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## HISTORY

### JANUARY 2021 - MARCH 2021

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# 1. Nagpur Session (1920) of the Indian National Congress

## December 1920 At the Nagpur session of the Indian National Congress

- The programme of non-cooperation was endorsed.
- An important change was made in the Congress creed: now, instead of having the attainment of self-government through constitutional means as its goal, the Congress decided to have the attainment of Swaraj through peaceful and legitimate means, thus committing itself to an extraconstitutional mass struggle.
- Some important organizational changes were made:
  - ✓ a Congress Working Committee (CWC) of 15 members was set up to lead the Congress from now onwards;
  - ✓ Provincial Congress Committees on linguistic basis were organized;
  - ✓ Ward Committees was organized; and entry fee was reduced to four annas.
- Gandhiji declared that if the non-cooperation programme was implemented completely, swaraj would be ushered in within a year.

# 2. 5 Important Things about Lord Curzon

- Famine of 1899-1900 occurred during Curzon's tenure as Viceroy.
- He appointed:
  - ✓ Famine Commission under Sir Anthony McDonnell.
  - ✓ Commission on Irrigation under Colin Scott Moncrieff.

## Other Important Commissions under him

- ✓ Police Commission under Andrew Frazer.
- ✓ Education Commission / Raleigh Commission.

- Created the North West Frontier Province in 1901.

- Curzon sent a British expedition to Tibet under Francis Younghusband in 1903.

- Curzon was expecting Russian advances from Tibet.Treaty of Lhasa was signed in September 1904.
- Curzon presided over the 1905 partition of Bengal.

### Curzon-Kitchner Controversy

- Lord Kitchener took over as Commander-in-Chief of the British Indian Army in 1902.
- He changed the Indian armed forces from a colonial army meant for annexation into a professional army capable of holding its own in any modern war.
- There was duality of control as Viceroy's Council had a member responsible for the armed forces.
- Kitchner wanted Commander-in-chief to be that member.
- Curzon refused.
- British Cabinet seemed in favour of Kitchner leading to Curzon's resignation.

### Extra

- Curzon Oversaw the following important Acts:
  - ✓ Indian Universities Act, 1904.
  - ✓ Indian Coinage and Paper Currency Act, 1899.
  - ✓ Calcutta Corporation Act, 1899.
  - ✓ Ancient Monuments Protection Act, 1904.

### Some more

- Following announcement of Partition of Bengal:
  - ✓ Rabindranath Tagore led the marches at many places.
  - ✓ He composed many patriotic songs, most famously 'Amar Sonar Bangla' (now the national anthem of Bangladesh).
  - ✓ Patriotism and Bengali nationalism also showcased in Jatras, or popular theatre.

### UPSC & Curzon

### UPSC Mains 2020

- Evaluate the policies of Lord Curzon and their long term implications on the national movements. (Answer in 150 words) 10 Marks.

## 3. The Red Fort

- Emperor Shah Jahan commissioned construction of the Red Fort on 12 May 1638, when he decided to shift his capital from Agra to Delhi.
- Originally red and white, its design is credited to architect Ustad Ahmad Lahori, who also constructed the Taj Mahal.
- Unlike other Mughal forts, the Red Fort's boundary walls are asymmetrical to contain the older Salimgarh Fort.

- The fortress-palace was a focal point of the medieval city of Shahjahanabad, which is present-day Old Delhi.
- Shah Jahan's successor, Aurangzeb, added the Pearl Mosque (Moti Masjid) to the emperor's private quarters
- When Jahandar Shah took over the Red Fort in 1712, it had been without an emperor for 30 years. Within a year of beginning his rule, Shah was murdered and replaced by Farrukhsiyar. Muhammad Shah, known as 'Rangila' (the Colourful) for his interest in art, took over the Red Fort in 1719.
- In 1739, Persian emperor Nadir Shah easily defeated the Mughal army, plundering the Red Fort, including the Peacock Throne.
- The internal weakness of the Mughal Empire made the Mughals titular heads of Delhi, and a 1752 treaty made the Marathas protectors of the throne at Delhi.
- In 1760, the Marathas removed and melted the silver ceiling of the Diwan-i-Khas to raise funds for the defence of Delhi from the armies of Ahmed Shah Durrani.
- In 1761, after the Marathas lost the third battle of Panipat, Delhi was raided by Ahmed Shah Durrani.
- In 1783 the Sikh Misl Karor Singhia, led by Baghel Singh Dhaliwal, conquered Delhi and the Red Fort.
- Baghel Singh, Jassa Singh Ahluwalia and Jassa Singh Ramgarhia all allied with a 40,000 force and Plundered the area from Awadh to Jodhpur. They destroyed Mughal supremacy and made them pay Rakhi Tax.
- In 1788, a Maratha garrison occupied the Red fort and Delhi alongside providing protection to the Mughal Emperor.
- Mahadji Scindia signed a treaty with the Sikhs where they were warned not to enter Delhi or ask for the Rakhi tribute.
- The Marathas lost the Fort to the British East India Company following the Second Anglo-Maratha War in 1803.
- During the Second Anglo-Maratha War, forces of British East India Company defeated Maratha forces of Daulat Rao Scindia in the Battle of Delhi; this ended Maratha rule of the city and their control of the Red Fort.
- After the battle, the British took over the administration of Mughal territories and installed a Resident at the Red Fort.
- The last Mughal emperor to occupy the fort, Bahadur Shah II, became a symbol of the 1857 rebellion against the British in which the residents of Shahjahanbad participated.
- After the rebellion failed, Bahadur Shah II left the fort on 17 September and was apprehended by British forces. Bahadur Shah Zafar II returned to Red Fort as a British prisoner, was tried in 1858 and exiled to Rangoon.
- With the end of Mughal reign, the British sanctioned the systematic plunder of valuables from the fort's palaces. All furniture was removed or destroyed; the harem apartments, servants' quarters and gardens were destroyed, and a line of stone barracks built.

