



A STUDY OF NON-COOPERATION MOVEMENT IN INDIA: CAUSES AND CONSEQUENCES



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ABSTRACT

Between the years 1920 and 1930, India was the birthplace of the Non-Cooperation Movement, which was led by Mahatma Gandhi. Gandhiji recommended a plan of self-denial and discipline as a way of fighting the mighty British Empire in his book under the title "Young India," which had previously been published under the title "Swaraj In One Year." Mr. Gandhi was of the opinion that the British were wholly reliant on the Indian labor force in order to fulfill its imperialist inclinations. He also felt that the British could achieve their goal of "Swaraj" if the Indians refused to provide them with resources. In accordance with Gandhiji, who fought for this philosophy via the Non-Cooperation Movement, India has the potential to fulfill her destiny through the practice of total self-sacrifice, also known as self-purification. The year 1915 was the first time that Mahatma Gandhi made his debut on the political stage, and he produced a stir. During that historical period, the political parties that were active were mainly concerned with working within the constitutional framework in conjunction with the ruling classes in order to achieve independence; nevertheless, their efforts eventually failed to produce the desired results. An advocate of peaceful resistance to injustice, Mahatma Gandhi rose to prominence in Indian politics very rapidly. He was an important player in Indian politics. Before leading them in a peaceful campaign for justice, he first roused the people, listened to their grievances, and educated them on their rights. As a consequence of this, he was able to garner a significant number of followers by completely submerging himself in their culture and sharing their beliefs, struggles, traditions, and rituals.

keywords: *Non-Cooperation, India, Consequences*



INTRODUCTION

In the history of India, the years beginning in the year 1900 were a period of great upheaval. It marked the beginning of activities carried out by communists and armed revolutionaries, the appearance of Mohandas Karamchand Gandhi on the national political scene through the Khilafat and Non Cooperation Movements, the beginnings of political agitations from Bengal that spread to the rest of the nation, and the raging communal question that resulted in multiple riots spreading throughout the country. The police, who were supposed to be mainly responsible for discovering and preventing crimes, instead started to focus more on "extracting loyalty to the regime and to punish political dissent." This was a significant shift from their original mission. The police, who have always been a part of the machinery of the state, have persevered in their attempts to undermine and quash any political and social threat to the existing order, which in this instance is the state of the British Raj.

GANDHI'S RISE TO POWER AND THE NON-COOPERATIVE MOVEMENT:

In 1915, Mohandas Karamchand Gandhi made his debut on the political scene, marking the beginning of a completely new era in the history and politics of India. Not only does the inclusion of the people for the first time signify a change in leadership within the national movement that is headed by the Indian National Congress, but it also marks the beginning of a new chapter in the anti-colonial campaigns. Despite the fact that he was originally from the Gujarat area, he rose to popularity very rapidly and became the most well-known leader of India's anti-colonial movement once he took control of the national leadership.

Between the years 1915 and 1917, Gandhi, under the direction of his political guru, Gopal Krishna Gokhale, conducted research on the socioeconomic situation of the inhabitants of the Indian subcontinent. He went on in-depth tours and met with a large number of influential people and persons in order to get an idea of the political atmosphere at the local level and to learn about the challenges that they faced. Immediately after that, he began to take part in political activities in the cities of Champaran, Kheda, and Ahmedabad. The rise of Gandhi to the position of national leadership was a slow and steady process overall.

Gandhiji launched his peaceful protest against the severe Rowlatt Acts that were passed by the British Government in 1919. This was in spite of the fact that Indian authorities were resistant to his protest and criticised him for it. This was the site of the first public demonstration that took place throughout the whole country employing Gandhi's innovative method of political action, which is known as "satyagraha." The application of the principle of "ahimsa," which



may be translated as "non-violence," was one of the defining characteristics of this satyagraha. It was also distinguished by its emphasis on the fact that every individual ought to have the inherent right to independence.

