Causes:

There were many causes for the event. They were intricate and interrelated and in fact reinforced each other to a greater extent.

(1) Economic Causes

The Complete destruction of traditional economic structure and fabric of India took place under The East India Company. The colonial policies favoured the British traders , industries and impoverished large masses of peasants and artisans. The British economic policy was also detrimental to the traditional rural arts and handicrafts and disrupted the balance between the two major sectors of the Indian economy—agriculture and industry. Moreover, excessive demands of revenue were the major cause of hardship of Indians. The tax burden periodically increased. Large number of traditional zamindars and chiefs were dispossessed.

(2) Political Causes

Politically unjustified ways were employed by British to establish effective control over Indian native states. This was disliked by all section of society. Lord Wellesley perfected the Subsidiary Alliance System. Lord Dalhousie's doctrine of lapse' was only one of the many convenient tools for the extinction of the Indian States. The case of Oudh was unique. It was annexed on the ground of misgovernment. The Annexation of Oudh created panic among rulers of native states and considerably damaged the political prestige of the British. These action also angered the Company's sepoys, most of whom came from Oudh.

(3) Socio Religious Causes

The revolt was also caused due to certain issues pertaining to social and religious issues. British rule deprived the people of India of their traditional and natural leaders i.e. zamindars/tughlaqdars by disposesing them. zamindars/tughlaqdars often acted as father figure in the village society had reputation and respect in the society. New zamindars(Usually absentee land lords) were new class and hardly belonged to the village community owned its existence to the varying British policy was exploitative and least considerate even in moment of distress. Several humanitarian measures which Government had under taken like abolition of sati, infanticide, validation of widow remarriage etc, annoyed the orthodox section of the society, who considered these as undesirable interference of alien Christian government in their religion and customs.The suspicion that the British were out to convert Indians to Christianity was widely prevalent .

(4) Military Causes

The sepoys of the British Indian army were most unhappy with their employers because they were lowly paid, much less than the" British soldiers of the corresponding ranks. Sepoys were treated with contempt by their British officers and were called niggers and Sooers (pigs). They had little career prospects. No Indian could rise higher than a `Subedar'. Dissatisfaction of sepoys over the order that they would not be given the foreign allowances (the payment of Bhatt) while serving in Sindh and in Punjab. They also nourished grievances on religious and caste grounds. The sepoys considered the acts like forbidding them to wear caste and sectarian marks (beards, turbans etc.) as a direct interference in their religion. Every fresh recruit had to furnish an undertaking that he would serve overseas (under the General Enlistment Act,1856) . Moreover, the Act was a direct attack upon the

Hindu caste system, as the popular belief among the Hindus was that crossing the seas meant loss of caste.

(5) Immediate Causes

Sepoys believed that the Government was deliberately trying to destroy their religion by introducing Enfield rifle whose cartridges were greased with fat of beef and pig. The sepoys, both Hindus and Muslims were enraged and this became the immediate cause of revolt.

Spread of the Mutiny and Revolt

29th March 1857 -The sepoys at Barrackpore, near Calcutta refused to use the greased cartridge; Mangal Pandey, a Brahmin sepoy attacked and fired at the Adjutant. He killed two British army officers. The 34 Native Infantry regiment was disbanded and sepoys guilty of rebellion punished.

May 1857- At Meerut, 85 sepoys of the 3rd Cavalry regiment on their refusal to use the greased cartridge were court-martialled and sentenced to long terms of imprisonment.

10th May- the sepoys broke out in open rebellion at Meerut. They shot their officers, released their fellow sepoys and headed towards Delhi

11-30 May 1857- On May 11 Meerut.mutineers crossed over to Delhi and appealed to Bahadur Shah II, the pensioner Mughal Emperor to lead them and procailmed him Shahenshah-Hindustan (Emperor of India). Outbreaks in Delhi, Delhi was seized by the rebels.. The city was occupied. Some European inhabitants of Delhi -were shot dead. The loss of Delhi was a serious loss of prestige to the English. The success of the rebellion in Delhi created a sensation in various parts of North and Central India.

Ferozepur, Bombay, Aligarh, Etawah, Bulandshahr, Nasirabad, Bareilly, Moradabad, Shahjehanpur and other stations in U.P.

June 1857- On June 4, the soldiers of the 2nd Cavalry and 1st Native Infantry mutinied at Kanpur. Mutinies at Gwalior, Bharatpur, Jhansi, Allahabad, Faizabad, Sultanpur, Lucknow etc

The civil rebellion spreads through the Indo-Gangetic plain, Rajputana, Central India and some parts of Bengal.

July 1857- Mutinies at Indore, Mhow, Saugar and certain places in the Panjab like Jhelum,Sialkot etc. .

August 1857 - Civil rebellion spreads throughout Sagar and Narmada districts.

September 1857—-The English recapture Delhi : further outbreaks in Central India.

October 1857—Revolt spreads to Kota State.

November 1857—The rebels defeat General Windham outside Kanpur.

December 1657— Sir-Colin Campbell wins the battle of Kanpur

March 1858- Lucknow recaptured by the English.

April 1858 - Jhansi falls to the English. Fresh rising in Bihar led by Kunwar Singh.

May 1858 - The English recapture Bareilly, Jagdishpur and Kalpi. Indian rebels begin guerilla warfare in Rohilkhand.

July-December 1858-English authority re-established in India.

Why revolt failed?

The poor organisation and lack of coordination among the rebels was perhaps the most important cause of its failure. Some other causes were:

1. The stronghold area of the revolt remained limited enabling English to concentrate and utilize their strength effectively against the rebels in the limited area.
2. English had better resources; modern weapons and materials of war. Telegraph kept commander-in chief well informed about the movement of rebels.
3. Lack of unity among Indians. Many natives like the Sindhia of Gwalior, the Holkar of Indore, the Nizam of Hyderabad, Raja of Jodhpur and other Rajput rulers, of Patiala, Nabha, Jind and Kashmir and many other ruling chiefs and big zamindars actively helped British to suppress the Revolt.
4. The modern educated Indians also did not support the Revolt; they were repelled by the rebels' appeals to superstitions and their opposition to progressive social measures.
5. Neither the leaders nor the sepoys were inspired by any high ideals of patriotism and nationalism It was the wide participation of peasantry and artisans in the Revolt which gave it real strength as well as the character of a popular revolt, especially in the areas at present included in U.P. and Bihar. Here the peasants and traditional zamindars gave free expression to their grievances by attacking the moneylenders and new zamindars that had displaced them from the land. Even where people did not rise up in revolt they showed strong sympathy for the rebels.

Impact of the Revolt/ Mutiny

British Government realised that the revolt was only a symptom of a deep-seated problem. the policy of the Government of India underwent a drastic modification.

1. ***Political:***

   (i) The first and immediate result of the revolt was liquidation of the English East India Company . An Act known as "Act for Better Government of India" was rushed through the British Parliament which transferred power from the Company to the Crown.

   (ii) A new administrative machinery consisting of a Secretary of State with a Council of 15 members was created to supervise the administration of India on behalf of the Crown.

   (iii) British Government made a new declaration of their policy toward India. This was done in the form of the Queen's Proclamation issued in 1858.
   (iv) a new policy was definitely initiated towards the Indian States. 'Sanads[1] were

issued to the Indian princes guaranteeing them freedom of adopting heir. Henceforward if there was any dereliction of duty on the part of a ruler he alone was to be held responsible; misgovernment was no longer an excuse for the, extinction of the Indian States.

2. ***Social and Cultural***:
(i) the old policv of promoting reforms was abandoned because it was contended that it was this policy which had been one of the important causes of the rising of 1857.
(ii). The cause of reform was now wholly left to the initiative of the Indians themselves. And this continued to be the basic policy of the Government of India for over half a century.
(iii) the Muslim Renaissance which had been growing in Delhi before 1857 got an irreparable shock. Decay immediately overtook the revival of learning in Delhi from which it never recovered.

Army :

3. The army and the Muslims were regarded by the British as the chief instigators of the revolt. They, therefore, received special attention.
(i)The army was reorganised after 1858. The proportion of British troops in the Indian army was increased. They were primarily used to maintain internal security, while the Indian troops were organised and trained for services aboard to subjugate Asian and African territories for British imperialism.
(ii)The artillery was taken away From the Indian hands.
(iii)All higher and sensitive appointments were reserved for the British; an Indian could not get employment in the Army Headquarters except as a clerk in anon-military capacity.
(iv)The Indian armies were recognised . Battalions were drawn from such diverse elements as the Sikhs, the Punjabi Muslims, the Pathans, the Rajputs, the Gurkhas, etc. and it was quite easy for the British to exploit communal, caste and regional difference of the sepoys.
(v) A subtle distinction was also drawn between "martial" and non-material" races and a myth on this basis were propounded. The Sikhs and gurkahs who were loyal to the british in the revolt were termed as the "martial races"

As a result of the Revolt, changes were made in the Judicial field. New Civil and Criminal Procedure Codes were passed. The judiciary was reorganised under the Indian High Courts Act,1861. High Courts were established at Calcutta, Bombay and Madras in place of the Sadar Courts and Supreme Courts which had existed before the Revolt.

The Revolt of 1857

Participants In The Revolt

1.	Bahadur Shah II	Delhi
2.	Laxmi Bai	Jhansi
3.	Kunwar Singh	Jagdishpur
4.	Hazarat Mahal	Lucknow
5.	Maulavi Ahmadullah	Faizabad
6.	Tantia Tope	Gwalior/Kanpur

7. Nana Saheb Kanpur
8. Mangal Pandey Barrackpore
9. Hakim Ahsanullah Chief Advisor to Bahadur Shah II Delhi
10. Firuz Shah Relative of Bahadur Shah II Delhi
11. General Bakht Khan Delhi
12. Rao Sahib Kanpur
13. Azimulah Khan Kanpur
14. Ahmad Ullah Lucknow
15. Khan Bahadur Khan Bareilly
16. Amar Singh Jagdishpur

Centres of Revolt & their leaders

Delhi	Bahadur Shah was the nominal leader, the real command was under General Bakht Khan.
Kanpur	The revolt was led by Nana Sahib. Battle was mainly led by Tantia Tope. Azimullah Khan was another loyal servant of Nana Sahib.
Lucknow	The revolt was led by Hazarat Mahal the begum of Avadh, Maulvi Ahmedullah of Faizabad was also one of the great leaders.
Jhansi	Rani Laxmi bai assumed the leadership of the Sepoys. Later she captured Gwalior with the help of Tantia Tope and Afghan guards.
Bareilli	Khan Bahadur Khan proclaimed himself as Nawab Nazim.
Arrah	Kunwar Singh, the ruined zamindar of Jagdishpur was the main leader.

Fate of the Leaders of the Revolt

Bahadur Shah II	He was arrested and deported to Rangoon where he died in 1862.
Nana Sahib	After being defeated he refused to surrender and escaped to Nepal in early 1859, never to be heard again.
Bengum Hazrat	The Begum of Avadh was compelled to hide in Nepal after the capture of Lucknow by Campbel.
Rani Laxmi Bai	The Rani of Jhansi died in the battle field in June 1858.
Tantia Tope	Tantia Tope escaped to the jungles of central India in April 1959. He was betrayed by a zamindar friend and captured and put to death after a hurried trial on 15th April 1859.
Kunwar	The leader of the revolt in Bihar died on 9th May 1859 after successfully

Singh	carrying on the revolt.

Suppression of the Revolt

1. Gen. John Nicholsan Delhi

- Henry Bernard and Brig. Wilson besieged Delhi
- Accession of Kashmiri gate by J.Nicholsan and captured city embrance and Delhi.
- Bahadurshah took shelter at Humayun Tomb.
- Lt. Hundson arrested Bahadurshah and killed his sons and grandsons.

2. Maj. Hudson Killed Bhadur Shah's sons and grandsons in Delhi.

3. Sir Hugh Wheeler Defence against Nana Saheb's forces in the beginning

4. Gen.Neil Kanpur (killed Indians as a revenge against the killing of English by Nana Sahib's forces), Banaras, Allahabad.

5. Sir Colin Campbell Final recovery of Kanpur on 6th December 1857 captured Lucknow on 21st March 1858.

6. Henry Lawrence Chief Commissioner of Awadh (died)

7. Maj. Gen. Havelok Defeated the rebels (Nana Saheb's force) on 17th July 1857

8. William Taylor Suppressed the revolt at Arrah in August 1857

9. Hugh Rose Suppressed the revolt at Jhansi

Opinion of the Historians about the Nature of the Revolt

Disraeli	A national revolt
Dr. Tarachand	Specially medieval but efforts of powerless class to get their lost power.
J.Outaram & W.Taylor	A Hindu-Muslim conspiracy
Jawaharlal Nehru	Not only sepoy mutiny, formed the shape of Civil Rebelion the real form was of feudalistic though some nationalistic elements were also present
Maulana Abdul Kalam	Indian national character had sank very low.
R.C. Majumdar	Neither first nor national nor war of Independence
S.N. Sen	Inherited in the constitution of British Rule an effort by the conservative elements to turn back the clock.
T.R. Holmes	Conflict between civilization and Barbarism
V.D. Savarkar	First war of Indian Independence

Books and Authors on 1857

S.N. Sen	1857
P.C. Joshi	Rebellion, 1857
H.P. Chattopdhyaya	The Sepoy Mutiny, 1857
A.T. Embree	1857 in India
B.C. Majumdar	The Sepoy Mutiny and the Revolt of 1857
S.B. Choudhury	Civil Rebellion in the Indian Mutinies, 1857-59
	Theories of the Indian Mutiny
Etic Stokes	The Peasent and the Raj
Maulan Abdul Kalam Azad	Eighteen Fifty Seven
V.D. Savarkar	The Indian war of Independence 1857
Ashok Mehta	1857 a great Revolt
John Caye	History of Sepoy war
Holms	Sepoy war

THE NATURE OF THE REVOLT of 1857

The nature of the 1857 uprising aroused fierce controversy from the very outset. Between the 1950s and 1960s historians focused much of their attention on whether the revolt was a sepoy mutiny, national struggle or a manifestation of feudal reaction.

- Anxious to minimize Indian grievances, for many years, British historians had maintained that the revolt had been nothing more than a sepoy mutiny. Hence the name.
- The official British explanation was that only the Bengal army had mutinied and civil disturbances were caused by the breakdown of law and order machinery.
- Many officials thought that it was only a mutiny. Such accounts generally narrated: details of the greased cartridges, the activities of rebel sepoys, and the British campaigns of 1857-8 that suppressed the revolt. Not only was the rebellion of the people made light of, but the civil rebellion was attributed to merely the selfish interests of landholders and princes. In essence, this interpretation ignored the colonial context in which the revolt had occurred and of which it was a reflection.
- But this view was challenged by Benjamin Disraeli, the conservative leader, in July 1857. He said: "The decline and fall of empires are not affairs of greased cartridges. Such results are occasioned by adequate causes, and by the accumulation of adequate causes" Then he querried: "Is it a military mutiny or is it ,a national revolt?"
- The official view was challenged by a section of the British community in India also. Colonel G.B. Malleson, who later completed J.W. Kaye's History of the Sepoy War, challenged the official theory of simple mutiny: "The crisis came: At first apparently a

mere military mutiny, it speedily changed its character, and became a national insurrection."

- With the emergence of national agitations against the colonial government the revolt of 1857 came to be looked upon as part of that struggle and the focus shifted form the greased cartridges to the oppressions of the British.
- V.D. Savarkhr's The Indian War of Independence of 1857 published anonymously in 1902 remained banned in India almost till the end of British rule.
- V.D. Savarkar, who gave a nationalist interpretation to the uprising asserted that it was the "Indian War of Independence."
- Savarkar's views were supported by S.B. Chaudhary, who in his writings demonstrated that 1857 was a "rising of the people". In fact, the historiographic tradition in India soon accept this line of argument. A discordant note was however, struck by R.C. Majumdar. He refused to recognize.1857 as a war of Independence. His view was that "to regard the outbreak of 1857 as either national in character or a war of independence of India betrays a lack of true knowledge of the history of Indian people in the nineteenth century".
- Some historians have held that the Muslim elite was responsible for inciting the trouble. Outrum regarded the revolt as a "Muslim conspiracy exploiting Hindu grievances". Yet another school of thought believes that during the revolt the people were fighting not only against the British but also against the feudal structure. The backsliding of these feudal chiefs led to the collapse of the revolt.
- Later Historiography, though accepting the popular character of the Revolt, laid emphasis on its backward -looking character. Bipin Chandra has stressed this point: "The entire movement lacked a unified and forward looking programme to be implemented after the capture of power"
- Tara Chand was more explicit when he wrote that the Revolt of 1857 was the last attempt to recover its departed glory
- However, several works coinciding with the centenary year of the revolt argued variously: that the absence of a general plan of rebellion went against such an interpretation, that the leaders were not imbued with national sentiment and 'would have put the clock back', that 1857 was not the inauguration of a freedom movement but 'the dying groans of an obsolete aristocracy'.
- On the other hand there were objections to the restrictive use of the term 'national' and the implicit minimization of the anti-imperialist content of the revolt and of the evidence of the Hindu-Muslim unity during 1857-8. More recently it has been noted that though the rebel mission may not have been 'national,' their political horizon was not restricted to their ilaqas. Also that the aim of the rebels was not so much an attempt to establish a new social order as to restore a world that was familiar i.e. the traditional world of hierarchy, lineage, patronage and deference.

KHAN SIR

Socio- Religious Reform Movements of 19th Century

- Immense intellectual and cultural stirrings characterized 19th century India. The intellectual life of the Indian people began to undergo a radical transformation. One of the most important positive outcome of British rule in India was birth of rational and logical thinking, end of the intellectual barrenness that existed for a considerable period of time and above all the renaissance that started in Bengal during 19th century and spread throughout the country irrespective of social background and religious beliefs. The timing of the start of the socio-religious reform movement in early part of the 19th century was the net result of mutual contact and interaction between west and east.
- Intellectual attacked the evils existing in the Indian social structure and culture.
- The movements were based on rationalism or belief in science and human reason and humanism or the love of human beings and confidence in their capacity to progress.
- Indian intellectuals were powerfully drawn to rationalism and the humanist conception of society-the conception that every human being is to be respected for his or her own sake. Their efforts to implement these ideals in different fields have been described by historians as Renaissance-analogous to the European Renaissance of the 14th-15th centuries.
- Even though the forces of religious and social reform and cultural renewal arose at different times and in different forms and with differing content in different parts of the country, their general perspective was very similar and they represented more or less a common consciousness and understanding of the ills of Indian society and their remedies.
- The person who initiated the process of intellectual and cultural awakening was Raja Rammohan Roy. He was followed by a galaxy of intellectuals like Ishwar Chandra Vidyasagar, Keshub Chandra Sen, Sayyed Ahmed Khan, Gopal Hari Deshmukh, Jotiba Phule, Swami Dayanand, Justice Ranade, Ramakrishna Paramhansa, Viresalingam, Narayana Guru, Vivekananda, E.V Ramaswami Naicker etc.

Causes for Socio-Religion reform movements

The analysis of the background and existing facts relating to socio-religious reform movement of 19th century in India suggest the following to be the main causes for the movements:

(i) Political unification, legal unification under British administrative system resulted into creation of new middle class e.g. zamindars, money-lenders, merchants etc. who were earliest to be exposed to modern enlightened ideas.

(ii) Emergence of enlightened middle class that benefited most from the western education produced early leaders of the socio-religious reform movement. Since middle class were widely part of the urban area the earliest manifestation of these movements were found in urban areas

(iii) Role of modern western education- Introduction of western education resulted in growth of intelligentsia and acted as fuel for liberalism, rationalism etc.

(iv) Growth of press and its role- Press acted as a medium of communication and was used as instrument for building opinion e.g. from Raja Rammohan Roy to Gandhi all used press to build opinion. Rammohan Roy brought out journals in Bengali,

Persian and Hindi to spread scientific temperament among the people. In Maharashtra, a similar role was played by Gopal Hari Deshmukh, popularly known as Lokhitavadi. Hundreds of Indian language newspapers and journals made their appearance during the 19th century. They were started not as profit-making business enterprises, but as labour of love and social commitment with a view to disseminate nationalist and reformist ideas among the people.

There is hardly a major modern Indian political or social figure who did not edit or write for the popular Indian language press. The Amrit Bazar Patrika, Som Prakash, and Sanjivani in Bengali; Rast Goftar and Gujarat Samachar in Gujarati; Indu prakash, Dhyan Prakash , Kesari and Sudharak in Marathi; Swadesmitra in Tamil; Andhra Prakasika, Andhra Patrika in Telugu; Matrubhoomi in Malayalam; the Hindi Pradeep, Elindustani, Aj and Pratap in Hindi; Azad, Akbar-i-Am and Koh-i-Noor in Urdu; and Utkal Dipika in Oriya, were some of the major newspapers of the time.

(v) Role of Indological research by scholars like Sir William Jones, Max Muller, James Princep, R.G.Bhandarkar supplied Indians with sufficient information related to formidable cultural achievements of India. This led to cultural revival of India.