- While the defensive walls and towers were relatively unharmed, more than two-thirds of the inner structures were destroyed by the British. Lord Curzon, Viceroy of India from 1899 to1905, ordered repairs to the fort including reconstruction of the walls and the restoration of the gardens complete with a watering system.
- Most of the jewels and artwork of the Red Fort were looted and stolen during Nadir Shah's invasion of 1747 and again after the Indian Rebellion of 1857 against the British.
- They were eventually sold to private collectors or the British Museum, British Library and the Victoria and Albert Museum. For example, the jade wine cup of Shah Jahan and the crown of Bahadur Shah II are all currently located in London.
- The INA trials, also known as the Red Fort Trials, refer to the courts-martial of a number of officers of the Indian National Army. The first was held between November and December 1945 at the Red Fort.
- On 15 August 1947, the first prime minister of India, Jawaharlal Nehru raised the Indian national flag above the Lahore Gate.
- A significant part of the fort remained under Indian Army control until 22 December 2003, when it was given to the Archaeological Survey of India for restoration.
- In April 2018, Dalmia Bharat Group adopted the Red Fort for maintenance, development, and operations, per a contract worth ₹25 crores for a period of five years, under the government's "Adopt A Heritage" scheme.
- The memorandum of understanding was signed with the ministries of tourism and culture and the Archaeological Survey of India (A.S.I.). Following the deal, Dalmia took over control of the fort's light and sound show.

ਜਿੱਤ ਉਪਰੰਤ ਸਰਦਾਰ ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ ਲਾਹੌਰ ਸ਼ਹਿਰ ਅੰਦਰ ਪ੍ਰਵੇਸ਼ ਕਰਦੇ ਹੋਏ।

- Under the contract, Dalmia will have to engage in development by restoring, landscaping, providing basic amenities, and arranging for battery operated cars, amongst other things.
- It can charge visitors an admission fee following clearances from the ministries.
- That revenue will go towards the fort's maintenance and development.
- Dalmia's brand is also to be visible under the contract; it can have its name on souvenirs that are sold and on banners displayed during events at the fort.
- The Lahori and Delhi Gates were used by the public, and the Khizrabad Gate was for the emperor.
- The Lahori Gate is the main entrance, named for its orientation towards the city of Lahore, leading to a domed shopping area known as the Chatta Chowk (covered bazaar).

## Diwan-i-Aam –

- This was a place for the official affairs of commoners who sought after legal matters such as tax issues, hereditary complications. The Diwan-i-Aam was also used for state functions.

## Nahr-i-Bihisht

- The imperial apartments consist of a row of pavilions on a raised platform along the eastern edge of the fort, overlooking the Yamuna river. The pavilions are connected by a canal, known as the Nahr-i-Bihisht ("Stream of Paradise"), running through the center of each pavilion. Water is drawn from the Yamuna via a tower, the Shahi Burj, at the northeast corner of the fort. The palace is designed to emulate paradise as described in the Quran.

### Diwan-i-Khas

- This was a building for the official affairs and requests of the novelty and royal family. A gate on the north side of the Diwan-i-Aam leads to the innermost court of the palace (Jalau Khana) and the Diwan-i-Khas (Hall of Private Audience).
- It is constructed of white marble, inlaid with precious stones. The once-silver ceiling has been restored in wood. François Bernier described seeing the jewelled Peacock Throne here during the 17th century.
- At either end of the hall, over the two outer arches, is an inscription by Persian poet Amir Khusrow,

**If heaven can be on the face of the earth, It is this, it is this, it is this.**

- (Gar firdaus bar-rue zamin ast, hami asto, hamin asto, hamin ast)

## 4. Kalighat paintings

- Kalighat painting or Kalighat Pat originated in the 19th century in West Bengal, India, in the vicinity of Kalighat Kali Temple, Kalighat, Calcutta,
- They have over a period of time developed as a distinct school of Indian painting.
- From the depiction of Hindu gods, god, and other mythological characters, the Kalighat paintings developed to reflect a variety of subjects, including many depictions of everyday life.
- In the 19th century, the only school of painting that was flourishing in Bengal was the traditional art of scroll paintings that was popular in the rural areas. These paintings were done on cloth or patas.
- They depicted conventional images of gods and goddesses and scenes from epics like Tulsidas' Rama Charita Manas.
- The artists were villagers who travelled from place to place with their scroll paintings and sang the scenes from the epics depicted in the paintings during village gatherings and various festivals. These artists, called patuas or 'painters on cloth'.
- The British, having established themselves in the country politically started to evince interest in art, literature, and music. They set up institutions that imparted a European style of academic training to Indian artists. The Calcutta School of Art was one such school and attracted traditional artists–the patuas—to the city.

- Initially, these artists were concentrated around the temple at Kalighat where there was a demand for religious art. Gradually, they started to learn from the newer techniques and discovered that these could help them increase their earnings. They started creating new forms of art and the Kalighat painting was born.
- The Kalighat artists did not restrict themselves to religious themes. There paintings depicting different professions and costumes were also popular with tourists. Even contemporary events like crime were the subject of many paintings.
- The artists also chose to portray secular themes and personalities and, in the process, played a role in the Independence movement.

## 5. Kangra School of Painting

### Introduction

- Painting in the Kangra region blossomed under the patronage of a remarkable ruler, Raja Sansar Chand (1775–1823).
- Raja Sansar Chand established supremacy of Kangra over all surrounding hill states. Tira Sujanpur emerged as the most prolific centre of painting under his patronage.
- An earlier phase of Kangra kalam paintings is witnessed in Alampur and the most matured paintings were painted at Nadaun, where Sansar Chand shifted later in his life.

### Features

- The Kangra style is by far the most poetic and lyrical of Indian styles marked with serene beauty and delicacy of execution.
- Characteristic features of the Kangra style are delicacy of line, brilliance of colour and minuteness of decorative details.
- This imaging delicacy and fineness of the line was achieved by the use of fine brushes made from the hair of squirrels.
- Most popular themes that were painted were the Bhagvata Purana, Gita Govinda, Nala Damayanti, Bihari Satsai, Ragamala and Baramasa.
- Many other paintings comprise a pictorial record of Sansar Chand and his court.
- Painting depicts ideas and values which guided life in society, sentiments and passions pictured in the language of brush and color make our experience rich and sensibilities sharp.
- The Kangra painters made use of pure colors like yellow, red, and blue and these have retained the brilliance, even after two hundred years.


