

Question Bank in Social Science (History) Class-X (Term-II)

3 NATIONALISM IN INDIA

CONCEPT

SECTION A — THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION

- **The First World War** (1914-1918) was a turning point in the history of Indian National Movement.
- It created a new political and economic situation.
- **National Movement** spread to new areas, influenced new social groups, developed new modes of struggle. Nationalists could demand new concessions from Great Britain.
- But the war did not end hardships caused by it to millions of the poor in India.
- **Hardships suffered during the war** – Huge defence expenditure, rise in prices, famines or crop failure (1918-19-20-21). Nearly 12 to 13 million people died (Census 1921) due to the famine.
- Anger caused by forced recruitment of army in the villages. At this stage Gandhiji emerged on the national scene.
- **New Ideas** – Satyagraha, a novel way of fighting the colonial rule in India. A non-aggressive, peaceful mass agitation against oppression and injustice. Gandhiji knew India could never match the British in arms.
- **Satyagraha** means insistence on truth. A moral force, not passive resistance.
- Gandhiji organised Satyagraha Movements in Champaran, Bihar (1916), Kheda district of Gujarat (1917) and amongst cotton mill workers in Ahmedabad (1918).
- These campaigns established him as the leader of the masses.
- Rowlatt Act (1919), Jallianwala Bagh massacre (13 April, 1919) and the Khilafat Movement led Gandhiji to start his Non-Cooperation Movement in 1920.
- **Khilafat** Movement was led by two brothers Shaukat Ali and Muhammad Ali; was founded to fight for Khilafat rights, and was against the harsh treatment given to the **Khalifa**, Emperor of the Turkish Empire, after the First World War.
- Gandhiji convinced the Congress to join hands with the Khilafat Movement and start a Non-Cooperation Campaign for Swaraj.
- Non-Cooperation with the British rule, programme adopted at the Nagpur Session of Congress in 1920.

SECTION B — DIFFERING STRANDS WITHIN THE MOVEMENT

- Non-Cooperation began in January 1921.
- Many groups joined it for their own specific reasons.
- **Swaraj** did mean the same to all.
 - (i) **Movement in Towns** : Middle class took up the fight. Students, teachers, lawyers gave up studies, jobs, practice and joined it in thousands. Council elections boycotted. Foreign goods boycotted. Liquor shops picketed.

- (ii) **Movement in the countryside** : Peasants and tribals took over the struggle which turned violent at times. In Awadh, **Baba Ramchandra** fought against landlords and *talukdars*. In 1920, Jawaharlal Nehru and Baba Ramchandra formed Oudh Kisan Sabha.
In Andhra Pradesh : The peasants of Gudem Hills led a guerilla movement against the British. Their leader, **Alluri Sitaram Raju**, advocated use of force. He was captured and executed in 1924.
- (iii) **Movement in Plantations** : Workers in Assam agitated to move freely, a protest against the Inland Emigration Act (1859) which prevented them from leaving the plantation without permission.
- **The Chauri-Chaura** incident of 1922 made Gandhiji call off the movement.

SECTION C — TOWARDS CIVIL DISOBEDIENCE

- C.R. Das and Motilal Nehru founded the Swaraj Party within the Congress to fight elections for the Councils and demand reform.
- The Simon Commission (1928) led to protests throughout India.
- At the Lahore Session of the Congress (Dec. 1929) the Congress adopted the resolution of Complete Swaraj as its goal. 26th January, 1930 to be celebrated as Independence Day.
- Gandhiji gave the call for **Civil Disobedience Movement**.
- He chose ‘Salt’ as the symbol of unity of the nation. Called the ‘Salt Tax’ as most inhuman. The movement started on 31 January, 1930. He made eleven demands in a letter to the Viceroy Lord Irwin. His demands covered every class from industrialists to peasants.
- **Famous Dandi March** began on March 12, 1930. On 6th April 1930, Gandhiji reached Dandi, a village in Gujarat and broke the Salt Law by boiling water and manufacturing salt. Thus began the Civil Disobedience Movement.
- **The Non-Cooperation Movement (1920-22)** attempted to bring the government to a standstill by non-cooperating with the administration.
- **The Civil Disobedience Movement** aimed at paralysing the government by performing illegal acts.
- Boycott of foreign goods, non-payment of taxes, breaking forest laws were its main features.
- **The British Government** followed a policy of brutal repression. Arrested all the leaders including Gandhiji and Nehru. Nearly 100,000 people were arrested.
- **Lord Irwin, the Viceroy**, signed a pact with Gandhiji on 5 March, 1931. Gandhiji agreed to attend the Second Round Table Conference and the British agreed to release all political prisoners.
- **Gandhiji** returned from the Second Round Table Conference disappointed in December 1931. Civil Disobedience started again.
- By 1934 the Movement lost its momentum.
- **What Swaraj meant** to different social groups who joined the Civil Disobedience Movement.
 - (i) **To the countryside** : Rich peasant communities expected the revenue tax to be reduced, when the British refused to do so, they did not rejoin the movement in 1932.

- (ii) **The Poor** were the peasants who rented the land from landlords. Depression made them unable to pay rent and wanted it to be reduced. Their relationship with the Congress became uncertain.
- (iii) **The Business Classes.** After the war, their huge profits were reduced, wanted protection against import of foreign goods. The failure of the Round Table Conference, curbed their enthusiasm for the Civil Disobedience Movement.
- (iv) **The industrial working class** did not participate in a large number. They joined because of low wages and poor working conditions. Congress was reluctant to include workers' demands as it would alienate the industrialists.
- (v) **Women and the Civil Disobedience Movement.** 1930 was the year when women entered the struggle for Independence on a massive scale. During Gandhiji's Dandi March, they joined protest marches, picketed foreign clothes and shops. But Congress did not encourage them or gave them important posts in the organisation.

Limits of Civil Disobedience

- The Dalits or the Untouchables did not actively participate in the movement, they demanded reservation of seats, separate electorates. Dr B.R. Ambedkar, the leader of the Dalits, formed an association in 1930, called the Depressed Classes Association. He clashed with Gandhiji.
- Gandhiji began a fast unto death against separate electorate. Finally **Poona Pact** between the two leaders (1932) gave reserved seats in Provincial and Central Councils but were voted by general electorate.
- Muslim political organisations also kept away from the Movement.
- Congress seemed more visibly associated with Hindu religious nationalist groups. The leader of the Muslim League M.A. Jinnah wanted reserved seats for Muslims in Central Assembly. Civil Disobedience Movement started in an atmosphere of distrust and suspicion between the two communities.

SECTION D — THE SENSE OF COLLECTIVE BELONGING

- Collective belonging comes through experiences of common struggles. A common history and fiction, through folklore, songs and popular prints and symbols.
- **Bharat Mata** became the symbol of India.
- **Bakim Chandra Chattopadhyay** created the image in his song "Vande Mataram" in his novel 'Anand Math' (1870s). Abanindranath Tagore painted Bharat Mata as a calm, composed, divine and spiritual figure.
- **Rabindranath Tagore of Bengal and Natesa Sastri of Madras** compiled songs, ballads, myths and folklore.
- **Reinterpretation of History :** Indians delved in the past history and discovered India's greatness and achievements in mathematics, literature, religion, culture, philosophy, crafts and trade.

Conclusion : Gandhiji channelised the anger against colonial government into a common struggle for freedom in the first half of the 20th century. He saw the emergence of a nation wanting to liberate itself from the colonial rule, in spite of all its differences.

I. SUMMATIVE ASSESSMENT

A. NCERT TEXTBOOK QUESTIONS

Q.1. Write a newspaper report on the Simon Commission.

OR

Discuss the importance of the Simon Commission.

Ans. In 1927, the British Government appointed a seven-member commission under the chairmanship of Sir John Simon. It was to report about the extent to which the Act of 1919 had worked out **successfully**. It was to examine the functioning of the constitutional system in India. This Commission was boycotted by the Indians as it had not a single Indian member. It was welcomed with black flags and slogans of “Simon go back” when it landed in India. At Lahore, a procession taken out under the leadership of Lala Lajpat Rai was lathi-charged and he was fatally wounded in 1928.

The Simon Commission led to Jawaharlal Nehru demanding “Poorna Swaraj” at the Lahore Session of the Congress. The Nehru Report was also a reaction to this Commission and it gave Gandhiji an opportunity to start his Civil Disobedience Movement in India.

Q.2. Write a newspaper report on Jallianwala Bagh massacre.

Ans. April 13, 1919 will be a date never forgotten by Indians — those who were present and those who will come later. Generations will talk about the infamous, brutal massacre at Jallianwala Bagh in Amritsar. Hundreds of villagers had come to Amritsar to celebrate Baisakhi and attend a fair. They were totally unaware of the martial law, which General Dyer had imposed on the city because of the ‘hartal’ observed on April 6 against the Rowlatt Act. On 10 April the police had fired upon a peaceful procession, which had provoked widespread attacks on banks, post offices and railway stations.

General Dyer entered the area where a peaceful meeting was going on in Jallianwala Bagh. He blocked all the exit points and ordered his troops to fire upon the unarmed people. His object was to create terror and awe in the minds of the satyagrahis and produce a “moral effect”. Hundreds of innocent people were killed, some were drowned as they jumped into a well to escape bullets.

The mass murder was not enough; the government used brutal repression to crush people who rose in anger after this massacre. The satyagrahis were forced to rub their noses in the dirt, crawl on the streets and “Salaam” all “Sahibs”. People were mercilessly flogged and in some villages bombs were also used (Gujranwala in Punjab).

It was the most shameful act in the history of British rule in India.

Q.3. Why growth of nationalism in the colonies is linked to the anti-colonial movement?

