

Indian National Movement

Short Answers

Compiled by:

Prof. Ashok Vishandass



**Indian Institute of Public Administration
New Delhi**

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Surendra Nath Tripathi
Director General, IIPA

INTRODUCTION

History of India and Indian National Movement

‘History of India and Indian National Movement’ is one of 7 broad themes of CSE (Preliminary) syllabus. Broadly, the short notes on this theme include the following:

- Art and Culture aspects, Architecture, Sculpture, Paintings, Pottery Tradition, Numismatics, Performing Arts, Religion and Literature, National and Regional Festivals
- Ancient history includes Pre-Historic Times, Mahajanapadas, Mauryan Period, Post-Mauryan Period, Gupta Period, Indus Valley Civilization, Rig Vedic Period, Later Vedic Period, Jainism, Buddhism, Harshvardhana Period and Sangam Period (South-Indian Dynasties).
- Medieval History includes Major Dynasties of Early Medieval India (Pratiharas, Pallavas, Chalukyas, Rashtrakutas), Cholas and South-Indian Kingdoms, Early Muslim Invasions, The Delhi Sultanate, Afghans, Rajputs & Mughals, The Mughal Empire, Marathas and other Indian States, The decline of the Mughal Empire and Vijaynagar Empire.
- Modern History includes advent of Europeans and emergence of British as the sole power, consolidation of rule by the British over the Indian subcontinent through wars and administrative mechanisms, Revolt of 1857, Socio Religious Reforms, Peasant Movements, Revolutionary Nationalism, Administrative Changes after 1857, Development of Civil Services, Economic Policies of the British, Impact of British Administration, Development of Education, Development of Press, Governors-General and Viceroys of India, Early political associations, Formation of Indian National Congress, Moderate phase of Indian freedom struggle, Growth of extremists, Bengal partition and Swadeshi movement, Revolutionary activities, Indian home rule league, arrival of Gandhi to Indian political stage, Non-Cooperation, Civil Disobedience, Quit India movement, Constitutional development of India through August offer, Cripps mission, Cabinet mission, Partition and Freedom.

CONTENTS

Message from Director General, IIPA	iii
Introduction	iv
Chapter 1: Revolt of 1857	1
Chapter 2: Early Nationalists	43
Chapter 3: Formation of Congress	82
Chapter 4: Moderates and Extremists	109
Chapter 5: Home Rule Movement	143
Chapter 6: The Gandhian Phase	181
Chapter 7: Non-Cooperation	225
Chapter 8: Civil Disobedience	271
Chapter 9: Towards Freedom	305

Chapter 1: Revolt of 1857

1. 1857 Revolt

The **Revolt of 1857** was a significant rebellion in India between 1857 and 1858 against the government of the **British East India Company**, which acted as a sovereign power on behalf of the British Crown. The uprising began on May 10, 1857 with a mutiny of Company army sepoy at the garrison town of Meerut, 40 miles northeast of Delhi. It eventually burst into further mutinies and civilian rebellions, primarily in the **upper Gangetic plain and central India**, though there were also incidents of insurrection in the north and east. This article will explain to you about the **Revolt of 1857** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

1.1 Background

- Following the **Battle of Plassey in 1757**, the British took the first step toward gaining control of northern India.
- And in 1857, there was a great '**Revolt**,' which was a result of the character and practices of colonial administration after 1757, and which resulted in significant changes in British policy toward India.
- Over time, the **cumulative effect of British expansionist tactics, economic exploitation, and administrative innovations** had harmed all—rulers of Indian states, sepoy, zamindars, peasants, traders, craftsmen, gurus, maulvis, and so on.
- In 1857, the simmering anger erupted in a violent storm that rocked the British empire in India to its very core.
- However, there were **intermittent public eruptions** in the form of **religiopolitical violence, tribal movements, peasant uprisings, agrarian riots, and civil rebellions** between 1757, 1758 and 1857.
- **Even in famine years**, increased revenue expectations sparked resentment.
- Because the moneylenders had the **protection of the police**, many protests against local moneylenders escalated into rebellions against the Company's control.
- Interference by the British in native religious/traditional rituals sparked discontent and led to rebellions.

- **Rebellions and uprisings** happened almost from the beginning of the **East India Company's** reign, for various reasons in various places.
- Even after the 1857 Revolt, some of the movements persisted.
- Major revolts broke out in the south, east, west, and north-eastern districts, which the Company brutally repressed.

1.2 The Revolt

- The incidence of **greased cartridges** finally sparked the **Revolt of 1857**.
- There was a rumor that the new Enfield rifles' cartridges were lubricated with cow and pig fat.
- The **sepoys had to nibble** off the paper on the cartridges before loading these guns.
- They were rebuffed by both **Hindu and Muslim sepoys**.
- **Lord Canning** attempted to right the wrong by withdrawing the **problematic cartridges**, but the harm had already been done. There was rioting in several locations.
- The revolt began on **May 10, 1857**, at Meerut, 58 kilometers from Delhi, and quickly spread across a large territory, encompassing **Punjab in the north** and the **Narmada in the south**, as well **Bihar in the east** and **Rajputana in the west**.
- There were **rumblings of dissatisfaction** in many cantonments even before the Meerut tragedy.
- In February 1857, the **19th Native Infantry at Berhampore** (West Bengal), which refused to use the newly imported **Enfield rifle** and mutinied, was dissolved.
- **Mangal Pande**, a young sepoy in the 34th Native Infantry, went a step further and shot at his unit's sergeant major at Barrackpore.
- On April 8, he was overcome and hanged, and his unit was dissolved in May.
- Then there was the **blast in Meerut**. The lubricated cartridges were declined by **90 troops** of the **3rd Native Cavalry** on April 24.
- On May 9, 85 of them were **found guilty**, condemned to ten years in jail, and placed in shackles.
- The Indian soldiers **stationed at Meerut** erupted in a widespread mutiny as a result of this.
- **They liberated** their imprisoned friends the next day, May 10, executed their superiors, and raised the insurrection flag. After sunset, they left for Delhi.

- The **greased cartridges** did not establish a new source of dissatisfaction in the Army; rather, they provided the catalyst for **long-simmering resentment to surface**.

1.3 Bahadur Shah - Head of the Revolt

- The Great Revolt's epicenter would soon be Delhi, and **Bahadur Shah** would be its emblem.
- This spontaneous elevation of the last Mughal ruler to the throne of India was a recognition that the **Mughal dynasty's lengthy** reign had become the traditional emblem of India's political unity.
- The sepoys had turned a military mutiny into a revolutionary war with this one deed, and all Indian chiefs who took part in the insurrection rushed to declare their allegiance to the **Mughal emperor**.
- It also implied that the insurgents were acting for political reasons
- Though religion had a role, the rebels' overall worldview was shaped more by their image of the British as the common enemy than by their religious identity.

1.4 Leaders of the Revolt and Storm Centres

- The uprising expanded over the whole region, from Patna's outskirts to Rajasthan's borders.
- **Kanpur, Lucknow, Bareilly, Jhansi, Gwalior, and Arrah in Bihar** are the primary centers of insurrection in these areas.
- Lucknow was the capital of the Awadh state. **Begum Hazrat Mahal**, one of the ex-king of Awadh's Begum, assumed command of the insurrection.
- **Nana Saheb**, the adopted son of Peshwa Baji Rao II, led the mutiny at Kanpur.
- He joined the insurrection largely because the British had taken away his pension.
- The victory was fleeting. After further forces came, the British were able to regain **Kanpur**. The uprising was put down with fury.
- **Nana Saheb** managed to flee, but his superb leader **Tantia Tope** fought on. Tantia Tope was defeated, jailed, and hung in the end.
- When the British refused to acknowledge her adopted son's claim to the kingdom of **Jhansi**, the twenty-two-year-old **Rani Lakshmi Bai** commanded the rebels.
- She battled valiantly against the British army, but the English eventually overpowered her.

- After **Rani Lakshmi Bai** fled, she was joined by **Tantia Tope**, and the two marched to Gwalior, where they were arrested.
- There was a fierce battle, and the Rani of Jhansi fought like a tigress till she perished, battling until the last.
- The British were able to **retake Gwalior**.
- **Kunwar Singh**, a member of a royal family from Jagdispur, Bihar, spearheaded the insurrection.

1.5 Contributions of Civilians

- The sepoy revolt was accompanied by a civil populace uprising, mainly in the north-western regions and **Awadh**.
- Their long-held complaints were quickly expressed, and they rose in force to voice their resistance to **British authority**.
- The **farmers, craftsmen, shopkeepers, day laborers, zamindars, religious mendicants, priests, and public servants** all participated in the insurrection, giving it actual power and the appearance of a popular uprising.
- Peasants and petty zamindars vented their frustrations here by assaulting the moneylenders and zamindars who had evicted them from their land.
- They took advantage of the uprising to destroy the accounts and debt records of the moneylenders.
- They also targeted law courts, revenue offices (tehsils), tax records, and police stations, all of which were founded by the British.
- Within a month after the rebels captured Delhi, the uprising had spread to other regions of the country.

1.6 Suppression of the Revolt

- After a lengthy and **bloody battle**, the British finally took Delhi on September 20, 1857 and the uprising was eventually put down.
- The siege's commander, **John Nicholson**, was severely wounded and died as a result of his injuries.
- **Bahadur Shah** was apprehended and imprisoned.
- The royal princes were apprehended and killed on the spot by Lieutenant Hudson, who shot them at **point-blank range**.
- In 1862, the emperor was **banished to Rangoon**, where he died. As a result, the mighty Mughal dynasty was ultimately and **totally destroyed**.
- All of the revolt's major leaders fell one by one.

- The **military operations** to retake Kanpur were intertwined with those to reclaim Lucknow.
- British control over India was largely restored by the end of 1859.
- The **British government** had to send massive amounts of soldiers, money, and guns into the nation, albeit the Indians had to pay for it all afterward by suppressing themselves.

1.7 Causes of Failure of the Revolt

- **All-India participation was absent - One cause was the revolt's limited geographical extension.**
- It lacked an all-India veneer; India's eastern, southern, and western regions were mostly unharmed.
- This was most likely due to the Company's harsh suppression of previous uprisings in those areas.
- **All classes did not join** - Even **Awadh taluqdars** backed off after pledges of land restoration were spelled out, and big zamindars served as storm breakers.?
- **Moneylenders and merchants** were particularly vulnerable to the mutineers' rage, and their interests were better safeguarded under **British patronage**.
- **Educated Indians** saw the insurrection as backward-looking, pro-feudal, and a backlash to modernity by old conservative forces; **these individuals** had great hopes that the **British would** usher in a period of modernization.
- The majority of **Indian kings declined** to join and frequently aided the British.
- **Poor Arms and Equipment** - The Indian forces were inadequately armed, fighting mostly with swords and spears, with **few cannons and muskets**.
- European soldiers, on the other hand, were armed with cutting-edge weaponry such as the **Enfield rifle**.
- The **electric telegraph** kept the commander-in-chief up to date on the rebels' movements and plans.
- **Uncoordinated and Poorly Organised** - The uprising was poorly organized, with no central leadership or coordination.
- In terms of generalship, the main rebel commanders - **Nana Saheb, Tantia Tope, Kunwar Singh, and Laxmibai** - were no match for their British opponents.
- The East India Company, on the other hand, was lucky to have persons

of remarkable ability such as the **Lawrence brothers, John Nicholson, James Outram, Henry Havelock**, and others.

- **No Unified Ideology** - The mutineers lacked a thorough knowledge of colonial control, as well as a future-oriented agenda, a cohesive philosophy, a political vision, and a sociological alternative.
- The insurgents represented a variety of forces with varying grievances and political ideologies.
- At this point in **Indian history**, a **lack of unity among Indians** was probably inescapable.
- In India, **modern nationalism** was unheard of. In reality, the insurrection of 1857 was essential in drawing the Indian people together and instilling in them a sense of belonging to a **single country**.

1.8 Nature and Consequences of the Revolt

- The uprising of 1857 was a watershed moment in Indian history.
- It resulted in significant changes in the British government's administrative system and policy.
- The revolt was described by British historians as a sepoy mutiny.
- The **British historians** believed that the sepoys, as well as some landholders and princes with vested interests, **organized the insurrection, ignoring the local people's concerns** and involvement in the movement.
- **Self-interested reasons**, according to a recent study in 1857, did not play a significant role prior to the concerted opposition to the unpopular British administration.
- The **Revolt of 1857** is considered by some historians to be the first struggle for Indian independence.
- Those who disagree with this perspective say that the rebel leaders did not try to create a new social order.
- The dissatisfied devotion and intentions were shattered, and they frequently looked back to society and policies that were no longer feasible." As a result, it was a restoration rather than a revolution.
- **Rural peasants**, in addition to **sepoys and Taluqdars**, took part in the revolution in considerable numbers.
- In the **instance of Awadh**, it has been shown that the attack was undertaken jointly by taluqdars and peasants.
- **Peasants continued** to relocate even after taluqdars made peace with the British in several locations.

- The sepoys had ties to their **kinsmen in the countryside**, and their insurrection inspired the civilian populace to air their concerns against British authority.
- As a result, the **1857 Revolt** took on the appearance of a popular revolt.

1.9 Significance of the Revolt

- Even though the British were able to put down the uprising, they were aware of the intensity of the people's discontent.
- The events of **1857 forced the British** to reconsider their stance toward India in the aftermath of the uprising; as a result, they devised a plan to prevent future revolts.
- The British issued a pledge that they would not extend their existing geographical conquests in order to regain the trust of local princes.
- The loyal princes received special honors. To check troops' **cohesion, community, caste, tribal, and regional loyalty** were fostered during army recruiting.
- By subtly exploiting the **caste, religious, and regional identities** of Indians, the British used the **divide and rule strategy**.
- The proclamation of **Royal Proclamation in 1858** was another key result of the Revolt of 1857.
- The **British Crown took** complete control of India's government with this proclamation, thereby ending the **East India Company's** dominion.
- Even though the rebels were defeated, their valiant fight against the British Raj made a lasting impact on the public.
- This **Revolt had a significant impact** on the spirit of Indian nationalism during its formative years in the second half of the nineteenth century.

1.10 Hindu - Muslim Unity

- At all levels of the revolt - people, troops, and leaders - there was the perfect collaboration between Hindus and Muslims.
- All rebels recognized Bahadur Shah Zafar, a Muslim, as emperor, and the Hindu sepoys in Meerut immediately began marching to Delhi, the Mughal imperial capital.
- "Two things stand out plainly in the middle of the complex tale of the **Rising of 1857**," **Maulana Azad** writes.
 - The first is the incredible sense of oneness that existed in India during this time between **Hindus and Muslims**.
 - The **other is** the people's great devotion to the **Mughal Crown**." Both Hindus and Muslims, rebels and sepoys acknowledged each other's feelings.

- Once the insurrection was successful in a given location, an immediate ban on cow slaughter was **imposed**.
- Both **Hindus and Muslims** were well-represented in the leadership; for example, **Nana Saheb had Azimullah**, a Muslim who specialized in political advertising, as an advisor, while **Laxmibai had Afghan warriors** on her side.
- Thus, the **events of 1857** revealed that, prior to 1858, India's people and politics were not fundamentally communal or sectarian.

1.11 Conclusion

For the first time in 1857, peasant dissatisfaction, along with protests from other areas of society, united disparate elements of society together in a coherent campaign against the British takeover. Many parts of Indian society were brought together for a similar purpose, although in a limited fashion. Despite the fact that the revolution failed to achieve its aim, it did sow the seeds of Indian nationalism. Many historians see the events of 1857 as an early indication of nationalism.

2. Causes of Revolt of 1857

The **root causes of the revolt of 1857**, like earlier revolutions, were based on all facts. The problem of **greased cartridges and military discontent** has been exaggerated as a driving force for the 1857 Revolt. Recent studies, however, have revealed that the cartridge was not the only cause of the uprising. In actuality, a number of factors, including **social, religious, political, and economic factors**, conspired to bring about the uprising. This article will explain to you the **Causes of the Revolt of 1857** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

2.1 Revolt of 1857

- The **1857-59 Indian Revolt** was a large but ultimately failed revolt against the **British East India Company's** control in India, which served as a sovereign power on behalf of the British crown.
- It was the first organized act of opposition to the **British East India Company**.
- It began as an uprising of the sepoys of the British East India Company's army, but the masses gradually joined in.
- The first disturbances occurred in March 1857, when **Mangal Pandey**, a sepoy, called for fellow sepoys to rise against **British military** commanders at Barrackpore, near Calcutta and murdered the British Adjutant.
- **Mangal Pandey** was eventually captured and executed.
- Following that, in **May 1857, in Meerut**, Indian sepoy battalions shot down British officials, broke open jails, liberated their companions, and crossed across to Delhi to petition **Bahadur Shah II, the retired Mughal emperor**, to become their leader.
- Many local leaders, peasants, craftsmen, civil officials, and religious medics joined this revolution out of dissatisfaction and disillusionment with the British Raj.
- **Lucknow, Kanpur, Allahabad, Benaras, Rohilkhand, Bundelkhand, Gwalior, Jhansi, and Bihar** were all affected by the insurrection in Awadh.
- The civil populace in various places reacted violently to the uprising.

2.2 Causes

The origins of the 1857 revolt, like those of previous uprisings, arose from all facts - **sociocultural, economic, and political** - of the Indian population's everyday existence, cutting across all sectors and classes.

Economic Causes

- The **East India Company's** colonial practices shattered Indian society's conventional economic foundation.
- Due to **severe taxes**, peasants were forced to take out loans from moneylenders/traders at exorbitant interest rates, with the latter frequently evicting the former from their property for non-payment of debt dues.
- While the issue of **landless peasants and rural indebtedness** has plagued Indian society to this day, these moneylenders and businessmen emerged as the new landlords.
- The **zamindari system**, which had been in place for a long time, had to be dismantled.
- The artists and handicrafts people suffered during the British administration as well.
- Furthermore, British **policies discouraged Indian handicrafts** while emphasizing British items.
- At the same time, imports of British products into India were subject to cheap duties, which encouraged their admission.
- **Cotton and silk textile exports** from India had virtually ceased by the mid-nineteenth century.
- With the frequent use of a status quo by the state, **Zamindars, the traditional landed nobility**, had their property rights confiscated.
- The sepoy revolution provided a chance for these dispossessed taluqdars to confront the British and reclaim what they had lost.
- The **collapse of Indian industry** exacerbated the burden on agriculture and land, which could no longer sustain all of the country's inhabitants; the country's uneven development led to pauperization in general.

Political Causes

- Through policies like '**Effective Control**,' '**Subsidiary Alliance**,' and '**Doctrine of Lapse**,' the **East India Company's** greedy policy of aggrandizement accompanied by broken pledges and promises resulted in contempt for the Company
- And the loss of **political prestige**, as well as caused suspicion in the minds of almost all the ruling princes in India.
- Hindu princes were denied the right of succession.
- The **Mughals** were mortified when, following **Prince Faqiruddin's death** in 1856, **Lord Canning** declared that, in addition to the renunciations agreed to by Prince Faqiruddin, the next prince

on succession would have to surrender the royal title and the ancestral **Mughal palaces**.

- The **fall of rulers - the old aristocracy** - had a negative impact on those sectors of Indian society that relied on cultural and religious pursuits for their livelihood.

Administrative Causes

- **Corruption** was rampant in the **Company's administration**, particularly among the police, **minor officials**, and subordinate courts, which was a major source of dissatisfaction.
- Many historians believe that the current levels of **corruption in India** are a result of the Company's control.
- Furthermore, the nature of **British rule** gave it a distant and alien appearance in the view of Indians: a form of absentee sovereignty.

Socio-Religious Causes

- The **British administration's** attitude toward the native Indian population had racial overtones and a superiority mentality.
- Indians viewed the activity of Christian missionaries in India who flew the British flag with distrust.
- A **considerable segment** of the populace saw initiatives at socio-religious change, such as the elimination of **sati**, support for **widow-marriage**, and **women's education**, as outsiders interfering in the social and religious spheres of Indian culture.
- These fears were exacerbated by the government's decision to tax mosque and temple lands and the passage of laws like the **Religious Disabilities Act of 1856**, which altered Hindu customs by declaring, for example, that a change of religion did not prevent a son from inheriting his **'heathen' father's property**.

2.3 Influence of Outside Events

- The revolt of 1857 occurred during the **First Afghan War (1838–42)**, the **Punjab Wars (1845–49)**, and the **Crimean Wars (1854–56)**, all of which cost the British a lot of money.
- These have clear **psychological ramifications**. The British were perceived as being weak, and it was thought that they might be vanquished.

2.4 Dissatisfaction Among the Sepoys

- The **sepoys' religious views** and biases increasingly clashed with the circumstances of duty in the Company's Army and cantonments.

- **Indian sepoys**, who were generally conservative by nature, interpreted restrictions on wearing caste and sectarian marks, as well as secret rumors of chaplains' **proselytizing activities** (often maintained on the Company's expense, which meant at Indian expense) as interference in their religious affairs.
- Crossing the seas meant losing one's caste to the devout Hindus of the period.
- The **General Service Enlistment Act**, passed by **Lord Cannings** administration in 1856, compelled all future recruits to the Bengal Army to submit a promise to serve wherever the government wanted their services.
- There was animosity as a result of this.
- In comparison to his **British colleague**, the Indian sepoy was equally dissatisfied with his pay.
- The edict that they would not be awarded the foreign service **allowance (bhatta)** when serving in **Sindh or Punjab** was a more immediate source of displeasure for the sepoys.
- The **acquisition of Awadh**, the home of numerous sepoys, aggravated their emotions even more.
- At every turn, the **Indian sepoy** was treated as a second-class citizen, discriminated against ethnically and in issues of advancement and privileges.
- The **sepoys' unhappiness** was not restricted to military problems; it expressed a broader dissatisfaction with and hostility to **British authority**.
- In truth, the sepoy was a **«peasant in uniform»** whose mindset was not separated from that of the rural populace.

2.5 Conclusion

The revolt was mostly feudal in nature, with some nationalist components thrown in for good measure. The Government of India Act of 1858 transferred the power of the Indian government to the British Crown. To avoid a repeat of the incident, the army was meticulously reformed. The Indian Revolt of 1857 was a watershed moment in Indian history. It wasn't just a Sepoy product; it was a culmination of the people's frustrations against the Company's management as well as their hate for the foreign rule.

3. Economic Cause of Revolt of 1857

Economic factors were important since they impacted a big portion of Indian culture. Since the British were granted **Diwani in 1765**, land income has been a major source of concern. The British government implemented “**pocket area transformation,**” which included the establishment of **Permanent Settlements in Bengal, Mahalwari settlements in Central India,** and **Ryotwari settlements** in southern India. Peasants were poor as a result of the ‘**Drain of Wealth,**’ and they took part in the 1857 revolt. This article will explain to you the **Economic Cause of the Revolt of 1857** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

3.1 Economic Causes

- The **East India Company’s** colonial practices shattered Indian society’s conventional economic foundation.
- Due to **severe taxes**, peasants were forced to take out loans from moneylenders/traders at exorbitant interest rates, with the latter frequently evicting the former from their property for non-payment of debt dues.
- While the issue of **landless peasants and rural indebtedness** has plagued Indian society to this day, these moneylenders and businessmen emerged as the new landlords.
- The **zamindari system**, which had been in place for a long time, had to be dismantled.
- The artists and handicrafts people suffered during the British administration as well.
- Furthermore, British **policies discouraged Indian handicrafts** while emphasizing British items.

3.2 Economic Exploitation of all sections

- The **Company’s sole objective** was to gather as much money as possible with the least amount of work.
- **Industry, trade, commerce, and agriculture** declined as a result of their colonial practices of **economic exploitation**, and India became de-industrialized, poor, and debt-ridden.
- The annexation of Indian states resulted in the loss of employment and authority for Indian aristocrats, as well as their **economic and social standing** and advantages.

- The ancient economic fabric of Indian society was undermined by British colonial policy.
- The British policies affected **peasants, Taluqdars, artisans, traders, and ordinary people.**
- “The Indians were victims of both physical and economic kinds of class oppression by the British,” Karl Marx notes.

3.3 Ruin of the Mercantile Class

- The **British purposefully hampered Indian trade** and commerce by levying hefty tariffs on Indian commodities.
- They, on the other hand, supported the importation of British products into India.
- As a result, by the **mid-nineteenth century**, Indian exports of cotton and silk textiles had all but vanished.

3.4 Discontent among the Zamindars and a New Land Revenue System

- The English administrators had brought the **peasants and the British government** into touch with one another by introducing a **new land revenue system** in the newly acquired States, thereby removing the **middlemen** between the two parties.
- As a result, the great **Talukdars and Zamindars**, who used to collect land tax before that, lost both their income and their position.
- Those who had **land freeships** were required to produce the letters of grant issued to them to the government in order to confirm the validity of their proprietary rights in that area.
- In 1852, **Lord Dalhousie** ordered the Inam Commission to investigate the landlords’ title papers.
- Those who failed to **present documentary** proof of their property rights, on the other hand, were stripped of their rights.
- Their lands were stolen and auctioned off to the highest bidder. 20,000 properties were therefore seized in **Western India alone.**
- In **Awadh, the epicenter of the Revolt, 21,000 Taluqdars** had their estates stolen, leaving them without a means of income.
- Removing **Indian soldiers from the army** and the British government’s severe reliance on documentation proof to justify their ownership rights in the country, Oudh became a hotbed of resistance to the British.
- The newly **implemented land revenue system** in freshly acquired regions drove aristocratic households to **abject poverty.**

3.5 Destruction of Indian Manufacturers

- The **British strategy** of promoting the **import of cotton goods** from England to India destroyed all **Indian cotton textile businesses**.
- Prior to **British domination in India**, communities were self-sufficient in all fields. Villagers used to create their commodities to meet their wants and requirements.
- When **British goods began** to flood the Indian market, it **threatened to destroy Indian manufacturing**. Because the things produced in the industries of England were both beautiful and inexpensive, Indians began to utilize them.
- India's handicrafts could not compete with those of England. It **annihilated India's small-scale** and handicraft industries.
- The **East India Company's** administration made no steps to avoid the disaster. It eventually resulted in the demise of Indian manufacturers as well as the devastation of local economies.
- It believed that **free trade** and the failure to apply protective duties on **English-made machine-made** items destroyed Indian manufacturing.

3.6 Pressure on Land

- The **collapse of Indian industry** and trade rendered many people unemployed, and a lack of other occupational opportunities forced a **huge portion of the urban population** to rely on the rural economy.
- As a result, millions of **bankrupt artisans and craftsmen, spinners, weavers, smelters, smiths**, and others from towns and villages had no choice but to **engage in agricultural activities**, putting a strain on the land.
- India was turned from an agricultural country to a **British Empire agricultural** colony.

3.7 Exploitation on European Plantations

- They were in need of raw materials as a result of the **Industrial Revolution** in England, which could not be met by the **English industry**.
- As a result, **British colonists in India** monopolized plantation businesses such as **indigo, jute, tea, and coffee**.
- In addition, they used various land revenue strategies to maximize their profits. As a result, the **British administration** in India made life more difficult for the planters.

- Farmers found it more difficult to make ends meet. The **lives of Indigo planters**, in particular.
- Indigo producers' lives were made more difficult by the inhumane treatment and persecution they received from **European plantation owners**.

3.8 Economic Drain

The British government's colonial control in India had a policy that drained India's wealth to England by fair or unfair means or methods:

- British servants and officials enjoyed all of India's advantages and utilized all legal and illegal ways to amass the country's wealth.
- British **soldiers, civil servants, and employees** who worked in India used to receive the highest pay.
- Their savings, **pensions, and other profits** from India were being sent to England in the **form of wealth**.
- In every way imaginable, the drain of Indian riches was transmitted to England.
- The majority of the gold, diamonds, silver, and silk had been carried to England as tax and occasionally sold in open auctions, depleting India's formerly vast treasure in precious stones.
- The British's continuous **agenda of economic exploitation** had a negative impact on the average man.
- Furthermore, **poverty, unemployment, famines, sickness, malnutrition, and economic despair** have deteriorated the economic situation.

3.9 Conclusion

The British strategy of economically exploiting India was the most significant source of public resentment. This harmed people from all walks of life. Due to heavy tax expectations and a stringent revenue collection program, peasants suffered. The large-scale inflow of inexpensive British manufactured products into India devastated artisans and craftsmen, making their hand-made goods uneconomical to create. People who made a living via religious and cultural interests lost their source of income as a result of the relocation of the old governing elites, which resulted in the removal of royal patronage.

4. Political Causes of Revolt of 1857

Political causes of the revolt were the British policy of expansion through the Doctrine of Lapse and direct annexation. A huge number of Indian rulers and chiefs were deposed, instilling dread in other leading families who feared a similar fate. Because of British expansionist ambitions, most **Rajas, Nawabs, and zamindars** were either dispossessed of their states or became subservient to the British. This article will explain to you the **Political Cause of the Revolt of 1857** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

4.1 Political Causes

- The **East India Company's** greedy policy of aggrandizement, followed by unfulfilled vows and promises, resulted in disdain for the Company via policies such as **'Effective Control,' 'Subsidiary Alliance,'** and **'Doctrine of Lapse.'**
- And the loss of political status, as well as distrust in the minds of practically all of India's reigning lords.
- The power of succession was denied to Hindu princes.
- Following Prince **Faqiruddin's** death in 1857, **Lord Canning** ruled that in addition to the renunciations agreed to by **Prince Faqiruddin,** the next prince in succession would have to give up the royal title and the ancient **Mughal palaces.**
- The collapse of rulers - **the ancient nobility** - had a severe influence on parts of Indian society that relied on cultural and religious activities for a living.

4.2 Wars and Conquests

- By invasion, the **East India Company** caused a great deal of unhappiness and disaffection among the dispossessed reigning families and their descendants.
- A vast number of **dependents** on ruling families who had lost their means of subsistence, as well as other common people, were disillusioned and dissatisfied with the alien rule.
- **Lord Dalhousie** conquered Punjab, further humiliating the reigning family.
- **Dalip Singh, Ranjit Singh's** minor son and the founder of the Sikh Kingdom of Punjab was ousted and banished to England.
- The **Lahore Darbar's** properties were auctioned off.

4.3 Subsidiary Alliance

- The British policy of **territory acquisition** resulted in the displacement of many **rulers and chiefs**.
- The strong implementation of **Subsidiary Alliance and Doctrine of Lapse** policies enraged the ruling classes.
- **Lord Wellesley's subsidiary alliance** played a significant role in British expansion in India.
- Indian rulers were not permitted to have their **own armed forces** under the terms of this alliance.
- They were to be **safeguarded by the firm**, but they had to pay for the subsidiary troops that the company was supposed to have for this reason.
- As a result, several **Indian kings** who were under British protection relinquished control of their foreign affairs to the British.
- Most **subordinate armies** were abolished, with British troops stationed within their territories to safeguard them from assault.
- **Discontent and unhappiness** were especially prominent in regions seen to have lost their independence.
- As a result of the **Subsidiary Alliance**, lakhs of soldiers and officers lost their hereditary livelihood, spreading despair and degradation throughout the country.
- With the development of the **Subsidiary Alliance** System under **Lord Wellesley**, the **East India Company's** policy of 'Effective control and progressive extinction of the Indian native governments acquired solid shape.

4.4 Doctrine of Lapse

- The actual execution of **Lord Dalhousie's Doctrine of Lapse** caused extraordinary resentment in the states immediately impacted.
- As a result, a lot of kings were prohibited from adopting any son for religious rites after their death.
- The British were seen as infringing directly on their religious customs.
- The **British Empire** conquered and annexed the Punjab, Pegu, and Sikkim.
- Dalhousie seized the kingdoms of **Satara, Jaipur, Sambalpur, Bhagat, Udaipur, Jhansi, and Nagpur** using the **Doctrine of Lapse**.
- Lord Dalhousie seized the kingdom of Oudh in 1856 solely on the grounds of mismanagement.

- Wajid Ali Shah's dethronement sparked a wave of hatred and indignation across the country.
- The kingdom was economically abused, and the Nawabs were relegated to a position of administration of the state, which **Dalhousie** used as a justification to unite it with the **British Empire**.
- The dignities and royal titles of the rulers of **Carnatic and Tanjore** were confiscated, and **Nana Sahib**, Bajirao II's adoptive son, was denied the stipend originally awarded to Peshwa Bajirao II.
- Thus, in the perspective of the Indians, all of the governing princes were in **jeopardy**, and the annexation of all of India's states was just a matter of time.
- The native states were often believed to be gobbled up by the Indian people.
- All of these activities demonstrated the **British's insensitivity** to the Indian rulers.

4.5 Humiliating and Rush Policy

- The British never maintained their **written or verbal** promises. 1
- Consequently, it was inevitable to result in hatred and revolts. Since 1803, the **Mughal rulers** have been protected by the British.
- His claims to honor and authority were acknowledged.
- The words humble servant appeared on the seal of the Governor's General.
- The relationship between the **Mughal emperor** and the governors-general, on the other hand, gradually shifted.
- Made it clear to the emperor that his Kingship was only ceremonial; he was called King only out of respect.
- **Lord Dalhousie** said in 1849 that his successor would have to abandon the **Red Fort** and stay near the **Qutub Minar**.
- By this time, **Bahadur Shah**, the Mughal emperor, who had grown elderly and was about to die, was not in favor of the construction of an imperium imperio; yet, he had recognized **Fakir Uddin as the Mughal emperor's** successor under extremely tight terms.
- **Fakruddin died** in 1856, pleasantly or sadly. On his death, Viceroy **Lord Canning** declared that **Fakiruddin's successors** would be stripped of their nominal dignity and shadow of sovereignty in Delhi and that they would not be permitted to sit in the royal palaces.
- This meant that the **Mughals' title sovereignty** was also coming to an end.

- **Lord Canning's** statement dealt a devastating blow to the Indian Muslims' goals, and they grew panicked.
- They came to the conclusion that the British were hell-bent on humiliating the princes of the **Timur dynasty**.
- As a result, they regarded the destruction of the British administration in India as a holy obligation that they wished to fulfill in honor of their predecessors as well as their faith.
- As a **result of the Muslims and Hindus'** resentment at the nominal **Mughal emperors'** humiliation in India as a result of **Dalhousie, Canning**, and the East India Company's attitude, they chose to form an alliance with the rebels.

4.6 Governed from Foreign Land

- India was ruled by a **foreign nation**, which meant that the rulers of India were administering the country hundreds of miles away; this was another major political issue that infuriated Indians **against the British**.
- The **Turkish and Mughal** empires had established themselves in India and had settled down.
- They used the money they gathered from the people in **India to fund administration**, the **military, public works**, and the **construction of monuments**, all of which produced jobs for Indians.
- As a result, any fortune they accumulated over time was squandered in India.
- The British, on the other hand, dominated India from **England and siphoned** India's resources into their own nation.
- India's riches were being used to benefit the **English people** in both England and India.
- As a result, the Indians could not help but feel irritated by the Britishers, and as a result, they joined the rebels in the **Mutiny of 1857**.

4.7 Suspension of Pension

- The company's directors wanted their **dividends to rise**, and they wanted the company's management in **India to follow the economy**.
- As a result, several Indian chiefs' pensions were reduced or suspended, and the firm was forced to sell them.
- **Rani Jindan, Maharaja Ranjit Singh's** Queen, has had her annual pension lowered from 15,000 pounds to 12,000 pounds. Nana Sahib's and Lakshmi Bai's pensions in Jhansi were suspended.
- The **Nawab of Carnatic** and Tanjore's nominal sovereignty was likewise dissolved. As a result, they began to oppose the British.

4.8 Conclusion

The policy of Doctrine of Lapse was the fundamental political reason of the **Great Revolt of 1857**. Any princely state or area under the **British East India Company** would be automatically annexed if the king died without a male successor, according to an annexation strategy supposedly implemented by **Lord Dalhousie**. Most Rajas, Nawabs, and zamindars were dispossessed of their states or became British subjects as a result of the British expansionist policy.

5. Consequences of Revolt of 1857

The **Revolt of 1857** was a watershed moment in modern Indian history. It had a significant impact on British policies in India. The revolt's widespread popularity and the threat it represented to British authority in India during the year 1857 led the British to reconsider their entire relationship with India. The **consequences of the revolt of 1857** may be divided into two categories: **positive and negative impacts**. This article will explain to you the **Consequences of the Revolt of 1857** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

5.1 Consequences of the Revolt

- The **1857 rebellion** marked a turning point in Indian history.
- It led to considerable changes in the administrative system and policies of the British government.
- British historians referred to the uprising as a **sepoys mutiny**.
- The insurgency was organized by the sepoys, as well as some landowners and princes with vested interests, according to **British historians**, who ignored the local people's concerns and participation in the movement.
- According to new research from 1857, **self-interested considerations** did not play a large role prior to the organized opposition to the unpopular British authority.
- Some historians regard the 1857 Revolt to be the first battle for **Indian independence**.

5.2 Positive Consequences

Transfer of power

- The **Act for the Good Government of India**, passed in 1858, transferred political and administrative control from the East India Company to the British crown.
- India will be **ruled directly** by the Queen through a Secretary of State under this Act. He was given direct authority over the British Parliament.
- A council known as the **India Council** was established to help and advise him in conducting the affairs of this kingdom.
- The **India Council** was to be made up of fifteen members, with at least nine of them having spent at least 10 years in India.
- The **Secretary of State** was to preside over the India Council.

The Queen's Proclamation, 1858

- At a Durbar held in **Allahabad on November 1, 1858, Queen Victoria** issued a proclamation, which was read out by **Lord Canning**, the Governor-General of India, who declared the acquisition of the Indian administration by the British crown.
- They have resolved to take up the government of the Indian territory, according to the document.
- In her proclamation, **the Queen** urged all of her people in British India to be loyal and devoted to the British government.
- The **Governor-General** was renamed **Viceroy** under the new system.
- As a result, the last Governor-General, **Lord George Canning**, became the first Viceroy of the British holdings in India.
- The **Queen** promised the local princes in her proclamation that all contracts and engagements established by the **East India Company** with the native princes would be properly preserved by the British Government, and that they would, in turn, respect the same.
- The proclamation guaranteed India's citizens religious freedom.
- They would be free to follow their **own religious views, customs, and worship** without interference from the British government.

Home Government for India

- The **Crown's power** was to be exerted by the Home Government in England, which consisted of the secretary of state for India, aided by the Council of India, also known as the **Indian Council**, under the **Act for good Government of India**.
- The **Council of India** was a permanent body of civil servants with extensive knowledge of Indian conditions and administration.
- Although the **Secretary of State** could override the Council's majority decision in some cases by recording reasons for doing so, the Council's majority decision was binding on him in others.
- Such as the grant or appropriation of any part of Indian revenues, patronage division and distribution, contracting, sales and purchases for and on behalf of the **Indian Government**, and all matters relating to Government of India property.
- This was the era of direct authority over British India.
- Its lofty emotions and **sparkling goals** conveyed in **rich and dignified language** went a long way toward pacifying the Indian people and establishing a favorable environment for the **British Government's** efficient functioning in India.

- For the next sixty years, it laid the groundwork for a new British policy in India.

Reorganisation of the Indian Army

- Following the uprising, the **British attitude** toward the Indian army shifted dramatically.
- The British could no longer expect that the Indian people would support their government in its hour of need.
- To ensure loyalty and **effectiveness**, the British element in the Indian army was reinforced.
- These **British troops** were constantly stationed alongside Indian battalions in all of India's major cities as a kind of internal security and to **prevent disruption** among Indian soldiers and civilians.
- As a result of all of these efforts, the Indian army acquired a strong feeling of **loyalty and discipline**.

The Annexation Policy was Abandoned

- The Queen stated that she had no ambition to expand the **British Empire** by annexing new lands.
- The **British rulers recognized the Princely States'** importance and desired their support for British control in India.
- The Queen committed to preserving the **tribal rulers' rights**.
- As a result, the **British dominion's strategy** of annexing the princely state was abandoned, and many other local monarchs who were loyal to the British were made free and independent.
- Many Indians who **supported the British authority** in India were also awarded fiefdoms.
- The union and the **British administration**, as well as the rulers of the native states, made efforts to improve contacts and develop connections.

Equal Treatment and Religious Freedom are Protected

- The queen's proclamation stated that we should strongly depend on the **truth to renounce** both the **right and desire to develop** our conviction on any of our subjects.
- It declared to be our royal will and pleasure that none shall be favored or disturbed because of their religious faith and observance, but that all **shall enjoy the equal and impartial protection of the law**.
- Charge and enjoin all those who may be in authority under us to abstain

from all interference with the religious belief or worship of any of our subjects in pain of our greatest displeasure.

- As a result of the **Queen's Proclamation**, all people in India were allowed **religious freedom**, and the government committed not to hurt the religious sensitivities and **sensibilities of any community**.

5.3 Negative Consequences

Increase in Racial Animosity

- The **revolt left a legacy** of racial enmity in its wake. Indians were seen as untrustworthy by the British.
- As a result, the **Indians were humiliated and degraded**. As a result, there was racial tension between the English and the Indians.
- The social division between the races in this country began on this date.
- During the **suppression of the Mutiny**, English officers performed innumerable and terrible oppressions throughout Punjab and North India.
- As a result of this campaign of terror, great emotions of enmity developed between the English and the Indians in post-mutiny India.
- In India, the **British** had established a distinct community.
- During the **Revolt of 1857**, the British were astonished and shocked to see the loyal sepoys suddenly become rebellious.
- As a result, the British believed that safety could only be found among their own countrymen.

Setback to Social Reforms

- **The 1857 Revolt** persuaded the British that tampering with India's established **socio-religious** practices was futile.
- **The British** were forced on the defensive by considerable resistance to social regulation, particularly from conservative sections in both the Hindu and Muslim communities.
- The **British's self-confidence** was destroyed, as were their hopes for quick westernization of India through social reforms.
- Following the **Revolt of 1857**, the British opted to focus on establishing a strong and efficient administration rather than imposing Western ideals and changing into a **traditional Asian culture**.

The Policy of Divide and Rule

- Following the **Revolt of 1857**, the British patronized and implemented the most heinous policies to separate Indians into castes and classes.

- The British pitted one social class against another.
- Muslims were forced to combat Hindus, while Hindus of higher castes were enraged against Hindus of lower castes.
- As a result, the overall state of the country deteriorated.

Misunderstanding between Hindus and the Muslims

- The **Mutiny's failure** resulted in a misunderstanding between Hindus and Muslims.
- Muslims have shown stronger and more widespread support for the insurgents.
- Between 1857 and 1859, even in **South India**, where their numbers were modest, various plots against the British were organized among them.
- Both **Hindus and Muslims** participated in the insurrection in considerable numbers when it began.
- Muslims, on the other hand, were more aggressive toward the British than Hindus.
- Muslims were a **greater threat** to the British than Hindus. As a result, the Muslims were targeted more than the Hindus in terms of repression.
- The majority of the attacks were concentrated on Muslim neighborhoods. Property belonging to Muslims was extensively seized.
- This sparked animosity and **misunderstanding between Muslims and Hindus**.

Economic Loot

- With the collapse of the **Great Rebellion**, the age of British territorial conquest came to an end, and the **Britishers turned their** attention to the economic exploitation of Indians.
- The British administration no longer **feared feudal India in any way**. Economically, the **English exploited India** to a large extent.
- The **British administration** now faced a fresh challenge from **progressive forces in Indian society**, a challenge that was being met positively thanks to John Stuart Mill's and other progressive components in England's progressive ideas.

The Muslim Renaissance received a set-back

- Another **negative consequence** of the Mutiny was that the Muslim renaissance in Delhi, which had been blossoming before the **Mutiny**, suffered an irreversible setback.

- The **cultural blossoming** had been stifled. It's not difficult to see how one year of Mutiny wreaked havoc on the nascent spiritual life.
- The resurgence of learning in Delhi was quickly overtaken by decay, from which it never recovered.
- Calcutta, the **epicenter of Hindu revival**, was rescued from the Mutiny's atrocities.

5.4 Conclusion

The Revolt of 1857 was a watershed moment in modern Indian history. It had a significant impact on British policies in India. The events of 1857 affected the nature of the Indian empire in the latter decades of the nineteenth century to a great extent. The revolt's widespread popularity and the threat it represented to British authority in India during the year 1857 led the British to reconsider their entire relationship with India.

6. Causes of Failure

The **Revolt of 1857** in India was a massive but short-lived uprising against the rule of the British East India Company, which acted as an autonomous entity on behalf of the British crown. A year after it erupted, it was put down. Many factors contributed to the failure of this great revolt, including the lack of a single leader, unity, and backing from all rulers and castes in India. One of the **key reasons** for the revolt's failure was that it was poorly coordinated. The success of the British was due to a number of causes. This article will explain to you the **Causes of the Failure of the Revolt of 1857** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

6.1 Causes of Failure of Revolt of 1857

- The **Revolt of 1857** lasted almost a year. By the middle of 1858, it had been put down.
- **Lord Canning** declared peace on July 8, 1858, fourteen months after the uprising at Meerut.
- Despite the fact that the revolution was extremely broad, a substantial portion of the country remained unscathed.
- The insurgents lacked a strong commander. Despite the fact that **Nana Saheb, Tantia Tope, and Rani Lakshmi Bai** were courageous leaders, they were unable to provide effective leadership to the movement as a whole.
- The insurgents lacked resources, both in terms of soldiers and money. In India, on the other hand, the English got a regular supply of soldiers, money, and weaponry.
- The affluent merchants, businessmen, and **zamindars of Bengal**, as well as the **English-educated middle class**, aided the British in suppressing the insurrection.

6.2 All-India participation was absent

- Even though the revolt was massive and widespread, it was mostly localized, confined, and poorly organized.
- The **Mutiny was not widespread**. It was never a pan-India character, but rather a regional, confined, and poorly organized one.
- The **Punjab, the United Provinces, Rohilkhand, Oudh**, the Territory between the **Narmada and the Chambal**, and the Western sections of Bengal, as well as Bihar in the northeast, were all devastated.
- Under **Dost Mohammad, Afghanistan** was a friendly country. Sindh was quiet, and Rajputana was devoted.

- Though local regiments mutinied at **Kolhapur in the Southern Maratha area**, and there were numerous violent eruptions of sentiments in Hyderabad, the Nizam's Capital, there was no significant movement south of the **Narmada River**.
- Central and Eastern Bengal were unaffected, and Nepal aided the British in putting down the rebellion.
- As a result, the uprising was limited to a local level rather than a national one.

6.3 All classes did not join

- Certain classes and groups refused to join the uprising and, in fact, worked against it.
- Even **Awadh taluqdars** backed off after pledges of land restoration were spelled out, and big **zamindars** served as storm breakers.›
- Moneylenders and merchants were particularly vulnerable to the mutineers' rage, and their interests were better safeguarded under British patronage.
- **Educated Indians** saw the revolt as backward-looking, pro-feudal, and response to modernity by old conservative forces; they had great hopes that the British would usher in a period of modernization.
- The majority of Indian kings declined to join and frequently aided the British.
- The **Scindia of Gwalior, the Holkar of Indore, the rulers of Patiala, Sindh, and other Sikh chieftains**, and the **Maharaja of Kashmir** were among those who did not participate.
- According to one estimate, the area impacted was less than one-fourth of the entire area, while the population was less than one-tenth of the total population.

6.4 English Superiority in a Variety of Fields

- The resources of **British Imperialism** were limitless.
- Fortunately for them, the **Crimean War** and other wars in which Britishers were participating had ended by 1856, allowing them to return to their homeland.
- The **British army** was excessive in size, having been transported into India in vast numbers from many parts of the world, and many more men were recruited in India itself to put down the Mutiny.
- The **British possessed** better weapons than the insurgents.
- The British possessed sophisticated rifles and cannons. The Indians

had canons, but they were ancient and scarce in number. They were usually using swords and spears to combat.

- The **British Navy** was superior.
- The **Electric System** also contributed to the success of the British. The British Commander-in-Chief obtained full information about the rebels' preparations through this mechanism, allowing him to make appropriate arrangements.
- The Indians were unable to succeed as a result of the **British's superiority**.

6.5 Lack of Unity and Organisation

- The **Indian rebels** were poorly organized, or if they were organized at all, their central command was ineffective.
- There was no shortage of daring and audacity among its leaders, but one thing that stood out was their lack of expertise in organizing and coordinated action.
- It was impossible for them to reclaim their **lost freedom through small-scale depredations** and surprise attacks, which are particularly noticeable in **Gorilla warfare** techniques.
- The **British Crown** and provincial governments conducted an investigation into the mutiny through commissions and boards, but these commissions and boards were unable to find any clues that would allow them to determine the genesis of any organized plot of mutiny.
- Rather, the lawsuit was brought against **Bahadur Shah II, the Mughal emperor**, who claimed that the rebellion had come as a surprise to him as it did to the Britishers.
- To put it another way, there was no organization among the rebellion's leaders. Then there was a lack of unity of purpose among the mutineers.
- The rebellion had sprung out of nowhere, and no one could have predicted the course it would take; there was no understanding between the Hindus and the Muslims.
- They were split in their goals, and there was **no unifying political goal**. There was no unity among them, and they were unable to work together effectively to carry out the joint plan or achieve the same goal.
- In terms of generalship, the main insurgent leaders - **Nana Saheb, Tantia Tope, Kunwar Singh, and Laxmibai** - were no match for their British opponents.
- The **East India Company**, on the other hand, was lucky to have persons of remarkable ability such as the **Lawrence brothers, John Nicholson, James Outram, Henry Havelock**, and others.

6.6 No Common Goal

- The revolt had no overarching ideology or objective. After seizing control of numerous provinces, leaders and rebels had no long-term strategy for India.
- Every rebellion joined it for its own reasons: rulers joined because they were losing power in the region, Sepoys because they felt inferior and wanted to restore the glory of the **Mughals**, **civilians** because of **religious interference**, peasants because they wanted to remove zamindars and moneylenders, and so on.
- This made it simple for the British to put down the rebellion.

6.7 Lack of leadership

- Another major factor that contributed to the mutiny's failure was a lack of leadership among the rebels.
- The **Rani of Jhansi**, **Tatya Tope** and **Nana Sahib** were the only qualified commanders of the mutineers. With the exception of a few noble individuals, the most notable of whom was **Ahmed Ullah and Tatya Tope**, most of the leaders that participated in the war did so for personal reasons.
- They did not revolt against the British until their personal interests were jeopardized by the British government's policies.
- There were no masterminds behind the 1857 insurrection, nor was it the result of meticulous preparation.
- Aside from indigenous spying for the **British**, there were other natives working within and outside the fort, the most well-known of whom was **Molvi Raza Ali**.
- The English, on the other hand, had the benefit of having extremely skilled commanders such as **Lord Lawrence**, **Outram**, **Havelock**, **Nicholson Neil**, and **Edwards** who were successful in defeating the revolt in every manner conceivable.
- These **British leaders** and generals were the ones that stood firm against the mutineers in the early phases of the mutiny, allowing them to maintain control of the situation.
- In the final phases of **the rebellion**, they had received significant assistance from their homeland.
- They were also significantly superior to the Indian leaders in terms of military and political abilities.
- All of them had just one goal in mind: to understand the **differences between the British and Indian governments**.

6.8 Personal rivalries exist among the mutineers

- They were always jealous of one another. In truth, these people's jealousies were primarily to blame for the Indian defeat.
- **Personal jealousies** of Indian leaders have always stood in the way of collective effort under a single supreme leader.
- In contrast, the **English** had the benefit of a supreme commander who was no less heroic and unfazed than the rebel leaders.
- Thus, the **mutual jealousy** among the native leaders was another factor that greatly damaged their unity and finally contributed to their downfall.
- The leaders of the revolt were united solely by a shared hatred for the alien authority.
- They **ousted British power** and established new institutions in their stead. Every leader battled for their own domain rather than a consolidated power for the entire country.
- The rebels lacked a viable alternative to the **East India Company**.

6.9 Bahadur Shah, a shattered Reed

- The **Mughal emperor, Bahadur Shah**, was unprepared for the magnitude of the upheaval that had occurred throughout the kingdom.
- One of the most crucial reasons for the mutiny's failure was **Bahadur Shah's** inability to adequately lead the country due to his mental unpreparedness for such a huge upheaval.

6.10 Efforts of Lord Canning

- Another important factor that contributed to the **English's success** in the mutiny was the noble efforts of Lord Canning and **Sir John Lawrence** in the early stages to quell the **outcry both in England and in India** for their ruthless and indiscriminate vengeance policy that the English in England and India advocated.
- Thus, **Lord Canning's** restraining effect during and after the war was a significant contributory cause to British triumph.
- Throughout the frenzy of the rebellion, **Lord Canning** never lost his sense of equilibrium.
- As a result, his policy of **mercy and moderation** contributed significantly to the cessation of hostilities and the restoration of order.

6.11 Conclusion

The character and practices of colonial control, the peoples' accumulated

resentments against the management of society, and their dislike to the foreign ruler all contributed to the revolution. However, the insurrection was put down by the British, but the revolt of 1857 was essential in unifying the Indian people and instilling in them a sense of belonging to a single country.

7. Nana Saheb

The First War of Independence (1857-58) was the most violent uprising against the British East India Company. The Doctrine of Lapse, issue of cartridges lubed with animal fat to Indian officers, presentation of British arrangement of training and various social changes had angered an extremely wide part of the Indian public, who rose up at various places all over India. The East India Company was brought under the immediate control of the British Crown because of this uprising. There were several leaders of this revolt at different locations. Nana Saheb was one among them who led the revolt in Kanpur, Awadh. He was a Maratha. Nana Saheb was born in 1824 to Narayan Bhatt and Ganga Bai. In 1827 he was adopted by the last Peshwa Baji Rao.

7.1 Background

- He was born in Bithoor of Kanpur District in present day Uttar Pradesh in May 1824.
- He was initially named as Nana Govinda Dhondu Pant.
- His father travelled to the court of the Peshwa Baji Rao II in Pune and became his court official.
- He and his brother were adopted by the last Peshwa who in 1827. Nana Saheb's mother was Peshwa's sister-in-law.
- Tatya Tope and Manikarnika Tambe (later Rani Laxmibai of Jhansi) were his childhood friends.
- Peshwa Baji Rao II then lived in an estate in Bithoor after the Third Anglo-Maratha War.
- He was given an annual pension by the British government.
- The Doctrine of Lapse established by Lord Dalhousie and the rule that any Indian State under the control of the British or any vassal of the British without its ruler having an heir would be annexed by the British.
- Hence after the death of Peshwa, the British stopped giving pension to his adopted son Nana Saheb and refused to accept him as the heir (since he was adopted).
- Britishers refused the claim of Nana Saheb to be the next peshwa, despite being stated as the heir in the will of Baji Rao II.
- This incident led Nana Saheb to take part in the revolt of 1857.

7.2 Role of Nana Saheb in the Revolt of 1857

- During the earlier phases of the First War of Independence in 1857, Nana Sahib pronounced his devotion to the British.

- He won the confidence of Charles Hillersdon, the governor of Kanpur.
- Nana Sahib promised to protect British with his 1,500 fighters, on the chance that the resistance spread to Kanpur.
- On June 5, 1857, at the hour of resistance by powers of the East India Company at Kanpur, the British had taken shelter at an entrenchment.
- In the midst of the overall disarray in Kanpur, Nana Sahib and his force entered the British safehouse.
- The warriors of the 53rd Native Infantry, which was guarding it, believed that Nana Sahib had come to watch them for the benefit of the British.
- When he entered there, Nana Sahib declared that he was a member in the disobedience to the British.

7.3 Attack on Wheeler's Entrenchment

- On 5 June 1857, Nana Saheb sent a letter to General Wheeler warning him to expect an assault next morning at 10 am.
- On 6 June, his force assaulted the Company entrenchment at 10:30 am.
- The Company powers were not enough ready for the assault however figured out how to protect themselves as the assaulting powers were hesitant to enter the entrenchment.

7.4 Satichaura Ghat Massacre

- The victims of the Assault were asked to go to Allahabad which was safe at that time.
- Boats were arranged on the Ganges, and they were asked to enter into the boats one by one to go to Allahabad.
- While they were going on board, men of Nana Saheb started to fire on them indiscriminately killing men, women, and children.
- Those who were not killed were later taken to Bibighar.
- This incident is known as the Satichaura Ghat massacre.

7.5 Bibighar Massacre

- Ladies and children who survived were taken to Bibighar.
- They had to be used as a bait against the British. However, when this plan by nana Saheb failed, he ordered his forces to execute them.
- These women and children were killed because of those orders.
- Dead bodies of these women and children were thrown into a nearby well.
- It became one of the darkest blotches in the First War of Independence.

7.6 Role of Nana Saheb in the Revolt

- In June 1857, Nana Saheb attacked the British entrenchment at Kanpur and captured it.
- In July 1857, the British successfully recaptured Kanpur by defeating Nana Saheb's forces.
- It is said that Nana Saheb escaped to Nepal after this.
- There is no information about his death even today.

8. Kisan Sabha Movement (1857)

Kisan Sabha Movement was a peasant movement which happened in the Awadh region of the erstwhile United Provinces (U.P). The main cause of this movement was the miserable conditions of the U.P peasants because of the policies of the **British Government** and the **Awadh Taluqdars**. There was a progressive rise in the land revenue of the whole of India, after the political transfer of India from the East India Company to the British Crown. In this article, we will discuss the **Kisan Sabha Movement (1857)**, which will be helpful for UPSC exam preparation.

8.1 Background

- The Awadh taluqdars reclaimed their lands following the 1857 revolt. This strengthened the taluqdars' or big landlords' grip on the province's agrarian society.
- The vast majority of cultivators faced high rents, summary evictions (bedakhali), illegal levies, renewal fees, or nazrana.
- Food and other necessities had become more expensive as a result of the First World War. This exacerbated the plight of the UP peasants.
- The districts of Rai Bareilly, Faizabad, and Sultanpur were the main hubs of activity.
- The movement faded quickly, owing in part to government repression and in part to the passage of the Awadh Rent (Amendment) Act.

8.2 Causes

- Following the annexation of Avadh in 1856, the taluqdars, or big landlords, strengthened their grip on the province's agrarian society in the second half of the nineteenth century.
- Exorbitant rents, illegal levies, renewal fees or nazrana, and arbitrary evictions or bedakhli had resulted, making life miserable for the majority of cultivators.
- The high cost of food and other necessities that accompanied and followed World War I exacerbated the oppression, and the tenants of Avadh were primed for a message of resistance.

8.3 Outcome

- Kisan Sabhas were organised in UP primarily as a result of the efforts of Home Rule activists. Gauri Shankar Mishra and Indra Narayan Dwivedi founded the United Provinces Kisan Sabha in February 1918.

- Madan Mohan Malaviya backed them up in their endeavours. The UP Kisan Sabha had 450 branches by June 1919.
- Jhinguri Singh, Durgapal Singh, and Baba Ramchandra were among the other prominent leaders. Baba Ramchandra urged Nehru to visit these villages in June 1920. During these visits, Nehru made close friends with the villagers.
- Because of disagreements among nationalists, the Awadh Kisan Sabha was formed in October 1920.
- The Awadh Kisan Sabha urged kisans to refuse till bedakhali land, to refrain from offering hari and begar (forms of unpaid labour), to boycott those who refused to accept these conditions, and to settle their disputes through panchayats.
- In January 1921, the patterns of activity shifted rapidly from earlier forms of mass meetings and mobilisation to looting of bazaars, houses, and granaries, as well as clashes with police.

8.4 Conclusion

Farmers have often agitated for their demands even during colonial rule. The presence of kisans from both the upper and lower castes were a distinguishing feature of the Kisan Sabha movement. The Kisan Sabha Movement died out quickly, owing to government repression. The passage of the Awadh Rent (Amendment) Act also suppressed the movement.

9. Namdhari Movement

The **Namdhari Movement** was founded by **Baba Ram Singh (1816-1885)** in 1857 after becoming a disciple of **Balak Singh of the Kuka movement in 1841**. The movement was founded on a set of rituals modeled after Guru Gobind Singh's founding of the Khalsa, with the requirement of **wearing the five symbols** but carrying a stick instead of a sword. The followers of the movement were required to abandon their worship of gods, idols, tombs, trees, snakes, and so on, as well as to refrain from drinking, stealing, falsehood, slandering, backbiting, and so on. Furthermore, because cattle protection was important, **beef consumption was strictly prohibited**. This article will explain to you about the **Namdhari Movement** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

9.1 Background

- **After the fall of Maharaja Ranjit Singh's kingdom**, several attempts were made to restore the Khalsa's former glory. Several reform movements were launched in order to reform Sikhism.
- The first was the Namdhari movement, which was founded by Baba Ram Singh Namdhari following the Anglo-Sikh wars. He was a Khalsa army soldier.
- The Namdhari movement was also referred to as the **Kuka movement**.
- The Namdhari movement **arose in the north-west corner of the Sikh kingdom**, away from the places of royal pomp and grandeur.
- The movement grew into a **potent tool of socio-religious awakening** among Sikhs under **Baba Ram Singh**.
- Its main goal was to spread the true spirit of Sikhism, free of the tawdry customs and mannerism that had grown on it since the beginning of Sikh monarchy.
- This movement extolled the religious obligation for a pious and simple life in the midst of national pride born of military glory and political power.
- Namdhari Khalsas were dubbed '**Kukas**' because of their unique way of reciting the Gurbani (Sayings of the Gurus). They spoke in a high pitched voice, known as Kook in Punjabi.

9.2 Origin and Foundations of Namdharis

- According to some sources, **on the day of Baisakhi in 1857**, Baba Ram Singh founded the Namdhari sect in **village Bheni**.

- He established 22 preaching centres in various parts of the country, each of which was overseen by a deputy named **Suba**.
- These Subas began spreading Baba Ram Singh's teachings in places such as Gwalior, Banaras, Lucknow, Kabul, and Hyderabad.
- As a result, by the 1860s, the Namdhari sect had begun to take on a political form. Parts of today's Pakistan's Punjab and Sindh provinces were important centres for this sect.
- The movement began to attract not only Sikhs, but also Hindus. The number of followers increased by lakhs, with many of them working in government, business, and trading.
- This was followed by a rise in Baba Ram Singh's pomp and splendor to the point where he was widely regarded as Guru Nanak Dev's successor, despite Baba Ram Singh's protests.
- His supporters have also produced a "**Pothi**" that was most likely written during Guru Gobind Singh's reign, in which it was written that one Ram Singh would appear, who would become the spiritual leader of the Sikhs and establish his rule in the country.
- This was later condemned by Baba Ram Singh, who was in exile in Rangoon at the time.

9.3 Features

- Baba Ram Singh founded the Namdhari movement in 1857 as one of the most influential and transitional socio-religious movements in Punjab.
- Initially, the movement followed a set of rituals modeled after Guru Gobind Singh's founding of Khalsa.
- For entry into the new community, he recited Gurbani (hymns from the Granth Sahib), Ardas (the Sikh prayer), a flag, and baptism.
- With the **exception of the Kripan**, the Namdharis were required to wear the **five Sikhism symbols** (sword). They were, however, required to carry a **Lathi**.
- The Namdharis rejected the worship of gods, goddesses, idols, graves, tombs, trees, and snakes, as well as popular saints and rituals performed by Brahman priests.
- The Namdharis also rejected the authority of the hereditary custodians of Sikh Gurdwaras (places of worship).
- The Namdharis were instructed to refrain from drinking, stealing, adultery, falsehood, slandering, backbiting, and cheating, and beef consumption was strictly prohibited.

- Cattle protection was one of the Namdharis' most fervently held values.
- The Namdharis treated women as equals, initiating them through baptism and allowing widows to remarry.
- Dowries were frowned upon by the Namdharis, and child marriage was also prohibited.
- They emphasized strength and martial qualities in the men, drawing on Guru Gobind Singh's teachings.
- Namdhari's vision of restructured Sikhism called for a complete transformation of the Sikh community into a militant and religious-political dominion.

9.4 Beliefs

- The sect considers **Adi Granth** to be the only true holy book of their religion.
- The only Guru is Gobind Singh.
- Anyone, regardless of caste or religion, can become a Namdhari convert.
- Sodhis, Bedis, Mahants, Brahmins, and others are forgeries, as are all Gurus except Gobind Singh. It's worth noting that during those times, Sikhs began to worship the Sodhis and Bedis.
- **Devidwaras, Shivdwaras, and Mandirs** are a form of extortion that should be avoided at all costs.
- Idols and idolatry are an affront to God and will not be forgiven. The Namdharis were rebels.
- Converts are only permitted to read Gobind Singh's Grantha.
- **Vegetarianism** at its purest. It was against the slaughter of cattle and kine.
- There is **no caste system**.
- Namdharis are not permitted to drink tap water; instead, water must be drawn from a lake or captured from rain or a well.
- **Only white clothes** are permitted; no other colors are permitted.

9.5 Role of Namdharis in Indian Freedom Movement

- Some Namdharis are recognised as freedom fighters for their attacks on cow slaughters, which resulted in the deaths of many innocent Muslims in Amritsar and Ludhiana in Vikrami Samvat 1928 at midnight on July 15, 1871.
- On May 5, 1849, the British established a slaughterhouse near Amritsar's Golden Temple.

- Namdhari Sikhs - **Bhai Lehna Singh, Bhai Fateh Singh, Bhai Hakam Singh Patwari, and Bhai Beehla Singh**- took it upon themselves to murder Muslims in retaliation for cow slaughter.
- As a result, the aforementioned Namdharis were sentenced to death by hanging at **Ram Bagh in Amritsar**, where a **Namdhari Shaheedi Samarak** (memorial) is now located in their honor.
- They attempted to blame **Nihang Panth** for the incident by erecting a Blue Dummala and Chakrams outside the scene of the crime.
- On the 17th and 18th of January 1872, 66 Namdhari Sikhs were executed by cannons for the murder of two British policemen and a soldier. There is a memorial for them at **Namdhari Shidi Smarg Malerkotla** in Indian Punjab.
- **Satguru Ram Singh** and his servant (Nanu Singh) were sent to Allahabad by special train from Ludhiana on January 18, 1872.
 - Satguru Ram Singh was transferred to Calcutta on March 10, 1872.
 - On March 11, 1872, he was transferred to Rangoon, British Burma.
 - Satguru Ram Singh was kept there until 18 September 1880, when he was transferred to Megui, Burma, to make contact with him more difficult.
 - Even in exile, Satguru Ram Singh worked tirelessly to keep the freedom struggle alive, even sending his **Suba (Lieutenant) Bishan Singh** to Moscow to gain Czar Nicholas II of Russia's support in removing British rule in India.
 - Suba Bishan had made contact with Maharaja Duleep Singh, who was also in Moscow at the time, in order to gain the Russian Czar's support in order to expel the British from India and re-establish the once-thriving Sikh Empire.
 - However, because of the **Russian-Turkish War (1877-1878)**, the Russians were hesitant to support any Indian nationalist who went to war against the British Empire.

