in Bihar to inspire the peasants to struggle against the oppressive plantation system.

NATIONALISM IN INDIA

THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION



Kheda, Gujarat



- Then in 1917, he organised a satyagraha to support the peasants of the Kheda district of Gujarat.
- Affected by crop failure and a plague epidemic, the peasants of Kheda could not pay the revenue, and were demanding that revenue collection be relaxed.

Ahmedabad, Gujarat

In 1918, Mahatma Gandhi went to Ahmedabad to organise a satyagraha movement amongst cotton mill workers.

NATIONALISM IN INDIA**THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION****The Rowlatt Act**

A black law passed through the imperial legislative council. It gave the government enormous power to repress political activities and allowed detention of political prisoners without trial of two years. Mahatma Gandhi wanted a nonviolent civil disobedience against such unjust laws and decided to make a hartal against this on 6 April, 1919.

The British administration decided to stop nationalists. Local leaders were picked up from Amritsar. Mahatma Gandhi was barred from entering Delhi. On 10 April, the police in Amritsar fired upon a peaceful procession, provoking widespread attacks on banks, post offices and railway stations.

Martial law was imposed, and General Dyer took command.

Jallianwala Bagh incident

- On 13 April the infamous Jallianwala Bagh incident took place.
- On that day a large crowd gathered in the enclosed ground of Jallianwala Bagh.

The reason for gathering:

- To protest against the government's new repressive measure.
- To attend the annual Baisakhi fair.

Many villagers were unaware of the martial law that had been imposed.

General Dyer entered Jallianwala Bagh and ordered open fire on the crowd.



NATIONALISM IN INDIA**THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION****Reaction after the incident**

The massacre at Jallianwala Bagh caused many moderate Indians to abandon their previous loyalty to the British and become nationalists distrustful of British rule. It fuelled greater nationalist zeal among the Indian populace leading to the launch of the non-cooperation movement.

Response of the Government

The colonial government also used brutal and repressive methods to quiet the protests and tried to humiliate and terrorize people. They flogged the citizens and bombed the entire village. This movement was called off by Gandhiji when he witnessed such violent protests.

Khilafat Issue

The First World War had ended with the defeat of Ottoman Turkey. And there were rumours that a harsh peace treaty was going to be imposed on the Ottoman emperor - the spiritual head of the Islamic world (the Khalifa).

- A young generation of Muslim leaders like the brothers Muhammad Ali and Shaukat Ali, began discussing with Mahatma Gandhi about the possibility of a united mass action on the issue.
- Gandhiji saw this as an opportunity to bring Muslims under the umbrella of a unified national movement.

Hence in Calcutta session of the Congress in September 1920, he convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for swaraj.

Why Non-Cooperation?

Gandhi ji in his book Hind Swaraj (1909) declared that British rule was established in India with the cooperation of Indians and had survived only because of this cooperation. If Indians refused to cooperate, British rule in India would collapse within a year, and swaraj would come. Therefore, Non-cooperation was essential.

Non-cooperation Movement should unfold in stages. It should begin with the surrender of titles that the government awarded, and a boycott of civil services, army, police, courts and legislative councils, schools, and foreign goods. In case the government used repression, a full civil disobedience campaign would be launched. Many within the Congress were reluctant to boycott the council elections scheduled for November 1920.

After and intense tussle with the Congress, finally, at the Congress session at Nagpur in December 1920, a compromise was worked out and the Non-Cooperation programme was adopted.



DIFFERING STRANDS WITHIN THE MOVEMENT

The Movement in the Towns

Middle-class participation

Middle classes played an important role in the Non-cooperation movement in the cities.

- Thousands of students left the government- controlled schools and colleges headmasters and teachers resigned, and lawyers gave up their legal practices.
- The council elections were boycotted in most provinces except Madras.

The effects of non-cooperation on the economic front were more dramatic.

