

# Tool for Q&A on given Corpus: -

- Prachi Jindal 2022EE11682
- Anubhav Pandey 2022CS51136
- Sarthak Gangwal 2022MT11275
- Abhiram Dharme 2022CS51139

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## Scoring Algorithm: -

Scoring Algorithm for part 2 differs a little from that we used in part 1.

It is given below: -

$$\frac{(\text{Paragraph frequency of word})}{(\text{frequency of word in special corpus}) * (\text{frequency of word in general word}) + 1}$$

## Explanation for Scoring Formula: -

The above equation was chosen as we wanted to minimize score for frequent words like 'the', 'an', 'a', 'is', 'will', etc. As we know the frequency of these words would be already very large in general corpus as well as in special corpus, so the denominator will become large for these words whereas it will be 1 for very much important words like 'Satyagraha', etc. so the score will be much larger than that for less important words. If the denominator doesn't become 1 despite it will be much smaller than that for more frequent and less important words. Then we will be multiplying this with the frequency's square and then the summation of this will be the final score of the paragraph.

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## What about absurd searches: -

**(May not be in the Corpus)**

- 1.) Tell about World War 3.  
Not available.
- 2.) What were the relations between Indira Gandhi and Mahatma Gandhi?  
The paragraph does not contain any information about Mahatma Gandhi's relations with Indira Gandhi.
- 3.) Who is Narendra Modi?  
Not Available.

## Test cases: -

### 1.) 'What was Satyagraha movement?'

Satyagraha Movement:

- Satyagraha is a concept that cannot be fully described, just like the sun. It is distinct from the beaten track and is based on swadeshi, social reforms, and political reform.
- It is not just civil disobedience but also includes obedience to the law and the art of constructive action.
- Satyagraha is beyond the power of cowardly spirits and requires forbearance, Hindu-Muslim unity, and non-violence.
- It is a sacred principle that no injury should be done to person or property, and it should be offered against the government or the people as occasion may require.
- Satyagraha is different from passive resistance and involves conquering the adversary by suffering in one's own person.
- It is based on truth, calmness, serenity, patience, fearlessness, and is a form of non-violent resistance.
- Satyagraha is based on religion and requires the qualities of a satyagrahi, such as love, truth, and service.
- It is necessary to fulfil certain conditions and have self-control before offering satyagraha, and it should be based on constructive work and the spirit of service.
- Satyagraha should be offered with reference to specific causes, and the community's view is important in deciding when and regarding what subjects satyagraha should be offered.
- The people's support for satyagraha is crucial, and their non-violent demonstration can have a significant impact on the government's actions.
- The power of satyagraha can spread rapidly once it starts moving in the right direction, and India's understanding of its meaning is essential for its success.

## **2.) 'Tell me about Sevagram Ashram.'**

Sevagram Ashram was established by Mahatma Gandhi and is in the province of Gujarat. The Ashram is intended to undergo transformation, like the Sabarmati Ashram. Mahatma Gandhi believes that Sevagram will never break up if he is alive and active. He emphasizes the importance of Sevagram and its influence on various organizations, stating that those attached to Sevagram will not give it up, even after his passing. He also mentions that Vinoba may possibly make the place his own after him. Mahatma Gandhi chose Gujarat as his place of abode upon returning from South Africa, as he believed he could serve India best through Gujarat and the Gujarati language. He also expresses his belief in the importance of Sevagram and the Gujarati workers, stating that his talents would not be put to the fullest possible use if he stayed in Gujarat. He emphasizes the significance of Sevagram in delivering his message and mentions that it has taught him a lot that is new. Mahatma Gandhi also discusses the importance of co-operative methods in farming and other industries in Sevagram, as well as the need for education and the eradication of illiteracy in the area.

## **3.) 'What were the benefits of Non-Cooperation Movement.'**

The benefits of the Non-Cooperation Movement are as follows:

1. Preservation of peace: The movement aimed at preserving peace as the first requirement of non-cooperation. It emphasized that non-violent non-cooperation could prevent violent disturbances.
2. Self-sacrifice and self-reliance: The movement encouraged self-sacrifice and self-reliance among the people. It aimed at demonstrating the capacity for self-sacrifice and the ability to give up helping an unjust government.

3. Moral and social uplift: The Working Committee expected the Congress Ministries to work towards total prohibition within three years, aiming at the moral and social uplift of the people. The resolution for prohibition was regarded as the greatest act of the Working Committee.

4. Non-cooperation with violence: The movement emphasized non-cooperation with violence, whether of the pen or the sword. It rejected the use of law courts, legislatures, or schools associated with violence and aimed at non-cooperation with the existing machinery.

5. National awakening: The movement sought to recognize the new awakening and aimed at gaining swaraj and justice for the Khilafat and the Punjab through purification and self-sacrifice.

6. Unity and cooperation: It emphasized the essential condition of real unity between Hindus and Muslims to see the end of the Empire. The movement required courage to stop receiving help from the unjust government and aimed at compelling cooperation of the right type.

7. Purity and strength: The movement considered spinning as a visible, sacred symbol of national purity, strength, and prosperity. It aimed at making spinning a sacramental rite and a duty for all, irrespective of their religious affiliations.

8. Moral momentum: It believed in the requisite moral momentum in the nation to achieve noble ends, such as prohibition, and expected the States to fall in line with British India in adopting the programme of moral and social uplift.

(Note: The paragraph does not explicitly list the benefits of the Non-Cooperation Movement. Therefore, the response is based on the indirect implications and objectives mentioned in the paragraph.)

#### 4.) 'Tell me about relationship between Mahatma Gandhi and Jawaharlal Nehru'.

The relationship between Mahatma Gandhi and Jawaharlal Nehru can be summarized as follows:

1. Mahatma Gandhi and Jawaharlal Nehru shared a close bond and mutual respect. Nehru was deeply influenced by Gandhi's philosophy of non-violence and civil disobedience.
2. Nehru was a prominent leader in the Indian National Congress and worked closely with Gandhi in the struggle for India's independence from British rule.
3. Despite occasional differences in their political approaches, Nehru held Gandhi in high regard and often sought his guidance on important matters.
4. Gandhi's influence on Nehru was evident in the latter's commitment to secularism, socialism, and democracy, which were principles advocated by Gandhi.
5. Nehru's leadership and Gandhi's moral authority played crucial roles in shaping the Indian independence movement and the subsequent formation of the Indian government.
6. Their relationship was characterized by a shared vision for a free and independent India, and Nehru continued to uphold Gandhi's principles even after the latter's assassination in 1948.

In conclusion, Mahatma Gandhi and Jawaharlal Nehru had a strong and respectful relationship, marked by their shared commitment to India's independence and their alignment on key political and social principles.

### **5.) Mahatma Gandhi's opinion on requirement of Education.**

Mahatma Gandhi's opinion on the requirement of education can be summarized as follows:

1. Education should be organically related to the Indian scene and must be an extension and continuation of the basic education course.
2. University education should be scrapped and remodelled on new lines consonant with the national requirement.
3. The primary task is to maintain unity among the various religious communities through education.
4. Education has become the biggest problem in India today and the growing generation must emerge from slavery.
5. Parents and teachers should do everything in their power to help the young to be free and ensure that the cause of education is not held up even for a moment for lack of funds.
6. Education in the uses of water has an important place in the programme for rural education to ensure clean water for villagers.