Brahmo Samaj Hindu Reforms-Organisations & Movements

- Raja Rammohan Roy(1772-1833), the first Modern Indian is also known as father of Modern India/Father of Indian renaissance.
- In order to learn good English he joined the East India Company as Diwan(Revenue Officer) in 1803. He left the service in 1814, with good knowledge of English language and adequate understanding of western society and culture, western education and their religion i.e. Christianity.
- Raja Rammohan Roy founded Atmiya Sabha(friends association) in 1815 and discussed supremacy of monotheism.
- He was first Indian to identify the existing social evils prevalent in the society such as sati, child marriage, restriction on widow remarriage and overall deplorable conditions of widows.
- *Tuhfat-ul-Muwahhidin* (gift of monotheism) published in 1803 was written in Persian.
- *Precepts of Jesus*-the guide to peace and happiness, contained good things about Christianity.
- *Sambad Kaumudi*(Moon of intelligence)- a Bengali weekly published in 1821, *Mirat-ul-Akhbar* (Mirror of Intelligence)- a Persian weekly, Brahamnical Magazine- an English periodical, were potent literary tools used by Raja Rammohan Roy to communicate with people.
- Raja Rammohan Roy founded *Brahmo Sabha* on 20th August 1828. It was renamed *Brahmo Samaj* about a year later.
- Condemned idolatry, caste system and religious rituals.
- Starterd a campaign for the abolition of sati, condemned polygamy etc.

- Raja Rammohan Roy established Vedanta College in 1825. He provided enthuisastic support to David Hare who, along with many other Indians founded the famous Hindu College in 1817.
- Devendranath Tagore joined Brahmo Samaj in 1842. He condemned idol worship, discouraged pilgrimages, ceremonials and penances among the Brahmos.
- Keshab Chandra Sen joined the Brahmo Samaj in 1858.
- First split in Brahmo Samaj in 1867.
  - Brahmo Samaj of India led by Keshab Chandra Sen.
  - Adi Brahmo Samaj led by Devendranath Tagore.
- Second split in Brahmo Samaj of India in 1878.
  - Brahmo Samaj of India i.e. Church of the New Dispensation led by K.C.Sen.
  - Sadharan Brahmo was Samaj led by progressive followers of *Brahmo Samaj of India* like Anand Mohan Bose, Bipin Chandra Pal, Surendranath Banerjee etc.

PARAMHANSA SABHA-

- Founded by Dadoba Pandurang in 1840 was the first reform organization of the 19th century in Maharashtra. Its main objective was to demolish all caste distinctions.
- Bal Shastri Jambhekra was pioneer of intellectual movement in Maharashtra. His writings were given organizational shape by Dadoba. *Paramhansa Sabha* worked as a secret society since it feared hostile and violent action of orthodox elements.

PRARTHANA SAMAJ*:*

- Mahadev Gobind Ranade along with Dr Atmaram Pandurang reorganized *Paramhansa Sabha* under the guidance of Keshab Chandra Sen and founded *Prarthana Samaj* in 1867. It was primarily a social reform and social work movement. It believed that true love of god lay in the service of its children without any social or religious distinction. The only religious component of the *Samaj* was faith in single, all powerful and loving god (i.e.monotheism). It did not reject *Vedas* or *Upanishads*. However, it paid more emphasis on *Bhakti*(devotion).
- A paper named *Subodh Patrika* was started in order to spread the teaching of the society.
- Some prominent *Prarthna Samajist* like Ramkrishna Gopal Bhandarkar, Narayan Ganesh Chandarvarkar,Gopal Ganesh Agarkar,K.T.Telang etc. contributed for overall development of the society.
- Actvities of *Prarthana Samaj* spread to South India through the efforts of great Telgu reformer Kandukari Veerasalingam(father of modern Telgu litrature)

VEDA SAMAJ:

- founded by K.Sridharalu Naidu at Madras, under the guidance of Keshab Chandra Sen in 1864. It changed into *Brahmo Samaj of Southern India* in !871.

ARYA SAMAJ:

- Founded by Swami Dayanand Saraswati (born as Mulshankar; at Tankara in old Morvi state of Gujarat) in 1875 at Bombay.
- Headquarter of *Arya Samaj* was established at Lahore in 1877.
- Attacked idolatry, polytheism, Brahamin sponsored religious rites and superstitious practices. He advocated social equality improvement in status of women and denounced untouchability, caste rigidities and encouraged rationality. He disregarded authority of later Hindu scriptures like *Puranas.*
- Regarded Vedas as infallible and fountainhead of knowledge and gave the popular call to '*go back to Vedas'*.
- He published his views in his famous work *Satyartha Prakash* (the true expositions in Hindi).
- He also wrote *Veda-Bhasya Bhumika* (partly in Hindi and partly is Sanskrit) and *Veda-Bhashya* (in Sanskrit).
- He accepted doctrine of *karma* but rejected theory of *niyati* (fatalism).
- He was first man to advocate concept of *'Swaraj'* and gave the political Slogan of 'India is for Indians'.
- Liberal/moderate amongst *Arya Samaj* like Lala Hans Raj, Lala Lajpat Rai established Anglo Vedic School at Lahore in 1886. Many Schools/Colleges for boys and girls were opened. The education at Anglo Vedic Schools/Coleges combined best of modern (western) and classical (oriental) studies.
- Orthodox/militant opinion in *Arya Samaj* represented by Pandit Lekh Ram and Lala Munshi Ram (later known as Swami Shraddanand) stood for Vedic system of education to be imparted in accordance with ancient system of education and therefore established *Gurukul Pathsala* at Kangri near Hardwar in 1902. They provided education to boys only.

RAMAKRISHNA MISSION:

- Swami Vivekananda (originally Narendra Dutta) founded Ramakrishna Mission in 1896 to carry out humanitarian and social work to all without any distinction, especially to help poor and destitute.
- Ramkrishna Math was founded in 1997 as a registered religious trust by Vivekanand.
- Basic motto of the mission was to provide social service to people, spread the meaning of Vedantic spiritualism and strive for harmony among various faiths and cults.
- Vivekananda established the monastic order after name of his guru or spiritual preceptor Ramkrishna Paranhansa of Dakshinaswar, Calcutta
- Vivekananda established Belur Math near Calcutta in 1899, which became the center of Mission activities.
- Another center at Mayawati near Almora was established later.
- He was a Vedantist and he interpreted Vedanta in the light of modern age and this finally came to be known as neo-vedantism.

- Swami Vivekananda established spiritual supremacy of India at the World Parliament of Religions held at Chicago in 1893.
- Valentine Chirol author of Indian Unrest described Vivekananda's teachings as one of the major causes of nationalist movement in India. He was spiritual precursor of India's freedom movement.
- Opposed untouchability and caste system.
- Condemned 'touch me not' attitude of Hindus on religious matters.
- Quotes
  - *Him I call a Mahatma whose heart bleeds for the poor, otherwise he is a Duratma.*
  - *So long as millions live in hunger and ignorance, I hold every man as a traitor who while educated at their expense, pays not the least head to them.*
  - *Subhash Chandra Bose wrote – So far as Bengal is concerned Vivekananda may be regarded as the spiritual father of modem nationalist movement.*
  - *Ramakrishna Paramhans used to say – All different religious views are but different ways leading to the same goal.*

Theosophical Society/Movement:

- FOUNDED BY H.P. BLAVATSKY OF RUSSO-GERMAN ORIGIN IN NEW YORK WITH COL. H.S. OLCOTT (AMERICAN) IN 1875.
- THEY ARRIVED IN INDIA IN 1879 AND ESTABLISHED THE HEADQUARTER OF THE SOCIETY AT ADYAR NEAR MADRAS IN 1882.
- THE SOCIETY BELIEVED THAT ORIENTAL RELIGION, ESPECIALLY HINDU RELIGION AND ITS CLASSICS, ANCIENT THOUGHTS, HAD ANSWERS TO ALL HUMAN MISERIES. THE SOCIETY BELIEVED IN REINCARNATION, THEORY OF KARMA, TRANSMIGRATION OF SOUL, AND DREW INSPIRATION FROM PHILOSOPHY OF UPNISHADS AND ALSO FROM DIFFERED SCHOOLS OF THOUGHT LIKE YOGA, VEDANTA ETC. THEOSOPHIST POPULARIZED THE STUDY OF ORIENTAL CLASSICS ESPECIALLY UPANISHADS AND BHAGVAT GITA.
- ANNIE BEASANT JOINED THE SOCIETY IN ENGLAND IN 1889 AND CAME TO INDIA IN 1893 AFTER DEATH OF BALVATSKY.
- SHE PLAYED VERY IMPORTANT ROLE IN POPULARIZING AND PROPAGATING THEOSOPHY IN INDIA. SHE BECAME PRESIDENT OF THE SOCIETY AFTER DEATH OF OLCOLT IN 1907. SHE TRANSLATED BHAGWAT GITA IN ENGLISH. THE SOCIETY DID COMMENDABLE WORK UNDER BESANT IN THE FIELD OF EDUCATION. SHE LAID THE FOUNDATION OF CENTRAL HINDU COLLEGE AT BENARAS IN 1898 THAT LATER BECAME NUCLEUS FOR FORMATION OF BENARAS HINDU UNIVERSITY IN 1916.
- AT CENTRAL HINDU COLLEGE BOTH THE HINDU RELIGION & WESTERN SCIENTIFIC WERE TAUGHT.

OTHER SIGNIFICANT HINDU REFORMIST MOVEMENT

SWAMI NARAIN SECT: founded by Swami Sahajanad (1781-1830) in Gujarat. His original name was Gyanashyana. He was against lavish and luxurious practices of *Vaishnanism*. He prescribed a moral code for his followers and advocated vegetarianism. He advised people to shun liquor, drugs and other intoxicants and advocated pure and simple life. The main focus of the sect was social unity and harmony it encouraged widow remarriage and discouraged institution of Sati, female infanticide etc.

JAT PAT TODAK MANDAL: was founded by Bhai Parmanand in Lahore in 1922. He condemned caste system and untouchablility. It was popular in Punjab.

SARVADESHIK HINDU SABHA: was founded to counter influence of Muslim league. Earlier Punjab Hindu conference was founded in 1909. It was renamed Sawadeshik Hindu Sabha in 1915 and in 1921 it was again renamed as Akhil Bhartiya Hindu Maha Sabha.

RADHASWAMI MOVEment was founded by Tulsi Ram popularly known as Shiv Dayal Saheb (Swami Maharaj) in 1861 near Agra. He advocated that guru is supreme and asked his disciples to remain in company of pious people (*Satsang*). He stated that there was no need to renounce worldly life for spiritual attainment.

DEVA SAMAJ was founded by Shiv Narain Agnihotri in 1887 at Lahore. His teachings were in compiled in a book entitled *Deva Shastra*.

MADRAS HINDU SOCIAL REFORM ASSOCIATION founded by Veerasaligam in 1892 and it advocated abolition of *Devadasi* custom. Annie Beasant founded another society named *Madras Hindu Association* in 1904 to promote Hinduism.

ORTHODOX HINDU SOCIETIES

Resistance from orthodox Hindu's against the progressive reform movement was natural and on expected lines. Some important orthodox Hindu societies were;-

DHARMA SABHA: founded by Radhakant Deb in 1830 in order to counter the ideas of **Brhramo Samaj**. It advocated status quo and opposed abolition of Sati.

BHARAT DHARMA MAHAMANDAL: founded by Pandit Din Dayalu Sharma in Hardwar in 1887. Its main objective was to bring together orthodox Hindu elements and to work for preservation of *Sanatan Dharma*. He founded Hindu College, Delhi on 5th May, 1899. Its offshoot was *Shanatan Dharma Sabha*. Pandit Madan Mohan Malviya was closely associated with it.

OTHER MOVEMENTS

YOUNG BENGAL MOVEMENT:

- Henry Louis Vivian Derozio (1809-1831) a lecturer of English literature and History at Hindu College, Calcutta along with some english educated Bengali youth popularly known as Derozians, formed Young Bengal Movement at Calcutta under the guidance of Derozio.
- It was a radical movement. The movement attacked old traditional and decadent customs. It advocated women's rights and educated the public on socio economic and political issues. It developed a revulsion against Hindu religion and culture to such

extent that its followers deliberately started drinking wine, eating beef etc. The movement urged people to cultivate and practice all virtues and abhor vices in every form and shape. It encouraged free discussion on all subject with rationality/logic.

- He was dismissed from the Hindu College in 1831 because of his radical views.
- Derozio is called first nationalist poet of modern India

PARSI REFORM MOVEMENT:

- Parsi/Zoroastrians were refugees from Iran and settled in Gujarat (936 A.D)
- *Rahanumai Mazdayasanan Sabha* or religious reform association was founded by western educated progressive parsis like- Naoroji Furdonji, Dadabhai Naroji, J.B.Wacha, S.S.Banglee, K.R.Cama- in 1851 with the objective of social regeneration of paris, removal of purdha system, raising the age of marriage, education of women.
- *Rast-Gofter*(voice of truth)propagated the message of the association. Even parsi religious rituals and practices were reformed and parsi creed was redefined.

Rajahmundary Social Reform Association

1. Founded by Viresalingam Pantulu in 1878.
2. Emphasized on promotion of widow remarriage.

Bombay Social Reform Association

1. Founded by M.G. Ranade in 1903.

Widow Marriage Association

1. Founded by Vishnu Shastri Pandit & M.G. Ranade in 1861.

Gandiya Sabha

1. Founded by Radha Kant Deb.

Veda Samaj

1. Founde under the influence of Keshav Chandra Sen's visit to Madras.
2. Turned into Brahmo Samaj of Southern India in 1871 by Sridhalu Naidu.

Muslim Reforms-Organisations & Movements

Wahabi Movement

1. Started in India in 1821 under the leadership of Syed Ahmed of Raibaraily who was influenced by the teaching of the Delhi Saint Shah Walliullah.
2. The main centre of this movement was at Patna.
3. Aimed at reformation of religious life and restoration of political power of the Muslim ommunity.
4. It was a kind of holy war.
5. Syed Ahmed was killed in the Battle of Balakot in 1831.

6. Suppressed by the British in 1870's.

Ahmedia Movement/Quadiani Movement

1. Started in around 1899 at a town Quadiyan under the leadership of Mirza Ghulam Ahmed of Quadim (Gurudaspur, Punjab).
2. Aimed of restoration of the free and unpolluted faith of Islam to the followers of the prophet.

Aligarh Movement

1. Started by Sayyaid Ahmed Khan in 1860's.
2. Based on the liberal interpretation of the Koran.
3. It aimed at spreading western and scientific education among the Muslim masses.
4. Foundation of Scientific Society in 1864 to introduce the western sciences through urdu translation.
5. Publishing of urdu journal Tahzib-Al-Akhlaq in 1870.
6. Establishment of Aligarh Anglo-Mohammadan Oriental College in 1875.
7. Muhamadan Anglo-Oriental Education Conference was started in 1886 for promoting western education among muslims.
8. S.A. Khan was in judicial service of the company.
9. 1878 he became a member of imperial Legislative Council.
10. Work in 1860-The Loyal Muhammadans of India.
11. Was given title of Knighthood in 1888.
12. Opposed Ilbert Bill and said – Hindus and Muslims are two eyes of India.
13. Founded Indian United Patriotic Association to counter Congress.
14. Against the Indian National Congress with Raja Shiv Prasad of Banaras.
15. Founded Muhammadan Anglo-Oriental Defence Association in 1890.
16. Persons associated with Aligarh Movement-associated with him – Altaf Hussain Hali, Maulavi Nazir Ahmad, Maulavi Shibh Numani.

Farangi Mahal Movement

1. Famous traditional school at Farangi Mahal in Lucknow.

Deoband Movement

1. It was anti-British movement started by Md.Qasim Nanawatawi and Rashid Ahmed Gangohi in 1867 at Deoband.
2. Aimed at upliftment of muslims through religious education and resuscitate classical Islam.
3. Welcomed the formation of Indian National Congress in 1885.
4. Deoband Ulema issued Fatwa against S.A. Khan's organisations –
   - India United Patrotic Association

- Muhammadan Anglo Oriental Defence Association.

Khaskar Movement

1. Started by Allam Mashirigi in 1931.
2. It was based on religious ideology of early Islam.
3. It was popular in Punjab, Sind etc.

Movement of Titu Mir

1. Started by Mir Nithar Ali/Ttu Mir, a desciple of Syed Ahmed of Baraily in Bengal in 1820's.
2. It was independent offshoot of Wahabis.
3. It was against the customs and beliefs borrowed from popular Hinduism.
4. It came in conflict with Hindu landlords and British Indigo planters and eventually with British administration.

Farzi Movement

1. Started by Hazi Shariatuitah in 1847 at Faridpur (East Bengal)
2. It was the protest of the peasants against the zamindars, govt. officials and British indigo planters.

Taayyuni Movement

1. Started by Karmat Ali Jaunpuri.
2. It rejected introduction of new things in Islam.

Pagal Panthis Movement

1. Founded by Karam Shah in Bengal.
2. It was a semi-religious sect.
3. It took up the cause of the tenants against the oppressions of the zamindars.

Muslim Political & Nationalistic Organisations

Ahrar Movement

1. Started by the youn muslim nationalists Md. Ali, Hakim Ajmal Khan, Mazhar-ul-Haq, Zafar Ali Khan in 1890 in Punjab.
2. It was against loyalist politics of Aligarh school and was inspired by the modern idea of self-government.

Azad Muslim Conference

1. Founded by Allah Bux in 1940.
2. Supported by the nationalist muslims within the Congress, Jamayatal-ulema, Ahrar Party etc.
3. It opposed the claim of Pakistan.

KHAN GLOBAL STUDIES Most Trusted Learning Platform KHAN SIR

Krishak Praja Party

1. Founded by Fazlul Haq in Bengal in 1929.
2. It was a muslim pesantry party.

Khudai Khidmatgar

1. Also known as Red Shirt Movement.
2. Started by Khan Abdul Gaffar Khan in 1930 in North-West frontier province.
3. It was nationalist pro-congress organisation.
4. In Baluchistan the nationalist muslims were organised into Watan Party.
5. It started no-rent campaign during civil-dispbedience Movement on Gandhian methodology.

Khilafat Movement

1. Started in 1919 by Hakim Ajmal Khan, Hasrat Mohani, the Ali brothers and Maulana Azad.
2. Initially it was religious in spirit but later on assumed political complexion and lined with Indian Freedom Struggle.
3. A protest movement against the humilation of the calipha.

Watan Party

1. Founded in Baluchistan by Nationalist Muslims.
2. It's attitude was pro-congress.

Harijan Upliftment-Organisations & Movements

Satya Shodhak Samaj

Started by Jyotibha Govindrao Phule in 1875. It aimed at fighting against Brahminism and its ideology. It criticized idolatry, and priesthood, theory of karma, rebirth and heaven. Jotiba Phule was born in a Shudra Mali family in Poona in 1827. Rejected the sacred Hindu texts and scriptures. His main ideas on economics of the agrarian classes was published in the pamphlet, Isara in 1885. Propagated his ideas through a journal Deen Bandhu in Marathi, his book Gulamgiri (slavery) and Setakaryancha Asuda (the whip-cord of the peasantry). Opposed Indian National Congress, for it failed to take up peasant problems. After the death of Jyotibha Phule Satya Sahodhak was revived by Chhatrapati Shahu Maharaj of Kolhapur, Phule was the first Indian to start a school for untouchables in 1854. He started a girl school in Poona with his wife in 1851. It was anti-Brahmin organisation.

Justice Party

The founders were T.N. Nair, P. Tyagaraya Chetti and C. Natesa Mudaliar. Founded in 1916 in Madras. The real name was South Indian Liberal Federation. The initial demand of the Justice Leaders was the reservation seats in the Provincial Legislative COuncil. Later on, the demand was extended to include concessions in education, public appointments and nomination to local boards. Social base was non-brahmin leading zamindars and the urban business groups. It served the political interests of feudal and commercial classes. Vellalas (Tamil) Reddis (Telegu) and Kammas (Telugu) constituted the movement.

Self respect Movement

It was started by E.V. Ramaswami Naicker who was popularly known as Periyar. He advocated the burning of Manu Dharma Shastras and Ramayana. Abandoned Hindu mythology. Vehemently supported the Harijans and became a hero of satyagraha at Vaikom, Kerala, started his paper, Kudi Arasu in 1925 & turned into a radical social reformer attacked religion and the supremacy of the Brahmins and the caste system and emphasized on the issue of widow marriage and birth control. Self respect League was merged with Justice Party in 1944 to from Dravida Kazhagam.

Sri Narayan Dharma Paripalana Yogam

Founded in 1902 in Kerala. Founder was Nanu Asan popularly known as Narayan Guru. Aimed at assertion of rights for Ezhawas. Temple – entry was the main programme. His gospel was-one caste, one religion, one god.

All India Depressed Classes Federation

Founded by Dr. Ambedkar in 1920 for the Maharas of Maharashtra. Bahiskrit Bharat Movement was also started by him.

Harijan Sevak Sangh

Founded by Gandhi in 1932. He gave the untouchables the name Harijan. He started a magazine Harijan (1933). It's aim was to work for their upliftment.

Vaikom Satyagraha (Kerala, 1924-25)

It was led by T.K. Madhavan, K. Kellapan & Keshava Menon. It was the first organized temple entry movement of the depressed classes. They asserted along Gandhian lines the right of Ezhavas & other untouchable to use the road near Travancore temple.

Mahar Satyagraha (Maharashtra 1927)

It was led by Ambedkar. Ambedkar demanded the right of the Maharas to use tanks and temples & abolition of Mahar's traditional service to village chiefs.

