



## INDIAN SCHOOL AL WADI AL KABIR

<b>Class: X</b>	<b>Department: Social Science</b>	<b>Sub: History</b>
<b>Chapter-2</b> <b>Question Bank:2</b>	<b>Topic: Nationalism in India</b>	<b>Year: 2025-26</b>

1	<p><b>How did the 'First World War' create a new economic and political situation in India? Explain with examples</b></p> <p>Ans:</p> <ul style="list-style-type: none"><li>• During World War I, Britain spent more on defence and raised taxes in India. Customs duties were raised and income tax was introduced.</li><li>• Prices doubled between 1913 and 1918, causing hardship for people.</li><li>• Villages were forced to send soldiers, and the forced recruitment in rural areas caused widespread anger.</li><li>• From 1918 to 1921, crop failures led to food shortages.</li><li>• An influenza epidemic also spread, killing about 12 to 13 million people.</li></ul>
2	<p><b>Explain the idea of Satyagraha according to Gandhiji.</b></p> <p>Ans:</p> <ul style="list-style-type: none"><li>• Satyagraha emphasized on the power of truth and the need to search for truth.</li><li>• It was a novel method of protesting through mass agitation, without the use of force, the oppressor could be persuaded to see the truth.</li><li>• It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.</li><li>• Mahatma Gandhi believed that this dharma of non-violence could unite all Indians.</li></ul>
3	<p><b>How did Mahatma Gandhi successfully organize satyagraha movements in various places just after arriving in India? Explain with examples.</b></p> <p>Ans:</p> <p>After returning from South Africa, Mahatma Gandhi successfully organized satyagraha movements in various places in India.</p> <p><b>Champaran (1917):</b> Gandhiji helped farmers in Champaran, Bihar to fight against unfair rules by British plantation owners.</p> <p><b>Kheda (1917):</b> He supported peasants of Kheda in Gujarat who couldn't pay taxes due to crop failure and disease. He demanded relaxation from revenue collection.</p> <p><b>Ahmedabad (1918):</b> Gandhiji helped cotton mill workers of Ahmedabad, Gujarat to fight for better pay and working conditions.</p>
4	<p><b>Why did Gandhiji decide to launch a nationwide satyagraha against the proposed Rowlatt Act of 1919? How was it organized?</b></p> <p>Ans:</p> <ul style="list-style-type: none"><li>• In 1919, Rowlatt Act was hurriedly passed by the Imperial Legislative Council, despite the united opposition of the Indian members.</li><li>• The Act gave the government enormous powers to repress political activities and allowed detention of political prisoners without trial for two years.</li><li>• Gandhiji organized Rowlatt Satyagraha against such unjust laws which started with a hartal on 6th April 1919. Rallies were organized in various cities, workers went on strike in railway workshops, and shops were closed.</li><li>• Worried by the growing support for the nationalists and fearing that railways and telegraphs might be cut off, the British government took strict action to stop them.</li></ul>

