

UNIQUE STUDY POINT

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Class: X	Subject: Social Science	Session: 2025-26
Chapter: 02 - Nationalism in India	Time: 1½ Hours	Max. Marks: 40

General Instructions:

1. All questions are compulsory.
2. This question paper contains 20 questions divided into five sections A, B, C, D and E.
3. Section A contains 10 MCQs of 1 mark each.
4. Section B contains 4 questions of 2 marks each.
5. Section C contains 3 questions of 3 marks each.
6. Section D contains 1 question of 5 marks.
7. Section E contains 2 Case Study Based questions of 4 marks each.

SECTION A - Multiple Choice Questions (1 mark each)

Q1. In which year did Mahatma Gandhi organize a satyagraha to support the peasants of Kheda district?

- (a) 1915
- (b) 1917
- (c) 1918
- (d) 1920

Q2. According to the census of 1921, how many people perished due to famines and the influenza epidemic?

- (a) 5 to 6 million
- (b) 12 to 13 million
- (c) 20 million
- (d) 8 to 9 million

Q3. The Khilafat Committee was formed in Bombay in:

- (a) January 1919
- (b) March 1919
- (c) September 1920
- (d) December 1920

Q4. The Non-Cooperation programme was finally adopted at the Congress session held at:

- (a) Calcutta
- (b) Bombay
- (c) Nagpur
- (d) Lahore

Q5. Who was Abdul Ghaffar Khan?

- (a) A revolutionary who bombed British buildings

- (b) A devout disciple of Mahatma Gandhi
- (c) Leader of the Muslim League
- (d) Leader of the Khilafat Movement

Q6. When was 'Independence Day' first celebrated as declared by the Lahore Congress?

- (a) 26 January 1929
- (b) 26 January 1930
- (c) 15 August 1929
- (d) 15 August 1930

Q7. How many volunteers accompanied Gandhi on the Salt March?

- (a) 50
- (b) 78
- (c) 100
- (d) 150

Q8. The Federation of Indian Chamber of Commerce and Industries (FICCI) was formed in:

- (a) 1920
- (b) 1925
- (c) 1927
- (d) 1930

Q9. Who published the four-volume collection 'The Folklore of Southern India'?

- (a) Rabindranath Tagore
- (b) Bankim Chandra Chattopadhyay
- (c) Natesa Sastri
- (d) Abanindranath Tagore

Q10. The Swaraj flag designed by Gandhiji had a spinning wheel in the centre representing:

- (a) Traditional Indian crafts
- (b) The Gandhian ideal of self-help
- (c) Industrial development
- (d) Unity of all provinces

SECTION B - Short Answer Questions (2 marks each)

Q11. What was the influenza epidemic of 1918-19? What was its impact on India?

Q12. What was the objective behind forming the Oudh Kisan Sabha in October 1920?

Q13. Why were the Simon Commission and its recommendations opposed by Indians?

Q14. What were the main reasons for the failure of the Second Round Table Conference?

SECTION C - Short Answer Questions (3 marks each)

Q15. Describe the significance of the Dandi March. Why was salt chosen as a symbol of protest?

Q16. Why were dalits not actively involved in the Civil Disobedience Movement? What was Dr. Ambedkar's approach to solving dalit problems?

Q17. How did poorer peasants participate in the Civil Disobedience Movement? Why did Congress not support 'no

SECTION D - Long Answer Question (5 marks)

Q18. What were the different social groups that participated in the Civil Disobedience Movement? Explain their different motives and what 'Swaraj' meant to each of them.

SECTION E - Case Study Based Questions (4 marks each)

Q19. Read the source given below and answer the questions that follow:

"On 6 January 1921, the police in United Provinces fired at peasants near Rae Bareilly. Jawaharlal Nehru wanted to go to the place of firing, but was stopped by the police. Agitated and angry, Nehru addressed the peasants who gathered around him. This is how he later described the meeting: 'They behaved as brave men, calm and unruffled in the face of danger. I do not know how they felt but I know what my feelings were. For a moment my blood was up, non-violence was almost forgotten - but for a moment only. The thought of the great leader came to me, and I saw the kisans seated and standing near me, less excited, more peaceful than I was - and the moment of weakness passed.'"

- (i) What incident is being described in this passage? (1)
- (ii) How did the peasants' behavior influence Nehru? (2)
- (iii) What does this tell us about the spread of Gandhian philosophy among common people? (1)

Q20. Read the source given below and answer the questions that follow:

"In 1930, Sir Muhammad Iqbal, as president of the Muslim League, reiterated the importance of separate electorates for the Muslims as an important safeguard for their minority political interests. He said: 'I entertain the highest respect for the customs, laws, religions and social institutions of other communities. Yet I love the communal group which is the source of life and behaviour... The Muslim demand for the creation of a Muslim India within India is therefore perfectly justified.'"