Efforts for upliftment of women

1. Infanticide was abolished by Bengal Regulation Act 1795.
2. Infanticide was abolished by Wellesely in 1802.
3. Sati was abolished in 1829 by the efforts of Raja Ram Mohan Roy.
4. Vidyasagar opened a school for women and made efforts in passing the Hindu Widow Remarriage Act 1856.
5. Virsalingam emphasized on the education for women.
   - He also laid emphasis on the right of widow to remarry.
   - He established Rajah Mundry Social Reform Association in 1878.
   - He published a journal Vivek Vardhani.
6. Widow Marriage Association was established in 1861 by Panade and Viishnu Shastri Pandit.
7. Behramji Malabari made efforts in passing of the Age of Consent Act in 1891. By this act the age of a girl for marriage was increased from 10 to 12 years.
8. Ramabai worked for the education and rights of the women.
   - She founded Arya Mahila Samaj

- She made first attempt to educate widow and for this purpose established Sharda Sadan at Bombay.

9. Dhondo Keshav Karve made efforts for the education of women and widow remarriage.
   - Established first Indian Women's University in 1916.
10. Mutthu Lakshmi Reddi opposed Devdasi System.
    - Made efforts in passign the Act for Traffic in minor in 1925.
11. Rai sahib Harbilas Sharda moved a bill for increasing the age for marriage.
    - b. In 1929 Sharda Act was passed.
    - c. The age of marriage for a boy increased to 18 years and a girl 14 years by this Act.
12. Lady Hardinge Medical College was established in 1916.
13. All India Muslim Ladies Conference held in 1914.
14. Sartadevi Chaudharani founded Bharat Stri Mahamandal at Allahabad in 1910.
    - It was the first permanent association for the women.

1. John Flliot Drink Water Bethune founded Bethune School in 1849.
2. An Irish, Theospist, Dorothy Raja Dasa established the Indian Women's Association in 1915 under the presidentship to Anie Besant.
   - Started a Journal stri Dharma.

17. By the efforts of Margaret Cousin, All India Women's conference held at Puna in 1927.
    - She started a Journal Roshni.
18. All India Muslim Ladies Conference held in 1924.

INDIA GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

(A) STAGES OF COLONIALISM

Colonialism does not mean a static societal relationship, though the subordination of the Colony to the interest of Metropolis remains a constant theme. The dynamism of colonial structure and colonial relationship lay exactly in the continuous shifts and counter-shifts in the imperialist stand with a visible shift in the underlined pattern of colonial society or even in the societal structure of metropolis. One can outline the following factors that can be (a) responsible force (s) behind such shift:

(a) The gradual and continuous change in world capitalist system;

(b) The changing pattern of the concerned imperialist power,

(c) The underlined pattern of Change in colony itself.

On the basis of these three variables, historians have divided the colonialism in India till the end of Second World War into three distinct stages, each having its own specifications:

1. Mercantilist Stage (1757-1813)
2. Free Trade Colonialism (1813-1857)
3. Finance-Colonialism (1857-1914 & onwards)

This categorization does not mean, however, that in one particular stage, the characteristics of other stages were totally absent; the period only conveys the dominant pattern in that stage.

1. Mercantalist Stage (1757-1813)

It was a period of monopoly trade and direct appropriation wherein India was conquered by the East India Company with two distinct aims:

(a) To acquire a monopoly of trade with India; and

(b) To directly appropriate the revenues by control over state power.

Characteristics of the First Stage

(a) The move was made to eradicate all the competition provided by other monopolistic foreign companies to the English EIC, as also to end all native challenges to its trade and profit.

(b) This enabled the EIC to buy cheapest from Indians and to sell them at the highest price in the world market resulting in bigger profit ratio.

(c) To eradicate foreign competition they had to fight wars with the foreign companies; and to end native challenge, they had become a territorial power by conquests and annexations.

(d) To minimize the cost of the trade and conquests and annexations, they had to capture the finances of this continent so that its revenue could be used to meet these costs. Thus, the much needed financial resources were raised in India only and that too from Indian people.

(e) In this stage no basic changes in administration, judicial system, transport, communication, methods of agricultural and industrial production, business management, education and society structure was needed and thus they followed splendid isolation policy. The only change that was needed was made in (I) military organization and (ii) revenue administration at the uppermost level.

2. Free trade Colonialism

(a) The First phase of colonialism proved very beneficial of English economy. 'Drain of Wealth' from India in this phase contributed to two to three percent of British income and played a crucial role in Industrial revolution; it provided the required capital which the British economy badly needed to become industrialized, In other words, Industrial Revolution in England was sponsored by Indian colonial economy.

(ii) The Industrial Revolution in England, which was in it a logical culmination of 'mercantile' colonialism outdated and, therefore, monopolistic nature of the EIC was very forcefully attacked by the protagonists of Industrial Revolution including Adam Smith.

(iii) The spokesmen of this 'new' economy demanded that the colonial administration and its policy in India should serve their interests which were altogether different from those of East India Company. Their interests lay in the vast Indian market that could consume the mass production of their industries resulting in large and greater profits. They also needed colonial economy to serve as a source of raw-materials required by their industries.

(i) But it was not very easy to make India the market of consumer goods produced inn British factories overnight, nor was it possible to transform this flourishing economy into a mere supplier of raw-materials. To fulfill both of these ends, the colonial government required significant alterations and modification in the socio-economic and politico-cultural structure of Indian society accordingly.

(a) The agrarian structure of India was sought to be transformed in a capitalist direction through various settlements.

(b) Continuous flow of raw materials and consumer goods was sought to be maintained by improvement in communication system.

(c) Many changes wee brought about in administrative field. It was made more elaborate and comprehensive so that it could reach down to the villages and out – lying areas.

(d) Legal and judicial structure of India was overhauled to promote capitalist commercial relations.

(e) All these change called for a liberal tinker of Indian politics.

3. **Colonialism in the Era of Finance-Imperialism**

i. The Third phase of colonialism resulted due to several major changes in world economy. They were :

(1) Spread of industrialization in other countries, notably in the US and Japan, resulting in the end of British monopoly in industrial field and advent of competition.

(2) Extension of the application of scientific knowledge especially in the field of chemical industry, fuel use, internal combustion engine and use of electricity for industrial purposes.

(3) The factors, mentioned above, resulted in the further unification of world market in which revolution in the means of transport played a crucial role.

(4) Again, the development of trade and industry resulted in capital accumulation in the mother country and that to, in the fewer hands only which finally led to the export of capital.

ii. Characteristics

(1) As the British position in the world context lost its previous supremacy, there arouses a vigorous efforts to consolidate its control over India to maintain international equilibrium.

(2) Concentration of wealth in fewer hands gave birth too many contradictions in the metropolis-societal structure resulting into their notion of a “colonial over-class” in the backdrop of class-antagonism in the British society.

(3) All these resulted in a peculiar colonial ideology that favoured trusteeship over self rule for Indians.

(4) Colonial government continued a neutral stand over social and cultural issues.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

SWARAJISTS AND NO CHANGERS

Non-cooperation aroused enthusiasm and high hopes. Its abrupt suspension was not appreciated by nationalists like Motilal Nehru and CR Das. In contrast to Congress decision of suspension of political action and pursuance of Gandhian Constructive Work, Motilal Nehru and CR Das suggested council-entry to render the legislative reforms unworkable from within.

The two factions came to be called "pro-changers" and "no-changers". The question came to a head at the Gaya Congress in December 1922. Though C.R. Das made a vigorous plea for council-entry but could not succeed therefore C.R. Das along with other leaders like Motilal Nehru Vithalbhai Patel, Madan Mohan Malaviya and Jayakar resigned. They formed the Swaraj Party. C.R. Das was the President and Motilal Nehru was one of the secretaries. Therefore, the Swarajists emerged as a reaction to the Gandhian programme of post-non cooperation period. Unlike other congressmen they advanced the programme of carrying non-cooperation within the legislature and formed a separate group. The Swarajist goal was to enforce deadlock in the Councils enforcing the government to concede reforms. Their demands were indicated in a publication in February 1923. The immediate demand was speedy attainment of dominion status including the right to frame a constitution with provincial autonomy implying control over bureaucracy.

The Swarajist fought for elections of November 1923. They won an absolute majority in the Central Province. They were the largest party in the Bengal Council and the second largest in the United Province and Assam. In the Central Assembly the Swarajits formed a coalition, called the National Party with thirty Moderate and Muslim members. In March 1925, they made Vithalbai Patel from Gujaratas President of the Central Legislative Assembly. Meanwhile, Madan Mohan Malaviya, Lala Lajpat Rai and N.C. Kelhar, formed themselves into a group of "responsivists" and offered co-operation to the government. They accused Motilal Nehru and Das of being pro-Muslim. At this point, C.R. Das suddenly passed away (June 1925). The Muslim League and Hindu Mahasabha once more became active.

The Swarajist action kept the spirit of resistance, saved the Indians from political demoralisation and disorganisation. They carried on the non-cooperation effectively from the platform of legislature by wrecking the legislature and the government from within. They did not oppose Congress or Gandhi. Rather they prevented its political activity from coming to a standstill.

Activities of the 'no-changers and their significance

Sardar Vallabhbhai Patel, Dr. Ansari, Babu Rajendra Prasad and others were known as no-changers as they opposed council entry. They stressed on the constructive programme of spinning, temperance and grassroots work in the villages and among the poor.

Symbolic of this work were the hundreds of ashrams that came up all over the country where young men and women promoted charkha and khadi and worked among the lower castes and tribal people.

Hundreds of National Schools and Colleges came up where young persons were trained in a non-colonial ideological framework. Their constructive work helped to

prepare the country for a new round of mass struggle. In fact their constructive workers served as the backbone of the civil disobedience movements as their active organisers.

The 'Council Entry' programme of the Swarajists.

C.R. Das and Motilal Nehru founded the Swaraj Party. They wanted to take part in the elections to be held under the Act of 1919, enter the Legislative Councils, obstruct their working, expose their real nature and arouse public enthusiasm. In the elections held in 1923, the Swarajists won 42 out of 101 elected seats in the Central Legislative Assembly and a clear majority in the Central Provinces. In 1925, Vithalbai Patel was elected as the President of the Central Legislative Assembly. During their years in office, the Swarajists actively intervened in every issue and often outvoted the government. In particular, the government was defeated several times on the question of the release of political prisoners. In 1930, the Swarajists finally left the legislature as a result of Lahore Congress resolutions and the beginning of the Civil Disobedience Movement. Their great achievement lay in their filling the political void at a time when the National Movement was recouping its strength.

Achievements

1. *They certainly did not become a limb of imperial legislation and carried the policy to the point of defiance.*
2. *Outvoted government many times and took up five major sets of problems*
   - *Constitutional advance leading to self government*
   - *Civil liberties*
   - *Release of political prisoner*
   - *Repeal of reprieve laws*
   - *Development of indigenous industries*
3. *Inspired the politicised persons to keep their political interests alive*
4. *Captured large number of municipality and other local bodies.*
5. *Did excellent work in sanitation, education, untouchability and Khadi promotion.*

Thus they worked in disciplined orderly manner and withdraw from whenever the call came. They showed that it was possible to use the legislatures in a creative manner even as they promoted politics of self-reliance and anti imperialism successfully exposed the hollowness of 1919 Act.

Decline

1. *Lacked any policy of co-ordinating their militant work in the legislature with mass political work outside.*
2. *Some of the Swarajists legislators could also not resist the polls of parliamentary pre-requisites and positions of status and patronage.*
3. *Virulent communal and unscrupulous campaign against Swarajists severely weakened the party.*

Simon Commission

Reasons for its constitution:

Under Section 84 of the Government of India Act of 1919, a statutory commission was to be appointed at the end of ten years, to determine the next stage in the realization of self-rule in India. British government announced the appointment of a Royal Commission under the chairmanship of Sir John Simon in November 1927 to review the fitness of India for further reforms, to investigate India's constitutional problems and make recommendations to the government on the future constitution of India. The decision was also influenced by the political situation in England. The government officials feared that Britain's Labour Party might come into power by 1929, the year for review of reforms in India. They apprehended that a commission appointed by Labour would, be overly sympathetic to the demands of Indian nationalism. To forestall this possibility, the Conservative government abruptly appointed the commission.

Reasons for opposition:

None of the 7 members of the commission were Indians so it was also called All White Commission. The "all-white" composition of this commission implied, apart from a crude display of racial arrogance, that the British did not find any one among the Indian public men fit enough to serve in a body that would make recommendation about India's political future. In the appointment of this commission the British government had not only refused to listen to the Indian opinion on a subject which concerned them most, it was also guilty of casting a slur on the competence of Indians who were by implication viewed as unfit to make a constitution for themselves. This unfair and insulting maneuver was universally condemned in the country.

Reaction of Indians:

All parties became convinced that they must patch up their differences and present a united front to the British. Congress took the lead in organizing opposition to the Simon Commission .At its Madras session in December 1927, Congress resolved to boycott the Commission 'at every stage and in every form'. At the same session another momentous step was taken. For the first time Congress came out in favour of complete national independence. . Therefore, the Congress, along with other parties like the Liberal Federation, Muslim decided to boycott the Commission. However, there was a clear split in the Muslim League. Muhammad Shafi, who wanted to cooperate with the commission, decided to convene a Muslim League session in Lahore in December 1927. The other faction led by Jinnah stood for the boycott of the commission. This faction held a Muslim League session at Calcutta and decided to form a subcommittee to confer with the working committee of the Indian National Congress and other organizations, with a view to draft a constitution for India.

The boycott, as the later events showed in 1928, was tumultuous even in the face of brutal governmental repression .On 3 February, 1928 when the Commission landed in Bombay it was met by "Go Back Simon" banners and black flags. The visit of the Simon Commission had brought to the forefront the issue of the type of constitution or the kind of independence that India should obtain for itself.

Challenge to Indians and its outcome:

In such circumstances the Secretary of State for India, Lord Birkenhead threw a challenge to the Congress leaders to produce a constitution. The challenge was taken up. A draft constitution was drawn up under the chairmanship of Motilal Nehru. Hence, it was called Nehru Report (1928). Finally, it was presented at Lucknow in August 1928 at an all-parties conference.The

Nehru Report provided for responsible government that is, supremacy of a popularly elected legislature over the executive, which was supreme in British India. The Report also provided for a bicameral, sovereign Parliament, with the same autonomous power as enjoyed by the Dominion Parliaments Within the British empire such as Canada or Australia.The All-parties convention met at Calcutta, just prior to the annual congress session there, in 1928 to ratify Nehru Report.
The Congress (All India Congress Committee, AICC) met at Calcutta in December to discuss the Nehru Committee Report on the dominion status for India. Ali brothers opposed the report and declared not to participate in any joint meeting of Hindus and Muslims if the report was accepted. Jawaharlal Nehru, Subhas Chandra Bose and Srinivas Iyengar were totally against the idea of dominion status. Motilal Nehru was reluctant to preside unless he was sure that his report would be endorsed. Gandhi played the role of a mediator. He suggested that the report be accepted provided the British Government approved the constitution latest by December 1929 (within a period of one year). In the event of non-acceptance of the report, it was resolved that, at the next session at Lahore the Congress would give a call for a new Civil disobedience campaign.

Muslim League also held its session at Calcutta at the same time. But it could not take any decision on the Nehru report because of the confusion in the Congress rank and file. Mohammed Ali Jinnah did not accept the Report. He put forward his suggestions as Fourteen Points.

NEHRU REPORT AND JINNAH'S FOURTEEN POINTS-FACTS

Main points of the report

1. India was to remain within the empire, but was to have a status like the dominions.
2. A responsible government was to be established.
3. The fundamental rights of speech and association of citizens were to be guaranteed.
4. The house of people was to be consisting of 500 members chosen on the basis of audit franchise.
5. The upper house was to be consisting of 200 members chosen by the provincial councils.
6. The principle of separate electrorate was not accepted except to a limited extent.
7. The acceptance of adult franchise joint electorates with reservation of seats in some areas only for a ten year period. The responsibility to the legislature of the executive and provincial autonomy were some other features.

   The importance of the Nehru Report becomes more extent when we compare it with the Simon Commission Report of 1930.

1. Nehru report accepted dominion status and responsible government but the Simon report accepted only or irresponsible centre. Only at provincial level was there to be limited responsible government.
2. Nehru report provided for the fundamental rights of the citizen and a Supreme Court. Simon report was silent on both.
3. Where as Nehru report accepted adult franchise Simon report rejected it.

Nehru report convincingly demonstrated Indian legal and political expertise. It marked an important advance in the direction of constitution making.

However, even within the congress leaders like Jawaharlal Nehru and Subhash Chandra Bose were dissatisfied with the Nehru report and were not satisfied with the demand of mere dominion status.

The Muslim league opposed the Nehru report. Their demands were elaborated by Jinnah in the form of an amendment at the representative convention of Calcutta (22 Dec.1928) which reviewed the Nehru Report adopted by all parties conference.

(a) The Muslims should have one-third representation in the central legislature.

(b) The Punjab and Bengal legislature should have Muslim representation on the basis of population for 10 years in the event of adult suffrage not being granted.

(c) Residuary powers should be vested in the provinces and not in the centre.

Jinnah's Fourteen Points

The Muslim league meeting at Delhi (28 March 1929) repudiated the Nehru constitution and gave an elaboration of the minimum of the Muslim demands in the form of "fourteen points" viz.

1. The form of the future constitution of India should be federal with residuary powers vested in the provinces.
2. A uniform measure of autonomy should be granted to all provinces.
3. All legislature in the country and other elected bodies shall be constituted on the principle of adequate and effective representation of minorities in every province without reducing the majority in any province to a majority or even equality.
4. In the central legislature, Muslim representation shall not be less than 1/3rd.
5. Representation of communal groups shall continue to be by means of separate electorates as at present.
6. Any territorial redistribution that might anytime be necessary shall not in anyway affect the Muslim majority in the Punjab, Bengal and N.W.F. province.
7. Full religious liberty of belief, and observance, and education shall be guaranteed to all communities.
8. No bill or resolution shall be passed in any legislature if 3/4th members of any community in that particular body oppose such a bill as injurious to that community.
9. Sind shall be separated from the Bombay presidency.
10. Reforms should be introduced in the N.W.F. province and Baluchistan on the same fooring as in the other provinces.
11. Provision should be made in the constitution for giving the Muslim adequate share in all services and in local self-governing bodies.
12. The constitution should embody adequate safeguards for the protection of Muslim culture, education, language, religion etc.
13. No cabinet central or provincial should be formed without there being a proportion of at least one-third Muslim ministers.

KHAN GLOBAL STUDIES Most Trusted Learning Platform KHAN SIR

14. No change shall be made in the constitution by the central legislature except with the occurrence of the states constituting the Indian federation.

Recommendation of Simon Commission

Indian Statutory Commission appointed under the Chairmanship of John Simon published its report in June 1930. It emphasized that the new Constitutions "should as far as possible contain within itself provision for its own development". Some of its major recommendations were:

1. There should be a strong Central Government with a Central Legislative Assembly constituted on the basis of the representation of provinces and the other areas in British India, in proportion to their population and to be elected by the method of proportional representation.

2. It proposed indirect election for the Central Legislature.

3. The official members of the Governor-General's Council should sit in the Lower House together with the other nominated officials.

4. It proposed that the number and the proportions between non - elected and elected members should remain unchanged .The Number of non-elected and elected members and the proportion between them should remain unchanged.

5. Each province should be, as far as possible, a mistress in her house. (`Provincial Autonomy')

6. Dyarchy in the provinces should be abolished and Ministers responsible to the legislature were to be appointed and portfolios distributed among them by the Governor.

7. Governors should be granted some special powers to overrule the advice of the Ministers where they thought necessary. Further, Governors were to work under the directions of Governor General for some essential purposes such as protection of minorities.

8. System of Communal electorate should be pursued until some better method was agreed upon.

9. The franchise in the Provincial Legislature should be widened.

10. Burma should be separated from India with a separate Constitution.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

From trading Company to a political power

- The English East India Company had remained a commercial body for one and a half centuries. However, the mid-18th century saw the transformation of the English East India Company from a trading enterprise to a political power. The decline of Mughal authority obviously provided a great opportunity for expansion of influence. It was mainly the commercial rivalry between the British and the Bengal Nawabs, which largely decided the course of events in the 1750s. The personal failure of any Nawab was not an important decisive factor for this development, as some historians have tried to establish. However, the degeneration in the administration that started in the 18th century provided opportunity to the British to play an important role in the politics. Soon it hijacked and gradually took over the political control of Bengal after collapse of the independent Bengal polity was ensured by the British during the period from 1757 to 1765. The beginning of the empire is usually traced to 1757 when the British defeated the Bengal Nawab at Plassey. The company's need for more revenue from taxation inclined it towards establishing an empire in India. The company needed money to maintain its trade and pay its troops therefore, acquisition of territory seemed the best method of meeting these requirements. The company's interest in conquering Bengal was two-fold-Protection of its trade and Control over Bengal's revenue.

  The intention of the company to remit the surplus revenue of Bengal as tribute through the channel of investment in Bengal goods brought about certain changes in the nature of functioning of the company. The changing economic condition in Europe and India like advent of industrial revolution and weakening of political authority respectively provided the company the opportunity to transform itself. In fact the transformation became necessary and could not be procrastinated for long.

A NEW PHASE IN EUROPEAN EASTERN TRADE WITH ASIA

- Even after securing the control over the trade routes during sixteenth-seventeenth centuries, the Europeans did not solve the basic pattern which had long dominated trade between India and the West.
- Indian goods were in far greater demand in Europe than were European goods in India. Merchants profited handsomely through the sale of Indian goods, which were of both better quality and lesser price than similar European products. The result was both a drain of bullion from Europe to India, as well as stiff competition for European producers who were unable to match either the price or quality of Indian goods. In fact the British East India Company, in the first 50 years of its existence, had no interest in the development of colonies, preferring to engage in trade only, following the pattern set by the Portuguese.
- This pattern was changed by 1650 when the power of the old guard British royalist merchants was broken, and a new class of merchants wrested control of the Company.
- They followed the pattern set by the colonial merchants in American colonies and the West Indies, and sought to establish a network of colonies linking England, Africa and India in a complicated network of exchange relationships.
- The Mughal Empire declined in the first half of the eighteenth century. The political vacuum was filled by the rise of regional states like Bengal,

Hyderabad, Awadh, Punjab and Maratha Kingdoms. But these regional powers could not provide lasting political stability resulting into a lustful chance for the British East India Company to establish a territorial empire in India. Now a set of institutions and regulations were required to rule India through colonial mechanism. They adopted three methods to expand the British Empire.

