

Very Short Answer Questions

Q. 1. What is the meaning of 'Begar'? [CBSE (AI) 2017]

Ans. Meaning of Begar: Labour that villager was forced to contribute without any payment.

Q. 2. Name the writer of the novel 'Anandamath.' [CBSE Delhi 2017]

Ans. Bankim Chandra Chattopadhyay

Q. 3. Who financed the defence expenditure of World War I?

Ans. War was financed by war loans and increasing taxes. Customs duties were raised and income tax was introduced.

Q. 4. Why were people in rural areas angry with Britishers?

Ans. There was forced recruitment of soldiers in rural areas. Crops failed resulting in acute shortage of food, accompanied by influenza epidemic.

Q. 5. When did Mahatma Gandhi return to India?

Ans. Mahatma Gandhi returned to India in January 1915. He had come back from South Africa.

Q. 6. Explain the 'Idea of Satyagraha'.

OR

What is meant by Satyagraha? [CBSE (AI) 2017]

Ans. The idea of Satyagraha emphasised the power of truth and the need to search for the truth.

Q. 7. How can battles be fought with Satyagraha?

Ans. Idea of Satyagraha suggested that if the cause is true, if the struggle is against injustice, then physical force is not necessary to fight the oppressor. Without being aggressive, battle could be won.

Q. 8. What was 'Champaran Movement'?

Ans. It was the first satyagrahi movement that took place in 1916, in which Mahatma Gandhi travelled to Champaran to inspire the indigo planters to struggle against the oppressive plantation system.

Q. 9. Why did Kheda farmers protest against Britishers?

Ans. Affected by crop failure and a plague epidemic, the peasants of Kheda could not pay the revenue and demanded that revenue collection be released.

Q. 10. What was Rowlatt Act of 1919?

Ans. It gave the British government enormous powers to repress political activities, and allowed detention of political prisoners without trial for two years.

Q. 11. What was Mahatma Gandhi's reaction on 'Rowlatt Act'?

Ans. Mahatma Gandhi wanted non-violent civil disobedience against such unjust laws, which would start with a hartal on 6th April.

Q. 12. How did people react to Rowlatt Act?

Ans. Rallies were organised in various cities, workers went on strike in railway workshops and shops were closed down. Alarmed by the popular upsurge, British started arresting the nationalists.

Q. 13. Why was Martial Law imposed in Amritsar?

Ans. 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 railway stations, so Martial Law was imposed.

Q. 14. Why did General Dyer fire on innocent people gathered peacefully in Jallianwala Bagh?

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

Q. 15. What did British do to repress the Rowlatt Satyagrahis?

Ans. Satyagrahis were forced to rub their noses on the ground, crawl on the streets and do Salam to all Sahibs. People were flogged and villages were bombed.

Q. 16. Why did Mahatma Gandhi join Khilafat issue?

Ans. Mahatma Gandhi now felt the need to launch a more broad-based movement in India. But he was certain that no such movement could be organised without bringing the Hindus and Muslims closer together. One way of doing this, he felt, was to take up the Khilafat issue.

Q. 17. Explain the Khilafat Movement.

Ans. Turkey was defeated in World War I and there were rumors that a harsh peace treaty was going to be imposed on Ottoman Emperor—the spiritual head of the Islamic world. To defend the Khalifa's temporal powers, a Khilafat Committee was formed in Bombay.

Q. 18. Who were the two main leaders of the Khilafat Movement?

Ans. Two young brothers Muhammad Ali and Shaukat Ali started Khilafat Movement.

Q. 19. What resolution was passed at Calcutta session of Congress in September 1920?

Ans. At the Calcutta session of the congress in September 1920, Gandhiji convinced other leaders of the need to start a Non-cooperation Movement in support of Khilafat as well as Swaraj.

Q. 20. Name the famous book written by Mahatma Gandhi. [CBSE (AI) 2017]

Ans. Famous book written by Mahatma Gandhi is 'Hind Swaraj'.

Q. 21. Why many Congress leaders were reluctant to boycott council elections?

Ans. They were reluctant to boycott council elections scheduled for November 1920, as they feared that if they would join Non-cooperation Movement, it might lead to popular violence.

Q. 22. What decision was made in Congress session at Nagpur in December 1920?

Ans. At the congress session at Nagpur in December 1920, a compromise was worked out and the Noncooperation Movement was adopted.

Q. 23. Why were Council elections not boycotted in Madras?

Ans. The Council Elections were boycotted in most provinces except Madras, where the justice party, the party of non-Brahmans felt that entering the council was one way of gaining some power — something that usually only Brahmans had access to.

Q. 24. What was the impact of reduction of imports?

Ans. 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.

Q. 25. Under which agreement the Indian 'Depressed Classes' got reserved seats in the Provincial and Central Legislative Councils in 1932? [CBSE Delhi 2017]

Ans. Poona pact

Q. 26. Why did people start buying mill cloth instead of Khadi?

Ans. Khadi cloth was often more expensive than mass-produced mill cloth and poor people could not afford to buy the Khadi cloth.

Q. 27. Why did boycott of British Institutions pose a problem?

Ans. For the movement to be successful, alternative Indian Institutions had to be set up so that they could be used in place of the British ones. But these were slow to come up and teachers and the students started trickling back to government schools.

Q. 28. Why did Awadh Movement of Peasants begin?

Ans. The movement was against talukdars and landlords, who demanded from peasants exorbitant rents and a variety of other taxes. Peasants had to do begar and work at landlords farms without any payment.

Q. 29. What were the demands of peasants in Awadh?

Ans. The peasant movement demanded reduction of revenue, abolition of begar, and social boycott of oppressive landlords.

Q. 30. How was 'Oudh Kisan Sabha' formed?

Ans. In June 1920, Jawaharlal Nehru began going around the villages in Awadh, talking to the villagers and trying to understand their grievances. By October, the Oudh Kisan Sabha was set up headed by Jawaharlal Nehru, Baba Ramchandra and a few others.

Q. 31. How was Awadh movement materialised?

Ans. As the movement spread in 1921, the houses of talukdars and merchants were attacked, bazaars were looted and grain hoards were taken over.

Q. 32. Which movement of Andhra Pradesh did Mahatma Gandhi join in NCM?

Ans. In the Gudem Hills of Andhra Pradesh, a militant guerrilla movement spread in the early 1920s—not a form of struggle that the Congress could approve.

Q. 33. Why was this movement started in Andhra?

Ans. Here in Gudem Hills, 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.

Q. 34. What do you know about Alluri Sitaram Raju?

Ans. Alluri Sitaram Raju was the leader of Andhra Movement. He claimed that he had a variety of special powers: he could make correct astrological predictions and heal people, he could even survive bullet shots.

Q. 35. To what extent was Raju inspired by Mahatma Gandhi?

Ans. Raju talked of the greatness of Mahatma Gandhi, said he was inspired by the Non-cooperation Movement and 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 and not non-violence.

Q. 36. What action was taken by the tribals of Gudem Hills in their movement?

Ans. The Gudem rebels attacked police stations, attempted to kill British officials and carried on guerrilla warfare for achieving swaraj.

Q. 37. What did freedom mean to plantation workers in Assam?

Ans. For plantation workers in Assam, freedom meant the right to move freely in and out of the confined space, in which they were enclosed and it meant retaining a link with the village from which they had come.

