

History - 2

Nationalism in India

Intext Questions

Activity On Page 31

1 Source A

Mahatma Gandhi on Satyagraha

It is said of 'passive resistance' that it is the weapon of the weak, but the power which is the subject of this article can be used only by the strong. This power is not passive resistance; indeed it calls for intense activity. The movement in South Africa was not passive, but active.

'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'.

Read the above text carefully.

What did Mahatma Gandhi mean when he said, "Satyagraha is active resistance"?

Ans. Gandhiji's saying about Satyagraha being active resistance means that it requires a lot of soul force activity. It involves very great sacrifices to be made, which can be done only by strong-willed persons. It requires resistance to oppression without using any force. It emphasises the power of truth and the need to search for it.

If the cause is true, physical force is not necessary to fight the oppressor. The Satyagrahi can win the battle against the oppressor by appealing to his conscience, by persuading him to see the truth.

Activity On Page 35

2 If you were a peasant in Uttar Pradesh in 1920, how would you have responded to Gandhiji's call for Swaraj? Give reasons for your response.

Ans. I would have responded positively to Gandhiji's call by refusing to pay the Zamindar's illegal demands, ask for reduction of the revenue and also ask for

security of tenure. In short, I would boycott the system of Zamindari, in a non-violent manner. The reasons for my above action are that, as a peasant, I will limit my requirement to my area of work. Swaraj would mean freedom from the atrocities perpetrated by the Zamindars.

Discuss On Page 43

3 Why did various classes and groups of Indians participate in the Civil Disobedience Movement?

Ans. Various classes and different social groups of Indians participated in the Civil Disobedience Movement led by Gandhiji in 1930. All of them joined this movement on account of their own needs, aspirations and limited understanding.

Due to the following reasons, they participated in Civil Disobedience Movement

- (i) In the rural areas, rich farmers and peasant communities such as Patidars (Gujarat) and Jats in Uttar Pradesh were very hardly hit by the trade depression and they participated in the Civil Disobedience Movement and supported the boycott programmes.
- (ii) The poor peasants also demanded that their dues of rent should be remitted.
- (iii) The business classes participated in the movement to oppose the colonial policies that restricted business activities.
- (iv) Some prominent industrialists supported the movement financially and boycott the trading of foreign goods.
- (v) The industrial working classes except the workers in Nagpur region stayed away from this movement as big industrialists came closer to the Congress. This was the first time that the large number of women participated in the Nationalist Movement.

Discuss On Page 45

4 Source D

In 1930, Sir Muhammad Iqbal, as President of the Muslim League, reiterated the importance of separate electorates for the Muslim 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 home lands 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 can not 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.'

Read the Source D carefully.

Do you agree with Iqbal's idea of communalism? Can you define communalism in a different way?

Ans. No, I do not agree with Iqbal's idea of communalism. He believed that it is a quest for a community to develop on its own lines. He believed that religion is the basis on which thinking and behaviour are based. He felt that religion gives persons a common culture and literature. He believed in the concept that Hindus and Muslims should exist as separate entities in India. This line of thinking encouraged separatism and ultimately led to the partition of the country.

We understand communalism now-a-days as having a negative connotation i.e. it is understood as conflict between people of different religions, which also can lead to violence between them. It has now become politics under the guise of religious conflict for extracting favours or favourable treatment by the government.

Activity *On Page 48*

- 5 Look at figures A and B. Do you think these images will appeal to all castes and communities? Explain your views briefly.



Fig. A 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.



Fig. B This figure of Bharat Mata is a contrast to the one painted by Abanindranath Tagore. Here she is shown with a trishul, standing beside a lion and an elephant – both symbols of power and authority.

Ans. Since in both pictures Bharat Mata is depicted as a Hindu Goddess, it will not have an appeal for all castes and communities. Non-Hindus will definitely not be in any way attracted to these images. Since India is a secular country with diversity in religions, a secular symbol would be better.

Exercises

Write in Brief *On Page 50*

1 Explain

- Why the growth of nationalism in 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 did Gandhiji decide to withdraw Non-Cooperation Movement?

Ans. (a) The European Powers considered their culture more civilized, modern and superior. They forcefully started imposing their culture on the colonies. This also aroused the feeling of nationalism. The colonial powers exploit the people of their colonies so much that all sections of the people decide to throw off the foreign rulers.

In India, the growing anger against the colonial government brought together various groups and classes into a common struggle for freedom. Moreover, the oppressed people realised that it was necessary to fight colonial rule to restore their glorious past and their freedom. Thus, what started as Anti-Colonial Movement, turned into Nationalist Movement. Everybody had his own interpretation of anti-colonialism, but the ultimate aim was to get rid of them. This single point was the unifying factor for diverse mass of India. Finally, the idea of India as a nation started to emerge.

(b) The First World War created a new economic and political situation which led to increase in defence expenditure. This expenditure increase was financed by war loans and by increasing taxes. Moreover

- Price hike during the war years (1914-1918) led to extreme hardship for the commoners.
- Villagers and farmers were forcefully recruited in the British army, this caused widespread anger.
- Incidents such as implementation of Rowlatt Act, Jallianwala Bagh Massacre, Martial law in Punjab, disintegration of the Ottoman empire, further aggravated the situation, resulting in the emergence of the National Movement.

(c) *Indians were outraged by the Rowlatt Act for the following reasons*

- (i) Rowlatt Act was introduced in 1919. This act had been hurriedly passed through the Imperial Legislative Council despite the opposition from Indian members.
- (ii) Under this Act, the police could arrest anybody and put in prison without trial for two years. The provisions of this Act outraged Indians and hurt their nationalist sentiments and dignity.

(iii) Meetings were held everywhere and processions taken out. It was the first time when the Indians unitedly opposed the Britishers.

(d) Gandhiji decided to withdraw Non-Cooperation Movement because the movement took a violent turn at Chauri Chaura, Uttar Pradesh where the people set on fire a Police Station in which 22-23 policemen were burnt alive in 1922. Gandhiji wanted to stop violence at any cost.

Note In the examination, this type of question will not be asked completely. Only its one or two sub-parts will be asked.

2 What is meant by the idea of Satyagraha?

Ans. Satyagraha is a method of agitation and protest based on truth and non-violence. It was first introduced by Mahatma Gandhi in the National Movement. The method was passive resistance,

consisting of defiance of laws, non-payment of taxes, boycott of government institutions, etc.

First, Gandhiji applied Satyagraha in 1916 in Champaran district of Bihar to help the peasant against the unjust plantation owners. Then he organised Satyagraha in Kheda district of Gujarat in support of peasants in 1917 and also in Ahmedabad in favour of cotton mill workers in 1918.

3 Write a newspaper report on

(a) The Jallianwala Bagh Massacre

(b) The Simon Commission

Ans. (a) Jallianwala Bagh is situated in Amritsar (Punjab). Here as a mark of protest against the Rowlatt Act, a peaceful assembly was going on. People from many surrounding villages were participating. Some came here to attend the annual Baisakhi fair.

This garden is enclosed on three sides and has only one entrance. In order to terrorise the people, General Dyer entered the park with troops.

Without giving any warning to the people, he ordered his sepoy to fire at them. In this firing, many people were killed and many wounded.

(b) Simon Commission arrived in India in 1928. It was greeted with black flags and slogans like 'Simon Go Back'. Both Congress and Muslim League unitedly protested against it.