9.6 Conclusion

Despite the fact that Baba Ram Singh's mission was notable for its teachings of righteous living, tolerance, and mercy, some of his followers became out of control and, in a religious frenzy, committed excesses that resulted in a clash with the government. Some of his more zealous followers, enraged by the slaughter of cows, murdered butchers in Amritsar, Rajkot, and Malerkotla. They were blown off the cannon's mouth as a punishment. Scholars disagree on whether the movement was social or political, but the official action against the Kukas undoubtedly instilled a strong dislike of British rule in the minds of the people of Punjab. This aided in preparing the ground for the Akalis' subsequent struggle in the early twentieth century.

Chater 2: Early Nationalists

1. Socio-Religious Reform Movement (SRRM)

Social and religious reform movements occurred throughout all Indian communities. They fought against intolerance, superstition, and the power of the clergy elite. They campaigned for the **removal of castes and untouchability**, as well as the **purdah system, sati, child marriage, socioeconomic disparities, and illiteracy**. Some of these reformers were directly or indirectly sponsored by British authorities, and some of the reformers also supported reformative measures and laws formulated by the British Government.

1.1 Socio-Religious Reform Movements

- In the first part of the nineteenth century, Indian society was caste-ridden, decadent, and strict.
- It followed some activities that were contrary to humanitarian emotions or beliefs but were nonetheless carried out in the name of religion.
- Some enlightened Indians, such as **Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati**, and others, began to implement reforms in society in order for it to confront the challenges of the West.
- Reform movements may be roughly divided into two types:
 - Reformist movements
 - Revivalist movements
- Examples of reformist movements are **Brahmo Samaj, the Prarthana Samaj, and the Aligarh Movement**.
- **Arya Samaj** and the **Deoband movement** are examples of revivalist movements.
- To differing degrees, both the reformist and revivalist movements relied on an appeal to the lost purity of the religion they wanted to improve.
- The only distinction between reform movements was the extent to which they relied on tradition vs reason and conscience.

1.2 Factors Influencing the Rise of Socio-Religious Reform Movements

- The presence of a **colonial government on Indian territory**; when the British arrived in India, they brought with them the English language as well as some contemporary ideals.

- These concepts, which included **liberty, social and economic equality, fraternity, democracy, and justice**, had a significant effect on Indian society.
- In the **nineteenth century**, Indian society was entangled in a terrible web of **religious beliefs and social obscurantism**.
- **Women’s Depressing Situation:** The position of women was the most disturbing.
- Female newborns were often killed upon birth.
- In society, **child marriage** was common.
- **Polygamy** was common in various sections of the country.
- **Widow remarriage was not permitted** and sati pratha was often practiced.
- **Education and Global Awareness:** Beginning in the late nineteenth century, a number of European and Indian researchers began studying ancient India’s **history, philosophy, science, religions, and literature**.
- The Indian people gained pride in their civilization as they gained a better understanding of India’s former splendor.
- It also aided religious and social reformers in their fight against all kinds of cruel practices, superstitions, and so forth.
- **International / global Thinking:** The increasing tide of nationalism and democracy found expression in initiatives to reform and democratize the Indian people’s social structures and religious viewpoints throughout the later decades of the nineteenth century.
- Factors such as the rise of **nationalist feelings**, the creation of new economic forces, the **expansion of education**, the influence of contemporary Western ideas and culture, and enhanced global awareness intensified the drive to reform.

1.3 Important Hindu Socio-Religious Reform Movements

<i>Socio-Religious Reform Movement</i>	<i>Leaders</i>	<i>Significance</i>
Brahmo Samaj	Raja Rammohan Roy, Keshub Chandra Sen, led by Debendranath Tagore.	<ul style="list-style-type: none"> • Its primary goal was to worship the eternal God. • It was opposed to the priesthood, ceremonies, and sacrifices. • It centered on prayers, meditation, and scripture reading. It was a firm believer in the oneness of all religions. • It was contemporary India’s first intellectual reform movement.

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		<ul style="list-style-type: none"> • It resulted in the rise of rationality and enlightenment in India, which aided the nationalist cause indirectly. • It was the progenitor of all contemporary India's social, religious, and political movements. • In 1866, it separated into two organizations: the Brahmo Samaj of India, led by Keshub Chandra Sen, and the Adi Brahmo Samaj, led by Debendranath Tagore.
Atmiya Sabha	Raja Rammohan Roy	<ul style="list-style-type: none"> • It was contemporary India's first intellectual reform movement. • It resulted in the rise of rationality and enlightenment in India, which aided the nationalist cause indirectly. • It was the progenitor of all contemporary India's social, religious, and political movements. • In 1866, it separated into two organizations: the Brahmo Samaj of India, led by Keshub Chandra Sen, and the Adi Brahmo Samaj, led by Debendranath Tagore. • To promote Vedanta's monotheistic ideas and to fight idolatry, caste rigidities, useless rituals, and other societal problems. • Raja Ram Mohan Roy, who was heavily inspired by rationalist beliefs, said that Vedanta is founded on reason and that, if reason demanded it, even deviation from the scriptures is allowed.
Tattvabodhini Sabha	Debendranath Tagore	<ul style="list-style-type: none"> • Tattvabodhini Sabha was founded in 1839 by Debendranath Tagore, the father of Rabindranath Tagore. • When he joined the Brahmo Samaj in 1842, he gave it fresh vitality. • He committed himself to a methodical and reasonable study of India's past. • He spread Roy's views.
Prarthana Samaj	Atmaram Pandurang, Keshab Chandra Sen	<ul style="list-style-type: none"> • Keshab Chandra Sen assisted Atmaram Pandurang in establishing the Prarthana Samaj in Bombay in 1867. • The Paramahansa Sabha, a kind of secret club that promoted liberal ideals and encouraged the dissolution of caste and communal boundaries, was a forerunner of the Prarthana Samaj.

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		<ul style="list-style-type: none"> • The samaj's strategy was based on teaching and persuasion rather than conflict with Hindu orthodoxy. • Along with Ranade, Dhondo Keshav Karve and Vishnu Shastri were social reformers.
Young Bengal Movement	Henry Vivian Derozio	<ul style="list-style-type: none"> • The Hindu College of Calcutta intellectuals were at the forefront of the new Bengal movement. • These philosophers were also referred to as Derozians. • Derozio supported radical views through his teaching and by forming a debate and discussion group on literature, philosophy, history, and science. • They revered the ideas of the French Revolution (1789 A.D.) and British liberalism. • The Derozians were also advocates for women's rights and education.
Arya Samaj	Swami Dayanand Saraswati	<ul style="list-style-type: none"> • The Arya Samaj focused on the mission of modernizing Hinduism in western and northern India. • Swami Dayanand thought that greedy and stupid priests had distorted Hinduism with the help of the Puranas, which he said contained erroneous doctrines. • Swami Dayanand sought inspiration from the Vedas, which he believed infallible as the divine word of God and the font of all knowledge. • Some of Swami Dayanand's disciples eventually established a network of schools and universities around the country to provide western-style education. • Lala Hansraj was a driving force behind this endeavor.
Ramakrishna Mission	Swami Vivekananda	<ul style="list-style-type: none"> • Ramakrishna's religious lessons were popularised through Vivekananda. • He attempted to adapt it to the demands of current Indian society. • Simultaneously, he was convinced of the superiority of the Indian philosophical tradition's approach. • Vivekananda chastised Indians for becoming static and mummified after losing contact with the rest of the world. • Vivekananda was an outspoken opponent of the caste system and the Hindu emphasis on rituals and superstitions.

1.4 Important Muslim Socio-Religious Reform Movements

<i>Socio-Religious Reform Movements</i>	<i>Leaders</i>	<i>Significance</i>
Wahabi Movement	Syed Ahmed	<ul style="list-style-type: none"> • Syed Ahmed criticized Western influences on Islam and argued for the restoration of genuine Islam and Arabian culture as it was during the Prophet's time. • Syed Ahmed was hailed as the ideal leader (Imam). • A nationwide organization was established, with an extensive secret code for operating under spiritual vice-regents (Khalifas). • The Wahabis played a significant role in instilling anti-British attitudes. • A series of British military assaults on the Wahabi base at Sithana in the 1860s, as well as many court proceedings of sedition against the Wahabis, weakened the Wahabi resistance, while intermittent interactions with the government lasted until the 1880s and 1890s.
Ahmadiyya Movement	Mirza Ghulam Ahmad	<ul style="list-style-type: none"> • The Ahmadiyya are a Muslim group that emerged in India. • It referred to itself as the standard-bearer of the Mohammedan Renaissance. • Like the Brahma Samaj, it was founded on the ideas of universal religion for all humanity, rejecting jihad (holy war against non-Muslims). • The initiative provided Indian Muslims with Western liberal education. • The Ahmadiyya community is the only Islamic group that believes the Messiah, Mirza Ghulam Ahmad, came to end religious strife and bloodshed and to restore morality, peace, and justice.
Aligarh Movement	Syed Ahmad Khan	<ul style="list-style-type: none"> • Syed Ahmad Khan was a fervent believer in religion's essential underlying oneness, often known as 'practical morality.' • He also spoke on the inherent similarities between Hindu and Muslim objectives. • In 1862, he founded the Scientific Society to translate English literature on science and other subjects into Urdu.

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		<ul style="list-style-type: none"> • He also founded an English-Urdu periodical through which he propagated ideas for social transformation. • His endeavor led in the founding of the Mohammedan Oriental College, which expanded into the Aligarh Muslim University.
Deoband Movement	Muhammad Qasim Nanautavi, Rashid Ahmad Gangohi	<ul style="list-style-type: none"> • Deobandis saw Islam as having two primary points: Shariat (law based on texts and religious knowledge) and tariqah (religious knowledge) • As a result, they embraced Sufism and its different kinds of discipline, as well as the function of the ulama in interpreting Islamic law's four schools. • While they accepted Sufism, the Deobandis rejected certain rites as well as the authority of pirs who claimed holiness via lineage rather than learning.
Barelvi Movement	Syed Ahmad Rai Barelvi	<ul style="list-style-type: none"> • Syed Ahmad Rai Barelvi was India's leading Wahhabi exponent, a firm proponent of puritanical extremism and physical jihadism. • Sufi organizations and silsilas such as Naqsyabandiyah, Chishtiya, and Qadriyah first influenced him. • For Indian Muslims, Syed Ahmad's Mujahidin movement is now gone, but his religious exhortations for jihad as "an act of devotion greater than spiritual prayer in merit and rewards" continue to impact millions. • As a result, some extreme jihadist organizations have declared the resurrection of Rai Barelvi's Mujahidin movement in the subcontinent.

1.5 Important Sikh Socio-Religious Reform Movements

<i>Sikh Socio-Religious Reform Movement</i>	<i>Leader</i>	<i>Significance</i>
Akali Movement		<ul style="list-style-type: none"> • The Akali Movement (also known as the Gurdwara Reform Movement) sprang out of the Singh Sabha Movement. • Its goal was to free the Sikh gurudwaras from the grip of corrupt Udasi mahants (the position had become hereditary).

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		<ul style="list-style-type: none"> • These mahants were a faithful and conservative bunch who benefited from official favor. • It passed the Sikh Gurdwaras Act in 1922 (amended in 1925), which gave the Sikh masses control of gurudwaras to be administered through the Shiromani Gurudwara Prabandhak Committee (SGPC) as the apex body.
Nirankari Movement	Baba Dayal Das	<ul style="list-style-type: none"> • The Nirankaris emphasized appropriate religious practice, producing hukamnamas to clarify what was acceptable and establishing a network of worship centers staffed by their own priests. • They did not clash or fight the British but grew as a result of British control in Punjab, which liberated them from the restraints of the Sikh government. • As a result, the Nirankaris became a permanent subgroup of the Sikh faith, assisting in the clarification of the lines that separate Sikhs from Hindus.
Namdhari Movement	Baba Ram Singh	<ul style="list-style-type: none"> • Initially, the movement followed a series of ceremonies fashioned by Guru Gobind Singh's foundation of Khalsa. • With the exception of the Kripan, the Namdharis were compelled to wear the five Sikhism insignia (sword). They were, however, forced to carry a Lathi (bamboo staff). • The Namdharis repudiated the worship of gods, goddesses, idols, cemeteries, tombs, trees, and snakes, as well as popular saints and ceremonies performed by Brahman priests. • The Namdharis also opposed the authority of the hereditary caretakers of Sikh Gurdwaras (places of worship).
Singh Sabha	Thakur Singh Sandhawalia and Giani Gian Singh	<ul style="list-style-type: none"> • The Sabha's goals were to restore Sikhism to its original purity, to print historical religious literature and magazines, spread information, to sing Punjabi, to return Sikh apostles to their religion, and enlist Englishmen in the Sikh educational program. • Later, the Amritsar Singh Sabha was imitated by a newer, more democratic institution, the Lahore Singh Sabha. • After a time, the Singh Sabhas were swamped by other organizations like Khalsa Diwani and, in 1920, a fight for control over Sikh places of worship.

1.6 Socio Religious Reform Movements in South India

<i>Socio Religious Reform movement</i>	<i>Leaders</i>	<i>Significance</i>
SNDP (Sree Narayana Guru Dharma Paripalana Movement)	Sree Narayana Guru, Dr. Padmanabhan Palpu	<ul style="list-style-type: none"> • Sree Narayana Guru Dharma Paripalana Movement (SNDP) was a Kerala-based regional movement founded by Shree Narayan Guru Swami. • This movement was fueled by antagonism between the lower and upper castes. • He maintained mirrors instead of idols in one of the temples he dedicated at Kalavancode. • This represented his message that the divine existed inside every one of us. • In Kalady, he also established an Advaita Ashram.
Vokkaligara Sangha		<ul style="list-style-type: none"> • In Mysore, the Vokkaligara Sangha started an anti-Brahmin movement in 1905. • It is an Indian caste from the state of Karnataka. • As a warrior and farmer community, they have traditionally wielded tremendous demographic, political, and economic dominance in Old Mysore.
Justice Movement	C.N. Mudaliar, T.M.Nair, P. Tyagaraja	<ul style="list-style-type: none"> • It started in the Madras Presidency to secure jobs and participation in the parliament for non-brahmins • In 1917, the Madras Presidency Association was created to urge that the lower classes be given distinct representation in the legislature.
Self Respect Movement	E.V. Ramaswamy Naicker	<ul style="list-style-type: none"> • It was an egalitarian movement that advocated for the abolition of Brahminical rule, equal rights for backward groups and women in society, and the resuscitation of Dravidian languages such as Telugu, Tamil, Kannada, and Malayalam. • The Self-Respect Movement's aims have been articulated and stated in two booklets, "Namathu Kurikkol" and "Tiravitakkalaka Lateiyam". • The movement seeks to eliminate societal structures in which one class of people claims to be superior to another and some males claim to be of higher birth than others.

1.7 Wahabi Movement (1830-1861)

Wahabi Movement, also known as the ‘**Waliullah Movement**,’ was a Muslim socio-religious reform movement which began in response to western influences and was inspired by the teachings of **Shah Waliullah**, considered the **first Indian Muslim leader**. The Wahabi Movement in India was founded by **Sayyid Ahmad (1786-1831)** of Rae Bareilly. The entire movement revolved around Islam’s legacy — ‘**Quran and Hadis**.’ The Wahabi movement sought to purify Islam and return to the simplicity of religion. This article will explain to you about the **Wahabi Movement** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

1.8 Background

- The **Wahabi Movement** in India was founded by **Sayyid Ahmad (1786-1831)** of Rae Bareilly.
- **Sayyid Ahmad’s** writings demonstrate an awareness of the growing British presence in the country, and he viewed British India as a darul harb (abode of war).
- In 1826, he migrated to the North Western Frontier area and established an operational base in the independent tribal belt.
- After his death in the battle of Balakot, the Movement slowed for a while, but his followers, particularly **Wilayat Ali** and **Enayat Ali of Patna**, revitalized the work and broadened its scope.
- The **Ambala War (1863)**, in which the English army suffered heavy losses at the hands of the Wahhabis, marked the culmination of the Movement.
- As a result, the government took harsh measures to suppress the Movement.
- Investigations were launched, the leaders were apprehended and sentenced to long-term incarceration, and their properties were confiscated.
- The Movement’s back was broken, but it remained a potential source of trouble for the government.

1.9 Wahabi Movement

- The teachings of **Abdul Wahab** of Arabia and the sermons of **Shah Waliullah (1702-63)** inspired this essentially revivalist reaction to Western influences and the degeneration that had set in among Indian Muslims, calling for a return to the true spirit of Islam.
- He was the first Indian Muslim leader of the 18th century to organize Muslims around the two-fold ideals of this movement:
 - the desire for **harmony among the four schools of**

Muslim jurisprudence than had divided Indian Muslims (he sought to integrate the best elements of the four schools); and

- recognition of the **role of individual conscience in religion** in situations where conflicting interpretations of the Quran and the Hadis were derived.
- Walliullah's teachings were popularised further by **Shah Abdul Aziz** and **Syed Ahmad Barelvi**, who also gave them a political context.
- Un-Islamic practices that had infiltrated Muslim society were intended to eliminate.
- Syed Ahmad advocated for a return to pure Islam and the type of society that existed in Arabia during the Prophet's time.
- **Dar-ul-Harb** (the land of the kafirs) was considered India, and it needed to be converted to **Dar-ul-Islam** (land of Islam).
- Initially, the movement was aimed at the Sikhs of Punjab, but following the British annexation of Punjab (1849), the movement shifted its focus to the British.
- During the **1857 Revolt**, the Wahabi's played a significant role in instilling anti-British sentiment.
- The Wahabi Movement faded away in the face of British military might in the 1870s.

1.10 Suppression of Wahabi Movement

- During the 1857 Revolt, the Wahabi's played a significant role in spreading anti-British sentiments.
- The British rulers of India saw the potential danger of the Wahabi's base of operations from Sithana in the context of a possible war between the United Kingdom and Afghanistan or Russia.
- In the 1860s, the government launched a multi-pronged attack on the Wahabi base of operations in Sithana by organizing a series of military operations, while a number of court cases for sedition were filed against Wahabis in India.
- **General Bakht Khan**, the leader of the mutineers in Delhi during the 1857 revolt, was also a Wahabi.
- In the 1870s, the British military superiority crushed the movement.
- Between 1863 and 1865, there were a series of trials in which all of the main leaders of the Wahabi movement were arrested.
- The **Ambala trial in 1864** and the **Patna trial in 1865** were inextricably linked.

- Though the Wahabi fanatics continued to assist the frontier hill tribes in their encounters with the English in the 1880s and 1890s, the movement lost its vitality.

1.11 Ramakrishna Mission (Swami Vivekananda)

The **Ramakrishna Mission** is a Hindu religious and spiritual organization that is at the heart of the **Ramakrishna Movement**, also known as the **Vedanta Movement**. The mission was created on **May 1, 1897**, by **Ramakrishna Paramahansa's principal follower Swami Vivekananda**, and is named after and inspired by the Indian spiritual Guru Ramakrishna Paramahansa. The organization primarily promotes **Advaita Vedanta**, a Hindu philosophy, as well as **four yogic ideals: Jnana, Bhakti, Karma, and Raja yoga**. This article will explain to you about the **Ramakrishna Mission (Swami Vivekananda)** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

1.12 Background

- **Swami Vivekananda** established the **Ramakrishna Mission in 1897**.
- **Vivekananda** was a renowned humanitarian who used the Ramakrishna Mission to help people in need.
- The Mission is an organization dedicated to religious and social improvement.
- **Vivekananda** preached the doctrine of service, which he defined as the service of all creatures.
- **The worship of Siva** is the service of **jiva (living objects)**. Life is religion in and of itself. The Divine resides inside man via service.
- Vivekananda advocated for the application of technology and contemporary science to the **benefit of humanity**.
- **At Baranagar**, the first Math was founded. Another math was established in **Belur in 1899**, and it became the central math.
- It is responsible for the organizing and operation of all maths' located across India and even beyond the country.
- It is also the educational center for the **Ramakrishna Mission's saints**.
- The Mission has attracted everyone to the values and principles of **Sri Ramakrishna's life and teachings**.
- Ramakrishna's childhood name was **Gadadhar Chattopadhyay**, and he was born into an impoverished Brahmin household.
- He is recognized as one of India's most illustrious spiritual gurus. He resided and worshipped in the **Dakshineswar temple** as a devotee of **Goddess Kali**.

1.13 Features

- The mission's goals included **assisting the impoverished, improving women's situation, combating untouchability and superstition**, and overhauling the **educational system**.
- **Swami Vivekananda** emphasized the **Hindu religion's and culture's primacy**.
- **Hinduism**, he said, would be centered on **spiritual ideals**, whereas western culture and civilization would be materialistic.
- He was a firm believer in the equality and oneness of all religions.
- In terms of economics, he favored agro-based small-scale enterprises.
- His religious, spiritual, and social ideals were all based on humanism.
- **Ramakrishna Mission** made **monasticism** socially relevant and spiritually relevant to ordinary people's lives.
- **Vivekananda** was the first to request that priests make it their mission to alleviate **human suffering**.
- He thought that Indian nationalism might be built on four pillars: awareness of India's past splendor, the awakening of countrymen, development of moral and physical strength, and unity based on similar spiritual concepts.
- He wished for the Indian young to **come up, awaken, and struggle** to end **hunger and illiteracy** in the country.

1.14 Significance

- **Vivekananda** was a renowned humanitarian who used the Ramakrishna Mission to help people in need.
- The Mission is an organization dedicated to religious and social improvement.
- Vivekananda preached the **doctrine of service**, which he defined as the service of all creatures.
- **Vivekananda advocated** for the use of technology and contemporary science to benefit humanity.
- The Mission has operated a variety of schools, hospitals, and clinics since its founding.
- It assists those who are affected by natural disasters like earthquakes, famines, floods, and diseases.
- The Mission has grown into a **global organization**. It is a strongly religious organization, yet it is not a proselytizing organization.
- Unlike the **Arya Samaj**, the Mission recognizes the importance of

image worship in cultivating spiritual ardor and worship of the **eternal Almighty God**, however, it places a greater focus on the vital spirit rather than symbols or rituals.

- It claims that **Vedanta philosophy** will help a Christian become a better Christian and a Hindu become a better Hindu.
- **Swami Vivekananda** purchased a big plot of land in Belur in 1898, where the **Ramakrishna Math** was ultimately relocated and registered.
- All males are welcome to join the monastic order, regardless of their caste or belief.

1.15 Ramakrishna Parmahansa

- **Gadadhar Chattopadhyaya**, a poor Brahmin priest who later became known as **Ramakrishna Paramahansa**.
- On the **18th of February 1836**, **Sri Ramakrishna** was born into a poor Brahmana family in the Bengali hamlet of Kamarpukur.
- **Khudiram Chatterjee**, his father, was a man of tremendous **piety and moral uprightness**.
- **Chandramani Devi**, his mother, was also a model of feminine characteristics.
- He had no formal education in philosophy or Shastras, and his schooling ended at the primary level.
- Ramakrishna was a priest at the **Dakshineswar Kali Temple** who drew a large number of monastic and lay followers.
- He schooled himself in a deeper sense by understanding the Hindu epics, emulating **India's great spiritual values** by listening to academics recite and explain them, and, most of all, by going directly to Nature to observe men and things.
- **Sarada Devi**, Ramakrishna Paramahansa's spiritual companion, was also his **wife**.
- **Narendra Nath Datta** (1863-1902), later known as **Swami Vivekananda**, was Ramakrishna Paramahansa's most ardent disciple who spread Ramakrishna's teachings throughout the world, particularly in America and Europe.
- On Christmas Eve in 1886, after Ramakrishna's death, the young followers took informal monastic vows.

1.16 Swami Vivekananda

- On **January 12, 1863**, he was born **Narendranath Datta**.

- Every year, **National Youth Day** is observed to commemorate Swami Vivekananda's birth anniversary.
- In 1893, he acquired the name '**Vivekananda**' at the invitation of **Maharaja Ajit Singh of the Khetri State**.
- Vivekananda was the first spiritual leader to consider issues other than religious change.
- He believed that the Indian masses needed secular as well as spiritual understanding to be able to trust in themselves.
- Vivekananda named the **Ramakrishna Mission** after his master, **Ramakrishna Paramahansa**.
- He conveyed the essence of **Hindu culture** and religion via his talks and writings. He believed in the spirit of **Vedanta** as well as the fundamental unity and equality of all religions.
- In 1893, he attended the **All World Religious Conference (Parliament of Religions)** in **Chicago, Illinois, USA**. He contended that Vedanta was a religion for all people, not only Hindus.
- He was the principal disciple of **Ramakrishna Paramahansa**, a 19th-century saint, and founded the Ramakrishna Mission in 1897.
- **Ramakrishna Mission** is a non-profit organization that works in the areas of **value-based education, culture, health, women's empowerment**, youth and tribal welfare, as well as relief and rehabilitation.
- In 1899, he founded the **Belur Math**, which became his permanent residence. He died in 1902 in Belur Math.
- Ramakrishna Math & Ramakrishna Mission's headquarters are in Belur Math, West Bengal.

1.17 Swami Vivekananda - Contributions

- Introduced the Indian ideas of **Vedanta and Yoga** to the rest of the world.
- He advocated '**neo-Vedanta**,' a Westernised view of Hinduism, and believed in blending spirituality with material advancement.
- Placed the greatest focus on education in order to regenerate our homeland. Advocated for a character-building, man-making education.
- His most famous address was given before the **World Parliament of Religions in Chicago in 1893**.
- In his works, he outlined four paths to liberation from worldly pleasure and attachment: **Raja-yoga, Karma-yoga, Jnana-yoga, and Bhakti-yoga**.

- Vivekananda was dubbed the “**creator of modern India**” by **Netaji Subhas Chandra Bose**.

1.18 Significance

Positive Aspect

- The orthodox parts of society were unable to accept the **socio-religious rebels’ scientific ideological attack**.
- As a result, the reactionaries subjected the reformers to insults, persecution, fatwas, and even **assassination attempts**.
- Despite the opposition, these groups were able to contribute to the emancipation of the individual from **fear-based obedience** and unquestioning surrender to exploitation by priests and other classes.
- Worship became a more personal experience with the translation of religious writings into common languages, the focus on **each individual’s right to interpret the scriptures**, and the simplicity of rituals.
- The movements emphasized the ability of the human intellect to think and reason.
- The **reformers allowed** their adherents to confront the official criticism that their faiths and culture were decadent and inferior by clearing out corrupt aspects, religious beliefs, and behaviors.
- The reform movements provided the burgeoning middle classes with much-needed cultural roots to adhere to, as well as a means of alleviating the sense of humiliation caused by a foreign **power’s annexation**.
- A **fundamental contribution** of these reform movements was recognizing the unique demands of modern times, particularly in terms of scientific knowledge, and so encouraging a modern, **this-worldly, secular, and rational attitude**.
- Socially, this attitude was mirrored in a fundamental shift in the concepts of ‘pollution and purity.’
- Although traditional beliefs and practices were a primary focus of reformers’ attacks, the reformers sought **modernization** rather than outright westernization based on mindless imitation of alien Western cultural ideals.
- Indeed, reform movements tried to foster a favorable social atmosphere for **modernization**.

Negative Aspects

- One of the primary disadvantages of religious reform movements was

that they had a small social basis, notably the **educated and urban middle classes**, while the great majority of peasants and urban poor were disregarded.

- The reformers' proclivity to appeal to the glories of the past and to depend on biblical authority **encouraged mysticism** in new guises and fostered pseudo-scientific thinking while putting a brake on full recognition of the necessity for a contemporary scientific approach.
- Above all, these inclinations contributed, to some extent, to the compartmentalization of **Hindus, Muslims, Sikhs, and Parsis**, as well as the alienation of high-caste **Hindus from low-caste Hindus**.
- The **emergence of a composite culture**, which had been seen throughout Indian history, appeared to be stalled with the growth of another type of awareness, community consciousness, alongside national consciousness among the middle classes.
- Many other causes were likely responsible for the rebirth of communalism in contemporary times, but the character of religious reform organizations also played a role.
- Overall, regardless of the net outcome of these reform movements, it was through this **battle that a new society emerged** in India.

1.19 Impact

- The British intended to satisfy the top crust of society. As a result, just two **significant pieces of legislation** were enacted.
- Some legal measures were enacted to improve women's standing. Sati, for example, was **banned (1829)**. **Infanticide** has been made illegal.
- Legislation approved in 1856 allowed widow remarriage. A law passed in 1860 elevated the marriageable age of females to 10.
- Inter-caste and inter-communal marriages were legalized in 1872 by legislation.
- The other regulation, enacted in 1891, was intended to discourage underage marriage.
- The **Sharda Act was enacted in 1929** to discourage child marriage. It said that a girl under the age of 14 and a boy under the age of 18 could not marry.
- The Indian national movement became the primary propagator of social reform in the twentieth century, particularly after 1919.
- To reach the masses, the reformers increasingly relied on propaganda in the Indian language.
- They also employed **books, plays, short tales, poetry**, the press, and, in the 1930's, a film to promote their message.

- Numerous people, **reform societies, and religious organizations** worked hard to expand education among women, prevent young children from marrying, bring women out of the purdah, **enforce monogamy**, and enable middle-class women to enter professions or public service.
- As a result of all of these efforts, **Indian women played** an active and essential part in the country's war for independence.
- As a consequence, many **superstitions vanished**, and many more were on their way out. Traveling to other nations was no longer a sin.

1.20 Conclusion

In the 1800s and 1900s, more and more individuals appreciated the benefits of Indian culture, but they were also loud in rejecting its negative aspects. Many leaders arose in order to change Indian society. They mostly wished to instill contemporary principles in Indian society. These concepts, which included liberty, social and economic equality, fraternity, democracy, and justice, had a significant effect on Indian society. Fortunately for our nation, there were some enlightened Indians like Raja Ram Mohan Roy, Dayanand Saraswati, and many more who were willing to struggle and bring about social changes in order for our country to confront the challenges of the West.

2. Swami Dayanand Saraswati

Swami Dayanand Saraswati founded the **Arya Samaj**, a Vedic dharma reform movement, and was an Indian philosopher and social leader. He was the first to demand Swaraj as “**India for Indians**” in 1876, a call that Lokmanya Tilak later echoed. While opposing idolatry and ceremonial devotion, he attempted to resurrect Vedic principles. This article focuses on the life and ideologies of Swami Dayanand Saraswati.

2.1 Background

- Swami Dayananda Saraswati, a social and religious reformer, was born on February 12, 1824.
- He was born in the town of Tankara, Gujarat.
- Karanji Lalji Kapadia, a tax collector, and his wife Yashodabai raised him in a well-to-do household.
- In his childhood, he learned Sanskrit and the Vedas.
- After his sister and uncle died, he began to explore the purpose of life. He was engaged to be married when he was in his teens but decided to embrace an ascetic life and ran away from home.
- He wandered the Himalayas and other religious sites in northern India for 25 years as a traveling ascetic.
- He was seeking the truth about life and had given up all of his earthly possessions in order to pursue it. During this time, he also began practicing Yoga.
- Dayananda recognized that **Hinduism** has deviated from its origins. He promised his Guru that he would do everything in his power to restore the Vedas to their due place in Hindu religion and culture.
- He also took on prominent intellectuals and won disputes against them using the Vedas as a weapon.
- He was a fervent opponent of superstitions and rituals.
- Some of the reforms incorporated in the Indian Constitution were influenced by Dayananda, according to **S Radhakrishnan**.
- Dayananda was poisoned while staying at the palace of the Maharaja of Jodhpur, **Jaswant Singh II**, and **died on October 26, 1883**, at Ajmer, where he was transported for medical treatment. He was 59 years old at the time.

2.2 Ideology

- He was a firm believer in the Vedas’ infallibility.

- Dayananda was a proponent of the karma and reincarnation theories.
- He emphasized the Vedic values of brahmacharya, such as celibacy and devotion to God.
- He claimed that divergence from the Vedic basic principles had degraded Hinduism and that the priesthood had misled Hindus for the priests' personal self-aggrandizement.

2.3 Contributions

- Swami Dayananda attempted to reform Hindu society and religion through the Arya Samaj.

Religious Reforms

- The **Arya Samaj** emphasized Hindu society's liberation. Only the Vedas, according to Dayananda, were the repositories of true knowledge, and the only religion was the religion of the Vedas.
- The Vedas contain principles of economics, politics, social sciences, and humanities.
- His clarion call to "**Return to the Vedas**" raised awareness among the people. Other scriptures and Puranas were rejected by him.
- He was vehemently opposed to idol worship, ritualism, animal sacrifice, the concept of polytheism, the concept of heaven and hell, and fatalism.
- The Arya Samaj distilled Hinduism and made Hindus aware of their glorious heritage and the superior value of Vedic knowledge. Hindus should not seek guidance from Christianity, Islam, or Western culture.
- The Arya Samaj, by emphasizing Hinduism's superiority, could counteract Islamic and Christian propaganda against it.
- Dayananda founded the "**Shuddhi Movement**" to convert people of other religions to Hinduism and to re-convert those who had converted from Hinduism to other religions. This campaign discouraged low-caste Hindus from converting to Christianity or Islam.
- The Shuddhi Movement opposed Christian missionaries who attempted to convert Hindus who were uneducated, poor, and depressed.

Social Reforms

- The Arya Samaj provided valuable services to Hindu society by opposing various social evils. He was an outspoken opponent of the caste system and the Brahmins' social superiority.

- He also questioned the Brahmins' monopoly on reading the Vedas and advocated for the right of all people, regardless of caste, creed, or color, to study the Vedas.
- Dayananda was also a vocal opponent of the practice of untouchability. He advocated for female education and protested against women's injustices.
- He was adamantly opposed to child marriages, polygamy, purdah, and the practice of 'Sati,' among other things. He demonstrated that women should have equal rights with men by citing Vedic teachings.
- Members of the Arya Samaj engaged in intercaste marriages and interdining.
- For the education of both males and females, the Arya Samaj established a number of educational institutions such as Gurukuls, Kanya Gurukuls, D.A.V. Schools, and Colleges.
- These educational institutions safeguarded Hindu religion and society while also promoting the advancement of knowledge and education in the modern scientific line.
- Though Arya Samaj did not actively participate in politics, it did indirectly contribute to the advancement of national consciousness. Dayananda was the first to advocate "Swadeshi," or the rejection of foreign goods.
- He aided the development of an all-India national spirit by recognizing Hindi as the national language.
- He also coined the term <Swaraj> to refer to a state founded on Vedic principles before any Indian national leader did.
- As a result, Arya Samaj became a fervent supporter of Hinduism and an organ of militant Hinduism. Because of such militancy, the spread of extremism within the All India National Congress was made possible.
- The Arya Samaj was instrumental in bringing about socio-religious changes in pre-independence India.
- Though Dayananda was criticized as a conservative and sectarian activist who claimed Hinduism's superiority over all other religions, he was one of the architects of modern India.
- In truth, he was not opposed to Christianity or Islam, but rather to the evil practices of all religions.

Arya Samaj

- Arya Samaj is an Indian monotheistic Hindu reform movement that promotes principles and practices based on the indisputable authority of the Vedas.

- The samaj was founded on April 10, 1875, by sannyasi Dayanand Saraswati.
- The Arya Samaj was the first Hindu organization to engage in proselytization.
- Since 1800, the organization has also worked to advance India's civil rights struggle.

2.4 Conclusion

Every year, Maharishi Dayanand Saraswati Jayanti is observed to commemorate the birth anniversary of Maharishi Dayanand Saraswati. Dayanand Saraswati fought to abolish many evils from our society and through Arya Samaj worked to promote female education and intercaste marriage, built missions, orphanages, and widow homes, established a network of schools and colleges, and provided famine relief and medical care.

3. Early Nationalists

The **early nationalists**, also known as the **moderates**, made a crucial contribution to India's independence struggle. Though the moderates believed in British justice and were loyal to them, they made constant efforts to demand political representation and better governance, which caused the **development of anti-British sentiments** among the masses. They resorted to **constitutional means for raising their protest, through petitioning and non-violent protest**. G.K Gokhale, W.C Banerjee, Feroz Shah Mehta, etc. were some of the most prominent names among the early nationalists. This article will deal with the **major contributions made by these national leaders** in the freedom struggle which will be helpful for UPSC exam preparation.

3.1 Contributions by the Early Nationalists

Economic Critique of British Imperialism

- Early nationalists such as **Dadabhai Naoroji, R.C. Dutt, Dinshaw Wacha**, and others carefully examined the political economy of British rule in India and proposed the «**drain theory**» to explain British exploitation of India.
- They were opposed to the transformation of an essentially self-sufficient Indian economy into a colonial economy.
- As a result, the Moderates were able to create an all-India public opinion that British rule in India was a major cause of poverty and economic backwardness in India.

Constitutional Reforms

- Until 1920, India's legislative councils had no real official power. Nonetheless, the work done in them by nationalists aided the growth of the national movement.
- The **Imperial Legislative Council**, established by the **Indian Councils Act (1861)**, was an impotent body whose purpose was to disguise official measures as having been passed by a representative body.
- Only 45 Indians were nominated to it in the 30 years from 1862 to 1892, with the majority of them being wealthy, landed, and with loyalist interests.
- Only a few political figures and independent intellectuals were nominated, including **Syed Ahmed Khan, Kristodas Pal, V.N. Mandlik, K.L. Nulkar, and Rashbehari Ghosh**.

Campaign for Administrative Reforms

- Indianisation of Government service.
- Demand that judicial and executive functions be separated.
- Criticism of a **tyrannical and oppressive bureaucracy**, as well as an expensive and time-consuming judicial system.
- Criticism of an **aggressive foreign policy** that resulted in the annexation of Burma, an attack on Afghanistan, and the suppression of tribals in the North West—all of which cost the Indian treasury a lot of money.
- Demand an **increase in spending on welfare** (such as health and sanitation), education, irrigation projects, and agricultural development, among other things.

Defence of Civil Rights

- Civil rights included the **freedom of expression, thought, association, and the press**.
- The nationalists were able to spread modern democratic ideas through an unending campaign, and soon the defense of civil rights became an integral part of the freedom struggle.
- The arrest of Tilak and several other leaders and journalists in 1897, as well as the arrest and deportation of the Natu brothers without a trial, sparked widespread public outrage.

3.2 Conclusion

The early nationalists aimed for democratic self-government as a long-term goal. They aided in the extension of councils, i.e., greater participation of Indians in councils, as well as the reform of councils, i.e., giving councils additional authority, particularly over money. They criticized a totalitarian and repressive bureaucracy, as well as an expensive and time-consuming judicial system. Through constitutional means and constant petitioning, the moderates kept demanding the British government for better governance and political participation.

4. Indian Civil Service Act, 1861

Indian Services Act, 1861 reserved certain positions for covenanted civil servants, but the examination were held in England in English, based on classical Greek and Latin learning. The Indian Civil Services Act was enacted in 1861 **during Lord Canning's Viceroyalty**. It provided for the reservation of certain key positions for covenant service members. As a result, the Principal positions were reserved for the British. **Satyendra Nath Tagore** was the first Indian to qualify for the Indian Civil Service in 1863. In this article, we will discuss the **Indian Civil Service Act, 1861** which will be helpful for UPSC exam preparation.

4.1 Historical Perspective

- Civil servants for the East India Company were nominated by the company's directors, trained at Haileybury College in London, and then sent to India.
- In 1854, the concept of a merit-based modern civil service in India has introduced in response to Lord Macaulay's Report of the Select Committee of the British Parliament.
- The report recommended that the East India Company's patronage-based system be replaced by a permanent Civil Service based on merit, with entry through competitive examinations.
- A Civil Service Commission was established in London in 1854 for this purpose, and competitive examinations began in 1855. Initially, Indian Civil Service examinations were only held in London.
- The maximum age was 23 years old, and the minimum age was 18 years old. The syllabus was designed in such a way that European Classics received a disproportionate share of the marks.
- All of this made it difficult for Indian candidates to compete. Nonetheless, the first Indian, Shri Satyendranath Tagore, the brother of Shri Rabindranath Tagore, succeeded in 1864.
- Three years later, four more Indians were successful. Throughout the next 50 years, Indians petitioned for simultaneous examinations to be held in India, but they were denied because the British government did not want many Indians to succeed and enter the ICS.

4.2 Background

- Following the demise of the East India Company's rule in India in 1858, the British civil service assumed administrative responsibilities.
- The Indian Rebellion of 1857, which came dangerously close to overthrowing British rule in the country, prompted the change in governance.

- In 1853, a competitive examination was held, but Indians were barred from participating.
- However, in 1858, the system of reserving principal posts for members of the covenant service (meaning British) was implemented.
- The Indian Civil Services Act of 1861 validated a number of irregular appointments made in India to meet the needs of the company's service in India, despite the restriction that all offices in the civil cadre of the company's service in India were reserved for the civil services of the Presidency.
- The civil service recruitment was scheduled, as was the number of appointments to be filled "only by members of the covenanted Civil Service in the future."
- As a result, the Principal positions were reserved for British citizens.

4.3 Features

- The civil services act of 1861 stated that any person, whether Indian or European, could be appointed to any of the offices (specified in the schedule annexed) if he had lived in India for a minimum of seven years.
- The individual was required to pass an exam in the vernacular language of the district in which he worked.
- The appointment was also made conditional on passing departmental tests or meeting other qualifications.
- All appointments were now to be reported to the Secretary of State and, if not approved within twelve months, were declared null and void.
- The maximum permissible age gradually decreased from 23 (in 1859) to 22 (in 1860), 21 (in 1866), and 19 (in 1878).

4.4 Conclusion

The Indian Civil Service (ICS), officially known as the Imperial Civil Service, was the British Empire's highest civil service in India between 1858 and 1947. Civil services were classified into two types: covenanted and uncovenanted. The covenanted civil service was made up of British civil servants who held positions of power in the government. The uncovenanted civil service was established to facilitate the entry of Indians into lower-level administration positions. The provisions of this Act clearly did not satisfy the Indian public's growing demand for the Indianisation of services. The Act essentially remained a 'dead letter,' partly due to authorities' unwillingness to give it effect, and largely due to the inherent difficulty in implementing the Act's recruitment requirements.

5. Indian League (1875) - Political Associations before Indian National Congress

The **Indian League** was founded in **1875** by **Sisir Kumar Ghosh** with the goal of **“stimulating a sense of nationalism among the people”** and encouraging political education. This organization was **associated with nationalist leaders** such as Ananda Mohan Bose, Durgamohan Das, Nabagopal Mitra, Surendranath Banerjee, and others.

5.1 About Sisir Kumar Ghosh

- Sisir Kumar Ghosh (1840–1911) was a well-known Indian journalist, the **founder** of the **Amrita Bazar Patrika**, a well-known **Bengali language newspaper** in 1868, and a **Bengali freedom fighter**.
- In 1875, he founded the Indian League with the goal of instilling a **sense of nationalism in the people**.
- He was also a **Vaishnavite**, best known for his writings on the mystic-saint Lord Chaitanya, and he published **Lord Gauranga or Salvation for All in 1897**.
- He was among the first students to pass Calcutta University’s first entrance examination in 1857.

5.2 Indian League - Features

- In the late sixties and early seventies of the 19th century, the Indian National Movement became more broad-based and received wider publicity through the medium of the press.
- In 1868, Sisir Kumar Ghosh published the Amrita Bazar Patrika, the most powerful organ of national opinion.
- Describing the misrule of the English, he wrote on 31st December 1868, “The Bengalis are determined to oppose the tyranny of Englishmen at every step”.
- In some of the articles published in 1870, he held out the parliamentary government in India as the only solution to the problem.
- Sisir Kumar Ghosh along with a group of progressive leaders founded the India League in 1875.
- The League aspired to represent not only the middle class but the masses as well and to stimulate a sense of nationalism among the people.

5.3 Conclusion

The Indian National Congress was not India's first political organization. However, wealthy and aristocratic elements dominated most political associations in the early half of the nineteenth century. In Bengal, there were numerous political organizations. Sisir Kumar Ghosh founded the Indian League in 1875. Later, in 1876, the India League of Sisir Kumar Ghosh was superseded by the Indian National Association, which was founded by Surendranath Banerjee and Ananda Mohan Bose.

6. East India Association

The **East India Association** was established by **Dadabhai Naoroji in London in 1866**. It established its branches in various Indian cities such as **Bombay, Kolkata, and Madras in 1869**. The main goal of the association was to **raise awareness among British people about the conditions in India** and to generate popular support for Indian welfare. This organization is also known as the **predecessor to Indian National Congress**. In this article, we will learn about **east India association** which will be helpful for the preparation for the UPSC exam.

6.1 What is the East India Association?

- The East India Association was formed to **focus on the problem and questions pertaining to India** and to influence the British leaders to undertake the development of India seriously.
- This association advocated promoting public interests and the welfare of Indians.
- It worked towards presenting a **correct picture of India** to the British Public and voicing Indian concerns in the British press.
- The **Ethnological Society of London** attempted to prove Asians were inferior to Europeans in 1866. The East India Association's work aimed to challenge this notion as well.

6.2 Features of East India Association

- The **London Indian Society** formed by drawing inspiration from Dadabhai Naoroji was superseded by the East Indian Association. **Lord Lyveden** became the **first president of the organization**.
- Initially, the organization had around 1000 members but only after 1912, females were allowed to be admitted into it.
- It advocated its ideology about India to the British public through two journals as **Journal of East India Association** and the **Asiatic Quarterly Review**.
- Various papers and proceedings of the association were produced in the Asiatic Quarterly Review which superseded the Journal of the East India Association.
- The East India Association involved a wide range of audiences, for instance, the association would listen to lectures from various Indian and British men and women on diverse matters such as the economic development of Indian literature to suffrage.
- This Association incorporated within its ambit the **National Indian**

Association in 1949 and became the Britain, India, and Pakistan Association.

- It merged with the former India Society, now Royal India, Pakistan, and Ceylon Society, to become the **Royal Society for India, Pakistan, and Ceylon in 1966**.

6.3 Conclusion

The East India Association was formed by Dadabhai Naroji with a view to awakening the British population to a due sense of their responsibilities as rulers of India, and therefore, most of the endeavors of the organization were guided to the dissipation of that colossal ignorance of India. It wanted to promote public interests and the welfare of Indians by presenting a correct picture of India to the British population.

7. Indian National Association (1876)

The Indian National Association was established in 1876 as one of the first nationalist organizations by Surendranath Banerjee and Anand Mohan Bose. It is also known as the Indian Association of Calcutta. It advocated for the promotion of various legitimate means such as the political, intellectual, and material advancement of the people of India. The Indian Association was the most powerful of the pre-Congress organizations. This article will discuss the various aspects of the Indian National Association which are important for aspirants preparing for the UPSC examination.

7.1 What is the Indian National Association?

- The Indian National Association was originally established as **Bharat Sabha** and held its **first annual conference in Calcutta**.
- This association later **merged with the Indian National Congress in 1886**.
- Indian National Association was formed amid the growing political consciousness leading to the emergence of political associations and national movements to attain independence.
- Various nationalist leaders were associated with the organization such as Anand Mohan Bose, Durga Mohan Das, Nabagopal Mitra, Surendranath Banerjee, etc.

Its main objectives were:

- build a strong public opinion on political issues; and
- unite Indians behind a common political agenda.

7.2 Evolution

- Social and economic changes started occurring in the 19th century that also led to an increase in the political consciousness leading to the birth of political associations and national movements for independence.
- **In 1875 Sisir Kumar Ghosh and Sambhu Charan Mukherjee** founded the '**The India League**' to represent the middle class and work towards a sense of nationalism among the people.
- However, the League was dismembered and afterward, Surendranath Banerjee founded the Indian Association along with his friend Ananda Mohan Bose on 26 July 1876.

7.3 Features

- It represented the **interests of the middle class** and worked to promote

a sense of nationalism among the people and encourage political education.

- This association had a broad outlook due to which the leaders kept the organization above narrow political and communal interests.
- They worked towards **political unity** among the educated middle class of India.
- The association advocated for the creation of a strong body of public opinion in the country.
- It wanted to bring about the unity of the Indian races and peoples on the basis of common political interests and aspirations
- It **promoted brotherhood** among the two communities of Hindus and Muslims.
- It ensured the **inclusion of the masses** in the great public movement of that time.
- It **objected to the removal of the age limit** for candidates for the Indian Civil Service examination in 1877.
- The association advocated for simultaneous civil service examinations in England and India, as well as the Indianization of higher administrative positions.
- It spearheaded a campaign to **repeal the repressive Arms Act and the Vernacular Press Act.**
- The association established branches in other towns and cities throughout Bengal, as well as outside of Bengal.
- The **membership fee was kept low** in order to attract members from the poorer sections of society.
- The association sponsored the **first all-India conference**, which was held in **Calcutta from December 28 to 30, 1883**. More than a hundred delegates from across the country attended.

7.4 Conclusion

As an all-India nationalist organization, the association was, in some ways, a forerunner of the Indian National Congress. It envisioned creating a strong body of public opinion in the country and bringing about the unity of the Indian races and peoples on the basis of common political interests and aspirations. In 1886, it merged with the Indian National Congress.

8. Leaders of Moderate Phase

The **national leaders** who dominated Congress policies during the early period (1885–1905), such as **Dadabhai Naoroji, Pherozeshah Mehta, D.E. Wacha, W.C. Bonnerjea, and S.N. Banerjea**, were staunch believers in ‘**liberalism**’ and ‘**moderate**’ politics and came to be referred to as Moderates to distinguish them from the neo-nationalists of the early twentieth century. The moderates made significant contributions to the Indian freedom struggle. The Moderates’ main goal was to **achieve self-government within the British Empire**. They chose a middle path rather than an extreme path against the British Empire. In this article, we will learn about **important leaders of the moderate phase** which will be helpful for the preparation for the UPSC exam.

8.1 Important Leaders of Moderate Phase

Dadabhai Naoroji

- He is known as **India’s Grand Old Man** and the **country’s Unofficial Ambassador**.
- He was the first Indian to be elected to the British House of Commons.
- He was a **founding member of the Indian National Congress** and served as president of three congress sessions.
- In his book ‘**Poverty and Un-British Rule in India**,’ he proposed the **drain theory** and explained the British exploitation of India.

Pherozeshah Mehta

- He was dubbed the “**Lion of Bombay**.”
- He was elected **president of the Indian National Congress** in **1890**.
- He founded the **Bombay Chronicle**, an English weekly newspaper, in **1910**.
- For his legal services, he was **knighted by the British**.

P. Ananda Charlu

- P. Ananda Charlu was a well-known public figure in South India who was in charge of organizing several political campaigns prior to the arrival of the Indian National Congress.
- In **1884**, with the assistance of his associates (M. Viraraghavachari and G. Subramaniya Aiyer), he established the **Madras Mahajan Sabha**, a political organization aimed at creating public opinion.
- The efforts of leaders such as P. Ananda Charlu laid the groundwork

for the formation of the Indian National Congress, an all-India organization.

- In fact, P. Ananda Charli was one of the 72 delegates (**dubbed the “brave-72”**) who attended the INC’s first session (held in 1885 in Bombay) and established the organization’s goals and objectives.
- In 1891, he presided over the Congress’s annual session in Nagpur. He served on the Madras Legislative Council from 1903 to 1905.

Surendranath Banerjea

- He was also known as Rashtraguru.
- In order to bring about political reforms, he founded the **Indian National Association in 1876**.
- He founded **The Bengalee**, a newspaper.
- In 1869 and 1871, he passed the Indian civil service examination.
- He was barred in 1869 due to an age dispute, and he was fired in 1871 due to racial discrimination.
- He advocated for the civil disobedience movement.

Romesh Chandra Dutt

- Ishanchandra and Thakamani Dutt had a son named Romesh Chunder Dutt.
- They belonged to one of the Calcutta families that had prospered as a result of their commercial ties with the British East India Company.
- In 1868, he traveled to Britain in secret with two friends, Bihari Lal Gupta and Surendranath Banerjea.
- In 1871, Dutt was admitted to University College in London and sat for the **Indian Civil Service examination**. In the same year, Dutt was called to the Bar at the Middle Temple.
- He became an **assistant magistrate and collector** in the Indian Civil Service.
- He was the **first Indian to be appointed district magistrate in 1883**, and after serving in many districts throughout Bengal, he was appointed divisional commissioner, first in Burdwan and later in Kolkata.

Ananda Mohan Bose

- Ananda Mohan Bose, India’s first **Wrangler**, Brahma Samaj leader, freedom fighter, educationist, and social reformer was born on **September 23, 1847**, in **Mymensingh, Bengal** to an upper-middle-class family.

- After finishing his education, he moved to England and enrolled as a student of Higher Mathematics at Christ Church College, Cambridge. In 1874, he was called to the Bar at the same time.
- When he returned home, he launched his political career alongside **Surendranath Banerjea and Sivanath Sastri**.
- During this time, he was also influenced by **Devendranath Tagore and Keshab Chandra Sen**, both of whom he held in high regard.
- Bose's interest in India's political scene can be traced back to 1871 when he first met Surendranath Banerjea in England.
- From his return to India in 1874 to the days of the Swadeshi movement in 1905, the two were inseparably linked in all of their political endeavors.

G.K Gokhale

- Gopal Krishna Gokhale was born on **May 9, 1866**, in Kotluk village, Maharashtra (then part of the Bombay Presidency), to a Brahmin family.
- For three decades, Gokhale worked for social empowerment, education expansion, and the struggle for freedom in India, and he rejected the use of reactionary or revolutionary methods.
- Between 1899 and 1902, he was a member of the **Bombay Legislative Council**, and from 1902 until his death, he worked at the **Imperial Legislative Council (1915)**.
- Gokhale was a key figure in the Morley-Minto reforms of 1909, which were drafted in the Imperial legislature.
- He was a member of the Indian National Congress's Moderate Group (joined in 1889).
- In the Banaras session of 1905, he was elected president of the INC.
- He founded the **Servants of Indian Society**.
- He advocated for Indian self-government.

Badruddin Tyabji

- On October 10, 1844, Badruddin Tyabji (Tyab Ali) was born in Bombay. His father descended from an old Cambay emigrant Arab family.
- He joined the Middle Temple after passing the London matriculation, became a Barrister in April 1867 - **the first Indian Barrister in Bombay** - and rose quickly in the profession.
- In **July 1871**, he was a leading figure in the campaign for an elective

Bombay Municipal Corporation, and he was at the top of the list of those subsequently elected to that body.

- Badruddin Tyabji, Pherozeshah Mehta, and Kashinath Telang became known as '**The Triumvirate**' or '**The Three Stars**' of Bombay's public life.
- In 1882, he was elected to the Bombay Legislative Council but due to health reasons resigned in 1886.

8.2 Conclusion

These leaders were dubbed moderates because they made public declarations of loyalty to the British Raj through petitions, speeches, and articles. Moderates served as a safety valve between the masses and the British. However, their Indian blood rejuvenated over time, and their leaders urged them to overthrow the British through an institutional method.

9. Surendranath Banerjea

Surendranath Banerjea was also known as Rashtraguru. In order to bring about political reforms, he founded the Indian National Association in 1876. He founded *The Bengalee*, a newspaper. In 1869 and 1871, he passed the Indian civil service examination. He was barred in 1869 due to an age dispute, and he was fired in 1871 due to racial discrimination. He advocated for the civil disobedience movement. In this article we will learn about Surendranath Banerjea which will be helpful for preparation of UPSC exam.

9.1 Background

- **Sir Surendranath Banerjea was born in Calcutta on November 10, 1848.**
- He attended the **Parental Academic Institution**, which was primarily attended by Anglo-Indian boys. In **1868**, he graduated from Calcutta University and went to England to compete for the Indian Civil Services.
- He passed the competitive examination, but because there was some confusion about his exact age, he was disqualified.
- Banerjea began his new career as a **Professor of English** upon his return to India in **June 1875**.

9.2 Contribution & Achievements

- He made full use of his teaching position to instill a new spirit in Indian students. He was India's most eloquent speaker up to that point.
- This shift in Bengali youth interest and energy toward national regeneration is his first significant contribution to India's national cause.
- His second major contribution was the establishment of the **Indian Association on July 26, 1876**, with the intention of serving as the focal point of an all-India political movement.
- For the first time, the concept of India as a political unit emerged.
- Thus, he had set the stage for a more practical demonstration of the newly awakened sense of political unity in the form of an all-India political conference sponsored by the Indian Association.
- More than a hundred delegates from various parts of India attended the first session of the **National Conference**, which was held in Calcutta on **December 28-30, 1883**.
- The **second session** was more representative than the first, and the

plan to hold annual Conference sessions in different parts of India was approved.

- For the first time in history, a realistic picture of India's political unity was presented to the public, effectively putting an end to the Indian National Congress.
- The first session of the Indian National Congress was held in Bombay immediately following the conclusion of the second session of the National Conference in Calcutta (December 28, 1885).
- The **Congress's Calcutta session in 1886** marked a significant advance in its tone and spirit, and from then on, he played a leading role in the National Congress, becoming its **President twice in 1895 and 1902**.
- In 1906, he reached the pinnacle of his political career and then began to decline.

9.3 Conclusion

The schism between the Moderates and the Extremists resulted in the steady decline of the Moderate Party, of which Surendranath Banerjea was the most powerful pillar. The Home Rule League and the emergence of Gandhi ji caused people to lose faith in the Moderate Party's program, and the publication of the Montagu Chelmsford Report signaled the start of a war between the Moderates and the rest. With the passage of time, Banerjea's political sensibilities became more moderate. He left Congress after the **Montagu-Chelmsford reforms of 1919** because he supported the reforms rather than Gandhi's non-cooperation. In **1919**, he accepted a **knighthood from the British**.

10. Vernacular Press Act

The **Vernacular Press Act (1878)** was enacted in **British India** to limit the **freedom of the Indian press** and prevent the expression of criticism toward British policies, particularly the opposition that had grown since the start of the Second Anglo-Afghan War (1878–80). **Lytton, then Viceroy of India, proposed the Act**, which was unanimously approved by the Viceroy's Council on March 14, 1878. The Vernacular Press Act (VPA) was enacted in order to “**better control**” the vernacular press and effectively punish and **repress «seditious writing»** in «publications in oriental languages.» As a result, the British treated the (non-English language) Indian press with complete hostility. In this article, we will discuss the **Vernacular Press Act, 1878** which will be helpful for UPSC exam preparation.

10.1 Background

- The racial animosity between the ruler and the ruled was a bitter legacy of the 1857 revolt.
- Following 1858, the European press always supported the government in political controversies, whereas the vernacular press was critical of the government.
- There was a strong public backlash against Lytton's imperialistic policies, which were exacerbated by a terrible famine (1876–77), on the one hand, and lavish spending on the imperial Delhi Durbar, on the other.
- The country's vernacular press expanded dramatically in the latter half of the nineteenth century, and newspapers served as a catalyst for the new socio-political consciousness.
- Previously, newspapers were only published in Calcutta, Madras, Bombay, and Allahabad, but later, newspapers began to be published in smaller towns as well.
- Because most of the newspapers were published in small towns, they were all written in vernacular languages.
- When this act was passed in 1878, there were 20 English newspapers and 200 vernacular newspapers.
- People became more aware of political issues as a result of these vernacular newspapers, and they gradually began to ask questions about their rights.
- As a result, **Lord Lytton** enacted the Vernacular Press Act in 1878 in the best interests of the government.

10.2 Provisions

- The magistrates of the districts were empowered by this act to call upon a printer and publisher of any kind to enter into a bond, undertaking not to publish anything that might “rouse” feelings of dissatisfaction against the government without the prior permission of the government.
- The magistrate was also given the authority to deposit a security deposit, which could be confiscated if the printer violated the Bond. If a printer commits the same offense again, his press may be seized.
- The magistrate’s decision was final, and there could be no appeal in a court of law.
- A vernacular newspaper could obtain an exemption from the Act’s application by submitting proof to a government censor.

10.3 Impact

- The act became known as “**the Gagging Act.**”
- The most heinous aspects of this act were:
- discrimination between English and vernacular press, and
- no right of appeal.
- Som Prakash, Bharat Mihir, Dacca Prakash, and Samachar were charged under the VPA.
- Incidentally, to avoid the VPA, the **Amrita Bazar Patrika** morphed overnight into an English newspaper.
- Later, the pre-censorship clause was repealed, and a press commissioner was appointed to provide the press with authentic and accurate news.
- The act was met with strong opposition, and **Ripon eventually repealed it in 1882.**

10.4 Conclusion

As a result of the Vernacular Press Act of 1878, the press was silenced, and some vernacular press people were prosecuted. There was now a widespread public outcry against this act. Lord Ripon, who succeeded Lord Lytton, later repealed the act. However, the resentment it engendered among Indians became one of the driving forces behind India’s growing independence movement.

Chater 3: Formation of Congress

1. Bombay Presidency Association (1885)

The Bombay Presidency Association was established by **Pherozshah Mehta, K.T Telang, and Badruddin Tyabji in 1885**. It was founded in response to Lytton's reactionary policies and the Ilbert Bill controversy. **The Bombay Presidency or Bombay Province**, also known as **Bombay and Sind** (1843-1936), was an administrative subdivision (province) of British India, with its capital in Bombay, the first mainland territory acquired in the Konkan region with the **Treaty of Bassein (1802)**. The **summer capital was Mahabaleshwar**. In this article, we will learn about the **Bombay Presidency Association** which will be helpful for UPSC exam preparation.

1.1 Background

- Following the establishment of the **British Indian Association in Calcutta**, a public meeting of Indian Citizens of Bombay was held at the **Elephantine Institute**, where the groundwork for the first political association in the Bombay Presidency was laid.
- People from all walks of life mingled freely and openly with Hindus, including Parsees, Jews, and Portuguese.
- The meeting was presided over by **Jagannath Shankar Sheth**, and it was decided that the Bombay Association would be the people's representative to the presidency, with an **annual fee of twenty-five rupees** set.
- Suddenly, a donation of thirty thousand rupees was received to launch the association.
- The first resolution stated that the association's goal was to "ascertain the wants of the natives of India in the Bombay Presidency."

1.2 Features

- The Bombay Presidency Association was founded in **January 1885** by three prominent Bombay leaders: **Pherozeshah Mehta, K.T. Telang, and Badurddin Tyabji**.
- The association has always had cordial relations with the **Poona Sarvajanik Sabha**.
- The Bombay Presidency Association, the Poona Sarvajanik Sabha, the Madras Mahajana Sabha, and the Indian Association of Calcutta sent a

joint deputation to England in September 1885 to present India's case to the British electorate.

- The delegation was led by Bombay's **N. Chandavarkar**, Madras' **Ramaswami Mudaliar**, and Calcutta's **Manmohan Ghosh**.
- The first Congress was hosted three months later by the Bombay Presidency Association.
- **Badruddin Tyabji, Pherozeshah Mehta, and Kashinath Telang** were known as '**The Triumvirate**' or '**The Three Stars**' of Bombay's public life.

1.3 Founders

Pherozeshah Mehta

- **Sir Pherozeshah Merwanjee Mehta** (August 4, 1845– November 5, 1915) was a Bombay-based Indian Parsi politician and lawyer. The British Government in India knighted him for his services to the law.
- In 1873, he was appointed **Municipal Commissioner of Bombay Municipality** and served as its **President four times**: in 1884, 1885, 1905, and 1911.
- Mehta was a founding member and President of the Indian National Congress in Calcutta in 1890.
- When the Bombay Presidency Association was formed in 1885, Mehta was elected president and served in that capacity for the rest of his life.
- He urged Indians to pursue Western education and embrace Western culture in order to better India.
- He supported numerous social causes in the city and throughout India, including education, sanitation, and health care.

Badruddin Tyabji

- On October 10, 1844, Badruddin Tyabji (Tyab Ali) was born in Bombay. His father descended from an old Cambay emigrant Arab family.
- He joined the Middle Temple after passing the London matriculation, became a Barrister in April 1867 - the first Indian Barrister in Bombay - and rose quickly in the profession.
- Tyabji made his public debut after three years at the Bar. In July 1871, he was a leading figure in the campaign for an elective Bombay Municipal Corporation, and he was at the top of the list of those subsequently elected to that body.
- From then on, Badruddin Tyabji, Pherozeshah Mehta, and Kashinath

Telang were known as ‘The Triumvirate’ or ‘The Three Stars’ of Bombay’s public life (in that order).

- He was elected to the **Bombay Legislative Council in 1882** but resigned in 1886 due to health concerns.
- He helped found the Bombay Presidency Association in 1885 and ran it almost entirely on his own.
- Soon after, the Indian National Congress held its first session in Bombay under its auspices, with Tyabji and his brother, Camruddin Tyabji, among its delegates.
- Their attendance was hampered by urgent business in Cambay, which their opponents exploited by alleging that Muslims were boycotting the Congress.
- He vehemently denied this, claiming to have “denounced all communal and sectarian prejudices.”

K.T Telang

- **Kashinath Trimbak Telang** was born in **1850** to a Marathi Brahmin family. He received his primary and secondary education in a Marathi school. He earned his M.A. and L.L.B. from Elphinstone College.
- K.T. Telang rose to prominence as a lawyer in Bombay in a relatively short period of time. **In 1889**, he was appointed as a **judge in the Bombay High Court**.
- His extensive knowledge of ancient Hindu scriptures, as well as his command of Sanskrit and English, made him a household name in Hindu law.
- He was a member of the Indian National Congress from its inception. He was appointed as **INC’s first secretary**.
- He was also a social reformer who **advocated for women’s education and the upliftment of the lower classes**. He was a prominent leader of the INC’s moderate faction.

1.4 Conclusion

Political organizations emerged in the first half of the nineteenth century. They were initially dominated by the wealthy and educated intelligentsia. The Bombay Presidency was established in 1885 as a result of the reactionary policies of Lytton and Ilbert Bill. The Association advocated for Indian interests and hosted the first meeting of the Indian National Congress in Bombay in late 1885.

2. Indian National Congress

Allan Octavian Hume (A.O Hume), a retired British civil servant, founded the **Indian National Congress (INC) in 1885**. Dadabhai Naoroji and Dinshaw Wacha were also the founding members. **In 1885, the first session was held in Bombay** under the presidency of Womesh Chandra Bonnerjee. The first session drew **72 delegates** from across the country. **Lord Dufferin, the Viceroy of India** at the time, granted Hume permission for the first session. The Congress was formed with the **intention of discussing issues** that all citizens of the country face, regardless of caste, creed, religion, or language. In its moderate phase, it was primarily a movement of upper and middle-class, western-educated Indians. In this article, we will discuss the **foundation and moderate phase of the Indian National Congress** which will be helpful for UPSC exam preparation.