Ans. In India, as in other colonial countries like Vietnam, the growth of nationalism is totally linked with anti-colonial movement. In their fight against colonialism, people began to discover their unity. They found out they had a common oppressor and had common complaints, so it created a bond among different groups. They realised they were fighting for the same causes — against poverty, discrimination, high taxes, begar, crop failures, forced recruitment to the army during the First World War etc. These shared hardships created a feeling of unity, and aroused nationalism against the common colonial ruler. Though the aims of each group were not similar, now they had a common demand “Swaraj”.

Q.4. How did the First World War help in the growth of National Movement in India?

OR

What was the impact of the first world war on the economic conditions in India.

[2011 (T-2)]

- Ans.** (i) It created new economic and political problems. The war had led to huge expenditure which was financed by heavy loans and increase in taxes. Customs duties were raised and income tax was introduced.
- (ii) The prices had doubled between 1913-18 and the common people underwent great hardships.
- (iii) Crops had failed between 1918-19 and 1920-21 leading to famine and disease. There were epidemics killing between 12-13 million people (Census, 1921).
- (iv) People's hope that the end of war would bring an end to their goals were belied, and this led to their support to the national movement.
- (v) The Muslims were antagonised by the British ill-treatment of the Khalifa, after the First World War.
- (vi) Indian villagers were also incensed by the British Government's forced recruitment of men in the army.
- (vii) The Congress and other parties were angry with the British for not consulting them before making India a party on their side against Germany.
- (viii) Taking advantage of the First World War, many revolutionary parties cropped up and they incited the people to join the anti-colonial movement in India (i.e. the National Movement).

Q.5. Discuss the Salt March to make clear why it was an effective symbol of resistance against colonialism.

OR

Why did Mahatma Gandhi perceive 'Salt' as a powerful symbol to unite the nation?

OR

Describe the main events leading to Salt March and Civil Disobedience Movement in 1930.

Ans. Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January, 1930, he sent a letter to the Viceroy Lord Irwin, making eleven demands. Some of these demands were of general interest, some were specific demands of different classes from industrialists to peasants. The idea was to make the demands all-embracing and wide-ranging, so that all classes within Indian society could identify with them and work together in a united campaign. He made the "Salt tax" his target and called it the most repressive Act of the British government. This tax hit both the poor and the rich as salt was used in every household. The British had the monopoly in producing salt and they misused their power.

Gandhi started his famous "Salt March" on March 12, 1930 from Sabarmati Ashram to Dandi, a small coastal village in Gujarat. He started with 78 followers and thousands joined him on his 240-miles route.

It took him 24 days of 10 miles walking per day. On April 16, 1930 he broke the Salt Law by boiling sea water and extracting salt. Newspapers carried day-to-day reports of his march and the speeches he made on the way. It is reported that about 300 Gujarat village officials resigned their posts and joined Gandhiji.

His Salt March led to violation of Salt Law all over the country. It also led to boycott of foreign goods and picketing of liquor shops. Students and women played a significant role in this movement. Peasants refused to pay taxes, forest people broke forest laws and grazed their cattle, collected wood in prohibited forest areas. There was an uprising against the government everywhere in India and the British had to use brutal force to suppress it.

Q.6. Why did political leaders differ sharply over the question of separate electorates?

Ans. By separate electorates we mean a system in which people of one religion vote for a candidate of their own religion. The British used this system to divide the people of India and thus to weaken the National Movement. This would make their position strong in India and make them rule for a long time. They succeeded in driving a wedge between the Hindus and Muslims which finally led to the partition of the country in 1947.

The different political leaders did not agree with this policy and held different opinions.

- (i) Congress : It opposed tooth and nail the British policy of separate electorates. It understood the mischief created by the divide and rule policy. It was in favour of joint electorates.
- (ii) Muslim leaders like Muhammad Iqbal and M.A. Jinnah wanted separate electorates to safeguard the political interests of the Muslims. They were afraid, as a minority religious group, that they would never be able to win elections in a joint electorate and the Hindus would always dominate them.
- (iii) The leaders of the Depressed Classes under Dr B.R. Ambedkar also wanted a separate electorate, because they were also afraid of Hindu dominance in a joint electorate. After Gandhi's fast unto death, the Poona Pact was signed between him and Dr. Ambedkar. Gandhiji saw it as a blow to national unity and feared that the Dalits would never become one with the Hindu society, under separate electorate. Dr Ambedkar agreed to a joint electorate provided the Depressed Classes had reserved seats in the Provincial and Central Legislative Councils.

Q.7. Imagine you are a woman participating in the Civil Disobedience Movement. Explain what the experience meant in your life.

OR

What was the role of women in the Civil Disobedience Movement? [Textual Question]

Ans. Women entered the National Movement in large numbers for the first time by participating in the Civil Disobedience Movement. During Gandhiji's 'Salt March', thousands of women came out of their homes to listen to him. They participated in protest marches, manufactured salt, picketed foreign goods and liquor shops. They came in the urban areas from high caste families. In the rural area they were from the rich peasant households. They took part in the movement as their sacred duty. They stood by their men and suffered physical blows also. They included old women, women with babies in their arms, and young girls. It did not win them any new status. Even Gandhiji thought women's place was at home, as good mothers and good wives. The Congress did not give them any position in the organisation — but the women made their presence felt. Women who had never stepped out of their homes, women in purdah could be seen marching side by side with their men.

OTHER IMPORTANT QUESTIONS (AS PER CCE PATTERN)

B. MULTIPLE CHOICE QUESTIONS [1 MARK]

Q.1. 'Forced recruitment' means a process by which

- (a) Indians were forced by the British rulers to finance the British army
- (b) The Indian princes had to supply soldiers to fight for the British
- (c) The colonial state forced people in rural areas to join the army
- (d) None of the above

Ans. (c)

Q.2. The growth of modern nationalism in India, as in Vietnam, is closely connected to :

- (a) A sense of oppression under colonialism
- (b) An anti-colonial movement
- (c) A discovery of unity in their struggle against colonialism
- (d) All the above

Ans. (d)

Q.3. Which of the following statements is not true about the Jallianwalla Bagh incident?

- (a) General Dyer blocked all exit points, and opened fire on the peaceful crowd, killing hundreds
- (b) Gandhiji went on indefinite fast to stop the repression by the British
- (c) As a reaction, crowds took to the streets in many Indian towns, attacking the police and government buildings
- (d) Dyer's aim was to produce a moral effect of great terror and awe in the minds of the satyagrahis

Ans. (b)

Q.4. Which of the following was not a part of Gandhiji's satyagraha?

- (a) Emphasis on the power of truth and search for truth

- (b) Satyagraha as a pure soul-force
- (c) A physical force which sought destruction of the enemy
- (d) Not a weapon of the weak but a weapon which forced the adversary to accept the truth without violence

Ans. (c)

Q.5. The first three successful Satyagraha movements by Gandhiji in India were :

- (a) Against the Rowlatt Act, Civil Disobedience Movement and Quit India
- (b) Non-Cooperation Movement, Civil Disobedience and Khilafat
- (c) Peasants Movements in Champaran in Bihar, Kheda district in Gujarat and in Ahmedabad by cotton mill workers
- (d) Khilafat movement, Non-Cooperation and Quit India movement

Ans. (c)

Q.6. 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

Ans. (b)

Q.7. The various social groups that joined the Non-Cooperation-Khilafat Movement of 1921, were :

- (a) The rich in the cities, the poor in the villages and the workers in plantations
- (b) The middle class in cities, the peasants and the tribals in the countryside and plantation workers
- (c) The students in cities, the farmers in villages and the workers in the plantations

- (d) The Brahmans in cities, the peasants in the villages and workers in plantations

Ans. (b)

Q.8. Why did Gandhiji urge the Congress to join the Khilafat Movement?

- (a) He wanted to support the Khilafat
(b) He saw this as an opportunity to bring the Muslims under the umbrella of a unified national movement
(c) He knew that without Hindu-Muslim unity no broad-based movement could be launched
(d) Both (b) and (c)

Ans. (d)

Q.9. The Non-Cooperation Movement was started by Mahatma Gandhi in support of :

- (a) Khilafat
(b) Swaraj
(c) Khilafat and Swaraj
(d) None of the above

Ans. (c)

Q.10. Why was the tribals' chanting of Gandhiji's name and raising slogans 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

Ans. (b)

Q.11. The leader of the peasants in the Gudum Hills of Andhra was :

- (a) Baba Ramchandra
(b) Venkata Raju
(c) Alluri Sitaram Raju
(d) None of the above

Ans. (c)

Q.12. Baba Ramchandra was :

- (a) A sanyasi, who was earlier an indentured labourer
(b) Leader of the peasants revolt in Awadh
(c) Founder of the Kishan Sabha of Awadh in October 1920 along with J.L. Nehru
(d) All the above

Ans. (d)

Q.13. Who started the Swaraj Party and why ?

- (a) Jawaharlal Nehru and Subhas Chandra Bose to oppose Gandhiji's policies
(b) The young leaders in Congress who were against mass struggles
(c) Nehru and Bose who wanted full independence
(d) C.R. Das and Motilal Nehru. Because they wanted to enter the Provincial Councils and oppose British policies

Ans. (d)

Q.14. The two events which shaped Indian politics in the 1920s were :

- (a) The setting up of the Simon Commission by the Tory Government in Britain which had not a single Indian member
(b) The worldwide economic depression which led to a fall in agricultural prices
(c) Both (a) and (b)
(d) The division within the Congress

Ans. (c)

Q.15. Why did production of Indian textiles and handloom go up during the Non-Cooperation Movement?

