

Nationalism in India

- Facts at Your Fingertips
- Subjective Topicwise Question Bank

- NCERT Exercise
- Competency Based Questions



FACTS AT YOUR FINGERTIPS

- ➡ **Mahatma Gandhi and the idea of Satyagraha:** Mahatma Gandhi returned to India in 1915 from South Africa. Gandhiji's novel method of mass agitation is known as 'Satyagraha'. Satyagraha emphasized truth. Gandhiji believed that if the cause is true, if the struggle is against injustice, then physical force was not necessary to fight the oppressor. A satyagrahi can win the battle through non-violence. People, including oppressors, had to be persuaded to see the truth. Truth was bound to ultimately triumph.
- ➡ In India the first Satyagraha was at **Champaran in 1916** to inspire plantation workers to struggle against oppressive plantation system. In **1917** Satyagraha at **Kheda** to support peasants.
- ➡ In **1918** Satyagraha at **Ahmedabad**; Among the cotton mill workers.
- ➡ '**Hind Swaraj**': The famous book written by Mahatma Gandhi, which emphasized non-cooperation to British rule in India.
- ➡ **New economic situation created in India by the First World War:**
 - (i) Manchester imports into India declined as the British mills were busy with war production to meet the needs of the army paving the

way for the Indian mills to supply for the huge home market.

- (ii) As the war prolonged, Indian factories were called upon to supply war needs. As a result new factories were set up, new workers were employed and everyone was made to work longer hours.
- (iii) Cotton production collapsed and exports of cotton cloth from Britain fell dramatically after the war, as it was unable to modernize and compete with US, Germany, Japan. Hence within colonies like India, local industrialists gradually consolidated their position capturing the home market.
- ➡ **The Rowlatt Act of 1919:** It gave the British government enormous power to repress political activities and allowed detention of political prisoners without trial for two years.
- ➡ **Jallianwala Bagh Incident:** On 13th April 1919, a crowd of villagers who had come to attend a Baisakhi fair, gathered in the enclosed ground of Jallianwala Bagh. Being from outside the city, many were not aware of the martial law that had been imposed as a repressive measure. General Dyer with his British troops entered the park and closed the only exit point without giving any warning to

the assembled people and ordered the troops to fire at the crowds, killing hundreds. This brutal act of General Dyer provoked unparalleled indignation. As the news of Jallianwala Bagh spread, crowds took to the streets in many North Indian towns. There were *hartals*, clashes and attacks on government buildings.

➡ **Non-cooperation programme** was adopted at Nagpur in December 1920.

➡ **Effects of the Non-cooperation Movement on the economy of India:** Foreign goods were boycotted, liquor shops were picketed and foreign cloth was burnt. The import of foreign cloth halved between 1921-1922. Its value dropped from ₹102 crore to ₹57 crore. Many merchants and traders refused to trade in foreign goods or finance foreign trade. People began discarding imported clothes and wearing Indian ones. The production of Indian textile mills and handlooms went up. Use of *khadi* was popularised.

➡ **Non-cooperation Movement in the countryside:**

- (i) In **Awadh**, the **peasants' movement** led by Baba Ramchandra was against *talukdars* and landlords who demanded extremely high rents and a variety of other cesses from the peasants. Peasants were forced to work in landlords' farms without any payment (*begar*). Peasants had no security of tenure, thus being regularly evicted so that they could acquire no right over the leased land. The demands of the peasants were: reduction of revenue, abolition of *begar* and social boycott of oppressive landlords.
- (ii) In the **Gudem Hills of Andhra Pradesh** a militant guerrilla movement spread in the early 1920s against the closure of forest areas by the colonial government, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits. They felt that their traditional rights were being denied.
- (iii) For **plantation workers in Assam**, freedom meant the right to move freely in and out of the confined space in which they were enclosed. It meant retaining a link with the village from which they had come. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave tea gardens without permission. In fact the permission was hardly granted. When they

heard of the Non-Cooperation Movement, thousands of workers defied the authorities and left for their homes.

➡ **Swaraj Party was founded** by C.R. Das and Moti Lal Nehru for return to council Politics. Demonstration against the Simon Commission in 1928. Lahore Congress session and demand for Purna Swaraj in 1929. Dandi march and the beginning of civil Disobedience movement in 1930.

Features of Civil Disobedience Movement:

- (i) People were now asked not only to refuse cooperation with the British but also to break colonial laws.
- (ii) Foreign cloth was boycotted and people were asked to picket liquor shops.
- (iii) Peasants were asked not to pay revenue and *chaukidari* taxes.
- (iv) Students, lawyers and village officials were asked not to attend English medium schools, colleges, courts and offices.

➡ **Slowing down of Non-cooperation Movement in cities:**

- (i) *Khadi* cloth was more expensive than mill cloth and poor people could not afford to buy it. As a result they could not boycott mill cloth for too long.
- (ii) Alternative Indian institutions were not there which could be used in place of the British ones. These were slow to come up.
- (iii) So students and teachers began trickling back to government schools and lawyers joined back work in government courts.

➡ **Khilafat movement:** Khilafat movement was started by Mahatma Gandhi and the Ali Brothers, Muhammad Ali and Shaukat Ali in response to the harsh treatment given to the Caliph of Ottoman empire and the dismemberment of the Ottoman empire by the British.

➡ **Chauri Chaura incident:** In February 1922, Gandhiji decided to launch a no tax movement. The police opened fire at the people who were taking part in a demonstration, without any provocation. The people turned violent in their anger and attacked the police station and set fire to it. The incident took place at Chauri Chaura in Uttar Pradesh. When the news reached Gandhiji, he decided to call off the Non-cooperation movement as he felt that it was turning violent and that the satyagrahis were not properly trained for mass struggle.

HISTORY

- ➔ **'Salt March':** On 31st January, 1930 Mahatma Gandhi sent a letter to Viceroy Irwin stating eleven demands, one of which was the demand to abolish Salt Tax. Salt is one of the most essential food items consumed by the rich and poor alike and a tax on it was considered an oppression on the people by the British Government. Mahatma Gandhi's letter was an ultimatum and if his demands were not fulfilled by March 11, he had threatened to launch a civil disobedience campaign. So, Mahatma Gandhi started his famous Salt March accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhiji's ashram in Sabarmati to the Gujarati coastal town of Dandi. The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by Swaraj and urged them to peacefully defy the British. On 6th April, he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water. This marked the beginning of the **Civil Disobedience Movement**.
- ➔ **Who participated in the movement?** Civil Disobedience Movement came into force in various parts of the country. Gandhiji led the salt march from Sabarmati Ashram to Dandi with his followers starting the Civil Disobedience Movement. In the countryside, the rich *Patidars* of Gujarat and *Jats* of Uttar Pradesh were active in the movement. As rich communities were very hard hit by the trade depression and falling prices, they became enthusiastic supporters of the Civil Disobedience Movement. Merchants and industrialists supported the movement by giving financial assistance and also by refusing to buy and sell the imported goods. The industrial working class of Nagpur region also participated in the Civil Disobedience Movement. Railway workers, dock workers, miners of Chotanagpur, etc. participated in protest rallies and boycott campaigns.
- ➔ **Limits of the movement:** Less participation by untouchables—Ambedkar for separate electorate and Poona pact of 1932, lukewarm response by some Muslim Political Organisations.
- ➔ **Provisions of Poona pact of 1932:** Signed between Dr. Ambedkar and Gandhiji. It gave depressed classes reserved seats in central provincial councils but they were to be voted by the general electorate.
- ➔ **The sense of collective belonging:** Though nationalism spread through the experience of united struggle but a variety of cultural processes captured the imagination of Indians and promoted a sense of collective belongingness:
 - (i) **Use of figures or images:** The identity of India came to be visually associated with the image of Bharat Mata. Devotion to the mother figure came to be seen as an evidence of one's nationalism.
 - (ii) **Indian folklore:** Nationalists started recording and using folklores and tales, which they believed, gave a true picture of traditional culture that had been corrupted and damaged by outside forces. So preservation of these became a way to discover one's national identity and restore a sense of pride in one's past.
 - (iii) **Use of icons and symbols in the form of flags:** Carrying the tricolour flag and holding it aloft during marches became a symbol of defiance and promoted a sense of collective belonging.
 - (iv) **Reinterpretation of history:** Indians began looking into the past to rediscover the glorious developments in ancient times in the field of art, science, mathematics, religion and culture, etc. This glorious time was followed by a history of decline when India got colonised, as Indian history was miserably written by the colonisers.
 - **1916:** Gandhiji inspires peasants to struggle against oppressive plantation system
 - **1917:** Gandhiji organises Satyagraha to support the peasants of Kheda district of Gujarat.
 - **1919:** Gandhiji went to Ahmadabad to organise a Satyagraha movement of cotton mill workers.



Important Dates Book:

1916

Gandhiji inspires peasants to struggle against oppressive plantation system.

**1917**

Gandhiji organises Satyagraha to support the peasants of Kheda district of Gujarat.

**1918**

Gandhiji went to Ahmedabad to organise a Satyagraha movement of cotton mill workers.

**1918-19**

Distressed UP peasants organised by Baba Ramchandra.

**April 1919**

Gandhian hartal against Rowlatt Act

13 April 1919

Jallianwala Bagh massacre

**January 1921**

Non-Cooperation and Khilafat movement launched.

**February 1922**

Gandhiji withdrew Non-Cooperation movement in Chauri Chaura.

**May 1924**

Alluri Sitaram Raju arrested and executed ending a two-year armed tribal struggle.

**December 1929**

Lahore Congress. Congress adopts the demand for 'Purna Swaraj'.

**1930**

Ambedkar establishes Depressed Classes Association.

**March 1930**

Gandhiji begins Civil Disobedience Movement by breaking salt law at Dandi.

**March 1931**

Gandhiji ends Civil Disobedience Movement.

**December 1931**

Second Round Table Conference

**1932**

Civil Disobedience re-launched



NCERT Exercise

Write in Brief

1. Explain:

- Why growth of nationalism in the colonies is linked to an anti-colonial movement?
- How the First World War helped in the growth of the National Movement in India?
- Why Indians were outraged by the Rowlatt Act?
- Why Gandhiji decided to withdraw the Non-Cooperation Movement?

Ans. (a) The growth of modern nationalism was closely connected to the 'anti-colonial movement' in almost all those countries which were the victims of imperialist conquests.

(i) The growth of **Indian Nationalism** started in the 19th century. The political unification of the country by the efficient British administrative system, destruction of India's old social and economic set up, the emergence of new social classes and the outcome of the social and religious reform movements had laid the foundation of Indian nationalism.

(ii) Almost all sections of Indian society felt that their interests were antagonistic to British rule. The majority of the Indians were convinced that development of the country was not possible unless British rule was ended. This is how the people under colonial rule often got together to form new bonds that led to the birth of modern nationalism.

(b) *The outbreak of the First World War had created a new economic and political situation:*

- The increased defence expenditure was financed by war loans and by raising tax rates, custom duties, etc. There was tremendous price rise during the war years. Between 1913 and 1918, the prices had almost doubled. People, particularly common people, were facing extreme hardships.
- Forced recruitment in the army caused widespread anger in the villages.
- The failure of crops in many parts of India had created food shortages,

leading to the added misery of the people.

(iv) In addition to this, there was the outbreak of the great **Influenza epidemic**. Millions of people perished due to influenza and starvation.

(v) The nationalist movement grew stronger during the war years. A large number of Muslims were drawn into the anti-British struggle during the war. The defence of the 'Caliphate' (Khilafat) became an important question for Muslims. Peasant movements during war period also had helped the nationalist movement to grow stronger.

(c) **Provisions of Rowlatt Act.** The Rowlatt Act was passed despite the united opposition of the Indian members of Imperial Legislative Council.

(i) The Act gave the government enormous powers to oppress political agitations.

(ii) It had allowed the detention of political prisoners without trial for two years. There was no provision for appeal.

The passing of this Act aroused large-scale indignation.

Gandhiji's Reaction: Gandhiji, who had formed a Satyagraha Sabha earlier, called for a country-wide protest against the proposed Rowlatt Act. Throughout the country, 6 April 1919 was observed as a National Humiliation Day. Gandhiji wanted a non-violent civil disobedience against such unjust laws. Hartals and rallies were organised in various cities. Workers went on strike in railway workshops. Shops closed down. The movement was non-violent but proved to be effective.

(d) Mahatma Gandhi withdrew the Non-Cooperation Movement because he felt that the movement was turning violent in many places. He felt satyagrahis were not yet ready for mass struggles.

For example, in 1922 at Chauri Chaura in Gorakhpur, U.P., a peaceful demonstration turned into a violent clash with the police and twenty-two policemen were killed. Some leaders within the Congress were tired of mass struggles and wanted to participate in elections to the provincial councils that had been set up by the Government of India

Act, 1919. They felt that it was important to oppose British policies within the Councils, argue for reforms and also demonstrate that these Councils were not truly democratic.

Younger leaders like Jawaharlal Nehru and Subhas Chandra Bose, on the other hand, pressed for more radical mass agitation and demand for full independence.

2. What is meant by the idea of satyagraha?

Ans. Mahatma Gandhi returned to India in 1915 from South Africa. Gandhiji's novel method of mass agitation is known as 'satyagraha'. Satyagraha emphasised truth. Gandhiji believed that if the cause is true, if the struggle is against injustice, then physical force was not necessary to fight the oppressor. A satyagrahi can win the battle through non-violence. People, including oppressors, had to be persuaded to see the truth. Truth was bound to ultimately triumph. Gandhiji believed that *dharma* of non-violence could unite all Indians.

3. Write a newspaper report on:

- (a) The Jallianwala Bagh massacre
- (b) The Simon Commission

Ans. (a) (i) **The Jallianwala Bagh massacre.** On 13th April 1919, a crowd of villagers who had come to attend a Baisakhi fair, gathered in the enclosed ground of Jallianwala Bagh. Being from outside the city, many were not aware of the martial law that had been imposed as a repressive measure.

(ii) Some people had also gathered to protest against the government's repressive measures.