This Commission was boycotted by the Indian people as it did not include any Indian member in it. Also the Commission did not give any hope of 'Swaraj for the Indians'.

Discuss On Page 50

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. The Non-Cooperation Khilafat Movement started in January 1921.

Various social groups which joined the Non-Cooperation Movement were

(i) **Middle Class People in Towns** In towns, middle class people who consisted of students, teachers and lawyers responded to the clarion call of Non-Cooperation and boycott. They saw the movement as a passport to freedom from the foreign rule. They boycotted foreign goods and clothes and liquor shops were picketed.

(ii) **Plantation Workers** They participated in the movement with the hope that they would be free to move out of the confined space in which they had been enclosed. They hoped that Gandhi Raj was coming, and everyone would be given land in his own village.

(iii) **Peasants and Tribal People** In various places, peasants and tribals also participated in the movement. The movement was launched against the talukdars and landlords. For them 'Swaraj' meant that they would not be required to pay land dues i.e., land revenue and the land they were cultivating would be distributed among them. When the colonial government began forcing the tribal people to contribute 'begar (free labour)' for road building, they revolted.

(iv) **Business Class People** In many places, merchants and traders refused to trade in foreign goods or finance foreign trade. The import of foreign cloth halved between 1921 and 1922, its value dropping from 102 crore to 57 crore rupees.

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

Ans. Salt March was an effective symbol or tool of resistance against colonialism because

(i) All classes could identify with salt as it was an essential food item.

(ii) Tax on salt and the monopoly over its manufacturing was a sign of the oppression of British rule.

Gandhiji reached Dandi on 6th April, 1930 and violated Salt law by manufacturing salt from sea water. Breaking the Salt law was an apparent defiance of British authority and was a direct challenge to British rule in India.

People were not only asked to refuse cooperation with the British, but to break the unjustified colonial laws.

Thousands of people from different parts of the country broke the Salt law, manufactured it and demonstrated in front of government salt factories.

With the spread of the movement, foreign cloth was boycotted, liquor shops were picketed, peasants refused to pay revenue, *chaukidari* taxes, village officials resigned, forest people violated forest laws by collecting wood and grazing their cattle in the forest. In this way, Salt March inspired people from different segments of our society and became our effective tool of resistance against the colonial power.

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

Ans. I was very happy to participate in Civil Disobedience Movement because I understood that I had to serve the nation in whatever capacity I could. I had heard Gandhiji speaking and asking us to participate in this movement. Inspired by him, I also offered Satyagraha, picketed liquor shops and shops selling foreign cloth and also courted arrest. I felt empowered by these activities and felt that women also could help the men actively in the ultimate goal of achieving independence from the British. The experience has made me realise that women also have an important role to play in realising our freedom.

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

Ans. Political leaders differed sharply over the question of separate electorates because

(i) The Muslim leaders thought that their interest could only be protected in a Muslim state, and in a Hindu majority state they would be at the mercy of the Hindus. They wanted reserved seats in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces, *viz*, Bengal and Punjab.

(ii) Dr BR Ambedkar, the leader of the depressed classes, was in favour of separate electorates for his community but Gandhiji believed that separate electorate for Dalits would slow down the process of their integration into society. Later Ambedkar accepted Gandhiji's position and signed 'Poona Pact'.

Exam Practice

Objective Type Questions

Multiple Choice Questions

1 In India the growth of modern nationalism in intimately connected to the

- (a) Western education
- (b) Awareness of people
- (c) Anti-colonial movement
- (d) None of the above

Ans. (c) Anti-colonial movement

2 According to the census of 1921, 12 to 13 million people perished in India as a result of

- (a) Famines
- (b) Epidemic
- (c) First world war
- (d) Both (a) and (b)

Ans. (d) Both (a) and (b)

3 Gandhiji organised a Satyagraha to support the peasants of the Kheda district of Gujarat in

- (a) 1915
- (b) 1916
- (c) 1917
- (d) 1981

Ans. (c) 1917

4 When was the Non-cooperation Khilafat Movement begin in India?

- (a) January 1919
- (b) January 1921
- (c) February 1920
- (d) February 1922

Ans. (b) January 1921

5 Vallabhbhai Patel led the peasant movement in Bardoli, Gujarat in

- (a) 1917
- (b) 1925
- (c) 1928
- (d) 1930

Ans. (b) 1928

6 Which province did not boycott the council election?

- (a) Madras
- (b) Ahmedabad
- (c) Hyderabad
- (d) Lucknow

Ans. (a) Madras

7 In Awadh, peasants were led by which sanyasi who had earlier been to Fiji, as an indentured labourer?

- (a) Baba Ramdev
- (b) Baba Nagarjuna
- (c) Baba Ramchandra
- (d) Baba Parmanand

Ans. (c) Baba Ramchandra

8 With the growth of nationalism, who created the image of Bharat Mata in the 20th century?

- (a) Nand Lal Bose
- (b) Abanindranath Tagore
- (c) Rabindranath Tagore
- (d) Bankim Chandra Chattopadhyay

Ans. (d) Bankim Chandra Chattopadhyay

9 Who himself took interest to revive folklore in West Bengal?

- (a) Rabindranath Tagore
- (b) Bankim Chandra Chattopadhyay
- (c) Abanindranath Tagore
- (d) All of the above

Ans. (a) Rabindranath Tagore

10 Identify the appropriate reason for the formation of the Swaraj Party from the option given below.

- (a) It wanted members of Congress to return to Council Politics.
- (b) It wanted members of Congress to ask for Poorna Swaraj for Indians.
- (c) It wanted members of Congress to oppose Simon Commission.
- (d) It wanted members of Congress to ask Dominion State for India.

Ans. (a) It wanted members of Congress to return to Council Politics.

11 Find the incorrect option

- (a) Mahatma Gandhi return to India from South Africa in 1918.
- (b) In 1918, Gandhiji went to Ahmedabad to organise a Satyagrahi Movement.
- (c) Khilafat Movement was started in 1921.
- (d) Jallianwala Bagh massacre took place on 13th April, 1919.

Ans. (a) Mahatma Gandhi return to India from South Africa in 1918

12 Find the incorrect option

- (a) Simon Commission was constituted under John Simon.
- (b) 'Qudh Kisan Sabha' was headed by Mahatma Gandhi.
- (c) In Awadh the Peasant Movement developed under the leadership of Baba Ramchandra.
- (d) In 1921 Gandhiji had designed a tricolour Swaraj Flag

Ans. (b) 'Qudh Kisan Sabha' was headed by Mahatma Gandhi.

