

GRAVITY CLASSES

"Come Gravity Feel Success"

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(NEET & JEE)

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NOTES
HISTORY

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THE NATIONALISM IN INDIA

➤ **The First World War, Khilafat and Non-Cooperation**

* **Effects of First World War:-**

- The war led to a huge increase in defence expenditure. This was financed by war loans and by **increasing taxes, Customs duties** were raised and **income tax** was introduced to raise **extra revenue**.

Prices of items increased during the war year. The **prices double** between **1913** and 1918. The common people were the worst suffers because of price rise. forced **recruitment** of rural people **in the army** was another cause of widespread anger among people.

- **Crop failures** in many parts on India resulted in acute shortage of food. **INFLUENZA epidemic** further **aggravated** the problem. According to **1921 censor** about **12 to 13 Millions** of people died because of famines and epidemic.

* **The Idea of 'Satyagraha':-**

- **Mahatma Gandhi (Leader/Hero)** returned to India in **January 1915**. As you know, he had come **from South Africa** where he had **successfully fought** the **racist regime** with a novel method of mass **agitation** (आंदोलन करता) which he called **Satyagraha** (Speak for truth).
- 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**".

Without seeking vengeance (बदला) or being aggressive a **Satyagrahi** could **win the battle** through nonviolence.

➤ **Some early Satyagraha movements organised by Gandhi Ji:-**

- (1) **Peasant's movement in Champaran in 1916:-** There he inspired peasants to struggle against the oppressive **indigo plantation** system.
- (2) **Peasant's movement in Kheda in 1917:-** 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) **Mill worker's movement in Ahmedabad in 1918:-** There mill workers were in great problem due to **plague and inflation**. They want an **increase** in their **wages** but the mill owner was ignoring them.

* **The Rowlatt Act (1919):-**

- This act has been **hurriedly passed** through the imperial legislative council despite the united **opposition of the Indian** members.

This Act gave the government **enormous powers** to repress **political activities** and allowed **detention (कैद)** of **political prisoners without trial** for **two (2) years**.

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

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

Local leaders were **picked up from Amritsar** and **Mahatma Gandhi** was **banned from entering Delhi**.

On **10 April** the police in **Amritsar** fired upon a **peaceful procession**, provoking widespread attacks on Banks, Post Offices and Railway Station. '**Martial Law**' was imposed and **General Dyer** took command.

* **Jallianwala Bagh Massacre (1919):-**

→ On **13th April** the infamous Jallianwala Bagh incident took place. On that day a crowd of **villagers** who had come to **Amritsar to attend a fair** gathered in the enclosed **ground of Jallianwala Bagh**.

→ Being from outside the city, they were unaware of martial law that had been imposed. Dyer entered the area **blocked the exit points** and **opened fire on the crowd**, killing **hundreds**.

His **objective** as he declared later was to '**Produce a moral effect**' to create in the minds of Satyagrahis a **feeling of terror and awe**.

→ As the news of Jallianwala Bagh spread, **crowds** took to the streets in **many north Indian towns**. There were **strikes, clashes** with the police and **attacks on government buildings**.

→ The **government** responded with **brutal repression** seeking to humiliate and terrorise 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 (around **Gujranwala in Punjab** now in Pakistan) were bombed. Seeing violence spread, **Mahatma Gandhi called off** the movement.

→ While the Rowlatt Satyagraha had been a widespread movement, it was still limited mostly to cities and towns. Mahatma Gandhi now 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 that **Khilafat issue**.

→ The **1st 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 (Muslim) the spiritual head of the Islamic world (**The Khalifa**).

→ To defend the Khalifa's temporal powers a **Khilafat committee was formed** in Bombay **in March 1919**.

A young generation of **Muslims 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.

→ Gandhi 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.

* **Non-Cooperation (1920):-**

→ **Non-Cooperation movement** was a mass movement which was **launched** by Gandhi in **1920**. It was a peaceful and a non-violent protest against the British government in India.

→ **Proposal of Non-Cooperation movement:-**

- **Surrender the titles** which were awarded by British Government.
- **Boycott Civil Services, Army, Police, Courts, Legislative Councils** and Schools.
- **Boycott foreign goods.**
- Launch **full civil disobedience campaign**, if the government persisted with repressive measures.

The **main aim of the Non-Cooperation movement** was the demand of '**SWARAJ**' or the '**SELF GOVERNMENT**'.

* **Why Non-Cooperation?**

→ In his famous book '**Hind Swaraj**' (1909) Mahatma Gandhi declared that British rule was established in India with the cooperation of Indians and had survived only because of this co-operation.