(iii) General Dyer with his British troops entered the park and closed the only exit without giving any warning to the assembled people, and ordered the troops to fire at the crowds, killing hundreds. This brutal act of General Dyer provoked unparalleled indignation.

(iv) It was claimed that General Dyer had no intention of killing people, he just wanted to create a feeling of fear, terror and awe in the minds of the satyagrahis. His object, as he declared later, was to 'produce a moral effect'.

(b) **Simon Commission**, a statutory Commission, was set up in 1928 under Sir John Simon. The Commission was to look into the working of the Government of India Act of 1919 and suggest changes. The Indian leaders were angry because the Commission consisted of only Englishmen without a single Indian

representative. Also, its terms of reference did not hold out hopes of anything remotely like Swaraj.

When the Commission arrived, it was greeted by the slogan 'Go Back Simon'. There were large-scale demonstrations. In an effort to pacify them, the Viceroy Lord Irwin announced a vague offer of dominion status for India in an unspecified future. This did not satisfy the Congress leaders. The radicals within the Congress (Subhas Chandra Bose and Jawaharlal Nehru) proposed the demand for Purna Swaraj.



THINK BACK TO 1929: The Indian National Congress passed the Purna Swaraj resolution in its Lahore session on 26th December 1929. The resolution demanded 'Purna Swaraj' or the complete freedom from the British. The Congress session also declared that it will celebrate 26th January 1930 as 'Independence Day'.

4. Compare the images of Bharat Mata in this chapter with the image of Germania in Chapter 1.

Ans. Artists, all over the world, have a tendency to show abstract ideas in the shape of human figures, male or female. In the 19th century, **allegories** were used by artists to represent a nation. In Germany, 'Germania' became the symbol of the German Nation. Visually, she is shown with a crown of oak leaves, as oak is a symbol of heroism.

In India too, the identity of the country is associated with the image of 'Bharat Mata'. Different forms of this image have been seen.

Example, Abanindranath Tagore painted 'Bharat Mata' as an ascetic figure, calm, composed, divine and spiritual.

Subsequently, the figure of 'Bharat Mata' has been shown with a *trishul*, standing beside a lion and an elephant—both symbols of power and authority. In all these figures, whether in Germany or in India, there is evidence of one's nationalism.

Discuss

1. List all the different social groups which joined the Non-Cooperation Movement of 1921. Then choose any three and write about their hopes and struggles to show why they joined the movement.

Ans. Various social groups participated in the Non-Cooperation Movement, each with its own specific aspiration. All of them responded to

the call of 'Swaraj' but the term meant different things to different people.

Movement in the cities:

- (i) Thousands of students from government controlled schools, headmasters, teachers resigned and left the school.
- (ii) Lawyers gave up their legal practices. The Council elections were also boycotted in most provinces.

The movement spread to the countryside also. It drew into the struggles of peasants and tribals from different parts of India.

- (i) In Awadh, the peasants' movement led by Baba Ramchandra was against talukdars and landlords who demanded extremely high rents and a variety of other cesses from the peasants. Peasants were forced to work in landlords' farms without any payment (*begar*). Peasants had no security of tenure, thus being regularly evicted so that they could acquire no right over the leased land. The demands of the peasants were: reduction of revenue, abolition of *begar* and social boycott of oppressive landlords.
- (ii) In the Gudem Hills of Andhra Pradesh, a militant guerrilla movement spread in the early 1920s against the closure of forest areas by the colonial government, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits. They felt that their traditional rights were being denied.
- (iii) For plantation workers in Assam, freedom meant the right to move freely in and out of the confined space in which they were enclosed. It meant retaining a link with the village from which they had come. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave tea gardens without permission. In fact the permission was hardly granted. When they heard of the Non-Cooperation Movement, thousands of workers defied the authorities and left for their homes.

2. Discuss the Salt March to make it clear why it was an effective symbol of resistance against colonialism?

Ans. Mahatma Gandhi found in salt a powerful symbol that could unite the nation.

- (i) On 31st January, 1930 he sent a letter to Viceroy Irwin stating eleven demands, one of which was the demand to abolish Salt Tax.
- (ii) Salt was one of the most essential food items consumed by the rich and poor alike

and a tax on it was considered an oppression on the people by the British Government.

- (iii) Mahatma Gandhi's letter was an ultimatum and if his demands were not fulfilled by March 11, he had threatened to launch a civil disobedience campaign.
- (iv) So, Mahatma Gandhi started his famous Salt March accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhiji's ashram in Sabarmati to the Gujarati coastal town of Dandi.
- (v) The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by Swaraj and urged them to peacefully defy the British.
- (vi) On 6th April, he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water. This marked the beginning of the Civil Disobedience Movement.



THINK BACK TO 1930: Gandhi's plan was to begin civil disobedience with a satyagraha aimed at the British salt tax. The 1882 Salt Act gave the British a monopoly on the collection and manufacture of salt, limiting its handling to government salt depots and levying a salt tax. Violation of the Salt Act was a criminal offence.

3. Imagine you are a woman participating in the Civil Disobedience Movement. Explain what the experience meant to your life.

Ans. As a woman participant in the Civil Disobedience Movement, I was thrilled to have had the opportunity to be with the father of our nation, Mahatma Gandhi. It was a proud moment for me to participate in the Salt March from Sabarmati ashram to Dandi on 6th April 1930.

I could actually see Gandhiji manufacturing salt by boiling sea water. I felt miserable when Gandhiji was taken as a prisoner by the British. I vowed then, that I would quit my studies and wholeheartedly devote all my time and energy to fight for India's freedom. I was sure that I would support Gandhiji in this movement, where a commodity like salt was taxed heavily by the British. I was to go all out to end alien rule in India.

4. Why did political leaders differ sharply over the question of separate electorates?

Ans. Separate electorates was a system introduced by the British, by which people of one religion could vote for a candidate of their own religion. This was done to divide the people and thereby weaken the national movement.

Political leaders differed over the question of separate electorates due to various reasons:

- (i) The Congress leaders opposed the policy of the British in instigating people to demand separate electorates, as this would prolong their stay in India. The leaders wanted joint electorates.
- (ii) Muslim leaders like Muhammad Iqbal and Jinnah, asked for separate electorates to safeguard the political interests of the Muslims as joint electorates would result in Muslims having little chance to win seats.
- (iii) Dr. B.R. Ambedkar also asked for separate electorates because he feared that upper-caste Hindus would dominate the elections. By the Poona Pact, he agreed to have joint electorates with the Hindus, provided the seats for the depressed classes were reserved in the Provincial and Central Legislative Councils.



Bravo!! One step ahead.....



SUBJECTIVE TOPIC-1

The First World War, Khilafat and Non-Cooperation

Short Answer Type Questions (SA-I) (Easy) (1 Mark)

1. Name two main 'Satyagraha' movements organised by Mahatma Gandhi successfully in favour of peasants in 1916 and 1917. (2013 D)

- Ans. (i) Indigo Planters Movement in Champaran, Bihar in 1916.
(ii) Peasants Satyagraha Movement was organized in Kheda district in Gujarat in 1917 to support peasants in the demand for relaxation of revenue collection.

PRO HACK: Satyagraha is a relentless search for truth and a determination to reach truth. It is a force that works silently and apparently slowly.



2. What was the Rowlatt Act? (2011 OD)

- Ans. Rowlatt Act gave the government enormous powers to suppress political activities and allowed detention of political prisoners without trial for

two years. In other words, the Act proposed no appeal, no *vakil* and no *daleel*.

3. Who is the author of the famous book 'Hind Swaraj'? (2014 D)

Ans. Mahatma Gandhi

4. Why was the Khilafat movement started?

Ans. Khilafat movement was started by Gandhiji and the Ali Brothers, Muhammad Ali and Shaukat Ali in response to the harsh treatment given to the Caliph of Ottoman empire and the dismemberment of the Ottoman empire by the British.

5. What was Gandhiji's idea behind launching the Non-cooperation Movement? (2011 D)

Ans. Mahatma Gandhi felt (in his book *Hind Swaraj*, 1909) that British rule was established in India with the cooperation of Indians. It has survived because of their cooperation. If the Indians refuse to cooperate, British rule in India will collapse and *Swaraj* would come.

Short Answer Type Questions (SA-II) (Average) (2-3 Marks)

6. How had the First World War created a new economic situation in India? Explain with three examples. (2013 D)

- Ans. (i) Manchester imports into India declined as the British mills were busy with war production to meet the needs of the army paving the way for the Indian mills to supply for the huge home market.
(ii) As the war prolonged, Indian factories were called upon to supply war needs. As a result new factories were set up, new workers were employed and everyone was made to work longer hours.
(iii) Cotton production collapsed and exports of cotton cloth from Britain fell dramatically after the war, as it was unable to modernize and compete with US, Germany, Japan. Hence within colonies like India, local industrialists gradually consolidated their position capturing the home market.

7. Explain the idea of Satyagraha according to Gandhiji. (2014 D)

Ans. Mahatma Gandhi returned to India in 1915 from South Africa. Gandhiji's novel method of mass agitation is known as 'Satyagraha'. Satyagraha emphasises truth. Gandhiji believed that if the cause is true, if the struggle is against injustice, then physical force was not necessary to fight the oppressor. A satyagrahi can win the battle through non-violence. People, including oppressors, had to

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be persuaded to see the truth. Truth was bound to ultimately triumph. Gandhiji believed that dharma of non-violence could unite all India.

8. Explain the reaction of Indian people against the Rowlatt Act passed through the Imperial Legislative Council in 1919. (2012 OD)

Ans. (i) Rallies were organized against this Act.
 (ii) Railways, workshops and shops closed down.
 (iii) The procession in Amritsar provoked widespread attacks on buses, post offices, railway stations, telegraphic lines, etc.
 (iv) On 6th April Gandhiji held *hartal* against this unjust law (Rowlatt Act).
 (v) The peaceful demonstration in Jallianwala Bagh led to a violent movement all across the country.

9. How was Rowlatt Act opposed by the people in India? Explain with examples. (2013 D)

Ans. Gandhiji, who had formed a Satyagraha Sabha earlier, called for a countrywide protest against the proposed Rowlatt Act. Throughout the country, 6 April 1919 was observed as a National Humiliation Day. Gandhiji wanted a non-violent civil disobedience against such unjust laws. *Hartals* (Strikes) and rallies were organised in various cities. Workers went on strike in railway workshops. Shops closed down. The movement was non-violent but proved to be effective.

THINK BACK TO MARCH-APRIL, 1919: Rowlatt Act passed in March, 1919. It is officially called the Anarchical and Revolutionary Crimes Act and gave enormous power to the British government and police to arrest anyone suspected of seditious activities. In protest, Mahatma Gandhi launched a nationwide satyagraha (peaceful civil disobedience movement) against the Act on 6th April 1919.

10. Explain any three measures taken by the British administration to repress the movement started against the Rowlatt Act. (2013 OD)

Or, Describe any three suppressive measures taken by the British administration to clampdown on nationalists. (2014 D)

Ans. **Suppressive measures taken by the British administration were:**

- (i) The fear that the lines of communication, such as railways and telegraph, might get disrupted, the British Government started even stronger repressive measures. Local leaders were picked up. Gandhiji was barred from entering Delhi. On 10th April, 1919 the police in Amritsar fired upon a peaceful procession.

- (ii) This provoked widespread attacks on banks, post offices and railway stations. Martial law was imposed and General Dyer took command. The government replied with further brutalities. The people of Punjab were made to crawl on the streets and salute to all 'Sahibs'. Some were put in open cages and flogged.

- (iii) Newspapers were banned and their editors were arrested. A reign of terror followed. Intellectuals like Rabindranath Tagore renounced their knighthood.

Long Answer Type Questions (LA) (Difficult)

(5 Marks)

11. Explain any five major problems posed by the First World War in India. (2015 OD)

Or, Describe the implications of First World War on the economic and political situation of India.

(2020 Series: JBB/3)

Ans. **The outbreak of the First World War had created a new economic and political situation in India:**

- (i) The increased defence expenditure was financed by war loans and by raising tax rates, custom duties, etc. There was tremendous price rise during the war years. Between 1913 and 1918, the prices had almost doubled. Common people were facing extreme hardships.
 (ii) Forced recruitment in the army caused widespread anger in the villages.
 (iii) The failure of crops in many parts of India had created food shortages, leading to the added misery of the people.
 (iv) In addition to this, there was the outbreak of the great influenza epidemic. Millions of people perished due to influenza and starvation.
 (v) The nationalist movement grew stronger during the war years. A large number of Muslims were drawn into the anti-British struggle during the war. The defence of the 'Caliphate' (Khilafat) became an important question for Muslims. Peasant movements during war period also had helped the nationalist movement to grow stronger.

12. Explain five points about Gandhiji's Idea of 'satyagraha'. (2011 OD)

Ans. **Main points about Gandhiji's Idea of 'satyagraha':**

- (i) According to Gandhiji, satyagraha is not physical force. In the use of satyagraha there should not be any scope of ill-will.

- (ii) Satyagraha is about soul-force and truth is the very substance of soul and the soul is informed with knowledge.
- (iii) According to Gandhiji, satyagraha is not the weapon of the weak, instead it can only be used by the strongest of the strong as it totally depends upon mental strength but not on physical strength.
- (iv) Gandhiji said *"Satyagraha is passive resistance, which is about intense activity but in a non-violent manner"*. India cannot rival Britain in force of arms as the British worship the war-god and all of them are bearers of arms. Indians can't compete with them in arms but can only defeat them using the weapon of *"ahimsa"* alone, *"that is by using mental strength Indians can defeat the British. Tolerance and non-violence can only become the pillar of strength for the Indians."*
- (v) Non-violence is the supreme *dharma* which could unite all Indians. Without seeking vengeance or being aggressive, a satyagrahi can win the battle.

13. Why did Gandhi decide to launch a nation-wide 'Satyagraha' against the proposed Rowlatt Act (1919)? How was it opposed? Explain.

(2018 Comptt.)