13 Arrange the following in the correct sequence

- 1. Mahatma Gandhi Return India
- 2. Non-Cooperation Movement
- 3. Simon Commission
- 4. Incident of Chauri-Chaura

Codes

- (a) 1, 2, 3, 4
- (b) 1, 2, 4, 3
- (c) 4, 3, 2 1
- (d) 3, 4, 1, 2

Ans. (b)

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14 Arrange the following in the correct sequence

1. Depressed Class Association
2. Rowlatt Act
3. Poona Pact Signed
4. Gandhiji travelled to Champaran

Codes

- (a) 1, 2, 3, 4 (b) 1, 3, 2, 4
 (c) 4, 2, 1, 3 (d) 2, 1, 3, 4

Ans. (c)

Match the Following

15	List I (Year)	List II (Events)
A.	1921	1. Non-Cooperation Movement
B.	1916	2. Khilafat Committee was formed
C.	1919	3. Chauri-Chaura Movement
D.	1922	4. Gandhi travelled to Champaran

Codes

- | | | | | | | | |
|-------|---|---|---|-------|---|---|---|
| A | B | C | D | A | B | C | D |
| (a) 1 | 4 | 2 | 3 | (b) 1 | 2 | 3 | 4 |
| (c) 4 | 3 | 2 | 1 | (d) 3 | 4 | 1 | 2 |

Ans. (a)

16	List I (Year)	List II (Events)
A.	1919	1. Jallianwala Bagh Massacre
B.	1924	2. Alluri Sitaram Raju was executed
C.	1931	3. Second Round Table
D.	1930	4. Salt March

Codes

- | | | | | | | | |
|-------|---|---|---|-------|---|---|---|
| A | B | C | D | A | B | C | D |
| (a) 1 | 2 | 3 | 4 | (b) 4 | 3 | 2 | 1 |
| (c) 4 | 3 | 1 | 2 | (d) 3 | 4 | 2 | 1 |

Ans. (a)

Picture Based Questions

17 The given picture depict which among the following events during British rule?



- (a) Boycott of Foreign Cloth
 (b) The Dandi March
 (c) Khilafat Movement
 (d) Kisan Sabha

Ans. (b) The Dandi March

18 Three famous personalities in this picture are Mahatma Gandhi, Jawaharlal Nehru and



- (a) Maulana Azad (b) B.R. Ambedkar
 (c) Muhammad Ali Jinnah (d) Shaukat Ali

Ans. (a) Maulana Azad

19 This picture of Bharatmata is drawn by



- (a) Rabindranath Tagore (b) Abanindranath Tagore
 (c) Ravi Varma (d) Amrita Shergil

Ans. (b) Abanindranath Tagore

Fill in the Blanks

20 The President of Muslim League in 1930 was

Ans. Sir Md Iqbal

21 'The Oudh Kisan Sabha' in Awadh was headed by

Ans. Jawahar Lal Nehru

22 Mahatma Gandhi return to India from South Africa in

Ans. 1915

Correct and Rewrite

23 Md. Ali Jinnah demanded reserved seats in education institutions and a separate electorate that would choose OBC members for legislative councils.

Ans. Dr Bhim Rao Ambedkar demanded reserved seats in institutions and a separate electorate that would choose Dalit members for Legislative Councils.

24 Alongwith 79 followers, Gandhiji started his march from Sabarmati Ashram on 10th March, 1932 for Dandi, the coastal town of Maharashtra.

Ans. Alongwith 78 followers, Gandhiji started his march from Sabarmati Ashram on 12th March, 1930 for Dandi, the coastal town of Gujarat.

25 In December 1934, Jawahar Lal Nehru went to London for the Round Table Conference.

Ans. In December 1934, Gandhiji went to London for the Round Table Conference.

Assertion/Reason

26 Assertion (A) The Chauri-Chaura incident occurred at Chauri-Chaura in Gorakhpur district of United province on 4th February, 1922.

Reason (R) Large number of people participated in Non-Cooperation movement.

Codes

- (a) Both A and R are true and R is the correct explanation of A
- (b) Both A and R are true, but R is not the correct explanation of A
- (c) A is true, but R is false
- (d) A is false, but R is true

Ans. (b) Both A and R are true, but R is not the correct explanation of A

27 Assertion (A) In 1918, Gandhiji went to Ahmedabad to organise a Satyagraha Movement amongst cotton mill workers.

Reason (R) After arriving in India Gandhiji successfully organised Satyagraha Movement in various places.

Codes

- (a) Both A and R are true and R is the correct explanation of A
- (b) Both A and R are true, but R is not the correct explanation of A
- (c) A is true, but R is false
- (d) A is false, but R is true

Ans. (a) Both A and R are true and R is the correct explanation of A

Very Short Answer Questions

28 In which city Mahatma Gandhi launched Satyagraha in 1918?

Ans. Gandhiji launched Satyagraha in 1918 at Ahmedabad amongst cotton mill workers.

29 When was Rowlatt Act passed?

Ans. In 1919, the Rowlatt Act was passed.

30 When did the Non-Cooperation and Khilafat Movement begin? **CBSE 2013**

Ans. In January 1921, the Non-Cooperation and Khilafat Movement began.

31 Why was the Inland Emigration Act of 1859 troublesome for plantation workers? **CBSE 2020**

Ans. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission, so it was troublesome for plantation workers.

32 What was the reason for calling off the Non-Cooperation Movement? **CBSE 2012**

Ans. Due to Chauri-Chaura violent incident, Gandhiji called off the Non-Cooperation Movement in 1922.

33 How many miles were covered in Gandhiji's Salt March? **CBSE 2012**

Ans. 240 miles were covered in Gandhiji's Salt March.

34 The resolution of Purna Swaraj was adopted at which Congress Session? **CBSE 2014**

Ans. In Lahore, the resolution of Purna Swaraj was adopted in 1929.

35 Who announced a vague offer of 'Dominion status' for India in 1929? **CBSE 2012**

Ans. Viceroy Lord Irwin announced a vague offer of 'Dominion status' for India in 1929.

36 How did the Non-Cooperation Movement unfold in the cities and towns of India? **CBSE SQP 2021 Term II**

Ans. The Non-cooperation Movement unfolded in the cities and towns of India in the following manner

- There was a large-scale participation of the middle-class people living in the cities and towns.
- As the Non-cooperation began, thousands of students boycotted and left the government-controlled schools and colleges. Similarly, teachers also resigned from their positions and lawyers too gave up their legal practices.

Short Answer (SA) Type Questions

1 What was the Rowlatt Act? How did it affect the National Movement?

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

CBSE 2013, 10

Ans. Rowlatt Act was an oppressive act introduced by the British Government in 1919. It gave the Government enormous powers to repress, political activities and allowed detention of political person without trial for two years.

The Rowlatt Act affected the national movement in the following ways

- Rallies were organised in various cities, workers went on strike in railway workshops and shops were closed down.
- British administration suppressed the nationalists. As a result local leaders were picked up from Amritsar and Mahatma Gandhi was barred from entering Delhi.

2 What were the circumstances which led to Jallianwala Bagh incident? Describe in brief the reaction of the people immediately after the incident.

CBSE 2009

Ans. **Circumstances that Created Jallianwala Bagh Incident**

(i) **Rowlatt Act** The Rowlatt Act (1919) was passed by the British Government despite the united opposition of the Indian members. This Act gave enormous powers to the government to repress political activities and allowed detention of any person without trial for two years.

(ii) **Rowlatt Satyagraha** Gandhiji wanted non-violent civil disobedience against Rowlatt Act. Rallies were organised in different cities, workers went on strike and shop were closed down.

(iii) **Martial Law** Alarmed by the popular upsurge British administration imposed martial law in Amritsar. On 13th April, 1919, General Dyer fired at the innocent people who gathered in Jallianwala Bagh killing hundreds.

Reaction of People

As the news spread, crowds took to the streets and there were strikes, clashes with the police and attacks on government buildings.

