

## CHAPTER 2

# Growth of Nationalism

### Syllabus

**Factors leading to the growth of Nationalism**  
—economic exploitation, repressive colonial policies, socio-religious reform movements (any two contributions of Raja Rammohan Roy, Jyotiba Phule, Swami Dayanand Saraswati and Swami Vivekananda) and role of the Press.

**Foundation of the Indian National Congress**  
—The year of formation and name of the Founder  
Immediate objectives of the Indian National Congress - the first two sessions and their Presidents should be mentioned.

One of the most distinguishing features of the second half of the 19th century was the birth of national awakening in India. It originated from the following:

- the concepts of nationalism and right of self-determination initiated by the French Revolution;
- the socio-religious reform movements in India;
- as an offshoot of modernisation introduced by the British in India; and
- as a reaction of the Indians to the British colonial policies.

The political awareness generated by these trends gave birth to various political associations. This trend culminated in the establishment of the Indian National Congress in 1885, which marked the formal beginning of the organised national movement in India.

## FACTORS LEADING TO THE GROWTH OF NATIONALISM

Nationalism refers to the feeling of oneness and common consciousness that emerges when people living in a common territory share the same historical, political and cultural background, have the same cultural values and consider themselves as one nation.

Though India had a long history going back to many centuries, it was never a one nation and comprised many kingdoms. There were, however, times when vast portions of the Indian subcontinent came under the rule of one empire. But the loyalty of the people was towards a particular king or kingdom. The modern feeling of nationalism was lacking among them. It emerged during the British rule mainly as a reaction to the British rule and the clash of interests of the Indian people with those of the British. As we have read in the previous chapter, Indians resisted the British rule from its very beginning. But this resistance was localised and scattered. It was undertaken by the deposed chieftains, their descendants and relations, zamindars, ex-soldiers and officials of the Indian states. This traditional opposition to the British rule culminated in the First War of Independence. Although it failed to achieve its objectives, it inspired the Indians to resist the foreign power and make a determined struggle for the country's freedom.

Thus, the very nature of the foreign rule resulted in nationalistic sentiments rising among the Indians and produced conditions conducive to the rise and growth of a powerful National

Movement. The second half of the 19th century witnessed the emergence of national political consciousness and strong feeling of nationalism. There were many factors which contributed to the growth of nationalism in India. These included the following:

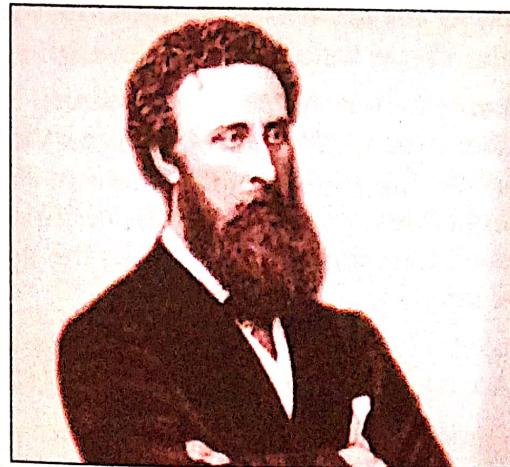
### Economic Exploitation

There were many factors that aroused opposition to British rule; economic exploitation was the most important among them. The Indians realised that the general aim of the British policies in India was to promote their own interests at the cost of welfare of Indians. The economic discontent of different sections of society was as follows:

(i) *The Peasants*: They were the main victims of British colonial policies. The government took away a large part of their produce in the form of land revenue and other taxes. These exorbitant taxes led the peasants into the clutches of landlords and moneylenders.

(ii) *The Artisans and Craftsmen*: The British economic policies were against the interests of Indian trade and industry. The English East India Company used its political power to destroy Indian handicrafts and industry. India became a source of raw materials for the industries of Britain and a market for its finished products. This policy crippled the artisans and the craftsmen as they were deprived of their sources of livelihood.

(iii) *The Working Class*: The growth of modern industries led to the birth of a new social class in India—the working class. They were exploited by the factory owners, who were generally



■ Lord Lytton

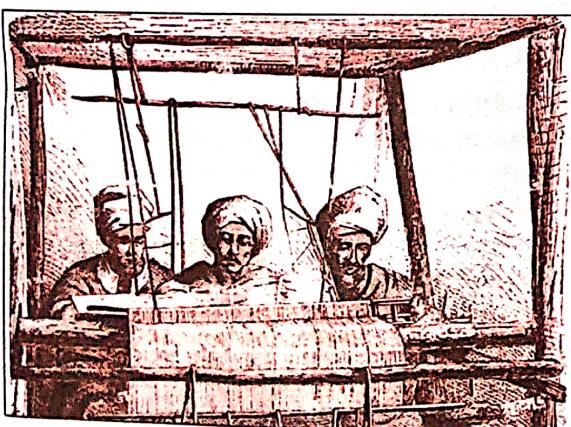
Englishmen. Although they formed a small section of the population, they represented a new social outlook. Their outlook and interests were broad covering whole of India, though their factories were located in cities. All these factors made their political thinking far more significant than their numerical strength.

