

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.