3 Explain some economic effects of the Non-Cooperation Movement.

or Explain any three effects of the Non-Cooperation Movement on the economy of India.

CBSE 2011

Ans. The effects of Non-Cooperation Movement on the economic front were immense. *They were*

(i) Foreign goods were boycotted, liquor shops picketed and foreign clothes were burnt hugely.

(ii) The import of foreign clothes halved between 1921 and 1922, its value dropping from 102 crore to 57 crore rupees.

(iii) In many areas, traders and merchants refused to trade in foreign goods and sometimes even they refused to finance foreign trade.

(iv) As the boycott movement spread, people used only Indian clothes and began to discard foreign clothes. As a result, production of Indian textile mills and handloom went up largely.

4 Why was Non-Cooperation Movement started in 1920? Why did Gandhiji call off the movement in 1922?

CBSE 2015

Ans. Non-Cooperation movement was started by Gandhiji in 1920, *for the following reasons*

(i) Gandhiji saw this as opportunity to unite Muslims and Hindus.

(ii) He wanted a solution on Khilafat issue.

(iii) The most important objective was the attainment of Swaraj.

Gandhiji is called off Non-Cooperation Movement in 1922, for the following reasons

(i) The movement became violent. At Chauri-Chaura (Gorakhpur) a peaceful demonstration in a bazar turned into a violent clash in which more than 20 policemen were killed.

(ii) Gandhiji felt that the Satyagrahis needed to be properly trained before they would be ready for mass struggle.

5 Describe the spread of Non-Cooperation Movement in the countryside. CBSE 2015

Ans. *The Non-Cooperation Movement spread to the countryside in the following ways*

(i) In Awadh, the Peasant Movement developed under the leadership of Baba Ramchandra (a Sanyasi who had earlier been a Fiji as an indentured labourer).

(ii) This Peasant Movement demanded reduction of revenue, abolition of **begar** and social boycott of oppressive landlords.

(iii) In many places, **nai-dhobi bandhs** were organised by panchayats to deny services to all landlords.

(iv) In October, 1920 the **Oudh Kisan Sabha** was set-up. It was headed by Jawaharlal Nehru, Baba Ramchandra and a few others. Within a month, over 300 branches of this sabha had been set up in the villages around the region.

(v) As the peasant movement spread, the houses of *talukdars* (Indian land-holders) and merchants were attacked, bazaars were looted and grain hoards were taken over.

6 Describe any three major problems faced by the peasants of Awadh in the days of Non-Cooperation Movement. **CBSE 2015**

Ans. In the days of Non-Cooperation Movement, the peasants of Awadh faced a lot of problems.

These were

- (i) Talukdars and landlords demanded exorbitantly high rents and a variety of other taxes from the peasants.
- (ii) Peasants had to do *begar* (labour without any payment) and work at landlords farms without any payment.
- (iii) The peasants had no security of tenure, they were evicted regularly so that they could not acquire right over the leased land.

Thus, the peasant movement in Awadh demanded reduction of revenue, abolition of *begar* and social boycott of oppressive landlords.

7 What was the impact of the First world war on India? **CBSE 2015**

Ans. The First World War deeply affected India though it was under the British rule at that time.

The Following points state its impact

- (i) The British Government raised taxes, custom duties and income taxes in India to finance the war expenditures.
- (ii) Villagers and farmers were forcefully recruited in the British army.
- (iii) There was a rise in prices of food and other essential things.

8 (a) What was the Inland Emigration Act of 1859?

(b) What was the notion of Swaraj for the plantation workers in Assam?

Ans. (a) Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission.

(b) For plantation workers in Assam, the notion of 'Swaraj' meant the right to move freely in and out of the confined space in which they were

enclosed and also the right to retain a link with their native villages.

When they heard of the Non-Cooperation Movement, they left plantations and headed for their own villages. But they were caught by the police and brutally beaten up.

9 Why did Non-Cooperation Movement gradually slow down in cities? Explain two reasons. **CBSE 2017**

Ans. *The Non-Cooperation Movement in the cities gradually slowed down for various reasons*

- (i) Khadi cloth was often more expensive than mass produced mill cloth and poor people could not afford to buy it. Thus, boycott of foreign goods could not continue for long.
- (ii) Similarly, the boycott of British institutions posed a problem. No alternative institutions were set-up in their place. So, the students, teachers lawyers and other professionals finally had to resume their studies and jobs in government institutions like schools, colleges, courts etc.

10 Mention three reasons for which the rich peasant communities took active participation in the Civil Disobedience Movement.

Ans. *Three reasons for which the rich peasant communities took active participation in the Civil Disobedience Movement are*

- (i) Being producers of commercial crops, they were very hard hit by the trade depression and falling prices.
- (ii) As their cash income disappeared, they found it impossible to pay the government's revenue demand.
- (iii) The government refused to reduce the revenue demand. This led to widespread resentment among the rich peasants, and they enthusiastically supported the movement.

11 Who was Alluri Sitaram Raju? Explain his role in inspiring the rebels with Gandhiji's ideas. **CBSE 2012**

Ans. **Alluri Sitaram Raju** He was a tribal leader in the Gudem Hills of Andhra Pradesh. He started a Militant Guerrilla Movement in the early 1920s.

Role of Aluri Sitaram Raju in Inspiring in the Rebel The tribal people were enraged by the British policy. When the government began forcing them to contribute 'begar' for road building, the hill people revolted.

Nationalism in India

Raju inspired the hill people. He talked of the greatness of Mahatma Gandhi. Inspired by Gandhiji's Non-Cooperation Movement, he persuaded people to wear Khadi and give up drinking.

But at the same time, he did not believe in non-violence, he thought that India could be liberated only by the use of force.

12 What type of flag was designed during the 'Swaraj Movement' in Bengal? Explain its main features. **CBSE 2016**

or Who designed the Swaraj flag? What were the features of this flag? How was it used as a symbol of defiance? **CBSE 2012**

Ans. At the time of Swadeshi or Swaraj Movement, a tricolour flag was designed in Bengal by Mahatma Gandhi. *Its features are*

- (i) It had eight lotuses representing eight provinces of British India and a crescent moon representing Hindu-Muslim community.
- (ii) It had also tricolour, i.e. green and white.
- (iii) It had a spinning wheel in the centre.

Symbol of Defiance

It represented Gandhian ideal of self-help. Carrying the flag and holding it aloft during procession or marches, became a symbol of defiance.

13 Explain the reason for the Lahore Session of the Congress in 1929 to be called the historical session. **CBSE 2014**

or Mention the main contents of Indian National Congress in December 1929 held under the leadership of Jawaharlal Nehru. **CBSE 2014**

Ans. In 1929, Viceroy Lord Irwin announced an uncertain offer of 'Dominion status' to India and a Round Table Conference to discuss a future Constitution.

The expectations of the Congress were not met by this announcement. At that time liberals and moderates in Congress lost their influence and Radicals like Jawaharlal Nehru and Subhash Chandra Bose became more assertive in Congress. So, at Lahore session, the Congress President Jawaharlal Nehru passed a resolution of declaring 'Purna Swaraj' in December 1929. After declaring 'Purna Swaraj' or complete independence, the Congress declared 26th January, 1930 as the Independence Day.