He not only fiercely disagreed with the Bill, but he also warned the British government that the nation would not acquiesce to any law that infringed civil rights. Gandhi's opposition to the Bill was not limited to his intense disagreement with it. "I felt that the Rowlatt Bills were so restrictive of human liberty that they must be resisted to the utmost," he remarked when they were revealed. "It is imperative that we fight all the way to the end." The fact that Indians are unanimously hostile to them is another thing that I have seen. It is my contention that no state, regardless of how autocratic it may be, has the ability to enact laws that are repugnant to the majority of the population. This is especially true for a government like as the Indian Government, which is constrained by historical tradition and constitutional usage.

In order to voice opposition to the Rowlatt Act, Gandhi suggested that people hold a hartal over the whole of India on April 6, 1919. An additional number of demonstrations and agitations have taken place all throughout the country as a direct result of the widespread success of this programme. The province of Punjab, which became the hub of violent upheavals, was the starting point for several minor riots. By implementing stringent laws, the government was able to react to the growing unhappiness that was occurring. The culmination of the situation occurred when troops from the British Indian Army, under the command of Colonel Reginald Dyer, opened fire on a gathering of peaceful protesters and Baishakhi pilgrims who had gathered in Jallianwala Bagh, Amritsar, Punjab, as a consequence of the installation of martial rule in the province. There is no other single event in the history of modern India that has stoked greater anger against the British government than the calamity that occurred in Jallianwala Bagh.

When Gandhiji was on his way to Punjab to deliver a speech at a conference on April 8, he got a request to off the train at Palwal, which is located in close proximity to Mathura, and return to Gujarat. The working classes went on a flash strike, which was eventually followed by other aspects of society. This action fueled concerns that Gandhiji had been imprisoned in Ahmedabad, which in turn spurred the working classes to go on strike.

Protests against the workers' march were organised by two Europeans, which led to confrontations with the police, one of which ended in the death of an Indian police officer. The situation grew much more dire on April 11, when there was more rioting in Gujarat as a result of a false claim that Ansuyaben had been arrested by the police. There were as many as a



thousand people who participated in the demonstrations that took place in front of the police stations, the collector's office, and other government institutions. These individuals carried provocative things, which were then set on fire and damaged.

Allegations have been made that rioters, mostly textile workers from Ahmedabad city, were responsible for setting fifty-one government buildings on fire.

As a consequence of this, there was a significant breakdown in law and order brought about by the fact that people started attacking the landmarks that functioned as the symbol of the colonial power. Attacks against government buildings and police stations were a natural response from the public, who considered these structures as symbols of the colonial state as well as facilities that were used for the purpose of colonial exploitation. As a consequence of this, they began to make use of them as the primary areas where they could express their long-standing hatred and hostility via the use of attacks.

This inevitably resulted in the colonial response, which consisted of the military and police joining forces in order to put a stop to the open riot and restore peace and order to the Ahmedabad region. In spite of this, the two continued to engage in violent conflict with one another, which ultimately led to a significant number of injuries and deaths. As a result of the firing from the military and the police, there were 123 people injured and 28 people killed.

In spite of the fact that the colonial authority and the police had hoped that the people would acquire a useful lesson and put an end to the turmoil, the events that followed were not what they had anticipated. Viramgad and Nadiad also saw similar levels of violence and rioting when it was reported that police had opened fire on citizens of Ahmedabad, resulting in the deaths of around twenty persons. After the telegraph link between the areas of Kheda and Ahmedabad was cut, the disturbance took a dramatic turn for the worse. A military train that was travelling near to Nadiad Junction had a derailed train, which prompted Ahmedabad to declare martial rule in an attempt to restore order. Gandhi started his campaign in a nonviolent manner, but it gradually became violent despite his best efforts. Because Gandhi was very dissatisfied with the way things were going, he decided to engage in a penitential fast that lasted for three days. This served as the impetus that brought an end to the violent outbursts of the general population. Gandhi was the unquestionable leader whose commands were obeyed by the majority of the public, and it indicated not only that the people were not afraid of the military force of the state or of the cruelty that the state poured onto them with all of its human rage, but it also demonstrated that the people were not afraid of the state's military strength. Both the rise of



Gandhi within the national movement and the gradual decline of the state's use of force to keep control over the public began at this period. Both of these events occurred simultaneously.