- (i) What was Muhammad Iqbal's main demand? (1)
- (ii) How did he justify the demand for separate electorates? (2)
- (iii) How did this view differ from the Congress vision of India? (1)

SECTION A - Answers to MCQs**Q1. (b) 1917**

In 1917, Mahatma Gandhi organized a satyagraha to support the peasants of the Kheda district of Gujarat. Affected by crop failure and a plague epidemic, the peasants could not pay the revenue and were demanding that revenue collection be relaxed.

Q2. (b) 12 to 13 million

According to the census of 1921, 12 to 13 million people perished as a result of famines in 1918-19 and 1920-21, and the influenza epidemic that accompanied these famines.

Q3. (b) March 1919

To defend the Khalifa's temporal powers after the defeat of Ottoman Turkey in World War I, a Khilafat Committee was formed in Bombay in March 1919.

Q4. (c) Nagpur

After intense debates within the Congress, the Non-Cooperation programme was finally adopted at the Congress session at Nagpur in December 1920, where a compromise was worked out.

Q5. (b) A devout disciple of Mahatma Gandhi

Abdul Ghaffar Khan was a devout disciple of Mahatma Gandhi. When he was arrested in April 1930, angry crowds demonstrated in the streets of Peshawar, facing armoured cars and police firing.

Q6. (b) 26 January 1930

The Lahore Congress in December 1929 declared that 26 January 1930 would be celebrated as Independence Day when people were to take a pledge to struggle for complete independence.

Q7. (b) 78

Mahatma Gandhi started his famous salt march accompanied by 78 of his trusted volunteers. The march was over 240 miles from Sabarmati to Dandi, taking 24 days.

Q8. (c) 1927

The Federation of Indian Chamber of Commerce and Industries (FICCI) was formed in 1927 to organize business interests. It was preceded by the Indian Industrial and Commercial Congress formed in 1920.

Q9. (c) Natesa Sastri

In Madras, Natesa Sastri published a massive four-volume collection of Tamil folk tales called 'The Folklore of Southern India'. He believed that folklore was national literature and 'the most trustworthy manifestation of people's real thoughts and characteristics'.

Q10. (b) The Gandhian ideal of self-help

By 1921, Gandhiji had designed the Swaraj flag. It was a tricolour (red, green and white) and had a spinning wheel (charkha) in the centre, representing the Gandhian ideal of self-help and self-reliance.

SECTION B - Answers to Short Answer Questions**Q11.**

The influenza epidemic of 1918-19:

- It was a deadly pandemic that struck India along with crop failures in 1918-19 and 1920-21
- The epidemic caused massive loss of life across the country
- According to the census of 1921, 12 to 13 million people perished as a result of famines and the influenza epidemic
- This created widespread suffering and hardship among the common people
- It contributed to the growing anger against colonial rule, as people hoped that the war's end would bring relief, but that did not happen

Q12.

The objectives behind forming the Oudh Kisan Sabha:

- To organize the peasant movement in Awadh under a structured organization
- To fight against the exploitation by talukdars and landlords who demanded exorbitantly high rents
- To demand reduction of revenue and abolition of begar
- To integrate the Awadh peasant struggle into the wider national movement
- Within a month of its formation in October 1920, over 300 branches had been set up in villages around the region

Q13.

The Simon Commission was opposed because:

- The commission did not have a single Indian member - they were all British
- This was seen as an insult to Indians and their demand for self-governance
- When the 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 demonstrations against it
- Lala Lajpat Rai was assaulted by British police during a peaceful demonstration against the commission and succumbed to his injuries

Q14.

The Second Round Table Conference failed because:

- Gandhiji went to London in December 1931 for the conference, but the negotiations broke down
- There were fundamental disagreements between different Indian groups on key issues
- The issue of representation of different communities could not be resolved
- The British were not willing to concede real power to Indians
- Gandhi returned disappointed, and found that back in India, the government had begun a new cycle of repression with Congress declared illegal

SECTION C - Answers to Short Answer Questions

Q15.

Significance of the Dandi March:

- It marked the beginning of the Civil Disobedience Movement on 6 April 1930
- It was a powerful act of defiance against British law, inspiring millions across India
- Gandhi and 78 volunteers walked 240 miles over 24 days, gathering massive public support
- Thousands came to hear Gandhi wherever he stopped, spreading the message of swaraj
- The march demonstrated the power of non-violent mass action
- It brought national and international attention to India's freedom struggle

Why Salt Was Chosen:

- Salt was consumed by both rich and poor alike, making it a universal symbol
- It was one of the most essential items of food

- The tax on salt and government monopoly over its production was seen as an unjust burden on common people
- Gandhi declared that the salt tax revealed the most oppressive face of British rule
- It was a simple, relatable issue that could unite all Indians regardless of class or community
- Breaking the salt law was a symbolic act that every Indian could participate in

Q16.

