



E-ISSN: 2706-9117

P-ISSN: 2706-9109

[www.historyjournal.net](http://www.historyjournal.net)

IJH 2020; 3(1): 72-75

Received: 04-01-2021

Accepted: 06-03-2021

**Dr. Sanjeev Kumar**

(1) Assistant Professor in Legal History CLC, Maniharan, Saharanpur, CCS University, Meerut, Uttar Pradesh, India  
(2) M.Phil and PhD in School of International Studies/JNU, New Delhi, India

## Gandhiji launched non cooperation movement aftermath of Jallianwala Bagh massacre

**Dr. Sanjeev Kumar**

### Abstract

The massacre at Jallianwala Bagh was a moment in history, a turning point in India's struggle for independence. It was a crime that stunned the nation by the scale of its brutality; it showed the true face of the Raj to those who still had faith in the 'Mai-Baap' government. Gandhi called off the Satyagraha against the Rowlett Acts, but a year later, came back with the biggest mass movement yet seen against government. The die was cast and the national movement moved into a different trajectory thereon, acquiring with time an unstoppable momentum. In 1917 and 1918, Gandhi led Movements in Champaran, Ahmadabad and Kheda related to economic demands of peasants and industrial workers in those specific areas. The success of these movements earned him significant goodwill and a valuable knowledge of Indian situations and, in February 1919, he felt confident enough to call for a nationwide agitation the Rowlett Bill, which aimed to severely curtail the civil liberties of Indians. Gandhiji formed a Satyagraha Sabha, and called for a nationwide hartal, fasting and prayers, accompanied by civil disobedience from April 6<sup>th</sup>, 1919. On April 13<sup>th</sup>, 1919, which was Baisakhi, a large crowd of people from Amritsar and neighboring areas gathered at Jallianwala Bagh for a public meeting in defiance of orders banning public assemblies. A furious General Dyer, as he has come to be called, ordered his troops to fire into the innocent, unarmed crowd, without even issuing a warning. The article focused on Gandhi's launched a mass movement after the Jallianwala Bagh Massacre incident. This whitewashing of the egregious behaviour of the Punjab Government put an enormous strain on Gandhi's one fervent faith in British Justice. He now decided that the only way to make the rulers see reason was to launch a fresh movement of protest. He outlined in print a programme of "Non-Cooperation Movement".

**Keywords:** non-cooperation movement, rowlett act, satyagraha, massacre, nationwide, martial law, boycott, swaraj, Montagu Chelmsford reforms, khilafat, home rule, etc

### Introduction

The Non Cooperation Movement was launched in 1920 on 4<sup>th</sup> September. It was led by Mahatma Gandhi & focused on abolishing the use of British products, declining or resigning from British posts, educational institutions, prohibited governments regulations, courts, etc. The movement was non violent & launched to withdraw the nation's cooperation after the Jallianwala Bagh Massacre & Rowlett Act. Mahatma Gandhi stated India could achieve independence within a year if this movement was a success. It was the transition of individuals to a mass movement. Non-cooperation was focused to get full independence also now as Purna Swaraj.

The News of this massacre shocked India. The government expressed no sign of regret but went ahead with more repression. People were beaten, executed or forced to undergo humiliation and indignity. A region of terror was let loose Punjab suffered those agonies but General Dyer felt very proud for his bravery and through Jallianwala Bagh Massacre he had taught an unforgettable lesson to the Indians. The Gandhiji saw in that tragic event the real picture of British Imperialism. The country was agedly waiting for the directives of Gandhi. The world was also interested to know Gandhi's action. The year 1919 thus became a turning point of time by opening door for a new era. The era began of Mahatma Gandhi in the history of India.

### Significance of the Theme

Mahatma Gandhi, the father of the nation, was part of many Indian revolutionary that led to the day of independence. One of the significance movements & first attempts on a large scale for the independence of India was the Non-Cooperation movement. Many freedom fighters

**Corresponding Author:**

**Dr. Sanjeev Kumar**

(1) Assistant Professor in Legal History CLC, Maniharan, Saharanpur, CCS University, Meerut, Uttar Pradesh, India  
(2) M.Phil and PhD in School of International Studies/JNU, New Delhi, India

of India were associated with the movement. It was a peaceful and non-violent movement but later turned into violent acts. The non-cooperation movement is an important theme in Indian History we should know about. Let's discover all the important aspect of the Non-Cooperation Movement. Some other facts are important for the theme (Chandra, 2010)<sup>[2]</sup>.

