

RISE OF INDIAN NATIONALISM**Dyarchy**

It was actually double-dealing adopted in administration viz. Administration in hands of Indian kings/princes but Diwani or revenue collection rights in the hands of East India Company. Same was done in power sharing between the Centre and Provinces.

Consequences of dyarchy

East India Company had snatched exchequer by means of revenue collection right taking whole as the kings over had to run the administration like a slave to the British. It was economic slavery imposed very tactfully.

Circumstances by which Non-Cooperation Movement gradually showed down in cities

(i) Some leaders within Congress were reluctant to participate in Non-Cooperation Movement as they feared it might lead to popular violence. However, Nagpur session of Congress in December, 1920 made them all agree to join the same.

(ii) Khadi cloth was more expensive than mill cloth so the poor section of society again started buying the mill cloth.

(iii) As the Congress could not open teaching institutions proportionate to the need for all students, the students and teachers began trickling back to government schools.

(iv) Professionals like lawyers, traders in foreign cloth, the poor daily wagers in docks, plantations etc. could not keep themselves away any more from courts etc. institutions and establishments.

Causes of launching the Non-Cooperation Movement (1920-22) : Breach of trust committed by the British Government after World War I, enforcement of Rowlatt Act, unruly killing of peaceful demonstrators busy with making their action-plan at Jallianwala Bagh in Amritsar (Punjab) and so-called biased reforms effected in Montague-Chelmsford Reforms.

(ii) Dyarchy introduction in the Bengal

Role of the Muslims in the Non-Cooperation Movement:

(i) As Congress was agreed to run Khilafat and Non-Cooperation Movements together, the Muslims, therefore, joined Congress through their Khilafat Committee.

(ii) They did not cast their votes in the elections held to the legislature and started closing institutions like Jamia Millia, Ilgarh Muslims High School etc.

(iii) Hakim Ajmal Khan was voted as chairman to Congress and the great Urdu poet Maulana Hasrat Mohani proposed that waraj should be defined as complete independence.

(iv) When Turkish revolutionaries led by Mustafa Kamal Pasha abolished Khilafat, Indian Muslims also withdrew their support from Congress as their purpose was achieved.

Impact of the Non-cooperation Movement.

1. The Non-Cooperation Movement galvanised the whole nation and for a moment, the British Government was dumb-founded to see the massive all-India hatred of the upsurge. For the first time, several thousand youngmen and women courted imprisonment and an unique scene of the Hindu-Muslim unity was witnessed.

3. The most significant aspect of the Nonoperation Movement was the willingness of people to face hardships and punishments inflicted by the authorities.

4. The Non-Cooperation Movement also established two other equally significant things. First, the Congress for the first time, became a really mass movement. Attempts of National awakening not just penetrated to the people but also made them "active participants" in the freedom struggle. Secondly, the Indian National Congress turned into a 'genuine revolutionary organisation'. It was no longer a

deliberative assembly but an organised fighting force, pledged to a revolution, Its weapons were different but its aims, objects and temperament closely resembled those of a militant nationalism.

People's participation in Salt Satyagrah.

(i) The people, including women and teenagers peasants and workers, the business community and the rich and the poor, all joined the movement. The participation of the tribals of the Central Provinces-Maharashtra Bihar and Assam and of the hill people Kangra in Punjab was equally significant. Largely attended protest, demonstrations and complete hartals became order of the day.

(ii) The Muslim League leaders and their followers did not take part in the movement.

(iii) The people did not pay taxes and land revenue to the government. There were several cases of public bonfire of foreign goods and other goods.

(iv) Thousands of women took part in picketing shops selling foreign cloth and liquor. Many of them, also sold salt. The role played by such women organisations as Des Sevika Sangh and Nan Satyagraha Samiti Urmila Devi (Calcutta) was very remarkable.

(v) People in different parts of India also clashed with the police. Some of these places were Calcutta, Madras and Karachi.

(vi) The Pathari Muslims of North West Khan Abdul Gaffar Khan, a disciple of Gand also took an active part in Salt Satyagraha.

Frontier Province (now in Pakistan) under

(vii) Bengal revolutionaries under Sury Sen and the industrial workers in Sholapur made the things very difficult for the British. (viii) The role played by the Manipuri people in this regard was very significant. Nagaland also produced a great heroine Ra Gaidilieu. She was just thirteen years of age when she joined the freedom struggle. The

government arrested her in 1932 and sentenced her to life imprisonment. (ix) The people in South India including Tamil Nadu, Kerala, Karnataka and Andhra participated in the movement in a big way.