It was the creation of the Khilafat and the Non-Cooperation Movement in 1920 that served as the last push in the direction of achieving the position of national leadership. It is well known that the Khilafat issue, which dealt with the Turkish Caliphate and the atrocities that were committed against Punjab during the period of Martial Law, served as the historical background for the movement. The Central Khilafat Committee, which was established under the legendary leadership of the "Ali Brothers" Maulana Mohammad Ali and Maulana Shaukat Ali, took on the challenge of transforming the Khilafat dilemma into an anti-colonial theory. This was accomplished with the support of the Ulema. It was through their efforts that the ulema were convinced that the satyagraha concept was not incompatible with Islam.

While this was going on, Gandhiji was putting together the framework of his organisation in preparation to launch India's first broad anti-colonial movement. It was in April of 1920 that he took over as president of the Home Rule League, after Annie Besant's resignation from that position. As a result, he was able to establish the essential organisational framework. In addition, he strengthened his position inside the Gujarat Congress Committee by soliciting the committee's support for his plan to launch a statewide campaign with the objective of liberating India from colonial rule and pursuing the Khilafat issue with the British government. Gandhi was granted permission to launch his campaign by the Gujarat Congress Committee, despite the fact that, in principle, a provincial committee could not make a decision on policy without first having it authorised by the Indian National Congress at its annual conference.

The movement was initiated on August 1, 1920, with the objectives of spreading the desire for Swaraj in the nation, protesting the great injustices that had been done to the Punjabi people, and establishing the Islamic Caliphate. Despite the fact that Motilal Nehru and the well-known Bengali politician C.R. Das were opposed to Gandhi's Non Cooperation Movement, the Congress had a special session in September 1920 to address Gandhi's movement and was successful in passing a resolution that was in favour of the movement. The Congress gave Gandhi its entire support at its annual session, which also included endorsements for the cause from Motilal Nehru and C.R. Das. Gandhi was able to earn the Congress's full support. Gandhi had accomplished his goal of reaching the highest level of leadership within the Congress party. It was now under his influence that Congress and the national movement were being led.



IMPORTANCE AND SIGNIFICANCE OF CAMPAIGN IN INDIA

The non-cooperation strategy was finally accepted by the Congress during its annual session in Nagpur, after the Congress had accomplished every obstacle that it had faced. Mr. C.R. Das was the one who made the motion to transfer the Resolution. The establishment of national schools and colleges came about as a consequence of the execution of the four stages of the non-cooperation policy. Panchayats were established, Hindu and Muslim unity was maintained, handicrafts such as spinning and weaving were to be fostered, and the non-violent gospel was to be adhered to in a meticulous manner.

Non-cooperation was a movement that emerged as a result of fundamental political difficulties that were prevalent during that time period. On a much widespread scale, the leaders of the Congress exerted a great deal of effort to organise people in opposition to the British. Participating in the movement were members of all different socioeconomic groups, including men and women, merchants, intellectuals, peasants, labourers, and professionals respectively.

The most remarkable component of the movement was the manner in which individuals from all socioeconomic strata, ranging from peasants to workers in the capitalist class, started joining it, therefore expanding the movement's base of support.

There are three primary factors that contribute to Gandhi's dominance within the Congress. These include newly formed groups and regions that had not previously engaged in nationalism; an alliance with the Muslim community, which provides him with access to new political ground; and the unwilling cooperation of certain political figures. Reading makes this observation accurately.

It was generally agreed upon that the non-cooperation plan was difficult to understand. As Gandhi rightly pointed out in "Young India," "Government is an instrument of service only to the extent that it is based upon the will and consent of the people." In the event that it uses a bayonet to threaten compliance, it transforms into an oppressive instrument.

