

Chapter 2nd: Nationalism in India

Introduction To Nationalism In India

1. Association of Modern Nationalism with Nation–States:

- Modern nationalism in Europe is linked with the formation of nation–states.
- Shift in people’s identity and sense of belonging accompanied by the adoption of new symbols and icons.

2. Evolution of National Identity in Most Countries:

- The creation of a new national identity was a gradual and prolonged process.
- The emergence of a shared consciousness defines the boundaries of communities.

3. Connection between Nationalism and Anti-Colonial Movements:

- In India and other colonies, modern nationalism intertwined with the anti-colonial struggle.
- The experience of colonial oppression became a unifying factor, fostering a sense of solidarity.

4. Diversity of Experiences under Colonialism:

- Different classes and groups experienced colonialism uniquely.
- Varied notions of freedom emerged based on diverse experiences.

5. Congress Efforts under Mahatma Gandhi:

- The Congress, led by Mahatma Gandhi, aimed to unite diverse groups within the anti-colonial movement.
- Gandhi's strategy involved forging alliances and building unity among various sections of society.

6. Challenges to Unity:

- Despite efforts for unity, conflicts emerged among different social groups.
- Diverse perspectives and interests sometimes led to tensions within the anti-colonial movement.

7. Historical Context: Growth of Nationalism till the 1920s:

- Previous knowledge about the growth of nationalism in India up to the early 20th century.
- The upcoming chapter focuses on the period from the 1920s, exploring the Non-Cooperation and Civil Disobedience Movements.

8. Non-Cooperation and Civil Disobedience Movements:

- Detailed study of the Non-Cooperation and Civil Disobedience Movements from the 1920s.
- Examination of how these movements shaped the national movement in India.

9. Congress Strategy for National Development:

- Understanding how the Congress aimed to develop the national movement in India.

- Analyzing the role of Mahatma Gandhi in steering the Congress towards a unified anti-colonial struggle.

10. Inclusivity of Different Social Groups:

- Exploration of the participation of diverse social groups in the national movement.
- Recognition of varied contributions and perspectives that enriched the anti-colonial struggle.

11. Popular Imagination and Nationalism:

- Examining how nationalism captured the imagination of the people.
- Analyzing the factors and events that contributed to the widespread adoption of nationalist ideas.

Mass processions on the streets became a common feature during the national movement.



The First World War, Khilafat and Non-Cooperation

1. Impact of World War I on India:

- War led to a surge in defence expenditure, funded by war loans and increased taxes.
- Customs duties were raised, and income tax was introduced to meet financial demands.
- Prices doubled between 1913 and 1918, causing severe economic hardship for the common people.

2. Recruitment and Anger in Villages:

- Villages faced forced recruitment, contributing to widespread resentment.
- The rural population expressed anger due to the compulsory enlistment of soldiers.

3. Post-War Economic Struggles:

- Post-war, economic hardships persisted, contrary to people's expectations.
- Prices remained high, intensifying the difficulties faced by the common populace.

4. Agricultural Crises and Epidemic:

- In 1918–19 and 1920–21, widespread crop failures occurred, leading to food shortages.

- An influenza epidemic compounded the challenges faced by the population.

5. Human Toll and Epidemic Impact:

- The Census of 1921 reported a devastating toll, with 12 to 13 million people succumbing to famines and the epidemic.
- The dual impact of food shortages and disease created immense suffering.

6. New Leader and Mode of Struggle:

- A new leader emerged during this challenging period.
- This leader proposed a novel approach to the struggle, offering hope and direction to the masses.

The Idea of Satyagraha

Image Info: Mahatma Gandhi was leading the workers from Newcastle to Transvaal. When the marchers were stopped and Gandhiji arrested, thousands of more workers joined the satyagraha against racist laws that denied rights to non-whites.



1. Gandhi's Return and Satyagraha:

- Mahatma Gandhi returned to India in January 1915 from South Africa.
- He introduced the concept of satyagraha, a method of mass agitation based on truth and nonviolence.

2. Essence of Satyagraha:

- Satyagraha emphasized the power of truth and the quest for truth.
- It proposed that a just cause could be fought without physical force, relying on nonviolence.