- They were:
  1. Wars and conquests,
  2. Subsidiary Alliance System, and
  3. annexation of territories through the adaptation of doctrine of lapse.
- Initial method was outright military conquest or direct annexation of territories; it was these areas that were properly called British India. Latter on to consolidate its position diplomatic efforts through treaties and agreements with indigenous rulers were also made.

Relation between the European companies:

The European companies in India were competing with each other. Therefore the relationship they enjoyed amongst themselves was far from being cordial. Moreover, it was highly influenced by the events in Europe. For instance the Dutch displaced the Portuguese as masters of the seas around India in the 17th century. It supplanted the Portuguese in most of present-day Indonesia and in the Malay Peninsula etc. During this period it was also successful in driving English rivals from the Malay Archipelago. In 1632 the Dutch killed the English factors, or agents, in Amboina. After the massacre the English East India company conceded to the Dutch the area that became known as the Netherlands East Indies. Its armed merchantmen, however, continued sea warfare with Dutch, French, and Portuguese competitors.

Similarly Dupleix directed the unsuccessful French struggles against the British to ensure control over India. But the capture of Arcot in 1751 by the British under Robert Clive limited French control to southern India, where it remained supreme until 1761, when the British captured Pondicherry.

The victories of Robert Clive at Plassey in 1757 made the company the dominant power in India. All formidable European rivalry vanished with the defeat of the French at Pondicherry in 1761. As a consequence of the destruction of Danish naval power in the war between Britain and Denmark in 1801, the power of the Danish company was broken. Its principal Indian possessions, Tranquebar in Tamil Nadu and Serampore in Bengal, were purchased by Britain in 1845.

The struggle for supremacy for trade in India was finally settled with the establishment of British rule in India, whose foundation was laid after dealing decisively with all the challenges that arose due to stiff resistance from native rulers and the traditional competitors from Europe.

Impact of the European settlement on India Initially during sixteenth and seventeenth centuries the settlement of European companies in India resulted into interaction between people associated with different socio, economic, political, cultural and religious paradigm. Therefore it was but natural that settlement of Europeans in India influenced the socio-economic and religious life of the people falling under the area of their influence. For instance we find that the general understanding about different cultures became more apparent and it evolved due to interaction between the people from different countries. India also witnessed advent of new art, architecture and culture during the period.

During the early period of settlement of European companies in India and establishment of trade links between India and Europe proved highly beneficial for India. As a result of these contacts Europeans markets were thrown open to Indian goods. India made huge profits through export of Indian goods to Europe. Wealth began to flow from Europe to India which greatly contributed to the prosperity of the country. However in later period the nature of the European companies in India witnessed change and their sphere of influence increased. In fact they started to influence the balance of power in the sub-continent. In order to benefit from the eastern trade most of the companies involved themselves in activities that were not ethical and moral by any standards. They drove wedge amongst the native rulers and did not shy away in prodding, provoking and instigating them to fight amongst themselves. Moreover the loyalty of the European companies was towards their interest and it fluctuated and changed according to their interest. It would not be an exaggeration to say that European companies added to the level of hatred and feud amongst the Indian elements .They had an added advantage of disciplined and well organized modern army equipped with advanced weaponry. In fact they used their military strength in India to acquire political concessions and powers during the period. This had immense impact on the military system of India. The Indian rulers adopted the new system and employed many Europeans in their army.

By the last quarter of the 18th Century the English had vanquished all others and established themselves as the dominant power in India. Once the British had consolidated their power, commercial exploitation of the natural resources and native labour became ruthless. The period of economic exploitation adversely affected Indian culture and social life. The prevalent Mughal administrative, legal, revenue and military structures were dismantled and a long period of unhappiness, poverty and exploitation began. In fact it lead to drain of wealth from India to England and added to poverty and overall backwardness of India.

Most Trusted Learning Platform
KHAN SIR

Gandhi's Early Activism in India (1915-18)

After returning to India (Jan. 1915), for few years Gandhi kept himself aloof from the political matters. This he did on the advice of Gokhale (his political guru). He maintained the political aloofness for sufficient time and utilized the time in traveling and understanding each and every aspect of India and its problems through man to man contact.
After 1916, Gandhi concentrated at the redresser of three specific local wrongs.

Gandhi in Champaran, Ahmedabad and Kheda

The story of Champaran (Bihar) begins in the early 19th century when European planters had involved the cultivators in agreements that forced them to cultivate indigo in 3/20th of their holdings (Tin-Kathia). But when indigo became un-remunerative, the European planters imposed higher taxes to compensate their losses in the international Trade at that time. Gandhi (in July 1917) was successful in abolishing the Tin-Kathia system and refund was made to the cultivators.

In Ahmedabad (March 1918) the dispute was between the mill owners and workers over the 'plague bonus', which the former wanted to withdraw once the epidemic was over. The workers troubled by inflation wanted adequate compensation. Gandhi initially persuaded the mill owners and workers to agree to arbitration by a tribunal but the mill owners withdraw after commitment. Gandhi then advised the worker to go on strike & he under took hunger strike after which the mill owners were pressurized into accepting the tribunal award of 35 per cent increase.

The peasants of Kheda district (1917-1918) were in extreme distress due to a failure of crops and the government ignored their appeals for the remission of land revenue. The peasants of Kheda were already hard pressed because of plague, high prices and drought. Appeals and petition having failed Gandhi advised the withholding of revenue and asked the peasants to fight unto death.

After the Government directed that revenue should be recovered only from those peasants who could pay, the movement was withdrawn.

Rowlatt Act

1n Feb 1919, the Rowlatt Bills (Two bills named after Justice Rowlatt who chaired the Sedition Committee of 1918 to examine the revolutionary activity of 1905-08) were introduced in the Legislative Assembly against the unanimous opposition of all non-official Indian members and was passed. Rowlatt Act (18 March 1919) made wartime restrictions of civil rights permanent and recommended
a) System of special courts

b) Detention without trial for 2 years maximum

c) Greater police powers.

This Act authorized the Government to imprison any person without trial and conviction of the court of law. It also enabled the Government to suspend the right of Habeas Corpus, which had been the foundation of civil liberties in Britain.

Anti-Rowlatt Satyagrah

1. Anti-Rowlatt Satyagraha intended to mobilize public opinion against the Act.

2. It was first countrywide agitation by Gandhi. He founded Satyagraha Sabha at Bombay on 24 Feb 1919. it marked the foundation of Non Cooperation Movement.

3. During March and April 1919, the country witnessed a remarkable political awakening in India. There were hartals, strikes, processions and demonstrations.

4. In Amritsar, the local leaders Kitchlew and Satyapal were deported (9th April) The arrest of the local leaders led to attacks on the symbols of British authority, On 11th April Martial Law was clamped with General Dyers in command. On 13th April, a peaceful, unarmed crowd (mostly visitors from nearby villages to attend Baisakhi celebration) which had collected in an enclosed ground (Jallianwala Bagh) to attend a public meeting oblivious of the ban was brutally massacred without warning.

5. The Jallianwala Bagh massacre shocked the entire nation with horror and fired patriotic minds with aggressive determination for vengeance.

6. Gandhi, overwhelmed by the total atmosphere of violence withdrew the movement on 18th April after confessing a `Himalayan blunder'.

Gandhi's Journey from `co-operator' to `no co-operator'

At the early stage of his political career, Gandhi professed himself to be a loyal citizen of the British Empire. His early use of passive resistance was directed against certain evils of the system without any effort to destroy it. Gandhi found that is was possible for him to be governed the least under the British Empire. He had faith in the British sense of Justice and fair play and assumed that once the facts of an issue are presented properly British intervention can be favourable.

During the First World War Gandhi offered his service to the Govt. of India in the ambulance corps which rendered a considerable help in the recruitment campaigns and this earned him the title of Kaisar-i-Hind, as a token of British gratitude. Gandhi's honesty of purpose as active cooperator with the government is also exemplified by the part he played in getting the reforms of 1919 accepted by the Congress.

Soon, however, the situation changed. The Rowlett Act, which intended to rob the people of all freedom, came as first shock to Gandhi. This was followed by the Punjab horrors beginning with the Jallianwala Bagh Massacre and culminating in unprecedented uncivilized atrocities. And finally, Gandhi realized that the plighted word of the British P.M George to the Muslims of India regarding the integrity of Turkey and the holy places of Islam was not likely to be fulfilled. Thus was the Gandhi's transformation from loyalty to Rebellion.

Khilafat Movement (1919-20)

During the First World War Turkey was allied with Germany and Austria against the British. Muslims regarded the Sultan of Turkey as their spiritual leader, Khalifa, so naturally they sympathized with Turkey. After the war, the British removed the Khalifa from power and fragmented Turkey. Hence, Muslims started the Khilafat movement in India for the restoration of the Khalifa's position. The three central demands of the movement were as follows:-

1. The Caliph must retain control over the Muslim sacred places.
2. The Caliph must be left with sufficient territory to enable him to defend the Islamic faith.

3. Arabia, Syria, Iraq, Palestine (the area of the Jaziratul-Arab) must remain under Muslim Sovereignty.

The Khilafat issue was not directiy linked with politics in India but the Khilafat leaders (Ali Brothers, Maulana Azad, Hakim Ajmal Khan & Hasrat Mohani) were eager in enlisting the support of Hindus. Gandhi saw in this, an opportunity to bring about Hindu-Muslim unity against the British. The publication of the terms of the Treaty with Turkey, which were very harsh, and also the publication of the Hunter Committee Report on 'Punjab disturbances' in May 1920 infuriated the Indians.

Thus at one level Indian political situation also merged with the issue of Khilafat. Initially the Khilafat Leaders limited their actions to meetings, petitions, and deputations in favour of the Khilafat. Later a militant trend emerged, demanding an active agitation such as stopping all cooperation with the British.

The Central Khilafat Committee met at Allahabad. The meeting was attended by a number of Congress and Khilafat leaders. In this meeting a programme of non-cooperation towards the government was declared. This was to include

1. Boycott of titles conferred by the Government,
2. Boycott of civil services, army and police, i.e. all government jobs,
3. Non-payment of taxes to the Government.
4. August 1, 1920 was fixed as the date to start the movement.

Nagpur session of the Indian National Congress (1920) - A watershed

Nagpur session of the Indian National Congress (1920) was a watershed in the India's struggle for freedom for four specific reasons:-

1. Changed `means': The old constitutional means to secure political concessions were abandoned.
2. Changed `goal': the old goal of self government within the British Empire was renounced and `Swaraj' within the British Empire if possible, and outside, if necessary was declared as necessary aim.
3. Changed `leadership': The undisputed leadership of the Congress passed on to Gandhi.
4. Changed `party structure': The Congress organisation was now made more effective, more representative, more popular and democratic, more youthful and more an instrument of political socialization.

Important points in the new constitution adopted by Congress on advice of Gandhiji at Nagpur Session in 1920 are given below:-

A Congress Working Committee (CWC) of fifteen members was organised as real executive head lo look after the day to day affairs.

1. Provincial Congress Committees (PCCs) were to be reorganised on linguistic basis.
2. The Congress committees were to be organised on linguistic basis.
3. The Congress membership fee was reduced to 4 annas per year to enable the poor people to become members of the Congress.
4. A hierarchy of village-taluka- district or town committees was created.

In other words, the organisaiional structure of the Congress was both streamlined and democratised. This was done to stregthen the organisational structure of the Congress and widens its social base so as to make it real mass-based political party.

The Non-Cooperation Movement(1920-1922)

There was widespread political discontent in India by the end of 1919, which culminated in the Non-Cooperation Movement under Gandhi. It was the 1st Mass based political movement under Gandhi. The circumstances which led to it were as follows:-

1. The Rowlatt Act and the Punjab horrors had belied the wartime promises.
2. The reforms of 1919 with their ill-considered scheme of dyarchy had hardly satisfied few.
3.. The Khilafat wrongs
4. Even those, who were willing to treat the Punjab horrors as 'aberrations' were soon disillusioned when they discovered that the Hunter Committee was eyewash. Moreover the House of Lords had voted in favour of General Dyer's action and the British public demonstrated its support by helping the Morning Post to collect 30,000 Pounds for General Dyer.
5. Masses became skeptical of any possibility of political advance through constitutional means. They were also facing considerable economic distress (rising prices & shortages, drought and epidemics). Thus the stage was set for the merger of the Khilafat agitation with the Congress official protest movement popularly known as Non Cooperation Movement.

Demands of Congress

Thus Congress put three demands before the British

1. Annulment of Rowlatt Act and remedying Punjab wrong
2. Remedying the Khilafat wrong i.e. British should adopt a lenient attitude towards Turkey.
3. Satisfying the nationalist urge for Swaraj.

Programmes

The programmes of the Non-Cooperation Movement were:

- Surrender of titles and honorary positions.
- Resignation of membership from the local bodies.
- Boycott of elections held under the provisions of the 1919Act.
- Boycott of government functions.
- Boycott of courts, government schools and colleges.
- Boycott of foreign goods.
- Establishment of national schools, colleges and private panchayat courts.
- Popularizing swadeshi goods and khadi.
-

Launching of the non co-operation movement

When the British refused to meet any of the demands of the Congress and the Party Conference was held at Allahabad in June 1920 and a programme of boycott of Government schools, colleges and law courts was approved. The Congress met in a special session in September 1920 at Calcutta and agreed to start the Non Co-operation Movement unless the British met

the demands. This was endorsed at Nagpur session and thus Non Co-operation Movement started vigorously in January 1921.

Different Aspects of Non-Cooperation

The Tilak Swarajya Fund was started to finance the Non-Cooperation Movement. The main emphasis of the movement was on boycott of schools, colleges, law courts and advocacy of the use of Charkha. There was widespread student unrest and top lawyers like C R Das and Molilal Nehru gave up their legal practice. The movement stressed on boycott of foreign cloths and boycott of the forthcoming visit of the Prince of Wales in November, 1921;

Charkha and Khadi was popularized and campaign to court arrest i.e. Jail Bharo was initiated by Congress volunteers. Swaraj or self-rule, redressal of Punjab wrongs & Khilafat issue were demanded through Non-Cooperation Movement

Negative Aspects

1. Surrender of Government titles and honours.
2. Congressmen not to attend Government durbars, official functions etc.
3. Triple boycott of (a) Legislatures—Central and provincial (b) Government Courts (c) Government educational institutions.
4. Boycott of foreign goods.

Constructive Aspect

(a) Use of Swadeshi goods.

(b) Hand spinning and hand wearing.

(c) Removal of social evils like casteism and untouchability.

(d) Tolerance.

(e) Hindu-Muslim unity

(f) Collection of money for Tilak Swaraj fund.

(g) Setting up national educational institution's.

(h) The charge of Dufferin that the Congress represented the microscopic minority could never again be levied.

Progress of Non-Cooperation Movement

1. Gandhi returned his title Kaiser-i-Hind.
2. Congressmen boycotted election.
3. Boycott of Government courts.
4. C. R. Das and Motilal left their lucrative practice.
5. Students boycotted schools and colleges, law courts.
6. Bonfire of foreign goods.
7. Congress Ashrams were opened.
8. Prince of Wales visit boycotted.
9. Picketing of shops selling foreign cloth. Value of imports of foreign cloth fell from 102 crore (1920-21) to 57 crore (1921-22). Khadi became popular.

Different phases

1. Marked by boycott of government schools colleges and courts

2. Concentration on raising funds for Tilak Swaraj Fund, enrolling common people as members of Congress and installing charkha.
3. Concentration on the boycott of foreign goods and on organisation of volunteer bands to organise a nationwise hartal on the eve of visit of Prince of Wales.
4. Some militant sections demanded complete independence.

Start and Spread/Phases of Non-cooperation movement

- The movement began with Mahatma Gandhi renouncing the titles, which were given by the British. Other leaders and influential persons also followed him by surrendering their honorary posts and titles. Students came out of the government educational institutions.
- The campaign for non-cooperation and boycott started with great enthusiasm from early 1921. However, we find some changes in the central emphasis of the movement from one phase to other.
- In the first phase from January to March 1921, the main emphasis was on the boycott of schools, colleges, law courts and the use of ***Charkha.*** There was widespread student unrest and top lawyers like C.R. Das and Motilal Nehru gave up their legal practice.This phase was followed by the second phase starting from April 1921.
- In second phase the basic objectives were the collection of Rs. one crore for the Tilak Swaraj Fund by August 1921, enrolling one crore Congress members and installing 20 lakh Charkhas by 30 June.
- In the third phase, starting from July, the stress was on boycott of foreign cloth, boycott of the forth coming visit of the Prince of Wales in November, 1921, popularisation of ***Charkha*** and ***Khadi*** and ***Jail Bharo*** by Congress volunteers.
- In the last phase, between November 1921, a shift towards radicalism was visible. The Congress volunteers rallied the people and the country was on the verge of a revolt. Gandhi decided to launch a no revenue campaign at Bardoli, and also a mass civil disobedience movement for freedom of speech, press and association. But the attack on a local police station by angry peasants at Chauri Chaura, in Gorakhpur district of U.P., on 5th February 1922, changed the whole situation. Gandhi, shocked by this incident, withdrew the Non- cooperation Movement on 12th February 1922.

RESPONSE TO THE MOVEMENT

- The leadership of this movement in the initial stages came from the middle class. But themiddle class had a lot of reservations about Gandhi's programme.
- In places like Calcutta, Bombay, Madras which were centres of elite politicians, the response to Gandhi's movement was very limited. Their response to the call for resignation from government service, surrendering of titles, etc.-was not very encouraging.
- The economic boycott received support from the Indian business group, because the textile industry had benefited from the nationalists emphasis on the use of Swadeshi. Still a section of the big business remained critical of the Non-Cooperation Movement. They were particularly afraid of labour unrest in the factories following the Non-Cooperation Movement.
- Besides the elite politicians, the comparative new comers in Indian politics found expression of their interests and aspirations in the Gandhian movement. Leaders like Rajendra Prasad in Bihar, Sardar Vallabh bhai Pate1 in Ciujarat, provided solid support

to Gandhian movement. In fact, they found non-cooperation as a viable political alternative to terrorism in order to fight against a colonial government.

- The response from the students and women was very effective. Thousands of students left government schools and colleges and joined national schools and colleges. The newly started national institutions like the Kashi Vidyapeeth, the Gujarat Vidyapeeth and the Jamia Millia Islamia and others accommodated many students although several others were disappointed.
- Students became active volunteers of the movement. Women also came forward. They gave up ***Purdah*** and offered their jewellery for the Tilak Fund. They joined the movement in large members and took active part in picketing before the shops selling foreign cloth and liquor.
- The most important landmark of this movement was the massive participation of the peasants and workers in it. The long-standing grievances of the toiling masses against the British, as well as the Indian masters got an opportunity through this movement to express their real feelings. Although the Congress leadership was against class war, the masses broke this restraint.
- In rural areas and some other places, the peasants turned against the landlords and the traders. This gave a new dimension to the movement of 1921-22.

Failures of Non-cooperation movement

1. Government made no amends for Punjab wrong.
2. Khalifat Grievances not redressed.
3. Gandhi's promise of Swaraj within a year not achieved.

Success

1. It was the first real mass movement.
2. Terror of British administration disappeared.
3. Gandhi emerged as the undisputed leader of the masses.
4. Khadi became symbol of revolution against the Raj.
5. Mass base of congress was expanded. Decline N-C-M — Incorporated into the peasant struggle in V.P., tribal struggle in Rajasthan. These did not adhere to the programme of N. cooperation or to the policy of non violence.

Significance of the Non-Cooperation Movement

1. It was the real mass movement with the participation of different sections of Indian society such as peasants, workers, students, teachers and women.
2. It witnessed the spread of nationalism to the remote corners of India.
3. It also marked the height of Hindu-Muslim unity as a result of the merger of Khilafat movement.
4. It demonstrated the willingness and ability of the masses to endure hardships and make sacrifices.

Political Developments in India (1885-1915)

Growth of National Consciousness in India in the 19th century

Factors

The national renaissance that occurred in India during the nineteenth century was natural outcome of the colonial rule that was responsible for large scale economic and political discontent amongst the Indians. The colonial policies of the British were detrimental for the Indian economy and exploitative in nature and are considered to be the primary reason for rise and growth of national consciousness in India. In fact the Indian agriculture and handicraft industries were destroyed during the 19th century and the peasants, artisans and other classes, severely suffered due to deindustrialization, commercialization of agriculture, etc.

Further solid background was provided by the socio-religious reform movements of the period that led to the rise of National Consciousness in the country. The leading intellectuals of the nineteenth century contributed to the awakening of national consciousness by bringing to light the achievements of Indians in art, architecture, literature, philosophy and science. This enquiry into the history led to a new consciousness which intended to reform Indian society by getting rid of the evil practices prevalent in the society and flourishing in the name of religion.

