

NATIONALISM IN INDIA

Nationalism in India, like other colonies was associated with the anti-colonial or independence movement. They were united by their common struggle against their colonial rulers despite their dissimilar experiences and notions of freedom. This unity was forged but with conflict and incessant efforts from Congress under the leadership of Mahatma Gandhi. Society in India was divided among classes and castes. This chapter deals with their participation in national movements.

TOPIC 1

GROWTH OF NATIONALISM IN INDIA

Growth of nationalism in India is directly connected to emergence of anti-colonial sentiments and movements against the British Government in India. People began identifying with each other as a part of the same nation during the struggle for nationhood, sovereignty and self-rule. A long struggle of appeasing the British and cooperating

with them from within the councils had faded without much effects. Leaders were perplexed because the constitutional methods had failed in achieving relief. Radical methods were quickly proving to be futile too. It was necessary to think of some new methods to earn Independence.

TOPIC 2

EFFECTS OF THE FIRST WORLD WAR

The first World War affected the World in multiple ways. It destroyed economies of the most developed nations of the world. In India, these affects were severe too, not because India had participated in the war directly but because British had used India as their colony to represent them in the war. Indian soldiers were forcefully recruited and made to fight in the war.

The First World War created new economic and political situations in India.

- (1) Defence expenditure rose.
- (2) War loans and taxes were increased to meet up with this sudden surge.

- (3) Men from the villages were forcefully recruited in the army.
- (4) Prices doubled during the war and sustenance became even more difficult for the people.
- (5) Civil unrest grew and crop failure during 1918-19 and 1920-21 led to acute shortage of food. Together with the influenza epidemic, the famine killed 13 million people.

Each section of people was scared and frustrated with the effects of First World War on Indian Economy and society. Experience of these hardships gave birth to a common struggle and anger against the British. A national movement was hereafter born.

MOST LIKELY Questions

Very Short Answer Type Questions

[2 marks]

1. Which important sentiment and movement was the growth of modern nationalism in India intimately connected with?

Ans. The growth of modern nationalism in India was intimately connected with anti-imperialist sentiments and anti-colonialist movements.

India was facing despotic rule of Britain and its repercussions on its economy, society and polity. Its people were struggling for independence. They were mistreated and repressed in their own country. This led to the birth of Anti-Imperial sentiments and gave birth to modern nationalism in the country.

2. How did the first world war lead to a rise in defence expenditure in India?

Ans. Due to the first world war, war loans, funds required to meet the needs of soldiers for food, uniforms, weapons and ammunition rose exponentially. The British Government was under a lot of debt and tried to offset it by levying taxes on Indian citizens to earn greater revenue. Thus, the defence expenditure of India grew exponentially.



Related Theory

Income tax was introduced to balance the sudden rise in expenditure due to the first world war.

Short Answer Type Questions (SA)

[3 marks]

3. Describe the implication of the First World War on the economic and political situation of India.

Ans. The First World War created a new political and economic situation in India:

- (1) It led to huge increase in defense expenditure. To balance this, income tax and custom duty were levied on Indian citizens.
- (2) Villagers were called upon to supply soldiers and forced recruitment in rural areas caused widespread resentment.
- (3) Prices of essential commodities doubled between 1913 and 1918, leading to extreme hardship for the common people.
- (4) In 1918-19 and 1920-21 crops failed in many parts of India, resulting in acute food shortage. Epidemic spread and affected a large number of people.

(Mention any 3 of the 4 points to get full marks)



Related Theory

People in India were forced to participate in the war and industries were forced to produce war-goods like guns and bombs India was forced to send its soldiers to fight Britain's war in Europe.

4. "Gandhiji's idea of Satyagraha emphasised the power of truth and the need to search for truth." In the light of this statement, assess the contribution of Mahatma Gandhi towards Satyagraha.

Ans. Mahatma Gandhi's contribution towards Satyagraha can be described as follows:

- (1) Gandhi was initially successful in launching Satyagraha movements amongst the peasants of Champaran in Bihar in 1916.
- (2) In 1917, he organised Satyagraha to support the peasants of the Kheda district of Gujarat and in 1918, amongst the cotton mill workers of Ahmedabad.

(3) Satyagraha, as a medium of protest, was carried forward by Gandhi in launching a nationwide struggle against the Rowlatt Act. There were protests, followed by the Non-cooperation movement as well as the Civil Disobedience Movement.

(4) Gandhi called Satyagraha an intense active resistance which could only be pursued by the strong, he gave Satyagraha its true meaning and attached it as an important programme with the Indian National Movement.

(Any 3 of 4 points can be written to get full marks)



Related Theory

Satyagraha is a form of mass agitation without any use of violence. It is based on the idea of the power of truth that Gandhi believed. He advocated that if the cause is true and the fight is against injustice, a satyagrahi doesn't have to use violence to win the fight.

Long Answer Type Questions (LA)

[4 & 5 marks]

5. How did the First World War create economic problems in India? Explain with examples.

OR

How did the First World War create a new economic and political situation in India?

Ans. The First World War created the following economic problems in India:

- (1) New taxes like income tax and customs duties were raised to finance increasing war expenditure.
- (2) Prices of goods almost doubled in those few years and became a huge burden for the poor.
- (3) There was crop failure in many parts of India which led to a shortage of food.
- (4) Producers had to face huge competition from the British market.
- (5) People started using foreign machine-made clothes instead of Indian material.

TOPIC 3

THE IDEA OF SATYAGRAHA

Mahatma Gandhi returned from South Africa in 1915 after his fight against the racist regimes using the method of mass agitation called Satyagraha.

The idea of Satyagraha focused upon the power and search of truth. The concept of satyagraha implied:

- (1) In a struggle against injustice, a Satyagrahi did not need to use physical forces.

Same answer, different question style.

(2) A Satyagrahi could win the battle of truth without aggression or vengeance- through non-violence.

(3) A Satyagrahi should appeal to the conscience of the oppressor, not force truth upon him through violence.

- (4) The dharma of non-violence would unite all Indians.

Mahatma Gandhi organised a series of Satyagraha movements based on these principles in the following places:

- (1) Champaran Satyagraha in Bihar by peasants against the oppressive Plantation System in 1917.
- (2) Kheda Satyagraha in Gujarat by peasants for relaxation in revenue payments in 1917 for there was a disastrous crop failure.
- (3) Ahmedabad Satyagraha by cotton mill workers in 1918.



Frequently Asked

→ In South Africa, 1913, Mahatma Gandhi led the workers from Newcastle to Transvaal in a mass agitation and Satyagrahi march against the white racist regimes. These regimes deprived natives and non-whites of their political rights. Even Mahatma Gandhi faced this racial discrimination when he was in South Africa.

The Rowlatt Act

The Rowlatt Act was passed through the Imperial Legislative Council in 1919. It enabled British officials to detain suspected revolutionaries for a period of two years without any trial.