Q. 38. What was Inland Emigration Act of 1859?

Ans. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission and in fact, they were rarely given such permission.

Q. 39. How did plantation workers of Assam react to NCM call?

Ans. When they heard of the Non-cooperation Movement, thousands of workers defied the authorities, left the plantations and headed home. They believed that Gandhi Raj was coming and everyone would be given land in their own villages.

Q. 40. What was the tale of Assam plantation workers when they left?

Ans. They, however, never reached their destination. Stranded on the way by a railway and steamer strike, they were caught by the police and brutally beaten up.

Q. 41. What was Chauri Chaura Movement?

Ans. It took place in Gorakhpur, Chauri Chaura, when a peaceful demonstrations in a bazaar turned into a violent clash with the police. Then those demonstrators went to the police station, locked the policemen inside and put the police station on fire, burning about 11 policemen alive. Hearing of the incidence, Mahatma Gandhi called off the Non-cooperation Movement.

Q. 42. Why Mahatma Gandhi decided to call off Non-cooperation Movement?

Ans. In February 1922, Mahatma Gandhi decided to withdraw the Non-cooperation Movement. He felt the movement was turning violent in many places and satyagrahis needed to be properly trained before they could be ready for mass struggles.

Q. 43. Who formed Swaraj Party?

Ans. C. R. Das and Motilal Nehru formed the Swaraj Party within the Congress to argue for a return to council politics.

Q. 44. Which two factors shaped Indian Politics towards the late 1920s?

Ans. (i) The effects of worldwide economic depression.

(ii) Agricultural prices began to fall from 1926 and collapsed after 1930.

Q. 45. Why was countryside in turmoil by 1930?

Ans. As the demand for agricultural goods fell and exports declined, peasants found it difficult to sell their harvests and pay their revenue. By 1930, the countryside was in turmoil.

Q. 46. Who was Sir John Simon?

Ans. Sir John Simon came from England and sent by new Tory government of Britain and forced a statutory commission to look into functioning of the constitutional system in India.

Q. 47. Why was Simon Commission rejected in India?

Ans. The problem was that the commission did not have a single Indian member. They were all British.

Q. 48. How was Simon Commission greeted in India?

Ans. When Simon Commission arrived in India in 1928, he was greeted with the slogan, 'Go back Simon'. All parties, including the Congress and the Muslim League, participated in the demonstrations.

Q. 49. Why was demand for abolition of Salt tax made?

Ans. Salt was something consumed by the rich and poor alike, and it was one of the most essential items of food. The tax on salt and the government monopoly over its production, Mahatma Gandhi declared, revealed the most oppressive face of British rule.

Q. 50. How long was Dandi March and how much time did it take?

Ans. It was over 240 miles. Gandhiji walked for 10 miles a day and took 24 days to reach Dandi.

Q. 51. How did Mahatma Gandhi declare Civil Disobedience Movement?

Ans. On 6th April, Mahatma Gandhi along with his 78 followers and many other reached Dandi coast and ceremonially violated law, manufacturing salt by boiling sea water. This marked the beginning of the Civil Disobedience Movement (CDM).

Q. 52. Why did rich peasant communities join CDM?

Ans. They were hard hit by the trade depression and falling prices. As their cash income disappeared, they found it impossible to pay the government revenue demand. And the refusal of the government to reduce the revenue demand led to widespread resentment.

Q. 53. How did poor peasants join CDM?

Ans. Poor peasants were not interested in the lowering of the revenue demand. As the depression continued and cash income dwindled, the small tenants found it difficult to pay their rent. They wanted the unpaid rent to the landlord to be remitted.

Q. 54. How did Business classes relate to the CDM?

Ans. They wanted protection against imports of foreign goods and a rupee-sterling foreign exchange ratio that would discourage imports. They now reacted against colonial policies that restricted business activities.

Q. 55. Which organisations did business classes form?

Ans. To organise business interests, Indian merchants and industrialists formed the Indian Industrial and Commercial Congress in 1920 and the Federation of the Indian Chamber of Commerce and Industries (FICCI).

Q. 56. Name some prominent Industrialists of that time.

Ans. Purshottamdas Thakurdas and G.D. Birla.

Q. 57. In what way women participated in CDM?

Ans. They participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops.

Q. 58. What was 'Poona Pact'?

Ans. Poona Pact gave the Depressed Classes reserved seats in provincial and central legislative councils but they were to be voted in by the general elections.

Q. 59. What was Muhammad Ali Jinnah's proposal for Muslims?

Ans. Jinnah, one of the leaders of the Muslim league, was willing to give up the demand for separate electorates, if Muslims were assured reserved seats in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces of Bengal and Punjab.

Q. 60. Who created the first image of 'Bharat Mata'?

Ans. The first image was created by Bankim Chandra Chattopadhyay.

Q. 61. Who was Bankim Chandra Chattopadhyay? He was a Bengali poet, writer & a journalist.

Ans. He wrote 'Vande Matram' as a hymn to motherland. Later it was included in his novel 'Anandamath' and widely sung during the Swadeshi movement in Bengal.

Q. 62. How was Bharat Mata depicted in the painting of Abanindranath Tagore?

Ans. In his painting, Bharat Mata was portrayed as an ascetic figure; she is calm, composed, divine and spiritual.

Q. 63. What kind of Indian flag was introduced during Swadeshi Movement?

Ans. A tricolour flag (red, green and yellow) was designed. It had eight lotuses, representing eight provinces of British India and a crescent moon, representing Hindus and Muslims.

Q. 64. What changes were brought in Indian flag by Mahatma Gandhi?

Ans. In 1921, Gandhiji had designed the swaraj flag. It was again a tricolor (red, green and white) and had a spinning wheel in the centre, representing the Gandhian ideal of self-help.

Q. 65. How was reinterpretation of Indian History used as a symbol of Nationalism?

Ans. 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 achievement. The Nationalist 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.

Q. 66. Who wrote the song 'Vande Mataram'? [CBSE (F) 2017]

Ans. "Vande Mataram" was written by Bankim Chandra Chattopadhyay.

Q. 67. By what means does hand spun khadi provide large scale employment to weavers? [CBSE Sample Question 2017]

Ans. It provides large scale employment to weavers as it is a cottage industry, can be set up at home.

Short Answer Questions

Q. 1. How did the First World War create a new economic situation in India? Explain with examples. [CBSE (F) 2017]

Ans. First World War created a new economic situation:

- (i) It led to a huge increase in defense expenditure.
- (ii) Increase in taxes.
- (iii) Custom duties were raised.
- (iv) Introduction of income tax.
- (v) Villages were called upon to supply soldiers and forced recruitment in rural area.

Q. 2. What was the Khilafat Movement?

Ans. (i) It was a movement started by the Ali brothers, Shaukat Ali and Muhammad Ali.

(ii) It was started to show their allegiance to the spiritual head of the Ottoman Empire, Khalifa.

(iii) To save Khalifa, who was deposed by the British after the World War I, a Khilafat Committee was formed in India.

