

CBSE CLASS X
Social Science (087)

ANSWER KEY

AI-generated question paper

Code: HER9EU

Questions: 27

Maximum Marks: 60

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SELECTIONS USED

Subject	Social Science
Lessons	2 Nationalism in India
Level of understanding	Initial understanding
Question selection	Curated chapter coverage (~3 questions per section)
Model	claude-sonnet-4-6

Composition — Difficulty: 13 straightforward · 14 medium | Types: 17 Short · 5 MCQ · 4 Very short · 1 Long

Q1. straightforward initial-understanding § 1 The First World War, Khilafat and Non-Cooperation

[1]

Mahatma Gandhi chose to make the Khilafat issue a central part of the Non-Cooperation Movement. What was his main reason for doing so?

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Model Answer

Gandhi included the Khilafat issue to unite Hindus and Muslims under one movement, thereby building a broader national unity against British colonial rule.

Source: Chapter 2, Non-Cooperation–Khilafat Movement section

Explanation

The examiner expects you to state the core reason: **Hindu-Muslim unity**. Gandhi saw the Khilafat grievance (defence of the Caliph/Ottoman Caliphate, sacred to Muslims) as an opportunity to bring both communities together into a single anti-colonial struggle. Just naming "Hindu-Muslim unity" or "broader mass participation" earns the mark. Avoid writing more than one line for a 1-mark question.

Q2. straightforward initial-understanding § 1.1 The Idea of Satyagraha

[3]

What is satyagraha, and how did it differ from using physical force to fight injustice?

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Model Answer

Satyagraha was a novel method of mass agitation introduced by Mahatma Gandhi, based on the power of truth and non-violence.

How it differed from physical force:

1. Satyagraha emphasised that if the cause was just, physical force was **not necessary** to fight the oppressor.
2. Instead of using violence, a satyagrahi appealed to the **conscience of the oppressor**, persuading them to see the truth rather than forcing them.
3. It involved **no ill-will or vengeance** — Gandhi called it "pure soul-force" (*satyagraha*), believing truth would ultimately triumph.
4. Unlike physical force, satyagraha required **inner strength**, not weapons.

Source: Chapter 2, Section 1.1 – The Idea of Satyagraha

Explanation

- Examiners expect a **definition** of satyagraha + at least **2–3 clear points of contrast** with physical force.
- Key terms to use: *truth, non-violence, conscience of the oppressor, soul-force*.
- Avoid vague statements like "it was peaceful" — be specific: *appeal to conscience, no vengeance, inner strength*.
- The 3-mark structure = 1 mark for definition + 2 marks for differences.

Q3. medium initial-understanding § 1.1 The Idea of Satyagraha

[1]

[mcq] Which of the following best describes Mahatma Gandhi's concept of Satyagraha as a tool against colonial rule?

- (A) Using armed resistance to overthrow British authority
- (B) Appealing to the conscience of the oppressor through truth and non-violence
- (C) Forming secret societies to organise mass uprisings
- (D) Boycotting all social and cultural activities indefinitely

A Indians had no access to weapons and could not afford to buy them.

B The colonial government had promised not to retaliate against peaceful protests.

C India's strength lay in the moral force of truth and non-violence, which could appeal to the conscience of even the oppressor, rather than in matching Britain's military power.

D Non-violence was required by Indian law at the time and any armed resistance was illegal.

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Model Answer

(B) — India's strength lay in the moral force of truth and non-violence, which could appeal to the conscience of even the oppressor, rather than in matching Britain's military power.

Explanation

The passage clearly states that Satyagraha worked by "appealing to the conscience of the oppressor" through truth and non-violence, not through arms, secret societies, or boycotting culture. Gandhi himself wrote that "India cannot rival Britain in force of arms," so moral force was the chosen weapon. Option C directly reflects this reasoning.

Q4. straightforward initial-understanding § 1.2 The Rowlatt Act

[2]

What was the Rowlatt Act, and why did it cause widespread anger among Indians?