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- The series of Bhagvata Purana paintings is one of the greatest achievements of Kangra artists.
- It is remarkable for its effortless naturalism, deft and vivid rendering of figures in unusual poses that crisply portray dramatic scenes.
- Fattu, Purkhu and Khushala are important painters of the Kangra style.

### Other details

- During Sansar Chand's reign, the production of Kangra School was far greater than any other hill state.
- He exercised wide political power and was able to support a large studio with artists from Guler and other areas.
- The Kangra style soon spread from Tira Sujanpur to Garhwal in the east and Kashmir in the west.
- Painting activity was severely affected around 1805 when the Gurkhas besieged the Kangra fort and Sansar Chand had to flee to his hill palace at Tira Sujanpur.
- Depiction of Ashta Nayikas or eight heroines is one of the most painted themes in Pahari paintings, involving the depiction of women in various dispositions and emotive states.
- The Baramasa paintings, consisting of 12 folios, illustrating the modes of love or courtship appropriate to each month of the year had become a popular theme in the hills during the nineteenth century.
- In Kashmir (1846–1885), the Kangra style initiated a local school of Hindu book illumination. The Sikhs employed other Kangra painters eventually.

## 6. The Rajasthani Schools of Painting

### Kishangarh School of Painting

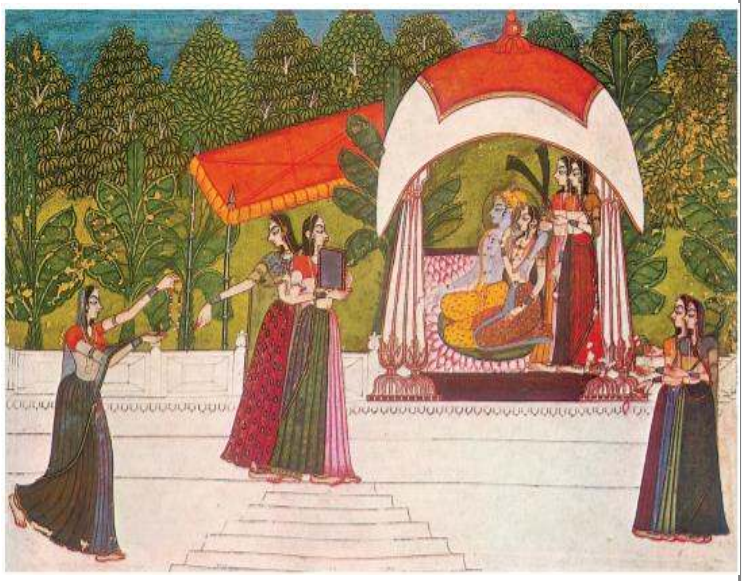
- The term 'Rajasthani Schools of Painting' pertains to the schools of painting that prevailed in the princely kingdoms and thikanas of what roughly constitutes Rajasthan and parts of Madhya Pradesh in the present time, such as Mewar, Bundi, Kota, Jaipur, Bikaner, Kishangarh, Jodhpur (Marwar), Malwa, Sirohi and other such principalities largely between the sixteenth and early nineteenth centuries.

- Though separated by short distances, the pictorial styles that emerged and evolved in these kingdoms were significantly diverse in terms of either execution—fine or bold; preference of colours (brilliant or gentle); compositional elements (depiction of architecture, figures and nature); modes of narration; affinity for naturalism—or had emphasis on extreme mannerism.
- Paintings were painted on waslis—layered, thin sheets of handmade papers glued together to get the desired thickness.
- The outline was sketched on waslis in black or brown followed by colours fixed therein by brief notations or sample patches.
- Colour pigments were predominantly obtained from minerals and precious metals like gold and silver that were mixed with glue as the binding medium.
- Camel and squirrel hair were used in brushes.
- On completion, the painting was burnished with an agate to lend it a uniform sheen and an appealing resplendence.

## Themes of Paintings

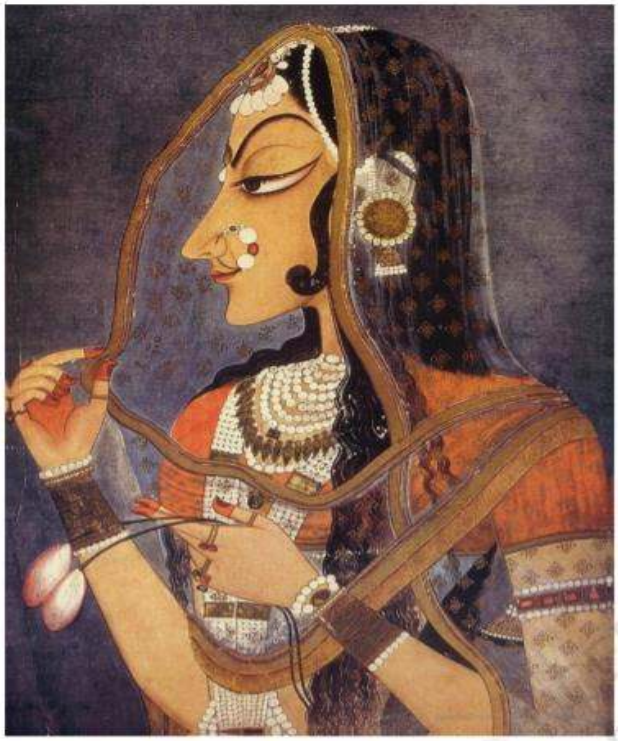
- By the sixteenth century, Vaishvanism in the cults of Rama and Krishna had become popular in many parts of western, northern and central India as part of the Bhakti movement that had swept the entire Indian subcontinent.

## Kishangarh School of Painting



- Kishangarh paintings are distinguished by their exquisite sophistication and distinct facial type exemplified by arched eyebrows, lotus petal shaped eyes slightly tinged with pink, having drooping eyelids, a sharp slender nose and thin lips.
- Kishan Singh, one of the sons of the king of Jodhpur, founded the state of Kishangarh in 1609. By the mid–seventeenth century under the patronage of Man Singh (1658–1706), artists were already working in the Kishangarh court.
- A distinctive style of the state with a general tendency to elongate the human form, making lavish use of green and penchant for depicting panoramic landscapes had evolved by the early eighteenth century during the reign of Raj Singh (1706–1748).
- With Raj Singh getting initiated into the Pushtimargiya cult of Vallabhacharya, Krishna Lila themes became personal favourites for the rulers of Kishangarh and represented a major portion of their court art.
- Sawant Singh's most celebrated and outstanding artist was Nihal Chand.
- Nihal Chand worked for Sawant Singh between 1735 and 1757, and composed paintings on Sawant Singh's poetry that portrayed the theme of divine lovers—Radha and Krishna.

