



# 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: No,2</b>	<b>Topic: Nationalism in India</b>	<b>Year: 2024-25</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>• The 'First World War' led to a huge increase in defence expenditure for the British which was financed by increasing taxes on Indians. Customs duties were raised and income tax was introduced.</li><li>• Through the war years prices increased – doubling between 1913 and 1918 – leading to extreme hardship for the common people.</li><li>• Villages were called upon to supply soldiers, and the forced recruitment in rural areas caused widespread anger.</li><li>• Between 1918 and 1921, crops failed in many parts of India, resulting in acute shortages of food.</li><li>• This was accompanied by an Influenza epidemic. According to the census of 1921, 12 to 13 million people perished as a result of famines and the epidemic.</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 <b>dharma of non-violence</b> 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 inspired the peasants of Champaran in Bihar against the <b>oppressive plantation system.</b></p> <p><b>Kheda (1917)</b> In 1917, in support of the peasants of the Kheda district in Gujarat, he organized a satyagraha against revenue payment at the time of crop failure and plague epidemic. He demanded <b>relaxation from revenue collection.</b></p> <p><b>Ahmedabad (1918)</b> In Ahmedabad, Gandhiji organized satyagraha favouring the <b>demands of cotton mill workers.</b></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, <b>Rowlatt Act</b> was hurriedly passed by the Imperial Legislative Council, despite the</li></ul>

	<p>united opposition of the Indian members.</p> <ul style="list-style-type: none"> <li>• The Act gave the government enormous powers <b>to repress political activities and allowed detention of political prisoners without trial for two years.</b></li> <li>• Gandhiji organized <b>Rowlatt Satyagraha</b> 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> </ul>
5	<p><b>Describe the incident and impact of the Jallianwala Bagh.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• As a part of the Rowlatt Satyagraha on 10th April, the police in Amritsar fired upon a peaceful procession, provoking Indians to attack banks, post offices and railway stations. <b>Martial law</b> was imposed and <b>General Dyer</b> took command.</li> <li>• On 13th April, a crowd of villagers gathered in the ground of Jallianwala Bagh near Amritsar. Some came to <b>protest against the government's new repressive measures</b> and some had come to <b>attend the annual Baisakhi fair</b> but were unaware of the martial law that had been imposed.</li> <li>• Dyer entered the ground, blocked the exit points and opened fire on the innocent crowd, killing hundreds. This incident is referred to as the <b>Jallianwala Bagh massacre.</b></li> <li>• General Dyer declared that <b>his main aim was to produce a moral effect and to create a feeling of terror and awe in the mind of the satyagrahis.</b></li> <li>• The Jallianwala Bagh incident led to widespread unrest in North India, with public demonstrations and attacks on government buildings. The government responded with brutal repression, seeking to humiliate and terrorize people. <b>Seeing violence spread, Mahatma Gandhi called off the Rowlatt satyagraha.</b></li> </ul>
6	<p><b>Explain the Khilafat Movement</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• The First World War had ended with the <b>defeat of Ottoman Turkey and there were rumours that a harsh peace treaty was going to be imposed on the Ottoman emperor – the spiritual head of the Islamic world (the Khalifa).</b></li> <li>• To defend the Khalifa's powers, a Khilafat Committee was formed in Bombay in March 1919 and Ali Brothers-Muhammad Ali and Shaukat Ali, began discussing with Mahatma Gandhi about the possibility of a united mass action on the issue.</li> <li>• Gandhiji supported them because he saw this as an opportunity to bring Hindus and Muslims together to launch a broad-based movement.</li> <li>• At the <b>Calcutta session of the Congress in September 1920</b>, he convinced other leaders of the need to start a Non-Cooperation Movement in support of Khilafat as well as for Swaraj. Finally, at the Congress session at <b>Nagpur in December 1920</b>, the Non-Cooperation programme was adopted.</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 Gandh in his famous book <b>Hind Swaraj (1909)</b> declared that the British rule was established in India with the cooperation of Indians. It has survived because of their cooperation. If the Indians refuse to cooperate, British rule in India will collapse and Swaraj would come.</li> <li>• According to Gandhiji, Non-cooperation could become a movement by unfolding in stages.</li> </ul>

