



## 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: 2023-24</b>

1	<p><b>How did the 'First World War' create new Economic and Political situations in India? Explain with examples.</b></p> <p>Ans:</p> <ul style="list-style-type: none"><li>• It led to a huge increase in defence expenditure which was financed by increasing taxes on Indians. Custom duties were raised and income tax was introduced.</li><li>• Continuous price rise caused extreme hardship to the common people.</li><li>• Villagers were called upon to supply soldiers by forced recruitment in rural areas which 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>• People had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence.</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, Gandhiji undertook his experiments with Satyagraha in India</p> <p><b>Champaran (April 1917)</b> Gandhiji inspired the peasants of Champaran in Bihar against the oppressive plantation system.</p> <p><b>Kheda (March 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 relaxation from revenue collection.</p> <p><b>Ahmedabad (March 1918)</b> In Ahmedabad, Gandhiji organized Satyagraha favouring the demands of cotton mill workers</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. Indian members unitedly opposed it.</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>• The Act deprived the Indians of their civil rights.</li> </ul> <p>Gandhiji wanted a non-violent civil disobedience against such unjust laws and Rowlatt Satyagraha was organized:</p> <ul style="list-style-type: none"> <li>• It started with hartal on 6th April 1919. Rallies were organised in various cities in India. Workers in the railway work shop went on strike. Shops were closed down in protest.</li> <li>• To clamp down nationalists' British government picked up local leaders from Amritsar, and Gandhiji was barred from entering Delhi.</li> <li>• On 10 April, the police fired upon people in Amritsar, provoking widespread attacks on banks, post offices and railway stations. Martial law was imposed and General Dyer took the command.</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 10 April, the police in Amritsar fired upon a peaceful procession, provoking Indians to attack banks, post offices and railway stations. Martial law was imposed and General Dyer took command.</li> <li>• On 13 April, a crowd of villagers gathered in the ground of Jallianwalla Bagh near Amritsar. Some people came to protest against the government's new repressive measures and some to attend Baisakhi fair and were unaware about the Martial law.</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 Jallianwalla Bagh massacre.</li> <li>• General Dyer 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> </ul> <p>This incident proved to be a turning point in the Indian national movement.</p>
6	<p><b>"Gandhiji called off the Rowlatt satyagraha". State reasons</b></p> <p>Ans: Page no. 56(Para 2)</p>
7	<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 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).</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</li> </ul>

	programme was adopted.
8	<p><b>What was Gandhiji's idea behind launching the Non-cooperation Movement? Mention the proposals suggested by Mahatma Gandhi with reference to Non-cooperation Movement.</b></p> <p>Ans:</p> <p>Mahatma Gandhi felt (in his book Hind Swaraj, 1909) that British rule was established in India with the cooperation of Indians. It has survived because of their cooperation. If the Indians refuse to cooperate, British rule in India will collapse and Swaraj would come.</p> <p>According to Gandhiji, Non-cooperation could become a movement by unfolding in stages.</p> <ul style="list-style-type: none"> <li>• It would begin with the surrender of titles that the government awarded</li> <li>• Boycott of civil services, army, police, courts and legislative councils, schools and foreign goods.</li> <li>• Then if the government used repression, a full civil disobedience campaign would be launched.</li> </ul> <p>Throughout 1920, Gandhiji and Shaukat Ali toured extensively mobilizing popular support for the movement. Finally, at the Congress session at Nagpur in December 1920, the Non-Cooperation programme was adopted.</p>
9	<p><b>“Different social groups joined the non-Cooperation Movement of 1921”. Explain</b></p> <p>Ans:</p> <p><b><u>Movement in Towns:</u></b></p> <ul style="list-style-type: none"> <li>• The Non-Cooperation Movement started with middle-class participation in the cities. Thousands of students left government-controlled schools and colleges, the teachers resigned and the lawyers gave up their practices.</li> <li>• The Council elections were boycotted in most provinces except Madras, where the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining some power which Brahmins enjoyed.</li> </ul> <p>The effects of Non-cooperation on the Economic front:</p> <ul style="list-style-type: none"> <li>• Foreign goods were boycotted, liquor shops picketed, and foreign cloth burnt in huge bonfires. Value of foreign goods dropped and the import of foreign cloth dropped significantly between 1921 and 1922 from Rs 102 crore to Rs 57 crore. At many places merchants and traders refused to trade in foreign goods or finance foreign trade. As the movement spread, people began to discard imported clothes and started to wear khadi and other homemade clothes. This promoted Indian textile mills and the production of handloom went up.</li> </ul> <p>The Non-Cooperation Movement slowed down in the cities for various reasons:</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 Country side</u></b></p> <p><b><u>Peasants of Awadh</u></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 from peasants, and a number of other cesses. Peasants demanded reduction of revenue, abolition of begar and social</li> </ul>