Why Dalits Were Not Actively Involved:

- For long, the Congress had ignored the dalits for fear of offending the sanatanis (conservative high-caste Hindus)
- Although Gandhi worked to eliminate untouchability and called them 'harijan', many dalit leaders wanted a different political solution
- They were apprehensive of the Congress-led national movement
- Dalit participation in the Civil Disobedience Movement was therefore limited, particularly in Maharashtra and Nagpur region where their organization was strong

Dr. Ambedkar's Approach:

- He organized dalits into the Depressed Classes Association in 1930
- He believed in political empowerment as the solution to dalit problems
- He demanded reserved seats in educational institutions
- He demanded a separate electorate that would choose dalit members for legislative councils
- He felt that political empowerment would resolve the problems of social disabilities
- At the Second Round Table Conference, he clashed with Gandhi by demanding separate electorates for dalits
- His approach emphasized self-organization and political rights rather than relying on upper-caste reform

Q17.

Participation of Poorer Peasants:

- Poorer peasants were not just interested in lowering revenue demand
- Many of them were small tenants cultivating land rented from landlords
- As the Depression continued and cash incomes dwindled, they found it difficult to pay their rent
- They wanted the unpaid rent to the landlord to be remitted
- They joined a variety of radical movements, often led by Socialists and Communists
- They demanded 'no rent' to landlords

Why Congress Did Not Support 'No Rent' Campaigns:

- Congress was apprehensive of raising issues that might upset the rich peasants and landlords
- Rich peasants and landlords were important supporters of the national movement
- Congress wanted to maintain a united front and feared internal divisions
- The Congress was unwilling to support 'no rent' campaigns in most places
- As a result, the relationship between the poor peasants and the Congress remained uncertain
- This showed the limits of the Congress's ability to address all social and economic grievances

SECTION D - Answer to Long Answer Question

Q18.

Various social groups participated in the Civil Disobedience Movement with different motives and interpretations of Swaraj:

1. Rich Peasant Communities:

- **Who:** Patidars of Gujarat and Jats of Uttar Pradesh
- **Why They Joined:** Being producers of commercial crops, they were hard hit by trade depression and falling prices. Their cash income disappeared, making it impossible to pay government revenue

- **Their Swaraj:** For them, swaraj was primarily a struggle against high revenue demands. They wanted the government to reduce revenue rates
- **Outcome:** They were deeply disappointed when the movement was called off in 1931 without revenue reduction and refused to participate when it restarted in 1932

2. Poor Peasants and Small Tenants:

- **Who:** Small tenant farmers who rented land from landlords
- **Why They Joined:** They found it difficult to pay rent as the Depression continued and cash incomes dwindled
- **Their Swaraj:** They wanted unpaid rent to landlords to be remitted. Swaraj meant freedom from both colonial taxes and landlord exploitation
- **Relationship with Congress:** They joined radical movements led by Socialists and Communists. Congress was unwilling to support 'no rent' campaigns, so their relationship with Congress remained uncertain

3. Business Classes (Industrialists and Merchants):

- **Who:** Indian merchants and industrialists led by figures like G.D. Birla and Purshottamdas Thakurdas
- **Why They Joined:** They wanted protection against imports of foreign goods and a favorable exchange ratio. They reacted against colonial policies that restricted business activities
- **Their Swaraj:** They saw swaraj as a time when colonial restrictions on business would no longer exist, and trade and industry would flourish without constraints
- **Support:** They gave financial assistance and refused to buy or sell imported goods initially
- **Later Concerns:** After the Round Table Conference failure, they became apprehensive of militant activities, worried about business disruption, and the growing influence of socialism in Congress

4. Industrial Working Classes:

- **Participation:** Did not participate in large numbers, except in Nagpur region
- **Why Limited:** As industrialists came closer to Congress, workers stayed aloof
- **Selective Participation:** Some workers participated by adopting ideas like boycott of foreign goods as part of their own movements against low wages and poor working conditions
- **Their Swaraj:** For them, swaraj meant better wages, working conditions, and rights for workers
- **Congress Stand:** Congress was reluctant to include workers' demands, fearing it would alienate industrialists