	<p><b>It would begin with the surrender of titles that the government awarded. Boycott of civil services, army, police, courts and legislative councils, schools and foreign goods. Then if the government used repression, a full civil disobedience campaign would be launched.</b></p> <ul style="list-style-type: none"> <li>• Throughout 1920, Gandhiji and Shaukat Ali toured extensively mobilizing popular support for the movement. Finally, at the <b>Congress session at Nagpur in December 1920</b>, the Non-Cooperation programme was adopted.</li> </ul>
8	<p><b>“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.</b></p> <p>Ans:</p> <p>Various social groups participated in the Non-Cooperation-Khilafat Movement, but the term meant different things to different people</p> <p><b><u>Movement in the Towns</u></b></p> <ul style="list-style-type: none"> <li>• The Non-Cooperation Movement started with <b>middle-class participation</b> in the cities. Thousands of students left government-controlled schools and colleges, headmasters and teachers resigned and the lawyers gave up their legal practices.</li> <li>• The council elections were boycotted in most provinces except Madras, where the <b>Justice Party, the party of the non-Brahmans</b>, felt that entering the council was one way of gaining some power which usually Brahmans had access to.</li> </ul> <p><b>The effects of Non-cooperation on the Economic front:</b></p> <ul style="list-style-type: none"> <li>• Foreign goods were boycotted, liquor shops picketed, and foreign cloth burnt in huge bonfires.</li> <li>• The import of foreign cloth halved between 1921 and 1922, its value dropping from Rs 102 crore to Rs 57 crore. In many places merchants and traders refused to trade in foreign goods or finance foreign trade.</li> <li>• 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.</li> </ul> <p><b>The Non-Cooperation Movement slowed down in the cities for various reasons:</b></p> <ul style="list-style-type: none"> <li>• Khadi cloth was often more expensive than mill cloth and poor people could not afford to buy it. So, people could not boycott mill cloth for very long.</li> <li>• Similarly boycotting British institutions also posed a problem as there were no alternative Indian institutions to be used in place of the British ones. So, students and teachers began going back to government schools and lawyers joined back work in government courts.</li> </ul> <p><b><u>Movement in the Country side</u></b></p> <p><b>Peasants of Awadh:</b></p> <ul style="list-style-type: none"> <li>• In Awadh, peasants were led by <b>Baba Ramchandra</b>, a sanyasi. The movement here was against talukdars and landlords who demanded high rents and a number of other cesses. Peasants had to do begar and no right over the leased land. <b>Peasants demanded reduction of revenue, abolition of begar and social boycott of oppressive landlords.</b></li> <li>• In many places <b>nai – dhobi bandhs</b> were organized to deprive the landlords of the services of barbers, and washer men. <b>Oudh Kisan Sabha</b> was set up headed by Jawaharlal Nehru, Baba Ramchandra and a few others.</li> <li>• The Peasant movement, however, developed in forms that the Congress leadership was unhappy with. As the movement spread, the houses of talukdars and merchants were attacked, bazaars were looted and grain hoards were taken over. In several places, local leaders told peasants that Gandhiji had declared that no taxes were to be paid and land was to be redistributed among the poor.</li> </ul>