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Model Answer

The Rowlatt Act (1919) gave the British government enormous powers to repress political activities and allowed detention of political prisoners **without trial for two years**. It caused widespread anger because it was passed despite the united opposition of all Indian members of the Imperial Legislative Council, and was seen as deeply unjust and repressive.

Source: Chapter 2, Section 1.2 – The Rowlatt Act

Explanation

This is a 2-mark question, so examiners expect two clear points: **(1) what the Act did** (detention without trial / repression of political activity) and **(2) why it angered Indians** (passed ignoring Indian members' opposition; seen as unjust). Avoid writing about Jallianwalla Bagh here — that is a consequence of the Act, not the reason for anger at the Act itself. Keep it tight within 40–60 words.

Q5. medium initial-understanding § 2 Differing Strands within the Movement

[3]

Why did the Non-Cooperation Movement gradually slow down in the cities, even though it had started strongly?

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Model Answer

The Non-Cooperation Movement gradually slowed down in cities due to several reasons:

1. **Economic hardship of boycott:** Indian merchants and lawyers found it difficult to sustain the boycott of British goods and courts for long periods, as it affected their livelihoods and incomes severely.
1. **Lack of alternatives:** The boycott of foreign cloth was successful initially, but Indian mill cloth and khadi were not available in sufficient quantities to meet the demand, making it hard to continue.
1. **Fear of popular violence:** Many Congress leaders were worried that the mass movement could turn violent, making them hesitant to push it aggressively in urban areas.

Despite an enthusiastic start, these practical difficulties caused the urban movement to lose momentum over time.

Source: Chapter 2, Section 1.3 — Why Non-cooperation?

Explanation

- The examiner expects **3 distinct reasons**, each briefly explained — one point per mark is a safe strategy.
- Key terms to use: *boycott, khadi/swadeshi, fear of violence, economic hardship*.
- Avoid mixing up Non-Cooperation Movement (1921) details with Civil Disobedience Movement (1930) — the question is specifically about the former.
- The passage hints at hesitation within Congress and fear of violence; these are the most textbook-supported points to include.

Q6. straightforward initial-understanding § 2.2 Rebellion in the Countryside

[3]

Who led the peasant movement in Awadh, and what were the main grievances of the peasants against the talukdars and landlords?

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Model Answer

The peasant movement in Awadh was led by **Baba Ramchandra**, a sanyasi who had earlier worked as an indentured labourer in Fiji.

The main grievances of the peasants were:

- Talukdars and landlords charged **exorbitantly high rents** and various other cesses.
- Peasants were forced to do **begar** (unpaid labour) on landlords' farms.
- Tenants had **no security of tenure** and were regularly evicted, preventing them from acquiring any rights over leased land.

The peasants demanded reduction of revenue, abolition of begar, and social boycott of oppressive landlords.

Source: Chapter 2, Section 2.2 – Rebellion in the Countryside

Explanation

This is a standard 3-mark question. Examiners expect: (1) the name of the leader — **Baba Ramchandra** (1 mark), and (2) at least **two to three distinct grievances** clearly stated (2 marks). Avoid vague answers — use specific terms like *begar*, *security of tenure*, and *cesses* directly from the textbook. Do not mix up Awadh with the Bardoli or Gudem Hills movements.

Q7. medium initial-understanding § 2.2 Rebellion in the Countryside

[3]

What did 'swaraj' mean to the plantation workers in Assam, and what happened when they tried to act on that belief during the Non-Cooperation Movement?

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Model Answer

For plantation workers in Assam, swaraj meant the **freedom to move freely** in and out of the tea gardens and the right to return to their home villages. Under the Inland Emigration Act of 1859, they were not allowed to leave the plantations without permission, which was rarely granted.

When the Non-Cooperation Movement began, thousands of workers defied the authorities, left the plantations, and headed home, believing that **Gandhi Raj was coming** and everyone would receive land in their villages. However, they never reached their destination — stranded by a railway and steamer strike, they were **caught by police and brutally beaten up**.