(iv) *The Educated Indians*: The only employment available to the educated Indians was government service in which competition was high and chances of promotions were bleak. They had hoped that British capitalism would help to develop India's productive forces as it had done for Britain. Instead, they found that British policies were keeping India economically backward.

Thus, all sections of the society felt that their economic salvation lay in freeing themselves from the British rule. To achieve this objective, all the Indians had to come together on a national platform. In the process, the spirit of nationalism received a powerful stimulus.

### Repressive Colonial Policies

The nature of the British Colonial rule over India helped the growth of national sentiment among the Indians. The British had conquered India to promote their own interests and therefore, followed such repressive policies so as to make India subservient to the needs of Britain. These policies became the major barrier to India's economic, social, cultural, intellectual and political development. Some of these repressive policies, especially those followed by Lord Lytton, Viceroy of India from 1876 to 1880 acted as a



■ The Artisans

catalyst for the growth of nationalist movement in India. These included the following:

- (i) Lord Lytton organised a *Grand Delhi Durbar* in 1877 to proclaim Queen Victoria as the Empress of India. Lakhs of rupees were spent on the event but nothing was done for Indians who were in the grip of a famine.
- (ii) Lord Lytton introduced the *Vernacular Press Act* (1878) and *Indian Arms Act* (1878).  
The *Vernacular Press Act* forbade vernacular papers to publish any material that might incite feelings of dissatisfaction against the British Government. This Act was not applicable to English newspapers. In 1882 this Act was repealed by Lord Ripon.  
The *Indian Arms Act* of 1878 made it a criminal offence for Indians to carry arms without licence. This Act was not applicable to the British.
- (iii) The maximum age limit for appearing in the Indian Civil Service examination was reduced from 21 to 19 years. Since this exam was held in London, the reduction in age limit made it more difficult for Indians to compete.
- (iv) Lord Lytton removed import duties on cotton textiles for the benefit of British cloth industry at the cost of nascent Indian textile industry.
- (v) Sir C.P. Ilbert, the Law member of the Viceroy Council prepared a bill, popularly known as the *Ilbert Bill* in 1883. This Bill provided for the trial of British or European persons by Indians. By this Act, the British tried to introduce equality between British and Indian judges in India. This was resented by the British and they started a Defence Association to defend their special privileges. This reaction provoked counter-agitation by educated Indians. The government ultimately withdrew the Bill. This event highlighted the racist attitude of the British in India. It made it clear to the Indians that justice and fair play could not be expected where the interests of the European community were involved.

These repressive policies of the British provided a stimulus to political agitation and quickened the pace of Indian nationalism.

### Socio-Religious Reform Movements

The socio-religious reform movements of the 19th century were pioneers of Indian nationalism. The impact of Western education, which led to a rational, humanitarian and scientific approach to life, made educated Indians realise the need to reform their religion and society. They felt that the path to progress lay in the acceptance of the best of the East and the West. The result was the birth of socio-religious reform movements touching almost every segment of Indian society. In the *social sphere*, these movements worked for the abolition of caste system, child marriage, dowry system, purdah system, sati and infanticide. They launched a crusade against social and legal inequalities. In the *religious sphere*, these reform movements combated religious superstitions, attacked idolatry, polytheism and hereditary priesthood. These movements fought for individual liberty and social equality.

Prominent reformers and the organisations started by them were: Raja Rammohan Roy (Brahmo Samaj), Jyotiba Phule (Satya Shodhak Samaj), Swami Dayanand Saraswati (Arya Samaj) and Swami Vivekananda (Ramakrishna Mission).

### Raja Rammohan Roy

He was one of the greatest social and religious reformers of the 19th century. He wanted to do away with the religious and social evils which were prevalent in Bengal at that time. He was deeply moved by the love for his people and country and worked hard throughout his life for their religious, social, intellectual and political regeneration.

**His Approach of Religion:** Raja Rammohan Roy was a great humanist, who stressed on the unity of all religions. As a young man, he studied Sanskrit and Hindu philosophy; the Quran as well as Persian and Arabic literature. He made an intensive study of western thought and culture. To study the Bible in the original he learnt Greek and Hebrew. He wrote in Persian *Gift to Monotheists* in which he put forward his views against beliefs in many Gods and for the worship of a single God. He strongly held the



■ Raja Rammohan Roy

view that all the principal ancient texts of the Hindus preached monotheism (Worship of one God). In 1815, he started the *Atmiya Sabha* and carried on a persistent struggle against worship of idols and meaningless religious rituals.

In 1828, he founded the *Brahmo Sabha*, which was later renamed, *Brahmo Samaj*. The Brahmo Samaj believed in *Monotheism* or worship of one God. It condemned idol worship and laid emphasis on prayer, meditation, charity, morality and strengthening the bonds of unity between men of all religions and creeds.