Mahatma Gandhi wanted to launch a non-violent Civil Disobedience Satyagraha against this law. A nation-wide struggle against the infamous Rowlatt Act was thus launched in 1919 after the overwhelming response received by other regional Satyagraha movements. A hartal was organised followed by rallies and strikes by workers in various cities. Protest against the Rowlatt Act was however limited to cities and towns.

The British suppressed the nationalists by arresting the local leaders and even barred Gandhi for entering Delhi.



Important

→ British administration tried to repress the protests and movement by open firing upon peaceful processions,

arresting the most popular local leaders of Amritsar and imposing Martial Law. Gandhiji was barred from entering Delhi.

The Jallianwala Bagh Tragedy

General Dyer open fired upon a large unsuspecting crowd accumulated in the ground of Jallianwala Bagh, Amritsar, Punjab. The people had congregated for the annual Baisakhi fair on 13th April. Many people who had come for the fair were not aware of the martial law. This led to a massacre of hundreds of people. This was done to spread fear and terror in the minds of Indian revolutionaries.

People struck back upon the government through rallies, strikes and violent clashes and attacks upon police officials and government buildings. Leaders and scholars like Tagore returned the titles and honours awarded to them to show their solidarity.

Post the Jallianwala Bagh massacre, any Satyagrahi who revolted was brutally repressed, forced to rub their noses on ground as punishment, salute the British officers and was flogged on the streets. Villages were bombed and people were terrorized. This widespread violence defeated the purpose of a peaceful civil disobedient movement and thus it was called off by Mahatma Gandhi.

The Khilafat Movement

Mahatma Gandhi understood the need to bring the Hindu and Muslims communities together in order to launch a successful nation-wide movement. The Khilafat issue fulfilled his criterion.

The position of Spiritual head of Islamic world and the emperor of Ottoman Rule- the Khalifa- was threatened after the defeat of Ottoman Turkey in the First World War. A Khilafat Committee was formed in Bombay in 1919 to protect the powers of Khalifa. Ali Brothers, Mohammad Ali and Shaukat Ali and Mahatma Gandhi decided to launch a united mass action against the British administration.

Gandhi convinced the members of Congress in its Calcutta session in September, 1920 to launch an integrated pan-nation Non-Cooperation movement for Swaraj and the Khilafat issue.

MOST LIKELY Questions

Very Short Answer Type Questions

[2 marks]

6. How is satyagraha an active resistance?

Ans. Satyagraha was not the weapon of the weak, it called for intense activity. There was no ill-will, no infliction of pain on adversaries. Only the strong possessed the values of forgiveness and peace. Lifting weapons was easy and a sign of weakness. Truth was substance of the

soul and soul was informed with knowledge. Non-violence was supreme dharma.

7. Why did Mahatma Gandhi organise, Satyagraha in the Kheda district of Gujarat in 1917? Give the main reason.

Ans. Peasants affected from crop failure and plague epidemic wanted relaxation in revenue collection. Mahatma Gandhi organised a Satyagraha with these peasants against revenue collectors for the same in 1917.

8. When and where did the Jallianwala Bagh Massacre occur?

Ans. The Jallianwala Bagh Massacre occurred on 13th April, 1919 in Amritsar. General Dyer open fired at a group of civilians to curb nationalistic sentiments.

Short Answer Type Questions (SA)

[3 marks]

9. Enlist three points elaborating why Indians were outraged by the Rowlatt Act.

Ans. Indians were outraged because:

- (1) The Imperial Legislative Council passed this act despite opposition from its Indian members.
- (2) It empowered the British government to repress possibly suspicious political activities and allowed detention of political prisoners for two years without any trial only on the basis of suspicion.
- (3) This gave British immense powers to brutally torture Indians in the name of suspicion and doubt and was a clear violation of Human Rights.

10. Evaluate the Satyagraha Movement of Mahatma Gandhi against the proposed Rowlatt Act, 1919.

Ans. The Satyagraha Movement of Mahatma Gandhi against the proposed Rowlatt Act, 1919 was as follows:

- (1) Mahatma Gandhi in 1919, decided to launch a nationwide satyagraha against the proposed Rowlatt Act (1919).
- (2) Gandhi wanted non-violent civil disobedience against such unjust laws, which started with a *hartal* (strike) on 6 April.
- (3) Rallies were organised in various cities and workers went on strike in railway Workshops, and shops closed down.
- (4) Local leaders like Abdul Ghaffar Khan were put into jail and the British government started brutal repression.

(Any 3 points can be written to get full marks)



Related Theory

↳ *Satyagraha is a form of mass agitation without any use of violence. It is based on the idea of the power of truth. If the cause is true and the fight is against injustice, a satyagrahi doesn't have to use violence to win the fight.*

11. Describe the incidence of Jallianwala Bagh Massacre.

Ans. Jallianwala Bagh incident.

- (1) On 13 April, Jallianwala Bagh incident took place.
- (2) On that day a crowd of villagers who had come to Amritsar to attend a fair gathered in the enclosed ground of Jallianwala Bagh.
- (3) Being from outside the city, they were unaware of the martial law that had been imposed.
- (4) Dyer entered the area, blocked the exit points, and opened fire on the crowd, killing hundreds.

12. Gandhi believed that one way to integrate Muslims in the Indian national movement was to take up the Khilafat issue. Highlight why the Khilafat issue was so important to the Muslims?

Ans. Khilafat issue was a movement in defence of Khalifa's temporal powers. Khalifa or the Caliph was the ruler of Turkey and also the spiritual head of the Islamic world. During the first world war, Britain was fighting from the enemy side and after winning, threatened to impose a treaty on him which would cause essential loss to his authority and freedom. To Muslims, this treaty was almost an attack on their religion. They were extremely sensitive to this and thus began this movement.

Long Answer Type Questions (LA)

[4 & 5 marks]

13. Explain any two provisions of the Rawlatt Act and its impact.

Ans. Provisions of Rowlatt Act were:

- (1) It gave government the power to repress any political activity or demonstration.
- (2) It also allowed for detention of political prisoners without any trial for two years.
- (3) Under this, the British government could arrest anyone and search any place without a warrant.

(Any 2 of 3 points can be written to get full marks)

Impact of the Rowlatt Act:

- (1) Rallies were organised in various cities in India.
- (2) Workers in the railway work shop went on strike.

- (3) Shops were shut down in protest in various parts of the country.
- (4) British police fired upon a peaceful procession, provoking widespread attacks on banks, post offices and railway stations.



Related Theory

As the Rowlatt Act (1919) was passed, many local leaders were picked up from Amritsar and Mahatma Gandhi was barred from entering Delhi. After that, Martial Law was passed and General Dyer was given the command. Following this, the infamous incident of Jallianwala Bagh took place on 13 April, 1919, killing thousands of people.

