

Atomic Energy Education Society

Session: 2023 -24

Class: 10

Subject: Social Science

WORKSHEETNO.1- Answer key

Name of the Chapter: Nationalism in India

Name of the Topic:

1. (c) Mahatma Gandhi
2. (a) Bombay
3. (b) peasants
4. (c) Indians were allowed to rule themselves
5. (b) General Dyer
6. (c) there was no Indian Member in the Commission.
7. (d) C.R. Das and Motilal Nehru
8. (d) Dr B.R. Ambedkar
9. (c) Sabarmati
10. (d) Abanindranath Tagore

II. Answer the following questions in one or two sentences:- (1x10=10)

1. The Rowlatt Act was imposed as it gave the government enormous powers arrest any person and put him in jail for 2 years without trial.
2. Bankim Chandra Chattopadhyay.
3. Inland Emigration Act of 1859
4. Affected by crop failure and a plague epidemic, the peasants of Kheda could not pay the revenue, and were demanding that revenue collection be relaxed.
5. In 1918, Mahatma Gandhi went to Ahmedabad to organise a Satyagraha movement amongst cotton mill workers.
6. The Khalifa.
7. At the Calcutta session of the Congress in September 1920, Gandhiji convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for Swaraj.

8. The refusal to deal and associate with people, or participate in activities, or buy and use things; usually a form of protest.
9. Begar – Labour that villagers were forced to contribute without any payment.
10. Simon Commission was set up under Sir John Simon.

III. Answer the following questions in two or three sentences.

1. Khilafat movement was started by Mahatma Gandhi and the Ali Brothers, Muhammad Ali and Shaukat Ali in response to the rumours that a harsh treaty is going to be imposed on the Ottoman emperor – the spiritual head of the Islamic world (the Khalifa).
2. Mahatma Gandhi declared that British rule was established in India with the cooperation of Indians, and had survived only because of this cooperation. If Indians refused to cooperate, British rule in India would collapse within a year, and Swaraj would come.
3. 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 Brahmans had access to.
4. Khadi cloth was often more expensive than massproduced mill cloth and poor people could not afford to buy it. Secondly alternative Indian institutions had to be set up so that they could be used in place of the British ones.
5. Mahatma Gandhi called off the Non-cooperation Movement, as the movement had turned violent in many places. The Chauri Chaura incident in 1922 turned into a violent dash and 22 policemen were killed. Gandhiji felt Satyagrahis needed to be properly trained before the mass struggles.
6. In Abanindranath Tagore painting Bharat Mata is portrayed as an ascetic figure; she is calm, composed, divine and spiritual. Devotion to this mother figure came to be seen as evidence of one's nationalism.
7. The Nationalists believed that the folk tradition of India gave a true picture of traditional culture that had been corrupted and damaged by outside forces. It was essential to preserve this folk tradition in order to discover one's national identity and restore a sense of pride in one's past.
8. Natesa Sastri published a massive four-volume collection of Tamil folk tales, 'The Folklore of Southern India'. He believed that folklore was national literature; it was 'the most trustworthy manifestation of people's real thoughts and characteristics'.

9. Gandhiji had designed the Swaraj flag. It was again a tricolour (red, green and white) and had a spinning wheel in the centre, representing the Gandhian ideal of self-help. Carrying the flag, holding it aloft, during marches became a symbol of defiance.
10. The British saw Indians as backward and primitive, incapable of governing themselves. In response, Indians began looking into the past to discover India's great achievements. They wrote about the glorious developments in ancient times when art and architecture, science and mathematics, religion and culture, law and philosophy, crafts and trade had flourished. This glorious time, in their view, was followed by a history of decline, when India was colonised. These nationalist histories urged the readers to take pride in India's great achievements in the past and struggle to change the miserable conditions of life under British rule.

IV. Answer the following questions in four to five sentences each:- (3x 5=15)

1. The Poona Pact was an agreement signed on 24th September 1932 between Gandhiji and Dr. B.R. Ambedkar on behalf of the depressed classes and upper-caste Hindu leaders on the reservation of electoral seats for the depressed classes in the legislature of the British India government.