**Social Reforms:** Rammohan Roy was against the rigidity of the caste system. He started a campaign for the abolition of *sati* and *purdah* system, condemned polygamy, discouraged child marriages and advocated the right of widows to remarry. It was because of the efforts made by Rammohan Roy that William Bentinck, the Governor-General of India, passed a law in 1829 making the practice of Sati illegal and punishable by law. He was a strong supporter of women's rights. He condemned the subjugation of women. To raise the status of women, he demanded that they be given the right of inheritance and property.

**Pioneer of Indian Journalism:** Rammohan Roy was a staunch nationalist and a pioneer of Indian journalism. He brought out a number of journals in Bengali, English, Hindi and Persian to spread scientific, literary and political knowledge among the Indians and raise public opinion on topics of current interest and to represent popular demands and grievances before the British government. He also launched

weekly newspapers: the 'Samwad Kaumudi' in Bengali and 'Mirat-ul-Akhbar' in Persian.

**Political Rights:** Rammohan Roy was the initiator of public agitation for demanding political and other rights. He demanded the abolition of the East India Company's trading rights and heavy export duties on Indian goods. He also demanded separation of the executive and the judiciary, trial by jury, judicial equality between Indians and Europeans and Indianisation of the superior services.

In the words of Rabindranath Tagore, "Raja Rammohan Roy inaugurated the modern age in India. He was the father of Indian Renaissance and the prophet of Indian Nationalism."

### Jyotiba Phule

He was an urban-educated member of a so-called low caste. His education and personal experiences had made him critical of Hindu religion and customs.

**Upliftment of Women:** Jyotiba Phule worked for the upliftment of women. He considered women superior to men and to maintain their status of superiority, he wanted to provide education to women. In 1848, Jyotiba Phule along with his wife, Savitribai Phule started one of the first girls' school in Pune. Over the next few years he opened more schools for girls and a school for untouchables. He pioneered the widow remarriage movement in Maharashtra and worked for the education of women.

He worked towards socio-economic and gender equality. He wanted to liberate the depressed classes and make them aware of their rights by educating them.



■ Jyotiba Phule

**Caste Structure:** He considered the caste structure prevalent in India as an epitome of slavery. In his famous book, *Gulamgiri*, he described the hardships and distress felt by the lower castes.

**Social Justice for Lower Castes:** He founded the *Satya Shodhak Samaj* (Society of Truth Seekers) in 1873 with the aim of securing social justice for the weaker sections of society.

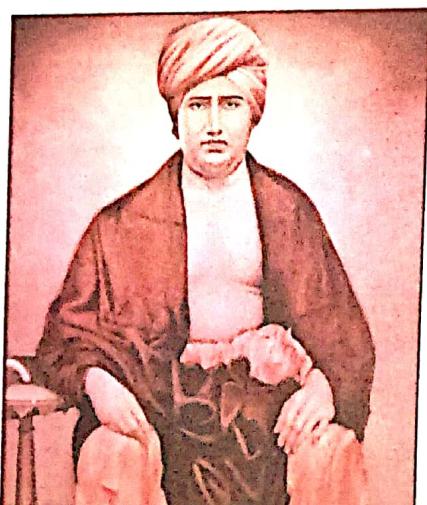
### Swami Dayanand Saraswati

Swami Dayanand Saraswati (original name Mool Shankar) was a philosopher, social reformer and founder of the Arya Samaj. He was born on February 12, 1824 in Tankara, Gujarat. At a young age, he got interested in Yoga but later on left home and joined an order of ascetics. He travelled throughout India and finally became the disciple of Swami Virajananda. He studied Sanskrit and acquired a thorough knowledge of the Vedas and other sacred books of the Hindus.

In his opinion, the destiny of India lay in the revival of the Vedic religion. So he founded an organisation known as the *Arya Samaj* in 1875 in Bombay (Mumbai). Swami Dayanand, wrote a book called *Satyarth Prakash*. It contains the philosophy, religious and social teachings of the Arya Samaj.

### Ideals of Arya Samaj

- **Supremacy of Vedas:** It regarded the Vedas as divine revelation to mankind. Swami Dayanand's motto was "Go Back to the Vedas". He created the feeling of self-confidence and self-respect in the minds of people.



■ Swami Dayanand Saraswati

- **Monothelism:** It preached against idol worship and taught people to have faith in one God.

- **Opposition to Social Evils:** The Arya Samaj disregarded the caste system and its membership was open to all. It condemned child marriage and other maladies which were prevalent in India.

- **Shudhi Movement:** Swami Dayanand tried not only to check the conversion of his people to other religions but also started the Shudhi Movement to bring back the Hindu converts who had embraced other religious. The Arya Samaj played an important role in the regeneration of Hinduism.