3. Nonviolent Struggle Against Injustice:

- Satyagrahi believed in winning battles against oppression through nonviolence.
- The approach involved appealing to the conscience of the oppressor rather than using violence.

4. Unity Through Dharma of Non-Violence:

- Mahatma Gandhi saw non-violence as a unifying force for all Indians. Believed that the dharma of non-violence could bring people together for a common cause.

5. Champaran Satyagraha (1916):

- Gandhi organized a satyagraha in Champaran, Bihar, in 1916.
- Aimed to inspire peasants to resist the oppressive plantation system.

6. Kheda Satyagraha (1917):

- In 1917, Gandhi led a satyagraha supporting Kheda peasants in Gujarat.
- Peasants, affected by crop failure and plague, demanded relaxation in revenue collection.

7. Ahmedabad Satyagraha (1918):

- Gandhi went to Ahmedabad in 1918 to organize a satyagraha among cotton mill workers.
- Demonstrated the versatility of satyagraha as a tool for various causes and communities.

The Rowlatt Act

1. Rowlatt Satyagraha (1919):

- Gandhiji initiated nationwide satyagraha against the Rowlatt Act (1919).
- Rowlatt Act granted extensive powers to repress political activities, allowing detention without trial for two years.

2. Hartal and Popular Uprising:

- Mahatma Gandhi called for a hartal on 6 April 1919 against the Rowlatt Act.
- Rallies, strikes in railway workshops, and shop closures showed widespread public support.

3. British Repression and Jallianwala Bagh Massacre:

- British administration imposed martial law due to fears of disruption.
- On 13 April 1919, General Dyer ordered firing on a peaceful gathering at Jallianwala Bagh, resulting in hundreds of casualties.

4. Government Brutality and Suppression:

- Government responded with brutal repression, including humiliating punishments for satyagrahis.
- Villages were bombed, people flogged, and a wave of violence spread across north Indian towns.

5. End of Rowlatt Satyagraha:

- Jallianwala Bagh incident led to widespread violence.
- Mahatma Gandhi called off the Rowlatt satyagraha to prevent further bloodshed.

6. Broad-Based Movement and Khilafat Issue:

- Gandhiji sought to launch a broader movement in India.
- Recognized the need to bring Hindus and Muslims closer, decided to take up the Khilafat issue.

7. Khilafat Movement and Unified Action:

- Khilafat Committee formed in March 1919 to defend the Khalifa's powers.
- Gandhi convinced leaders at the Calcutta Congress (September 1920) to start non-cooperation for both Khilafat and swaraj.

Why Non-cooperation?

Image Info: The boycott of foreign cloth, July 1922. Foreign cloth was seen as the symbol of Western economic and cultural domination.



1. Gandhi's Views in 'Hind Swaraj' (1909):

- British rule in India survived due to Indian cooperation, according to Mahatma Gandhi.
- Asserted that if Indians withdrew cooperation, British rule would collapse, and swaraj would be achieved.

2. Non-Cooperation as a Staged Movement:

- Gandhiji proposed a staged approach for the non-cooperation movement.
- It began with surrendering titles, boycotting civil services, army, police, courts, legislative councils, schools, and foreign goods.

3. Civil Disobedience as the Culmination:

- In case of government repression, a full-scale civil disobedience campaign was envisioned.
- The movement aimed to unfold progressively, with each stage building on popular support.

4. Summer of 1920: Mobilizing Support:

- Gandhiji and Shaukat Ali toured extensively during the summer of 1920.
- Their goal was to mobilize public support for the Non-Cooperation Movement.

5. Congress Concerns and Intense Tussle:

- Some Congress members were hesitant about boycotting council elections and feared potential violence.
- Intense debates and conflicts within the Congress between September and December 1920.

6. Compromise at Nagpur Congress (December 1920):

- No initial consensus between supporters and opponents of the movement.
- Finally, a compromise was reached at the Nagpur Congress in December 1920, adopting the Non-Cooperation Programme.