TOPIC 4

THE NON-COOPERATION MOVEMENT

Mahatma Gandhi declared in his book, *Hind Swaraj* (1909) that British rule in India could be established only because of the cooperation of Indians.



Important

- Gandhi was of the opinion that British had been able to capture and establish their empire in India only because Indians had not expressed their dissatisfaction with the English laws before. They had simply subjected themselves to Colonialism and obeyed all the laws which made the British even bolder.
- The Non-Cooperation movement was the consequence of this realization and was based on the idea that to drive British out of India, it was important to show the British that Indians would no longer obey them or their laws.

Non-Cooperation movement included the following programs:

- (1) Surrender of titles and honours awarded by the government.
- (2) Boycott of civil services, army, police, courts, elections, educational and legislative councils – all governmental institutions.
- (3) Boycott of foreign made goods. Indigenous goods would be encouraged and native cottage industries would be promoted through Swadeshi program.

A Civil Disobedience movement was to be launched if the Government used repression. Support for this movement was garnered through public mobilization tours.

A few Congress members were unwilling to boycott elections of November 1920. They were scared that the movement might result in violence. Congress was divided into factions from within. A compromise was worked out in the Nagpur Congress session in December, 1920.

The Non-Cooperation- Khilafat movement was adopted in 1920 and began in January 1921.

The Movement in the Towns

The term *Swaraj* and this movement meant different things to different people. Movement began with middle-classes participation in the city. The lawyers

gave up their practices. The students, teachers and headmasters boycotted educational institutions. Council elections were boycotted everywhere except Madras. The Justice Party in Madras, which was the party of the Non-Brahmins tried to gain power by entering the councils.

Economic effects of Non-Cooperation were severe. Foreign goods were burnt and boycotted, liquor shops were picketed and foreign clothes were burnt. Import of foreign goods halved, traders refused to trade in foreign goods.

Indian goods and clothes made of Khadi were promoted and worn, production of Indian textiles mills and handlooms rose.

The Non-Cooperation movement failed in the towns due to following reasons:

- (1) *Khadi* was expensive to wear hence people could not afford it for long.
- (2) There were absolutely no Indian alternatives for British institutions. They were slow to develop.

With no other alternative in sight, the protestors had to join back these institutions.

Non-Cooperation Movement in the Countryside

Non-Cooperation movement spread further to countryside. Peasants and exploited tribal groups were its main supporters who incorporated these ideals of program in their regional struggles.

Baba Ramchandra led the struggle from Awadh against the exorbitant rents and cess the talukdars and landlords were charging from the peasants. Peasants were required to do *Begar* and work without payment. Tenants had no security of work and no ownership of the lands they worked in, day and night.

Nai-dhobi bandhs were organised by Panchayats to deprive landlords, the services of washermen and barbers. The peasants in Awadh demanded a reduction of revenue, abolition of *Begar* and social boycott of oppressive landlords.

Oudh Kisan Sabha was set up by Jawaharlal Nehru, along with Baba Ramchandra and few other revolutionaries in October, 1920.

Short Answer Type Questions (SA)

[3 marks]

15. How did the Tribal Peasants interpret the message of Mahatma Gandhi and the idea of 'Swaraj'? Explain.

Ans. The Tribal Peasants interpreted the message of Mahatma Gandhi and the idea of 'Swaraj' as follows:

- (1) Tribal Peasants didn't conform with Mahatma Gandhi's ideas of non-violence. They were inclined towards an 'attack and injure' policy to achieve Swaraj.
- (2) In the Gudem hills of Andhra Pradesh, a militant guerilla movement was started by peasants along the same lines in the 1920s, against the colonial government's decision of closing large forest areas, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits.
- (3) Peasant leader Alluri Sitaram Raju, persuaded people to wear *khadi* and give up drinking, but asserted that India could be liberated only by the use of force, not non-violence.
- (4) Deprived of their traditional rights and livelihood, enraged Gudem rebels attacked police stations, attempted to kill British officials and carried out guerrilla warfare for achieving Swaraj, thus completely straying from Gandhi's mantra of non-violence and satyagraha.

(Any 3 of 4 points can be written to get full marks)



Related Theory

Different social and regional groups interpreted different meanings of Swaraj and its programmes. While some resorted to violence to achieve their independence, others diligently followed methods devised by Mahatma Gandhi. Soon the movement grew violent and was called off.

16. Explain any three problems faced by the peasants of Awadh.

Ans. Major problems faced by the peasants of Awadh were:

- (1) The landlords and talukdars of Awadh demanded exorbitantly high land rent and a number of other cesses from the peasants.
- (2) The peasants were compelled to do *begar*, that is, they had to work at the landlord's farm without payment.
- (3) As tenants, the peasants had no security of tenure and were often evicted from their

land, they could not acquire any right over the leased land.

17. Why did the Non-cooperation movement gradually slow down in the cities? Explain.

Ans. (1) The Non-cooperation movement gradually slowed down in the cities due to a lack of Indian alternatives to the boycotted foreign goods.

(2) People could not boycott cheap machine-made foreign cloth for long because *khadi* was expensive.

(3) Also, people couldn't boycott British administered schools, colleges and courts completely because there were no alternative Indian institutions for them to study or work.

(4) They had to run back to these institutions to earn and sustain. They were getting frustrated and impatient due to continuous struggle.



Related Theory

The Non-cooperation Khilafat movement began in January 1921. Various social groups participated in this movement with their specific reasons. All of them responded to the call of Swaraj, boycotted foreign goods but their means to gain Swaraj differed. Some turned violent, which defeated the purpose of this movement. It was called off after a violent burning of a police station in Chauri Chaura in the name of protest.

Long Answer Type Questions (LA)

[4 & 5 marks]

18. What was the plantation workers' understanding of Mahatma Gandhi and the notion of Swaraj? Explain.

OR

"Plantation workers had their own understanding of Mahatma Gandhi's ideas and the notion of Swaraj." Support the statement.

Ans. The plantation workers' understanding of Mahatma Gandhi and Swaraj has been detailed below:

(1) 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.

(2) Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission. In fact, they were rarely given such permission.

The Awadh Peasant struggle was integrated into the Non-Cooperation movement by these leaders. The peasants invoked the name of Mahatma Gandhi. However, it grew violent and following incidents occurred:

- (1) Bazaars were looted and houses of talukdars and merchants were attacked.
- (2) Grain hoards were taken over.
- (3) People misinterpreted the term Swaraj and declared that Gandhiji had suggested to not pay taxes and that the agricultural lands would be taken from landlords soon to redistribute among them.

Gandhiji was used as a tool to invoke sanction on all kinds of action and aspirations without his knowledge.



Frequently Asked

↳ Bardoli Satyagraha of 1928 was successfully led by Sardar Vallabhbhai Patel in Gujarat against rising rates of land revenue.

Tribal Movement in Andhra Pradesh

Tribal peasants completely misunderstood and misused the concept of Swaraj according to their own interpretation.