2.1 Background

- **Allan Octavian Hume**, a retired British Indian Civil Service (ICS) officer, founded the Indian National Congress to create a forum for civil and political dialogue among educated Indians.
- Following the Indian Rebellion of 1857, the East India Company relinquished control of India to the British Empire.
- The British Raj worked to support and justify its governance of India with the help of English-educated Indians, who were more familiar with and friendly to British culture and political thinking.
- Ironically, one of the ways the Congress grew and survived, particularly during the 19th-century era of undisputed British dominance or hegemony, was through the patronage of British authorities and the rising class of Indians and Anglo-Indians educated in the English-based British tradition.
- Hume obtained the viceroy's approval in May 1885 to establish an "**Indian National Union**," which would be affiliated with the government and serve as a forum for Indian public opinion.
- On October 12, Hume and a group of educated Indians published "An Appeal from the People of India to the Electors of Great Britain and Ireland," which asked British voters in the 1885 British general election to support candidates sympathetic to Indian positions.
- These included opposition to Indian taxation to fund British campaigns in Afghanistan, as well as support for legislative reform in India.
- The appeal, on the other hand, was a failure, and many Indians

interpreted it as “a rude shock, but a true realization that they had to fight their battles alone.”

- The **Indian National Congress was founded on December 28, 1885, at Gokuldas Tejpal Sanskrit College in Bombay**, with 72 delegates in attendance.
- Hume was appointed General Secretary, and Calcutta’s Womesh Chandra Bannerjee was elected President.
- In addition to Hume, two other British members (both Scottish civil servants) were founding members: **William Wedderburn and Justice (later, Sir) John Jardine**.
- The remaining members were mostly Hindus from the Bombay and Madras Presidency.

2.2 Objectives of INC

- To promote friendly relations between nationalist political workers from various parts of the country.
- To develop and consolidate a sense of national unity regardless of caste, religion, or province.
- To formulate popular demands and present them to the government.
- To train and organize public opinion in the country.
- To provide an outlet—“**a safety valve**”—for the growing popular discontent with British rule.
- Through a pan-India organization, establish a democratic, nationalist movement.
- To raise awareness about colonial exploitative policies and Indian political rights. To that end, Congress focused on increasing representation in councils, the Indianization of civil services, and other issues.

2.3 Foundation of INC

- The groundwork for the establishment of an all-India organization had been laid in the late 1870s and early 1880s.
- A retired English civil servant, **A.O. Hume** gave this idea a final shape by mobilizing leading intellectuals of the time.
- Hume obtained permission from the then-**Viceroy of India, Lord Dufferin**, for the first session. It was supposed to be held in Poona, but it was moved to Bombay due to a cholera outbreak in Poona.
- Hume had written an open letter to Calcutta University graduates in 1883, expressing his desire to establish a body for educated Indians to

demand greater participation in government and to provide a platform for dialogue.

- **In 1890, Kadambini Ganguly**, the first woman graduate of Calcutta University, addressed the Congress session, symbolizing the freedom struggle's commitment to granting women in India their due status in national life.

2.4 Foundation of INC - Features

- The INC was India's first national political movement, with the initial goal of involving more Indians in the country's governance.
- Its purpose was later upgraded to complete independence. After independence, it grew into a major political party in the country.
- The INC was a moderate organization in its early years, limiting its methods to constitutional methods and dialogue.
- Its demands were restricted to increasing the number of Indians in the civil service and armed forces. It never mentioned independence.
- After a few years, the party's demands and approach became more radical.
- By 1905, there was a clear schism in the party, which was now **split between old moderates and the newer group, the extremists** – so named because of their radical methods.
- The Nationalist activity was carried out through **provincial conferences and associations, newspapers, and literature** in addition to the Indian National Congress.

2.5 Role of A.O Hume

- The idea for an all-India Congress is said to have originated in a private meeting of seventeen men following the **Theosophical Convention** in Madras in December 1884.
- Hume's Indian union, which he founded after retiring from the Civil Service, is also said to have played a role in convening the Congress.
- Whatever the origin, and whoever the originator of the idea, we can conclude that there was a need for such an organization, and A.O Hume took the initiative.
- Hume was the son of Joseph Hume, a British radical leader. He inherited his father's political views and was initially interested in European revolutionary organizations.
- In 1849, he joined the **East India Company's civil service** and served in the Northwestern Provinces.

- He became involved in projects such as spreading education, combating social evils, and encouraging agricultural progress. Hume even started a newspaper in 1861 to educate the people of Etawah on political and social issues.
- Hume's pro-Indian stance and efforts to promote Indian welfare did not go down well with his fellow British officers.
- In 1870, Hume was appointed Secretary to the Government of India. Viceroy Northbrook threatened Hume with dismissal for his opinions.
- He also did not get along with Lord Lytton and was demoted in 1879 before retiring from the army in 1882. Hume settled in Shimla and became interested in Indian politics.
- He sympathized with the Bombay and Poona groups more than with Calcutta leaders such as Surendranath Banerjee and Narendra Nath Sen.
- Hume also met Viceroy Lord Ripon and became interested in the latter's scheme of local self-government.

2.6 Conclusion

With the establishment of the National Congress in 1885, the struggle for India's independence from foreign rule was launched in a small but organized way. The national movement would grow, and the country and its people would not be able to rest until freedom was achieved.

3. First Session of INC

The **first session of the Indian National Congress (INC)** was planned for **Poona**, but due to a plague outbreak in Poona, the venue was changed to **Bombay**. With the cooperation of leading intellectuals of the time, **A.O. Hume** organized the first session of the Indian National Congress in **December 1885 in Bombay**. As a prelude to this, the **Indian National Conference** held two sessions in **1883 and 1885**, with representatives from all major towns in India. **W.C. Bonnerjee**, a prominent lawyer by profession, was the **first president of this session**. Sessions were held at the end of each year in various cities across India, and it was described as a “**memorandum**” to present the Indian political viewpoint to the British Government. As a result, the memorandum was presented at each session. In this article, we will discuss the **First Session Held in 1885 (Bombay)** which will be helpful for UPSC exam preparation.

3.1 Features

- Although several other conferences were held in various parts of India during the latter half of December 1885, the most important conference held during this fortnight was the First Indian National Congress, which met from **December 28 to 30, 1885**.
- The location of the Congress was changed from Poona to Bombay due to a cholera outbreak in Poona.
- The Indian National Congress held its first session in the hall of **Gokuldas Tejpal Sanskrit College in Bombay**. It was a vibrant gathering.
- The total number of delegates who attended the session was approximately 72, but they fairly represented India’s various regions.
- **Dadabhai Naoroji (thrice president)**, Badruddin Tyabji, Pherozeshah Mehta, P.Anandacharlu, Surendranath Banerjea, Romesh Chandra Dutt, Ananda Mohan Bose, and Gopal Krishna Gokhale were some of the great Congress presidents during this early period.
- Mahadev Govind Ranade, Bal Gangadhar Tilak, Sisir Kumar Ghosh, Motilal Ghosh, Madan Mohan Malaviya, G. Subramania Aiyar, C. Vijayaraghavachariar, and Dinshaw E. Wacha were among the other prominent leaders.

3.2 Aims and Objectives of the Congress

- The first major goal of the Indian national movement’s founders was

to promote the process, **to weld Indians into a nation**, to create an Indian people.

- It was common for colonial administrators and ideologues to claim that Indians could not be untied or freed because they were not a nation, but rather a geographical expression.
- To reach out to people of all faiths and **alleviate the fears of minorities**, a rule was established at the **1888 session** that no resolution could be passed to which an overwhelming majority of Hindu or Muslim delegates objected.
 - In 1889, a minority clause was included in a resolution calling for legislative council reform.
- The Congress's subsequent major goal was to **create a standard platform** around which political workers from various parts of the country could gather and conduct their political activities, educating and mobilizing people on an all-India basis.
 - This was to be accomplished by taking over the grievances and fighting for the rights that all Indians shared in relation to the rulers.
- The president of the Congress, Dadabhai Naoroji, established a rule in its second session, stating that the **National Congress must limit itself to issues in which the entire nation has direct participation**.
 - For the same reason, Congress was not to consider social reform issues.
- It was necessary to build a **common all-India national-political leadership** as part of the basic goal of giving birth to a national movement. Nations and other groups can only take meaningful and effective political action if they are organized.
- As the first Congress President, W.C. Bannerji stated that one of the Congress's goals was to **“eradicate all possible race, creed, or provincial prejudices among all lovers of our country.”**
- The primary goals of the first nationalist leaders were to lay the groundwork for a secular and democratic national movement, politicize and politically educate the people, to establish the movement's headquarters, form an all-India leadership group, and develop and spread an anti-colonial nationalist ideology.

3.3 Resolutions Passed in the First Session

- The first session of Congress debated and approved nine resolutions.
- The **establishment of a Royal Commission** to investigate the functioning of the Indian administration.

- To **abolish the Indian Council** of Secretary of State for India.
- Expansion and reform of the Imperial and local Legislative Councils created by the Indian Councils Act of 1861.
- **Establishing Legislative Councils** for the Northwest Province, Oudh, and Punjab, as well as establishing a Standing Committee in the House of Commons to consider formal protests.
- Implementation of simultaneous **Public Service Examinations** in England and India, as well as an increase in the minimum age for candidates.
- Military spending should be reduced.
- Protest against the annexation of Upper Burma and its proposed merger with India.
- All resolutions were to be distributed to political organizations across the country for discussion and formulation of views.
- The **Congress's next session** was scheduled for **December 28, 1886, in Calcutta.**

3.4 Conclusion

Despite the fact that the Indian leaders were meeting for the first time on a political platform, their knowledge of public problems of the day appeared to be broad enough in many dimensions. In their speeches, they demonstrated exceptional knowledge of the administration. Though Muslims did not constitute a sizable proportion of the Congress, the Congress did not discriminate against adherents of any religion or sect. The Congress's second annual session was presided over by a Parsi, the third by a Muslim, and the fourth by a Christian. In its first session in 1885, the leaders of the Indian National Congress firmly believed in the British sense of justice and demanded political reforms.

4. Foundational Theories of INC

If an Indian had founded a body like the **Indian National Congress**, it would have been accepted as normal and logical. However, the fact that an Englishman - **A.O. Hume** - **gave concrete and final shape** to the idea of an all-India political organization has given rise to many speculations and **various foundational theories of the Indian National Congress have been created. INC was formed by A.O Hume** in the year **1885**. It was originally known as the **Indian Nation Union**. A.O Hume was appointed General Secretary, and Calcutta's **Womesh Chunder Bonnerjee** was elected President. In this article, we will discuss the **Foundational Theories of the Indian National Congress** which will be helpful for UPSC exam preparation.

4.1 Background

- The Indian National Congress was founded as a result of a series of unfortunate events that began in the 1860s.
- During the 1860s and 1870s, the Indian Subcontinent was subjected to recurrent famines, which resulted in large-scale deaths from starvation as well as wreaking havoc on the local population's purchasing power.
- Colonial legislation also played a significant role in widening the chasm between the people of India and the British Colonial Government in the post-Revolt era.
- The defeat of the Ilbert Bill, among other things, made Indians realize for the first time that sporadic efforts of individuals were useless and fruitless; thus, they learned the importance and value of the organization.
- This was a significant factor in the formation of the first organized national political party speaking with one voice and representing the entire population of India.

4.2 Foundation of INC

- By 1880, India had developed a new middle class that was dispersed throughout the country.
- This class's encouragement stemmed from its educational success and ability to reap the benefits of that education, such as employment in the Indian Civil Service.
- They were especially encouraged when Canada was granted dominion status and established a self-governing democratic constitution in 1867.
- A solid foundation had been laid for the formation of an all-India

organization. A retired English civil servant, **A.O. Hume** gave this idea a final shape by mobilizing leading intellectuals of the time.

- With the cooperation of these leaders, he organized the **first session** of the Indian National Congress in **December 1885** at **Gokuldas Tejpal Sanskrit College in Bombay** with permission from the then viceroy **Lord Dufferin**.
- The membership was made up of the westernized elite, and no effort was made to broaden the base at the time.
- Womesh Chandra Bonnerjee presided over the first session of the Indian National Congress, which was attended by 72 delegates.
- Following that, the Congress met in December every year, in a different part of the country each time.
- The Congress held its **second session in Calcutta in 1886**, and its **third in Madras in 1887**.

4.3 Foundational Theories of INC

- Safety Valve Theory (Lala Lajpat Rai)
- According to this theory, Hume founded the Congress with the hope that it would serve as a “**safety valve**” for the Indians’ growing discontent.
- Extremist leaders, such as **Lala Lajpat Rai**, believed in the safety valve theory.
- Conspiracy Theory (R.P Dutt)
- **Rajani Palme Dutt** was the founder of Conspiracy Theory.
- Conspiracy theory arose from the ‘safety valve’ concept.
- According to R.P. Dutt, the Indian National Congress arose from a conspiracy to suppress a popular uprising in India, and the bourgeois (middle-class) leaders were complicit in it.
- Lightning Conductor Theory (G.K Gokhale)
- The lightning conductor theory was given by **Gopal Krishna Gokhale**.
- According to modern Indian historians, the Indian National Congress represented the desire of politically conscious Indians to establish a national body to express the Indians’ political and economic demands.
- The early Congress leaders used Hume as a ‘**lightning conductor,**’ **i.e., a catalyst** to bring together nationalistic forces, even if under the guise of a <safety valve.>

4.4 Conclusion

Because the Indian National Congress played such an important role in Indian history, it was natural for a contemporary opinion as well as subsequent historians to speculate on the reasons for its formation. In fact, this issue has been debated since the establishment of Congress. Many scholars have worked hard to identify the efforts of an individual or individuals or the specific circumstances that can be considered the primary immediate factors behind the event. However, the evidence is contradictory. A hundred years after the event, historians are still debating the issue.

5. Military Demands of Moderate Class

The **military policies** followed by the British were unjust, undemocratic and draconian in nature which the **moderates opposed and demanded changes in the policy**. The moderates worked with the long-term objective of a democratic self-government. They followed the **pray-petition-protest method** to persuade the British to bring in necessary constitutional reforms. After the establishment of the Indian National Congress in 1885, there were **increased demands for reforms in the British Indian administration**. This article will deal exclusively with the **military demands made by the moderates** which will be helpful for UPSC exam preparation.

5.1 Military Demands of Moderates

- It was pointed out that the Indian army was utilized in imperial wars all over the world, with India bearing the brunt of the costs. **The moderates urged that the British government split the military costs equally.**
- They objected to the government's **disarmament strategy**. The **Arms Act** passed in 1878 was demanded to be **repealed**.
- The Act prohibited Indians from carrying weapons of any kind without licenses.
- They urged the government to place faith in the people and **grant them the right to bear arms**, allowing them to defend themselves and their country in times of crisis.
- **Aggressive foreign interventions** made by the British that led to the acquisition of Burma, the invasion of Afghanistan, and the repression of tribals in the northwestern United States, etc. were criticized.

5.2 Conclusion

The British conceded to the nationalist leaders' persuasion against military spending. The government agreed to contribute a portion of their military spending worth 1 million pounds. These demands made by the moderates had a crucial role in harnessing the anti-British sentiments among the masses.

6. Constitutional Methods

The **early nationalists** used **constitutional methods** to put forward their demands. The Early Nationalists used the **three P's – Petitions, Prayers, and Protest** – to achieve their goals while relying on constitutional and peaceful methods and avoiding violence and confrontation. Early nationalists instilled a sense of belonging to a single nation, and they educated people in politics by popularizing ideas such as **democracy, civil liberties, secularism, and nationalism**, among others. The moderate political action involved constitutional agitation within the bounds of the law, and it demonstrated slow but orderly political growth. The British, according to the Moderates, genuinely wished to be fair to the Indians but were unaware of the true situation. In this article, we will detail the **constitutional methods adopted by early nationalists** which will be helpful for UPSC exam preparation.

6.1 Objectives of Early nationalists

- The early nationalists believed that if public opinion could be developed in the country, and popular demands brought to the government through resolutions, petitions, meetings, and other means, the authorities would gradually give in to these requests.
- The early nationalists resorted to a **two-tiered methodology**:
 - create a **strong public opinion** to arouse consciousness and national spirit and then educate and unite people on common political questions;
 - **persuade the British Government and British public opinion** to introduce reforms in India on the lines laid out by the nationalists.

6.2 Constitutional Methods Adopted by Early Nationalists

- They provided education to the masses in India.
- They held meetings and **delivered speeches** in order to press their demands.
- They used the **press to criticize** the government's policies.
- They sent **memorandums and petitions** to government officials and the British Parliament.
- Rather than violence and hostility, they believed in patience and reconciliation. They adhered to the **three P's: Petition, Prayer, and Protest**.
 - This was accomplished through the distribution of petitions and request letters in protest of the government's unjust policies.

- These methods could be categorized as constitutional and nonviolent.
- In 1889, the Indian National Congress established a **British Committee** in London, which **published a weekly journal, India**, to present India's case to the British public.
- They concentrate on **teaching people, raising their political awareness**, and forming public opinion.
- They also requested that the government conduct an investigation and provide solutions to the people's concerns.
- They met and **discussed issues of social, economic, and cultural importance**.
- **Indian leaders were sent to Britain** on deputation to achieve their goals.
- For example, Dadabhai Naoroji dedicated a significant portion of his life to raising awareness of the plight of Indians among British citizens and parliamentarians.

6.3 Conclusion

The constitutional methods adopted had a huge impact on creating an anti-British sentiment across the country. However, the efforts were not sufficient, as they failed to ensure the participation of the masses. The relative inaction by the moderates gave way to the rise of the extremists towards leading the Congress policies and national politics after 1905.

7. Moderate Phase

The period from **1885 to 1905** is known as the **Moderate Phase** and moderates were the leaders of this phase. The national leaders who dominated the Congress policies during this period, such as **Dadabhai Naoroji, Pherozshah Mehta, D.E. Wacha, W.C. Bonnerjea, and S.N. Banerjea, were staunch believers in ‘liberalism’ and moderate politics** and came to be referred to as **Moderates** to distinguish them from the **neo-nationalists** of the early twentieth century who were called **extremists**. Indian nationalism emerged in the latter half of the nineteenth century as a result of a variety of factors such as western education, socio-religious reforms, British policies, and so on. In this article, we will discuss the **Moderate Phase** which will be helpful for UPSC exam preparation.

7.1 Features

- Between 1885 and 1905, the **Early Nationalists**, also known as the **Moderates**, were a group of political leaders in India whose appearance signaled the beginning of India’s organized national movement.
- **Pherozshah Mehta and Dadabhai Naoroji** were two important moderate leaders.
- Members of the group were drawn from educated middle-class professionals such as lawyers, teachers, and government officials, with many of them having received their education in England.
- The moderate political activity involved constitutional agitation within the bounds of the law and demonstrated a slow but orderly political progression.
- The moderates believed that the British essentially wanted to be fair to the Indians but were unaware of the actual circumstances.
- As a result, if public opinion could be formed in the country and public demands presented to the government through resolutions, petitions, meetings, and so on, the authorities would gradually concede these demands.
- To accomplish these goals, they used a **two-pronged strategy**:
 - First, they **created a strong public opinion** to arouse consciousness and national spirit, and then they educated and united people on common political issues;
 - Second, they **persuaded the British Government and British public opinion to implement reforms** in India along the lines laid out by the nationalists.

- In order to accomplish this, a **British committee of the Indian National Congress** was formed in **London in 1899**, with India serving as its organ.
- Dadabhai Naoroji devoted a significant portion of his life and fortune to advocating for India's cause abroad.
- It was decided in 1890 to hold a session of the Indian National Congress in London in 1892, but due to the British elections in 1891, the proposal was postponed and never revived.

7.2 Objectives

- To establish a democratic, nationalist movement.
- Politicize and politically educate people.
- Establish a movement's headquarters.
- To promote friendly relations among nationalist political workers from various parts of the country.
- To create and spread an anti-colonial nationalist ideology.
- Formulate and present popular demands to the government in order to unite the people around a common economic and political program.
- Develop and consolidate a sense of national unity among people of all religions, castes, and provinces.
- To promote and cultivate Indian nationhood with care.

7.3 Important Leaders

Dadabhai Naoroji

- He was dubbed the "**Grand Old Man of India.**"
- He was the first Indian to be elected to the British House of Commons.
- Authored the book '**Poverty and Un-British Rule in India,**' which focused on India's economic drain as a result of British policies.
- Womesh Chandra Bonnerjee
- The **first president of the Indian National Congress (INC).**
- Lawyer by profession and the first Indian to serve as Standing Counsel.

G. Subramania Aiyer

- He founded the newspaper '**The Hindu,**' in which he criticized British imperialism.
- In addition, he founded the Tamil newspaper '**Swadesamitran.**'
- **Madras Mahajana Sabha** was co-founded by him.

Gopal Krishna Gokhale

- He was known as **Mahatma Gandhi's political mentor**.
- The **Servants of India Society** was founded by him.

Surendranath Banerjee

- Also known as '**Rashtraguru**' and '**Indian Burke**.'
- The **Indian National Association** was founded by him and it later merged with the INC.
- Banerjee was cleared for the Indian Civil Service but was fired due to racial discrimination.
- The **Bengalee newspaper** was founded by him.

Rash Behari Ghosh, R C Dutt, M G Ranade, Pherozeshah Mehta, P R Naidu, Madan Mohan Malaviya, P. Ananda Charlu, and William Wedderburn were among the other moderate leaders.

7.4 Method used by the Moderates

- In order to achieve their goal, they made a number of reform demands and criticized government policies.
- They valued patience and reconciliation over violence and confrontation.
- They relied on constitutional and peaceful means to achieve their goal.
- They **concentrate on educating people**, raising their political consciousness, and forming public opinion.
- The Moderates **organized lectures** in various parts of England in order to create public opinion. In England, a weekly journal called India was published for distribution among the British people.
- Moderates **used various types of newspapers and chronicles** to criticize government policies, including the Bengali newspaper, the Bombay Chronicle, the Hindustan Times, Induprakash, Rast Goftar, and the weekly journal India.
- They also asked the government to **conduct an investigation** and find ways and means to solve the problems that people were experiencing.
- They got together and talked about social, economic, and cultural issues.
- Meetings were held in England, Mumbai, Allahabad, Pune, and Calcutta, among other places.

7.5 Contributions of Moderate Nationalists

Economic Critique of British Imperialism

- Early nationalists such as Dadabhai Naoroji, R.C. Dutt, Dinshaw

Wacha, and others carefully examined the political economy of British rule in India and proposed the **drain theory** to explain British exploitation of India.

- They were opposed to the conversion of a largely self-sufficient Indian economy into a colonial economy.
- As a result, the Moderates were able to create an all-India public opinion that British rule was the primary cause of India's poverty and economic backwardness.
- To alleviate the deprivation that pervades Indian life, early nationalists advocated for the end of India's economic dependence on Britain and the development of an independent economy through the involvement of Indian capital and enterprise.
- The early nationalists demanded a reduction in inland revenue, the abolition of the salt tax, better working conditions for plantation laborers, a reduction in military spending, and so on.

Constitutional Reforms

- Until 1920, India's legislative councils had no real official power. Nonetheless, the work done in them by nationalists aided the growth of the national movement.
- The **Imperial Legislative Council**, established by the **Indian Councils Act (1861)**, was an impotent body created to pass official measures as if they had been passed by a representative body.
- From 1862 to 1892, only forty-five Indians were nominated to it, with the majority of them "being wealthy, landed, and with loyalist interests."
- Only a few political figures and independent intellectuals were nominated, including Syed Ahmed Khan, Kristodas Pal, V.N. Mandlik, K.L. Nulkar, and Rashbehari Ghosh.
- From 1885 to 1892, nationalist demands for constitutional reform centered on:
 - **council expansion**—that is, greater participation of Indians in councils; and
 - **council reform**—that is, more powers to councils, particularly greater control over finances.

Campaign for General Administrative Reform

- The moderates campaigned on the following grounds:
- Indianisation of government service on :
 - **on economic grounds**, because British civil servants received

very high emoluments while including Indians would be more economical;

- **on political grounds**, because salaries of British bureaucrats were remitted back home and pensions paid in England (all drawn from Indian revenue), this amounted to an economic drain of national resources; and
- **on moral grounds**, because Indians were being discriminated against by being kept away from positions of power.
- Separation of judicial and executive powers.
- An oppressive and tyrannical bureaucracy, as well as an expensive and time-consuming judicial system, have been criticized.
- Criticism of an aggressive foreign policy that resulted in the annexation of Burma, the invasion of Afghanistan, and the suppression of tribals in the North West.
- Increased spending on welfare (i.e., health, sanitation), education (especially elementary and technical), irrigation works and agricultural improvement, agricultural banks for cultivators, and so on.
- Better treatment for Indian laborers in other British colonies, where they faced oppression and racial discrimination.

Protection of Civil Rights

- These rights included the freedom of expression, thought, association, and the press.
- The nationalists were able to spread modern democratic ideas through an unending campaign, and soon the defense of civil rights became an integral part of the freedom struggle.
- The arrest of Tilak and several other leaders and journalists in 1897, as well as the arrest and deportation of the Natu brothers without a trial, sparked widespread public outrage.

7.6 Achievements of the Moderates

- Their demands for constitutional reform were supposed to be met by the Indian Councils Act of 1892.
- The **Indian Councils Act of 1892** increased the number of members in the Imperial Legislative Councils and Provincial Legislative Councils.
- **Legislative Councils** were given additional responsibilities, such as budget debate and questioning the executive.
- In the central and provincial legislative councils, indirect elections (nominations) were implemented.

- During Congress sessions, these reforms were harshly criticized. They now demanded a majority of elected Indians, as well as control over the budget, i.e. the ability to vote on and amend the budget.
- They coined the phrase “**No taxation without representation.**”

7.7 Limitations of the Moderates

- The educated elites dominated this stage of the national movement.
- They never sought or felt compelled to involve the masses in the way Gandhi did.
- Their attachment to Western political thought further distanced them from the people.
- They never sought complete independence from the British and were content with dominion status with increased autonomy and self-rule.

7.8 Evaluation of Early Nationalist

- They represented the most progressive forces in the country at the time.
- They were able to create a widespread national awakening of all Indians who shared common interests and the need to unite behind a common cause against a common foe, and above all, a sense of belonging to one nation.
- They educated people about politics and popularized modern ideas.
- They exposed colonial rule’s fundamentally exploitative nature, undermining its moral foundations.
- Their political work was founded on hard realities rather than shallow sentiments, religion, and so on.
- They were successful in establishing the fundamental political truth that India should be governed in the interests of Indians.
- They laid the groundwork for a more vigorous, militant, mass-based national movement in the years that followed.
- They did not, however, broaden their democratic base or the scope of their demands.

7.9 Conclusion

The Moderate leaders believed that political ties with Britain were in India’s best interests at the time and that the time had not come for a direct challenge to British rule. As a result, it was thought appropriate to attempt to transform colonial rule into something resembling national rule. The Moderates were unable to take significant political positions against the authorities due to a lack of mass participation. On this point, the later nationalists differed from the Moderates. Nonetheless, early nationalists fought for the emerging Indian nation against colonial interests.

8. Early Nationalist Methodology

The **early nationalists or moderates** used **constitutional agitational methods** to put forward their demands. The leaders of the Early Nationalists believed in **moderate politics and loyalty to the British crown**. They requested constitutional and other reforms within the framework of British rule because they trusted the British sense of justice and fair play. Their requirements were reasonable. They believed that Englishmen were eager to put India on the **path of democracy and self-government**. They praised the **English language** as well as modern modes of communication and transportation. This article will discuss the **early nationalists and their methodologies** toward the national movement which will be helpful for the preparation for the UPSC exam.

8.1 Background

- The early nationalists **dominated the Indian National Congress** from its inception in 1885 to 1905. These early nationalists were well-known figures.
- They worked as lawyers, barristers, teachers, and government officials.
- They believed in the British **sense of justice and fair play** because many of them were educated in England. They were, however, unaware of the actual conditions of Indians.
- W. C. Bonnerjee, Rashbehari Ghosh, Surendranath Banerjee, R. C. Dutt, Dadabhai Naoroji, Gopal Krishna Gokhale, Justice Ranade, P. R. Naidu, Ananda Charlu, Madan Mohan Malviya, and A. O. Hume were among the early nationalists.

8.2 Methodologies Followed by Early Nationalists

- They provided education to the masses in India.
- They held meetings and **delivered speeches** in order to press their demands.
- They used the **press to criticize** the government's policies.
- They sent **memorandums and petitions** to government officials and the British Parliament.
- Rather than violence and hostility, they believed in patience and reconciliation. They adhered to the **three P's: Petition, Prayer, and Protest**.
 - This was accomplished through the distribution of petitions and request letters in protest of the government's unjust policies.
 - These methods could be categorized as constitutional and nonviolent.

- In 1889, the Indian National Congress established a **British Committee** in London, which **published a weekly journal, India**, to present India's case to the British public.
- They concentrate on **teaching people, raising their political awareness**, and forming public opinion.
- They also requested that the government conduct an investigation and provide solutions to the people's concerns.
- They met and **discussed issues of social, economic, and cultural importance**.
- **Indian leaders were sent to Britain** on deputation to achieve their goals.
- For example, Dadabhai Naoroji dedicated a significant portion of his life to raising awareness of the plight of Indians among British citizens and parliamentarians.

8.3 Creation of Public Opinion

- The moderate leaders and other early nationalists **organized talks in various locations of England** in an attempt to build public opinion.
- In England, a **weekly periodical titled 'India'** was established for distribution among the British populace.
- Moderates utilized a variety of newspapers and chronicles to criticize government policies, including the Bengali Daily, the Bombay Chronicle, the Hindustan Times, Induprakash, Rast Goftar, and the like.

8.4 Demands of Early Nationalists

- Legislative councils should be expanded and reformed.
- Conducting the ICS examination in both England and India at the same time, in order to give Indians more prospects in higher positions in the administration.
- Separation of powers between the executive and the judiciary.
- More authority for local governments.
- Land revenue reduction and peasant protection from unscrupulous landlords.
- Salt and sugar taxes are being abolished.
- The right to free speech and expression, as well as the right to create associations
- The Arms Act is being repealed.
- Reduced spending on the army.
- Permanent Settlement was introduced to various parts of India.

8.5 Conclusion

The early nationalists were thus able to develop a national movement while undermining the political and moral impact of the imperial regime. This contributed to the public's anti-imperialist views. At the same time, the nationalists failed to broaden the democratic foundation of the movement by failing to include the masses, particularly women, and by failing to seek universal voting rights.

9. Demand of Moderate Class

The ‘**moderates**’ dominated the **Congress (or national movement)** during its **moderate phase**. The **Congress made moderate demands** during its first twenty years. The members always presented their demands to the government in the form of petitions and worked within the confines of the law. During the first phase (1885-1905), the Congress programme was very limited. It called for moderate constitutional reforms, economic relief, administrative reorganization, and civil rights protection. The Congress incessantly raised several demands which could not be left unnoticed by the British. There were economic, constitutional, administrative, and military demands. This article will discuss in detail all the demands made by the moderates.

9.1 Demands of the Moderates

1. Constitutional Demands

- One of the major **constitutional demands of the moderate class** was the **expansion of the Legislative Council and Legislative Assemblies** at the national and provincial levels.
- The Moderates desired a larger share of their country’s government.
- They believed that, in the long run, India should move closer to **democratic self-government**.
- Their demands for constitutional reforms were conceded in 1892 in the form of the Indian Councils Act.
- The **Indian Councils Act of 1892** was the first step towards a representative form of government in modern India although there was nothing in it for the common man.

2. Economic Demands

- The Moderates also desired a **reduction in land revenue** and the protection of peasants from the zamindars’ unjust demands.
- They demanded the development of banking industrial growth through trade protection.
- The moderate leaders of Congress severely criticized the partial and **unjust economic policies adopted by the British** which imposed a brutal tax burden on the peasants and drained India’s wealth to Britain.

3. Administrative Demands

- The Moderates advocated for **Indianisation services** to be provided through simultaneous Indian Civil Services Examinations in both England and India.

- They wished to **repeal the Arms Act and the Licensing Act**, as well as to provide primary education to the majority of India's population.
- They demanded complete **separation of the Executive and the Judiciary**, greater employment of Indians in higher ranks, and a gradual transition to democratic self-government in India.

4. Military Demands

- It was pointed out that the Indian army was utilized in imperial wars all over the world, with **India bearing the brunt of the costs**. The moderates urged that the **British government split the military costs equally**.
- The **moderates objected** to the government's **disarmament strategy**.
- The **Arms Act** passed in **1878** was demanded to be **repealed**.
- The Act prohibited Indians from carrying weapons of any kind without licenses.

9.2 Conclusion

Though the demands made were not effective in the short run, what mattered is how the people of India responded to these demands raised. The moderates were able to boost the developing anti British sentiment among the masses, which strengthened the national movement. Contents like the drain theory and the consequent economic demands attracted the attention of the peasants and the working class who were in deep despair due to heavy taxation and a stagnant market.

Chater 4: Moderates and Extremists

1. Indian Nationalism - The Moderate Phase

There were different reasons behind the emergence of nationalism among the people of India due to which people wanted to free their country from the British. British were capturing and controlling different kingdoms across India. They introduced various new laws and constructed administrative institutions. Creating troubles and controlling the lives of peasants and tribals.

Changes occurred in the education system during the nineteenth century. Huge declination of crafts and increase in the number of industries. Social and religious reforms and The Revolt of 1857 occurred.

This consciousness among people leads to begin some political associations -

1.1 Association of Landholders

- Landholders Society formed in 1837 and Bengal British India society in 1843 merged together and formed the British Indian Association.
- Bengal Association and Madras Native Association established in 1852 sent some petitions to end the Company's monopoly of salt and indigo.
- To promote reforms and political consciousness among people, associations like Poona Sarvajanik Sabha were established.
- In 1884, Madras Mahajan Sabha and Bombay Presidency Association were established.
- National Conference (1883) and Indian National(1884) merged to form the Indian National Congress.

1.2 Indian National Congress

- This was formed in the year 1885.
- Their first meeting in Bombay was set up by A.O. Hume at Gokuldas Tejpal Sanskrit College on 28 December 1885.
- The first president of the Indian National Congress was W.C. Banerjee.
- The main purpose of A.O. Hume to establish and encouraging this association was probably to provide a "safety valve" to the growing discontent among the educated Indians.

1.3 Aims of Indian National Congress

- Contribution and willingly participation of countrymen in the struggle.
- To create a feeling of unity among the people of India irrespective of their caste, race, religion, or provinces.
- Presenting demands against the Government through petitions.
- To organize public opinion and training.
- Making the sentiments of national unity together.
- Listening and making records of the people with problems and their opinions.
- Formation of future plans in the public interest.

1.4 Methods of Moderate Phase

- Early congressmen wanted to work peacefully and constitutional agitation was their motto.
- Their instruments were petitions and prayers.
- Their sessions lasted only for three days a year.
- They believed that there is some good in the British nation and all things would go easy on us if the British started taking into consideration public affairs in India.
- Also, a British Committee of INC was founded in 1889.

1.5 Important sessions of the INC

<i>Year</i>	<i>Presidents</i>	<i>Venue</i>
1885	W.C. Bonnerjee	Bombay
1886	Dadabhai Naoroji	Calcutta
1887	Badruddin Tyabji	Madras
1889	Sir William Wedderburn	Bombay
1890	Pherozshah Mehta	Calcutta
1891	P. Anand Charlu	Nagpur
1892	W.C. Bonnerjee	Allahabad
1893	Dadabhai Naoroji	Lahore
1905	G.K. Gokhale	Banaras
1906	Dadabhai Naoroji	Calcutta
1907	Rash Behari Ghosh	Surat
1917	Annie Besant	Calcutta
1924	Mahatma Gandhi	Belgaun
1925	Sarojini Naidu	Kanpur

(contd.)

1931	Vallabhbhai Patel	Karachi
1934	Rajendra Prasad	Bombay
1936	Jawaharlal Nehru	Lucknow
1947	Acharya J.B. Kripalani	Meerut
1948	B. Pattabhi Sitaramayya	Jaipur

- The repressive measures adopted by The British Government gave rise to extremists within Congress like Bipin Chandra Pal, Bal Gangadhar Tilak, and Lala Lajpat Rai (Lal, Bal, Pal).
- The Indian National Congress split into Extremist and Moderates. Moderates are those who confided in British justice and generosity.
- Due to the following events, the Indian National Congress was divided into moderates and extremists, and the event is known as the Surat split.

1.6 Swadeshi Movement Impacts

- Swadeshi Movement is a stepping stone of the Nationalist Movement. It led to the beginning of the organized political movement in India.
- There is a rise in the Neo-Nationalist Movement.
- Boycott of Foreign Goods.
- The split of Indian National Congress in Surat session.
- There arises a concept of National Education.
- The emergence of Indian literature and art.

1.7 Conflict and Split in the INC

- Among the Moderates of Bombay, Bal Gangadhar Tilak was unpopular due to his revolutionary actions and ideas.
- In the Calcutta session of Congress in 1906, Bipin Chandra Pal and Aurobindo Ghosh wanted Tilak to become the President of the Congress. But the others were not ready for this.
- Other members think that Tilak's thinking was different. He has different thoughts about the British.
- So, the Moderates were in no mood of accepting him.
- Ultimately there is a decision made hurriedly and taking considerations of partitions of Bengal, Swadeshi, and Boycott they made a clear oar=th out of the open session.
- With the foundation of Deccan Sabha, there occurs a division of Extremists and the Moderates in Maharashtra.
- In the first two decades (1885-1905) the Indian National Congress was quite moderate.

1.8 The Other Important Demands

- There should be an organization of the provincial councils.
- Simultaneous Holding of Examinations for the I.C.S. in India and England.
- Demand for the reconstitution of the Indian Council, 1892.
- There should be appointments of Indians in the commissioned ranks of the army.
- More Indians should be appointed in the higher posts of officer ranks as on economic, political and moral grounds.
- The moderates were cautious during the demands. They don't want to annoy the government and risk their suppression.

2. Experiment with truth in South Africa

Gandhi travelled to South Africa in 1893 in connection with a case involving his client, **Dada Abdullah**. In South Africa, he witnessed the ugly face of **white racism**, as well as the humiliation and contempt shown to Asians who had come to South Africa as labourers. He chose to remain in South Africa in order to organise the Indian workers and enable them to fight for their rights. **Gandhi spent 20 years** of his life (1893 - 1914) in South Africa working as an **attorney and a public worker**. There he developed the idea of **Satyagraha** and used it against the Asiatic Registration Law. It also resulted in the first jail sentence in Mahatma Gandhi's life. In this article, we will discuss the instances of Gandhi's experiment with truth in South Africa which will be helpful for UPSC exam preparation.

2.1 Status of Indians in South Africa

- The Indians in South Africa were divided into three groups:
 - **Indentured Indian labourers**, primarily from South India, who had migrated to South Africa after 1890 to work on sugar plantations;
 - **Merchants**—mostly Meman Muslims who had followed the labourers; and
 - **Ex-indentured labourers** who had settled down with their children in South Africa after their contracts expired.
- These Indians were mostly illiterate and spoke little or no English. They accepted racial discrimination as a normal part of life.
- These Indian immigrants had to deal with a slew of handicaps.
- They were not allowed to vote.
- They could only live in designated areas that were unsanitary and congested.
- Asians and Africans in some colonies were unable to leave their homes after dark and nor were they allowed to use public footpaths.

2.2 Phases of Struggle in South Africa

- Moderate Phase of Struggle (1894-1906)
- During this period, Gandhi relied on **petitions and memorials** to South African and British authorities.
- He hoped that once the authorities were made aware of the plight of Indians, they would take genuine steps to address their grievances, as Indians were, after all, British subjects.

- To unite various sections of Indians, he founded the **Natal Indian Congress** and launched the newspaper **Indian Opinion**.
- Phase of Passive Resistance or Satyagraha (1906-1914)
- The second phase, which began in 1906, was distinguished by Gandhi's use of the method of passive resistance or **civil disobedience known as satyagraha**.
- After a series of negotiations involving Gandhi, Lord Hardinge, C.F. Andrews, and General Smuts, an agreement was reached.
- The South African government conceded the major Indian demands relating to the poll tax, registration certificates, and marriages solemnised according to Indian rites, and promised to treat the issue of Indian immigration sympathetically.

<i>Satyagraha</i>	<i>Description</i>
Satyagraha against Registration Certificates (1906)	<ul style="list-style-type: none"> • In South Africa, new legislation requires Indians to carry registration certificates with their fingerprints at all times. • The Indians, led by Gandhi, decided not to submit to this discriminatory measure. • Gandhi established the Passive Resistance Association to carry out a campaign of defying the law and suffering the consequences of such defiance. • Thus, was born satyagraha, or devotion to truth, the technique of resisting opponents without resorting to violence. • Gandhi and others who refused to register were imprisoned by the government.
Campaign against restrictions on Indian migration	<ul style="list-style-type: none"> • The previous campaign was expanded to include opposition to new legislation restricting Indian migration. • The Indians defied the law by crossing from one province to the next and refusing to produce licences. • Many of these Native Americans were imprisoned.
Campaign against Poll Tax and Invalidation of Indian Marriages	<ul style="list-style-type: none"> • All ex-indentured Indians were subjected to a three-pound poll tax. • The demand for the abolition of the poll tax broadened the campaign's base. • Then, in response to a Supreme Court order that invalidated all marriages not conducted according to Christian rites and registered by the registrar of marriages, Indians and others who were not Christians were outraged. • By extension, Hindu, Muslim, and Parsi marriages were illegal, and children born from such unions were illegitimate. • The Indians saw this decision as an insult to women's honour, and many women were drawn into the movement as a result of this humiliation.
Protest against Transvaal Immigration Act	<ul style="list-style-type: none"> • Indians illegally migrated from Natal to Transvaal in protest of the Transvaal Immigration Act. • These Indians were imprisoned by the government. • Miners and plantation workers were struck by lightning. • Gokhale toured the entire country of India, rallying public support for Indians in South Africa. • Even the viceroy, Lord Hardinge, condemned the repression and demanded an impartial investigation.

2.3 Gandhi's Experience in South Africa

- Gandhi discovered that the masses have an enormous capacity to participate in and sacrifice for a cause that moves them.
- Under his leadership, he was able to bring together Indians of various religions and classes, as well as men and women.
- He also realised that leaders must sometimes make decisions that are unpopular with their ardent supporters.
- He was able to develop his own leadership and political style, as well as new techniques of struggle on a small scale, unhindered by the opposition of competing political currents.

2.4 Conclusion

During his time in South Africa, Gandhi developed the Satyagraha technique. It was founded on the truth and nonviolence. He combined elements of Indian tradition with the Christian requirement of turning the other cheek and Tolstoy's philosophy, which stated that nonviolent resistance was the best way to combat evil.

3. Gandhi in South Africa

Mohandas Karamchand Gandhi worked as an **attorney and public servant** from **1893 to 1914 in South Africa** before leading the Indian freedom movement to fight injustice and class division. Within ten years, Gandhi had spread the **Satyagraha philosophy** throughout the country, propelling the country toward a society free of class and ethnic discrimination. In 1893, Gandhi arrived in Durban aboard the SS Safari. Gandhi quickly rose to prominence as the leader of the South African Indian community. His involvement in the nonviolent movement in South Africa had such an impact that he is still regarded as a leader there. Gandhi stated at a meeting in New Delhi that he was born in India but raised in South Africa. In this article, we will discuss the **contributions of Gandhi** while he was in South Africa which will be helpful for UPSC exam preparation.

3.1 Gandhi's association with South Africa

- As Gandhi himself stated, South Africa was critical to his personal success.
- This timid young man who had just passed the bar examination became the man who would lead India to independence and instigate the global decolonization movement during the 21 years he spent in South Africa, from 1893 to 1914, interrupted by a few visits to India and England.
- Gandhi's arrest for defending his right to travel in the whites-only wagon at the **Pietermaritzburg train station** – a routine procedure at the time – would later change the world.
- This event sparked Gandhi's interest in **racial discrimination** and marked the beginning of his philosophy of **nonviolent protest** and numerous arrests in defence of the Indian people.

3.2 Gandhi's Contribution to South Africa

- Despite having a first-class ticket, Gandhi was thrown off a train to Pretoria by authorities because a white man complained about an Indian sharing the space with him.
 - It was this incident that marked the beginning of active non-violence by Gandhi.
- It is fair to say that at the time, Indians in South Africa were primarily concerned with their status as traders, and many lacked not only education but also political sophistication.
 - Gandhi raised political awareness through regular comments in **Indian Opinion (his newspaper)** and petitions to the governments of Natal, India, and Britain.

- Gandhi formed the **Natal Indian Congress in response in 1894**. This organisation led **nonviolent protests against white people's oppressive treatment** of native Africans and Indians.
- In 1896, he visited India briefly and gathered 800 Indians to serve alongside him in South Africa. An enraged mob greeted them, and Gandhi was injured in the attack.
- During the outbreak of the **Boer War in 1899**, Gandhi gathered approximately 1,100 Indians and organised the Indian Ambulance Corps for the British, but ethnic discrimination and torture against Indians persisted.
- Gandhi was inspired by English artist **John Ruskin's** book **Unto This Last**, and he established **Phoenix Farm near Durban**.
 - Gandhi would come here to train his cadres in nonviolent Satyagraha, or peaceful restraint. Satyagraha is said to have begun at Phoenix Farm.
- Satyagraha, on the other hand, was shaped into a weapon of protest at the **Tolstoy Farm**, Gandhi's second camp in South Africa.
- Gandhi organised the first Satyagraha campaign in September 1906 to protest the **Transvaal Asiatic ordinance**, which was enacted against the local Indians. In June 1907, he held another Satyagraha against the British.
- He was imprisoned in 1908 for organising nonviolent movements. He was released, however, after meeting with General Smuts, a British Commonwealth statesman.
- However, he was later attacked for this and sentenced to prison again, prompting him to organise Satyagraha once more.
- He was also in long-term negotiations with the **Attorney-General of Transvaal, Jan Smuts**, first on behalf of Indians in that Province, and later, after the Union was established in 1910, on behalf of all South African Indians.
- He was sentenced to three months in prison in **Volkshurst and Pretoria in 1909**. Following his release, Gandhi travelled to England to seek the help of the Indian community there.
- In 1913, he also fought against the **nullification of non-Christian marriages**.
- Gandhi organised yet another peaceful resistance campaign in Transvaal against the oppression of Indian minorities. He led a group of approximately 2,000 Indians across the Transvaal border.
- Gandhi spent a total of 21 years in South Africa. By the end of his stay,

the government had passed the **Indian Relief Act**, which granted many of Gandhi's and his colleagues' demands.

- For the first time in the 1950s, all racial groups banded together to protest the apartheid government through the **Defiance Campaign**, which was also the largest nonviolent resistance movement ever seen in South Africa.
- This historic campaign also saw the emergence of a new generation of African National Congress leaders, including Nelson Mandela, Walter Sisulu, and Oliver Tambo.

3.3 Indian Opinion - The Newspaper

- **Mohandas Gandhi** (“Mahatma”), **M.H. Nazar**, and **Madanjit Viyavaharik** founded and published *Indian Opinion*, a weekly newspaper, in Natal Province in 1903.
- The newspaper focused on Indian rights, indentured labourer living conditions, and racial discrimination.
- It served as an important historical record of the social and political lives of the Indian community in South Africa, as well as disseminated information about Indians in the colonies to India.
- Articles in four different languages were included in the paper: English, Hindi, Gujarati, and Tamil.
- The majority of the writing was done by Gandhi, and the **first editor** was **Mansukhlal Hiralal Nazar**.
- *Indian Opinion* was published at the **Phoenix Settlement's printing press**, which Gandhi established in 1904.
- When Manilal Gandhi (Gandhi's son) took over as editor in the 1950s, the newspaper's focus shifted to human rights in general (rather than just Indian rights).
- Other people who have served as the editor of the *Indian Opinion* newspaper over the years include:
 - Hebert Kitchin
 - Henry Polak
 - Albert West
 - Manilal Gandhi
 - Sushila Gandhi
- It played an important role in the civil rights movement and evolved into a tool for political activism. Gandhi's philosophy of nonviolent resistance, *Satyagraha*, was encouraged.

- After Manilal's death in 1957, Indian Opinion was **renamed "Opinion"** and was edited by **Sushila Gandhi** (Manilal's wife). This was done to promote nationalism and to symbolise the **"oneness of man."**
- After 58 years of publication, this newspaper published its final issue in August 1961.
- It was revived 39 years later in October 2000. It is now run by a trust and published in **English and Zulu**.

3.4 Conclusion

Satyagraha was born and evolved in South Africa before spreading to India and, eventually, the rest of the world. When Gandhi left the country at the age of 46, he left behind a way of thinking and acting that has found resonance in many of the country's struggles, most notably Nelson Mandela's. Even though Gandhi's journey in South Africa began in Durban, it is in Johannesburg that he faces his most difficult challenges.

4. Natal Indian Congress

The **Natal Indian Congress (NIC)**, founded by **Gandhi** in **1894** in **South Africa**, was the dominant political organisation among Indians throughout the twentieth century. It campaigned against discrimination against Indians. On **August 22, 1894**, a constitution was drafted and later the NIC formed an alliance with the **African National Congress (ANC)**, breaking the mould of racially exclusive mobilizations. In this article, we will discuss the **formation and features of Natal Indian Congress** which will be helpful for UPSC exam preparation.

4.1 Background

- The NIC (Natal Indian Congress) was the first Indian Congress to be established. Mahatma Gandhi founded it in 1894 to combat discrimination against Indian traders in Natal.
- Since the 1920s, the organisation has operated under the auspices of the SAIC (South African Indian Congress).
- However, when Dr. G.M. Naicker arrived on the scene in the 1930s-1940s, the NIC experienced more radical leadership.
- **In 1945, Dr. Naicker** was elected to the organization's leadership.
- Because of more **militant protests**, several **NIC leaders were imprisoned** by the 1950s and 1960s.
- **Although the NIC was not outright banned, the harassment of its leaders, combined with the repressive conditions of the time, forced a halt to its operations.**
- The NIC was only resurrected in 1971, with a focus on **civic work**.
- In the **mid-1980s**, the organisation was instrumental in the formation of the **United Democratic Front (UDF)**.

4.2 Formation of Natal Indian Congress

- Mahatma Gandhi founded the Natal Indian Congress (NIC) in 1894 to combat discrimination against Indian traders in Natal.
- The Natal Indian Congress (NIC) was the first of the Indian Congresses, followed by the **Transvaal Indian Congress (TIC)** and the **Cape Indian Congress**, which later merged to form the **South African Indian Congress (SAIC)** in 1919.
- Mohandas Karamchand Gandhi, who would later play a pivotal and decisive role in India's independence struggle, arrived in South Africa as a fledgling lawyer in May 1893.

- Gandhi read about the Natal Legislative Assembly's intentions to **disenfranchise Indians** at a farewell dinner in his honour in 1894, and immediately suggested to the Indians present that they should resist this attack on their rights.
- The Indians agreed and persuaded him to delay his departure in order to lead the struggle.
- He drafted a petition and formed a temporary committee on the night of the farewell party.
- Within a month, a massive petition with 10,000 signatures was presented to **Lord Ripon, Colonial Secretary**, and the ensuing agitation forced the British Government to reject the Bill. However, the Bill was finally passed into law in 1896.
- To address the Imperial Government's concerns, the Act did not mention Indians, instead disqualifying those who were not of European origin and the indigenous population who had previously been denied the right to vote.
- This was the first time that Indians not only participated in, but also organised, an agitational campaign.
- The temporary committee evolved into the Natal Indian Congress (NIC), which Gandhi assisted in establishing in May 1894.

4.3 Features

- The membership in the Congress required a minimum **annual subscription of £3**, it was limited to the trading class.
- According to Gandhi, about **300 Hindus, Muslims, Parsees, and Christians** joined in less than a month. There were **recruitment drives**, and Indians from all over Natal were contacted.
- The NIC met at least once a month to discuss current events, finances, and other issues. Congress also included self-improvement as a component of its programmes.
- In line with this, Congress meetings **discussed and debated issues** ranging from sanitation to the need for richer Indians to live in greater opulence and to differentiate between business and residential uses.
- The **Gandhi campaigns of 1908 and 1913** were two of the most important campaigns organised by the NIC in its early years.
- During these campaigns, a sizable segment of the Indian community demonstrated its willingness to engage in militant struggles.
- In the 1930s and 1940s, the NIC, like the TIC, was influenced by

more radical leaders such as **G.M. Naicker**, who believed that the South African Indian Congress could only advance in their struggle if they collaborated with national organisations representing African and Coloured people.

- **Naicker was elected to the NIC leadership in 1945** and led the NIC in the 1946 **Indian Passive Resistance Campaign in Durban**.
- As a result of Naicker's leadership, the organisation made agreements to **collaborate with other liberation organisations**, and the majority of the NIC's political involvement at the time was done through their national umbrella organisation, the SAIC.
- **Dr. Naicker** was elected **President of the SAIC** in September 1948, and the organisation was involved in the **Defiance Campaign in 1952**.
- Because of these more militant protests, several NIC leaders were imprisoned by the 1950s and 1960s.
- Although the NIC was not outright banned, the harassment of its leaders, combined with the repressive conditions of the time, forced a halt to its operations.
- The NIC was only resurrected in 1971, with a focus on civic work.
- The most visible campaigns launched by NIC in the 1980s were the **anti-South African Indian Council campaign in 1981** and the **anti-Tricameral Parliament Campaign** against the establishment of the House of Delegates in 1984.
- The NIC was also a **founding member** of the United Democratic Front (UDF) and remained an affiliate until the UDF was disbanded.
- After the ANC was unbanned in 1990, the NIC and TIC met with the ANC on a number of occasions to discuss the roles of the two Indian Congresses.
- Both organisations were later disbanded, and many of their leaders became involved in the newly formed ANC branches as well as its provincial and national organisations.

4.4 Conclusion

The Natal Indian Congress was dedicated to the achievement of South Africa has a democratic society. It believed that only a government that is based on the will of all its citizens will be able to bring about racial harmony and peace.

5. Tribal Revolts

The tribal revolts and uprisings by Indian tribal communities rose against the British's forcible and disastrous incursions into their lives and territories. Prior to the **entry of colonial forces**, the tribals had been living quietly and in harmony with nature in their own woods for hundreds of years. The British arrived and brought numerous changes to their way of life, as well as strangers into their domain. They went from being masters of their own land to becoming slaves and debts as a result of this. The revolutions were primarily motivated by a desire to reclaim their freedom from this unwelcome incursion. This article will explain to you about the **Tribal Revolts** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

5.1 Causes

- **Shifting agriculture, hunting, fishing**, and the usage of forest products were the tribals' mainstays.
- The practice of settled agriculture was established with the inflow of **non-tribals** into the tribals' customary territories.
- The tribal population lost land as a result of this.
- The tribals were confined to working as **agricultural laborers** without land.
- Moneylenders were introduced by the **British into tribal communities**, resulting in serious exploitation of the native tribes. Under the new economic structure, they were forced to work as bonded laborers.
- The concept of **joint ownership of land** was supplanted by the concept of private property in tribal communities.
- **Forest products, changing agriculture, and hunting techniques** were all subject to limitations. For the tribals, this resulted in a loss of livelihood.
- In contrast to mainstream culture, which was characterized by caste and class divisions, tribal life was typically egalitarian. The arrival of non-tribals or outsiders pushed the tribals to the bottom of society's ladder.
- **Police, traders, and moneylenders** (most of whom were <outsiders>) exploited the tribals, exacerbating their plight.
- Some general laws were also despised because they were intrusive, as tribals had their own customs and traditions.
- The government established a Forest Department in 1864, primarily to manage the vast riches of Indian forests.
- The **Government Forest Act of 1865 and the Indian Forest Act of 1878** gave the government total control over wooded territory.

- The **Christian missionaries’ activity** also caused social instability in tribal civilization, which the tribes hated.

5.2 Characteristics

- The unity displayed by these organizations was motivated by tribal or ethnic connections.
- However, **not all ‘outsiders’ were viewed as enemies**: the poor who supported the community via physical labor or profession were left alone.
- The violence was focused on moneylenders and businessmen who were perceived as extensions of the colonial administration.
- One prevalent motive was **hatred of the ‘foreign government’** imposing regulations that were regarded as an attempt to dismantle the tribals’ traditional socioeconomic structure.
- Many tribal revolutions were sparked by the **erosion of tribal rights to land and forest** as a result of British-imposed laws.
- The land was gradually alienated from tribes as non-tribe people gradually took over the land as land became private property and market forces dominated.
- This was especially true with the construction of roads and trains linking tribal territories.
- Many revolutions were led by messiah-like personalities who pushed their people to revolt and promised that they would be able to eliminate their misery caused by “outsiders.”
- Given the antiquated guns they fought with vs the sophisticated weapons and strategies utilized by their opponents, tribal uprisings were doomed from the start.

5.3 Important Tribal Revolts of Mainland

<i>Tribal Revolts</i>	<i>Significance</i>
Paharias Rebellion (1778)	<ul style="list-style-type: none"> • Due to their geographical isolation, the Paharias had always preserved their independence before the British arrived. • The Paharias invaded the plains populated by settled agriculturists frequently because their means of existence were insufficient, especially during times of famine. • These attacks also served as a means of establishing control over the established populations. • The British launched a savage onslaught on the Pahariyas in the 1770s, with the goal of tracking them out and murdering them. • The Pahariyas uprising, headed by Raja Jagganath in 1778, is noteworthy. The British began a pacification campaign in the 1780s.

(contd.)

Chuar Uprising (1776)	<ul style="list-style-type: none"> • The Chuar uprising was a series of peasant rebellions against the East India Company that took place between 1771 and 1809 in the area around the West Bengali villages of Midnapore, Bankura, and Manbhum. • Chuar uprising erupted in response to the jungle zamindars' increased earnings. The money was difficult to generate because the forest region produced little. • The East India Company's tax and administrative policies (including the Permanent Settlement) as well as the police restrictions enforced in rural Bengal rendered the practice of employing local paiks obsolete since they were eventually replaced by professional police. • In 1799, the British violently repressed the insurrection.
Kol Mutiny (1831)	<ul style="list-style-type: none"> • The Kols were a tribe that lived in the Chotanagpur region. • Moneylenders and merchants arrived alongside the British. • The Kols were forced to sell their holdings to outside farmers and pay exorbitant taxes as a result. As a result, many people became bound laborers. • The Kols were especially irritated by British judicial policies. • In 1831-1832, the Kols organized themselves and revolted against the British and moneylenders, resulting in an insurgency.
Ho and Munda Uprisings (1820–37)	<ul style="list-style-type: none"> • The revolt lasted until the Ho tribes were forced to succumb in 1827. • However, in 1831, they staged another insurrection, this time with the help of the Mundas of Chotanagpur, to oppose the newly implemented farming tax policy and the influx of Bengalis into their district. • Despite the fact that the uprising ended in 1832, the Ho activities continued until 1837. • The Mundas were not going to remain silent for long.
The Santhal Rebellions (1833; 1855–56)	<ul style="list-style-type: none"> • The landlords exploited the Santhals ruthlessly, charging excessive interest rates (often as high as 500 percent) that insured the tribals would never be able to repay their loans. • They were stripped of their land and forced to work as bonded laborers. • Extortion, forcible deprivation of property, abuse and violence, deceit in business agreements, willful trampling of their crops, and so on were all things they had to cope with. • They assassinated a large number of moneylenders and Company agents. The uprising was ferocious and huge in scope. • The British brutally quashed the insurrection, killing around 20000 Santhals, including the two leaders.
Khond Uprisings (1837–56)	<ul style="list-style-type: none"> • Between 1837 and 1856, the Khonds of the mountainous areas spanning from Odisha to the Andhra Pradesh districts of Srikakulam and Visakhapatnam revolted against Company control. • Chakra Bisoi, a youthful raja, led the Khonds, who were supported by the Ghumsar, Kalahandi, and other tribes, in their opposition to the abolition of human sacrifice, increased taxes, and the arrival of zamindars into their territories. • The insurrection came to an end with Chakra Bisoi's disappearance.

(contd.)

Koya Revolts	<ul style="list-style-type: none"> • The Koyas of the eastern Godavari track (now Andhra) revolted in 1803, 1840, 1845, 1858, 1861, and 1862, aided by Khonda Sara leaders. • Under Tomma Sora, they climbed once again in 1879–80. • Their grievances included police and moneylender persecution, new restrictions, and rejection of their traditional rights to forest regions. • After Tomma Sora's death, Raja Anantayyar organized another revolt in 1886.
Bhil Revolts	<ul style="list-style-type: none"> • The Bhils of the Western Ghats controlled the mountain routes that connected the north with the Deccan. • They rose against Company control in 1817–19 due to starvation, economic suffering, and misgovernment. • To quell the insurrection, the British utilized both force and conciliatory measures. • The Bhils, however, revolted again in 1825, 1831, and 1846. • Later, a reformer named Govind Guru assisted the Bhils of south Rajasthan (Banswara and Sunth states) in organizing to fight for a Bhil Raj by 1913.
Koli Risings	<ul style="list-style-type: none"> • The Kolis of Bhils rose up in revolt against the Company's control in 1829, 1839, and again in 1844–48. • They opposed the imposition of the Company's control, which resulted in widespread unemployment and the removal of their fortifications.
Ramosi Risings	<ul style="list-style-type: none"> • The Ramosis, or Western Ghats hill tribes, had not accepted British control or the British system of administration. • They emerged in 1822 under Chittur Singh and devastated the land around Satara. • There were other eruptions in 1825–26 under Umaji Naik of Poona and his follower Bapu Trimbakji Sawant, and the unrest lasted until 1829. • The commotion flared again in 1839 at the deposition and exile of Raja Pratap Singh of Satara, and it exploded again in 1840–41. • Finally, a stronger British force was able to restore order in the region.

5.4 Important Tribal Revolts of North East

<i>Revolts</i>	<i>Significance</i>
Khasi Uprising	<ul style="list-style-type: none"> • After occupying the steep terrain between the Garo and Jaintia Hills, the East India Company desired to construct a route connecting the Brahmaputra Valley with Sylhet. • A considerable number of outsiders, including Englishmen, Bengalis, and plains laborers, were imported to these regions for this purpose. • The Khasis, Garos, Khamptis, and Singphos banded together under Tirath Singh to drive the outsiders out of the plains. • The movement grew into a widespread revolt against the British administration in the region. • By 1833, the overwhelming English armed force had put down the rebellion.

(contd.)

Singphos Rebellion	<ul style="list-style-type: none"> • The Singphos movement in Assam in early 1830 was quickly put down, but they continued to organize revolts. • The British political agent was killed in an insurrection in 1839. • In 1843, Chief Nirang Phidu organized a rebellion that resulted in an attack on the British garrison and the deaths of numerous troops.
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Smaller movements included the **Mishmis (in 1836)**, the **Khampti insurrection** in Assam between 1839 and 1842, and the **Lushais' revolt in Manipur in 1842 and 1844** when they assaulted villages.

5.5 Conclusion

The Colonial invasion, as well as the trio of a merchant, moneylender, and revenue farmer, all damaged tribal identity to varying degrees. In reality, ethnic links were a fundamental aspect of tribal rebellions. The insurgents considered themselves not as a distinct class, but as possessing a tribal identity. The amount of solidarity displayed was of the highest kind. Unless they had colluded with the enemy, fellow tribals were never attacked.

6. Anti Partition Campaign under Moderates

The **Anti-Partition Movement under Moderates** was led by men like **Surendranath Banerjea, K.K. Mitra and Prithwishchandra Ray**. The decision to **Partition Bengal** was made public by the government in December 1903. The official reason given for the decision was that Bengal, with a population of 78 million (roughly a quarter of British India's population), had grown too large to be administered. To some extent, this was correct, but the real reason for the partition plan was the British desire to weaken Bengal, the nerve center of Indian nationalism. In this article, we will discuss the **Anti Partition Campaign under Moderates (1903-05)** which will be useful for UPSC exam preparation.

6.1 Background

- The movement arose from the anti-partition movement, which was formed in response to **Lord Curzon's** decision to **divide the province of Bengal**.
- Moderates launched the **Anti-Partition Campaign** to put pressure on the government to prevent the unjust partition of Bengal from taking place.
- Petitions were sent to the government, public meetings were held, and ideas were disseminated through newspapers such as **Hitabadi, Sanjibani, and Bengalee**.
- The partition sparked protests in Bengal, where they pledge to boycott foreign goods was first made.

6.2 Features

- The formal proclamation of the Swadeshi Movement was made on **August 7, 1905, with the passage of the Boycott Resolution** in a massive meeting held in the **Calcutta Townhall**.
- After this, the leaders dispersed to other parts of Bengal to propagate the message of a boycott of Manchester cloth and Liverpool salt.
- The day the partition was formally implemented, **October 16, 1905, was observed as a day of mourning throughout Bengal**.
- People fasted, bathed in the Ganga, and marched in processions barefoot while singing Vande Mataram (which almost spontaneously became the theme song of the movement).
- **Rabindranath Tagore** composed the national anthem of modern-day

Bangladesh, ‘**Amar Sonar Bangla,**’ which was sung by huge crowds marching in the streets.

- Rakhis were tied to each other’s hands as a symbol of Bengal’s two halves’ unity.
- Later in the day, **Surendranath Banerjee and Ananda Mohan Bose** delivered speeches to large crowds. Within a few hours of the meeting, 50,000 rupees had been raised for the movement.
- Soon after, the movement spread to other parts of the country, with **Tilak leading in Poona and Bombay, Lala Lajpat Rai, and Ajit Singh leading in Punjab, Syed Haider Raza leading in Delhi, and Chidambaram Pillai leading in Madras.**

6.3 Congress’s Position

- In 1905, the Indian National Congress **presided over by Gokhale,** resolved to
 - condemn the partition of Bengal and Curzon’s reactionary policies, and
 - support the anti-partition and Swadeshi Movement of Bengal.
- The militant nationalists led by Tilak, Lajpat Rai, Bipin Chandra Pal, and Aurobindo Ghosh **wanted the movement to spread beyond Bengal** and go beyond a boycott of foreign goods to become a full-fledged political mass struggle with the goal of achieving swaraj.
- However, the Moderates, who dominated Congress at the time, were unwilling to go that far.
- However, a significant step forward was made at the **Calcutta Congress session (1906),** presided over by **Dadabhai Naoroji,** when it was declared that the goal of the Indian National Congress was “**self-government or swaraj like the United Kingdom or the colonies of Australia or Canada.**”
- The Moderate-Extremist schism over the pace of the movement and tactics of struggle reached a stalemate at the **INC’s Surat session (1907),** when the party split, with serious consequences for the Swadeshi Movement.

6.4 Conclusion

The Boycott and Swadeshi movement arose from the anti-partition movement, which was formed in response to the British decision to divide Bengal. The Indian National Movement took a significant step forward with the launch of the Swadeshi movement at the turn of the century. In the Benaras Session of 1905, presided over by G.K. Gokhle, the INC took up the Swadeshi

call and supported the Bengal Swadeshi and Boycott Movement. At a meeting of the INC in Calcutta on August 7, 1905, a resolution to boycott British goods was adopted. It began as a purely economic measure to aid in the development of Indian industry.