14 Explain the effects of 'worldwide economic depression' on India, towards late 1920s. **CBSE 2013**

Ans. *The effects of worldwide depression on India were as follows*

- (i) India's trade was affected, exports decreased as international prices crashed.
- (ii) Agricultural prices fell due to which farmers could not sell their produce and the British government continued to take high taxes.
- (iii) The economic instability and colonial rule provided an opportunity to Mahatma Gandhi to launch the Civil Disobedience Movement in 1930.

15 Mention the efforts of Gandhiji to get Harijans their rights.

Ans. *The efforts of Gandhiji for harijans were*

- Gandhiji organised Satyagraha to secure the entry of the untouchables into temples and access to public wells, tanks, roads and schools.
- Gandhi himself cleaned toilets to dignify the work of the bhangi (the sweepers) and persuaded the upper caste to change their heart and give up the sin of untouchability.
- Gandhiji signed Poona Pact (September 1932) with Dr Ambedkar. It gave the depressed classes reserved seats in Provincial and Central Legislative councils, but they were to be voted in by the general electorate.

16 Explain the role of Ambedkar in uplifting the dalits or the depressed classes. **CBSE 2011**

Ans. *The role of Ambedkar in uplifting the dalit or the depressed classes was as follows*

- (i) Dr BR Ambedkar joined active politics in 1930 and organised the Depressed Classes Association to uplift the dalits.
- (ii) He demanded separate electorates for dalits and reservation of seats in educational institutions for them.
- (iii) He signed the Poona Pact that gave reserved seats to the depressed classes in provincial and Central Legislative Councils.

17 Why did Gandhiji launch the Civil Disobedience Movement? Explain any three reasons. **CBSE 2017**

Ans. *The main reasons behind launching the Civil Disobedience Movement are*

- (i) Mahatma Gandhi sent a letter (31st January, 1930) to Viceroy Irwin stating eleven demands. Some of these were of general interest, others were specific demands of different classes. However, Viceroy Irwin refused the demands.

(ii) Gandhiji believed that the tax on salt and the Government monopoly over salt production was the most oppressive measure taken by the British Government. This law had to be removed.

Thus, he broke the salt law by manufacturing salt by boiling water in Dandi and urged the people to refuse cooperation with the British. The Salt March marked the beginning of the Civil Disobedience Movement.

18 Why did Mahatma Gandhi find in 'salt' a powerful symbol that could unite the nation? Explain. **CBSE 2017, 16**

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

- (i) Salt is consumed by everyone and is regarded as one of the most essential items of food. By levying tax on salt and establishing monopoly over its production, the communal power revealed the most oppressive face of them.
- (ii) Gandhiji thought if any movement could be arranged against this oppression which affected people from all strata, it could unite the nation. He believed 'salt' had this power. So, he gave an ultimatum to the British Government, but Irwin was reluctant to negotiate.
- (iii) Gandhiji started his famous Salt March with his trusted 78 followers from the Sabarmati ashram towards Dandi, the coastal town of Gujarat. This marked the beginning of the Civil Disobedience Movement all over India.

In this way, 'salt' inspired the nation to rebel against the British.

19 "Not all social groups were moved by the abstract concept of Swaraj." Support the statement in the light of Civil Disobedience Movement of 1930s.

Ans. In April 1930, Gandhiji launched the Civil Disobedience Movement. But all social groups were not moved by the abstract concept of Swaraj or full independence. One such social group was the 'dalit'.

Dalit or oppressed were the 'untouchable' class of our society. Many dalit leaders, specially Dr. BR Ambedkar were keen on a different political solution to the problems of the community.

They believed political empowerment would only resolve the problems of their social disability. They demanded reserved seats in educational institutions and separate electorate in the legislative councils.

Thus, Dalit participation in the Civil Disobedience Movement was limited particularly in Maharashtra

and Nagpur region where the organisation of dalit was quite strong.

20 Analyse the role of merchants and the industrialists in the Civil Disobedience Movement. **CBSE 2010**

Ans. Indian merchants and industrialists made huge profits during the First World War.

The following points analyse the role of merchants and the industrialists in the Civil Disobedience Movement

- (i) They became powerful in the society and wanted to expand their business. So, they started opposing colonial policies that restricted their business.
- (ii) They wanted protection against imports of foreign goods and a rupee sterling foreign exchange ratio that would discourage imports.
- (iii) The industrialists criticised colonial control over the Indian economy and supported the Civil Disobedience Movement at its first stage.
- (iv) They gave financial assistance and refused to buy or sell imported goods.
- (v) Most industrialists thought 'Swaraj' as a time when colonial restriction did not exist on business world. As a result trade and business would flourish without constraints.

21 "Tribal peasants interpreted the message of Mahatma Gandhi and the idea of swaraj in another way and participated in the Non-Cooperation Movement differently." Justify the statement. **CBSE SQP 2021 Term II**

Ans. The Tribal peasants interpreted the message of Mahatma Gandhi and the idea of Swaraj in different manner and participated in the Non-Cooperation Movement differently. For example, in the Gudem Hills of Andhra Pradesh, a militant guerrilla movement spread in the early 1920s. It is not a form of struggle that the Congress could approve. They were against the colonial rule and policies because it affected their livelihood as well as their traditional rights were also denied.

The leader of the guerilla movement, Alluri Sitarama Raju talked about the greatness of Mahatma Gandhi and said he was inspired by the Non-Cooperation Movement and Swaraj. He persuaded people to wear khadi and give up drinking. But at the same time he asserted that India could be liberated only by the use of force, not non-violence. The Gudem rebels attacked police stations, attempted to kill British officials and carried on guerrilla warfare for achieving Swaraj.

- 22** Read the following sources and answer the questions that follow

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-Brahmins, 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.

CBSE 2020

- (i) Explain the role of 'Justice Party' in boycotting of Council elections.
- (ii) How was the effects of 'non-cooperation on the economic front' dramatic?
- (iii) Explain the effect of 'Boycott' movement on 'foreign textile trade.'

- Ans.**
- (i) The council elections were boycotted in most provinces but, it was not boycotted in Madras. In Madras, the 'Justice Party', the party of the non-Brahmins was powerful. They felt that entering the council was one way of gaining power which was enjoyed by the Brahmins only, so they did not oppose council election.
 - (ii) The effects of Non-cooperation Movement were dramatic on economic front as foreign goods were boycotted, foreign clothes were burnt and foreign trade and financing foreign trade was refused.
 - (iii) With the spread of Boycott movement, people began discarding foreign clothes and started wearing only Indian ones. As a result, production of Indian textile mills and handlooms went up.

Long Answer (LA) Type Questions

- 1** Explain four points about Gandhiji's Satyagraha. **CBSE 2011**

or Gandhiji's idea of Satyagraha emphasised the power of truth and the need to search for truth. In the Light of this statement assess the contribution of Gandhiji towards Satyagraha. **CBSE 2017**

Ans. After arriving in India in 1915, Gandhiji successfully organised Satyagraha (which he had applied in South Africa), in various parts of India.

The idea of Satyagraha consists of

- (i) The idea of Satyagraha emphasised the power of truth and the need to search for truth.
- (ii) This idea suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor. Without being aggressive, the Satyagrahi could win the battle.
- (iii) One can win the oppressor even by appealing to the conscience. Oppressor should be made to see the truth.

- (iv) By this struggle, truth was bound to triumph (victory) ultimately. Gandhiji believed that this dharma of non-violence could unite all Indians.

