

Udaan 2025

SST

Nationalism In India (Important Questions)

SECTION A (1 MARKS)

1. Who among the following were the prominent leaders of the Khilafat Committee?
 - (a) Muhammad Ali and Shaukat Ali
 - (b) Shafqat Ali and Amanat Ali
 - (c) Imran Nazir and Mohammad Yusuf
 - (d) Wahab Nafiz and Imran Khan
2. In which session of the congress , Gandhi Ji convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for swaraj?
 - (a) Calcutta Session, Sep 1925
 - (b) Calcutta Session, Sep 1920
 - (c) Calcutta Session, Sep 1935
 - (d) Calcutta Session, Sep 1915
3. Who wrote the book Hind Swaraj?
 - (a) Jawahar Lal Nehru
 - (b) Sardar Vallabhai Patel
 - (c) Ram Prasad Bismil
 - (d) Mahatma Gandhi
4. Gandhiji proposed that the movement should unfold in stages. By this he meant
 - (a) It should begin with the surrender of titles that the government awarded
 - (b) Boycott of civil services, army, police, courts and legislative councils, schools, and foreign goods
 - (c) Civil disobedience to be launched if in case the government used repression
 - (d) All of the above
5. In which session of the INC, a compromise was worked out and the Non-Cooperation programme was adopted?
 - (a) Nagpur session, Dec, 1920
 - (b) Lucknow Session, 1916
 - (c) Calcutta Session, Sep 1920
 - (d) Both (b) and (c)
6. The import of foreign cloth halved between 1921 and 1922, its value dropping from Rs 102 crore to _____
 - (a) 55 crore
 - (b) 57 crore
 - (c) 65 crore
 - (d) 85 crore
7. Labour that villagers were forced to contribute without any payment
 - (a) Plantation work
 - (b) Colonial farming
 - (c) Begar
 - (d) None of the above
8. What were organised by panchayats to deprive landlords of the services of even barbers and washermen?
 - (a) Nai-dhobi Bandhs
 - (b) Salot boycott
 - (c) Mahapanchayat
 - (d) Martial orders
9. Alluri Sitaram Raju was captured and executed in
 - (a) 1926
 - (b) 1924
 - (c) 1929
 - (d) 1931
10. What was the meaning of Swaraj for the Plantation workers ?
 - (a) They believed that Gandhi Raj was coming and everyone would be given land in their own villages.
 - (b) They believed that under Gandhi Raj they will become plantation owners
 - (c) They believed that India will become free
 - (d) All of the above
11. The Hindustan Socialist Republican Army (HSRA) was founded in 1928 in _____
 - (a) Prayagraj, UP
 - (b) Bangalore, Karnataka
 - (c) Dibrugarh, Assam
 - (d) Feroz Shah Kotla, Delhi
12. Why did the Jats of UP and Patidars of Gujarat participate in the Civil Disobedience movement ?
 - (a) They were very hard hit by the trade depression and falling prices
 - (b) Their cash income disappeared, they found it impossible to pay the government's revenue
 - (c) They were big supporters of Indian National Congress
 - (d) Both (a) and (b)