The campaign led by Mr. Gandhi and the Ali Brothers was progressing towards Punjab, where they were gathering the support of the Sikhs, who were known for their violent sympathies. 71% Lala Lajpat Rai was the one who organised a student walkout in January 1921, which was the event that essentially initiated the movement in Punjab. Both the non-cooperation movement and the purely religious Akali Movement were affiliated with one another. The Shrimoni Guruduwara Prabandhak Committee was the driving force behind the Akali Movement. The opposition of the Akalis was comprised of the corrupt mohants, who were in alliance with the



administration of the United Kingdom. Akali was subjected to a significant amount of arrest in November of 1921 as a result of the British government's refusal to furnish him with the keys to the Golden Temple. During this period, when the level of non-cooperation reached its highest point, Akali prisoners were freed by the middle of January 1922. Subsequently, the "Babbar Akali," which was commanded by Krishna Singh and Mota Singh, turned their backs on the peaceful national movement and instead supported terrorist activities.

Gujrat was a more ardent location for the movement than Bombay was. This was due to the fact that Maharashtra residents were more sceptical of Gandhian policies.

After a Congress session that was filled with filibustering, the non-cooperation clause was finally approved during the Nagpur session. At first, the British government was under the impression that it was nothing more than a straightforward plan, and they saw it as a "foolish" action on the part of the politicians in charge of the nation. "The non-cooperation scheme is so inherently foolish that the government is absolutely certain that the common sense of India will reject it," the statement said. The Viceroy made this statement in relation to the government's overall policy of noncooperation. "From all outward appearances, it appears to be doomed to failure, and it seems unlikely that there will be any turning of the popular tide in its favour, unless some unexpected developments occur," the Viceroy said.^{75%} The Indian administration felt, and continues to believe, that the people and classes would reject the noncooperation plan as a "visionary and chimerical scheme" that would eventually bring political turmoil, ruin all those who had any type of stake in the country, and produce unrest. This belief has not changed. When it comes to the attraction of non-cooperation, there is no creative genius being shown.

OBJECTIVES OF THE STUDY

1. In the aftermath of the chauri-chaura, the inquiry into the movement of non-cooperation was terminated.
2. The peasants boycotted the courts in order to do research on the illegal cesses and land taxes that they refused to pay. They also refused to pay land taxes.

PUNJAB AND THE NON-COOPERATION MOVEMENT

When the First World War broke out, Punjabi politics took on a new and different tone. The Congress was of the opinion that the Indians would be able to reap the benefits of the victory of the allies. This was a viewpoint that was also held by the Punjab Congress. According to Fazal-i-Hussain, the conflict would either be a struggle for freedom or for enslavement. On requested



that Tilak deliver lectures as a method of boosting the activities that took place inside the province.

In the meanwhile, in February of 1919, the Imperial Legislative Council was presented with two laws, which were often known as The Rowlatt Bill or the Black laws. These legislations were based on the recommendations that were made by the Committee, which Justice Rowlatt presided over. As a consequence of this, the government had the authority to detain anybody without a warrant or a trial, which was very obviously an attempt to restrict the civil liberties of the people.

"Unless the individual can demonstrate that they had a legitimate reason to possess the document, they will be subject to a fine, imprisonment for up to two years, or both, if discovered in possession of a seditious document or with the intent to publish or distribute such documents." For the purpose of demonstrating that Gandhi's and Indians' demands were well-founded, Mahadev Desai presented Gandhi's position that the Rowlatt Bills were a problem and that satyagraha was the best approach to fix it. The remedy was offered by the satyagraha movement, which was already actively taking place in Bombay. Satyagraha was a solution that was successful yet did not result in death. A person who participated in a satyagrahi was ready to endure sufferings to the point of death in order to demonstrate to the world that his aim was honest and that his demands were reasonable. Only with this weapon does India have any chance of prevailing against the Bills.