- However, it was a truly mass movement where millions of Indians participated in the open protest against the government through peaceful means.
- This movement established the popularity of the Congress Party among the people. As a result of this movement, people became conscious of their political rights. They were not afraid of the government (Sitaramaiya B., 1946)<sup>[8]</sup>.
- The Indian merchants and mill owners enjoyed good profits during this period as a result of the boycott of British Goods. Khadi Homemade Industry was promoted. This movement also established Gandhi as a leader of the Masses (Sitaramaiya B., 1946)<sup>[8]</sup>.

### Objective of the Study

This Study is intended to get associated on the following:

1. To examine the causes of Jallianwala Bagh Massacre in Amritsar
2. To analysis the role of Gandhi in India's Independent during freedom struggle
3. To highlight the British Raj policy in Colonial India
4. To discuss the impact of Non-Cooperation movement in India and abroad
5. To explain the leaders associated with Non-Cooperation Movement

### Research Methodology

The research methodology followed in the preparation of this study is historical and analytical. Research methodology deals with the activity of recognizing, using and interpreting the sources of history towards a careful investigation for increasing the sum of historical knowledge. The historical sources of data collection can be divided in two categories (i) Primary and (ii) secondary. The primary data collected from various public and private records, biographical works and autobiographies, personal letters and diaries, National archive, Gazetteer of India etc. Secondary sources of information such as published books, articles, working papers, Thesis, Journals, Periodical, library, News Papers etc., are also used in this research work.

### Mahatma Gandhi and Non-Cooperation Movement

Mahatma Gandhi was the main force behind the Non-cooperation movement. In March 1920, he issued a manifesto declaring a doctrine of the Non-cooperation movement. Gandhi, through this manifesto, (Chandra, 2010)<sup>[2]</sup> wanted people to:

1. Support Swadeshi Principles-self local government (Swarajya)
2. Accept Swadeshi habits including hand spring & weaving
3. Work for the eradication of untouchability from society
4. Prohibited & withdrawing British Education Institutions
5. Renunciation from their titles and notable posts (Political, Honors, Gallantry)

### Causes of Non Cooperation Movement:

The non cooperation movement has had four main causes (Chandra, 2010)<sup>[2]</sup>:

1. Dissatisfaction with Montagu-Chelmsford Reforms
2. Rowlett Act
3. Economic Hardship due to World War First
4. Jallianwala Bagh Massacre and Resultant Punjab Disturbances
5. Khilafat Agitation

### Dissatisfaction with Montagu-Chelmsford Reforms

The 1919 Government of India Act was enacted based on the 1918 Montagu- Chelmsford proposal recommendations. This act introduced the "Dyarchy System" and divided topics into lists-Reserved and Transferred. The Legislative Assembly (lower house) was introduced with direct election, but the right to vote was severely curtailed (Chandra, 2010)<sup>[2]</sup>. In addition, there was no control over the Governor General and his Executive Council by the Legislative Assembly (Sharma, 1969)<sup>[7]</sup>. Indian nationalist, however, had gone far beyond such stopping concessions. The Indian National Congress met under Hasan Imam's presidency at special session in Bombay in August 1918 and condemned the reforms of Montagu-Chelmsford and instead called for effective self-government (Grover, 2020).

### Rowlett Act

The government enacted the 1919 Anarchical and Revolutionary Crimes Act, popularly called the Rowlett Act, based on the findings of the Rowlett Committee. This Act allowed the government to imprison any person suspected of terrorism for a maximum period of two years without trail (Sitaramaiya B., 1946)<sup>[8]</sup>. The government passed Montagu-Chelmsford Reforms and Rowlett Act in succession, which were part of the British Carrot and Stick Policy (Grover, 2020)<sup>[3]</sup>. This action gave the movement a new direction. At all levels of India, Gandhi organized a mass protest.

### Economic Hardship due to World War First:

India's participation in the war caused a lot of economic hardships to the people. Prices of goods began to soar which affected the common man (Chandra, 2010)<sup>[2]</sup>. The peasants also suffered because the prices of agriculture products did not increase (Grover, 2020)<sup>[3]</sup>. All this led to resentment against the government.

