

Write in brief

1. Explain:

- Why growth of nationalism in the colonies is linked to an anti-colonial movement.
- How did the First World War help in the growth of the National Movement in India.
- Why were Indians outraged by the Rowlatt Act.
- Why did Gandhiji decide to withdraw the non-cooperation movement.

Ans.a. (i) The anti-colonial movement brought together people of all castes, classes and communities to fight against the powerful European country.

- This provided a good platform for the exchange of nationalist and liberal ideas among the natives.
- Hence, anti-colonial movement became a breeding ground for the growth of nationalism in all colonies.

- During the First World War period, price rise in India led to extreme hardships for the common people.
- Villagers were unwillingly recruited in army and had to do begar.
- This led to widespread anger among Indians.
- Also the failure of crops at the same time led to the spread of anti-British and nationalist feelings among Indians.

- Under Rowlatt Act any Indian leader could be detained without trial for two years to repress political activities.
- Gandhiji withdrew the Non-Cooperation movement, in 1922, due to violent incident of Chaura-Chauri in Gorakhpur.

2. What is meant by the idea of satyagraha?

Ans.(i) Satyagraha was a novel method of mass agitation. The idea of satyagraha emphasised upon the power of truth and the need to search for truth.

(ii) It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.

(iii) Through non-violent methods, a satyagrahi could appeal to the conscience of the oppressor by the power of truth, which was bound to ultimately triumph.

3. Write a newspaper report on:

- The Jallianwala Bagh massacre
- The Simon Commission

Ans.a. **The Jallianwala Bagh massacre** : (i) On the day of 13th April 1919, many people gathered in an enclosed ground of Jallianwala Bagh.

(ii) They didn't know about the imposition of Martial Law in the Amritsar city.

(iii) General Dyre, the Commander, in order to teach a lesson on violating the Martial Law, came in with a small military force.

(iv) He blocked the exits from the Bagh and opened fire on the innocent citizens including women and children hundreds of them died.

(v) The Jallianwala Bagh incident was the most brutal incident in the history of India. It earned a nation wide outrage.

b. **The Simon Commission** : (i) It was constituted by the Tory government in Britain, under Sir John Simon.

(ii) The objective of the Commission was to look into the functioning of the constitutional system in India and suggest changes.

(iii) But nationalists in India opposed the Commission because of a problem in it.

(iv) The problem was that the Commission had not a single Indian member. They all were British.

(v) Therefore, when the Simon Commission arrived in India in 1928, it was greeted with the slogan "Go Back Simon".

(vi) All parties, including Congress and the Muslim League, participated in the demonstrations.

4. Compare the images of Bharat Mata in this chapter with the image of Germania in Chapter 1.

Ans.(i) The image of Germania is the symbol of German nation. Whereas, the image of Bharat Mata is the symbol of Indian nation.

(ii) Both the images inspired nationalists who worked very hard to unify their respective countries and to attain a liberty or a free nation or freedom.

(iii) But the image of Bharat Mata is different from that of Germania, in the sense that former reflects the

(iv) religious basis in its making. Bharat Mata is shown as a Hindu Goddess, having Trishul (weapon), in her hand. This religious flavour denoted the concept of one nation in which Hindus had to live with their brothers who belonged to other religions such as Muslim and Christians, etc. Therefore, the image of Bharat Mata, became a controversial figure and also indirectly played role in spread of communalism in pre-independent India. On the other hand the image of Germania, did not have any such controversy attached to it.

Discuss

1. List all the different social groups which joined the Non-Cooperation Movement of 1921. Then choose any three and write about their hopes and struggles to show why they joined the movement.

Ans. The social groups of India, that joined the Non-Cooperation Movement of 1921 were as under.

- (i) Middle class people (students, headmasters, teachers, lawyers, etc.)
- (ii) Political parties except the Justice Party of Madras, the party of non-Brahmins.
- (iii) Merchants and traders.
- (iv) Peasants of Awadh led by Baba Ramchandra.
- (v) Tribals of Andhra Pradesh led by Alluri Sitaram Raju.
- (vi) Plantation workers in Assam.

Let's know why some of these social groups joined the Non-Cooperation Movement.

(a) **Peasants of Awadh** : (i) The poor peasants of Awadh were facing tough times. They didn't have land, therefore, they had to cultivate the landlord's fields.

(ii) The latter asked for rent, which if not paid at times led to the confiscation of the rented land as well as crops.

(iii) This incurred credit to the poor peasants, and they got trapped into the debt cycle. They had to do begar and work at landlords farms without any payment.

(iv) But Baba Ramchandra, a Sanyasi, led the poor peasants movement and with the help of Jawahar Lal Nehru established "Oudh Kisan Sabha" in 1920.

(v) This movement was later merged with the Non-Cooperation-Khilafat Movements of 1921.

(b) **Tribals of Andhra Pradesh** : (i) The tribals of Andhra Pradesh were a disturbed lot. They could not enter the forests as those were reserved by the colonial government.

(ii) Tribals could not collect Firewood from forests. Also tribal people depended upon cattle which grazed in the jungles. But this activity ended as soon as forests were reserved. Therefore, the lives of tribals came to a standstill.

(iii) Led by Alluri Sitaram Raju, who firmly believed in Gandhi except his non-violent methods of attaining freedom, tribals rebelled against the oppressive British government. They joined the Non-Cooperation-Khilafat Movements, but violently.

(c) **Plantation Workers** : (i) They assumed that Non-Cooperation Movement meant that they could reunite with their families, by overruling the terms and conditions of their contracts.

