

Q.1. Explain:

(a) Why is the growth of nationalism in the colonies linked to an anti-colonial movement?

- The growth of nationalism in the colonies is closely tied to struggles against colonialism. Different groups discovered unity by resisting colonial oppression, which affected all classes and communities in various ways.
- As people began to experience the exploitative rule of the foreign powers, they realized that despite their differences, they shared a collective sense of injustice.
- Nationalist leaders, especially Mahatma Gandhi, worked to bring these diverse groups together within the Indian National Congress, creating a unified anti-colonial movement.
- So, nationalism grew stronger as the anti-colonial struggle became the shared platform for all groups.

(b) How did the First World War help in the growth of the National Movement in India?

The First World War created a new economic and political situation in India:

1. **Increased defense expenditure:** The British government took heavy war loans and imposed new taxes, raising customs duties and introducing income tax.
2. **Rising prices and hardship:** Prices of essentials rose, making life difficult and increasing discontent especially among the poor.
3. **Forced recruitment:** Rural people faced forced recruitment for the army, spreading dissatisfaction and unrest.
4. **Crops failure and epidemics:** Food shortages and an influenza epidemic resulted in millions of deaths.
5. **Broken promises:** Indians had hoped for improved social and economic conditions post-war, but their aspirations were ignored.
These conditions combined to create a mass nationalist upsurge against colonial rule.

(c) Why were Indians outraged by the Rowlatt Act?

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- The Rowlatt Act (1919) allowed for the arrest and imprisonment without trial of political activists for up to two years.
- It suspended legal protections such as trial by jury and habeas corpus.
- The Act was seen as “Black Law” and provoked widespread anger as Indians expected relief and improved governance after the war, but instead faced greater repression.
- Gandhi and national leaders called for non-violent civil disobedience and protest against the Act.

(d) Why did Gandhiji decide to withdraw the Non-Cooperation Movement?

- The Non-Cooperation Movement turned violent in some places, most notably at Chauri Chaura where protesters killed 22 policemen.
- Gandhiji believed that Indian satyagrahis needed more training in non-violence before mass movements could continue.
- Disturbances also broke out in Madras and Calcutta.
- Gandhiji, valuing non-violence above all, persuaded Congress to halt the movement until the country was ready.

Q.2. What is meant by the idea of Satyagraha? (Or Explain according to Gandhiji)

- Satyagraha means “truth-force” or “soul-force.”
- It stands for the search for truth and non-violent resistance to injustice.
- Gandhiji believed that if a cause was just, then physical force was not needed; persuasion and appeal to conscience would win over oppressors.
- In Satyagraha, no vengeance is sought; instead, everyone is encouraged to see the truth of the situation without violence.
- Thus, it unites people and is based on the principle that truth and non-violence ultimately triumph.

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Q.3. Write a newspaper report on: (a) The Jallianwala Bagh massacre (b)

The Simon Commission

(a) Jallianwala Bagh massacre:

On April 13, 1919, thousands gathered peacefully at Jallianwala Bagh, Amritsar to protest the Rowlatt Act. General Dyer, without warning, ordered troops to fire into the unarmed crowd. Hundreds were killed and thousands injured. The incident struck terror into the public and strengthened the resolve of nationalists, inspiring Gandhi to convert to the path of non-cooperation.

(b) The Simon Commission:

In 1927, the British Parliament set up the Simon Commission to suggest reforms in India. It consisted only of British members, excluding Indians, and did not mention “Swaraj.” Indian parties united to boycott the commission, organizing hartals and black flag demonstrations with the slogan “Simon Go Back.”

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

- Bharat Mata and Germania are both iconic female allegories created to inspire and unify their respective nations—India and Germany—during times of political awakening and national struggle.
- Bharat Mata emerged as a symbol of Indian nationalism in the late 19th and early 20th centuries. She is depicted as a serene, motherly figure, dressed in a saffron sari, carrying a flag or rice sheaf, representing the land, its people, and spiritual devotion. Her image was popularized in art, literature, and songs like “Vande Mataram” to evoke patriotism and self-sacrifice for national freedom.
- Germania, on the other hand, became the personification of Germany during the 19th-century movements for unification. She is portrayed as a heroic woman in armor, crowned with oak leaves, holding a sword and shield, symbolizing strength, unity, and resistance. Germania represented martial valor, national pride, and was widely used in paintings and banners, especially during the 1848 Frankfurt Parliament.
- While both serve to unite people emotionally, Bharat Mata’s image emphasizes nurture, spiritual motivation, and motherly love, whereas Germania evokes discipline, heroism, and collective strength. Their features reflect the cultural and historical values of each nation, shaping the emotional foundations of modern nationalism.

Discuss

Q.1. List all the different social groups which joined the Non-Cooperation Movement (1921). Choose any three and explain their hopes and struggles.

- Middle class in towns (students, teachers, lawyers)
- Peasants
- Tribals
- Plantation workers

Middle Class:

Students left government schools and colleges, teachers resigned, lawyers stopped practicing. They boycotted council elections, supported swadeshi goods, and picketed liquor shops. Their hope was to gain more control over their own lives and end domination by British officials.

Peasants:

In places like Awadh, peasants fought against landlords and high taxes, demanding reduction in rent and the abolition of begar (forced labor). They used methods like nai-dhobi bandhs to socially boycott exploitative landlords.

Plantation Workers:

In Assam, plantation workers sought freedom to leave tea estates and reconnect with their villages. The Inland Emigration Act restricted their movement. Believing that Gandhi Raj would give everyone land, thousands left plantations in defiance.

Q.2. Discuss the Salt March as an effective symbol of resistance against colonialism.

- The Salt March marked the first time Indian leaders broke British law openly, specifically by manufacturing salt.
- Thousands across India joined the protest—refusing to pay taxes, boycotting goods, and violating forest laws.

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- The movement united people from all walks of life and made colonial laws unpopular.
- British arrests of leaders, violence against protesters, and Gandhi's own arrest spread the movement further.
- Outcome: the Gandhi-Irwin Pact opened the door to negotiation and political change.

Q.3. Imagine you are a woman participant in the Civil Disobedience Movement. What did the experience mean to your life?

- Women left their homes and actively participated—marching, making salt, picketing shops.
- Many were arrested, but felt national service was a sacred duty.
- Gandhiji's appeal gave women new confidence and helped change society's view of women's role in freedom struggle.

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

- Congress leaders opposed separate electorates, believing it would divide Indians and serve British interests.
- Muslim League and other minorities wanted separate electorates for fair representation, fearing Hindu majority dominance.
- Leaders of Depressed Classes wanted reserved seats to protect their interests but ultimately agreed to joint electorates under the Poona Pact with reserved representation.
- The issue reflected deep social divisions, but also British manipulation to prolong their rule.