	<p>Leaders in Amritsar were arrested, and Gandhiji was stopped from entering Delhi.</p> <ul style="list-style-type: none"> <li>On 10th April, police fired on a peaceful crowd in Amritsar. This led to attacks on banks and stations; martial law was declared under General Dyer.</li> </ul>
5	<p><b>Describe the incident and impact of the Jallianwalla Bagh.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>As a part of the Rowlatt Satyagraha, on 10th April, police fired on a peaceful protest in Amritsar, leading to public anger and attacks on banks and stations.</li> <li>Martial law was imposed, and General Dyer took control.</li> <li>On 13th April, people gathered at Jallianwalla Bagh—some to protest against the government's new repressive measures and others to attend the annual Baisakhi fair, unaware of martial law.</li> <li>General Dyer blocked exits and fired on the crowd, killing hundreds and this incident is referred to as the Jallianwalla Bagh massacre. He declared that his main aim was to produce a moral effect and to create a feeling of terror and awe in the mind of the satyagrahis.</li> <li>The Jallianwalla Bagh massacre caused unrest in North India. The government reacted harshly, and Gandhiji stopped the Rowlatt Satyagraha due to rising violence.</li> </ul>
6	<p><b>Explain the Khilafat Movement</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>After World War I, the Ottoman Empire was defeated, and people feared a harsh peace treaty would be imposed to weaken the Khalifa, the spiritual leader of Muslims.</li> <li>To protect the Khalifa's authority, the Khilafat Committee was formed in Bombay in March 1919 by the Ali brothers—Muhammad Ali and Shaukat Ali.</li> <li>The Ali brothers discussed the issue with Mahatma Gandhi, hoping for a united protest.</li> <li>Gandhi supported the Khilafat cause to unite Hindus and Muslims in a common movement.</li> <li>Gandhiji convinced Congress leaders at the Calcutta session in September 1920 to start the Non-Cooperation Movement for both Khilafat and Swaraj. The movement was officially adopted at the Nagpur session in December 1920</li> </ul>
7	<p><b>What was Gandhiji's idea behind launching of the Non-Cooperation Movement? Mention the proposals suggested by Mahatma Gandhi with reference to the Non-Cooperation Movement.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>Mahatma Gandhi in his famous book <i>Hind Swaraj</i> (1909), said British rule survived because Indians cooperated with it. If they stopped cooperating, British rule would end and Swaraj would come.</li> <li>Gandhiji planned Non-Cooperation as a step-by-step movement, starting with the surrendering of titles that the government awarded.</li> <li>People were asked to boycott government jobs, civil services, army, courts, schools, foreign goods, and more.</li> <li>If the British responded with force, Gandhiji planned to launch full civil disobedience.</li> <li>In 1920, Gandhiji and Shaukat Ali travelled across India to gather support, and the Congress officially adopted the Non-Cooperation programme at Nagpur session in December 1920.</li> </ul>

8 **“Non-Cooperation-Khilafat Movement began in January 1921 and various social groups participated in this movement each with its own specific aspiration.” Justify the statement.**

Ans:

Various social groups participated in the Non-Cooperation-Khilafat Movement, but the term meant different things to different people

#### **Movement in the Towns**

- The Non-Cooperation Movement began in cities with strong middle-class support—students left government schools, teachers resigned, and lawyers stopped working.
- Most provinces boycotted council elections, but in Madras, Justice Party the party of the non-Brahmans, took part to gain power usually held by Brahmans.

The effects of Non-cooperation on the Economic front:

- People boycotted foreign goods, picketed liquor shops, and burned foreign cloth in bonfires.
- Between 1921 and 1922, foreign cloth imports dropped from Rs 102 crore to Rs 57 crore, and many traders stopped dealing in foreign goods.
- As more people wore Indian clothes, production in Indian textile mills and handlooms increased.

The Non-Cooperation Movement slowed down in the cities for various reasons:

- Khadi was costlier than mill cloth, so poor people couldn't afford it and stopped boycotting mill cloth after some time.
- Since there were no Indian alternatives to British institutions, students returned to government schools and lawyers resumed work in British courts.

#### **Movement in the Country side**

##### **Peasants of Awadh:**

- In Awadh, Baba Ramchandra, a sanyasi, led peasants against talukdars and landlords who charged high rents and many cesses. Peasants had to do begar and had no rights over leased land.
- Peasants demanded lower revenue, an end to begar, and a social boycott of oppressive landlords.
- Nai-dhobi bandhs were held to stop barbers and washermen from serving landlords.
- The Oudh Kisan Sabha was formed by Baba Ramchandra, Jawaharlal Nehru, and others to organize the movement.
- The movement grew in ways Congress didn't support—peasants attacked landlords' houses, looted bazaars, and took grain. Some local leaders wrongly told peasants that Gandhiji wanted no taxes and land redistribution.

##### **Tribal peasants:**

- In the Gudum Hills of Andhra Pradesh, a militant guerrilla movement spread in the early 1920s. Here, as in other forest regions, the colonial government had closed large forest areas, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits. This enraged the hill people.
- People felt that their traditional rights were being denied and their livelihoods were affected. When the government began forcing them to contribute begar (forced labour) for road building, the hill people revolted under the leadership of Alluri Sitaram Raju.