Ans. Provisions of Rowlatt Act. The Rowlatt Act was passed despite the united opposition of the Indian members of Imperial Legislative Council.

- (i) The Act gave the government enormous powers to oppress political agitations.
- (ii) It had allowed the detention of political prisoners without trial for two years. There was no provision for appeal.

The passing of this Act aroused large-scale indignation.

Gandhiji's Reaction. Gandhiji, who had formed a Satyagraha Sabha earlier, called for a country-wide protest against the proposed Rowlatt Act. Throughout the country, 6 April 1919 was observed as a National Humiliation Day. Gandhiji wanted a non-violent civil disobedience against such unjust laws. Hartals and rallies were organised in various cities. Workers went on strike in railway workshops. Shops were closed down. Communication, railway, telegraph lines were disrupted. The movement was non-violent but proved to be effective.

14. Describe the actions taken by the British administration against the nationalists who opposed the Rowlatt Act. (2012 OD)

Ans. Alarmed by the popular upsurge and scared that

lines of communication would be disrupted, the British administration decided to clamp down on nationalists as such.

- (i) Local leaders were picked up from Amritsar.
- (ii) Mahatma Gandhi was barred from entering Delhi.
- (iii) On 10th April, the police at Amritsar fired upon a peaceful procession provoking the public.
- (iv) Martial law was imposed.
- (v) General Dyer took command.

15. Explain the impact of Jallianwala Bagh incident on the people. (2014 OD)

Ans. (i) Jallianwala Bagh Incident. On 13th April

1919, a crowd of villagers who had come to attend a Baisakhi fair, gathered in the enclosed ground of Jallianwala Bagh. Being from outside the city, many were not aware of the martial law that had been imposed as a repressive measure.

(ii) Some people had also gathered to protest against the government's repressive measures.

(iii) General Dyer with his British troops entered the park and closed the only exit point without giving any warning to the assembled people and ordered the troops to fire at the crowds, killing hundreds. This brutal act of General Dyer provoked unparalleled indignation.

(iv) As the news of Jallianwala Bagh spread, crowds took to the streets in many North Indian towns. There were hartals, clashes and attacks on government buildings.

(v) The government replied with further brutalities. The people of Punjab were made to crawl on the streets and salute to all *'Sahibs'*. Some were put in open cages and flogged.

(vi) Newspapers were banned and their editors were arrested. A reign of terror followed. Intellectuals like Rabindranath Tagore renounced their knighthood.

Proposals suggested by Mahatma Gandhi with reference to Non-cooperation Movement:

- (i) According to Gandhiji, Non-cooperation could become a movement by unfolding in stages.
- (ii) It would begin with the surrender of titles that the government awarded and a boycott of civil services, army, police, courts and legislative councils, schools and foreign goods.
- (iii) Then if the government used repression, a full civil disobedience campaign would be launched.
- (iv) Throughout 1920, Gandhiji and Shaikat

Ali toured extensively mobilizing popular support for the movement.

16. "Gandhiji felt the Khilafat issue as an opportunity to bring Hindus and Muslims under the umbrella of a unified national movement." Explain the statement. (2023)

Ans. Khilafat Movement was organized by the famous Ali Brothers, i.e., Muhammad Ali and Shaukat Ali, to protest against injustice done to Turkey (one of the defeated countries in the First World War) after the war. This had created a great indignation among Muslim masses. The Sultan of Turkey was also considered the Caliph or Khalifa, the religious head of the Muslims and there was a rumour that a harsh peace treaty was going to be imposed on him. To defend the Khalifa's temporal powers, a Khilafat Committee was formed in Bombay in March 1919. This issue was made part of the Indian Nationalist Movement. Gandhiji, who wanted to launch a more broad-based movement, felt that this is the opportunity to bring the Hindus and Muslims under the umbrella of a unified national movement. Thus, Gandhiji took up the Khilafat issue. He also convinced other leaders that there was a need to start a Non-cooperation Movement in support of Khilafat Movement. Both the movements merged and came to be known as Khilafat-Non-cooperation Movement.



SUBJECTIVE TOPIC-2

Differing Strands within the Movement

Short Answer Type Questions (SA-I) (Easy) (1 Mark)

17. Which Act did not permit plantation workers to leave the tea garden without permission?
Ans. Inland Emigration Act of 1859.
18. What was the main reason to withdraw the Non-cooperation Movement? (2013 OD)
Ans. Mahatma Gandhi called off the Non-cooperation Movement as the movement had turned violent at many places. The Chauri Chaura incident in 1922 turned into a violent clash and 22 policemen were killed. Gandhiji felt satyagrahis were not ready for mass struggles.
19. Why was the Inland Emigration Act of 1859 troublesome for plantation workers? (2020 Series: JBB/1)

Ans. The Inland Emigration Act of 1859 was troublesome for plantation workers because under this act, Plantation workers were not permitted to leave tea gardens without permission. In fact the permission was hardly granted.

20. Why did Gandhiji decide to withdraw the Non-Cooperation Movement in 1922?

(2020 Series: JBB/1)

Ans. Mahatma Gandhi called off the non-cooperation movement as the movement had turned violent in many places. The Chauri Chaura incident in 1922 turned into a violent clash and 22 policemen were killed. Gandhiji felt satyagrahis were not ready for mass struggles.

Short Answer Type Questions (SA-II) (Average) (2-3 Marks)

21. Explain any three effects of the Non-cooperation Movement on the economy of India. (2011 OD)
Ans. The economic sphere was affected by the Non-cooperation Movement:
- (i) Foreign goods were boycotted, liquor shops were picketed and foreign cloth was burnt. The import of foreign cloth halved between 1921-1922. Its value dropped from ₹102 crore to ₹57 crore.
 - (ii) Many merchants and traders refused to trade in foreign goods or finance foreign trade.
 - (iii) People began discarding imported clothes and wearing Indian ones.
 - (iv) The production of Indian textile mills and handlooms went up. Use of khadi was popularized.
22. Why did the Non-Cooperation Movement gradually slow down in the cities? Explain. (2015 D)
Ans. Non-cooperation movement gradually slowed down in the cities for a variety of reasons:
- (i) Khadi cloth was often more expensive than mass produced mill cloth and poor people could not afford to buy it.
 - (ii) Boycott of British institutions posed a problem for the movement to be successful. Alternative Indian institutions had to be set up so that they could be used in place of the British ones.
 - (iii) The institutions were slow to come up. So teachers and students began trickling back to the government schools and even lawyers joined back work in government courts.
23. Explain any three problems faced by the peasants of Awadh. (2011 D)

Or, Describe any **three** major problems faced by the peasants of Awadh in the days of Non-Cooperation Movement. (2015 OD)

Ans. The movement of Awadh peasants was led by:

- (i) The peasants' movement Baba Ramchandra was against *taluqdars* and landlords who demanded extremely high rents and a variety of other cesses from the peasants.
- (ii) Peasants were forced to work in landlords' farms without any payment (*begar*). Peasants had no security of tenure, thus being regularly evicted so that they could acquire no right over the leased land. The demands of the peasants were: reduction of revenue, abolition of *begar* and social boycott of oppressive landlords.
- (iii) As tenants they had no security of tenure and were being regularly evicted so that they could acquire no right over the leased land.

24. Describe the role of the peasants in Awadh in the Non-cooperation Movement. (2012 D)

Ans. Role of the peasants in Awadh in the Non-cooperation Movement:

- (i) In Awadh, the peasants' movement was led by Baba Ramchandra, a Sanyasi who had earlier worked in Fiji as indentured labour.
- (ii) The movement was against *talukdars* and landlords who demanded high rents from the peasants. Peasants had to do '*begar*' and work at landlords' farms without any payment. As tenants, they had no security of tenure and could be evicted without any notice.
- (iii) The peasants' movement demanded reduction of revenue, abolition of *begar* and social boycott of these landlords.
- (iv) In many places *Nai-Dhobi bandhs* were organised to deprive landlords of the services of even washermen and barbers.
- (v) In 1920, Jawahar Lal Nehru began talking to the villagers and formed 'Oudh Kisan Sabha'. Within a month 300 branches had been set up in the villages.
- (vi) As the movement spread in 1921, the houses of *taluqdars* and merchants were attacked, bazaars were looted and grain hoards were taken over.



BEGAR—Labour that villagers were forced to contribute without payment.

25. "The plantation workers in Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj." Support the statement with arguments. (2016 OD, 2017 D)

Or, 'Workers of Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj.' Explain with examples. (2023)

Ans. "The plantation workers in Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj":

- (i) For plantation workers in Assam, freedom meant the right to move freely in & out of the confined space in which they were enclosed.
- (ii) Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission.
- (iii) Swaraj meant retaining a link with the village from which they had come.
- (iv) When they heard of the Non-cooperation Movement, thousands of workers defied the authorities, left the plantations and headed home.
- (v) They believed that Gandhi Raj was coming and everyone would be given land in their own village.



THINK BACK TO 1928: In 1928, Vallabhbhai Patel led the peasant movement in Bardoli, a taluka in Gujarat, against enhancement of land revenue, known as the **Bardoli Satyagraha**. This movement was a success under the able leadership of Vallabhbhai Patel. The struggle was widely publicised and generated immense sympathy in many parts of India.

26. Why did Gandhiji decide to withdraw the Non-Cooperation Movement in February, 1922? Explain any **three** reasons. (2017 OD)

Ans. In February 1922, Gandhiji decided to launch a no tax movement. The police opened fire at the people who were taking part in a demonstration, without any provocation. The people turned violent in their anger and attacked the police station and set fire to it. The incident took place at Chauri Chaura in Uttar Pradesh. When the news reached Gandhiji, he decided to call off the Non-cooperation movement as he felt that it was turning violent and that the satyagrahis were not properly trained for mass struggle.

Long Answer Type Questions (LA) (Difficult) (5 Marks)

27. Who was Alluri Sitaram Raju? Explain his role in inspiring the rebels with Gandhiji's ideas. (2012 OD)

Ans. Alluri Sitaram Raju was the tribal leader of the peasants in Andhra Pradesh. He claimed that he had a variety of special powers.

He inspired the rebels with Gandhiji's ideas in the following ways:

- (i) Raju inspired them by talking of the greatness of Mahatma Gandhi.
- (ii) He said that he was inspired by the Non-cooperation Movement.
- (iii) He persuaded people to wear khadi and to give up drinking.
- (iv) He asserted that India could be liberated only with the use of force.

28. How did the 'Non-Cooperation Movement' spread in cities across the country? Explain its effects on the economic front. (2012 D, 2015 OD)

Or, How did Non-Cooperation movement start with participation of middle class people in the cities? Explain its impact on the economic front. (2018)

Ans. In the cities, the Non-Cooperation Movement started with middle class participation:

- (i) Thousands of students left government-controlled schools and colleges. Headmasters and teachers resigned and lawyers gave up their legal practice.
- (ii) The Council elections were boycotted in most provinces except Madras. Where the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining power.
- (iii) Foreign goods and foreign clothes were boycotted. Traders and merchants also refused to trade in foreign goods.

The economic sphere was affected by the Non-Cooperation Movement:

- (i) Foreign goods were boycotted, liquor shops were picketed and foreign cloth was burnt. The import of foreign cloth halved between 1921-1922. Its value dropped from ₹102 crores to ₹57 crores.
- (ii) Many merchants and traders refused to trade in foreign goods or finance foreign trade.
- (iii) People began discarding imported clothes and wearing Indian ones.
- (iv) The production of Indian textile mills and handlooms went up. Use of khadi was popularised.

29. How could non-cooperation become a movement? Explain with examples. (2014 D)

Or, Mention four proposals suggested by Mahatma Gandhi with reference to Non-cooperation Movement. (2011 D)

Or, Why did Mahatma Gandhi launch the 'Non-Cooperation Movement'? (2019 Series: JMS/4)

Ans. Mahatma Gandhi felt that British rule was established in India with the cooperation of the Indian people. If the Indians would refuse to cooperate, British rule would collapse.

- (i) According to Gandhiji, non-cooperation could become a movement by unfolding in stages.
- (ii) It would begin with the surrender of titles that the government awarded, and a boycott of civil services, army, police, courts, legislative councils, schools and foreign goods. Then if the Government used repression, a full civil disobedience campaign would be launched.
- (iii) Throughout 1920, Gandhiji and Shaukat Ali toured extensively mobilising popular support for the movement.
- (iv) In the cities, the movement started with middle class participation. Thousands of students left government controlled schools and colleges. Headmasters and teachers resigned and lawyers gave up their legal practices.
- (v) The Council elections were boycotted, foreign goods and foreign cloth was boycotted. Traders and merchants also refused to trade in foreign goods.

30. How did different social groups conceive the idea of 'Non-Cooperation'? Explain with examples. (2014 OD)

Or, How did Non-Cooperation Movement unite the country? Explain. (2019 Series: JMS/4)

Ans. Various social groups participated in the Non-Cooperation Movement, each with its own specific aspiration. All of them responded to the call of 'Swaraj' but the term meant different things to different people.

Movement in the cities:

- (i) Thousands of students from government controlled schools, headmasters, teachers resigned and left the school.
- (ii) Lawyers gave up their legal practices. The Council elections were also boycotted in most provinces.



Swaraj was first articulated in the presidential address of Dadabhai Naoroji as the Congress's goal at its Calcutta session in 1906.

The movement spread to the countryside also. It drew into the struggles of peasants and tribals from different parts of India.

- (i) In Awadh, the peasants' movement led by Baba Ramchandra was against talukdars and landlords who demanded extremely high rents and a variety of other cesses from the peasants. Peasants were forced to work in landlords' farms without any payment (begar). Peasants had no security of tenure, thus being regularly evicted so that they

could acquire no right over the leased land. The demands of the peasants were: reduction of revenue, abolition of *begar* and social boycott of oppressive landlords.