Apart from the above some other factors that contributed to the spread of National Consciousness among people includes political unification of India by the British, introduction of uniform system of administration, introduction, development and spread of modern means of communications like post and telegraph services, Railways etc. People living at distant places got chance to interact with each-other and discuss their problems and add to their overall consciousness. Expansion of printing press simplified the transmission of ideas and learning. The introduction and spread of English language further did away with the problems associated with communicating with people of different linguistic region. `Moreover, the new education system introduced by British familiarised the educated class with ideas of liberty, equality and nationalism.

Initially the English educated class supported the Government but their belief in the English tradition of liberal thought and institutions received setbacks as a result of various Government measures like enactment of new draconian press law like the vernacular Press Act of 1878 (to check the freedom of press) along with others like the Arms Act 1879 that were apparently discriminatory and anti Indian in nature. This disillusionment advanced further when the Elbert Bill to abolish "judicial discrimination, based, on racial distinction" had to be virtually dropped on accounts of fierce opposition by the European community and the Civil Service. Indians learned the lesson at time. The understanding of these hard fact by the educated Indians generated nationalistic feeling amongst them. They became torchbearers of the nationalistic movements in India and made maximum use of the English language was really a very valuable asset in the spread of Indian nationalism. The language was a valuable asset and soon took the place of an all-India language and became lingua franca of educated Indians from all parts of the country who discussed the problems and grievance of the people.

Although British did not aim at the rise of the Indian nationalism but it naturally helped in the process through various political, economic and social developments of the period. It was on these factors that the foundation of various organizations was laid during the second half of 19th century. It in fact culminated into foundation of Indian National Congress in 1885.

Foundation of different organizations in India upto 1857

In order to protect interest of individual groups and to promote general public interests there were various provincial political organisations founded.

1. The beginning of organized political activity in India generally dates back to the establishment of landholders' society in 1837. It was an association of landholders of Bengal, Bihar and Orissa and its principal objective was to guard its class interests.

2. In 1843 Bengal British India society was founded with the objective to protect and promote general public interests. Unlike the landholders' society which represented the aristocracy of wealth, the Bengal British India society represented the aristocracy of intelligence.

3. In 185 1 the above two associations were merged, giving rise to a new one, named the British Indian Association. Many stalwarts like Rajendralal Mitra, Ramgopal Ghosh, Peary Chand Mitter , Harish Chandra Mukherjee etc were associated with it.

4. Associations were also formed about this time in Bombay and Madras. These were called the Bombay Association and the Madras Native Association respectively and were established in 1852. All these associations were dominated by wealthy landed gentry for instance Jaggannath Sankerset, Dadabhai Naoroji, V.N, Mandlik and Nowrosjee Furdunjee associated with Bombay association were well off.

Aims and objectives of the provincial organisations

The three Presidency associations worked for political concession, changes in overall British policies and highlighted the problems of Indians. They in fact sent petitions suggesting changes in East India Company's Charter. Their agenda included demand for inclusion/ appointment of Indians to the legislative bodies, abolition of Company's monopoly of salt and indigo , aid/ support for indigenous industry by the government, greater powers for the local governments and bigger share for Indians in the administration of their country. Further they expressed concern about the need for improvement of the condition of peasants. Although they acknowledged 'the blessings of an improved form of government', but they highlighted the fact that they had 'not profited by their connection with Great Britain to the extent which they had a right to look for'. Many of their demands of these organizations were later taken up by the Congress.

Foundation of different organizations in India from 1858- 1885

During the 1860s and 1870s ideas of nationalism and patriotism further spread in India and a number of political associations established during this period propagated the cause of

reform in various spheres of administration and to promote political consciousness among various sections of people.

1. Poona Sarvajanik Sabha was established by M.G. Ranade, G.V. Joshi, S.H.Chiplankar and others and it proved to be the most important organization of western India. It published a journal with the objective of arousing political consciousness.

2. In order to carry on political propaganda in England, some Indian students like Pherozeshah Mehta, Badruddin Tyabji, Dadabhai Naoroji etc founded the East lndia Association inDecember, 1866.

3. Indian Association was founded in Calcutta in 1876. It soon became very popular amongst the educated people and became a major force in Bengal and subsequently in Indian politics. Surendranath Banerjea who was mainly responsible for its establishment founded it with the objective of developing a strong public opinion, promoting Hindu-Muslim friendship, establishing contact with masses and generating wider awareness amongst the Indian people. The new association was based on the conception of United India and derived inspiration from Mazzini.

Other political bodies, like the Madras Mahajan Sabha, the Bombay Presidency Association etc were established in other parts of India. In December 1884, the Annual Convention of the Theosophical Society was held at Madras and there some leading public men met and decided to inaugurate an all India national movement. Thus, the ground was well prepared for the Government to take the initiative and the credit of forming the National Congress. After 1885 provincial associations and organizations became the regional arms of the Congress.

Pre-Congress organisations

Organization	**Founder**	**Place**	**Year**
Landholder's Society/Zamandari Association	Dwarakanath Tagore	Kolkata	1837
Indian National Union	A. O. Hume	Kolkata	1883
Bengal British India Society	George Thompson	Kolkata	1843
British India Association	Devendra Nath Tagore	Kolkata	1851
Madras Native Association		Chennai	1852
Bombay Association	Jaganath Shankershet	Mumbai	1852
East India Association	Dada Bhai Nauroji	London	1866
Poona Sarvajanik Sabha	M. G. Rande, G. V. Joshi	Poona	1870
Indian Association	S. N. Benerjee, A. M. Bose	Kolkata	1876
Madras Mahajan Sabha	M. Viraraghavachari, G.	Chennai	1884

	Subrahamya lyer, Anada Charlu		
Bombay Presidency Association	Pherozshan Mehta, K. T. Telang, Badruddin Ayabji	Mumbai	1885
Indian Society	Anand Mohan Bose	London	1872
British India Society	Willian Adam	Kolkata	1839
London Indian Society	Badruddin Tyabji, W. C. Banerjee, Pherozshah Mehta	London	1865
National Indian Association	Mary Carpenter	London	1867
Decan Association			1852
National Representative Committee		London	1883

Foundation of Indian National Congress

The credit for the birth of the Congress is often given to Allan Octavian Hume, who with the' blessings 'of the Viceroy, Lord Dufferin successfully organized the prominent political leaders of the period and founded the Indian National congress whose inaugural Session was held at Bombay in 1885. Although the British are said to be the foster parents of the Indian nationalism however it is an established fact that the Congress was the natural and inevitable product of various political, economic and social forces of the 19th century.

Hume favoured an organization that could undertake constitutional agitation and help in redressal of political demands of the people. **He** was of the view that the emergence of the educated class in India should be accepted as a political reality and that timely steps should be taken to provide legitimate outlets to the grievances of this class and efforts be made to satisfy its ambitions.

In 1884, at the annual convention of the Theosophical Society at Adyar in Madras, Allan Octavian Hume disclosed his plan to organise an all India political organisation. The programme of political action to be adopted by the educated Indians was acceptable to Indian leaders. In March 1885 it was decided that a conference of the Indian National Union (initially it was this name that was adopted) would be convened at Poona during the Christmas week. Subsequently a committee was formed to make the necessary preparations for the first session of the organisation.The committee consisted of Hume, Surendra Nath Bannerji, Narendranath Sen, S. Subrarnania Iyer, P. Ananda Charlu, V.N. Mandalik, K.T. Telag, Sardar Dayal Singh, Lala Sri Ram.

The first session of Congress

The first session, of the Congress was to meet at Poona hut owing to an outbreak of cholera the venue was shifted to Bombay and the session began on the 28th December 1885 in Gokaldas Tejpal Sanskrit College, with W. C. Bonnerjee, the doyen of the Calcutta Bar

as the first President . It was attended by 100 men of whom 72 were nonofficials and were recognized as members. delegates came from different parts of the country and most important among them were Dadabhai Naoroji, Ranade, Pherozeshah Mehta, K.T. Telang, Dinshaw Wacha, etc. The meeting was truly a national gathering consisting of leading men from all parts of India.

The initial aims and objectives of the congress, were

(1) To flourish solidarity and friendship amongst the people of India.

(2) To eradicate all the prevailing cast, creed, race or province related prejudices from the counrty.

(3) To strengthen the feelings of National unity.

(4) Consideration of the opinions of educated classes on the issues related to the problems of society.

(5) To formulate guidelines for future plan of action in the public interest.

Moreover the President thanked the British for their support and assured that the educated Indians were thoroughly loyal and consistent well wishers of the Government. He stated that the main purpose of the Congress was to represent the views of the Indians to the ruling authorities. The demands of the organisation were passed in the form of four resolutions. It included;-

1. Demand for the appointment of a Royal Commission for dealing in Indian affairs, in which Indians would have their representation.

2. A resolution on the foreign policy which condemned the annexation of Upper Burma was also moved.

3. Demand for the abolition of the Indian Council of the Secretary of State of India was made. It was based on the belief that British were just and fair, so they demanded that the Secretary of State should be responsible directly to the British Parliament.

4. Another resolution was also moved appointment of Indians to higher posts. A demand to hold the Civil Service Examination simultaneously in Britain and India was made and so was the need for reduction of expenditure on the army highlighted.

Although the early sessions of the Congress, by and large, limited its activities only to debates but the Government that initially patronised this organisation, found it to outgrew their plans and the patronage was soon withdrawn. It came to be called the 'factory of sedition' in a few years and later Lord Dufferin himself tried to twit it as a body representing "microscopic minority" of India's population.

<u>Facts about congress</u>

1. Foundation in 1885.
2. The significance of A.O. Hume's involvement was to remove official hostility.
3. The first Session at Gokaldas Tejpal Snskarit College in Mumbay.

4. The first president was Womesh Chandra Bannerjee of Bengal.
5. It was attended by 100 men of whom 72 were non-officials and were recongnised as members.
6. The founder members were Pherozshah Mehta, Badruddin Tayabji, W.C. Banerjee, Romesh Chdndra Dutt, Dada Bhai Naroji etc.
7. Initially it was named Indian National Union.
8. The name "Indian National Congress" was on the suggestion of Dadabhai Nauroji.
9. Earlier Poona was selected for the venue, but it had to be shifted to Mumbai because of the outbreak of Cholera in Poona.
10. The Governor-General of India at the time of its foundation was Lord Dufferin.
11. Among the classes, the educated middle class had the largest share in the beginning.
12. The legal profession was most heavily represented among the professions.
13. The Brahmins among the castes were comparatively large in number.
14. Among the provinces, Mumbai, Kolkata and Chennai took the leading part.
15. Landed classes and the masses were absent.
16. (a) Foundation of "British Committee of the Congress" in 1889 by Dada Bhai Nauroji, A.O. Hume and William Wedderburn to influence British Public opinion at London.
17. Dada Bhai started the journal 'India' in 1890.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

August Offer

August Offer refers to a statement of the Viceroy Linlithgow, which was issued on 8 August 1940 with the objective to conciliate Indians by conceding some of their demands. Sicnce it was announced in the month of August hence the name "August offer".

It was made in the backdrop of the fact that the war situation grew grave during the middle of 1940. The British forces suffered serious reverse in Europe. Great Britain was in dire need of India's real support in the prosecution of the war effort. The Viceroy was therefore authorised to make a more concrete offer to Indians for their readiness to cooperate in the British war efforts.

The salient features of the offer were

(1) The obvious objective of the British Government was to grant Dominion Status to India;

(2) Indians were to be allowed to frame a new constitution for themselves;

(3) Immedietely after, the war the Government would set up a body representative of the principal elements in India's naiional life in order to device the framework of the new constitution;

(4) The new constitutional scheme was to be built within the British Commonwealth of Nations;

(5) Full weight was to be given to the views of Minorities in any revison of the existing constitution:

(6) The Viceroy's Executive Council was to be expanded with the inclusion of the representatives of political parties;

(7) A war Advisory Committee Consisting of Indian representatives was to be established; and

(8) The Government was not to transfer power to any party whose authority was not acceptable to any other major group in India.

The August Offer was indeed a definite advance over any of the earlier declarations made by the British authorities. For the first time the Viceroy referred to free and equal partnership of India in the British Commonwealth. The offer conceded the right of Indians to draft their own constitution. Dominion Status after the war was promised. The proposals regarding the expansion of the Viceroy's Executive Council and composition of the War Advisory Council were welcome steps towards accommodating public aspirations, though to some extent.

The August Offer, however, fell far short of expectations on the following grounds:

1. no definite time limit was set for the grant of Dominion Status after the war.

2. it was not made clear whether a Constituent Assembly or another Round Table Conference would be convensd to draw the constitution.

3. the constitution contemplated was merely for the fulfilment of the obligations such as defence, treaties with the Princes, rights of the public services etc.

4. the Offer in effect conceded the Leagues demand that no constitutional progress in India could bs made without its consent.

1. **the** conception of Dominion Status within the Commonwealth was dubious and doubtful.

2. the proposed expansion of the Executive Council and formation of War Advisory Council was an eye-wash.

In view of the above both the Congress and the Muslim League rejected the August offer.

The Congress was wholly disappointed with this offer and regarded it to be quite unsatisfactory. The Muslim League, however, rejoiced the offer but rejected it. An individual satyagarha/ civil disobedience under the leadership of Gandhi was launched in Oct. 1940 as a protest against British policy.

Individual Satyagraha and its impact

The August Offer failed to fulfill the expectations of the people. Even leaders like Gandhi, Nehru and Rajagopalachari who were for extending conditional cooperation to the British war effort turned against them Gandhi was invited by the Congress to lead the movement against the British Government. In view of the critical war situation Gandhi adopted Individual Sdtyagraha instead of Mass Civil Disobedience. Gandhi wanted the movement to be symbolic in character in order to register India's moral protest against the British altitude and to draw the attention of the world to the right of Indians to freedom.

Acharya Vinoba Bhave was selected by Gandhiji, as the first Satyagrahi. On 17 October 1940 he offered Satyagraha by delivering an anti-war speech in the village of Paunar, near Wardha. He was arrested on 21 October followed by Jawaharlal Nehru, Sardar Patel etc. Subequently all important leaders in different provinces including Congress ex-ministers, Parliamentary Secretaries, members of AICC and CWC, former members of central and provincial legislatures and members of district and town Congress Committees Courted arrest .It was carried on to the close of 1941.

The impact of the Individual Satyagraht movement on the war-effort was only marginal if not negligible. It proceeded languidly without evoking much interest. Amery, the Secretary of State for India described it as "regrettable as it is irrational". The Government viewed it as inconsiderable. It attributed the failure of the movement to lack of popular support to the Satyagraha. The Individual Satyagraha movement was not an unmitigated failure. It softened the attitude of the Government as it hardened the outlook of the people. As the number of arrests of satyagrahis mounted, the attention of the people began to be diverted from war. In an effort to placate the public, Lord Linlithgow announced the expansion of his Executive Council in July 1941. He added five more Indians to it, raising its total to thirteen. The announcement failed to evoke favourable response On 3 December 1941 the viceroy in a surprise move set at liberty all the Congressmen convicted in connection with Individual Satyagraha. Whereas Gandhi wanted to continue the movement, C.Rajagopalachari favoured its suspension as a political strategy. The Congress Working Committee met on 30, December 1941 at Bardoli and resolved to suspened the Satyagraha movement as the war situation worsened. Confident in India's support to war-effort until victory was secured the Government realised the advisability of immedietaly announcing political concessions to Indians. The result was the appointment of the CrippsMission.

The Cripps Mission: March-April 1942

Important factors for the mission

The Cripps Mission came to India on 22 March 1942 forced by certain factors. The following were the compelling factors which led to the Cripps Mission:

1. Congress Opposition to War Efforts: The Congress was consistent in its opposition to the war efforts. Though the Individual Satyagraha was suspended the Congress was persistent in accusing the Government of maintaining a hostile attitude to Indian freedom Even the release of the Satyagrahis did not satisfy Gandhiji. Nehru went on explaining to the people that any form of cooperation with the British was still anathema to the Congress and asked the people to carry on the struggle until India emerged as a free nation.
2. Role of Liberals: The National Liberal Federation sent an appeal to Winston Churchill, known as the Sapru proposal. It called for some bold step of foresighted statesmanship in enlisting India's wholehearted cooperation in the war. The Liberals urged that India should be accorded equal status with other Dominions.
3. The ever mounting pressure of the Muslim League on the British Government in favour of Pakistan stating the fear that the Muslim interest would be irreparably damaged if India was declared independent without solving the communal tangle .
4. Attlee's Initiative: Even prior to the Second World War Clement Attlee advocated a radical constitutional change in India. In his Memorandum submitted to the War Cabinet on 2 February 1942 Attlee bitterly criticised the British Govornment in India for their lack of 'imaginative insight' and out of touch with realities. With a view to break the stalemate he urged that a renewed effort be made to get the leaders of the Indian political parties together. He suggested either to entrust some person of high standing with wide powers to negotiate a settlement in India or to bring Indian representatives to England to discuss with the British Government the terms for a settlement.
5. Dissension in War Cabinet; Though the War Cabinet was unanimous about its war policy it was deeply divided in regard to the correct approach to the Indian constitutional problem. Attlee was the outspoken critic of the unimaginative policy pursued by Churchill- Amery - Linlithgow combine. He was ably supported by other members like Lord Pethick Lawrence, Ernest Bevin and H. C. Stokes. They in one voice urged the Government to solve the Indian constitutional crisis as early as possible to secure the cooperation of India in the war.
6. Parliamentary Pressure: Attlee received wide support on the floor of the British Parliament. H.C. Stokes asked the members why India should support Britain when its Prime Minister was not willing to apply the Atlantic Charter to India. Lord Farington warned that an attitude of complacency was most unhelpful in solving India's problem and suggested that the British Government should send out to India some person, rather than a Commission, who could negotiate with Indian leaders. Lord Hailey objected the official view that constitutional changes during the war were impossible. He pointed out that during the most critical part of First World War in 1917 the famous Montford Declaration was made promising progressive relation of responsible government in India. Similarly, Lord Catto described the situation as 'explosive and vulnerable' and implored the Government to take immediate steps to recognise India's independence. Their speeches were widely welcomed in India.
7. International Opinion was in favour of India, The Chinese Marshall Chiang-Kai-Shek visited India on 10 February 1942 to impress upon the British Government that India occupied an important position as an Allied base for the defence of South-East Asia. On the eve of his departure he appealed to Indians to fully support the Allies in the war against the Axis powers. More important, he urged the British Government to grant real political

power to the people of India as soon as possible. In a similar vein Dr. Evart , Australian Foreign Minister, appealed to the British to move towards granting self-government to India so as to enable her to support war efforts.Above all, President Roosevelt of America brought pressure to bear on Churchill to concede India's demand for self- Government. He was convinced that in order to counter Japanese menace India had to be turned into a base for which India's cooperation was absolutely essential. On 25 February the U.S. Senate Foreign Relations Committee took a firm stand against the British policy towards India. On 10 March Roosevelt in a long cable to Churchill asked him to form a stop-gap Government until a permanent union was established India.

8. Immediate Cause: Japanese success in Singapore, Malaya, Indonesia and Burma compelled Churchill to heed to Indian demand. The Allied reverses in South East Asia had an immediate bearing on the approach of the British Government on the Indian problem .There were rumours that the Japanese would simultaneously attack Calcutta and Madras. The failure of Britain in South East Asia was attributed to the shortcoming of the colonial system itself which failed to rouse the people to achieve resistance to the invader. Rangoon fell on 8 March and three days later Churchill announced that Cripps would be sent to India to resolve the stalemate.

Proposal of Cripps Mission

1. Dominion status to be granted after the war with the right to secede (Any province could, if it so desired, remain outside the Indian Union and negotiate directly with Britain)
2. Constitution making body to be elected from Provincial Assemblies and Princes' nominees after the War i.e. Constituent Assembly to be set up to implement these proposals and the members to be drawn from British India and Princely states.
3. The British Government would accept the constitution framed by the Constituent Assembly and negotiate a treaty agreement with India guaranteeing to protect racial and the religious minorities.
4. If any province desires, it could remain outside the Indian union and negotiate directly with the British.
5. In the transition period British would be responsible for India’s defence.

Cripps Mission failed to satisfy Indian nationalists & turned out to be merely a propaganda device for US & Chinese consumption.

But above all the Cripps Proposals brought in "Pakistan" through the backdoor via the "local option" clause. Though the Cripps Mission failed, Cripps' proposals provided legitimacy to the Pakistan demand by accommodating it in their provision for provincial autonomy.

KHAN SIR

Reasons of failure

- The Congress did not want to rely upon future promises. It wanted a responsible government with full powers and also a control over the country's Defence.
- The Nationalists doubted the intentions of British to share executive power. It was feared that the Indian Members of the proposed Council could be prevented from taking part in the decision making process.
- The right to secede from the proposed union was a block to the concept of Indian unity.
- It provided for Dominion status instead of complete independence and the representation of princely states by the nomination of the rulers rather than the peoples' representatives, which was again unacceptable.
- They realised that Britain was unwilling to offer real constitutional advancement and yet were using India as an unwilling partner in war effort.
- Gandhi termed the proposals as a post dated cheque in a crashing bank.

Quit India Movement

In the backdrop of the failure of Cripps mission, imminent Japanese threat, the British attitude towards Indians who were left behind in Burma and the prevailing anger and hostility to an alien and meaningless war, Quit India resolution was passed on 8 August 1942 by AICC at Gowalia Tank, Bombay. Gandhi told the British to quit and "leave India in God's hand". His message was 'Do or Die'.

On 9th Aug., however, all the Congress leaders were put behind the bars and the Congress was declared an illegal body. The agitated mass devoid of leadership resort to violent riots, assaults and sporadic disorder inmost parts of the country. The Govt. adopted extreme repression, the brutality of which had no parallel in the Indian national movement.

