



BAL BHARATI PUBLIC SCHOOL, PITAMPURA, DELHI – 110034

SUBJECT: HISTORY

CHAPTER: NATIONALISM IN INDIA

- **Read this lesson and the lesson 'Nationalism in India' from the NCERT textbook.**
<http://ncert.nic.in/textbook/textbook.htm?jess3=2-5> (TEXT BOOK LINK)
- **Do the assignment in the History notebook.**

TOPIC: NATIONALISM IN INDIA

THE NON- COOPERATION MOVEMENT

In his book Hind Swaraj (1909), Mahatma Gandhi declared that the British were stable in India only because of the cooperation extended by the Indians. If the Indians refused to cooperate with the British, the British rule would collapse within a year and Swaraj would be established.

He suggested that non-cooperation would become a movement in three stages:

1. Surrendering all titles awarded by the British
2. Boycott of all British institutions, police officers, clothes etc.
3. In case the government used repression, a full civil disobedience would be launched.

Many within the Congress feared that it would lead to popular violence but finally in the Nagpur session of Congress in 1920, Non Cooperation Programme was adopted.

The Non-Cooperation Movement began in January 1921. It included many groups of people:

1. Towns/Working class
2. Peasants
3. Tribal people
4. Plantation workers

In towns:

- Students left their schools.
- Teachers left teaching.
- Lawyers left their practice.
- Council elections were boycotted except in Madras, where the Justice party found this the only way to gain power.
- Foreign cloth was boycotted and indigenous Khadi was promoted.

IMPACT OF NON-COOPERATION MOVEMENT ON THE ECONOMIC FRONT

- The import of foreign cloth halved between 1921 and 1922 and its value dropped from

102 crores to 57 crores.

- Foreign goods were boycotted, liquor shops were picketed and foreign cloth was burnt in huge bonfires.
- At many places, traders and merchants refused to trade in foreign goods or finance foreign goods.
- As the boycott movement spread, people refused to wear imported clothes and wore only Indian ones.
- Production of Indian textiles and handlooms went up.

But this movement gradually lost its momentum because:

1. Khadi was quite expensive and it could not be afforded by an ordinary person.
2. Alternative Indian institutions had to come up in place of the British ones but since they were slow to come up, the students and teachers went back to the old British ones.
3. It also did not get much support from the backward classes.

Peasants:

In Awadh, they were led by Baba Ramchandra who came from Fiji as an indentured labourer.

Their demands:

1. Reduction of revenue
2. Abolition of beggars
3. Social boycott of oppressive landlords

In October 1920, Oudh Kisan Sabha was set up with Jawaharlal Nehru and Baba Ramchandra as the leaders.

The peasants lost their patience and started killing British officials and burning houses. Mahatma's name was invoked to sanction all their actions and aspirations.

Tribals:

In Gudern hills of Andhra Pradesh, they were headed by Alluri Sitaram Raju (who healed people, survived gunshots and could make correct astrological predictions)

Their demands:

- To be able to collect firewood from the forests
- Forests should not be enclosed

Alluri Sitaram Raju believed in the ideology of Gandhiji but said that India would gain freedom only through violence. He promoted the use of Khadi and persuaded people to give up drinking.

He was executed in 1924 and eventually became a folk hero.

Plantation Workers:

In Assam, their demands were:

- To be able to move freely from one place to another. Under the Inland Emigration Act 1859, plantation workers were not allowed to move from one place to another, they were not even given permission to leave the tea gardens.
- They defied the authorities, left the plantations and headed home as they believed that Gandhi raj was coming.
- However, they were caught and beaten up. They interpreted the term Swaraj in their own way imagining it to be a time when all sufferings and troubles would come to an end.
- When the tribals chanted Gandhi's name and raised slogans demanding Swatantra Bharat, they were also emotionally relating to an All India Agitation.
- When they acted in the name of Gandhi or linked their movements to that of the Congress, they were identifying with a movement which went beyond the limits of their immediate locality.

Congress never defined the meaning of Swaraj, different social groups interpreted their meaning of freedom and interrelated it with Swaraj. Congress left 'Swaraj' as a relative term.

At Chauri Chaura, Gorakhpur, when Gandhiji realized that violence was spreading, he halted the Non-cooperation movement. He felt that people needed to be trained before mass struggle.

Under the Government of India Act (1919), many within the Congress were tired of mass struggles and wanted to participate in the Council Elections. CR Das and Motilal Nehru wanted to enter council politics so that they could demonstrate that these councils were not truly democratic. They formed the Swarajya Party, whereas young leaders like Jawaharlal Nehru and Subhash Chandra Bose wanted full independence.

Please refer to the You-tube video link given below for better understanding of the concept:

<https://youtu.be/Dt0kn0lb8Ko> (YOU TUBE VIDEO LINK)

<https://youtu.be/yPi-Om8ywdw> (YOU TUBE VIDEO LINK)

ASSIGNMENT:

- Q1. Why did Gandhi choose Non-cooperation as the theme of his first mass movement and what was the objective of this movement?
- Q2. Why was Non-cooperation Movement called off in 1922? Give a reason.
- Q3. Write any three effects of Non-cooperation Movement on the economic front.
- Q4. Analyse the features of Non-cooperation Movement in the cities.
- Q4. Examine the reasons why Non-cooperation Movement slowed down in the cities.
- Q5. Plantation owners had their own understanding of Mahatma Gandhi's idea of Swaraj. Support this statement with five points.