- (ii) In the **Gudem Hills of Andhra Pradesh**, a militant guerrilla movement spread in the early 1920s against the closure of forest areas by the colonial government, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits. They felt that their traditional rights were being denied.
- (iii) For **plantation workers in Assam**, freedom meant the right to move freely in and out of the confined space in which they were enclosed. It meant retaining a link with the village from which they had come. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave tea gardens without permission. In fact the permission was hardly granted. When they heard of the Non-Cooperation Movement, thousands of workers defied the authorities and left for their homes.



SUBJECTIVE TOPIC-3

Towards Civil Disobedience

Short Answer Type Questions (SA-I)

(Easy) (1 Mark)

31. In which session of the Indian National Congress was the demand for 'Purna Swaraj' formalised? (2012 D)

Ans. Lahore Session, December 1929.

32. Why did Indians oppose the 'Simon Commission'? (2020 Series: JBB/1)

Ans. Indians opposed the Simon Commission as there was no Indian member in the commission and also its terms of reference did not hold out hopes of anything remotely like Swaraj.

PRO HACK: Lala Lajpat Rai was popularly known as Punjab Kesari. He was assaulted by the British Police during a peaceful demonstration against the Simon Commission. He succumbed to injuries that were inflicted on him during the demonstration.



Short Answer Type Questions (SA-II)

(Average) (2-3 Marks)

33. Describe the main features of the 'Salt March'. (2014 OD)

Or, How did the Salt March become an effective tool of resistance against colonialism? Explain. (2015 OD, 2016)

Or, Why was the 'Salt March' considered an effective symbol of resistance against colonialism? Explain. (2018 Comptt.)

Or, "Mahatma Gandhi found in salt a powerful symbol that could unite the nation." Examine the statement in context of Civil Disobedience Movement. (2023)

Ans. Mahatma Gandhi found in salt a powerful symbol that could unite the nation:

- (i) On 31st January, 1930 he sent a letter to Viceroy Irwin stating eleven demands, one of which was the demand to abolish Salt Tax.
- (ii) Salt is one of the most essential food items consumed by the rich and poor alike and a tax on it was considered an oppression on the people by the British Government.
- (iii) Mahatma Gandhi's letter was an ultimatum and if his demands were not fulfilled by March 11, he had threatened to launch a civil disobedience campaign.
- (iv) So, Mahatma Gandhi started his famous Salt March accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhiji's ashram in Sabarmati to the Gujarati coastal town of Dandi.
- (v) The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by Swaraj and urged them to peacefully defy the British.
- (vi) On 6th April, he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water. This marked the beginning of the **Civil Disobedience Movement**.

34. Which were the two types of demands mentioned by Gandhiji in his letter to Viceroy Irwin on 31st January 1930? Why was abolition of 'salt tax' most stirring demand? Explain. (2013 OD)

Ans. On 31st January, 1930 Gandhiji sent a letter to Viceroy Irwin stating eleven demands. Some of the demands were of general interest; others were specific demands of different classes from industrialists to peasants.

The two types of demands mentioned by Gandhiji in his letter to Viceroy Irwin were:

- (i) one of which was reduction of land revenue.
- (ii) and the second demand is the abolition of the Salt Tax.

Abolition of 'salt tax' most stirring demand because salt was one of the most essential food items consumed by the rich and poor alike and a tax on it was considered an oppression on the people by the British Government. Gandhiji's letter was an ultimatum and if his demands were not fulfilled by March 11, he had threatened to launch a civil disobedience campaign.

35. Explain the circumstances under which Gandhiji decided to call off the Civil Disobedience Movement in 1931. (2012 OD)

Ans. Gandhiji decided to call off the Civil Disobedience movement in 1931 because:

- (i) Political leaders like Khan Abdul Ghaffar Khan were arrested. More than one lakh people were arrested.
- (ii) Government responded with brutal repression and peaceful satyagrahis were arrested. Women and children were beaten up.
- (iii) It resulted in an uprising in Peshawar in 1930.
- (iv) Industrial workers in Sholapur attacked police post. In Chittagong, the revolutionaries captured the armory and a pitched battle was fought between the government troops and the revolutionaries.

In such a situation, Gandhiji called off the movement and the Gandhi-Irwin Pact was signed.

36. Describe the role of poor peasantry in the 'Civil Disobedience Movement'. (2020 Series: JBB/3)

Ans. The poorer peasantry were not just interested in the lowering of the revenue demand. Many were small tenants cultivating land they had rented from landlords. As the depression continued, the small tenants found it difficult to pay their rent. They wanted the unpaid rent to the landlord be remitted. They joined radical movements, led by Socialists and Communists.

The Congress was unwilling to support 'No Rent Campaigns'. So the relationship between the poor peasants and the Congress remained uncertain.

37. How did the rich peasants and women take part in Civil Disobedience Movement? (2011 OD)

Ans. Role of rich peasants. Rich peasant communities, like the Patidars of Gujarat and the Jats of Uttar Pradesh, became active in the Civil Disobedience Movement.

- (i) Being producers of commercial crops, they were hard hit by trade-depression and falling prices.
- (ii) As their cash income reduced, they found it impossible to pay the government's revenue demand.
- (iii) These rich peasants became ardent supporters of the Civil Disobedience Movement.
- (iv) For them fight for Swaraj was a struggle against high revenues.

Role of women:

- (i) Women participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops. Many women went to jail.
- (ii) Women who participated in the Civil Disobedience Movement, came from high-caste families in urban areas and rich peasant households in rural areas.

38. "The Congress was reluctant to include the demands of industrial workers in its programme of struggle." Analyse the reasons. (2015 D)

Ans. Some workers did participate in the civil disobedience movement, selectively adopting some of the ideas of the Gandhian programme, like boycott of foreign goods as a part of their own movements against low wages and poor working conditions.

There were strikes by railway workers in 1930 and dock workers in 1932. Thousands of workers in Chotanagpur tin mines wore Gandhi caps and participated in protest rallies and boycott campaigns. The Congress was reluctant to include the demands of workers as part of its programme of struggle. It felt that this would alienate industrialists and divide the anti-imperial forces.

39. Describe the main features of 'Poona Pact'. (2015 OD)

Or, Who had organised the dalits into the 'Depressed Classes Association' in 1930? Describe his achievements. (2019 Series: JMS/1)

Ans. The Poona Pact:

- (i) Dr. B.R. Ambedkar, who organised the dalits into the Depressed Classes Association in 1930 demanded separate electorates for dalits in the Second Round Table Conference organised in London.
- (ii) When British accepted this demand in the name of Communal Award, Gandhiji started a fast unto death. He believed that separate electorates for dalits would slow down the process of their integration into the society.
- (iii) Ambedkar and Gandhi came to an agreement with Ambedkar accepting Gandhiji's position

and the result was the Poona Pact of September, 1932.

- It gave the depressed classes (later to be known as Scheduled castes) reserved seats in provincial and central legislative councils.
- But, they were to be voted in by the general electorate.

40. Explain any *three* reasons for the lukewarm response of some Muslim organisations to the Civil Disobedience Movement. (2011 D)

Ans. *Reasons for lukewarm response of some Muslim organisations to Civil Disobedience Movement:*

- (i) After the decline of Non-cooperation-Khilafat movement, a large section of Muslims felt alienated from the Indian National Congress.
- (ii) The visible and open association of Congress with Hindu religious nationalist groups like the Hindu Mahasabha in mid 1920s made the Muslims suspicious of Congress' motives.
- (iii) The frequent communal clashes not only deepened the distance between the two communities but also there was an important difference over the question of representation in the future assemblies that were to be elected.

Long Answer Type Questions (LA)

(Difficult)

(5 Marks)

41. How did the Civil Disobedience Movement come into force in various parts of the country? Explain with examples. (2016 OD)

Ans. *Civil Disobedience Movement came into force in various parts of the country:*

- (i) Gandhiji led the salt march from Sabarmati Ashram to Dandi with his followers starting the Civil Disobedience Movement.
- (ii) Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories.
- (iii) In the countryside, the rich *Patidars* of Gujarat and *Jats* of Uttar Pradesh were active in the movement. As rich communities were very hard hit by the trade depression and falling prices, they became enthusiastic supporters of the Civil Disobedience Movement.
- (iv) As the depression continued and cash incomes dwindled, the small tenants found it difficult to pay the rent. They wanted the unpaid rent to the landlords to be remitted and thus they joined the movement.

(v) Merchants and Industrialists supported the movement by giving financial assistance and also by refusing to buy and sell the imported goods.

(vi) The industrial working class of Nagpur region also participated in the Civil Dis-obedience Movement. Railway workers, dock workers, miners of Chotanagpur etc. participated in protest rallies and boycott campaigns.

42. Why did Gandhiji start the 'Civil Disobedience Movement'? Explain any *four* features of Civil Disobedience Movement. How did this movement unite the country? Explain.

(2013 OD, 2019 Series: JMS/1)

Ans. Non-fulfillment of demands made by Gandhiji on behalf of all the members of the Congress led to the launching of the Civil Disobedience Movement in 1930. Gandhiji's 'Dandi March' marked the beginning of the Civil Disobedience Movement. Gandhiji started his march with 78 volunteers from his ashram at Sabarmati to the Gujarat coastal town of Dandi. On 6th April, Gandhiji reached Dandi and ceremonially violated the law, manufacturing salt by boiling sea water.

Features of Civil Disobedience Movement:

- (i) People were now asked not only to refuse cooperation with the British but also to break colonial laws.
- (ii) Foreign cloth was boycotted and people were asked to picket liquor shops.
- (iii) Peasants were asked not to pay revenue and *chaukidari* taxes.
- (iv) Students, lawyers and village officials were asked not to attend English medium schools, colleges, courts and offices.

'Civil Disobedience Movement' united the country:

- (i) Gandhiji led the salt march from Sabarmati Ashram to Dandi with his followers starting the Civil Disobedience Movement.
- (ii) Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories.
- (iii) In the countryside, the rich *Patidars* of Gujarat and *Jats* of Uttar Pradesh were active in the movement. As rich communities were very hard hit by the trade depression and falling prices, they became enthusiastic supporters of the Civil Disobedience Movement.
- (iv) As the depression continued and cash incomes dwindled, the small tenants found it difficult to pay the rent. They wanted the unpaid rent to the landlords to be remitted and thus they joined the movement.

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(v) Merchants and industrialists supported the movement by giving financial assistance and also by refusing to buy and sell the imported goods.

(vi) The industrial working class of Nagpur region also participated in the Civil Disobedience Movement. Railway workers, dock workers, miners of Chotanagpur, etc. and even women participated in protest rallies and boycott campaigns.

43. How did people and the colonial government react to the Civil Disobedience Movement? Explain. (2012 D)

Ans. Reactions of people to the Civil Disobedience Movement:

(i) Mahatma Gandhi's famous 'Dandi March' from Gandhiji's ashram in Sabarmati to the coastal town of Dandi and violating the law by manufacturing salt marked the beginning of the Civil Disobedience Movement.

(ii) As the movement spread, foreign cloth was boycotted, liquor shops were picketed and peasants refused to pay revenue and *chaukidari* taxes. Village officers resigned and forest people ventured into reserved forests to collect wood and graze cattle, thereby violate forest laws.

Reactions of colonial government to the Civil Disobedience Movement:

(i) Worried by the reaction of the people the colonial government began arresting the Congress leaders one by one.

(ii) Abdul Ghaffar Khan was arrested in Peshawar and later Mahatma Gandhi was arrested which led to violent clashes in many places.

(iii) The Government followed a policy of brutal repression. Peaceful *satyagrahis* were attacked, women and children were beaten and about 1,00,000 people were arrested.

44. "The Civil Disobedience Movement was different from the Non-Cooperation Movement." Support the statement with examples. (2016 D)

Ans. The Civil Disobedience Movement was different from the Non-Cooperation Movement in the following ways:

Non-Cooperation Movement:

(i) The people were asked not to cooperate with the government.

(ii) Foreign goods and foreign cloth were boycotted. In many places merchants and traders refused to trade in foreign goods or finance foreign traders.

(iii) Students left the government owned schools

and colleges and lawyers gave up legal practices.

Civil Disobedience Movement:

(i) People were asked not only to refuse cooperation with the British but also to break colonial laws.

(ii) The countrymen broke the salt law by manufacturing salt by boiling sea water at Dandi.

(iii) Peasants refused to pay revenue and *chaukidari* tax.

(iv) Village officials resigned from their jobs. Forest people violated forest rules and laws.

PRO HACK: The Secretary of the state collected the tax from farmers for the compensation of village *Chaukidar*/watchman (kind of police), so it affected the poor farmers. In 1930, the farmers refused to pay this tax during the civil disobedience movement.



45. Why did Mahatma Gandhi decide to call-off the Civil Disobedience Movement? Explain. (2016 OD)

Ans. Mahatma Gandhi decided to call off the Civil Disobedience Movement because:

(i) Worried by the development of Civil Disobedience Movement the colonial government began arresting the Congress leaders one by one.

(ii) This led to violent clashes in many places.

(iii) When Abdul Ghaffar Khan, a devout disciple of Mahatma Gandhi was arrested in April 1930, angry crowds demonstrated in the streets of Peshawar, facing armored cars and police firing. Many were killed.

(iv) A month later, when Mahatma Gandhi was arrested industrial workers in Sholapur attacked the police force, municipal buildings, law courts, railway stations and all other structures that symbolized British rule.

(v) A frightened government responded with the policy of brutal repression. The peaceful *satyagrahis* were attacked, women and children were beaten and about 1 lakh people were arrested.

46. Why did Mahatma Gandhi relaunch the Civil Disobedience Movement with great apprehension? Explain. (2016 OD)

Ans. Mahatma Gandhi entered into a pact with Irwin on 5 March, 1931:

(i) By this Gandhi-Irwin Pact, Gandhiji committed to participate in a Round Table Conference in London and the government agreed to release the political prisoners.

- (ii) In December 1931, Gandhiji went to London for the conference, but the negotiations broke down and he returned disappointed.
- (iii) Back in India, he discovered that the government had begun a new cycle of repressive measures.
- (iv) Abdul Ghaffar Khan and Jawaharlal Nehru were both in jail and the Congress had been declared illegal.
- (v) A series of measures had been imposed to prevent meetings, demonstrations and boycotts.