	<p>boycott of oppressive landlords. In many places <b>Nai-dhobi bandhs</b> were organized to deprive the landlords of the services of barbers, cobblers, washer men etc. <b>Oudh Kisan Sabha</b> was set up by Jawaharlal Nehru, Baba Ramchandra and others.</p> <ul style="list-style-type: none"> <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>Tribals of Gudem Hills of Andhra Pradesh:</u></b> In Gudem Hills of Andhra Pradesh, a militant guerrilla movement spread in early 1920s. The main aim of the movement was to protest against Colonial laws. The government had closed forest areas for grazing of cattle and collection of firewood or fruits. Government compelled them to work free for road building (begar). The people revolted under Alluri Sitaram Raju.</p> <p><b><u>Plantation workers in Assam:</u></b> 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. <b>Under the 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.</p>
10	<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>Alluri Sitaram Raju led the Peasant rebellion in the Gudem Hills of Andhra Pradesh. He became popular because he claimed that he had special powers of astrological predictions and the power to heal people. He could survive bullet shots.</li> <li>In Gudem Hills of Andhra Pradesh, a militant Guerrilla movement spread in early 1920s. The main aim of the movement was to protest against colonial laws.</li> <li>The government had closed forest areas for grazing of cattle and collection of firewood or fruits. Government compelled them to work free for road building (begar). The people revolted under Alluri Sitaram Raju. He spoke about the greatness of Gandhiji and he was inspired by Non-Cooperation Movement.</li> <li>The people were persuaded to wear Khadi and give up drinking alcohol. He believed India will become independent by force and not by non-violence. The Gudem rebels attacked police stations and attempted to kill British officials. Later Raju was captured and executed by the British.</li> </ul>
11	<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 February 4 1922, a large group of protestors participating in the non-cooperation movement at Chauri Chaura were fired upon by the police during a clash.</li> <li>Against this the protestors attacked, surrounded and ultimately burnt down the police station, leading to the death of 22 policemen. Gandhiji 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>

	Mahatma Gandhi who was against any form of violence decided to call off the non-cooperation movement
12	<p><b>Under what circumstances the Swaraj Party was formed?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• Within the Congress some leaders were tired of mass struggles and wanted to take part in the elections to the Provincial councils. They advocated the idea of fighting the British from within the Legislative councils.</li> <li>• They wanted to pressurize the government for various reforms through councils.</li> <li>• They also wanted to demonstrate that these councils were not truly democratic. With these objectives, C. R. Das and Motilal Nehru formed the Swaraj Party in 1922.</li> </ul>
13	<p><b>Simon Commission was greeted with slogan 'Go Back Simon' at arrival in India. Why? What offer was given by Lord Irwin at that time and why?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• Simon Commission was appointed by the new Tory government in Britain to look into the functioning of the Constitutional system in India and suggest changes. The Commission did not have a single Indian member. They were all British. According to Indians, the commission did not hold any hopes for further constitutional reforms.</li> <li>• Simon Commission arrived in India in 1928. It was greeted with the slogan 'Go Back Simon' and black flags.</li> <li>• All parties including the Congress and 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>
14	<p><b>Who presided over the Lahore session of the Congress in 1929? What were the outcomes of this session?</b></p> <p>Ans</p> <ul style="list-style-type: none"> <li>• Lahore session of the Congress in 1929 was presided over by Jawaharlal Nehru.</li> <li>• It 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>
15	<p><b>Describe the main features of the 'Salt March'.</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>How did the Salt March become an effective tool of resistance against colonialism? Explain.</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, one of which was the demand to abolish Salt Tax.</li> <li>• Salt was one of the most essential food items consumed by the rich and poor alike and a tax on it was considered an oppression on the people by the British Government.</li> </ul>

	<ul style="list-style-type: none"> <li>• Mahatma Gandhi's letter was an ultimatum and if his demands were not fulfilled by March 11, he had threatened to launch a civil disobedience campaign.</li> <li>• So, Mahatma Gandhi started his famous Salt March accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhiji's ashram in Sabarmati to the Gujarati coastal town of Dandi.</li> <li>• The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them to peacefully defy the British. On 6th April, he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water. This marked the beginning of the Civil Disobedience Movement.</li> </ul>
16	<p><b>Explain the circumstances under which Gandhiji decided to call off the Civil Disobedience Movement in 1931.</b></p> <p>Ans: Gandhiji decided to call off the Civil Disobedience movement in 1931 because:</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</li> <li>• In such a situation, Gandhiji called off the movement and the Gandhi-Irwin Pact was signed.</li> </ul>
17	<p><b>Why did Mahatma Gandhi relaunch the Civil Disobedience Movement with great apprehension? Explain.</b></p> <p>Ans: Mahatma Gandhi entered into a pact with Irwin on 5 March, 1931.</p> <ul style="list-style-type: none"> <li>• By this Gandhi-Irwin Pact, Gandhiji 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.</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 a new cycle of repressive measures.</li> <li>• Abdul Ghaffar Khan and Jawaharlal Nehru were both in jail and the Congress had been declared illegal. 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>
18	<p><b>Why did various classes and groups of Indians participated in the Civil Disobedience Movement?</b></p> <p>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.</p>