Round Table Conferences

1. (a) First Round Table Conference was held in London from November, 1930 to January 1931 in order to discuss the objectionable issues given place in the Simon commission's report relating to constitutional settlement.

(b) Congress did not participate in the first Round Table Conference. But, delegates from the Indian States, the Muslim League, the depressed classes, the Sikhs and other groups attended the Conference and discussed some issues pertaining to their self-interests in the absence of Congress. These leaders were Sir Tej Bahadur Sapru, Srinivas Shastri, C.Y. Chintamani, Sir Mohammad Shafi, M.A. Jinnah and Maulana Mohammed Ali. Issues discussed were reservation of seats for the repressed classes and provisions of adequate safeguards for the Muslims.

2. (a) As Civil Disobedience Movement could be withdrawn only by the Congress, the British Viceroy Irwin, therefore, inspired Gandhiji for settlement of issues creating dead-lock in the way of Round Table conference. It was called Gandhi-Irwin Pact: 5th March, 1931. Settlement was arrived at conditions that Civil Disobedience Movement would be discontinued, issues of the First conference should be brought again for discussion and Congress would have to participate in Second Round Conference.

(b) The Congress in its Karachi Session, held shortly afterwards, accepted the Gandhi-Irwin Pact. More importantly, the session also adopted a resolution on people's fundamental Rights and the country's economic Policy. These represented the party's social, political and economic programme in future.

3. (a) As communal questions were raised by people from minority groups and leaders of depressed class in Second Round Table Conference in September, 1931, Gandhiji on behalf of Congress declined to extend his sanction and signature to that Conference. He returned India empty handed and revived the Civil

Disobedience Movement. Other participants excluding Gandhiji in that Second Round Table conference were B.R. Ambedkar, Sarojini Naidu, Mahadev Desai, G.D. Birla, Pyarelal Nayyar and Pandit Madan Mohan Malviya.

(b) Repression on part of the British lashed brutally. Congress was declared an illegal organisation and many of its leaders were arrested. Over one lakh people were languished in jails.

How Gandhiji bring the masses into the National Movement

1. His simple saintly life and his style of convincing the masses in local languages made him extremely popular as a leader.

2. His undisputed leadership and magnetic personality helped to co-ordinate and unite the movement.

3. His policy of non-violent Satyagraha brought millions into the struggle. For example, the Champaran Satyagraha brought the peasants into the struggle.

4. He launched three powerful mass movements—Non-Cooperation Movement, Civil Disobedience and Quit India. They influenced millions of Indians belonging to all sections of the society to show bravery, self-confidence and to take up revolutionary passive resistance against the British rule.

5. His new method of agitation like hartals, boycott, civil disobedience, nonpayment of taxes, etc appealed to the masses,

6. Under his guidance, Indians withstood brutal repression and willingly accepted imprisonment, lathi charges and bullets for the sake of freedom.

7. Through his programmes of social reform, charkha, cottage Industries and his fight against untouchability: the Harijans and depressed classes joined the freedom struggle and these efforts provided millions with employment.

8. His deep commitment to Hindu-Muslim unity and his secular ideals persuaded every community to unite for the noble cause of freedom.

9. His support to the Ahmedabad mill workers' strike in 1918 and his Satyagraha against the Rowlatt Act kept him in close touch with the masses. He became Father of the Nation.

What did the slogan of Swaraj mean? How was the slogan of complete independence different from it? When and where was the slogan of complete independence adopted?

The slogan of Swaraj meant self-government or the system of government that was prevailing in the self-governed British colonies. The slogan of Swaraj, however, did not mean complete independence from all foreign control. Thus, Swaraj and complete independence differed much from each other. Swaraj was self-government but not free from foreign control while complete independence meant freedom from all internal and external control.

Importance of 26th January 1930

26 January, 1930. In 1929 at the Lahore Session of the Indian National Congress, under the presidency of Jawahar Lal Nehru, the Congress declared the attainment of complete independence as its chief goal. It was also decided to celebrate 26 January as the Independence Day all over the country. As such on 26th January, 1930, the Independence Day was celebrated all over the country and the Congress flag was hoisted at many places.