If Indians refused to co-operated British rule in India would collapse within a year and Swaraj would come.

➤ **Differing strands withing the Movement:-**

→ The Non-cooperation Khilafat movement began in January 1921. **Various social groups participated** in this movement each with its **own specific aspiration**. All of them responded to the call of Swaraj, but the term meant different things to different people.

➤ **The Movement in the Towns:-**

- It started with middle class participation in cities.
- Students, Teachers, Lawyers gave up studies, jobs, legal practices and joined movement.
- Council elections were boycotted.
- Foreign goods were boycotted.
- Liquor Shops were **picketed** (धरना).

Effect

→ The import of **foreign cloth halved between 1921 and 1922**, its value dropping from Rs **102 Cr to 57 Cr**. In many places merchants and traders refused to traders in foreign goods or finance foreign trade. As the boycotts movement spread and people began discarding imported clothes and **wearing only Indian ones production** of indian **textile mills** and **handlooms went up**.

But

→ **But this** movement in the cities **gradually slowed down** for a variety of reasons. **Khadi** cloth was often **more expensive** than mass produced mill cloth and poor people **could not afford** to buy it. How then could they boycott mill cloth for too long?

Similarly the **boycott of British institutions posed a problem**. For the movement to be **successful alternative indian institutions** had to **be a set up** so that they could be used in place of the British ones.

These were slow to come up. So **students and teachers began trickling back to government school** and **lawyers joined back work in government courts**.

➤ **Rebellion in the Countryside (Villages):-**

- Peasants and trials took over the struggle which turned violent gradually.

Peasant Movement in Awadh (UP).

- The peasants were led by '**Baba Ramchandra**' in **Awadh** against **landlords** and **talukdars**.
- In **1920** the '**Oudh Kisan Sabha**' was setup **headed** by '**Jawaharlal Nehru**', '**Baba Ramchandra**' and a few others.
- It was setup because peasants (Beggar System) were against high rents and many others demands which were demanded by landlords and talukdars.
- The **peasant** movement **demanding reduction of revenue, abolition of Beggar 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 washerman**.

➤ **Movement of Tribals of Andhra Pradesh:-**

- '**Alluri Sitaram Raju**' [Superhero (Bullet Fire)] led the guerrilla warfare in the **Gudem Hills of Andhra Pradesh (A.P.)**.
- The rebels attacked police stations.
- **Raju** was captured and **executed in 1924**. [After the passing of the **1882 'Madras Forest Act'**, its restriction on the **free movement of tribal people** in the forest prevented them from engaging in their traditional **podu (Telugu Word) agriculture** system, which involved **shifting cultivation**.]

➤ **Swaraj in the Plantation:-**

- (i) 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.
- (ii) 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.
- (iii) They thought **Gandhi Raj** was coming and everyone would be **given land in his own village**.
- (iv) To support Non-Cooperation Movement they all **left their Plantations without the permission** of the employer.
- (v) Unfortunately they all **were caught mid way and brutally beaten**.

Differing Stands Within the Movement	
Town	Countryside (Rural)
Boycott of Government Schools and Colleges	BABA RAMCHANDRA and Pandit J. Nehru formed ' ‘OUDH KISAN SABHA’ .
Boycott of foreign goods.	Demand
Foreign Cloths were burned. Practice lawyers gave up legal	Abolition of ' Beggar System ' (But local leaders misinterpreted → NO TAX) Limitation → Violence
Limitation → Expensive KHADI → Lack of Indian Institution	Plantation workers (left their jobs and hence were beaten by Police)

- The **Chauri Chaura** incident took place at **Chauri Chaura in the Gorakhpur (U.P)** district of the United province (modern Uttar Pradesh) in British India on **5 February 1922**, when a large group of **protesters, participating** in the Non-cooperation movement clashed with **police who opened fire**.

In retaliation the demonstration **attacked and set fire to a police station**, Killing all of its occupants. The incident led to the **deaths of 3 civilians and 22 policeman**.

- Mahatma Gandhi who was **strictly against violence**. Halted the non-cooperation movement on the national level on **12 February 1922** as a direct result of this incident.

Properly Trained

- How to do the movement ?
- Motive behind the movement ?