	<p><b><u>Tribal peasants:</u></b></p> <ul style="list-style-type: none"> <li>• In the <b>Gudem Hills of Andhra Pradesh</b>, a militant guerrilla movement spread in the early 1920s. Here, as in other forest regions, <b>the colonial government had closed large forest areas, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits.</b> This enraged the hill people.</li> <li>• People felt that their traditional rights were being denied and their livelihoods were affected. When the government began forcing them to contribute <b>begar (forced labour)</b> for road building, the hill people revolted under the leadership of <b>Alluri Sitaram Raju.</b></li> </ul> <p><b><u>Swaraj in the Plantations</u></b></p> <ul style="list-style-type: none"> <li>• For Plantation workers in Assam, <b>freedom meant the right to move freely in and out of the confined space in which they were enclosed.</b> It also meant keeping a link with the village from which they had come.</li> <li>• Under the <b>Inland Emigration Act of 1859</b>, plantation workers were not permitted to leave the tea gardens without permission. When they heard of the Non-Cooperation Movement, thousands of workers defied the authorities, left plantations and head home. They believed that Gandhi Raj was coming and everyone would be given land in their own villages. Trapped on the way by a railway and steamer strike, they were caught by the police and brutally beaten up.</li> </ul>
8	<p><b>Who was Alluri Sitaram Raju? Explain his role in inspiring the rebels with Gandhiji’s ideas.</b> Ans:</p> <ul style="list-style-type: none"> <li>• In the Gudem Hills of Andhra Pradesh, the colonial government had closed large forest areas, preventing people from entering the forests to graze their cattle, or to collect fuelwood and fruits. People felt that their traditional rights were being denied and their livelihoods were affected and they revolted under the leadership of Alluri Sitaram Raju.</li> <li>• Alluri Sitaram Raju claimed that he had a variety of special powers: he could make correct astrological predictions and heal people, and he could survive even bullet shots.</li> <li>• Raju talked of the greatness of Mahatma Gandhi, he was inspired by the Non-Cooperation Movement, and persuaded people to wear khadi and give up drinking. But at the same time, he said 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 for achieving swaraj. Later Raju was captured and executed by the British.</li> </ul>
10	<p><b>“Gandhiji decided to withdraw the ‘Non-Cooperation Movement’ in February 1922”. State reasons.</b> Ans:</p> <ul style="list-style-type: none"> <li>• On 4<sup>th</sup> February, 1922 a peaceful demonstration in a bazaar at <b>Chauri Chaura</b> 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 <b>call off the Non-Cooperation Movement</b> 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>• <b>C. R. Das and Motilal Nehru formed the Swaraj Party</b> within the Congress to argue for a <b>return to council politics</b>. 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 <b>Tory government</b> in Britain constituted a Statutory Commission under Sir John Simon to look into the <b>functioning of the Constitutional system in India and suggest changes</b>. The problem was that the Commission <b>did not have a single Indian member and all members were British</b>.</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 <b>‘dominion status’ for India and a Round Table Conference to discuss a future constitution</b>. 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 <b>Jawaharlal Nehru</b>, the Lahore Congress formalized the demand of <b>‘Purna Swaraj’</b> 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 found in salt a powerful symbol that could unite the nation. On 31st January, 1930 he sent a letter to Viceroy Irwin stating eleven demands, some of these were of general interest; others were specific demands of different classes, from industrialists to peasants. The idea was to make the demands wide-ranging, so that all classes within Indian society could be brought together in a united campaign.</li> <li>• The most stirring of all was the demand to <b>abolish the salt tax</b>. 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>• Mahatma Gandhi’s letter was an ultimatum and if the demands were not fulfilled by 11 March, the Congress would launch a civil disobedience campaign.</li> <li>• Irwin was unwilling to negotiate. So Mahatma Gandhi started his famous salt march accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhiji’s ashram in <b>Sabarmati to the Gujarati coastal town of Dandi</b>. The volunteers</li> </ul>