7. Growth of Militant Nationalism

The **growth of militant nationalism** ushered in a new era in the **national movement** by employing more radical methods of agitation than the earlier moderates. **Bal Gangadhar Tilak, Aurobindo Ghosh, Bipan Chandra Pal, and Lala Lajpat Rai** were among the prominent leaders of this phase of the national movement. **Militant nationalism** represented a distinct phase in the **anti-colonial struggle**. It introduced new methods of political agitation, used popular symbols for mobilization, and thus attempted to broaden the movement's base. In this article, we will discuss the **Growth of Militant Nationalism** which will be helpful for UPSC exam preparation.

7.1 Background

- **Militant nationalism (also known as extremism)** has gradually grown in the country over the years. It manifested itself in the **Bengal anti-partition movement of 1905**.
- Even in its early days, the Indian national movement had made a large number of people aware of the dangers of foreign dominance and the importance of cultivating patriotism.
- It had provided educated Indians with the necessary political training. It had, in fact, changed the mood of the people and given birth to a new way of life in the country.
- Simultaneously, the British government's refusal to accept any of the major demands of the nationalists led to disillusionment among the politically conscious with the principles and methods of the dominant moderate leadership.
- Instead of appeasing moderate nationalists, the British rulers denigrated and mocked them.
- As a result, there was a strong demand for more aggressive political action and methods than meetings, petitions, memorials, and speeches in legislative councils.

7.2 Factors Responsible for the Rise of Militant Nationalism

Recognition of the True Nature of the British

- Recognition that the **true nature of British rule was exploitative**, and that the British India government, rather than conceding more, was taking away even what was already there.
- The moderate nationalists' politics were based on the belief that British rule could be reformed from within. However, the spread of

knowledge about political and economic issues gradually undermined this belief.

- To a large extent, this was caused by the moderates' political agitation.
- Nationalist writers and agitators blamed British rule for the people's poverty.
- Politically aware Indians were convinced that the purpose of British rule was to economically exploit India, that is, to enrich England at the expense of India.
- They realized that unless British imperialism was replaced by a government controlled and run by the Indian people, India would make little economic progress.
- Nationalists, in particular, came to realize that Indian industries could not thrive without an Indian government to protect and promote them.
- The disastrous famines that ravaged India from 1896 to 1900, killing over 90 lakh people, symbolized the evil economic consequences of foreign rule in the eyes of the people.
- The political events of 1892—1905 also disappointed nationalists and prompted them to consider more radical politics. On the other hand, even the people's existing political rights were under attack.
- In 1898, a law was passed making it a crime to incite "**disaffection**" toward a foreign government.

Growth of Confidence and Self Respect

- There was a growing belief in one's own ability.
- **Tilak, Aurobindo, and Bipin Chandra Pal** urged nationalists to rely on the character and capabilities of the Indian people.
- Indian nationalists had gained self-esteem and confidence by the end of the nineteenth century.
- They had gained confidence in their ability to govern themselves as well as in the future development of their country.
- They taught the people that the solution to their plight lay in their own hands, and that as a result, they should become fearless and strong.
- Swami Vivekananda, despite not being a political leader, repeatedly emphasized this point.

Growth of Education

- The impact of educational growth, increased awareness and unemployment among the educated drew attention to the poverty and the underdeveloped state of the country.

- The number of educated Indians had increased noticeably by the end of the nineteenth century.
- Many of them worked in the administration for extremely low pay, while many others faced increasing unemployment.
- Their economic plight compelled them to question the nature of British rule. Many were drawn in by radical nationalist politics.
- Even more significant was the ideological aspect of education's spread.
- The greater the number of educated Indians, the greater the influence of western ideas of democracy, nationalism, and radicalism.
- Because they were low-paid or unemployed, and because they were educated in modern thought and politics, as well as European and world history, educated Indians became the best propagators and followers of militant nationalism.

International Influences

- Several events in the world during this time period aided the growth of militant nationalism in India.
- After 1868, the **rise of modern Japan** demonstrated that a backward Asian country could develop independently of Western influence.
- In just a few decades, Japanese leaders transformed their country into a world-class industrial and military power, implemented universal primary education, and established an efficient, modern administration.
- The **defeat of the Italian army by the Ethiopians** in 1896 and the **defeat of Russia by Japan** in 1905 shattered the myth of European superiority.
- People all over Asia rejoiced at the news of a small Asian country's victory over one of Europe's most powerful military powers.
- International influences and events that shattered the myth of white/European supremacy include:
 - Rise of Japan as an industrial power
 - Abyssinia's (Ethiopia) victory over Italy
 - The British suffered setbacks during the Boer Wars (1899-1902)
 - Japan's victory over Russia (1905)
 - Nationalist movements exist all over the world

Response to Growing Westernization

- The new leadership sensed colonial designs to submerge Indian national identity in the British Empire and felt the stranglehold of excessive westernization.

- The new leadership’s intellectual and moral inspiration was Indian.
- Intellectuals such as **Swami Vivekananda, Bankim Chandra Chatterjee, and Swami Dayananda Saraswati** inspired many young nationalists with their forceful and articulate arguments, painting India’s past in more vivid colors than British ideologues.
- By referring to the richness of Indian civilization in the past, these thinkers debunked the myth of western superiority.
- **‘India for the Indians,’** was Dayananda’s political message.

Dissatisfaction with Achievements and Methods of Moderates

- The younger members of Congress were dissatisfied with the Moderates’ achievements during the first 15–20 years in office.
- They were harshly critical of the peaceful and constitutional agitation methods popularly known as the **“Three ‘P’s”—prayer, petition, and protest**—and referred to them as **“political mendicancy.”**

Curzon’s Reactionary Policies

- Curzon’s seven-year rule in India, which was full of **missions, commissions, and omissions**, elicited a strong reaction in the Indian mind.
- He refused to recognize India as a country and insulted Indian nationalists and intellectuals by referring to their activities as **“letting off gas.”**
- He made disparaging remarks about Indians in general.
- Administrative measures adopted during his rule include:
 - Calcutta Corporation Act (1899)
 - Official Secrets Act (1904)
 - Indian Universities Act (1904)
 - Partition of Bengal (1905)
- Existence of Militant School of Thought
- By the dawn of the 20th century, a band of nationalist thinkers had emerged who advocated a more militant approach to political work.
- **In Bengal**, these included Raj Narain Bose, Ashwini Kumar Datta, Aurobindo Ghosh, and Bipin Chandra Pal; **in Maharashtra**, Vishnu Shastri Chiplunkar and Tilak; and **in Punjab**, Lala Lajpat Rai.
- Tilak rose to prominence as the most outstanding representative of this school of thought.

- **This school of thought's fundamental tenets were:**
 - Hatred for foreign rule; since no hope can be derived from it, Indians must work out their own salvation;
 - Swaraj to be the goal of the national movement;
 - Direct political action is required;
 - Belief in the ability of the masses to challenge authority;
 - Personal sacrifices are required, and a true nationalist must always be prepared to make them.

The emergence of a Skilled Leader

- This leadership could provide a proper channel for the enormous potential for the political struggle that the masses possessed and, as militant nationalists believed, were ready to express.
- This popular energy was channeled during the movement against Bengal's partition, which took the form of the **Swadeshi agitation**.

7.3 Prominent Extremists

- **Bal Gangadhar Tilak:** He is also known as '**Lokamanya.**' In 1916, he founded the **Poona Home Rule League** and gave the slogan, "**Swaraj is my birthright, and I shall have it.**"
- **Lala Lajpat Rai:** He is also known as the '**Lion of Punjab.**' He was a pivotal figure in the Swadeshi Movement. '**Go back, Simon,**' was his well-known catchphrase.
- **Bipan Chandra Pal:** He went from being moderate to becoming an extremist. He was a pivotal figure in the **Swadeshi Movement**. Through his powerful speeches and writings, he spread his nationalism ideas throughout India.
- **Aurobindo Ghosh:** He was another extremist leader who actively participated in the Swadeshi Movement. "**Political freedom is the lifebreath of a nation**", was declared by Aurobindo Ghosh.

7.4 Conclusion

The moderate leaders' inability to obtain meaningful results from British authorities was the main cause of the rise of extremism. The partition of Bengal in 1905 revealed the true colors of the British rulers to the Indians. Some leaders were concerned that the moderates, with their westernized ideas, were attempting to create an India in the image of the West. At the time, there was a resurgence of national pride. The rise of spiritual nationalism at the time also had an impact on extremist leaders. The extremists believed that independence was to be achieved through self-sacrifice.

8. Recognition of True Nature of British Rule

The 1890s saw the emergence of a **militant nationalist approach** to political activity, which was visible by **1905**. In addition to this trend, a **revolutionary wing emerged**. The politically conscious Indians were now able to **see and recognize the true nature of British rule** and were convinced that its main purpose was to exploit India economically and to enrich England at the cost of India. They were now able to see that the Indian economy and industry could progress only under an Indian government which would protect and promote it. In this article, we will discuss the **Recognition of True Nature of British Rule** which will be helpful for UPSC exam preparation.

8.1 Militant Nationalism - An Overview

- **Militant nationalism (also known as extremism)** has gradually grown in the country over the years. It manifested itself in the **Bengal anti-partition movement** of 1905.
- Even in its early days, the Indian national movement had made a large number of people aware of the dangers of foreign dominance and the importance of **cultivating patriotism**.
- It had provided educated Indians with the necessary political training. It had, in fact, changed the mood of the people and given birth to a new way of life in the country.
- Simultaneously, the British government's refusal to accept any of the major demands of the nationalists led to **disillusionment among the politically conscious** with the principles and methods of the dominant moderate leadership.
- Instead of appeasing moderate nationalists, the British rulers denigrated and mocked them.
- As a result, there was a strong demand for more **aggressive political action** and methods than meetings, petitions, memorials, and speeches in legislative councils.

8.2 Factors which led to Recognition of True Nature of British Rule

- The moderate nationalists' politics were based on the belief that British rule could be reformed from within.
- However, the spread of knowledge about political and economic issues gradually undermined this belief. To a large extent, this was caused by the moderates' political agitation.

- Nationalist writers and agitators blamed British rule for the people's poverty.
- Politically aware Indians were convinced that the purpose of British rule was to **economically exploit India**, that is, to enrich England at the expense of India.
- They realized that unless British imperialism was replaced by a government controlled and run by the Indian people, India would make little economic progress.
- Nationalists, in particular, came to realize that Indian industries could not thrive without an Indian government to protect and promote them.
- The **disastrous famines that ravaged India** from 1896 to 1900, killing over 90 lakh people, symbolized the evil economic consequences of foreign rule in the eyes of the people.
- The **political events of 1892-1905** also disappointed nationalists, prompting them to consider more radical politics. Even the existing political rights of the people were attacked.
- In 1898, a **law was passed** making it a crime to incite "**disaffection**" toward a foreign government.
- The number of Indian members in the **Calcutta Corporation** was reduced in 1899.
- The **Indian Official Secrets Act**, which **limited press freedom**, was passed in **1904**.
- The **Natu brothers** were deported without being tried in 1897, and the charges against them were never made public.
- The same year, **Lokamanya Tilak** and other newspaper editors were **sentenced to long prison terms** for inciting people to oppose the foreign government.
- As a result, the people discovered that, rather than expanding their political rights, the rulers were removing even their few existing ones.
- Thus, an increasing number of Indians were persuaded that self-government was necessary for the country's economic, political, and cultural progress, and that political enslavement meant stunting the Indian people's growth.

8.3 Conclusion

The extremists appeared out of nowhere in the first decade of the twentieth century. The extremist ideology had been simmering since the Revolt of 1857, and it finally surfaced in 1905 during the Bengal partition. Moderate politics had already trained educated Indians in political agitation. Some of them were

becoming disillusioned with the moderates' methods, which had yielded little and elicited a cold and contemptuous response from the British. As a result, there was a strong demand for more vigorous political action than just prayers, petitions, and protests.

9. Partition of Bengal

The **Partition of Bengal (1905)** was a territorial reorganization of the Bengal Presidency carried out by **British Raj** authorities. The reorganisation divided the predominantly Muslim eastern areas from the predominantly Hindu western areas. **Lord Curzon, the then-Viceroy of India**, announced it on **20 July 1905**, and it went into **effect on 16 October 1905**, only to be reversed six years later. The Hindus of West Bengal objected to the division, claiming that it would make them a minority in a province that would include Bihar and Orissa. Hindus were outraged by what they saw as a “**divide and rule**” policy, despite Curzon’s assurances that it would result in administrative efficiency. In this article, we will discuss the **Partition of Bengal** which will be helpful for UPSC exam preparation.

9.1 Background

- The Bengal Presidency included the states of Bengal, Bihar, and parts of Chhattisgarh, Orissa, and Assam. It was British India’s largest province, with a population of **78.5 million people**.
- For decades, British officials claimed that the **massive size made effective management difficult** and resulted in neglect of the poorer eastern region. The partition had been proposed solely for **administrative purposes**.
- As a result, Curzon intended to divide Orissa and Bihar and unite fifteen eastern districts of Bengal with Assam.
- The eastern province had a population of 31 million people, the majority of whom were Muslims, and its capital was Dhaka. Curzon stated after the Partition that he considered the new province to be Muslim.
- Lord Curzon’s intention was not to separate Hindus and Muslims, but rather to separate Bengalis.
- The Western districts, along with Orissa and Bihar, formed the other province.
- The union of western Bengal with Orissa and Bihar reduced Bengali speakers to a minority.
- Muslims, led by Dhaka’s Nawab Sallimullah, supported partition, while Hindus opposed it.

9.2 Features

- The British Government decided to partition Bengal in December 1903. Lord Curzon was the viceroy of India at that time who made this decision.

- **Bengal was divided into two provinces:**
 - First was Bengal comprising of Western Bengal as well as the provinces of Bihar and Orissa.
 - The second was Eastern Bengal and Assam.
- Bengal retained Calcutta as its capital while Dacca was chosen as the capital for Eastern Bengal.
- The **real motive of partition was the desire to weaken Bengal** which was at the center of Indian Nationalism in the early 20th century.
- The official reason given for the decision of partition was that Bengal with a population of 78 million had become difficult to administer.
- The administrative division was on the basis of:
 - **Linguistic Basis:** Reducing the Bengalis to a minority in Bengal itself. The new proposal of Bengal was provisioned to have 17 million Bengalis and 37 million Hindi and Oriya speakers.
 - **Religion Basis:** The western Bengal was to be a Hindu majority area and the Eastern Bengal was to be a Muslim majority area.
- Lord Curzon was trying to woo Muslims. He argues that Dacca could become the capital of the new Muslim majority province which would provide them with unity.
- Thus, the British wanted to create Muslim communalists to counter the Congress and national movement.

9.3 Impact

- After Curzon announced the partition, there was widespread political unrest in the province. Many Bengalis saw the partition as an insult to their motherland. There was a huge outpouring of support for Bengal's unity.
- Rabindranath Tagore wrote the famous song 'Amar Sonar Bangla,' which later became Bangladesh's national anthem.
- The Indian National Congress objected to the move to divide the province along communal lines.
- The majority of Bengalis in the western part of the province protested this move, which would also make them a linguistic minority in their own province. There would be more people speaking Odia and Hindi than Bengalis.
- Many Muslims in the Bengali Muslim community welcomed the move, believing that becoming the majority in the new province would advance their educational, economic, and political interests.

- The rest of the country was united in its opposition to this partition. The British authorities' **'divide and rule'** policy was exposed by the people.
- The main goal of such a partition was to create a schism between the two communities, thereby undermining the country's unity and nationalism.
- The agitation had begun long before the date of the partition. People observed a day of mourning on the anniversary of the partition. Tagore asked Hindus and Muslims to protest by tying rakhis to each other.
- As a result of the partition, the Swadeshi and Boycott movements in the national struggle began.
- People began boycotting British goods, which had flooded the Indian market and harmed indigenous industry.
- The partition succeeded in causing a communal schism in the country and even aided in the formation of the **Muslim League in 1906**.

9.4 Annulment

- The partition was **declared unconstitutional in 1911** as a result of widespread political protests.
- New provinces were established along linguistic rather than religious lines. Bengal was divided into the provinces of Bihar and Orissa. Assam was separated into its own province.
- The authorities, unable to put an end to the protests, agreed to reverse the partition.
- **On December 12, 1911, King George V** announced at the **Delhi Durbar** that eastern Bengal would be absorbed into the Bengal Presidency.
- Districts where Bengali was spoken were reunited, while Assam, Bihar, and Orissa were divided.
- **Lord Hardinge** annulled the partition of Bengal in 1911. It was done in response to the Swadeshi movement's riots against the policy.
- The capital was moved to New Delhi, clearly to provide a stronger base for the British colonial government.
- Bengal's Muslims were shocked because they had seen the Muslim majority East Bengal as a sign of the government's eagerness to protect Muslim interests.
- They saw this as the government sacrificing Muslim interests in order to appease Hindus and make administrative life easier.
- Muslim leaders were initially opposed to the partition. After the creation of the Muslim-majority provinces of Eastern Bengal and Assam, prominent Muslims began to see it as advantageous.

- During the United Bengal period, Muslims, particularly in Eastern Bengal, were backward. The Hindu protest against partition was interpreted as meddling in a Muslim province.
- The British attempted to appease Bengali Muslims who were dissatisfied with the loss of eastern Bengal by relocating the capital to a Mughal site.
- Despite the annulment, the partition did not create a communal divide between Bengal's Hindus and Muslims.

9.5 Conclusion

The uproar caused by Curzon's controversial decision to split Bengal, as well as the emergence of the 'Extremist' faction in the Congress, became the final impetus for separatist Muslim politics. Separate elections for Muslims and Hindus were established in 1909. Previously, many members of both communities had advocated for national unity among all Bengalis. With separate electorates, distinct political communities emerged, each with its own set of political goals. Muslims, too, dominated the Legislature, owing to their overall population of approximately 22 to 28 million people. Muslims began to demand the establishment of independent Muslim states in which their interests would be protected.

Chapter 5: Home Rule Movement

1. Home Rule Movement Society

The **Indian Home Rule Society (IHRS)** was a **British-based Indian organization** that sought to promote **self-rule in British India**. It was founded in London in 1905. **Shyamji Krishna Varma** founded the organization with the support of a number of prominent Indian nationalists in Britain at the time, including Bhikaji Cama, Dadabhai Naoroji, and S.R. Rana, and was intended to be a rival organization to the British Committee of the Indian National Congress, which was the main avenue of loyalist opinion at the time. In this article, we will discuss the **Indian Home Rule Society (1905)** which will be helpful for UPSC exam preparation.

1.1 Background

- **Lokmanya Tilak's** work left a lasting impression on Shyamji Krishna Varma. During the Age Bill Controversy of 1890, he was a staunch supporter of Tilak.
- Shyamji established friendly relations with Tilak, inspiring him to join the **Nationalist Movement** in the following decade.
- The Congress Party's timid and futile cooperative policy did not appeal to Shyamji. He despised the Congress Party's petitioning, praying, protesting, cooperating, and collaborating policy, which he saw as demeaning and shameful.
- The British Government's atrocities against Indians during the **Poona plague crisis in 1897** stunned and shocked Shyamji. At this point in his life, he saw full justification for the Nathu brothers' and Tilak's Nationalist stance.
- When he saw them sentenced to barbaric imprisonment, he saw his future as well, ending up in prison-like others. His immediate decision was to abandon his lucrative career and immigrate to England in order to fight for freedom from afar.
- He had only one goal in mind: to train and inspire India's young sons and daughters to fight for the liberty of their Motherland.
- He resolved to devote all of his money, time, scholarship, literary power, and, most importantly, his life to selflessly serving his Motherland.
- He intended to launch uncompromising propaganda in order to gain support for India's independence in England and Europe.

- When he first arrived in London, he stayed at the Inner Temple and spent his spare time reading Herbert Spencer's writings. He purchased an expensive house in HighGate in 1900.
- **His house became a base for all of India's political leaders.** Gandhiji, Lenin, Tilak, Lala Lajpat Rai, Gopal Krishna Gokhale, and other leaders of the Indian Independence Movement paid him visits to discuss the Indian Independence Movement.
- He avoided the Indian National Congress by maintaining contact with rationalists, free thinkers, national and social democrats, socialists, Irish republicans, and others.
- When a free press defense committee was formed in 1898 to resist police attacks on the liberty of all opinions, Shyamji generously contributed to its funds.
- Shyamji began a new career as a full-fledged propagandist in 1905. He made his debut with the publication of the first issue of his English monthly "**The Indian Sociologist**," an organ of liberty and political, social, and religious reform.
- This powerful ideological monthly played a significant role in mobilizing the masses against British rule and inspiring many more intellectual revolutionaries in India and abroad to fight for India's independence.
- Shyamji founded a new organization called "**The Indian Home Rule Society**" on February 18, 1905.

1.2 Features

- On February 18, 1905, the Indian Home Rule Society, or IHRS, was founded in London **to promote the cause of self-rule in British India.**
- It was meant to be a rival organization to the British Committee of the Indian National Congress, which was the main outlet for loyalist sentiment at the time.
- The Indian Home Rule Society was a metropolitan organization **modeled after Victorian-era public institutions.**
- It **had a written constitution and stated goals** of securing Home Rule for India and promoting genuine Indian propaganda in this country by any means possible.
- The IHRS was open to Indians only and enjoyed widespread support among Indian students and other Indian populations in the United Kingdom.
- It **recruited young Indian activists** and maintained close ties with Indian revolutionary movements.

- The first meeting was held at Shyamji's residence in Highgate, and the meeting unanimously decided to establish "**The Indian Home Rule Society**" with the goal of:
 - Ensuring India's sovereignty.
 - Carrying out propaganda in England using all available means in order to achieve the same goal.
 - Spreading of knowledge of freedom and national unity among the people of India.

1.3 About Shyamji Krishna Varma

- **Shyamji Krishna Varma (4 October 1857 – 30 March 1930)** was a London-based Indian revolutionary fighter, patriot, lawyer, and journalist who founded the Indian Home Rule Society, India House, and The Indian Sociologist.
- Krishna Varma, a Balliol College graduate, was a well-known scholar of Sanskrit and other Indian languages. He had a brief legal career in India and served as the Divan of several Indian princely states.
- He had disagreements with Crown authority, was dismissed as a result of a rumored conspiracy of British colonial officials in Junagadh, and chose to return to England.
- Shyamji founded the:
 - **Indian Home Rule Society:** The Indian Home Rule Society (IHRS) was an Indian organization founded in London in 1905 to promote self-rule in British India. Shyamji Krishna Varma founded the organization with the help of Bhikaji Cama, Dadabhai Naoroji, and S.R. Rana.
 - **India House:** In London, he founded India House. It was a student residence that operated between 1905 and 1910 in order to promote nationalist views among Indian students in the United Kingdom.
 - **Indian Sociologist:** In London, he founded 'The Indian Sociologist', a monthly publication that became a forum for nationalist ideas.

1.4 Conclusion

Shyamji founded the "Indian Home Rule Society" which served as the epicenter for recruiting young Indian activists and carrying on the propaganda in England for securing home rule for India by maintaining close ties with Indian revolutionary movements. It helped in spreading knowledge of freedom and national unity among the people of India.

2. Revolutionary Activities

India's struggle for independence was accompanied by many **revolutionary activities** that had been raised from different parts of the country. Revolutionaries are those people who believed in **overthrowing the British Government** by means of mass movements. Several internal and external influences worked on the minds of the youth in India during the late nineteenth and early twentieth centuries, resulting in the emergence of revolutionary ideology. **The revolutionary movement in India began in Bengal, Maharashtra, Punjab, Uttar Pradesh, Orissa, Bihar, and Madras provinces, but it was primarily active in Bengal, Maharashtra, and Punjab** because these regions were more politically active than the rest of the country. In this article, we will discuss the **Revolutionaries Activities** which will be helpful for UPSC exam preparation.

2.1 Reasons for Emergence of Revolutionary Activities

- The activities of revolutionary heroism started as a **by-product of the growth of militant nationalism**. The first phase acquired a more activist form as a fallout of the Swadeshi and Boycott movement and continued till 1917.
- The **second phase** began as a result of the fallout of the Non-cooperation **Movement**.
- After the open movement's demise, the younger nationalists who had been a part of it found it impossible to drop out and fade into the background.
- The **1905 Bengal Partition** was forced in the teeth of moderate protest. A group of nationalism had now realized the futility of prayer and petition to the Government.
- They were convinced with the extremist's critique of moderate politics and sneered at the political mendicancy of Congress moderates.
- The extremist had rightly emphasized the need to go beyond prayer and petition and advocate the need for a more militant program. They had put forward the ideas of boycott and passive resistance. They had aroused the youth for direct and self-sacrifice.
- The extremists were unable to give a practical expression to these ideas. They had also failed to organize any effective body that could direct the revolutionary energies of the youth in a positive direction.
- Moreover, the youth had participated actively in the Swadeshi Movement in the hope that the extremist's methods of boycott, swadeshi and passive resistance would lead the country to Swaraj.

- Instead, the Swadeshi Movement not only failed in achieving the goal of Swaraj, but it could also even reverse the partition of Bengal.
- Another factor that contributed to the rise of revolutionary terrorism was the **brutal repression of the Swadeshi by the government**. The **Congress split in 1907** facilitated this further and the government launched an all-out attack on the extremists.
- Since all avenues of peaceful political protest were closed to them due to government repression, the youth believed that in order to achieve nationalist goals of independence, the British had to be physically expelled.

2.2 Ideology

- The activities, writings, and speeches of this period's revolutionaries reveal a strong religious bias, romanticism, and emotionalism.
- Many of them were convinced that "pure political propaganda would not suffice for the country, and that people needed to be spiritually prepared to face dangers." However, their religion was not the same as that of the majority of the country's people.
- There were flaws in the early revolutionaries' ideology, as well as flaws in their reliance on religious teachings to advance the cause of revolution, but it is also beyond doubt that the emancipation of India through armed struggle was the supreme goal for the staunch revolutionaries.
- This aspect should not be overlooked or undervalued when evaluating the early stages of the revolutionary movement.
- Individual heroic actions such as **organizing assassinations of unpopular officials as well as traitors** and informers among the revolutionaries themselves; **conducting swadeshi dacoities** to raise funds for revolutionary activities; and (during the First World War) **organizing military conspiracies** with the expectation of assistance from Britain's enemies were all part of the revolutionary methodology.
- The plan was to instill fear in the rulers' hearts, rouse the people, and remove their fear of authority.
- The revolutionaries hoped to inspire the populace by appealing to patriotism, particularly among the idealistic youth who would eventually drive the British out.
- They began the search for a revolutionary ideology and a revolutionary program by drawing lessons from our own history as well as the histories of other countries' revolutions.

- They did not preach social reform, but rather broke down the barriers of time-honored customs. They revolted against anything that attempted to obstruct the revolutionary movement's onward march.

2.3 Bengal

- The first revolutionary organizations were formed in **1902 in Midnapore** (under **Jnanendra Nath Basu**) and **Calcutta** (under **Promotha Mitter and including Jatindranath Banerjee, Barindra Kumar Ghosh**, and others).
- **In April 1906, Anushilan's inner circle** (Barindra Kumar Ghosh, Bhupendranath Dutta) launched the weekly **Yugantar** and staged a few ill-fated actions. By 1905-06, a number of newspapers were advocating revolutionary violence.
- **Sandhya and Yugantar in Bengal, and Kal in Maharashtra**, were among the newspapers and journals advocating revolutionary activity.
- The Yugantar group made an **abortive attempt on the life** of a very unpopular British official, **Sir Fuller** (the first Lieutenant Governor of the new province of Eastern Bengal and Assam, though he had resigned from the post on August 20, 1906).
- There were attempts to **derail the train** carrying the lieutenant-governor, **Sri Andrew Fraser, in December 1907**.
- **Prafulla Chaki and Khudiram Bose threw a bomb at a carriage** carrying a particularly sadistic **white judge, Kingsford, in Muzaffarpur in 1908**.
 - There was no sign of Kingsford in the carriage. Instead, two British ladies were assassinated.
 - Prafulla Chaki committed suicide, while Khudiram Bose was tried and executed.
- The entire Anushilan group was apprehended, including the Ghosh brothers, Aurobindo and Barindra, who were tried in the Alipore conspiracy case, which was also known as the **Manicktolla bomb conspiracy or the Muraripukur conspiracy**.
- **Barrak dacoity** was founded in 1908 by **Dacca Anushilan** under the leadership of **Pulin Das** to raise funds for revolutionary activities.
- **In December 1912, Rashbehari Bose and Sachin Sanyal** staged a spectacular **bomb attack on Viceroy Hardinge** as he made his official entry into the new capital of Delhi in a procession through Chandni Chowk.
- The western Anushilan Samiti found a good leader in Jatindranath

Mukherjee, also known as **Bagha Jatin**, and rose to prominence as the **Jugantar** (or Yugantar).

- Jatin revitalized connections between the central organization in Calcutta and other locations in Bengal, Bihar, and Orissa.
- During World War I, the Jugantar party arranged for the import of German arms and ammunition through sympathizers and revolutionaries in other countries.
- In what has come to be known as the ‘**German Plot**’ or the ‘**Zimmerman Plan**,’ Jatin asked Rashbehari Bose to take command of Upper India in order to foment an all-India insurgency.

2.4 Maharashtra

- The first of the revolutionary activities in Maharashtra was the organization of the **Ramosi Peasant Force** by **Vasudev Balwant Phadke in 1879**, which aimed to rid the country of the British by instigating an armed revolt by disrupting the communication lines.
- **Bal Gangadhar Tilak** spread a spirit of militant nationalism, including the use of violence, through Ganpati and Shivaji festivals, as well as his journals **Kesari and Mahratta**, during the 1890s.
 - In 1897, two of his disciples, the **Chapekar brothers, Damodar and Balkrishna, murdered the Poona Plague Commissioner, Rand, and one Lt. Ayerst.**
- **Vinayak Damodar Savarkar and his brother Ganesh Damodar Savarkar** founded the **Abhinav Bharat Society** (Young India Society) in 1904.
 - It was founded as «**Mitra Mela**» in Nasik while Vinayak Savarkar was still a student at Fergusson College in Pune.
 - The society grew to include several hundred revolutionaries and political activists with branches in various parts of India, eventually extending to London after Savarkar went to study law.
- Following a few assassinations of British officials, the Savarkar brothers were convicted and imprisoned. In 1952, the society was formally disbanded.
- **Madanlal Dhingra assassinated Lt. Col. William Curzon-Wyllie**, the political aide-de-camp to the Secretary of State for India, on the evening of **1 July 1909**, at a meeting of Indian students at the Imperial Institute in London. Dhingra was arrested, tried, and executed.
- **Anant Laxman Kanhare assassinated AMT Jackson**, the district magistrate of Nasik, in India in the historic “**Nasik Conspiracy Case**” in **1909**.

2.5 Punjab

- Extremism in Punjab was fueled by issues such as **frequent famines** combined with an **increase in land revenue and irrigation tax**, zamindars' practice of 'begar,' and events in Bengal.
- **Lala Lajpat Rai**, who brought out **Punjabi**, and **Ajit Singh** (Bhagat Singh's uncle), who organized the extremist **Anjuman-i-Mohisban-i-Watan** in Lahore with its journal, **Bharat Mata**, were among those active here.
- Extremism in Punjab died down quickly after the governments struck in May 1907 with a ban on political meetings and the deportation of Lala Lajpat Rai and Ajit Singh.
- After this, Ajit Singh and a few others associates- Sufi Ambaprasad, Lalchand, Bhai Parmanand, Lala Hardayal developed into full-scale revolutionaries.

2.6 Decline of Revolutionary Activities

- After 1918, the Revolutionary Activities came to a temporary halt due to several reasons:
- Stern Government repression along with a series of draconian laws.
- Lack of popular response.
- World War-I ended and the government released all political prisoners arrested under the Defense of India Act.
- The discussion began on the new Constitutional Reforms (Government of India Act 1919) which generated an atmosphere of compromise.
- Gandhi arrived on the national scene and emphasized non-violent means which also halted the place of revolutionary activities.

2.7 Conclusion

Revolutionary activities emerged as the most significant legacy of Swadeshi Bengal, having an impact on educated youth for a generation or more. However, an overemphasis on Hinduism kept Muslims at bay. Furthermore, it fostered irrational heroism. The lack of mass participation, combined with the movement's narrow upper-caste social base in Bengal, severely limited the scope of revolutionary activity. In the end, it crumbled under the weight of state repression.

3. Revolutionary Activities Abroad

Revolutionary activities continued unabated even abroad. Following the assassination of District Magistrate Rand, **Shyamji Krishna Verma of Kathiawar** traveled to London and established the **Home Rule Society**. **V.D. Savarkar** went to London in 1906 and joined the **‘Indian Society.’** It advocated for revolutionary terrorism. The **role of the Gadar Party** in revolutionary activities around the world cannot be overstated. **Lala Hardayal**, a revolutionary young man from Punjab, **founded the Gadar Party** and also published *The Gadar*, a weekly newspaper. Its goal was to spark a revolution in India that would liberate the country from British rule. In this article, we will discuss the **Revolutionary Activities Abroad** which will be helpful for UPSC exam preparation.

3.1 Background

- During World War I, Indian revolutionaries in exile sought assistance from the German government.
- They also sought assistance from Muslims in Iran, Iraq, and Afghanistan to overthrow the British empire in India.
- **Sardar Ajit Singh and Sufi Amba Prasad traveled to the Middle East** to rally the defeated Indian soldiers.
- Raja Mahendra Pratap led an Indo-German mission to Afghanistan, where he established a free government.
- The **Komagata Maru case fueled revolutionary terrorism**. This Japanese ship, which had brought revolutionary Sikhs to Canada, was denied anchoring in a Canadian port and was forced to return to Calcutta.
 - The passengers protested by refusing to board a train bound for Punjab, which had been arranged by the British government.
 - Some of them died as a result of the government’s harsh measures. All of these events fueled the terrorist movement in Punjab.
 - In Punjab, revolutionary terrorists committed political atrocities in Amritsar, Jullundur, and Ludhiana.
- These revolutionary activities continued until 1945 when Subhas Chandra Bose died mysteriously.
- Revolutionary activities, both domestic and international, were thwarted because they were limited to India’s educated middle class. There were specific causes that contributed to the failure of revolutionary activities.

3.2 Features

- The need for shelter, the possibility of publishing revolutionary literature that would be exempt from the Press Acts, and the desire for arms drove Indian revolutionaries to travel abroad.
- Shyamji Krishna Varma founded the Indian Home Rule Society - 'India House' - in London in 1905 as a center for Indian students, a scholarship scheme to bring radical youth from India, and a journal called '**The Indian Sociologist.**'
- Members of India House included revolutionaries such as Savarkar and Hardayal.
- In 1909, Madanlal Dhingra of this circle assassinated India Office bureaucrat Curzon-Wyllie. Soon, London became too dangerous for the revolutionaries, especially after Savarkar was extradited and imprisoned for life in the Nasik conspiracy case in 1910.
- New centers emerged on the continent - **Paris, and Geneva** from where **Madam Bhikaji Cama, a Parsi revolutionary** who had developed contacts with French socialists and who brought out *Bande Mataram*, and Ajit Singh operated.
- After 1909 when Anglo-German relations deteriorated, **Virendra Chattopadhyaya chose Berlin as his base.**

3.3 Indian Home Rule Society

- The Indian Home Rule Society was an **informal Indian Nationalist movement** that started in **London.**
- It was founded by **Shyamji Krishna Varma.**
- **After the assassination of William Hutt Curzon Wyllie** by an India House member named Madan Lal Dhingra, the India House ceased to be a powerful organization.
- This event marked the start of the London Police's crackdown on the house's activities, and a number of its activists and patrons, including Shyamji Krishna Varma and Bhikaji Cama, fled to Europe to continue their work in support of Indian nationalism.
- Har Dayal was one of the Indian students who moved to the United States.
- During World War I, the House's network was critical to the nationalist revolutionary conspiracy in India.

3.4 Ghadar Party

- The **Ghadar Movement** was a pivotal event in the history of the Indian freedom struggle. The Ghadar Party was a **political revolutionary**

organization founded in the **United States of America** by migrated Indians.

- The formation of the Ghadar Party was primarily the work of Sikhs.
- **Sohan Singh, Kartar Singh, Abdul Mohamed Barakatullah, and Rashbehari Bose** were among the prominent leaders who laid the groundwork for the establishment of an Indian political organization in the United States and Canada.
- Due to India's poor economic situation in the nineteenth century, hundreds of Indians migrated to western countries.
- They moved to economically strong countries such as the United States, the United Kingdom, Canada, and Australia in search of better economic opportunities.
- Thousands of Sikhs immigrated to the United States and Canada in the nineteenth century and settled there permanently. There were numerous reasons for Indians to migrate to western countries.
- One of the major reasons for emigration was the British Indian Government's exploitative policy, which worsened the economic conditions of the poor and middle classes.

3.5 Komagata Maru Incident

- The Komagata Maru incident involved the **Japanese steamship Komagata Maru**, on which a group of British Raj citizens attempted to emigrate to Canada in 1914 but were denied entry.
- When they were forced to return to Calcutta (present-day Kolkata), India, they were fired upon by British police, resulting in the deaths of 20 Sikhs. Gurdit Singh, a wealthy Punjabi businessman, chartered the ship.
- In 1914, the Komagata Maru sailed from British Hong Kong to Vancouver, British Columbia, Canada, via Shanghai, China, and Yokohama, Japan, carrying 376 passengers from Punjab, British India.
- Only 24 of them were admitted to Canada, but the remaining 352 passengers were not allowed to disembark, and the ship was forced to return to India.
- The passengers included 340 Sikhs, 24 Muslims, and 12 Hindus, all of whom were British subjects.
- This was one of several instances in the early twentieth century when exclusion laws in Canada and the United States were used to keep Asian immigrants out.

3.6 Singapore Mutiny

- The 1915 Singapore Mutiny, also known as the **1915 Sepoy Mutiny or the Mutiny of the 5th Light Infantry**, was a mutiny against the British in Singapore by up to half of a regiment of 850 Indian Muslims sepoys during World War I.
- Among the scattered mutinies during this period, the most notable was in Singapore on **February 15, 1915**, by Punjabi Muslim 5th Light Infantry and the 36th Sikh battalion under **Jamadar Chisti Khan, Jamadar Abdul Gani, and Subedar Daud Khan**.
- It was crushed after a fierce battle in which many were killed. Later, 37 persons were executed and 41 were transported for life.

3.7 Conclusion

The revolutionary terrorist movement in India had a significant impact on Congress and the British government. Revolutionary terrorist organizations limited their strengths in order to remain more agile and effective. However, the movement had an impact on India: its people, the Congress, and the British rulers. The revolutionary activities spread throughout the country. Maharashtra, Bengal, Punjab, and Madras were transformed into revolutionary hotspots. Revolutionary activities continued unabated even abroad. Following the assassination of District Magistrate Rand, Shyamji Krishna Verma of Kathiawar traveled to London and established the Home Rule Society.

4. Swadeshi Movement and Boycott Movement

The **Swadeshi movement** was a self-sufficiency movement that was a part of the **Indian independence movement** and helped to shape Indian nationalism. The Swadeshi movement began in **1905 as a unified reaction to Bengal's partition and lasted until 1908**. It was, in fact, the most successful of the pre-Gandhian movements. After the British Government's decision to **partition Bengal** was made public in **December 1903**, there was widespread dissatisfaction among Indians. In response, the Swadeshi movement was formally launched on **August 7, 1905**, from Town Hall Calcutta, with the goal of **reducing reliance on foreign goods** in favor of domestic production. In this article, we will discuss the **Swadeshi and Boycott Movement (1905-1908)**, which will be useful for UPSC exam preparation.

4.1 Swadeshi Movement - Background

- The movement **arose from the anti-partition movement**, which was formed in response to **Lord Curzon's decision to divide the province of Bengal**.
- **Moderates** launched the **Anti-Partition Campaign** to put pressure on the government to prevent the unjust partition of Bengal from taking place.
- Petitions were sent to the government, public meetings were held, and ideas were disseminated through newspapers such as **Hitabadi, Sanjibani, and Bengalee**.
- The partition sparked protests in **Bengal**, where the **pledge to boycott foreign goods** was first made.

4.2 Swadeshi Movement - Partition of Bengal

- The **partition of Bengal** was the most significant event during **Lord Curzon's** reign. It was done primarily for administrative convenience. From 1899 to 1905, Lord Curzon served as **Viceroy of India**.
- **On October 16, 1905**, the partition of Bengal province took effect during his viceroyalty.
- Some people recognised Lord Curzon's true motivation and launched the anti-partition movement.
- They made the **anti-partition movement** not to be divided, and because this was the spirit of nationalism among Indians, they dubbed it the Swadeshi movement.

- The Swadeshi movement was a popular strategy for ending British rule and improving the country's economic conditions.

4.3 Swadeshi Movement - Nature of the Movement

- The Bengal leaders believed that demonstrations, public meetings, and resolutions would have little impact on the rulers.
- More positive action was required to reveal the intensity of popular feelings and display them at their best. Swadeshi and boycott were the solutions.
- **Swadeshi, or the use of Indian goods**, and the boycott of British goods were declared and pledged at mass meetings held throughout Bengal.
- Public burnings of foreign cloth were organized in many places, and shops selling foreign cloth were picketed.
- During its peak, Swadeshim infused the entire fabric of our social and domestic lives. Marriage presents containing foreign goods, the likes of which could be manufactured in the United States, were returned.
- The emphasis on self-reliance, or **Atma Sakti**, was an important aspect of the Swadeshi Movement.
- National Education was another self-sufficient, constructive activity undertaken at the time.

4.4 Extent of Mass Participation

- **Bengali students** played an important role in the Swadeshi agitation. They practiced and propagated Swadeshi and led picketing campaigns against shops selling foreign clothing.
- The government made every effort to silence the students. Orders were issued to penalize schools and colleges whose students participated actively in the Swadeshi agitation.
- Students who were found guilty of participating in nationalist agitation faced disciplinary action. Many of them were fined, expelled from schools and colleges, arrested, and occasionally beaten with lathis by police.
- The active participation of women in the Swadeshi agitation was a notable feature of the movement.
- **Women from the urban middle classes**, who are traditionally home-centered, joined processions and picketing. They were to take an active role in the nationalist movement from then on.
- Many prominent Muslims, including **Abdul Rasul, a well-known barrister, Liaquat Hussain, a well-known agitator, and Guznavi, a**

businessman, joined the Swadeshi Movement. Maulana Abul Kalam Azad joined a revolutionary terrorist organisation.

- Many other middle- and upper-class Muslims, led by the **Nawab of Dhaka** (who was given a loan of Rs 14 lakh by the Government of India), remained neutral or even supported Partition on the grounds that East Bengal would have a Muslim majority.
- The officials encouraged the Nawab of Dhaka and others to adopt a communal attitude.
- Lord Curzon stated in a speech in Dhaka that one of the reasons for partition was “to invest the Mohammedans in Eastern Bengal with a unity which they have not enjoyed since the days of the old Mussalman Viceroy and Kings.”

4.5 Anti Partition Campaign under Moderates

- During this time, men like Surendranath Banerjee, K.K. Mitra, and Prithwishchandra Ray provided leadership.
- Petitioning the government, holding public meetings, writing memoranda, and spreading propaganda through pamphlets and newspapers such as Hitabadi, Sanjibani, and Bengalee were all used.
- Their goal was to put enough pressure on the government through an educated public in India and England to prevent the unjust partition of Bengal from taking place.
- The **formal proclamation of the Swadeshi Movement** was made on **August 7, 1905**, with the passage of the **Boycott Resolution** in a massive meeting held in the Calcutta Townhall.
- Soon after, the movement spread to other parts of the country, with **Tilak leading in Poona and Bombay, Lala Lajpat Rai and Ajit Singh in Punjab, Syed Haider Raza in Delhi, and Chidambaram Pillai in Madras.**

4.6 Anti Partition Campaign under Extremists

- After 1905, the Extremists gained control of the Swadeshi Movement in Bengal.
- The moderate-led movement had produced no results.
- The divisive tactics of both Bengal governments had irritated nationalists.
- The government had resorted to suppressive measures, which included atrocities on students-
 - many of whom were given corporal punishment;

- ban on public singing of Vande Mataram;
- restriction on public meetings;
- prosecution and long imprisonment of swadeshi workers;
- clashes between the police and the people in many towns;
- arrests and deportation of leaders; and
- suppression of freedom of the press.

4.7 Government Acts for Repressing Swadeshi Movement

- Repressive measures were taken by the government to suppress the Swadeshi and the Boycott Movement.
- The Government Banned Holding of rallies, taking out processions, censored newspapers and imprisoned the leaders of the national movement.
- The Government passed various acts to curb the growth of movement:
 - Seditious Meeting Act (1907)
 - Criminal Law Amendment Act (1908)
 - Indian Newspapers (Incitement to Offences) Act (1908)
 - Explosive Substances Act (1908)
 - Indian Press Act (1910)

4.8 Swadeshi Movement - Significance

- The Swadeshi movement was quite different from previous movements led by national leaders. This movement **pursued a programme of direct political action in opposition to the policy of ‘prayer and petition.’**
- During its early stages, the Swadeshi movement attempted to have Bengal’s partition annulled.
- However, **its efforts eventually expanded to include the goal of achieving complete freedom from foreign domination itself.**
- The ‘boycott’ aspect of the Swadeshi movement aimed at economically pressuring Manchester mill-owners so that they could put pressure on the British government to annul Partition.
- However, as time passed, the ‘boycott’ did not remain limited to British goods alone. It was used on a larger scale to encompass everything foreign, particularly British.
- The Swadeshi movement’s **cultural significance** was also significant. During the Swadeshi period, Bengali literature flourished.

- Rabindranath Tagore and Rajanikanto Sen's patriotic compositions and creations magically touched the patriotic sense of the masses.

4.9 Swadeshi Movement - Impact

- It resulted in a **significant decrease in foreign imports** from 1905 to 1908.
- The movement resulted in the **rise of extreme nationalism** among young people, who turned to violence in order to put an end to British dominance.
- It compelled the British regime to make some concessions to Indians in the form of **Morley-Minto reforms in 1909**. Gopal Krishna Gokhale was instrumental in developing these reforms.
- Swadeshi Institutions have been established. The Bengal National College, as well as a number of national schools and colleges across the country, were founded in the spirit of **Rabindranath Tagore's Shantiniketan**.
- The **National Council of Education** was established in **August 1906** to organize the national education system. A **Bengal Institute of Technology** was established to provide technical education.
- It resulted in the establishment of **swadeshi textile mills, soap and match factories, tanneries, banks, insurance companies, and shops**, amongst other things.
- It also helped to revitalize the Indian cottage industry. The revival of Indian industries coincided with a resurgence in the use of indigenous goods.
- Foreign goods such as clothing, sugar, salt, and other luxury items were not only boycotted, but also burned.
- The Swadeshi movement also resulted in a social boycott of both buyers and sellers of foreign goods.

4.10 Swadeshi Movement - Issues

- The Swadeshi movement was poorly directed and **failed to unite Hindus and Muslims** as a result of the work of Nawab Salimullah of Dhaka and the establishment of the **Muslim League**.
- Separate electorates became an issue in order to gain political mileage for Muslims. As a result, the Swadeshi movement **lacked a large mass base**.
- The **peasants' grievances**, such as the lack of uniformity in the land revenue system, tenant rights, and the prevention of land grabbing, **were**

not addressed by the Swadeshi movement, and thus the peasants did not become a part of the Swadeshi movement.

- However, the partition of Bengal from 1903 to 1908 served as a catalyst for the Swadeshi Movement.

4.11 Swadeshi Movement - Reasons for Failure

- The British government **repressed the revolutionaries**. This severe repression caused the movement to withdraw from the public sphere.
- There was **no formal party structure**, and as a result, an important part of the movement that could have been led by its office bearers was missing.
- The movement's prominent leaders were arrested, leaving the movement without a leader.
- **Aurobindo Ghosh and Bipin Chandra Pal**, two towering leaders, were also retired.
- The **Surat split in 1907** shattered the leadership's unity.
- The movement was unable to keep the masses enthralled.
- It was only **confined to the upper middle class** and could never truly reach the masses because it had no effect on the peasantry.
- Non-cooperation and passive resistance could not be put into practise.
- The movement was unable to maintain the high pitch that it had achieved.

4.12 Conclusion

The social composition of the Swadeshi movement defied easy categorization on the basis of class. While sympathy from zamindars or landlords was widely discussed, the mid-level tenure holder was more active. The movement was led by the Bengali middle class, but unlike its British counterpart, this middle class had no ties to capitalist industry or agriculture. The only thing that distinguished the early nationalist leadership was their exposure to Western education and, as a result, their attraction to nationalist ideology.

Initially, the partition plan was opposed using traditional 'moderate' methods such as press campaigns, numerous meetings and petitions, and large conferences. The obvious and total failure of such techniques prompted a search for new forms, including a boycott of British goods, rakhi bandhan, and arandhan.

5. Reasons for Failure of Swadeshi and Boycott Movement

There were many **reasons which led to the failure of the Swadeshi and Boycott Movement**. The open phase (as opposed to the underground revolutionary phase) of the Swadeshi and Boycott movement was nearly over by 1908. This is supported by the fact that by 1908, **mass agitation had ceased**, and anti-imperialist protest had evolved into **revolutionary acts of violence carried out** by small groups of educated young men. The **Swadeshi Movement** arose from the **anti-partition movement**, which was in opposition to the British administration's decision to partition Bengal. However, the reason for the **partition of Bengal** was more political, as Indian nationalism grew stronger. The partition took effect in 1905 and was intended to weaken Bengal, which was regarded at the time as the nerve center of **Indian nationalism**. In this article, we will discuss the **reasons for the failure of the Swadeshi and Boycott Movement** which will be helpful for UPSC exam preparation.

5.1 Swadeshi Movement - Features

- After all other forms of constitutional agitation, such as vocal protests, appeals, petitions, and conferences, failed to persuade the British to concede the unanimous national demand, the Bengalis turned to the boycott movement as a last resort.
- The boycott's original intent was primarily economic. It had two distinct but related goals in mind.
- The first was to put pressure on the British public by threatening them with a financial loss if British goods were boycotted, particularly **Manchester cotton** goods, for which Bengal provided the richest market in India.
- Second, the boycott was regarded as necessary for the revival of indigenous industry, which, being in its infancy, could never grow in the face of free competition from foreign countries with highly developed industries.
- With the passage of time, the economic boycott faded into the background, and it evolved into an idea of non-cooperation with the British in all fields, with the goal of political regeneration of the country and the distant goal of absolute freedom looming large in the eyes of the more advanced section.
- Similarly, Swadeshi has outgrown its original goal of promoting Indian industry.

5.2 Swadeshi Movement - Effects

Positive Effects

- As a result of the movement, indigenous goods have been revitalized.
- The boycott of foreign goods increased the demand for domestic goods. The mill owners of Bombay and Ahmedabad came to the movement's aid.
- The Boycott movement in Bengal provided a driving force and momentum to India's cotton mills, and the opportunity that this provided was capitalized on by mill owners.
- It complained at the time that the Bombay mill-owners made a huge profit at the expense of what they called "**Bengali Sentimentalism,**" or the practice of buying indigenous cloth at any cost.
- Bengal had to supplement the supply from Bombay mills with coarse handloom production.
- The weaving industry in Bengal was thriving until the British wrecked it after establishing their rule over the province in the 18th century.
- The economic boycott movement appeared to be a good opportunity to revitalize that industry. The clothes produced were coarse, but the Bengalis accepted them in the true spirit of the Swadeshi Movement.

Negative Effects

- The boycott and burning of foreign goods were two of the movement's negative consequences.
- Though Manchester cloth was the primary target, the movement expanded to include other British manufacturers such as salt and sugar, as well as luxury goods in general.
- The ideas of Swadeshi and economic boycott were kept alive and brought to every door through newspaper articles, processions, popular songs, the enlistment of volunteers to keep vigil, and on occasion bonfires of foreign cloth, salt, and sugar.
- The flames were regarded as a unique way of amusing prominent public figures, and the bonfires that greeted them were regarded as extremely valuable in terms of instilling enthusiasm for the movement.
- Anyone caught using foreign sugar received a fine. Foreign cigarettes were purchased and consumed on the streets.
- Brahmins refused to participate in religious ceremonies in homes where European salt and sugar were used, and Marwaris were warned against importing foreign items.

5.3 Reasons for Failure

- Recognizing the revolutionary potential, the government reacted harshly. Between 1907 and 1908, the majority of the movement's **key leaders were either imprisoned or deported.**
- Any mass movement, especially when **confronted with severe repression**, cannot continue indefinitely at the same level of militancy and self-sacrifice.
- **Internal squabbles**, particularly the split in the Congress, the apex all-India organization, weakened the movement.
- It **lacked an effective organizational structure** and a party structure.
- The movement was unable to establish an effective organization or party structure.
- It introduced a slew of techniques associated with Gandhian politics, such as non-cooperation, passive resistance, filling British jails, social reform, and constructive work, but it failed to give these techniques a disciplined focus.
- The movement remained largely confined to the upper and middle classes and zamindars, **failing to reach the masses, particularly the peasantry.**
- It was **unable to gain the support of the majority of Muslims**, particularly the Muslim peasantry. Hindus and Muslims were divided along class lines, with the former as landlords and the latter as peasants.
- Though the Swadeshi Movement had spread beyond Bengal, the rest of the country was not yet ready to embrace the new political style and stage.
- People were roused by the movement, but they didn't know how to channel the newly released energy or how to find new ways to express popular resentment.
- By 1908, most of the movement's leaders had been arrested or deported, and Aurobindo Ghosh and Bipin Chandra Pal had retired from active politics.
- Tilak was sentenced to six years in prison, Punjab's Ajit Singh and Lajpat Rai were deported, and Chidambaram Pillai was detained.

5.4 Swadeshi Movement as a Turning Point

- It was a **'leap forward** in more ways than one. Students, women, workers, and some urban and rural residents who had previously been excluded from participation took part.
- During the Swadeshi Movement, all of the major trends of the national

movement emerged, from conservative moderation to political extremism, from revolutionary activities to incipient socialism, from petitions and prayers to passive resistance and non-cooperation.

- The richness of the movement was not limited to politics, but also included art, literature, science, and industry.
- People were awakened from their slumber, and they learned to take bold political stands and participate in new forms of political work.
- The Swadeshi campaign challenged colonial ideas and institutions' hegemony.
- The future struggle would rely heavily on the gained experience.

5.5 Conclusion

The movement was led by the Bengali middle class, but unlike its British counterpart, this middle class had no ties to capitalist industry or agriculture. The only thing that distinguished the early nationalist leadership was their exposure to Western education and, as a result, their attraction to nationalist ideology. The category of *bhadralok* was thus more of a social category referring to educated men rather than a specific class, despite the fact that they were mostly well-off. Their nationalist ideology sought to reach out to the masses, but its limitations were determined by their class position, resulting in the movement's failure.

6. Government Acts for Repressing Swadeshi Movement

The government launched a massive offensive against the extremists. Between 1907 and 1911, various **government acts were enacted for repressing Swadeshi movement and to curb anti-government activity**. The **Seditious Meetings Act of 1907, the Indian Newspapers (Incitement to Offences) Act of 1908, the Criminal Law Amendment Act of 1908, and the Indian Press Act of 1910** were among the laws enacted. In this article, we will discuss in brief about various Acts which were enacted for repressing the Swadeshi Movement.

6.1 Seditious Meetings Act

- The Seditious Meetings Act was a 1907 act of the Imperial Legislative Council of the British Raj enabling the government to prohibit political meetings.
- It was enacted to make better provision for the prevention of public meetings likely to promote sedition or to cause a disturbance of public tranquility.
- This act was passed when British Government intelligence discovered the presence of the Ghadar Movement which had formed for the purpose of fomenting political violence in India.

6.2 Criminal Law (Amendment) Act

- It is an act to provide for the more **speedy trial of certain offences**, and for the prohibition of associations dangerous to the public peace.
- Here “**unlawful association**” means an association:
 - which encourages or aids persons to commit acts of violence or intimidation or of which the members habitually commit such acts, or
 - which has been declared to be unlawful by the State Government.
- The state could arrest and imprison, and/or impose fine on people if s/he is a member of an unlawful association, or takes part in meetings of any such association, or contributes or receives or solicits any contribution for the purpose of any such association.
- This Act may be called the **Indian Criminal Law Amendment Act, 1908**.

6.3 Indian Newspaper (Incitement to Offences) Act

- This act was triggered by the **Extremist nationalist activity** during and after the Swadeshi movement of 1906.

- The Act was passed in 1908 which **empowered the magistrates to confiscate the press** for publishing articles that promoted violence.
- The local government was authorized to terminate any declaration made by the printer and publisher of the newspaper which had been found offender under the **Press and Registration of Books Act, 1867**.
- Newspapers were allowed to move to the High Courts within 15 days.

6.4 Explosive Substances Act (1908)

- The Explosives Substances Act was passed under the Governor Generalship of Minto of Earl, in 1908.
- Government was apprehensive about imminent violent uprisings after the Swadeshi Movement. The act banned Indians from keeping explosive substances.
- In this Act, the expression “explosive substance” shall be deemed to include any materials for making any explosive substance; also any apparatus, machine, implement or material used, or intended to be used, or adapted for causing, or aiding in causing, any explosion in or with any explosive substance; also any part of any such apparatus, machine or implement.

6.5 Indian Press Act

- It was an act to provide for better control of the press. This act resurrected the worst aspects of the **Vernacular Press Act (VPA)**.
- The British government’s attitude toward the Indian press changed over time.
- From 1908 to 1935, numerous press laws were enacted in an attempt to curb the anti-British tone of the Indian press.
- The resurgence of political terrorism forced the British to take a hard line against Indian nationalists.
- **On February 4, 1910, Lord Ridley**, the Home Member, introduced a Bill to prohibit the distribution of anti-government literature.
- **On February 9, 1910, Lord Minto II**, Viceroy of India, enacted the Indian Press Act of 1910.
- The Indian Press Act of 1910 was enacted in British India, and it imposed rigorous censorship on all types of publications.
- The principal tools of control imposed by the Press Act were financial securities that could be confiscated if any of the legislation’s extraordinarily broad provisions were broken.

6.6 Conclusion

These acts resulted in the suppression of the extremists. They were not in position to organize a strong political party at that time. Many of the nationalist leaders gave a break to their activism while many others were imprisoned. However, the movement was able to popularize the ideas of nationalism and awakened the common man to the questions of liberty. Students and professionals became, for the first time, active members of the national movement.

7. Anti-Partition Campaign under Extremist

The Anti-Partition Campaign under Extremist started from 1905 onwards. Extremist politics emerged within the Congress during the **anti-partition Bengal agitation**. When the British government refused to annualize the partition of Bengal in the face of mass protests from the people of Bengal, arousing sympathy from the Indian people, many young leaders, known as **Neo-Nationalists or Extremists**, became disillusioned. **Lala Lajpat Rai, Bal Gangadhar Tilak, Bipin Chandra Pal, and Aurobindo Ghosh** were important extremist leaders. They were labeled extremists because they believed that only by taking risks could they achieve success. In this article, we will discuss the **Anti Partition Campaign under Extremist** which will be helpful for UPSC exam preparation.

7.1 Background

- The Extremists had no faith in British benevolence and firmly believed that the remedy to Indian problems lay in the hands of Indians themselves. They demanded a clear-cut manner of swaraj or self-rule.
- After 1905, in Bengal, the leadership of the anti-partition movement soon passed into the hands of extremists like B.G Tilak, Bipin Chandra Pal, Aurobindo Ghosh, etc. This was due to several reasons-
 - The **Moderate methods had yielded no results**;
 - The government of East Bengal was actively supporting communalism and even tried to crush the nationalist movement;
- The **government had resorted to suppressive measures**, including atrocities against students, many of whom were subjected to corporal punishment;
 - a ban on public singing of Bande Mataram;
 - restrictions on public meetings;
 - prosecution and long imprisonment of swadeshi workers;
 - clashes between police and citizens in many towns;
 - arrests and deportation of leaders;
 - and suppression of press freedom.

7.2 Rise of Extremists

- From 1905 until 1908, the **Extremists (or the Garam Dal)** gained a dominant influence over the Swadeshi Movement in Bengal; this period is also known as the **“Era of Passionate Nationalists.”**

- This Extremist group was led by Lala **Lajpat Rai, Bal Gangadhar Tilak, and Bipin Chandra Pal (Lal-Bal-Pal)**.
- As the leadership of the movement came into the hands of the extremist, they gave a call for **extending the boycott movement from foreign goods and educational institutions to other areas such as legislative councils and municipalities, government services, etc** which would shake the foundation of British hegemony in India.
- This was called **Non-cooperation** and termed as **Passive Resistance** or refusal to render any voluntary service to the government by Bipin Chandra Pal.
- **In April 1904, Aurobindo Ghosh** further extended the idea in a series of articles in Vande Mataram and propounded the theory of **‘organized and relentless boycott’** including civil disobedience of unjust laws.
- The **Extremist call for swaraj** relegated all other matters to the background, including the demand for unification of Bengal.
- Now the central question of Indian politics was independence from foreign rule while the partition of Bengal became the secondary one.
- Clearly, it was the partition of Bengal that occasioned the emergence of Swaraj as the national goal.
- **Tilak** coined the phrase **“Freedom is my birthright, and I will have it.”**

7.3 The Extremist Programme

- The Extremists, emboldened by **Dadabhai Naoroji’s declaration** at the **Calcutta session (1906)** that the Congress’s goal should be self-government or swaraj, called for **passive resistance** in addition to swadeshi and a boycott of government schools and colleges, government service, courts, legislative councils, municipalities, and government titles, among other things.
- **As Aurobindo put it**, the goal was to «make administration under present conditions impossible by an organized refusal to do anything that will help either British commerce in the exploitation of the country or British officialdom in the administration of it.»
- The militant nationalists attempted to turn the anti-partition and Swadeshi Movement into a mass struggle, coining the slogan **“India’s Independence from Foreign Rule.”**
- As a result, the Extremists elevated the concept of the Indian independence to the center of Indian politics. Independence was to be attained through **self-sacrifice**.

7.4 New Forms of Struggle By Extremist

- **Boycott of Foreign Goods** included the boycott and public burning of foreign cloth, the boycott of foreign-made salt or sugar, the refusal of priests to perform ritual marriages involving the exchange of foreign goods, and the refusal of washermen to wash foreign clothes.
- Major methods of mass mobilization, public meetings, and processions emerged which were forms of popular expression.
- **Samitis**, such as **Ashwini Kumar Dutta's Swadesh Bandhab Samiti** (in Barisal), has emerged as a popular and effective means of mass mobilization.
- **V.O. Chidambaram Pillai, Subramania Siva**, and a group of lawyers founded the **Swadeshi Sangam in Tirunelveli, Tamil Nadu**, to inspire the local people.
- Through magic lantern lectures, swadeshi songs, physical and moral training for their members, social work during famines and epidemics, school organization, swadeshi craft training, and arbitration courts, this Samiti raised political consciousness among the masses.
- The plan was to **use traditional festivals and events** to reach out to the public and spread political messages.
 - **Tilak's Ganapati and Shivaji festivals**, for example, became a vehicle for swadeshi propaganda not only in western India but also in Bengal.
 - **Traditional folk theater forms** were also used in Bengal for this purpose.
- **Self-sufficiency, or 'Atma shakti,'** was promoted. This implied re-establishment of national dignity, honor, and confidence, as well as the social and economic revitalization of the villages.
 - In practice, it entailed social reform and campaigns against caste oppression, early marriage, the dowry system, alcohol consumption, and so on.
- **Bengal National College** was founded in the spirit of Tagore's Shantiniketan, with Aurobindo Ghosh as its principal. Soon after, national schools and colleges sprouted up all over the country.
- **Satishchandra Mukherjee's contribution** to national education should not be overlooked. **His newspaper Dawn**, which had been in circulation since **1897**, and his **Dawn Society**, which had been founded in **1902**, had already been spreading the **message of self-help in industry and education**.
 - Mukherjee established the **Bhagabat Chatuspathi in 1895**, laying the groundwork for the national education movement.

- He was a key figure in the formation of the **National Council of Education** and later became a lecturer at the Bengal National College, eventually becoming its principal after Aurobindo resigned.
- The **National Council of Education** was established on August 15, 1906, to organize a system of literary, scientific, and technical education along national lines and under national control.
- Education was to be delivered through the use of **vernaculars**.
- For technical education, a **Bengal Institute of Technology** was established, and funds were raised to send students to Japan for advanced study.
- The swadeshi spirit was also manifested in the establishment of swadeshi textile mills, soap and match factories, tanneries, banks, insurance companies, and shops, among other things. These businesses were founded on patriotism rather than business acumen.
- Songs were written by Rabindranath Tagore, Rajnikant Sen, Dwijendralal Ray, Mukunda Das, Syed Abu Mohammad, and others inspired nationalists of all stripes.
- **Tagore's Amar Sonar Bangla**, written on this occasion, later inspired Bangladesh's liberation struggle and was adopted as the country's national anthem.
- **In painting, Abanindranath Tagore** defied Victorian naturalism's hegemony over the Indian art scene by drawing inspiration from Ajanta, Mughal, and Rajput paintings.
- **Nandalal Bose**, who had a significant impact on Indian art, was the **first recipient of a scholarship from the Indian Society of Oriental Art**, which was founded in 1907.

7.5 Conclusion

When the partition of Bengal was announced in 1905, the conditions for the emergence of militant nationalism had thus been created, and the Indian national movement had entered its second stage. All other issues, including the demand for Bengal's unification, were pushed to the sidelines by the extremist call for Swaraj. With the partition of Bengal becoming a secondary issue, the central question of Indian politics became independent of foreign rule. Clearly, the partition of Bengal was the catalyst for the emergence of swaraj as a national goal.

8. International Influences - Era of Militant Nationalism

The **international influences and the events outside India** had a significant impact on the rise of **militant nationalism in India**. The humiliating treatment of Indians in British colonies, particularly in South Africa, created British fillings. Further national movements in **Egypt, Persia, Turkey, and Russia gave Indians new hope and inspiration**. The rise of modern Japan after 1868 demonstrated that a backward Asian country could develop independently of Western influence. In this article, we will discuss the **International Influences on Militant Nationalism** which will be helpful for UPSC exam preparation.