	<p><b>Swaraj in the Plantations</b></p> <ul style="list-style-type: none"> <li>• For Plantation workers in Assam, freedom meant the right to move freely in and out of the confined space in which they were enclosed. It also meant keeping a link with the village from which they had come.</li> <li>• The Inland Emigration Act of 1859 did not allow tea plantation workers to leave without permission.</li> <li>• When they heard about the Non-Cooperation Movement, thousands left the plantations to return home.</li> <li>• They believed Gandhi Raj was coming and they would get land in their villages.</li> <li>• On the way, a railway and steamer strike stopped them. The police caught and brutally beat them.</li> </ul>
9	<p><b>Who was Alluri Sitaram Raju? Explain his role in inspiring the rebels with Gandhiji's ideas.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• In the Gudum Hills of Andhra Pradesh, the British closed forest areas, stopping people from grazing cattle or collecting wood and fruits. This hurt their livelihood and led to a revolt.</li> <li>• The revolt was led by Alluri Sitaram Raju, who claimed to have special powers like predicting the future, healing people, and surviving bullet wounds.</li> <li>• Raju admired Mahatma Gandhi and supported the Non-Cooperation Movement. He urged people to wear khadi and stop drinking.</li> <li>• However, he believed India could be freed only through force, not non-violence.</li> <li>• The rebels attacked police stations and tried to kill British officials. Raju was later caught and executed by the British.</li> </ul>
10	<p><b>"Gandhiji decided to withdraw the 'Non-Cooperation Movement' in February 1922". State reasons.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• On 4<sup>th</sup> February, 1922 a peaceful demonstration in a bazaar at Chauri Chaura in Gorakhpur were fired upon by the police.</li> <li>• Against this the protestors attacked, surrounded and ultimately burnt down the police station at Chauri Chaura, leading to the death of 22 policemen.</li> <li>• Mahatma Gandhi who was against any form of violence decided to call off the Non-Cooperation Movement and felt that the people were not yet ready for a mass struggle, and that satyagrahis needed to be properly trained for non-violent demonstrations.</li> </ul>
11	<p><b>Explain the circumstances under which the Swaraj Party was formed?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• In February 1922, Mahatma Gandhi decided to withdraw the Non-Cooperation Movement and within the Congress, some leaders were tired of mass struggles and wanted to participate in elections to the Provincial Councils that had been set up by the Government of India Act of 1919.</li> <li>• They felt that it was important to oppose British policies within the councils, argue for reform and also demonstrate that these Councils were not truly democratic.</li> <li>• C. R. Das and Motilal Nehru formed the Swaraj Party within the Congress to argue for a return to council politics. But younger leaders like Jawaharlal Nehru and Subhas Chandra Bose pressed for more radical mass agitation and for full independence.</li> </ul>