The Spread:

It was the agitated mass particularly the young and more militant cadres with socialist leanings devoid of leadership who launched the movement, All over the country there were hartals, strikes in factories, schools and colleges and demonstrations. Angered by repeated firings and repression, people in many places resorted to violence and attacked the symbols of authority.

Public participation and overall response:

1. arallel governments were established in Satara— (Pranti Sarkar under Nana Patil), Talcher (Orissa), parts of eastern U.P and Bihar.
2. In Bengal, Tamluk Jatiya Sarkar functioned in Midnapore district. This national government had various departments like Law and Order, Health, Education, Agriculture, etc. along with a postal system of its own and arbitration courts.
3. In Bombay, the Socialist leaders continued their underground activities under leaders like Aruna Asaf Ali. The most daring act of the underground movement was the establishment of Congress Radio with Usha Mehta as its announcer.

4. The Movement had initially been strong in the urban areas but soon it was the populace of rural areas, which kept the banner of revolt aloft for a longer time.

5. The trend of underground revolutionary activity also started during this phase. Jaya Prakash Narain escaped from Hazaribagh Jail and organised an underground movement.

6. The participation was on many levels. School & College students remained in the forefront, women actively participated and workers went on strikes. Though, peasants concentrated their offence on symbols of authority, there was complete absence of anti zamindar violence.

1. There were no communal clashes during the movement.
2. Repression was severe.
3. The Movement did not evoke much response from the merchant community.
4. The Muslim League kept aloof and the Hindu Mahasabha condemned the Movement.
5. The Communist Party of India did not support the movement.
6. The Indian Princes and the landlords were supporting the War effort and therefore did not sympathize with the movement.
7. Some Congress leaders like Rajagopalachari also did not participate.

Significance

1. Merger of violence and non-violence in the struggle for freedom.
2. The emergence of 'Parallel Government' means in some parts of the country. Left leaderless people resented throughout the country in the manner they could. It marked a new watermark in term of popular participation in the national movement and sympathy with national cause.
3. Active participation of students, peasants and women. A significant feature of peasant's activity was its total concentration on attacking symbols of British authority and lack of any incident of anti Zamindars violence
4. Generous help of government officials at the lower levels of administration.
5. It placed the demand for independence as the immediate agenda of national movement. It established that any further negotiation with British government could be on the transfer of power.
6. The movement was violent contrary to the Congress policy of non-violence. But it was a natural outcome as the particular circumstances warranted it. Even Gandhi refused to condemn the violence of the people because he perceived it as a reaction to the violence to the state.

Nature of the Quit India Movement

The Quit India Movement marked the climax of the freedom struggle. It was the last and the most important mass movement launched with the objective of complete emancipation of India. In contrast to the earlier Congress Movements that were restricted to activities like hartal, processions, demonstrations, public meetings, picketing etc. the 1942 movement was the open rebellions.

S.C.Bose described the Quit India Movement as a non-violent guerilla warfare. Though the mass struggle was expected to be on non-violent lines, it degenerated to a violent upsurge of unorganised masses. The furious rebels chose trains, railway stations post offices, police

stations telephone and telegraph wires, public buildings and property as their targets of attack because they were the outward symbols of the British rule.

The Quit India Movement was all embracing because it cut across the barriers of caste, creed, community or colour. The elites, the middle classes, students, workers, peasants, artisans, draftsmen and women-all participated in the movement. It was indeed a mass and not class movement.

When the open rebellion was ruthlessly repressed some of the Congress Socialist leaders went underground and spearheaded the resistance to the British Government. The movement merged itself into the revolutionary or terrorist movement. It was an armed challenge to the British authority.

It was spontaneous in the sense the response of the masses was instantaneous. It was based on past experience and was part, and parcel of the Indian freedom struggle. Although the 1942 rebellion was not based on particular revolutionary ideology , the manner in which it culminated and intensified apart huge participation of the masses justifies the term August revolution for it. The movement was crushed in a couple of months though the underground activities lingered on till the end of 1944.

The Changed attitude of British (after the war i.e. mid 1945):

After the cessation of World War II there was a change in the attitude of the British Government towards India because of pressure from the big powers, who favoured Indian's independence. Apart from this there was decline in Economic and military strength of Britain that was more interested in reconstruction and rehabilitation programmes. The Labour party that came into power (July 1945) supported the Congress demands. The war weary Defence personnel were not prepared to toil any more on foreign soil.

Besides the Naval Mutiny and the INA trial agitation, there were, during 1945-46, numerous agitations, strikes, hartals and demonstrations all over the country, even in many Princely States. There was also large scale labour unrest all over the country. Peasant movement acquired a fresh thrust after 1945 as freedom approached.

And above all, the confident and determined mood of the Indian people no longer ready to tolerate the humiliation of alien rule was very much apparent.

Wavell Plan and Shimla Conference (June-July 1945)

Lord Wavell , Viceroy proposed the following :

1. With the exception of the Governor General and the Commmander-in-Chief all other members of the Executive Council would be selected from leaders of the Indian political life.
2. This Council would have "a balanced representation of the main communities, including equal proportions of Muslim and caste Hindus".
3. Though the Governor-General's veto would not be abolished, it would not be used unnecessarily, but in the interest of the Indian people.
4. The portfolio of External Affairs (other than those of Tribal and Frontier matters which had to be dealt with as part of the defence of India) was to be transferred from the Governor-General to an Indian member of the Council.

5. In the long run India would have a Dominion Status.
6. Indians would get the privilege of drafting their own Constitution only after the major political parties had reached an agreement.

Wavell plan and Shimla Conference

1. The Viceroys' executive council was to be wholly Indian except Viceroy.
2. The Viceroy's official powers were not to be lapsed but an assurance was given that the powers were not to be used unreasonably.
3. The executive council work under existing constitution.
4. The portfolios of external affairs was to be transferred from Governor General to an Indian member of the council.
5. There would be equal proportion of Hindu and Muslim votes.

Failure of the Plan

1. The Congress, headed by Maulana Azad, resented being characterized as a caste Hindu organization.
2. Talks broke down due to Jinnah's demand for the Muslim League to have absolute choice in choosing all Muslim members and a demand for communal veto, though it had ministries only in Assam and Sind.
3. Special safeguards for the Muslim in the Council for Muslim Bloc.

The dissolution of the conference gave Jinnah the Communal Veto in effect. Thereafter, the satisfaction of the League became a pre-requisite to any major settlement.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

RAMKRISHNA MISSION

Ramkrishna Mission was the last great social and religious reform movement of India in the 19th century. The mission was named after Ramkrishna Paramhans, who was a poor priest in a temple Dakhineshwar at Calcutta. He had no formal education, but was deeply involved in spiritual life. He was an ardent worship of Godess Kali.

He believes that all religious are same in essence. They led to one truth, the almighty. He had practiced usage of different religious sets, like Hinduism, Islam and Christianity. He felt that different religious are different roads to reach the same almighty. His broad catholicity attracted several followers.

Ramkrishna Paramhans was a great champion of the poor his famous motto was the 'Service of man is service of God'. Ramkrishna help the poor and needy and advised his followers of serve humanity.

Swami Vivekanand was one of the Chief followers of Ramkrishna Paramhans. He carried the message of Ramkrishna all over India and even beyond the border of India, his learning, spiritual furvour and wondership personality attracted several followers, which included both the prince and peasants. Swami Vivekanand attained the world conference religion of Chicago in 1893. There he upheld the pride of Hinduism and said that it was Christianity which was seating at the neck of Hinduism. His brilliant speech in this conference attracted people from different parts of the world. He also established the Vedant Society in America in 1895.

Ramkrishna Mission laid stress on the ancient culture of India, the vend antic doctrine was its ideal. It recognized the value of scientific knowledge and at the same time aimed at the development of spirituality. Ramkrishna worshiped the image of kali and felt that it help the growth of spirituality, but he criticized the ritualistic worship of Hinduism.

Another basic truth to which this movement pointed was the unity of different religions. All these religious led to the same goal.

Ramkrishna Mission laid great stress on social reform poor and needy. They established many school dispensaries, widow homes and orphanages. It also helps people in times of famine and flood.

In fact the Ramkrishna Mission carried the message of universal brotherhood, which was to grow from spiritualism. Ramakrishna Mission felt that the conflicts and crises of modern civilization could be checked to great extent by promoting universal brotherhood and spiritualism.

Swami Vivekananda upheld the glory and pride of Hinduism. He was the first Indian, who boldly proclaimed before the Western world civilization. The tone of apology and sense of inferiority, which marked Indian attitude towards the west, was not be noticed in the utterances of Swami Vivekananda. In this sense Ramakrishna Mission has greatly felt the rise of Indian nationalism. Another important aspect of this movement was that like the earlier movements, or the Brahmo Samaj or Aria samaj movements, this movement did not have any

aggressive proselytizing zeal. Therefore like sudhism of Arya Samaj, the Ramkrishna Mission did not create fear in Muslim minds, but it undoubtedly helped to check the conversion to other religions.
Thus Ramkrishna Mission made great contribution towards universal brotherhood and growth of Indian nationalism. In fact it made universal brotherhood and integral part of Indian nationalism.

THE THEOSOPHICAL SOCIETY
(More emphasis was on occult than spiritualism)

- Founded by Madame H.P. Blavatsky in 1875 in U.S.A.
- In 1882 it's H.Q. was shifted to Adyar (near Madras in India)
- Accepted the Hindu ways of prayer, salvation and cooperation to establish individual's special relationship with God.
- Accepted the Hindu belief of reincarnation as the doctrine of Karma.
- Inspired by the Upanishads, and Sankhya, Yoga and Vedanta school of thought.
- Universal brother hood without and distinction of race. Creed, sex, caste or colour.
- In 1907, after the death of Olcott, Annie Basant became it's president. She was the founder of the Home Rule movement in India.

Young Bengal Movement:
The leader of this movement was the young AngloIndian Henry Vivian Derezio, who was born in 1809 and who taught at Hindu college from 1826 to 1831. He followed the most radical views of the time. Drawing his inspiration from the French Revolution.
His followers, known as Derozians attacked old and decadent customs, rites and traditions. They carried on public agitation on the freedom of the press, better treatment for Indian labor in British colonies abroad, trial by jury, protection of the ryot from the oppression of the zamindars and employment of Indian in higher grades of government services.
Surendranath Banarjee described them as "the pioneers of modern civilization of Bengal."
Derozio died of cholers in 1831.
Sayyid Ahmad Khan and the Aligarh Movement: Beginning in the reforms among the Muslims was made with the foundation of Mohammedan literary Society at Calcutta in 1863.
The most important reformer among the Muslims was Sayyid Ahmad Khan. He believed that the religious and the social life of the Muslim could be improved only by imbibing western scientific knowledge and culture. He popularized his ideas through his journal Tahizid-Ul-Akhlaq. In 1875, he founded at Aligarh the Mohammedan Anglo-oriental college as the centre for the western learning. Later, this college grew into the Aligarh Muslim University.

Sayyid Ahmad was helped by a band of loyal followers, who are collectively described as Aligarh School. Chiragh Ali, Altaf Hussain ali, Nazir ahmad and Maulana shibli Nomani were some of the distinguished leaders of the Aligarh School.

Deoband Movement: It was founded at Deoband in 1866 by Maulana Hussain Ahmad with the name of Dar-ul-Islam.

A liberal movement, it fought for improving the spiritual and moral conditions of the Muslims.

Maulana Abul Kalam Azad was associated with it.

Arhar Movement: In opposition to the loyalist politics of the Aligarh movement. This was founded in 1910 under the leadership of the Maulana Mahammad Ali, Hasan Imam, Mazar-ul-Haq, Hakim Azmal Khan and zafar Ali Khan.

It advocated active participation of the Muslims in the national movement.

Ahmadiya Movement: It was founded by Mirza Ghulam Ahmad at Qadian in the Gurdaspur district of the Punjab.

Ghulam Ahmad expounded his doctrine in the work, Barahin-i-Ahmadiya, published in 1880.

He claimed to be an incarnation of Lord Krishna.

The Ahmadiya Movement has done some creditable work in the field of social reforms and spread of education.

Paris Reform Movement: It started in Bombay in the middle of the 19th century A.D.

In 1851, the Rehnumai Mazdayasan Sabha or religious Reform Association was started by Naoraji Furdonji, Dadabhai Naroji and S.S. Bengalee.

It campaigned for the modernization of Parsi social customs regarding the education of women, marriage and the social position of women in general.

B.M. Malabari was a famous Parsi reformer of the 19th century, who started a crusade against Child marriage and with his efforts the age of Consent Act (1891) was passed which forbade the marriage of girls below the age of 12.

K.R. Cama also played important role in reforming Parsi society.

LEGISLATIVE ENACTMENTS/OTHER FACTS

Sati: The regulation of 1829 (Lord William Bentinck) initially abolished this evil practice from Bengal province and later in 1830 the same regulation was extended in a slightly modified from to other provinces by Raja Rammohan Roy.

Infanticide: An act in 1870, made it compulsory for parents to register the birth of children.

Widow Remarriage: The Hindu Widow's Remarriage Act of 1856, legalized marriage of widows and declared their issues legitimate.

Isvar Chandra Vidya Sagar had proved that the Vedic texts sanctioned widow remarriage.

Prof. D.K. Karva of Fergusson College himself married a Brahmin widow in 1893, organized the widow Remarriage Association, opened a widow home at Poona and in 1916 opened Indian Women's University in Bombay.

Veerasalingam Pantuln involved himself in the same direction in Madras province.
Prohbition of child marriage: In 1872, the native marriage Act (popularly known as Civil Marriage Act) was passed and accordingly marriages of girls below 14 and boys below 18 were forbidden.
In 1891 happened the enactment of the Age of Consent Act.
In 1930 the Sharda Act was passed which pushed up the minimum marriage ages (for boys 18, for girls 14)
Women's Education: The Calcutta Female Juvenile Society was founded in 1819 by the Christian missionaries.
J.E.D Bethune, the president of the Council of Education had founded a girls school in Calcutta in 1849.
Iswar Chandra Vidyasagar associated himself with not less than 35 girl's schools in Bengal.
The students of Elphinstone Institute of Bombay founded the Students Literary and Scientific Society with this objective.
Charles Wood's dispatch of 1854 also emphasized female education.
Abolition of Slavery: Slavery abolished in British Empire in 1833.
Act V of 1843 declared slavery illegal in India.
The Penal code of 1860 declared trade in slavery illegal.
In 1887 the Indian National Social Conference was organized.
Mrs. Annie Beasant was the founder of Hindu Association in Madras

Nature and limitation of 19th century renaissance in India:-

The 19th century renaissance in India was a vast and comprehensive movement. It affected various aspects of Indian life Social religious and cultural. In one sense the renaissance was arousing a sense of pride and glory in India's past culture. Many European scholars like James Fergussion, Dr. Fullar Percy Brown, John Marshall, William Jones Maxmullar wrote volumes about Indians glorious past. This on one hand encouraged the Indian to revive the great past and on the other led to close scrutiny of the prevailing social evils.

A critical aspects of prevails evils in Indian society and religion. Led to Various reform movements in the Hindu society. Such movements resulted in growing consciousness among Indians. Some of the movements also resulted in the growth of rationalism and scientific spirit among the Indians. Indian came into contact with the liberal and humanitarian doctrines of the west. They also learnt about the democratic political ideas of Voltaire, Russo, Mill, Bentham and Beck. This greatly shaped the political ideals of the Indians.

The socio religions a new footing by attacking age old evils and institutions live caste and class system. Moreover the socio religious reform movement attempted to improve the condition of Indian Women by attacking evils like polygamy, Sati, child infanticide and widowhood.

In the religious fear, evils like idol worship and ritualistic worship were attacked. Moreover the blindness of faith was attempted to be removed. Thus on the whole, it was a three fire change. Renaissance leading to social religious reform movement and this intern paving the ground of nationalism.

However scholars have pointed out limitations of the 19th century renaissance. One criticism after make is that although socio religious return movements help the growth of nationalism in India, none of these movements can be termed as national in character. As best they remain regional movements, the Brahmo Samaj movements in North India etc. None of the movements could spread their roots throughout India.

Another important weakness was that the socio-religion reform movement following renaissance did not have economic contents in them. None of them spoke about the economic issue of the time like the decline of agriculture college industries and deindustrialization of India etc. However it may be said in defense of the movements that they were basically concern with social and religious issues, and economic issues did not fall within their purview, even then they did touch economic aspects indirectly. For instance they criticized ritualistic and worship and the role of the priestly class which was one economic burden to the Hindu at large.

Sumit sarkar holds the socio religion reform movements as movements from above and not below. They were started by individual reformers and not from below by people at large. Moreover after the death of individual reformer most of these movements fell divided because of the differences among its followers.

It is also said that the reform was middle class in character. This again is a wrong assumption as issues taken up by various movements were not issues which affected only the middle class people. Their crusade against social religious evils and improvement in the status of women were not meant for any particular class but Indian at large.

It is also stated that some of the reform movements like the Arya Samaj, Ramkrishna mission were revivalist in character. This revivalism led to extremism in Indian political thought which again led to rise of Muslim communalism in India. Moreover programmes like sudhi movements were orthodox and conservative in character.

Inspite of such limitation the significance of renaissance in Indian nationalism cannot be minimize. The renaissance provided as vital force to national reawakening and preparing the ground for the growth of nationalism in Indian.

Caste movement with special reference to south India and Maharastra

The caste system has been one of the major drawbacks of the Hindu social system. In the Hindu system order, the ancient world system regenerated into caste system. The caste system created a class into task of united social action and integration very difficult.

British rule generated forces which to great extent system. For example, the British introduced the common legal system and made no distinction in matters of appointment on the basis of cask moreover, in the process of industrialization, development of communication and urbanization, caste system weakened to a great extent. However, the British took no step to abolish caste system. This is primarily because division of Indian society helps the British and facilitated their policy of divide and rule.

In course of the national movement, the caste system received a further setback. The various socio-religious reform movement like the Brahmo samaj and the Arya samaj and the Arya samaj had already denounced the caste system. Further, in course of the national struggle, the caste system was weakened because of the demands for equal political and civic rights and development of the individual without consideration of caste or creed. Common participation in demonstration dharnas and boycott in course of the freedom struggle brought together men for castes social groups. In course of the Indian National Movement, the greatest challenger to caste system came from Mahatma Gandhi. He had adopted abolition of unsociability as one of the main programmed of the Congress. He not only preached but practiced inter caste mixing. He had adopted a 'harijan' girl; stayed with the harijans and founded the Hrijan Savek Sangh in 1932 for their all round welfare.

B.R Ambedkar also plated a prominent role in the anti untouchable movement. He established the all Depressed Class Federation for the welfare of the weaker sections. In south India, the non- Brahmin organized the self respect movement. As a result of such activities, untouchablity has been legally abolished in post independent India. The constitution of free India has provided several social and economic safeguards to the weaker sections. But in spite of it, a problem existed and continues to exist even today.

In south India, the caste movement in late 19th century and first two decades of the 20th century has certain characteristics. The caste movement is not led by any 'verna' of the traditional Hindu society. But most of these movements were led by subcastes or jatis. These jatis belong to lower caste Hindu. Their anger was directed against the economic, social and religious privileges of the upper castes particularly the Brahmins. Therefore caste movement in south India may be regarded as anti-Brahmincal movement.

As compared to the North, caste movements in the south were much stronger. Brahmins became the direct target in south India, because upper castes, like the Kyasthas and the Rapt as in North India, did not exist. Another important factor in South was Acquire higher status by, what M.N Srinivas called, 'Sanskritising' tendencies. That is to say lower caste people, by learning Sanskrit and adopting the manners and taboos of upper caste Hindus, felt themselves to be the members of the upper social orders. This concept of caste mobility often resulted in caste conflicts.

The British took advantage of such situation. Their intention was to keep the Indian society fragmented. For instance, from 1901 onwards, the British started giving recognition to several caste groups in the census, which was done in every 10 years. The British gave upper caste status to9 several subcastes during the census. For instance in south India, the census report of 1901 gave to the 'Shanas' the status of 'Kshatriyas' and started calling themselves as 'Nadars' Similarly, the Pallis of North Tamilnadu claim 'Kshartriya' origin and called themselves 'Vaniyakula' Kshatriya. Gradually the pre-dominance of the Brahmins were challenged by educated Tamil Vallals. Telgu's Reddis and the Nayars. In the early 20th century caste consciousness resulted in several associations being formed. In 1910 the Nadar Mahajan Sangam was established. In 1915-16 the Justice Movement was launched by C.M Mudliyar, T.M Nayar P.Tyagraj. This movement demanded reservations in jobs and legislature for the lower castes. In mid 1920, the self Respect movement was started by Ramaswami Naikar. This movement advocated the conducting of marriage without the Brahmani priests, forcible entry into temples and burning of 'Manusmriti'.

In Mysore a lingayal education Association and Vokaliga Sangh was established in 1905-06. In 1917, C.R Reddi found the Rrajamitra Mandali, which became an important anti-Brabmin platform. In 1914, the Nayar service society was founded in Kerala by Mannath Padman Bhai Pillai.

All these movements emerged as caste movement were influenced by leftist trends. They pleaded for radical social reforms, but the main trend was anti-Brahaminical reaction. In Maharastra the anti-Brahaminical movement was started by Jyotiba Phule in 1870. his farmous book sounded the beginning of anti-Brahminical movement in south India. In 1873, he founded the Satyashodhak Samaj. This Samaj was established to protect the lower caste Hindus from Brahminical exploitation.