### Bani Thani



- Sawant Singh composed devotional poetry on Krishna and Radha in Brajbhasha under the pen name Nagari Das.
- He is said to have been passionately in love with a young singer, who was accorded the title 'Bani Thani', the bewitching lady of fashion, because of her unparalleled beauty and elegance.
- She was an attendant of Raj Singh's wife and a gifted poetess, singer and dancer.
- Bani Thani was Sawant Singh's muse for the poetry he wrote, celebrating the love of Radha and Krishna.
- He writes about her in a poem Bihari Jas Chandrika, which became the basis for Nihal chand's painting of Bani Thani, thus, representing a blending of poetry and painting.
- Troubled by fratricidal conflict, Sawant Singh, eventually, abdicated the throne in 1757 and retired to Vrindavan along with Bani Thani.
- The exaggerated facial type of Kishangarh, which becomes the distinctive and salient stylistic feature of the Kishangarh School, is believed to have been derived from the attractively sharp facial features of Bani Thani.
- Artist Nihal Chand is attributed with the credit of contriving this exquisite and characteristic Kishangarh physiognomy that is perceived in figures of Sawant Singh and Bani Thani is always represented as Krishna and Radha in brilliantly coloured, panoramic landscapes.
- Radha's face in Bani Thani as Radha is unique in her deeply curved eyes, exaggerated arch of the eyebrows, pointed nose, serpentine curl of hair spiralling down the cheek, thin lips and pronounced chin.
- This particular painting is in the collection of National Museum, New Delhi.

## 7. Rogan School of Art

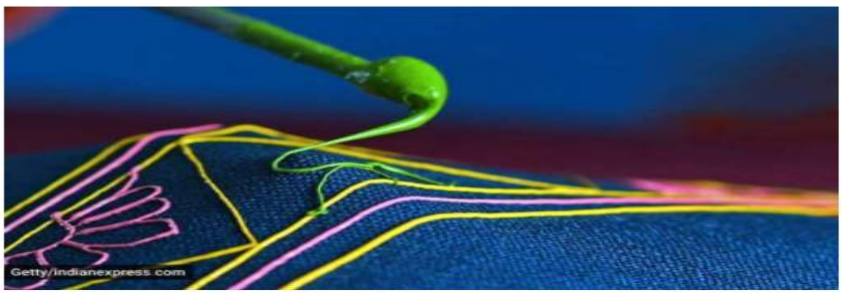
### About

- It is an art of cloth printing practised in the Kutch District of Gujarat, India.
- In this craft, paint made from boiled oil and vegetable dyes is laid down on fabric using either a metal block or a stylus.

**Dying crafts of India: Into the world of colourful Rogan textile art**

Initially, Rogan graced mainly ghaghra-cholis, bridal trousseaus, bedsheets, and tablecloths but they now adorn more contemporary items

Written by Anjali Jha | New Delhi | July 8, 2020 7:10:50 pm




- The craft nearly died out in the late 20th century, with Rogan painting being practiced by only two families in the same village.

### Resurgence of the Art

- In 2014, PM Narendra Modi visited the US White House and gave President Obama two rogan paintings including "A Tree of Life".
- "Tree of life painting" or "Kalp Variksha" is a famous work of Rogan school of Art.

### Process

- Rogan Art is produced by boiling castor oil for about two days and then adding vegetable pigments and a binding agent, thus the resulting paint is thick and shiny.
- The pattern is applies using metal blocks with patterns carved on them.
- Elaborate designs are produced freehand, by trailing thread like strands of paint off a stylus.
- Unique feature - half of a design is painted, then the cloth is folded in half, transferring a mirror image to the other half of the fabric. The designs include floral motifs, animals, and local folk art.

## 8. Lala Lajpat Rai

- "If I had the power to influence Indian journals, I would have the following lines printed in bold letters on the first page: Milk for the Infants, food for the Adults and Education for all"

### Points to Remember

- Belonged to Dudhike village in Punjab's Ferozpur District and was a lawyer by Profession, practices at Lahore High Court

# Lala Lajpat Rai Birth Anniversary: PM Modi Pays Tribute

Lala Lajpat Rai Jayanti: Prime Minister Narendra Modi paid tribute to freedom fighter Lala Lajpat Rai on his birth anniversary today.

All India | Edited by Debjani Chatterjee | Updated: January 28, 2021 11:40 am IST

TRENDING

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Lala Lajpat Rai Jayanti: PM Modi pays tribute

- Known as “Punjab Kesari” and ‘Lion of Punjab’.
- Influenced by Swami Dayanand Saraswati and joined the Arya Samaj at Lahore.
- Believed that ideals in Hinduism combined with nationalism will lead to establishment of a secular state.
- Was involved with the Hindu Mahasabha.
- Co-Founded the Punjab National Bank in 1894.
- Lead out a strong struggle against Untouchability and worked towards an egalitarian society.
- He was elected President of INC in the Calcutta Special Session of 1920.egalitarian society.
- Elected Deputy leader of the Central Legislative Assembly in 1926.

## Contributions - Political

- Part of INC and Opposed the partition of Bengal and for his political agitation was deported to Burma without trial in 1907, but due to lack of evidence against him he was released.
- Founded Home Rule League of America in 1917 in New York.
- In 1920, was elected as the President of All India Trade Union Congress.
- In 1928, moved a resolution in the assembly refusing cooperation with the
- Simon Commission as it has no Indian members.

## Contributions - Social

- Founded Hindu Relief movement in 1897.
- Founded Servants of People Society in 1921.
- Contributions - Literary

- Books written by Him -
- The Story of My Deportation, 1908.
- Arya Samaj, 1915.
- The United States of America: A Hindu's Impression, 1916. The problem of National Education in India, 1920 Unhappy India, 1928.
- England's Debt to India
- The Story of My Deportation, 1908.
- Arya Samaj, 1915.
- The United States of America: A Hindu's Impression, 1916.
- The problem of National Education in India, 1920 Unhappy India, 1928.
- England's Debt to India

### Contributions - Literary

- Founded Arya Gazette as its editor and regularly contributed to major Hindi, Punjabi, English and Urdu Newspapers.
- Autobiographical Writing -

  ✓Young India: An Interpretation and a History of the Nationalist Movement from Within.
- He also wrote biographies of Mazzini, Garibaldi, Shivaji, and Srikrishna.