12	<p><b>When the Simon Commission arrived in India, it was greeted with the slogan ‘Go back Simon’. Why? What was the offer given by Lord Irwin to the Indians and why?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• The new Tory government in Britain constituted a Statutory Commission under Sir John Simon to look into the functioning of the Constitutional system in India and suggest changes. The problem was that the Commission did not have a single Indian member and all members were British.</li> <li>• When the Simon Commission arrived in India in 1928, it was greeted with the slogan ‘Go back Simon’. All parties, including the Congress and the Muslim League, participated in the demonstrations.</li> <li>• In an effort to win them over, the viceroy, Lord Irwin, announced in October 1929, a vague offer of ‘dominion status’ for India and a Round Table Conference to discuss a future constitution. This did not satisfy the Congress leaders.</li> </ul>
13	<p><b>Explain the significance of the Lahore session of the Congress of 1929.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• In December 1929, under the presidency of Jawaharlal Nehru, the Lahore Congress formalized the demand of ‘Purna Swaraj’ or full independence for India.</li> <li>• It was declared that 26 January 1930, would be celebrated as the Independence Day when people were to take a pledge to struggle for complete independence. But the celebrations attracted very little attention.</li> </ul>
14	<p><b>How did the ‘Salt March’ become an effective tool of resistance against colonialism?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• Mahatma Gandhi chose salt as a symbol to unite Indians and sent a letter to Viceroy Irwin on 31 January 1930 with 11 demands for different groups.</li> <li>• The most important demand was to remove the salt tax. Salt was one of the most essential food items consumed by the rich and poor alike and the tax on salt and the government monopoly over its production, revealed the most oppressive face of British rule.</li> <li>• Gandhiji warned that if the demands were not met by 11 March, the Congress would start a civil disobedience movement.</li> <li>• When Irwin refused, Gandhi began the Salt March with 78 volunteers, walking 240 miles from Sabarmati to Dandi in 24 days.</li> <li>• On 6 April, Gandhi broke the salt law by making salt from sea water, and this marked the beginning of the Civil Disobedience Movement.</li> </ul>
15	<p><b>Explain the circumstances under which Gandhiji decided to call off the Civil Disobedience Movement in 1931.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• When the British arrested Congress leaders during the Civil Disobedience Movement, people protested. In Peshawar, after Abdul Ghaffar Khan was arrested, the protest turned violent and many people were killed.</li> <li>• When Gandhiji was arrested, industrial workers in Sholapur attacked government buildings, and the British responded with harsh repression.</li> <li>• Peaceful protesters were beaten, women and children were attacked, and around 100,000 people were arrested.</li> <li>• People broke colonial laws—like the salt law, boycotted foreign cloth, picketed liquor shops, refused to pay taxes, and entered Reserved Forests by violating forest laws.</li> </ul>

	<ul style="list-style-type: none"> <li>Due to rising violence, Gandhiji ended the movement and signed the Gandhi-Irwin Pact.</li> </ul>
16	<p><b>Why did Mahatma Gandhi relaunch the Civil Disobedience Movement?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>On 5 March 1931, Gandhiji signed the Gandhi-Irwin Pact, ending the Civil Disobedience Movement and agreeing to attend the Second Round Table Conference.</li> <li>The British government agreed to release political prisoners as part of the pact.</li> <li>In December 1931, Gandhiji went to London for the Conference, but talks failed and he returned disappointed.</li> <li>On returning, he found the British had restarted harsh actions—Congress was banned, and leaders like Nehru and Abdul Ghaffar Khan were jailed.</li> <li>Due to this repression, Gandhiji relaunched the Civil Disobedience Movement with caution.</li> </ul>
17	<p><b>Why did various classes and groups of Indians participate in the Civil Disobedience Movement?</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>Explain the idea of 'swaraj' to different groups of people who participated in the Civil Disobedience Movement.</b></p> <p>Ans:</p> <p>Different groups of Indians joined Gandhiji's Civil Disobedience Movement in 1930. Each group had its own reasons, hopes, and understanding of the movement.</p> <p><b><u>Rich Peasants</u></b></p> <ul style="list-style-type: none"> <li>In villages, rich farmers like the Patidars in Gujarat and the Jats in Uttar Pradesh suffered during the trade depression. Prices fell, and they couldn't afford to pay the government's tax.</li> <li>Saw swaraj as freedom from unfair land revenue.</li> <li>Actively supported the movement and pushed others to join boycott campaigns.</li> <li>Became frustrated when the movement was called off without tax relief.</li> </ul> <p><b><u>Poor Peasants (small tenants)</u></b></p> <ul style="list-style-type: none"> <li>Rented land from landlords and struggled to pay rent during the Depression.</li> <li>Wanted Congress to support "no rent" campaigns.</li> <li>Hoped swaraj would mean rent cancellation and relief from landlord pressure.</li> <li>Congress avoided their demands to keep peace with rich peasants.</li> <li>Their support was uncertain and not fully aligned with Congress goals.</li> </ul> <p><b><u>Businessmen and Industrialists</u></b></p> <ul style="list-style-type: none"> <li>Businessmen wanted protection from foreign imports and better trade policies (<b>a rupee-sterling foreign exchange ratio that would discourage imports.</b>)</li> <li>They formed groups like the Indian Industrial and Commercial Congress and FICCI to represent their interests.</li> <li>They supported swaraj because they believed it would help Indian trade grow freely.</li> <li>Leaders like Purshottamdas Thakurdas and G.D. Birla gave money to Congress and joined the boycott of foreign goods.</li> </ul>