Thus, with great apprehension Gandhiji relaunched the Civil Disobedience Movement.

47. Define the term 'Civil Disobedience Movement.' Describe the participation of rich and poor peasant communities in the 'Civil Disobedience Movement'. (2019 Series: JMS/1)

Ans. The Civil Disobedience Movement was a movement to disobey the rules of the British Government.

- (i) Rich peasant communities, like the *Patidars* of Gujarat and the *Jats* of Uttar Pradesh, became active in the Civil Disobedience Movement.

Being producers of commercial crops, they were hard hit by trade-depression and falling prices.

- (ii) As their cash income reduced, they found it impossible to pay the government's revenue demand. These rich peasants became ardent supporters of the Civil Disobedience Movement. For them fight for Swaraj was a struggle against high revenues.

- (iii) Small tenants had been cultivating rented land of landlords. They were not interested in the lowering of the revenue demand. As the economic depression continued, small farmers found it difficult to pay their rent. The poor peasants participated as they wanted their unpaid rent to be remitted.

- (iv) Congress was unwilling to support 'No rent campaign', as they did not want to upset the rich peasants and landlords. They often joined the radical movements led by the socialists and communists.

48. How did different social groups participate in Civil Disobedience Movement? Explain with examples. (2014 D)

Or, Examine the progress of the Civil Disobedience Movement among different strata of society. (2023)

Ans. (i) Rich peasant communities, like the *Patidars* of Gujarat and the *Jats* of Uttar Pradesh,

became active in the Civil Disobedience Movement.

— Being producers of commercial crops, they were hard hit by trade-depression and falling prices.

— For them fight for Swaraj was a struggle against high revenues.

- (ii) Small tenants had been cultivating rented land of landlords. They were not interested in the lowering of the revenue demand.

— They wanted unpaid rent to be remitted.

— They often joined the radical movements led by the socialists and communists.

- (iii) Merchants reacted against colonial policies that restricted business activities. They wanted protection against import of foreign goods and a rupee-sterling foreign exchange ratio that would discourage imports.

- (iv) Industrialists formed the Indian Industrial and Commercial Congress in 1920.

— They formed the Federation of the Indian Chamber of Commerce and Industries (FICCI) in 1927.

— They refused to sell or buy imported goods. They gave financial assistance and supported the Civil Disobedience Movement.

- (v) Another important feature of the Civil Disobedience Movement was large-scale participation of women.

— They participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops. Many women went to jail.

— These women came from high-caste families in urban areas and rich peasant households in rural areas.

49. Explain with examples the role of industrialists in the freedom struggle of India. (2014 D)

Or, Explain the attitude of the Indian merchants and industrialists towards the civil Disobedience Movement. (2015 OD)

Or, How did the Business class relate itself to the Civil Disobedience Movement? Explain with examples. (2023)

Ans. Role of merchants and the industrialists in the Civil Disobedience Movement:

- (i) Merchants reacted against colonial policies that restricted business activities.

- (ii) They wanted protection against import of foreign goods and wanted a rupee-sterling foreign exchange ratio that would discourage imports.

- (iii) Industrialists formed the Indian Industrial and Commercial Congress in 1920.
- (iv) They formed the Federation of the Indian Chamber of Commerce and Industries (FICCI) in 1927.
- (v) They refused to sell or buy imported goods. They gave financial assistance and supported the Civil Disobedience Movement.
- (vi) For example, Industrialists like G. D. Birla and Purshottamdas Thakurdas attacked colonial control over the Indian economy.

50. Why was Congress reluctant to allow women to hold any position of authority within the organisation? How did women participate in Civil Disobedience Movement? Explain. (2018)

Or, Explain the participation of women in the 'Civil Disobedience Movement'. (2023)

Ans. Moved by Gandhiji's call, women began to see service to the nation as a sacred duty. But, this increased public role did not mean any radical change in the position of women was visualised. Gandhiji was convinced that it was the duty of the women to look after home, be good mothers and wives.

Congress, too for a long time was reluctant to allow women to hold any position of authority within the organisation. It was keen only on their symbolic presence.

An important feature of the Civil Disobedience Movement was large-scale participation of women:

- (i) Women came out of their homes to listen to Gandhiji.
- (ii) They participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops. Many women went to jail.
- (iii) Women who participated in the Civil Disobedience Movement, came from high-caste families in urban areas and rich peasant households in rural areas.

51. "Dalit participation was limited in the Civil Disobedience Movement." Examine the statement. (2013 D)

Ans. The abstract concept of 'Swaraj' did not move the nation's 'untouchables', who from around the 1930s had begun to call themselves *dalit* or oppressed.

The Congress had ignored the *dalits*, for the fear of offending the *Sanatanis*, the conservative high caste Hindus.

Gandhiji persuaded upper castes to change their heart. He himself cleaned toilets to dignify the work of the *bhangis*. He called the untouchables,

Harjians, organized satyagraha to secure them entry into temples and access to public wells, tanks and schools.

The *dalit* leaders were keen on a different political solution. Political empowerment, they believed would resolve the problems of their social disability. They began demanding reserved seats in educational institutions and a separate electorate that would choose *dalit* members for the Legislative Council.

52. "Some of the Muslim political organisations in India, were lukewarm in their response to the 'Civil Disobedience Movement'." Examine the statement. (2013 D)

Ans. Muslim response was lukewarm to the Civil Disobedience Movement as a large section of Muslims felt alienated from the Congress.

- (i) The Congress members were seen as associates of Hindu religious nationalist groups like Hindu Mahasabha.
- (ii) After the Non-cooperation Movement, relations between Hindus and Muslims worsened as each community organised religious processions, provoking Hindu-Muslim communal clashes and riots.
- (iii) The important differences were over the question of representation in the future Assemblies that were to be elected.
- (iv) When Civil Disobedience Movement started, there was an atmosphere of suspicion and distrust between the communities. Muslims feared that they would be submerged under the domination of a Hindu majority in Independent India.

53. How did the Colonial Government repress the 'Civil Disobedience Movement'? Explain. (2017 OD)

- Ans.**
- (i) The Colonial Government took brutal steps to repress the Civil Disobedience Movement. The government began arresting the Congress leaders one by one. This led to violent clashes in many places.
 - (ii) Abdul Ghaffar Khan, a devout disciple of Mahatma Gandhi was arrested (April 1930).
 - (iii) Angry crowds demonstrated in the streets of Peshawar facing armored cars and police firing, many were killed.
 - (iv) Gandhiji was arrested.
 - (v) A frightened government responded with a policy of brutal repression. Peaceful *Satyagrahis* were attacked, women and children were beaten. About 100,000 people were arrested.



SUBJECTIVE TOPIC-4

The Sense of Collective Belonging

Short Answer Type Questions (SA-I)

(Easy) (1 Mark)

54. Who composed 'Vande Mataram'? (2012 D)

Ans. Bankim Chandra Chattopadhyay

55. Who created the first image of *Bharat Mata*? (2012 D)

Ans. Abanindranath Tagore

56. What combination of colours was there in the 'Swaraj flag' designed by Gandhiji in 1921? (2012 OD)

Ans. Red, Green and White

57. In which novel was the hymn 'Vande Mataram' included and who was the novel written by? (2014 OD)

Ans. Novel—Aandamath

Author—Bankim Chandra Chattopadhyay

58. In which year and place did Mahatma Gandhi organise Satyagraha for the first time in India? (2014 D)

Ans. In 1916, in Champaran, Bihar.



Vande Mataram, which means "I praise thee, Mother" in Sanskrit, was first sung by Rabindranath Tagore in 1896. It was adopted by the constituent assembly on 24th January 1950.

Short Answer Type Questions (SA-II)

(Average) (2-3 Marks)

59. What type of flag was designed during the 'Swadeshi Movement' in Bengal? Explain its main features. (2016 OD)

Ans. During the 'Swadeshi Movement' in Bengal, a **tricolour flag**—red, green and yellow was designed. It had eight lotuses representing the eight provinces of British India. It had a crescent moon, representing Hindus and Muslims.

60. Who had designed the 'Swaraj flag' by 1921? Explain the main features of this 'Swaraj flag'. (2016 D)

Ans. Mahatma Gandhi designed the 'Swaraj flag' by 1921.

Main features of the 'Swaraj flag':

(i) It had tricolours—Red, Green and White.

(ii) It had a spinning wheel in the centre.

(iii) It represents the Gandhian idea of self-help.

(iv) Carrying the flag during marches had become a symbol of defiance and a sense of collective belonging.

61. How did cultural processes help in creating a sense of collective belongingness in India? Explain. (2011 D)

Ans. *Though nationalism spread through the experience of united struggle but a variety of cultural processes captured the imagination of Indians and promoted a sense of collective belongingness:*

(i) **Use of figures or images.** The identity of India came to be visually associated with the image of *Bharat Mata*. Devotion to the mother figure came to be seen as an evidence of one's nationalism.

(ii) **Indian folklore.** Nationalists started recording and using folklores and tales, which they believed, gave a true picture of traditional culture that had been corrupted and damaged by outside forces. So preservation of these became a way to discover one's national identity and restore a sense of pride in one's past.

(iii) **Use of icons and symbols in the form of flags.** Carrying the tricolour flag and holding it aloft during marches became a symbol of defiance and promoted a sense of collective belonging.

(iv) **Reinterpretation of history.** Indians began looking into the past to rediscover the glorious developments in ancient times in the field of art, science, mathematics, religion and culture, etc. This glorious time was followed by a history of decline when India got colonized, as Indian history was miserably written by the colonisers.

All these techniques were used to bring the Indian people together against the common enemy.

(any three)

Long Answer Type Questions (LA)

(Difficult)

(5 Marks)

62. "Nationalism spreads when people begin to believe that they are all part of the same nation." Justify the statement. (2015 D, 2013 D)

Or, How did people belonging to different communications, regions or languages develop a sense of collective belonging? Explain with examples. (2014 OD)

Or, Evaluate the contribution of folklore, songs, popular prints etc., in shaping the nationalism during freedom struggle. (2017 D)

Or, Analyze the ways through which people of different communities developed a sense of collective belonging in India. (2023)

Ans. History and fiction, folklore and songs, popular prints and symbols—all played an important role in creating a sense of collective belonging leading to the growth of nationalism.

Image of Bharat Mata:

- (i) With the growth of nationalism, the identity of the Indian nation came to be visually associated with the image of **Bharat Mata** (as it had happened in Germany and France: *Germania* in Germany and *Marianne* in France).
- (ii) This image was first created and popularized by Bankim Chandra Chattopadhyay. In 1870, he wrote *Vande Mataram* as a hymn to the motherland. This song was widely sung during the Swadeshi Movement.
- (iii) Moved by the Swadeshi Movement, Abanindranath Tagore painted the famous image of **Bharat Mata**. The identity of the Indian nation came to be visually associated with this image. She was portrayed as an ascetic figure—calm, composed, divine and spiritual.
- (iv) Later this image was painted by many other artists which acquired different forms. This image was circulated in popular prints and devotion to this mother figure was seen as a sign of nationalism.

Icons and Symbols (Flag):

- (i) During the Swadeshi Movement in Bengal, tricolour flag (red, green and yellow), with eight lotuses (depicting eight provinces of British India), was designed.
- (ii) Gandhiji had designed the Swaraj flag by 1921—a tricolour (red, green and white) with a spinning wheel in the centre.
- (iii) Carrying the flag during marches became a symbol of defiance and a sense of collective belonging.

Reinterpretation of History:

- (i) The glorification of developments in ancient India in the fields of art and architecture, Science and Mathematics, religion and culture, law and philosophy, craft and trade had also helped in the growth of nationalism.
- (ii) These nationalist histories encouraged the readers to take pride in India's great achievements in the past and struggle to change the miserable conditions (cultural and economic decline) of life under the British rule.

Indian Folklore:

- (i) Idea of nationalism also developed through a movement to revive Indian folklore.
- (ii) Folk tales were sung by bards in the villages, to give a true picture of traditional culture, which had been damaged by outside forces.
- (iii) In Bengal, Rabindranath Tagore himself began collecting ballads, nursery rhymes and myths to revive folk culture.
- (iv) In Madras, Natesa Sastri published a four volume collection of Tamil folk tales, "The Folklore of Southern India".





2024 CBSE BOARD EXAMINATION

Questions

HISTORY

— 2024 (Series: AB3CD/1) Set-I —

Q.4. Which one of the following pairs regarding Indian nationalism is correctly matched ? 1

Leaders	Contribution
(a) Sardar Patel	Hindustan Socialist Republican Army
(b) Bhagat Singh	Swaraj Party
(c) C.R. Das	Bardoli Satyagraha
(d) Jawahar Lal Nehru	Oudh Kisan Sabha

Q.25. (a) Describe any *three* causes that led to the Non-Cooperation Movement. 3

Or, (b) Describe any *three* causes of 'Civil Disobedience Movement.' 3



SCAN ME!
FOR ANSWERS

— 2024 (Series: AAB1/3) Set-I —

Q.7. Arrange the following events of Indian National Movement in chronological order and choose the correct option. 1

- I. Formation of Swaraj Party.
- II. Lahore Session of the Indian National Congress.
- III. Gandhi-Irwin Pact.
- IV. Formation of Depressed Class Association.

Options:

- (a) II, III, I and IV (b) I, II, IV and III
(c) I, III, II and IV (d) IV, III, II and I

Q.30. (a) "There were variety of cultural processes through which Indian Nationalism captured people's imagination." Explain the statement with examples. 5

Or, (b) How were the various social groups involved in the Civil Disobedience Movement? Explain with examples.