According to Sir Surendernath Banarjee, who is known for his keen insight,. Both a Muslim and a Hindu were able to attain a great deal of success in Amritsar. Initially, there was Dr. Satyapal, who is a member of the Khatri family. Following that, there was Dr. Siafuddin Kitchlew, who is a Muslim and belongs to the Kashmiri clan. The Central Intelligence Agency started keeping track of their every step when they voiced their opposition to the Rowlatt Act. It was the consequence that "deportation, arrest, and removal from Amritsar" was carried out. 7 As part of the Congress session that took place in Delhi in December 1918, Dr. Saifudin Kitchlew and the Amritsar delegates made a plea that the subsequent Congress session be held in Amritsar.

They were called in order to bring the local Congress Committees, which had been created in 1917, to the forefront of political attempts to build reconciliation between Hindus and Muslims. In response to reports of disruption in Multan, and Messrs, meetings were organised to discuss the current situation. The rhetoric that Duni Chand and Kitchlew employed in their remarks was rather forceful. In order to rouse political and national emotion against the Rowlett Bill, several



rallies were held with the objective of bringing people together.⁸ On February 24, 1919, Gandhi sent a telegraph class."

This measure prompted a number of editorials to be written for various newspapers in reaction to it. "Repression in excelsis," the Bombay Chronicle referred to the situation. According to The Hindu, the general public of India would have a negative reaction to the restrictions that are about to be implemented. Amrit Bazar Patrika highlighted a significant miscalculation that would result in the worst conceivable consequence for law-abiding persons. This error leads to the worst possible conclusion. The Punjabi people, who had been demoralised by the exercise of unrestrained authority, saw it as an unethical bureaucracy that was attempting to interfere with individual liberty. "Monstrous," was how the "New India" described it.

Finally, on April 6th, the day of humiliation and prayer was commemorated for the first time. There were some supporters who organised rallies that included demands such as a 24-hour fast by all adults (which should not be confused with a hunger strike) and the suspension of all types of employment (with the exception of initiatives that are judged vital for the public benefit). Despite the fact that businesses and marketplaces were closed, public meetings were staged all around the country, even in rural locations. Following his departure from Bombay on April 8th, Gandhi started advocating for the Satyagraha movement in Amritsar and Delhi. Punjab, and more especially Amritsar, was the location of the most violent event that took place. After the arrest of two Punjabi MPs, Drs. Kitchlew and Satyapal, on April 10th, there was an outbreak of mob violence once again.

There was a total of four Europeans who were killed as a consequence of the extensive looting and burning that occurred. The martial law was imposed by General Dyre. The massacre that is considered to be the most infamous in the history of Jallianwala Bagh took place on April 13, 1919. The grounds of Jallianwala Bagh were the location where a group of innocent peasants had found themselves. The exits were blocked up by General Dyre, who then opened fire, which resulted in the deaths of a number of people who were trying to defend themselves.

There were a number of Punjabi Indians, like General Dyre, who held Gandhi responsible for the calamities that occurred in Punjab.^a A significant number of Indians developed a strong anti-colonial feeling as a result of the Amritsar tragedy.¹⁴ The Amritsar massacre altered the relationship between the British and the Indians in a manner that was analogous to a rebellion. The Commissioner of the Lahore Division, Mr. Kitchen, who was reporting on the recent disturbances, stated that "the entire organisation of the Congress got to work stirring This



statement was made in reference to the fact that the Punjab was going to be the location of the next Congress.

This message was conveyed with regard to the next Congress that would take place in Punjab. A considerable degree of success was achieved via the use of agitation. It was the debut of the rumours, which spread like wildfire, that proved to be the most successful phase of the dishonest tactic used by the campaign. The Rowlatt Act was rechristened the Black Act due to the fact that it was so vile that reading it was seen as a breach of moral conscience. Of the educated population, only a small percentage had ever read the Act, and even fewer individuals from lower social strata had any idea what it said. Any form of attempt to teach them anything was something that they detested. Due to the fact that copies were seen as being dirty, they were burned in public. There has never been a time when I have seen city women being so impacted when they were at home. When everything is taken into consideration, it was a movement of the Hindu Congress that was marked by passionate defamation, and the Muhammadans were seduced by the underlying racial prejudice.