8.1 Growth of Militant Nationalism

- Politically conscious Indians were convinced that the purpose of the British Rule was to exploit India economically.
- The moderates' traditional methods of praying, petitioning, and holding public meetings had failed, and by 1908, political extremism had also declined, giving way to militant nationalism.
- During the 1890s, a series of events such as **severe famine (1896-1900), bubonic plague in Deccan**, and riots caused Indians to become anxious and dissatisfied with the colonial government.
- A slew of **repressive laws were passed**. Section 124A was strengthened, and the Criminal Procedure Code and the Post Office Act were amended to give the government more authority.
- Curzon's costly Durbars in the midst of famines, his Indian Universities Act of 1904, his attack on the elected members of the Calcutta Corporation, his expedition to Tibet at the expense of Indian revenue, and finally the partition of Bengal in the face of strong national opposition sparked outrage across the country.
- The Western educational system increased societal awareness. However, increased education has resulted in **increased unemployment and poverty**, causing people to be dissatisfied and fueling the trend of radical nationalism.
- As a result of the spread of westernization, a number of leaders emerged who recognised the loss of Indian cultural and national identity that was submerging into the colonial pattern.
- A number of leaders, including **B.C.Chatterjee, Swami Vivekananda, and Dayanand Saraswati**, portrayed the **better side of Indian culture and tradition**, dispelling the myth of western superiority.

- **International events** also had an impact. Russia and Italy were defeated by Japan and Ethiopia respectively. Such occurrences shattered the myth of Western superiority and invincibility.

8.2 International Influences - An Overview

- Several events in the world during this time period aided the growth of militant nationalism in India.
- After 1868, the **rise of modern Japan** demonstrated that a backward Asian country **could develop independently of Western influence**.
- In just a few decades, Japanese leaders transformed their country into a world-class industrial and military power, implemented universal primary education, and established an efficient, modern administration.
- The **defeat of the Italian army by the Ethiopians in 1896** and the **defeat of Russia by Japan in 1905** shattered the myth of European superiority.
- People all over Asia rejoiced at the news of a small Asian country's victory over one of Europe's most powerful military powers.
- The popular sentiment was expressed in the **Karachi Chronicle** on June 18, 1905, as follows: "**What one Asiatic has done, others can do.**"
 - If Japan can easily defeat Russia, India can easily defeat England.
 - Let us drive the British into the sea and join the ranks of the world's great powers alongside Japan.
- **Revolutionary movements in Ireland, Russia, Egypt, Turkey, and China, as well as the South African Boer War**, convinced Indians that a united people willing to make sacrifices could challenge even the most powerful despotic governments.
- Patriotism and self-sacrifice were more important than anything else.

8.3 International Influences - Impact

- Contemporary international events exercised a powerful influence on the middle of younger generations in India-
- They despised the humiliating treatment meted out to Indians in other British colonies, particularly in South Africa.
- **The Boer War (1899-1902) in South Africa** showed the Indians that united people willing to make sacrifices could challenge even the most despotic governments.
- They felt inspired by the nationalist movements in Turkey, Egypt, Persia, Ireland, China and Russia.

- The confidence of Indians immensely increased upon seeing the defeat of the Italian army and Russia. It showed that even a small Asian country could defeat the biggest military power of Europe.
- Such events pricked the balloon of British superiority and gave the Indians new hope and aspirations.

8.4 Conclusion

‘Swaraj’ was the extremist goal. At that time, this meant either complete autonomy or independence from British control, or total Indian control over administration but not necessarily independence from Britain’s imperial reign. They were vehemently opposed to Britain’s imperialistic policies in India. They were proud of their Indian culture and history. They sought inspiration and courage from the ancient scriptures.

9. Era of Militant Nationalism

The **era of militant nationalism** started from **1905 onwards till 1909**. In the 1890s, a radical trend of a militant nationalist approach to political activity began to emerge, and by 1905, it had taken concrete form. As a result of this trend, a **revolutionary wing** emerged. The militant nationalists caused a break in the national movement by employing more radical methods of agitation than the earlier moderates. **Bal Gangadhar Tilak, Aurobindo Ghosh, Bipan Chandra Pal, and Lajpat Rai** was prominent leaders during this period of the national movement. In this article we will discuss the various facets of **Era of Militant Nationalism** which will be helpful for UPSC exam preparation.

9.1 Growth of Militant Nationalism

- **Militant nationalism (also known as extremism)** has gradually grown in the country over the years. It manifested itself in the **Bengal anti-partition movement of 1905**.
- Even in its early days, the Indian national movement had made a large number of people aware of the dangers of foreign dominance and the importance of cultivating patriotism.
- It had provided educated Indians with the necessary political training. It had, in fact, changed the mood of the people and given birth to a new way of life in the country.
- Simultaneously, the British government's refusal to accept any of the major demands of the nationalists led to disillusionment among the politically conscious with the principles and methods of the dominant moderate leadership.
- Instead of appeasing moderate nationalists, the British rulers denigrated and mocked them.
- As a result, there was a strong demand for more aggressive political action and methods than meetings, petitions, memorials, and speeches in legislative councils.

9.2 Swadeshi Movement & Boycott Movement

- **The Swadeshi movement** was a self-sufficiency movement that was a part of the **Indian independence movement** and helped to shape Indian nationalism.
- The Swadeshi movement began in **1905 as a unified reaction to Bengal's partition and lasted until 1908**. It was, in fact, the most successful of the pre-Gandhian movements.

- After the British Government's decision to **partition Bengal** was made public in **December 1903**, there was widespread dissatisfaction among Indians.
- In response, the Swadeshi movement was formally launched on **August 7, 1905**, from Town Hall Calcutta, with the goal of **reducing reliance on foreign goods** in favor of domestic production.
- Moderates launched the **Anti-Partition Campaign** to put pressure on the government to prevent the unjust partition of Bengal from taking place.
- Petitions were sent to the government, public meetings were held, and ideas were disseminated through newspapers such as **Hitabadi, Sanjibani, and Bengalee**.
- The partition sparked protests in **Bengal**, where the **pledge to boycott foreign goods** was first made.

9.3 Formation of All India Muslim League

- The **All India Muslim League** (also known as the Muslim League) was a political party **founded in British India in 1906**.
- Its strong advocacy, beginning in 1930, for the establishment of a separate **Muslim-majority nation-state**, Pakistan, resulted in the British Empire partitioning India in 1947.
- The party arose from the need for political representation of **Muslims in British India**, particularly in the event of massive Hindu opposition to Bengal's partition in 1905, which was sponsored by the Indian National Congress.
- During the annual meeting of the **All India Muslim Education Conference in Ahsan Manzil in 1906**, the **Nawab of Dhaka, Khwaja Salimullah**, proposed the formation of a political party to protect the interests of Muslims in British India.
- All India Muslim League, was a political organisation that led the movement for the establishment of a separate Muslim nation during the partition of British India (1947).
- Initially encouraged by the British and generally supportive of their rule, the league adopted self-government for India as its goal in 1913.
- For decades, the league and its leaders, most notably **Mohammed Ali Jinnah**, advocated Hindu-Muslim unity in a united and independent India.
- It wasn't until 1940 that the League of Nations called for the establishment of a separate Muslim state from India's planned independent state.

- Because it feared that an independent India would be dominated by Hindus, the league advocated for a separate nation for India's Muslims.
- Jinnah and the Muslim League led the fight for the partition of British India into separate Hindu and Muslim states, and the league became Pakistan's dominant political party after the country's independence in 1947.

9.4 Surat Session of INC

- At the **Surat session of INC in 1907**, held on the banks of the **Tapti River**, the **Indian National Congress split into two factions: extremists and moderates**.
- Lokmanya Tilak, Lajpat Rai, and Bipin Chandra Pal led the extremists, while Gopal Krishna Gokhale led the moderates.
- **The moderate and extremist delegates of the Congress** met in Surat in an atmosphere charged with excitement and anger.
- The ridicule and venom heaped on the moderates by the extremists in the mass meetings held in Surat a few days before the session, and the extremists were energized by the rumor that the moderates wanted to scuttle their Kolkata resolutions.
- The Congress session began with extremists objecting to the duly elected president for the year, **Rash Behari Ghosh**.
- The split was unavoidable because both sides came to the session prepared for a fight.
- The extremists initially dominated the session, but they soon accepted Dr. Rash Behari Ghosh as president and offered to cooperate. However, the meeting was called to a halt. Congress became divided.

9.5 Indian Councils Act 1909 (Morley Minto Reforms)

- **The Indian Councils Act (1909)**, also known as the **Morley-Minto Reforms**, were a set of reforms devised by and named after the **Viceroy Lord Minto and the Secretary of State for India, John Morley**.
- They both agreed that reforms were needed to appease both moderates and Muslims. They were preceded by two major events.
- **This act amended the Indian Councils Acts of 1861 and 1892**.
- It significantly **increased the size of the Central and Provincial Legislative Councils**. The Central Legislative Council's membership was increased from 16 to 60. The number of members in provincial legislative councils varied.
- It kept the Central Legislative Council's official majority but allowed provincial legislative councils to have a non-official majority.

- It **increased the deliberative powers of legislative councils** at both levels. Members could, for example, ask supplementary questions, move budget resolutions, and so on.
- It allowed Indians to join the executive councils of the Viceroy and Governors for the first time. **Satyendra Prasad Sinha** was the **first Indian** to be appointed to the **Viceroy's Executive Council**. He was appointed to the position of law member.

9.6 Conclusion

Militant nationalism was a distinct stage in the anti-colonial struggle. It introduced new methods of political agitation, used popular symbols for mobilisation, and attempted to broaden the movement's base.

10. Seditious Meetings Act (1907)

Seditious Meetings Act 1907 was one of the acts which were rolled out to curtail the progress of the **Swadeshi movement**. It is an Act to consolidate and amend the law relating to the prevention of public meetings likely to promote sedition or to cause a disturbance of public tranquility. In this article, we will discuss the **Seditious Meetings Act 1907** in detail which will be helpful for UPSC exam preparation.

10.1 Important provisions of the Act

- The Seditious Meetings Act was a 1907 act of the Imperial Legislative Council of the British Raj enabling the government to prohibit political meetings.
- It was enacted to make better provision for the prevention of public meetings likely to promote sedition or to cause a disturbance of public tranquility.
- This act was passed when British Government intelligence discovered the presence of the Ghadar Movement which had formed for the purpose of fomenting political violence in India.
- **Vickerman Rutherford** raised the act in the **British House of Commons** in February 1908, questioning its effects on «the interests of good relations between the rulers and the ruled.»
- The Act was defended by **Donald Mackenzie Smeaton**, who stated that «the **Regulation of 1818 and Subsidiary Local Regulations** conferring similar powers were of immense value in and after the pacification of Burma in ridding the country not only of enemies of the Government, but of enemies of the people.»

10.2 Consequences of this Act

- The Act, along with other series of oppressive acts against Press freedom and liberty resulted in the suppression of the extremists.
- They were not in position to organize a strong political party at that time.
- Fizzling out of the Swadeshi movement
- Arubindo Ghosh, one of the extremists left the ground and went to Pondicherry.
- Bipin Chandra Pal also left politics temporarily.
- Lala Lajpat Rai went to England.
- The idea of extremist nationalism was put down temporarily. It later rose as Militant Nationalism.

- Barindra Ghosh and Ullaskar Dutt were sentenced to rigorous imprisonment.
- Senapati Bapat and Ras Behari Bose went underground.

10.3 Conclusion

The act was extended until March 31, 1911, when it was replaced by the Prevention of Seditious Meetings Act, 1911. No Court lower than that of a Presidency Magistrate, a Magistrate of the First Class, or a Sub-Divisional Magistrate shall hear any case under this Act.

Chapter 6: The Gandhian Phase

1. Surat Split

The **conflict between** the various nationalist strands culminated in the **Surat Split in December 1907**. Rash Behari Ghosh presided over the Surat Congress session in 1907, despite opposition from Tilak and others. At the Surat session, Congress leaders were divided into two factions: **Moderates and Extremists**. This schism was also visible at the **Banaras Session of Congress (1905)**, when some leaders, such as Tilak, criticized the moderates' methods and suggested passive resistance. They also believed that boycotting British goods and government institutions was a good idea. In this article, we will discuss the **Surat Split (1907)** which will be helpful for UPSC exam preparation.

1.1 Background

- Congress leaders split into two groups at the Surat Session in 1907: moderates and extremists.
- The schism between these two groups became clear at the Banaras Session (1905).
- Lokmanya Tilak and his supporters held a separate conference at the end of this session and announced the formation of the **Extremist Party**. They did, however, decide to work as part of the Indian National Congress.
- The schism between Moderators and Extremists widened further in 1906 at the Calcutta Session.
- Both parties nominated candidates for the presidency, but **Dadabhai Naoroji** was accepted as a compromise candidate by both parties.
- The Extremists were also successful in obtaining a resolution emphasizing the principles of swadeshi, boycott, and national education.
- However, the Moderators refused to accept what had occurred at the **Calcutta session in 1906** and were determined to undo it at the Surat Session in 1907.
- Extremists were equally determined to ensure that the Moderates did not get their way.
- In Surat, extremists attempted to push Lala Lajpat Rai's candidacy for Congress President, while moderates supported **Dr. Rash Behari Ghosh**.

- Lala Lajpat Rai saved the situation by stepping down, and Dr. Rash Behari Ghosh took over as President.

1.2 Causes

- The partition of Bengal in 1905 provided impetus for the Extremists to openly criticize the Moderates' methods. As a result, the Partition promoted extremist ideology.
- The moderate method of constitutional agitation, which included petitioning, praying, and protesting, had exhausted the Indian masses, giving rise to extremist tendencies that emphasized direct action against the British.
- The Extremists set two main goals for the Surat Session of Congress.
 - The extremists demanded that Lala Lajpat Rai be appointed President of the INC.
 - The second demand was for Swaraj's resolution.
- Both demands were rejected by the Moderates.

1.3 Consequences

- **Rabindranath Tagore's** efforts to reconcile the Moderates and Extremists following the Surat Split were futile.
- Furthermore, the adoption of resolutions for permanently disqualifying the Congress's Extremist section at the 1908 Allahabad convention aggravated the situation.
- Following the Surat Split in 1907, the Moderates demanded colonial self-government in contrast to the Extremists' demand for total independence.
- The moderates' constitutional politics did not impress the British government, as evidenced by the **Morley-Minto Reforms of 1909**.
- The Moderates had lost touch with the nationalism's younger generation. The younger generation desired results, which fueled the rise of revolutionaries.
- To suppress militant nationalists, the British used a **divide and rule strategy**.
- Extremism was mostly confined to Bengal, Maharashtra, and Punjab, where the rise in terrorist activity allowed the government to unleash repression.
- Following the incarceration of leaders such as Bal Gangadhar Tilak, the moderate-dominated Congress went dormant.
- Separate electorates were granted to Muslims in 1909. This was a

setback for Congress because the most critical and vocal elements were not included in the INC.

1.4 Ideological Differences between Moderates and Extremist

- Even when they were working together to oppose Bengal's partition, there was a great deal of public debate and disagreement between Moderates and Extremists in 1905-1907.
- The extremists wished to expand the Swadeshi and Boycott Movement beyond Bengal into the rest of the country.
- They also intended to gradually broaden the boycott of foreign goods to include any form of association or cooperation with the colonial government.
- The Moderates wished to limit the boycott portion of the movement to Bengal and were vehemently opposed to its extension to the Government.
- The question of the Presidentship of the Calcutta Congress nearly came to a head in 1906. By selecting Dadabhai Naoroji, a schism was avoided.
- Four compromise resolutions were passed on the Swadeshi, Boycott, National Education, and Self-Government demands.
- Throughout the year 1907, the two sides fought over differing interpretations of the four resolutions.
- By the end of 1907, the Extremists were convinced that the fight for liberty had begun, as the people had been roused.
- The majority of them believed that the time had come to part ways with the Moderates.
- The majority of the Moderates, led by Pheroza Shah Mehta, were equally adamant about a split. They were afraid that the Congress organization, which had been carefully built over the previous twenty years, would be shattered.

1.5 Aftermath

- The British Divide and Rule policy resulted in the Surat Split.
- After a significant period of time, the British believed they had gained control of the INC's affairs.
- While the Congress' leadership remained in the hands of the Moderates for some time longer, as the Extremists worked separately until 1916.
- Due to the efforts of the leaders of the Home Rule movement, both groups later reunited at the Lucknow session of Congress in 1916.
- The moderates and the extremists were like the brain and heart of the

nation-one was the law and the other impulse. Their unified function was a prerequisite for the growth of the national movement.

- The exit of the Extremist left the Congress paralysed for more than a decade as the Moderates could achieve very little.
- It was only in 1916 after re-entry of the Extremists and exit of the Moderates (1918) that the Congress was reactivated.
- But now it was a different story all together. Mohandas Karamchand Gandhi had entered the political scene and associated himself with the programme of the Extremist.
- He represented a new synthesis of faith and reason, law and impulse and inaugurated a new era in Modern India History.

1.6 Conclusion

The Surat Split was a watershed moment in the history of India's Nationalist Movement. It represented a shift in the government's policy and attitude toward nationalist moderates on the government side. The Surat Split was the direct cause of the Minto-Morley Reform of 1909. Both parties have been greatly weakened as a result of the split. Extremists faced official repression, while liberals were abandoned by their own people.

2. First Phase of Revolutionary Activities

The **first phase of revolutionary activities** lasted from **1907 to 1917**. The activities of revolutionary heroism arose as a result of the rise of **militant nationalism**. The first phase, which lasted until 1917, took on a more activist tone as a result of the **Swadeshi and Boycott Movement**. As a result of the **Non-Cooperation Movement**, the **second phase began**. In this article, we will discuss various activities that took place during the first phase of revolutionary activities which will be helpful for UPSC exam preparation.

2.1 Reasons for Surge in Revolutionary Activities

- After the open movements demise, the younger nationalists who had been a part of it found it impossible to drop out and fade into the background.
- They looked for ways to express their patriotic energies, but were disillusioned by the failure of the leadership, including the Extremists, to find new forms of struggle to put the new militant trends into practise.
- Although the extremist leaders called on the youth to make sacrifices, they were unable to establish an effective organisation or find new forms of political work to channel these revolutionary energies.
- Because all avenues of peaceful political protest were closed to them due to government repression, the youth believed that if nationalist goals of independence were to be met, the British had to be expelled by force.

2.2 Revolutionary Programme

- The revolutionaries considered, but did not find it practical to implement, the options of launching a violent mass revolution across the country or attempting to undermine the Army's loyalties.
- Rather, they chose to follow in the footsteps of Russian nihilists or Irish nationalists.
- Individual heroic actions included organising assassinations of unpopular officials as well as traitors and informers among the revolutionaries themselves.
- They conducted swadeshi dacoities to raise funds for **revolutionary activities**; and (during the First World War) **organized military conspiracies** with the expectation of assistance from Britain's enemies.

- The plan was to instill fear in the hearts of the rulers, arouse the people, and remove their fear of authority.
- The revolutionaries hoped to inspire the people by **appealing to patriotism**, particularly among the idealistic youth who would eventually drive the British out.
- Extremist leaders failed to ideologically counter the revolutionaries because they failed to distinguish between a revolution based on mass activity and one based on individual violent activity, allowing individualistic violent activities to take root.

2.3 Revolutionary Activities During First Phase

- **India's struggle for independence** was accompanied by many **revolutionary activities** that had been raised from different parts of the country.
- Revolutionaries are those people who believed in **overthrowing the British Government** by means of mass movements. Several internal and external influences worked on the minds of the youth in India during the late nineteenth and early twentieth centuries, resulting in the emergence of revolutionary ideology.
- **The revolutionary movement in India began in Bengal, Maharashtra, Punjab, Uttar Pradesh, Orissa, Bihar, and Madras provinces, but it was primarily active in Bengal, Maharashtra, and Punjab** because these regions were more politically active than the rest of the country.
- The activities, writings, and speeches of this period's revolutionaries reveal a strong religious bias, romanticism, and emotionalism.
- Many of them were convinced that "pure political propaganda would not suffice for the country, and that people needed to be spiritually prepared to face dangers."
- The first revolutionary organizations were formed in **1902 in Midnapore** (under **Jnanendra Nath Basu**) and **Calcutta** (under **Promotha Mitter and including Jatindranath Banerjee, Barindra Kumar Ghosh, and others**).
- The first of the revolutionary activities in Maharashtra was the organization of the **Ramosi Peasant Force** by **Vasudev Balwant Phadke in 1879**, which aimed to rid the country of the British by instigating an armed revolt by disrupting the communication lines.
- Extremism in Punjab was fueled by issues such as **frequent famines** combined with an **increase in land revenue and irrigation tax**, zamindars' practise of 'begar,' and events in Bengal.

2.4 Revolutionary Activities Abroad

- **Revolutionary activities continued unabated even abroad.**
- The need for shelter, the possibility of publishing revolutionary literature that would be exempt from the Press Acts, and the desire for arms drove Indian revolutionaries to travel abroad.
- Following the assassination of District Magistrate Rand, **Shyamji Krishna Verma of Kathiawar** travelled to London and established the **Home Rule Society - 'India House'** - in London in 1905 as a center for Indian students, a scholarship scheme to bring radical youth from India, and a journal called **'The Indian Sociologist.'**
- The Indian Home Rule Society was an **informal Indian Nationalist movement** that started in **London.**
- **V.D. Savarkar** went to London in 1906 and joined the **'Indian Society.'** It advocated for revolutionary terrorism.
- The **role of the Gadar Party** in revolutionary activities around the world cannot be overstated.
- The **Ghadar Movement** was a pivotal event in the history of the Indian freedom struggle. The Ghadar Party was a **political revolutionary organization** founded in the **United States of America** by migrated Indians.
- The formation of the Ghadar Party was primarily the work of Sikhs.
- **Lala Hardayal**, a revolutionary young man from Punjab, **founded the Gadar Party** and also published *The Gadar*, a weekly newspaper. Its goal was to spark a revolution in India that would liberate the country from British rule.
- The **Komagata Maru incident** involved the **Japanese steamship Komagata Maru**, on which a group of British Raj citizens attempted to emigrate to Canada in 1914 but were denied entry.
- The **1915 Singapore Mutiny**, also known as the **1915 Sepoy Mutiny or the Mutiny of the 5th Light Infantry**, was a mutiny against the British in Singapore by up to half of a regiment of 850 Indian Muslim sepoy during World War I.

2.5 Decline of Revolutionary Activities

- After 1918, the Revolutionary Activities came to a temporary halt due to several reasons:
- Stern Government repression along with a series of draconian laws.
- Lack of popular response.

- The World War-I ended and the government released all political prisoners arrested under the Defense of India Act.
- Discussion began on the new Constitutional Reforms (Government of India Act 1919) which generated an atmosphere of compromise.
- Gandhi arrived on the national scene and emphasized non-violent means which also halted the place of revolutionary activities.

2.6 Conclusion

Revolutionary activities emerged as the most significant legacy of Swadeshi Bengal, having an impact on educated youth for a generation or more. The revolutionary activities spread throughout the country. Maharashtra, Bengal, Punjab, and Madras were transformed into revolutionary hotspots. Revolutionary activities continued unabated even abroad. The lack of mass participation, combined with the movement's narrow upper-caste social base in Bengal, severely limited the scope of revolutionary activity. In the end, it crumbled under the weight of state repression.

3. Decline of Revolutionary Activities

The causes of the rise of revolutionary activities are largely similar to the ones that gave rise to Extremist Nationalism. The emergence of revolutionary ideology in India during the late nineteenth and early twentieth centuries was the result of several internal and external influences working on the minds of the youth. The revolutionary movement in India began in Bengal, Maharashtra, Punjab, Uttar Pradesh, Orissa, Bihar, and Madras provinces, but it was primarily active in **Bengal, Maharashtra, and Punjab because these regions were more politically active than other parts of the country.** In this article, we will discuss the **reasons for the Decline of Revolutionary Activities** which will be helpful for UPSC exam preparation.

3.1 Rise of Revolutionary Activities

- The activities of revolutionary heroism arose as a result of the rise of **militant nationalism.**
- The first phase, which lasted until 1917, took on a more activist tone as a result of the Swadeshi and Boycott Movement.
- As a result of the Non-Cooperation Movement, the second phase began.
- After the open movement's demise, the younger nationalists who had been a part of it found it impossible to drop out and fade into the background.
- They looked for ways to express their patriotic energies but were disillusioned by the failure of the leadership, including the Extremists, to find new forms of struggle to put the new militant trends into practice.
- Although the extremist leaders called on the youth to make sacrifices, they were unable to establish an effective organization or find new forms of political work to channel these revolutionary energies.
- Because all avenues of peaceful political protest were closed to them due to government repression, the youth believed that in order to achieve nationalist goals of independence, the British had to be physically expelled.
- Liberation through revolution, heroism, and supreme sacrifice, **assassinating unpopular British officials, instilling fear in rulers,** and inciting people to expel the British with force drew in new nationalists.

3.2 Revolutionary Programme

- The revolutionaries considered but did not find it practical to implement,

the options of launching a violent mass revolution across the country or attempting to undermine the Army's loyalties.

- Rather, they chose to follow in the footsteps of Russian nihilists or Irish nationalists.
- Individual heroic actions included organizing assassinations of unpopular officials as well as traitors and informers among the revolutionaries themselves.
- They conducted swadeshi dacoities to raise funds for **revolutionary activities**; and (during the First World War) **organized military conspiracies** with the expectation of assistance from Britain's enemies.
- The plan was to instill fear in the hearts of the rulers, arouse the people, and remove their fear of authority.
- The revolutionaries hoped to inspire the people by **appealing to patriotism**, particularly among the idealistic youth who would eventually drive the British out.
- Extremist leaders failed to ideologically counter the revolutionaries because they failed to distinguish between a revolution based on mass activity and one based on individual violent activity, allowing individualistic violent activities to take root.

3.3 Revolutionary Activities

Revolutionary Activities in Maharashtra

- The **Chapakar brothers (Deodar and Balkrishana Chapeau)** assassinated Lt. Ayerst in Poona in 1897, but Rand, the president of the Plague Committee, was the intended target.
- They were apprehended, tried, and hanged.
- Similarly, **Bal Gangadhar Tilak** was imprisoned for inciting terrorism through his writings.

Revolutionary Activities in Bengal

- Bengal became a hotspot for terrorist activity. **In 1908, Prafulla Chaki and Khudiram Bose** threw a bomb at Kennedy's carriage, mistaking it for that of Muzaffarpur's **judge, Kingsford**.
- Previously, the concerned judge had sentenced a number of young people to death.
- Two women were killed in the incident, and Prafulla shot himself dead before he could be apprehended by police. Khudiram, on the other hand, was tried and executed.

Revolutionary Activities in Punjab

- Under the leadership of **Lala Hardayal, Avado Bihar, Amir Chandra, J.M. Chatterjee**, and others, Punjab also became a hotbed of revolutionary activity.
- There were also revolutionary organizations such as the '**Kitty Kinns Party and the 'Naujawan Sabha.'**
- The '**Hindustan Republic Association**' was founded by **Chandra Shekhar Azad**. Later, it was renamed the '**Hindustan Socialist Republic Association.**'
- Its leaders, including Bhagat Singh, Raj Guru, and Sukh Dev, were executed for their roles in the **Kakori train robbery**, the bombing of the Assembly hall, and other terrorist activities.
- In fact, for the British government, Punjab became a raging volcano.

Revolutionary Activities Abroad

- Revolutionary activities continued unabated even abroad. Following the assassination of District Magistrate Rand, **Shyamji Krishna Verma** of Kathiawar traveled to London and established the **Indian Home Rule Society**.
- **V.D.Savarkar** went to London in 1906 and joined the Indian Society. It advocated for revolutionary terrorism.
- **Madan Lal Dhingra**, a member of this society, **assassinated Sir William Curzon Willy**, the ADC to India's Secretary of State.
- **Lala Hardayal**, a revolutionary young man from Punjab, founded the **Gadar Party** and also published **The Gadar, a weekly newspaper**.
 - Its goal was to spark a revolution in India that would liberate the country from British rule.
 - The United States government ordered Lala Hardayal to leave the country due to his involvement in anti-British propaganda.
- The **Komagata Maru case** fueled revolutionary terrorism. This Japanese ship, which had brought revolutionary Sikhs to Canada, was denied anchoring in a Canadian port and was forced to return to Calcutta.

3.4 Government Response to Revolutionary Activities

In order to meet revolutionary activities, the government of India passed several repressive legislations including:

- The Prevention of Seditious Meeting Act, 1907
- The Explosives Substances Act, 1908

- The Indian Criminal Law Amendment Act, 1908
- The Newspaper (Incitement to Offenses Act), 1908
- The Press Act, 1910
- The Defense of India Rules, 1915

3.5 Decline of Revolutionary Activities

- **There was no central, all-India organization** that could control the activities in an organized manner.
- These movements appealed to the youth who had faced the hostilities of British rule, but the **mass following in the rural belt was unavailable**.
- After the First World War, there was a brief respite in revolutionary activity as prisoners held under the Defense of India Rules were released.
- There was an atmosphere of conciliation following **Montagu's August 1917 statement** and talk of constitutional reforms, and the arrival of Gandhi on the scene with the program of **nonviolent non-cooperation** promised new hope.
- After 1918 the revolutionary activities came to a temporary halt. There was stern government repression along with a series of harsh and severe laws. There was also a lack of popular response.
- Discussions began on the new **Constitutional Reforms (Government of India Act 1919)** which generated an atmosphere of compromise.
- Germany failed to deliver on its promises of arms and funds to be used against Britain.
- The United States' entry into the war and subsequent dominance in the war demoralized Germany and the allies, making it difficult for them to assist the Indian cause.
- Montagu's package of self-government for Indians dampened the revolutionary activists' enthusiasm.
- The Congress Party and other upper-middle-class politicians and leaders have always been critical of these movements' methods.
- Gandhiji arrived on the national scene and emphasized non-violent means which also halted the pace of revolutionary activities.
- On account of the very nature of **revolutionary terrorism**, it could be taken up by only a handful of individuals while the masses still awaited a form of political action that could accommodate their weaknesses while utilizing their strength simultaneously.

3.6 Conclusion

Although they did not achieve their stated goal of achieving independence through armed revolt, they were successful in arousing people, removing their fear of authority from their minds, and striking terror into the hearts of the rulers. The Revolutionaries organized rebellions against the British government, and they grew stronger and more determined as they gained support from foreign nations hostile to the British. Despite gaining popularity and a dedicated following, both the terrorist and revolutionary movements were unable to achieve their goals of liberating India from British rule.

4. Indian Press Act

Indian Press Act (1910) was one of the acts which were rolled out to curtail the progress of the **Swadeshi movement**. It was an act to provide for better control of the press. This act resurrected the worst aspects of the **Vernacular Press Act (VPA)**. The British government constantly feared the growing dissatisfaction among the masses and how the growing educated gentry from among the masses was spreading ideas that brought the people against the government. Since the disturbances of 1857, the government vigilantly suppressed the freedom of the press and other vital liberties through legal means. This article will exclusively deal with the **Indian Press Act**, which was one of the most undemocratic laws enacted by the British in India.

4.1 Background

- The British government's attitude toward the Indian press changed over time.
- From 1908 to 1935, numerous press laws were enacted in an attempt to curb the anti-British tone of the Indian press.
- The resurgence of political terrorism forced the British to take a hard line against Indian nationalists.
- **On February 4, 1910, Lord Ridley**, the Home Member, introduced a bill to prohibit the distribution of anti-government literature.
- **On February 9, 1910, Lord Minto II**, Viceroy of India, enacted the Indian Press Act of 1910.

4.2 Important Provisions of the Act

- The Indian Press Act of 1910 was enacted in British India, and it imposed rigorous censorship on all types of publications.
- The principal tools of control imposed by the Press Act were financial securities that could be confiscated if any of the legislation's extraordinarily broad provisions were broken.
- Proprietors were required to deposit between 500 and 5000 rupees, according to the Magistrate's discretion.
- The authority to detain and investigate the suspected substance was given to customs and postal authorities.
- **Section 12(1) of the Act empowered Local Governments** to issue warrants against any newspaper or book containing seditious matters, which were to be forfeited to his Majesty.

- The Indian Press Act of 1910 **prohibited the publication of a large amount of nationalist press and political literature.**

4.3 Implications of the Act

- Attempts to incite murder or anarchical outrages, to tamper with the loyalty of the Army or Navy, to excite racial, class, and religious animosity, hatred, and contempt of the Government or a native prince, to incite criminal intimidation and interference with law and order, and to intimidate public servants with threats of injury were all defined as press offenses in the bill.
- Bal Gangadhar Tilak was prosecuted for sedition and sentenced to six years in Mandalay (Burma).
- Sir Tej Bahadur Sapru, the Law Member of the Government of India, headed a committee to examine the working of the Indian Press Act, 1910. On the recommendation of the Committee, the Act was repealed.
- **Lord Reading** (1921-1926) later **abolished the Indian Press Act of 1910.**

4.4 Conclusion

From the turn of the twentieth century forward, the issue of press freedom became intertwined with nationalist politics. The Press Acts and restrictions, ostensibly aimed at suppressing revolutionary and “seditious” activities, had a broader scope than even the harsh Indian Penal Code.

5. Komagata Maru Incident (1914)

The **Komagata Maru incident occurred in 1914**, when the Japanese steamship '**Komagata Maru**' sailed from Hong Kong (part of the British Empire) to Vancouver, British Columbia in Canada, passing through Shanghai, China to Yokohama (Japan), **carrying 376 passengers** from Punjab, part of British India. The incident gained attention because, while 24 of the passengers were admitted to Canada, the remaining 352 passengers were denied entry and the ship was forcibly returned to India. The significance of this event stems from the fact that it sparked an explosive situation in Punjab. In this article, we will discuss the **Komagata Maru Incident (1914)** which will be helpful for UPSC exam preparation.

5.1 What is Komagata Maru?

- **In May 1914**, a **Japanese steamship** sailed from **Hong Kong to Vancouver**, Canada via Japan.
- It was carrying **376 passengers**, all of whom were **Punjabi immigrants**. Only 24 of them were allowed to enter Canada when the ship docked in Vancouver.
- At the time, **Canada had strict laws prohibiting Asian migrants** from entering the country. After a two-month standoff, the ship and its 352 passengers were escorted out of the dock by Canadian military personnel and forced to sail back to India.
- The ship returned to Calcutta and was intercepted by British forces. Passengers were placed under guard, and the ship was permitted to dock in Budge Budge, Calcutta.
- The passengers were thought to be lawbreakers and political agitators by the British. When the police attempted to arrest the people they considered to be the group's leaders, they were met with resistance, and a riot broke out.

5.2 Background

- Canada had imposed strict restrictions on Indian immigration. Its law forbade entry to all except those who made a continuous journey from India to Canada - 'direct passage in their own ship'.
- In November 1913, the Supreme Court of Canada had allowed entry to 35 Indians who had made a continuous journey.
- Encouraged by this judgment, **Gurdit Singh**, an Indian contractor living in Singapore, decided to charter a ship and carry it to Vancouver, Indians living in East and southeast India.

- Thus, a **Japanese ship named Komagata Maru**, carrying 376 Indians (351 Sikhs and 21 Punjabi) began its journey to Vancouver.
- At Yokohama, in Japan, Ghadirites visited the ship, gave lectures, and distributed Ghadar literature.
- On its arrival, the ship was not allowed to land in Vancouver. To fight for the rights of the passengers, a **‘Shore Committee’** was formed in Vancouver led by Hussain Rahim, Sohan Lal Pathak, and Balwant Singh.
- A powerful campaign was carried out in the USA led by Barkatullah, Bhagwan Singh, Ram Chandra, and Sohan Singh Bhakna. Yet, Komagata Maru was forced out of Canadian waters.
- On its way back, **First World War broke out** and before the ship could reach Yokhama, the British Government passed orders that no passengers be allowed to disembark anywhere on the way, but only at Calcutta.
- **On 27th Sep 1914**, the ship reached **Budge Budge, Calcutta**. The harassed passengers resisted the hostile attitude of the police when it escalated into a clash resulting in the death of 18 passengers.
- This created widespread discontentment in Punjab and political dacoities erupted in the districts of Jalandhar, Amritsar, and Ludhiana

5.3 Significance

- **Human rights violations** such as arbitrary detention aided Indian independence fighters in **exposing the true face of the British administration**.
- During the course of the voyage, the Komagata Maru stopped at various ports where the delivery of political lectures helped rally the support of other countries.
- Exposition of the **Asian Exclusion Act** - the discriminatory immigration laws for Asians only allowed the leaders to cast doubt on Whiteman's burden theory because they refused to accept that «burden.»
- The Ghadar Party **used the incident to rally support** for a massive uprising against the British Empire.

5.4 Ghadar Party Response

- Various Indian groups used the ‘Komagata Maru’ incident to highlight inconsistencies in Canadian immigration laws at the time.
- The **emotions sparked by this incident** were used by Indian revolutionaries, particularly Ghadar Party members, to rally public support for their cause.

- Ghadirites held **numerous meetings with the Indian community** in California in 1914, and the Ghadar leaders used this incident to enlist the community's support for their cause.
- In the aftermath of this unfortunate incident, **people were also recruited** to the movement. **Tarak Nath Das, Barkatullah, and Sohan Singh** were among the prominent Ghadar leaders.
- They encouraged fighters to travel to India. Raghubar Dayal Gupta and Kartar Singh Saraba left for India.
- Rashbehari Bose and Sachin Sanyal, both Bengal revolutionaries, were contacted and asked to lead the movement.
- Political dacoits were determined to raise funds. The Punjab political squabbles of January–February 1915 featured some novel social content.
- Before fleeing with the cash, the raiders targeted moneylenders and debt records in at least three of the five major causes. As a result, an explosive situation developed in Punjab.
- The Ghadirites set **February 21, 1915**, as the date for an armed revolt in the garrisons of Ferozepur, Lahore, and Rawalpindi.
- Due to treachery, the plan was thwarted at the last minute.
- The authorities acted quickly, aided by the **Defence of India Rules, 1915**. Rebel regiments were disbanded, leaders were arrested and deported, and 45 were executed.
- Rashbehari Bose fled to Japan (where he and Abani Mukherji made numerous attempts to send arms), while Sachin Sanyal was imprisoned for life.
- The British responded to the wartime threat with a formidable arsenal of repressive measures, the most extensive since 1857, led by the Defence of India Act, which was passed in March 1915 primarily to crush the Ghadr movement.
- There were large-scale detentions without trial, special courts that handed down extremely harsh sentences, and a slew of court-martials of army personnel.
- Aside from the Bengal revolutionaries and the Punjab Ghadirites, radical pan-Islamists such as the Ali brothers, Maulana Azad, and Hasrat Mohani were imprisoned for years.

5.5 Conclusion

The Komagata Maru incident was widely used by Indian groups at the time to highlight inconsistencies in Canadian immigration laws. Furthermore,

the Ghadar Party, an Indian revolutionary organization, used the incident's inflamed passions to rally support for its goals. In a series of meetings ranging from California in 1914 to the Indian diaspora, prominent Ghadarites such as Barkatullah, Tarak Nath Das, and Sohan Singh used the incident as a rallying point to recruit members for the Ghadar movement, most notably in support of plans to coordinate a massive uprising in India. Their efforts were thwarted due to a lack of public support.

6. Indian Freedom Struggle amid World War 1

The **First World War began in June 1914**, with the United Kingdom, France, Italy, Russia, Japan, and the United States of America on one side and Germany, Austria-Hungary, and Turkey on the other. In the second half of the nineteenth century, the world's industrialized capitalist countries began to **compete for, and struggle for, exclusive markets and colonies**. This struggle had become very intense and bitter by the beginning of the twentieth century, as the **area of the world still available for conquest began to shrink**. Very quickly, the powers were divided into hostile alliances or power blocs. Finally, the war began in **August 1914**, and world politics began to shift rapidly. The years of war in India marked the **maturation of nationalism**. In this article, we will discuss the Indian Freedom Struggle amid World War 1 and its economic hardship which will be helpful for UPSC exam preparation.

6.1 Background

- Powers such as **Germany and Italy**, who arrived late on the world stage were unable to seize as much as the early starters, such as Britain and France, now demanded a redistribution of the colonies.
- They were willing to use force to achieve such a division.
- Every major country in the world began to prepare for a possible war in order to keep or acquire new possessions.
- The powers engaged in a fierce armament race in the early years of the twentieth century.
- The people of these countries became emotionally involved in the struggle for colonies after their rulers told them that a nation's prestige, power, and fame depended on the extent of its colonial holdings.
- Finally, the war began in **August 1914**, and world politics began to shift rapidly.

6.2 India's Support to British during World War 1

- When World War I broke out, the British were taken aback by the outpouring of sympathy, loyalty, and goodwill for them.
- They had feared that the Indians would seize the opportunity to revolt. India generously supplied the British with men and resources.
- Nearly 1.3 million Indian soldiers and laborers served in Europe, Africa, and the Middle East.
- The Indian government, as well as the princes, provided massive

amounts of food, money, and ammunition.

- However, the high rate of casualties, rising inflation fuelled by heavy taxation, an influenza outbreak, and trade disruptions increased suffering in India. The nationalist movement experienced a resurgence.
- The moderate and extremist factions in Congress put aside their differences to form a unified front.
- Initially, Indian nationalist leaders, including **Lokmanya Tilak**, who had been released in June 1914, decided to back the war.
- The nationalists adopted an actively pro-British stance, erroneously believing that a grateful Britain would repay India's loyalty with gratitude, allowing India to take a significant step forward on the road to self-government.
- They were unaware that the various powers were igniting the First World War precisely to protect their existing colonies.
- These were also temporary alliances formed in 1916 by the Congress and the Muslim League. The **Lucknow Pact** was the name given to the alliance.
- The alliance was formed over the issue of political power devolution and the treatment of Islam in the Middle East.
- When it came to acknowledging India's support during the war, the British used a "**carrot and stick**" strategy.
- In August 1917, Edwin Montague, the Secretary of State for India, was 'increasing the association of Indians in every branch of administration and the gradual development of self-governing institutions with a view to the progressive realization of a responsible government in India as an integral part of the British Empire.'
- The methods for implementing the proposed measure were later incorporated into the **Government of India Act of 1919**.

6.3 Reforms and Agitation

- In India, the return of Punjabi soldiers after the war sparked political activity against colonial rule in that province, which sparked further wider protests.
- After the war, Punjab, which supplied a large proportion of the troops, became a hotbed of nationalism.
- When the Montagu-Chelmsford Reforms failed to deliver on the expectation of home rule that had led to popular support for the British war effort, there was a surge of nationalism and a rise in mass civil disobedience.

- As the war dragged on, casualties piled up, and recruitment methods became more coercive, resentment grew, fuelling nationalism.
- Gandhiji called for **satyagraha** against the **Rowlatt Act**, which the British had just passed, in **1919**. The Act **restricted fundamental rights** such as freedom of expression and increased police powers.
- Another cause was the Khilafat dispute in which the British imposed a harsh treaty on the Turkish Sultan, or Khalifa, in 1920. People were outraged, just as they had been after the Jallianwala Bagh massacre.
- **Mohammad Ali and Shaukat Ali**, the leaders of the Khilafat agitation, now wished to launch a full-fledged **Non-Cooperation Movement**.
- During 1921-22, the **Non-Cooperation Movement** gained traction.
- Muslim traders and peasants in Sind (now Pakistan) were ecstatic about the Khilafat call.
- The **Khilafat-Non-Cooperation alliance** provided enormous communal unity and strength to the national movement in Bengal as well.
- The **Sikh Akali agitation** in Punjab sought to remove **corrupt mahants** – supported by the British – from their gurdwaras. This movement became inextricably linked with the Non-Cooperation Movement.
- Patidar peasants in Kheda, Gujarat, organized nonviolent campaigns against the British's high land revenue demand.
- Liquor stores were picketed in coastal Andhra Pradesh and the interior of Tamil Nadu.
- Tribals and poor peasants in Andhra Pradesh's Guntur district staged a number of "**forest satyagraha,**" sometimes sending their cattle into forests without paying grazing fees.

6.4 Post War Economic Hardship

- Following the war, the conditions in India, combined with foreign influences, created a situation ripe for a national uprising against foreign rule.
- India provided both men and money to the British war effort. Thousands of Indian men died on various fronts during the war.
- The money raised by **taxing Indians** was used to pay for food, ammunition, and the army's keep. When the war ended, all segments of the Indian population were facing hardships on multiple fronts.
- **Price increases, followed by a recession** and increased foreign investment, pushed many industries to the brink of closure and loss.

In addition to government assistance, they now demand protection from imports.

- Artisans and workers - This segment of the population was affected by **unemployment and high prices**.
- Peasants Faced with **high taxes and poverty**, waited for a leader to protest.
- Soldiers who returned from foreign battlefields shared their experiences with the rural populace. They were also taken aback by the fact that they had returned to a country that was **impoverished and had less liberty** than before.
- Urban Educated Classes were facing **unemployment** as well as an **acute awareness of racism** in the British attitude.
- It resulted in a significant increase in the Government of India's defense spending.
- In turn, the government raised taxes on individual income and business profits.
- Increased military spending and demand for war supplies resulted in a sharp rise in prices, causing great hardship for the general public.

6.5 World War 1 and Growth of Mass Nationalism

- After 1919, the struggle against British rule grew into a mass movement, involving large numbers of peasants, tribals, students, and women, as well as factory workers on occasion.
- In the 1920s, certain business groups also began to actively support Congress.
- The war also prompted the British to increase the size of their army.
- Villages were coerced into supplying soldiers for a foreign cause. A large number of soldiers were sent abroad to serve.
- Many returned from the war with a better understanding of how imperialist powers exploited the peoples of Asia and Africa, as well as a desire to oppose colonial rule in India.
- In addition, **Russia experienced a revolution in 1917**. News of peasant and worker struggles, as well as socialist ideas, spread widely, inspiring people.
- The contribution of Indians to the British war effort was enormous, though it went unnoticed.
- Gandhi and most nationalists lent their support to the war effort, and a large number of Indian troops died on the battlefields.

- As a result, there were high expectations of political gains from the British government following the war, which contributed to the country's charged atmosphere.
- In these circumstances, Mahatma Gandhi rose to prominence as a mass leader.

6.6 Conclusion

Towards the end of World War I, a variety of forces were at work in India and on the international stage. After the war, there was a resurgence of nationalist activity in India and many other Asian and African colonies. With the emergence of Mohandas Karamchand Gandhi on the Indian political scene, the Indian struggle against imperialism took a decisive turn toward a broad-based popular struggle.

7. Emergence of Gandhi

The **emergence of Gandhi** was a watershed moment in the history of **Indian nationalism**. Gandhi returned to India from South Africa in 1915. During his early years, he spent his time at the **Sabarmati Ashram in Ahmedabad**, which was relatively unknown to the general public. In taking his political stance, he sought advice from **Gopal Krishna Gokhale**. Gokhale advised Gandhi to first thoroughly research the socio-political situation in the country and then act accordingly. However, Gandhi quickly rose to prominence in the political arena as a result of his capable leadership in a number of local conflicts. In this article, we will discuss **various aspects of the emergence of Gandhi** which will be helpful for UPSC exam preparation.

7.1 Early Career

- **On October 2, 1869, Mohandas Karamchand Gandhi** was born in Porbandar, Gujarat's princely state of **Kathiawar**. His father was a state diwan (minister).
- After studying law in England, Gandhi traveled to South Africa in 1893 in connection with a case involving his client, **Dada Abdullah**.
- In South Africa, he witnessed the ugly face of **white racism**, as well as the humiliation and contempt, showed to Asians who had come to South Africa as laborers.
- He chose to remain in South Africa in order to organize the Indian workers and enable them to fight for their rights.
- Gandhi spent 20 years of his life (1893 - 1914) in South Africa working as an attorney and a public worker.
- There he developed the idea of **Satyagraha** and used it against the Asiatic Registration Law. It also resulted in the first jail sentence in Mahatma Gandhi's life.
- Although it couldn't stop him from evolving into one of the most impactful and respected leaders in South Africa.
- He remained there until 1914 when he returned to India.

7.2 Gandhi's Experiment with truth in South Africa

- The Indians in South Africa were divided into three groups:
 - **indentured Indian laborers**, primarily from South India, who had migrated to South Africa after 1890 to work on sugar plantations;
 - **merchants**—mostly Meman Muslims who had followed the laborers; and
 - **ex-indentured laborers** who had settled down with their children in South Africa after their contracts expired.

- These Indians were mostly illiterate and spoke little or no English. They accepted racial discrimination as a normal part of life.
- These Indian immigrants had to deal with a slew of handicaps.
 - They were not allowed to vote.
 - They could only live in designated areas that were unsanitary and congested.
- Asians and Africans in some colonies were unable to leave their homes after dark and nor were they allowed using public footpaths.

7.3 Phases of Struggle

Moderate Phase of Struggle (1894-1906)

- During this period, Gandhi relied on **petitions and memorials** to South African and British authorities.
- He hoped that once the authorities were made aware of the plight of Indians, they would take genuine steps to address their grievances, as Indians were, after all, British subjects.
- To unite various sections of Indians, he founded the **Natal Indian Congress** and launched the newspaper **Indian Opinion**.

Phase of Passive Resistance or Satyagraha (1906-1914)

- The second phase, which began in 1906, was distinguished by Gandhi’s use of the method of passive resistance or **civil disobedience known as satyagraha**.
- After a series of negotiations involving Gandhi, Lord Hardinge, C.F. Andrews, and General Smuts, an agreement was reached.
- The South African government conceded the major Indian demands relating to the poll tax, registration certificates, and marriages solemnized according to Indian rites, and promised to treat the issue of Indian immigration sympathetically.

<i>Satyagraha</i>	<i>Description</i>
Satyagraha against Registration Certificates (1906)	<ul style="list-style-type: none"> • In South Africa, new legislation requires Indians to carry registration certificates with their fingerprints at all times. • The Indians, led by Gandhi, decided not to submit to this discriminatory measure. • Gandhi established the Passive Resistance Association to carry out a campaign of defying the law and suffering the consequences of such defiance. • Thus, was born satyagraha, or devotion to truth, the technique of resisting opponents without resorting to violence. • Gandhi and others who refused to register were imprisoned by the government.

(contd.)

Campaign against restrictions on Indian migration	<ul style="list-style-type: none"> • The previous campaign was expanded to include opposition to new legislation restricting Indian migration. • The Indians defied the law by crossing from one province to the next and refusing to produce licenses. • Many of these Native Americans were imprisoned.
Campaign against Poll Tax and Invalidation of Indian Marriages	<ul style="list-style-type: none"> • All ex-indentured Indians were subjected to a three-pound poll tax. • The demand for the abolition of the poll tax broadened the campaign's base. • Then, in response to a Supreme Court order that invalidated all marriages not conducted according to Christian rites and registered by the registrar of marriages, Indians and others who were not Christians were outraged. • By extension, Hindu, Muslim, and Parsi marriages were illegal, and children born from such unions were illegitimate. • The Indians saw this decision as an insult to women's honor, and many women were drawn into the movement as a result of this humiliation.
Protest against Transvaal Immigration Act	<ul style="list-style-type: none"> • Indians illegally migrated from Natal to Transvaal in protest of the Transvaal Immigration Act. • These Indians were imprisoned by the government. • Miners and plantation workers were struck by lightning. • Gokhale toured the entire country of India, rallying public support for Indians in South Africa. • Even the viceroy, Lord Hardinge, condemned the repression and demanded an impartial investigation.

7.4 Gandhi's Experience in South Africa

- Gandhi discovered that the masses have an enormous capacity to participate in and sacrifice for a cause that moves them.
- Under his leadership, he was able to bring together Indians of various religions and classes, as well as men and women.
- He also realized that leaders must sometimes make decisions that are unpopular with their ardent supporters.
- He was able to develop his own leadership and political style, as well as new techniques of struggle on a small scale, unhindered by the opposition of competing political currents.

7.5 Gandhi's Technique of Satyagraha

During his time in South Africa, Gandhi developed the Satyagraha technique. It was founded on the **truth and nonviolence**. He combined elements of Indian tradition with the Christian requirement of turning the other cheek and **Tolstoy's philosophy**, which stated that nonviolent resistance was the best way to combat evil. Its fundamental tenets were as follows:

- A satyagrahi was not to submit to what he saw as wrong, but rather to be truthful, nonviolent, and fearless.

- A satyagrahi works on the principles of **boycott and withdrawal of cooperation**.
- **Satyagraha tactics include refusing to pay taxes and declining honors and positions of authority.**
- In his fight against the wrongdoer, a satyagrahi must be **willing to suffer**. This suffering was to be a part of his love for truth.
- Even while fighting the wrongdoer, a true satyagrahi would have no ill will toward the wrongdoer; hatred would be alien to his nature.
- A true satyagrahi would never bow down to evil, no matter what the consequences.
- Satyagraha was only for the brave and strong; it was not for the weak and cowardly. Cowardice was even preferred to violence.
- Thought and practice were never to be separated. To put it another way, the ends could not justify the means.

7.6 Gandhi in India

- **In January 1915**, Gandhi returned to India. In South Africa, his efforts were well known not only among the educated but also among the masses.
- He resolved to spend the next year touring the country, observing the people's plight first hand.
- He also resolved not to take a stance on any political issue for at least a year.
- In terms of the political currents that existed in India at the time, he was convinced of the limitations of moderate politics and was also opposed to the Home Rule agitation that was gaining popularity at the time.
- He believed that while Britain was at war, it was not the best time to campaign for Home Rule.
- He was convinced that the only method capable of achieving nationalist goals was non-violent satyagraha.
- He also stated that he would not join any political organization unless it shared his commitment to nonviolent satyagraha.
- **Gandhi was involved in three struggles in 1917 and 1918, in Champaran, Ahmedabad, and Kheda, before launching the Rowlatt Satyagraha.**

7.7 Conclusion

With Gandhi's rise, a whole new philosophy permeated every aspect of the Indian psyche. Gandhi's political ideals were simply an extension of his

spiritual tenets, which were based on fundamental human values. Gandhi's greatness is found not only in his pioneering of a unique fervor in Indian politics and the rise of the masses but also in the way he revolutionized the entire way of viewing politics as an extension of humanity's inherent greatness, enriched with an innate belief in and commitment to truth.

8. First World War and Nationalist Response

During World War I (1914–19), Britain sided with France, Russia, the United States, Italy, and Japan against Germany, Austria-Hungary, and Turkey. In the second half of the nineteenth century, the world's industrialised capitalist countries began to **compete for, and struggle for, exclusive markets and colonies**. During this time, **Indian nationalism also matured**. After 1919, the struggle against British rule grew into a **mass movement**, involving large numbers of peasants, tribals, students, and women, as well as factory workers on occasion. In this article, we will discuss the first world war and the various responses of Indian nationalists which will be helpful for UPSC exam preparation.

8.1 Response of Nationalists to British Participation in First World War

The nationalist response to Britain's participation in World War I was threefold:

- The Moderates supported the empire as a matter of duty;
- The Extremists, including Tilak (who was released in June 1914), supported the war efforts in the mistaken belief that Britain would repay India's loyalty with gratitude in the form of self-government; and
- The revolutionaries decided to use the opportunity to wage a war on British rule and liberate India.

8.2 Home Rule League Movement

- The **Home Rule League Movement** was India's less charged but more effective response to the First World War than the response of Indians living abroad, which took the form of the romantic **Ghadr adventure**.
- The home rule league movement, led by stalwarts such as **Bal Gangadhar Tilak and Annie Besant**, grew and flourished all across the Indian independence movement between 1916 and 1918.
- This alliance was to be known as the **All India Home Rule League**, similar to the Irish Home Rule League.
- The goal of the home rule movement was the attainment of home rule or dominion status under the British Empire, similar to that of Canada and Australia.
- The movement was carried out through the two home rule leagues. Tilak and Besant formed separate leagues to avoid conflict.
- As Annie Besant stated, some Tilak supporters were uncomfortable

with her, and similarly, some of her own supporters were uncomfortable with Tilak.

- Both leagues, however, coordinated their efforts by limiting their work to their respective areas. They helped where they could.
- The Home Rule League was **popular among the moderates** since it focused on political debate and education.
- The league focused also on demands for separate electorates and minority representation in legislatures, to which the Congress also agreed.
- Many sections of people within the Congress, like the **members of Gokhale's Servants of India Society**, joined the movement after being dissatisfied with the inaction of Congress.
- The **moderates, extremists and the Muslim League were briefly united** through this movement.

8.3 Lucknow Session of INC

- **The Lucknow Session of Indian National Congress was presided over by Ambica Charan Mazumdar.**
- It was the **31st session of the INC** which was held in Lucknow.
- This session has gained historic importance due to the remarkable decisions made during the session.
- It marks the **reconciliation of the moderates and the extremists** after 10 years of ideological disputes after their split in the **Surat session of 1907.**
- **Bal Gangadhar Tilak** assured the moderates that the extremists would not adopt any agitational strategy or politics while protesting against the British, which led to the reconciliation.
- Also, the demise of Moderate leaders like Gopal Krishna Gokhale and Pherozeshah Mehta reduced the opposition for amalgamation of the factions of Congress (Extremists and Moderates) paving the way for Tilak and Annie Besant to dominate the Congress.
- The historic **Lucknow pact** between **Congress and the Muslim League** was signed in this session.
- This occurred at a time when the Muslim League, now **dominated by younger militant nationalists**, was moving closer to the Congress's goals and becoming more **anti-imperialist.**
- The Lucknow Pact between the Congress and the Muslim League could be regarded as a watershed moment in the nationalistic struggle for freedom.

8.4 August Declaration

- **On August 20, 1917**, the Secretary of State for India, **Edwin Samuel Montagu**, made a statement in the **British House of Commons** known as the **August Declaration of 1917**.
- According to the **August Declaration of 1917**, control over the Indian government would be gradually transferred to the Indian people, and a responsible government would be gradually established.
- This declaration also stated unequivocally that India would remain an **integral part of British India**.
- He sympathised with the aspirations of the Indian people and can thus be compared to people such as **Lord Pethick Lawrence and Sir Stafford Cripps**.
- He brought a fresh perspective to his workplace.
- On August 20, 1917, when the Allies' fortunes were at their lowest ebb, he declared,
 - "The government policy is of **increasing participation of Indians** in every branch of administration and gradual development of self-governing institutions with a view to the progressive realisation of **responsible government** in India as an integral part of the British Empire."

8.5 Conclusion

After the war, there was a resurgence of nationalist activity in India and many other Asian and African colonies. Both Tilak and Besant recognized that the movement needed the support of a Moderate-dominated Congress as well as the full cooperation of the Extremists. Tilak and Besant decided to restart political activity on their own after Congress failed to reach a Moderate-Extremist rapprochement in 1914. With the emergence of Mohandas Karamchand Gandhi on the Indian political scene, the Indian struggle against imperialism took a decisive turn toward a broad-based popular struggle.

9. Home Rule League Movement

The **Home Rule League Movement** was India's less charged but more effective response to the First World War than the response of Indians living abroad, which took the form of the romantic Ghadr adventure. The home rule league movement, led by stalwarts such as **Bal Gangadhar Tilak and Annie Besant**, grew and flourished all across the Indian independence movement between 1916 and 1918. This alliance was to be known as the **All India Home Rule League**, similar to the **Irish Home Rule League**. The goal of the home rule movement was the attainment of home rule or dominion status under the British Empire, similar to that of Canada and Australia. The movement was carried out through the two home rule leagues. This is an important topic as far as the UPSC exams are concerned. We will study this topic in detail through this article.

9.1 Background

- The Government of India Act of 1909 fell short of Indians' expectations.
- The national movement slowed when the Congress Party split in 1907 and fiery leader Bal Gangadhar Tilak was imprisoned from 1908 to 1914.
- The release of Tilak and the arrival of Annie Besant, however, resulted in a resurgence of the national movement.
- Annie Besant was an Irish socialist, author, and orator who advocated for Irish and Indian independence. In 1893, she arrived in India.
- India's authorities were split on whether or not to back Britain in the war.
- Tilak realized the necessity for a renewal of the nationalist movement in India after returning from exile in Mandalay.
- He also recognised the Congress Party's growing relevance in India's political landscape. As a result, his first objective was to re-enter the party.
- Due to Annie Besant's influence, the extremists were allowed to rejoin the party at the December 1915 Congress session.
- Besant had also recognised the importance of Congress's acceptance and the radicals' active engagement in the national battle.
- Besant and Tilak, on the other hand, were unable to persuade Congress to endorse their plan to establish home rule leagues.
- Besant persuaded the Congress to commit to educational propaganda and the formation of local groups. It was also decided that if these

requirements were not met by September 1916, she would be free to form her own home rule league.

- As a result, in September 1916, she formed her Home Rule League.
- Tilak, on the other hand, was not bound by any such stipulation and had established his league in April 1916.

9.2 Factors Leading to Formation of Home Rule League

- The Indian home rule movement began in India during **World War I**.
- The **Government of India Act (1909)** fell short of meeting the demands of national leaders.
- However, due to a schism in Congress and the absence of leaders such as Tilak, who was imprisoned in Mandalay, the nationalistic response was tepid.
- By 1915, a number of factors had converged to pave the way for a new phase of the nationalist movement.
- The rise of Annie Besant (of Irish origin and a staunch supporter of the Irish home rule movement), the return of Tilak from exile, and the growing calls for resolving the split in Congress began to agitate the Indian political scene.
- The Ghadar Mutiny and its suppression created a climate of resentment toward the government.

9.3 Objectives

- To achieve self-government in India.
- To promote political education and discussion to set up agitation for self-government.
- To build confidence among Indians to speak against the government's suppression.
- To demand a larger political representation for Indians from the British government.
- To revive political activity in India while maintaining the principles of the Congress Party.

9.4 Significance

- The Home Rule League was **popular among the moderates** since it focused on political debate and education.
- The league focused also on demands for separate electorates and minority representation in legislatures, to which the Congress also agreed.

- Many sections of people within the Congress, like the **members of Gokhale's Servants of India Society**, joined the movement after being dissatisfied with the inaction of Congress.
- The **moderates, extremists and the Muslim League were briefly united** through this movement.
- The movement spread political consciousness to more regions in the country.
- Leaders like Motilal Nehru, Jawarhlal Nehru, Chittaranjan Das, Madan Mohan Malaviya, Mohammad Ali Jinnah, Tej Bahadur Sapru and Lala Lajpat Rai, all joined the movement.
- The Home Rule League **functioned throughout the year** as opposed to the Congress Party whose activities were confined to once a year.
- This movement led to the **Montagu Declaration of 1917** in which it was declared that there would be more Indians in the government leading to the development of self-governing institutions ultimately realizing responsible governments in India.
- The League administration would take a more conciliatory approach in 1917. Since the declaration, its claims were no longer considered seditious.

9.5 Important Leagues of the Movement

- Tilak and Besant formed separate leagues to avoid conflict. As Annie Besant stated, some Tilak supporters were uncomfortable with her, and similarly, some of her own supporters were uncomfortable with Tilak. Both leagues, however, coordinated their efforts by limiting their work to their respective areas. They helped where they could.

Tilak's Home Rule League Movement

- Tilak launched the Indian Home Rule League in **April 1916 at Belgaum**.
- It was to work in **Maharashtra, Karnataka, Central Province and Berar, excluding Bombay**.
- **Joseph Baptista** was appointed as the **President** and **N.C Kelkar** as the **secretary** of the movement.
- Tilak propounded the slogan 'Swaraj is my birthright and I shall have it.'
- **Maratha and Kesari**, newspapers published by Tilak were the organs for home rule.

Besant's Home Rule League Movement

- **Annie Besant** founded the All-India Home Rule League in **Madras**

(**now Chennai**) in **September 1916** and expanded to cover the rest of India (including Bombay city).

- **It had 200 branches**, was less organized than Tilak's league, and had **George Arundale as its organizing secretary**.
- **B.W. Wadia and C.P. Ramaswamy Aiyar**, in addition to Arundale, contributed significantly to the project.

Decline of Home Rule League Movement

- The Home Rule agitation was short-lived. **It had dwindled by 1919**. The following were the reasons for the decline:
 - There was an **ineffective organization**.
 - During 1917–18, there were **communal riots**.
 - The moderates who had joined the Congress after Annie Besant's arrest were pacified by talk of reforms and Besant's release.
 - These reforms were contained in Montagu's August 1917 statement, which stated that self-government was the long-term goal of British rule in India.
 - From September 1918 onwards, talk of passive resistance by the Extremists kept the Moderates at bay.
 - The **Montagu-Chelmsford reforms**, which were implemented in July 1918, further divided nationalists.
 - After the reforms were announced, Annie Besant had second thoughts about using the league.
 - Annie Besant was conflicted about her reaction to the reforms and passive resistance techniques.
 - Tilak was forced to travel abroad in September 1918 in connection with a libel case against Valentine Chirol, whose book, *Indian Unrest*, blamed Tilak for the agitational politics that had developed in India.
 - With Besant unable to provide positive leadership and Tilak away in England, the **movement was left without a leader**.
 - **Gandhi's new approach** to the struggle for freedom gradually but steadily captured the imagination of the people, and the growing mass movement pushed the home rule movement to the sidelines until it died out.
 - **In 1920, Gandhi accepted the presidency** of the All India Home Rule League and renamed it the Swarajya Sabha. However, within a year, **the league had joined the Indian National Congress**.

9.6 Factors Leading To the Movement

- A subset of nationalists believed that popular pressure was required to persuade the government to make concessions.
- The **Morley-Minto reforms** disappointed the moderates.
- People were feeling the **burden of wartime miseries** brought on by high taxation and price increases, and they were ready to join any aggressive protest movement.
- The war, which was fought between the major imperialist powers of the time and was backed by open propaganda against each other, exposed the myth of white superiority.
- Tilak was prepared to assume leadership after his release in June 1914, and had made conciliatory gestures—to the government, assuring it of his loyalty, and to the **Moderates**, assuring them that he wanted, like the Irish Home Rulers, a reform of the administration rather than an overthrow of the government.
- He also admitted that the acts of violence had only slowed the pace of India's political progress.
- He urged all Indians to come to the aid of the British government in its hour of need.
- Annie Besant, an Irish theosophist based in India since 1896, had decided to broaden her activities to include the formation of a home rule movement along the lines of the Irish Home Rule Leagues.

9.7 Tilak's League

- In April 1916, Tilak established his Indian Home Rule League.
- Tilak's first Home Rule meeting was held in **Belgaum**.
- His league's **headquarters** were in **Poona**.
- His league was limited to **Maharashtra (except for Bombay), Karnataka, the Central Provinces, and Berar**.
- It had six branches, and its demands included **swarajya**, the formation of **linguistic states, and vernacular education**.
- Joseph Baptista was appointed as the President and N.C Kelkar as the secretary of the movement.
- Tilak propounded the slogan '**Swaraj is my birthright and I shall have it.**'
- **Maratha and Kesari**, newspapers published by Tilak were the organs for home rule.

