

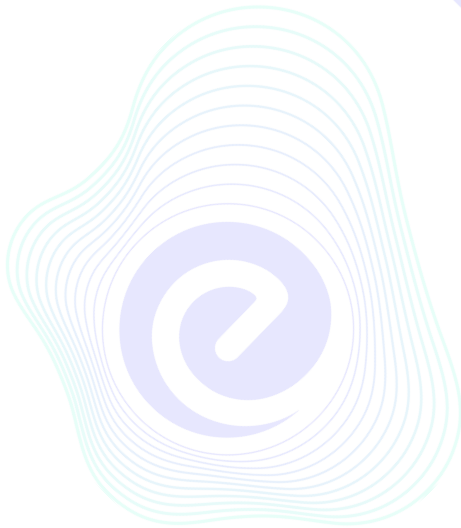
CBSE NCERT Solutions for Class 10 Social Science Chapter 2

Activity

Q.1. If you were a peasant in Uttar Pradesh in 1920, how would you have responded to Gandhiji's call for Swaraj? Give reasons for your response.

Solution:

- Being a peasant in 1920 in Uttar Pradesh, I would have been affected by heavy land rents that landlords would have extracted from me. I would have paid many other types of cess to them.
- They would have forced me to do begar on their lands and not given me any land rights even though I tilled their land. I would have responded to Gandhiji's call for Swaraj with full vigour and enthusiasm.
- I would have participated in the non-cooperation movement wholeheartedly. The fight was not just against the British rule but also the oppressive regime that the talukdars and landlords maintained in the villages.

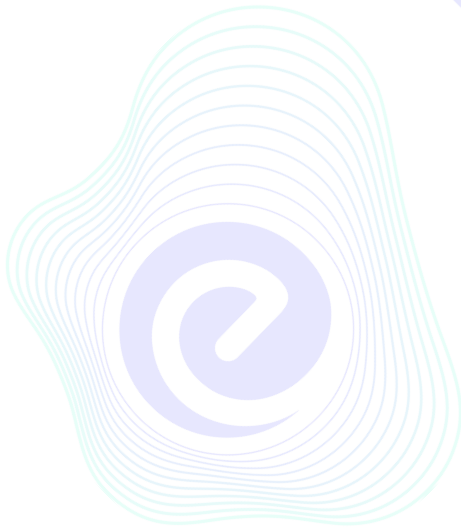


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Activity

Q.1. Find out about other participants in the National Movement who were captured and put to death by the British.

Solution: Many freedom fighters and revolutionaries were captured and put to death by the British during the struggle for independence. They included Rajguru, Sukhdev, Chandra Sekhar Azad, Basanta Kumar Biswas, Amir Chand, Lala Lajpat Rai, Madan Lal Dhingra, Khudiram Bose among many others.



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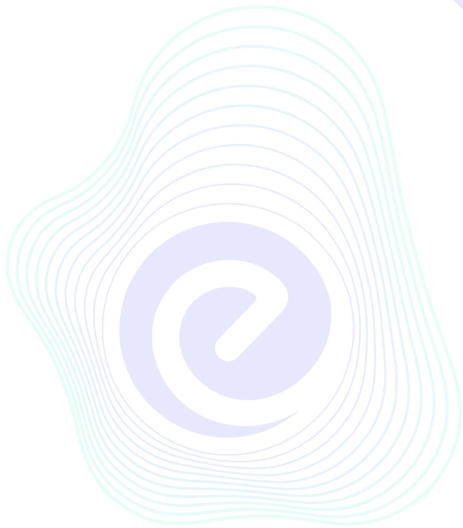
Discuss

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

Solution: The rich peasant communities were hit by falling prices and trade depression. They found it difficult to pay government revenues. They participated in Civil Disobedience Movement to protest against government demand for revenue. Patidars of Gujarat and Jats of UP mobilised people for the protest.

The business class and industrialists were against colonial policies which restricted trade and expansion of business. To organise business interest they formed bodies like FICCI. They gave financial assistance to Civil Disobedience Movement. For them, Swaraj meant no colonial restrictions for Indian business and free trade.

Women participated in large numbers by picketing shops selling foreign goods and manufacturing salt. The industrial working class did not participate in large numbers. They selectively used Gandhiji's program of a boycott of foreign goods along with their movement against low wages.