13. Why was the Congress unwilling to support “no rent” campaigns at most of the places?
 - (a) It was apprehensive of raising issues that might upset the rich peasants and landlords
 - (b) It was more busy with fighting for Dalit rights
 - (c) The Congress was devising a strategy to solve the peasant problems
 - (d) All of the above
14. The Indian Industrial and Commercial Congress was founded in _____
 - (a) 1926
 - (b) 1920
 - (c) 1936
 - (d) 1945
15. Indian Chamber of Commerce and Industries (FICCI) was founded in the year
 - (a) 1927
 - (b) 1936
 - (c) 1918
 - (d) 1924
16. Workers in _____ wore Gandhi caps and participated in rallies and boycott campaigns
 - (a) Kudremukh Mines
 - (b) Chotanagpur Tin Mines
 - (c) Kolar Gold Fields
 - (d) Neyveli
17. Who organised the Dalits into the Depressed classes Association?
 - (a) Dr. BR. Ambedkar
 - (b) Motilal Nehru
 - (c) C.R. Das
 - (d) Jatin Saprui
18. Assertion (A): Gandhi used salt as a symbol to unite different classes against the British .
Reason (R): Salt was used by both the poor and rich alike
 - (a) Both A and R true , R is the correct explanation of A
 - (b) Both A and R true, R is not the correct explanation of A
 - (c) A is true, R is false
 - (d) A is false, R is true
19. The Gandhi-Irwin Pact was signed on _____.
 - (a) 5 April 1932
 - (b) 5 March 1931
 - (c) 5 May 1931
 - (d) 5 June 1932

20. Why were the slogans demanding “Swatantra Bharat” important?
 - (a) It showed the greatness of Mahatma Gandhi
 - (b) They were going beyond their own locality and emotionally identifying with an all-India movement
 - (c) They were a unifying force of the Non-Cooperation Movement
 - (d) The various ways in which ‘Swaraj’ was interpreted by different people

SECTION -B (2 MARKS)

21. Why the growth of nationalism in the colonies is linked to an anti-colonial movement?
22. Why were Indians outraged by the Rowlatt Act?
23. Why Gandhiji decide to withdraw the Non-Cooperation Movement?
24. Why was the Simon Commission boycotted ?
25. “Jallianwala Bagh was brutal in nature” Discuss

SECTION - C (3 Marks)

26. What is meant by the idea of Satyagraha? Discuss
27. How did the First World War help in the growth of the National Movement in India?
28. Discuss the initial satyagraha movements launched by Gandhi in India
29. Why was the Khilafat movement started?
30. Explain the effects of ‘worldwide economic depression’ on India, towards the late 1920s.
31. How did the plantation workers understand the idea of ‘Swaraj’? Explain
32. Explain the circumstances under which Gandhiji decided to call off the Civil Disobedience Movement in 1931.
33. Why did Gandhiji decide to launch a nationwide Satyagraha against the proposed Rowlatt Act, 1919? How was it organised?

SECTION D (4 Marks)

34. Read the following passage and answer the questions that follow:

'We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence.'

- Which session of congress was the Purna Swaraj resolution adopted ?
- Who presided over the session of INC in which the Purna Swaraj resolution was adopted?
- What demand was put forward in the given session ?

SECTION- E (5 MARKS)

35. Female allegories have been a common part of most struggles . Explain with reference to the images of Bharat Mata and Germania
36. Discuss the participation of the middle class in the Non Cooperation Movement
37. Explain the ways in which the peasants and tribals understood the call for Swaraj

38. Discuss the Salt March to make clear why it was an effective symbol of resistance against colonialism.

- Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January 1930, he sent a letter to Viceroy Irwin stating eleven demands. Some of these were of general interest; others were specific demands of different classes, from industrialists to peasants. 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.
- The most stirring of all was the demand to abolish the salt tax. Salt was something consumed by the rich and the poor alike, and it was one of the essential food items. Mahatma Gandhi revealed the tax on salt and the government monopoly over its production, the most oppressive face of British rule.
- Mahatma Gandhi started his famous salt march accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhi's ashram in Sabarmati to the Gujarati coastal town of Dandi.
- The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by Swaraj and urged them to peacefully defy the British. On 6 April, he reached Dandi and ceremonially violated the law, manufacturing salt by boiling seawater.
- Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories. As the movement spread, foreign clothes were boycotted, and liquor shops were picketed.
- Peasants refused to pay revenue and chowkidar taxes, village officials resigned, and in many places, forest people violated forest laws – going into Reserved Forests to collect wood and graze cattle.