### Jallianwala Bagh Massacre

On April 13<sup>th</sup> 1919, a large but unarmed crowd gathered at Amritsar in the Jallianwala Bagh to protest the arrest of their popular leaders, Dr. Saifuddin Kitchlew and Dr. Satyapal. However, this unarmed crowd of women and children, among others, was fired mercilessly with rifles and machine guns on General Dyer's orders. Thousands of people have been killed and injured (Mehrotra, 1971)<sup>[5]</sup>. Martial law was proclaimed throughout Punjab after this massacre and the people were subjected to the most uncivilized atrocities.

In order to investigate the Jallianwala Bagh incident and the role of General Dyer, the British Government set up the Inquiry Disorder Committee, popularly known as the Hunter Committee after its chairman Lord William Hunter. While the Hunter Committee held General Dyer responsible for the Jallianwala Bagh massacre, it upheld his reasons for ordering the firing on the unarmed crowd as well as for

imposing martial law in Punjab (Mehrotra, 1971) <sup>[5]</sup>. The people of India, due to their clear biases, did not accept the recommendations of the Hunter Committee. There has been unrest among the masses to ensure justice for the wrongs of Punjab has been delivered. In protest, Mahatma Gandhi gave up the Kaiser-I-Hind title granted to him by the British Government (Sitaramaiya B., 1946) <sup>[8]</sup>.

**Khilafat Agitation**

The religious head of Muslims at that time was considered

the sultan of Turkey. In the First World War when the Turkey was defeated by the Britishers, a committee was formed known as the Khilafat movement led by Maulana Mohammad Ali and Maulana Shaukat Ali, Maulana Azad, Hakim Ajmal Khan Khan and Hasrat Mohani (Sharma, 1969) <sup>[7]</sup>. This movement joined acted in unity between Hindu and Muslims as the leaders of the (Mehrotra, 1971) <sup>[5]</sup> Khilafat Movement joined the Non-cooperation movement.

Leaders Associated with Non-Cooperation Movement

S.N.	Personalities Associated with Non-Cooperation Movement	Role in the Non-Cooperation Movement
1	Mahatma Gandhi	1. The Main force behind the movement 2. Announced a manifesto in 1920
2	C.R. Das	1. Moved the main resolution on non-cooperation in the annual session of Congress in Nagpur in 1920 2. His three subordinates and supporters, Birendranath Samsal in Midinapore, J.M. Sengupta in Chittgaong and Subhash C. Bose in Calcutta played a major role in uniting the Hindu and Muslims.
3	Jawaharlal Nehru	1. Encouraged the formation of Kishan Sabhas 2. Nehru was against Gandhi's decision to withdraw the movement
4	Subhash C. Bose	1. Resigned from the civil service 2. Appointed as the Principal of the National Collage in Calcutta
5	Ali Brothers (Shaukat Ali and Muhammad Ali)	1. At the All India Khilafat Conference, Muhammad Ali declared that it was religiously unlawful for the Muslims to continue in the British Army
6	Motilal Nehru	1. Renounced his Legal practice
7	Lala Lajpat Rai	1. Initially did not favour the movement 2. Later, He was against its withdrawal
8	Sardar Vallabhbhai Patel	1. Spread the movement in Gujrat
9	Rajendra Prasad	1 He lead a movement in Bihar masses 2. Spread the movement in his leadership of peasant class of Bihar and Eastern UP

**Non-Cooperation Movement and Its Impact**

Even though the Non-Cooperation movement was not a success but it left few impacts (Majumdar, 2010). Here are all the impacts of this movement:

1. The movement developed an anti British sentiment among the people that led to people trying to get rid of the British rule & leaders.
2. When the Khilafat movement was merged with non-Cooperation movement it brought unity in Hindu & Muslims (Sarkar, 1973) <sup>[6]</sup>.
3. This was the first movement in which large masses too part, it brought people of different categories lie peasants, etc to together in the protest (Sarkar, 1973) <sup>[6]</sup>.
4. The movement's geographical spread was also nationwide. The masses was get the first opportunity to participate in Indian politics and combat injustice and economic hardship caused by years of foreign rule (Sarkar, 1973) <sup>[6]</sup>.
5. Notwithstanding the incident of Malabar, which were not seen later during the Civil Disobedience Movement, there was considerable involvement of Muslims in the Movement and the maintenance of the communal harmony (Subramanian, 2011) <sup>[9]</sup>.