- (1) A militant guerilla movement was arranged in Gudem Hills, Andhra Pradesh. Government had restricted natives from using the forest as grazing grounds or to cut wood for fuel and collect fruits.
- (2) The hill people were furious since they could no longer earn their livelihood. They were then forced to contribute a begar for road construction. This was the final straw.
- (3) This led to a revolution. Regional leader, Alluri Sitaram Raju led the hill people to revolt, but by violent methods. He claimed to be a reincarnation of God. He insisted that he could correct astrological predictions, heal people and could survive bullet shots.
- (4) He was heavily influenced by Gandhi. He encouraged people to wear khadi and give up drinking. However, he did not identify with a non-violent and peaceful method of protest.
- (5) He encouraged the raiding of police stations and killing British officers.

Gudem rebels captured police men and continued revolting through guerilla warfare. Raju who became

a successful native hero was executed after his arrest in 1924.

Swaraj in the Plantations

Plantation workers had their own woes and understanding of Swaraj.

- (1) Plantation workers in Assam were not allowed to move freely in and out of the plantations and communicate with their native villages.
- (2) The Inland Emigration Act, 1859, forbade these workers from leaving the tea gardens without permission of their employers.
- (3) The declaration of Non-Cooperation Movement gave them the impetus to revolt against the injustice. They began defying the authorities and left the plantations for their villages under the name of Swaraj.
- (4) They interpreted Swaraj as the Raj of Gandhi where land would be redistributed among them and thereafter, they would live a dignified life. They were brutally beaten up by the police upon being caught.

Birth of National Unity

Despite these movements which were not the true manifestations of the idea of Non-cooperation, people were finally identifying as a nation to issues which went beyond their immediate locality and region. Their various interpretations of Swaraj and selfish motives to revolt led them to emotionally relate to a vision of India as a united nation. This was the birth of a national unity, on a scale never experienced before.

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 announced 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 despite opposition from young leaders like Nehru and Bose who believed only mass agitation through peaceful methods could bring them independence.

Worldwide economic depression hit the economies of the countries as a consequence of the First World War. Agricultural prices dropped heavily causing problems for farmers and producers. This not only shaped Indian politics during 1920, but also brought turmoil among the farmers.

MOST LIKELY Questions

Very Short Answer Type Questions

[2 marks]

14. What was the reason for calling off the Non-Cooperation Movement?

Ans. The Chauri Chaura incident happened where general public violently clashed with the police in Gorakhpur, United Provinces in 1922. This made Gandhiji realise that Indians were not yet ready for a peaceful agitation and hence he called the movement off.

- (3) When they heard of the Non-cooperation movement, thousands of workers defied the authorities, left the plantations, and headed home.
- (4) They believed that Gandhi Raj was coming and everyone would be given land in their own villages. They never reached home, as they were stranded on the way by a railway and steamer strike, and were caught by the police and brutally beaten up.
- (5) They interpreted the term Swaraj in their own ways, imagining it to be a time when all sufferings and troubles would be over.

Thus, the plantation workers too had their own understanding of Gandhi's notion of Swaraj.

19. Explain any five effects of the Non-cooperation movement.

Ans. Effects of the Non-cooperation movement are:

- (1) Students left government schools and colleges, head-masters, teachers resigned from their jobs and lawyers stopped practicing.
- (2) Liquor shops were picketed, foreign cloth was burnt in huge bonfires and foreign goods were boycotted.
- (3) The import of foreign clothes halved between 1921 and 1922, leading its value to drop from 102 Crore to 57 Crore rupees.
- (4) Traders and merchants refused to trade in foreign goods and finance foreign trade.
- (5) People boycotted foreign clothes and started using *Khadi* clothes.
- (6) Council elections were boycotted in every province, except in Madras.

(Any 5 of 6 points can be written to get full marks)

20. Explain the spread of the Non-Cooperation Movement in the plantations of Assam.

Ans. Non-Cooperation Movement in the Plantations of Assam:

- (1) The plantation workers in Assam had their own understanding of Mahatma Gandhi and notions of Swaraj.
- (2) For plantation workers in Assam, freedom meant the right to move freely in and out of the confined space in which they were enclosed.
- (3) For them swaraj meant retaining a link with the village from which they had come
- (4) Under the Inland Emigration Act of 1859 plantation workers were not allowed to leave the tea gardens without permission.

- (5) When workers heard of NCM thousands of workers defied the authorities, left the plantations and headed home.
- (6) They believed that Gandhi Raj was coming and everyone would be given land in their own villages.
- (7) But they never reached their home due to railway and steamer strike, they were caught by the police and beaten up brutally.

21. Explain how the Non-Cooperation Movement emerged in the towns.

Ans. The Non-cooperation movement emerged and spread in the cities in the following ways:

- (1) The movement started with middle class participation in the cities.
- (2) Thousands of students left government controlled schools and colleges.
- (3) Headmasters and teachers resigned and lawyers gave up their legal practices.
- (4) The council elections were boycotted in most provinces except Madras, where Justice Party took part in elections.
- (5) Traders and merchants refused to trade in foreign goods and finance foreign trade.
- (6) People boycotted foreign clothes and started using *Khadi* clothes.

(Any 5 of 6 points can be written to get full marks)

22. Read the source given below and answer the questions that follows:

Source: The Movement in the Towns

The movement started with the participation of the middleclass participation in the cities. Thousands of students left 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, where the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining some power something that usually only Brahmas had access to.

The effects of Non-cooperation movement on the economic front were more dramatic. Foreign goods were boycotted, liquor shops picketed, and foreign cloth burnt in huge bonfires. The import of foreign cloth halved between 1921 and 1922, its value dropping from Rs. 102 crore to Rs. 57 crore. In many places merchants and traders refused to trade in foreign goods or finance foreign trade. As the boycott movement spread, and people began discarding imported clothes and wearing only Indian ones, production of Indian textile mills and handlooms went up.

- (A) Explain the role of the Justice Party in boycotting council elections.
- (B) How were the effects of 'Non-cooperation movement on the economic front' dramatic?
- (C) Explain the effect of the 'boycott' movement on 'foreign textile trade'.

Ans. (A) The Justice Party in Madras (Chennai) wanted to contest the council elections to gain power which was only available to Brahmans till then.

- (B) Merchants burnt foreign clothes in huge bonfires, refusing to buy foreign goods completely and even picketed liquor shops. Import of foreign goods reduced to half due to their dramatic reaction.
- (C) The boycott movement affected foreign trade negatively. Imports of clothes were reduced to half in initial value. Businessmen refused to finance foreign trade or wear foreign goods. People began discarding imported clothes and started wearing only Indian made fabrics, from mills and handlooms.