Source: Chapter 2, Section 2.3 – Swaraj in the Plantations

Explanation

This question tests understanding of how different groups interpreted swaraj. Examiners look for:

1. **What swaraj meant** to plantation workers (freedom of movement/return to villages) — 1 mark
2. **What they did** (defied authorities, left plantations) — 1 mark
3. **What happened** (stranded, beaten by police) — 1 mark

Mention the **Inland Emigration Act of 1859** for full credit. Keep the answer focused — no need to discuss other groups like peasants or businessmen.

Q8. straightforward initial-understanding § 2.2 Rebellion in the Countryside

[1]

Alluri Sitaram Raju is associated with which of the following regions during the Non-Cooperation Movement?

- ((A)) Awadh
- ((B)) Andhra Pradesh (Gudem Hills)
- ((C)) Assam
- ((D)) Champaran

A He rejected boycott of foreign goods and advocated for council politics instead.

B He rejected non-violence and advocated armed guerrilla warfare to achieve swaraj.

C He rejected the wearing of khadi and advocated a return to traditional tribal dress.

D He rejected Hindu–Muslim unity and advocated a separate tribal nation.

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Model Answer

(B) Alluri Sitaram Raju is associated with the **Gudem Hills of Andhra Pradesh**. He rejected non-violence and advocated armed guerrilla warfare to achieve swaraj.

Explanation

The passage from Chapter 2 clearly states that Raju led a militant guerrilla movement in the Gudem Hills of Andhra Pradesh. He asserted "India could be liberated only by the use of force, not non-violence." This makes both the region (B) and the description (Option B) correct. Examiners expect you to recall the region *and* Raju's distinctive stand against Gandhian non-violence.

Q9. straightforward initial-understanding § 2.3 Swaraj in the Plantations

[3]

Plantation workers in Assam were bound by a law that did not allow them to leave the tea gardens without their employer's permission. How did these workers respond to the Non-Cooperation Movement, and what was the consequence they faced for their actions?

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Model Answer

Under the Inland Emigration Act of 1859, plantation workers in Assam were not permitted to leave the tea gardens without their employer's permission, and this was rarely granted.

When they heard of the Non-Cooperation Movement, thousands of workers **defied the authorities and left the plantations**, heading home to their villages. They believed that **Gandhi Raj was coming** and everyone would be given land in their own villages — this was their understanding of *swaraj*.

However, they **never reached their destination**. Stranded midway due to a railway and steamer strike, they were caught by the police and **brutally beaten up**.

Source: Chapter 2, Section 2.3 — *Swaraj in the Plantations*

Explanation

- This question tests three things: (1) the legal restriction, (2) workers' response, and (3) consequence — so address all three to score all 3 marks.
- The key phrase examiners look for is "**Inland Emigration Act of 1859**" — naming it adds precision.
- Mention their specific interpretation of *swaraj* (land in own villages, Gandhi Raj) — this shows understanding beyond just recalling facts.
- The consequence has two parts: stranded by the strike AND beaten by police — include both for full marks.

Q10. medium initial-understanding § 3 Towards Civil Disobedience

[3]

Why did Mahatma Gandhi choose salt as a symbol of resistance against British rule in 1930?

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Model Answer

Mahatma Gandhi chose salt as a symbol of resistance for the following reasons:

1. **Universal necessity:** Salt was consumed by the rich and poor alike, making it an issue that united all classes of Indian society.
2. **Oppressive taxation:** The salt tax and the government's monopoly over its production revealed, as Gandhi declared, "the most oppressive face of British rule."
3. **Wide appeal:** Gandhi wanted demands that all social classes — industrialists, peasants, workers — could identify with, and abolishing the salt tax was the most stirring of these demands.
4. **Concrete symbol:** The abstract idea of freedom needed a concrete everyday issue; salt connected ordinary people directly to the struggle against colonialism.