	<p>walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by swaraj and urged them to peacefully defy the British. <b>On 6 April he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water.</b></p> <ul style="list-style-type: none"> <li>This marked the <b>beginning of the Civil Disobedience Movement.</b></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>As a part of the Civil Disobedience movement the colonial government began arresting the Congress leaders one by one which led to violent clashes in many places. When Abdul Ghaffar Khan was arrested crowds demonstrated in the streets of Peshawar, facing armoured cars and police firing. Many were killed.</li> <li>A month later, when Mahatma Gandhi himself was arrested, industrial workers in Sholapur attacked police posts, municipal buildings, lawcourts and railway stations. British government responded with a policy of brutal repression. Peaceful satyagrahis were attacked, women and children were beaten, and about 100,000 people were arrested.</li> <li>People were asked <b>not only to refuse cooperation with the British, also to break colonial laws.</b> Thousands in different parts of the country broke the salt law, foreign cloth was boycotted, and liquor shops were picketed. Peasants refused to pay revenue and taxes, village officials resigned, and in many places forest people violated forest laws – going into Reserved Forests to collect wood and graze cattle</li> <li>In such a situation, Gandhiji called off the movement and the <b>Gandhi-Irwin Pact</b> was signed.</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>Mahatma Gandhi entered into a pact with Irwin on 5 March, 1931. By Gandhi-Irwin Pact, Gandhiji <b>called off the Civil Disobedience Movement and committed to participate in the Second Round Table Conference in London and the government agreed to release the political prisoners.</b></li> <li>In December 1931, Gandhiji went to London for the Conference, but the negotiations broke down and he returned disappointed. Back in India, he discovered that the government had begun <b>a new cycle of repressive measures.</b></li> <li><b>Abdul Ghaffar Khan and Jawaharlal Nehru were both in jail and the Congress had been declared illegal.</b> A series of measures had been imposed to prevent meetings, demonstrations and boycotts. Thus, with great apprehension Gandhiji relaunched the Civil Disobedience Movement.</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>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.</p>

- In the countryside, **rich peasant communities** like the Patidars of Gujarat and the Jats of Uttar Pradesh were very hard hit by the trade depression and falling prices and they found it impossible to pay the government's revenue demand. These rich peasants became supporters of the Civil Disobedience Movement, forcing reluctant members, to participate in the boycott programmes. For them **the fight for swaraj was a struggle against high revenues.**
- The **poorer peasants** were small tenants who had rented land from landlords. As the Depression continued, **the small tenants found it difficult to pay their rent and wanted the unpaid rent to the landlord to be remitted.** Feared of raising issues that might upset the rich peasants and landlords, the Congress was unwilling to support 'no rent' campaigns in most places. So, the relationship between the poor peasants and the Congress remained uncertain.
- The **business classes/industrialists** participated in the movement **to oppose the colonial polices that restricted business activities.** During the First World War, Indian merchants and industrialists had made huge profits and become powerful They wanted protection against: **imports of foreign goods, and a rupee-sterling foreign exchange ratio that would discourage imports.** To organize business interests, they formed the Indian Industrial and Commercial Congress and the Federation of the Indian Chamber of Commerce and Industries (FICCI). Led by industrialists like Purshottamdas Thakurdas and G.D.Birla, the industrialists attacked colonial control over the Indian economy and gave financial assistance and refused to buy or sell imported goods. Most businessmen came to see swaraj as a time when colonial restrictions on business would no longer exist and trade and industry would flourish without constraints. But after the failure of the Round Table Conference, business groups were no longer uniformly enthusiastic.
- The **industrial working classes/workers** did not participate in the Civil Disobedience Movement in large numbers, **except in the Nagpur region.** As the industrialists came closer to the Congress, workers stayed aloof. Some workers participated in the Movement, adopting some of the ideas of Gandhian programme and protested against low wages and poor working conditions. There were strikes by railway workers and dockworkers and thousands of workers in Chotanagpur tin mines wore Gandhi caps and participated in boycott campaigns. **But the Congress was reluctant to include workers' demands as they felt that this would alienate industrialists and divide the anti-imperial forces.**
- Another important feature of the Civil Disobedience Movement was the large-scale participation of **women.** During Gandhiji's salt march, thousands of women came out of their homes and participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. In urban areas these women were from high-caste families and in rural areas they came from rich peasant households. They began to see service to the nation as a sacred duty of women. Gandhiji was convinced that it was the duty of women to look after home and hearth, be good mothers and good wives, so for a long time, the Congress was reluctant to allow women to hold any position of authority within the organization.

