

Power Point Presentation

Presented by

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The image features a white background with decorative geometric shapes in the corners. The top right corner is divided into two triangles: a larger olive green one and a smaller, lighter green one. The bottom right corner is divided into two triangles: a larger, darker red one and a smaller, lighter pink one. A solid dark blue circle is positioned on the boundary between the two red triangles in the bottom right.

TOPIC:

**PEASANT
MOVEMENTS**



INTRODUCTION

India is known for its tribal or adivasi inhabitants. The term 'adivasi' connotes that they were the first or original inhabitants of the land, having original habitat, native to the soil. Tribes may be defined as a social group of a simple kind, the members of which speak a common dialect and act together for such common purpose as welfare. Tribes live in a definite habitat and area, remain unified by a social organisation that is based primarily on blood relationship, cultural homogeneity, a common scheme of deities and common ancestors and a common dialect with a common folk lore. Their habitat and culture not only provides them a sense of freedom, self identity and respect, it also empowers them to stand united against any kind of exploitation, oppression and harassment by outsiders like zamindars, kings, British and others.

❑ Narkelberia Uprising

- **Mir Nithar Ali (1782-1831) or Titu Mir** inspired the Muslim tenants in West Bengal to **rise against landlords, mainly Hindu**, who imposed a beard-tax on the Faraizis, and British indigo planters.
- Often considered the **first armed peasant uprising against the British**, these revolts took on a religious hue.
- The **revolt later merged into the Wahabi movement**.

❑ The Pagal Panthis

- The Pagal Panthi, a **semi-religious group** mainly constituting the **Hajong and Garo tribes of Mymensingh district** (earlier in Bengal), was **founded by Karam Shah**.
- The **tribal peasants organised themselves under Karam Shah's son, Tipu**, to fight the oppression of the zamindars.
- The **government introduced an equitable arrangement to protect these peasants**, but the movement was violently suppressed.

□ Faraizi Revolt

- The Faraizis were the **followers of a Muslim sect founded by Haji Shariat-Allah of Faridpur** in Eastern Bengal.
- They **advocated radical religious, social and political changes.**
- **Shariat-Allah son of Dadu Mian (1819-60)** organised his followers with an aim to expel the English intruders from Bengal.
- Most of the **Faraizis joined the Wahabi ranks.**

□ Moplah Uprisings

- **Hike in revenue demand and reduction of field size**, coupled with the **oppression of officials**, resulted in widespread peasant unrest among the Moplahs of Malabar.
- The second Moplah uprising occurred after the **Moplahs came to be organised by the Congress and the Khilafat supporters** during the Non-cooperation Movement.
- But **Hindu-Muslim differences distanced the Congress and the Moplahs** from each other.

➤ Peasant Movements:

• **Indigo Revolt (1859-60)**

❑ In Bengal, the indigo planters, nearly all Europeans, exploited the local peasants by forcing them to

grow indigo on their lands instead of the more paying crops like rice.

❑ The planters forced the peasants to take advance sums and enter into fraudulent contracts.

❑ The anger of the peasants exploded in 1859 when, led by Digambar Biswas and Bishnu Biswas of

Nadia district, they decided not to grow indigo under duress and resisted the physical pressure of

the planters.

❑ The planters also tried methods like evictions and enhanced rents.

❑ The Bengali intelligentsia played a significant role by supporting the peasants' cause.

❑ The Government appointed an indigo commission to inquire into the problem of indigo cultivation.

❑ Based on its recommendations, the Government issued a notification in November 1860 that the

ryots could not be compelled to grow indigo and that it would ensure that all disputes were

Pabna Agrarian Leagues:

- During the 1870s and 1880s, large parts of Eastern Bengal witnessed agrarian unrest caused by oppressive practices of the zamindars.
- The zamindars resorted to enhanced rents beyond legal limits and prevented the tenants from acquiring occupancy rights.
- The peasants of Yusufshahi Pargana in Patna district formed an agrarian league or combination to resist the demands of the zamindars.

Deccan Riots

- The ryots of Deccan region of western India suffered heavy taxation under the Ryotwari system.
- The moneylenders were mostly outsiders—Marwaris or Gujaratis.
- The conditions had worsened due to a crash in cotton prices after the end of the American

Civil War in 1864, the Government's decision to raise the land revenue by 50% in 1867, and a

□ The Kisan Sabha Movement

- After the 1857 revolt, the Awadh taluqdars had got back their lands. This strengthened the hold of the Talukdars or big landlords over the agrarian society of the province.
- The majority of the cultivators were subjected to high rents, summary evictions (bedakhali), illegal levies, renewal fees or nazrana.
- Mainly due to the efforts of the Home Rule activists, kisan sabhas were organised in UP.