	<ul style="list-style-type: none"> <li>After the Round Table Conference failed, many businessmen lost interest, fearing economic instability.</li> </ul> <p><b><u>Industrial Workers</u></b></p> <ul style="list-style-type: none"> <li>Did not join in large numbers, except in places like Nagpur.</li> <li>Some supported Gandhiji's ideas and protested poor working conditions.</li> <li>Took part in strikes—railway workers, dockworkers, and Chotanagpur tin mine workers.</li> <li>Wore Gandhi caps and joined boycott campaigns.</li> <li>Congress avoided worker demands to avoid upsetting industrialists.</li> </ul> <p><b><u>Women</u></b></p> <ul style="list-style-type: none"> <li>Came out in large numbers during the Salt March and other protests.</li> <li>Took part in marches, made salt, and picketed shops selling foreign goods.</li> <li>Urban women were mostly from high-caste families; rural women were from rich peasant households and saw national service as a sacred duty.</li> <li>Congress praised their role but didn't give them leadership positions.</li> <li>Gandhiji believed their main role was in the home, be good mothers and good wives, which limited their political involvement.</li> </ul>
18	<p><b>Explain the view of Gandhiji regarding 'untouchables'? What role did Gandhiji play in uplifting them.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>For a long time, the Congress had ignored the Dalits, for the fear of offending the Sanatanis, the conservative high-caste Hindus.</li> <li>Mahatma Gandhi said Swaraj would be delayed by a hundred years if untouchability was not removed, so he made its elimination a key part of his constructive programme.</li> <li>Gandhi called untouchables <i>harijans</i> (children of God), led satyagrahas for their rights to use public places like public wells, tanks, roads etc., visited and lived in their colonies, and cleaned toilets to show respect for sweepers' work.</li> </ul>
19	<p><b>Describe the main features of 'Poona Pact'.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>Dr B.R. Ambedkar, who organized the Dalits into the Depressed Classes Association in 1930, clashed with Mahatma Gandhi at the second Round Table Conference by demanding separate electorates for Dalits. When the British government conceded Ambedkar's demand, Gandhiji began a fast unto death.</li> <li>He believed that separate electorates for Dalits would slow down the process of their integration into society. Ambedkar ultimately accepted Gandhiji's position and the result was the Poona Pact of September 1932.</li> <li>It gave the Depressed Classes (later to be known as the Schedule Castes) reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.</li> </ul>
20	<p><b>What were the main limitations of the Civil Disobedience Movement?</b></p> <p>Ans:</p>

	<ul style="list-style-type: none"> <li>• <b>Limited Participation of Dalits:</b> Many Dalit leaders organized themselves, demanded reserved seats in educational institutions, and a separate electorate that would choose Dalit members for legislative councils. Political empowerment, they believed, would resolve the problems of their social disabilities. Dalit participation in the Civil Disobedience Movement was therefore limited, particularly in the Maharashtra and Nagpur region where their organization was quite strong.</li> <li>• <b>Limited Participation of Muslims:</b> Some of the Muslim political organizations in India were also lukewarm in their response to the Civil Disobedience Movement. After the decline of the Non-Cooperation-Khilafat movement, a large section of Muslims felt alienated from the Congress.</li> <li>• <b>Dominant role of Sanatanis and Hindu Mahasbha:</b> The role of Sanatanis and Hindu Mahasabha was very dominant. Due to the fear of Sanatanis (the conservative high-class Hindus), Congress ignored the Dalits. Congress was very close to Hindu Mahasbha. Hindu Mahasabha strongly opposed the efforts of compromise between the Congress and Muslim League.</li> <li>• <b>Clash between BR Ambedkar and Mahatma Gandhi:</b> Dr B.R. Ambedkar clashed with Mahatma Gandhi at the Second Round Table Conference by demanding separate electorate for Dalits.</li> <li>• <b>Participants have different aspirations:</b> Participants of the Civil Disobedience Movement had their own aspirations. There was a contrast between the demands of industrialist and working class. Contrast was also there in the demand of rich peasants and poor peasants. United struggle was not there.</li> </ul>
21	<p><b>How can we differentiate the Non-Cooperation Movement from the Civil Disobedience Movement?</b></p> <p><b>Ans:</b></p> <p><b>Non-Cooperation Movement</b></p> <ul style="list-style-type: none"> <li>• It began in January, 1921 and it ended in February, 1922</li> <li>• The Non-Cooperation Movement sought to bring the working of the government to a standstill by not cooperating with the administration.</li> <li>• There was large scale participation of Muslim working class in the Non-Cooperation Movement</li> <li>• Women participation was less</li> <li>• The Non-Cooperation Movement was geographically confined to certain parts of India</li> <li>• The Movement was called off in 1922 due to the Chauri-Chaura incident.</li> </ul> <p><b>Civil-Disobedience Movement</b></p> <ul style="list-style-type: none"> <li>• It began in March 1930, through the launch of the Salt Satyagraha</li> <li>• The Civil Disobedience Movement aimed to stop British rule by peacefully breaking certain laws and rules.</li> <li>• The Civil-Disobedience Movement saw less participation from the Muslim community due to the policy of divide and rule by the British and the communal</li> </ul>