Q. 3. Why was Non-Cooperation Movement launched by Gandhiji? Explain any three reasons. [CBSE (Comp.) 2017]

Ans. Reasons for the launching of Non-Cooperation Movement:

- (i) To support khilafat agitation.
- (ii) To protest against Rowlatt Act.
- (iii) To redress the wrong done in Punjab.
- (iv) The dissatisfaction from the government of India act of 1919.
- (v) Demand for swaraj

Q. 4. Why did Mahatma Gandhi send eleven demands in his letter to Lord Irwin?

OR

What were the main demands of the 11 demands of Mahatma Gandhi to Viceroy Irwin?

Ans. (i) Mahatma Gandhi found in salt a powerful symbol that could unite the country.

(ii) Some of his demands were of general interest, others were specific demands of different classes.

(iii) The idea was to make the demands wide ranging, so that all classes within the Indian society could identify with them and could be united in a united campaign.

Q. 5. How was the Civil Disobedience Movement different from the Non-cooperation Movement?

Ans. (i) People were now asked not only to refuse cooperation with the British but also to break colonial laws.

(ii) Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories.

(iii) Peasants refused to pay land revenue and chaukidari taxes, village officials resigned and in many places forest people violated forest laws by entering into Reserved Forests to collect wood and graze cattle.

Q. 6. How did the Muslims respond to the Civil Disobedience Movement?

Ans. (i) Muslim response was lukewarm to the Civil Disobedience Movement.

(ii) After the Non-cooperation-Khilafat Movement declined, relations between the Hindus and Muslims worsened as each community organised religious processions, provoking Hindu-Muslim communal clashes and riots.

(iii) The important differences were over the question of representation in the future assemblies that were to be elected.

(iv) When the Civil Disobedience Movement started, there was an atmosphere of suspicion and distrust between communities.

Q. 7. Which three early satyagrahi movements were organised by Mahatma Gandhi?

Ans. (i) Champaran Movement (1916) in Bihar: To inspire the peasants to struggle against the oppressive plantation system.

(ii) Kheda Movement (1917): To support the peasants of Kheda district of Gujarat, who could not pay the revenue due to crop failure and a plague epidemic.

(iii) Movement in Ahmedabad (1918): To organise a satyagraha movement amongst cotton mill workers against British atrocities.

Q. 8. Give a brief description of the Rowlatt Satyagraha.

Ans. (i) Rallies were organised, workers went on strike and shops closed down.

(ii) British administration clamped down on nationalists. Local leaders were picked up from Amritsar and Gandhi was barred from entering Delhi.

(iii) Police firing on a peaceful procession at Amritsar provoked widespread attacks on banks, post offices and railway stations.

Q. 9. “Gandhiji’s idea of Satyagraha emphasized 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 (Comp.) 2017]

Ans. Contribution of Gandhiji towards Satyagraha:

The idea of Satyagraha emphasized the power of truth and the need to search for truth. It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.

Without seeking vengeance or being aggressive, a satyagrahi could win the battle through nonviolence. This could be done by appealing to the consciousness of the oppressor. People including the oppressors had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence. By this struggle truth was bound to ultimately triumph. Mahatma Gandhi believed that this dharma of nonviolence could unite all Indians. Based on the above principle Gandhiji started noncooperation movement and later civil disobedience movement.

Q. 10. How was the sense of collective belonging developed during the freedom movement? Explain. [CBSE (AI) 2017]

Ans. Sense of collective belonging was developed during the freedom movement:

- (i) It came partly through the experience of united struggles.
- (ii) Variety of cultural process through which nationalism captured people’s imagination.
- (iii) History and fiction, folk lore and songs, popular prints and symbols all played a part in the making of nationalism.
- (iv) The identity of the nation was symbolized in a figure image ‘Bharat Mata’.
- (v) Vande Matram was widely sung during the Swadesh movement in Bengal.
- (vi) Icons and symbols helped in unifying people and inspiring in them a feeling of nationalism.
- (vii) Ideas of nationalism also developed through a movement to revive Indian folk lore.
- (viii) Folk tales were sung by bards in the villages to give a true picture of traditional culture.
- (ix) Re interpretation of history created a feeling of nationalism.
- (x) The nationalist histories urged the readers to take pride in Indian great achievement in the past and struggle to change the miserable conditions of life under British rule.

Q. 11. Why did Gandhiji decide to launch a nationwide Satyagraha against the proposed Rowlatt Act 1919? Explain any three reasons. [CBSE (Delhi) 2017]

Ans. Nationwide Satyagraha was decided to be launched against the proposed Rowlatt Act 1919 because:

(i) This act had been hurriedly passed through the Imperial Legislative Council despite the united opposition of the Indian members.

(ii) It gave the government enormous powers to repress political activities.

(iii) Allowed detention of political prisoners without trial for two years.

Q. 12. How did Indians participate in the Non-cooperation Movement?

Ans. (i) They surrendered the titles awarded to them by the British government.

(ii) They boycotted civil services, army, police, courts and legislative councils, schools and foreign goods.

(iii) Gandhiji felt that British were running their government with Indian cooperation only and if Indians had refused to cooperate, British rule in India would have been collapsed.

Q. 13. Who was Baba Ramchandra?

Ans. (i) Baba Ramchandra led the peasant movement in Awadh.

(ii) He was a sanyasi, who had earlier been to Fiji as an indentured labourer.

(iii) He started the movement against talukdars and landlords, who demanded high rent and taxes from the peasants.

Q. 14. What were the conditions of the Gandhi-Irwin Pact?

Ans. (i) Mahatma Gandhi signed the pact with Lord Irwin on 5th March, 1931.

(ii) Gandhiji agreed to participate in a Round Table Conference in England.

(iii) Government agreed to release all the political prisoners.

Q. 15. Why did the rich peasants refuse to participate in the Civil Disobedience Movement, when it was restarted in 1932?

Ans. (i) For them, the fight for Swaraj was a struggle against high revenue.

(ii) But they were deeply disappointed when the movement was called off in 1931 without the revenue rates being revised.

(iii) So when the movement was restarted in 1932, they refused to participate, as their wishes were not fulfilled.

Q. 16. How had the First World War created economic problems in India? Explain. [CBSE (Comp.) 2017]

Ans. The First World War created a new political and economic situation.

(i) It led to huge increase in defence expenditure which was financed by war loans and increasing taxes.

(ii) Through the war years prices increased-doubling between 1913 and 1918-leading to extreme hardship for common people.

(iii) Villages were called upon to supply soldiers and the forced recruitment in rural areas caused widespread anger.

(iv) In 1918-1920 and 1920-21, crops failed in many parts of India resulting in acute shortages of food. This was accompanied by influenza epidemic.

Q. 17. Which ideas of the Gandhian Programme were adopted by the industrial working class?

Ans. (i) Boycott of foreign goods

(ii) Movement against low wages

(iii) Movement against poor working conditions of the workers.

Q. 18. How did B.R. Ambedkar lift the Dalits and take their cause to the British parliament?

Ans. (i) Dr. B.R. Ambedkar organised Dalits into the Depressed Classes Association in 1930.

(ii) He clashed with Mahatma Gandhi at the Second Round Table Conference by demanding separate electorates for the dalits.

(iii) Dalits began organising themselves, demanded reserved seats in educational institutions and a separate electorate which they could get only when they were politically empowered and for that Dr. Ambedkar fully supported them.

Q. 19. “The Congress was reluctant to include the demands of industrial workers in its programme of struggle.” Analyse the reasons.

Ans. (i) The industrial working class did not participate in the Civil Disobedience Movement in large numbers, except in the Nagpur region.