- Foreign goods were boycotted.
- Liquor shops picketed.
- Foreign cloth burnt in huge bonfires.
- The import of foreign cloth halved between 1921 and 1922.
- Merchants and traders refused to trade in foreign goods or finance foreign trade.
- People began discarding imported clothes and wearing only Indian ones.
- Production of Indian textile mills and handlooms went up.



Limitation in towns

The elite class of Indian Businessmen didn't support the movement due to the boycott of foreign goods. Khadi was expensive for the common people as compared to the foreign clothes so sustained boycott of the foreign cloths were difficult.

Boycott of British institutions posed a problem. Alternative Indian institutions had to be set up so that they could be used in place of the British ones. These were slow to come up. So, students and teachers began trickling back to government schools and lawyers joined back work in government courts.

Rebellion in the Countryside

Participation of Peasants

In Awadh, peasants were led by **Baba Ramchandra**.

- A sanyasi who had earlier been to Fiji as an indentured labourer.
- The movement here was against talukdars and landlords who demanded from peasants exorbitantly high rents and a variety of other cesses.

NATIONALISM IN INDIA**DIFFERING STRANDS WITHIN THE MOVEMENT**

- The peasant movement demanded reduction of revenue, abolition of beggar, and social boycott of oppressive landlords.
- Nai-dhobi bandhs were organised.
- In June 1920, Jawaharlal Nehru began touring around villages.
- By October, the Oudh Kisan Sabha was set up headed by Jawaharlal Nehru, Baba Ramchandra, and a few others.
- Within a month, over 300 branches had been set up in the villages around the region.

Limitation of Peasants**Violence**

- The houses of talukdars and merchants were attacked, bazaars were looted, and grain hoards were taken over.
- In many places local leaders told peasants that Gandhiji had declared that no taxes were to be paid and land was to be redistributed among the poor.
- The name of the Mahatma was being invoked to sanction all action and aspirations.

Participation of Tribals

- In the Gudum Hills of Andhra Pradesh, a militant guerrilla movement spread in the early 1920s due to Strict Forest Law, livelihood of tribals people were affected and their traditional rights were being denied.
- When the government began forcing them to contribute beggar for road building, the hill people revolted.

Alluri Sitaram Raju

He claimed that he had a variety of special powers like- Making correct astrological predictions, healing people, he could survive even bullet shots.

The rebels proclaimed that he was an incarnation of God.

- He talked of the greatness of Mahatma Gandhi.
- Persuaded people to wear khadi and give up drinking.
- At the same time, he asserted that India could be liberated only by the use of force, not non-violence.
- The Gudum rebels attacked police stations, attempted to kill British officials, and carried on guerrilla warfare for achieving swaraj.
- Raju was captured and executed in 1924, and over time became a folk hero.

**Swaraj in the Plantation**

NATIONALISM IN INDIA**DIFFERING STRANDS WITHIN THE MOVEMENT****Swaraj for plantation workers**

For plantation workers in Assam, freedom meant the right to move freely in and out of the confined space in which they were enclosed, and it meant retaining a link with the village from which they had come.

Inland Emigration Act of 1859

Plantation workers were not permitted to leave the tea gardens without permission, and in fact they were rarely given such permission.

Effects of Non-cooperation movement:-

- Thousands of workers defied the authorities, left the plantations and headed home.
- They believed that Gandhi Raj was coming, and everyone would be given land in their own villages.
- They, however, never reached their destination.

**Chauri-Chaura incident**

In February 1922 at chauri chaura in Gorakhpur (UP). 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.

Future's Key

Fukey Education

TOWARDS CIVIL-DISOBEDIENCE

Events between NCM and Civil Disobedience

Within the Congress, some leaders were by now tired of mass struggles and wanted to participate in elections to the provincial councils that had been set up by the Government of India Act of 1919. C. R. Das and Motilal Nehru formed the Swaraj Party within the Congress to argue for a return to council politics. But younger leaders like Jawaharlal Nehru and Subhas Chandra Bose pressed for more radical mass agitation and for full independence.