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**Explain the view of Gandhiji regarding 'untouchables'? What role did Gandhiji play in uplifting them.**

	<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 <b>Sanatanis, the conservative high-caste Hindus.</b></li> <li>• But Mahatma Gandhi declared that Swaraj would not come for a hundred years if untouchability was not eliminated. Under his constructive programme he laid stress on the removal of untouchability.</li> <li>• He called the '<b>untouchables 'harijan – meaning the children of God.</b> He also organised satyagraha to secure their entry into temples, and access to public wells, tanks, roads and schools. He himself toured their colonies, and even lived there. He even cleaned toilets to dignify the work of the sweepers.</li> </ul>
19	<p><b>Describe the main features of 'Poona Pact'.</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• <b>Dr B.R. Ambedkar</b>, who organised the dalits into the <b>Depressed Classes Association</b> in 1930, clashed with Mahatma Gandhi at the second Round Table Conference by <b>demanding separate electorates for dalits.</b> 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 <b>Poona Pact</b> of September 1932.</li> <li>• It gave the Depressed Classes (later to be known as the Schedule Castes) <b>reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.</b></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</li> </ul>



	<p>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.</p>
21	<p><b>How can we differentiate the Non-Cooperation Movement from the Civil Disobedience Movement?</b>  <b>Ans:</b>  <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 was an attempt at paralysing the administration by breaking some specific rules and regulations.</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 propaganda of the Muslim League and the Hindu Mahasabha</li> <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>  <b>OR</b>  <b>“Nationalism spreads when people begin to believe that they are all part of the same nation”</b>  <b>Do you agree? Justify.</b>  <b>Ans:</b>          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>• <b>Use of figures or images.</b> The identity of India came to be visually associated with the image of <b>Bharat Mata</b>. The image was first created by Bankim Chandra Chattopadhyay who wrote ‘<b>Vande Mataram</b>’ and was included in his novel <b>Anandamath</b> and widely sung during the Swadeshi movement in Bengal. Moved by the Swadeshi movement, <b>Abanindranath Tagore</b> painted his famous image of Bharat Mata in which Bharat Mata is portrayed as an ascetic figure; calm, composed, divine and spiritual. Devotion to this</li> </ul>

mother figure came to be seen as evidence of one's nationalism.

- **Indian folklore.** Ideas of nationalism also developed through a movement to revive Indian folklore. In late-nineteenth-century India, nationalists began recording folk tales which gave a true picture of traditional culture that had been corrupted and damaged by outside forces. It was essential to preserve this folk tradition in order to discover one's national identity and restore a sense of pride in one's past. In Bengal, **Rabindranath Tagore** himself began collecting ballads, nursery rhymes and myths, and led the movement for folk revival. In Madras, **Natesa Sastri** published a massive four-volume collection of Tamil folk tales, '**The Folklore of Southern India**'.
- **Use of icons and symbols in the form of flags.** During the Swadeshi movement in Bengal, a **tricolor flag (red, green and yellow)** was designed which had **eight lotuses representing eight provinces of British India, and a crescent moon, representing Hindus and Muslims.** By 1921, Gandhiji had designed the Swaraj flag, which was again a **tricolor (red, green and white) and had a spinning wheel in the centre, representing the Gandhian ideal of self-help.** Carrying the tricolor flag and holding it during marches became a symbol of defiance and promoted a sense of collective belonging.
- **Reinterpretation of history.** By the end of the nineteenth century many Indians began feeling that to instill a sense of pride in the nation, Indian history had to be thought about differently. The British saw Indians as backward and primitive, incapable of governing themselves. In response, Indians began looking into the past **to discover India's great achievements and wrote about the glorious developments in ancient times when art and architecture, science and mathematics, religion and culture, law and philosophy, crafts and trade had flourished.** These histories urged the readers to take pride in India's great achievements in the past and struggle to change the miserable conditions of life under British rule.

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