Competency Based Questions

Stand Alone Multiple Choice Questions

1 mark

- Which of the following was Mahatma Gandhi's novel method of fighting against the British?
 - He used violent method of stone pelting.
 - He used arson to burn down government offices.
 - He fought with the principle of 'an eye for an eye'.
 - He practised open defiance of law, peaceful demonstration, satyagraha and non-violence.
- What does satyagraha mean? Choose one from the following options.
 - 'Satyagraha' means use of physical force to inflict pain while fighting.
 - 'Satyagraha' does not inflict pain, it is a non-violent method of fighting against oppression.
 - 'Satyagraha' means passive resistance and is a weapon of the weak.
 - 'Satyagraha' was a racist method of mass agitation.
- What was the purpose of imposing the Rowlatt Act?
 - The Rowlatt Act forbade the Indians to qualify for administrative services.
 - The Rowlatt Act had denied Indians the right to political participation.
 - The Rowlatt Act imposed additional taxes on Indians who were already groaning under the burden of taxes.
 - The Rowlatt Act authorised the government to imprison any person without trial and conviction in a court of law.
- Certain events are given below. Choose the appropriate chronological order:
 - Coming of Simon Commission to India
 - Demand of Purna Swaraj in Lahore Session of INC
 - Government of India Act, 1919
 - Champaran Satyagraha

Choose the correct option:

 - (iii)-(ii)-(iv)-(i)
 - (i)-(ii)-(iv)-(iii)
 - (ii)-(iii)-(i)-(iv)
 - (iv)-(iii)-(i)-(ii)
- Why did General Dyer order to open fire on a peaceful demonstration at Jallianwala Bagh? Choose from the given options.
 - He wanted to show his power.
 - Firing was ordered because it was an unruly crowd.
 - Because his object, as he declared later, was to 'produce a moral effect' to create fear in the minds of 'satyagrahis'.
 - He ordered to fire because he noticed a sudden unrest in the crowd.
- Who was the writer of the book 'Hind Swaraj'?
 - Rabindranath Tagore
 - B.R. Ambedkar
 - Mahatma Gandhi
 - Jawahar Lal Nehru
- Khilafat Committee was formed in 1919 in the city of:
 - Bombay
 - Calcutta
 - Lucknow
 - Amritsar
- The Non-cooperation Khilafat Movement began in:
 - January, 1921
 - February, 1922
 - December, 1929
 - April, 1919
- Which of the following was the reason for calling-off the Non-cooperation Movement by Gandhiji?
 - Pressure from the British Government
 - Second Round Table Conference
 - Gandhiji's arrest
 - Chauri Chaura incident
- Baba Ramchandra, a sanyasi, was the leader of which of the following movements?
 - Plantation Workers' Movement in Assam
 - Militant Guerrilla Movement of Andhra Pradesh
 - Peasants' Movement of Awadh
 - Khilafat Movement
- Who set up the 'Oudh Kisan Sabha'?
 - Alluri Sitaram Raju
 - Jawahar Lal Nehru and Baba Ramchandra
 - Jawaharlal Nehru and Shaikat Ali
 - Mahatma Gandhi
- Under the presidency of Jawahar Lal Nehru, the Lahore Congress Session of 1929 formalised the demand of:
 - abolition of Salt Tax.
 - 'Purna Swaraj' or complete independence.
 - boycott of Simon Commission.
 - separate electorate for the 'dalits'.
- The 'Simon Commission' was boycotted because:
 - there was no British Member in the Commission.

- (b) it demanded separate electorates for Hindus and Muslims.
 (c) there was no Indian Member in the Commission.
 (d) it favoured the Muslims over the Hindus.
14. A form of demonstration used in the Non-cooperation Movement in which people block the entrance to a shop, factory or office is:
 (a) Boycott (b) Begar
 (c) Picketing (d) Bandh
15. Who formed the 'Swaraj Party' within the Congress?
 (a) Jawahar Lal Nehru and Motilal Nehru
 (b) Abdul Ghaffar Khan and Mahatma Gandhi
 (c) Jawahar Lal Nehru and Subhas Chandra Bose
 (d) C.R. Das and Motilal Nehru
16. Who founded the 'Depressed Classes Association' in 1930?
 (a) Alluri Sitaram Raju (b) C.R. Das
 (c) M.R. Jayakar (d) Dr B.R. Ambedkar
17. Which party did not boycott the Council elections held in the year 1921?
 (a) Swaraj Party (b) Justice Party
 (c) Muslim League (d) Congress Party
18. What do you mean by the term 'Begar'?
 (a) An Act to prevent plantation workers to leave the tea gardens without permission.
 (b) The forced recruitment of soldiers in rural areas during World War I.
 (c) Labour that villagers were forced to contribute without any payment.
 (d) Refusal to deal and associate with people, or participate in activities as a form of protest.
19. Where did Mahatma Gandhi start his famous 'Salt March' on 12th March 1930?
 (a) Dandi (b) Chauri Chaura
 (c) Sabarmati (d) Surat
20. Which industrialist attacked colonial control over Indian economy and supported the Civil Disobedience Movement?
 (a) Dinshaw Petit
 (b) Purshottamdas Thakurdas
 (c) Dwarkanath Tagore
 (d) Seth Hukumchand

Assertion-Reason Questions

1
mark

DIRECTION: There are two statements marked as **Assertion (A)** and **Reason (R)**. Read the statements and choose the correct option:

- (a) Both Assertion and Reason are true and Reason is the correct explanation of Assertion.
 (b) Both Assertion and Reason are true but Reason is not the correct explanation of Assertion.
 (c) Assertion is true but Reason is false.
 (d) Both Assertion and Reason are false.
- Assertion.** In 1917, Gandhiji organised a satyagraha to support the peasants of the Kheda district of Gujarat.
Reason. The peasants were affected by crop failure and plague epidemic. They could not pay the revenue and were demanding that revenue collection be relaxed.
 - Assertion.** The council elections were boycotted in most provinces except Madras.
Reason. In many places, merchants and traders refused to trade in foreign goods or finance foreign trade.
 - Assertion.** The Non-Cooperation Movement gradually slowed down for a variety of reasons in the cities.
Reason. As the boycott movement spread, and people began discarding imported clothes and wearing only Indian ones, production of Indian textile mills and handlooms went up.
 - Assertion.** In Awadh, the movement of peasants was against the *talukdars* and landlords.
Reason. They demanded from peasants their whole production at low prices.
 - Assertion.** When Simon Commission arrived in India, it was greeted with the slogan 'Go back Simon'.
Reason. This happened as Mahatma Gandhi was on Dandi March during that time.
 - Assertion.** Gandhiji entered into Gandhi-Irwin Pact on 5 March 1931.
Reason. Ghaffar Khan and Jawaharlal Nehru were both put in jail, the Congress was declared illegal, and a series of measures had been imposed to prevent meetings, demonstrations and boycotts.
 - Assertion.** Rich peasants became enthusiastic supporters of the Civil Disobedience Movement, organising their communities and at times forcing reluctant members to participate in the boycott programmes.
Reason. However, they were deeply happy when the movement was called off in 1931 with revenue rates being lowered.
 - Assertion.** Bankim Chandra Chattopadhyay wrote 'Vande Mataram' as a hymn to the motherland and it was later included in his novel Anandamath and widely sung during the Swadeshi movement.

Reason. Abanindranath Tagore painted his famous image of Bharat Mata, which is portrayed as an ascetic figure, who is calm, composed, divine and spiritual.

9. **Assertion.** The industrial working classes did not participate in the Civil Disobedience Movement in large numbers, except in Nagpur.

Reason. After the failure of Round Table Conference, business groups were no longer uniformly enthusiastic.

10. **Assertion.** Another important feature of civil disobedience movement was the large-scale participation of women.

Reason. A large number of women were encouraged by Gandhiji's Salt March because of which they could come out of their homes to listen to him. They then began to participate in protest march and picketed foreign cloth and liquor shops. Some even went to jail.

Match the Columns

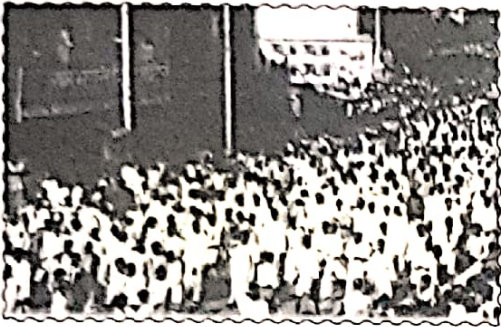
1 mark

1.	Column-A	Column-B
	(a) Satyagraha movement against oppressive plantation system	(i) Kheda District, Gujarat, 1918
	(b) A movement demanding relaxation in revenue collection for peasants	(ii) Ahmedabad, Gujarat, 1918
	(c) A movement for cotton mill workers	(iii) Calcutta, Bengal, 1920
	(d) Convinced other leaders to start a non-cooperation movement in support of Khilafat as well as for 'Swaraj'.	(iv) Champaran, Bihar, 1917
2.	Column-A	Column-B
	(a) March, 1930	(i) Launching of Non-Cooperation and Khilafat Movement
	(b) January, 1930	(ii) Chauri Chaura incident and withdrawal of Non-Cooperation Movement by Gandhiji
	(c) December, 1931	(iii) Gandhi-Irwin Pact
	(d) January, 1921	(iv) Declaration of Purna Swaraj
	(e) March, 1931	(v) Civil Disobedience Movement launched by breaking of Salt Law
	(f) February, 1922	(vi) End of Civil Disobedience Movement
	(g) 5 March, 1931	(vii) Second Round Table Conference
3.	Column-A	Column-B
	(a) Jallianwala Bagh	(i) Andhra Pradesh
	(b) Kheda	(ii) Amritsar
	(c) Chauri Chaura	(iii) Uttar Pradesh
	(d) Gudem Hills	(iv) Gujarat
4.	Column-A	Column-B
	(a) Place, where Gandhiji abruptly withdrew the Non-Cooperation Movement.	(i) The reservation of electoral seats for Harijans.
	(b) The Poona Pact which was signed between Dr. B.R. Ambedkar and Gandhiji in 1932 provided for	(ii) Ahmedabad, 1918
	(c) A movement for cotton mill workers.	(iii) Calcutta, September 1920
	(d) Place, where Gandhiji convinced other leaders to start non-cooperation movement in support of Khilafat as well as for 'Swaraj'.	(v) Chauri Chaura, Uttar Pradesh

Picture Based Questions

1 mark

1.



- (i) When was this picture taken?
- (ii) What was the event?
- (iii) Which common feature of the Indian National movement does it depict?

2.



- (i) What is depicted in this picture?
- (ii) When was the picture taken?
- (iii) Which of the following event is related with the given image?
 - (a) Non-Cooperation Movement
 - (b) Jallianwala Bagh Massacre
 - (c) Civil Disobedience Movement
 - (d) Swadeshi Movement
- (iv) What is the significance of this picture?

3.



- (i) What is depicted in this picture?
- (ii) When was this picture taken? What is its significance?

4.



- (i) Which incident is shown in this picture?
- (ii) Where and when did it take place?
- (iii) What was the incident?
- (iv) What was the outcome of the incident?

5.



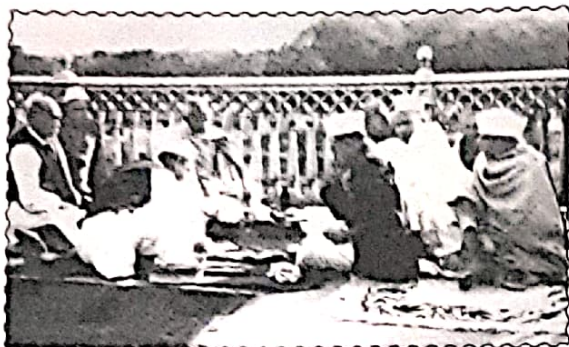
- (i) Which significant incident is depicted in this picture?
- (ii) Who is leading the crowd?
- (iii) When did the incident occur?
- (iv) What is the significance of this picture?

6.



- (i) Identify the figure in this portrait?
- (ii) How is Bharat Mata portrayed in the above picture?
 - (a) Ascetic
 - (b) Divine
 - (c) Spiritual
 - (d) All of the above
- (iii) Who painted it and when?
- (iv) What is the significance of this picture?
- (v) Which famous painter used this style of painting earlier?

7.



The meeting of Congress leaders is related to which event?

- (a) Formation of Swaraj Party
- (b) Non-Cooperation Movement
- (c) Civil Disobedience Movement
- (d) Simon Commission

8.



Which of the following option best signifies the image?

- (a) Women's participation in Non-Cooperation
- (b) Women's participation in voting
- (c) Women protesting against Rowlatt Act
- (d) Women's participation in Civil Disobedience movement

9.



Alongwith Mahatama Gandhi and Jawaharlal Nehru who is another nationalist in this picture?

- (a) Maulana Abul Kalam Azad
- (b) Abdul Ghaffar Khan
- (c) Muhammad Ali Jinnah
- (d) Syed Ahmed Khan

10.



Which of the following aspects best signifies this image of Bal Gangadhar Tilak?

- (a) Symbol of Ashoka Pillar
- (b) Shri Krishna rath in Mahabharat
- (c) The rising sun
- (d) Symbol of Unity

11.



In the image, what does a lion and an elephant signify?

- (a) Rich diversity of fauna in India
- (b) Mythological symbols
- (c) Power and authority
- (d) Wild animals

Case/Source Based Questions

4-5
marks

1. Another important feature of the Civil Disobedience Movement was the large-scale participation of women. During Gandhiji's salt march, thousands of women came out of their homes to listen to him. They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail. In urban areas, these women were from high-caste families; in rural areas they came from rich peasant households. Moved by Gandhiji's call, they began to see service to the nation as a

sacred duty of women. Yet, this increased public role did not necessarily mean any radical change in the way the position of women was visualised. Gandhiji was convinced that it was the duty of women to look after home and hearth, be good mothers and good wives. And for a long time the Congress was reluctant to allow women to hold any position of authority within the organisation. It was keen only on their symbolic presence.