### Death

- 1928, while protesting against the Simon Commission in Lahore, He was brutally lathi-charged by Superintendent of Police, James Scott and thus dies of injuries few weeks later.
- He remarked - "I declare that the blows struck at me today will be the last nails in the coffin of British rule in India"

## 9. Shaheed Bhagat Singh

Modi pays tributes to Bhagat Singh, Sukhdev, Rajguru on 'Shaheed Diwas'

It was on this day that Bhagat Singh, Sukhdev and Rajguru were hanged by the British government

SHARE ARTICLE

Narendra Modi. PTI file

New Delhi, March 23

Prime Minister Narendra Modi on Tuesday paid homage to freedom fighters Bhagat Singh, Sukhdev and Rajguru and said their sacrifice would remain an inspiration for every generation of the country.

It was on this day that Bhagat Singh, Sukhdev and Rajguru were hanged by the British government.

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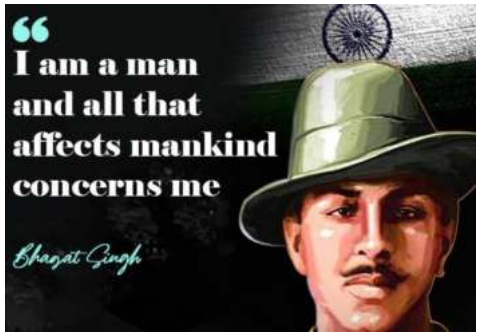
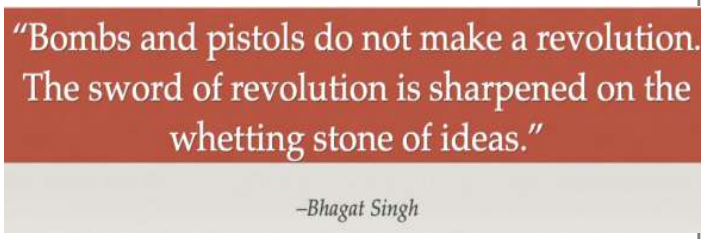
- The freedom fighter, who needs no Introduction and Probably the most famous one in India after Gandhiji.
- His feelings of patriotism were not only restricted against British rule but also towards the division of India on communal lines.
- As an individual, his political and social bent of mind matched to that of Socialist and Marxist ideologies which further brought revolutionary Ideas to his mind.

## Points to Remember

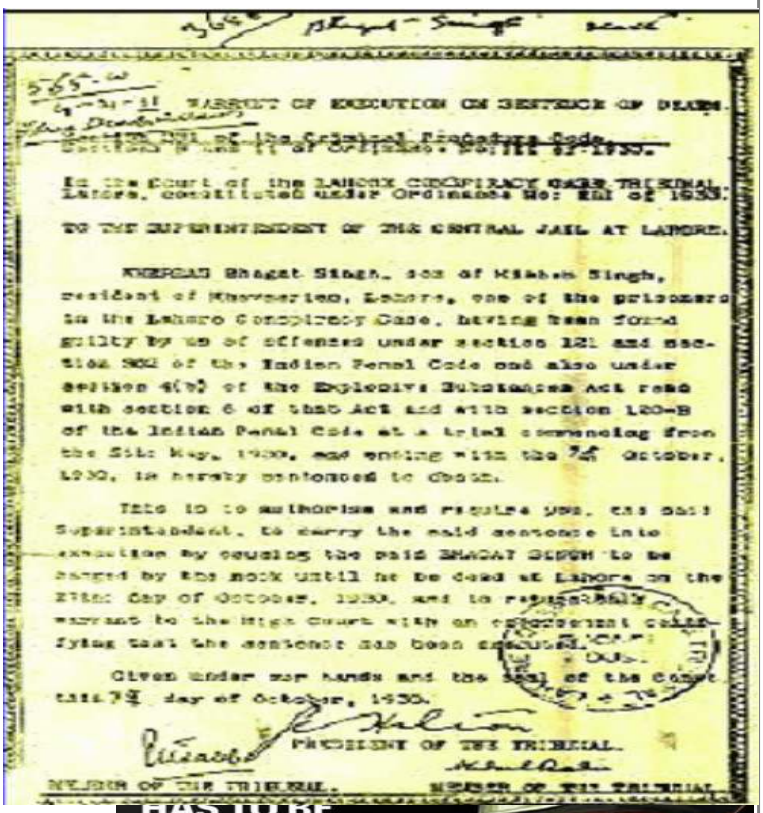



- Born - September 1907, in the Lyallpur district of Punjab Province of British India. (now in Pakistan)
- Since his childhood, he family was actively participating in freedom movement and politics and therefore participated in different movements for attaining India's independence.
- Attended DAV High School, an Arya Samaj Institution and did not attend the Khalsa High School in Lahore, unlike most of his Sikh peers, as his grandfather Arjun Singh did not approve the school officials' loyalty to the British Government.




- Bhagat Singh revered Kartar Sing Sarabha, who was a founding member of the Gadhar Party, which is known to have set the foundation for the future revolutionary movements in India.
- In 1919, at the age of 12 years, Bhagat Singh visits the site of Jallianwala Bagh massacre hours after thousands of unarmed people were killed by troops of British Army under the command of Colonel Reginald Dyer.
- In 1923, He joined National College in Lahore and after that started his journey of working as writer and editor for Punjabi and Urdu newspapers in Amritsar.
- In 1926, Joined the 'Naujawan Bharat Sabha' and joined the 'Hindustan Republican Association' where he met prominent revolutionaries like Chandra Shekhar Azad and Ram Prasad Bismil.
- During his college days, Bhagat Singh worked for Ganesh Shankar Vidyarthi in the newspaper Pratap Press in Kanpur for some months.
- In 1925, He went to Delhi and started publishing the Daily 'Veer Arjun' Newspaper for 6 months.
- Bhagat Singh then joined Hindustan Republican Association and became one of its chief leaders and due to his ideological bent towards socialism, the name of the organisation was changed to Hindustan Socialist Reublican Association.
- In April 1926, Bhagat Singh established contact with Sohan Singh Josh and through him the 'Workers and Peasants Party' which brought out the monthly magazine Kirti in Punjabi. For the next year Bhagat Singh worked with Josh and joined the editorial board of Kirti.