Economic Depression

Agricultural prices began to fall from 1926 and collapsed after 1930. Countryside was in turmoil. As the demand for agricultural goods fell and exports declined, peasants found it difficult to sell their harvests and pay their revenue.

The depression was caused due to an overflow of food grains in the market which led to a fall in the agricultural prices. Canada, Australia, and America had emerged as new alternate centres of wheat production during war. During and after the war the US had emerged as an international money lender.

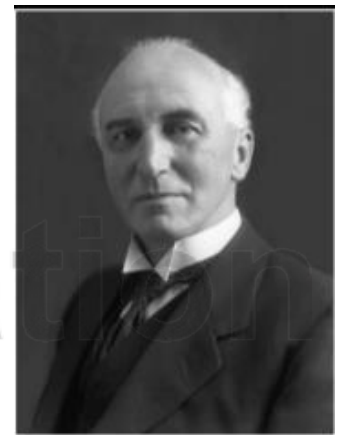


Simon Commission

The new Tory government in Britain constituted a Statutory Commission under Sir John Simon,

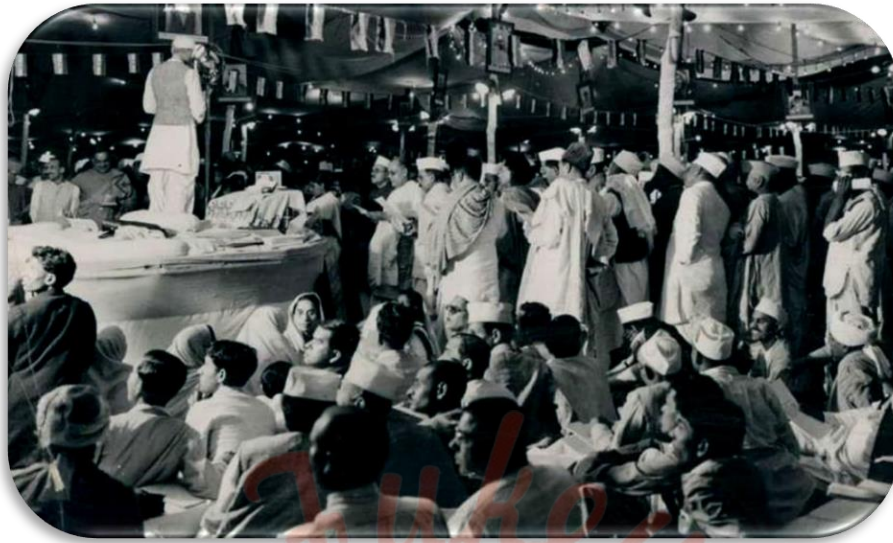
to look into the functioning of the constitutional system in India and suggest changes.

The commission did not have a single Indian member. They were all British. Therefore, when the Simon Commission arrived in India in 1928, it was greeted with the slogan 'Go back Simon'.



Lahore Session of Congress

- In December 1929, under the presidency of Jawaharlal Nehru, the Lahore Congress formalised the demand of 'Purna Swaraj' or full independence for India.
- It was declared that 26 January 1930, would be celebrated as the Independence Day.
- But the celebrations attracted very little attention.
- Hence, Mahatma Gandhi had to find a way to relate this abstract idea of freedom to more concrete issues of everyday life.



The Salt March and the Civil Disobedience

The Salt or Dandi March

Background

- On 31 Jan 1930, Gandhiji sent a letter to Viceroy Irwin starting eleven demands.
- One demand was to abolish the salt tax.
- It was an ultimatum to be fulfilled by 11 March. If the demands were not fulfilled by 11th march, congress would launch a civil disobedience campaign.

Irwin was unwilling to negotiate so-

- Gandhiji started his famous salt march from his ashram in Sabarmati to the Gujarati coastal town of Dandi.
- Walked 240 miles for 24 days with 78 other Ashram members.
- On 6 April they reach Dandi, ceremonially violated salt law by manufacturing salt.