	<p>propaganda of the Muslim League and the Hindu Mahasabha</p> <ul style="list-style-type: none"> <li>• More participation of women</li> <li>• The Civil Disobedience Movement saw widespread geographical coverage and mass participation in comparison to the non-cooperation movement</li> <li>• The Movement was withdrawn after the signing of the Gandhi-Irwin pact.</li> </ul>
22	<p><b>How did cultural processes help in creating a sense of collective belongingness in India?</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>“Nationalism spreads when people begin to believe that they are all part of the same nation” Do you agree? Justify.</b></p> <p>Ans:</p> <p>Though nationalism spread through the experience of united struggle but a variety of cultural processes captured the imagination of Indians and promoted a sense of collective belongingness:</p> <ul style="list-style-type: none"> <li>• <u>Use of figures or images.</u></li> </ul> <p>India's identity was linked to the image of Bharat Mata (Mother India). Bankim Chandra Chattopadhyay created this idea and wrote Vande Mataram, a song in his novel Anandamath. It became popular during the Swadeshi movement in Bengal. Inspired by this, Abanindranath Tagore painted Bharat Mata as a calm and spiritual woman. Loving and respecting Bharat Mata became a way to show one's culture.</p> <ul style="list-style-type: none"> <li>• <u>Indian folklore.</u></li> </ul> <p>In the late 1800s, Indian nationalists started collecting old folk tales to protect traditional culture from outside influence. They believed saving these stories would help people feel proud of their past and understand their national identity. In Bengal, Rabindranath Tagore collected songs, rhymes, and myths. In Madras, Natesa Sastri published four books of Tamil folk tales called 'The Folklore of Southern India'.</p> <ul style="list-style-type: none"> <li>• <u>Use of icons and symbols in the form of flags.</u></li> </ul> <p>During the Swadeshi movement in Bengal, a special tricolor flag (red, green, and yellow) was created. It had eight lotuses to show the eight provinces of British India, and a crescent moon to represent unity between Hindus and Muslims. Later in 1921, Gandhiji made another tricolor flag (red, green, and white) with a spinning wheel in the center. The wheel stood for self-reliance and hard work. Holding and waving the tricolor flag during marches became a powerful act of protest. It helped people feel united and proud of their fight for freedom.</p> <ul style="list-style-type: none"> <li>• <u>Reinterpretation of history.</u></li> </ul> <p>By the late 1800s, many Indians felt that to build pride in the nation, they needed to look at history in a new way. The British thought Indians were backward and couldn't rule themselves. So, Indians started studying their past to show how advanced India once was. They wrote about ancient times when India was strong</p>

	<p>in art, science, math, religion, law, trade, and more. These stories encouraged people to feel proud of India's history and to fight for a better life under British rule.</p>
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	<p>All these techniques were used to bring the Indian people together against the common enemy.</p>
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