TOPIC 5

TOWARDS THE CIVIL DISOBEDIENCE MOVEMENT

Post the Non-Cooperation Movement, Gandhiji was involved in gathering mass support for the next national movements. He visited affected places and talked to desolate people who had been tortured by British Policies. Meanwhile the Congress tried to assert its influence over the British from outside and inside the Imperial Council.

The Simon Commission

Frustrated and threatened by the Non-Cooperation movement, the new British Tory government tried to appease Indians by instituting a committee to review the functioning of the constitution and suggest changes against policies that were not useful anymore. However, not a single person in this committee was an Indian. All the members were British.

There were multiple protests and demonstrations against this commission which came to India in 1928. Muslim League and Indian National Congress participated with equal vigour in these movements.



Frequently Asked

➤ *Lala Lajpat Rai was assaulted by the British police during a peaceful demonstration against the Simon Commission. Lala Lajpat Rai later succumbed to the beatings.*

To handle the situation, a vague offer to grant 'dominion status' to India was announced in October, 1929, by Lord Irvin. It was an empty promise. A Round Table Conference was declared to discuss possible solutions. Congress was not satisfied and radical young leaders like Bose and Nehru who did not want dominion status under British rule but *purna swaraj* or full independence gained greater support. Democratic methods of reforming British institutions were unsuccessful and hence moderates began losing support.

To assert their demand, the Lahore Congress formalised the demand of 'Purna Swaraj' or

full independence for India in December, 1929. 26 January 1930, was to be celebrated as the Independence Day to mobilise people to struggle for complete independence. The celebrations attracted very little attention. Mahatma Gandhi understood that abstract celebrations of independence would prove futile to unite Indians. Instead, a concrete, daily issue which affected each Indian alike would have to be used to mobilise them.

The tax on salt answered the riddle Gandhi was trying to solve.



Frequently Asked

➤ *In 1928, the Hindustan Socialist Republican Army (HSRA) was founded in Feroze Shah Kotla ground in Delhi led by Bhagat Singh, Jatin Das and Ajoy Ghosh.*

➤ *The HSRA was a group of radical minded, brave patriotic individuals who believed that to create a revolution in society and to win back independence, any measure could be and should be used.*

➤ *In April 1929, Bhagat Singh and Batukeswar Dutta threw a bomb in the Legislative Assembly. They also attempted to blow up the train Lord Irvin was travelling in. Bhagat Singh was tried and executed by the colonial government.*

➤ *He said, 'Revolution is the inalienable right of mankind. Freedom is the imprescriptible birth right of all. The labourer is the real sustainer of society... Inquilab Zindabad'*

Programs of the Civil Disobedience Movement

Unlike Non-Cooperation movement, people were now permitted to break colonial laws. As a consequence, salt law was openly broken, foreign liquor shops picketed, foreign clothes boycotted. Peasants refused to pay taxes, Indian officials of villages resigned and people entered Reserved Forests violating forest laws.

British Government arrested important leaders like Abdul Ghaffar Khan, Gandhi and others. Industrial workers attacked police posts, municipal buildings,

law courts and railway stations – symbols of British rule. A policy of brutal repression was used to suppress the movement.

Gandhiji called this movement off due to the widespread violence in 1931 and signed the Gandhi Irwin Pact. Gandhiji agreed to attend the Second Round Table conference in London after boycotting the first and in return, the government released all political prisoners. The Conference was fruitless but upon his return, he realized the government had deceived him. All popular leaders were in jail, Congress had been declared illegal and series of measures were in place to prevent demonstrations and boycotts.

The movement was re-launched but soon lost its vigour in 1934.

Participants of the Civil Disobedience Movement

Various groups and factions participated in Civil Disobedience Movement bearing their own interests in mind. The greater aspiration to secure Indian Independence was not as popular as their immediate demands.

Rich peasants participated to revolt against the high revenues. The government was not compassionate towards them even when they were hit by economic depression. As the movement was called off in 1931, without realization of their aspiration, they were disappointed and hence did not participate again in 1932.

The poor peasants wanted a reduction in revenue demand and unpaid rent to be remitted since they could not earn much due to trade depression and dwindling of cash incomes. They joined various radical movements led by Socialists and Communists. Congress was unwilling to garner its support to them because of its fear of losing the support of rich landlords and peasants.

The business classes were interested in making more profits and hence revolted against the economically discriminatory and repressive policies of the British. They wanted protection against imports of foreign goods and restriction on imports. They formed organisations like the Indian Industrial and Commercial Congress in 1920 and the Federation of the Indian Chamber of Commerce and Industries (FICCI) in 1927. They supplied financial assistance under leadership of famous industrialists like Purshottamdas Thakurdas and G. D. Birla. *Swaraj* was a period of freedom without any colonial restrictions on economy for them. They lost interest after the failure of Round Table Conference since they were worried about the prolonged disruption in business.

Industrialist working classes did not take much part in the movement except for some places. Some of them joined the struggle and adopted Gandhian dreams, principles and methods as part of their own movements against low wages and poor working

conditions. Congress did not want to disappoint industrialists and hence did not support their demands.

Participation of women from all classes of the society in large numbers was a remarkable feature. They began to see service to the nation as a sacred duty and organised strikes, rallies, formed associations and even went to jail. However, the common perception that women were made to be mothers, wives, caretakers and caregivers did not change. Congress did not appoint women to authoritative positions. Their presence was an achievement but only in name.

The Limits of Civil Disobedience Movement

The Indian society was heavily divided on the basis of caste.

The Indian social fabric had long been dominated by high class conservative Hindus or Satnamis. To attract their support, Congress had ignored low caste Hindus or the Untouchables, who called themselves *Dalits* or the Oppressed. They did not join the movement except for some places in Maharashtra.

Gandhiji called them *Harijans* and asserted that the society should respect them. He felt that India could never attain independence if untouchability was not eliminated. He protested against the discrimination based on caste and tried to dignify the work they did for living by doing it himself.

Dalit leaders however wanted political empowerment to resolve social discrimination. They demanded reserved seats in educational institutions, and separate electorates for legislative councils.

Later, Ambedkar conceded, ultimately accepting Gandhiji's position that separate electorates would hinder the integration of Dalits in Indian Society and signed the Poona Pact of September 1932.

It gave the Depressed Classes reserved seats in provincial and central legislative councils instead of separate electorates.

Ambedkar established Depressed Classes Association in 1930.

Rise of Communalism

Certain Muslim Organisations were apprehensive of Congress' movement and responded without enthusiasm. Congress' association with the Hindu religious nationalist groups like the Hindu Mahasabha and failure of Non-Cooperation movement for the Khalifa alienated them from Congress.

Various Hindu-Muslim Classes Resulted into Communal Riots

Congress and Muslim league could not resolve their differences about reserved seats for Muslims

in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces (Bengal and Punjab). The Muslim League representative, Muhammad Ali Jinnah was adamant about his demands. At the all-parties Conference in 1928, M. R. Jayakar of Hindu Mahasabha strongly

argued against his demands and the gap between the two communities widened.