Differing Strands within the Movement

1. Commencement of Non-Cooperation-Khilafat Movement (January 1921):

- The Non-Cooperation-Khilafat Movement was initiated in January 1921.
- Various social groups actively participated in the movement.
- Despite diverse goals, all participants responded to the common call for Swaraj.
- The term “Swaraj” served as a unifying factor for different segments of society.
- The term “Swaraj” held different meanings for different people.
- It reflected diverse aspirations and visions within the broader framework of the independence movement.

The Movement in the Towns

1. Middle-Class Participation:

- The movement initiated with active involvement from the middle class in urban areas.
- Notable contributions from students, teachers, and lawyers who boycotted government institutions.

2. Education Sector Impact:

- Thousands of students abandoned government-controlled schools and colleges.
- Headmasters and teachers resigned, reflecting widespread dissent against British-controlled education.

3. Legal Sector Boycott:

- Lawyers played a significant role by relinquishing their legal practices.
- Symbolized non-cooperation with the British legal system.

4. Council Elections Boycott:

- Council elections were boycotted in most provinces.
- Exception in Madras, where the Justice Party participated to gain non-Brahman representation.

5. Economic Impact:

- Dramatic effects on the economic front, including the boycott of foreign goods.
- Picketing of liquor shops and burning foreign cloth in bonfires showcased widespread opposition.

6. Boycott of Foreign Goods:

- Import of foreign cloth reduced significantly between 1921 and 1922.
- Merchants and traders joined the movement by refusing to deal with foreign goods.

7. Promotion of Swadeshi:

- The Swadeshi movement gained momentum as people discarded imported clothes for Indian ones.
- Boosted production in Indian textile mills and handlooms.

8. Challenges Faced:

- Economic challenges arose as Khadi cloth was more expensive than mass-produced mill cloth.
- Boycotting British institutions required the establishment of viable Indian alternatives.

9. Slow Progress of Alternative Institutions:

- The success of the movement depended on the creation of Indian institutions to replace British ones.
- Slow development of alternatives led to a gradual decline in the momentum of the movement.

10. Return to Government Institutions:

- The movement faced challenges, leading students, teachers, and lawyers to return to government institutions.
- The lack of affordable alternatives and the slow development of Indian institutions contributed to the shift.

Rebellion in the Countryside

1. Spread to Rural Areas:

- Non-Cooperation Movement expanded from cities to rural regions. Incorporated the struggles of peasants and tribals.

2. Awadh Peasant Movement:

- Led by Baba Ramchandra against oppressive talukdars and landlords.
- Peasants demanded reduced revenue, abolition of begar, and social boycotts of landlords.

- Formation of the Oudh Kisan Sabha in October 1920, led by Jawaharlal Nehru.

3. Peasant Grievances:

- Peasants faced high rents, begar, and insecurity of tenure.
- Social boycott strategies like nai-dhobi bandhs were employed against landlords.

4. Integration with Non-Cooperation Movement:

- Congress aimed to integrate the Awadh peasant struggle into the broader Non-Cooperation Movement.
- Efforts to align peasant aspirations with the Gandhian call for non-cooperation.

5. Forms of Peasant Protest:

- The peasant movement took forms that Congress leadership was uneasy with.
- Attacks on talukdars' houses, looting of bazaars, and takeover of grain hoards.
- Local leaders invoked Gandhiji's name to justify non-payment of taxes and land redistribution.

6. Tribal Interpretation:

- Tribal peasants interpreted Mahatma Gandhi's message and Swaraj differently.
- A guerrilla movement in Gudem Hills, Andhra Pradesh, challenging forest closures by the colonial government.

7. Alluri Sitaram Raju:

- Leader of the Gudern Hills movement claimed special powers and divine incarnation.
- Advocated the use of force for India's liberation, contrasting with Gandhiji's non-violent approach.
- Rebels attacked police stations and engaged in guerrilla warfare.

8. Execution of Raju:

- Raju was captured and executed in 1924.
- Became a folk hero over time, despite the use of force in the rebellion.

Swaraj in the Plantations

1. Worker's Notion of Freedom:

- Plantation workers in Assam had their interpretation of freedom under Mahatma Gandhi.
- Freedom, for them, meant the right to move freely and maintain a connection with their native villages.