This marked the beginning of the Civil Disobedience. People were now asked not only to refuse cooperation with the British, but also to break colonial laws.

Beginning of Civil-Disobedience

The Civil Disobedience Movement began with Gandhi's well-known Dandi March.

- Thousands in different parts of the country broke the salt law.
- Manufactured salt and demonstrated in front of government salt factories.
- Foreign cloth was boycotted, and liquor shops were picketed.



NATIONALISM IN INDIA**TOWARDS CIVIL-DISOBEDIENCE**

- Peasants refused to pay revenue and chaukidari taxes, village officials resigned.
- Many places forest people violated forest laws - going into Reserved Forests to collect wood and graze cattle.

Response of the Government

The colonial government began arresting the Congress leaders one by one.



Example: - Arrest of Abdul Ghaffar Khan.

- When Mahatma Gandhi himself was arrested, industrial workers in Solapur attacked - all structures that symbolised British rule.
- A frightened government responded with a policy of brutal repression.
- Peaceful satyagrahis were attacked, women and children were beaten, and about 100,000 people were arrested.

Second Round Table Conference

- Mahatma Gandhi once again decided to call off the movement and entered into a pact with Irwin on 5 March 1931.
- Gandhi agreed to call off the movement and consented to participate in a Round Table Conference in London and the government agreed to release the political prisoners.
- In December 1931, Gandhiji went to London for the conference. But the negotiations broke down and he returned disappointed.
- Back in India, he discovered that the government had begun a new cycle of repression.
- Ghaffar Khan and Jawaharlal Nehru were both in jail.
- The Congress had been declared illegal.
- A series of measures had been imposed to prevent meetings, demonstrations, and boycotts.

How Participants saw the Movement

Participation of Rich Peasant

Being producers of commercial crops, they were very hard hit by the trade depression and falling prices. It was difficult for them to pay government's revenue demand also the refusal of the government to reduce the revenue demand led to widespread resentment. For them the fight for swaraj was a struggle against high revenues.

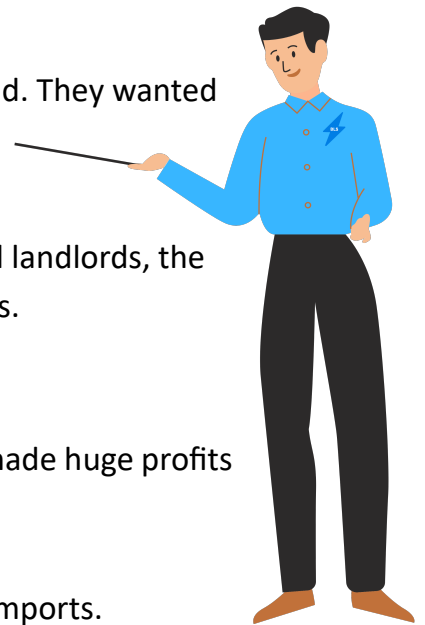
Participation of poor Peasant

Poor peasants were interested in the lowering of the revenue demand. They wanted the unpaid rent to the landlord to be remitted. They joined a variety of radical movements, often led by Socialists and Communists.

Apprehensive of raising issues that might upset the rich peasants and landlords, the Congress was unwilling to support 'no rent' campaigns in most places.

Participation of Business class

- After first world war Indian merchants and industrialists had made huge profits and become powerful.
- They wanted protection against imports of foreign goods.
- Rupee-sterling foreign exchange ratio that would discourage imports.
- They formed the Indian Industrial and Commercial Congress in 1920.
- The Federation of the Indian Chamber of Commerce and Industries (FICCI) in 1927 (Purshottam Das Thakur Das and G. D. Birla).



Participation of Workers

- Participation was not in large numbers, except in the Nagpur region.
- As the industrialists came closer to the Congress, workers stayed aloof.
- They boycotted foreign goods.
- There were strikes by railway workers in 1930 and dockworkers in 1932.
- In 1930 thousands of workers in Chota Nagpur tin mines wore Gandhi caps and participated in protest rallies and boycott campaigns.