9.8 Methods Used by the Leaders

- The league's initial efforts were to appease Congress. Tilak directed his supporters at a meeting "to enlighten the villagers regarding the Congress's objectives and work".
- **Local associations formed** in a number of Maharashtra towns in August and September of that year focused more on emphasizing the need for unity within the Congress than on increasing political activity.
- The leaders of the Home Rule Movement insisted on **using constitutional methods of protest** in order to achieve their objective of Home Rule.
- Tilak's ideas did not reflect any narrow regional linguistic chauvinism or caste bias. He wanted all the **regional languages and cultures to develop** and argued for **education to be imparted** in the vernaculars.
- The league frontally **opposed untouchability**. He also urged Brahmins to be tolerant of the non-Brahmin demands and not oppose them.
- He also urged non-Brahmin not to see their problems of lack of jobs, etc., in terms of Brahmin vs. non-Brahmin, but to understand that it was the greater spread of education among Brahmins that gave them greater access to jobs.
- They did not use radical methods to harass the British government during the First World War.
- Leaders like Bal Gangadhar Tilak **traveled extensively**, criticizing the government for neglecting industrial infrastructure and education in India and the high-handed revenue policy.
- The leaders also **distributed pamphlets** in order to popularize the concept of Swadeshi.

9.9 Spread of Ideas Through Writings

- The League printed and circulated pamphlets to educate people on politics and the idea of self-rule.
- Tilak's league published 6 pamphlets in Marathi and 2 in English, of which 47,000 copies were sold.
- Pamphlets were also brought out in Kannada and Gujarati.
- Tilak toured across Maharashtra during the course of which he lectured on and explained the demand for Home Rule.
- **The Propaganda Fund of Besant's League** has sold 300000 copies of 26 English pamphlets discussing mainly the system of government existing in India and the reasons for the demand for self-government.
- Annie Besant and her lieutenants Arundale, C.P. Ramaswamy Aiyar,

and B.P. Wadia ran the headquarters in Adyar, which also published the publications ‘**New India**’ and ‘**Commonweal**’.

- Arundale’s column on ‘Home Rule’ in New India served as a vehicle for sharing news and delivering directions.

9.10 Positive Gains from Home Rule League

- The movement shifted the emphasis from the **educated elite to the masses**, permanently deviating the movement from the Moderates’ course.
- It established an **organizational link between the town and the country**, which would prove crucial later on, when the national movement entered its mass phase.
- It produced a generation of **zealous nationalists**.
- It prepared the masses for **Gandhian-style politics**.
- The Home Rule agitation influenced **Montagu’s August 1917 declaration** and the **Montford reforms**.
- Tilak and Annie Besant’s efforts at the Moderate-Extremist reunion in **Lucknow (1916)** resurrected the Congress as an effective instrument of Indian nationalism.
- Many educated Indians joined the movement, which received a lot of support. In 1917, the two leagues had a total membership of roughly 40,000 people.
- This movement brought together moderates, extremists, and the Muslim League for a brief period.
- The movement was successful in spreading political awareness to additional parts of the country.
- This effort culminated in the 1917 Montagu Declaration, which said that there would be more Indians in government, resulting in the establishment of self-governing institutions and the eventual realization of responsible governments in India.
- The desire for home rule would no longer be labeled seditious after this Declaration, commonly known as the **August Declaration**. This was the movement’s most significant achievement.

9.11 Conclusion

The Home Rule League had its own share of both moderate and extremist ways of voicing their demands. However, it undoubtedly stood for the unity of Hindus and Muslims and that of the country as a whole. They played a huge part in educating and thereby preparing the country for combating the British

agendas. Before its final die-down, the League made its waves hit the country when its leaders were arrested by the government, urging more people to join the movement.

Despite an abrupt ending, the movement found success in its own ways. The league acted as the platform for the coming together of the moderates and the extremists. At the climax of its activities in 1917, the combined membership of both the leagues was around 40,000. The All India Home league ended in 1920, when it elected Mahatma Gandhi as its President, when within a year it merged into the Indian National Congress.

10. Annie Besant

Annie Besant, born on October 1, 1847, in Ireland, was a well-known political activist, freedom fighter, and supporter of the **anti-Church movement and women's rights**. In the 1870s, Besant joined the **National Secular Society and the Fabian Society**, both of which advocated for freedom of thought and liberation from the tyranny of the Catholic Church in England. Besant traveled to India for the first time in 1893 and later settled there, becoming involved in the Indian nationalist movement. She founded the **Indian Home Rule League**, of which she later became president, in 1916. She was also a key figure in the **Indian National Congress**. In this article, we will discuss the life, ideology, and contributions of Annie Besant which will be helpful for UPSC exam preparation.

10.1 Background

- Annie Besant was born in London to an Irish-origin family as Annie Wood. Besant's father died when she was five years old, leaving her family impoverished.
- Her education was paid for by her mother's friend. Besant was instilled with a strong sense of social responsibility from a young age. She had a strong sense of self-sufficiency.
- She married a vicar, Frank Besant, when she was 20 years old. They had two children but divorced legally due to religious differences.
- Besant was a staunch supporter of Irish independence.
- She also began to question her religious beliefs. She went so far as to criticize the Church of England. She was a feminist political and religious activist, which caused her problems in society.
- She advocated for intellectual freedom, secularism, women's rights, birth control, workers' rights, and Fabian socialism. She was particularly opposed to the church meddling in people's lives.
- She was a fantastic public speaker who also traveled extensively.
- After meeting **Helena Blavatsky in 1889**, Besant became a **Theosophist**.
- Her search for socialist movement and spiritual solace led her to the Theosophical Society. During her time as a member of society, she developed an interest in Hinduism and its spiritual ideals.
- From 1907 to 1933, Annie Besant served as the society's president.
- A few days after arriving in India, she was inspired by the ongoing

struggle for independence against British rule and gradually became an active participant in it.

10.2 Role in India's Independence

- In 1902, Annie Besant wrote that “India was not ruled for its benefit, but rather for the benefit of its conquerors.”
- She promoted national awakening while combating social ills such as caste discrimination and child marriage. She devoted a lot of time and effort to improving education in India.
- Annie Besant entered politics when she joined the Indian National Congress. When she first joined, the Congress was merely a debating body whose members deliberated on which resolutions to pass.
- These resolutions were mild in nature, requesting more representation for middle-class Indians in the British government. It had yet to grow into a mass movement demanding complete independence.
- When World War I broke out in 1914, Britain enlisted the help of its colonies against its adversaries. But, according to Annie Besant, this was where India's opportunities lay.
- Annie Besant founded the **All India Home Rule League in 1916**. This was India's first faction to demand complete independence. The league worked all year to establish a network of local branches and organize agitations.
- The colonial authorities, for their part, placed her under house arrest as a result of her activities. Other political parties threatened more riots if she was not released.
- As a result, the government was forced to make minor concessions. One of them was that once the war was over, the possibility of self-rule would be considered.
- In September 1917, Annie Besant was released. In December of that year, she was elected president of the **Indian National Congress** for a one-year term.
- The new Congress leadership would be handed over to Mahatma Gandhi at this time. He was a key supporter of her release from house arrest.
- Annie Besant would fight for India's independence until the end of her life. She would go on speaking tours in India and abroad to spread the word about the independence movement.

10.3 Educational Reforms

- Her contributions as an educator include being one of the founders of the **Banaras Hindu University**.

- Annie Besant advocated for research into ancient Indian religions, philosophies, and doctrines.
- She also founded the **Central Hindu School** to promote education.
- By 1918, she had founded the following:
 - Madras Parliament
 - Madanapalle College (now in Andhra Pradesh)
 - Adyar Arts League
 - Bombay Home Rule League
 - Girls' College in Benares
 - Order of the Brothers of Service
 - Women's Indian Association at Adyar— from which grew the All-India Women's Conference in Poona (now Pune) in 1927 and the Women's Indian Association at Adyar.
- Unfortunately, she fell out of favor with the Indian National Congress due to her opposition to Gandhi's non-cooperation and civil disobedience agenda, which she saw as a threat to the rule of law.
- Despite her admiration for Gandhi as a man who lived a life guided by honesty and compassion, she advocated for constitutional methods of bringing about democratic change.
- Gandhi's policies were implemented, and the disasters she had predicted occurred across India. Despite becoming unpopular and losing her political status, she continued to work for India.

10.4 Besant's League

- Annie Besant was a **British theosophist**, women's right's activist, writer and orator who supported Indian and Irish home rule.
- Started with **Subramaniya Iyer in Adyar** in September, 2016. **George Arundale** was its organizing **secretary**.
- **B.W. Wadia and C.P. Ramaswamy Aiyar**, in addition to Arundale, contributed significantly to the project.
- The league worked in the rest of India except in Maharashtra, Karnataka, Central Province and Berar where Tilak's league was in function.
- The Home Rule League organized discussions and lectures and set up reading rooms, also distributing pamphlets educating people of what they sought to achieve through this movement.
- The philosophy of the league was a combination of theosophy, social reform, ancient Hindu wisdom and the claims of achievement of the

West which had already been anticipated by Hindu Rishis many years before they happened.

- The league influenced a lot of people by its philosophy, primarily because the **Brahmo Samaj** and the **Arya Samaj** had not reached the majority by then.
- Besant's league had an All India character, but was founded on Besant's Theosophical contacts; it was set up in 1916 and reached its zenith in 1917 with 27,000 members.
- A lot of young men groomed by the home rule movement went on to become future leaders in Indian politics, namely Satyamurti of Chennai, Jitendralal Banerji of Kolkata, Jawaharlal Nehru and Khaliquzzaman of Allahabad, Jamunadas Dwarkadas and Indulal Yajnik, among others.
- The Home Rule League had 2600 members in Mumbai and held meetings attended by 10,000 to 12,000 people at the Shantaram Chawl area, comprising government employees and industrial workers.
- The league was also responsible for creating a political awareness in areas like Sindh, Gujarat, United Provinces, Bihar and Orissa.
- Annie Besant's newspapers **New India** and **Commonweal** were important elements for the movement.

10.4 Conclusion

Annie Besant remained a member of the Theosophical Society until she fell ill in 1931. She passed away on **September 20, 1933**, at the age of 85, in Adyar, Madras Presidency. She is well-known in India for her contributions to the advancement of Indian education and as a supporter of Indian self-rule. Throughout her life, she was a courageous and outspoken woman who wore many hats: social worker, religious freedom crusader, and active participant in the freedom struggle of the country she called home.

Chapter 7: Non-cooperation

1. Lucknow Session of INC

The **Lucknow Session of Indian National Congress** was presided over by **Ambica Charan Mazumdar**. It was the **31st session of the INC** which was held in Lucknow. This session has gained historic importance due to the remarkable decisions made during the session. It marks the **reconciliation of the moderates and the extremists** after 10 years of ideological disputes after their split in the **Surat session of 1907**. **Bal Gangadhar Tilak** assured the moderates that the extremists would not adopt any agitational strategy or politics while protesting against the British, which led to the reconciliation. Also, the demise of Moderate leaders like Gopal Krishna Gokhale and Pherozeshah Mehta reduced the opposition for amalgamation of the factions of Congress (Extremists and Moderates) paving the way for Tilak and Annie Besant to dominate the Congress.

The **Lucknow Pact** was signed between the **Indian National Congress** and the **All India Muslim League in December 1916** in Lucknow. The pact was signed at the annual sessions held by both the parties to put forth the common political rules including the demands of the **'Self-Governance'** of India after the war. **Mohammed Ali Jinnah**, a member of both the parties had suggested in the session to put pressure on the Britishers for the liberalization of the country and allow its citizens to run their own country. Due to this, there arose a friendly relation between the Indian National Congress and the All India Muslim League, and therefore Mohammed Ali Jinnah was given the title of, **'Ambassador of Hindu – Muslim Unity'** by the nightingale of India, **Sarojini Naidu**.

1.1 Background

- During World War 1, the British fought against the **Ottoman Empire of Turkey**. This hurt the religious sentiments of Muslims and irritated the Muslim League.
- Also, the decision of the British to annul the **Partition of Bengal** annoyed the Muslim League which supported the British in 1905.
- British **rejection of the establishment** of the **University at Aligarh** further catalyzed Muslim agony.
- The congress wanted mass support for its struggle against the British.
- **Muhammad Ali Jinnah** who was a member of both the parties at the time persuaded both the parties to pressurize the British to give Indians more authority in ruling India, besides protecting Muslim Interests.

- For his effort to ensure reconciliation between the league and congress, **Sarojini Naidu** gave Jinnah the title of “**the Ambassador of Hindu-Muslim Unity**”.
- The session marked the reconsolidation of Hindus and Muslims, Moderates and Extremists and they began to collectively demand “**home rule for India**”.
- It strengthened the Nationalist movement in India.

1.2 Readmission of Extremists to Congress

Several factors aided this reunion, such as:

- Old controversies were no longer relevant.
- Both the Moderates and the Extremists recognised that the split had resulted in political inaction.
- **Annie Besant and Tilak** had worked hard to bring the two together.
- To assuage Moderate fears, Tilak declared that he supported administrative reform rather than overthrow of the government. He also **condemned violent acts**.
- The **death of Pherozeshah Mehta**, who led the Moderate opposition to the Extremists, made the reunion possible.

1.3 Lucknow Pact - Background

- By 1906, a League came to existence which was then known as the ‘**All India Muslim League**’ in a moderate sense, and the basic aim for the formation of this league was to establish a friendly relationship with the Britishers.
- However, due to the decision of the Britishers of the **partition of Bengal**, the League decided to change its stance for the Britishers.
- Mohammed Ali Jinnah, the then member of both the parties, the Indian National Congress, and the All India Muslim League decided to use the opportunity as a joint venture for both the parties and put forth the pressure on the reforms of the British.
- It was the first time when both the parties stood indifferently at a joint session.
- The extremists under the head of Tilak, and the moderates under the head of Gokhale decided to meet in Bombay, where they were then co-joined by the Muslim League and formulated their constitutional demands in a mutual discussion, this led to the idea of **Hindu Muslim Unity**.
- The Leaders of both the parties had then gathered at a place with similar thoughts and similar pitches for their demands.

- In October 1916 within a few months from the day of the meeting in Bombay, a total of 19 elected members from both the parties then addressed a memorandum to the Viceroy for discussion of the constitutional reforms.
- In November 1916 in the following meeting in Calcutta, the suggestions of the prior meeting were discussed and agreed upon.
- Ultimately, the Muslim League and the Indian National Congress confirmed their agreement in the annual session held respectively at Lucknow in December 1916 which was then known as, '**The Lucknow Pact, 1916.**'

1.4 Nature of Lucknow Pact

- Indian citizens shall have '**self-government.**'
- Indian Council shall be put to an end.
- The British government shall be liable for the payment of salaries of the Secretary of State for any Indian affairs instead of the Indian funds.
- The president shall be elected by the Members of the Legislative Assembly themselves.
- The tenure for the **Legislative Assembly** shall be set for **5 years.**
- Until demanded, a separate electorate shall be provided for all the communities.
- The **Central Legislative Council** shall comprise **150 members.**
- The Council shall comprise at least half the number of members to be Indian citizens.
- About **1/5th of the members shall be nominated** and the remaining **4/5th shall be elected.**
- Muslims should be given representation in the Central Council with an average weightage of about 1/3rd of the total members.
- Except for the members who have been nominated, shall be elected based on the adult franchise.
- Minorities shall be given representation in proportion to their population.
- In the provincial legislatures, the number of Muslims shall be laid down by the provinces.
- While the League agreed to present the government with joint constitutional demands, Congress accepted the Muslim League's position on separate electorates, which would be maintained until any one community demanded joint electorates.

- Muslims were also given a fixed proportion of seats in all-India and provincial legislatures.

1.5 Analysis of Lucknow Pact

- Both the parties, Indian National Congress and the Muslim League had agreed on the proposal of a separate electorate, which meant that the Indian National Congress had readily understood the community politics and gave recognition regarding several communities residing in India with their selfish reasons and that had led to the partition of India in 1947.
- The weightage for the representation of the Muslims was noted, but this resulted in leaving the way open for any rise in communal politics in the future.
- The League stood nowhere in politics until the Lucknow Pact of 1916.
- There began riots for communalism in Bihar, United Provinces, and Bengal when it revealed continuous disagreement among the masses and their leaders.
- The legislature could not pass the decision if there was disagreement by the 3/4th members of any religion. This led to the introduction of communalism veto in the Indian legislature.
- The approval of one-third of representations for the Muslims on the basis of their being a minority was the biggest blunder, though the Muslims deserved it on the one hand, it sowed the seeds of communal politics on the other hand.
- The pact made it open and clear that India has different communities and each one of them has its own interests.
- The Muslim member's strength in the legislature was laid down province-by-province. This was one of the most dangerous pacifist policies of congress. It not only recognized communal representation but also recognized communal privileges.
- Nevertheless, the Lucknow pact at that time was called a symbol of Hindu Muslim unity. The unity lasted only a few years.

1.6 Outcome of the Pact

- While the Congress and the Muslim League made a concerted effort to present a united front, the Congress' acceptance of the principle of separate electorates implied that the Congress and the League came together as separate political entities.
- This was a watershed moment in the Muslim League's evolution of the **two-nation theory**.

- While the leaders of the two groups came together, efforts to bring the masses of the two communities together were ignored.
- The controversial decision to accept the principle of separate electorates, on the other hand, represented a serious desire on the part of Congress to allay minority fears of majority dominance.
- Furthermore, this reunion sparked a lot of excitement among the people.
- Even the government decided to appease nationalists by declaring its intention to grant Indians self-government in the future, as stated in **Montagu's August 1917 declaration**.

1.7 Conclusion

The acceptance of separate communal electorates in the Lucknow pact led to the establishment of communal politics in India, and is also considered as the seed for the **“two-nation theory”** which led to the partition of India in 1947. With this pact, congress recognized the muslim League as the party representing the Muslims of India. The British came up with the **Montagu-Chelmsford declaration**, arrested Annie Besant, and imposed show-cause-notice on Bal Gangadhar Tilak leading to the destruction of the Home-rule Movement.

The Lucknow Pact between the Congress and the Muslim League could be regarded as a watershed moment in the nationalistic struggle for freedom. The Lucknow Pact gave the impression of Hindu-Muslim unity in the national political scene. But it was only an impression and short-lived. The agreement between the parties on a separate communal electorate formally established communal politics in India.

2. Justice Movement – Socio Religious Reform Movements

The **Justice movement** was started by **C.N. Mudaliar, T.M. Nair, and P. Tyagaraja** in **Madras Presidency** to **secure jobs and representation for non-brahmins** in the legislature. The **Madras Presidency Association** was founded in **1917** to demand separate representation in the legislature for the lower castes. In this article, we will learn about the **Justice Movement** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

2.1 Background

- The **conflict between Brahmins and non-Brahmins** is at the heart of this movement.
- Non-Brahmins began to demand their rights and questioned the dominance of Brahmins in every sphere.
- In order to counter the growing clout of Brahmins in society and politics, Zamindars and Maharajas established the **South India Welfare Association** in Madras Presidency in 1916.
- Dr. TM Nair, Theagaroya Chetty, Dr. C Natesa Mudaliar, Panagal's Raja, and Sir A Ramaswamy Mudaliar were among the organization's eminent non-Brahman leaders.
- It began by publishing the **English newspaper 'Justice,'** and as its popularity grew, the society became known as the **Justice Party**.
- This Justice party ran in the election, and for the first time in Indian history, a cabinet was formed in the **Madras Presidency in 1921**.

2.2 Formation of Justice Movement

- The **Madras Non-Brahmin Association** was founded in **1909** by two young lawyers, **P Subramaniam and M Purushothama Naidu**, in response to simmering feelings against **Brahminical hegemony** and the need to confront it head-on.
- The association failed for a variety of reasons, but it sowed the seeds for the Justice Party.
- The **Madras United League** was founded in **1912**, with **Natesa Mudaliyar** as secretary. It was later renamed the **Madras Dravidian Association**.
- **On November 20, 1916, around 30 prominent non-Brahmin leaders, including Dr. Natesa Mudaliyar, Sir PT Theyagaraya Chetty, TM**

Nair, and a woman Alamelu Mangai Thayammal, came together to form the South Indian Liberation Federation (SILF).

- It was later known as the **Justice Party** after the <Justice> newspaper launched to promote the movement's ideals.
- The meeting was held in Victoria's historic public hall.
- In **1938, Periyar** was elected as the leader of the Justice party.
- In **1944, the Justice Party and the Self-Respect Movement** were renamed **Dravidar Kazhagam**.

2.3 Factors Leading to Justice Movement

- Theyagaraya Chetty and TM Nair recognized the need to politicize the non-Brahmin movement after being defeated by Brahmin candidates in the imperial legislative council and local council elections, respectively.
- Despite being political rivals, Theyagaraya Chetty and Nair collaborated to launch SILF, thanks to the efforts of Natesa Mudaliyar.
- The Justice Party's formative years in power are responsible for Tamil Nadu's legacy of social justice.
- To legislate reservations, the party introduced what is known as **communal G.O.**
- Periyar, incidentally, left the Congress after the party failed to pass the communal G.O.

2.4 Objectives of the Justice Movement

- To promote the educational, social, economic, and political advancement of all communities in South India other than the Brahmins.
- To work for the development of non-Brahmins through a constitutional government.
- To create a government that is truly representative.
- To mobilize public opinion in support of Non-Brahmins' demands.
- **Montagu Chelmsford's 1919** reform introduced **dyarchy** in the presidency, designating some departments for Indian Ministers to be chosen from elected members.
- The Justice party won the majority in the first election under dyarchy in 1920, and **A.Subbarayalu** became Chief Minister; after his death, **Raja of Panagal** became Chief Minister of Madras in 1921.
- Congress boycotted the elections as part of the Non-Cooperation Movement.

2.5 Political Ideology of Justice Party

- It **fought against Brahmins** in civil service and politics, and this anti-Brahmin stance influenced many of its ideas and policies.
- It was **opposed to Annie Besant's Home Rule movement** because it believed it would benefit the Brahmins.
- In addition, the party **campaigned against the non-cooperation movement** in the presidency. It was at odds with M. K. Gandhi, owing to his support for Brahminism.
- Its distrust of the Brahmin-dominated Congress drove it to oppose the Indian independence movement.
- They obtained **reservations for non-Brahmins** through the **Government of India Act of 1919** by petitioning the imperial administration, which was more than willing to oblige.

2.6 Significance

- In **December 1916**, the Justice Party issued its **non-Brahmin manifesto**.
- The manifesto became a significant document that would later shape the rise of the Dravidian movement.
- When the Justice Party was in power, women were granted voting rights, and a **noon-meal programme** was implemented.
- The party was also instrumental in allowing women to run for office, paving the way for **Dr. Muthulakshmi Reddy** to become **India's first female legislator**.
- Dr. Muthulakshmi Reddy's pioneering efforts resulted in the **abolition of the Devadasi system** when the Justice party was in power.
- The Justice Party ensured an adequate number of opportunities for non-brahmins of all categories in education and employment through a Communal government order.
- They **eliminated Sudra and Panchama discrimination** in public transportation, roads, restaurants, and public wells.
- They established a newly formed **Hindu Religious Endowment Board** to regulate temple laws and provided lands to the **Panchamas** known as **Panchami Land**.
- They built new townships and industrial parks.
- Children from low-income families were given an education.
- For the first time, they implemented the **"Noon Meal Scheme"** in a few schools.

- The requirement of knowing Sanskrit as a prerequisite for medical school was removed, allowing non-brahmin students to enrol.
- Cooperative societies were encouraged. **Mirasdari's regime** was demolished. In 1923, various irrigation schemes were implemented.
- During the Justice Party regime, **Annamalai and Andra Universities** were established.
- Despite being given only a few departments by the British, the Justice Party provided the most successful government.

2.7 Reasons for Decline of Justice Movement

- There was abuse of power and corruption.
- It lost support from the depressed and minority populations.
- Periyar's self-respect movement had become more radical. The Justice Party's pro-British stance is critical to its decline.
- Due to Periyar's refusal to enter electoral politics and Gandhi's growing popularity, the Congress won the Madras Presidency elections in 1937, and Rajagopalachari became the premier.
- To some extent, the Justice Party's image as an organization of rich landlords and Western-educated upper-caste non-Brahman intellectuals from Tamilnadu and Telugu countries contributed to its demise.
- The region's Dalits were not adequately represented.

2.8 Conclusion

Despite its limitations, the Justice movement was successful in abolishing the Devadasi system, promoting inter-caste and inter-religious marriages, and legalizing marriages without the presence of a Brahman priest, thereby reducing Brahminical dominance.

3. Champaran Satyagraha

Champaran Satyagraha of 1917 was the **first civil disobedience movement** of India. Champaran district is a historic region in Bihar, India, that is now divided into the East Champaran district and the West Champaran district. Farmers in this region **revolted against the British in 1914 and 1916** over the conditions imposed on **indigo cultivation**. Earlier, similar conditions existed in Bengal, but as a result of a major uprising in 1859-61, the peasants there won their freedom from the indigo planters. In this article, we will discuss the features of **Champaran Satyagraha** which will be helpful for UPSC exam preparation.

3.1 Background

- Champaran is a district in the state of Bihar where tens of thousands of landless serfs, indentured laborers, and poor farmers were forced to grow indigo and other cash crops instead of food crops.
- The European planters had forced the peasants to grow indigo on 3/20 of the total land area (called **tinkathia system**).
- When German synthetic dyes replaced indigo at the end of the nineteenth century, **European planters demanded high rents and illegal dues** from the peasants in order to maximize their profits before the peasants could switch to other crops.
- Furthermore, the peasants were forced to sell their produce at European-determined prices.
- These items were purchased from farmers at a very low cost.
- They were oppressed by the landlords' brutal militias and were given negligible compensation, leaving them in extreme poverty.
- Even though they were in the grip of a **devastating famine**, the British government **imposed a heavy tax** on them and insisted on raising the rate.
- Without food and money, the situation became increasingly unbearable, and peasants in Champaran revolted against the government in indigo plant cultivation in 1914 (at Pipra) and 1916 (Turkaulia).

3.2 Features

- Gandhi was asked by **Rajkumar Shukla**, a local, to investigate the problems of farmers in the context of **indigo planters** in Champaran, Bihar.
- When Gandhi arrived in Champaran, accompanied by Rajendra Prasad,

Mazharul- Haq, Mahadev Desai, Narhari Parekh, and J.B. Kripalani, the authorities ordered him to leave immediately.

- Gandhi defied the order and chose to face the consequences. This method of passive resistance or civil disobedience in the face of an unjust order was novel at the time.
- Finally, the authorities relented and allowed Gandhi to conduct an investigation.
- Gandhi was able to persuade the authorities to abolish the tinkathia system and compensate the peasants for the illegal dues extracted from them.
- As a compromise with the planters, he agreed to compensate them for only 25% of the money taken.
- Within a decade, the planters had abandoned the area. Gandhi had won India's first battle of civil disobedience.
- **Brajkishore Prasad, Anugrah Narayan Sinha, Ramnavmi Prasad, and Shambhusharan Varma** was also prominent leaders associated with the Champaran Satyagraha.

3.3 Conclusion

The first Satyagraha movement, inspired by Mahatma Gandhi, took place in the Bihar district of Champaran in 1917. The Champaran Satyagraha was the first to be launched, but the term Satyagraha was first used in the **Anti-Rowlatt Act agitation**.

4. Rowlatt Act

The Rowlatt Act also known as the “**Anarchical and Revolutionary Crimes Act of 1919**” was enacted by the British government in order to strengthen their grip on power over the common people. **The Imperial Legislative Council** passed this law in March 1919, giving them the authority to arrest anyone without a trial. To abolish this act, Gandhi and other leaders called for a Hartal (work stoppage) to demonstrate Indians’ opposition to this rule, which became known as the **Rowlatt Satyagraha**. In this article we will discuss the **Rowlatt Act** which will be helpful for UPSC exam preparation.

4.1 Background

- Following the end of World War I, the extremist faction in the Indian national movement was on the rise.
- The existing law, the Defence of India Act, was about to expire, and the British needed stronger measures to contain what they called terrorist elements who threatened their rule.
- The Rowlatt Act, passed by the British colonial government, gave police the authority to arrest anyone for any reason.
- The Act’s purpose was to quell the country’s growing nationalist upsurge. Gandhi called on the people to engage in satyagraha in protest of the act.
- The Rowlatt Committee Act, named after its president, Sir Sidney Rowlatt, was passed on the recommendations of the Rowlatt Committee and effectively authorised the colonial British government to imprison any person suspected of terrorism living in British India for up to two years, and gave the colonial authorities power to deal with all revolutionary activities.
- The unpopular legislation mandated stricter press control, warrantless arrests, indefinite detention without trial, and juryless in camera trials for prohibited political acts.
- The accused were denied the right to know who was accusing them and what evidence was used in the trial.
- Those convicted were required to deposit securities and were barred from participating in any political, educational, or religious activities after their release.
- On February 6, 1919, two bills were introduced in the Central Legislature based on the committee’s report, which was chaired by Justice Rowlatt. These bills became known as “Black Bills.”

- They gave the police enormous powers, including the ability to search a location and arrest anyone they disapproved of without a warrant.
- **The Rowlatt Act** was passed on **March 18, 1919**, despite widespread opposition.

4.2 Features

- The Anarchical and Revolutionary Crimes Act of 1919 also known as the Rowlatt Act was passed by the **Imperial Legislative Council** in March 1919.
- The British government was given the authority to arrest anyone suspected of terrorist activity under this act.
- It also authorized the government to **detain such detainees for up to two years without charge or trial**. It gave the police the authority to conduct a search without a warrant. It also severely **hampered press freedom**.
- The Rowlatt Committee, chaired by a judge named **Sir Sidney Rowlatt**, after whom the act is named, made recommendations that were followed.
- Indian leaders and the general public were outraged by the act. The bills were dubbed **“black bills”** as a result of their appearance.
- The act was passed despite the unanimous opposition of the council’s Indian members, who all resigned in protest. **Mohammed Ali Jinnah, Madan Mohan Malviya, and Mazhar Ul Haq** were among them.
- Gandhiji called a **nationwide hartal on April 6th** in response to this act. The **Rowlatt Satyagraha** was the name given to this protest.
- Gandhiji cancelled the movement after it was marred by rioting in some provinces, particularly in Punjab, where the situation was dire.
- The primary goal of the British government was to suppress the country’s growing nationalist movement.
- The British were also concerned about a Ghadarite revolution in Punjab and the rest of India.
- **Satya Pal and Saifuddin Kitchlew**, both popular Congress leaders, were detained.
- When the act went into effect, there was widespread outrage, and the army was dispatched to Punjab to deal with the situation.

4.3 Outcome

- The Rowlatt Act sparked the largest mass movement against British rule since the Revolt of 1857, and it served as the spark that ignited

the movement for independence, which later spread throughout India and eventually led to independence.

- Gandhi was opposed to the Rowlatt Act and called for mass agitation and an all-India hartal, or strike, in which Indians closed their businesses and fasted to protest the British.
- People from all over the country signed a Satyagraha pledge to follow a nonviolent path. Gandhi's hartal began on April 6, 1919, and was widely supported by the masses.
- The strike was successful in Delhi, but rioting and violence erupted in Punjab and other parts of India, forcing Gandhi to call a halt to the movement. He was disappointed to see that Indians were not prepared for nonviolent protest, which was the core principle of Satyagraha.
- On 10 April 1919, two Congress leaders, Dr. Satya Pal and Dr. Saifuddin Kitchlew, were arrested and taken to an unknown location as part of a protest movement.
- **People gathered at Jallianwala Bagh in Amritsar on 13 April 1919** to protest this incident, which turned into one of the most heinous tragedies under British rule—the **1919 Jallianwala Bagh massacre**.

4.4 Criticism

- Initially, Mahatma Gandhi was harshly critical of the Act, arguing that not everyone should be punished for isolated political crimes.
- The Act also enraged many other Indian leaders and the general public, prompting the government to take repressive measures.
- The Act empowered the government to imprison anyone suspected of terrorist activity for up to two years without a trial.
- It also allowed for indefinite preventive detention and arrest without a warrant. Other provisions included jury-free trials for prohibited political acts.
- Convicted individuals were required to deposit securities upon their release, as well as refrain from participating in any political, religious, or educational activities.
- The Rowlatt Act also severely restricted press freedom.
- The bill was opposed by all Indian members of the Imperial Legislative Council. Regardless, the bill was passed.

4.5 Conclusion

The Rowlatt Act sparked the largest mass movement against British rule since the Revolt of 1857, and it served as the spark that ignited the movement

for independence, which later spread throughout India and eventually led to independence. The Rowlatt Act was enacted to quell public unrest and thwart anti-British conspiracies. This act empowered the British government to imprison anyone suspected of terrorist activity without a trial for a minimum of two years. Gandhi's position as a leader of the nationalist movement was bolstered further by his actions in opposition to the Rowlatt Act. Gandhi organized a strike in which Indians would close their businesses as a form of protest.

5. Jallianwala Bagh Massacre

On April 13, 1919, the Jallianwala Bagh massacre, also known as the Amritsar massacre, occurred. A large peaceful crowd had gathered at Amritsar's Jallianwala Bagh to protest the arrests of pro-Indian independence leaders **Dr. Saifuddin Kitchlew and Dr. Satya Pal**. In response to the protests, **Anglo-Indian Brigadier R.E.H. Dyer** surrounded the demonstrators with his Gurkha British Indian army units. He ordered his troops to shoot at the crowd after blocking the exit with his troops, and he continued to fire even as the protestors tried to flee. In this article, we will discuss the **Jallianwala Bagh Massacre** which will be helpful for UPSC exam preparation.

5.1 Background

- During World War I (1914–18), the British government of India enacted a series of repressive emergency powers to combat subversive activity.
- By the end of the war, the Indian people had high hopes that those restrictions would be relaxed and that India would be granted more political autonomy.
- In fact, the **Montagu-Chelmsford Report**, presented to the British Parliament in 1918, advocated for limited local self-government.
- Furthermore, in early 1919, the then-government of India passed what became known as the Rowlatt Acts, which essentially extended the repressive wartime measures.
- The acts sparked widespread outrage and discontent among Indians, particularly in the Punjab region. In early April, Gandhi called for a one-day general strike (**Rowlatt Satyagraha**) across the country.
- The **arrest and expulsion of prominent Indian leaders** (Satya Pal and Saifuddin Kitchlew) **sparked violent protests** in Amritsar on April 10, with soldiers firing on civilians and angry mobs killing several foreign nationals.
- **Brig. Gen. Reginald Edward Harry Dyer** was given command of a force of several dozen troops tasked with restoring order. A ban on public gatherings was one of the measures implemented.

5.2 Features

- The intense and harsh Rowlatt Act and the Rowlatt Satyagraha led to extensive mobility of people around the Punjab province and the situation was alarming for the British government.
- To tackle and control the situation, the imperial government launched

the Martial Law, which further prevented the assemblage of more than 4 people at a place.

- This all was happening under the rule of **Lt. Governor of Punjab, Michael O'Dwyer**, and the prominent viceroy of India, **Lord Chelmsford**.
- The Jallianwala Bagh incident took place on 13th April, 1919, on the day of Baisakhi when a mob of peaceful protestors gathered at the Jallianwala Bagh.
- Along with the protestors, the park also had a crowd of people who came to celebrate Baisakhi.
- The British government, all frustrated and tired with the intense mob and protest, ordered General Dyer to open fire on the innocent and peaceful crowd at the park.
- The unstoppable firing for about 10 minutes took the lives of more than thousands of people including men, women, children, young and old.
- And almost 1500 people were severely injured after 1650 rounds of ammunition were exhausted.
- This violent tragedy hampered the mental stability of the Indians and led them to extensively condemn British authority.
- Although, there were few in Britain as well who criticized this act of British government like that of Winston Churchill and the former Prime Minister HH Ashquith.
- The **Hunter Commission** was set up by the British government to investigate the massacre. General Dyer was then relieved of his duty in the army in 1920.
- The Lt. Governor of Punjab Michael O'Dwyer was later in 1940, **assassinated by Udham Singh in London** who had witnessed the Jallianwala Bagh Massacre as a child. The governor was assassinated because he was the one who approved the actions of General Dyer.

5.3 Aftermath

- By the 22nd of May 1919, Rabindranath Tagore had learned of the massacre. He attempted to organize a protest meeting in Calcutta before deciding to resign his British knighthood as a "symbolic act of protest."
- The **Disorders Inquiry Committee** was formed on October 14, 1919, to investigate the massacre. It was later dubbed the **Hunter Commission**.
- The Hunter Commission was directed to issue a decision on the justification, or lack thereof, of the government's actions.

- All British officials involved in the administration during the Amritsar disturbances, including General Dyer and Mr Irving, were interrogated.
- The massacre at Jallianwalah Bagh infuriated the Indian people, prompting Mahatma Gandhi to launch the **Non-Cooperation Movement**.
- The Non Cooperation Movement (1920–22) was Gandhi's first large-scale and sustained nonviolent protest (satyagraha) campaign.
- The then-Government of India ordered an investigation into the incident (the Hunter Commission), which censured Dyer and ordered him to resign from the military in 1920.

5.4 Conclusion

The Jallianwala Bagh massacre is rightly regarded as a watershed moment in Indian history. The Jallianwala Bagh massacre permanently damaged relations between Indians and Britishers. Following the massacre, the government imposed martial law in Punjab, subjecting the people to the most heinous atrocities, such as public flogging of men, arrest and detention of people for no apparent reason, censorship of mails, the construction of an open cage for the confinement of arrested persons, and other novel punishments. The atrocities in Punjab sparked widespread condemnation.

6. Khilafat and Non-Cooperation Movement

The **Khilafat movement and the Non-Cooperation** movement were both **mass movements** formed in **1919-1922** to oppose British rule in India. Despite their disparate issues, the movements adopted a unified plan of action based on nonviolence and non-cooperation. During this time period, **Congress and the Muslim League merged**. Many political demonstrations were held as a result of the efforts of both of these parties. In this article, we will discuss the **Khilafat and Non-Cooperation Movement (1919-1922)** which will be helpful for UPSC exam preparation.

6.1 Background

- The growing resentment of British rule prompted the formation of the Khilafat and Non-Cooperation movement.
- In the First World War, Turkey fought against Britain. Turkey, as one of the defeated countries, was subjected to injustice at the hands of Britain.
- In 1919, a movement was formed led by **Mohammad Ali and Shaukat Ali (popularly known as the Ali brothers)**, Abul Kalam Azad, Hasrat Mohani, and others to pressure the British government to correct these injustices.
- The Rowlatt Act, martial law in Punjab, and the Jallianwalla Bagh massacre all revealed the brutal and uncivilised face of foreign rule.
- The Hunter Commission's report on the atrocities in Punjab turned out to be a sham.
- In fact, the House of Lords (the British Parliament) supported General Dyer's action, and the British public showed solidarity with him by assisting The Morning Post in raising 30,000 pounds for him.
- The Montagu-Chelmsford Reforms, with their ill-conceived Dyarchy scheme, failed to meet the Indians' growing demand for self-government.
- The country's economic situation had deteriorated in the post-war years, with rising commodity prices, a decrease in the output of Indian industries, an increase in the burden of taxes and rents, and so on.
- Because of the war, almost every segment of society suffered economic hardship, which fueled anti-British sentiment.

6.2 Khilafat Issue

- Muslims all over the world, including India, regarded Turkey's Sultan, **Khalifa, as their spiritual leader (Caliph)**.

- During World War I, Turkey sided with Germany and Austria against the British.
- During the First World War, Indian Muslims supported the government with the understanding that the sacred sites of the Ottoman Empire would be in the hands of Khalifa.
- However, following the war, the Ottoman Empire was divided, Turkey was dismembered, and the Khalifa was deposed.
- This infuriated Muslims, who saw it as an insult to Khalifa. The Khilafat Movement was founded by the **Ali brothers, Shoukat Ali and Mohammad Ali**, in opposition to the British government.
- Between 1919 and 1924, this movement was active.
- To force the British Government to change its attitude toward Turkey, the **Ali Brothers, Maulana Abul Kalam Azad, Ajmal Khan, and Hasrat Mohani** formed the **All India Khilafat Committee in early 1919**.
- As a result, the groundwork for a nationwide uprising was laid.
- In November 1919, an All India Khilafat Conference was held in Delhi, and a call was issued to boycott British goods.

6.3 Development of Khilafat Non-Cooperation

- For a time, the Khilafat leaders' actions were limited to meetings, petitions, and deputations in support of the Khilafat.
- Later, however, a militant movement emerged, demanding active agitation such as the cessation of all cooperation with the British.
- As a result, at the All India Khilafat Conference in Delhi in November 1919, a call for a boycott of British goods was issued.
- The Khilafat leaders also stated unequivocally that unless the post-war peace terms were favourable to Turkey, they would cease all cooperation with the government.
- Gandhi, the president of the All India Khilafat Committee at the time, saw the issue as a platform from which mass and united non-cooperation could be declared against the government.

6.4 Congress and Muslim League's Stand on Khilafat Issue

- The Congress's support was critical to the Khilafat movement's success.
- Although Mahatma Gandhi supported Satyagraha and non-cooperation against the government on the Khilafat issue, the Congress was divided on this course of action.
- Later, the Congress felt compelled to lend its support because it

represented a golden opportunity to bring Hindus and Muslims together and to increase Muslim participation in such mass movements.

- The Muslim League also decided to fully support the Congress and its political agitation.

6.5 Non-Cooperation Khilafat Movement

- A joint Hindu-Muslim deputation was sent to the viceroy in early 1920 to seek redress of grievances on the issue of Khilafat, but the mission was unsuccessful.
- In February 1920, Gandhi declared that the Khilafat issue had overshadowed the issues of Punjab wrongs and constitutional advancement, and that he would soon lead a non-cooperation movement if the terms of the peace treaty did not satisfy Indian Muslims.
- Turkey was completely dismembered by the Treaty of Sevres, which was signed in May 1920.
- An all-party conference in Allahabad approved a boycott of schools, colleges, and law courts, and Gandhi was appointed to lead it.
- The Khilafat Committee began a non-cooperation campaign, and the movement was formally launched.

6.6 Special Session in Calcutta

The Congress approved a non-cooperation programme at a **special session in Calcutta (September 1920)** until the wrongs of the Punjab and Khilafat were righted and swaraj was established. **Lala Lajpat Rai presided** over the Special Session. The following items were supposed to be included in the programme:

- Boycott of government schools and colleges; boycott of law courts in favour of justice being administered through Panchayats;
- Boycott of Legislative Councils; (there were some differences over this as some leaders like C.R. Das was not willing to include a boycott of councils, but bowed to Congress discipline; these leaders boycotted elections held in November 1920 and the majority of the voters too stayed away).
- Foreign cloth should be boycotted in favour of khadi, and hand-spinning should be practised.
- Renunciation of government honours and titles; the second stage could include mass civil disobedience, such as resignation from government service and nonpayment of taxes.
- During the movement, participants were expected to work for Hindu-Muslim unity and the abolition of untouchability while remaining nonviolent.

6.7 Nagpur Session

The **Nagpur Session was held in December 1920. It was presided over by C. Vijayaraghavachariar.** At the Nagpur session of the Indian National Congress:

- The non-cooperation programme was endorsed.
- An important change in Congress creed was made: instead of achieving self-government through constitutional means, the Congress decided to achieve swaraj through peaceful and legitimate means, committing itself to an extra constitutional mass struggle.
- A Congress Working Committee (CWC) of 15 members was formed to lead the Congress from now on.
- **Provincial Congress Committees** were formed on a linguistic basis; ward committees were formed; and the entry fee was reduced to four annas.
- Gandhi declared that if the non-cooperation programme was fully implemented, swaraj would be implemented within a year.

6.8 Role of Mahatma Gandhi

- Mahatma Gandhi was a key figure in both the Khilafat and the Non-Cooperation Movement.
- He actively participated in disseminating the Non-Cooperation Movement's policies and programmes throughout the country.
- He and other loyalists toured the country to rally public support and mobilise the masses in support of the movement.
- The Khilafat and Non-Cooperation movements were both mass movements formed to oppose British rule in India between 1919 and 1922.
- Despite their disparate issues, the movements agreed on a unified strategy based on nonviolence and non-cooperation.
- Between 1919 and 1920, the emergence of Mahatma Gandhi as the supreme leader of the national movement signalled the beginning of a new era in India's struggle against colonial and exploitative British rule.

6.9 Spread of the Movement

- Gandhi went on a nationwide tour with the Ali brothers. Around 90,000 students left government schools and colleges to attend one of the 800 new national schools and colleges that sprang up during this period.
- These educational institutions included Jamia Millia at Aligarh, Kashi Vidyapeeth, Gujarat Vidyapeeth, and Bihar Vidyapeeth and were

organised under the leadership of Acharya Narendra Dev, C.R. Das, Lala Lajpat Rai, Zakir Hussain, and Subhash Bose (who became the principal of National College at Calcutta).

- Many lawyers, including Motilal Nehru, Jawaharlal Nehru, C.R. Das, C. Raja Gopalachari, Saifuddin Kitchlew, Vallabhbhai Patel, Asaf Ali, T. Prakasam, and Rajendra Prasad.
- Foreign cloths were publicly burned, and imports were cut in half.
- Picketing was carried out in a number of locations, including shops selling foreign liquor and toddy shops.
- The Tilak Swaraj Fund was oversubscribed, with a total of one crore rupees collected. The parallel police force emerged as a result of the Congress volunteer corps.
- The Ali brothers issued a call to Muslims in July 1921 to resign from the army because it was unreligious. In September, the Ali brothers were arrested for this.
- Gandhi echoed their call and directed local Congress committees to pass similar resolutions.
- Congress directed local Congress bodies to begin civil disobedience if it was determined that the people were prepared for it.
- In Midnapore (Bengal) and Guntur (Andhra Pradesh), there was already a **no-tax movement against union board taxes**.
- Strikes in tea plantations, steamer services, and Assam-Bengal Railways had been organised in Assam. **J.M. Sengupta** was a key figure in these strikes.
- The visit of the Prince of Wales to India in November 1921 sparked strikes and protests.
- Many local struggles arose as a result of the spirit of defiance and unrest, including the **Awadh Kisan Movement (UP)**, the **Eka Movement (UP)**, the **Mappila Revolt (Malabar)**, and the Sikh agitation for the removal of mahants in Punjab.

6.10 Government Response

- Talks between Gandhi and Viceroy Reading broke down in May 1921 because the government wanted Gandhi to urge the Ali brothers to remove portions of their speeches that suggested violence.
- Gandhi recognised that the government was attempting to divide him from the Khilafat leaders and refused to fall into the trap.
- The government retaliated harshly against the protestors in December.
- Volunteer corps were declared illegal, public meetings were prohibited,

the press was silenced, and most leaders, with the exception of Gandhi, were arrested.

6.11 Chauri Chaura Incident

- **On 5th February, 1922**, the day when civil disobedience was to be launched, the **Chauri Chaura incident** took place and changed the whole scenario.
- At Chauri-Chaura, in **Gorakhpur district of Uttar Pradesh**, police tried to stop a procession of Congress and Khilafat activists.
- Irritated by this behaviour, some activists attacked them and the police opened fire at them.
- Infuriated, the entire procession attacked the police and when the police took shelter inside the station, the station itself was set on fire, killing all of its occupants.
- Shocked by this incident **Gandhiji withdrew the Non-Cooperation Movement**.
- The civil disobedience at Bardoli was also postponed. Gandhi stated that without adequate discipline and restraint on the part of the people, the movement had proved to be a **‘Himalayan Blunder’**.

6.12 Evaluation of Khilafat and Non-Cooperation Movements

- The movement drew urban Muslims into the national cause.
- Nationalist sentiments reached every nook and cranny of the country, politicising every stratum of the population—artisans, peasants, students, urban poor, women, traders, and so on.
- The politicisation and mobilisation of millions of men and women gave the national movement a revolutionary flavour.
- Two myths underpinned colonial rule, one that such a rule was in Indians’ best interests, and second, that it was unbreakable.
- The first myth had been debunked by moderate nationalists’ economic critique. Satyagraha had challenged the second myth through mass struggle.
- The masses had lost their previously all-encompassing fear of colonial rule and its powerful repressive organs.

6.13 Impact of Non-Cooperation Movement

- The revolt came as a complete surprise to British authorities and provided massive encouragement to millions of Indian nationalists. The **country’s unity was strengthened**, and many Indian schools and colleges were established.

- Swaraj was not achieved in a single year, as Gandhiji had predicted. However, it was a truly mass movement in which lakhs of Indians openly protested the government through peaceful means.
- The British government was taken aback by the magnitude of the movement.
- It drew participation from both Hindus and Muslims, demonstrating the country's **communal harmony**.
- The Congress Party's popularity among the people was established as a result of this movement.
- People became aware of their political rights as a result of this movement. They had no fear of the government. Throngs of people flocked to jails willingly.
- As a result of the boycott of British goods, Indian merchants and mill owners made a lot of money during this time. Khadi was given a raise.
- During this time, sugar imports from the United Kingdom fell dramatically.
- This movement also established Gandhiji as a populist leader.

6.14 Why Gandhi Withdrew the movement?

- Gandhi believed that people had not fully learned or understood the nonviolent method. Incidents like Chauri-Chaura may cause excitement and fervour, turning the movement violent in general.
- A violent movement could be easily suppressed by the colonial regime, which could use violent incidents as an excuse to use the state's armed might against the protestors.
- The movement was also showing signs of wear and tear. This was natural because it is impossible to sustain any movement at a high pitch for an extended period of time. The government appeared to be uninterested in bargaining.
- The central theme of the agitation, the Khilafat issue, also faded quickly. Turkey's people rose up in November 1922, led by Mustafa Kamal Pasha, and deposed the Sultan of political power. Turkey has been declared a secular state.
- As a result, the Khilafat issue became irrelevant. In Turkey, a European-style legal system was established, and women were granted extensive rights. Education was nationalised, and modern agriculture and industry flourished. The caliphate was abolished in 1924.

6.15 Conclusion

The Muslim League and the Hindu Mahasabha, both founded in December

1917, resurfaced. As a result, the growing belief that all people were Indians suffered a setback. The Swarajist Party, led by staunch nationalists Motilal Nehru and Das, was split by communalism. A group known as “responsivists,” which included Madan Mohan Malviya, Lala Lajpat Rai, and N. C. Kelkar, offered cooperation to the government in order to protect so-called Hindu interests. Gandhiji went on a 21-day fast at Maulana Mohammed Ali’s house in Delhi in September 1924 to atone for the inhumanity revealed in the communal riots. His efforts, however, were in vain.

7. Beginning of the Gandhian Movements

The **Gandhian era** of national struggle began in 1919 and lasted until India gained independence from British rule in 1947. The early Gandhian movements' success, such as **Champaran Satyagraha (1917)**, **Ahmedabad Mill Satyagraha (1918)**, and **Kheda Satyagraha (1918)**, paved the way for **Gandhiji's meteoric rise**. Gandhi emerged as a leader during the freedom struggle. In this article, we will discuss the **Beginning of the Gandhian Movements** which will be helpful for UPSC exam preparation.

7.1 About Mahatma Gandhi

- Mohandas Karamchand Gandhi, also known as Gandhi, was an Indian lawyer, anti-colonial nationalist, and political ethicist who used nonviolent resistance to lead India's successful campaign for independence from British rule, and to later inspire movements for civil rights and freedom around the world.
- The honorific Mahatma, which was first applied to him in South Africa in 1914, is now used all over the world.
- When Gandhi became president of the Indian National Congress in 1921, he led nationwide campaigns to alleviate poverty, expand women's rights, foster religious and ethnic harmony, abolish untouchability, and, most importantly, **achieve swaraj, or self-rule**.
- Gandhi adopted the short dhoti made of hand-spun yarn as a symbol of identification with India's rural poor.
- He began to live in a self-sufficient residential community and to fast for extended periods of time as a form of introspection and political protest.
- Gandhi popularized anti-colonial nationalism among ordinary Indians by leading them in the 400-kilometer **Dandi Salt March in 1930**, which challenged the British-imposed salt tax, and by calling for the British to leave India in 1942.
- He was imprisoned numerous times and for a long period of time in both South Africa and India.

7.2 Rise of Mahatma Gandhi

- The emergence of Mahatma Gandhi as the supreme leader of the national movement between 1919 and 1920 marked the beginning of a new era in India's struggle against colonial and exploitative British rule.
- The Gandhian era of national struggle began in 1919 and lasted until India gained independence from British rule in 1947.
- The early Gandhian movements' success, such as Champaran

Satyagraha (1917), Ahmedabad Mill Satyagraha (1918), and Kheda Satyagraha (1918), persuaded the masses that only the Gandhi method could defeat British rule.

- The situation in India in 1919-20 was extremely volatile due to a combination of factors such as a leadership vacuum, failure of moderate and extremist policies, and the Jalliwala Bagh massacre, which pushed Gandhiji to the forefront of the Indian national freedom struggle.
- The typical character of the Gandhian movement, as well as the success of the South African experiment, had also played a significant role in his ascension to the position of a supreme national leader.
- Gandhiji lived like most ordinary Indians and spoke commoners' language. Gandhiji fought for commoners' issues, and as a result, every section of Indian society developed a strong faith in Gandhian leadership.
- During the years 1919-20, he became a symbol of hope and inspiration for the common people, leading to his ascension to the position of an undisputed supreme national leader.

7.3 Nature of Gandhian Movements

- The Gandhian movement was a true **mass movement**, similar to moderate and extremist movements. He was adamant that no struggle against British rule would succeed unless the masses joined in.
- It was nonviolent in nature, egalitarian in outlook, secular and progressive in nature, strongly anti-colonial in appearance, and distinguished by the use of both constitutional and extra-constitutional methods.
- Gandhi's movement was a pan-India movement because it reached millions of Indians and was easily embraced by all segments of Indian society.
- Villagers had begun to participate in the national movement, which was no longer limited to towns and cities.
- Under Gandhiji's leadership, peasants, workers, women, students, and the business class had joined the nationalist struggle.
- Gandhiji defined the goal of Swaraj for the first time at the **Nagpur session of Congress in December 1920**.
- In Gandhiji's leadership, the Congress adopted the goal of '**Purna Swaraj**' in order to strengthen the freedom movement on a large scale.
- The Gandhian movement was fundamentally a Satyagraha, or "search for truth." The Champaran Satyagraha of 1917 was Gandhiji's first Satyagraha movement.

- Gandhiji was always a staunch supporter of the truth, regardless of the consequences.
- He believed that it was humanity's responsibility to cooperate with good and avoid cooperation with evil. He saw British rule as a bad thing, which is why he opposed it.
- Because Gandhiji always emphasized using the right methods to achieve the right goals, the Gandhian movement was fundamentally an ethical and moral struggle. He never took advantage of anyone's weakness.
- Furthermore, it was distinguished by a transition between active and passive phases. During the active phase, Mahatma Gandhi led a mass agitation, and during the passive phase, he oversaw a village reconstruction program.
- It was centered on several themes, including the promotion of Hindu-Muslim unity, the abolition of untouchability, the promotion of cottage industry, the upliftment of women and lower castes, the prohibition of liquor alcohol, and the spread of vocational education.
- The Gandhian movement also made extensive use of **STS (Struggle-Truce-Struggle) and PCP (Pressure-Compromise-Pressure) strategies.**
- It was extremely successful because it was only due to the pressure exerted by the Gandhian movement that the British were forced to leave India in 1947.

7.4 Significance

- The Gandhian movement made a significant contribution to the success of India's struggle against British rule, but it should be noted that the Gandhian movement was not without limitations.
- **Subhash Chandra Bose** called the sudden withdrawal of the Non-Cooperation Movement in February 1922, following the Chauri-Chaura incident, a “**national calamity.**”
- The Non-Cooperation Movement was an important stage in India's struggle for independence from British rule.
- From August 1920 to February 1922, this movement was active. It was launched from the Khilafat platform, led by Mahatma Gandhi, and was backed by the Indian National Congress.
- The **Civil Disobedience Movement (CDM)** was suspended as an example of this. It was the second great mass movement, launched on **March 12, 1930**, by Congress under Gandhiji's leadership.

- **Gandhiji suspended the CDM on March 5, 1931**, through a pact signed with **Lord Irwin**.
- It created a disillusioned atmosphere in the national struggle because Gandhiji completely failed to take all of the leaders into confidence when making decisions.

7.5 Contribution of Gandhian Movements

Champaran Satyagraha (1917)

- Gandhi's first active involvement in Indian freedom politics was the Champaran agitation in Bihar.
- Farmers in Champaran were being forced to grow Indigo and were being tortured if they objected.
- The farmers sought Gandhi's assistance, and Gandhi was able to gain concessions from the authorities through a calculated nonviolent protest.

Kheda Satyagraha (1918)

- When floods devastated Kheda, a village in Gujarat, the local farmers petitioned the rulers to waive the taxes. Here, Gandhi launched a signature campaign in which peasants pledged not to pay taxes.
- In addition, he organized a social boycott of mamlatdars and talatdars (revenue officials). In 1918, the government relaxed the terms of revenue tax payment until the famine ended.

Ahmedabad Mill Strike (1918)

- Gandhi used Satyagraha and hunger strike for the first time during an industrial dispute between the owners and workers of a cotton mill in Ahmedabad.
- The owners wanted to withdraw the plague bonus from the workers, while the workers demanded a wage increase of 35%.
- During Gandhi's peaceful strike, he went on hunger strike.
- The Ahmedabad Mill strike was successful, and the workers received the wage increase they desired.

Khilafat Movement (1919)

- Gandhi had a significant impact on the Muslim population. This was evident in his participation in the Khilafat Movement.
- Following World War I, Muslims feared for the safety of their Caliph or religious leader, and a worldwide protest was organized to combat the Caliph's collapsing status.

- Gandhi became a prominent spokesperson for the All India Muslim Conference and returned the Empire medals he had received while serving in the Indian Ambulance Corps in South Africa.
- His role in the Khilafat quickly elevated him to the position of a national leader.

Movement Against Non-Cooperation (1920)

- Gandhi realized that the British were only able to stay in India because of the Indians' cooperation. In light of this, he called for a non-cooperation movement.
- With the help of Congress and his indomitable spirit, he persuaded the people that peaceful non-cooperation was the key to independence.
- The foreboding day of the Jallianwala Bagh Massacre sparked the non-cooperation movement.
- Gandhi established the goal of Swaraj, or self-government, which has since become the motto of the Indian freedom movement.

7.6 Conclusion

- Mahatma Gandhi was the visionary who led India to independence. For over 250 years, India was ruled by the British. At the request of Gopal Krishna Gokhale, Gandhi returned to India from South Africa in 1915. Gandhi's contribution to the Indian freedom movement is incalculable in words. He and other freedom fighters forced the British to leave India. His policies and agendas were nonviolent, and his words inspired millions of people.

8. Sikh Socio Religious Reform Movements

Socio-Religious reform movements among Sikhs (Sikh SSRM) began at the end of the **nineteenth century** with the establishment of the **Khalsa College in Amritsar**. The Khalsa College was founded in Amritsar in **1892** as a result of the efforts of the **Singh Sabhas (1870)** and with British assistance. As a result of similar efforts, this college and schools promoted Gurumukhi, Sikh learning, and Punjabi literature in general. This article will explain to you about the **Sikh Socio-Religious Reform Movements** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

8.1 Background

- When the Akali Movement arose in Punjab after 1920, the Sikh momentum gained traction.
- The Akalis' main goal was to improve the management of Gurudwaras or Sikh Shrines that were under the control of priests or Mahants who treated them as private property.
- A law was passed in **1925** that gave the **Shiromani Gurudwara Prabandhak Committee** the authority to manage Gurudwaras.
- **Baba Dayal Das** spread the **nirankar (formless) concept of God**.
- By the end of the nineteenth century, a new reform movement known as the Akali Movement had emerged to address the corrupt management of Gurdwaras.

8.2 Gurudwara Movement

- Prior to 1920, the Sikh Gurudwaras were governed by **Udasi Sikh mahants**, who treated Gurudwara offerings and other income as their personal income.
- The British government-backed these mahants to counter the rising tide of nationalism among Sikhs.
- The situation deteriorated to the point where the priest of the golden temple issued a hukamnama (injunction) against Ghadarites, declaring them renegades, and then bestowed a saropa on General Dyer, the butcher of the Jallianwala Bagh massacre.
- The **Gurdwara Reform Movement** launched an agitation to free the Gurudwaras from these corrupt mahants and hand them over to a representative body of Sikhs.
- In November 1920, under increasing pressure from nationalists and Gurudwara agitators, the Gurudwaras were placed under the control

of an elected committee known as **the Shiromani Gurdwara Prablandhalk Committee**.

- The movement for Gurudwara liberation quickly evolved into the **Alkali movement**, which later split into three streams: **moderate nationalist reformers, pro-government loyalists, and a political organ of Sikh communalism**.

8.3 Nirankari Movement

- **Baba Dayal Das (1783-1855)** founded this movement of purification and return.
- In the 1840s, he advocated for the restoration of Sikhism to its roots, emphasizing the worship of one God and **nirankar (formless)**.
- Such an approach entailed the rejection of idolatry as well as the prohibition of eating meat, drinking liquor, lying, cheating, and other vices.
- It emphasized Guru Nanak and Sikhism prior to the establishment of Khalsa by Guru Gobind Singh at Anandpur, which distinguished them from the Namdaris.

8.4 Namdhari Movement

- **Baba Ram Singh (1816-1885)** founded it in **1857** after becoming a disciple of **Balak Singh** of the **Kuka movement in 1841**.
- The movement was founded on a set of rituals modeled after **Guru Gobind Singh's founding of the Khalsa**, with the requirement of wearing the five symbols but carrying a stick instead of a sword.
- The followers of the movement were required to abandon their worship of gods, idols, tombs, trees, snakes, and so on, as well as to refrain from drinking, stealing, falsehood, slandering, backbiting, and so on.
- Furthermore, because **cattle protection was important**, beef consumption was strictly prohibited.

8.5 Akali Movement

- The **1920s Akali movement**, which began as a strictly religious movement to reform Gurdwaras, or Sikh holy temples, quickly took on a political dimension and became an integral component of India's liberation struggle.
- Apart from being anti-imperialist, the Akali movement, also known as the **Gurdwara Reform Movement or Gurdwara agitations**, describes the Sikhs' long-running struggle in the early twentieth century for the freedom of their Gurudwara, or holy temple.

- Nonviolent agitation marches, divans or religious meetings, and protests for Sikhs to express their freedom to control their place of worship drew fervent support, especially from rural people.
- Finally, the government had to give in to public pressure and allow the Sikhs to administer their shrines.
- The **Gurdwara Act of 1925** established the **SGPC**, a Sikh representation organization that serves as the custodian of all significant Sikh places of worship.

8.6 Babbar Akali Movement

- The **Babbar Akali Movement** took place between **1921 and 1925**.
- The majority of the Babbar Akalis were returned, **Canadian immigrants**.
- Some of them were **Gadharites** because they had actively participated in the **Gadhar Movement** (Gadhari Babbeys).
- The Babbar Akalis were Guru Sikhs who opposed the British government's imperialist policies.
- The Babbar Akalis were opposed to Gandhi's nonviolence and non-cooperation formula.
- They were upset because of the **Nankana Sahib tragedy**, which resulted in the slaughter of hundreds of innocent Sikhs.
- They rejected the peaceful reformation struggle in the Sikh shrines and decided to lead their movement independently, without the company or cooperation of the dominant Akali leadership.

8.7 Singh Sabha

- **On October 1, 1873**, a small group of prominent Sikhs led by **Thakur Singh Sandhwalia and Giani Gian Singh** founded the **Singh Sabha of Amritsar** to strengthen Sikhism.
- The Sabha's goals were to restore Sikhism to its original purity, to publish historical religious books and periodicals, to spread knowledge, to sing Punjabi, to return Sikh apostles to their faith, and to involve Englishmen in the Sikh educational program.
- Later, the Amritsar Singh Sabha was imitated by a newer, more democratic organization, the Lahore Singh Sabha.
- After a while, the Singh Sabhas were overwhelmed by other organizations like **Khalsa Diwani** and, in 1920, by a struggle for control over Sikh places of worship.

8.8 Conclusion

The diversity of religious communities in Punjab resulted in the most socio-religious movements of any region of South Asia. Furthermore, divisions within and between religious communities surfaced frequently. The rising tide of rationalist and progressive ideas in the nineteenth century could not be ignored by the Sikh community. Various gurus led religious and social movements among Sikhs in an attempt to bring about positive changes in the Sikh religion. The Singh Sabha, the major Sikh acculturative movement, was split between pre-British elite centered in Amritsar and a new rising group in Lahore.

9. Non-Cooperation Movement

The **Indian National Congress (INC)**, led by **Mahatma Gandhi**, launched the **Non-cooperation Movement** on **September 5, 1920**. The party introduced the Non-Cooperation programme during a Congress session in **Calcutta in September 1920**. The non-cooperation movement was active from **September 1920 to February 1922**. It marked the beginning of a new era in the history of the Indian freedom struggle. The Non-Cooperation Movement was launched in the aftermath of a series of events, including the **Jallianwala Bagh Massacre**, and was put on hold due to the Chauri Chaura incident in 1922. In this article, we will discuss the **Non-Cooperation Movement** which will be helpful for UPSC exam preparation.

9.1 Features

- The Non-Cooperation Movement was a pivotal stage in India's independence from British rule. Following the Jallianwala Bagh Massacre, Mahatma Gandhi led it. Its goal was to use nonviolent means to oppose British rule in India.
- As a form of protest, Indians were asked to **relinquish their titles and resign from nominated seats** in local bodies.
- People were asked to resign from their positions in the government and were told to take their children out of government-controlled or aided schools and colleges.
- They were asked to **boycott foreign goods and use only Indian-made goods**, as well as to boycott legislative council elections.
- Individuals were asked **not to serve in the British army**. It was also planned that if the preceding steps failed to produce results, people would refuse to pay their taxes.
- **Swarajya, or self-government**, was also demanded by the INC. Only completely non-violent means would be employed to get the demands fulfilled.
- The non-cooperation movement was a watershed moment in the independence movement because it demonstrated that the INC was willing to forego constitutional means to achieve self-rule for the first time.
- Gandhiji had promised that if the movement was carried out to its conclusion, Swaraj would be achieved within a year.

9.2 Causes

- Indians believed that they would be rewarded with autonomy at the

end of the war in exchange for their extensive support of manpower and resources to Britain during the First World War.

- However, the **Government of India Act 1919** was inadequate. Furthermore, the British enacted repressive legislation such as the Rowlatt Act, which enraged many Indians who felt betrayed by rulers despite their wartime support.
- Annie Besant and Bal Gangadhar Tilak's Home Rule Movement laid the groundwork for the non-cooperation movement.
- The **INC's extremists and moderates** were united, and the **Lucknow Pact** also saw cooperation between the Muslim League and the Congress Party. With the return of the extremists, the INC took on a more militant tone.
- The people of India suffered greatly as a result of their country's participation in the war. Prices of goods began to rise, affecting the average person. Peasants suffered as well because agricultural product prices did not rise. All of this fueled resentment of the government.
- The repressive Rowlatt Act, as well as the brutal massacre at Jallianwala Bagh in Amritsar, had a profound impact on Indian leaders and the people.
- Their faith in the British justice system had been shattered, and the entire country rallied behind its leaders, who were advocating for a more aggressive and firm stance against the government.
- The **Ali Brothers (Maulana Mohammed Ali and Maulana Shaukat Ali), Maulana Azad, Hakim Ajmal Khan, and Hasrat Mohani** led the **Khilafat movement**.
- It received Mahatma Gandhi's support in convincing the British government not to abolish the caliphate. The leaders of this movement supported Gandhiji's non-cooperation movement and led a joint protest against the British.