(ii) As the industrialists came closer to the congress, workers stayed aloof.

(iii) But inspite of that, some workers did participate in the Civil Disobedience Movement, selectively adopting some ideas of the Gandhian programme. But the congress was reluctant to include workers' demand as part of its programme of struggle.

(iv) It felt that this would alleviate industrialists and divide the anti-imperial forces.

Q. 20. Which two factors shaped Indian politics by the late 1920s?

Ans. (i) The first was the effect of worldwide economic depression.

(ii) Agricultural prices began to fall from 1926 and collapsed after 1930. As the demand for agricultural goods fell and exports declined, peasants found it difficult to sell their harvests and pay their revenue. By 1930, the countryside was in turmoil.

Q. 21. Why did Gandhiji relaunch the Civil Disobedience Movement after the Second Round Table Conference? Explain any three reasons. [CBSE (F) 2017]

Ans. Reasons for Gandhiji relaunching of Civil Disobedience Movement

(i) The negotiations with regard to India's freedom broke down in the Second Round Table Conference held at London.

(ii) Back in India, he discovered that the government had begun a new cycle of repression.

(iii) Ghaffar Khan and Jawaharlal Nehru were put to jail.

(iv) The Congress had been declared illegal.

(v) A series of measures had been imposed to prevent meetings, demonstrations and boycotts. In such a situation he decided to relaunch the Civil Disobedience Movement.

Q. 22. Evaluate the 'Satyagraha Movement' of Gandhiji against the proposed Rowlatt Act, 1919. [CBSE (F) 2017]

Ans. Satyagraha Movement Against The Rowlatt Act

(i) Gandhiji in 1919 decided to launch a nationwide satyagraha against the proposed Rowlatt Act (1919).

(ii) Mahatma Gandhi wanted non-violent civil disobedience against such unjust laws, which would start with a hartal on 6 April.

(iii) Rallies were organised in various cities.

(iv) Workers went on strike in railway workshops, and shops closed down.

(v) lines of communication such as the railways and telegraph would be disrupted.

(vi) The British administration decided to clamp down on nationalists.

(vii) Local leaders were put to jail.

(viii) On 13 April the Jallianwalla Bagh incident took place.

(ix) Crowd took to streets in many towns.

(x) Government started brutal repression.

(xi) At the Calcutta session of the Congress in September 1920 he felt the need to start a Non Cooperation Movement in support of Khilafat as well as for swaraj.

Q. 23. Evaluate the contribution of folklore, songs, popular prints etc., in shaping the nationalism during freedom struggle. [CBSE Delhi 2017]

Ans. Role of folklore:

(i) History and fiction, folklore and songs, popular prints and symbols, all played a part in the making of Nationalism.

(ii) Identity of India came to be visually associated with the image of Bharat Mata.

(iii) In the 1870s, Bankim Chandra Chattopadhyay wrote 'Vande Mataram' as a hymn to the motherland.

(iv) Idea of Nationalism also developed through a movement to revive Indian folklore.

Q. 24. Why was the offer of dominion status by Lord Irwin rejected by Indian National Congress?

Ans. In an effort to win them over, the Viceroy, Lord Irwin, announced in October 1929, a vague offer of 'dominion status' for India in an unspecified future and a round table conference to discuss a future constitution. This did not satisfy the Congress leaders. The radicals within the Congress, led by Jawaharlal Nehru and Subhas Chandra Bose, became more assertive. The liberals and moderates, who were proposing a constitutional system within the framework of British dominion, gradually lost their influence.

Q. 25. What were Mahatma Gandhi's views on women's participation in the national movements?

Ans. During Gandhiji's salt march, thousands of women came out of their homes to listen to him. They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail. But Gandhiji was convinced that it was the duty of women to look after home and health, be good mothers and good wives.

For a long time, the Congress was reluctant to allow women to hold any position of authority within the organisation.

Q. 26. Why was Poona Pact signed?

Ans. Dr. B.R. Ambedkar was demanding separate electorates for dalits. Mahatma Gandhi 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 Poona Pact of September 1932. It gave the depressed classes reserved seats in provincial and central legislative councils, but they were to be voted in by general electorate.

Q. 27. “When the Civil Disobedience Movement started there was an atmosphere of suspicion and distrust between communities.” Why was it so?

OR

Why Muslims did not willingly participate in CDM?

Ans. Alienated from the Congress, large sections of Muslims could not respond to the call for a united struggle. Many Muslim leaders and intellectuals expressed their concern about the status of Muslims as a minority within India. They feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority.

Q. 28. “Ideas of nationalism also developed through a movement to revive Indian folklore.” Elaborate.

Ans. In the late 19th century, Indian nationalists began recording folk tales sung by bards and they toured villages to gather folk songs and legends. These tales, they believed, 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.

Q. 29. What do you know about Natesa Sastri?

Ans. Many people were collecting ballads, folk tales and myths, etc. to revive Indian folklore. In Madras, Natesa Sastri published a massive four-volume collection of Tamil folk tales, *The Folklore of Southern India*. He believed that folklore was national literature; it was ‘the most trustworthy manifestation of people’s real thoughts and characteristics’.

Q. 30. How did Mahatma Gandhi uplift untouchables?

Ans. Mahatma Gandhi called the untouchables, ‘Harijans’ or the children of God, organised satyagraha to secure their entry into temples and access to public wells, tanks, roads and schools. He himself cleaned toilets to dignify the work of the sweepers (bhangi) and persuaded upper castes to change their heart and give up the sin of ‘untouchability’.

Q. 31. How did the salt Satyagraha become an effective tool of resistance against British colonialism in India during 1930? Explain. [CBSE Sample Question 2017]

Ans. Salt satyagraha

(i) Mahatma Gandhi believed that salt could be a powerful symbol to unite the whole nation. Poor peasants were against high revenue demand, trade depression, wanted remittance of the unpaid rent.

(ii) Rich peasants were enthusiastic supporters of the Civil Disobedience Movement, organising their communities, and at times forcing reluctant members, to participate in

the boycott programmes. For them the fight for swaraj was a struggle against high revenues.

(iii) Industrialist wanted protection against imports of foreign goods, rupee-sterling foreign exchange ratio that would discourage imports, formed FICCI

(iv) Workers-against poor working conditions and low wages.

(v) Women-service to the nation as the sacred duty.

(vi) Salt was made was an act of civil disobedience.

(vii) Workers went on strike in railway workshops shops closed down.

(viii) Local leaders were arrested.

Q. 32. Who had designed the 'swaraj flag' by 1921? Explain the main features of this 'swaraj flag.' [CBSE Delhi 2016]

Ans. Mahatma Gandhiji designed the "Swaraj Flag" by 1921.

Features:

(i) It had tricolours-Red, Green and White

(ii) It had a spinning wheel in the center.

(iii) It represents the Gandhian idea of self-help.

(iv) It had become a symbol of defiance.

Q. 33. "The Civil Disobedience Movement was different from the Non-Cooperation Movement." Support the statement with examples. [CBSE Delhi 2016]

Ans. The Civil Disobedience Movement was different from the Non-Cooperation Movement:

Non-Cooperation Movement:

(i) The people were asked not to cooperate with the government.

(ii) Foreign goods were boycotted.

(iii) Liquor shops were picketed.

(iv) Foreign cloth burnt in huge.