- 2** Who launched the Khilafat Movement? Why was the movement launched? **CBSE 2012, 11**

or What were the circumstances which led to the Khilafat and the Non-Cooperation Movement?

- Ans.** The Khilafat Movement was a united struggle launched by Muhammad Ali and Shaukat Ali. Gandhiji saw this as an opportunity to bring Muslims under the umbrella of a unified national movement.
- (i) The Khilafat Movement (1919-1924), was a pan-Islamic, political protest campaign launched by Muslims in British India to influence the British Government and to protect the Ottoman Empire during the aftermath of First World War. The First World War had ended with the defeat of Ottoman Turkey.

- (ii) There was a fear that the power of the spiritual head of the Islamic world (Khalifa) would be curtailed.
- (iii) To defend his power, a Khilafat Committee was formed in Bombay in 1919. The Khilafat leaders put pressure upon the British Government to give better treatment to Turkey.

3 How did the 'Non-Cooperation Movement' spread in cities across the country? Explain its effects on the economic front. **CBSE 2015**

Ans. The Non-Cooperation-Khilafat Movement was started by the Congress party in January 1921. Initially, this movement started with middle class participation in the cities.

Thousands of students, teachers and lawyers gave up their institutions and profession and joined the movement.

This movement began in different cities across the country. The Non-Cooperation Movement dramatically affected the economy of British India.

The economic effects of Non-Cooperation Movement were as follows

- (i) As foreign goods and foreign clothes were boycotted, the import of foreign clothes halved between 1921 and 1922, and its value dropping from 102 crore to 57 crore rupees.
- (ii) In many places, merchants and traders refused to trade in foreign goods or invest in foreign trade.
- (iii) As people discarded imported clothes and started to use Indian clothes, production of Indian textile mills and handlooms went up. In this way, the Non-Cooperation Movement helped boost the Indian economy.

4 How did the Civil Disobedience Movement come into force in various parts of the country? Explain with examples. **CBSE 2016**

Ans. Gandhiji's 'Salt March' marked the beginning of the Civil Disobedience Movement all over India. Thousands of people in different parts of the country broke the salt law by manufacturing salt and giving demonstrations in front of government salt factories.

The following points state how the Civil Disobedience Movement came into force in various parts of the country

- (i) With the spread of the movement, foreign cloth was boycotted and liquor shops were picketed. Peasants refused to pay revenue and *chaukidari* taxes.

Village officials resigned from their post. Forest people violated forest law. They went into Reserved forests to collect wood and graze cattle.

- (ii) In the countryside, rich peasant communities *viz*, Patidars of Gujarat and the Jats of Uttar Pradesh became the supporters of the Civil Disobedience Movement. They inspired their communities, sometime forced the reluctant members to participate in the boycott programmes.
- (iii) The poorer peasantry, often led by the socialist and the communist, joined a variety of radical movements for the remission of their unpaid rent to the landlords.
- (iv) Industrialists led by Purshottamdas Thakurdas and G D Birla supported the Civil Disobedience Movement. Moreover railway workers, dock workers, mine workers from Chota Nagpur and large number of women from all over India participated in the Civil Disobedience Movement.

5 'The Civil Disobedience Movement was different from the Non-Cooperation Movement.' Support the statement with examples. **CBSE 2016**

Ans. The Civil Disobedience Movement was different from the Non-Cooperation Movement. *The main differences between these two movements are*

- (i) The Non-Cooperation Movement was launched in 1921 by Gandhiji, but the Civil Disobedience Movement was launched in 1930.
- (ii) The Non-Cooperation Movement started with middle class participation whereas the Civil Disobedience Movement was first supported by the Industrialists like GD Birla, Purshottamdas Thakur.
- (iii) Due to Khalifa issues Muslim community participated in Non-Cooperation on large scale. But the growing proximity of the Congress party and Hindu Mahasabha prevented the Muslims to participate in Civil Disobedience Movement.
- (iv) The Non-Cooperation Movement was withdrawn by Gandhiji due to violent incident at Chauri Chaura. But the Civil Disobedience Movement was withdrawn in 1931, when Gandhi signed 'Gandhi-Irwin' pact.
- (v) In Non-Cooperation Movement, women did not participate in large scale. But large scale participation of women is one of the most significant features of the Civil Disobedience Movement.

Nationalism in India

6 Explain the role of women in the Civil Disobedience Movement.

Or When did the women of India see service to the nation as a sacred duty?

Ans. One of the most important features of the Civil Disobedience Movement was the large scale participation of women. *These are as follows*

- (i) During Gandhiji's Salt March, thousands of women participated in marches, manufactured salt and picketed foreign cloth and liquor shops. Many went to jail.
- (ii) In urban areas, these women were from high caste educated family e.g. Sarojini Naidu, Satyavati Devi, Kamala Nehru, Vijaylakshmi Pandit, Kasturba Gandhi, etc.
- (iii) In rural areas, women came from rich peasant households.
- (iv) In Bengal the women's participation increased in nationalism.
- (v) In 1930, women rallied before Bethune College, Calcutta in support of Gandhiji's Civil Disobedience Movement.
- (vi) In Bombay, large section of women of Gujarati community was influenced by Gandhiji's idealism and participated in National Movement.

But all these participation were symbolic as women did not hold any position of authority for a long time.

7 Who had organised the Dalits into the 'Depressed Classes Association' in 1930? Describe his achievements.

Ans. Dr BR Ambedkar had organised the Dalit into 'Depressed Classes Association' in 1930. *His achievements are mentioned below*

- At the Second Round Table Conference, he debated with Mahatma Gandhi on demanding a separate electorate for Dalits.
- Dalits were given reservation in the provincial and Central Legislative Council due to his efforts.
- He always worked for the improvement of the status of Dalits.
- He was also the Chairman of the drafting committee in the Constituent Assembly and is the main architect behind the Constitution of India.

8 "Dalit participation was limited in the Civil Disobedience Movement". Examine the statement. **CBSE 2013**

Ans. Dalit participation was limited in the Civil Disobedience Movement. *It can be understood through following points*

- (i) Dalits or untouchables belong to the lower strata of our society. The Congress party ignored the Dalits for fear of offending the conservative high caste Hindus, i.e. Sanatanis. Gandhiji first realised that Swaraj would not come for a hundred years if untouchability was not eliminated. But many Dalit leaders believed in a different political solution to the problem of their community.
- (ii) Dalits thought that only political empowerment would resolve their problem of social disabilities.
- (iii) They began organising themselves, demanding reserve seats in educational institutions and a separate electorate that would choose their Dalit members for Legislative Councils.
- (iv) Dr Ambedkar demanded separate electorate for Dalits which was denied by Gandhiji.
- (v) Dalit movement continued to be apprehensive of the Congress led national movement and their participation was limited.

Thus, it can be concluded that Dalit participation was limited in the Civil Disobedience Movement.

9 "Nationalism spreads when people begin to believe that they are all part of the same nation". Justify the statement. **CBSE 2015, 13**

or Explain the major factors which promoted the sense of nationalism in the Indians?