There were two main trends in the movement started by this Samaj. The first trend was to develop moderate Sanskritising. This trend received the support of the ruler of Kolhapur from 1890 onwards. Moreover, they remain loyal to the British and anti-Congress. The second trend attacked the caste system and made use of Marathi in place of English and was in favour of Bahujan Samaj against the Brahmans and the merchant class of the Vaishyas. The second trend popular in the villages. 'Dinmitra' a newspaper, published by Mukund Rao patil, help the Samaj in gaining wide popularity. In Maharashtra another caste movement led by B.R. Ambedkar. He was the leader of the untouchable community and founded the all India Depressed class federation. He worked for improvement in the social and economic status of the weaker sections as well separate political rights for them.

Thus we see that several caste movements took place in pre independent India. These movements were beneficial to the lower castes in the sense that they became move enlighten and conscious of their right. But such movements fail to remove castes barriers and sufferings of the lower caste in the social and

economical status. It was only he elites from among the lower castes, who benefited from the situation. The majority of the weaker section remains stooped in poverty and ignorance. However, it has to be admitted that the anti-untouchable movements of Gandhi and Ambedkar led to several changes in the status of the weaker section in course of the enactment of Indian constitution.

FACT FILE

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

Muslim Reforms-Organisations & Movements

Wahabi Movement

1. Started in India in 1821 under the leadership of Syed Ahmed of Raibaraily who was influenced by the teaching of the Delhi Saint Shah Walliullah.
2. The main centre of this movement was at Patna.
3. Aimed at reformation of religious life and restoration of political power of the Muslim ommunity.
4. It was a kind of holy war.
5. Syed Ahmed was killed in the Battle of Balakot in 1831.
6. Suppressed by the British in 1870's.

Ahmedia Movement/Quadiani Movement

1. Started in around 1899 at a town Quadiyan under the leadership of Mirza Ghulam Ahmed of Quadim (Gurudaspur, Punjab).
2. Aimed of restoration of the free and unpolluted faith of Islam to the followers of the prophet.

Aligarh Movement

1. Started by Sayyaid Ahmed Khan in 1860's.
2. Based on the liberal interpretation of the Koran.
3. It aimed at spreading western and scientific education among the Muslim masses.
4. Foundation of Scientific Society in 1864 to introduce the western sciences through urdu translation.
5. Publishing of urdu journal Tahzib-Al-Akhlaq in 1870.
6. Establishment of Aligarh Anglo-Mohammadan Oriental College in 1875.
7. Muhamadan Anglo-Oriental Education Conference was started in 1886 for promoting western education among muslims.
8. S.A. Khan was in judicial service of the company.
9. 1878 he became a member of imperial Legislative Council.
10. Work in 1860-The Loyal Muhammadans of India.
11. Was given title of Knighthood in 1888.
12. Opposed Ilbert Bill and said – Hindus and Muslims are two eyes of India.
13. Founded Indian United Patriotic Association to counter Congress.
14. Against the Indian National Congress with Raja Shiv Prasad of Banaras.
15. Founded Muhammadan Anglo-Oriental Defence Association in 1890.
16. Persons associated with Aligarh Movement-associated with him – Altaf Hussain Hali, Maulavi Nazir Ahmad, Maulavi Shibh Numani.

Farangi Mahal Movement

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

1. Famous traditional school at Farangi Mahal in Lucknow.

Deoband Movement

1. It was anti-British movement started by Md.Qasim Nanawatawi and Rashid Ahmed Gangohi in 1867 at Deoband.
2. Aimed at upliftment of muslims through religious education and resuscitate classical Islam.
3. Welcomed the formation of Indian National Congress in 1885.
4. Deoband Ulema issued Fatwa against S.A. Khan's organisations –
   - India United Patrotic Association
   - Muhammadan Anglo Oriental Defence Association.

Harijan Upliftment-Organisations & Movements

Satya Shodhak Samaj

Started by Jyotibha Govindrao Phule in 1875. It aimed at fighting against Brahminism and its ideology. It criticized idolatry, and priesthood, theory of karma, rebirth and heaven. Jotiba Phule was born in a Shudra Mali family in Poona in 1827. Rejected the sacred Hindu texts and scriptures. His main ideas on economics of the agrarian classes was published in the pamphlet, Isara in 1885. Propagated his ideas through a journal Deen Bandhu in Marathi, his book Gulamgiri (slavery) and Setakaryancha Asuda (the whip-cord of the peasantry). Opposed Indian National Congress, for it failed to take up peasant problems. After the death of Jyotibha Phule Satya Sahodhak was revived by Chhatrapati Shahu Maharaj of Kolhapur, Phule was the first Indian to start a school for untouchables in 1854. He started a girl school in Poona with his wife in 1851. It was anti-Brahmin organisation.

Justice Party

The founders were T.N. Nair, P. Tyagaraya Chetti and C. Natesa Mudaliar. Founded in 1916 in Madras. The real name was South Indian Liberal Federation. The initial demand of the Justice Leaders was the reservation seats in the Provincial Legislative COuncil. Later on, the demand was extended to include concessions in education, public appointments and nomination to local boards. Social base was non-brahmin leading zamindars and the urban business groups. It served the political interests of feudal and commercial classes. Vellalas (Tamil) Reddis (Telegu) and Kammas (Telugu) constituted the movement.

Self respect Movement

It was started by E.V. Ramaswami Naicker who was popularly known as Periyar. He advocated the burning of Manu Dharma Shastras and Ramayana. Abandoned Hindu mythology. Vehemently supported the Harijans and became a hero of satyagraha at Vaikom, Kerala, started his paper, Kudi Arasu in 1925 & turned into a radical social reformer attacked religion and the supremacy of the Brahmins and the caste system and emphasized on the issue of widow marriage and birth control. Self respect League was merged with Justice Party in 1944 to from Dravida Kazhagam.

Sri Narayan Dharma Paripalana Yogam

Founded in 1902 in Kerala. Founder was Nanu Asan popularly known as Narayan Guru. Aimed at assertion of rights for Ezhawas. Temple – entry was the main programme. His gospel was-one caste, one religion, one god.

All India Depressed Classes Federation

Founded by Dr. Ambedkar in 1920 for the Maharas of Maharashtra. Bahiskrit Bharat Movement was also started by him.

Harijan Sevak Sangh

Founded by Gandhi in 1932. He gave the untouchables the name Harijan. He started a magazine Harijan (1933). It's aim was to work for their upliftment.

Vaikom Satyagraha (Kerala, 1924-25)

It was led by T.K. Madhavan, K. Kellapan & Keshava Menon. It was the first organized temple entry movement of the depressed classes. They asserted along Gandhian lines the right of Ezhavas & other untouchable to use the road near Travancore temple.

Mahar Satyagraha (Maharashtra 1927)

It was led by Ambedkar. Ambedkar demanded the right of the Maharas to use tanks and temples & abolition of Mahar's traditional service to village chiefs.

Efforts for upliftment of women

1. Infanticide was abolished by Bengal Regulation Act 1795.
2. Infanticide was abolished by Wellesely in 1802.
3. Sati was abolished in 1829 by the efforts of Raja Ram Mohan Roy.
4. Vidyasagar opened a school for women and made efforts in passing the Hindu Widow Remarriage Act 1856.
5. Virsalingam emphasized on the education for women.
   - He also laid emphasis on the right of widow to remarry.
   - He established Rajah Mundry Social Reform Association in 1878.
   - He published a journal Vivek Vardhani.
6. Widow Marriage Association was established in 1861 by Panade and Viishnu Shastri Pandit.
7. Behramji Malabari made efforts in passing of the Age of Consent Act in 1891. By this act the age of a girl for marriage was increased from 10 to 12 years.
8. Ramabai worked for the education and rights of the women.
   - She founded Arya Mahila Samaj
   - She made first attempt to educate widow and for this purpose established Sharda Sadan at Bombay.
9. Dhondo Keshav Karve made efforts for the education of women and widow remarriage.
   - Established first Indian Women's University in 1916.
10. Mutthu Lakshmi Reddi opposed Devdasi System.
    - Made efforts in passign the Act for Traffic in minor in 1925.
11. Rai sahib Harbilas Sharda moved a bill for increasing the age for marriage.
    - b. In 1929 Sharda Act was passed.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

- c. The age of marriage for a boy increased to 18 years and a girl 14 years by this Act.

12. Lady Hardinge Medical College was established in 1916.
13. All India Muslim Ladies Conference held in 1914.
14. Sartadevi Chaudharani founded Bharat Stri Mahamandal at Allahabad in 1910.
    - It was the first permanent association for the women.
1. John Flliot Drink Water Bethune founded Bethune School in 1849.
2. An Irish, Theospist, Dorothy Raja Dasa established the Indian Women's Association in 1915 under the presidentship to Anie Besant.
    - Started a Journal stri Dharma.
17. By the efforts of Margaret Cousin, All India Women's conference held at Puna in 1927.
    - She started a Journal Roshni.
18. All India Muslim Ladies Conference held in 1924.

Social legislations in Modern India

1795	Abolition of infanticide by Bengal Regulation
1802	Abolition of infanticide by Lord Wellesly
1811	Abolition of slavery under Regulation X by Bengal Government
1829	Abolition of sati by Lord William Bentick (under Regulation XVII). Pioneering efforts in this direction were made by Raja Ram Mohan Roy
1831-37	Abolition of Thugi by William Bentick, operation by William Sleeman
1832	Abolition of slavery under Regulation of III
1843	Abolition of slavery by Lord Ellenborough
1856	Approval of widow remarriage by Hindu Widow's Remarriage Act by the efforts of Ishwar Chandra Vidyasagar
1872	Banning of child marriage, polygamy & approval of intercaste marriage & widow remarriage by Native Marriage Act
1891	Age of marriage for girls was increased to 12 years by Age of Consent Act by the efforts of Behramji Malabari
1929	The age of marriage was increased to 18 years in the case of Boy's and 14 years in the case of girl's by Child Marriage Restraint Act commonly known as Sharda Act.
1931	Banning of child marriage by Infant Marriage Prevention Act
1937	Right to property given to women

Sikkhism

Rise & development of Sikhism

Sikhs	- Nanak's disciples called themselves, denved from the sanskrit word **Sisya** (desciple) or path Sikkha (instruction).
Nanak (1469-1539)	- Founder of Sikhism - Born at Talwandi - Mystic of Nirguna school

	❑ Appointed Lehans who succeeded him as Guru Angad
Angad	❑ Invented new script Gurumukhi ❑ Also known as Lehana. ❑ Divided the sikh spiritual empire into 22 Parishes or Manjis or Gadiyan. ❑ Started collecting and compiling Nanak's hymns
Amardas (1552-1574)	❑ Introduced features which served to maintain the cohesion of the community. ❑ Initiated Langar – Free kitchen maintained by voluntary offerings. ❑ Introduced many inovation which later helped in emergence of Sikh ❑ Church.
Ramdas (1574-1581)	❑ Had a tank dug at the site granted to his wife by Akbar ❑ Founded Amritsar ❑ During his period succession became hereditary
Arjun (1581-1606)	❑ Founded Harmandir at Amritsar (Golden Temple) ❑ Composed Gurugranth Sahib (Aditgranth) ❑ Prosecuted by Jehangir on the pretext of Khusrav Rebellion ❑ Organised collection of spiritual tribute by agents called Mazands
Hargovind (1606-1645)	❑ Introduced Militancy ❑ Enlisted a body of Troops ❑ Built Akal Takht (Throne of Almighty) ❑ Fortified Amritsar ❑ Was taken to Delhi, imprisoned at Gwalior put and released in 1611. ❑ Defeated the imperial forces at Songrama in 1628. ❑ Shifted headquarter to Kiratpur. ❑ Har Rai Blessed Dara Shikoh ❑ Sent his son Ram Raj to Delhi to represent him when Aurangzeb called upon him
Har Kisan	❑ Settled at Anandpur
Tegbahadur (1664-1675)	❑ Prosecuted by Aurangzeb ❑ accompained the Mughal in Assam ❑ resisted deligions intolerance of Aurangzeb by encouraging brahmanas of Kashmir

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

Govind Singh (1675-1708)	❑ Started Khalsa (1659) ❑ Introduced two titles Singh and Kaur ❑ Introduced Panj Piyare (Five beloved ones) ❑ Put stress on self reliance ❑ Introduced Panj Kakke (Five k's) – Kesa, Kachcha, Kara, Kirpan, Kangha ❑ Called "Sachha Badshah" ❑ Compiled "Daswan Padshah ka Granth" ❑ Introduced a new rite "Pahul" ❑ Suppressed organisation of the Masands who had become corrupt ❑ Said about Khalsa-Khalsa is the Guru and Guru is me Khalsa ❑ Defeated by the hill chiets in which he lost two sons-Ajit Singh and Juhar Singh ❑ Defeated Wazir Khan, governor of Sirhind ❑ Served Mughals under Bahadur Shah to Deccan ❑ Killed by a Pathan at Nanded on the Godavari river. ❑ Introduced Panj Piyare (Five beloved ones)
Banda Bahadur	❑ Real Name Lachman Das ❑ Abolished Zamindari ❑ Defeated Wazir Khan and sacked Sirhind ❑ Established himself at hill fort of Lohgarh ❑ Captured by Adus Samad Khan governor of Lahore and put to death in Delhi in 1716 by Farrukhsiyar ❑ Kapur Singh organised independent James into me army called Dal Khalsa under Jassa Singh ❑ Sikhs strucked first coin in 1764 thereby signifying their sovereign power.

Sikh Reforms – Organisations & Movements

Nirankari movement

1. Baba Dayal Das was the first among the reformers in Sikh religion.

Namdhari movement

Popularly known as Kuka Movement because of the followers resorting to shrieks (Kukan) while in ecstasy.
Started by Bhagat Jawahar Mal and Baba Balak Singh.

Singh Sabha movement

1. Started in 1873 in Amritsar.
2. Aimed at social and religious reform through the spread of education.
3. Khalsa College was founded at Amritsar in 1892.

Akali movement

1. Started by the sikh reformers to purify their religious places by removal of the evil social practices.
2. Akali reformers had to take control of the important shrines the Golden Temple and Akal Takht because of the misuse of temple premises by anti social corrupt elements and the ban on the entry of low caste people in the holy shrines.
3. Resulted in the passing of the All-India Sikhs Gurudwara Act in 1925.

SOCIAL & POLITICAL ORGANISDATIONS

Servants of India Society

1. Founded by Gopal Krishna Gokhle in 1905.
2. Started many welfare programmes.
3. Aimed at training the National missionaries for the free service of India.

Social service league

1. Founded by Narayan Malhar Joshi in Bombay
2. Secured the masses better & resonable conditions of life and work.

Seva Samiti

1. Founded by Hirday Nath Kunzru in 1914 at Allahabad.
2. The main aim was promotion of education, sanitation and cleanliness.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

Civil Disobedience Movement (1930-34)

Gandhi came back to active politics 1928 and began to consolidate the nationalist ranks.

The circumstances, which led to the launching of the Civil Disobedience Movement, can be understood as follows:

1. The anti- Simon agitation
2. The revival of Revolutionary terrorism,
3. The peasants' unrest,
4. The economic depression of 1929 and resultant political and socio-economic tensions intensified anti-imperialist mood, making civil disobedience movement inevitable.
5. Rejection of Nehru report by the government.
6. Meanwhile, the demand of complete independence was gaining ground within the Congress. the famous resolution declaring Purna Swaraj (full independence) was adopted on December 31, 1929 at the Lahore session of the Congress. The Congress also announced the launching of a Civil Disobedience Movement.
7. Before starting Satyagraha, Gandhi made last attempt to avert it through an eleven point demand but this was rejected by Irwin.

Dandi March-Salt Satyagraha:

The socio-economic and political condition of India and the overall background of launch of salt satyagraha can be understood better with the help of events that preceded it.

a. India was in the grip of a worldwide slump caused due to Great Depression (1929). Commercial and industrial classes were badly hit. They were dissatisfied with new rupee exchange rate.
b. Agricultural prices had fallen by more than 50% and peasants were over-burdened with debts. They were finding it difficult to pay their taxes.
c. The government decision to crush the labour movement through repressive measures and its scandalous attempt like Meerut conspiracy case further added to the disgruntlement.
d. Other incidents like Lahore conspiracy case further electrified the atmosphere.

Therefore, struggle was almost unavoidable

Forty-fourth session of Indian National Congress (INC) held at Lahore in December 1929 witnessed memorable scene of declaration of complete independence as the goal of India. In order to achieve this objective it was decided to launch a non-violent civil disobedience movement under the guidance of Mahatma Gandhi.

Gandhiji was initially hesitant and he decided to place an 11 point ultimatum to Lord Irwin the viceroy on 31st January, 1930. He further stated that acceptance of these demands may do away with any need for the proposed agitation. One important point in the demand list was concerned with issue of salt law/salt tax. It was demanded that salt tax should be abolished and the government monopoly on manufacturing of salt may be done away with.

The viceroy did not take the ultimatum seriously and in fact ignored it. Gandhiji elevated the issue of salt tax/salt law and brought it to the forefront. He declared his intention to undertake civil disobedience in connection with the salt tax and to lead a march to Dandi(a village presently in Navsari district,Gujarat) on the coast of Arabian Sea to break salt law by

manufacturing salt himself. Leaders and intellectuals were perplexed and bewildered by this idea.

Why Salt?

a. Gandhiji understood the value and importance of salt before giving it primacy over other demands

b. He understood that salt was an item of daily necessity and it was consumed by all.

c. Salt tax drew universal grievance of all, specially the poor and women.

d. Salt had emotional content as well. In India it signified trust, faith, hospitality and mutual obligation.

e. He visualized that salt issue had potential to bring together all irrespective of socio, religious and economic differences.

The March (Yatra): Mahatma Gandhi decided to walk through dozens of villages, pausing regularly to hold meetings, preparing the audience for the civil disobedience. On 12th March 1930 at 6.30 A.M. Gandhiji along with 78 selected followers/styagrahis began his 241-mile (386 km) march from Sabarmati/Satyagraha Ashram, Ahmedabad to Dandi. This distance was to be covered in 24 days.

Gandhiji(61 years) was the eldest and the leader of the group. Kasturba applied the benedictory tilak to Gandhiji's forehead and garlanded him with khadi and handed him the walking stick. Tilak, khadi and stick sybolised devotion, simplicity and strength respectively.

Gandhiji's method of march was a huge success and people participate in his public meetings in large number. Vallabhbhai Patel moved in advance to all the important places located on the designated route and prepared the people for the coming of the Messiah. Gandhiji mobilized thousands of people across the country to volunteer to take part in the protest against the unjust law.

The march received prominent coverage by native and foreign media. After a night of fasting and prayer Mahatma performed a ceremonial breach of salt law on the shores of Dandi on April 6, 1930 at 6.30 A.M by picking up a lump of salt mixed with mud and formally inaugurated the Civil Disobedience Movement (CDM). While manufacturing salt Gandhiji stated 'I am shaking the foundations of British Empire'. After refining the mud 15 Ounce of salt was extracted.

CDM spread throughout the country like a wild fire. Although Gandhiji was arrested on 4th May 1930 at Karadi and sent to Yarvada central jail in Pune, the movement continued.

Dandi March and salt satyagraha marked the beginning of the end of British rule in India. It drew tremendous response from masses in general and women in particular. One favourable out come of salt satyagraha was that after Gandhi-Irwin pact (also called Delhi Pact, 5th March, 1931) the government permitted the collection and manufacture of salt by the people living within the specific area from sea-shore.

The Platinum jubilee (75 years) of Dandi March was celebrated in 2006 and the historical Dandi route was accorded the National Heritage Status.

Salt Satyagraha in Different region/ Civil Disobedience Movement

TAMIL NADU

- C. Rajagopalachari became the Tamil Nadu Congress Committee president in April 1930. Authorized by TNCC and AICC to direct the Salt Satyagraha in Tamil Nadu **Rajaji** undertook the famous **Vedaranyam Salt Satyagraha March.**

- He selected the route from Tiruchirappalli to Vedaranyam in Thanjauvr district. The March began on Tamil New Year's Day (13th April).

- The March reached Vedaranyam on 28 April 1930. Two days later Rajagopalachari was arrested for breaking the salt laws. Some of the other important leaders who participated in the Vedaranyam Salt Satyagraha were T.S.S. Rajan, Mrs. Lakshmipathi, Sardar Vedaratnam Pillai, C. Swaminatha Chetty and K. Santhanam.

- Tiruppur Kumaran who led the flag march was fatally beaten. Since he guarded the national flag in his hands he was called ***Kodi Kaththa Kumaran.***

KERALA

- Salt Satyagraha, started at Payyannur in Kerala under the leadership of K. Kelappan was peaceful in the early phase. But when Gandhiji was arrested in May the nature of the struggle changed.
- Mohammad AbdurRahiman, K, Madhavan Nair, P. Krishnapillai and R.V. Sharma led the Satyagraha at Kozhikode. Later all the leaders of the struggle were arrested.
- After the Gandhi Irwin pact the struggle was withdrawn. This created disappointment among the congress workers.
- The resumption of civil disobedience movement in 1932, created a very strong response in Kerala. When the civil disobedience movement was withdrawn in 1934, a section of congress workers led by E.M. Sankaran Nambudiripad and P. Krishna Pillai joined the Congress Socialist party. This socialist faction also functioned within the congress.

The Performance of C.D.M:

The programme of the movement was as follows:

1. Salt law was to be violated everywhere
2. Students were asked to boycott schools/ colleges and government servants were asked to resign from service.
3. Foreign cloth was to be boycotted and burnt.
4. No taxes were to be paid to the government
5. Women were asked to stage Dharnas at liquor shops.