2. Impact of the Inland Emigration Act:

- Plantation workers were restricted by the Inland Emigration Act of 1859, preventing them from leaving tea gardens without permission.
- Non-Cooperation Movement inspired thousands of workers to defy authorities, leave plantations, and return home.

3. Expectations of Gandhi Raj:

- Workers believed that the Non-Cooperation Movement would bring about Gandhi Raj.
- Envisioned a scenario where everyone would be allocated land in their villages.

4. Obstacles and Brutal Repression:

- Workers faced obstacles during their journey home, encountering a railway and steamer strike.
- Police intervention led to brutal beatings, preventing them from reaching their destination.

5. Diverse Interpretations of Swaraj:

- Movements had diverse visions not aligned with the Congress programme.
- Interpretations of swaraj varied, imagining it as a time free from suffering and troubles.

6. Tribal Chants and Emotional Connection:

- Tribals, while chanting Gandhiji's name and demanding 'Swatantra Bharat,' emotionally connected to an all-India agitation.
- Identification with the Congress movement extended beyond local boundaries.

7. Local and All-India Agitation:

- Movements acted in the name of Mahatma Gandhi and associated with the Congress, showcasing identification with a broader, all-India agitation.
- Visions extended beyond the immediate locality, reflecting a sense of collective struggle and aspiration for freedom.

Towards Civil Disobedience

1. Withdrawal of Non-Cooperation Movement:

- In February 1922, Mahatma Gandhi withdrew from the Non-Cooperation Movement due to rising violence.
- Emphasized the need for proper training of satyagraha before engaging in mass struggles.

2. Internal Debates within Congress:

- Some Congress leaders, fatigued by mass struggles, advocated participation in elections to provincial councils.
- Swaraj Party, led by C. R. Das and Motilal Nehru, argued for a return to council politics.
- Younger leaders like Jawaharlal Nehru and Subhas Chandra Bose pressed for radical mass agitation and full independence.

3. Worldwide Economic Depression:

- Agricultural prices fell from 1926, collapsing after 1930, leading to turmoil in the countryside.
- Peasants struggled as demand for agricultural goods declined, exports fell, and revenue payment became challenging.

4. Simon Commission and Indian Response:

- Sir John Simon led a Statutory Commission to examine the constitutional system in India, formed by the Tory government.
- The commission lacked Indian representation, sparking protests with the slogan 'Go back Simon' in 1928.

5. Vague Offer and Dissatisfaction:

- In October 1929, Viceroy Lord Irwin offered a vague promise of 'dominion status' and a Round Table Conference.

- Congress leaders, especially radicals, were dissatisfied, leading to increased assertiveness.

6. Formalization of Demand for Independence:

- December 1929 Lahore Congress, led by Jawaharlal Nehru, formalized the demand for 'Purna Swaraj' or full independence.
- Declared January 26, 1930, as Independence Day, urging people to pledge for complete independence.

7. Gandhi's Efforts for Concrete Connection:

- Independence celebrations attracted little attention, prompting Gandhi to connect the abstract idea of freedom to concrete everyday issues.
- Demonstrated the need for a more tangible relation to engage wider public interest.

The Salt March and the Civil Disobedience Movement

1. Salt as a Symbol of Unity:

- Gandhi identified salt as a powerful symbol to unite the nation.
- Sent a letter to Viceroy Irwin on January 31, 1930, with eleven demands, including the abolition of the salt tax.
- Salt consumption was widespread, affecting both the rich and the poor, making it a unifying demand.

2. Civil Disobedience Movement:

- Gandhi's ultimatum in the letter was an initial step towards the Civil Disobedience Movement.

- The movement was initiated when Irwin failed to fulfil the demands by March 11.
- Gandhi led the famous Salt March from Sabarmati to Dandi, covering 240 miles in 24 days.

3. Dandi March and Salt Law Violation:

- Gandhi reached Dandi on April 6, 1930, and symbolically violated the salt law by manufacturing salt from seawater.
- This marked the beginning of the Civil Disobedience Movement.
- Dandi March aimed to peacefully defy British rule and inspire people to join the movement.