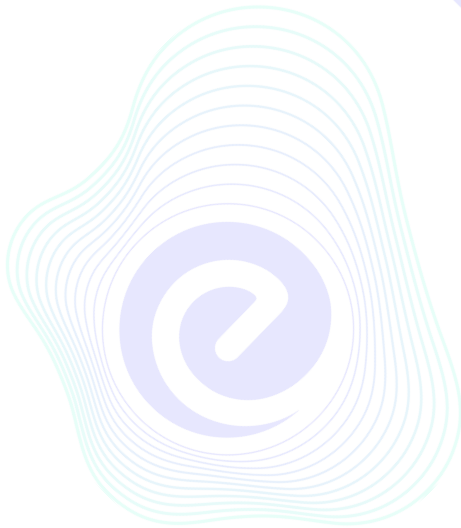
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Discuss

Q.1. Explain the idea of communalism in the context of the Indian national movement during the British era.

Solution:

- Communalism means a system of beliefs and ideas that promote the interests of a particular community. The British believed in the policy of 'divide and rule', where they promoted division on lines of religions.
- From mid-1920's as Congress became closer to the Hindu Mahasabha, many Muslims felt alienated. Communal clashes occurred at certain places.
- The Muslim League was founded in 1906 to promote the interest of the Muslim community in British India.
- It demanded separate electorates for the Muslims. Muhammad Ali Jinnah, a leader of the Muslim League wanted assurance from the Congress for reserved seats in the Central Assembly for the Muslims.
- This condition was laid to give up the demand for separate electorates. It also wanted representation in proportion to the population in the Muslim dominated provinces of Bengal and Punjab.
- Many Muslims felt the culture and identity of Muslims will be affected by being in the minority. This led to the demand for Pakistan by the Muslim League in 1940.



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Activity

Q.1. How did the image of Bharat Mata appear to different caste and communities during National struggle for freedom?

**Solution:**

The images of Bharat Mata created during the nationalist struggle portrayed her as a Hindu goddess. This might not have been an effective depiction for the non-Hindu communities. The image has a strong religious identity and the Indian nationalist struggle was dealing with the issue of communalism. This depiction might not have been welcomed as an allegory for India by many members of non-Hindu communities.

Write in brief

Q.1. Explain why is the growth of nationalism in the colonies linked to an anti-colonial movement?

Solution: The growth of modern nationalism in the colonies is linked to an anti-colonial movement as people under the colonial rule realised that they all were oppressed and suffering from colonialism and this united them. It created a bond between different groups in the colonies.

The effects of colonialism were felt in different ways by various classes and groups. Since their experiences were varied, their idea of freedom was also not the same. Indian National Congress under Mahatma Gandhi tried to bring these groups together for the freedom movement.

Q.2. Explain how the First World War helped in the growth of the National Movement in India.

Solution: Defence expenditure increased tremendously during the First World War. It was financed by an increase in customs duties and the introduction of income tax. Prices of goods increased and inflation led to a miserable life for the common people.

Forced recruitment in rural areas to supply soldiers for the war led to anger in the villages. In 1918 – 1919, and in 1920 – 1921, crops failed, leading to the food crisis. Influenza epidemic and famine deaths figures ran in millions. All this enraged the people against British rule.

Q.3. Explain why Indians were outraged by the Rowlatt Act.

Solution: The Rowlatt Act was passed in the Imperial Legislative Council in 1919, against the united opposition of the Indian members. The Act gave the government enormous powers to repress political activities. It allowed the detention of political prisoners without trial for two years. Justice was being denied to Indians in this manner.

Q.4. Explain why Gandhiji decided to withdraw the Non-Cooperation Movement.

Solution: In 1922, in Chauri-Chaura, a village in Gorakhpur district in UP, a violent incident took place. Twenty-two policemen were attacked and killed by an angry mob. The police had earlier fired on the political procession. This was against Mahatma Gandhi's ideals of Satyagraha and non-violence. So he withdrew the movement.

Q.5. What is meant by the idea of satyagraha?

Solution: Mahatma Gandhi believed that satyagraha was not physical force but a pure soul force. Truth is the substance of the soul which is informed with knowledge. It was passive resistance. Only the strong could use it. It did not inflict pain on the enemy but instead appealed to the conscience of the enemy. It was based on truth and non-violence.

Q.6. Write a note on the Jallianwala Bagh Massacre.

Solution:

- The Jallianwala Bagh massacre: A public meeting was announced on 13th April 1919, at Jallianwala Bagh, Amritsar to protest against the Rowlatt Act. People assembled there peacefully.
- After they had gathered there in thousands, General Dyer marched there with armoured cars and troops. Without giving any warning to the people to disperse, he ordered firing on the unarmed gathering.
- The casualties among the Indians were very heavy. Dyer's purpose in doing so was to 'produce a moral effect', to create in the minds of Satyagrahis and a feeling of terror. This horrendous massacre of innocent people has shaken people throughout British India.

Q.7. Write a note on the Simon Commission.