9.3 Significance

- Congress evolved into the party of the common man. It now had widespread support from ordinary peasants, workers, and intellectuals.
- **Charkha and Khadi** came to represent Indian nationalism.
- Gandhi was able to see India for what it truly was. He realized that India's true power lies in the countryside, not in the cities.
- There was a need for a general awakening of the masses to their political rights and privileges, as well as a total loss of faith in the government system.

- People realized that only through their own efforts could India hope to be free.
- It demonstrated that the Congress was the only organization capable of properly directing national efforts to achieve freedom.
- The movement also revealed that the communal problem will be a major issue, and that this communalism problem is entirely state-sponsored.
- This movement also established Gandhiji as the **leader of the masses**.
- As a result of this movement, people became more conscious of their political rights.

9.4 Criticism

- Gandhi's decision had thrown the Congress for a loop. The Jallianwallah Bagh tragedy, Swaraj, problems with Khilafat volunteers, and other factors prompted its inception. But none of them received a solution.
- In one year, Gandhi's idea of Swaraj proved to be a mirage.
- Many leaders, including Lala Lajpat Rai, opposed the boycott of educational institutions. Some leaders did not like how it began, many others did not like how it was conducted, and the majority of them could not digest the abrupt withdrawal.
- There was shock for the people of Punjab who were hoping for miracles to happen to punish the perpetrators of the Jallianwala Bagh massacre. Nothing happened, and the revolutionary activities in Punjab suffered another setback.
- Because Congress was left without a political programme, some new outfits arose in parallel.
- The lawyers' boycott of law courts was not as successful as the educational boycott.

9.5 Impact of Non-Cooperation Movement

- The revolt came as a complete surprise to British authorities and provided massive encouragement to millions of Indian nationalists. The **country's unity was strengthened**, and many Indian schools and colleges were established.
- Swaraj was not achieved in a single year, as Gandhiji had predicted. However, it was a truly mass movement in which lakhs of Indians openly protested the government through peaceful means.
- The British government was taken aback by the magnitude of the movement.
- It drew participation from both Hindus and Muslims, demonstrating the country's **communal harmony**.

- The Congress Party's popularity among the people was established as a result of this movement.
- People became aware of their political rights as a result of this movement. They had no fear of the government. Throngs of people flocked to jails willingly.
- As a result of the boycott of British goods, Indian merchants and mill owners made a lot of money during this time. Khadi was given a raise.
- During this time, sugar imports from the United Kingdom fell dramatically.
- This movement also established Gandhiji as a populist leader.

9.6 People's Response to Non-Cooperation Movement

Middle Class

- People from the middle classes led the movement at first, but later expressed reservations about Gandhi's program.
- Response to Gandhi's call was very limited in places like Calcutta, Bombay, and Madras, which were centers of elite politics.
- The response to the call for resignation from government service, title surrender, and so on was not taken seriously.
- The movement provided an outlet for the interests and aspirations of the relative newcomers to Indian politics.
- In fact, leaders like Rajendra Prasad in Bihar and Vallabhbhai Patel in Gujarat saw non-cooperation as a viable political alternative to terrorism in the fight against a colonial government.

Business Class

- The Indian business community supported the economic boycott because they had benefited from the nationalists' emphasis on the use of swadeshi.
- However, a segment of big businesses remained skeptical of the movement.
- They appeared to be concerned about labor unrest in their factories.

Peasants

- The participation of peasants was massive. Despite the fact that Congress was opposed to class warfare, the masses broke this restraint.
- In Bihar, the conflict between the 'lower and upper castes' over the former stealing the sacred thread became entwined with the Non-Cooperation Movement.
- In general, peasants revolted against landlords and traders.

Students

- Students became active members of the movement, and thousands of them transferred from government schools and colleges to national schools and colleges.
- Many students were accommodated in newly opened national institutions such as the Kashi Vidyapeeth, the Gujarat Vidyapeeth, and the Jamia Milia Islamia, among others.

Women

- Women abstained from purdah and donated their ornaments to the Tilak Fund.
- They joined the movement in large numbers and actively participated in picketing in front of shops selling foreign clothing and liquor.

Hindu-Muslim Unity

- Despite events such as the Moppla Uprisings, the massive participation of Muslims and the preservation of communal unity were significant accomplishments.
- In many places, two-thirds of those arrested were Muslims, and such participation had never been seen before or would be seen again.
- Gandhi and other leaders addressed Muslim masses from mosques, and Gandhi was even allowed to address Muslim women's meetings where he was the only male who was not blindfolded.

9.7 End of Non-Cooperation Movement

- Following the Chauri Chaura incident, the non-cooperation movement was disbanded.
- Despite the fact that he had single-handedly put an end to the national uprising, Mahatma Gandhi was arrested on February 12, 1922.
- On March 18, 1922, he was sentenced to six years in prison for publishing seditious materials. This resulted in the movement's suppression, followed by the arrest of other leaders.
- Although the majority of Congress leaders remained steadfastly behind Gandhi, a few determined leaders, including the Ali brothers, broke away (Muhammad Ali and Shaukat Ali). In response to Gandhi's leadership, Motilal Nehru and Chittaranjan Das founded the Swaraj Party.
- Many nationalists believed that the non-cooperation movement should not have been halted because of isolated acts of violence, and most nationalists, while still believing in Gandhi, were discouraged.

9.8 Conclusion

The Non-cooperation Movement came as a complete surprise to British authorities and provided massive encouragement to millions of Indian nationalists. The country's unity was strengthened, and many Indian schools and colleges were established. Indian products were encouraged. The 1920 Non-Cooperation Movement failed to achieve its immediate goal of establishing Swaraj in India. In response to various incidents of violence perpetrated by the masses, particularly the Chauri Chaura incident in 1922, in which the people clashed with the police, setting a police station on fire, Gandhiji decided to withdraw from the Non-Cooperation Movement.

10. Revolutionary Activities during 1920s

The abrupt **withdrawal of the Non-Cooperation Movement** disillusioned many; they began to question the fundamental strategy of nationalist leadership. Because they were not drawn to the Swarajists' parliamentary work or the No-changers' patient, undramatic, constructive work, these younger nationalists were drawn to the idea that only violent methods could free India. As a result, **revolutionary terrorism** was resurrected. In this article, we will discuss the **Revolutionary Activities During the 1920s** which will be helpful for UPSC exam preparation.

10.1 Background

- Frustration over the failure of the political struggle in the early twentieth century, as well as government repression, led to the rise of revolutionary terrorism.
- The revolutionary terrorists believed that passive resistance could not achieve nationalist goals, so they adopted the bomb cult.
- During the First World War, revolutionary terrorists were subjected to harsh repressive measures, and their movement suffered a setback.
- The majority of them were released from prisons in late 1919 and early 1920s, as the government sought to create a favourable environment for the Montagu reforms. In 1920, the Non-Cooperation Movement was founded.
- Many of the revolutionary terrorist leaders were met by Mahatma Gandhi and C.R. Das, who urged them to join the nonviolent mass movement or, at the very least, to halt their activities.
- The revolutionaries recognised that the country had entered a new political era. Many of the leaders attended the National Congress session in Nagpur and joined the Congress.
- The abrupt suspension of the Non-Cooperation Movement in early 1922 following the Chauri-Chaura incident caused a wave of disappointment and discontent among the movement's young participants.
- Many of them became disillusioned with Gandhi's leadership and embarked on a very simple strategy of nonviolent struggle. They returned to the idea of a violent overthrow of British rule.
- In this regard, they were also inspired by revolutionary movements and uprisings in Russia, Ireland, Turkey, Egypt, and China.
- While the old revolutionary leaders resurrected their organisations, a slew of new revolutionary terrorist leaders emerged from the ranks of eager non-cooperators.

10.2 Revolutionary Activities in Punjab, UP, Bihar

- The **Hindustan Republican Association/Army, or HRA**, dominated revolutionary activity in this region.
- **Ramprasad Bismil, Jogesh Chandra Chatterjee, and Sachin Sanyal** founded the HRA in Kanpur in October 1924.
- Its goal was to organise an armed revolution to destabilise the colonial government.
- And in its place, establish a Federal Republic of the United States of India, the basic principle of which would be **adult franchise**.
- Hindustan Socialist Republican Association, or HSRA, was later renamed.

10.3 Hindustan Republican Association

- The **Hindustan Socialist Republican Association (HSRA)** was a revolutionary party founded by **Ram Prasad Bismil** and his associates to fight British colonial rule in India and, if necessary, achieve independence for the country through an armed rebellion.
- The main impetus for the formation of the party was Mahatma Gandhi's decision to call off the non-cooperation movement in 1922 as a result of the Chauri Chaura incident.
- While some leaders of the Indian National Congress split off to form the Swaraj Party, some of the younger nationalists and workers became disillusioned with the idea of nonviolence and looked to revolutionary movements to achieve freedom.
- Bismil had spoken out against Gandhi at the INC's Gaya session in 1922.

10.4 Yugantar

- The Yugantar (Jugantar) Party was colonial Bengal's most powerful revolutionary terrorist organisation.
- **Barindra Kumar Ghosh established Yugantar** (also known as Jugantar). He was Aurobindo's younger brother and a revolutionary and journalist in India.
- In April 1906, an inner circle of the Calcutta **anushilan samiti** led by Barindrakumar Ghosh and Bhupendranath Datta (with Aurobindo Ghosh's advice) launched the weekly Jugantar (New Era).
- The organisation is named after the Jugantar, the militant nationalists' mouthpiece.

- Barindra vowed to free India from British colonial rule through religious inspiration tempered by acts of violence, justifying Ksatriya murders in the name of human happiness.
- He launched a ferocious anti-Partition movement with revolutionary zeal.
- He and his twenty-one followers gathered weapons and explosives and built bombs, laying the groundwork for the Jugantar terrorist organisation.

10.5 Kakori Robbery

- The Kakori train robbery was the HRA's most significant action.
- The men boarded the 8-Down train in Kakori, a remote village near Lucknow, and stole the train's official railway cash.
- Many people were arrested as a result of the government's response to the Kakori robbery.
- 17 were imprisoned, four were sentenced to life in prison, and four were hanged: Bismil, Ashfaqullah, Roshan Singh, and Rajendra Lahiri.
- As a result, Kakori proved to be a setback.

10.6 Murder of Saunders (Lahore, December 1928)

- Just as the HSRA revolutionaries were beginning to shift away from individual heroic action, the death of Sher-i-Punjab Lala Lajpat Rai as a result of lathi blows received during a lathi-charge on an anti-Simon Commission procession (October 1928) prompted them to return to individual assassination.
- Saunders, the police official responsible for the Lahore lathicharge, was shot dead by Bhagat Singh, Azad, and Rajguru.
- They had misidentified Saunders as Superintendent of Police James Scott, who was in charge of the lathi charge against Lala Lajpat Rai and his followers.
- When Chandrashekhar Azad attempted to pursue Bhagat Singh and Rajguru as they fled, he was shot dead by an Indian constable.

10.7 Bomb in Legislative Assembly

- The HSRA leadership has now decided to inform the public about its new objectives and the need for a mass revolution.
- On April 8, 1929, Bhagat Singh and Batukeshwar Dutt were asked to throw a bomb in the Central Legislative Assembly in protest of the passage of the Public Safety Bill and Trade Disputes Bill, both of which aimed to limit the civil liberties of citizens in general and workers in particular.

- The bombs had been purposefully designed to be harmless in order to make “the deaf hear.”
- The goal was to be arrested and use the trial court as a forum for propaganda in order for people to become acquainted with their movement and ideology.
- In the Lahore conspiracy case, Bhagat Singh, Sukhdev, and Rajguru were tried.
- In jail, these revolutionaries fasted in protest of the deplorable conditions and demanded honourable and decent treatment as political prisoners.
- On the 64th day of his fast, Jatin Das became the first martyr.
- In December 1929, Azad was involved in an attempt to blow up Viceroy Irwin’s train near Delhi.
- In February 1931, Azad was killed in a police encounter in a park in Allahabad. On March 23, 1931, Bhagat Singh, Sukhdev, and Rajguru were hanged.

10.8 Chittagong Armoury Raid

- **Surya Sen** and his associates decided to organise an armed rebellion to demonstrate that it was possible to challenge the mighty British Empire’s armed might.
- They intended to seize and supply arms to the revolutionaries by occupying two major armouries in Chittagong.
- They also intended to destroy telephone and telegraph lines, as well as the railway line connecting Chittagong to the rest of Bengal.
- The raid took place in April 1930, and it was carried out by 65 activists under the banner of the Indian Republican Army—Chittagong Branch.
- Sen hoisted the national flag, saluted, and declared a provisional revolutionary government after the raid was successful.
- They later dispersed into nearby villages and raided government targets.
- Surya Sen was arrested in February 1933 and hanged in January 1934, but the Chittagong raid fired the revolutionary-minded youth’s imagination, and recruits poured into revolutionary activist groups in droves.

10.9 Conclusion

Even though the revolutionary terrorists of the 1920s and 1930s failed to achieve their stated goal of leading a mass-based struggle, or even to establish contact with the masses, they made a significant contribution to the ongoing

national struggle against colonialism. Their bravery and sacrifice, as well as their deep patriotism, inspired the Indian people, particularly the youth, and instilled pride and self-confidence in them. In northern India, Bhagat Singh and his comrades sowed the seeds of socialist thought and movement.

Chapter 8: Civil-Disobedience

1. Chauri Chaura Incident

On 5th February 1922, the day when civil disobedience was to be launched, the **Chauri Chaura incident** took place and changed the whole scenario. At Chauri-Chaura, in **Gorakhpur district of Uttar Pradesh**, police tried to stop a procession of Congress and Khilafat activists. Irritated by this behavior, some activists attacked them and the police opened fire at them. Infuriated, the entire procession attacked the police and when the police took shelter inside the station, the station itself was set on fire, killing all of its occupants. Shocked by this incident **Gandhiji withdrew the Non-Cooperation Movement**. The civil disobedience at Bardoli was also postponed. Gandhi stated that without adequate discipline and restraint on the part of the people, the movement had proved to be a '**Himalayan Blunder**'. In this article, we will discuss the **Chauri-Chaura incident** which will be helpful for UPSC exam preparation.

1.1 Background

- On August 1, 1920, the Indian National Congress, led by Mahatma Gandhi, launched the non-cooperation movement.
- This was supposed to be a peaceful and non-violent movement in which people would resign from government jobs and titles, stop attending government schools and colleges, refuse to serve in the army, and, as an extreme measure, refuse to pay taxes.
- The party's goal was Swaraj or self-government.
- People readily joined the movement, and it was deemed a partial success, at least in terms of participation.
- However, an incident at Chauri Chaura shifted the movement's trajectory. On February 2, 1922, people gathered in the marketplace to protest high meat prices.
- Police had beaten them, and many of their leaders were arrested and detained at the Chauri Chaura police station.
- Another protest against the police was planned by the volunteers.
- In response, the British government declared martial law in the area and arrested hundreds of people.
- After the incident, Gandhi fasted for five days in retaliation for his

“role” in it. He officially withdrew the movement on February 12, believing that the people were not ready to engage in a nonviolent movement.

- He also believed that people were not given adequate training to show restraint in the face of violent attacks.
- Many Congress leaders, including Motilal Nehru and Chittaranjan Das, were opposed to the movement’s suspension because they saw progress in the country.

1.2 Features

- A small village named **Chauri-Chaura** (Gorakhpur district in the United Provinces) has found a place in history books as a result of a violent incident on February 5, 1922, which prompted Gandhi to withdraw the movement.
- The police here had beaten up the leader of a group of volunteers protesting the sale of liquor and high food prices and then opened fire on the crowd that had gathered in front of the police station.
- The enraged crowd set fire to the police station, killing the officers who had taken refuge there; those who tried to flee were hacked to death and thrown back into the fire.
- The violence resulted in the deaths of twenty-two police officers. Gandhi, dissatisfied with the movement’s increasingly violent trend, announced its immediate withdrawal.
- **In February 1922, the Congress Working Committee** met in **Bardoli** and resolved to halt all activity that led to lawbreaking and instead focus on constructive work, such as popularising khadi, establishing national schools, and campaigning for temperance, Hindu-Muslim unity, and opposing untouchability.
- Most nationalist leaders, including C.R. Das, Motilal Nehru, Subhash Bose, and Jawaharlal Nehru, were perplexed by Gandhi’s decision to withdraw the movement.
- Gandhi was arrested and sentenced to six years in prison in March 1922.

1.3 Consequences

- The British sentenced approximately 172 people to death. However, 19 people were hanged in total.
- The killing of the police officers was condemned by Mahatma Gandhi.
- A Chauri Chaura support fund was established.
- Gandhiji put an end to the non-cooperation movement.

- After the incident, Gandhiji went on a five-day fast. He blamed himself for the occurrence. On February 12, 1922, he formally ended the non-cooperation movement.
- Furthermore, the abrupt termination of the Non-Cooperation Movement disillusioned the Khilafat movement leaders, causing a schism between Congress and Muslim leaders.

1.4 Positive Aspect

- Provide a platform for the unification of all religious communities so that a joint force can fight against foreign rule.
- Provide the necessary impetus and mass support for future agitations and movements.
- Give the masses a sense of courage, direction, and confidence, and fill them with self-respect and esteem.
- Provide the Muslim community with a sense of representation in the nationalist movement.

1.5 Conclusion

The Chauri-Chaura incident led to the death of three civilians and 22 police officers. As a direct result of this incident, Mahatma Gandhi, who was adamantly opposed to violence, put an end to the national non-cooperation movement on February 12, 1922. The disillusionment caused by the suspension of the Non-Cooperation Movement led many younger Indian nationalists to believe that India would not be able to overthrow colonial rule through nonviolence.

2. Self Respect Movement

The **Self Respect Movement** was founded in 1925 by **E.V. Ramaswamy Naicker (also known as Periyar), a Balija Naidu**. The movement's goal was to reject the brahmanical religion and culture, which Naicker saw as the primary tool of exploitation of the lower castes. It was an egalitarian movement that advocated for the **abolition of Brahminical hegemony, equal rights for backward classes and women in society**, and the revitalization of Dravidian languages such as Telugu, Tamil, Kannada, and Malayalam. Depressed castes **organized numerous satyagraha movements** across India to protest the ban on their entry into temples and other such restrictions.

2.1 What is the Self Respect Movement?

- **S. Ramanathan** invited **E.V. Ramaswamy** to start this movement in Tamil Nadu, where it was very influential, **in 1925**.
- The Self Respect Movement, also known as the **Dravidian Movement, advocated for equal rights for the backward castes**, with a focus on **women's rights**.
- Most importantly, as the movement's leaders stated, the movement fought for people of the lower castes to have "self-respect" in society.
- The Self-Respect Movement was a dynamic social movement aimed at completely destroying the contemporary Hindu social order and establishing a new, rational society free of caste, religion, and god.
- Inspired by the emphasis on self-respect in Tamil literature – known as **tan-maanam or sua mariyadai** – Ramanathan and Periyar Ramaswamy sought to advance the philosophy that developing self-respect in individuals will end caste discrimination.
- **Annai Meenanmbal and Veeramal** were two of the **movement's female leaders**.

2.2 Objectives

The three main objectives advocated by this movement were the dissolution of Brahminical rule, equal chances for the weaker sections and women in the workplace, and the resurrection of the Dravidian languages, which included Telugu, Malayalam, Kannada, and Tamil.

The propounders of the movement outlined the objectives in two pamphlets "**Namathu Kurikkol**" and "**Tiravitakkalaka Lateiyam**". The following were the major objectives of the movement:

- To build a society in which backward castes have the same basic civil rights as higher castes.

- To work towards providing equal possibilities for growth and development should to all persons.
- Complete eradication of untouchability and establishment of a just and harmonious society.
- It aimed at a social transformation after which friendship and a sense of belonging comes naturally to everyone.
- To provide shelter for the destitute, orphans, and widows and to establish schools and colleges.
- To deter people from constructing additional temples, mutts, chlorites, or Vedic schools. The movement wanted to discourage people from using their caste names in their names, and other similar practices that were blindly followed.

2.3 Significance

- Following E.V.R.'s never-ending anti-orthodoxy campaign, the Brahmins' monopoly of power and influence was gradually eroded.
- People were energized with the **feeling of self-respect** and, above all, **self-confidence**, as it prepared to confront societal injustice perpetuated by the Brahmins.
- It resulted in the **encouragement of inter-caste and interreligious weddings**, as well as the legalization of marriages performed without the presence of a Brahman priest.
- Tamil Nadu was the first state after independence to approve legislation allowing Hindu marriages without the use of a Brahmin priest.
- The method of allocating separate seats in Municipal Councils for Harijan members was also abolished.
- The name boards of the hotels were changed **from «Brahmins Hotel» to «Vegetarian Hotel»** as a result of the movement's unwavering support.
- People began to take pride in **abandoning their caste name**.

2.4 Contemporary Relevance of Self Respect Movement

- Periyar came up with the idea of forming a self-respect movement as a means of achieving his goal of freeing society from some of the harmful social practices that go by the names of dharma and karma.
- The Self-Respect Movement has grown into a prominent **anti-caste movement** that has questioned India's social system.
- **Inter-caste marriages**, as well as women's physical autonomy, were highlighted by the movement.

- The **feminist movement** fought for a society where women could choose their own sexual, reproductive, and physical decisions. The campaign was a breakthrough moment for feminism in India.
 - It placed a high priority on ensuring that women had access to permanent birth control as well as contraception.
- One of the major societal revolutions brought about by the self-respect movement was the **Self-Respect Marriage System**.

2.5 Conclusion

Indian societies have historically been dominated by Brahminical ideologies and people have been under continuous oppression. Various incidents and movements have occurred in the past to counteract this domination. The Self Respect Movement is one of the movements that resisted Brahmin dominance in Indian society. The fact remains that the Self-Respect Movement's strong ideals and demands paved the way for true democracy.

3. Kakori Robbery

The Kakori Train Robbery (Kakori Conspiracy) was a train robbery that occurred on August 9, 1925, in Kakori, a village near Lucknow, during the Indian Independence Movement against the British Raj. **Ram Prasad Bismil and Ashfaqullah Khan**, members of the HRA, which later became the Hindustan Socialist Republican Association, planned the robbery. This organisation was formed to carry out **revolutionary activities** against the British Empire in order to achieve independence. Bismil and his group devised a plan to rob a train on the **Saharanpur Railway lines** in order to raise funds for the organisation's weapon purchases. In this article, we will discuss the **Kakori Robbery (1925)** which will be helpful for UPSC exam preparation.

3.1 Features

- The Kakori Conspiracy (also known as the Kakori train robbery) was a train robbery that occurred near Lucknow. Hindustan Republican Association (HRA) organised the robbery.
- On August 9, 1925, the Number 8 Down Train travelling from Shahjahanpur to Lucknow was approaching the town of Kakori when a revolutionary pulled the emergency chain to stop the train and overpowered the guard.
- The guard cabin was the target, as it was transporting money collected from various railway stations to be deposited in Lucknow. Only those bags (containing more than 100,000 rupees) were looted by revolutionaries, who fled to Lucknow.
- Despite the fact that no passengers were targeted by the revolutionaries, one passenger, Ahmed Ali, was killed in the crossfire between the guards and the revolutionaries. As a result, the case was classified as manslaughter.
- Ram Prasad Bismil, Ashfaqulla Khan, Rajendra Lahiri, Chandrashekhar Azad, Swaran Singh, Sachindra Bakshi, Keshab Chakravarty, Manmathnath Gupta, Mukundi Lal, Banwari Lal, Kundan Lal, and Pranawesh Mukherjee carried out the robbery plan.
- The goals of this robbery were to:
 - The money stolen from the British administration will be used to fund the HRA.
 - Obtain public attention by promoting a favourable image of the HRA among Indians.
- Following the incident, the British administration launched a massive

manhunt and arrested a number of revolutionaries who were members or associates of the HRA.

- Their leader, Ram Prasad Bismil, was arrested in Shahjahanpur on October 26, 1925, and Ashfaqullah Khan was arrested in Delhi on December 7, 1926.

3.2 Impact

- While the planned attack may appear incomplete, it had a far greater impact on the British Empire.
- Following the Kakori Conspiracy, there were numerous organised attacks on the British.
- The death sentences handed down to the revolutionaries sparked widespread protests across the country.
- It was the result of these small-scale organised protests and disturbances that eventually loosened the Empire's grip on India and made it extremely difficult for them to control an enraged India.

3.3 Aftermath

- Following the Kakori train Kand, a massive manhunt was launched to apprehend those involved in the robbery and manslaughter. From Allahabad to Kanpur, authorities were given a list of 50 or so suspects.
- The British suspected the involvement of an unidentified revolutionary group known as the Hindustan Republican Association, which was also involved in the Calcutta post office robberies in 1924.
- Eventually, 30 people were brought before a special magistrate in Lucknow. The Kakori Kand conspirators were apprehended in 1927.
- Some were sentenced to death, while others were let go due to a lack of evidence, and the remainder were sent to Port Blair's Cellular Jail.

3.4 Conclusion

The Kakori case dealt a significant setback to northern Indian revolutionaries, but it was not a fatal blow. Younger men like Bejoy Kumar Sinha, Shiv Varma, and Jaidev Kapur in Uttar Pradesh, and Bhagat Singh, Bhagwati Charan Vohra, and Sukhdev in Punjab, set out to reorganise the HRA under Chandrashekhar Azad's overall leadership. At the same time, they were being influenced by socialist ideas. Finally, on September 9 and 10, 1928, nearly all of northern India's major young revolutionaries gathered at Feroz Shah Kotla Ground in Delhi, formed a new collective leadership, adopted socialism as their official goal, and renamed the party the Hindustan Socialist Republican Association.

4. Meerut Conspiracy Case

The **Meerut conspiracy case** was of immense political significance for the Indian **working-class movement** because it was a conspiracy of the British Government against the rise of Communism in India. The government **arrested 31 labour leaders** on the charge of conspiracy in **March 1929**, and after a three-and-a-half-year trial, **Muzaffar Ahmed, S.A. Dange, Joglekar, Philip Spratt, Ben Bradley, Shaukat Usmani**, and others were convicted. The trial received worldwide attention, but it weakened the working-class movement. In this article, we will discuss the Meerut conspiracy case which will be helpful for UPSC exam preparation.

4.1 Features

- A watershed moment in Indian national liberation history. It occurred during a period when the whole capitalist world was struggling from the Great Depression, while the newly formed socialist state of Soviet Russia was making remarkable progress.
- During this time, violent working-class movements reached unprecedented heights, with the majority of them led by communists and revolutionaries.
- **March 15, 1929**, when the District Magistrate of Meerut issued arrest warrants for the suspects. Just the day before, India's **Governor-General**, Lord Irwin, gave his approval to prosecute under **Section 121-A** of the **Indian Penal Code**.
- 31 communists/labour leaders were arrested in various parts of India on March 20, 1929. The majority of them were well-known individuals in the labour movement and trade unions.
- Thirteen came from Bombay, ten from Bengal, five from Uttar Pradesh, three from Punjab, and three from England.
- Eight members of the **All India Congress Committee** were detained, as were nearly all of the executive committee members of the newly formed WPP. Their arrest was preceded by extensive raids and searches of their homes.
- **Meerut** was carefully chosen as the location for the trial. The authorities primarily desired to avoid a jury trial. The case would have been tried by the High Court with a jury in both Bombay and Calcutta, two major centres of communist activity.
- Unlike in past '**communist conspiracy**' cases, the Meerut inmates intended to use the court as a forum to spread their agenda as much as possible.

- **Muzaffar Ahmad** urged Adhikari that they should use the Sessions Court as a forum for political declarations and that they should prepare themselves by studying.
- **RS Nimbkar** publicly introduced the general statement on behalf of all the defendants.
- The accused's "major achievements," according to the Additional Sessions Judge, were the "creation of the Workers and Peasants Parties."
- The entire trial gained widespread media attention and elicited global solidarity from the working class.
- The Meerut trial was perhaps remarkable in that it was accompanied by a significant solidarity initiative in the form of an organized campaign in India and overseas, mainly in the United Kingdom.
- The arrests were condemned by the Comintern, and British workers and communists formed a strong solidarity campaign. They raised money for the detainees.
- Throughout the trial, the radical British press raised the subject and expressed sympathy for the prisoners.
- From 1929 to the end of 1933, the Meerut prisoners' solidarity movement grew into a militant political force that aided in the formation of a favorable public attitude in support of India's battle for independence.

4.2 Impact

- Despite the fact that all of the defendants were communists, the allegations brought against them reflected the British government's fear of the spread of communist ideals in India.
- All of the defendants were identified as Bolsheviks during the trial.
- The defendants used the courtroom as a public stage to promote their cause for four and a half years.
- As a result of the trial, the communist movement in the country gained strength.
- Former General Secretary of the Communist Party of India (Marxist) Harkishan Singh Surjeet wrote about the aftermath of the Meerut Conspiracy Case: "Only with the liberation of the Meerut convicts in 1933 did a Party with an organized apparatus emerge."
- Despite being launched to crush the communist movement, the Meerut Conspiracy Case allowed Communists to spread their beliefs.
- In 1934, it published its own manifesto and became a member of the Communist International.

4.3 Support

- Bhagat Singh and his colleagues, who are facing charges in the **Lahore Conspiracy Case**, declared their support for the Meerut detainees.
- **Periyar EV Ramaswamy**, the leader of the Madras province's self-respect movement, expressed open sympathy for the Meerut detainees.
- Many Congress leaders, including **Gandhi**, condemned the British and voiced sympathy for the inmates in Meerut.
- Workers across the country, particularly in Calcutta, Bombay, and other working-class strongholds, went on strike to protest the incarceration of their leaders.
- The trial was openly condemned by the **AITUC**. In numerous places, students and youngsters joined the protests.

4.4 Evaluation

- The communists were portrayed in the Meerut trial as the foremost freedom fighters who bore the brunt of imperialist attack.
- This earned them genuine national support; even Gandhi felt compelled to express his sympathy and respect.
- However, the CPI failed to reap any benefits; for one thing, the internment of virtually all leaders, precisely at the time when the Party was planning to consolidate itself, made any national-level planning and work impossible.
- Second, the new leadership that gradually emerged from the grassroots proved to be more loyal than the King in following the new Comintern line, which shifted to the left shortly after the Sixth World Congress.

4.5 Impact of Workers and Peasants Parties (WPP)

- Under the banner of the WPP, communists led the majority of working-class and peasant fights.
- The **Bardoli** agitation, one of the most effective peasant mobilizations, occurred in Bombay in 1928 at the same time as the **Girni Kamgar strike**.
- Despite the fact that the two were unrelated and had no organizational ties, the British feared a link-up and were "confident that the communists would use the Bardoli problem if the government took action there." Such was the British public's terror of communism.
- The communists' and WPP's initiatives had helped to raise public awareness among the general public, who could now see the struggle for independence as part of a global **anti-imperialist** movement. This fact had to be accepted by Congress as well.

- During this time, the WPP's activities also had a significant impact on revolutionary nationalists.
- Many of them were influenced by communist ideals, and the emergence of the communist movement was the first sign of a significant shift in this section's general viewpoint.
- The founding of the **Hindustan Socialist Republican Association**, led by **Bhagat Singh**, was a clear indication of this transformation.
- When most people were thinking in terms of either 'bomb politics' or Gandhian non-violence, the WPP and the Communist Party used propaganda to bring working-class politics to the forefront.
- The British were particularly concerned about the rise of communist influence among the masses and took early steps to curtail communist activity.

4.6 Conclusion

The Meerut solidarity movement demonstrated the working class's might. The trial in India presented communists with a great venue for reaching a shared understanding of strategy and tactics and disseminating them through broader outlets. After the communist prisoners were released in late 1933, the Party was able to build a stronger political and organizational platform on which to expand its activities. It also succeeded in broadening its base of support among revolutionary nationalists seeking an alternative path to national freedom. The facts and arguments from the Meerut Conspiracy Case and the Lahore Conspiracy Case, both of which were ongoing at the same time, influenced millions of young people across the country to join mass revolutionary activities.

5. Civil Disobedience Movement

On April 6, 1930, M.K. Gandhi formally launched the **Civil Disobedience Movement** by picking a handful of salt after completing the historic ‘**Dandi March**’ from Sabarmati Ashram to Dandi, thus violating the government’s **salt law**. He was a driving force behind the movement, inspiring grassroots participation in the liberation struggle. The Civil Disobedience Movement spread across the country as a result of the defiance of the **salt law**. Salt production spread across the country during the first phase of the civil disobedience movement, and it became a symbol of the people’s defiance of the government. In this article, we will discuss the **Civil Disobedience Movement** which will be helpful for UPSC exam preparation.

5.1 Background

- To carry out the mandate given by the **Lahore Congress**, Gandhi presented the government with 11 demands and gave a deadline of January 31, 1930 to accept or reject these demands.
- With no positive response from the government to these demands, Gandhi was given full authority to launch the Civil Disobedience Movement at a time and place of his choosing by the Congress Working Committee.
- By the end of February, Gandhi had decided to make salt the movement’s central formula.
- The celebration of Independence Day in 1930 was followed by the launch of the Civil Disobedience Movement, led by Gandhi.
- It all started with Gandhi’s famous Dandi March. On March 12, 1930, Gandhi set out on foot from the **Sabarmati Ashram** in Ahmedabad with 78 other Ashram members for Dandi, a village on India’s western seacoast about 385 kilometres from Ahmedabad.
- They arrived in Dandi on April 6, 1930. Gandhi broke the salt law there. Because salt was a government monopoly, it was illegal for anyone to produce it.
- Gandhi defied the government by picking up a handful of salt that had formed as a result of sea evaporation.

5.2 Features

- This was the first nationwide movement, as all previous ones had been restricted to cities.
- People in rural areas could also register to participate.

- The event drew a large number of female participants.
- The satyagraha movement was led by well-known women such as Kasturba Gandhi, Kamaladevi Chattopadhyay, Avantikabai Gokhale, Lilavati Munshi, and Hansaben Mehta.
- **Nonviolence** was the movement's motto.
- Despite constant British repression, this movement persisted.

5.3 Causes

- The unrest in social and political situations aided in the formation of the civil disobedience movement.
- Simon commission, which was formed by the British government in 1927 to formalise India's constitution and was entirely composed of British members, was rejected by the Indian National Congress and other political and social organisations and was dubbed the all white commission.
- In 1928, a new constitution was drafted in Calcutta by a committee led by Motilal Nehru. The INC demanded that the British government accept Nehru's Report in 1928.
- The main theme of the report was to give India **Dominion Status**. It warned and blackmailed the British government that if they did not accept the report, they would be threatened and a civil disobedience movement would be launched.
- The main goal of the constitutional reform, according to the Governor General of India, Lord Irwin, was to Grant India dominion status.
- Following the declaration, Gandhi and other leaders proposed a round table conference to resolve the constitutional crisis, and when the British government did not respond positively to any of their demands, the civil disobedience movement was launched.

5.4 Dandi March (Salt Satyagraha)

- For a long time, Mahatma Gandhi was planning a mass movement along the lines of the Civil Disobedience Movement.
- He was looking for a symbol around which the entire movement could be centred and he hit upon the idea of salt as a tax on salt, in his opinion, was the most oppressive form of tax which humankind could devise since salt was a basic necessity of human existence, just like air and water.
- As a result, breaking salt laws would be the most appropriate way to launch the Civil Disobedience Movement.

- The Dandi March began on March 12, 1930, from Sabarmati Ashram in Gujarat to the coastal village of Dandi, a distance of approximately 390 kilometres. Gandhi and 78 followers set out on foot for Dandi.
- They travelled from Sabarmati Ashram to Dandi in 25 days and arrived on the Dandi coast on April 6, 1930, where Gandhi broke the salt laws and launched the mass Civil Disobedience Movement by picking up a handful of salt.
- **Sarojini Naidu** was one of the leaders who travelled with Mahatma Gandhi on the Dandi March.

5.5 Spread of Civil Disobedience Movement

- After Gandhi's ritual at Dandi paved the way, defiance of the salt laws spread throughout the country.
- Nehru's arrest in April 1930 for violating the salt law sparked massive protests in Madras, Calcutta, and Karachi. Gandhi was arrested on May 4, 1930, after announcing that he would lead a raid on the Dharasana Salt Works on India's west coast.
- Following Gandhi's arrest, there were massive protests in Bombay, Delhi, Calcutta, and Sholapur, where the response was the most ferocious.
- Following Gandhi's arrest, the CWC sanctioned the following actions:
 - non-payment of revenue in ryotwari areas;
 - a **no-chowkidari-tax** campaign in zamindari areas; and
 - a violation of forest laws in the Central Provinces.
- Students, women, tribals, merchants and petty traders, workers and peasants from all walks of life were all involved in the CDM.
- Salt laws were also flouted in a number of provinces, with varying degrees of success.
- **C Rajagopalachari** led the Salt Satyagraha in **Tamil Nadu**, **K Kelappan** in **Malabar**, and **Sarojini Naidu and Manilal Gandhi** in **Dharasana Salt Works** (Gujarat).
- The defiance of salt laws at Dharasana salt works was notable for its scale, with a group of 2000 volunteers offering nonviolent resistance in the face of a large police force armed with steel-tipped lathis, which attacked non-resisting Satyagrahis (protestors) until they fell down.
- The Gandhi-Irwin agreement effectively ended the civil disobedience movement. It was signed on March 5, 1931, by Mahatma Gandhi and Lord Irwin, the then-Viceroy of India.

5.6 Impact

- The civil disobedience movement had a far-reaching impact. It instilled distrust in the British government and laid the groundwork for the freedom struggle, as well as popularising new methods of propaganda such as the Prabhat, pheris, pamphlets, and so on.
- Following forest law defiance in Maharashtra, Karnataka, and Central Province, as well as refusal to pay the rural ‘**Chaukidari tax**’ in Eastern India, the government abolished the oppressive salt tax.
- Foreign imports of clothing and cigarettes were cut in half. Government revenue from land revenue and liquor excise were also reduced.
- Women and students participated in large numbers in the movement, which was a liberating experience for Indian women who were entering public space in such large numbers for the first time.

5.7 Drawbacks

- Muslims were less likely to participate as a result of the advice of communal leaders and the government’s efforts to promote communalism as a response to nationalism.
- Except in Nagpur, industrial workers did not participate in large numbers.

5.8 Government Response

- Throughout 1930, the government’s attitude was ambivalent, as it was puzzled and perplexed.
- It faced the classic dilemma where if force was used, the Congress cried ‘repression,’ while if little action was taken, the Congress cried ‘victory. In either case, the government’s power was eroded.
- Gandhi’s arrest, too, came after much deliberation. However, once the repression began, the ordinances prohibiting civil liberties were freely used, including the gagging of the press.
- Provincial governments now have the authority to prohibit civil disobedience organisations. However, the Congress Working Committee was not declared illegal until June.
- There were lathi-charges and firing on unarmed crowds, which resulted in several deaths and injuries, and thousands of satyagrahis, in addition to Gandhi and other Congress leaders, were imprisoned.
- Lord Irwin, the viceroy, proposed a round table conference in July 1930 and reiterated the goal of dominion status.
- He also agreed to allow Tej Bahadur Sapru and M.R. Jayakar to

investigate the possibility of peace between the Congress and the government.

- Motilal and Jawaharlal Nehru were taken to Yerawada Jail in August 1930 to meet Gandhi and discuss the possibility of a settlement.
- The demands of the Nehrus and Gandhi were unequivocal:
 - the right to secede from Britain;
 - complete national government with control over defence and finance; and
 - an independent tribunal to settle Britain's financial claims.

5.9 Gandhi-Irwin Pact

- **On March 5, 1931, Mahatma Gandhi and Lord Irwin**, India's then-vice-roy, signed the **Gandhi-Irwin Pact**.
- The agreement was signed just before the second round table conference in London began.
- **The Gandhi-Irwin Pact, also known as the Delhi Pact**, equalised the Congress and the government.
- To lay the groundwork for the Round Table Conference to be held in England, **Mahatma Gandhi** held fortnight-long talks with Viceroy Lord Irwin, which culminated in the Gandhi-Irwin Pact, signed by Gandhi on behalf of the Congress and Lord Irwin on behalf of the British India government.

5.10 Evaluation

- Gandhi's decision to suspend the civil disobedience movement, as agreed under the Gandhi-Irwin Pact, was not a retreat because:
 - mass movements are inherently short-lived;
 - the capacity of the masses to make sacrifices, unlike activists, is limited;
 - there were signs of exhaustion after September 1930, particularly among shopkeepers and merchants who had participated so enthusiastically.
- Youth were undoubtedly disappointed because they had participated enthusiastically and expected the world to end with a bang rather than a whimper.
- Gujarati peasants were dissatisfied because their lands were not immediately restored (in fact, they were restored only during the province's Congress ministry's rule).

- However, many people were overjoyed that the government had been forced to recognise their movement as significant, treat their leader as an equal, and sign a pact with him.
- When political prisoners were released from prison, they were greeted as heroes.

5.11 Strategic Debates

- There was a two-stage debate on the nationalists' future strategy: first, what course the national movement should take in the immediate future, i.e., during the non-mass struggle (1934-35).
- Second, in 1937, over the issue of office acceptance in the context of provincial elections held under the autonomy provisions of the Government of India Act, 1935.
- At this point, two points of view were presented.
 - On Gandhian lines, there should be constructive work. There should be constitutional debate and participation in Central Legislative elections (due in 1934).
 - A strong leftist trend within the Congress, represented by Nehru, was critical of both constructive work and council entry in place of the suspended civil disobedience movement, arguing that this would sidetrack political mass action and divert attention away from the main issue of colonial resistance.
 - Instead, this section advocated for the resumption and continuation of non-constitutionalist mass struggle, arguing that the situation was still revolutionary due to the ongoing economic crisis and the masses' willingness to fight.

5.12 Conclusion

The movement was disbanded in 1934. In 1934, Congress passed an important resolution. It demanded the formation of a constituent assembly, which would be elected by the people using the adult franchise. Only such an assembly, it declared, could draft a constitution for India. As a result, it claimed that only the people had the right to choose the form of government under which they would live. Though the congress failed to achieve its goal, it was successful in mobilising large sections of the population in the country's second great mass struggle. It had also set forth radical goals for the transformation of Indian society.

6. Dandi March

The Dandi March, also known as the Salt March and Dandi Satyagraha, was a nonviolent civil disobedience movement led by Mohandas Karamchand Gandhi. The march lasted from March 12th to April 6th, 1930, and was part of a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly. In this article, we will discuss the Dandi March (1930) which will be helpful for UPSC exam preparation.

6.1 Background

- The 1882 Salt Act gave the British a monopoly on salt manufacturing and distribution.
- Despite the fact that salt was abundant along India's coasts, Indians were forced to buy it from colonizers.
- In addition to having a monopoly on the manufacture and sale of salt, the British imposed a hefty salt tax. Despite the fact that India's poor bore the brunt of the tariff, all Indians desired salt.
- Gandhi came to the conclusion that if there was one product that could be used to start civil disobedience, it would be salt.
- Salt, along with air and water, is possibly the most important component of life.
- The British government, particularly Viceroy Lord Irwin, did not take the anti-salt-tax campaign seriously.
- Gandhi announced his decision to defy the salt rules in front of a large crowd in Ahmedabad on March 8.

6.2 Spread of Salt Disobedience

- Gandhiji's arrest and imprisonment sparked nationwide protests and strikes. 50,000 textile workers in Bombay had gone on strike.
- Railway workers joined the demonstrators. At Poona, where Gandhi was imprisoned, resignations from honorary offices and services were announced on a regular basis.
- Calcutta police opened fire and arrested a large number of people. In Delhi, there was also gunfire.
- On the day Gandhi was arrested, troops besieged Peshawar. India arose as if it were a single individual.
- Solapur residents took control of the city for a week before martial law was declared. Mymensingh, Calcutta, Karachi, Lucknow, Multan, Delhi, Rawalpindi, Mardan, and Peshawar were also affected.

- In the North-West Frontier Province, troops, planes, tanks, artillery, and ammunition were all freely used. The Ahrar Party was founded as a result of Punjabi repression.
- The Indian situation piqued the West's interest, which Romain Rolland had reawakened.
- Dr. Holmes led a group of 100 clergymen who petitioned British Prime Minister Ramsay MacDonald to reach an amicable agreement with Gandhi.

6.3 Significance

- Gandhi went to Dharasana salt works the following month, where he was arrested and taken to the Yerawada Central Jail.
- Similar acts of civil disobedience occurred in other parts of India as Gandhi broke the salt laws in Dandi.
- In Bengal, for example, volunteers led by Satish Chandra Dasgupta walked from Sodepur Ashram to Mahisbathan village to make salt.
- K.F Nariman led another group of marchers from Bombay to Haji Ali Point, where they prepared salt in a nearby park.
- The illegal production and sale of salt was accompanied by a boycott of foreign textiles and liquor. What began as a salt satyagraha quickly evolved into a mass satyagraha.
- In Maharashtra, Karnataka, and the Central Provinces, forest laws were broken. Peasants in Gujarat and Bengal refused to pay chowkidari and land taxes.
- Acts of violence erupted in Calcutta, Karachi, and Gujarat, but, unlike during the non-cooperation movement, Gandhi refused to call a halt to the civil disobedience movement this time.

6.4 Impact

- The Dandi March, also known as the Salt March or the Salt Satyagraha, was completed in 24 days by Mahatma Gandhi and his companions. They walked 395 kilometres to Dandi.
- The choice of salt as the protest's focal point was criticized by his own Congress advisers, particularly Pandit Nehru and Sardar Patel.
- Even the Viceroy at the time, Lord Irwin, thought Gandhi's protest posed no threat.
- Millions across undivided India would be interested in salt, that essential simple component in every meal eaten by every common man for which he was forced to pay an exorbitant tax to the British government.

6.5 British Reaction

- In retaliation, the government launched a terror campaign. By March 31, more than 95,000 people had been imprisoned.
- Shri Jawaharlal Nehru was arrested on April 14 and sentenced to six months in prison. On a sporadic basis, violence erupted in Karachi, Calcutta, Peshawar, and Chittagong.
- Police opened fire in Calcutta, Madras, and Karachi, and cruelty was inflicted across the country. Gandhi urged people to “respond with enormous anguish to organised hooliganism.”
- Gandhi was apprehended and imprisoned. The war against the “Black Regime” was at its peak when Gandhiji prepared to begin his march to Dharasana.
- The government detained acting President Pandit Motilal Nehru on June 30 and declared the Congress Working Committee an illegal organisation.
- By July, the Press Ordinance had closed 67 nationalist newspapers and approximately 55 printing factories.
- When the Navjivan Press was seized, Young India and Navjivan began to appear in cyclostyle.
- The long-awaited report of the statutory commission was released in June. Its recommendations did not even go as far as to reaffirm the Viceroy’s ambiguous guarantee of dominion status.
- They aimed to strengthen the central government while making a few concessions to the provinces.
- The concept of communal electorates was expanded, pushing the “divide and rule” approach even further.
- These recommendations were deeply unsatisfactory to all stakeholders. Men like Malaviya and Aney joined the Congress, risking incarceration.

6.6 Conclusion

The march was the most significant organized challenge to British authority since the Non-cooperation movement of 1920–22, and it immediately followed the Indian National Congress’s Purna Swaraj declaration of sovereignty and self-rule on January 26, 1930. It gained international attention, giving impetus to the Indian independence movement and launching the nationwide civil disobedience movement, which lasted until 1934. The Dandi March sparked a movement that spread across the country, eventually achieving what Gandhiji had hoped for at Dandi: complete independence for his beloved India’s people. Keywords – Dandi March, Salt March, Mahatma Gandhi, Salt Satyagraha, Sabarmati Ashram, Indian Independence, Self-Rule, Civil Disobedience, Ahrar

Party, Lord Irwin, Salt Act 1882 FAQs Question: What prompted Dandi March?

Answer: As a result of the 1882 Salt Act, the British began to levy high salt taxes and established a monopoly on salt production. On March 12, 1930, Mahatma Gandhi and his supporters began the Dandi March from Sabarmati Ashram in protest of the salt tax. Question: When did the Salt March come to an end, and how did it end?

Answer: On April 5, 1930, Mahatma Gandhi and his followers arrived in Dandi, where he took a lump of salty mud and boiled it, resulting in the production of illegal salt. Many of his disciples followed in his footsteps.

Question: Why did Gandhi launch the civil disobedience movement in 1930?

Answer: On March 12, 1930, Mahatma Gandhi began a civil disobedience movement in India against the Salt Tax by producing salt from sea water.

7. First Round Table Conference

The **First Round Table Conference** was the first of three such conferences organized by the British government between **1930 and 1932** to discuss constitutional reforms in India. These conferences were held in accordance with the Simon Commission's report from 1930. The British **King George V** officially inaugurated the First Round Table Conference on **November 12, 1930**, at the House of Lords in London, and it was chaired by the then-British Prime Minister **Ramsay MacDonald**. In this article, we will discuss the **First Round Table Conference (Nov 1930- Jan 1931)** which will be helpful for UPSC exam preparation.

7.1 Background

- Certain sections of the British polity were increasingly calling for India to be granted dominion status.
- In India, the freedom movement was in full swing, with the charismatic Gandhi leading the charge for swaraj, or self-rule.
- The conferences were based on Muhammad Ali Jinnah's recommendation to Lord Irwin, the then Viceroy of India, and James Ramsay MacDonald, the then British Prime Minister, as well as the Simon Commission report.
- It was the first time that Indians and British met as 'equals.' On November 12th, 1930, the first conference began.
- The Congress and some prominent business leaders refused to attend, but many other Indian groups were present.

7.2 Features

- Ramsay MacDonald presided over the first Round Table Conference, which took place in London between November 1930 and January 1931.
- This was the first meeting of equals between the British and the Indians.
- The Congress, as well as some prominent business leaders, declined to attend.
- It was attended by the Princely States, the Muslim League, the Justice Party, the Hindu Mahasabha, and others.
- The conference resulted in little progress. The British government recognised that the Indian National Congress's participation was required in any discussion about India's future constitutional government.

7.3 Participants

- The following people attended the First Round Table Conference:
 - There were a total of 16 delegates from three British political parties.
 - A total of 74 delegates from India were present.
 - 58 delegates from Indian political parties.
 - 16 princely state delegates
- There were also landlords (from Bihar, the United Provinces, and Orissa), universities, Burma, Sindh, and other provinces represented.
- However, neither the Indian National Congress nor any prominent political or business leaders from India participated because the majority of them were imprisoned for their involvement in the Civil Disobedience Movement.

<i>Participant</i>	<i>Represented by</i>
Indian Princely States	• Maharaja of Alwar, Maharaja of Baroda, Nawab of Bhopal, Maharaja of Bikaner, Rana of Dholpur, Maharaja of Jammu and Kashmir, Maharaja of Nawanagar, Maharaja of Patiala, Maharaja of Rewa, Chief Sahib of Sangli, Sir Prabhaskar Pattani (Bhavnagar), Manubhai Mehta (Baroda), Sardar Sahibzada Sultan Ahmed Khan (Gwalior), Akbar Hydari (Hyderabad), Mirza Ismail (Mysore), Col. Kailas Narain Haksar (Jammu and Kashmir)
Muslim League	• Aga Khan III (leader of British-Indian delegation), Maulana Mohammad Ali Jauhar, Muhammad Shafi, Muhammad Ali Jinnah, Muhammad Zafarullah Khan, A.K. Fazlul Huq, Hafiz Ghulam Hussain Hidayat Ullah, Dr.Shafa'at Ahmad Khan, Raja Sher Muhammad Khan of Domeli, and A.H. Ghuznavi
Hindu Mahasabha	• B.S. Moonje, M.R. Jayakar, and Diwan Bahadur Raja Narendra Nath
Sikhs	• Sardar Ujjal Singh and Sardar Sampuran Singh
Parsis	• Phiroze Sethna, Cowasji Jehangir, and Homi Mody
Women	• Begum Jahanara Shahnawaz and Radhabai Subbarayan
Liberals	• J.N. Basu, Tej Bahadur Sapru, C.Y. Chintamani, V.S. Srinivasa Sastri, and Chimanlal Harilal Setalvad
Depressed Classes	• B.R. Ambedkar and Rettamalai Srinivasan
Justice Party	• Arcot Ramasamy Mudaliar, Bhaskarrao Vithojirao Jadhav, and Sir A.P. Patro
Labour	• N.M. Joshi and B. Shiva Rao
Indian Christians	• K.T. Pau
Anglo-Indians	• Henry Gidney
Europeans	• Sir Hubert Carr, Sir Oscar de Glanville (Burma), T.F. Gavin Jones, C.E. Wood (Madras)
Government of India	• Nath Law, Bhupendra Nath Mitra, C.P. Ramaswami Iyer, and M. Ramachandra Rao

7.4 Issues Discussed

- The federal government structure.
- The province's constitution was discussed.
- Sindh and Northwest Frontier Provinces Minorities Defence Services.
- The executive's accountability to the legislature.
- Dr. B R Ambedkar advocated for separate electorates for "untouchables."
- Tej Bahadur Sapru proposed an All-India Federation. The Muslim League agreed with this.
- The princely states agreed on the condition that their internal sovereignty be preserved.

7.5 Outcome

- The First Round Table Conference took place from 1930 to 1931.
- The Round Table Conference (RTC) reforms were agreed upon, but they were never implemented.
- During the First RTC, leaders of the Indian National Congress carried on the Civil Disobedience Movement.
- As a result, the First Round Table Conference was deemed a failure.
- The British Government recognised the importance of the Congress Party's participation in Round Table Conferences for effective reform implementation and expressed hope for INC leaders' participation in the Second Round Table Conference.
- In March 1931, Mahatma Gandhi and Lord Irwin signed the **Gandhi-Irwin Pact**, which ended the **Civil Disobedience Movement** and agreed to take part in the Second RTC.
- The British Government administration understood that the Indian National Congress needed to be involved in determining India's constitutional future.

7.6 Conclusion

Following the failure of the First Round Conference, many leaders of the Indian Liberal Party, primarily pro-British members such as Tej Bahadur Sapru, C. Y. Chintamani, and Srinivasa Sastri, urged Gandhi to meet with the Viceroy. The meetings between Gandhi and Irwin were pre-planned. To create a favourable environment, many congress leaders were released.

8. Gandhi-Irwin Pact

On March 5, 1931, Mahatma Gandhi and Lord Irwin, India's then-viceroy, signed the **Gandhi-Irwin Pact**. The agreement was signed just before the second round table conference in London began. **The Gandhi-Irwin Pact, also known as the Delhi Pact**, equalized Congress and the government. To lay the groundwork for the Round Table Conference to be held in England, **Mahatma Gandhi** held fortnight-long talks with Viceroy Lord Irwin, in the Gandhi-Irwin Pact, signed by Gandhi on behalf of the Congress and Lord Irwin on behalf of the British Indian government.

8.1 Background

- The **Second Round Table Conference** was scheduled to take place in London in 1931.
- The **Salt Satyagraha** was held in 1930, and India and Gandhi gained international attention.
- The British government in India was chastised for treating Indians unfairly.
- Gandhi and many other leaders, as well as thousands of Indians, were imprisoned.
- Lord Irwin wanted the matter to be resolved.
- Gandhi and all other members of the **Congress Working Committee (CWC)** were unconditionally released on **January 25, 1931**, and the CWC authorised Gandhi to initiate discussions with the viceroy.
- Gandhi was authorized to meet with Lord Irwin by **Congress President Sardar Vallabhai Patel**.

8.2 Features

- The Round Table Conference was agreed to by the Indian National Congress (INC).
- The civil disobedience movement would be halted by the INC.
- Withdrawal of all ordinances restricting Congress's activities.
- Release of those arrested for participating in the civil disobedience movement.
- All political prisoners who have not been convicted of violence should be released immediately.
- Return of confiscated lands that have not yet been sold to third parties.
- Government employees who had resigned would not be treated unfairly.

- The right to produce salt for consumption in coastal villages.
- Picketing must be peaceful and non-aggressive.
- Removal of salt tax.

8.3 Significance

- The pact firmly established the Indian National Congress as a party with the support of millions of Indian nationals.
- The pact paved the way for the **Government of India Act 1935**, which softened the diarchy system and allowed a greater number of Indian representatives to enter the two houses of the center legislature.
- Following the successful softening of the diarchy in 1935, elections in Indian provinces in 1937 transferred power to elected Indian members.

8.4 Outcome

- Despite boycotting the first Round Table Conference, members of the CWC attended the second conference in September 1931.
- All ordinances prohibiting peaceful protests were repealed.
- All Civil Disobedience Movement arrestees who were not charged with violence were released and their confiscated property was returned.
- Bans on the INC were lifted, and it was permitted to hold peaceful meetings that were not intended to be anti-establishment.
- Ordinary people were permitted to trade in indigenous salt produced along the Indian sea coasts.
- The government would permit peaceful protests outside liquor stores and other foreign goods stores.
- However, Irwin refused to concede to the demand for a formal investigation into police brutality during the Civil Disobedience Movement and the commutation of Bhagat Singh's hanging to life imprisonment.

8.5 Comparison with Non-Cooperation Movement

There were some differences between the Civil Disobedience Movement and the Non-Cooperation Movement, such as:

- This time, the stated goal was complete independence, not just redressing two specific wrongs and a vaguely worded swaraj.
- The methods involved law violations from the start, not just non-cooperation with foreign rule.

- There was a decrease in protests involving the intelligentsia, such as lawyers quitting their practices and students leaving government schools to attend national schools and colleges.
- Muslim participation was far below that of the Non-Cooperation Movement.
- There was no major labor upsurge that coincided with the movement.
- The large participation of peasants and business groups compensated for the decline of other characteristics.
- This time, the number of people imprisoned was roughly three times higher.
- Congress had a better organizational structure.

8.6 Conclusion

Gandhi's motivations for signing a pact with Viceroy Lord Irwin are best understood in terms of his technique. Satyagraha movements were frequently referred to as "struggles," "rebellions," and "wars without violence." However, due to the common connotation of these words, they appeared to place an undue emphasis on the negative aspects of the movements, namely opposition and conflict. The goal of satyagraha, however, was not to achieve the physical elimination or moral breakdown of an adversary but to initiate psychological processes that would allow minds and hearts to meet through suffering at his hands.

9. Second Round Table Conference

On September 7, 1931, the second session of the conference convened **in London**. The conference's main task was accomplished through the two committees on **federal structure and minorities**. To address the ineffectiveness of the First Round Table Conference, the Second Round Table Conference was held in London from **September 7th to December 1st, 1931**, with the active participation of **Gandhi** and the **Indian National Congress**, who were specially invited for the Conference. In this article, we will discuss the **Second Round Table Conference** which will be helpful for UPSC exam preparation.

9.1 Background

- Sapru, M.R. Jayakar, and V.S. Srinivasa Sastri asked the Congress, which had killed and boycotted the first conference, to come to an agreement.
- A settlement between Mahatma Gandhi and Viceroy Lord Irwin brought the Congress to the second session of the Round Table Conference, which began on September 7.
- Although MacDonalld was still Prime Minister of the United Kingdom, he was now leading a coalition government (**the “National Government”**) with a Conservative majority, which included **Sir Samuel Hoare as a new Secretary of State for India**.
- Gandhi secretly met Malcolm MacDonalld at Balliol College, Oxford, on November 7, 1931.
- He used a tour of the East End and a visit to Lancashire cotton mills to gain publicity, but he was unable to persuade the government to grant self-rule.
- The looming Agrarian Crisis and Congress's latest campaign for a Fair Rent were more pressing.

9.2 Participants

- British representatives from various political parties, as well as British Prime Minister James Ramsay MacDonalld, were present.
- Representatives of the British Indian group: Indian National Congress, which was solely represented by Gandhi.
- A. Rangaswami Iyengar and Madan Mohan Malaviya were also present.
- Representatives of Burma and from the provinces of Sindh, Assam, Central Provinces, and the NWFP also attended.

<i>Participant</i>	<i>Represented by</i>
Indian Princely States	<ul style="list-style-type: none"> Maharaja of Alwar, Maharaja of Baroda, Nawab of Bhopal, Maharaja of Bikaner, Rana of Dholpur, Maharaja of Jammu and Kashmir, Maharaja of Nawanagar, Maharaja of Patiala, Maharaja of Rewa, Chief Sahib of Sangli, Sir Prabhshankar Pattani (Bhavnagar), Manubhai Mehta (Baroda), Sardar Sahibzada Sultan Ahmed Khan (Gwalior), Akbar Hydari (Hyderabad), Mirza Ismail (Mysore), Col. Kailas Narain Haksar (Jammu and Kashmir)
Muslim League	<ul style="list-style-type: none"> Aga Khan III, Maulana Shaukat Ali, Muhammad Ali Jinnah, A.K. Fazlul Huq, Muhammad Iqbal, Muhammad Shafi, Muhammad Zafarullah Khan, Syed Ali Imam, Maulvi Muhammad Shafi Daudi, Raja Sher Muhammad Khan of Domeli, A.H. Ghuznavi, Hafiz Hidayat Hussain, Sayed Muhammad Padshah Saheb Bahadur, Dr. Shafa'at Ahmad Khan, Jamal Muhammad, and Nawab Sahibzada Sayed Muhammad Mehr Shah
Hindu Mahasabha	<ul style="list-style-type: none"> B.S. Moonje, M.R. Jayakar, and Diwan Bahadur Raja Narendra Nath
Sikhs	<ul style="list-style-type: none"> Sardar Ujjal Singh and Sardar Sampuran Singh
Parsis	<ul style="list-style-type: none"> Phiroze Sethna, Cowasji Jehangir, and Homi Mody
Women	<ul style="list-style-type: none"> Sarojini Naidu, Begum Jahanara Shahnawaz, and Radhabai Subbarayan
Liberals	<ul style="list-style-type: none"> J.N. Basu, Tej Bahadur Sapru, C.Y. Chintamani, V.S. Srinivasa Sastri, and Chimanlal Harilal Setalvad
Depressed Classes	<ul style="list-style-type: none"> B.R. Ambedkar and Rettamalai Srinivasan
Justice Party	<ul style="list-style-type: none"> Arcot Ramasamy Mudaliar, Bhaskarrao Vithojirao Jadhav, and Sir A.P. Patro
Labour	<ul style="list-style-type: none"> N.M. Joshi, B. Shiva Rao and V.V Giri
Indian Christians	<ul style="list-style-type: none"> Surendra Kumar Datta and A.T. Pannirselvam
Industry	<ul style="list-style-type: none"> Ghanshyam Das Birla, Sir Purshottamdas Thakurdas, and Maneckji Dadabhoy
Universities	<ul style="list-style-type: none"> Syed Sultan Ahmed and Bisheshwar Dayal Seth
Government of India	<ul style="list-style-type: none"> C.P. Ramaswami Iyer, Narendra Nath Law, and M. Ramachandra Rao

9.3 Features

- Lord Irwin had been replaced as viceroy in India by **Lord Willingdon** by this point.
- The Labour government in England had been replaced just before the conference by a **National Government**, an uneasy coalition of Labour and Conservatives.
- The British were also enraged by the increased revolutionary activity in India, which had claimed many European lives.

- The Right Wing or Conservatives in Britain, led by Churchill, were vehemently opposed to the British government negotiating on an equal footing with the Congress. Instead, they called for a strong government in India.
- The Conservative-dominated cabinet was led by Prime Minister Ramsay MacDonald, who was aided by a weak and reactionary secretary of state for India, Samuel Hoare.
- At the conference, Gandhi (and thus the Congress) claimed to speak for all Indians against imperialism. The other delegates, however, did not agree.
- Many of the delegates were conservatives, government loyalists, and communalists, and that the colonial government used these groups to counter Gandhi's efforts.
- Because of the large number of groups that participated, the British government claimed that the Congress did not represent the interests of all of India.
- Gandhi emphasised the importance of a partnership between Britain and India based on equality.
- He demanded the immediate establishment of a responsible government at the national and provincial levels.
- He also stated that the Congress was the sole representative of political India.
- He rejected the idea of a separate electorate for untouchables, claiming that they were Hindus and thus should not be treated as a minority.
- He also stated that separate electorates or special safeguards for Muslims or other minorities were unnecessary. Many of the other delegates were opposed to Gandhi.
- The session quickly came to a halt over the issue of minorities. Separate electorates were demanded by Muslims, the poor, Christians, and Anglo-Indians. All of this culminated in the '**Minorities' Pact.**'
- Gandhi fought valiantly against this concerted effort to tie all constitutional progress to the resolution of this issue.
- The princes were also wary of federation, especially after the possibility of forming a Congress government at the centre had faded following the suspension of the civil disobedience movement.

9.4 Issues Discussed

- A responsible government, both at the centre and in the provinces, must be established immediately and completely.

- Congress was the sole representative of political India.
- The Untouchables were Hindus and should not be considered a “minority.” There should be no separate electorates or special protections for Muslims or other minorities.
- However, the other Indian delegates rejected Gandhi’s claims.
- The conference was deadlocked on the issue of minorities, as separate electorates were now being demanded by Muslims, Dalits, Christians, Anglo Indians, and Europeans, among others.

9.5 Outcome

- With the formation of the coalition government in England, the entire atmosphere of the Second Round Table conference shifted.
- The only result of this session was a widening of the gap between the Congress and the minorities.
- Except for the Sikhs, all minorities (including Dalits) wanted their own separate electorates.
- So, on the one hand, there were Minorities who were opposed to reaching an agreement among themselves.
- On the other hand, there was the antagonistic British Government, which was opposed to Indian aspirations. Gandhi returned disappointed and unsatisfied.
- The session concluded with MacDonald’s announcement of:
 - two Muslim majority provinces, **North-West Frontier Province (NWFP) and Sindh**;
 - the formation of an Indian Consultative Committee;
 - the formation of three expert committees, finance, franchise, and states;
 - the threat of a unilateral British Communal Award if Indians did not agree.

9.6 Conclusion

On the last day, British Prime Minister Ramsay MacDonald urged Indian leaders to reach a communal settlement. He claimed that failure to do so would force the British government to make a unilateral decision. Quaid-i-Azam did not attend the Second Round Table Conference session because he had decided to stay out of Indian politics and practise as a professional lawyer in England. When Gandhi returned to India, he relaunched the Civil Disobedience Movement and was promptly arrested.