4. Difference from Non-Cooperation Movement:

- The Civil Disobedience Movement required breaking colonial laws, not just refusing cooperation.
- People across the country broke the salt law, boycotted foreign cloth, picketed liquor shops, and resisted various colonial impositions.

5. Government Response and Repression:

- The colonial government responded with arrests of Congress leaders, leading to violent clashes.
- Abdul Ghaffar Khan's arrest sparked protests in Peshawar, resulting in casualties.
- Mahatma Gandhi's arrest led to industrial workers' attacks on symbols of British rule in Sholapur.

6. Gandhi-Irwin Pact:

- Mahatma Gandhi entered into the Gandhi-Irwin Pact on March 5, 1931, agreeing to participate in the Round Table Conference.

- The government agreed to release political prisoners in return.
- Gandhi went to the London conference in December 1931, but negotiations failed, and he returned disappointed.

7. Relaunch of Civil Disobedience Movement:

- Gandhi discovered increased repression upon his return to India after the failed negotiations.
- With Ghaffar Khan and Jawaharlal Nehru in jail, the Congress declared illegal, and restrictive measures imposed, Gandhi relaunched the Civil Disobedience Movement.

8. Loss of Momentum:

- The Civil Disobedience Movement continued for over a year but lost momentum by 1934.
- Despite initial enthusiasm, challenges and government repression contributed to the movement's decline.

How Participants Saw the Movement

1. Rich Peasants and Revenue Issues:

- Rich peasant communities like Patidars and Jats were active in the Civil Disobedience Movement.
- They were hard-hit by the trade depression, falling prices, and the government's high revenue demands.
- The movement was seen as a struggle against these high revenues, leading to enthusiastic participation.

2. Poorer Peasantry and Rent Remission:

- Poorer peasants, often small tenants, faced difficulties in paying rent as cash incomes dwindled.
- They joined radical movements, seeking remission of unpaid rent to landlords.
- Congress hesitated to support 'no rent' campaigns, leading to an uncertain relationship between the poor peasants and the Congress.

3. Business Classes and Economic Interests:

- Indian merchants and industrialists reacted against colonial policies restricting business activities.
- They formed organizations like the Indian Industrial and Commercial Congress and FICCI.
- Initially supported the Civil Disobedience Movement, seeking swaraj as a time of economic freedom.
- Apprehensions grew after the Round Table Conference failure, fearing disruption of business and the rise of socialism within the Congress.

4. Industrial Working Classes:

- Industrial workers, except in the Nagpur region, did not significantly participate in the Civil Disobedience Movement.
- Some workers selectively adopted Gandhian ideas, like boycotting foreign goods, in their movements against low wages and poor working conditions.
- Congress hesitated to include workers' demands in its struggle program to maintain unity against imperialism.

5. Women's Participation:

- Large-scale participation of women in the Civil Disobedience Movement.

- Participated in protest marches, salt manufacturing, picketing, and faced imprisonment.
- In both urban and rural areas, women from high-caste and rich peasant households actively engaged.
- Gandhiji's call led women to see service to the nation as a sacred duty but with limited changes in their traditional roles.

6. Gandhi's Views on Women:

- Gandhi believed in traditional gender roles, emphasizing women's duties as homemakers, mothers, and wives.
- Congress was initially reluctant to allow women authoritative positions, focusing more on their symbolic presence.

Note: These exam-oriented pointers highlight the diverse social groups involved in the Civil Disobedience Movement, their motivations, and their nuanced relationships with the Congress and Gandhian ideals.

The Limits of Civil Disobedience

1. Dalits and Swaraj:

- Dalits, or the 'untouchables', began calling themselves Dalit or oppressed in the 1930s.
- Initially ignored by the Congress, Mahatma Gandhi addressed the issue, organizing satyagraha for their rights.
- Gandhi's efforts included securing entry into temples, access to public facilities, and fighting against untouchability.
- Dalit leaders sought political empowerment, demanding reserved seats in educational institutions and a separate electorate.