- In 1927, he was first arrested on charges of association with the Kakori Case accused for an article written under the pseudonym Vidrohi (Rebel). He was also accused of being responsible for a bomb explosion at Lahore during the Dussehra fair.



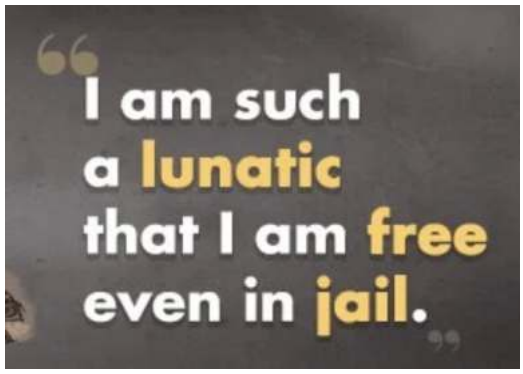
"Dear Father,

*My life has been dedicated for serving the nation, I cannot get married as I have no intention to achieve worldly pleasures when my motherland is suffering. I have a responsibility to save the 30 crore citizens of my country as they are in great distress. So, I am leaving to achieve Swaraj for my country. I hope you will allow me to do this small contribution for my motherland.* Your Son Bhagat

- He was a voracious reader, he enjoyed the works of Karl Marx, Vladimir Lenin, and Mikhail Bakunin.

- Initially, Bhagat Singh supported Mahatma Gandhi and Non- Cooperation Movement. However after Gandhiji withdrew Non Cooperation movement in the wake of Chauri Chaura incident, Bhagat Singh turned to revolutionary nationalism.
- During the protests against the Simon Commission, Lala Lajpat Rai was lathi charged and later died due to the injuries, in order to avenge the death of Lalaji Bhagat Singh, Sukhdev and Rajguru shot dead a police officer by the name of John Saunders, whom they had mistaken for British Police superintendent James Scott, who was the real target.
- After publicly announcing avenging Lalaji's death, Bhagat resurfaced along with an associate Battukeshwar Dutt.
- In April 1929, they set off two explosive devices inside the Central Legislative Assembly in Delhi at that time when Public Safety Bill and Trade dispute bills were being passed in the assembly. After explosion allowed themselves to be arrested, while shouting famous slogans:"Inquilab Zindabaad" or "Long Live the Revolution".
- In connection with the Lahore Conspiracy Case, Bhagat Singh along with others was sent Jail. While in Prison also he focused his energies towards demanding and seeking better living conditions for the inmates and at par that of British offenders and launched a hunger strike.
- The strike ended with Das' death from starvation in September 1929 and the Britishers were forced to accept the Demands.
- In 1930, Bhagat Singh wrote an essay 'Why I Am an Atheist' when he was in Lahore Central-jail
- He was sentenced to be hanged on 24 March 1931, but it was brought forward by 11 hours to 23 March 1931 at 7.30 PM.

- *"They may kill me, but not my ideas. They can crush my body, but will not be able to crush my spirits"* -Bhagat Singh
- Bhagat Singh wanted himself to be shot dead instead of being hanged - In his letter he mentioned that - "Since I was arrested during the war. Therefore, I cannot be punished for hanging. Let me be thrown in to the mouth of a canon".




- After hanging, their bodies were carried away secretly through backdoor of the Jail and late at night, the authorities reached the Satluj river banks in Ferozpure where they burnt the bodies of the three revolutionaries.
- Jawahar Lal Nehru wrote about him - "Bhagat Singh did not become popular because of his act of terrorism, but because he seemed to vindicate, for the moment, the honour of Lala Lajpat Rai, and through him, of the nation. He became a symbol; the act was forgotten, the symbol remained, and within a few months each town and village of the Punjab, and to a larger extent in the rest of India, resounded with his name"
- In the memory of the martyrdom of the three brave sons of India the day '23 March' is celebrated every year as ' martyr 's day.
- On the 50th death anniversary of the trio, shaheed- e- Azam Sardar Bhagat Museum was opened in Khatkar Kalan, his ancestral Village.

## 10.Pathrughat Peasant Uprising

### Context

- Type - Peasant Uprising which took place on January 28, 1894 in Assam.
- Reason - Against the increase in land revenue levied by the colonial administration, when the military opened fire.

### Historical background

- British Annexation of Assam happened in 1826, surveys of land were done throughout the length and breath of the country
- In 1893, British Government decided to increase agricultural land tax by over 70-80 %.
- Earlier the peasants were paying the taxes in kind, but now the British Government made it mandatory to pay in cash , which led to further resentment.
- Across Assam, peasants began protesting the move by organising Raij Mels, or peaceful people's convention
- Although the gathering in Pathrughat was emocratic, but the British perceived them as "Breeding grounds for sedition" and opened fire.
- One of the few occasions in the history of the pre-Congress, pan-Indian anti-imperialist movement, when, in the absence of a well defined leadership, the masses organised themselves to resist the autocratic designs of the British.

### Present Situation

- Today a "martyrs column" stands where the incident took place — Patharughat, a small village in Assam's Darrang district, 60 km northeast of Guwahati.

## 11.Gyanvapi Mosque

### About

- Located in Varanasi, Uttar Pradesh, India.
- It is said to be constructed on the site of Kashi Vishwanath temple, which had been demolished by the Mughal Emperor Aurangzeb in 1696.
- It is administered by by Anjuman Inthaazamiay Masajid.

### Historical Backgrounds

- Built during the reign of Aurangzeb in 1669 CE.
- According to scholar Madhuri Desai, the mosque was built on the plinth of the former temple.
- The remnants of the Hindu temple can be seen on the walls of the Gyanvapi mosque.
- The demolished temple is believed by the Hindus to be an earlier restoration of the original Kashi Vishwanath temple
- The temple structure that existed prior to the construction of the mosque was most probably built by Raja Man Singh during Akbar's reign.
- The temple's demolition was intended as a warning to the anti- Mughal factions and Hindu religious leaders in the city.