- (a) Foreign cloth was burnt in huge bonfires
(b) People discarded imported clothes and wore only Indian ones
(c) The import of foreign clothes was halved between 1921-22 and the

value dropped from Rs 102 crores to Rs 57 crores

(d) All the above

Ans. (d)

Q.16. Which of the following statements are not associated with the Non-Cooperation Movement in the towns?

- (a) Only the Brahmans and the rich took part in the movement
- (b) The council elections were boycotted even by the Justice Party of Madras
- (c) Both (a) and (b)
- (d) Thousands of students left government-controlled schools; headmasters and teachers resigned; lawyers gave up their practice

Ans. (c)

Q.17. Who presided over the December 1929 Session of the Congress at Lahore and what was its demand?

- (a) Jawaharlal Nehru. The demand was for Poorna Swaraj or full independence
- (b) Subhas Chandra Bose and "Poorna Swaraj" was its demand
- (c) Mahatma Gandhi. He asked for peaceful transfer of power by the British
- (d) Jawaharlal Nehru, the demand was for more representation of Indians in the Councils

Ans. (a)

Q.18. Which of the following statements is/are true about the Dandi March of Mahatma Gandhi?

- (a) It started on 11 March, 1930 and ended on 6 April, 1930
- (b) Mahatma Gandhi marched over 240 miles with 78 of his trusted followers covering 10 miles a day
- (c) On 6th April, Gandhiji ceremonially violated the Salt Law, manufacturing salt by boiling seawater.

(d) All the above

Ans. (d)

Q.19. The two reasons why Gandhiji attended the Second Round Table Conference of December 1931, were :

- (a) The arrest of Ghaffar Khan and Jawaharlal Nehru
- (b) Violence of the Indian people against symbols of the British Raj like railways, police posts
- (c) The signing of the Gandhi-Irwin Pact in March 1931
- (d) Both (b) and (c)

Ans. (d)

Q.20. Name two industrial organisations established by Indian merchants and industrialists to protect their business interests.

- (a) The Confederation of Indian Industry (CII)
- (b) The Indian Industrial and Commercial Congress (1922)
- (c) The Federation of the Indian Chambers of Commerce and Industry (FICCI) in 1927
- (d) Both (b) and (c)

Ans. (d)

Q.21. The business groups and industrialists lost enthusiasm for the Civil Disobedience Movement because :

- (a) They lost faith in Gandhiji's methods
- (b) They were frightened by the British repression
- (c) The spread of violent activities worried them about prolonged disruption of business and the failure of the Round Table Conference made them afraid
- (d) All the above

Ans. (c)

Q.22. One important feature of Civil Disobedience Movement was :

- (a) Gandhiji's belief that women should not join it and remain at home.

- (b) The complete change in the status of women in society.
- (c) The large-scale participation of women in the movement, in protest marches, manufacturing salt, picketing, boycotting foreign cloth and even going to jail
- (d) The large-scale participation of the Dalits or Harijans

Ans. (c)

Q.23. Who was the President of the Muslim League in 1930?

- (a) Mr M.A. Jinnah
- (b) Maulana Azad
- (c) Abdul Ghaffar Khan
- (d) Sir Muhammad Iqbal

Ans. (d)

Q.24. Muslim leaders and intellectuals were concerned about the status of Muslims as a minority within India, because :

- (a) There was distrust and suspicion between the two communities
- (b) They feared that their culture and identity would be submerged under the domination of a Hindu majority
- (c) Their leaders differed with the policies of the Congress
- (d) The Congress was not ready to grant them a separate electorate

Ans. (b)

Q.25. People belonging to different communities, regions or language groups developed a sense of collective belonging through

- (a) Experiences of united struggles
- (b) A variety of cultural processes through which nationalism captured people's imagination
- (c) History and fiction, folklore and songs, popular prints and symbols all developed nationalism
- (d) All the above

Ans. (d)

Q.26. How did history help in creating a feeling of nationalism in India by the end of the 19th century?

- (a) By reinterpreting history and refuting the British portrayal of Indians as backward, primitive and incapable of governing themselves
- (b) By writing about India's glorious past and urging people to take pride in their achievements
- (c) By urging them to struggle and change the miserable conditions of life under British rule
- (d) All the above

Ans. (d)

Q.27. Who was the first writer to create the image of 'Bharat Mata' as an identity of India and how?

- (a) Abanindranath Tagore by his paintings of a mother figure in 1905
- (b) Rabindranath Tagore through his collection of ballads, nursery rhymes and myths
- (c) Bankim Chandra Chattopadhyay in 1870, by writing the song "Vande Mataram" and later including it in his novel 'Anand Math'
- (d) None of the above

Ans. (c)

Q.28. The two great writers of Bengal and Madras, who contributed to nationalism in the late nineteenth century through folklore were :

- (a) Abanindranath Tagore and Ravi Verma
- (b) Rabindranath Tagore and Natesa Sastri
- (c) Jamini Roy and Ravi Verma
- (d) None of the above

Ans. (b)

Q.29. Name a leader of the Dalits and the association formed by him.

- (a) Mahatma Gandhi and 'Harijan' association

- (b) Baba Amte, 'Dalit Association'
- (c) Dr B.R. Ambedkar, Depressed Classes Association in 1930
- (d) None of the above

Ans. (c)

Q.30. The reason for Mahatma Gandhiji's fast unto death in 1932, was

- (a) the failure of the Civil Disobedience Movement
- (b) the public resort to violence during the Civil Disobedience Movement
- (c) the clash with Dr Ambedkar over his demand for a separate electorate for Dalits which he thought would halt their integration into society
- (d) the failure of the Second Round Table Conference

Ans. (c)

Q.31. The main features of the Poona Pact of September 1932 were :

- (a) No separate electorates for Dalits, to be voted by the general electorates
- (b) The Dalits to be called Depressed Classes and not Harijans
- (c) Reserved seats for Depressed Classes in provincial and central legislative councils
- (d) Both (a) and (c)

Ans. (d)

Q.32. Natesa Sastri expressed and proved his love for folklore by :

- (a) Believing that folklore was national literature
- (b) By calling it the most trustworthy manifestation of the people's real thoughts and characteristics
- (c) By publishing a massive four-volume collection of Tamil folk tales 'The Folklore of Southern India'
- (d) All the above

Ans. (c)

PREVIOUS YEARS' QUESTIONS

Q.1. In which movement did Gandhi see an opportunity to bring Muslims under the umbrella of a unified national movement : [2011 (T-2)]

- (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

Ans. (d)

Q.2. Which pact resolved the issue of separate electorates for dalits between Gandhi and Ambedkar in 1932?

[2011 (T-2)]

- (a) Lucknow pact
- (b) Nagpur pact

- (c) Poona pact
- (d) Surat pact

Ans. (c)

Q.3. Which was the main cause for boycotting foreign goods during Non-Cooperation Movement ? [2011 (T-2)]

- (a) A symbol of western economic and cultural dominations
- (b) A symbol of foreign rule
- (c) A symbol of western political domination
- (d) A symbol of oppressive rule

Ans. (b)

Q.4. Which of the following was the cause for business classes to participate in Civil Disobedience Movement ?

[2011 (T-2)]

- (a) To buy foreign goods without any restrictions

- (b) To sell Indian goods without any restrictions
- (c) Protection against import of foreign goods
- (d) To export their goods

Ans. (c)

Q.5. Which one of the following is not true regarding the impact of the First World War on India ? [2011 (T-2)]

- (a) Defence expenditure resulted in increased taxes.
- (b) Forced recruitment of soldiers was introduced in the villages
- (c) Income tax was introduced and customs duties increased
- (d) The hardships ended with the war as the British introduced the Rowlatt Act

Ans. (d)

Q.6. Which one of the following is not true regarding the Jallianwala Bagh incident ? [2011 (T-2)]

- (a) It took place on 10th April, 1919
- (b) Satyagrahis were forced to rub their noses on the ground and crawl on the streets
- (c) Its aim was to create a 'moral effect' in the minds of the satyagrahis
- (d) Its aim was to create a feeling of terror

Ans. (a)

Q.7. Which one of the following is not true regarding the Rowlatt Act ? [2011 (T-2)]

- (a) It barred Indians from carrying weapons and arms
- (b) It allowed detention of political prisoners without trial, for two years
- (c) Its aim was to give power to the government to repress political activities
- (d) It was passed by the Imperial Legislative Councils in 1919

Ans. (d)

Q.8. Which one of the following is not true regarding the Khilafat Movement ?

[2011 (T-2)]

- (a) It aimed at bringing the Hindus and Muslims together in the Non-Cooperation Movement
- (b) It aimed at defending the Ottoman Emperor's temporal powers
- (c) Muhammad Ali and Shaukat Ali led the movement in India
- (d) It resulted in the restoration of the power of the Khilafat of Turkey

Ans. (d)

Q.9. Why did the rich peasant community actively participate in the Civil Disobedience Movement ? Choose the most appropriate answer from the following : [2011 (T-2)]

- (a) Failure of talks in the 2nd Round Table Conference
- (b) The Government's refusal to reduce the revenue demand
- (c) Khadi cloth was more expensive than mill cloth
- (d) Racial discrimination

Ans. (b)

Q.10. Which one of the following leaders headed Abadh Kisan Sabha ?

[2011 (T-2)]

- (a) Jawahar lal Nehru
- (b) Mahatma Gandhi
- (c) Subhash Chandra Bose
- (d) Motilal Nehru

Ans. (a)

Q.11. Which one of the following statements is not the basic concept of 'Satyagraha'? [2011 (T-2)]

- (a) Emphasis on the power of truth
- (b) Emphasis on the need to restrain oneself
- (c) Emphasis on non-violence
- (d) Emphasis on enduring the British dominance

Ans. (d)

Q.12. Which one of the following was the main reason behind the start of the Non-Cooperation Movement in 1920 ?