- **Equality of Women:** The Arya Samaj opposed child marriage and purdah system. It encouraged widow-remarriage and set up orphanages. It advocated equal status for women and female education. It also started special schools and colleges for girls.

**Education:** Swami Dayanand encouraged the study of Sanskrit and the Vedas. He was also in favour of modern education. The Arya Samaj opened many schools and colleges. They are called the Dayanand Anglo-Vedic (D.A.V.) schools and colleges.

The first D.A.V College was established at Lahore in 1866. Today D.A.V schools and colleges are found in every big city of north India.

**Spread of the Movement:** Swami Dayanand spent the latter part of his life preaching in Punjab and Rajasthan. He died at Ajmer in 1883. His work was carried on by great men like Mahatma Lekh Raj, Swami Shraddhanand, Mahatma Hans Raj and Lala Lajpat Rai. Arya Samaj spread rapidly especially in Uttar Pradesh and Punjab.

One basic difference of approach between Raja Rammohan Roy and Swami Dayanand was that whereas the former believed more in Western education, the latter had faith in the infallibility of the Vedas. Swami Dayanand was, perhaps, the first to preach "Swadeshi" and 'India for the Indians'.

## **Swami Vivekananda (1863-1902)**

Vivekananda was a Hindu monk, spiritual leader, preacher, and reformer who actively propagated Vedanta philosophy not only in India but in the United States and Britain.

He was born as Narendranath on January 12, 1863 in Calcutta (Kolkata). His father, Vishwanath Datta, an attorney at the High Court in Calcutta was a well-read man of culture and a rationalist. His mother, Bhuvaneshwari Devi, was a homemaker and a deeply religious woman.

It is said that he had mystical experiences as a child and became increasingly curious about the existence of God. In 1881, he met Ramakrishna Paramhansa, a mystic and Kali devotee, who later on remained at the helm of Vivekananda's spiritual journey. He accepted Ramakrishna as his guru and spent his days in proximity to the mystic, learning about divinity and forming his own spiritual worldview. Ramakrishna chose Narendranath as his spiritual successor and some time before he died in 1886, he initiated Narendranath and other disciples into monkhood.

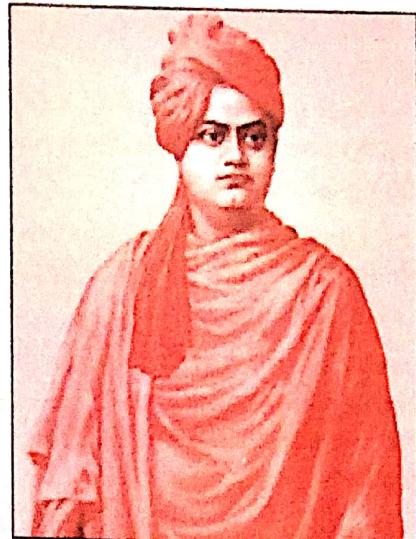
Vivekananda organised the disciples of Ramakrishna into an order and founded the Ramakrishna Mission in 1897. The Belur Math (near Kolkata) became the centre of the mission's activities. The mission opened its branches all over India to carry out social service by opening schools, hospitals, dispensaries, libraries and orphanages. At present, the mission has 293 branches all over the world.

The aims of the Ramakrishna Mission are:

- (i) To manifest divinity inherent in man.
- (ii) To strive for a synthesis and harmony among various faiths and cults.
- (iii) To take up the service of mankind.

### **Ideals of Swami Vivekananda**

1. Swami Vivekananda proclaimed the essential oneness of all religions and condemned narrowness in religious matters.
2. He was convinced of the superior approach of the Indian philosophical tradition. He said that the Vedanta was destined to be the



■ Swami Vivekananda

religion of mankind. His teachings gave to the people of India the self-confidence they needed against the assumed superiority of Western civilisation and began to take pride in their glorious past.

3. He condemned the caste system and the emphasis on rituals and superstitions and urged the people to imbibe the spirit of liberty, equality and free thinking.
4. He was a great humanist, who believed that service to mankind was service to God.

**The World Parliament of Religions:** In 1893, as a representative of Hinduism, he attended the World Parliament of Religions at Chicago in the USA. At that time he was a youth of thirty and had no previous experience of public speeches. It was a gathering of seven thousand people in the spacious hall of the Art Institute, Chicago. He began his address with the words, "Sisters and Brothers of America" and there was a thunderous applause, which lasted for two minutes. Evidently, he was able to establish an instant connect with the audience by these heart touching words.

Following the Parliament's conclusion, he extensively toured the United States and visited London, promulgating Vedanta philosophy and gathering a steady base of followers and admirers. He passed away on July 4, 1902 at the young age of 39.