**Gandhi's Role in Indian Politics**

Gandhiji emerged as a new Messiah in Indian politics in 1919 and completely dominated Indian Politics down to 1947. He was an heir to political traditions of both the Moderates and the Extremists and attempted not only a synthesis of the best in their thinking but gave it a more practical and dynamic turn (Sarkar, 1973) <sup>[6]</sup>. The

dichotomy between social and political work which had divided the Moderate and the extremist leaders no longer worried Gandhi, for his emphasis was that politics should be made an agent for social changes (Sharma, 1969) <sup>[7]</sup>. His concept of Swaraj was that of Ram Rajya of Kingdom of God on Earth which worked for benefit of the masses. He was a saint politician who employed moral means for the attainment of political ends. He used 'Soul Force' against 'Brute Force'. Through his political campaigns for Non-cooperation Movement of 1920-22 to Quit India Movement of 1942-45 Gandhi tried to convince the alien rulers to see the justness of India's cause (Grover, 2020) <sup>[3]</sup>. He used legal and Extra legal methods but never immoral of dishonest means to achieve his objectives.

**Result and Discussion**

Great unrest prevailed in India during the closing year of the World war first. The Rowlett Act, the Jallianwala Bagh massacre, the Martial Law clamped in the Punjab, failure of the Montagu-Chelmsford Reforms which were announced towards the end of 1918 and the dismemberment of Turkey by the British following the treaty of Sevres in May 1920m created widespread resentment among all the sections of the people of India. On the suggestions of Mahatma Gandhi a programme of Non-Violence, non-cooperation was unanimously accepted by the all party conference held in Allahabad on 9<sup>th</sup> June 1920. As per decision of this conference, a resolution supporting the programme of non-violent non-cooperation was passed in the special session the Congress at Kolkata in September and same was adopted in the plenary session at Nagpur in December of the

same year.

### Concluding Remarks

The Non Cooperation movement created a new wave of patriotism in the country and put the idea of Swadeshi at the forefront. The spirit of the Non-Cooperation movement worked even in the later phases of the India's struggle for freedom. Following the suspension of the movement, some leaders of the Congress directed their entire attention towards organizational activities in the village areas. The movement brought the urban Muslims into the national movement, but at the same time it communalized the national politics, to an extent (Sitaramaiya B., 1946) <sup>[8]</sup>. Although Muslim sentiments were a manifestation of the spread of a wider anti-imperialist feeling, the national leaders failed to raise the religious political consciousness of the Muslims to a level of secular political consciousness. With the Non-Cooperation Movement, nationalist sentiments reached every nook and corner of the country and politicized every strata of population-the artisans, peasants, students, urban poor, women, traders etc. it was this politicization and activation of millions of men and women which imparted a revolutionary character to the national movement.

### References

1. Chandra, Bipan and others India's Struggle for Independence 1857-1947, Penguin Books, New Delhi, 1989, 186.
2. Chandra, Bipin. The Rise and Growth of Economic Nationalism, Har Anand Publication, New Delhi 2010,
3. Grover BL. 'A New Look at Modern Indian History,' S. Chand Publishing & Company Limited, New Delhi. 2020.
4. Majumdar RO. History and culture of the Indian People, Bharatiya Vidya Bhavan, New Delhi 2010;10(11),
5. Mehrotra SR. The Emergence of the Indian National Congress, Vikas Publications, New Delhi, India 1971.
6. Sarkar, Sumit. The Swadeshi Movement in Bengal, People's Publishing House, West Bengal, India 1973.
7. Sharma, Haridev. Non-Cooperation Movement 1919-1922, PhD thesis submitted to the University of Delhi, New Delhi 1969.
8. Sitaramaiya B, Pattabhi. The History of the Indian National Congress, Published by Bombay, Padma Publications 1946, 1.
9. Subramanian KS. Are the Indian Police a Law unto themselves? A Right Assessment, Social Watch India Perspective Series, New Delhi 2011, 3.