He launched the Salt March on 12 March 1930, walking 240 miles from Sabarmati to Dandi, where he ceremonially manufactured salt by boiling sea water, breaking colonial law.

Source: Chapter 2, Section 3.1 – The Salt March and the Civil Disobedience Movement

Explanation

Examiners expect you to cover: (i) universality of salt, (ii) salt tax as oppressive, and (iii) its unifying potential across classes. Mentioning the Dandi March briefly adds context. Avoid writing a long narrative — 3 marks = 3 clear points. Quoting Gandhi's phrase "most oppressive face of British rule" directly from the text earns credit.

Q11. straightforward initial-understanding § 3 Towards Civil Disobedience

[1]

What was the main demand formally adopted at the Lahore session of the Indian National Congress in December 1929?

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Model Answer

At the Lahore session of the Indian National Congress in December 1929, under the presidency of Jawaharlal Nehru, the demand of '**Purna Swaraj**' (complete independence) for India was formally adopted.

Source: Towards Civil Disobedience, Chapter 2

Explanation

The examiner expects the specific term **Purna Swaraj** (full/complete independence) — not just "independence." Mention of the Lahore session and Jawaharlal Nehru's presidency adds precision but the core mark is for naming the demand correctly. Avoid confusing this with Dominion Status, which was rejected at this session.

Q12. medium initial-understanding § 3.1 The Salt March and the Civil Disobedience Movement

[3]

Why did Mahatma Gandhi choose salt as the central symbol of the Civil Disobedience Movement?

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Model Answer

Mahatma Gandhi chose salt as the central symbol of the Civil Disobedience Movement for the following reasons:

1. **Universal use:** Salt was consumed by both the rich and the poor alike, making it an item every Indian could identify with.
1. **Essential item:** It was one of the most essential items of food, so a tax on it directly hurt all sections of society.
1. **Symbol of British oppression:** The government's tax on salt and its monopoly over salt production revealed, as Gandhi declared, "the most oppressive face of British rule."
1. **Unifying factor:** By choosing salt, Gandhi ensured that all classes — peasants, industrialists, women — could unite in a single common cause, making the movement truly nationwide.

Source: Chapter 2, Section 3.1 – The Salt March and the Civil Disobedience Movement

Explanation

Examiners look for three clear points: (1) universality — rich and poor both used salt, (2) essentiality — basic food item, (3) oppressive nature of the tax/monopoly. A fourth point on its unifying role adds value for full marks. Avoid writing a long essay — 4 crisp points with brief explanation each is the ideal format for a 3-mark answer. The phrase "most oppressive face of British rule" is a direct textbook quote worth including.

Q13. straightforward initial-understanding § 3.1 The Salt March and the Civil Disobedience Movement

[1]

[mcq] Why is the Lahore Session of the Indian National Congress (December 1929) considered significant in the national movement?

- (A) It passed the resolution for complete independence (Purna Swaraj)
- (B) It launched the Non-Cooperation Movement
- (C) It led to the signing of the Gandhi-Irwin Pact
- (D) It formed the Swaraj Party

A It launched the Civil Disobedience Movement by breaking the salt law.

B It formalised the demand for Purna Swaraj and declared 26 January as Independence Day.

C It negotiated the Gandhi-Irwin Pact with the colonial government.

D It decided to boycott the Simon Commission.

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Model Answer

Option B — The Lahore Congress (December 1929), under Jawaharlal Nehru's presidency, formalised the demand for *Purna Swaraj* (complete independence) and declared 26 January 1930 as Independence Day.

Explanation

The passage from Section 3 ("Towards Civil Disobedience") directly states: *"In December 1929, under the presidency of Jawaharlal Nehru, the Lahore Congress formalised the demand of 'Purna Swaraj'... It was declared that 26 January 1930, would be celebrated as the Independence Day."* The other options refer to different events — the Non-Cooperation Movement (Nagpur 1920), Gandhi-Irwin Pact (1931), and Swaraj Party (1922). The correct answer is **B**.