Participation of Women

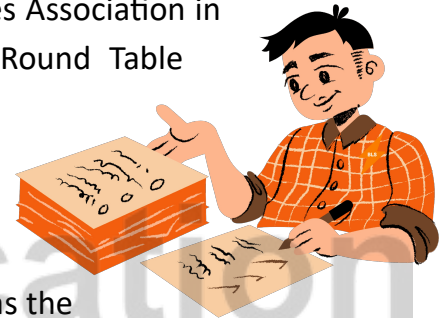
- During Gandhi's salt march, thousands of women came out of their homes to listen to him.
- They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops.

NATIONALISM IN INDIA**TOWARDS CIVIL-DISOBEDIENCE**

- They began to see service to the nation as a sacred duty of women.
- This increased public role did not necessarily mean any radical change in the way the position of women was visualised.
- Gandhiji was convinced that it was the duty of women to look after home and hearth, be good mothers and good wives.
- The Congress was reluctant to allow women to hold any position of authority within the organisation.

The Limits of the Civil Disobedience Movement

- Untouchables began to call themselves Dalit or oppressed because for long the Congress had ignored the Dalits, for fear of offending Brahmins (high caste Hindus).
- But Mahatma Gandhi declared that swaraj would not come for a hundred years if untouchability was not eliminated.
- He called the 'untouchables' harijan, or the children of God. Organised satyagraha to secure them entry into temples, and access to public wells, tanks, roads, and schools. He himself cleaned toilets to dignify the work of the Bhangi. Persuaded upper castes to change their heart and give up 'the sin of untouchability'.
- But many dalit leaders were keen on a different political solution to the problems of the community like Reserved seats in educational institutions, Separate electorate that would choose dalit members for legislative councils.
- B.R Ambedkar Organised the dalits into the Depressed Classes Association in 1930 and clashed with Mahatma Gandhi at the second Round Table Conference by demanding separate electorates for dalits.
- When the British government conceded Ambedkar's demand, Gandhiji began a fast unto death. Later Poona Pact of September 1932 took place between Gandhiji and Ambedkar. It gave the Depressed Classes (later to be known as the Schedule Castes) reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.
- After the decline of the Non-Cooperation-Khilafat movement, a large section of Muslims felt alienated from the Congress. From the mid-1920s the Congress came to be more visibly associated with openly Hindu religious nationalist groups like the Hindu Mahasabha.
- Each community organised religious processions with militant fervour, provoking Hindu-Muslim communal clashes, and riots in various cities.