Answer the following questions by choosing the most appropriate option:

1. During Gandhiji's Salt March, thousands of women participated in:
 - (a) providing service to the nation
 - (b) doing protest marches
 - (c) fighting for struggle
 - (d) widespread resentment
2. The women from rural areas mainly belonged to:
 - (a) high caste families
 - (b) low caste families
 - (c) rich peasant households
 - (d) dalit societies
3. When did Gandhiji initiate a movement in Champaran in Bihar against the oppressive indigo plantation system?
 - (a) 1917
 - (b) 1920
 - (c) 1925
 - (d) 1918
4. Gandhiji was convinced that it was the duty of the women:
 - (a) looking after home and hearth
 - (b) service to the nation
 - (c) holding position of authority
 - (d) participating in the movement

II. Manchester imports into India declined as the British mills were busy with war production to meet the needs of the army paving the way for the Indian mills to supply for the huge home market. As the war prolonged, Indian factories were called upon to supply war needs. As a result new factories were set up, new workers were employed and everyone was made to work for longer hours. On 13th April 1919, a crowd of villagers who had come to attend a Baisakhi fair, gathered in the enclosed ground of Jallianwala Bagh. Being from outside the city, many were not aware of the martial law that had been imposed as a repressive measure. General Dyer with his British troops entered the park and closed the only exit point without giving any warning to the assembled people and ordered the troops to fire at the crowds, killing hundreds. Foreign goods were boycotted, liquor shops were picketed and foreign cloth was burnt. The import of foreign

cloth halved between 1921-1922. Its value dropped from ₹102 crore to ₹57 crore. Many merchants and traders refused to trade in foreign goods or finance foreign trade. Use of khadi was popularised.

Answer the following questions by choosing the most appropriate option:

5. What was the effect of First World War on India as Britain was busy in war in Europe?
 - (a) Manchester imports into India declined.
 - (b) It paved the way for the Indian mills to supply for huge home market.
 - (c) Indian factories were called upon to supply war needs, as a result of which new factories were set up and new workers were employed.
 - (d) All of these
6. 'General Dyer with his British troops entered the park and closed the only exit point without giving any warning.' This incident is related to which of the following events?
 - (a) Non-cooperation Movement
 - (b) Jallianwala Bagh Massacre
 - (c) Both (a) and (b)
 - (d) None of these
7. What were the consequences of non-cooperation movement during 1921-22?
 - (a) Foreign goods were not boycotted.
 - (b) The import of foreign cloth halved.
 - (c) Many merchants and traders did not refuse to trade in foreign goods or finance foreign trade.
 - (d) Use of khadi was not popularised.
8. What was the name of British officer who was responsible for the Jallianwala Bagh massacre?
 - (a) General Dyer
 - (b) Lord Cornwallis
 - (c) Lord Wellesley
 - (d) Lord Dalhousie

III. Emboldened with this success, Gandhiji in 1919 decided to launch a nationwide satyagraha against the proposed Rowlatt Act (1919). This Act had been hurriedly passed through the Imperial Legislative Council despite the united opposition of the Indian members. It gave the government enormous powers to repress political activities, and allowed detention of political prisoners without trial for two years. Mahatma Gandhi wanted non-violent civil disobedience against such unjust laws, which would start with a *hartal* on 6 April.

Answer the following questions by choosing the most appropriate option:

9. Name the 'Act' which is being described in the passage.

- (a) Satyagraha Act
(b) Rowlatt Act
(c) Government of India Act
(d) East India Company Act
10. Who opposed this Act?
(a) Gandhiji
(b) Lord Irwin
(c) Pt. Jawaharlal Nehru
(d) Subhas Chandra Bose
11. was not a provision of this act.
(a) Organisation of Rallies
(b) Detention of Political prisoners
(c) Curb political activities
(d) All of these
12. This act was initiated through the efforts of
(a) Imperial Legislative council
(b) Indian members
(c) East India company
(d) Gandhiji

IV. Workers too had their own understanding of Mahatma Gandhi and the notion of swaraj. For plantation workers in Assam, freedom meant the right to move freely in and out of the confined space in which they were enclosed, and it meant retaining a link with the village from which they had come. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission, and in fact they were rarely given such permission. When they heard of the Non-Cooperation Movement, thousands of workers defied the authorities, left the plantations and headed home. They believed that Gandhi Raj was coming and everyone would be given land in their own villages. They, however, never reached their destination. Stranded on the way by a railway and steamer strike, they were caught by the police and brutally beaten up. The visions of these movements were not defined by the Congress programme. They interpreted the term swaraj in their own ways, imagining it to be a time when all sufferings and all troubles would be over. Yet, when the tribals chanted Gandhiji's name and raised slogans demanding 'Swatantra Bharat', they were also emotionally relating to an all-India agitation. When they acted in the name of Mahatma Gandhi, or linked their movement to that of the Congress, they were identifying with a movement which went beyond the limits of their immediate locality.

Answer the following questions by choosing the most appropriate option:

13. Who initiated the Non-Cooperation Movement?

- (a) Mahatma Gandhi (b) Britishers
(c) Common people (d) All of these
14. When was Non-Cooperation Movement started?
(a) 1919 (b) 1918
(c) 1920 (d) 1942
15. Under the Inland Emigration Act of 1859, were not permitted to leave the tea gardens without permission.
(a) peasants (b) plantation workers
(c) landlords (d) British officers
16. The slogan 'Swatantra Bharat' was given by Plantation workers. (True/False)

V. The Independence Day Pledge, 26 January 1930
'We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe, therefore, that India must sever the British connection and attain *Purna Swaraj* or Complete Independence.'

Answer the following questions by choosing the most appropriate option:

17. When and under whose presidency was this pledge taken?
(a) Jawaharlal Nehru, 26 January 1930
(b) Indira Gandhi, 26 January 1947
(c) Subhas Chandra Bose, 26 January 1947
(d) Mahatma Gandhi, 26 January 1930
18. Choose the correct statements about the importance of the date 26th January, 1930.
I. The National tricolour was hoisted.
II. Declaration of Independence of India was promulgated.
III. Congress formalised the demand of 'Poorna Swaraj'.
IV. India got freedom on this day.
(a) I & IV (b) II & III
(c) I, II & III (d) II, III & IV
19. 'Poorna Swaraj' refers to:
(a) Partial Independence
(b) Complete Independence
(c) Half Independence
(d) Quarterly Independence
20. In what ways was the British rule in India oppressive:

- (a) The British Govt. had deprived Indians of their freedom and exploited the masses.
- (b) It had ruined India economically, politically, culturally and spiritually.
- (c) Both (a) and (b)
- (d) None of these

VI. The idea of satyagraha emphasised the power of truth and the need to search for truth. It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor. Without seeking vengeance or being aggressive, a satyagrahi could win the battle through non-violence. This could be done by appealing to the conscience of the oppressor. People—including the oppressors—had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence. By this struggle, truth was bound to ultimately triumph. Mahatma Gandhi believed that this dharma of non-violence could unite all Indians.

Answer the following questions by choosing the most appropriate option:

- 21.** What does satyagraha mean? Choose one from the following options.
- (a) 'Satyagraha' means use of physical force to inflict pain while fighting.
 - (b) 'Satyagraha' does not inflict pain, it is a non-violent method of fighting against oppression.
 - (c) 'Satyagraha' means passive resistance and is a weapon of the weak.
 - (d) 'Satyagraha' was a racist method of mass agitation.
- 22.** Which of the following was Mahatma Gandhi's novel method of fighting against the British?
- (a) He used violent method of stone pelting.
 - (b) He used arson to burn down government offices.
 - (c) He fought with the principle of 'an eye for an eye'.
 - (d) He practised open defiance of law, peaceful demonstration, satyagraha and non-violence.
- 23.** In which areas did Gandhi organise the satyagraha?
- (a) Champaran in Bihar and Ahmedabad in Gujarat.
 - (b) Champaran in Bihar, Kheda district of Gujarat, Ahmedabad.
 - (c) Kheda district of Gujarat and Ahmedabad in Gujarat.
 - (d) Champaran in Bihar, Kheda district of Gujarat.
- 24.** What did the idea of Satyagraha emphasise?

- (a) The power of truth and the need to search for truth, and physical force was not necessary to fight the oppressor
- (b) Need to search for truth, and use physical force.
- (c) Fight with arguments and violence
- (d) Agitation and violence

25. When did Mahatma Gandhi return to India from South Africa?

- (a) 1920
- (b) 1915
- (c) 1921
- (d) 1914

26. In which of the following places Mahatma Gandhi organised Satyagraha for the first time in India?

- (a) Dandi
- (b) Ahmedabad
- (c) Kheda
- (d) Champaran

VII. While the Rowlatt satyagraha had been a widespread movement, it was still limited mostly to cities and towns. Mahatma Gandhi now felt the need to launch a more broad-based movement in India. But he was certain that no such movement could be organised without bringing the Hindus and Muslims closer together. One way of doing this, he felt, was to take up the Khilafat issue. The First World War had ended with the defeat of Ottoman Turkey. And there were rumours that a harsh peace treaty was going to be imposed on the Ottoman emperor—the spiritual head of the Islamic world (the Khalifa). To defend the Khalifa's temporal powers, a Khilafat Committee was formed in Bombay in March 1919.

Answer the following questions by choosing the most appropriate option:

27. Which of the following is not true about the Rowlatt Act?

- (a) It allowed the detention of prisoners for five years without trial.
- (b) Gave the government powers to repress political activity.
- (c) It passed the Act despite opposition from the Indian members in the Imperial Legislative Council.
- (d) Led to the launch of a movement under Gandhiji's leadership.

28. What was the Rowlatt Act of 1919?

- (a) Detention after trial for 3 years.
- (b) No hearing of cases.
- (c) Detention of prisoners for 3 years without trial.
- (d) allowed detention of political prisoners without trial for 2 years.

29. When and where was the Khilafat Committee formed?

- (a) February 1920, Bombay

HISTORY

- (b) March 1918, Gujarat
(c) January 1919, Bombay
(d) March 1919, Bombay
30. In which movement did Gandhi see an opportunity to bring Muslims under the umbrella of a unified national movement:
- (a) The oppressive plantation system in Champaran movement
(b) A Satyagraha movement to support the peasants of the Kheda district of Gujarat.
(c) A nationwide Satyagraha against the proposed Rowlatt Act of 1919.
(d) A non-cooperation movement in support of Khilafat as well as Swaraj.

VIII. Gandhiji proposed that the movement should unfold in stages. It should begin with the surrender of titles that the government awarded, and a boycott of civil services, army, police, courts and legislative councils, schools, and foreign goods. Then, in case the government used repression, a full civil disobedience campaign would be launched. Through the summer of 1920 Mahatma Gandhi and Shaukat Ali toured extensively, mobilising popular support for the movement. Many within the Congress were, however, concerned about the Proposals. Finally, at the Congress session at Nagpur in December 1920, a compromise was worked out and the Non-Cooperation programme was adopted.

Answer the following questions by choosing the most appropriate option:

31. Who was the writer of the book 'Hind Swaraj'?
- (a) Rabindranath Tagore
(b) B.R. Ambedkar
(c) Mahatma Gandhi
(d) Jawaharlal Nehru
32. When was the Non-Cooperation programme adopted by the Congress?
- (a) At Surat in December 1920
(b) At Nagpur in December 1920
(c) At Calcutta in January 1921
(d) At Bombay in December 1920
33. The Non-cooperation-Khilafat Movement began on which one of the following dates?
- (a) January, 1921 (b) November, 1921
(c) December, 1921 (d) May, 1921
34. The concept of Non-Cooperation was turned into a movement through the:
- (a) surrender of government awarded titles.
(b) boycott of foreign goods and schools.
(c) boycott of civil services, army, police, courts and legislative councils.
(d) All of these

35. Who led the peasants movement in Oudh during the Non-Cooperation Movement?
- (a) Motilal Nehru (b) Mahatma Gandhi
(c) Baba Ramchandra (d) Sardar Patel

IX. Source: The Movement in the Towns

The movement started with middle-class participation in the cities. Thousands of students left government-controlled schools and colleges, headmasters and teachers resigned, and lawyers gave up their legal practices. The council elections were boycotted in most provinces except Madras, where the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining some power—something that usually only Brahmins had access to.

The effects of non-cooperation on the economic front were more dramatic. Foreign goods were boycotted, liquor shops picketed, and foreign cloth burnt in huge bonfires. The import of foreign cloth halved between 1921 and 1922, its value dropping from ₹102 crore to ₹57 crore. In many places merchants and traders refused to trade in foreign goods or finance foreign trade. As the boycott movement spread, and people began discarding imported clothes and wearing only Indian ones, production of Indian textile mills and handlooms went up.

Answer the following questions:

36. Explain the role of 'Justice Party' in boycotting of council elections.
37. How was the effect of 'non-cooperation on the economic front' dramatic?
38. Explain the effect of 'Boycott' movement on 'foreign textile trade'.

X. By the end of the nineteenth century many Indians began feeling that to instill a sense of pride in the nation, Indian history had to be thought about differently. The British saw Indians as backward and primitive, incapable of governing themselves. In response, Indians began looking into the past to discover India's great achievements. They wrote about the glorious developments in ancient times when art and architecture, science and mathematics, religion and culture, law and philosophy, crafts and trade had flourished. This glorious time, in their view, was followed by a history of decline, when India was colonised.

Answer the following questions by choosing the most appropriate option:

39. Who were the author of the famous novel 'Anandamath'?
- (a) Bankim Chandra Chattopadhyay
(b) Abanindranath Tagore

- (c) Natesa Sastri
(d) Rabindranath Tagore
40. Who was the two great writers of Bengal and Madras, who contributed to nationalism in the late nineteenth century?
(a) Rabindranath Tagore and Natesa Sastri
(b) Jamini Roy and Ravi Verma
(c) Rabindranath Tagore and Ravi Verma
(d) None of these
41. Which of the following combination of colours was there in the 'Swaraj flag' designed by Gandhiji in 1921?
(a) red, green and white
(b) red, green and yellow
(c) orange, white and green
(d) yellow, white and green
42. Who created the first image of Bharat Mata?
(a) Bankim Chandra Chattopadhyay
(b) Subhas Chandra Bose
(c) Rabindranath Tagore
(d) Abanindranath Tagore
43. Which was the other way of creating the feeling of Nationalism in the people?
(a) Through reinterpretation of history
(b) By writing more books
(c) By creating more works of art
(d) By creating more folklore
44. What was the significance of the spinning wheel in the Flag created by Gandhi?
(a) Representing Swaraj
(b) Represented the Gandhian ideal of self-help
(c) Reference to swadeshi
(d) To boycott the foreign goods
45. Why was the slogan demanding "Swatantra Bharat" important?
(a) It showed the greatness of Mahatma Gandhi.
(b) They were going beyond their own locality and emotionally identifying with an all-India movement.
(c) They were a unifying force of the Non-Cooperation Movement.
(d) The various ways in which 'Swaraj' was interpreted by different people.