39. Why did political leaders differ sharply over the question of separate electorates?

40. How did cultural processes help in creating a sense of collective belongingness in India? Explain.

Hints and Solutions

1. (a) Muhammad Ali and Shaukat Ali
2. (b) Calcutta Session , Sep 1920
3. (d) Mahatma Gandhi
4. (d) All of the above
5. (a) Nagpur session, Dec 1920
6. (b) 57 crore
7. (c) Begar
8. (a) Nai-dhobi Bandhs
9. (b) 1924
10. (a) They believed that Gandhi Raj was coming and everyone would be given land in their own villages.
11. (d) Feroz Shah Kotla, Delhi
12. (d) Both (a) and (b)
13. (a) It was apprehensive of raising issues that might upset the rich peasants and landlords
14. (b) 1920
15. (a) 1927
16. (b) Chotanagpur Tin Mines
17. (a) Dr. BR. Ambedkar
18. (a) Both A and R true , R is the correct explanation of A
19. (b) 5 March 1931
20. (b) They were going beyond their own locality and emotionally identifying with an all-India movement
21.
 1. People began discovering their unity in the process of their struggle with colonialism.
 2. The sense of being oppressed under colonialism provided a shared bond that tied many different groups together.
 3. But each class and group felt the effects of colonialism differently. Their experiences were varied, and their notions of freedom were not always the same. The Congress under Mahatma Gandhi tried to forge these groups together within one movement. But unity did not emerge without conflict.
22.
 1. Rowlatt Act was introduced in 1919.
 2. This act was hurriedly passed through the Imperial Legislative Council, although it was completely opposed by Indian members.
 3. It had given the government enormous powers to repress political activities.
 4. It allowed the detention of political prisoners without trial for two years.
23.
 - (a) In February 1922, Mahatma Gandhi decided to withdraw the Non-Cooperation Movement.
 - (b) He felt the movement was turning violent in many places and satyagrahis needed to be properly trained before they would be ready for mass struggles.
24.
 - (a) When the Simon Commission arrived in India in 1928, it was greeted with the slogan 'Go back, Simon'. All parties, including the Congress and the Muslim League, participated in the demonstrations.
 - (b) 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.
25.
 - (a) On 13 April, the infamous Jallianwalla Bagh incident took place. On that day, a large crowd was gathered in the enclosed ground of Jallianwalla Bagh. Some came to protest against the government's new repressive measures. Others had come to attend the annual Baisakhi fair. Being from outside the city, many villagers were unaware of the martial law that had been imposed.
 - (b) Dyer entered the area, blocked the exit points, and opened fire on the crowd, killing hundreds. His objective, as he declared later, was to 'produce a moral effect' in the minds of satyagrahis. The incident brought a feeling of terror and awe among people.
26.
 - (a) The idea of Satyagraha emphasised 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.
 - (b) Without seeking vengeance or being aggressive, a satyagrahi could win the battle through nonviolence. This could be done by appealing to the conscience of the oppressor. People – including the oppressors – had to be persuaded to see the truth instead of being forced to accept the truth through the use of violence.
 - (c) Through this struggle, the truth was bound to triumph ultimately. Mahatma Gandhi believed that this dharma of non-violence could unite all Indians.