5. Women:

- **Participation:** Large-scale participation was a significant feature
- **Activities:** Participated in salt march, protest marches, manufactured salt, picketed shops, many went to jail
- **Background:** In urban areas from high-caste families; in rural areas from rich peasant households
- **Their Swaraj:** They saw service to the nation as a sacred duty and linked their role as mothers and wives to national service
- **Limitations:** Despite increased public role, no radical change in how women's position was visualized. Congress was reluctant to give them authority within the organization

6. Plantation Workers in Assam:

- **Why They Joined:** Under the Inland Emigration Act of 1859, they could not leave plantations without permission
- **Their Swaraj:** For them, freedom meant the right to move freely in and out of confined spaces and retain links with their home villages
- **Action:** Thousands defied authorities, left plantations believing Gandhi Raj was coming and everyone would get land
- **Outcome:** They were stranded by strikes and caught by police

7. Tribal People:

- **Example:** Gudem Hills of Andhra Pradesh under Alluri Sitaram Raju
- **Why They Joined:** Colonial government closed forest areas, preventing them from grazing cattle and collecting forest produce. They were forced to do begar
- **Their Swaraj:** Swaraj meant restoration of traditional rights over forests and freedom from forced labour

- **Method:** Used guerrilla warfare despite Gandhi's non-violence, showing they interpreted the movement in their own way

Conclusion:

The Civil Disobedience Movement united diverse groups, but each had different interpretations of swaraj based on their specific grievances. This diversity was both a strength (creating a mass movement) and a weakness (leading to internal conflicts and limitations). The Congress tried to balance these different interests but could not satisfy all groups, leading to the movement's eventual limitations and the uncertain nature of unity within it.

SECTION E - Answers to Case Study Based Questions

Q19.

(i) What incident is being described?

This passage describes the police firing on peasants near Rae Bareilly in United Provinces on 6 January 1921 during the Non-Cooperation Movement. Jawaharlal Nehru was prevented from going to the site and instead addressed the assembled peasants.

(ii) How did the peasants' behavior influence Nehru?

The peasants' behavior had a profound influence on Nehru:

- Initially, Nehru was agitated and angry about the police firing, and for a moment, he almost forgot the principle of non-violence
- However, when he saw the peasants (kisans) who were "calm and unruffled in the face of danger" and "less excited, more peaceful" than he was, it calmed him down
- Their composure and adherence to non-violence despite provocation reminded him of Gandhi's teachings
- The peasants' peaceful behavior demonstrated that they had internalized Gandhian principles better than he had in that moment
- This experience humbled Nehru and reinforced his commitment to non-violence
- As he wrote: "I spoke to them in all humility on non-violence – I needed the lesson more than they"

(iii) What does this tell us about the spread of Gandhian philosophy?

This incident demonstrates that Gandhian philosophy of non-violence had deeply penetrated among common people, including rural peasants. They had not only understood the principle but had also internalized it to the extent that they could maintain composure even in the face of violence and provocation. Their behavior showed that non-violence was not just an elite or intellectual concept but had become a mass movement principle that ordinary people were committed to, sometimes even more strongly than educated leaders.

Q20.

(i) What was Muhammad Iqbal's main demand?

Muhammad Iqbal's main demand was for separate electorates for Muslims as an important safeguard for their minority political interests, and for the creation of a Muslim India within India.

(ii) How did he justify the demand for separate electorates?

Iqbal justified the demand for separate electorates through several arguments:

- **Communal Identity:** He argued that in India, "the units of Indian society are not territorial as in European countries" but are communal groups. Each communal group forms the identity and culture of its members
- **Right to Development:** He believed that "each group is entitled to free development on its own lines" and that the Indian Muslim is entitled to "full and free development on the lines of his own culture and tradition in his own Indian home-lands"
- **Protection of Minority:** He highlighted the "general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces"
- **Democratic Adaptation:** He argued that "the principle of European democracy cannot be applied to India"

without recognising the fact of communal groups"

- **Communalism as Higher Ideal:** He presented "communalism in its higher aspect" as "indispensable to the formation of a harmonious whole in a country like India"
- **Respect for Others:** He clarified that this was "not inspired by any feeling of narrow communalism" and that he entertained "the highest respect for the customs, laws, religions and social institutions of other communities"

(iii) How did this view differ from the Congress vision?

This view differed fundamentally from the Congress vision:

- Congress believed in a unified Indian nation where territorial, not communal, identity would be primary
- Congress advocated for "universal amalgamation" where communal entities would not retain separate political identities
- Iqbal's vision of a "Muslim India within India" was contrary to Congress's vision of a secular, united India
- Congress opposed separate electorates as they believed it would divide the nation and prevent true integration
- This fundamental difference in vision contributed to the growing communal divide and eventually influenced the demand for Pakistan

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