- In the rural areas, **rich farmers and peasant communities** such as Patidars (Gujarat) and Jats in Uttar Pradesh were very hard hit by the trade depression and falling prices. For them the fight was a struggle against high revenue. So, the rich peasants participated in the Civil Disobedience Movement and supported the boycott programmes.
- The **poorer peasants** used to cultivate in the rented land taken from landlords. As the depression continued, tenants were unable to pay their land-rent. They demanded that their dues of rent should 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 policies that restricted business activities. 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 supported the Civil Disobedience Movement. Besides it they supported the movement financially and boycotted the trading of foreign goods.
- The **industrial working classes** stayed away from this movement except the Nagpur region as industrialists came closer to the congress. Some workers participated in the movement, adopting some of the ideas of Gandhian programme and protested against low wages and poor working conditions.
- **Women** took part in this Movement. During Gandhiji's salt march, thousands of women came out of their homes and participated in protest marches, manufactured salt and picketed 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, 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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**Why for a long time, the Congress had ignored the dalits?**

**What role did Gandhiji play in uplifting them?**

**Or**

**How did Gandhiji view the Dalits? What did he do for them?**

Ans:

- For a long time, the Congress had ignored the dalits, for the fear of offending the Sanatanis, the conservative high-caste Hindus.
- 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.
- He called them (untouchable) the Harijan – meaning the children of God. 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.

20	<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 organised the dalits into the Depressed Classes Association in 1930 demanded separate electorates for dalits in the Second Round Table Conference organised in London.</li> <li>• When British accepted this demand, Gandhiji started a fast unto death. He believed that separate electorates for dalits would slow down the process of their integration into the society. Ambedkar and Gandhiji came to an agreement accepting 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 Schedule castes) reserved seats in provincial and central legislative councils. But they were to be voted in by the general electorate.</li> </ul>
21	<p><b>What were the limitations of the Civil Disobedience Movement?</b></p> <p>Ans:</p> <ul style="list-style-type: none"> <li>• <b>Limited Participation of Dalits:</b> Dalits participation in the civil Disobedience movement was very limited, particularly in 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 Non-Cooperation-Khilafat movement Muslims felt alienated from the congress.</li> <li>• <b>Dominant role of Sanatanis and Hindu Mahasbha:</b> The role of Sanatanis and Hindu Mahasbha 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. Hindus Mahasbha strongly opposed the efforts of compromise between 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> Participation 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>
22	<p><b>How can we differentiate Non-cooperation Movement from Civil Disobedience Movement?</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>



### Civil-Disobedience Movement

- It began in March 1930, through the launch of the Salt Satyagraha
- The Civil Disobedience Movement was an attempt at paralysing the administration by breaking some specific rules and regulations.
- 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
- More participation of women
- The civil disobedience movement saw widespread geographical coverage and mass participation in comparison to the non-cooperation movement
- The movement was withdrawn after the signing of the Gandhi-Irwin pact

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### How did Cultural processes help in creating a sense of collective belongingness in India? Explain.

Ans:

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

- **Use of figures or images.** The identity of India came to be visually associated with the image of Bharat Mata. It was first created by Bankim Chandra Chattopadhyay. Abanindranath Tagore also painted the image of Bharat Mata which is portrayed as an ascetic figure; calm, composed, divine and spiritual.
- **Indian folklore.** Indians started recording and using folklores and tales, which gave a true picture of traditional culture that had been corrupted and damaged by Britishers. So, preservation of these became a way to discover one's national identity and restore a sense of pride in one's past. For eg. In Bengal, Rabindranath Tagore himself began collecting ballads, nursery rhymes etc. and led the movement. 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.** Carrying the tricolor flag and holding it during marches became a symbol of defiance and promoted a sense of collective belonging. 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. 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.
- **Reinterpretation of history.** Indians began looking into the past to rediscover the glorious developments in ancient times in the field of art, science, mathematics, religion and culture, etc. This glorious time was followed by a history of decline when India got colonized, as Indian history was miserably written by the colonizers. All these techniques were used to bring the Indian people together against the common enemy.