[2011 (T-2)]

- (a) To fulfil the demand for Swaraj.
- (b) To oppose the arrival of Prince of Wales.
- (c) To surrender the titles vested by British.
- (d) To boycott the civil services, army, police, courts and legislative councils.

Ans. (a)

Q.13. The event that marked the beginning of the Civil Disobedience Movement was :

[2011 (T-2)]

- (a) The demand for Poorna Swaraj of 1929
- (b) The Independence Day pledge of 1930
- (c) The violation of Salt Law in 1930
- (d) All of these

Ans. (d)

Q.14. In 1916, Gandhiji travelled to Champaran in Bihar to inspire the peasant to struggle against the :

[2011 (T-2)]

- (a) Upper caste people
- (b) Landless agriculture labourers
- (c) Oppressive plantation system
- (d) None of them

Ans. (c)

Q.15. Who was the President of Muslim League in 1930 ?

[2011 (T-2)]

- (a) Muhammad Ali Jinnah
- (b) Muhammad Iqbal
- (c) Muhammad Ali
- (d) Shaikat Ali

Ans. (b)

Q.16. In 1905, who painted the image of Bharat Mata shown as dispensing learning, food and clothing?

- (a) Rabindranath Tagore [2011 (T-2)]
- (b) Abnindranath Tagore

- (c) Bankim Chandra Chattopadhyay
- (d) None of these

Ans. (b)

Q.17. Why did General Dyer open fire on the peaceful gathering at Jallianwala Bagh on 13th April, 1919 ?

[2011 (T-2)]

- (a) General Dyer wanted to enforce martial law very strictly in Amritsar.
- (b) He wanted to create feeling of terror and awe in the minds of satyagrahis.
- (c) He wanted to demoralise the local Congress leaders.
- (d) He wanted to gain prominence in the eyes of British government.

Ans. (b)

Q.18. Gandhiji began fast unto death when Dr. B.R. Ambedkar demanded separate electorate for dalits because

[2011 (T-2)]

- (a) Separate electorates would create division in the society.
- (b) Separate electorates would slow down the progress of integration into society.
- (c) With separate electorates, dalits would gain respect in society.
- (d) The condition of dalits would become better.

Ans. (a)

Q.19. 'Hind Swaraj' was written by :

[2011 (T-2)]

- (a) Abul Kalam Azad
- (b) Mahatma Gandhi
- (c) Sardar Patel
- (d) Subhash Chandra Bose

Ans. (b)

Q.20. Who amongst the following led the Civil Disobedience in Peshawar ?

[2011 (T-2)]

- (a) Abdul Gaffar Khan
- (b) Maulana Abul Kalam Azad
- (c) Lala Lajpat Rai
- (d) Jawaharlal Nehru

Ans. (a)

Q.21. The resolution of Poorna Swaraj was adopted at which session of the Congress ? [2011 (T-2)]

- (a) Karachi (b) Haripur
(c) Lahore (d) Lucknow

Ans. (c)

Q.22. Who led the peasants movement in Oudh during the Non-Co-Operation Movement ? [2011 (T-2)]

- (a) Motilal Nehru
(b) Mahatma Gandhi
(c) Baba Ramchandra
(d) Sardar Patel

Ans. (c)

Q.23. The Simon Commission was boycotted in India because : [2011 (T-2)]

- (a) There was no Indian member in the Commission.
(b) It supported the Muslim League
(c) Congress felt that people deserved Swaraj
(d) There were differences among the members

Ans. (a)

Q.24. Which of the following best describes Satyagraha as an idea ? [2011 (T-2)]

- (a) Practising civil disobedience
(b) Resignation from official posts
(c) Appealing to the conscience of the adversary without physical force
(d) Boycott of schools and colleges

Ans. (a)

Q.25. Which of the following is not true about the Rowlatt Act ? [2011 (T-2)]

- (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.

Ans. (a)

Q.26. Which of the following was a cause for the withdrawal of the Non-Cooperation Movement? [2011 (T-2)]

- (a) Lack of coordination among the satyagrahi
(b) Outbreak of violence at Chauri Chaura.
(c) Gandhiji wanted to start Civil Disobedience
(d) Other nationalists persuaded Gandhiji

Ans. (b)

Q.27. Gandhiji in his work 'Hind Swaraj' said that: [2011 (T-2)]

- (a) The British must Quit India
(b) Indians must not cooperate with the British
(c) The Government must concede the right to make salt
(d) Indians must be involved in the governance of India

Ans. (b)

Q.28. Which one of the following is not true regarding the Gandhi-Irwin Pact of 1931? [2011 (T-2)]

- (a) Mahatma Gandhiji decided to call off the Civil Disobedience Movement
(b) Gandhiji consented to participate in a Round Table Conference
(c) The British government agreed to release the political prisoners
(d) The British government agreed to grant independence

Ans. (d)

Q.29. Who among the following was the author of the famous novel 'Anandamath' ? [2011 (T-2)]

- (a) Bankim Chandra Chattopadhyay
(b) Abanindranath Tagore
(c) Natesa Sastri
(d) Rabindranath Tagore

Ans. (a)

Q.30. Who among the following were associated with 'Swaraj Party' formed during India's freedom struggle ?

[2011 (T-2)]

- (a) C.R. Das and Jawaharlal Nehru
- (b) Motilal Nehru and C.R. Das
- (c) Motilal Nehru and Subhash Chandra Bose
- (d) Muhammad Ali and Shaukat Ali

Ans. (b)

Q.31. Mahatma Gandhi returned to India from South Africa in :

[2011 (T-2)]

- (a) 1920
- (b) 1913
- (c) 1910
- (d) 1915

Ans. (d)

Q.32. The concept of Non-Cooperation was turned into a movement through the :

[2011 (T-2)]

- (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

Ans. (d)

Q.33. How did the Indian people belonging to different communities, regions or languages develop a sense of collective belonging ?

[2011 (T-2)]

- (a) Through the experience of united struggles
- (b) Through cultural process
- (c) Through the several of Indian folklores.
- (d) All of these

Ans. (d)

Q.34. Indians boycotted the Simon Commission because :

[2011 (T-2)]

- (a) It was an all-British Commission
- (b) It was formed in Britain
- (c) It was set up to oppose the nationalist movement

- (d) None of these

Ans. (a)

Q.35. What was the effect of the Non-Cooperation Movement on the plantation workers in Assam?

[2011 (T-2)]

- (a) They left the plantations and headed towards home
- (b) They went on strike
- (c) They destroyed the plantations
- (d) They started using violence

Ans. (a)

Q.36. By whom was the song 'Vande Mataram' composed ?

[2011 (T-2)]

- (a) Bankim Chandra Chattopadhyay
- (b) Rabindranath Tagore
- (c) Sarat Chandra Chatterjee
- (d) Natesa Sastri

Ans. (a)

Q.37. Name the Sanyasi who was an indentured labourer in Fiji :

[2011 (T-2)]

- (a) Baba Ramchandra
- (b) Baba Ramdev
- (c) Baba Sitaraman
- (d) Baba Jaidev

Ans. (a)

Q.38. The peasants of Kheda district could not pay the revenue because they were affected by :

[2011 (T-2)]

- (a) extreme poverty
- (b) the crop failure
- (c) a plague epidemic
- (d) all the above

Ans. (d)

Q.39. Justice Party of Madras was a party of :

[2011 (T-2)]

- (a) non-Muslims
- (b) non-Brahmins
- (c) non-Tamils
- (d) judges

Ans. (b)

Q.40. Why was Simon Commission sent to India in 1928 ? [2011 (T-2)]

- (a) To look into the functioning of Indian constitutional system and suggest reforms.
- (b) To try Indian revolutionary leaders.
- (c) To frame a new Constitution for India.
- (d) To persuade Gandhiji to attend the Round Table Conference.

Ans. (c)

Q.41. In what order did the following three movements take place during 1916-1918 by Gandhiji ? [2011 (T-2)]

- (a) Champaran, Kheda, and Ahmedabad
- (b) Champaran, Ahmedabad and Kheda
- (c) Kheda, Champaran, and Ahmedabad
- (d) Ahmedabad, Champaran and Kheda

Ans. (a)

Q.42. Who among the following organised the dalits in the Depressed Classes Association in 1930? [2011 (T-2)]

- (a) Gandhiji
- (b) Alluri Sitarm Raju
- (c) Kansu Ram
- (d) Dr. B.R. Ambedkar

Ans. (d)

Q.43. In the countryside, rich peasants and Jats of Uttar Pradesh actively participated in the Civil Disobedience Movement because [2011 (T-2)]

- (a) They wanted Poorna Swaraj
- (b) They were very hard hit by the trade depression and falling prices.
- (c) They wanted the unpaid rent to the landlord to be remitted
- (d) The government was forcing land ceiling

Ans. (b)

Q.44. Which one of the following provisions is related to Gandhi-Irwin Pact ?