(v) In many places merchants and traders refused to trade on foreign goods or finance foreign traders.

(vi) Students left the government owned schools and colleges.

(vii) Lawyers gave up legal practices.

Civil Disobedience Movement:

- (i) People were asked to break colonial laws.
- (ii) The countrymen broke the salt law.
- (iii) Peasants refused to pay revenue and chaukidari tax.
- (iv) Village officials resigned from their jobs.
- (v) Forest people violated forest rules and laws.

Q. 34. Why did the different social groups join the Civil Disobedience Movement? Explain. [CBSE (F) 2016]

Ans. Different social groups in The Civil Disobedience Movement

(i) Rich Peasantry Group—The patidar and jats demanded reduction in revenue and participated in the boycott program.

(ii) Poor Peasantry Group—They wanted unpaid rent to be remitted, joined radical movement led by the socialist and communist.

(iii) Business Class Group— Prominent industrialist like Purushottam Das, G.D. Birla formed FICCI. They wanted protection against imports of foreign goods and rupee sterling exchange ratio and refused to sell imported goods.

(iv) Working Class Group— Nagpur Workers adopted boycott of foreign goods, against low wages and poor working conditions.

(v) Women— participated in the protest marches, manufacturing of salt and boycotted foreign goods.

Q. 35. What type of flag was designed during the ‘Swadeshi Movement’ in Bengal? Explain its main features. [CBSE (AI) 2016]

Ans. During the Swadeshi Movement in Bengal the flag designed was Tricolour flag.

The three features of the flag were:

- (i) The colour of the flag was — Red, Green and Yellow.
- (ii) It represented eight provinces in British India.
- (iii) It had crescent moon representing Hindus and Muslims.

Q. 36. “The plantation workers in Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj”. Support the statement with arguments. [CBSE (AI) 2016]

Ans. The plantation workers in Assam had their own understanding of Mahatma Gandhi and notion of Swaraj.

(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) Swaraj meant relating a link with the village from which they had come.

(iii) Under the Inland Emigration Act of 1859 plantation workers were not permitted to leave the Tea Gardens without permission.

(iv) When they heard of the Non-Cooperation movement thousands of workers defied the authorities, left plantations and headed home.

(v) They believed that Gandhi Raj was coming and everyone would be given land in their own village.

Q. 37. Evaluate the role of business classes in the 'Civil Disobedience Movement'. [CBSE (AI) 2017]

Ans. Role of business classes in the 'Civil Disobedience Movement':

(i) The business classes reacted against colonial policies that restricted business activities.

(ii) They wanted protection against imports of foreign goods and a rupee sterling foreign exchange ratio that would discourage imports.

(iii) In order to organise business interest, they formed the Indian Industrial and Commercial Congress in 1920 and the Federation of the Indian Chamber of Commerce and Industries (FICCI) in 1927.

(iv) They gave financial assistance for the movement.

(v) They refused to buy and sell imported goods.

Long Answer Questions

Q. 1. Briefly explain the incident of the Jallianwala Bagh massacre and its effects on Punjab.

Ans. (i) On 13th April 1919, the infamous Jallianwala Bagh incident took place.

(ii) On that day, a crowd of villagers who had come to Amritsar to attend a fair gathered in the enclosed ground of Jallianwala Bagh.

(iii) Being from outside the city, they were unaware of the martial law that had been imposed.

(iv) General Dyer entered the area, blocked the only exit point, and opened fire on the crowd, killing and wounding hundreds of people.

(v) His objective was to 'produce a moral effect' to create a feeling of terror and awe in the minds of satyagrahis.

As the news spread, crowds took to the streets. There were strikes, clashes with police and attacks on government buildings. The government responded with brutal repression. Seeing violence spread, Mahatma Gandhi called off the movement.

Q. 2. "British rule in India would have been collapsed if Indians had not cooperated." How did this statement help in starting a mass movement in India against the British rule?

OR

Why did Mahatma Gandhi think of Non-cooperation only?

Ans. (i) Mahatma Gandhi declared that British rule was established in India with the cooperation of Indians and if they had refused to cooperate, British rule in India would have been collapsed within a year.

(ii) He proposed that the movement should unfold in stages.

(iii) It should begin with the surrendering of titles that the government had awarded to the Indians.

(iv) A boycott of civil services, army, police, courts and legislative assemblies, schools and foreign goods would show their non-cooperation to the British Empire.

Mahatma Gandhi felt that in case the government used suppression, a full civil disobedience campaign would be launched.

Q. 3. What action did the British government take after the famous Dandi March?

OR

What kind of repressive action was taken by British on the Civil Disobedience Movement?

OR

How did the Colonial Government repress the 'Civil Disobedience Movement'? Explain.

[CBSE (AI) 2017]

Ans. (i) Worried by the developments, the colonial government began arresting the Congress leaders one by one.

(ii) This led to violent clashes in many places.

(iii) A month later when Mahatma Gandhi himself was arrested, industrial workers in Sholapur attacked police posts, municipal buildings, law courts and railway stations—all structures that symbolised British rule.

(iv) A frightened government responded with a policy of brutal suppression.

(v) Peaceful satyagrahis were attacked, women and children were beaten, and about 1,00,000 people were arrested.

(vi) Abdul Ghaffar Khan, a devout disciple of Mahatma Gandhi was arrested (April 1930).

(vii) Angry crowds demonstrated in the streets of Peshawar facing armored cars and police firing, many were killed.

Q. 4. Differentiate between the reasons for the participation of the rich peasants and the poor peasants in the Civil Disobedience Movement.

Ans. (i) Rich peasants were hit hard by the trade depression and falling prices, whereas the poor peasants' cash income dwindled and they could not pay their rents.

(ii) Refusal of the government to reduce the revenue demand led to widespread resentment among the rich peasants, whereas the poor peasants wanted the unpaid rent to the landlords to be remitted.

(iii) For the rich peasants, fight for swaraj was a struggle against high revenues and for the poor peasants, their 'no rent' campaign.

(iv) Rich peasants were disappointed since revenue was not reduced and the poor peasants were disappointed with the Congress as it was unwilling to support them.

Q. 5. How did large-scale participation of women in the Civil Disobedience Movement become an important feature?

OR

Evaluate the role of women in the Civil Disobedience Movement.

Ans. There was a large scale participation of Women in Civil Disobedience Movement.

(i) During Gandhi's salt march, thousands of women came out from their homes to listen to him.

(ii) They participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops.

(iii) Many went to jail in urban areas.

(iv) They considered service to the nation as a sacred duty of women.

Yet, increased public role did not necessarily mean any radical change in the way the position of women was visualised. And for a long time, the Congress was reluctant to allow women to hold any position of authority within the organisation. It was keen only on their symbolic presence.

Q. 6. Did the dalits participate in the Civil Disobedience Movement?

OR

Examine the background of the Poona Pact of 1932 in the light of differences between Gandhiji and Dr. B.R. Ambedkar.

Ans. (i) Initially, Congress had ignored the dalits for the fear of offending the sanatanis, the conservative high-caste Hindus.

(ii) But Mahatma Gandhi believed that swaraj would not come even after a hundred years if untouchability was not eliminated.

(iii) He called them 'Harijans' and he himself cleaned toilets to dignify the work of sweepers.

(iv) But many dalit leaders demanded reserved seats in educational institutions and a separate electorate.