## **Effects of Socio-religious Reform Movements on the Growth of Nationalism**

The socio-religious reform movements contributed to the onset of Indian Nationalism in the following ways:

- (i) Swami Dayanand and Swami Vivekananda proclaimed the superiority of Indian culture and civilisation.
- (ii) The reformers condemned untouchability and the caste system. The ideas of brotherhood and equality attracted the so called lower castes.
- (iii) The reformers taught people not to ignore the importance of women, who could participate in the national movement.
- (iv) They protested against the British domination of India. Swami Dayanand Saraswati was the first to use the word '*'Swaraj'*' and to raise the slogan '*'India for the Indians.'*'
- (v) The reform movements created a consciousness of a new society devoid of privileges based on caste, creed or religion.

## **Role of the Press**

Large number of newspapers were started in the later half of the 19th century. Some of the prominent newspapers were the *Amrit Bazar Patrika*, *The Bengali*, *The Tribune*, *The Pioneer*, *The Times of India*, *The Hindu* and *The Statesman* in English. Many other newspapers and magazines in the vernacular languages were also brought out. These newspapers played a significant role in developing a strong national sentiment among the Indians. It did so in the following manner:

- (i) It was through the press that the message of patriotism and modern liberal ideals of liberty, freedom, equality, home rule and independence, spread among the people.
- (ii) The press carried on daily criticism of the unjust policies of the British Government in India and exposed the true nature of British rule in India.
- (iii) It made possible the exchange of views among different social groups from different

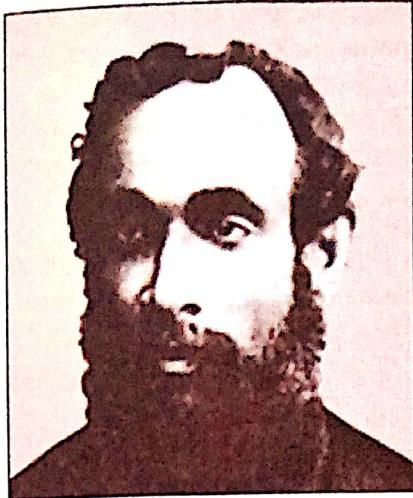
parts of the country and to organise political movements.

- (iv) It made Indians aware of what was happening in the world. This awareness helped them to understand the political and social development of the outside world and shape their own policies and programmes.

## **FOUNDATION OF THE INDIAN NATIONAL CONGRESS**

By the second half of the 19th century, there emerged a consciousness among the Indians that the British were exercising control over the resources of India and the lives of its people and until this control existed, India could not be a sovereign nation. This consciousness led to the formation of a number of political associations led by English-educated professionals. Though many of these associations were formed in specific parts of the country, they had common goals for all the people of India. They did not work for any one religion, community or class. The first political association to be started in India was the *Landholders' Society* in Kolkata in 1838. Many public associations were started in different parts of India like *Bengal British India Society*, *British Indian Association*, *East India Association*, *the Poona Sarvajanik Sabha*, *London Indian Society* and *Indian Association*. These associations served as a base for the formation of the Congress — an all India political organisation. The most prominent among these associations were the following:

- 1. East India Association:** The East India Association was founded in London in 1866 by Dadabhai Naoroji. The Association provided information on all Indian subjects to British citizens and Members of Parliament. It voiced the grievances of Indians and suggested remedial measures. Dadabhai Naoroji, the Grand Old Man of India, was of the opinion that the British were basically just and good. He wanted to place the true state of affairs in India before the people of England so that the problems of the Indians may be resolved. The association had its branches in Mumbai, Kolkata and Chennai.



■ Surendranath Banerjee

**2. Indian Association (1876):** The Indian Association was meant to be an All-India Movement. It was headed by Surendranath Banerjee. The Association had lawyers, professionals and educated middle class as its members. This association had branches in Bengal as well as in towns outside Bengal.

The objectives of the Indian Association included:

- (i) Creation of a strong body of public opinion.
- (ii) Integration of Indian people on the basis of common political interests.
- (iii) Promotion of friendly relations between Hindus and Muslims.
- (iv) Mass participation in public movements.

**Achievements:** It launched agitations against oppressive Acts such as the Licence Act, the Indian Arms Act and the Vernacular Press Act and against lowering the age limit from 21 to 19 years for the Imperial Civil Service (I.C.S.) examination. It also took up the cause of the workers on the British-owned plantations. However, the association failed to attain an all-India character.

**3. Indian National Conference (1883):** In 1883, Surendranath Banerjee convened the All India National Conference at Kolkata. It was a provincial organisation. It offered a model to the Indian National Congress which was formed two years later.

Since, both these bodies served the same purpose, that is, to work for the welfare of Indians, it merged with the Indian National Congress in December 1886.