Factors that made the national movement a mass movement at the end of the First World War

The following were main factors that made the national movement a mass movement at the end of the First-World War:

(1) The arrival of Mohandas Karamchand Gandehi on the political field of India gave an impetus to the national movement and converted it into a mass movement. His method of non-violent resistance, introduction of the spinning wheel and the gospel of the Hindu-Muslim unity drew millions of people into the National Movement.

(2) The war expenditure imposed on India had impoverished the masses so much that they turned against the British Government in large numbers.

(3) The Montague-Chelmsford Reforms (1919) fell short of the aspirations of the Indians. They further angered the Indian masses.

(4) The defeat and dismemberment of Turkey by the Allies had turned the Muslim masses against the British Government.

(5) The Rowlatt Act and the Jallianwala Bagh Tragedy had aroused a wave of popular indignation throughout the country.

When was the Muslim League formed? Describe briefly the policies of the Muslim League from 1906 to 1940. When was the formation of a separate state of Pakistan adopted as the main aim of the Muslim League?

The Muslim League was formed on 30th December, 1906. Aga Khan, Nawab Salimullah of Dacca and Mohammad Ali Jinnah were some of its prominent leaders.

1) to ask for more and more reforms for the Muslims.

2) to protect and advance the political rights and interests of the Muslims of India.

3) to promote amongst the Muslims of India, the feelings of loyalty to the British Government for getting more and more benefits for the Muslims.

4) to keep the Muslim masses away from the Congress.

5) to make a demand for the separate electorate and then for a separate state for the Muslims.

6) It was with these objectives in mind that the Muslim League at its Lahore Session in 1940 A.D. for the first time asked for the formation of a separate state of Pakistan.

Simon Commission. In November 1927, the British Government appointed the Simon Commission to look into the working of the Act of 1919 or Montague-Chelmsford Reforms and to suggest changes, if necessary. This commission was headed by a London Barrister named Sir John Simon so it is generally known as the Simon Commission. This Commission comprising of seven members, arrived in India in 1928 A.D. but everywhere it was boycotted by the Indian people.

Why was it boycotted by the Indian People

1) Firstly, this Commission did not include any Indian member in it.

2) Secondly, the clauses of this Commission did not contain any hope of 'Swaraj' for the Indians.

Reasons for launching Civil Disobedience Movement by the Congress

In the Lahore Session (Dec. 1929) of the Congress, it was decided to launch the Civil Disobedience Movement. There were many reasons for launching this movement.

1) The British Government has deprived the Indian people of their freedom so it was a crime to submit such a rule.

2) The Congress has declared Complete Independence as its aim in the Lahore Session of 1929 so the most effective way of gaining such a freedom was through non-violence by starting the civil disobedience movement including nonpayment to taxes.

3) The British Government has economically exploited the people. Not only economically it has exploited the masses politically, culturally and spiritually.

Multiple Choice Questions:

(i) Jallianwala Bagh massacre took place on

(a) 13 April 1919

(c) 17 April 1919

(b) 19 April 1919

(d) 21 April 1919

(ii) Civil Disobedience Movement of 1930 is also known as:

(a) Salt Satyagraha

(c) Asahyog Aandolan

- (b) Bharat Chhoro Aandolan (d) Bahishkar Aandolan
- (iii) How many Round Table Conferences were held?
- (a) One (c) Three
(b) Two (d) Four
- (iv) In which year was the Civil disobedience Movement finally withdrawn?
- (a) 1931 (c) 1933
(b) 1932 (d) 1934
- (v) Who were hanged as a result of Kakori Looting?
- (a) Ram Prasad Bismil & Batukeshwar Dutt
(b) Masan Lal Dhingra & Khudi Ram Bose
(c) Ashfaqullah Khan & Ram Prasad Bismil
(d) Bhagat Singh & Chandrasekhar Azad
- (vi) Who formed the Ghadar Party?
- (a) Sardar Bhagat Singh (c) Madam Bhikaji Cama
(b) Batukeshwar Dutt (d) Lala Hardayal
- (vii) Mahatma Gandhi's first experiment in Satyagraha was
- (a) Kheda Satyagraha
(b) Champaran Satyagraha
(c) Non-cooperation Movement
(d) Dandi-March

Fill in the Blanks:

- (1) The Chauri Chaura incident took place in February _____.
- (2) Gandhiji started his famous Dandi March on _____ 1930.
- (3) Khan Abdul Ghaffar Khan is known as _____ and he formed a society known as _____.
- (4) Gandhiji participated in the _____ Round Table Conference.