2. Ambedkar-Gandhi Clash and Poona Pact:

- Dr B.R. Ambedkar clashed with Gandhi at the Round Table Conference, demanding separate electorates for Dalits.
- Gandhiji's fast unto death opposed separate electorates, leading to the Poona Pact in 1932.
- The pact provided reserved seats for Depressed Classes (Scheduled Castes) but elected by the general electorate.
- Dalit movement remained apprehensive of Congress-led national movement despite these concessions.

3. Muslim Response and Congress-Muslim League Relations:

- After the decline of Non-Cooperation-Khilafat, many Muslims felt alienated from the Congress.
- Congress associated with Hindu Mahasabha, worsening relations between Hindus and Muslims.
- Efforts to renegotiate an alliance between Congress and the Muslim League faced obstacles.
- Muhammad Ali Jinnah was willing to give up separate electorates for reserved seats in the Central Assembly.

4. Hindu-Muslim Communal Clashes:

- Hindu-Muslim relations worsened, leading to religious processions and communal clashes in various cities.
- Riots deepened the distance between the two communities.
- Suspicion and distrust between communities prevailed during the Civil Disobedience Movement.

5. Muslim Concerns and Minority Status:

- Many Muslim leaders and intellectuals expressed concerns about the status of Muslims as a minority.

- Fears that the culture and identity of minorities would be submerged under Hindu majority domination.
- Large sections of Muslims, alienated from Congress, couldn't actively participate in the united struggle.

Note: These pointers provide a focused overview of the responses of different social groups, particularly Dalits and Muslims, during the Civil Disobedience Movement and the challenges in building a united struggle.

The Sense of Collective Belonging

1. Formation of Nationalism:

- Nationalism develops when people perceive themselves as part of the same nation.
- United struggles and cultural processes contribute to creating a sense of collective belonging.

2. Role of Cultural Processes:

- Cultural processes, including history, fiction, folklore, songs, prints, and symbols, play a crucial role in shaping nationalism.
- These processes contribute to the imagination of a collective identity and unity among diverse communities.

3. The symbolism of Bharat Mata:

- In the twentieth century, the identity of India became symbolized by Bharat Mata.
- Bankim Chandra Chattopadhyay's hymn 'Vande Mataram' and Abanindranath Tagore's painting portrayed Bharat Mata as an ascetic figure.

- Devotion to Bharat Mata became a symbol of nationalism during the Swadeshi movement.

4. Revival of Folklore:

- Nationalists in the late nineteenth century recorded folk tales and songs, considering them a true representation of traditional culture.
- Folklore revival aimed to preserve cultural heritage, rediscover national identity, and instill pride in the past.
- Rabindranath Tagore and Natesa Sastri played significant roles in the movement to revive Indian folklore.

5. Nationalist Icons and Symbols:

- During the Swadeshi movement, nationalists used icons and symbols to unify people.
- A tricolour flag with eight lotuses and a crescent moon represented Hindu-Muslim unity.
- Gandhiji designed the Swaraj flag, emphasizing self-help, with a spinning wheel at the center.

6. Reinterpretation of History:

- By the late nineteenth century, Indians sought to reinterpret history to instill pride in the nation.
- Nationalist histories highlighted India's achievements in ancient times, contrasting it with the period of decline under colonial rule.
- Indians aimed to challenge British perceptions of their culture as backward and primitive.

7. Challenges in Unification:

- Efforts to unify people through glorifying a Hindu past and using Hindu iconography faced challenges.
- People of other communities felt excluded when the focus was primarily on Hindu history and symbols.

Conclusion

1. Growing Anger against Colonial Rule:

- Various groups and classes in India harbored increasing resentment against the colonial government.
- This anger played a pivotal role in bringing together diverse sections of Indian society.

2. Common Struggle for Freedom:

- In the first half of the twentieth century, Indians from different backgrounds joined a common struggle for freedom.
- The Congress, led by Mahatma Gandhi, played a key role in organizing movements to channel people's grievances towards independence.

3. Congress's Role in National Unity:

- Congress aimed to forge national unity by organizing movements for independence.
- Mahatma Gandhi's leadership emphasized non-violent resistance and civil disobedience to unite Indians against colonial oppression.