RAPPORT BETWEEN PROVINCIAL ELITE AND LOCAL LEADERSHIP

In this political context, which corresponded with the people's rising worry over spiralling expenses, the leaders of the national movement who were from the middle class fluctuated between totally embracing the proposed reforms and entirely opposing them. During the August Special Congress session that took place in Bombay, the Joint Report on the Constitutional Reforms, which had been issued on July was found to be "disappointing and unsatisfactory." On September K.K. Chanda expressed his displeasure of the Report and recommended the institution of a committee to evaluate and alter the plan. He was speaking in response to a resolution that was being considered in the Imperial Legislative Council about the proposals for reforms. It was stressed by him that the only way for the Indian people to be content would be if the Legislative Council were to hold the executive branch responsible for its actions.

The two legislation that were submitted in the legislature based on the recommendations of the Rowlatt Committee's report also garnered a significant reaction from the people. In representative public meetings held in Gauhati on February, Sylhet on February 19, and Dibrugarh on February, respectively, the Rowlatt Bills were removed from consideration. When Chanda was speaking out against she made the following remark: "Now, my Lord, you are going to give us changes and this oppressive legislation before they even exist." Is it going to provide the foundation for changes in this country when it comes to the future? If this law is put into effect, it is going to result in a great deal of difficulties.



Every single one of the opposition's suggested modifications was turned down. People who were not of Indian descent cast all 35 votes in support of the proposal, while all 20 votes were put against it. Following the publication of the Rowlatt Report, Gandhiji's initial support for the reforms morphed into a determined hostility for the Raj authorities. Because of this, the bill resulted in the creation of an Act. On March 30, 1919, three days after the Rowlatt Bills were passed into law, he initiated a satyagraha that included the whole nation of India in order to mobilise the Indian people against these unjust laws. It was intended that civil disobedience would follow the demand for a nationwide hartal that was made on April 6th. Consequently, the "considerable agitation" that Chanda had warned of gathered momentum as a result. As a result of the massacre that took place in Jallianwala Bagh on April 13, 1919, the national anti-imperialist struggle reached its culminating point.

At the Amritsar Congress, which took place in December 1919, however, there was a significant amount of debate on the manner in which the Reforms should be implemented. Tilak was an advocate for replies that were cooperative. On the contrary, Gandhiji advocated for the Congress to become a member of the newly established Legislative Councils rather than opposing them. At the end of the day, Congress reached a compromise resolution that said that the Reforms should be given a fair shot when they were filed. This resolution was passed.

Despite the fact that the Government of India Act was passed by the British Parliament on December 23, 1919, it was not sufficient to fulfil the requirements of the Indian government. The peace treaties of 1919 violated international law, notwithstanding the fact that President Wilson had proclaimed his "fourteen points" and that the Allies had revealed their war aims. Immediately with the dissolution of Turkey, the Muslim people of India developed a greater level of hostility against British imperialism. Gandhiji was an enthusiastic participant in the Khilafat Conference, which was held for the first time in November 1919.

PROCLAMATION OF NON-COOPERATION

He was going to make his proclamation of non-cooperation from the same platform that he had been using. It was in 1920 that the Moderates came to the conclusion that it would be good to split themselves from the National Congress in order to adopt a more moderate approach. This led to the formation of the National Liberal Federation of India. Within this framework of politics including all of Assam, the rapidly shifting political landscape in India was taking place. The establishment of the foundation for Rapport Assam Of particular note is the fact that in November of 1917, Secretary of State for India Edwin Montagu visited this country in order to assess the feelings of the Indian people. On the sixth of December, when he was in Calcutta, a



delegation of people from the Assam Association pleaded with him to give Assam the same political standing as the other major provinces.

