

## 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.