## FORMATION OF THE INDIAN NATIONAL CONGRESS

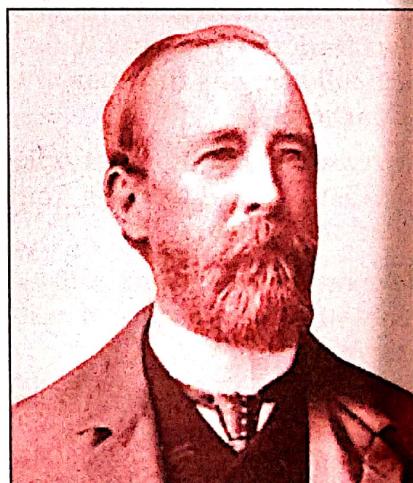
Various political organisations mentioned earlier were local in character. However, their activities had prepared the ground for the creation of an all-India political association.

The Indian leaders like Surendranath Banerjee, Dadabhai Naoroji, Pherozeshah Mehta, Badruddin Tyabji and Justice Ranade were moving towards the formation of an all-India political body. Luckily for them, help in this direction came from a strange source, i.e., from Allen Octavian Hume, a retired British member of the Indian Civil Service. He wanted to set up an organisation that would draw the government's attention to the administrative drawbacks and suggest means to rectify them.

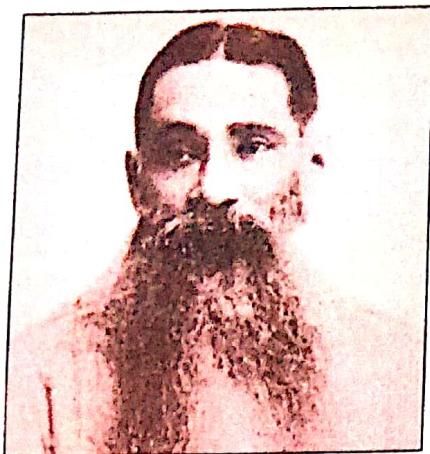
Hume wrote an open letter to the graduates of the Calcutta University asking them to dedicate themselves to the service of the people by forming a union to organise a well-defined course of action. This appeal produced the desired result.

In 1884 A.O. Hume, in consultation with the Indian leaders, laid the foundation of Indian National Union. That is why he is regarded as the Father or Founder of the Indian National Congress. Gopal Krishna Gokhale believed that if the founder of Congress (A.O. Hume) had not been an Englishman and a retired Civil Servant, the British government would have suppressed the movement in its infancy.

The conference of the representatives of different parts of India was convened by the Union at Pune on December 25, 1885. Plague



■ A.O. Hume



■ W.C. Bonnerjee

broke out in Pune at that point of time. So the meeting of the Union was held at Gokuldas Tejpal Sanskrit College, Mumbai from December 28 to 31, 1885 under the presidency of Womesh Chandra Bonnerjee. It was attended by 72 delegates.

On the suggestion of Dadabhai Naoroji the name of the Union was changed to the *Indian National Congress*. Thus, the foundation of the Indian National Congress was laid on December 28, 1885.

The Viceroy, Lord Dufferin, favoured the formation of the Congress because he wanted it to act as a 'safety-valve' for popular discontent, thereby, safeguarding the British interest in India. The Congress stood for the hopes and aspirations of the people of India who accepted its leadership in launching the freedom movement. It achieved the goal of freedom in 1947.

### Aims of the Indian National Congress

In his presidential address at the first session of the Indian National Congress W.C. Bonnerjee declared the following as the aims of the Indian National Congress:

- (i) To promote friendly relations between nationalist political workers from different parts of the country;
- (ii) To develop and consolidate the feelings of national unity irrespective of caste, religion or province;
- (iii) To formulate popular demands and present them before the government;
- (iv) To train and organise public opinion in the country.

The Congress held its sessions every year in December to chalk out programmes to achieve its aims. Changes were made in the above mentioned aims of the Congress from time to time, according to the changed circumstances.

### Sessions of the Congress

The First Session of the Congress under the presidency of W.C. Bonnerjee was attended by 72 delegates from all parts of India, including such eminent persons as Dadabhai Naoroji, K.T. Telang, Pherozeshah Mehta, Badruddin Tyabji, G. Subramania Iyer, Ananda Charlu, N.G. Chandavarkar and Justice Ranade.

The second session of 1886 was held at Kolkata under the Presidentship of Dadabhai Naoroji. Some of the delegates were received by Lord Dufferin as 'distinguished visitors to the capital'.

Thereafter, the National Congress met every year in December in different parts of the country and the number of its delegates soon increased to thousands.

The Surat Session (23rd Session) of the Congress was held in 1907 under the Presidentship of Rashbehari Ghosh. There was a

### Important Resolutions at Sessions of the Congress

Session	Year	Resolution
23rd (Surat)	1907	Split between the two wings
26th (Kolkata)	1911	The National Anthem, Jana Gana Mana was sung for the first time.
31st (Lucknow)	1916	Joint session with the Muslim League and signing of Lucknow Pact.
39th (Belgaum)	1924	Mahatma Gandhi presided over this session.
44th (Lahore)	1929	Declaration of Poorna Swaraj and to launch Civil Disobedience Movement.
51st (Haripura)	1938	Subhas Chandra Bose was elected as the President.

dispute between the Early Nationalists and the Assertive Nationalists of the Congress regarding the methods of agitation in Bengal after its partition. There was a split in the Congress.