CBSE 2012

Ans. *The spreading of nationalism took place due to following factors*

- (i) **United Struggle** Different religious groups and communities unitedly struggled against the British rule.
- (ii) **Cultural Processes** Unity spread through various cultural processes like history, folklore, songs and symbols that helped in spread of nationalism.
- (iii) **Common Identity** The painting of 'Bharat Mata' was commonly identified as motherland and inspired the people equally.
- (iv) **Revival of Indian Folklore** Reviving the folklore through folk songs, legends helped in promoting traditional culture and restore a sense of pride in the past history and culture.

- (v) **Role of the Leaders** Leaders like Mahatma Gandhi, Jawaharlal Nehru aroused the feelings of nationalism through their motivational speeches and political activities.

Thus, it can be concluded that nationalism spread, when people began to believe that they were all part of the same nation.

- 10** How did plantation workers in Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj? Explain. **CBSE 2019**

Ans. *The plantation workers in Assam had understood the notion of Swaraj in the following ways*

- (i) For plantation workers in Assam freedom meant the right to move freely in and 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 for them meant retaining a link the village from which they had come.
- (iv) When they heard of the Non-Cooperation Movement thousands of workers refused to obey their 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.

- 11** "History and fiction, folklore and songs, popular prints and symbols all played a part in the making of nationalism in India" Support the statement. **CBSE 2017**

Ans. There were a variety of cultural processes through which nationalism spread in people. History and fiction, folklore and songs, popular prints and symbols played a significant role in making of nationalism. *This can be analysed in the following ways*

- (i) Nationalist historians urged the readers to take pride in India's great achievements in the past and inspired them to struggle to change their miserable condition under British rule. Novels like 'Anandamath' written by Bankim Chandra Chattopadhyay inspired the revolutionaries in our country.
- (ii) Ideas of nationalism also developed through a movement to revive Indian folklore. In late nineteenth century, Indian, nationalists, like Rabindranath Tagore and Natesa Sastri collected folk tales, folk songs, ballads, nursery rhymes, myths.

They wanted to give a true picture of traditional culture that had damaged by colonisers. Because folklore was the most trust worthy manifestation of people's real thoughts and characteristics.

- (iii) In the twentieth century, with the growth of nationalism, the identity of India came to be visually associated with the image of Bharat Mata. Abanindranath Tagore and many more artists painted Bharat Mata and the devotion to this mother figure came to be seen as evidence of one's nationalism. Further, Gandhiji designed the Swaraj flag (red, green white). Carrying this flag, holding it aloft during marches became a symbol of defiance.

- 12** Why did Mahatma Gandhi start the Civil Disobedience Movement? How did this movement unite the country? Explain. **CBSE 2019**

Ans. Gandhiji launched the Civil Disobedience Movement because Lord Irwin ignored Gandhi's eleven demands including the abolition of the Salt tax. Gandhiji's 'Salt March' marked the beginning of the Civil Disobedience Movement all over India. Thousands of people in different parts of the country broke the salt law by manufacturing salt and giving demonstrations in front of government salt factories.

The following points state how the Civil Disobedience Movement came into force in various parts of the country and united different groups in the country

- (i) With the spread of the movement, foreign cloth was boycotted and liquor shops were picketed. Peasants refused to pay revenue and *chaukidari* taxes. Village officials resigned from their post. Forest people violated forest law.
- (ii) In the countryside, rich peasant communities *viz*, Patidars of Gujarat and the Jats of Uttar Pradesh became the supporters of the Civil Disobedience Movement.
- (iii) The poorer peasantry, often led by the socialist and the communist, joined a variety of radical movements for the remission of their unpaid rent to the landlords.
- (iv) Industrialists led by Purshottamdas Thakurdas and G D Birla supported the Civil Disobedience Movement. Moreover railway workers, dock workers, mine workers from Chota Nagpur and large number of women from all over India participated in the Civil Disobedience Movement.

13 Why did Mahatma Gandhi launch the 'Non-Cooperation Movement'? How did this movement unite the country? Explain.

Ans. Gandhiji launched the Non-Cooperation Movement in 1920 for the following reasons

- Gandhiji saw this as an opportunity to bring Muslims under the umbrella of a unified national movement.
- Gandhiji thought that through the Non-cooperation Movement, British rule in India would collapse within a year and Swaraj would come.

Thus, at the Congress Session in Nagpur in December 1920, the Non-Cooperation programme was finalised and Gandhiji launched the Non-Cooperation Movement.

This movement united the country in the following ways

- The Non-Cooperation Movement spread from the cities to the countryside. Different sections of our society interpreted this movement differently. The name of Gandhiji invoked to sanction all actions and aspirations.
- In Awadh, peasants under the leadership of Baba Ram Chandra revolted against the talukdars and the landlords who demanded very high rent and different taxes from them.
- The peasant demanded reduction of revenue, abolition of begar and social boycott of oppressive landlords.
- In Gudem hills of Andhra Pradesh, Alluri Sitaram Raju inspired by Gandhiji's ideals came to lead them and the Gudem rebels attacked police stations and carried on guerrilla warfare for achieving Swaraj.

14 Read the extract and answer the following questions.

On 13th April the infamous Jallianwala Bagh incident took place. On that day a large crowd gathered in the enclosed ground of Jallianwala Bagh. Some came to protest against the government's new repressive measures. Others had come to attend the annual Baisakhi fair. Being from outside the city, many villagers were unaware of the martial law that had been imposed. Dyer entered the area, blocked the exit points and opened fire on the crowd, killing hundreds. His

objects as he declared later, was to 'produce a moral effect', to create in the minds of Satyagrahis a feeling of terror and awe.

As the news of Jallianwala Bagh spread, crowds took to the streets in many North Indian towns. There were strikes, clashes with the police and attacks on government buildings. The government responded with brutal repression, seeking to humiliate and terrorise people: Satyagrahis were forced to rub their noses on the ground, crawl on the streets, and do *salaam* (salute) to all sahibs; people were flogged and villages (around Gujranwala in Punjab, now in Pakistan) were bombed. Seeing violence spread, Mahatma Gandhi called off the movement.

- (i) Why did General Dyer open fired on the peaceful gathering at Jallianwala Bagh on 13th April, 1919?
- (ii) Why Martial law was imposed in Amritsar?
- (iii) What were the effect of the Jallianwala Bagh massacre?

Ans. (i) General Dyer open fired on the peaceful gathering at Jallianwala Bagh because Martial Law was imposed in Amritsar instead of this people were gathered there.

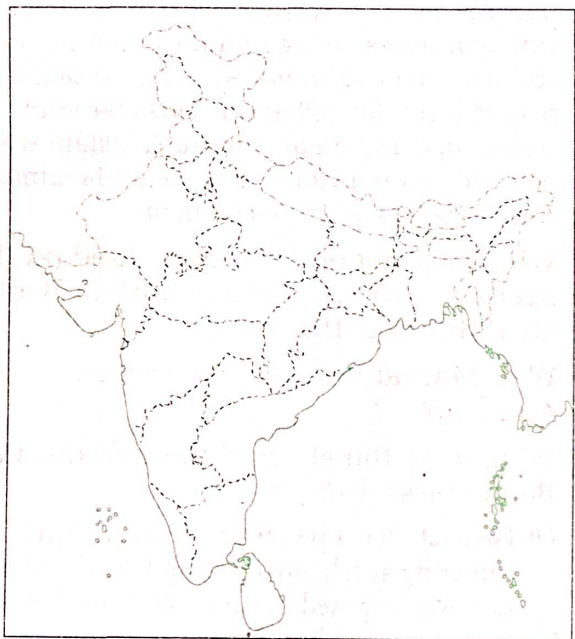
(ii) Martial law was imposed in Amritsar because local leaders were picked up from Amritsar and Mahatma Gandhi was not allowed to enter Delhi. On 10th April, the police in Amritsar fired upon a peaceful procession, provoking widespread attacks on banks, post offices and railways stations.