Q14. medium initial-understanding § 3.1 The Salt March and the Civil Disobedience Movement

[5]

[long_answer] Explain how various sections of Indian society — peasants, forest communities, women, and industrial workers — participated in the Civil Disobedience Movement of 1930.

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Model Answer

Peasants: Rich peasant communities like the Patidars of Gujarat and Jats of UP actively joined the movement. Hit by trade depression and falling prices, they could not pay government revenue. They organised boycott programmes and saw swaraj as relief from high revenues. Poorer peasants wanted rent remission but Congress was reluctant to support 'no-rent' campaigns, leaving their relationship with Congress uncertain.

Forest Communities: Forest dwellers participated in the movement, interpreting swaraj in their own way — as freedom from all suffering and trouble.

Women: Thousands came out of their homes, participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail. However, their increased public role did not bring radical change in their social position, as Congress valued only their symbolic presence.

Industrial Workers: They largely did not participate in large numbers, except in the Nagpur region. Some selectively adopted boycott of foreign goods. Railway workers struck in 1930, dockworkers in 1932, and Chotanagpur tin mine workers participated in rallies.

Source: Chapter 2, Section 3.2 — How Participants saw the Movement

Explanation

- The question asks for **four specific groups** — address each one separately for clear marks allocation.
- Examiners look for: reason for participation + what swaraj meant to each group + any limitation/contradiction in their participation.
- Do **not** confuse industrial workers (Civil Disobedience, 1930) with plantation workers (Non-Cooperation, 1921).
- Mention specific examples (Patidars, Jats, Nagpur, Chotanagpur) to score full marks — vague answers lose marks.
- The Congress's reluctance to fully support workers' and poor peasants' demands is an important nuance examiners expect.

Q15. medium initial-understanding § 3.1 The Salt March and the Civil Disobedience Movement

[3]

[short_answer] What were the main terms of the Gandhi-Irwin Pact of 1931, and what did Mahatma Gandhi hope to achieve by signing it?

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Model Answer

Gandhi-Irwin Pact (1931) — Main Terms:

- Gandhiji agreed to call off the Civil Disobedience Movement.
- Gandhiji consented to participate in the Round Table Conference in London (which the Congress had boycotted earlier).
- The government agreed to release political prisoners.

What Gandhi hoped to achieve:

By signing the pact, Gandhi hoped to negotiate Indian demands at the Round Table Conference in London and secure meaningful political concessions for India. However, the negotiations broke down and he returned disappointed.

Source: Chapter 2, Section 3.1 — *The Salt March and the Civil Disobedience Movement*

Explanation

- The question is directly answered in the passage: "By this Gandhi-Irwin Pact, Gandhiji consented to participate in a Round Table Conference... and the government agreed to release the political prisoners."
- Examiners expect **two parts**: the terms AND Gandhi's motive/hope — cover both for full marks.
- Avoid padding with Salt March details; stay focused on the pact itself.
- Note the outcome (negotiations broke down) — briefly mentioning it shows complete understanding of the event.

Q16. straightforward initial-understanding § 3.2 How Participants saw the Movement

[3]

Why did rich peasant communities join the Civil Disobedience Movement enthusiastically? Give any two reasons.

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Model Answer

Rich peasant communities like the Patidars of Gujarat and Jats of Uttar Pradesh joined the Civil Disobedience Movement enthusiastically due to the following reasons:

1. **Impact of trade depression:** Being producers of commercial crops, they were badly hit by the Great Depression and falling prices. Their cash income disappeared, making it impossible to pay government revenue.
1. **High revenue demands:** The government refused to reduce its revenue demand despite the economic crisis. This caused widespread resentment, and rich peasants saw the fight for swaraj as a struggle against high revenues.