TEXTUAL QUESTIONS

Write in brief:

Q. 1. Explain:

(a) Why growth of nationalism in the colonies is linked to an anti-colonial movement?

Ans. The modern nationalism in Europe came to be associated with the formation of nation states. However, the growth of nationalism in colonies is very closely connected to the anti-colonial movements because the sense of being oppressed under colonialism provided a shared bond among the colonial people. The general feeling that colonialism is the main obstacle in the path of development of colonial people united them to fight for independence from colonizers. For example the emergence of organized nationalism in India after the formation of INC (India National Congress) in 1885 was mainly intended to fight against the British.

(b) How did the First World War helped in the growth of the National Movement in India?

Ans. The First world war created a new economic and political situation which proved out to be disadvantageous to the common masses of India. The Britishers to continue their fight in the world war increased taxes in India. On the one hand, income tax was introduced, while on the other, custom duties (tax imposed on goods traded from one place to another) were increased. The war also led to rise of prices of food grains and other goods in India. In many areas, people were forcibly recruited into the army to fight for British in the war. All these consequences of war caused a widespread anger among Indians which strengthened the national movement for independence in India.

(c) Why were Indians outraged by the Rowlatt Act?

Ans. The British government passed the infamous Rowlatt Act (Rowlatt=Sydney Roulatt, Chairman of the Committee which suggested the introduction of the act), through the Imperial Legislative Council in 1919. The Act gave powers to the government to detain any political prisoner for 2 years without trial. The people were outraged because they saw that the Act was introduced to curtail their civil liberties and repress the activities of the nationalists in India. They felt that the act was an insult to whole India because the act was passed despite being opposed by the Indian members in the Imperial Legislative Council.

(d) Why did Gandhiji decided to withdraw the Non-cooperation Movement?

Ans. The Non-cooperation movement was based on Gandhi's philosophy on non-violence. However in February 1922 at Chauri Chaura village in Gorakhpur district (U.P), an infuriated mob burnt down a police station. In this incident, 22 policemen died which made Gandhi to withdraw the non-cooperation movement.

Q. 2. What is meant by the idea of Satyagraha?

Ans. The idea of satyagraha or passive resistance or civil disobedience is a non-violent method of struggle which Gandhi followed to fight against the British injustice. The Satyagraha emphasized that if the struggle was against injustice then force was not necessary to fight against the oppressor. The battle against injustice could be won non-violently by appealing and persuading the oppressors to see the truth, instead of being forced to accept truth. Gandhi believed that this dhrama of non-violence could unite all Indians [Satya = truth, agraha = path i.e., path of truth]

Q. 3. Write the Newspaper Reports on:

(a) The Jallianwala Bagh Massacre.

(b) The Simon Commission.

Axis. (a) The Jallianwala Bagh Massacre:- Amritsar, 14 April, 1919

Yesterday, the innocent people of Punjab, who had gathered at Jallianwalla Bagh had to face the bullets of General Dyer. There were thousands of men, women and children. Most of the people were from outside Amritsar and had come on account of 'Baisakhi'. As it is stated, General Dyer had issued a declaration prohibiting public meetings and imposition of martial law. Dyer entered the area and blocked all the exit points and without warning the unarmed crowd, ordered his troops to open fire. The firing went on till the ammunition was exhausted. After the massacre, the wounded were left without medical help. The number of casualties is still not known but estimated to be in hundreds.

(b) The Simon Commission:- New Delhi, 15 January, 1928

The Tory Government in Britain has appointed a Statutory Commission under Sir John Simon in response to the nationalist movement in India. The commission will look into the functioning of the constitutional system in India and suggest changes. It is really strange that though object of the commission is to look into an Indian problem but no Indian has been appointed as its member. This is gross injustice and must be resisted by the Indians.

Q. 4. Compare the images of Bharat Mata in this chapter with the image of Germania in Chapter 1.

Ans. The image of Bharat Mata as painted by Abanindranath Tagore shows her as bestowing learning, food and clothing. She bears aesthetic quality as denoted by the *mala* held by her. This is similar to the image of Germania as painted by Philip Veit, where she holds a sword, but looks more feminine. The other painting of Bharat Mata is more manly in its representation. In it, she is shown as bearing power and authority as denoted by the lion and elephant beside her. The latter image is more akin to the image of Germania by Lorenz Clasen, where she wields a sword and shield, and looks ready to fight.