27. War created a new political and economic situation.
 1. The war led to a huge increase in defence expenditure which was financed by war loans and increasing taxes. Custom duties were increased, and income tax was introduced.
 2. Forced recruitment in villages caused widespread anger.
 3. Crops failed; this resulted in an acute shortage of food.
 4. 12 to 13 million people died due to famines and epidemics.
28. (a) In 1917, he travelled to Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system
(b) Then in 1918, he organised a satyagraha to support the peasants in Kheda district of Gujarat
(c) In 1918, Mahatma Gandhi went to Ahmedabad to organise satyagraha amongst the cotton mill workers
29. (a) Khilafat movement was started by Mahatma Gandhi and the Ali Brothers, Muhammad Ali and Shaukat Ali in response to the harsh treatment given to the Caliph of the Ottoman empire and the dismemberment of the Ottoman empire by the British.
(b) Khilafat committee was formed in Bombay in March 1919
(c) Gandhi wanted to bring Hindus and Muslims together through a Non-Cooperation Khilafat movement
30. (a) In the 19th century, colonial India had become an exporter of agricultural goods and an importer of manufactures. The worldwide economic depression immediately affected Indian trade.
(b) India's exports and imports nearly halved between 1928 and 1934. As international prices crashed, prices in India also plunged. Peasants producing for the world market were the worst hit.
(c) Though agricultural prices fell, the colonial government refused to reduce revenue demands. Peasants' indebtedness increased. For example, Jute producers of Bengal. In these depression years, India became an exporter of precious metals, notably gold.
31. (a) For the plantation workers of Assam, "Swaraj" meant freedom to move freely in and out of the confined space in which they all were enclosed and also to be able to keep the link with their native village intact.
(b) Under the Inland Emigration Act of 1859, plantation workers were not allowed to leave their tea gardens without permission, which they were rarely given.
(c) When they heard of the Non-cooperation Movement, thousands of workers defied authorities, left the plantations and headed home.
32. Gandhiji decided to call off the Civil Disobedience movement in 1931 because:
 1. Political leaders like Khan Abdul Ghaffar Khan were arrested. More than one lakh people were arrested.
 2. Government responded with brutal repression and peaceful satyagrahis were arrested. Women and children were beaten up.
 3. It resulted in an uprising in Peshawar in 1930.
 4. Industrial workers in Solapur attacked a police post. In Chittagong, the revolutionaries captured the armoury and a pitched battle was fought between the government troops and the revolutionaries.
33. The Rowlatt Act was passed despite the united opposition of the Indian members of the Imperial Legislative Council.
 1. The Act gave the government enormous powers to oppress political agitations.
 2. It had allowed the detention of political prisoners without trial for two years. There was no provision for appeal.
 3. Gandhiji, who had formed a Satyagraha Sabha earlier, called for a countrywide protest against the proposed Rowlatt Act. Throughout the country, 6 April 1919 was observed as a National Humiliation Day. Gandhiji wanted a non-violent civil disobedience against such unjust laws. Hartals and rallies were organized in various cities. Workers went on strike in railway workshops. Shops were closed down. The movement was non-violent but proved to be effective.
34. i. Lahore Session 1929
ii. Jawahar Lal Nehru
iii. The young leaders in the Congress demanded Purna Swaraj or complete independence from the British and decided to observe 26 Jan 1930 as Independence Day.
35. Germania:
 1. Symbol of Germany
 2. The image was painted by Philip Veit in 1848.
 3. Carrying a sword in one hand and flag in another hand
 4. Germania is wearing a crown of oak leaves, as the German oak stands for heroism.Bharat Mata:
 1. Symbol of India
 2. Painted by Abanindranath Tagore in 1905
 3. Bharat is standing with a Trishul, standing beside a lion and elephant, symbols of power and authority.

