

Describe the regional variations of the Non-Cooperation Movement, such as the Mappila Revolt or Akali movement, and analyse how these local struggles integrated into the national narrative.

Understanding Question - Finding Information

- **Precise Syllabus Mapping:** The Freedom Struggle its various stages and important contributors/contributions from different parts of the country.
(GS Paper – I)
- **Marks and Words Limit:**
 - The marks-oriented approach to answering **(10-mark, 150-word)** questions in the UPSC GS Paper 1 is to use **Bullet Points** (one idea per bullet point), **Brainstorming**, or a combination of both.
 - The way to score good marks in questions worth **(15 marks. 250 words)** is to use the **Heading** and **Subheading** method while writing your answers.
- **Directive words**
 - Describe → Present features and characteristics
 - Analyse → Show linkages, causes, and consequences
- **Focal points of the questions:**
 - Regional variations of the Non-Cooperation Movement
 - Integration of local struggles into the national movement

Dos & Don'ts: Focus on diversity of expression + unity of purpose.

Answer Writing Structure

A. Introduction Paragraph

- Elaborate Non-Cooperation as a pan-Indian but regionally rooted movement.

B. Body Paragraph

a. Regional Variations of the Non-Cooperation Movement

Dos & Don'ts: Write region-wise, linking local grievances to national call.

- **Mappila Revolt (Malabar, Kerala)**
 - Agrarian oppression and landlord-tenant tensions
 - Influence of Khilafat and Non-Cooperation ideals
 - Took a militant and religious-social character
 - Reflected peasant assertion against colonial-feudal order
 - **Akali Movement (Punjab)**
 - Demand for reform of Sikh religious institutions
 - Resistance against British-controlled management
 - Non-violent mass mobilisation rooted in religious identity
 - Emphasis on moral authority and community discipline
 - **Peasant and Tribal Mobilisations**
 - Local economic exploitation as central issue
 - Use of Gandhian methods like boycott and non-payment
 - Traditional leadership merged with nationalist goals
 - **Urban and Student Participation**
 - Boycott of institutions and foreign goods
 - Formation of nationalist educational institutions
 - Region-specific intensity but uniform ideological message
- #### b. Integration into the National Narrative
- **Gandhian Leadership and Ideological Framework**
 - Provided common goals: swaraj, non-violence, boycott
 - Allowed regional grievances within national discipline
 - **Organisational Linkages**
 - Indian National Congress acted as umbrella platform
 - Khilafat-Congress alliance broadened appeal

- **Symbolic and Emotional Unity**
 - Use of national symbols and programmes
 - Shared political vocabulary across regions
- **Mass Politicisation**
 - Transformed local protests into anti-imperialist struggles
 - Created a pan-Indian consciousness despite regional diversity

C. Conclusion:

- Emphasise unity in diversity
- Highlight long-term significance

Dos & Don'ts

- **Do for Maximum Marks**
 - ✓ Can use Brainstorming Idea: Regional struggles → Gandhian framework → National movement
 - ✓ Highlight regional specificities
 - ✓ Link local grievances to national objectives
 - ✓ Use analytical terms like mass mobilisation, politicisation
 - ✓ Maintain balanced coverage (don't over-focus on one region)
 - ✓ Show Gandhian synthesis clearly
- **Don't do these Common Mistakes**
 - × Don't treat regional movements as isolated
 - × Avoid excessive factual narration
 - × Don't ignore ideological integration
 - × Avoid communal oversimplification
 - × Don't write a generic freedom struggle answer

Notes Oriented Content for Writing Answer

The Non-Cooperation Movement (NCM) had significant regional variations, where local grievances were integrated into the national narrative to create a pan-Indian mass movement against British rule. While the core philosophy was non-violent non-cooperation for Swaraj and justice for Punjab and the Khilafat issue, the specific manifestations differed, as seen in the Mappila Revolt and the Akali Movement.

Regional Variations of the Non-Cooperation Movement

The movement was shaped by local conditions and existing grievances, leading to diverse expressions of anti-colonial sentiment across the country.

A. The Mappila Revolt (Malabar Rebellion)

Nature and Causes: The Mappila (Muslim tenants) revolt in the Malabar region of Kerala started as an agrarian uprising against oppressive Hindu landlords (Jenmis) and the British administration that supported them. The British-imposed land tenure system led to high rents and insecurity of tenure for the Mappila tenants. The Khilafat and Non-Cooperation movements provided a political and religious spark, linking their local economic hardship to the broader anti-British sentiment.

Key Events: The revolt erupted in August 1921, with initial targets being symbols of British authority and unpopular landlords. Leaders like Ali Musaliyar and Variyamkunnath Kunjahammed Haji established a short-lived "Khilafat state" in some areas. However, the movement soon took on communal overtones, with violence against Hindus and forced conversions, leading to a communal rift.

Deviation from NCM: The Mappila revolt's turn to violence and communal activity led Mahatma Gandhi and the Congress to distance themselves from it, as it violated the core principle of non-violence (Ahimsa).

B. The Akali Movement (Gurdwara Reform Movement)

Nature and Causes: The Akali movement in Punjab began as a purely religious movement to reform Sikh shrines (Gurdwaras), which were under the control of corrupt hereditary mahants (priests) who were often British loyalists and misused shrine funds. The movement aimed to restore control to the Sikh community through a representative body, the Shiromani Gurdwara Parbandhak Committee (SGPC).

Key Events: The Akalis adopted non-violent methods (Satyagraha), inspired by the national movement. Key struggles included the "Keys Affair" and the Guru-ka-Bagh Morcha, where Akali volunteers faced immense brutality from the police without

retaliating, earning national admiration. The Nankana Sahib massacre, where a mahant's mercenaries killed 130 Akalis, further galvanised the movement and national sentiment.

Alignment with NCM: The Akali movement strategically aligned with the NCM, with the Central Sikh League adopting the non-cooperation resolution. This alliance fostered significant Hindu-Muslim-Sikh unity in Punjab. The government's eventual concession and passage of the Sikh Gurdwara Act of 1925 was seen by many, including Gandhi, as a "first decisive battle for India's freedom won".

C. Analysis: Integration into the National Narrative

Local struggles integrated into the Non-Cooperation Movement through several mechanisms:

Ideological Transformation: Gandhi's promise of "Swaraj within a year" allowed local groups to interpret their specific problems—whether high rent or corrupt priests—as manifestations of colonial rule that Swaraj would solve.

Methodological Alignment: Regional movements adopted Gandhian tools such as non-violence (Satyagraha), hartals, and the boycott of British law courts and educational institutions.

Organizational Expansion: The Congress transformed from an elite club to a mass organization by establishing Panchayats and national schools, providing a local platform for national grievances.

Symbolic Unity: Symbols like Khadi and the Charkha bridged the gap between urban intellectuals and rural peasants, creating a shared identity across diverse regions.

Broadened Base: These struggles brought previously isolated groups Sikh peasants, Kerala tenants, and Andhra tribals into the mainstream political fold, making the independence struggle truly pan-Indian.

In essence, these regional movements provided the practical application and mass base for the national call for non-cooperation, demonstrating how local grievances could fuel the nationwide struggle for independence, even with varying outcomes and challenges to the national leadership's core principles.
