**NATIONALISM IN INDIA**

*1. How did the First World War help in the growth of the national movement in India?*

1. The war created a new economic and political situation. It led to a huge increase in defence expenditure which was financed by war loans and increasing taxes: customs duties were raised and income tax introduced.
2. Through the war years prices increased – doubling between 1913 and 1918 – leading to extreme hardship for the common people.
3. Villages were called upon to supply soldiers, and the forced recruitment in rural areas caused widespread anger.
4. Then in 1918-19 and 1920-21, crops failed in many parts of India, resulting in acute shortages of food.
5. This was accompanied by an influenza epidemic. According to the census of 1921, 12 to 13 million people perished as a result of famines and the epidemic.

People hoped that their hardships would end after the war was over.

*2. Explain Gandhi’s Idea of Satyagraha.*

1. The idea of satyagraha emphasised the power of truth and the need to search for truth. It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.
2. Without seeking vengeance or being aggressive, a satyagrahi could win the battle through nonviolence.
3. This could be done by appealing to the conscience of the oppressor. People – including the oppressors – had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence.

**OR**

**Mahatma Gandhi on Satyagraha**

‘It is said of “passive resistance” that it is the weapon of the weak, but the power which is the subject of this article can be used only by the strong. This power is not passive resistance; indeed it calls for intense activity. The movement in South Africa was not passive but active …

‘ Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction … In the use of satyagraha, there is no ill-will whatever.

‘ Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love. … Nonviolence is the supreme dharma …

‘It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-god and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms.

They have made the religion of non-violence their own.

**3. Describe initial satyagrahas of Gandhi ji.**

**Between 1916 to 1918** Gandhiji organized three localized satyagrahas (………)

1. After arriving in India, Mahatma Gandhi successfully organized satyagraha movements in various places. In 1916 he travelled to Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system.
2. 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.
3. In 1918, Mahatma Gandhi went to Ahmedabad to organize a satyagraha movement amongst cotton mill workers.

**4. Khilafat movement**

1. 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).
2. To defend the Khalifa’s temporal powers, a Khilafat Committee was formed in Bombay in March 1919. 3. 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.
4. Mahatma Gandhi felt the need to launch a more broad-based movement in India. But he was certain that no such movement could be organised without bringing the Hindus and Muslims closer together. One way of doing this, he felt, was to take up the Khilafat issue.
5. Gandhiji saw this as an opportunity to bring Muslims under the umbrella of a unified national movement. 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.
5. **Describe Rowlatt Act.**

1. Rowlatt Act had been hurriedly passed through the Imperial Legislative Council despite the united opposition of the Indian members. Gandhiji in 1919 decided to launch a nationwide satyagraha against the proposed Rowlatt Act (1919).

**Rowlatt Act**

2. It gave the government enormous powers to repress political activities, and allowed detention of political prisoners without trial for two years.

**Indian Response**

3. Mahatma Gandhi wanted non-violent civil disobedience against such unjust laws, which would start with a hartal on 6 April.

4. Rallies were organised in various cities, workers went on strike in railway workshops, and shops closed down.

5. Alarmed by the popular upsurge, and scared that lines of communication such as the railways and telegraph would be disrupted, the British administration decided to clamp down on nationalists.

6. **Explain Jallianwala Bagh incident.**

1. 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.

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

**Act of General Dyer**

3. Dyer entered the area, blocked the exit points, and opened fire on the crowd, killing hundreds. As the news of Jallianwalla Bagh spread, crowds took to the streets in many north Indian towns.

**Government response**

4. There were strikes, clashes with the police and attacks on government buildings. The government responded with brutal repression, seeking to humiliate and terrify people: Satyagrahis were forced to rub their noses on the ground, crawl on the streets, and do salaam (salute) to all sahibs; people were flogged and villages were bombed.

7. **How could non-cooperation become a movement?**

1. Gandhiji proposed that the movement should unfold in stages.

2. 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.

3. Then, in case the government used repression, a full civil disobedience campaign would be launched.

4. Through the summer of 1920 Mahatma Gandhi and Shaukat Ali toured extensively, mobilising popular support for the movement.

Many within the Congress were, however, concerned about the proposals. They were reluctant to boycott the council elections scheduled for November 1920, and they feared that the movement might lead to popular violence.

In the months between September and December there was an intense tussle within the Congress. For a while there seemed no meeting point between the supporters and the opponents of the movement. Finally, at the Congress session at Nagpur in December 1920, a compromise was worked out and the Non-Cooperation programme was adopted.

*8. Describe Non-Cooperation Movement in the countryside (Awadh)*

**Describe Non-Cooperation Movement in towns. What were the limitations of this movement?**

1. In Awadh, peasants were led by Baba Ramchandra – a sanyasi who here was against talukdars and landlords who demanded from peasants exorbitantly high rents and a variety of other cesses.

**Grievances of Peasants**

2. Peasants had to do begar and work at landlords’ farms without any payment. As tenants they had no security of tenure, being regularly evicted so that they could acquire no right over the leased land.

**Demand of Peasants**

3. The peasant movement demanded reduction of revenue, abolition of begar, and social boycott of oppressive landlords. In many places nai – dhobi bandhs were organised by panchayats to deprive landlords of the services of even barbers and washermen.

**Jawaharlal Nehru**

4. In June 1920, Jawaharlal Nehru began going around the villages in Awadh, talking to the villagers, and trying to understand their grievances.
Oudh Kisan Sabha
5. 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.


Effects of Forest Acts
1. In the Gudem Hills of Andhra Pradesh, the colonial government had closed large forest areas, preventing people from entering the forests to graze their cattle, or to collect fuel wood and fruits. This enraged the hill people. 
2. Not only were their livelihoods affected but they felt that 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
3. Alluri Sitaram Raju claimed that he had a variety of special powers: he could make correct astrological predictions and heal people, and he could survive even bullet shots. Captivated by Raju, the rebels proclaimed that he was an incarnation of God.

Raju and Mahatma Gandhi
4. Raju talked of the greatness of Mahatma Gandhi, said he was inspired by the Non-cooperation Movement, and persuaded people to wear khadi and give up drinking.

Guerrilla Warfare
5. The Gudem 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.

2.3 Swaraj in the Plantations

10. How did the Plantation workers
1. Workers too had their own understanding of Mahatma Gandhi and the notion of swaraj. 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, and in fact they were rarely given such permission. When they heard of the Non-Cooperation Movement, thousands of workers defied the authorities, left the plantations and headed home.
3. They believed that Gandhi Raj was coming and everyone would be given land in their own villages. They, however, never reached their destination. Stranded on the way by a railway and steamer strike, they were caught by the police and brutally beaten up.

*11. When and why was Simon Commission constituted? Why did Indians oppose it? How did Indians Oppose it?
1. Tory government in Britain constituted a Statutory Commission under Sir John Simon in 1927. Set up in response to the nationalist movement.
   i. The Commission was to examine the success of earlier Reforms (ACT OF 1909 and Act of 1919)
   ii. And to suggest for Reforms for future.

Why did Indians oppose it
2. The problem was that the commission did not have a single Indian member. They were all British. So it was labeled as `All White Men Commission` by Indians.

How did Indians Oppose it
3. When the Simon Commission arrived in India in 1928, it was greeted with black placards and the slogan ‘Go back Simon’. All parties, including the Congress and the Muslim League, participated in the demonstrations.