[2011 (T-2)]

- (a) Not to arrest Gandhiji
- (b) To release the political prisoners
- (c) To abolish Salt Act
- (d) To arrest Sir John Simon

Ans. (b)

Q.45. The relationship between the poor peasants and the Congress remained uncertain during the Civil Disobedience Movement because [2011 (T-2)]

- (a) The poor peasants were interested in the lowering of the revenue demand
- (b) They launched a no rent campaigns
- (c) They were hard hit by the depression
- (d) All the above

Ans. (b)

Q.46. Who said, "The Swaraj would not come for a hundred years if untouchability is not eliminated"? [2011 (T-2)]

- (a) Motilal Nehru
- (b) Subhash Chandra Bose
- (c) Mahatma Gandhi
- (d) B.R. Ambedkar

Ans. (c)

Q.47. 'Swaraj' for the plantation workers in Assam meant [2011 (T-2)]

- (a) political freedom
- (b) more wages
- (c) retaining a link with the village from which they had come
- (d) none of the above

Ans. (c)

Q.48. Which one of the following was the main reason for calling off the Non-Cooperation Movement by Gandhiji in 1922 ? [2011 (T-2)]

- (a) The Chauri Chaura incident
- (b) The passing of the Rowlatt Act
- (c) Khilafat Movement
- (d) The Jallianwala Bagh incident

Ans. (a)

Q.49. Who one of the following took command, when martial law was imposed in Amritsar in 1919?

[2011 (T-2)]

(a) General Dyer

- (b) Lord Dalhousie
- (c) William Bentinck
- (d) Sir John Simon

Ans. (a)

C. SHORT ANSWER TYPE QUESTIONS [3 MARKS]

Q.1. What is meant by the idea of Satyagraha?

OR

Gandhiji said 'Satyagraha' was active resistance. How?

OR

Explain the idea of Satyagraha.

Ans. Gandhiji said 'Satyagraha' was not passive resistance but it called for intensive activity. Physical force was not used against the oppressor, nor vengeance was sought. Only through the power of truth and non-violence, an appeal was made to the conscience of the oppressor. Persuasion, not force, would make the oppressor realise the truth. This 'dharma' of non-violence and truth united people against the oppressor and made them realise the truth.

Q.2. Why were Indians outraged by the Rowlatt Act?

Ans. The Rowlatt Act was passed hurriedly by the Imperial Legislative Council in 1919. It was opposed by all its Indian members. The government assumed enormous powers through this Act as they could detain political prisoners without trial for two years. Gandhiji decided to launch a 'Hartal' on 6 April against the Rowlatt Act.

Q.3. Give one example to prove that Non-Cooperation Movement was more successful on the economic front.

Ans. One example is boycott of foreign goods. The import of foreign textile cloth became half of what it was, between 1921-1922. It fell from 102 crores to 57 crores.

Q.4. Which party did not support the boycott of council elections during the movement and why.

Ans. The Justice Party of Madras decided not to boycott Council elections. The Justice Party members were non-Brahmins and so far had not been able to win elections, as the Brahman candidates always won. They thought it was a golden opportunity for them to enter the Councils.

Q.5. Why did Gandhiji call off the Non-Cooperation Movement?

Ans. The Chauri Chaura incident near Gorakhpur made him to do so. A peaceful procession turned violent and burnt a police chowki at Chauri Chaura and 22 policemen were burnt alive. Gandhiji, an apostle of non-violence, was shocked and immediately called off the movement.

Q.6. What was the cause of disagreement between the Congress-led Non-Cooperation Movement and the peasants' and workers' movements?

Ans. The Congress under Gandhiji believed in achieving 'Swaraj' by peaceful means and total non-violence.

The peasants and workers, though believers in Gandhi's Swaraj, khadi and boycott, did not believe in non-violence. They turned violent to gain their aims, which went against the Congress creed.

Q.7. What was the Inland Emigration Act of 1859?

Ans. The British government had passed this Act to prevent the plantation workers to leave the plantations and go back to their villages in Assam. They were forced to remain at the plantations and not leave them without permission. The permission to leave was seldom granted.

Q.8. Explain the two important factors that shaped Indian politics towards 1920's. [2011(T-2)]

OR

Mention two factors which influenced Indian politics in the late 1920s. [2011(T-2)]

Ans. (i) The first was the worldwide economic depression which brought the agricultural prices crashing down in India. Farmers could not sell their produces and the whole country-side was in turmoil.

(ii) The British constituted a statutes commission in 1927 under Sir John Simon. The aim was to diffuse nationalism aroused by the Non-Cooperation Movement. The Commission was to look into the functioning of the constitutional system in India. It was an all-white commission, with not a single Indian member in it.

It set the political world in India on fire and led to Gandhiji starting the Civil Disobedience Movement.

Q.9. Explain the difference in the objectives of the Non-Cooperation Movement and the Civil Disobedience Movement.

OR

How was the civil disobedience movement different from the Non-Cooperation Movement.

Ans. Non-Cooperation Movement (1920-22) wanted to bring the Government to a standstill by **refusing to cooperate with it**; Civil Disobedience Movement (1930-34) wanted to paralyse the government by performing **illegal acts** like violating the laws.

Q.10. Why did Gandhiji choose 'Salt' as the symbol of his Civil Disobedience Movement?

Ans. Salt is consumed by both the poor and the rich, and is one of the most essential items of food everywhere in the world. The British government had the monopoly on the production of salt in India. By imposing a 'salt tax' the government hit both the rich and the poor, specially the poor. Gandhiji thought it was the most repressive Act of the British government and chose to defy it by breaking the "Salt Law".

Q.11. How did the British Government react to the "Salt March" of Gandhiji?

Ans. A frightened and shaken British government responded with a policy of brutal repression. About 100,000 people were arrested. Gandhiji was arrested on 4th May, 1930.

The government also tried to diffuse the situation by releasing Gandhiji and making him sign the Gandhi-Irwin Pact (the then Viceroy of India) on 5th March, 1931. But the failure of the Second Round Table Conference in 1931 led the Government to begin its repressive measures

in 1932 again. Congress was declared illegal and Nehru and Abdul Ghaffar Khan were arrested. All boycotts, meetings and demonstrations were banned by the British.

Q.12. Why did the industrialists and industrial workers lose interest in the Civil Disobedience Movement?

OR

Why did the initial enthusiasm of the merchants and industrialists fade away during the later stage of the civil disobedience movement?

Ans. The industrialists were perturbed by the increasing influence of socialism among the younger members of the Congress. They were also worried by the long-drawn militant activities and were worried about the harm done by it to their business interests.

Q.13. How and when nationalism captures the hearts and minds of the people ?

Ans. When people begin to believe strongly that they are part of the same nation. Also, when they discover common bonds that unite them, when they share the same struggles and have a common folklore, history and culture, then nationalism grips their hearts and minds.

Q.14. Give one example to prove that Non-Cooperation Movement was more successful on the economic front.

Ans. One example is boycott of foreign goods. The import of foreign textile cloth became half of what it was, between 1921–1922. It fell from 102 crores to 57 crores.

Q.15. Which party did not support the boycott of council elections during the movement and why?

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PREVIOUS YEARS' QUESTIONS

Q.1. Analyse the circumstances which led Gandhiji to choose abolition of the salt tax as the most important demand of the Civil Disobedience Movement. [2009]

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

- (i) Salt was consumed by all classes of people, by the rich and poor alike. It was one of the most essential items of food.
- (ii) The tax on salt and the government monopoly over its production, revealed the most oppressive face of British rule.
- (iii) Abolition of salt tax could affect the British economically as salt tax and monopoly over its production provided a large revenue to the government.

Q.2. Describe any three features of Civil Disobedience Movement of 1930. [2009]

OR

Evaluate any three features of the peasant movement during Civil Disobedience Movement in India. [2011(T-2)]

OR

Explain the contribution of the various social groups in the Civil Disobedience Movement.

Ans. The three features of the Civil Disobedience Movement of 1930 were :

- (i) The first feature was that the Civil Disobedience Movement was different from the Non-Cooperation Movement of 1921-22. People were asked by Gandhiji not only to refuse cooperation but to break colonial laws. Thousands in the country broke the salt law, manufactured salt and demonstrated in front of government salt factories. Peasants refused to pay revenue taxes, village officials resigned and many forest people violated forest laws.
- (ii) The second feature was that different social groups joined the movement for different reasons. The peasant communities in the countryside thought it was a fight against high revenues charged by the government. The poorer peasantry joined it in the hope that their unpaid rent would be remitted. The business class joined it as they wanted protection against import of goods and to expand their own industries.
- (iii) Another important feature was the large-scale participation of women in the movement. Thousands of women participated in the protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail. Women, moved by Gandhiji's call, began to see service to the nation as the sacred duty of women.

Q.3. Study the given passage and answer the questions that follow : [2009]

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.’

(19.1) Why was it the inalienable right of the Indian people to have freedom ?

(19.2) How did British government exploit the Indian masses ? Explain.

- Ans.**
- (i) It was the right of the Indian people to enjoy the fruits of their own labour and toil. They had the right to all necessities of life and full opportunities of growth. Every Indian had the right to be free, free of domination of the British, free of exploitation, to live in their own country as free citizens as other people did in other countries.
 - (ii) The British government had exploited the Indian masses by denying them the right to freedom and liberty. They had exploited their economy for their own benefit and left them poor. They had tried to impose their own culture on them through their customs, religion, and language. Politically they had turned them into slaves ruled by a foreign country. In short, they had taken away all their rights, deprived them of freedom and exploited them in every way—economically, politically, culturally and spiritually.

Q.4. “Some icons and symbols were used for unifying the people and inspiring within them the feeling of nationalism.” Give two evidences in support of the statement.

[2009, 2011 (T-2)]

- Ans:** (i) The identity of the nation is most often symbolised in a figure or image. With the growth of nationalism, the identity of India came to be usually associated with the image of Bharat

Mata. The image was first created by Bankim Chandra Chattopadhyay in the 1870s, when he wrote 'Vande Mataram' as a hymn to the motherland, which was widely sung during the Swadeshi movement (1905–07) in Bengal. Abanindranath Tagore painted his famous image of Bharat Mata. In a lot of popular prints, nationalist leaders were shown offering their heads to Bharat Mata. The idea of sacrifice for the mother was powerful within popular imagination.