10. Indian Press (Emergency Power) Act

Indian Press Act, 1931 gave provincial governments broad powers to suppress **civil disobedience** propaganda. It was expanded in 1932 to include all activities aimed at undermining government authority. In this article, we will discuss the **Indian Press (Emergency Power) Act, 1931** which will be helpful for UPSC exam preparation.

10.1 Background

- The Civil Disobedience Movement was launched by the Congress in 1930, and restrictions were imposed by the 1931 Act.
- This act sought to prevent the publication of writings that incited or encouraged violence.
- Aside from the amount of security, it also included a provision for imprisonment for up to 6 months for printing without permission. As a result of this act, many major publishers and printers have had to suffer.
- The Calcutta Liberty deposited a security of Rs. 6,000/-, and The Bombay Chronicle paid Rs. 3,000/- for an objectionable Hornimale article.
- The repeated interference of Indian newspapers in the administration affairs of neighboring states led to the passage of the Foreign Relations Act in 1932. This Act restricted the publication of material related to the government's diplomatic relations with friendly countries.

10.2 Features

- Following the Salt Satyagraha, the Indian Press Act of 1931 was enacted.
- It granted broad powers to suppress any publication that questioned the government's authority during the civil disobedience movement.
- In 1932, it was further amplified to include all activities aimed at undermining government authority.

10.3 Outcome

- The Indian States Protection Act of 1934 was enacted to quell rising discontent and mass mobilization in India.
- Newspapers were prohibited from criticizing the administration of princely states and instilling dissatisfaction in these states.

- To limit further press activity during World War II, the Defense of India Act was passed in 1939. This act was repealed following the end of World War II.

10.4 During the Second World War

- During the Second World War, pre-censorship was imposed under the Defense of India Rules.
- The penalty of imprisonment was increased to five years through amendments to the Press Emergency Act.
- Furthermore, the Official Secrets Act was amended to provide a maximum penalty of death or transportation for the publication of information likely to be useful to the enemy.
- Despite the numerous draconian laws, the Indian press remained impervious to the regulations and worked its way around to defend civil liberties and press freedom, emerging as the torch bearers of the national movement.

10.5 Conclusion

The origins and growth of the Indian press reflect the selfish motives of various missionaries, the East India Company, and, later, the British government. There were two sides to the press: pro-government papers that ignored any flaws in British rule, and anti-government papers that saw no good points. In India, the press was used for personal gain rather than as a scientific, objective, and empirical study of the news.

Chapter 9: Towards Freedom

1. Third Round Table Conference

The **third Round Table Conference** was held on **November 17, 1932**, and lasted until **December 24, 1932**. The leaders of **Congress did not attend** this conference either. It was impossible to reach a conclusion without the presence and participation of Congress leaders. It only resulted in the creation of the **Government of India Act, 1935**, which was modeled after the **Government of India Act, 1919**. One of the primary reasons for Congress's absence was that too many of its leaders were once again imprisoned, this time for continuing the **Civil Disobedience Movement**, undertaking salt Satyagraha. In this article, we will discuss the **Third Round Table Conference** which will be helpful for UPSC exam preparation.

1.1 Background

- On November 17, 1932, the third Round Table Conference was held in London. This was a nominal conference.
- Congress refused to attend (despite being invited), and the Labour Party in the United Kingdom also refused to attend.
- As a result, only 46 people responded. The **“White Paper”** issued by the government was the key outcome of the Third Round Table Conference.
- On the basis of this paper, a new Indian constitution was drafted and approved by both Houses of Parliament.
- The Government of India Act 1935 was to be enacted based on this paper.
- During this conference, a college student named **Chaudhary Rahmat Ali proposed the name of the new land** carved out of India specifically for Muslims. **Pakistan** was the name given to this «holy» land.
- Muslim leaders who attended the conference included Muhammad Ali, Agha Khan, Fazlul Haq, and Jinnah.

1.2 Participants

- The Third Round Table Conference had only 46 delegates in total.
- The INC and the Labour Party decided not to attend.
- Indian princely states were represented by princes and divans.

- The depressed class was there.
- Women, Europeans, Anglo-Indians, and labor groups.
- The Aga Khan (Muslims), represented British Indians.
- Dr. B. R. Ambedkar (Depressed Classes)
- Henry Gidney (Anglo-Indians)
- N. M. Joshi (Labour)
- Begum Jahanara Shahnawaz (Women)
- Tej Bahadur Sapru (Liberals)

1.3 Issues Discussed

- The reports of the Sub-Committees appointed during the Second Round Table Conference were heard and formed the basis of discussions at the Conference.
- More details about the new constitution were worked out.
- The Indian delegates attempted to push through some progressive provisions, which were quickly withdrawn.
- Similarly, the inclusion of a Bill of Rights for citizens was postponed for flimsy reasons.

1.4 Outcome

- This round table conference was also a setback because no important issues were discussed due to the absence of political leaders and Maharajas.
- The proposals of this round table conference were written down and published in a White paper in 1933, which was later debated in the British parliament.
- The British parliament then examined the round table conference's proposals and recommendations.
- Based on this, the Government of India Act of 1935 was enacted.

1.5 Conclusion

The Round Table Conferences played a significant role in Indian history and are responsible for the way we view our country today. Throughout British rule, it played a generous role in ensuring that Indian leaders had a platform to communicate with the British as equals and express their concerns and needs. However, it was the Third Round Table Conference that finally brought our leaders the long-awaited freedom for which they had fought.

2. Provincial Autonomy

The **Provincial Autonomy** was one of the reclaiming features of this Act. The **Simon Commission** recommended including this provision in the Government of India Act, 1935. Previously, provinces did not have an Executive Council or Reserved Subjects, but this legislation added these subjects. The **system of dyarchy**, or the division of subjects into ‘Reserved’ and ‘Transferred,’ was **abolished by this Act**. With the abolition of Dyarchy in provinces, the entire provincial administration became delegated to accountable ministers, who were managed and eliminated with the aid of provincial legislatures. In this article, we will discuss **Provincial Autonomy under the Govt of India Act, 1935** which will be helpful for UPSC exam preparation.

2.1 Provincial Part of Government of India Act, 1935

- Except for law and order, the Council of Ministers has the authority to administer provincial matters.
- The power to administer law and order was in the hands of the government, which had powers superior to the Council of Ministers.
- The ministers were chosen from among the elected members of the provincial legislature and were collectively accountable to it.
- The British-appointed provincial Governors were to accept the ministers’ recommendations unless they negatively affected their areas of statutory “**special responsibilities**” such as the prevention of any grave threat to the peace or tranquillity of a province, the safeguarding of the legitimate interests of minorities, civil servants’ rights, and so on.
- In the event of a political breakdown, the Governor, with the Viceroy’s approval, could seize total control of the provincial government.
- In fact, the governors had more unrestricted power than any British official had during the British Raj’s history.
 - After the resignation of the Congress provincial ministries in 1939, the governors ruled the ex-Congress provinces directly throughout the war.
- It was widely acknowledged that the provincial section of the Act gave provincial politicians a great deal of power and patronage as long as both British officials and Indian politicians followed the rules.

2.2 Features

- Dyarchy was replaced by provincial autonomy.
- Provinces were given autonomy and their own legal identities.

- Provinces were freed from the secretary of state's and governor general's "superintendence and direction."
- Provinces received direct legal authority from the British Crown, and they were given independent financial powers and resources.
- Provincial governments could borrow money using their own assets as collateral.

Executive

- The Governor was to be the Crown's nominee and representative in a province to exercise authority on the king's behalf.
- Governor was to have special powers regarding minorities, civil servant rights, law and order, British business interests, partially excluded areas, princely states, and so on.
- Governor could take over and run the administration indefinitely.

Legislature

- **Separate electorates** based on Communal Award were to be established.
- All members were to be elected directly.
- **Women were granted the right to vote** on the same basis as men.
- Ministers were to administer all **provincial subjects** in a council of ministers headed by a premier.
- Ministers were made answerable to and removable by an adverse vote of the legislature.
- The provincial legislature could legislate on subjects in provincial and concurrent lists.
- The governor has the authority to:
 - refuse assent to a bill,
 - promulgate ordinances, and
 - enact governor's Acts.

2.3 Division of power

The Government of India, 1935 divided the powers between the Centre and Provinces into three lists:

- Federal List (for Centre, with 59 items)
- Provincial List (for Provinces, with 54 items)
- Concurrent List (for both with 36 items)

The Viceroy was given the residuary powers.

2.4 Conclusion

The Centre's hold on provincial subjects was reduced after the commencement or beginning of this Act. Ministers could not freely exercise their authority over their departments. The Governor rarely used his dominating power, which he wielded over the ministers. At the time of the political breakdown, the governor took total control of the provincial government on the advice of the Viceroy.

3. Government of India Act 1935

The Government of India Act was introduced by the British Parliament in 1935. The Act was the longest in the then history of the British Parliament. It consisted of various recommendations and lists which made it so long. Thus, in the end, it was divided into two separate acts- The Government of India Act and the Government of Burma Act.

3.1 Background

- In August 1935, the Government of India passed a lengthy law entitled “Government of India Act 1935”. The law was originally passed by the British Parliament in 1935 at the time. Although it was the longest law passed by the British Parliament, it also contained another law, the “Burmese Government Act 1735”.
- Since then, the Act has been divided into 2 separate Acts, the first being the Government of India Act 1935 and the second being the Government of India Act 1935. The Government of India Act 1935 was passed by the British Parliament in August 1935.
- With 321 sections and 10 schedules, this was the longest act passed by the British Parliament so far and was later divided into two parts. Government of India Act 1935 and the Government of Burma Act 1935.
- The Act is based on various aspects of the “Government of India Act 1935”. (1) Simon Commission Report (2) Round Table Conference Recommendation (3) Joint Selection Committee Report (4) White Paper published in 1933 by the British Government.

3.2 Overview

<i>Particulars</i>	<i>Details</i>
Purpose	This Act was made for the Government of India and the provision
Spatial expansion	Applies to areas under British direct control.
Act by	British Parliament in 1935
Act of Royal Act	July-1935, 24
Commencement	April-1937, 01
Status of law	The law was repealed by the Government of Independent India on January 26, 1935.

3.3 Creation of All India Federation

- The proposed All India Confederation includes 11 provinces of British India, 6 Chief Commissioners’ Provinces, and states that can accept the Confederation. For the monarchical states, federal entry was voluntary.

Until then the federation could not be formed. In many states, in which the ruler is entitled to choose not less than half of the 104 seats in the state, and the population is at least half of the total population, where the total population is earned for the union.

- The position of a state joining the federation should be placed in the Access of Instrument. Joining the Confederacy is a must for the British Provinces and the Chief Commissioner Provinces.
- The proposed coalition included the 11 provinces of British India, the six Commissioners Provinces, and those areas that are not recognized by the federation. As for the tribal chiefs, entry into the Federation was voluntary. The alliance could not be established until:
 - In most provinces, administrators who had the right to elect not less than 104 seats in the national council, and
 - The estimated proportion of the population was at least half the proportion of the people of all the Indian states who had agreed to the federation.
- The time when the state joined the Federation was to be placed in the Instrument of Accession. Joining the federation was compulsory in the British provinces and at the high commission.

3.4 How the Government of India Act 1935 Divided Powers?

- The dissolution of the provincial government and the introduction of the diarchy in the centre.
- The dissolution of the Council of India and the introduction of an advisory body in its area.
- Provision of All India Federation with British India territories and prince territories.
- Add protection and armor for minors.
- It divided the power between the Institute and the provinces according to the three-name list - the Federal List for Centre, the Provincial List for Provinces, and the Concurrent List for both.
- The Viceroy had residual power.

3.5 Changes Brought by the Government of India Act 1935

- Provincial Autonomy
- Diarchy in the middle
- Bicameral Legislature
- Federal Court
- Indian Council

- Franchise
- Reorganization

Government of India Act 1935: Provincial Autonomy

- The most notable feature of the Act is the independence of the province. With the abolition of Dyarchy in the provinces, all provincial administrators are instructed by the ministers responsible for the control and removal of the provincial legislatures.
- Provincial independence means two things. Firstly, the Provincial Governments were complete, responsible for the provincial legislatures, and secondly, the provinces were free from foreign control and interference in many matters.
- Thus, in the provincial context, the 1935 Act made a fundamental decline in the action of 1919.
- This action divided the power between the Institute and the provinces according to the three-name list - the Provincial List (Institutional, with 59 items), the Provincial List (Provincial, with 54 items), and the Interim List (both, and 36 items). The power to save space is given to Viceroy.
- The level of independence brought to the provincial level depended on key boundaries: The provincial authorities retained key retaining power, and the British authorities also retained the right to establish a governing government.

Government of India Act 1935: Diarchy at the Center

- Under this Act, the executive power of the Center is vested in the Governor-General on behalf of the Crown. Federal subjects were divided into two folding categories of reserved and transfer subjects.
- The reserve list includes matters relating to defence, external affairs, administrative matters, and tribal areas. These matters were handled by the Governor-General at his discretion with the assistance of three advisers appointed by him. They are not accountable to the legislature. Under this act, the administrative authority of the institution was vested in the Governor-General instead of the Crown.
- State headings were divided into two categories of Reserved and Transferred Articles.
- The Restricted List contains topics such as defence management, foreign affairs, religious affairs, and issues related to tribal areas. These matters were to be handled by the Governor-General in his opinion with the help of three advisers appointed by him. They were innocent of any wrongdoing.

- The handling of referred matters would be done by the General on the advice of the Council of Ministers whose number shall not exceed 10. The council of ministers had to give up the trust of the legislature. However, the Governor-General may act contrary to the advice of the Council of Ministers if any of his 'special responsibilities' are involved in this act. However, in the event {where the action affects special responsibilities}, the Governor-General shall act under the direction of the Secretary of State.
- In addition, the Governor-General was also responsible for coordinating the work between the two divisions and promoting joint dialogue between advisers and ministers.

Government of India Act 1935: Bicameral Legislature

- The bicameral federal legislature will have two houses namely- the Council of Provinces and the Federal Assembly.
- Both the houses also consisted of representatives from Princely State nominated by the rulers.
- The election had to be for the representative of British India, some of which were nominated by the Governor-General.
- Women, depressed classes, and minority communities had separate electorates.

Government of India Act 1935: Federal Court

- In Delhi, a federal court was established.
- It was established to resolve the disputes between provinces or center and provinces.
- It was supposed to have 1 chief justice and not more than 6 judges.

Government of India Act 1935: Indian Council

- He dissolved the Council of India, established by the Government of India Act of 1858.
- The Secretary of State of India was assigned a replacement.

Government of India Act 1935: Franchise

- This action expanded the franchise.
- This action introduced the first direct election.
- About 10% of the population had the right to vote.

Government of India Act 1935: Reorganization

- The provincial reorganization included the division of Sind and

Bombay, splitting Bihar and Orissa into separate provinces, the complete division of Burma and India, the Aden group of India, and the establishment of a separate colony.

- The Indian Government Act of 1935 enshrined the Federal Government of the British Indian Provinces and the Indian States. But with Burma, there was a different set of events.
- Burma was proposed to be divided following the recommendations of the Indian Statutory (Simon Commission) whose proposal was officially approved by the Government. As a result, the Burmese Round Table was held in London in 1932.
- In 1935, the Burmese Act was passed, and Burma's separation took place in 1937. The Indian Government Act of 1935 provided for a new Burmese Office, to prepare for the establishment of Burma as a separate colony.
- But the same Secretary of State led the two Departments and was named the Secretary of State of India and Burma. The first secretary of the State of India and Burma was Lord Dundas.

3.6 Other Points

1. The principle of religious representation was extended by giving special voters to women, workers, and the Scheduled Castes (oppressed classes).
2. Adopted at the centre by this Act. Although the reserved subjects and the transferred subjects are derived from federal subjects, the provisions of the said Act do not apply.
3. The Act was enacted for the betterment of the monarchy and the Confederation of India under a single body. Power was segregated under this Act and this Act divided the power between the units and the Center in three ways. The first is the federal list, the second is the regional list and the third is the joint list. All residual powers are under the Viceroy of India.
 - Federal List (with 59 items per centre)
 - Regional list (for provinces and with 54 items)
 - Simultaneous list (for both and with 36 items).
4. The law expanded the franchise, giving ten per cent of the population the right to vote.
5. A federal court was established under this Act. Following the enactment of this law, a federal court was established in 1937.
6. The Act also abolished the Council of India, established by the Government of India by Act 1858.

7. The Act established not only the Federal Public Service Commission but also the Provincial Public Service Commission and the Joint Public Service Commission for two or more other provinces.
8. The caste system in these provinces was abolished and replaced by 'provincial autonomy'. Provinces are allowed to function as autonomous divisions of government within their defined territories. Also, the law introduced responsible governments in the provinces, i.e., the governor was required to act on the advice of the ministers responsible for the regional legislature. It came into force in 1937 and was discontinued in 1939.
9. It introduced bipartisanship in six of the eleven provinces. Thus, the laws of Bengal, Bombay, Madras, Bihar, Assam, and the United Provinces are bicameral consisting of a Legislature (Upper House) and a Legislative Assembly (Lower House). However, many restrictions were imposed on them.
10. The main objective of the 1935 Act was to ensure that the Government of India was under the British crown. Therefore, officers and their duties are received from the Crown, even the crown does not perform executive functions. His concept, familiar with the notions of supremacy, is not present in the laws previously passed for India.

4. Causes of World War II

World War II was a devastating global conflict that lasted from **1939 to 1945**. Britain declared war on Germany on **September 3, 1939**, and the British Government of India declared India's support for the war **without consulting Indian opinion**. Tens of millions of people died as a result of genocides (including the Holocaust), starvation, massacres, and disease. It remains the bloodiest conflict in human history to this day.

During World War II, India contributed around 2.5 million volunteer soldiers to fight for the **Allies**. These incredibly brave soldiers came from humble and impoverished backgrounds, but they fought passionately on land, sea, and air. It is a long list of legends, some acknowledged but mostly underrated, who played critical roles during the war. In this article, we will discuss the **causes and impact of World War II on India** which will be helpful for UPSC exam preparation.

4.1 Background

- When **World War I ended in 1919**, it was assumed that this would be the “war to end all wars.”
- This assertion would be proven incorrect 20 years later, when a resurrected **Nazi Germany** invaded **Poland** on **September 1, 1939**, sparking another war with devastation equal to or greater than World War I.
- The causes of World War II were numerous and varied, but in the end, it all came down to **Adolf Hitler** and his Nazi Party's aggressive and expansionist policies.
- Furthermore, the harsh **Treaty of Versailles** years before had only laid the groundwork for future conflicts.

4.2 Causes

Treaty of Versailles

- The **Treaty of Versailles** signed on **June 28, 1919**, officially ended World War I. But it was clear from the start that the defeated would be subjected to a harsh peace.
- To protect itself from a future German attack, France demanded reparations, demilitarization of the Rhineland region, and the **‘War Guilt Clause,’** which placed the blame for starting the war squarely on Germany's shoulders.
- The imposition of such harsh terms was the result of French vengeance,

which had been nurtured since the days of its defeat during the **Franco-Prussian War of 1871**.

- The ensuing war also resulted in Germany's unification, which was declared in the halls of Versailles, adding insult to injury.
- The German folks were offended that they would be blamed for the conflict. Instead of reaching a deal that would lead to peace, the victorious side was content to humiliate them.
- Demilitarization of the military, territorial loss, and the absurd amount of penance to be paid were like rubbing salt in an open wound.
- The new **Weimar government** in Germany had no choice but to agree to the demeaning peace terms.
- In the sight of the German people, this only branded them as "criminals and traitors."
- To pay back the massive reparations, the Weimar Republic began printing massive amounts of German currency. This resulted in massive devaluation and inflation, as well as the near-collapse of an already fragile economy.
- Fed up with their own government's mismanagement, the German people began to accept anyone who could reverse the embarrassment that had been heaped on them. Hitler and his Nazi party would arise with such a promise at this time.

Rise of Nazis

- Hitler and his Nazi Party fully exploited the wave of hostility over the systemic injustice of the Treaty of Versailles.
- Taking advantage of the ding done to German pride, Hitler promised to right the wrongs done by the Versailles Treaty.
- The "us versus them" rhetoric was added to this. The '**us**' in this case were the **Aryans**, while the <them> were the Slavic Eastern Europeans.
- Among '**them**' were **Jews, Communists, Gypsies**, etc who did not match the Nazi description of an Aryan.
- The Nazis blamed Jews for Germany's battles of World War I and all the financial distress that followed as a "conspiracy" that had crippled Germany.
- This rhetoric would have severe repercussions for Europe's and Germany's Jewish populations.

Economic Hardship

- The harsh sanctions imposed on Germany under the Versailles Treaty only added to the hardships endured by the German people.

- The late-twentieth-century **Great Depression** exacerbated the problem by driving up the price of essential items.
- Hyperinflation caused many essential items, such as bread, to become even more expensive than they were before, fueling widespread resentment of the fragile Weimar Republic.
- At the time, the **Ruhr valley** was one of Germany's most industrialized regions. France invaded and occupied the Ruhr valley in order to collect promised war reparations.
- This harmed German pride to the point where they were ready to support any party or leader who would avenge their humiliation. It was an ideal environment for Hitler and his Nazi party to rise to power.

The League of Nations' Failure

- The **League of Nations** (disbanded on **April 20, 1946**) was established in 1919, post - world war War I.
- It was viewed as an international body that would prevent disputes between member nations and settle disputes through diplomatic means.
- However, the League of Nations did not have its own army to enforce and uphold its mandate. To enforce its directives, it had to rely on financial sanctions and the armies of the member nations.
- Although US President **Woodrow Wilson** was an enthusiastic supporter of the league, he was forced to withdraw due to infuriating opposition from the more isolationist faction of the US Congress, a faction that had no curiosity about being involved in distant European politics.
- The absence of the United States diminished its power and credibility—the addition of a rapidly growing military and industrial world power such as the United States could have added more power to the League's demands and requests.
- As a result, the League of Nations was powerless to prevent **Japan's** invasion of China or Germany's invasion of Czechoslovakia.
- Due to the league's failure to respond, Imperial Japan, Nazi Germany, and Fascist Italy would form their own alliance to continue their own aggressive expansion, setting the stage for the emergence of a new world war.

Failure of Policy of Appeasement

- Despite the Versailles Treaty's prohibition on such a venture, the Nazis embarked on a gigantic re-armament program. The absence of protest or restrictions only accelerated the process.

- The Luftwaffe was established, the German navy was expanded, and conscription was implemented.
- Another breach of the Treaty occurred in **March 1936** when German troops invaded the Rhineland. These events only served to bolster Hitler's domestic image while also providing much-needed employment.
- Hitler, buoyed by his success, decided to try his luck with foreign appeasement.
- The British Prime Minister, **Neville Chamberlain**, believed that appeasement was the only way to avoid a conflict. When claims were made on Sudetenland in **Czechoslovakia**, he readily agreed to sign the **Munich Agreement**.
- However, the total subordination of Czechoslovakia in March 1939 galvanized public opinion throughout Europe against Hitler.
- Neville Chamberlain soon discovered that Hitler would not be satisfied with a few concessions here and there.
- It was widely assumed that Hitler would claim Prussia and the Courland Peninsula on the same grounds that he had claimed Sudetenland—that they were populated by a majority of ethnic Germans. The issue was that Prussia was right in the middle of Polish territory.
- France and the United Kingdom both guaranteed their sovereignty. As a result, when Germany invaded Poland in **September 1939**, France and the United Kingdom declared war, kicking off World War II in earnest.

4.3 India's Role in the World War II

- The Indian contribution extended beyond soldiers in the Second World War.
- Indian men and women of all backgrounds contributed to the war effort in the fight against fascism.
- Indians helped in all aspects of the war effort, including serving on merchant supply ships transporting supplies and food to soldiers in Europe.
- Indian doctors and nurses were heavily involved on British and other countries' soil.
- The **Indian Comforts Fund (ICF)** was founded in 1939 at India House in Aldwych and was run by Indian and British women.
- Between 1939 and 1945, the ICF distributed over 1.7 million food packets to soldiers and Asian POWs, in addition to warm clothing and other supplies.

4.4 Impact of World War II on India

- Even before World War II, the British had recognized the futility of retaining their rule in India. The British Empire had suffered greatly as a result of World War II.
- Britain had lost a lot of capital and was looking to its colonies to help them regain their status as a world power. However, **Mahatma Gandhi** was organizing Indians against the British at the time.
- The Second World War also caused a catastrophic loss to the Indian economy; between 1939 and 1945, external factors heavily influenced the economy, resulting in massive economic imbalances that persisted long after peace was achieved in India.
- The root cause of India's entire economic problem was inflation, which manifested as a result of massive amounts of treasury being used to finance various military activities.
- The Second World War had four major consequences for India:
 - **high inflation** due to war expenditure;
 - a drop in the value of the Indian currency;
 - **economic imbalances** due to currency exchange problems, and
 - the development of exchange control.
- The biggest cause of inflation in India could be explained by the country's **Sterling Balance problem**.
- As much as 1600 crores in Sterling securities were held by the RBI, resulting in even more paper currency being flushed into the market, eventually leading to uncontrolled inflation.
- WWII fueled India's independence struggle, but not before the British nearly lost India to Netaji's Indian National Army.
- In addition, World War II was fought to prevent **Hitler** from establishing German colonies outside of Germany's borders, a colonial occupation that Britain had already been carrying out for centuries.
- As a result, following the war, people all over the world began to support voices opposing the British occupation of its colonies.
- The **Bengal Famine in 1943** was devastating for the Indian people, but the British refusal to stop supplies from India in favor of those suffering in the country only strengthened the nationalists' resolve in their call for freedom.
- When the **Labour Party** took power in Britain in 1945, it was committed to internationalism and racial equality, among other liberal principles.

- Prime Minister **Clement Attlee** (Labour Party) began the process of granting India independence shortly after taking office in 1947.

4.5 Impacts of World War II on the rest of the world

- Colonialism and imperialism came to an end.
- Dictatorships in Germany and Italy ended.
- Germany was split into two parts: **West Germany and East Germany**.
 - West Germany was ruled by the United Kingdom, France, and the United States. The Soviet Union occupied East Germany.
- Nationalist movements in Africa and Asia were becoming more powerful.
- There were nearly 5 million deaths (2.2 crore soldiers and 2.8 crore civilians).
- Rise of unemployment, low growth, and other economic issues
- There was the emergence of two power blocs—the United States and the Soviet Union and as a result, there was a cold war.
- The rise of third-world countries.
- The **United Nations Organization (UNO)** was established in 1945.

4.6 Conclusion

Countries and continents' status changed as a result of World War II. Britain and France lost their re-eminence as superpowers, giving way to the United States and the Soviet Union. The birth of the **United Nations** Organization was one of the war's most significant outcomes. Despite the League's failure to deliver, humanity did not abandon its hopes of making the world a safer and happier place to live. Following the end of the war, a conference in Potsdam, Germany, was held to establish peace treaties. Countries that fought alongside Hitler lost territory and were forced to pay reparations to the Allies. Germany, as well as its capital Berlin, was divided into four sections.

As we know today, India's contribution to WWII had a positive impact on the shaping of South Asia and South-East Asia. Throughout WWII and the postwar period, India's influence stretched from former Burma (now Myanmar) in the east to Afghanistan in the northwest. India was never involved in the cause of World War II, but its participation had a major impact on the outcome, which the current generation should be aware of and proud of.

5. Quit India Movement

The **Quit India Movement**, also known as the **August Movement** or **August Kranti**, was a rallying call issued by **Mahatma Gandhi** from the **Bombay session of the All-India Congress Committee** in Mumbai on **August 8, 1942**. It was a part of Mahatma Gandhi's **Civil Disobedience Movement**, which aimed to end British rule in India. In this article, we will discuss the features and significance of the Quit India Movement which will be helpful for UPSC exam preparation.

5.1 Background

- Following Cripps' departure, Gandhi drafted a resolution calling for British withdrawal and a nonviolent non-cooperation movement in the event of a Japanese invasion.
- The idea of a struggle was accepted at the CWC meeting in Wardha on July 14, 1942.
- The Congress Working Committee met in Wardha in July 1942 and decided to give Gandhi command of the nonviolent mass movement.
- The resolution is commonly known as the 'Quit India' resolution.
- It was to be approved by the All India Congress Committee meeting in Bombay in August, as proposed by Jawaharlal Nehru and seconded by Sardar Patel.
- Mahatma Gandhi began the Quit India movement at Gowalia Tank Maidan in Mumbai, popularly known as **August Kranti Maidan**.
- The slogans of the movement were "**Quit India**" and "**Bharat Chodo.**" Gandhi gave the people the mantra, "**Do or die.**"
- It was supposed to be a peaceful, nonviolent movement to persuade the British to grant India independence, according to the Congress doctrine.

5.2 Resolution of Quit India Movement

On August 8, 1942, the Congress meeting in **Gowalia Tank, Bombay**, ratified the Quit India Resolution. The meeting also agreed:

- To demand that British rule in India be ended immediately;
- Declare free India's commitment to defend itself against all forms of Fascism and imperialism;
- Form a provisional Government of India following British withdrawal; and
- Sanction a civil disobedience movement against British rule.

5.3 Instructions of Mahatma Gandhi

Gandhi gave a set of instructions to diverse groups of people. They were as follows:

- **Government employees** - Instead of resigning, pledge your allegiance to the INC.
- **Soldiers** - Stay with the army but don't fire on your comrades.
- **Landlords/ Zamindars** - If the landlords/Zamindars are anti-government, pay the agreed-upon rent; if they are pro-government, do not pay the rent.
- **Students** - If they are confident enough, they can leave their studies.
- **Princes** - You must stand behind the people and embrace their sovereignty.
- **People of princely states** - Only support the monarch if he is anti-government; declare yourselves as Indian citizens.

5.4 Reasons for Quit India Movement

- The Second World Conflict had begun in 1939, and Japan, as one of the Axis Powers opposing the British in the war, was gaining ground on India's north-eastern frontiers.
- The British had abandoned their colonies in Southeast Asia, leaving its people to fend for themselves. The Indian public, who had misgivings about the British ability to defend India from Axis assault, was not impressed by this move.
- Gandhi also stated that if the British were to leave India, Japan would have no cause to invade the country.
- Hearing about British military defeats, and wartime hardships such as high prices for key necessities fueled animosity of the British government.
- The INC called for a major civil disobedience movement when the **Cripps Mission** failed to provide any type of constitutional solution to India's challenges.

5.5 Phases of Quit India Movement

The Quit India Movement can be studied in three phases.

The First Phase (Rampage by Public)

- The general public attacked authority symbols and forcibly hoisted national flags on public buildings.
- Satyagrahis surrendered to arrest, bridges were blown up, railway tracks were removed, and telegraph lines were severed.

- This type of activity was most prevalent in the eastern United Provinces and in Bihar.
- Students reacted by striking in schools and colleges, marching in processions, writing and distributing illegal news sheets (*Patrika*), and acting as couriers for underground networks.
- Ahmedabad, Bombay, Jamshedpur, Ahmednagar, and Poona workers went on strike.

The Second Phase (Underground Activities)

- Many nationalists fled to the underground and engaged in subversive activities.
- Socialists, Forward Bloc members, Gandhi ashramites, revolutionary nationalists, and local organizations from Bombay, Poona, Satara, Baroda, and other parts of Gujarat, Karnataka, Kerala, Andhra Pradesh, United Provinces, Bihar, and Delhi took part in these activities.
- Rammanohar Lohia, Jayaprakash Narayan, Aruna Asaf Ali, Usha Mehta, Biju Patnaik, Chhotubhai Puranik, Achyut Patwardhan, Sucheta Kripalani, and R.P. Goenka were among the key figures involved in underground activity.
- **Usha Mehta** founded an **underground radio station** in Bombay.
- This phase of underground activity was intended to maintain popular morale by maintaining a line of command and guidance for the distribution of arms and ammunition.

The Third Phase (Parallel Governments)

Parallel governments were established in many places, including

- **Ballia** (for a week in August 1942) under **Chittu Pandey**. Many members of Congress were released as a result of his efforts.
- **Tamluk** (Midnapore, from December 1942 to September 1944) - Jatiya Sarkar worked on cyclone relief, sanctioned school grants, distributed paddy from the rich to the poor, organized Vidyut Vahinis, and so on.
- **Satara** (mid-1943 to 1945) - dubbed "**Prati Sarkar**," it was organized by leaders such as Y.B. Chavan, Nana Patil, and others. Village libraries and Nyayadan Mandals were established, as were prohibition campaigns and 'Gandhi marriages.'
- Businessmen (through donations, shelter, and material assistance), students (as couriers), simple villagers (by refusing to provide information to authority), pilots and train drivers (by delivering bombs and other material), and government officials, including police, all provided active assistance (who passed on secret information to the activists).

5.6 Impact of the Quit India Movement

- Following Gandhi's demand, the British administration arrested all prominent Congress leaders the next day. **Gandhi, Nehru, Patel**, and others were detained.
- As a result, newer leaders like **Jayaprakash Narayan** and **Ram Manohar Lohia** took over the movement.
- **Aruna Asaf Ali**, for example, emerged from the leadership vacuum.
- This movement resulted in the detention of almost 100,000 people. To put an end to the unrest, the authorities used violence. Mass floggings and lathi charges were used.
- Women and children were not exempt from the massacre. In total, about ten thousand persons were killed by police shootings.
- The INC was declared illegal. Its leaders were imprisoned for virtually the whole war. Gandhi was released in 1944 because of ill health.
- The people reacted strongly to Gandhi's demand. However, there were isolated incidents of violence and damage to government property due to the lack of leadership. Many structures were set ablaze, power lines were cut, and communication and transportation links were disrupted.
- Some parties were opposed to the movement. **The Muslim League**, the Communist Party of India, and the Hindu Mahasabha were all against it.
- The League opposed the British leaving India without first splitting the nation. In reality, Jinnah urged more Muslims to join the army.
- Because the British were associated with the Soviet Union, the Communist Party supported the British war effort.
- From outside the nation, **Subhas Chandra Bose** was organizing the **Indian National Army and the Azad Hind government**.
- **C Rajagopalachari**, a member of the INC, resigned because he did not support complete independence.
- The Indian bureaucracy, in general, as opposed to the Quit India Movement.
- Strikes and demonstrations took place across the country. Despite the absence of support from the communists, workers supported the movement by refusing to work in the factories.
- The movement's main focus areas were Uttar Pradesh, Bihar, Maharashtra, Midnapore, and Karnataka. The uprising continued until 1944.

5.7 Significance

- The campaign continued without the command of Mahatma Gandhi or any other leader, who were all imprisoned when it began.
- People from all walks of life turned out in large numbers.
- Students, workers, and peasants were the movement's backbone, while the upper classes and bureaucracy remained mostly loyal.
- Loyalty to the government has deteriorated significantly.
- This also demonstrated the depths to which nationalism had progressed.
- The movement established the fact that it was no longer possible to rule India without the consent of the Indian people.
- Although a certain degree of the popular initiative had been sanctioned by the leadership itself, subject to the limitations of the instructions, the element of spontaneity was higher than before.
- Furthermore, Congress had spent a long time ideologically, politically, and organizationally prepared for the struggle.
- Following the uprising among the masses, the British began to seriously consider the topic of Indian independence.
- In the 1940s, it changed the nature of political negotiations with the British empire, paving the path for India's independence.
- The movement was significant in that it put the demand for independence on the immediate agenda of the national movement. There could be no India after Quit India.

5.8 Conclusion

The Quit India Movement was a watershed moment in the sense that it established the stage for future Indian politics. The freedom struggle was owned by 'We the People' who fought for India's independence in the Quit India Movement. Throughout this conflict, ordinary people demonstrated unrivalled heroism and militancy. The repression they faced was the harshest, and the circumstances under which they offered resistance were the most adverse.

6. Indian National Army and Subhash Chandra Bose

The **Indian National Army** also known as the **Azad Hind Fauj** was an armed force that was formed by imperial Japan and the Indian Nationalists in the year 1942. This army was formed during **World War II** to help in the independence movement of India against British rule. The Indian Prisoners of War of the British Army that were captured by Japan first formed this army under **Mohan Singh in 1942**. The INA eventually disbanded but was formed again under the guidance of **Netaji Subhas Chandra Bose**. Subhash Chandra Bose, as an Indian Nationalist, made enormous efforts to resist colonialism. He is one of the great freedom fighters who will always be remembered by the nation. In this article, we will discuss the phases of the Indian National Army and the life of Subhash Chandra Bose which will be helpful for UPSC exam preparation.

6.1 Indian National Army-Background

- **Southeast Asia and Japan** were the major refugee nations for the exiled Indian Nationalists before the outbreak of World War II.
- 70,000 Indian troops were stationed along the **Malayan coast** at the start of World War II in Southeast Asia.
- After the Japanese army succeeded in their campaign on the Malayan coast, many Indian soldiers were taken as Prisoners of War. Nearly 45,000 soldiers alone were captured after the fall of Singapore.
- From these PoWs, the first Indian National Army was born. This army was formed under **Mohan Singh** who was an officer in the British-Indian Army captured in the Malayan Campaign.
- The degrading conditions in the camps for the PoWs and the strong resentment towards the British army led to the rise of volunteers that wanted to join the INA.
- An Indian Nationalist, **Rash Behari Bose** was given the overall leadership of the army.
- The INA received whole-hearted support from the Japanese Imperial Army as well as from the people belonging to the Indian ethnicity living in Southeast Asia.
- However, disagreements between the Japanese and the INA (Mohan Singh in particular) led to the disbandment of the INA in 1942

6.2 First Phase

- With the outbreak of the Quit India Movement in India, the INA received a boost.
- The INA's first division was formed in September 1942, with 16,300 men.
- With the Japanese considering an Indian invasion, the idea of an armed wing of the INA seemed more appealing.
- However, serious disagreements soon arose between the Indian Army officers led by Mohan Singh and the Japanese regarding the role to be played by the INA.
- In reality, the Japanese only wanted a token force of 2,000 soldiers, whereas Mohan Singh wanted to raise a much larger army.
- Mohan Singh was apprehended by the Japanese.

6.3 Second Phase

- The second phase began with Subhas Bose's arrival in Singapore. But, before that, in June 1943, Subhas Chandra Bose (**as Abid Hussain**) arrived in Tokyo and met with Japanese Prime Minister Tojo.
- Rashbehari Bose, another great freedom fighter, should also be recognized here. Following the failure of his revolutionary activities, he fled to Japan in 1915.
- Rashbehari Bose eventually became a naturalized citizen of Japan. He worked hard to pique the Japanese interest in the Indian independence movement.
- He became involved in Pan-Asian circles, established the Indian Club of Tokyo, and lectured on the evils of Western imperialism.
- Subhas Chandra Bose influenced him from an early age. Rashbehari Bose was ecstatic when Mohan Singh established the Indian National Army in Singapore, and he immediately left Tokyo for Southeast Asia.
- It was decided at a conference in Bangkok (also under Japanese occupation at the time) to incorporate the INA into an Indian Independence League, the chairman of which would be Rashbehari Bose himself.
- In 1942, he founded the League in Tokyo.
- When the Japanese approached Subhash Bose to lead the INA, he was prepared.
- He traveled to Singapore and met Rashbehari Bose, who gladly handed over control and leadership of the Indian Independence League and the INA to Subhash in July 1943.

- It should be noted that Subhas Bose was able to build the Indian National Army thanks to the organizational work done by Rashbehari Bose.
- On August 25, Subhas Bose was appointed Supreme Commander of the INA.
- Subhas Bose formed the Provisional Government for **Free India** in Singapore on October 21, 1943, with **H.C. Chatterjee (Finance portfolio)**, **M.A. Aiyar (Broadcasting)**, **Lakshmi Swaminathan (Women Department)**, and others.

6.4 Subhash Chandra Bose and INA

- Despite the fact that Mohan Singh's actions had enraged the Japanese Army Command, they agreed to form a second Indian National Army.
- Mohan Singh himself suggested Subash Chandra Bose for the position of leader.
- Both the Indian diaspora in South East Asia and the Imperial Japanese Army were aware of his reputation as a devoted nationalist.
- As a result, they were more open to the idea of Subash Chandra Bose leading a nationalist army.
- Subash Chandra Bose's activities in India had forced the British authorities to imprison him, but he escaped and arrived in Berlin in 1941.
- Although the German leadership was sympathetic to his cause, logistical issues prevented them from supporting his efforts to raise an army to fight the British.
- However, the Japanese were ready to back him up, and on their invitation, Subash Chandra Bose turned up in Singapore in **July 1943** to take command of the second Indian National Army, now known as the **Azad Hind Fauj**.
- There was a surge of volunteers looking to join the INA after Subash Chandra Bose assumed control of the Azad Hind Fauj.
- The Axis powers recognized this provisional government, which declared war on Britain and the United States.
- Recruits were trained, and funds for the INA were collected. The **Rani Jhansi Regiment**, a women's regiment, was also formed.
- In January 1944, the **INA headquarters** were relocated to Rangoon (Burma), and army recruits were to march from there with the war cry "Chalo Delhi!" on their lips.
- The Japanese army handed over the Andaman and Nicobar islands

to the INA on November 6, 1943; the islands were renamed **Shahid Dweep and Swaraj Dweep**, respectively.

- Subhas Bose addressed Mahatma Gandhi as “Father of the Nation” from the Azad Hind Radio on July 6, 1944 (the first person to address Gandhi as “Father of the Nation”).
- He sought Gandhi’s blessing for “India’s final war of independence.”
- Although Subash Chandra Bose agreed to the INA remaining subordinate to the Japanese Army, he saw it as a necessary measure towards the ultimate goal of liberating India from the British Empire.
- One INA battalion, led by Shah Nawaz, was permitted to accompany the Japanese Army to the Indo-Burma front and take part in the Imphal campaign.
- However, the Japanese treated the Indians unfairly, denying them rations and arms and forcing them to do menial work for Japanese units, which disgusted and demoralized the INA units.
- Following that, Japan’s steady retreat dashed any hopes of the INA liberating the country. The retreat lasted until mid-1945.
- On August 15, 1945, Japan surrendered in the Second World War, and with it, the INA surrendered as well.
- According to reports, Subhas Bose died mysteriously in an **air crash near Taipei (Taiwan) on August 18, 1945.**

6.5 Azad Hind Radio

- This radio station was created to encourage countrymen to fight for freedom under the leadership of Subhas Chandra Bose.
- The radio station used to broadcast news at weekly intervals in various languages like English, Hindi, Tamil, Punjabi, Urdu, etc.
- The main aim of the formation of the Azad Hind Radio was to counter the broadcast of allied radio stations and to fill Indian nationals with pride and motivation to fight for freedom.

6.6 Subhash Chandra Bose - Background

- Subhash Chandra Bose was one of India’s most illustrious liberation fighters.
- Born into an affluent family in **Cuttack**, Bengal province, he received his education in Calcutta, where he earned a degree in philosophy.
- Subhash Chandra Bose was chosen for the Indian Civil Services (ICS), but he declined because he did not want to work for the British administration.

- In 1921, Bose became a member of the **Indian National Congress**, which was founded on **December 28, 1885**.
- He also founded the ‘**Swaraj**’ newspaper.
- He was also the Secretary of the Bengal State Congress and the President of the
- All India Youth Congress. He was appointed CEO of the Calcutta Municipal Corporation in 1924 and was elected Mayor of Calcutta in 1930.
- **The Indian Struggle**, written by Bose, recounts the Indian independence movement from 1920 to 1942. The British government outlawed the book.
- He was the one who invented the phrase “**Jai Hind.**”
- Many people were motivated by his charisma and tremendous personality to join the liberation war, and he continues to inspire Indians. He is also famously known as **Netaji**.

6.7 Role of Subhash Chandra Bose in India’s independence

- In 1925, Bose was imprisoned in Mandalay for his nationalist activities. In 1927, he was liberated and became the general secretary of the INC.
- He collaborated with Jawaharlal Nehru, and the two became the Congress Party’s young leaders, achieving widespread recognition.
- He campaigned for total Swaraj and supported the use of force to achieve it.
- He disagreed with Gandhi and was not a fan of nonviolence as a means of achieving freedom.
- Bose ran for and was elected president of the party in 1939, but was forced to resign due to disagreements with Gandhi’s supporters.
- Bose’s ideology was influenced by socialism and leftist authoritarianism. In 1939, he founded the **All India Forward Bloc** as a faction within Congress.
- At the start of World War II, Bose protested the government for not asking Indians before pulling them into the conflict.
- He was arrested after organizing protests in Calcutta against the removal of a monument commemorating the Black Hole of Calcutta. He was eventually released after a few days, but he was under constant surveillance.
- He then fled the country in 1941, making his way to Germany via Afghanistan and the Soviet Union. He’d previously visited Europe, where he met with Indian students and European political leaders.

- He met with Nazi leaders in Germany and hoped to stage an armed struggle against the British to seek independence. He hoped to make friends with the Axis powers because they were fighting his ‘enemy,’ the British.
- He founded the Indian Legion with the help of approximately 4500 Indian soldiers who were serving in the British army and had been captured by the Germans in North Africa.
- He left Germany for Japan in 1943, disillusioned with Germany’s lukewarm support for Azad Hind.
- Bose’s arrival in Japan resurrected the **Indian National Army (Azad Hind Fauj)**, which had been formed with Japanese assistance previously.
- The Provisional Government of Free India, or Azad Hind, was established as a government-in-exile, with Bose as its leader. Its headquarters were located in **Singapore**. Its military was the INA.
- Bose’s fiery speeches energized the troops. “**Give me blood, and I will give you freedom!**” he famously said.
- The INA aided the Japanese army’s invasion of northeast India and gained possession of the Andaman and Nicobar Islands.
- However, following the Battles of Kohima and Imphal in 1944, British forces forced them to retreat.

6.8 Fate of the Indian National Army after World War II

- After the second world war, the British Colonial government planned to try the surviving members of the INA for treason. The trials were to be held at the **Red Fort**.
- However, the British’s choice to make the Red Fort trials public proved to be a severe miscalculation, as it resulted in a new wave of nationalism unseen during the entire Independence Struggle.
- The Indians saw them as patriots fighting for independence, not betrayers to an empire they never wanted to fight for.
- The trial’s progress also resulted in mutiny within the British Indian Army, most notably in the **Royal Indian Navy**.
- Despite the fact that the mutiny was quickly put down, the British realized they were losing the support of the very institution that had kept them in power for so long – the army.

6.9 Conclusion

With the launch of the Quit India Movement, the British sought to quicken India’s independence, which was the ultimate goal of the Azad Hind Fauj from

the start. It is safe to say that the Indian National Army won against its colonial oppressors even in defeat. Subhash Chandra Bose will always be remembered for his courage and heroic activities. The government recently decided to erect a large statue of Netaji Subhas Chandra Bose at India Gate to commemorate his 125th birthday and as part of the year-long celebrations. On **January 23rd**, his Jayanti is celebrated as '**Parakram Diwas.**'

7. Rajaji Formula of 1944

C R Formula was put forth by C. Rajagopachari, who was a member of the Indian National Congress, with the aim of solving the political deadlocks between the Indian National Congress and the All India Muslim League. The League's position in politics was to prove that Hindus and Muslims of British India were two different nations and therefore, Muslims had the right to demand their own separate nation. This thought of a separate nation by the partition of India disagreed with and hence opposed by the Indian National Congress.

7.1 Background

- In the Second World War, under the Viceroyalty of Lord Linlithgow, the British government announced that any decision that shall be taken for the Indian State would only be implemented if both the parties, All India Muslims League and the Indian National Congress agreed commonly for the decision, else the decision shall be barred.
- There was an increasing demand for a separate nation – Pakistan by the All Indian Muslim League for the betterment of the Muslims, but the thought of partitioning the Indian nation was strongly opposed by the Indian National Congress.
- C Rajagopalachari, the then member of the Indian National Congress, also the close aid of Gandhi had suggested a list of plans which were later named as the C R Formula or the Rajaji Formula.
- The formulas mentioned the agreement of partitioning India and providing the Muslims a separate nation based on the majority of the Muslims in that state.
- The formula was disagreed with and opposed by the members of the Indian National Congress itself. Gandhi tried talking to Jinnah regarding the same, but it was all in vain as Jinnah had rejected the proposals.

7.2 Proposals of Rajaji Formula of 1944

- The All India Muslims League would help the Indian National Congress for achieving freedom from the Britishers and would cooperate information of the Indian government at the centre.
- After the end of the war, there shall be an appointment of a commission that will define the limits of districts having the majority of Muslim populations and a voting system to be held in those districts among all the populations – including the non – Muslim populations as well.
- All the parties will be allowed to give their stand on the partition of India with their views before the voting begins.

- If the majority seeks partition, then there would be a mutual agreement for safeguarding the nation with sensitive information regarding – Defence, Military, Communications, Commerce, and other such details.
- If there exists any population that seeks partition and is transferred to the other nation, it would be solely on a personal and voluntary basis.
- All the above-mentioned proposals will only be put to action and implemented if the British government transfers full authority and power of the Indian Nation to the Government of India.

7.3 Gandhi's talk with Jinnah – 1944

Allies saw more victories which made the British have a soft side for the Congress with America pressurizing the British to agree on the demands of India for its self-government. While the other Congress Leaders were still in prison, Gandhi was released on 5th May 1944.

After this release, Gandhi approached Jinnah in September 1944 to present him the proposals and discuss the two-nation theory based on the C R Formula. However, the proposals did not help Gandhi to convince Jinnah for the agreement and reversed as a failure just two weeks after the meeting of Gandhi and Jinnah.

Jinnah objected on the proposals on the following objections:

- Jinnah wanted Indian National Congress to accept the two-nation theory and agree with the partition.
- Jinnah wanted only the Muslim population in the majority areas to vote instead of all the population i. e. no nonmuslim shall vote.
- Jinnah wanted to create separate regions before the Britishers left the nation.

7.4 Causes for the Failure of Rajaji Formula of 1944

- The formulas / the proposals aimed centrally at creating a separate nation – Pakistan but, the population that was to be present was the majority of non – Muslims.
- Jinnah considered that he might run the risk of partitioning Punjab, and Bengal if the vote has been placed.
- The plebiscite was to be considered from all the population which might have caused a disagreement on the partition of the nation, hence Jinnah objected stating that the plebiscite shall be considered only from the Muslim population.
- Jinnah claimed that the formulas dealt mainly with the services, whereas he wanted full partition.

- The proposals dealt with partitioning Punjab, which eventually meant that the Sikh community residing in Punjab would be divided and Sikhs did not hold the majority in any of the districts.

If agreed on partitioning Punjab, it would leave many of the people on the dividing line, which means they shall be residing on both sides. The proposals did not fail mainly because neither Gandhi himself believed firmly in the formulas nor did Jinnah.

8. Cabinet Mission

The **Cabinet Mission** was a high-powered mission sent to India by the **Atlee government** in **February 1946**. Three British cabinet members served on the mission: (**Pethick Lawrence**, Secretary of State for India; **Stafford Cripps**, President of the Board of Trade; and **A.V. Alexander**, First Lord of the Admiralty) to find ways and means for a negotiated, peaceful transfer of power to India. The mission's chairman was Pethick Lawrence.

8.1 Background

- **Clement Atlee**, the British Prime Minister, initiated the formation of the Cabinet Mission.
- It was made up of **three members**: Lord Pethick-Lawrence, AV Alexander, and Sir Stafford Cripps.
- The then **Viceroy Lord Wavell** was involved in the process although he was not an official member.
- The Congress Party and the Muslim League, which were at odds on almost every issue at the time, had fundamental ideological differences that were preventing them from finding common ground.
- Congress desired a strong central government with few powers delegated to the provinces.
- The League sought strong safeguards for the rights of Muslims, the world's largest minority group in India.
- Because both parties had significant ideological differences and were unable to find common ground, the mission issued its own set of proposals in May 1946.

8.2 Objectives

- To reach an agreement with Indian leaders on the creation of a constitution for India.
- Creating a constitution-making body (the Constituent Assembly of India).
- To form an Executive Council with the support of the major Indian political parties.

8.3 Arrival of Cabinet Mission

- On March 24, 1946, the Cabinet Mission arrived in Delhi. It held lengthy discussions with Indian leaders from all parties and groups on the issues of:

- interim government; and
- principles and procedures for drafting a new constitution that would grant India independence.
- Because the Congress and the League were unable to reach an agreement on the fundamental issue of India's unity or partition, the mission proposed its own constitutional solution in May 1946.

8.4 Proposal for Cabinet Mission

- Rejection of the demand for a full-fledged Pakistan because:
 - such a formation of Pakistan would include a large non-Muslim population—38% in the North-West and 48% in the North-East;
 - the very principle of communal self-determination would demand separation of Hindu-majority western Bengal and Sikh- and Hindu-dominated Ambala and Jalandhar divisions of Punjab.
 - deep-rooted regional ties would be jeopardized if Bengal and Punjab were partitioned;
 - partition would cause economic and administrative problems, such as the problem of communication between Pakistan's western and eastern regions; and
 - the division of the armed forces would be dangerous.
- The provinces would be divided into three sections/groups:
 - **Group A** includes Madras, the Central Provinces, Uttar Pradesh, Bihar, Bombay, and Orissa.
 - **Group B** consists of Punjab, Sindh, the NWFP, and Baluchistan.
 - **Group C** consists of Bengal and Assam.
- At the provincial, section, and union levels, there is a three-tiered executive and legislature.
- **Provincial assemblies** were to elect a constituent assembly through proportional representation (voting in three groups: general, Muslims, and Sikhs).
 - This constituent assembly would consist of 389 members, with provincial assemblies sending 292, chief commissioner's provinces sending 4, and princely states sending 93.
- Members of groups A, B, and C were to sit separately in the constituent assembly to decide the constitution for provinces and, if possible, groups as well.
- The entire constituent assembly (all three sections A, B, and C combined) would then convene to draft the union constitution.

- A centralized command would be in charge of defense, communication, and external affairs. India was to have a **federal structure**.
- In the central legislature, communal questions were to be decided by a simple majority of both communities present and voting.
- Provinces were to have full autonomy and residual powers, and **princely states** would no longer be subject to the British government's supremacy. They would be free to enter into an arrangement with successor governments or the British government.
- After the first general elections, a province would be free to leave a group, and after 10 years, a province would be free to call for a reconsideration of the group or the union constitution.
- Meanwhile, the constituent assembly was to form an **interim government**.

8.5 Reaction of the Parties

- The Cabinet Mission's long-term plan was accepted by the **Muslim League on June 6, 1946**, and by **Congress on June 24, 1946**.
- Elections for the Constituent Assembly were held in provincial assemblies in July 1946.
- Nehru stated on **July 10, 1946**, "We are not bound by anything except that we have decided to go into the Constituent Assembly".
 - It implied that the Constituent Assembly was sovereign and would decide the rules of procedure.
- The likelihood is that there will be no grouping because the NWFP and Assam would object to joining sections B and C.
- **On July 29, 1946**, In response to Nehru's statement, the League withdrew its acceptance of the long-term plan and issued a call for "**direct action**" beginning on August 16 to achieve Pakistan.

Congress Reaction

- The Cabinet Mission Plan, according to the Congress, was opposed to the creation of Pakistan because grouping was optional; only one constituent assembly was envisaged, and the League no longer had a veto.
- Provinces should not have to wait until the first general election to break away from a coalition. They should be able to choose not to join a group in the first place.
- Compulsory grouping runs counter to the frequently stated insistence on provincial autonomy.

- The absence of a provision in the constituent assembly for elected members from the princely states (they could only be nominated by the princes) was unacceptable.

Muslim League Reaction

- Pakistan, according to the Muslim League, was implied in the compulsory grouping.
- Sections B and C should be forced to form solid entities in preparation for future secession into Pakistan.
- The League expected Congress to reject the plan, prompting the government to invite the League to form an interim government.

8.6 Reasons for Failure of Cabinet Mission

- The Congress was opposed to the idea of provinces being divided into groups based on the Hindu-Muslim majority and competing for control at the center. It was also contrary to the concept of a weak center.
- The Muslim League did not want the proposals changed.
- Since the plan was rejected, the mission proposed a **new plan in June 1946**. This plan proposed dividing India into two parts: a Hindu-majority India and a Muslim-majority India, later renamed Pakistan.
- A list of princely states that could join the union or remain independent was also compiled.
- The **second plan was rejected by Jawaharlal Nehru's Congress Party**. Instead, it agreed to be a constituent assembly member.
- The Viceroy convened a meeting of 14 men to form an interim government. There were five members from the Congress, five from the League, and one each from the Sikh, Parsee, Indian Christian, and scheduled caste communities.
- The League and the Congress were both given the authority to appoint five members to the Viceroy's interim council.
 - The Congress nominated Zakir Hussain as one of the members, which the League objected to, claiming that the League only represented Indian Muslims and no other party. It was boycotted by the Muslim League.
- The Congress leaders joined the viceroy's interim council, and Nehru became the leader of the interim government. The new government began the task of writing the country's constitution.
- In most provinces, including the NWFP, Congress-led governments were formed. The League formed governments in Bengal and Sind.

- The new central government was opposed by Jinnah and the League. He vowed to agitate for Pakistan and urged Muslims to demand it by any means necessary. **On August 16, 1946**, he called for a “**Direct Action Day.**”
- This call sparked widespread communal rioting across the country, with 5000 people killed on the first day in Calcutta alone. Riots erupted in a number of other areas, most notably Noakhali and Bihar.
- As a result of the riots, there was a call for the country to be partitioned. **Sardar Vallabhbhai Patel** was among the first Congress leaders to recognize the inevitability of partition as a means of putting an end to the brutal violence.

8.7 Conclusion

Congress and the Muslim League, respectively, accepted the Cabinet Mission on June 24, 1946, and June 6, 1946, respectively. The League then withdrew from the agreement and urged direct action to secure Pakistan’s independence. Following the collapse of Cabinet Mission 1946, Atlee issued a statement in which he set a date for the transfer of power and evacuation from India.

9. Mountbatten Plan (June 1947)

In June 1947, **Lord Mountbatten** (India's last viceroy) proposed a plan in which provinces would be declared independent successor states with the authority to choose whether or not to join the constituent assembly. Long before Mountbatten arrived in India, the **freedom-with-partition formula** was becoming widely accepted. One major innovation (actually proposed by **V.P. Menon**) was the immediate transfer of power based on the grant of **dominion status** (with a right of secession), eliminating the need to wait for a constituent assembly agreement on a new political structure. In this article, we will discuss the Mountbatten Plan in detail which will be helpful for UPSC exam preparation.

9.1 Background

- Lord Mountbatten arrived in India as the last Viceroy and was tasked by then-British Prime Minister **Clement Attlee** with ensuring a smooth transfer of power.
- Mountbatten proposed in May 1947 that the provinces be declared independent successor states and then given the option of joining or not joining the constituent assembly. The '**Dickie Bird Plan**' was the name given to this strategy.
- When informed of the plan, Jawaharlal Nehru (born November 14, 1889) vehemently opposed it, claiming that it would lead to the country's **Balkanization**. As a result, this plan was also known as **Plan Balkan**.
- The viceroy then devised another plan known as the **June 3 Plan**. This was the final strategy for Indian independence. The Mountbatten Plan is another name for it.
- The principles of partition, autonomy, sovereignty for both nations, and the right to write their own constitution were all included in the June 3 Plan.
- Above all, princely states such as Jammu and Kashmir were given the option of joining either India or Pakistan. The consequences of these decisions would have long-term consequences for the new nations.
- Both Congress and the Muslim League agreed to this plan. Congress had also acknowledged the partition's inevitability by that point.
- The **Indian Independence Act 1947**, which was passed in the British Parliament and received royal assent on July 18, 1947, put this plan into action.

9.2 Provisions

- British India was to be divided into two countries: India and Pakistan.
- The Constituent Assembly's draft constitution would not apply to Muslim-majority areas (as these would become Pakistan). These provinces would decide on the issue of a separate constituent assembly for Muslim-majority areas.
- The legislative assemblies of **Bengal and Punjab** met and voted for partition in accordance with the plan. As a result, it was decided that these two provinces would be divided along religious lines.
- Sind's legislative assembly would decide whether or not to join the Indian constituent assembly. It made the decision to travel to Pakistan.
- The **NWFP (North-Western Frontier Province)** was to hold a referendum to decide which dominion to join. While Khan Abdul Gaffar Khan boycotted and rejected the referendum, the NWFP decided to join Pakistan.
- Since the Congress had conceded a unified India, all of their other demands would be met, namely:
 - independence for princely states was ruled out—they would join either India or Pakistan;
 - independence for Bengal was ruled out;
 - accession of Hyderabad to Pakistan was ruled out (Mountbatten supported the Congress on this);
 - freedom would be granted on **August 15, 1947**; and
 - a boundary commission would be established if partition was to be effected.
- The **Boundary Commission**, chaired by **Sir Cyril Radcliffe**, was established to fix the international boundaries between the two countries. The commission was tasked with dividing Bengal and Punjab into two new countries.
- The princely states were given the option of remaining independent or acceding to either India or Pakistan. The British sovereignty over these kingdoms ended.
- The British monarch would no longer address himself as “Emperor of India.”
- Following the creation of the dominions, the British Parliament was unable to enact any legislation in the territories of the new dominions.
- Until the new constitutions were established, the Governor-General would assent to any law passed in His Majesty's name by the constituent assemblies of the dominions.

- The Governor-General was elevated to the status of the constitutional head.

9.3 Response to Mountbatten Plan

- The dominions of Pakistan and India were established at midnight on the 14th and 15th of August, 1947, respectively.
- **Lord Mountbatten** was appointed as the first **Governor-General of independent India**, and **M.A. Jinnah** was appointed as the first **Governor-General of Pakistan**.
- Acceptance of partition was merely the culmination of a series of incremental concessions to the League's advocacy of a separate Muslim state.

9.4 Conclusion

The League's demand was met to the extent that Pakistan would be formed, and the Congress' position on unity was taken into account in order to keep Pakistan as small as possible. Mountbatten's plan was to divide India while maintaining maximum unity. The peaceful transfer of power was attempted, but the horror of partition remains, which could have been avoided. India recently declared August 14 to be **Partition Horror Remembrance Day**.

10. Independence Act 1947

The **Indian Independence Act**, based on the **Mountbatten Plan**, was passed by the British Parliament on **July 5, 1947**, and **received royal assent on July 18, 1947**. The Act went into effect on **August 15, 1947**. This act divided British India into two new sovereign republics, India and Pakistan. This is an important topic for the UPSC Exams since with this act India's struggle for independence came to an end and India finally became an independent nation.

10.1 Background

- The legislation was developed by **Clement Attlee's** Labour Government. It was entirely based on the **Mountbatten Plan**, also known as the 3rd June Plan, which was established after the leaders of the Indian National Congress and the Muslim League agreed to Viceroy Lord Mountbatten's recommendations.
- On February 20, 1947, the British Prime Minister said that British India would be granted self-government by June 1948 at the latest.
- The British government suggested a proposal that was implemented on June 3, 1947.
- The Independence Act was the implementation of the Mountbatten Plan.
- The Act declared India and Pakistan independent on August 15, 1947, with effect from that date.
- The **Boundary Commission** drew the new boundaries of the dominions. The suzerainty of the British over the princely kingdoms came to an end.
- These countries were asked to decide whether to join both India and Pakistan or remain independent.
- Over 560 states made it clear that they want to join India.
- Until the new dominions' constitutions become operative, the heads of state will be the respective Governor-Generals, who will be able to continue to assent to laws passed in the name of the monarch through the Constituent Assemblies.
- The Royal Assent was given to this Act on July 18, 1947, and it went into effect.

10.2 Provisions

- On the fifteenth of August, 1947, the British authority left India.
- On this day, India separated into two sovereign provinces, India and Pakistan, and each of these states became sovereign.

- The powers that the British government in India used to have were to be transferred to each of those states.
- A border commission led by Mr. Redcliff partitioned Punjab and Bengal and determined its boundaries.
- The Secretary of State for India's office will be abolished.
- Every territory was to have a Governor-General, who would be appointed by the Queen of England at the Dominion government's request. He was not to act on his judgment or discretion, but rather as the state's constitutional head of state.
- The regulations must be enacted by a sovereign legislature in each Domain. There would be no automatic application of any legislation approved by the British Parliament to India.
- Both countries will have a Constituent Assembly that will serve as a legislative body.
- Until a Constituent Assembly in any dominion formulates a Constitution, it will function as closely as practicable with the 1935 Act.
- Provincial governors will serve as the provinces' constitutional heads.
- The practice of reserving Secretary of State positions should be abandoned. After the handover of authority to both dominions, government employees who desire to quit must do so.
- On August 15, 1947, British rule over India's states and tribal regions came to an end. In this arrangement, power will be passed to states rather than dominions, and states will be free to choose whether to participate in India or Pakistan.
- The UK government's engagement with India will now be managed through the Office of Commonwealth Affairs.
- The title of King and Emperor of India was surrendered by the King of England.
- East Bengal, West Pakistan, Sindh, and British Baluchistan are all Pakistani provinces.
- If the NWFP votes to join Pakistan in a referendum, this territory will join Pakistan as well.

10.3 Impact

- The enactment of the Indian Independence Act of 1947 was a watershed moment in the country's constitutional history.
- It was "the climax of a protracted chain of events," as Attlee described it, "the accomplishment of the British mission" in India.

- In the House of Lords, **Lord Samuel** described the Law as «a peace treaty without war.»
- The Act's passage was applauded by Indian politicians as well. **Dr. Rajendra Prasad**, for example, stated that «the time of British dominance over India ends today,» and that «our relationship with the United Kingdom will continue to be built on equality, kindness, and mutual understanding.»
- The law represented the start of a new period of freedom in India, but it did not satisfy a vast number of people and politicians.
- As **Maulana Abul Kalam Azad** put it, «August 14 for Muslims in Pakistan is a day of grief for Hindus and Sikhs.»
- Despite these flaws, it cannot be denied that the Indian Independence Act of 1947 signified the end of British control in India and the start of a free India.

10.4 Repeal of the Act

- Both provinces were given the authority to revoke any act of parliament that affected them, including the Indian Independence Act.
- By adopting their respective constitutions, India and Pakistan later abrogated the 1947 Independence Act.
- The Indian Independence Act of 1947 was effectively **repealed by Section 395** of the Indian Constitution and Section 221 of the Pakistan Constitution of 1956.
- The position of dominion was dissolved with the passage of the Indian Constitution, and India became a republic.
- The British Parliament, however, has failed to contribute to the repeal of the 1947 Indian Independence Act.
- Even though the new constitution lacks the legal authority to repeal legislation, this is done to break the chain of law and establish the constitution as an independent legal system.

10.5 Conclusion

The enactment of the Indian Independence Act of 1947 was a watershed moment in the country's constitutional history. The law signalled the start of a new period of freedom in India, although many Indians were dissatisfied with it. Despite these flaws, there can be no doubt that the Act brought an end to British rule in India.



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