XI. Source A: The limits of Civil Disobedience.

Mahatma Gandhi declared that swaraj would not come for a hundred years if untouchability was not eliminated. He called the 'untouchables' harijan, or the children of God, organised satyagraha to secure them entry into temples, and access to public wells, tanks, roads and schools. He himself cleaned toilets to dignify

the work of the bhangi (the sweepers), and persuaded upper castes to change their heart and give up 'the sin of untouchability'. But many dalit leaders were keen on a different political solution to the problems of the community. They began organising themselves, demanding reserved seats in educational institutions, and a separate electorate that would choose dalit members for legislative councils. Political empowerment, they believed, would resolve the problems of their social disabilities.

Source B: How participants saw the Movement?

Another important feature of the Civil Disobedience Movement was the large-scale participation of women. During Gandhiji's salt march, thousands of women came out of their homes to listen to him. They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail. In urban areas these women were from high-caste families; in rural areas they came from rich peasant households. Moved by Gandhiji's call, they began to see service to the nation as a sacred duty of women. Yet, this increased public role did not necessarily mean any radical change in the way the position of women was visualised.

Source C: The sense of Collective Belonging.

It was in the twentieth century, with the growth of nationalism, that the identity of India came to be visually associated with the image of Bharat Mata. The image was first created by Bankim Chandra Chattopadhyay. In the 1870s he wrote 'Vande Mataram' as a hymn to the motherland. Later it was included in his novel 'Anandamath' and widely sung during the Swadeshi movement in Bengal. Moved by the Swadeshi movement, Abanindranath Tagore painted his famous image of Bharat Mata.

Answer the following questions:

Source A: The limits of Civil Disobedience.

46. Why did the congress ignore the dalits during the civil disobedience?

Source B: How participants saw the Movement?

47. How did congress visualise the position of women in the civil disobedience movement?

Source C: The sense of Collective Belonging.

48. How did people belonging to different communities, regions or language groups develop a sense of collective belonging?



Competency Based Answers

Stand Alone
Multiple Choice Answers

- | | | | |
|---------|---------|---------|---------|
| 1. (d) | 2. (b) | 3. (d) | 4. (d) |
| 5. (c) | 6. (c) | 7. (a) | 8. (a) |
| 9. (d) | 10. (c) | 11. (b) | 12. (b) |
| 13. (c) | 14. (c) | 15. (d) | 16. (d) |
| 17. (b) | 18. (c) | 19. (c) | 20. (b) |

Assertion-Reason Answers

- (a) Both assertion and reason are true and reason is the correct explanation of assertion.
The peasants wanted that their revenue collection be relaxed because they were at a complete loss because of the epidemic. Gandhiji came forward and organized a Satyagraha to provide them with a platform to raise their voice.
- (b) Both assertion and reason are true but reason is not the correct explanation of assertion.
The council elections were boycotted in most provinces except Madras, where Justice Party, the party of the non-Brahmins, felt that entering the council was one way of gaining some power, something that usually only Brahmins had access to.
- (b) Both assertion and reason are true but reason is not the correct explanation of assertion.
Khadi cloth was often more expensive than mass-produced mill cloth and poor people could not afford to buy it. Non-cooperation Movement was gradually turning violent, some leaders were by now, very tired of mass struggle, that is how it lost momentum.
- (c) Assertion is true but reason is false.
The assertion is correct but reason is false because taluqdars and landlords demanded from peasants exorbitantly high rents and variety of other cesses.
- (c) Assertion is true but reason is false.
The Simon Commission was greeted with the slogan 'Go back Simon' because it did not have a single Indian member. They were all Britishers but had come to look into the functioning of the constitutional system in India and suggest changes. Gandhiji went on Dandi March on 11 March 1930.
- (b) Both assertion and reason are true but reason is not the correct explanation of assertion.
With the signing of the Gandhi-Irwin Pact, Gandhiji consented to participate in the Round Table Conference in London. However, the negotiations broke down and Gandhiji returned to India disappointed. New repressive measures by the government declared the Congress illegal and put Ghaffar Khan and Jawaharlal Nehru into jail.
- (c) Assertion is true but reason is false.
The peasants were deeply disappointed when the Civil Disobedience Movement was called off in 1931 without revenue rates being revised. They wanted the revenue rates to get revised and were thus actively participating in the movement but were deeply hurt when they could not achieve the same.
- (b) Both assertion and reason are true but reason is not the correct explanation of assertion.
It was in the twentieth century, with the growth of nationalism, that the identity of India came to be visually associated with the image of Bharat Mata. The image of Bharat Mata acquired many different forms, as it circulated in popular prints, and was painted by different artists. Devotion to this mother figure came to be seen as evidence of one's nationalism, but this does not explain why he wrote 'Vande Mataram'.
- (a) Both assertion and reason are true and reason is the correct explanation of assertion.
Initially the industrialists attacked colonial control over the Indian economy and supported the Civil Disobedience Movement when it was first launched. But after the failure of Round Table Conference, business groups were no longer uniformly enthusiastic.
- (a) Both assertion and reason are true and reason is the correct explanation of assertion.
Important feature of civil disobedience movement was the large-scale participation of women. Large number of women were encouraged by Gandhiji's Salt March because of which they could come out of their homes to listen to him. They then began to participate in protest march and picketed foreign cloth and liquor shops.

Match the Columns

- (a)–(iv); (b)–(i); (c)–(ii); (d)–(iii)
- (a)–(v); (b)–(iv); (c)–(vii); (d)–(i); (e)–(vi); (f)–(ii); (g)–(iii)
- (a)–(ii); (b)–(iv); (c)–(iii); (d)–(i)
- (a)–(iv); (b)–(i); (c)–(ii); (d)–(iii)

Picture Based Answers

1. (i) 6 April, 1919
(ii) Gandhiji's nationwide non-violent Satyagraha against the unjust Rowlatt Act passed by the British Government started with a *hartal* on 6th April, 1919.
(iii) Mass processions on the streets became a common feature during the leadership of Gandhiji in the Indian National Movement.
2. (i) General Dyer's crawling orders being administered by British soldiers.
(ii) In April, 1919, Amritsar, Punjab
(iii) Jallianwala Bagh Massacre
(iv) This picture signifies General Dyer's objective to 'produce a moral effect', to create a feeling of terror and awe in the minds of the Satyagrahis. The aim was to humiliate and terrorise people.
3. (i) The boycott of foreign cloth by Indian nationalists.
(ii) In July, 1922, Foreign cloth was seen as the symbol of western economic and cultural domination. As part of the Non-cooperation Movement, people began discarding imported clothes and wearing only Indian ones.
4. (i) This picture shows a peaceful demonstration in a bazaar in U.P. (India), which turned into a violent clash with the British police.
(ii) Chauri Chaura, Gorakhpur (U.P.), 1922.
(iii) 22 English policemen were burnt to death by violent Indian nationalists at a police station in Chauri Chaura.
(iv) Mahatma Gandhi called a halt to the Non-Cooperation Movement, as his methodology of fighting the British was purely through non-violence.
5. (i) The Dandi March (to the coast of Gujarat).
(ii) Mahatma Gandhi is leading the Salt March with 78 of his trusted volunteers.
(iii) It occurred on 12th March, 1930.
(iv) The picture signifies the beginning of the Civil Disobedience Movement, protest to pay tax on 'Salt' and to stop the British Government's monopoly over its production.
6. (i) Bharat Mata
(ii) Ascetic
(iii) Abanindranath Tagore, 1905
(iv) The mother figure shown here is dispensing food, clothing and learning. The beads (*mala*) in one hand shows her ascetic quality.

(v) Raja Ravi Verma

7. (d) 8. (d) 9. (a)
10. (d) 11. (c)

Case/Source Based Answers

- I. 1. (b) 2. (c) 3. (a) 4. (a)
- II. 5. (d) 6. (b) 7. (b) 8. (a)
- III. 9. (b) 10. (a) 11. (a) 12. (a)
- IV. 13. (a) 14. (c) 15. (b) 16. True
- V. 17. (a) 18. (c) 19. (b) 20. (c)
- VI. 21. (b) 22. (d) 23. (b) 24. (a)
25. (b) 26. (d)
- VII. 27. (a) 28. (d) 29. (d) 30. (d)
- VIII. 31. (c) 32. (b) 33. (a) 34. (d)
35. (c)
- IX. 36. The council elections were boycotted in most provinces except Madras. In Madras, the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining some power—something that usually only Brahmins had access to.
37. Foreign goods were boycotted, liquor shops were picketed and foreign clothes were burnt in huge bonfires. As the boycott movement spread, people began discarding imported clothes and started wearing only Indian ones. Production of Indian textile mills and handlooms went up.
38. The import of foreign cloth halved between 1921 and 1922, its value dropping from ₹102 crore to ₹57 crore. In many places merchants and traders refused to trade in foreign goods or finance foreign trade.
- X. 39. (a) 40. (a) 41. (a) 42. (a)
43. (a) 44. (b) 45. (b)
- XI. 46. The congress had ignored the dalits, for long, for fear of offending the Sanatanis, the conservative high-caste Hindus.
47. The congress was for a long time reluctant to allow women to hold any position of authority within the organisation. It was keen only on their symbolic presence.
48. The sense of collective belonging came through the experience of united struggles, cultural processes, history and fiction, folklore and songs, popular prints and symbols.



DO IT YOURSELF...

Short Answer Type Questions

- Q.1. What did 'Swaraj' mean for the plantation workers of Assam? 2
- Q.2. What was the Gandhi-Irwin Pact? 2
- Q.3. Why did Mahatma Gandhi relaunch the Civil Disobedience Movement with great apprehension? 3
- Q.4. Describe Mahatma Gandhi's satyagraha movements in different parts of India. Whom did he fight for? 3
- Q.5. How did the British Government react to the movement of Indians against the passage of Rowlatt Act? 3
- Q.6. Explain the Jallianwala Bagh incident and its impact on the people. 3
- Q.7. What was Khilafat Movement about? What made Mahatma Gandhi take up the Khilafat issue? 3
- Or, How did Non-cooperation Movement get linked with Khilafat Movement? 3
- Q.8. Explain any **three** major problems posed by the First World War in India. 3
- Q.9. What was Gandhiji's idea behind launching the Non-cooperation Movement as stated in his book 'Hind Swaraj'? 2
- Q.10. Mention **three** main proposals with reference to Non-cooperation Movement, as suggested by Mahatma Gandhi. 3
- Or, How could Non-cooperation become a movement? Explain with examples. 3
- Q.11. Identify the different urban segments which joined the Non-cooperation Movement. 3
- Q.12. What were the reasons for the gradual slowing down of Non-cooperation Movement in cities? 3
- Q.13. Why were some of the members within the Congress apprehensive of launching the Non-cooperation Movement? Name **three** members who opposed and those who supported the movement. How were the two sides brought together? 3
- Q.14. "The plantation workers in Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj." Support the statement with arguments. 3

- Q.15. Analyse the reasons for the formation of the Swaraj Party. 2
- Q.16. Describe the economic effects of the Non-cooperation Movement. 3
- Q.17. What was the 'Chauri Chaura' incident? 2
- Q.18. Highlight the main achievements of the Lahore Session of Congress of 1929. What did it propose? 3
- Q.19. Analyse the circumstances which led Gandhiji to choose abolition of the Salt Tax as the most important demand of the Civil Disobedience Movement. 3
- Q.20. Why did Gandhiji start the 'Civil Disobedience Movement'? Explain the features of Civil Disobedience Movement. 2+3
- Q.21. How did the Indians react to British Government's repressive policy? What was the reaction of the British Government? 2
- Q.22. Mention any **three** efforts made by Gandhiji to get Harijans their rights. 3
- Q.23. Why were the *dalit* leaders keen on a different political solution to the problems of the community? 2
- Q.24. Why was the participation of dalits in the Civil Disobedience Movement limited? 3
- Q.25. Describe the main features of 'Poona Pact'. 3
- Q.26. What was the response of the Muslim community to the Civil Disobedience Movement? 3
- Q.27. Did industrial working class participate in Civil Disobedience Movement? 3
- Q.28. Describe the role of women in the Civil Disobedience Movement. 2
- Q.29. Describe briefly various problems in unifying people in India by the end of 19th century. 2

Long Answer Type Questions

- Q.30. Describe briefly the Civil Disobedience Movement. What made Gandhiji start this movement? How was it different from Non-cooperation Movement? 5
- Q.31. Describe the Peasant Rebellion in Awadh during the Non-cooperation Movement. 5

- Q.32.** Describe the role of the peasants in Andhra Pradesh in the Non-cooperation Movement. 5
- Q.33.** How did the rich peasants participate in the Civil Disobedience Movement? 5
- Q.34.** In what way did the poor peasants support the Civil Disobedience Movement? 5
- Q.35.** What was the role of the merchants and the industrialists (business class) in the Civil Disobedience Movement? 5
- Q.36.** Why did Mahatma Gandhiji decide to call off the Civil Disobedience Movement? Explain. 5
- Q.37.** Critically examine the different ways suggested by different leaders for uplifting the status of *dalits* in Indian society. 5

Q.38. "The Civil Disobedience Movement was different from the Non-Cooperation Movement." Support the statement with examples. 5

Q.39. How did people belonging to different communities, regions or languages develop a sense of collective belonging? Explain with examples. 5

Or, "Nationalism spreads when people begin to believe that they are all part of the same nation." Justify the statement. 5