Discuss:

Q. 1. List all the different social groups which joined the Non-cooperation Movement of 1921. Then choose any three and write about their hopes and struggles to show why they joined the movement.

Ans, List of social groups:

- (i) The workers and members of Congress Party.
- (ii) The members of Khilafat Committee and supporters. of Khilafat cause (or the Ottoman Turkey empire).
- (iii) Middle class of the cities.
- (iv) Students and teachers from schools and colleges.
- (v) Merchants and traders.
- (vi) The weavers.
- (vii) The lawyers.
- (viii) The peasants and the tribals.
- (ix) Plantation workers.

Three social groups, their hopes and struggles:

(i) Middle Classes in the Cities: These mainly comprised students, teachers and lawyers. They responded enthusiastically to the call for non-cooperation and boycott. They saw the movement as a tageway to freedom from foreign domination.

However, the initial enthusiasm gradually slowed down. This is because there were not many alternatives for them to fall back upon. For example, khadi cloth was often more expensive than mass-produced mill cloth and poor people could not afford to buy it. Likewise, students and teachers had no but to go back to government schools. Likewise, lawyers had no choice but to go back to courts.

(ii) Peasants and Tribals: At many places, peasants joined the Non-cooperation Movement. The movement was primarily against talukdars and landlords. By swaraj they understood that they would not be required to pay any taxes and that lands would be redistributed.

The peasant movement often turned violent and the peasants had to face bullets and police brutality.

(iii) Plantation Workers: Plantation workers too joined the movement led by Gandhiji. They had their own understanding of the notion of swaraj. For them, 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.

Q. 2. Discuss the Salt March to make why it was an effective symbol of stance against colonialism.

Ans: Salt being a commodity of every individual's consumption, and further, being its undepleting stock in the seas and ocean; it was a gross atrocity on part of the British Government to impose tax on it and take it under public sector. It was, therefore, a good opportunity to disclose mala-fide intention of the foreign government before masses of India. We see that Mahatma Gandhi had launched that Dandi March on 13th March 1930 C.E. abiding by democratic means as under:-

- (i) He had sent a letter to Viceroy Irwin stating eleven demands.
- (ii) These demands were wide ranging some were general and some specific. These were concerning interests of all sections of Indian society.
- (iii) Demand of removal of tax on salt was one among those demands.
- (iv) It was specifically mentioned that in case, Government appears unwilling to negotiate on demands by 11 March, Congress would launch a civil disobedience campaign.

As the British government gave no response to these demands, Gandhi was all right in launching Dandi March—a 375 km. long march from Sabarmati Ashram to the coastal town of Gujarat (Dandi).

On these counts, Dandi March was an effective symbol of resistance against colonialism as it could gather nationwide support of Indian masses. It was an open challenge to the British laws,

Q. 3. Imagine you are a woman participating in the Civil Disobedience Movement. Explain what the experience meant to your life.

Ans. Following experience from participation in movement, I would have gained:-

(i) Women alike men can also raise their voice against the system disrupted either at individual or institutional level.

(ii) Experiment with truth and nonviolence is varied and varidical as per topics/ issues. Law and order is truly followed in this mode of action

(iii) Participation in likewise moves and movements inculcates a sense of tolerance, labour, patience, valour and dedication.

(iv) Along with picketing foreign clothes and liquor shops, I would have systematically remove the foreign or alien demands that dwell in my heart in the form of anger, jealousy, vanity, ostentation etc. in company of so great guide, i.e. Father of the Nation.

Q. 4. Why did political leaders differ sharply over the question of separate electorates?

Ans. Barring Mahatma Gandhi, almost all leaders were willing their separate electorates. It was mainly because they were giving priority to sectarian politics over national interests. It was the mentality that had divided India in more than 565 princely states besides British India (viz. regions of India under direct control of the British Government). An impact of submission and domination, egoism and ostentative temperament and shrewd characteristics bringing nothing good but self-destruction, was present even when all of them were equally treated by the British as Niggers or salves. Sectarianism and partition prevailed throughout the course of freedom struggle. Pacts like poona pact and Lucknow pact including frequent split in Congress reveal that leader of each community was willing much for him and not in a wider interest of the nation. It was magic wand of Gandhiji's self-sacrifice that could do patchwork successfully till India anyhow, won freedom.