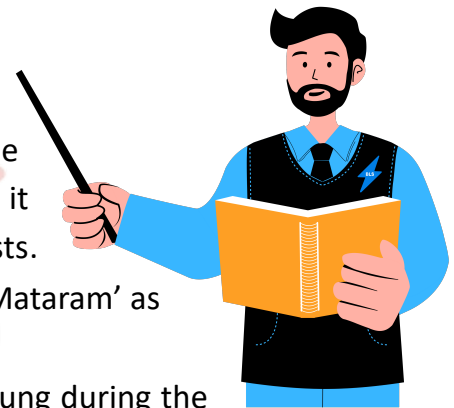


THE SENSE OF COLLECTIVE BELONGING

Identity of the Nation through Images

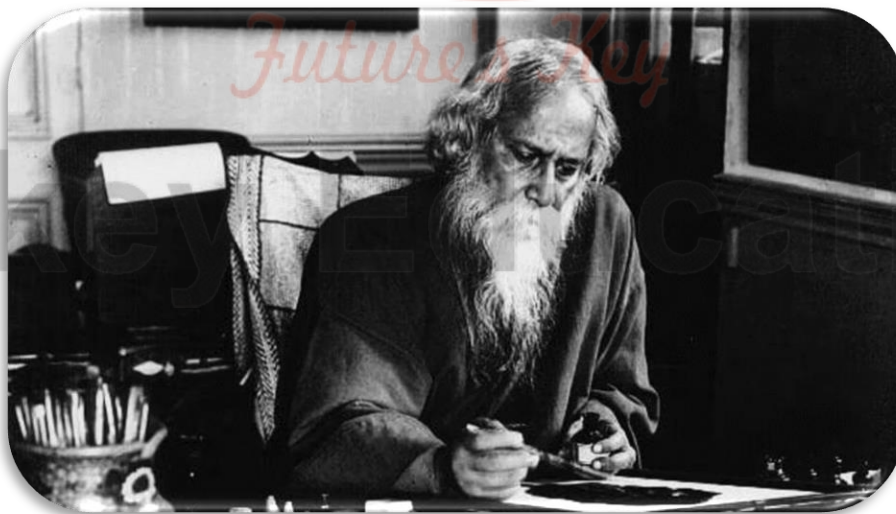
History and fiction, folklore and songs, popular prints, and symbols, all played a part in the making of nationalism. The identity of a nation symbolised in a figure or image helps to create an image with which people can identify the nation.

- India was symbolised as Bharat mata.
- Abanindranath Tagore painted his famous image of Bharat Mata. Bharat Mata is portrayed as an ascetic figure. She is calm, composed, divine and spiritual. In subsequent years, the image of Bharat Mata acquired many different forms, as it circulated in popular prints, and was painted by different artists.
- In the 1870s Bankim Chandra Chattopadhyay wrote 'Vande Mataram' as a hymn to the motherland.
- Later it was included in his novel Ananda math and widely sung during the Swadeshi movement in Bengal.



Indian Folklore

- In Bengal, **Rabindranath Tagore** himself began collecting ballads, nursery rhymes and myths, and led the movement for folk revival.

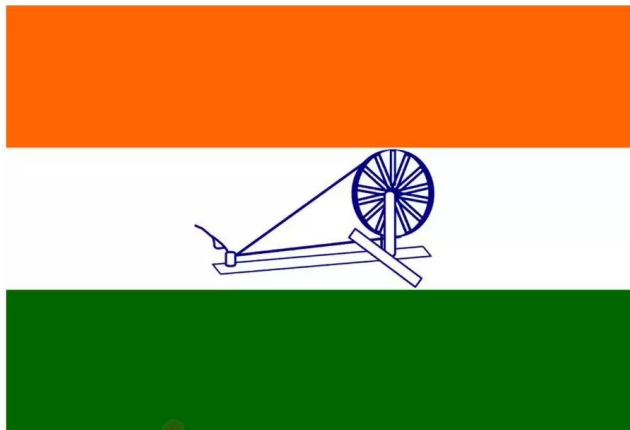


- In Madras, **Natesa Sastri** published a massive four-volume collection of Tamil folk tales, The Folklore of Southern India.

NATIONALISM IN INDIA**THE SENSE OF COLLECTIVE BELONGING****The Tricolour**

- A tricolour flag (red, green, and yellow) was designed.
- It had eight lotuses representing eight provinces of British India.
- A crescent moon, representing Hindus and Muslims.

Swaraj flag

NATIONALISM IN INDIA**THE SENSE OF COLLECTIVE BELONGING**

- 1921, Gandhiji had designed the Swaraj flag. It was again a tricolour (red, green, and white).
- Had a spinning wheel in the centre, representing the Gandhian ideal of self-help.
- Carrying the flag, holding it aloft, during marches became a symbol of defiance.

Feelings of nationalism was created through reinterpretation of history

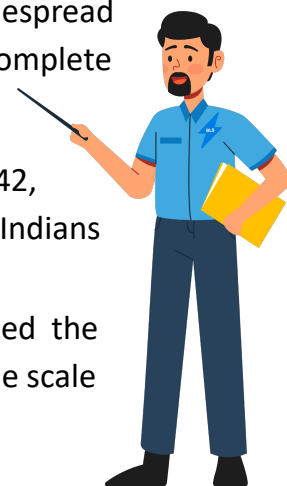
Many Indians began feeling that to inculcate a sense of pride in the nation, Indian history had to be thought about differently. The British saw Indians as backward and primitive, incapable of governing themselves.