Q.5. Describe briefly the 'Salt March' undertaken by Mahatma Gandhi. [2009]

Ans. Mahatma Gandhi chose 'Salt' as powerful symbol that could unite the nation. After warning the Viceroy in his letter of 31 January, 1930, that the tax on salt was the most oppressive Act of British rule, he launched a Civil Disobedience campaign in March 1930. He started his famous 'Salt March' accompanied by 78 trusted volunteers. The distance to be covered was 240 miles from Gandhiji's Ashram in Sabarmati to the Gujarat's coastal town of Dandi. The volunteers walked about 10 miles a day for 24 days. On 6 April, he reached Dandi and ceremoniously violated the law and manufactured salt by boiling sea water. Thousands came to hear Mahatma Gandhi, wherever he stopped on his way, he urged them to defy the British peacefully for Swaraj. His Civil Disobedience Movement, unlike the Non-Cooperation Movement of 1920-22, asked people not only to refuse cooperation with the British, but also to break colonial laws.

Q.6. Describe briefly any three economic effects of Non-Cooperation Movement. [2009]

Ans. The effects of Non-Cooperation on economic front were : (i) foreign goods were boycotted, (ii) liquor shops were picketed and (iii) import of foreign cloth was halved as it was burnt in huge bonfires. Production of Indian textile mills and handlooms went up.

Q.7. Study the given passage carefully and answer the questions that follow. [2009]

"Satyagraha is not physical force. A Satyagrahi does not inflict pain on the adversary; he does not seek his destruction ... In the use of Satyagraha, there is no ill-will whatever. Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called Satyagraha. The soul is informed with knowledge. In it, burns the flame of love ... Non-violence is the supreme dharma ..."

It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-god and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms. They have made the religion of non-violence their own ..."

(23.1) **What is the main difference between physical force and soul force ?**

(23.2) **Why can't Indians carry arms? Explain.**

Ans. (i) Physical force inflicts pain on the enemy or adversary, it seeks to destroy the enemy. Soul force is based on love and non-violence. It does not seek to destroy. Truth is the substance on which it is based, not hate.
(ii) Indians believe in non-violence and they cannot match Britain or Europe in force of arms. They do not worship the war-god or carry arms.

Q.8. Mention any three efforts made by Gandhiji to get Harijans their rights. [2009]

Ans. Gandhiji believed that Swaraj would not come for a hundred years if untouchability was not

eliminated. He called the untouchables Harijans, as the children of God, (i) He organised satyagraha to secure their entry into temples, access to public wells, tanks, roads, and schools. (ii) He himself cleaned the toilets to dignify the work of the sweepers. (iii) He persuaded upper castes to change their heart and give up the 'sin of untouchability.'

Q.9. "They behaved as brave men, calm and unruffled in the face of danger. I do not know how they felt but I know what my feelings were. For a moment my blood was up, non-violence was almost forgotten – but for a moment only. The thought of the great leader, who by God's goodness has been sent to lead us to victory, came to me, and I saw the *kisans* seated and standing near me, less excited, more peaceful than I was – and the moment of weakness passed. I spoke to them in all humility on non-violence – I needed the lesson more than they – and they heeded me and peacefully dispersed." [2008]

(1.1) What is the source of the above passage?

(1.2) What were Nehru's feelings and how did he change them?

Ans. (1.1) Sarvapalli Gopal's *Jawaharlal Nehru : A Biography*, Vol. I.

(1.2) Nehru was extremely angry at the brutal behaviour of the police. He had forgotten non-violence totally at that moment and he was very agitated and disturbed.

The thought of Mahatma Gandhi, who was an apostle of non-violence and the leader whom he respected, steadied Nehru. He became calm. Another thing that changed him was the behaviour of the *kisans*, standing near him peacefully in spite of all the provocation. This changed his feelings to humility and all feelings of violence disappeared.

Q.10. Explain the new economic and political situations created during the First World War in India. [2008]

Ans. India was forced to become a partner in the War, which was between England and Germany. There was forced recruitment in rural areas which caused a widespread anger among the people. They turned against the government. They joined the national movement.

In the **economic field**, the war led to huge expenditure on defence, so the British increased the taxes, customs duties and introduced the income-tax. Prices of all articles increased which caused great hardships to the common people. The prices doubled between 1913-1918. In 1918-19, 1920-21 crops failed in many parts of India, leading to an extreme shortage of food. Famine was accompanied with influenza epidemic. It is estimated (according to the Census of 1921) that nearly 12 to 13 million people perished due to famine and disease.

Q.11. Mention three main proposals with reference to Non-Cooperation Movement, as suggested by Mahatma Gandhi. [2008]

OR

What led to the spread of Non-Cooperation movement to the countryside? Explain any three factors.

Ans. Gandhiji proposed that :

- (i) The movement should unfold in stages. It should begin with the surrender of titles awarded by the government.
- (ii) Then a boycott of civil services, army, police, courts and legislative councils, schools and foreign goods.

(iii) Then, in case the government used repression, a full disobedience campaign would be launched.

Q.12. Why did Gandhiji decide to launch a nationwide satyagraha against the proposed Rowlatt Act 1919? Explain any three reasons. [2010]

- Ans.** (i) This Act had been passed through the Imperial Legislative Council despite the opposition of Indian members.
- (ii) It gave the government enormous powers to repress political activities, and allowed imprisonment of leaders without trial for two years.
- (iii) Mahatma Gandhi was emboldened with the success in Champaran Satyagraha, Kheda Satyagraha and Ahmedabad Mills Satyagraha. He wanted non-violent civil disobedience against such unjust laws.

Q.13. Study the passage given below and answer the questions that follow: [2010]

On 6 January 1921, the police in United Provinces fired at peasants near Rae Bareilly. Jawaharlal Nehru wanted to go to the place of firing, but was stopped by the police. Agitated and angry, Nehru addressed the peasants who gathered around him. This is how he later described the meeting : ‘They behaved as brave men, calm and unruffled in the face of danger. I do not know how they felt but I know what my feelings were. For a moment my blood was up, non-violence was almost forgotten – but for a moment only. The thought of the great leader, who by God’s goodness has been sent to lead us to victory, came to me, and I saw the *kisans* seated and standing near me, less excited, more peaceful than I was – and the moment of weakness passed, I spoke to them in all humility on non-violence – I needed the lesson more than they – and they heeded me and peacefully dispersed.’

(16.1) How did the peasants who gathered around Nehru near Rae Bareilly behave when he addressed them?

(16.2) Explain what did Nehru mean when he said, “I needed the lesson more than they.”

Ans. (16.1) The peasants behaved as cool, calm and brave men. They were not excited or angry. They heard Nehru’s speech peacefully.

(16.2) Nehru needed the lesson of ‘non-violence’ more than the peasants. Nehru was angry, excited and overcome by violence for a moment. But the peasants were calm and peaceful. They were not angry or violent.

Q.14. Describe the three satyagraha movements organised by Gandhiji between 1916-18.

[2011 (T-2)]

OR

How did Mahatma Gandhi successfully organise satyagrah movements in various places just after arriving in India ? Explain by giving three examples. [2011 (T-2)]

Ans. Gandhiji successfully organised satyagrah movements in various places just after arriving in India. The movement started in 1916 from Champaran Bihar, where Gandhiji inspired the peasants to struggle against the oppressive plantation system.

The second satyagraha movement took place in the very next year of the Champaran movement. In 1917, in the Kheda district of Gujarat the second satyagraha was completed successfully. Here the peasants were not able to pay the revenue, because of crop failure and a plague epidemic and demanding that revenue collection be relaxed.

The third movement was held in 1918. Gandhiji went to Ahmedabad to organise a satyagraha movement amongst cotton mill workers.

Q.15. Explain the features of the boycott and Swadeshi Movement. [2011 (T-2)]

Ans. The word “Swadeshi” is a Sanskrit word. The literal meaning of the word Swadeshi is : of one’s own country.

Swadeshi movement a part of the Indian Independence movement was a successful strategy to remove the British Empire from power and improve economic condition in India through following principles of Swadeshi or Self-Sufficiency. Strategies of the Swadeshi movement involved boycotting British products and the revival of domestic made products and production technique.

A boycott is a form of consumer activism involving the act of voluntarily abstaining from using, buying or dealing with a person, organisation or country as an expression of protest usually for political reason. During the National Movement it began with the Surrender of titles that the government has awarded and a boycott of civil services, army, police, court and Legislative Council, schools and foreign goods.

Q.16. Why did Gandhiji decide to launch a nationwide satyagraha against the proposed Rowlatt Act 1919? Explain the reasons.

OR

What was Rowlatt Act ? How did the Indians show their disapproval towards this Act.

[2011 (T-2)]

Ans. During Indian struggle for Independence British government passed a law named after Sidney Rowlatt who was a government official, whose work was to find out who were behind Indian independence support and stop the changes responsible for the Independence were mainly. Three officers in this commission and all were Britishers. Indian freedom fighters called it “Black Law”. This Act gave the government enormous powers to repress political activities and allowed detention of political prisoners without trial for two years.

The opposition against this law started with a hartal by Gandhi. Rallies were organised in many cities, workers stopped working, went on strike. Shops and workshops were closed. By this way the reaction of the people came out against this Act.

Q.17. Explain the immediate effects of the Lahore session of Indian National Congress of December 1929. [2011 (T-2)]

Ans. The Lahore Session of Indian National Congress of December 1929 was held under the presidency of Pt. J.L. Nehru. The session formalised the demand of ‘Purna Swaraj’ or full independence for India. It was decided that the day of 26 January, 1930 would be celebrated as the Day of Independence. But the decision of Lahore Session was unable to attract good attention. By taking the idea from this Purna Swaraj agenda Gandhiji planned ‘Dandi March’ (to break salt the law) as the initial step for Civil Disobedience.