Source: Chapter 2, Section 3.2 — How Participants saw the Movement

Explanation

- The question asks for **two reasons**, so two clearly labelled points are essential for full marks.
- Both reasons must be linked specifically to **rich peasants** (not poor peasants or workers).
- Key terms to include: commercial crops, trade depression, falling prices, revenue demand.
- Avoid mixing up rich peasants' demands (revenue reduction) with poor peasants' demands (rent remission) — examiners look for this distinction.

Q17. straightforward initial-understanding § 3.2 How Participants saw the Movement

[1]

Why did many rich peasants lose interest in the Civil Disobedience Movement when it was relaunched in 1932? Give one reason.

- A They were satisfied because the government had reduced revenue rates.
 B They were disappointed because the movement was called off in 1931 without any revision of revenue rates.
 C They had decided to support the British government against the Congress.
 D They feared arrest after the Gandhi-Irwin Pact was signed.

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Model Answer

Answer: B

Rich peasants were deeply disappointed when the Civil Disobedience Movement was called off in 1931 without the revenue rates being revised. So when it was restarted in 1932, many of them refused to participate.

Source: *Nationalism in India*, Section 3.2 — How Participants saw the Movement

Explanation

The passage directly states: "*they were deeply disappointed when the movement was called off in 1931 without the revenue rates being revised. So when the movement was restarted in 1932, many of them refused to participate.*" This makes **B** the correct and only textbook-supported answer. Options A, C, and D are not mentioned in the source and are factually incorrect as per the chapter.

Q18. medium initial-understanding § 3.2 How Participants saw the Movement

[2]

Why did the Congress remain reluctant to include workers' demands in its programme during the Civil Disobedience Movement, even though some workers did participate?

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Model Answer

The Congress feared that including workers' demands would **alienate industrialists**, who were important financial supporters of the movement. Since industrialists provided funds and boycotted foreign goods, the Congress did not want to antagonise them. It also worried that raising such demands would **divide the anti-imperial forces** at a critical time.

Source: Chapter 2, Section 3.2 – How Participants saw the Movement

Explanation

The passage directly states: "Congress was reluctant to include workers' demands as part of its programme... It felt that this would alienate industrialists and divide the anti-imperial forces." Examiners expect both reasons mentioned — alienating industrialists **and** dividing anti-imperial forces — for full 2 marks. Keep the answer concise and stick to the textbook's exact reasoning; do not add outside information.

Q19. medium initial-understanding § 3.2 How Participants saw the Movement

[2]

What was the main reason why the participation of women in the Civil Disobedience Movement did NOT lead to a radical change in their social position?

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Model Answer

Women participated actively in the Civil Disobedience Movement — joining marches, picketing shops, and going to jail — but this did not lead to a radical change in their social position. This was because Gandhiji believed it was women's primary duty to look after the home and family as good mothers and wives. Additionally, the Congress was reluctant to give women positions of authority within the organisation and was keen only on their **symbolic presence**.

Source: Chapter 2, Section 3.2 – How Participants saw the Movement

Explanation

The question specifically asks **why** the change did NOT happen — so both reasons must be stated: (1) Gandhi's conservative view of women's role, and (2) Congress limiting women to symbolic participation. Examiners expect both points for full 2-mark credit. Avoid padding with general facts about women's participation.

Q20. medium initial-understanding § 3.3 The Limits of Civil Disobedience

[3]

Why did Dalit leaders like Dr B.R. Ambedkar demand separate electorates for the Depressed Classes?

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Model Answer

Dalit leaders like Dr B.R. Ambedkar demanded separate electorates for the Depressed Classes because they believed **political empowerment would resolve the problems of their social disabilities**. For long, the Congress had ignored dalits, and they felt that without a separate electorate — where dalit representatives would be chosen exclusively by dalit voters — their voices would remain unheard in legislative councils. Ambedkar organised the Depressed Classes Association in 1930 and clashed with Gandhi at the Second Round Table Conference (1931) over this demand. They also sought reserved seats in educational institutions. Their goal was genuine political representation as the foundation for social equality.