The main features of the Poona Pact were:

- a. It gave the Depressed Classes (later to be known as the Schedule Castes) reserved seats in provincial and central legislative councils.
 - b. They were to be voted in by the general electorate.
 - c. The act came into force due to Gandhiji's fast unto death, and Ambedkar ultimately accepting Gandhiji's stand.
2. Non-cooperation movement gradually slowed down in the cities for a variety of reasons:-
- Khadi cloth was often more expensive than mass produced mill cloth and poor people could not afford to buy it.
 - 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.
 - The institutions were slow to come up. So teachers and students began trickling back to the government schools and even lawyers joined back work in government courts.

3. In February 1922, Gandhiji decided to launch a no tax movement. The police opened fire at the people who were taking part in a demonstration, without any provocation. The people turned violent in their anger and attacked the police station and set fire to it. The incident took place at Chauri Chaura in Uttar Pradesh. When the news reached Gandhiji, he decided to call off the Non-cooperation movement as he felt that it was turning violent and that the Satyagrahis were not properly trained for mass struggle.
4.
 - a) Women participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops.
 - b) Many women went to jail.
 - c) Women who participated in the Civil Disobedience Movement, came from high-caste families in urban areas and rich peasant households in rural areas.
5. The economic sphere was affected by the Non-cooperation Movement in the following ways:-
 - a. Foreign goods were boycotted, liquor shops were picketed and foreign cloth was burnt. The import of foreign cloth halved between 1921 and 1922. Its value dropped from ₹ 102 crore to ₹ 57 crore.
 - b. Many merchants and traders refused to trade in foreign goods or finance foreign trade.
 - c. People began discarding imported clothes and wearing Indian ones.
 - d. The production of Indian textile mills and handlooms went up. Use of Khadi was popularized.

IV. Answer the following questions in four to five sentences each: (5x 5=25)

1. Some reasons for lukewarm response of some Muslim organizations to Civil Disobedience Movement were:-
 - After the decline of Non-cooperation-Khilafat movement, a large section of Muslims felt alienated from the Indian National Congress.
 - The visible and open association of Congress with Hindu religious nationalist groups like the Hindu Mahasabha in mid 1920s made the Muslims suspicious of Congress motives.
 - The frequent communal clashes not only deepened the distance between the two communities but also there was an important difference over the question of representation in the future assemblies that were to be elected.
2. Salt March became an effective tool of resistance against colonialism because:

- a. Mahatma Gandhi found in salt a powerful symbol that could unite the nation.
 - b. Salt was an essential item of food and was consumed by rich and poor alike.
 - c. The salt is obtained from the nature at free of cost and imposing a tax on that shows the oppressive face of the British.
 - d. 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.
 - e. This march developed the feeling of nationalism, people in different parts of the country broke the salt law and manufactured salt and demonstrated in front of government salt factories.
3. A variety of cultural processes captured the imagination of Indians and promoted a sense of collective belongingness:-

(i) 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) Nationalists believed that it 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) Carrying the tricolour flag and holding it aloft during marches became a symbol of defiance and promoted a sense of collective belonging.

(iv) 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.

All these techniques were used to bring the Indian people together against the common enemy.

4. a. The increased defence expenditure was financed by war loans and by raising tax rates, custom duties, etc.
 - b. There was tremendous price rise during the war years. Between 1913 and 1918, the prices had almost doubled.
 - c. Forced recruitment in the army caused widespread anger in the villages.
 - d. The failure of crops in many parts of India had created food shortages, leading to the added misery of the people.
 - e. In addition to this, there was the outbreak of the great influenza epidemic. Millions of people perished due to influenza and starvation.

5. Satyagraha is a novel method of mass agitation introduced by Mahatma Gandhi.

b. According to Gandhiji, Satyagraha is not physical force. But it is a pure soul force. The truth is the very substance of soul and the soul is informed with knowledge.

c. According to Gandhiji, Satyagraha is not the weapon of the weak, instead it can only be used by the strongest of the strong as it totally depends upon mental strength but not on physical strength.

d. "Satyagraha is passive resistance, which is about intense activity but in a non-violent manner." Indians can't compete with the British in arms but can only defeat them using the weapon of "ahimsa".

e. Non-violence is the supreme dharma which could unite all Indians. Without seeking vengeance or being aggressive, a Satyagrahi can win the battle.