Q18. “Method of reinterpretation of history was followed to encourage feeling of nationalism.” Give any three arguments to support this statement. [2011 (T-2)]

Ans. Method of reinterpretation of history was followed to encourage feeling of nationalism was very good. This is a human nature that we love the things on which we feel proud same as we love our nation but when our nation has something special. At that time to awaken the feeling of nationalism many things practised but the main part was History writing. The Indian started writing glorious events like the stories full of bravery, courage and nation love. They

started developing writing concern with beautiful art and architecture, great spiratural bases of India. Some personalities were presented as national heres like – Shivaji, Maharana Pratap and others. So it developed a nationalist style of history writing which revived the people’s pride in their past achievements.

Q.19. What was the limitation of the Civil Disobedience Movement ? [2011 (T-2)]

Ans. The limitation of the Civil Disobidience was that some different groups were not moved together with this concept.

- (i) The ‘untouchables’ or Dalits were not moved by the abstract concept of swaraj. From around the 1930s they had began to call themselves Dalits or oppressed. 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 institution and a separate electorate. They believed only political empowerment would resolve the problem of their social disabilities. Dalit participation in Civil Disobedience Movement was limited particularly in Maharashtra.
- (ii) Some of the Muslim political organisations in India were also lukewarm in their response to the Civil Disobedience Movement. A large section of Muslims felt alienated from the congress. From the mid-1920s, the congress had come to be associated with Hindu religious nationalist groups like the Hindu Maha–Sabha. Hindu Muslim riots became frequent. Every riot deepened the distance between the two communities. During the Civil Disobedience Movement, there was an atmosphere of suspicion and distrust between the two communities.

D. LONG ANSWER TYPE QUESTIONS [4 MARKS]

Q.1. What what the main issue behind the Khilafat Movement? Why did Gandhiji support this.

OR

Why did Gandhiji decide to join the Khilafat Movement? Describe his association with the movement and its importance.

Ans. Gandhiji wanted to make his ‘Satyagraha’ movement more broad-based. He realised that this could be possible only if Hindus and Muslims came closer and joined it. He found the Khilafat issue as one that could bring about this unity. The First World War had given a death blow to the Ottoman Empire of Turkey. The British had promised a generous treatment to the Khalifa, but they did not keep up the promise. The Khalifa was considered the spiritual head of the Muslims and a protector of their holy places. By 1920, the British had totally dismembered the Turkish Empire.

To defend the Khalifa’s powers, a Khilafat Committee was organised in Bombay under the Ali brothers — Muhammad Ali and Shaukat Ali — in March 1919. Gandhiji was invited by the Ali brothers to join them. At the Calcutta session of the Congress in 1920, Gandhiji convinced other leaders to support the Khilafat Movement and start a Non-Cooperation Movement for Swaraj. Along with the Ali brothers he toured India and gathered support for the movement. Inspired by them, about 30,000 people courted arrest. All Congress Committees adopted the Khilafat resolutions in 1921, and supported its four-point programme.

The Khilafat Movement ended when Turkey came under Kamal Pasha and he brought in a lot of reforms.

The importance of Khilafat Movement is that it brought Hindus and Muslims under one cause. The Muslims also became a part of the National Movement and made it more broad-based.

Q.2. Why did Gandhi choose “Non-Cooperation” as a method of fighting the colonial rule? Explain his method.

Ans. His idea was very simple. The British were ruling India because the people had allowed them to do and cooperated with them. They had survived because the Indians did not throw them out. If the Indians refused to cooperate with the British, their rule would collapse and India would win active “Swaraj.”

He wanted the movement to unfold in stages and take various steps one by one. First was the surrender of all titles granted by the government, second, to boycott all services under the government — civil, police and the army. Next was to boycott the courts and the Legislative Councils. If the government used repressive measures, then a full civil disobedience campaign was to be launched. This programme was launched in 1920 and lasted for two years.

Q.3. Explain the term “Swaraj” and its changed meaning in this period.

Ans. “Swaraj” means freedom or self-rule. Before Gandhiji came, the Indian National Movement asked for “self-rule” within the British Government, as in the dominions like Australia and Canada. Before Gandhiji, British rule was considered good for India. In 1920, “Swaraj” meant “Self-Government” **within the empire if possible and outside if necessary**. Earlier the attainment of Swaraj was through “constitutional means”; now it was substituted by “all peaceful and legitimate methods.” A resolution for ‘poorna swaraj’ or complete independence was passed at Lahore session of Congress in December 1929.

Q.4. Why did different social groups join the Non-Cooperation Movement?

OR

Describe the extent of peoples’ participations in the the Non-Cooperation movement in the towns. What were its economic effects? [2011(T-2)]

Ans. (i) The middle class joined the movement because the boycott of foreign goods would make the sale of their textiles and handlooms go up.
(ii) The peasants took part in the movement because they hoped they would be saved from the oppressive landlords, high taxes taken by the colonial government.
(iii) Plantation workers took part in the agitation hoping they would get the right to move freely in and outside the plantations and get land in their own villages.

Q.5. Why were the hill people of Andhra aggrieved by the colonial rule?

OR

Analyse any four features of Gudem rebellion of Andhra Pradesh. [2011(T-2)]

Ans. The hill people of Andhra (Gudem Hills) were angry with the British rule, because the government had deprived them of the use of forest lands. They were prohibited to graze their cattle on forest lands, denied the right to cut trees for fuel and eat the fruits of the forest. This affected their livelihoods as well as denied them their traditional rights. They were also forced to do **begar** for building roads by the government. This enraged them so much that they organised a militant guerrilla movement in the 1920s.

Q.6. What is the importance of Non-Cooperation Movement in India's struggle for independence?

Ans. It was the first attempt at an all-India mass struggle against the British.

- (i) It clearly demonstrated that thousands of poor Indians were capable of courage, sacrifice and ability to face repression and suffering.
- (ii) The movement was no longer limited to a few urban educated persons. Thousands of people walked side by side, fought oppression for months, the movement became wider in its scope, people realised the strength of their unity.
- (iii) It turned the Congress into a nationalist organisation and became a national movement.

Q.7. How did the different social groups that participated in the Civil Disobedience Movement look at it? What was their attitude towards its aim?

Ans. All the groups that participated in the Civil Disobedience Movement did not have the same ideals, or same views of "Swaraj".

- (i) In the countryside : The active members were the rich peasant communities, the Patidars of Gujarat and the Jats of Uttar Pradesh.

Reason : They were producers of commercial crops which were hit by the trade depression and falling prices. As cash income disappeared they were unable to pay the government's revenue demands. The government refused to reduce its demands. So they joined the Civil Disobedience Movement, hoping to get the revenue demands reduced. For them "Swaraj" meant fighting against high revenues.

- (ii) The poor peasants joined the movement because they were unable to pay the rent for the land they cultivated for the landlords. They did not own the land, they were small tenants who cultivated lands taken on rent from the landlords. As the Depression continued, the small tenants could not pay the rent, so they joined the movement hoping that their unpaid rent would be remitted.
- (iii) The rich merchants and industrialists joined the movement to protest against colonial policies that restricted business activities. They wanted protection against import of foreign goods and a rupee-sterling foreign exchange ratio to discourage imports.
- (iv) The industrial workers joined the Civil Disobedience Movement dropping to get their demands passed — like laws against low wages and poor working conditions.

All four classes were disappointed by the movement.

- (a) The rich peasants lost interest because the movement was called off in 1931 without the revenue rates being revised and reduced. Many of them did not join the movement when it was resumed in 1932.
- (b) The poor peasants were disappointed because the Congress was unwilling to support their "no rent" campaign.
- (c) The industrialists were unhappy with the spread of militant activities and increasing influence of socialism in the Congress. They could not achieve their goal of colonial restrictions on business taken away, so they lost interest.
- (d) The industrial working class did not get full Congress support as the Congress did not want to alienate the industrialists and divide the anti-colonial struggle. It could not include the workers' demand in its programme.

Q.8. Compare the image of Bharat Mata with the image of Germania. Do you find any similarities? Why do you think these images of Bharat Mata will not appeal to all castes and communities?



Bharat Mata, Abanindranath Tagore, 1905
Notice that the mother figure here is shown as dispensing learning, food and clothing. The 'mala' in one hand emphasises her ascetic quality. Abanindranath Tagore, like Ravi Varma before him, tried to develop a style of painting that could be seen as truly Indian. Bharat Mata is portrayed as calm, composed, divine and spiritual,



Germania, Philip Veit, 1848
The artist prepared this painting of Germania on a cotton banner, as it was meant to hang from the ceiling of the Church of St Paul where the Frankfurt Parliament was convened in March 1848. Germania is portrayed as someone wearing oak leaves, as German oak stands for heroism.

Ans. Germania is portrayed as a heroic figure. Look at the sword in one hand, flag in the other. She stands for patriotism and heroism. This portrait resembled the Bharat Mata. The figure extends purity and authority.

Q.9. Explain the shared beliefs and common bonds that give rise to a sense of common belonging.

OR

How did the people belonging to different communities, regions or languages develop a sense of collective belonging during the Indian freedom struggle.

Ans. Common bonds that give rise to common belonging are :

- (i) Experiences of common struggles (against colonialism, against oppression, against poverty caused by a colonial rule).
- (ii) Through symbols : like certain figures and wages becoming the identity of a nation. Examples : Statue of Liberty USA, the Storming of Bastille — French Revolution. India's symbol was 'Bharat Mata'.
- (iii) Through folklore, songs, legends and stories. Nationalists collected songs, for example;

Rabindranath Tagore and Natesa Sastri of Madras. Sastri wrote a four-volume book on folk stories of Southern India.