The Assertive group was excluded from the Congress nearly for a decade. It was only in 1916 that the two wings of the Congress were united at the Lucknow Session.

## EXERCISES

### I. Multiple-Choice Questions

#### A. Select the correct option.

1. Nationalism is defined as feeling of oneness that emerges when people living in a common territory share the same
  - (i) historical background;
  - (ii) political background;
  - (iii) cultural values;
  - (iv) religion.

(a) (i), (ii) and (iii)      (b) (i), (iii) and (iv)    (c) (i), (ii) and (iv)    (d) (ii), (iii) and (iv)
2. How did the socio-religious reform movements of the 19th century act as pioneers of Indian Nationalism?
  - (i) They proclaimed the superiority of Indian culture and civilisation.
  - (ii) They believed that British rule in India would lead to the formation of a society based on equality and equanimity.
  - (iii) They created a consciousness of a new society devoid of privileges based on caste, creed or religion.

(a) (i) and (ii)      (b) (ii) and (iii)      (c) (i) and (iii)      (d) All of the above.
3. Ilbert Bill, proposed to be introduced in 1883 during the reign of Lord Ripon, advocated which of the following?
  - (a) Higher power for European Magistrates
  - (b) Equal power for European and Indian Magistrates
  - (c) Abolishment of the appointment of Indian Judges in High Courts
  - (d) None of these.
4. The first meeting/session of the Indian National Congress was held at \_\_\_\_\_.
  - (a) Kolkata
  - (b) Mumbai
  - (c) Chennai
  - (d) Prayagraj
5. Who presided over the first Session of Indian National Congress?
  - (a) A. O. Hume
  - (b) Motilal Nehru
  - (c) W. C. Bonnerjee
  - (d) None of these
6. W. C. Bonnerjee: Mumbai:: Dadabhai Naoroji: \_\_\_\_\_.
  - (a) Nagpur
  - (b) Mumbai
  - (c) Kolkata
  - (d) Allahabad
7. Why did Lord Dufferin favour the formation of the Congress?
  - (a) He wanted to promote the growth of nationalism in India
  - (b) He wanted it to act like a safety-valve for popular discontent.
  - (c) He wanted to mould public opinion in favour of the British
  - (d) None of the above.
8. Choose the options that do not apply to the immediate objectives of the Indian National Congress.

P: To prevent friendly relations between nationalist political workers from different parts of the country.

- Q: To incite the masses against the British officials.  
 R: To formulate popular demands and present them before the government.  
 S: To promote national unity by encouraging Swadeshi.
- (a) P and Q                                 (b) Q and R  
 (c) Q and S                                   (d) R and S
- 9.** Sakshi was given an assignment to study in detail about the evil practice of 'Sati' in India. While doing so, she came to know that this practice was abolished by William Bentinck, the Governor-General of India in 1829. Who was the Indian social reformer whose efforts led to the abolition of this evil practice?  
 (a) Swami Dayanand Saraswati                         (b) Raja Rammohan Roy  
 (c) Jyotiba Phule   (d) Swami Vivekananda
- 10.** He considered the caste system prevalent in India an epitome of slavery. In one of his famous books he described the hardships felt by the lower castes. Who was he?  
 (a) Raja Rammohan Roy                                 (b) Swami Dayanand Saraswati  
 (c) Jyotiba Phule   (d) Ramakrishna Paramhansa
- 11.** He was the first to preach 'Swadeshi' and 'India for the Indians'. Who was he?  
 (a) Swami Dayanand Saraswati                         (b) Swami Vivekananda  
 (c) Raja Rammohan Roy                                   (d) Jyotiba Phule
- 12.** He was a great humanist, who believed that service to mankind was service to God. Who was he?  
 (a) Jyotiba Phule   (b) Swami Dayanand Saraswati  
 (c) Raja Rammohan Roy                                   (d) Swami Vivekananda
- B. Select the option that shows the correct relationship between Statements (I) and (II).**
- 1.** (I) Although India had a long history going back to many centuries, it was never a single nation and comprised many kingdoms.  
 (II) The feeling of nationalism emerged during the British rule mainly as a reaction to the British rule.  
 (a) (II) contradicts (I)                                   (b) (II) is the reason for (I)  
 (c) (I) is true but (II) is false                          (d) (I) and (II) are independent of each other.
- 2.** (I) The British government took a large part of the farmers' produce in the form of land revenue and other taxes.  
 (II) The farmers were led into the clutches of landlords and moneylenders.  
 (a) (II) contradicts (I)                                   (b) (II) is the reason for (I)  
 (c) (I) is true but (II) is false                          (d) (I) and (II) are independent of each other.
- 3.** (I) All sections of Indian society gradually realised that their economic salvation lay in freeing themselves from the yoke of British rule.  
 (II) All sections of society came together on one platform to work towards their salvation.  
 (a) (II) contradicts (I)                                   (b) (II) is the reason for (I)  
 (c) (I) is true but (II) is false                          (d) (I) and (II) are independent of each other.
- 4.** (I) The social reformers launched a crusade against socio-religious evils prevalent in Indian society in the 19th century.  
 (II) Many newspapers and magazines in vernacular languages were launched.