### Present Situation

- Maulana Abdus Salam Nomani (d. 1987), an Imam of the Gyanvapi mosque, contests the fact that a temple was destroyed to build the mosque.
- According to him, the foundation of the mosque was laid by the third Mughal emperor Akbar, and Akbar's grandson and Aurangzeb's father Shah Jahan started a madrasah called Imam-e-Sharifat at the site of the mosque in 1048 hijri (1638-39 CE).

### Additional Information

- Around 1750, The Maharaja of Jaipur commissioned survey of the land around the site, with the objective of a purchasing land to rebuild the Kashi Vishwanath temple.
- This survey showed showed that the edges of the rectangular Gyanvapi mosque precinct were lined up with the residences of Brahmin priests.
- Describing the site in 1824, British traveler Reginald Heber wrote that "Aulam Gheer" had defiled a sacred Hindu spot and built a mosque on it. He stated that Hindus considered this spot more sacred than the adjoining new Kashi Vishwanath temple.

### Temple Ruins

- A Temple Structure can be seen at the mosques real wall, long believed to be a remnant of the original Kashi Vishwanath temple.

### Gyan Vapi Well

- The mosque is named after a well, the Gyan Vapi ("the well of knowledge"), which is located within the mosque precincts.
- The legends mentioned by the Hindu priests state that the lingam of the original temple was hidden in this well, when the temple was destroyed.

### 2021 Legal Case

- On 8th April 2021, a court in Varanasi city ordered the Archaeological Survey of India to conduct a survey of the Gyanvapi Mosque.
- The court's ruling runs up agains the Places of Worship (Special Provisions) Act, 1991, which states that any place of worship shall be maintained as it existed on 15 August 1947.
- This is an unconscionable intervention that will open the floodgates for another protracted religious dispute.

### Places of Worship (Special Provisions) Act, 1991

- It prohibits the conversion of religious places of worship as it existed at the time of Independence.
- The Act was passed in September 1991, over a year before the demolition of the Babri Masjid (1992).
- Section 3 of the Act bans the conversion of a place of worship or even a section of it into a place of worship of a different religious denomination or of a different segment of the same religious denomination.
- The Act also imposes a positive obligation on the State to maintain the religious character of every place of worship as it existed at the time of Independence.

### Places of Worship (Special Provisions) Act, 1991, Exemption

- The disputed site at Ayodhya is exempted from the Act. Due to this exemption, the trial in the Ayodhya case proceeded even after the enforcement of this law.
- The Act also does not apply to any place of worship which is
- an ancient and historical monument or an archaeological site covered by the Ancient Monuments and Archaeological Sites and Remains Act, 1958.
- Penalty: Section 6 of the Act prescribes a punishment of maximum three-years imprisonment along with a fine for contravening the provisions of the Act.

## 12.Dr. B.R. AMBEDKAR

### About

- He was an Indian jurist, economist, politician and social reformer, who inspired the Dalit Buddhist Movement and campaigned against social discrimination towards the untouchables.
- He was British India's Minister of Labour in Viceroys Executive Council.
- A member of the Constituent Drafting committee and India's first Minister of Law and Justice and considered as the chief Architect of the Constitution of India.

## Early Life

- Born on 14 April 1891 in Mhow, Madhya Pradesh.
- Born into a Mahar (Dalit) caste, who were treated as untouchables and subjected to socio-economic discrimination.
- Ambedkar's ancestors had long worked for the army of British East India Company.
- Belonging from a depressed class, During his school days, he was segregated from other students and given little attention by teachers. Not allowed to sit in class, and even the drinking water had to be poured by someone from a higher caste as they were not allowed to touch either the water or the vessel that contained it.

## Education

- In 1897, He joined Elphinstone High School in Mumbai Mahar caste to have passed this matriculation examination. where he was the only dalit child and he was the first from his
- In 1912, he obtained his degree in economics and political science from Bombay University
- In 1913, moved to USA at the age of 22, was awarded a Baaroda State Scholarship for post Graduate education at Columbia University.
- October 1916, Enrolled for Bar Course at Gray's Inn and at the same time enrolled at the London School of Economics where he started working on doctoral thesis.

## Political Life

- He was invited to testify before the South borough Committee, which was preparing for the Government of India Act of 1919, where he for the first time argued for the demand of separate electorates and reservations for untouchables.
- And this process was further amplified through the publication of his weekly - Mooknayak.
- Founded Bahiskrit Hitkarni Sabha - to improve education and Socio Economic development of the depressed classes.
- In 1925, He was appointed by Bombay Presidency Committee to work with all- European Simmon Commission in 1925.

## Caste Struggles

- In 1927, led Mahad Satygraha tom fight for the right of Untouchables, to draw water form the main tank of the town.
- In late 1927, he led thousands of followers to burn copies of Manusamriti.
- In 1930, He launched the Kalaram Temple Movement because the depressed classes were along tho visit the temple but only upper caste Hindu's.
- He was invited to attend the Second Round Table Conference in London, which resulted in the announcement of the Communal Awards, Further for which Poona Pact was anchored between Madan Mohan Malviya and B.R Ambedkar in Yerwada Jail - Poona.

## Political Career

- In 1936, founded the Independent Labour Party to contest the Bombay elections to Central Legislative Assemble, this political party was further transformed into Scheduled Castes Federation.
- He served on the Defence Advisory Committee and Minister of Labour in the Viceroy's Executive Council.
- Chairman of the Constitution Drafting Committee and was appointed as the first Law Minister of Independent India.
- In the first General Elections of India in 1952, he lost to his former assistant and Congress Party Candidate Narayan Kajrolkar. and thus joined as an appointed member in Rajya Sabha.

## Political Career

- He was critique of Islamic Practices in South Asia and he condemned the child marriage and the mistreatment of women in Muslim Society.
- He also opposed Article 370 of the Constitution.
- He recommended the adoption of Uniform Civil Code in the country
- He resigned from the cabinet in 1951, when Parliament stalled his draft of the Hindu Code Bill.