➤ Towards Civil Disobedience:-

- By the end of 1921 the movement was turning violent at many places. Gandhi decided to withdraw the non-cooperation movement in February 1922. Even many congress leaders were fatigued by mass struggles and wanted to participate in the elections to the provincial councils.
- The provincial councils were set up by the Government of **India Act of 1919**. **Many leaders** were of the **opinion that** it was important to **oppose the British policies by becoming a part of the System**.
- The **older leaders**; like '**Motilal Nehru**' and '**Chittaranjan Das**' formed the **Swaraj party** (within the congress) and began to argue for a return to council politics.
- The **younger leader**; like '**Subhas Chandra Bose**' and '**Jawaharlal Nehru**'; were in favour of **more radical** mass agitation and **pressed for full independence**.
- This was a **period of internal debate** and **dissension within the Congress**. This was also the period when the effect of the **Great Depression** was being felt on India. Agricultural prices began to fall from 1926.

The prices collapsed in 1930. The whole country was in turmoil because of the effects of Great Depression.

➤ Simon Commission:-

- It was constituted by the **Tory government** of Britain to look into the demands of the nationalists and **suggest changes in the constitutional** structure of India.

- The **congress protested** against this commission. The problems was that the commission did **not have a single Indian member**. They were **all British**. When the **Simon commission arrived in India in 1928**, it was greeted with the slogan '**Go Back Simon**'.
- All parties including the congress and the Muslim League, participated in the demonstrations. '**Lala Lajpat Rai**' led a **non-violent protest against it on October 30**.
- The **police** struck back with **lethal force** carrying out a **lathi-charge**. '**Rai**' **suffered serious** injuries in the police assault and eventually **died on November 17, 1928**.

Effort

- In an **effort to win them** over the **viceroy Lord Irwin** announced in **October 1929** a vague offer of '**dominion status**' for India in an unspecified future and a **Round Table Conference to discuss** a future constitution. This did **not satisfy the congress leaders**.
- The radicals within the Congress led by '**Jawaharlal Nehru**' and '**Subhas Chandra Bose**' became more assertive. the liberals and moderates who were proposing a constitutional system within the presidency of Jawaharlal Nehru the Lahore Congress formalised the demand of '**Purwa Swaraj**' on **full independence for India**.
- It **was declared** that **26 January 1930**, would be **celebrated as the Independence Day** when people were to take a **pledge to struggle** for complete independence.
- But the celebrations attracted **very little attention**. so Mahatma Gandhi had to find a way to relate this abstract idea of **freedom to move concrete issues of everyday life**.
- **The Salt March and The Civil Disobedience Movement:-**
- **Salt** was used in every home and Gandhiji took it a powerful instrument to mobilise a mass movement.
- **Gandhiji wrote a letter to viceroy Jr. Irwin**. "If the demands were not fulfilled by **11th march** the **congress would launch** a **civil-disobedience**."
- 1. Gandhiji started his famous '**Salt March**' on **11th March 1930**.
- 2. **78 trusted followers** followed accompanied him.
- 3. The march was over **240 miles** from **Gandhiji's ashram in Sabarmati to the Gujarati coastal town of Dandi**. The volunteers walked for **24 days** about **10 miles a day**.

Thousands came to hear Mahatma Gandhi wherever he stopped and he told them to **peacefully defy the British**.

4. On **6th April** he reached Dandi and ceremonially **violated the law manufacturing salt by boiling sea water**.
5. This marked the beginning of Civil Disobedience Movement.
6. Many people manufactured salt at many places to show their solidarity with Gandhiji.

- **How was this movement different from the Non-Cooperation Movement:-**
- People were now asked **not only to refuse cooperation but also to break colonial laws.**
 - Thousands in different parts of the country broke the 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 officials resigned** and in many places forest people **violated forest laws** going into Reserved Forests to **collect wood** and **graze cattle.**
- **Worried British Government:-**
- Worried by the developments the **colonial government began arresting the congress leaders one by one.**
 - This led to **violet clashes** in many palaces. When 'Abdul Ghaffar Khan' a devout disciple of **Mahatma Gandhi** was **arrested in April 1930** **angry crowds** demonstrated in the streets of **Peshawar (PAK)** facing armoured **cars and police firing.**
 - Many were killed. A month later when **Mahatma Gandhi himself arrested industrial workers in sholapur attacked** police posts **municiple** buildings **lawcourts** and **railways** stations all structures that **symbolised British Rule.**
 - A **frightened government** responded with a policy of **brutal repression.** Peaceful **Satyagrahis were attacked** **women and children** were beaten and about **1 lakh people were arrested.**
 - In such a situation Mahatma Gandhi once again decided to **call off** the movement and entered into a **pact with Irwin on 5th March 1931.**
- **Gandhi-Irwin Pact:-**
- Gandhiji consented to participate in a **Round Table conference** (the **congress had boycotted** the First Round Table conference) **in London** and the government agreed to **release the political prisoners.**
 - In **December 1931 Gandhiji went to London** for the conference but the negotiation broke down and he **returned disappointed.**
 - Back in India he discovered that the government had began a new cycle of repression. **Ghaffar Khan** and **Jawaharlal Nehru were both in jail** the **congress** had beed **declared illegal** and a series of measures had been **imposed to prevent meeting demostations** and boycotts.
 - With great apprehension, **Mahatma Gandhi relaunched hed** the Civil Disobedience Movement for over a year the movement continued but by **1934 it lost its momentum.**