Solution:

- Simon Commission: The Commission has been appointed by the British government to look into the working of the constitutional system as set up by the Government of India Act, 1919 and suggest changes. John Simon is its Chairman.
- But no Indians have been included as part of the Commission. This has been strongly opposed by the INC and the Muslim League. The Commission has been greeted with hartals and demonstrations with the slogan of 'Go Back, Simon'.
- Viceroy Irwin has now promised a 'dominion status' for India in an unspecified future and a Round Table Conference to discuss a future constitution.

Q.8. Compare Bharat Mata to Germania from the Rise of Nationalism in Europe.

Solution:

Bharat Mata was created by Abanindranath Tagore. She was portrayed as a motherly and ascetic figure. She was shown as calm and composed, divine and spiritual. Another image of Bharat Mata showed her with a Trishul and standing beside a lion and an elephant. Both animals were shown as symbols of power and authority.



Germania was the symbol of the German nation. She was painted by Philip Veit, and he depicted her as a female figure standing against the tricolour of the national flag. Germania was shown wearing a crown of oak leaves. In German culture, oak stands for heroism.

Discuss

Q.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.

Solution:

- Different social groups took part in the Non-Cooperation Movement including the middle-class people in the cities, the tribals and peasants in the countryside, and the plantation workers.
- Among the middle class, the students left government run educational institutions. The Council elections were boycotted by INC and other parties except by Justice Party in Madras.
- Lawyers stopped their practice. Swadeshi became the watchword of the movement and foreign goods were boycotted and burnt in bonfires. The demand for Indian hand loom cloth went up.
- Among the peasants in Awadh led by Baba Ramchandra, the movement was against the talukdars and landlords who demanded high rent. 'Begar' work had to be done by the peasants on the fields owned by landlords.
- Tenants were evicted from land and had no rights over it. Peasants wanted reduction of land rent, abolition of 'begar' practice and boycott of landlord through the Non-Cooperation Movement.
- Nai dhobi bandhs were started to deprive landlords of the washing and barber services.
- The tribal peasants wanted access to forests as the British has taken away their traditional rights over forests produce and resources. They were forced to do begar for building roads by the government.
- Under Alluri Sitaram Raju in Gudem Hills in Andhra Pradesh, the tribals rose in a rebellion. He made his followers give up alcohol and wear Khadi. But they turned violent as they believe only the use of force and guerrilla warfare could achieve swaraj.

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

Solution:

Gandhiji declared that the salt tax and its production, which was a British monopoly was the worst form of British subjugation. So Gandhiji undertook the Salt March to Dandi when Lord Viceroy refused to negotiate on his demands. On 6th April 1930, he reached Dandi and made salt with seawater.

People decided to break colonial laws and not just refuse cooperation. Indians throughout the country broke the Salt Law and started manufacturing salt. Demonstrations were carried out outside salt factories. Like Non-Cooperation foreign cloth was boycotted. Shops selling liquor were picketed.

Peasants in rural areas refused to pay taxes like the chaukidari taxes. Forest laws were violated and people went inside reserved forests for resources and to graze their cattle. Salt became an effective symbol of resistance as it was consumed by all and is the most basic ingredient used for making food. Tax on it affected the poor and the rich.

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

Solution:

- As a woman, I would find it liberating to find meaning in the struggle for independence. Despite my background of coming from a household of meagre means, I find my contribution holds relevance for my nation.
- My participation would be respected in the Civil Disobedience Movement, as I would picket shops selling foreign goods, lit bonfires of foreign cloth and participate in demonstrations.
- I would shout slogans with other women, and we would tend to those who get injured during lathi charge. Gandhiji places significance on the role of women in the movement and I would feel proud about being a part of it.

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

Solution:

Separate electorates in Indian politics have always been a controversial issue. It started with the declaration of the Communal award in the year 1932 by Ramsay McDonald. The communal award promised separate electorates for the Hindus, Muslims, Sikhs, Indian Christians, and depressed classes (Dalits). Though this was celebrated by the minorities, it received severe criticism from Mahatma Gandhi. Curiously, Gandhi was opposed to the idea of separate electorates for Dalits but was okay with the idea of separate electorates for Muslims and Sikhs.

Gandhi went on a fast to oppose the idea of separate electorates for Dalits and as a result, Ambedkar and Gandhi both signed the Poona Pact in 1932. In separate electorates, only members of a particular community can vote for the candidates of that constituency. Ambedkar believed that this is a sure-shot way to include Dalits in mainstream power politics. But Gandhi was afraid that Dalits would leave the Hindu fold and was against separate electorates. In the end, the Poona Pact promised reserved electorates for Dalits.

However, in reserved constituencies, people from all communities can vote and this meant that Dalits have to cater to the so-called upper castes. Even after nine decades, discrimination against Dalits acts as a testament to Ambedkar's fear of Dalits being oppressed forever.



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