4. Diverse Participation in Movements:

- Various groups and classes participated in independence movements with distinct aspirations and expectations.

- Grievances against colonial rule were wide-ranging, leading to different interpretations of freedom.

5. Diverse Meanings of Freedom:

- Freedom from colonial rule held different meanings for different people based on their diverse grievances.
- Congress leadership tried to reconcile these varied expectations to maintain unity within the movement.

6. Congress Attempt to Resolve Differences:

- The Congress continuously worked to address differences among various groups and classes.
- Efforts were made to prevent one group's demands from alienating another, aiming for a cohesive nationalist movement.

7. Unity and Disunity in the Movement:

- Despite attempts at unity, the nationalist movement witnessed phases of disunity and inner conflicts.
- High points of Congress activity and nationalist unity were often followed by periods of internal discord.

8. Emergence of a Nation with Many Voices:

- The evolving nationalist movement showcased a nation with diverse voices, each expressing the desire for freedom.
- The quest for independence revealed the multifaceted nature of the Indian struggle against colonial rule.

Important Dates in NCERT History Chapter 2: Nationalism in India

- **1918-19:** Distressed UP peasants organised by Baba Ramchandra.
- **April 1919:** Gandhian Hartal against Rowlatt Act; Jallianwala Bagh massacre.
- **January 1921:** Non-Cooperation and Khilafat movement launched.
- **February 1922:** Chauri Chaura; Gandhiji withdraws Non-Cooperation movement.
- **May 1924:** Alluri Sitarama Raju arrested ending a two-year armed tribal struggle.
- **December 1929:** Lahore Congress; Congress adopts the demand for 'Purna Swaraj'.
- **1930:** Ambedkar established the Depressed Classes Association.
- **March 1930:** Gandhiji begins the Civil Disobedience Movement by breaking salt law at Dandi.
- **March 1931:** Gandhiji ends the Civil Disobedience Movement.
- **December 1931:** Second Round Table Conference.
- **1932:** Civil Disobedience re-launched.

New Words and Their Meaning from NCERT History For Class 10th Chapter 2nd: Nationalism in India

- **Forced recruitment** – A process by which the colonial state forced people to join the army.
- **Boycott** – The refusal to deal and associate with people, participate in activities, or buy and use things; usually a form of protest.
- **Picket** – A form of demonstration or protest by which people block the entrance to a shop, factory or office.
- **Begar** – Labour that villagers were forced to contribute without any payment.

The Independence Day Pledge, 26 January 1930: We affirm that the inherent right to freedom, the enjoyment of the benefits of one's labour, and the essentials for a fulfilling life belong to the Indian people, as it does to any other populace. This ensures comprehensive growth opportunities. We also uphold the belief that if any government denies these rights and subjects its people to oppression, the populace holds the additional right to amend or abolish such governance.

The British Government in India not only stripped the Indian people of their freedom but also built its foundation on the exploitation of the masses, resulting in economic, political, cultural, and spiritual devastation in India. Consequently, we advocate for India to sever ties with the British and achieve Purna Swaraj, denoting Complete Independence.

Quit India Movement: The failure of the Cripps Mission and the consequences of World War II sparked widespread discontent in India. In response, Gandhiji initiated a movement advocating for the complete withdrawal of the British from India. During the Congress Working Committee meeting in Wardha on July 14, 1942, the historic 'Quit India' resolution was passed, urging the immediate transfer of power to Indians. On August 8, 1942, in Bombay, the All India Congress Committee endorsed the resolution, calling for a non-violent mass struggle across the nation.

It was during this event that Gandhiji delivered the renowned 'Do or Die' speech. The 'Quit India' call nearly paralyzed the state machinery in various regions, with people voluntarily joining the movement. Hartals were observed, and demonstrations and processions resonated with national songs and slogans. This mass movement involved thousands of ordinary individuals, including students, workers, and peasants, alongside leaders like Jayprakash Narayan, Aruna Asaf Ali, Ram Manohar Lohia, and notable women such as Matangini Hazra in Bengal, Kanaklata Barua in Assam, and Rama Devi in Odisha. Despite the British responding forcefully, it took over a year to suppress the movement.