(v) So dalit participation in the Civil Disobedience Movement was limited.

Q. 7. What do you mean by sense of collective belongingness and how was it practised in India by the Indians?

OR

“Nationalism spreads when people begin to believe that they are all part of the same nation.” Support the statement. [CBSE, 2015]

Ans. It means that people began to believe that they were all a part of the same nation and discovered some unity, which bound them together.

(i) Main cultural processes:

- i. Figures or images helped create an image with which people could identify the nation. Devotion to this mother figure came to be seen as evidence of one's nationalism.
 - a. It was with the growth of nationalism that the identity of India was associated with the image of Bharat Mata.
 - b. This image was first created by Bankim Chandra Chattopadhyay, who wrote the song 'Vande Mataram' in his novel Anandamath.
 - c. Then Abanindranath Tagore painted the famous image of Bharat Mata. He was moved by the Swadeshi movement.
 - d. In this painting, Bharat Mata is portrayed as an ascetic figure; she is calm, composed divine and spiritual.
 - e. In subsequent years, the image of Bharat Mata acquired many different forms as it circulated in popular prints and was painted by different artists.
 - f. Devotion to this mother figure came to be seen as evidence of one's nationalism.

(ii) Indian folklore:

- a. Ideas of nationalism also developed through a movement to revive Indian folklore.
- b. Folk tales were sung by bards in the villages to give a true picture of the traditional culture, which was corrupted and damaged by outside forces.
- c. In Bengal, Rabindranath Tagore himself began collecting ballads, nursery rhymes and myths to revive the folk culture.
- d. In Madras, Natesa Sastri published a four-volume collection of Tamil folk tales, The Folklore of Southern India.

(iii) Icons and symbols (flag):



- a. During the Swadeshi Movement in Bengal, a tricolour flag (red, green and yellow) was designed.
- b. It had eight lotuses, representing eight provinces of British India and a crescent moon, representing Hindus and Muslims.
- c. By 1921, Mahatma Gandhi designed the swaraj flag.

- d. It was also again a tricolour (red, green, white) flag and had a spinning wheel in the centre, representing the Gandhian ideal of self-help.
- e. Carrying the flag, holding it aloft, during marches became a symbol of defiance.

(iv) Reinterpretation of history:

- a. The British saw Indians as backward, primitive and incapable of governing themselves.
- b. In response, Indians began looking into the past to discover India's great achievement.
- c. They (Indians) wrote about glorious developments in ancient India in arts and architecture, science and maths, religion and culture, law and philosophy, etc.
- d. This glorious time was followed by a history of decline, when India was colonised.

Q. 8. What were the reasons for the gradual slowing down of the Non-cooperation Movement in the cities?

Ans. (i) Khadi cloth was often more expensive than the cloth produced in mills. Poor people could not afford to buy khadi cloth.

(ii) Boycott of British institutions also posed a problem as there were no alternative Indian institutions.

(iii) So students and teachers began trickling back to the government schools.

(iv) Even lawyers resumed work in the government courts.

Q. 9. What do you know about the peasant movement in Awadh?

Ans. (i) In Awadh, the peasant movement was led by Baba Ramchandra—a sanyasi, who had earlier worked in Fiji as an indentured labourer.

(ii) The movement here was against talukdars and landlords who demanded high rents from the peasants.

(iii) Peasants had to do begar at landlords' farms.

(iv) The peasant movement demanded reduction of revenue, abolition of begar and social boycott of oppressive landlords.

(v) In many places nai-dhobi bandhs were organised by Panchayats to deprive landlords of the services of even washermen and barbers.

(vi) Jawaharlal Nehru began talking to the villagers and formed Oudh Kisan Sabha.

(vii) Within a month, over 300 branches had been set up in the villages around the region.

(viii) As the movement spread in 1921, the houses of talukdars and merchants were attacked, bazaars were looted and grain hoards were taken over.

Q. 10. What were the causes for launching Khilafat Movement in India?

Ans. (i) The First World War ended with the defeat of Ottoman Turkey.

(ii) 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.

(iii) To defend the Khalifa's temporal powers, a Khilafat Committee was formed in Bombay in March 1919.

(iv) A young generation of Muslim leaders like the Ali brothers, Muhammad Ali and Shaukat Ali, began discussing with Mahatma Gandhi about the possibility of a united mass action on the issue.

(v) Gandhiji saw this as an opportunity to bring Muslims under the umbrella of a unified movement called 'Khilafat and Non-cooperation Movement'.

Q. 11. Explain the importance of the 'Salt March' of Gandhiji as a symbol to unite the nation. [CBSE (F) 2017]

Ans. Gandhiji's salt march was undoubtedly a symbol to unite the nation because:

(i) All classes of Indian society came together as a united campaign.

(ii) Mahatma Gandhi broke the salt law with the march from Sabarmati to Dandi.

(iii) Thousands others in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories.

(iv) As the movement spread, foreign cloth was boycotted, and liquor shops were picketed.

(v) Peasants refused to pay revenue and chaukidari taxes.

(vi) Village officials resigned.

(vii) In many places, forest people violated forest laws – going into Reserved Forests to collect wood and graze cattle.

(viii) The different social groups participated.

(ix) In the countryside, rich peasants and poor peasants were active in the movement.

(x) The business class workers of Nagpur and women also joined the Movement.

Q. 12. What were the effects of Non-cooperation Movement on the economic front?

[CBSE Delhi 2017]

Ans. (i) Foreign goods were boycotted, liquor shops picketed and foreign cloth burnt in huge bonfire.

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

(iii) In many places, merchants and traders refused to trade.

(iv) 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.

Q. 13. How did business classes of India relate to Civil Disobedience Movement?

Ans. During the First World War, Indian merchants and industrialists had made huge profits and became powerful. Keen on expanding their business, they now reacted against 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.

The industrialists attacked colonial control over the Indian economy and supported the Civil Disobedience Movement when it was first launched. They gave financial assistance and refused to buy or sell imported goods.

Q. 14. How did the industrial working classes participate in Civil Disobedience Movement (CDM)?

Ans. (i) The industrial working classes did not participate in the Civil Disobedience Movement (CDM) in large numbers as the industrialists came closer to the Congress, workers stayed aloof.

(ii) But in spite of that, some workers did participate in the CDM selectively adopting some of the ideas of the Gandhian programme, like boycott of foreign goods, as part of their own movement against low wages and poor working conditions.

(iii) There were strikes by railway workers and dock workers in 1930 and 1932 respectively.

(iv) In 1930, thousands of people wore Gandhi caps and participated in protest rallies and boycott campaigns.

Q. 15. Why did the Muslims feel alienated from Congress during the Civil Disobedience Movement?

Ans. (i) Some of the Muslim political organisations in India were also lukewarm in their response to the Civil Disobedience Movement.

(ii) After the decline of the Non-cooperation and Khilafat Movements, a large section of Muslims felt alienated from the Congress.

(iii) The important differences were over the question of representation in the future assemblies that were to be elected.

(iv) Muhammad Ali Jinnah, one of the leaders of the Muslim League, was willing to give up the demand for separate electorates, if Muslims were assured reserved seats in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces.

(v) Negotiations over the questions of resolving the issue at the All Parties Conference in 1928 disappeared when M.R. Jayakar of the Hindu Mahasabha strongly opposed efforts for compromise.