Abdul Karim, who was a member of the Bengal Legislative Council owing to his domicile in the area, led a similar group that included both Hindus and Muslims from the Surma Valley. The delegation was led by Abdul Karim. They begged Montagu to improve the constitution and to relocate Sylhet to Bengal. Montagu complied with their request. The Sylhet Peoples' Association sent a memorandum to the Viceroy and the Secretary of State for India in December 1917, requesting that their region be included into Bengal. This was done in order to make their proposal. In addition, Chanda brought up the matter in the Imperial Legislative Council at the beginning of 1918 by means of a general resolution that proposed the formation of linguistic districts. In spite of this, it was not authorised. At the same moment that the Montagu-Chelmsford Reforms were about to take place, the Sylhet issue would inevitably come up again. Even in India, and particularly in the state of Assam, the concept of independent countries having the ability to select their own destiny was gaining currency during this time period.

During the session of the Calcutta Congress in 1917, there were thirteen members of the Brahmaputra Valley delegation, including Darrang, who were all supporting the Assam Association. Additionally, there were roughly forty members of the Surma Valley who were there. For the purpose of better organising itself, the Congress formally accepted the concept of linguistic provinces at this session.

These provinces were originally established in the Andhra and Sind areas alone. When seen in this perspective, the long-standing ambition to move Sylhet to Bengal took on a new level of significance. 1918 was the year when Chanda and a few other individuals made a public appeal to reinstate the demand. During the Bengal Provincial Conference that took place in 1918, it was also urged that Bengal be reconstituted in accordance with the linguistic notion.⁹) As was the case in other parts of the country, the level of support for Sylhet's independence was as great in Darrang. There are, however, other aspects to this topic. Could Assam, with the exception of Sylhet, develop into a large province if it were to be led by a governor?

In the event that Sylhet's requests were to be satisfied, the government would be have to back out of its donation. In addition, if Sylhet were to declare its independence, it would prompt Cachar and Goalpara to want to become a part of Bengal. Raja Prabhatchandra Barua, who was one of the founders of the Assam Association, was one of the other zamindars of Darrang who had previously expressed their concern on this matter earlier.^{ten} The individuals in charge deftly



incorporated a feeling of uncertainty and jealousy between the valleys into the overall composition.

CONCLUSION

It was in the year 1600 A.D. when the British made their first landfall on Indian territory, which marked the beginning of their trade links with the subcontinent. On the other hand, the circumstances that were formed inside Indian territory made it possible for the British to win control of the government of the nation throughout the course of time. An insignificant feudal kingdom came into existence as a consequence of the fall of the Mughal Empire; its members engaged in conflict with one another in order to establish their independence. There has never been a finer opportunity for those who were not an insider to establish their own empire. In addition, this is the reality of the situation. Attempts by the indigenous people to overthrow their colonial rulers had reached a stage where they were both fruitless and impossible to achieve. Although the Act of 1858 was the only significant change, the "Revolt of 1857" that broke out in resistance to British control signified a shift in approach. This was the only change that really occurred. The persistent exploitation of the people caused the economy to collapse and the living standards of the people to deteriorate rapidly. When it came down to it, they had turned into a parasite. The years leading up to 1915 were marked by a condition of total disorder and uncertainty about the independence of our country. All of the political framework was under the authority of the ruling classes, who were now engaged in a fierce struggle for independence. For the purpose of accelerating their struggle for independence, the Indian people were not getting the appropriate instructions. The introduction of Mahatma Gandhi on the political scene was beneficial to each and every citizen of the nation of India. It was his thoughts that struck a chord with the people of the nation, which ultimately led to the commencement of the popular mobilisation. Satyagraha and the idea of nonviolence developed by Mahatma Gandhi were two of the various methods that were used in the fight against colonial dominance.

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