The United

Provinces Kisan Sabha was set up in February 1918 by Gauri Shankar Mishra and Indra Narayan Dwivedi.

- Other prominent leaders included Jhinguri Singh, Durgapal Singh and Baba Ramchandra.
- In October 1920, the Awadh Kisan Sabha came into existence because of differences in nationalist ranks. The Awadh Kisan Sabha asked the kisans to refuse to till bedakhali land, not to offer hari and begar (forms of unpaid labour), to boycott those who did not accept these conditions and to solve their disputes through panchayats.

➤ Mappila Revolt

- ❑ The Mappilas were the Muslim tenants inhabiting the Malabar region where most of the landlords were Hindus.
- ❑ The Mappilas had expressed their resentment against the oppression of the landlords. Their grievances centred on lack of security of tenure, high rents, renewal fees and other oppressive exactions.
- ❑ The Mappila movement merged with the ongoing Khilafat agitation.
- ❑ The leaders of the Khilafat-Non-Cooperation Movement like Gandhi, Shaukat Ali and Maulana Azad addressed Mappila meetings.
- ❑ After the arrest of national leaders, the leadership passed into the hands of local Mappila leaders.
- ❑ Things took a turn for the worse in August 1921 when the arrest of a respected priest leader, Ali Musaliar, sparked off large-scale riots.
- ❑ Initially, the symbols of British authority—courts, police stations, treasuries and offices— and unpopular landlords (jenmies who were mostly Hindus) were the targets.
- ❑ What began as an antigovernment and anti-landlord affair acquired communal overtones.

❑ Bardoli Satyagraha

- The Bardoli taluqa in Surat district had witnessed intense politicization after the coming of Gandhi.
- The movement sparked off in January 1926 when the authorities decided to increase the land revenue by 30 per cent.
- Bardoli Inquiry Committee was set up to go into the issue. The committee found the revenue hike to be unjustified.
- February 1926, Vallabhbhai Patel was called to lead the movement. The women of Bardoli gave him the title of “Sardar”.
- To organize the movement, Patel set up 13 chhavanis or workers’ camps in the taluqa.
- Bardoli Satyagraha Patrika was brought out to mobilize public opinion.
- An intelligence wing was set up to make sure all the tenants followed the movement’s resolutions.
- K.M. Munshi and Lalji Naranji resigned from the Bombay Legislative Council in support of the movement.
- The Government set the condition that first the enhanced rent be paid by all the occupants (not actually done).
- Then, a committee went into the whole affair and found the revenue hike to be unjustified and recommended a rise of 6.03 per cent only.

➤ Tebhaga Movement

- ❑ In September 1946, the Bengal Provincial Kisan Sabha gave a call to implement, through mass struggle, the Flood Commission recommendations of tebhaga—two-thirds' share—to the bargardars, the share-croppers also known as bagchasi or adhyar, instead of the one-half share. The bargardars worked on lands rented from the jotedars.
- ❑ The central slogan was “nij khamare dhan tolo”—i.e., sharecroppers taking the paddy to their own threshing floor and not to the jotedar's house, as before, so as to enforce tebhaga.
- ❑ The storm centre of the movement was north Bengal, principally among Rajbanshis—a low caste of tribal origin. Muslims also participated in large numbers.
- ❑ The movement dissipated soon, because of the League ministry's sop of the Bargardari Bill, the popularization of the Hindu Mahasabha's agitation for a separate Bengal and renewed riots in Calcutta which ended the prospects of sympathetic support from the urban sections.

➤ Telangana Movement

- ❑ This was the biggest peasant guerrilla war of modern Indian history.
- ❑ The princely state of Hyderabad under Asajahi Nizams was marked by a combination of religious linguistic domination, total lack of political and civil liberties, grossest forms of forced exploitation by deshmukhs, jagirdars, doras (landlords) in forms of forced labour (vethi) and illegal exactions.
- ❑ The uprising began in July 1946 when a deshmukh's thug murdered a village militant in Jangaontaluq of Nalgonda.
- ❑ The peasants organised themselves into village sanghams, and attacked using lathis, stone slings and chilli powder.
- ❑ The movement was at its greatest intensity between August 1947 and September 1948.
- ❑ The peasants brought about a rout of the Razaqars—the Nizam's stormtroopers.
- ❑ Once the Indian security forces took over Hyderabad, the movement fizzled out.
- ❑ The Telangana movement had many positive achievements to its credit.
- ❑ In the villages controlled by guerrillas, vethi and forced labour disappeared.
- ❑ Agricultural wages were raised.
- ❑ Illegally seized lands were restored.
- ❑ Steps were taken to fix ceilings and redistribute lands.
- ❑ Measures were taken to improve irrigation and fight cholera.
- ❑ An improvement in the condition of women was witnessed.



THANK YOU

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