## Economics Career

- He was the first Indian to pursue a doctorate in economics abroad.
- He wrote 3 scholarly books on economics -
  - ✓Administration and Finance of the East India Company.
  - ✓The Evolution of Provincial Finance in British India.
  - ✓The Problem of Rupee : Its Origin and its Solution
- The Reserve Bank of India, was based on the ideas that Ambedkar presented to the Hilton Young Commission.

## Religious Life

- In 1955, he founded the Bhartiya Buddha Mahasabha in Rangoon or the Buddhist Society of India.
- In 1956, he completed his final work, The Buddha and his Dhamma, which was published posthumously.
- In 1956, he along with his followers converted into Buddhism.
- Three days after completing he's final work - "The Buddha and his Dhamma" Ambedkar died in his sleep on 6 December, 1956 at his home in Delhi.

## Autobiography

- "Waiting for a Visa" - Relates to his experiences with untouchability, this book is used as a Textbook in Columbia University.

## Other Works

- "Annihilation of Caste " in 1936.
- "Who were the Shudras" - Trough this work he tried to explain the formation of untouchables.

### Newspapers

- "Mooknayak" (Mute Hero - 1920)
- "Bahiskrit Bharat" (India Ostracised - 1927)
- "Junta" (Masses - 1930)
- "Prabhudha Bharat" (An awakened India - 1956)

## 13.Rabindranath Tagore

### About

- He was an Indian polymath - poet, writer, playwright, composer, philosopher, social reformer and painter born on 7 August, 1941.
- For "Gitanjali" in 1913, He became the first non European to receive a Nobel Prize in Literature and second non European to receive Nobel Prize after Theodore Roosevelt.
- Also known by the name of "The Bard of Bengal".
- He denounced British Raj and advocated Independence and was an exponent of Bengal Renaissance for which he founded Vishwas-Bharti University.
- His compositions were chosen by 2 Nations as national anthems - India's "Jana Gana Mana" and Bangladesh's "Amar Shonar Bangla" and the Sri Lankan Nation Anthem was inspired by his works.

### Early Life

- Brothers -
  - ✓ Dwijendranath Tagore - Philosopher and poet.
  - ✓ Satyendranath Tagore - First Indian to be appointed in Indian Civil Services.
  - ✓ Jyotindranth Tagore - Music, composer and playwright.
- Never went to school, was trained informally at home by his does not explain things, proper teaching stokes curiosity.
- He debuted in the short story genre in Bengali with "Bhikharini" (The Beggar Women) and seldom used the pen name "Bhanusimha" in his poems.

### Education and After

- Father Debendranth wanted his son to become Barrister, therefore enrolled him at a public school in Brighton, England in 1878.
- He briefly read law at University School of London, but again left school, opting instead for Independent studies and in 1880 returned to Bengal degree-less.
- In 1890, Tagore began managing his vast ancestral estates in Shelaidaha.
- In 1901, Tagore moved to Shantiniketan to found an Asharam with a marble-floored prayer hall - The Mandir- an experimental school, grooves of trees, garden and a library.

- He gained Bengali and foreign readers alike - published Naivedya (1901) and Kheya (1906) and translated poems into free verse and in 1913 he was awarded Nobel Prize for Gitanjali.

## Life

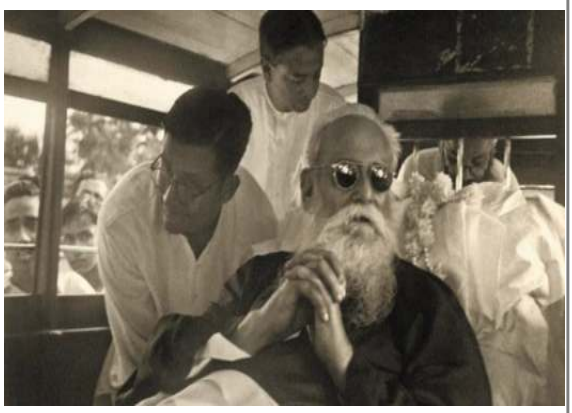
- He was awarded Knighthood by King George V in 1915 Birthday Honours which he renounced after the 1919 Jallianwala Bagh Massacre
- In 1921, Tagore and Agricultural Economist Leonard Elmhrist set up the "Institute for Rural Reconstruction" later renamed Shriniketan or "Abode of Welfare".
- In early 1930's he targeted ambient "abnormal caste consciousness" and untouchability. He lectured against these, and penned Dalit heroes for his poems and his dramas and campaigned successfully to open Guruvayoor Temple to Dalits.
- Tagore's remit expanded to science in his last years, as hinted in Visva-Parichay, in 1937 a collection of essays.

## Death

- His last 5 years were marked by chronic pain and two long period of illness and he began losing consciousness in late 1937 and ultimately closed his eyes on 7 august 1941 aged 80.

## Ideas

- He denounced Nationalism and propounded Internationalism.
- He heralded the cultural rapprochement between communities, societies and nations much before it became the liberal norm of conduct.
- According to Amartya Sen - "Tagore rebelled against strongly nationalist forms of the independence movement, and he wanted to assert India's right to be independent without denying the importance of what India could learn from abroad".



## Works

- Europe Jatiri Patro (Letters from Europe)
- Mansusher Dorm (The Religion of Man)
- Brief chat with Einstein "Note on Nature of Reality".
- His novel - "Ghare Baire" (The Home and the World) in which he excoriated rising Indian nationalism and religious zeal in the Swadeshi movement.
- Gora - Here he raises controversial questions regarding the Indian identity. Politically Charged compositions - "Chitto Jetha Bhayshunyo" - "Where the mind is without Fear" and "Ekla Chalo Re
- He wrote "Banglar Mati Banglar Jol" (Soil of Bengal, Water of Bengal) to unite the Bengali population after Bengal partition in 1905.

## Tagore Vs Gandhi

- Tagore -Believed that **imperialism is an external manifestation of nationalism**, He considered that 'internationalism' would cut above the narrowness of nationalism.

- Mahatma Gandhi, on the other hand, strived to make internationalism more accepting and tolerant by broadening its horizons within the fold of nationalism.

## Freedom of Tagore

“Freedom does not simply mean political freedom from the British; True freedom means the ability to be truthful and honest with oneself otherwise autonomy loses all of its worth”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