- (a) (II) contradicts (I)  
(c) (I) is true but (II) is false  
(b) (II) is the reason for (I)  
(d) (I) and (II) are independent of each other.
5. (I) Various political associations were formed in India by the second half of the 19th century to protect and promote general public interests.  
(II) The Indian National Congress was the first political association to be established in India.  
(a) (II) contradicts (I)  
(c) (I) is true but (II) is false  
(b) (II) is the reason for (I)  
(d) (I) and (II) are independent of each other.

### II. Short Answer Questions

1. State two reasons for the development of nationalism in the late 19th century.
2. Give two reasons for industrial stagnation during the British rule in India.
3. Who passed the Vernacular Press Act in 1878? Why was it passed?
4. Who repealed the Vernacular Press Act in 1882? What impact did the Act have on Indians?
5. Name any two prominent newspapers of the 19th century which played a significant role in arousing national sentiment among the Indians.
6. State any two issues that the socio-religious reform movements worked for.
7. Name any two socio-religious reformers who prepared the ground for national movement.
8. Write a short note on Raja Rammohan Roy's approach to religion.
9. Name the organisation founded by Raja Rammohan Roy. Why did he establish this organisation?
10. Write a short note on the Ideals of Arya Samaj founded by Swami Dayanand Saraswati.
11. Name the organisation founded by Swami Vivekananda and its ideals.
12. Read the excerpt, from a British newspaper, given below and answer the question that follows:

*What does the Viceroy propose doing? It is, in a few words, to bind, for the first time in history, the European British subjects of Her Majesty in the interior of India to submit to be tried on criminal charges by a native of the country, provided he belong to the covenanted Civil Service and get the power from Government. Europeans criminally accused have hitherto been able to claim a trial by one of their own countrymen. The right of making this claim is to be taken away.*

Which Bill is being proposed by the Viceroy in the above excerpt? What was its implication on the Indian judicial system?

13. Mention two main objectives of the Indian Association.
14. Mention the regional association that each nationalist was associated with:  
(a) Surendranath Banerjee (b) Dadabhai Naoroji

### III. Structured Questions

1. Various factors led to the rise and growth of nationalism in India in the 19th century. In this context, explain the role of each of the following:
  - (a) Economic Exploitation.
  - (b) Repressive Colonial Policies.
  - (c) The Press.

- 2.** (a) Identify the person in the given picture. Name the organisation formed by him. State any two beliefs of this organisation with regard to upliftment of women.
- (b) Mention his contribution to the growth of Indian National movement.
- (c) How did the socio-religious reform movements of the 19th century act as pioneers of Indian Nationalism?

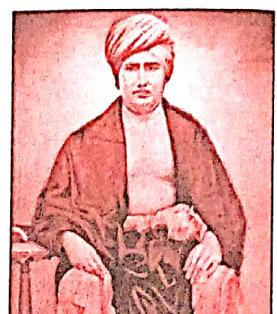


- 3.** Read the excerpt given below and answer the question that follows:

*"From the mid-18th century, it was a European Corporation, the East India Company – run from the City of London by merchants and accountants, with their ledgers and careful accounting – that ran amok and seized and subjugated a fragmented and divided India in what was probably the supreme act of corporate violence in history."*

—William Dalrymple

- (a) What term is used to describe the East India Company's act of running India's trade and finance from the city of London? How did it work?
- (b) What was its impact on the artisans and craftsmen?
- (c) The author has described the East India Company's act as 'Corporate violence'. What term was used by Dadabhai Naoroji for such an act? Describe how it worked.
- 4.** (a) Identify the person in the given picture. Name the organisation formed by him. State any two beliefs of this organisation with regard to opposition of social evils.
- (b) Mention his contribution to the spread of education in India.
- (c) State one basic difference between Raja Rammohan Roy and the person in the picture.



- 5.** With reference to Nationalism and the birth of the Indian National Congress, explain each of the following:
- (a) Role of Swami Vivekananda.
- (b) State any three objectives of the Indian National Congress.
- (c) Role of Dadabhai Naoroji.
- 6.** The establishment of the Indian National Congress was a significant event in the development of national movement in India. In this context:
- (a) What was the name of the Indian National Congress before it got this name? Who gave it its present name? Where was it established and who was its founder?
- (b) Why did Lord Dufferin favour the formation of the Indian National Congress?
- (c) What was the nature of the political associations formed before the Indian National Congress was established? Name any two associations which acted as the forerunners of the Indian National Congress.