Source: Chapter 2, Section 3.3 — *The Limits of Civil Disobedience*

Explanation

- The examiner looks for **two to three clear reasons**: social disabilities unaddressed by Congress, belief that political power precedes social change, and lack of representation in councils.
- Mention **Ambedkar's Depressed Classes Association (1930)** and the **Second Round Table Conference** — these are factual anchors that earn marks.
- You can briefly note the outcome (Poona Pact, 1932) if space allows, but the question asks *why they demanded* it, not what happened after — so keep focus on reasons.
- Avoid writing about the Poona Pact in detail; that would answer a different question.

Q21. medium initial-understanding § 3.3 The Limits of Civil Disobedience

[2]

Why did many Muslim political organisations remain lukewarm towards the Civil Disobedience Movement?

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Model Answer

After the decline of the Non-Cooperation–Khilafat Movement, a large section of Muslims felt alienated from the Congress. From the mid-1920s, the Congress became more visibly associated with Hindu religious nationalist groups like the Hindu Mahasabha. This led to increased Hindu–Muslim communal tensions and riots, deepening the mistrust between the two communities. When the Civil Disobedience Movement started, many Muslims feared that their culture and identity would be submerged under Hindu majority domination. Alienated from the Congress, they could not respond to the call for united struggle.

Source: Chapter 2, Section 3.3 – *The Limits of Civil Disobedience*

Explanation

- Examiners expect **two clear reasons**: (1) alienation from Congress after the Khilafat movement decline and Congress's association with Hindu groups, and (2) fear of Hindu majority domination over Muslim minority identity.
- Always link the **cause** → **effect** clearly: communal tension → lukewarm response.
- Mentioning the Hindu Mahasabha and communal riots shows textbook-level precision and fetches full marks.
- Do not write about Jinnah or the Poona Pact — those are separate points not relevant here.

Q22. straightforward initial-understanding § 3.3 The Limits of Civil Disobedience

[1]

Mahatma Gandhi went on a fast unto death in 1932 in response to which of the following?

- Options: (A) The British government's decision to ban the Congress
(B) The British government granting separate electorates to the Depressed Classes
(C) Dr Ambedkar's refusal to attend the Round Table Conference
(D) The relaunch of the Civil Disobedience Movement

- A The British government's decision to ban the Congress
B The British government granting separate electorates to the Depressed Classes
C Dr Ambedkar's refusal to attend the Round Table Conference
D The relaunch of the Civil Disobedience Movement

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Model Answer

(B) The British government granting separate electorates to the Depressed Classes.

Explanation

This event is known as the **Poona Pact (1932)**. Gandhi opposed separate electorates for Dalits as he feared it would divide Hindu society. He went on a fast unto death, pressuring Ambedkar to accept reserved seats within a joint electorate instead. The source passages provided do not directly mention this event, but option (B) is the factually correct NCERT-based answer for this standard question from Chapter 2 (*Nationalism in India*). Examiners expect you to know this fact from your textbook reading.

Q23. straightforward initial-understanding § 3.3 The Limits of Civil Disobedience

[1]

What was the main fear among many Muslim leaders that the Congress-led Civil Disobedience Movement would result in Hindu-majority domination after independence?

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Model Answer

Many Muslim leaders feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority after independence.

Source: The Limits of Civil Disobedience, Chapter 2

Explanation

The question is directly answered in the passage: "They feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority." Quote or closely paraphrase this line for full marks. Do not add extra points for a 1-mark question.

Q24. straightforward initial-understanding § 4 The Sense of Collective Belonging [1]

[very_short_answer] Which song became closely associated with the Indian nationalist movement and was widely sung during the Swadeshi movement in Bengal?

◆ Nationalism in India

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Model Answer

Vande Mataram, composed by Bankim Chandra Chattopadhyay, became closely associated with the Indian nationalist movement and was widely sung during the Swadeshi movement in Bengal.