- (iv) Through reinterpretation of history. The British had portrayed Indians as backward, primitive and incapable of governing themselves. By rediscovering the past, India's greatness — its cultural progress in mathematics, literature, religion and culture, imbibed a sense of pride among the Indians.
- (v) Last but not the least, Gandhiji used this sense of collective belonging by channelising it in the National Movement. He tried to forge a sense of unity among the different social groups in India.

Q.10. Do you agree with Iqbal's idea of communalism in the extract given below? Can you define communalism in a different way?

"In 1930, Sir Muhammad Iqbal, as President of the Muslim League, reiterated the importance of separate electorate for the Muslims as an important safeguard for their minority political interests. His statement is supposed to have provided the intellectual justification for the Pakistan demand that came up in subsequent years. This is what he said:

'I have no hesitation in declaring that if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homeland is recognised as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines, is not inspired by any feeling of narrow communalism ... A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religions and social institutions of other communities. Nay, it is my duty according to the teachings of the Quran, even to defend their places of worship, if need be. Yet I love the communal group which is the source of life and behaviour and which has formed me what I am by giving me its religion, its literature, its thought, its culture and thereby its whole past as a living operative factor in my present consciousness ...

'Communalism in its higher aspect, then, is indispensable to the formation of a harmonious whole in a country like India.

The units of Indian society are not territorial as in European countries ... The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified...

'The Hindu thinks that separate electorates are contrary to the spirit of true nationalism, because he understands the word "nation" to mean a kind of universal amalgamation in which no communal entity ought to retain its private individuality. Such a state of things, however, does not exist. India is a land of racial and religious variety. Add to this the general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces, as at present constituted, and you will begin to see clearly the meaning of our anxiety to retain separate electorates.'

Ans. Communalism is based on the idea that religion is the principal basis of social community. All the followers of one religion belong to one community and their basic interests are the same. People of different religions cannot belong to the same social group.

This is what Iqbal is saying that Muslims are different from Hindus, they cannot have same

fundamental interests. They cannot be bound together as one nation. One will dominate the other, if it happens to be in majority (in this case Hindus); in the end there would be two nations. Iqbal is trying to propagate the “Two Nation Theory”.

I do not agree with it as people of one religion do not have the same interests and ambitions. We have seen this in the case of Ireland, where in spite of being a Christian country, there was deep religious division between the Catholics and the Protestants.

Religion should never be seen as the basis of a nation. No religion should try to dominate others. Communalism is a divisive force which destroys the unity and peace of a nation. We have seen how Yugoslavia has been divided into six small nations because of **religious differences**.

PREVIOUS YEARS' QUESTIONS

Q.1. Explain the circumstances in which Non-Cooperation Movement gradually slowed down in cities. [2008]

OR

Why did the Non-Cooperation Movement gradually slow down in the cities? Give three reasons.

Ans. The Non-Cooperation Movement gradually slowed down in cities because : Khadi cloth was more expensive than the mass produced mill cloth and the poor people could not afford to buy it. Similarly, the British institutions could not be boycotted for long. Indian institutions as alternatives to the British ones were not yet set up and were slow to come up. So students and teachers began going back slowly to government schools and lawyers rejoined work in government courts.

Q.2. Read the passage given below and answer the questions that follow : [2008]

“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.”

(2.1) When was this pledge to be taken?

(2.2) Explain the rights of the Indian people which they should have got.

Ans. (2.1) This pledge was taken on Independence Day, 26 January; 1930.

(2.2) The Rights which the Indians should have got are :

(i) Right to freedom, which the British rule denied them, their rights to enjoy the fruits of their labour.

(ii) They were denied to have the basic necessities of life and this obstructed their development.

- (iii) The British rule oppressed the Indians and ruined them in every sphere — economic, political, cultural and spiritual.
- (iv) The British exploited Indian economy for their own benefit, politically they did not give the Indians the right to rule themselves. They imposed western culture at the cost of Indian culture and crushed their spirituality.

Q.3. “Ideas of nationalism also developed through a movement to revive Indian folklore.” Support the statement with four examples. [2011 (T-2)]

Ans. During late nineteenth century in India, nationalists started the collection of folk lores. They travelled village to village to collect and record folk songs and legends sung by bards. They believed that these tales gave a real picture of true Indian culture, which was being distorted by the Britishers. They said this is our culture and identity and it restore a sense of pride in one’s past.

In Bengal, Rabindranath Tagore started collecting ballads, nursery rhymes and myths. In Madras Natesa Shastri published a massive four volume collection of Tamil folk tales “Folklore of Southern India”.

II. FORMATIVE ASSESSMENT

A. PROJECTS

Project 1

- Topic** : Was Mahatma Gandhi’s unique mode of struggle against colonialism a success? (with special reference to Non-Cooperation Movement)
- Objectives** : To create awareness of the new weapons chosen by Gandhiji to fight the British Raj.
To make learners think how successful he was or if he failed; why?
- Skills developed** : Critical and creative thinking, communication skills, problem solving and decision-making
- Time** : One week
- Method** :
- Study political conditions in India from 1915-22
 - Understand the real meaning of Satyagraha and non-violence.
 - Collect pictures of the Non-Cooperation Movement and the various forms of non-violent protests.
 - Prepare a web chart about its progress.
 - The different social groups of people who joined and why.
 - Effect on the British Raj.
 - Read newspapers report, interview people who have direct knowledge of the movement.
- Decision to withdraw the movement, its consequences and reactions.
 - The pictures 1 - 2 - 3 show three major events which shaped the Non-Cooperation Movement. Identify them and discuss their significance.



(1)



(2)



(3)

Project 2

Topic : How a sense of collective belonging was built up in India. A comparison with other nations, e.g., France, Vietnam etc.

Objectives : To create awareness of factors that develop a sense of collective belonging among people of different communities, regions or language groups.

Skills developed : Critical and creative thinking, empathy, communicative skills, planning, problem solving.

Time : 3 days

Method : Role of Symbols - Figures, Flag.

(a) Who is represented in this figure?

(b) Name the painter.

(c) What do all the symbols represent?



Figure – 2

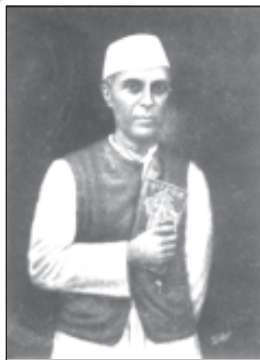


Figure – 3



Figure – 4

(d) Who is the artist in fig. (2)?

(e) How is this figure different from the figure. (1)?

(f) Role of language (songs, literature)

(g) Role of leaders (Tilak, Nehru, Gandhi, Tagore)

- (h) Reinterpretation of History.
- (i) Comparison with Europe (with France, Germany, Britain) Vietnam.
- (j) Similarities and differences. Significance.
- (k) Who are the two people in fig. (3) and fig. (4)?
- (l) What do they represent?
- (m) How did they create the feeling of collective belonging and encourage nationalism?

B. ASSIGNMENTS

1. Gandhiji issued an ultimatum to the British Government in a letter, before his famous 'Salt March' in 1930.

On the 11th day of this month (March) I shall proceed with such co-workers of the Ashram, I can take to disregard the provisions of the Salt law.

It is open to you to frustrate my design by arresting me. I hope there will be tens of thousands ready in a disciplined manner, to take up the work after me.

Imagine that your father was a freedom fighter who participated in the famous Salt March. He wrote a first-hand account of the Salt March in the Independence Issue of the Hindustan Times in 1947, under the heading —

"A golden movement in the history of Indian National Movement".

Reproduce that article, written in first person. It should cover the (i) reason for the march (ii) the whole march (iii) reaction of the people (iv) of the British Government (v) the Moment of Triumph.

2. Write a note on the "Limitations of the Civil Disobedience Movement" with special reference to the views of the
 - (a) Untouchables (b) Muslim political organisations (c) Role of Dr. B.R. Ambedkar
 - (d) Views of Sir Muhammad Iqbal, President of the Muslim League.

C. ACTIVITIES

1. Suppose you were a participant in the three major movements started by Gandhiji between 1920-30. You noted down in your diary the influence of Gandhiji on the women of India. Reproduce your diary note on the role of women in the (i) Non-Cooperation (ii) Salt March and, (iii) the Civil Disobedience Movement.
2. Discuss in class the reasons for national movement spreading to new areas, new social groups and developing new modes of success.
3. Make a Time-Line of all the important events from 1919 till 1932.
4. Collect as many pictures as you can of Civil Disobedience Movement, Salt March and Non-Cooperation Movement. Make a collage and display the best ones for a week in class.

D. GROUP ACTIVITY

Divide the class into 4 groups.

Group A : Finds out the similarities between the National Movements of India, Indo-China and France.

Group B : Finds out the difference between the National Movements of India, Italy and Germany.

Group C : Takes up a new country say from Africa (e.g., S. Africa or Algeria).

It collects information on their struggle for nationalism and independence.

All three groups read out their findings in class.

Group D : Prepares a comprehensive note on (i) Similarities in national struggles.

(ii) Differences in the method.

(iii) What India learnt and can learn from the struggle

Circulate it in the class or put it on the Notice Board for everyone to read.

E. MAKING A POSTER

1. Make a large poster showing Mahatma Gandhi's career from 1915 till his participation in the 'Quit India Movement'.
2. Let each student prepare a poster of what he/she thinks represents modern India. Display the best poster.

F. DEBATE

1. Have a class debate on the topic "Communalism is a divisive force which destroys unity and peace of a nation."
2. "Gandhiji's principles and ideals are as important today as they were during the national struggle."