In response, Indians began looking into the past to discover India's great achievements. They wrote about the glorious developments in ancient times when art and architecture, science and mathematics, religion and culture, law and philosophy, crafts and trade had flourished. This glorious time, in their view, was followed by a history of decline, when India was colonised. Nationalist histories urged the readers to take pride in India's great achievements in the past and struggle to change the miserable conditions of life under British rule.

Conclusion**Quit India Movement**

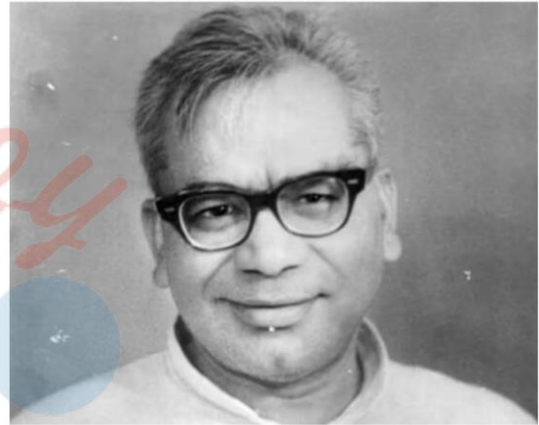
Failure of Cripps mission and effects of second World War caused Widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India.

- The Congress Working Committee, in its meeting in Wardha on 14 July 1942, passed the historic 'Quit India' resolution. 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.
- Gandhiji delivered the famous 'Do or Die' speech.



NATIONALISM IN INDIA**THE SENSE OF COLLECTIVE BELONGING**

- 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.
- 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.

**Jayprakash Narayan****Aruna Asaf Ali****Ram Manohar Lohia**

Fukey Education

NATIONALISM IN INDIA

MIND MAP

The Rowlatt Act

Gandhiji in 1919 decided to launch a nationwide satyagraha against the proposed Rowlatt Act (1919). On 13th April the infamous Jallianwalla Bagh incident took place. At the Calcutta session of the Congress in September 1920, he convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for swaraj.

Why Non-cooperation?

Gandhiji believed, if Indians refused to cooperate, British rule in India would collapse within a year, and swaraj would come. At the Congress session at Nagpur in December 1920, a compromise was worked out and the Non-cooperation programme was adopted.

The Idea of Satyagraha

In 1916 he travelled to Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system. Then in 1917, he organised a satyagraha to support the peasants of the Kheda district of Gujarat.

The First World War, Khilafat and Non-cooperation

Nationalism in India

Appointment of Simon Commission

In February 1922, Mahatma Gandhi decided to withdraw the Non-cooperation Movement. Tory government in Britain constituted a Statutory Commission under Sir John Simon. Simon Commission arrived in India in 1928.

Ideas of nationalism developed through a movement to revive Indian folklore. In Madras, Natesa Sastri published a massive four-volume collection of Tamil folk tales, The Folklore of Southern India.

How Participants saw the Movement

In the countryside, rich peasant communities were deeply disappointed when the movement was called off in 1931 without the revenue rates being revised.

The Sense of Collective Belonging

Towards Civil Disobedience

Differing Strands within the Movement

The Limits of disobedience

Dr B.R. Ambedkar clashed with Mahatma Gandhi at the second Round Table Conference by demanding separate electorates for dalits. Some of the Muslim political organisations in India were also lukewarm in their response to the Civil Disobedience Movement.

The Salt March and the Civil Disobedience Movement

Mahatma Gandhi started salt march accompanied by 78 of his trusted volunteers. On 6 April he reached Dandi, and ceremonially violated the law manufacturing salt by boiling sea water.

Rebellion in the Countryside

In Awadh, peasants were led by Baba Ramchandra – a sanyasi who had earlier been to Fiji as an indentured labourer.