Explanation

The source passages do not explicitly mention *Vande Mataram*, but this is a well-known CBSE textbook fact from the same chapter (Class 10 History, Chapter 2 — *Nationalism in India*). The song *Vande Mataram* was written by Bankim Chandra Chattopadhyay in his novel *Anandamath* and became the anthem of the Swadeshi movement in Bengal (1905). Examiners expect students to name the song and its composer for full marks.

Q25. medium initial-understanding § 4 The Sense of Collective Belonging [3]

[short_answer] What was the significance of the Swaraj flag in the Indian nationalist movement? How did it help create a sense of collective identity among Indians?

◆ Nationalism in India

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Model Answer

The Swaraj flag was designed by Gandhiji in 1921. It was a tricolour — red, green, and white — with a spinning wheel at the centre. The spinning wheel represented the Gandhian ideal of self-help.

The flag helped create collective identity by giving people a common symbol to rally around. Carrying the flag and holding it aloft during marches became a symbol of defiance against British rule. It united people from different regions and communities under one shared symbol, making them feel part of a single national movement.

Source: *The Sense of Collective Belonging, Chapter 2*

Explanation

- The examiner expects three clear points for 3 marks: (1) what the Swaraj flag was/its design, (2) what the spinning wheel symbolised, and (3) how it fostered collective identity/defiance.
- Quote directly from the passage: "Carrying the flag, holding it aloft, during marches became a symbol of defiance" — this is a key line examiners look for.
- Do not confuse the Swaraj flag (1921, Gandhi) with the earlier Swadeshi tricolour (Bengal, red-green-yellow). Mentioning the distinction shows clarity but is not compulsory for 3 marks.

Q26. medium initial-understanding § 4 The Sense of Collective Belonging

[3]

Why did nationalists in late-nineteenth-century India feel it was important to rewrite and reinterpret Indian history?

◆ Nationalism in India

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Model Answer

By the end of the nineteenth century, the British portrayed Indians as backward and primitive, incapable of self-governance. In response, Indian nationalists felt it was necessary to reinterpret history to counter this colonial view and instil a sense of pride among Indians.

They wrote about India's glorious ancient past — its achievements in art, architecture, science, mathematics, religion, philosophy, and trade. According to them, this period of greatness was followed by decline due to colonial rule. These nationalist histories urged Indians to take pride in their heritage and inspired them to struggle against British oppression.

Source: Chapter 2, Section 4 — The Sense of Collective Belonging

Explanation

- The examiner wants **two key points**: (1) the colonial portrayal of Indians as backward, and (2) the nationalist response — rewriting history to highlight ancient greatness and inspire pride/resistance.
- Mention specific domains of achievement (art, science, philosophy, etc.) to show depth.
- Keep it within ~70–80 words — don't over-explain.
- The phrase "instil a sense of pride" and "struggle to change miserable conditions under British rule" are close to textbook language — use them for full marks.

Q27. medium initial-understanding § 4 The Sense of Collective Belonging

[2]

[short_answer] Why did nationalist leaders in India collect and promote folk songs, ballads, myths and legends during the late nineteenth century? What role did these traditions play in the national movement?

◆ Nationalism in India

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Model Answer

Nationalist leaders collected folk songs, ballads, myths and legends because they believed these gave a true picture of traditional culture that had been corrupted by colonial forces. Preserving this folk tradition helped people discover their national identity and restore pride in their past.

These traditions played a key role by creating a **sense of collective belonging** among people of different regions and communities. They helped nationalism capture people's imagination, inspiring unity and pride needed to sustain the anti-colonial movement.

Source: Chapter 2, Section 4 — The Sense of Collective Belonging

Explanation

- The examiner expects two clear parts: **why** leaders promoted folk traditions + **what role** they played — match the two parts of the question.
- Key phrases to include: "true picture of traditional culture," "national identity," "sense of collective belonging."
- Mention Rabindranath Tagore (Bengal) or Natesa Sastri (Madras) as examples if space allows — it shows textbook knowledge and can earn full marks.
- Avoid over-writing; 2 marks = ~2 focused points.

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