Muslims feared that their culture and identity as a minority community would be submerged under the domination of a Hindu majority and hence did not participate with whole hearts.

MOST LIKELY Questions

Very Short Answer Type Questions

[2 marks]

23. State the slogan with which Simon Commission was greeted in 1928 in India.

Ans. Simon Commission was greeted with the slogan 'Simon Go back' in 1928 in India.



Related Theory

Simon Commission was constituted by the Tory government in Britain as a response to the nationalist movement. It had no Indian member and when it arrived in India, all parties like the Congress and Muslim League opposed it.

24. Why did Indians oppose the 'Simon Commission'?

Ans. The 'Simon Commission' was opposed by Indians because the Commission which was to meant review the functioning of Indian administration had no Indian members.



Related Theory

- Champan Satyagraha - 1916
- Government of India Act 1919
- Simon commission arrival in India - 1928
- Demand of Poorna Swaraj in Lahore Session of INC - 1929

Short Answer Type Questions (SA)

[3 marks]

25. How did the Salt March become the base to begin the 'Civil Disobedience Movement'? Explain.

Ans. Mahatma Gandhi found salt to be a powerful symbol that could unite the nation because salt was an essential commodity and was consumed in equal quantity by both the rich and poor. The British charged tax on salt also and both the economic groups were against it because it was an essential commodity. Gandhi found the salt law to be oppressive and so, sent a letter to Viceroy Irwin stating eleven demands and one of them was to abolish the salt tax. However British government didn't accept it and then Gandhiji started his famous

Salt March also known as Dandi March and abolished the salt law by manufacturing salt by boiling sea water at Dandi on 6th April. Thus, the Civil Disobedience Movement started.



Related Theory

The letter with eleven demands that Gandhiji wrote to Viceroy Lord Irwin was actually an ultimatum that if their demands were not fulfilled, then they would start protesting against the British government.

26. Describe the role of poor peasants in the 'Civil Disobedience Movement'.

Ans. The poor peasants had their own problems so the following points explain what role they played in the movement:

- They were not just interested in lowering of the revenue, but also demanded remission of rent which they had failed to pay during the depression years.
- In some parts of the country, they launched a 'no rent' campaign which was not supported by the Congress because this might had upset the rich peasants and landlords.
- These poor peasants joined a variety of radical movements, often led by Socialists and Communists. So the relationship between the poor peasants and the Congress remained uncertain.

27. Why did Mahatma Gandhi relaunch the Civil Disobedience Movement after the Second Round Table Conference? Explain any three reasons.

Ans. The Civil Disobedience Movement was re-launched in 1932 by Mahatma Gandhiji after the negotiations in the Second Round Table Conference broke down. On returning to India Gandhi found that a new cycle of repression was being followed by the British: the Congress was declared illegal, Abdul Ghaffar Khan and Jawaharlal Nehru were sent to jail and various provisions were imposed to prevent meetings, demonstrations and boycotts. After seeing such a brutal repression by the British, Gandhi re-launched the Civil Disobedience Movement.



Related Theory

In the Civil Disobedience Movement, people were not only asked to refuse cooperation with the British but also to break colonial laws. Thousands of people broke the salt law by manufacturing salt and forest laws by going into reserved forests to collect wood and graze cattle.

28. "The Civil Disobedience Movement was different from the Non-cooperation movement." Support the statement with examples.

Ans. The Civil Disobedience Movement was different from the Non-cooperation movement in the following ways:

- (1) The Non-cooperation Movement was launched in 1921 by Mahatma Gandhi but the Civil Disobedience Movement was launched in 1930.
- (2) The Non-cooperation movement started with middle class participation, whereas the Civil Disobedience Movement was first supported by industrialists like GD Birla, Purshottamdas Thakur, etc.
- (3) Due to Khalifa issues, the Muslim community participated in non-cooperation movement on large scale but the growing proximity of the Congress party and Hindu Mahasabha prevented the Muslims from participating in the Civil Disobedience Movement.
- (4) The Non-cooperation movement was withdrawn by Gandhi due to a violent incident at Chauri Chaura, whereas the Civil Disobedience Movement was withdrawn in 1931, when Gandhi signed the Gandhi-Irwin pact.
- (5) In non-cooperation movement, women did not participate much but large scale participation of women is one of the most significant features of the Civil Disobedience Movement.

(Any 3 of 5 points can be written to get full marks)

29. "Mahatma Gandhi used salt as a powerful symbol to unite the nation." Justify the statement.

OR

Why did Mahatma Gandhi find salt to be a powerful symbol that could unite the nation? Explain.

Ans. Mahatma Gandhi found salt to be a powerful symbol that could unite the nation because, as it is an essential commodity, it was

consumed in equal quantity by both rich and poor. British charged salt tax which was highly disliked by all sections of society equally. Gandhi used this common woe to lay seeds of unity and nationality amongst all sections otherwise divided by caste and class.

He broke the salt law to launch the civil disobedience movement and aimed for more political participation from Indians to achieve Poorna Swaraj.



Related Theory

Gandhi found the salt law to be oppressive and so, sent a letter to Viceroy Irwin, stating 11 demands, one which was to abolish the salt tax. He started his famous Salt March (also known as Dandi March) when British rejected these demands as a symbol of protest. He broke the salt law by manufacturing salt by boiling sea water at Dandi and soon after this, he launched Civil Disobedience Movement.

30. Describe the role of Alluri Sitaram Raju in Andhra Pradesh during 1920s.

Ans. Role of Alluri Sitaram Raju in the Gudem hills of Andhra Pradesh

- (1) Alluri Sitaram Raju claimed that he had a variety of special powers like making astrological predictions, healing people and surviving bullet shots
- (2) The rebels proclaimed him as an incarnation of God.
- (3) Raju was inspired by Gandhiji's Non-Cooperation Movement.
- (4) Persuaded people to wear khadi and give up drinking.
- (5) But at the same time he asserted that India could be liberated only by the use of force, not non-violence.
- (6) Used guerrilla warfare for achieving swaraj.

31. Describe the main features of 'Poona Pact'.

Ans. The main features of 'Poona Pact' were:

- (1) The Poona Pact (of September 1932) gave Depressed Classes (later to be known as Scheduled caste) reserved seats in provincial and central legislative councils.
- (2) They were to be voted in by the general electorate.
- (3) The act came into force due to Gandhiji's fast unto death.
- (4) Ambedkar ultimately accepted Gandhiji's stand.
- (5) Any other relevant point.

(Any three points to be described)

32. Who organised Dalits into the Depressed Classes Association? Why did he clash with Gandhi? What was the result of it?

Ans. B. R. Ambedkar organised the Dalits into the Depressed Classes Association in 1930.

He clashed with Gandhi ji at the Second Round Table Conference by demanding separate electorates for Dalits.