➤ **How Participants saw the Movement ?**

● **Rich Peasants:-**

- Rich peasants communities like the '**Patidars**' of **Gujarat** and the '**Jats**' of **U.P.** expected the **revenue tax to be reduced** when the British refused to do so they did join the movement.
- They **didn't rejoin the movement** as the movement was called without revising the revenue rates.

● **Poor Peasants:-**

- They wanted the **unpaid rent** to the landlord to be remitted.
- The congress was unwilling to support the '**no rent**' campaigns due to the fear of **upsetting the rich peasants** and landlords.

● **Business Classes:-**

- Like **Purshottamdas, Thakurdas** and **G.D. Birla**. After the W.W.I their **huge profits** were reduced wanted protection against import of foreign goods.
- The spread of militant activities worries of prolonged **business disruptions**, growing influences of socialism amongst the young congress forced them not to join the movement.

● **Women:-**

- **Women also participated** in protest marches, manufactured salt and **picketed foreign cloth and liquor** shops.
- Congress was reluctant to allow women to hold any position of **authority** within the **organisation**.

➤ **The Limits of Civil Disobedience:-**

- **Limited Participated of Dalit:-** Dalit participation in the civil disobedience movement was **very limited particularly** in Maharashtra and Nagpur region where their organization was quite strong.
- **No Participation of Muslims:-** Some of the Muslim political organizations in India were also **Lukewarm** in their response to the Civil Disobedience Movement. After Non-Cooperation Khilafat movement **Muslims felt alienated from the Congress**.
- **Dominant Role of Sanatanis and Hindu Mahasabha:-** The role of Sanatanis and Hindu Mahasabha was very dominant. due to the fear of **Sanatanis the conservative** high class **Hindus congress ignored the Dalits**. Congress was very close to Hindu Mahasabha. **Hindus Mahasabha strongly** opposed the efforts of compromise between Congress and Muslim League.
- **Class between BR Ambedkar and Mahatma Gandhi:-** In 1930 Dr. **BR Ambedkar clashed with Mahatma Gandhi** at the **second round** table conference by demanding separate electorate for **Dalits 'POONA PACT'**. **[reservation, Dalit (between Gandhiji and BR Ambedkar)]**.

- **Participants have different aspirants:-** Participation had their own aspiration there was a contrast between the demands of **industrialist** and **working class**. Contrast was also there in the demand of **Rich peasants** and **poor peasants**. United struggle was not there.
- **The Sense of Collective Belonging:-**
 - The sense of collective belonging came partly through the experience of United struggles.
 - Songs, popular prints and symbols all played a part in making of Nationalism.
 - By **1921**, **Gandhiji** had designed the **Swaraj flag**. It was again a **tricolour** (Red, Green and White) and had a **spinning wheel** in the centre representing the Gandhian ideas of self help.
 - **Tricolour Flag-1932.**
 - Bharat **MATA Alligory** → By **BANKIM CHANDRA CHATTOPADHAYAY**.
 - In **1870** → he wrote **VANDE MATARAM**.
 - Later the famous painting of **BHARAT MATA Tagore**.
 - Indian leaders also used **folk culture** and folk tales to develop the feeling of nationalism among people.
- * **Folk Culture:-**
 - Ideas of nationalism also developed through a movement to revive Indian folklore. In late **19th century** India, nationalists began recording folk tales sung by bards and they toured villages to **gather folk songs** and legends.
 - These tales, they believed, gave a true picture of traditional culture that had been corrupted and **damaged by outside forces**.
 - It was essential to **preserve this folk** tradition in order to discover one's national identity and **restore** a sense of **pride in one's past**.
 - In **Bengal**, **Rabindranath Tagore** himself began **collecting ballads nursery rhymes** and myths and led the movement for folk revival.
 - In Madras, Natesa Sastri published a massive four-volume collection of Tamil folk tales, '**The Folklore of Southern India**'.

He believed that folklore was national literature; it was 'the most trustworthy manifestation of people's real thoughts and characteristics'.

- **Glory of History:-**
 - Another means of creating a feeling of nationalism was through reinterpretation of history. By the end of 19th century many Indians began feeling that to **instill a sense of pride** in the nation, Indian history had to be thought about differently.

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



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