(ii) Therefore, many of them defied the authorities, left the plantations and headed home.

(iii) They believed that Gandhi Raj was coming and everyone would be given land in their own villages.

(iv) But their plans failed as they could not reach their destinations due to railway and steamer strikes and were caught by the police and brutally beaten up.

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

Ans. (i) Gandhi, on 31 January 1930, sent a letter to the then Viceroy Irwin, containing 11 most essential demands.

(ii) Some of these were of general interests, others were specific demands of different classes, from industrialists to peasants.

(iii) The idea was to make the demands wideranging, so that all classes within the Indian society could identify with them and everyone could be brought together in a united campaign.

(iv) But the most unusual of all was the demand to abolish the salt tax.

(v) Salt was something consumed by the rich and the poor alike, and it was one of the most essential items of food.

(vi) According to Gandhi, the tax on the salt and the government monopoly over its production revealed the most oppressive face of the British rule.

(vii) By the successful Salt March, Gandhi showed down upon the British colonial government in his

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own satyagraha way.

(viii) The Salt March indeed was the most significant symbol of resistance against colonialism.

3. **Imagine you are a woman participating in the Civil Disobedience Movement. Explain what the experience meant to your life.**

Ans.(i) I am feeling humble and great. When I walk with thousands of like minded women in a march under the civil Disobedience Movement, the feeling of having done something for my beloved country comes to my mind.

(ii) Although, marching in big crowds, on the city roads is the most unusual experience because I haven't done it in my life before this. But when I interact with other sisters, I feel relieved as all of them are like me. It is their first experience as well.

(iii) The participation in the Civil Disobedience Movement also raises the status of women in the Indian society.

(iv) It gives us the same social importance in the society as men in India.

(v) Although there occurs not much change in the domestic lives of women, but the contribution made through participation in the movement, itself is one of the most significant incident for the Indian woman.

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

Ans.(i) Political leaders represented the different classes and communities of Indian society.

(ii) For example, Dr. B.R. Ambedkar leaded "oppressed classes" or dalits of India. Similarly, M.A. Jinnah represented muslim social group of Indians.

(iii) These leaders wanted to uplift the status of their followers, by securing some special political rights by securing separate electorates for them.

(iv) But Congress Party, especially Gandhi believed that separate electorates would adversely affect the unity of India.

(v) He was against it and took fast upto death at a point of time. These were the reasons, why the political leaders differed sharply over the question of separate electorates.

Additional Questions

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1. Why did various classes and groups of Indians participate in the Civil Disobedience Movement?

Ans The various classes and groups of Indians participated in the Civil Disobedience Movement due to their own, limited motives. To them, "swaraj" meant something they craved for. For example :

- (i) To businessmen, swaraj meant a time when colonial restrictions on business would no longer exist and trade and industry would flourish without constraints.
- (ii) Similarly to rich peasant classes, swaraj was a struggle against high land revenue.
- (iii) Women took swaraj as the attainment of elevated status and equality with men in Indian society.
- (iv) Poor peasants considered swaraj as the time when they would have their own land, would not have to pay rents or do begar.
- (v) Working class dreamed of high wages and excellent working conditions.

Hence different Indian groups had different expectations from Swaraj.

Or

Swaraj had a different meaning for different groups of Indians.

2. What did Mahatma Gandhi do immediately after his arrival in India?

Ans. Mahatma Gandhi, after his arrival in India, organised three small but important satyagrahas. These were as under :

- (i) 1916 : He organised Champaran satyagraha in Bihar. It was against the oppressive plantation system.
- (ii) 1917 : He organised Satyagraha to support the peasants of Kheda district of Gujarat.
- (iii) 1918 : Mahatma Gandhi went to Ahmedabad to organise a Satyagraha movement amongst cotton mill workers.

3. What was the plan of Gandhi to launch Non-Cooperation Movement?

Ans Gandhi proposed that :

- (i) Non-Cooperation Movement should unfold in stages.
- (ii) First of all, titles awarded by the government should be surrendered.
- (iii) Secondly, Indians should boycott civil services, army, police, courts, legislative councils, schools and foreign goods.
- (iv) In case government used repression, a full civil Disobedience Movement should be launched.

4. Write a note on Alluri Sitaram Raju.

Ans (i) Alluri Sitaram Raju was a tribal leader in Gudem hills of Andhra Pradesh.

- (ii) He claimed to have special powers to make correct astrological calculations and heal people, and he could survive even bullet shots. Rebels considered him as incarnation of God.
- (iii) Inspired by Gandhi and Non-Cooperation Movement, Raju asked people to wear khadi and give up drinking.
- (iv) He also believed that British could be evicted only by force. Therefore, rebels attacked police stations, attempted to kill British officials and carried on guerrilla warfare for achieving 'swaraj'.
- (v) Raju was captured and executed in 1924, and over a period of time he became a folk hero.

5. What did the radical leaders do for the freedom struggle of India?

Ans Radical leaders of Congress were young Jawaharlal Nehru and Subhash Chandra Bose. They were dissatisfied by the ways moderates and liberals in Congress worked. Radical group believed in action instead of thinking. They had following programmes for the freedom struggle:

- (i) On December 1929, under the presidency of Jawaharlal Nehru, the Lahore Congress finalised the demand for "Purna Swaraj" or full independence for India.
- (ii) It was declared that 26 January 1930, would be celebrated as the Independence day when people were to take a pledge to struggle for the complete independence.