Finally, Ambedkar accepted Gandhi's view that a separate electorate for dalits would slow down the process of their integration into society and the result was the Poona Pact of September 1932. This pact gave the Depressed Classes (now SCs) reserved seats in provincial and central legislative councils but they were to be voted in by the general electorate.

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

Ans. (1) Dr B. R. Ambedkar, a Dalit leader fought for Separate electorates despite opposition from Gandhi till they were granted by the British.

(2) He feared that the large number of Hindus especially upper caste Hindus will rule over Dalits, neglecting their demands.

(3) The only way to ensure representation and power to Dalits was through Separate Electorates.

(4) Gandhiji on the other hand believed that granting them that would develop emotions of separatism and isolation among them and they will not be able to fit and integrate into Indian society easily.

Long Answer Type Questions (LA)

[4 & 5 marks]

34. Explain the limitations of the Civil Disobedience Movement.

Ans. The limitations of the Civil Disobedience Movement can be described as:

(1) Not all participants were moved by the concept of Swaraj to the same extent. Congress had ignored the Dalits. This was so because they were afraid of offending the Sanatanis. [upper caste conservative hindus]. Thus they received half hearted support from various social groups.

(2) From the mid-1920s, Congress came to be more visibly associated with the openly Hindu religious nationalist groups like the Hindu Mahasabha, which developed mistrust in other religious groups regarding its intentions and programmes.

(3) After the decline of the Non-cooperation Khilafat movement, a large section of the Muslims felt alienated from the Congress.

(4) As relations between the Hindu's and Muslims worsened, each community organised religious processions with militant fervour. This provoked Hindu-Muslim communal clashes and riots in various cities.

(5) Civil disobedience divided the Indian society on basis of caste, social norms and economy in many ways.

Case Based Questions (VSA Type)

[4 & 5 marks]

35. Read the source and answer the questions that follow:

This marked the beginning of the Civil Disobedience Movement. How was this movement different from the Non-Cooperation Movement? People were now asked not only to refuse cooperation as they had done in 1921-22, but also to break colonial laws.

Thousands in different parts of country broke salt law, manufactured salt and demonstrated in front of government salt factories.

As the movement spread, foreign cloth was boycotted and liquor shops were picketed. Peasants refused to pay revenue and chaukidari taxes, village official resigned, and in many places forest people violated forest laws, going to collect wood and graze cattle.

(A) When did the Civil Disobedience Movement start?

(B) Who launched Civil Disobedience Movement and how?

(C) Was the Civil Disobedience Movement different from Non-Cooperation Movement?

Ans. (A) Civil disobedience movement was launched in April 1930.

(B) Civil disobedience movement was launched by Gandhiji by breaking Salt law after he carried out Dandi March in March with 78 of his followers. He drove the point of breaking laws in this movement home by breaking the salt law.

(C) In Non-cooperation Movement, People were to refuse cooperation with British while in the Civil Disobedience Movement people were encouraged to break colonial laws.

While Non-Cooperation Movement was not as large in its appeal, Civil Disobedience Movement was carried out on a larger scale. Laws were actually being broken, schools, colleges and elections boycotted.

TOPIC 6

THE SENSE OF COLLECTIVE BELONGINGNESS

Apart from their struggle for nationhood and self-rule, the glorious history of India, literature, folk songs and fiction, art, symbols, popular prints and rich cultural heritage of India purged and evoked the emotions of nationalism, common belongingness among Indians.

- (1) To identify with their motherland, an image was created in the 20th century by Bankim Chandra Chattopadhyay which came to represent the ideals, aspirations and spirit of India as a nation.
- (2) His hymn to his motherland India, *Vande Matram* became the song of the nation. It was included in *Anandmath* and was widely sung during Swadeshi movement.
- (3) Abanindranth Tagore painted an image of Bharat Mata, portrayed as an ascetic figure; she is calm, composed, divine and spiritual. Devotion to this image became a way of expressing nationalism.
- (4) Indian folklores, folk tales and legends gathered and sung by bards spread the message of nationalism and revived true Indian culture which was otherwise, according to them adulterated by foreign forces. Preservation of this folk tradition in order to discover one's national identity and restore a sense of pride in one's past was important.
- (5) Symbols like popular prints, religious and cultural objects and images of popular leaders were used to unify Indians. In this picture, the sacred



institutions of different faiths (temple, church, Masjid) frame the central figure of **Bal Gangadhar Tilak**, a popular freedom fighter to signify the unity of Indians despite their religious entities.

- (6) Indians were thus brought together by a growing common anger against the colonial government. The Congress and Mahatma Gandhi tried to channel people's grievances into organised movements for independence, but despite their allegiance to their motherland, their personal differences, selfish aspirations brought periods of disunity between and during united struggles for Independence.

Important

➤ Various cultural processes and symbols helped to spread the feelings of unity and nationalism:

- (1) In Madras, Natesa Sastri published a massive four-volume collection of Tamil folk tales, *The Folklore of Southern India* and in Bengal, Rabindranath Tagore himself collected legends and poetry.
- (2) Symbols like flags were used to unify people. *Swaraj Flag* designed by Gandhiji himself in 1921, became the symbol of national unity and also defiance of British authority.
- (3) Glorification and reinterpretation of Indian history to instil in every Indian a sense of pride for their motherland was also attempted in order to change the miserable situations under the British.
- (4) Images for this retelling and rediscovery were however not free of the communal tensions. Other communities felt alienated when majorly Hindu imagery was promoted.



Frequently Asked

➤ To finally drive British out of the country, Gandhiji launched a movement called the *Quit India Movement*. 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.

➤ People voluntarily 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.

MOST LIKELY Questions

Very Short Answer Type Questions

[2 marks]

36. Who wrote the song 'Vande Matram'?

Ans. 'Bankim Chandra Chattopadhyay' wrote the song 'Vande Matram'.



Related Theory

Bankim Chandra Chattopadhyay wrote 'Vande Matram' as a hymn to the motherland in 1870s. Later it was included in his novel 'Anandamath' and widely sung during the Swadeshi movement in Bengal.

Short Answer Type Questions (SA)

[3 marks]

37. Evaluate the contribution of folklore, songs, popular prints, etc., in shaping the nationalism during freedom struggle.

Ans. History and fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism in India in the following ways:

- (1) Various folk tales, songs and symbols like the national flag and tricolor flag gave a sense of identity to the people.
- (2) National songs like Vande Matram instilled a sense of belonging, uniting people from different languages. The identity of India came to be associated with Bharat Mata who was depicted as composed, divine and spiritual.
- (3) Folk tales, songs and hymns were used by our national leaders to give a sense of pride in our own culture.

(4) Likewise *Khadi*, *charka* used by Mahatma Gandhi became symbols of agitation and resistance.

(5) In Bengal, Rabindranath Tagore himself began collecting ballads, nursery rhymes and myths.