(vi) Many Muslim leaders and intellectuals expressed their concern about the status of Muslims as a minority within India. They feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority.

Q. 16. How did people belonging to different communities, regions or language groups develop a sense of collective belonging? [CBSE Sample Question 2016]

Ans. (i) This sense of collective belonging came partly through the experience of united struggles and growing anger among people against the colonial government.

(ii) But there were also a variety of cultural processes through which nationalism captured people's imagination:

(a) The identity of the nation symbolised in a figure or image of Bharat Mata created through literature, songs, paintings, etc.

(b) Movement to revive Indian folklore to enhance nationalist sentiments.

(c) Role of icons and symbols in unifying people and inspiring in them a feeling of nationalism.

(d) Creating a feeling of nationalism was through reinterpretation of history.

Q. 17. Why did Gandhiji decide to launch a nationwide Satyagraha against the proposed Rowlatt Act 1919? How was it organised? Explain. [CBSE Delhi 2016]

Ans. Satyagrah against the proposed Rowlatt Act 1919:

(i) The Rowlatt Act was hurriedly passed through the Imperial Legislative Council.

(ii) Indian members unitedly opposed it.

(iii) It gave government enormous powers to repress political activities.

(iv) It allowed detention of political prisoners without trials for two years.

Organization of Satyagrah:

(i) Mahatma Gandhi wanted non-violent civil disobedience against such unjust laws.

(ii) It was started with a 'Hartal' on 6th April.

(iii) Rallies were organized in various cities.

(iv) Workers went on strike in railway workshops.

(v) Shops closed down.

Q. 18. Why did Mahatma Gandhi find in 'salt' a powerful symbol that could unite the nation? Explain. [CBSE Delhi 2016]

Ans. Mahatma Gandhi found 'salt' a powerful symbol: Gandhiji sent a letter to Viceroy Irwin stating eleven demands on 31st January 1930. The most stirring of all was to abolish the salt tax. Salt was one of the most essential items of food. Irwin was unwilling to negotiate. So, Gandhiji started famous salt march. The march was over 240 miles, from Sabarmati to Dandi. Thousands came to hear Gandhiji wherever he stopped. He urged them to peacefully defy the British. On 6th April, he reached Dandi and ceremonially, violated the law, manufacturing salt by boiling sea water.

Q. 19. How did a variety of cultural processes play an important role in making of nationalism in India? Explain with examples. [CBSE Delhi 2016]

Ans. Role of cultural processes in making of nationalism in India:

(i) The sense of collective belonging came partly through the experience of united struggles.

(ii) There were also a variety of cultural processes through which nationalism captured peoples' imagination.

(iii) History, fiction, folklore and songs, popular prints and symbols played a part in the making of nationalism.

(iv) The identity of the nation is most often symbolised in a figure or an image.

This helped to create an image with which people can identify the nation.

Q. 20. Why did Mahatma Gandhi decide to call off the Civil Disobedience Movement? Explain. [CBSE (AI) 2016]

Ans. Mahatma Gandhi decided to call off civil Disobedience Movement because:

(i) Worried by the development of civil Disobedience movement the colonial government began arresting the congress leaders one by one.

(ii) This led to violent clashes in many places.

(iii) When Khan Abdul Ghaffar Khan, a devoted disciple of Mahatma Gandhi was arrested (April 1930) angry crowds demonstrated in the street of Peshawar, facing armoured cars and police firing. Many were killed.

(iv) A month later, when Mahatma Gandhi was arrested, industrial workers in Sholapur attacked police force municipal building, law courts, railway stations and all other structures that symbolised British rule.

(v) A frightened government responded with the policy of brutal repression.

(vi) The peaceful satyagrahi were attacked, women and children were beaten and about 1 lakh people were arrested.

Under these circumstances, Mahatma Gandhi called off the Civil Disobedience Movement.

Q. 21. Why did Gandhiji launch the Civil Disobedience Movement? Explain any three reasons. [CBSE (Comp) 2017]

Ans. Reasons to launching Civil Disobedience Movement:

(i) Economic depression of 1930.

(ii) Arrival of Simon Commission without any Indian representative

(iii) Vague offer of Dominion status by the British, failed to satisfy Indians.

(iv) Decisions taken in Lahore session of the Congress in 1929.

(v) Tax on salt by Britishers.

Q. 22. Why did Mahatma Gandhi relaunch the Civil Disobedience Movement with great apprehension? Explain. [CBSE (AI) 2016]

Ans. Mahatma Gandhi relaunched the Civil Disobedience Movement with great apprehension:

(i) In December 1931, Gandhiji went to London for the Round table conference, but the negotiations broke down and he returned disappointed.

(ii) In India, he discovered that the government had begun a new cycle of repression.

(iii) Abdul Ghaffar Khan and Jawahar Lal Nehru were both in jail.

(iv) The Congress had been declared illegal.

(v) A series of measures had been imposed to prevent meetings, demonstrations and boycotts.

Q. 23. How had Non-cooperation Movement spread in cities? Explain. [CBSE (F) 2016]

Ans. Non-cooperation movement in cities:

(i) The movement started with middle-class participation in the cities.

(ii) Thousands of students left government-controlled schools and colleges, headmasters and teachers resigned, and lawyers gave up their legal practices.

(iii) The council elections were boycotted in most provinces except Madras.

(iv) Foreign goods were boycotted, liquor shops picketed, and foreign cloth burnt in huge bonfires. The import of foreign cloth halved.

(v) In many places, merchants and traders refused to trade in foreign goods or finance foreign trade.

(vi) 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.

Q. 24. How did the 'First World War' create a new economic and political situations in India? Explain with examples. [CBSE (F) 2016]

Ans. First World War created new economic and political situation in India

(i) It led to huge increases in defense expenditure which was financed by war loans and increasing taxes.

(ii) Custom duties were raised

(iii) Income tax introduced.

(iv) Through the war years prices increased-doubling between 1913 and 1918 – leading to extreme hardship for the common people.

(v) Villagers were called upon to supply soldiers.

(vi) Forced recruitment in rural areas caused widespread anger.

(vii) Crops failed in many parts of India resulting in acute shortage of food. This was accompanied by influenced evidences.

Hots (Higher Order Thinking Skills)

Q. 1. Explain the measures taken by Gandhiji to eliminate the problem of untouchability. [CBSE (AI) 2017]

Ans. Following methods were adopted by Gandhiji to eliminate untouchability:

- (i) Mahatma Gandhi declared that swaraj would not come for a hundred years if untouchability was not eliminated.
- (ii) He called the 'untouchables' harijan or the children of God.
- (iii) He organized Satyagraha to secure their entry into temples and access to public well, tanks roads and schools.
- (iv) He himself cleaned toilets to dignify the work of bhangi, the sweepers.
- (v) He persuaded upper castes to change their heart and give up 'the sin of untouchability'.

Q. 2. "Plantation workers had their own understanding of Mahatma Gandhi's ideas and the notion of 'Swaraj'." Support the statement. [CBSE Delhi 2017]

Ans. Plantation workers had their own understanding of Mahatma Gandhi's ideas and the notion of 'Swaraj':

- (i) Freedom meant the right to move freely in and out of the confined space.
- (ii) Retaining a link with the village from which they had come.
- (iii) Plantation workers were not permitted to leave the tea gardens without permission and in fact they were rarely given.
- (iv) When they heard of the Non-cooperation Movement, thousands of workers defied the authorities, left the plantation and headed home.
- (v) They believed that Gandhi Raj was coming and every one would be given land in their own villages.