Other activities of the satyagrahis were limited to taking out processions, holding of meetings, distributing leaflets among the people, respecting and saluting the national flag, violating restraint orders, celebrating national weeks and especial days, boycotting of foreign goods and withholding of land revenue.

Important features of C.D.M.

1. A remarkable feature of C.D.M. was the wide participation of women.
2. The masses led the movement when the top leaders were arrested.
3. National flag became the symbol of National unity.

1. Prabhat Pheris got recognition as the form of mobilizing the masses at all India level.

Children were organised into Vanar Senas or Monkey armies and girls organised their own separate Manjari Senas or Cat Army to carry out the movement in all possible manner.

Civil Disobedience Spreads

The Civil Disobedience movement assumed various aspects and was carried with varying success in different Provinces. The boycott of foreign cloth had become more effective. The business community in Bombay including the mill owners rendered enthusiastic support.

1. The movement was of revolt and defiance of the British authority on the one hand and constructive work for the masses on the other. Boycott of cloth was coupled with khadi.
2. Prohibition took the shape of cutting down all Toddi trees and picketing all wine shops.
3. Suppression of the newspapers was met with by innumerable cyclostyled newssheets.
4. There were processions and meetings in defiance of the Police.
5. The volunteer organizations and women came to be front. They made picketing very effective at the liquor shops and cloth shops. The participation of women was electrifying in its effect, and incidentally brought them a new social emancipation in the process.

Incidents of heroism and names of places and persons that specially distinguished themselves in those glorious days are too numerous to be commemorated. We can but make mention of a few.

1. At Peshawar the Pathans under the leadership of Khan Abdul Gaffar Khan affectionately called the Frontier Gandhi vigorously participated in movement. At one time as the leader of the procession was shot down by the military police, another came to take his place and was shot down to be replaced by a third till there were several casualties in cold blood. Another incident associated with Peshawar fills one with pride. There was a wholesale firing on the unarmed crowds. Two Platoons of the second battalion of the 18th Garhwali Rifles, Hindu troops, in the midst of a Muslim crowd, refused the order to fire and fraternised with the people. A court- martial imposed savage sentences on 17 men of Garhwali rifles. From April 25th to May 4th Peshawar was in the hands of the people and had to be recaptured by powerful British forces with Air Squadrons.

2. In Bengal for some months, the district of Midnapore appeared to be beyond the reach of the Bengal Government. The revolutionary party, disagreeing with Gandhiji's non-violence was also active. The armoury raid in Chittagong, which even Gandhiji had to admit was a "daring deed", electrified the country.

3. At Bombay a boy named Babu Ganno stood across a Police lorry at the Kalbadevi Road to prevent its progress and was crushed under it.

4. In Gujarat, the great event was no-tax campaign successfully carried out in Bardoli and Borsad Talukas under the leadership of Sardar Vallabbhai Patel.

5. In United Province a general no-tax campaign was inaugurated. Both the Zamindars and tenants being called upon to withhold payment of rent and revenue.

6. In Bihar, the Chowkidar tax was withheld in large areas, The Province suffered to the full from the imposition of punitive police and confiscation of large properties in lieu of petty sums.

7. In the Central Provinces various satyagrahis were successfully launched and continued in spite of the heavy fines and police excesses.

8. In Karnataka also no-tax campaign was organised in which more than 800 families participated.

9. Punjab gave a good account of itself, specially in the boycott of foreign cloth. Women picketers including Muslim ladies took part.

Gandhi did two things in 1930. He made the British aware that they were cruelly subjugating India and he gave Indians the conviction that they would, by lifting their heads and straightening their spines, lift the yoke from their shoulders. The British beat the Indians with batons and rifle buts. The Indians neither avenged nor complained nor retreated. That made England powerless and India invincible.

Gandhi-Irwin Pact /Delhi Pact (5 March 1931)

According to this pact on behalf of the government it was agreed:

a. To release all political prisoner's not convicted for Violence.
b. To permit the people living near the seacoast to collect or manufacture salt, without the payment of duty.
c. To permit peaceful picketing of liquor, opium and foreign cloth shops.
d. The Remission of all fines not yet collected.
e. Scheme for the constitutional government at the centre was to be of a federal type with reservations or safeguards in respect of external affairs, minorities, and financial credit of India.
f. Return of confiscated lands not yet sold to third parties
g. The government promised to undo the injuries inflicted on the individuals during C.D.M.
h. To withdraw the emergency ordinances.
i. To withdraw all pending cases against the political workers
j. Lenient treatment for those government employees who had resigned

Mahatma Gandhi's agreement on behalf of the Congress included:

a. Immediate withdrawal of the civil disobedience movement
b. To participate in the second Round Table Conference
c. Not to press for the investigation of the police excesses during C.D.M.
d. To stop all boycott.

The Karachi Congress approved the settlement and appointed Gandhi to represent the Congress at the Second Round Table Conference scheduled to be held in September, 1931.

Gandhi was profusely welcomed at every port the ship anchored: Aden, Port Said, Suez, Marseilles, and Folkestone. Gandhi used this opportunity to meet all those who mattered and who could be swayed to his ideas and ideals. He visited Lancashire to meet the workers of textile factories and to assure them that he was not against the working class of Britain, nor

was he against the Englishmen. He also used this opportunity to send out a message to the West: a message of love, compassion, a message of truth and non-violence.

The Second Round Table Conference was held in London from September 7th, 1931 failed because it sidelined all major issues and devoted most of its time to communal problems. Representatives of political parties of Muslims, Sikhs and other minorities tried to safeguard their own interests rather than the interests of India. Also the British refused to concede the basic nationalist demand of Dominion Status.

The second Round Table Conference ended with MacDonald's announcement of:

1. Creation of two Muslim majority provinces —-NWFP & Sindh
2. Indian Consultation Committee was to be set up
3. Expert committees on Finance, Franchise &. states.
4. Prospect of Unilateral British Communal Award if Indians failed to agree.

While Gandhi was in Europe, the Government of India intensified repression and promulgated ordinances. There were signs of great resentment in Bengal, UP, N.W. Frontier Province. As soon as Gandhi landed at Bombay (28th December 1931), he deplored the Ordinances and also condemned terrorist activities. After his discussion with the Congress Working Committee, he sought an interview with the Viceroy. In the absence of any favourable response, the working Committee decided to launch a movement to boycott all foreign clothes.

Gandhi was arrested on 4th January at Bombay and put in Yarvada jail. Other leaders too were arrested. But the boycott and the civil disobedience movement continued unabated. As the government became more repressive, the people became more aggressive.

Meanwhile on 17th August, the scheme of representation to the minorities and Depressed Classes in the Central and Provincial Assemblies and other elected bodies otherwise known as Communal Award was announced by Ramsay MacDonald, the British Prime Minister. According to this Award, the Depressed Classes were considered a separate community and as such separate electorate should be provided for them. The scheme confirmed the worst fears of Gandhi. The government wanted to divide the people and encourage them to get busy fighting each other.

Gandhi declared his resolve to resist the scheme and announced that he would go on fast with effect from 20th September. On that day the deep-seated prejudices of caste seem to give way; the Upper Caste Hindus fraternised with the untouchables and mixed freely in thousands of meetings all over the country. The doors of a large number of temples which were earlier closed for the untouchables were suddenly thrown open all over the country.

At last an agreement known as Poona Pact, between the Congress leaders and Dr. Ambedkar, was hammered out. As per Poona pact arrangement for reservation of seats for depressed classes amongst Hindus in provincial legislatures and Central Legislature was made. The number of seats reserved for them in the provincial legislatures was to be increased from 71 in the communal Award to 147 and in Central Legislature to 18 percent of the total.

Following this agreement, urgent telegrams were sent by Pandit Malaviya, B. R. Ambedkar and Tej Bahadur Sapru to the premier in London to accept the agreement and make necessary changes in the proposal. The British Cabinet agreed and the same was announced on 26th September. According to the medical bulletin, there was a clear danger to Gandhi's life even if he broke the fast immediately. Gandhi decided to break his fast after the acceptance of the pact by the Govornment in the jail at 5.15 PM, Monday, 26th September 1932.The country observed untouchability week from 27th September to 3rd October.

In 1933 INC suspends Civil Disobedience Movement but authorises satyagraha by individuals. However in 1934 it was finally withdrawn. Meanwhile Gandhiji withdrews from active politics and devotes himself to "constructive programmes" (1934-39).

CIVIL DISOBEDIENCE MOVEMENT- IN SHORT

Some of the important 11 points of Gandhi to Lord Irwin on 31, Jan 1930.

I. 50% reduction in land revenue.

II. Abolition of salt tax.

III. Cuts in civil and military expenditure by 50%.

IV. Textiles protection.

V. Release of political prisoners.

VI. Lowering of the rupee-sterling ratio to 1s 4d.

1. Rejection of these demands by the government and beginning of the Civil Disobedience Movement with Dandi March on 12, March 1930 from Sabarmati to Dandi to break thesalt-law by Gandhi with his 78 followers.

2. Programmes:

   (a) To violate salt law (b) Boycott schools and collages. (c) Boycott foreign clothes (d) Resignation from Government services (e) Non-payment of taxes (f) Staging Dharana at liquor shops

4. Programme introduced in May 1930

   (a) Non-payment of revenue in Ryotwari area (b) Non-payment of Chaukidari tax in zamindari area. (c) Violation of forest laws in central provinces.

5. Various Marches

   (a) March from Tiruchirapalli to Vedarnniyam led by C. Rajagopalachari in Tamilnadu (b) March from Calicut to Payannur led by K. Kelappan in Malabar (c) March from Sylhet to Noakhali by a band of satyagrahis.

6. Associated Struggles

   (a) Red Shirt Movement by Khan Abdul Gaffar Khan in North West frontier province (b) Sholapur uprisings in Maharashtra leading to textile mills strike (c) No tax compaign against Chowkidari tax in Eastern India (d) Students agitation against Cunningham Circular in Assam. 9d) Revolt of Rani Gaidinliu in Nagaland.

7. Gandhi-Irwin Pact—17, Feb to 5, March, 1931.

   (a) Immediate release of Political prisoners, not convicted for violence (b) Remission of all fines not yet collected (d) Return of consfiscated lands not yet solid. (d) Lenient treatment to government employees who resigned (e) Right to make salt for consumption to the people living along the sea coast (f) Public enquiry into police excesses (not accepted)

8. Leaderships assumed after the arrest of Gandhi by Abbas Tayabji and then by Sarojini Naidu.

9. N. C. Kelkar, Satyamurti and M. A. Ansari were among those who refused to resign from legislature after the call of the Congress to do so. They are knon as new swarajists.

10. Council-entry programme was voiced by Satyamurti in Octover 1933 followed by Bhulabhai Desai, B. C. Roy and M. A. Ansari in April 1934.

11. (a) Restarting of Civil Disobedience Movement after Second Round Table Conference—Jan, 1932.

    (b) Suspension of Civil Disobedience Movement—May, 1933

    (c) Withdrawal of Civil Disobedience Movement at Patna—May, 1934.

ROUND TABLE-CONFERENCES – MORE FACTS

First Round Table Conference

Since 1921, the congress leaders and the Swaraj party were unsuccessfully demanding the holding of a Round Table Conference to settle India's political and constitutional problems. When the fervour of nationalism rose high, the Government did agree to hold the Round Table Conference. The First round table conference met from 12.11.1930 to 19.01.1931 but it could not achieve any solid success because the congress was not represented in it. Maulana Muhammad Ali and Jinnah had attended it.

Second Round Table Conference

Gandhiji attended the second round table conference along with Madan Mohan Malaviya, Sarojini Naidu and B.R. Ambedkar, but no agreed solution could be reached on the communal and national problems. Inspite of Gandhi's insistence, Dr. Ansari was not nominated to the second round table conference. Gandhiji was in favour of unscameralism. He pleaded that fundamental rights should be guaranteed in the constitution and there should be judicial remedies for their enforcement. He also demanded full control over the army and foreign affairs. The committees and subcommittees of the round table conference-the franchise committee, the states enquiry committee, the federal structure sub-committee, the minorites sub-committee etc. were concerned with details of constitutional problems. But Gandhiji was all the time insistent on getting the substance of Swaraj. Once this fundamental goal was realized the details could be settled subsequently. Ramsay Macdonald, the British Prime Minister wanted that all members should agree to accept this verdict on the question of minorities. But Gandhi was of the firm view that the glow of the sun of independence alone would serve to melt the iceberg of communalism. The declaration of Macdonald at the plenary session of the conference was immensely dissatisfying because it contained no reference to the grant of Dominion status to India. There was no assurance for the establishment of responsible government in the provinces and at the centre. The question of responsible government at the centre was so linked with the establishment of the federal pattern at the centre that without the consent of the native states no progress could be achieved in realization of the cherished goal of responsible government. moreover, there was no assurance regarding fundamental rights. The proposed constitutional reforms as outlined by the British Prime Minister in December 1931 totally reserved defence and military affairs for control by the British Parliament and the Viceroy. Gandhiji could not agree to such proposals specially is the context of the independence resolution of 1929. He was concerned with the basic question of freedom and was disinclined to discuss the details of monetary and financial schemes.

Third Round Table Conference

The third round table conference was held from November 17 to December 24, 1932 but it couldn't make any progress towards swaraj. However the deliberations at the third round table

conference formed the basis on which the draft of the government of India Act of 1935 was prepared.

ROUND TABLE CONFERENCE - FACTS

First

89 Delegates	-	16 Member
Princely States	-	M. R. Jayakar, M. S. Moonje
Hindu Mahasabha	-	T. B. Sapru, C.Y. Chintamani Srinivas Shastri
Muslim League	-	Aga Khan, Md. Shafi, Jinnah, Fazlul Haq, Md. Ali
Sikhs	-	Sardar Sampurna Singh
Depressed Classes	-	Ambedkar
Christians	-	K. T. Paul
Princes	-	Akbar Hydari (Diwan of Hyderabad), Mirza Ismail (Diwan of Mysore)

Second

112 Delegates

INC	-	Gandhiji
Capitalist	-	G. D. Birla
Muslim	-	Iqbal
Women	-	Sarojini Naidu,
Depressed classes	-	Ambedkar
Liberals	-	T. B. Sapru

Third

46 delegates	-	T. B. Sapru, Ambedkar

McDonald Award and Poona Pact

The McDonald Award refers to the declaration of communal electorate on 16th, August 1932 by the British Prime Minister Ramsay McDonald. It was an expression of British policy of divide and rule. According to this communal Award Muslims, Europeans, Sikhs, Hindus and Harijans were to elect their representatives through separate communal electorates.

The Muslims, Sikhs and Christians were already recognised as minorities. The Award in fact placed the depressed classes among the Hindus in a separate category and entitled them for separate electorate.

Gandhiji considered it an attack on Indian unity and British attempt to creating division in the Indian society. He went on indefinite fast. Consequently, leaders of caste groups

and depressed classes got together and agreed to the proposal of Gandiji. This agreement is popularly known as Poona Pact and it was signed in September 1932.

The Pact abandoned separate electorates for the depressed classes and decided to continue with joint electorates. The seats reserved for the depressed classes were increased from 71 to 147 in provincial legislatures and 18% of the total in the Central legislature. The Poona Pact was accepted by the government as an amendment to the Communal Award.

Thus, government's attempt to separate the people was belied. The Award, intended to break nationalist movement, actually helped it to forge ahead by unity of masses and leaders.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR

COLONIAL EXPLOITATION : FORMS AND CONSEQUENCES

After battle of Bauxar and consequent treaties British treated India as a colony and it was exploited blatantly in phased manner and much of its wealth was drained out from the country. The exploitation by the British can be studied in different phases of their rule.

East India Company ; methods of economic exploitation:

(a) Direct Plunder : In the name of trade the East India Company indulged in direct plunder. In the beginning when the company started its trade with India, they were given authorisation to export gold and silver bullion and coins of these metals worth £ 30,000 per annum to India. But after the Battle of Plassey, with the capturing of political power, the entire picture changed. The balance of exchange tilted in their favour and they managed to secure maximum goods for minimum payments. Moreover, British officers collected huge amount of wealth from Indian rulers, landlord businessmen and common men for one reason or the other, which they finally sent to England.

(b) ***Changes in Land Revenue Administration***

(i) **Permanent Settlement** in Eastern India(Bengal)- As regards the Land Revenue Administration, the period between 1765-1793 is characterized by many experiments. The Company adopted the method of trial and error and in this process it attempted many experiments, most of which proved faulty. It was left to Cornwallis to evolve a system which had the stamp of permanence. Cornwallis, helped by officials like John Shore and James Grant with their divergent views finally went for land revenue settlement popularly known as Permanent Settlement. **Important points associated with Permanent Settlement**

(i) Permanent Settlement was made with the rajas and taluqdars of Bengal. They were now classified as zamindars, and they had to pay the revenue demand that was fixed in perpetuity. Demand of state in the nature of Nazrana or other fees were given up.

(ii) The zamindar was not a landowner in the village, but a revenue Collector of the state.

(iii) In Company calculations the villages within one zamindari formed one revenue estate. The Company fixed the total demand over the entire estate whose revenue the zamindar contracted to pay.

(iv) The state demand was fixed at 89 per cent of the rental, leaving 11per cent with the zamindars as their share for their trouble and responsibility.

(v) So long as the zamindars made the payment to the Government in time, they were left free in their relation with their tenants. If they did not make the payment to the state in time, their estate could be auctioned.

(vi) Magisterial powers were taken away from the zamindars. They were left with no police work.

(2) **Other Important Land revenue settlements**- The extension of the British Empire in Deccan and South India necessitated a new type of administrative organisation based on different systems of land revenue settlement. Under these circumstances, the advisability of settling the lands on the model of Bengal was seriously debated.

(i) Munro exposed the weaknesses of the Permanent Settlement. The Select Committee appointed to review the affairs of the East India Company, preceding the renewal of Charter of 1813, favoured the introduction of the ryotwari system. The ryotwari system was introduced in the territories of Madras, Bombay and Sind.

Important points associated with Ryotwari system

(ii) Under this system, there was no middle-men like the landlord/ Zamindar/ / taluqudar who mediated between the ryot or cultivator and the Government. It was a direct system.

(iii) It was a periodical settlements(to be revised after every 30 years) and was based on survey

(iv) A thorough survey of each village was made and a descriptive register was prepared with an account of every ryot's holding.

(v) The rights of ownership and occupancy were acknowledged. Ryot had right to transfer his land and the right of inheritance for his progeny were maintained.

(vi) The lands were classified by the Government according to the fertility and nature of the soil and the crops produced. The average production for a number of years formed the basis for the ascertainment of the grain-value of the land. That, in its turn was converted into money-value. Deducting the average annual cultivation cost from the said value, a net income from the land was ascertained. Approximately one-half of the said value was fixed as the maximum revenue for the land.

(vii) The ryotwari system established the closest relation between the people and the government, for the system required the realization of rents by the officials directly from each holding. It was necessary that each field should be measured and surveyed and its boundaries determined and boundary marks set up. It involved the preparation of field maps and the taluqa maps and a whole department of the Surveyor-General to carry out these duties.

(viii) Ryots were apprehensive of higher assessment and distrusted new settlements.

(ix) The ryot remained the master of his land so long as he paid the revenue. But when he failed to pay, the government could take over his land in its direct possession.

(x) The government tax collectors often practised oppression on the individual ryots. Thus, the direct relation between the state and the tiller was not always an unmixed blessing.

(xi) The ryotwari system was supposed to be a close approximation to the old Indian system prevalent in these regions. But actually, it created private property in land, destroyed the unity and cohesion of village life, and exposed the cultivator to the ruthless oppression of the revenue authorities who demanded and enforced payment of the land revenue even in years of drought.

(3) **The Mahalwari System or Village Settlement-** The Mahalwari system/ or Village Settlement was introduced in the territories of Punjab, Avadh and Nagpur . It borrowed some features from the Zamindari system of Bengal and some of the ryotwari system of the Deccan but also embodied some original elements of its own.

Important points associated with Mahalwari system

(i) The state fixed revenue for a limited period of thirty / twenty years.

(ii) The settlement was not made with the village (Mahal). The villagers as a whole became responsible for the payment of revenue for the whole village. An arrangement on behalf of the entire village to pay the stipulated amount of revenue was signed by the village headman known as lambardar. The individual

villagers contributed according to their respective holdings. Villager was the owner of the land as long as he paid his revenue for the land.

(iii) The government settlement officers were made responsible for the assessment of land revenue. They, in consultation with lambardar and the village bodies, fixed the revenue.

(iv) While fixing the land revenue, the yielding capacity of the soil, the nature of the crop it produced and the prices of such crops were taken into account. The assessment once made was continued for the full term of the settlement. The introduction of the Mahalwari system, however, did not disrupt the community's organisation as the settlement was made with the village and not with the individual.

(4) *Taluqdari System*

The Mahalwari system did not cover the whole of the Uttar Pradesh. In the district of Oudh, there existed another system known as Taluqdari System. Under it a number of villages were put under the tatuqdari system. The government entered into an agreement with the taluqdar for a period of 30 years. The taluqdar collected the stipulated revenues from different villages put under his charge and deposited them with the government, after deducting the cost of collection of the revenues and his own remuneration for the arduous work. Unlike the Bengal Zamindars the Oudh taluqdars had no real rights over the lands under their charge. Moreover, they worked as revenue collectors for the fixed period of the settlement, and not in perpetuity.

KHAN GLOBAL STUDIES
Most Trusted Learning Platform
KHAN SIR