(iii) The effects of the Jallianwala Bagh massacre were

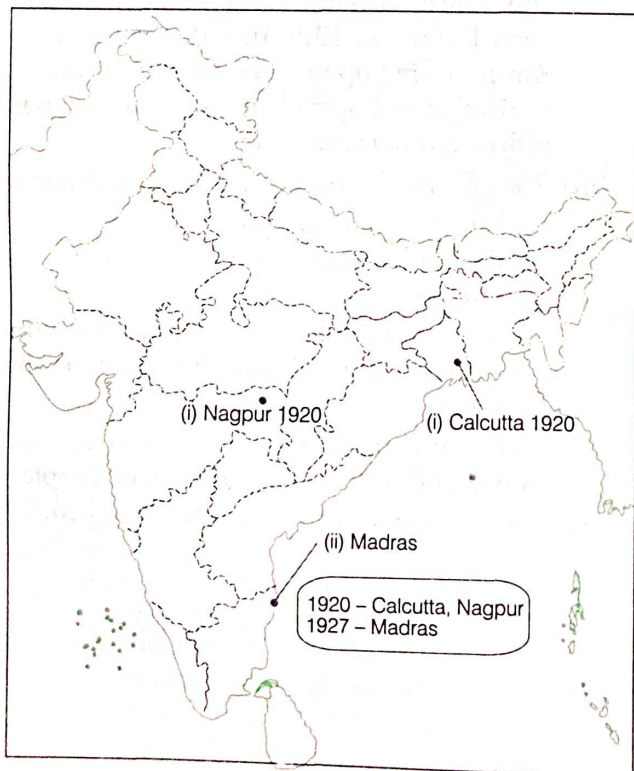
- There were strikes, clashes with the police and attacks on the government buildings.
- Government took repressive measures and forced Satyagrahis to rub their noses on the ground.
- They were made to crawl on the streets and do *salam* to all the British officers. People were flogged and villages were bombed.

Map Based Questions

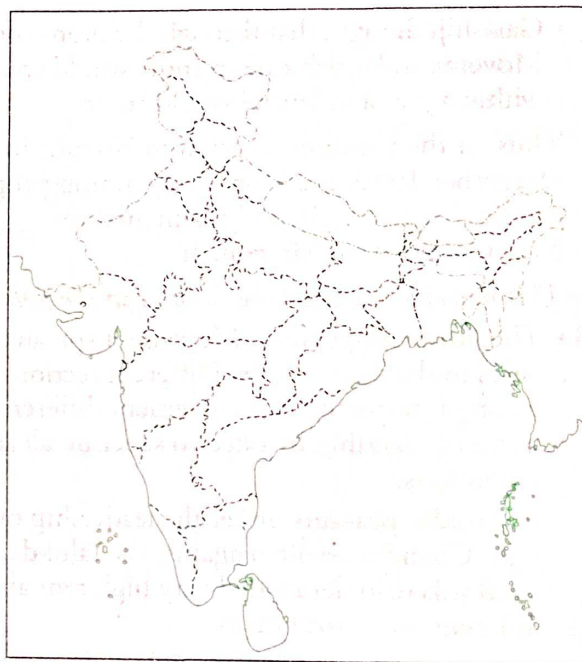
- 1 Mark and locate the following on the given map of India. **CBSE 2014**
 (i) A place where the Congress Session was held in 1920. **CBSE 2017**
 (ii) A place where the Congress Session was held in 1927. **CBSE 2017**



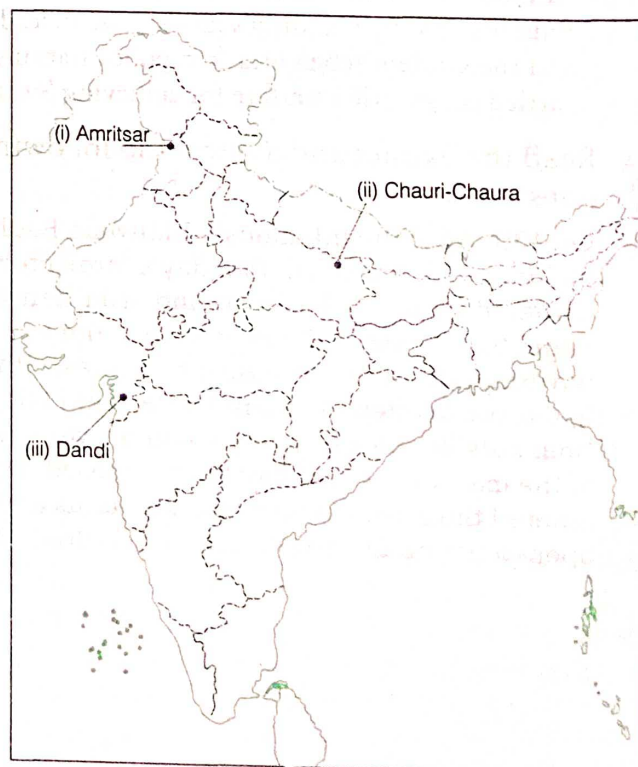
Ans. (i) 1920-Calcutta, Nagpur
 (ii) 1927-Madras



- 2 Mark and locate the following in given map of India.
 (i) Jallianwala Bagh incident
 (ii) Calling of the Non-Cooperation Movement
 (iii) Civil Disobedience Movement



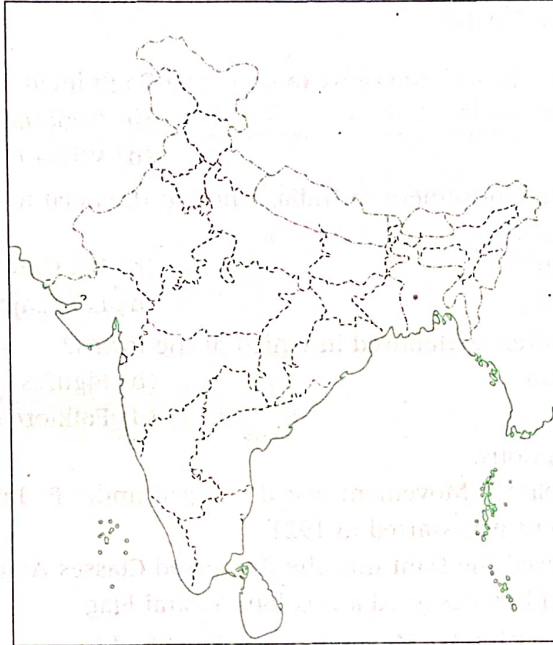
Ans. (i) Amritsar 1919-(Punjab), (ii) Chauri-Chaura (UP) 1922, (iii) Dandi (Gujarat)



Nationalism in India

3 Mark and locate the following in given map of India.

- (i) Movement of Indigo planters
- (ii) Peasant Satyagraha
- (iii) Cotton mill workers Satyagraha



Ans. (i) Champaran, (ii) Kheda, (iii) Ahmedabad