(Any 3 points can be written to get full marks)



Related Theory

The history, folklore, songs and common symbols gave a sense of collective identity and a feeling of patriotism towards the nation. They all helped in spreading nationalist feelings in the citizens of the nation.

38. How was the history reinterpreted in creating a feeling of nationalism? Explain with examples.

Ans. A feeling of nationalism was created through reinterpretation of history:

- (1) British's account of Indian history was prejudiced and painted Indians to be low, illiterate and corrupt.
- (2) Indian leaders retold history by glorifying their achievements making the people realise that India was not a land to be ruled, it was the golden land of art and culture.
- (3) Past achievements, riches, prosperity, art and architecture were shown with marvel. Literature and scientific reasoning possessed by Indians was shown to be ahead of its time to make Indians understand they were not made to be subjects.



Glossary

- (1) **Colonialism:** Practice of occupying another country and acquiring partial/complete control over its economic, political and social affairs
- (2) **Epidemic:** Widespread occurrence of an infectious disease in a place/country/area
- (3) **Racist:** One who discriminates between people based on their race or colour of their skin
- (4) **Plantation system:** A system of large-scale agriculture involving the cultivation of industrial and food crops like tea or coffee over a very large area.
- (5) **Hartal:** Strike
- (6) **Martial Law:** Rule of military over an area, when such a law is passed in an area, military gains complete control over it and obtains right to do anything for the security and harmony of the area.
- (7) **Khadi:** Native Indian homespun cotton fabric cloth
- (8) **Cess:** Tax
- (9) **Succumb:** To die
- (10) **Dominion:** Territory of a sovereign or government
- (11) **Monopoly:** Complete and singular control over something

- (12) **Militant:** One who favours violence as method of confrontation over conversation
- (13) **Communalism:** Ideology of allegiance to one's community- characterised by similar race or religion
- (14) **Separate Electorates:** Separate Electorates are that type of elections in which minorities select their own representatives separately.
- (15) **Resolution:** Firm decision



Who's Who?

- (1) **Mahatma Gandhi:** He was the father of Indian Independence movement, lawyer and an anti-colonial nationalist. He led India to independence and spread the ideas of Satyagraha and Non-violence which became the spirit of the nation.
- (2) **Motilal Nehru:** He was an Indian lawyer, independence activist and one of the most active members of Congress. He was also the father of Jawaharlal Nehru, wrote Nehru report in 1928- famously known as India's first constitution written by Indians. He formed Swaraj Party with C. R. Das.
- (3) **Jawaharlal Nehru:** Jawaharlal Nehru was an Indian independence activist, later the first Prime Minister of India, as well as a central figure in Indian Independence movement. He helped in writing Indian Constitution and served Independent India for 15 years as its premier.
- (4) **Bal Gangadhar Tilak:** Bal Gangadhar Tilak, or Lokmanya Tilak was an Indian nationalist, teacher, and an independence activist.
- (5) **Lala Lajpat Rai:** He was a veteran leader of the Indian Nationalist Movement, Indian independence movement and Hindu reform movements.
- (6) **Bhagat Singh:** He was one of the most brave Indian revolutionaries who also founded HSRA.
- (7) **Sardar Vallabhbhai Patel:** He was the man behind formation of an Indian nation and a very famous independence activist and member of Congress. He was the first deputy Prime Minister of India.
- (8) **Alluri Sitaram Raju:** A local leader of Andhra Pradesh in undivided India who claimed he had a variety of special powers: he could make correct astrological predictions and heal people, and he could even survive bullet shots. He was executed in 1924.
- (9) **Abdul Ghaffar Khan:** He was a disciple of Gandhi and was called Frontier Gandhi. He was a famous independence activist of undivided India who fought bravely for our independence and went to Pakistan after Partition.
- (10) **Dr. B.R Ambedkar:** He was a lawyer, independence activist and the Father of Indian Constitution.
- (11) **Muhammad Ali Jinnah:** He was the member of Muslim League, led the demand of a separate Pakistan during Indian independence and was the first Prime Minister of independent Pakistan.
- (12) **Baba Ramchandra:** A ascetic led the Awadh Peasant Struggle in 1920-21.
- (13) **Ali Brothers:** Muhammad Ali and Shaukat Ali- Khilafat Movement activists
- (14) **M.R. Jaykar:** An activist of Hindu Mahasabha
- (15) **Rabindranath Tagore:** He was the most famous Bengali poet, writer, composer, philosopher and painter. He was awarded Noble Prize in Literature.
- (16) **Abanindranath Tagore:** He was the nephew of Rabindranath Tagore and most famous artist of his times; he created an image of Bharat Mata.
- (17) **Bankim Chandra Chattopadhyay:** He was an Indian novelist, poet and journalist. He composed *Vande Mataram*, India's national song, originally in Sanskrit and created an image of Bharat Mata. He wrote *Anandmath*.
- (18) **General Dyer:** English officer behind the Jallianwala Bagh Massacre
- (19) **Sir John Simon:** He was a British politician and headed the Simon Commission.
- (20) **Lord Irwin:** Lord Irwin was the Indian Viceroy who held office from April 1926 till 1931



Who Said What?

- (1) "Inquilab Zindabad!" —Bhagat Singh
- (2) "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 ..."
- Mahatma Gandhi

(3) "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 –"

—Jawaharlal Nehru

(4) "Communalism in its higher aspect, then, is indispensable to the formation of a harmonious whole in a country like India."

—Muhammad Iqbal



Chronology

1859: Inland Emigration Act was passed

1909: Hind Swaraj was written by Gandhiji

1915: Mahatma Gandhi returned to India.

1917: Champaran Satyagraha

1917: Kheda Satyagraha

1918: Ahmedabad Satyagraha

1919: Rowlatt Act was passed; Khilafat Committee was formed in Bombay; Hartal against Rowlatt Act; Jallianwala Bagh Massacre; General Dyer's crawling orders were passed; Government of India act was passed and introduced provincial elections.

1920: Non-Cooperation movement was adopted in Congress; Oudh Kisan Sabha was organised; Indian Industrial and Commercial Congress was formed.

1921: The police in United Provinces fired at peasants near Rae Bareilly.

1922: Chauri Chaura Incident; Non-Cooperation movement was called off.

1927: FICCI was formed.

1928: Bardoli Satyagraha; Simon Commission arrived in India; HSRA was formed; All India Parties Conference was organised.

1929: Lord Irwin's offer of Dominion Status; demand of 'Purna Swaraj' or full independence for India was formalised; First Round Table Conference.

1930: Gandhiji's 11 demands to Irwin; Dandi March; Depressed Class Association was formed. Civil Disobedience Movement was launched.

1931: Civil Disobedience movement was called off. Gandhi-Irwin Pact was signed; Second Round Table Conference in London

1932: Poona Pact between Ambedkar and Gandhi

1942: Quit India Resolution passed; Gandhiji gives Do or Die speech