36. (a) Thousands of students left government-controlled schools and colleges, headmasters and teachers resigned, and lawyers gave up their legal practices.
- (b) The council elections were boycotted in most provinces, except Madras, where the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining some power – something that usually only Brahmins had access to.
- (c) The effects of non-cooperation on the economic front were more dramatic. Foreign goods were boycotted, liquor shops were picketed, and foreign cloth was burnt in huge bonfires. The import of foreign cloth halved between 1921 and 1922, its value dropping from Rs 102 crore to Rs 57 crore. In many places, merchants and traders refused to trade in foreign goods or finance foreign trade.
- (d) As the boycott movement spread and people began discarding imported clothes and wearing only Indian ones, the production of Indian textile mills and handlooms increased.
- (e) But this movement in the cities gradually slowed down for various reasons. Khadi cloth was often more expensive than mass-produced mill cloth, and poor people could not afford to buy it.
- (f) Similarly, the boycott of British institutions posed a problem. 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. These were slow to come up. So students and teachers began trickling back to government schools, and lawyers joined back work in courts.
37. (a) In Awadh, peasants were led by Baba Ramchandra – a sanyasi who had earlier been to Fiji as an indentured labourer. The movement there was against talukdars and landlords who demanded exorbitantly high rents and a variety of other cesses from peasants.
- (b) Peasants had to do begar and work at landlords' farms without payment. As tenants, they had no security of tenure, being regularly evicted so that they could acquire no right over the leased land.
- (c) The peasant movement demanded a reduction of revenue, the abolition of begar and a social boycott of oppressive landlords. In many places, 'nai-dhobi bandhs' were organised by panchayats to deprive landlords of the services of barbers and washermen.
- (d) Tribal peasants interpreted the message of Mahatma Gandhi and the idea of swaraj in yet another way. In the Gudem Hills of Andhra Pradesh, for instance, a militant guerrilla movement spread in the early 1920s – not a form of struggle that Congress could approve. In other forest regions, the colonial government had closed large forest areas, preventing people from entering the forests to graze their cattle or to collect fuelwood and fruits.
- (e) This enraged the hill people. Not only were their livelihoods affected, but they felt that their traditional rights were being denied. When the government began forcing them to contribute begar for road building, the hill people revolted.
38. Discuss the Salt March to make clear why it was an effective symbol of resistance against colonialism.
- (a) Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January 1930, he sent a letter to Viceroy Irwin stating eleven demands. Some of these were of general interest; others were specific demands of different classes, from industrialists to peasants. 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.
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- (c) Mahatma Gandhi started his famous salt march accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhi's ashram in Sabarmati to the Gujarati coastal town of Dandi.
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- (e) Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories. As the movement spread, foreign clothes were boycotted, and liquor shops were picketed.
- (f) Peasants refused to pay revenue and chowkidar taxes, village officials resigned, and in many places, forest people violated forest laws – going into Reserved Forests to collect wood and graze cattle.
39. (a) Dr. B.R. Ambedkar, who organised the Dalits into the Depressed Classes Association in 1930, clashed with Mahatma Gandhi at the second Round Table Conference by demanding separate electorates for Dalits.

- (b) When the British government conceded Ambedkar's demand, Gandhiji began a fast unto death. He believed that separate electorates for Dalits would slow down the process of their integration into society.
 - (c) Ambedkar ultimately accepted Gandhi's position, and the result was the Poona Pact of September 1932.
 - (d) Muhammad Ali Jinnah 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 the population in the Muslim-dominated provinces (Bengal and Punjab).
 - (e) Negotiations over the question of representation continued, but all hope of resolving the issue at the All Parties Conference in 1928 disappeared when M.R. Jayakar of the Hindu Mahasabha strongly opposed efforts at compromise.
- 40.** Though nationalism spread through the experience of united struggle but a variety of cultural processes captured the imagination of Indians and promoted a sense of collective belongingness:
- (i) Use of figures or images: The identity of India came to be visually associated with the image of Bharat Mata. Devotion to the mother figure came to be seen as an evidence of one's nationalism.
 - (ii) Indian folklore: Nationalists started recording and using folklores and tales, which they believed, gave a true picture of traditional culture that had been corrupted and damaged by outside forces. So preservation of these became a way to discover one's national identity' and restore a sense of pride in one's past.
 - (iii) Use of icons and symbols in the form of flags. Carrying the tricolour flag and holding it aloft during marches became a symbol of defiance and promoted a sense of collective belonging.
 - (iv) Reinterpretation of history: Indians began looking into the past to rediscover the glorious developments in ancient times in the field of art, science, mathematics, religion and culture, etc. This glorious time was followed by a history of decline when India got colonized, as Indian history was miserably written by the colonisers.



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