Q. 3. Analyse any three reasons for slowing down of Non-Cooperation Movement in cities. [CBSE Delhi 2017]

Ans. Reasons for slowing down of Non-Cooperation Movement:

- (i) The Indians could not boycott for a long time because, Khadi cloth was more expensive than mass produced mill cloth and poor people could not afford to buy it.
- (ii) The boycott of British institutions posed a problem as alternative Indian institutions had to be set up so that they could be used in place of British ones.

(iii) Students and teachers began trickling back to government schools and lawyers joined back work in government courts in the absence of alternate Indian Institutions.

Q. 4. Mention any three main proposals with reference to Non-cooperation movement as suggested by Mahatma Gandhi.

OR

Discuss various stages of the Non-Cooperation Movement launched by Mahatma Gandhi. [CBSE Sample Question 2016]

Ans. Three main proposals with reference to NCM as suggested by Mahatma Gandhi were following:

- (i) It should begin with the surrender of titles that the government awarded.
- (ii) He also proposed boycott of civil services, army, police, courts, legislative councils, schools and foreign goods.
- (iii) Then in case the government used repression, a full civil disobedience campaign would be launched.

Finally at the congress session at Nagpur in December 1920, the Non-Cooperation programme was adopted.

Q. 5. Which were the two types of demands mentioned by Gandhiji in his letter to Viceroy Irwin on 31st January, 1930? Why was abolition of 'Salt tax' most stirring demand?

Ans. (i) On 31st January, 1930, Mahatma Gandhi sent a letter to Viceroy Irwin stating eleven demands.

(ii) Some of these were of general interest; others were specific demands of different classes, from Industrialist to peasants.

(iii) The idea was to make the demands wide-ranging, so that all classes within Indian society could identify with them and everyone could be brought together in a united campaign.

(iv) The most stirring of all was the demand to abolish the salt tax.

(v) Salt was something consumed by the rich and poor alike, and it was one of the most essential items of food.

(vi) The tax on salt and the government monopoly over its production.

(vii) Mahatma Gandhi declared and revealed the most oppressive face of the British rule.

Q. 6. Why did the initial enthusiasm of the merchants and industrialists fade away during the later stage of Civil disobedience movement?

Ans. Enthusiasm of the merchants and Industrialists faded away during the later stage of CDM due to following reasons:

(i) The industrialists attacked the colonial control over the Indian economy and supported the Civil Disobedience Movement when it was first launched.

(ii) They gave financial assistance and refused to buy or sell imported goods.

(iii) 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.

(iv) But after the failure of Round Table Conference, business groups were no longer uniformly enthusiastic.

(v) They were apprehensive of the spread of militant activities, and worried about prolonged disruption of business, as well as of the growing influence of socialism amongst the younger members of the congress.

Q. 7. Describe the cultural process through which nationalism captured people's imagination.

Ans. (i) Nationalism spread when people begin to believe that they are all part of the same nation, when they discover some unity that binds them together.

(ii) There were variety of cultural processes through which nationalism captured people's imagination.

(iii) Allegory of Indian nation– Bharat Mata helped create an image with which people can identify the nation.

(iv) Devotion to this mother figure came to be seen as evidence of one's nationalism.

(v) It was essential to preserve folk traditions, folk tales in order to discover one's national identity and restore a sense of pride in one's part.

(vi) National Flag designed by Gandhiji as Swaraj flag, represented the Gandhian ideal of self-help. Carrying the flag, holding it aloft, during marches became a symbol of defiance.

(vii) Reinterpretation of past also developed the interest of people in nationalist histories.

Q. 8. Observe the picture and answer the question that follow:



(i) Who painted this iconic painting?

(ii) Why this painting is significant?

(iii) How is Bharat Mata portrayed and what does 'Mata' emphasise upon?

Ans. (i) Abanindranath Tagore painted in the year 1905.

(ii) This painting is significant because of its historical value since it helped in conceptualizing the idea of Bharat Mata (Mother India).

(iii) She has been portrayed as an ascetic figure and the mata in one hand emphasises her ascetic quality.

Q. 9. Read the passage given in the box and answer the questions.

'To the altar of this revolution we have brought our youth as incense'. Many nationalists thought that the struggle against the British could not be won through non-violence. In 1928, the Hindustan Socialist Republican Army (HSRA) was founded at a meeting in Ferozeshah Kotla ground in Delhi. Amongst its leaders were Bhagat Singh, Jatin Das and Ajoy Ghosh. In a series of dramatic actions in different parts of India, the HSRA targeted some of the symbols of British power. In April 1929, Bhagat Singh and Batukeswar Dutta threw a bomb in the Legislative Assembly. In the same year there was an attempt to blow up the train that Lord Irwin was travelling in. Bhagat Singh was 23 when he was tried and executed by the colonial government. During his trial, Bhagat Singh stated that he did not wish to glorify 'the cult of the bomb and pistol' but wanted a revolution in society: 'Revolution is the inalienable right of mankind. Freedom is the imprescriptible birthright of all. The labourer is the real sustainer of society ... To the altar of this

revolution we have brought our youth as incense, for no sacrifice is too great for so magnificent a cause. We are content. We await the advent of revolution.

Inquilab Zindabad!

(i) What was the philosophy behind the Hindustan Socialist Republican Army (HSRA), founded in 1928?

(ii) Do you think sometimes violence is necessary to win the struggle and independence?

Ans. (i) HSRA believed that the struggle against the British could not be won through non-violence.

(ii) Yes, I feel sometimes violence is necessary to defeat the oppressive opponent. It is not necessary but sometimes justified. Ferocity is often regrettable, but not necessary an evil when you are fighting for the country's dignity and Independence. If the intent behind the act is pious and good then violence can never be bad. However, violence must be tempered by righteous ideals, or it will run wild and hurt the innocent.

In the old days, these ideals were known as 'Chivalry'. C.S. Lewis defined Chivalry as 'the only possible escape from the world divided between wolves who do not understand and make sheep who cannot defend, the things which make life desirable.'

Non-violence is admirable ideal in itself, but the price it demands is that you must either accept to be the prey of wolves, or be forced to rely on the hunter for defense.'

Violence is warranted in certain situations, when your life or the life of a loved one is in danger then you must do what is needed to protect yourself or others. And yes! I love my country.

Q. 10. "Not all social groups were moved by the abstract concept of 'Swaraj'." Support the statement in the light of Civil Disobedience Movement of 1930s. [CBSE (Comp) 2017]

Ans. Not all social groups were moved by the abstract concept of swaraj.

Untouchables, who from around the 1930s had begun to call themselves dalit or oppressed. Many dalit leaders began organising themselves, demanding 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 organisation was quite strong. Dr. B.R. Ambedkar demanded separate electorates for dalits. The Poona Pact of 1932 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.

The dalit movement, however, continued to be apprehensive of the Congress led national movement. Some of the Muslim political organisations 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. When the Civil Disobedience Movement started large sections of Muslims could not respond to the call for a united struggle. Many Muslim leaders and intellectuals expressed their concern about the status of Muslims as a minority within India. They feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority.