

CBSE CLASS X

Social Science (087)

QUESTION PAPER

From previous CBSE Board Exam questions

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Questions: 90

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SELECTIONS USED

Source	Previous-year board
Subject	Social Science
Lessons	Nationalism in India
Year	2022-2026
Questions selected	90

Composition — Types: 22 map_skill · 19 Short · 17 MCQ · 16 Long · 10 Very short · 6 source_based · 4 map_identify · 3 Case-based · 2 map_identification

Q1. § Introduction § 4 The Sense of Collective Belonging

[1]

Which one of the following pairs regarding Indian nationalism is correctly matched ? (Leaders : Contribution)

- (a) Sardar Patel : Hindustan Socialist Republican Army
- (b) Bhagat Singh : Swaraj Party
- (c) C.R. Das : Bardoli Satyagraha
- (d) Jawahar Lal Nehru : Oudh Kisan Sabha

Previously asked in: 2024 32/1/1 Q4

◆ Nationalism in India

Leaders and their contributions to Indian Nationalism

Q2. § Introduction

[2]

How did reinterpretation of history become a means of creating a sense of nationalism by the end of the 19th century in India ? Explain.

Previously asked in: 2025 32/2/1 Q21(a)

◆ Nationalism in India

Reinterpretation of History and the Rise of Nationalism in India

Q3. § Introduction

[2]

Explain the role of anti-imperial movements in the development of nationalism in India, by giving two arguments.

Previously asked in: 2025 32/1/1 Q21(a)

◆ Nationalism in India

Role of Anti-Imperial Movements in the Development of Indian Nationalism

Q4. § 4 The Sense of Collective Belonging

[1]

Look at the picture given below. Identify the name of the senior litterateur shown in the image and choose the correct option.

- (a) Ram Mohan Roy
- (b) Raja Ravi Verma
- (c) Lakshminath Bezbaruah
- (d) Gangadhar Bhattacharya

Previously asked in: 2023 32/2/1 Q4

◆ Nationalism in India

Leaders and their contributions to Indian Nationalism

Q5. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Conclusion

[1]

Which one of the following aspects was common among the writings of Kailashbhashini Debi, Tarabai Shinde and Pandita Ramabai ?

- (a) Demanded economic equality for masses.
- (b) Highlighted the experiences of women.
- (c) Raised awareness about cultural heritage.
- (d) Motivated Indians for their national freedom.

Previously asked in: 2023 32/4/1 Q2

♦ Nationalism in India Cultural Processes and the Spread of Indian Nationalism

Q6. § 1 The First World War, Khilafat and Non-Cooperation § 3 Towards Civil Disobedience

[5]

Analyse the implications of First World War on the economic and Political situation of India.

Previously asked in: 2023 32/1/1 Q30(a)

♦ Nationalism in India Impact of the First World War on India's Economic Situation

Impact of the First World War on India's Political Situation

Q7. § 1.1 The Idea of Satyagraha

[4]

'It is said of "passive resistance" that it is the weapon of the weak, but the power which is the subject of this article can be used only by the strong. This power is not passive resistance; indeed it calls for intense activity. The movement in South Africa was not passive but active ...'

'Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction ... In the use of satyagraha, there is no ill-will whatever.'

'Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love ... Non-violence is the supreme dharma ...'

'It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-god and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms. They have made the religion of non-violence their own ...'

Read the given case and answer the questions that follow :

- (11.1) What type of movement Gandhiji organised in South Africa ? [1]
- (11.2) Why is satyagraha considered as pure soul-force ? [1]
- (11.3) How has Gandhiji described passive resistance ? [2]

Previously asked in: 2022 32/4/1 Q11

♦ Nationalism in India Gandhi's movement in South Africa Gandhiji's concept of Satyagraha Passive resistance vs. Satyagraha

Q8. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Conclusion

[2]

Why did Mahatma Gandhiji travel to Champaran in Bihar in 1917 ? Explain.

Previously asked in: 2022 32/4/1 Q1

♦ Nationalism in India Gandhi's Champaran Movement (1917) – Indigo Planters and Peasant Struggle

Q9. § 1.1 The Idea of Satyagraha

[1]

The place where Mahatma Gandhi started Satyagraha for indigo peasants.

Previously asked in: 2025 32/5/1 Q37 37(a) B

♦ Nationalism in India Champaran Satyagraha – Gandhi's movement for indigo peasants

Q10. § 1.1 The Idea of Satyagraha**[2]**

Mention the views of Mahatma Gandhi on Satyagraha.

Previously asked in: 2022 32/3/1 Q1

♦ Nationalism in India

Mahatma Gandhi's Views on Satyagraha

Q11. § 1.1 The Idea of Satyagraha**[5]**

"The Gandhian idea of Satyagraha, emphasized the power of truth and struggle against injustice." Explain the statement with examples.

Previously asked in: 2024 32/2/1 Q30(a)

♦ Nationalism in India

Gandhian idea of Satyagraha – power of truth and struggle against injustice

Q12. § 1.1 The Idea of Satyagraha**[3]**

Analyse the role of Alluri Sitaram Raju in the Indian National Movement.

Previously asked in: 2025 32/3/1 Q25(b)

♦ Nationalism in India

Alluri Sitaram Raju and the Guerrilla Movement in Andhra Pradesh

Q13. § 1.1 The Idea of Satyagraha § 1.2 The Rowlatt Act**[1]**

Arrange the following historical events in chronological order and choose the correct option:

- I. Bardoli Satyagraha
- II. Rowlatt Satyagraha
- III. Champaran Satyagraha
- IV. Kheda Satyagraha

- A I, II, III, IV
- B III, II, I, IV
- C II, I, IV, III
- D III, IV, II, I

Previously asked in: 2025 32/3/1 Q20

♦ Nationalism in India

Chronological order of Satyagraha movements under Gandhi

Q14. § 1.1 The Idea of Satyagraha § 1.2 The Rowlatt Act**[1]**

Arrange the following events in chronological order and choose the correct option :

- I. Salt Satyagraha
- II. Kheda Satyagraha
- III. Rowlatt Satyagraha
- IV. Ahmedabad Mill Workers Satyagraha

- A II, I, III, IV
- B II, IV, III, I
- C III, II, IV, I
- D II, I, IV, III

Previously asked in: 2026 32/5/1 Q1

♦ Nationalism in India

Chronological order of Satyagraha movements

Q15. § 1.1 The Idea of Satyagraha § 1.3 Why Non-cooperation? § Conclusion**[4]**

'To the altar of this revolution we have brought our youth as incense'

Many nationalists thought that the struggle against the British could not be won through non-violence. In the year 1928, the Hindustan Socialist Republican Army (HSRA) was founded at a meeting in Ferozeshah Kotla ground in Delhi. Amongst its leaders were Bhagat Singh, Jatin Das and Ajoy Ghosh. In a series of dramatic actions in different parts of India, the HSRA targeted some of the symbols of British power. In April 1929, Bhagat Singh and Batukeshwar Dutta threw a bomb in the Legislative Assembly. In the same year there was an attempt to blow up the train that Lord Irwin was travelling in. Bhagat Singh was 23 when he was tried and executed by the colonial government. During his trial, Bhagat Singh stated that he did not wish to glorify 'the cult of the bomb and pistol' but wanted a revolution in society –

'Revolution is the inalienable right of mankind. Freedom is the imprescriptible birthright of all. The labourer is the real sustainer of society. To the altar of this revolution we have brought our youth as incense, for no sacrifice is too great for so magnificent a cause. We are content. We await the advent of revolution. Inquilab Zindabad!'

Read the given source carefully and answer the questions that follow :

8.1 Why is the formation of 'Hindustan Socialist Republican Army (HSRA)' considered as a turning point in the freedom struggle of India ? [1]

8.2 How did Bhagat Singh's trial speeches transform him from a revolutionary to a philosopher of freedom ? [1]

8.3 In what way did Bhagat Singh redefine the meaning of 'revolution' for his generation ? Explain. [2]

Previously asked in: 2026 32/1/1 Q8

♦ **Nationalism in India** Revolutionary movements and HSRA / Bhagat Singh

Q16. § 1.2 The Rowlatt Act**[2]**

How did Indians react to the Jallianwala Bagh massacre ? Explain.

Previously asked in: 2025 32/6/1 Q22

♦ **Nationalism in India** Reaction to the Jallianwala Bagh Massacre

Q17. § 1.2 The Rowlatt Act § 2.3 Swaraj in the Plantations § 4 The Sense of Collective Belonging**[3]**

On the given political outline map of India (on page 11), answer the following:

(i) On the given political outline map of India (on page 11), identify the place marked as A with the help of the following information and write its correct name on the line marked near it. A. The place where Jallianwala Bagh massacre took place. [1]

(ii) On the same given map of India, locate and label the following: [2]

Previously asked in: 2022 32/3/1 Q13

♦ **Nationalism in India** Jallianwala Bagh Massacre – Map-based identification

Q18. § 1.2 The Rowlatt Act**[1]**

The place where Jallianwala Bagh incident took place. (Identify and label on map)

Previously asked in: 2025 32/2/1 Q37 37(a)B

♦ **Nationalism in India** Jallianwala Bagh Massacre - Map Based Identification

Q19. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Conclusion**[1]**

Which one of the following aspects was common between the writings of B.R. Ambedkar and E.V. Ramaswamy Naicker ?

- A Wrote on the caste system in India
- B Highlighted the experiences of women
- C Raised awareness about cultural heritage
- D Motivated Indians for their national freedom.

Previously asked in: 2023 32/1/1 Q2

♦ Nationalism in India

Anti-caste writings and social reform movements: Ambedkar and Periyar

Q20. § 1.3 Why Non-cooperation?**[3]**

Why did Mahatma Gandhi decide to withdraw the Non-Cooperation Movement in February 1922 ? Explain.

Previously asked in: 2022 32/4/1 Q6(a)

♦ Nationalism in India

Withdrawal of the Non-Cooperation Movement (Chauri Chaura incident, February 1922)

Q21. § 1.3 Why Non-cooperation? § 2.3 Swaraj in the Plantations § 3.2 How Participants saw the Movement**[2]**

How did the colonial government suppress the 'Civil Disobedience Movement' ? Explain.

Previously asked in: 2025 32/5/1 Q21(b)

♦ Nationalism in India

Colonial Government's Suppression of the Civil Disobedience Movement

Q22. § 1.2 The Rowlatt Act § 1.3 Why Non-cooperation? § 2.3 Swaraj in the Plantations**[3]**

How was the Rowlatt Act opposed by the people of India ? Explain with three examples.

Previously asked in: 2023 32/5/1 Q25(b)

♦ Nationalism in India

Rowlatt Act and the Non-Cooperation Movement

Q23. § 1.3 Why Non-cooperation? § 2.1 The Movement in the Towns § 2.3 Swaraj in the Plantations**[3]**

Explain any three effects of Non-Co-operation Movement on the Indian economy.

Previously asked in: 2023 32/5/1 Q25(a)

♦ Nationalism in India

Effects of Non-Cooperation Movement on the Indian Economy

Q24. § 1.2 The Rowlatt Act**[1]**

Arrange the following events in chronological order and choose the correct option :

- I. Second Round Table Conference
- II. Formation of Depressed Class Association
- III. Lahore Session of Indian National Congress
- IV. Formation of Awadh Kissan Sabha

- (A) I, II, IV, III
- (B) I, II, III, IV
- (C) IV, III, II, I
- (D) IV, III, I, II

Previously asked in: 2026 32/4/1 Q1

♦ Nationalism in India

Chronology of events of the National Movement (Non-Cooperation, Civil Disobedience, Round Table Conferences)

Q25. § 1 The First World War, Khilafat and Non-Cooperation § 1.3 Why Non-cooperation? § 3.2 How Participants saw the Movement**[3]**

"The effects of Non-Cooperation Movement on the economic front were more dramatic." Support the statement with examples.

Previously asked in: 2022 32/2/1 Q7

♦ Nationalism in India

Economic Impact of the Non-Cooperation Movement

Q26. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement**[3]**

Describe any three causes that led to the Non-Cooperation Movement.

Previously asked in: 2024 32/1/1 Q25(A)

♦ Nationalism in India

Causes of the Non-Cooperation Movement

Q27. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement § 2.1 The Movement in the Towns**[3]**

Analyse three main impacts of Non-Cooperation Movement on the economic front.

Previously asked in: 2025 32/5/1 Q25(a)

♦ Nationalism in India

Non-Cooperation Movement – Economic Impact

Q28. § 1.3 Why Non-cooperation? § Conclusion**[5]**

Explain with examples the significance of the Non-cooperation Movement in the Indian national movement.

Previously asked in: 2025 32/4/1 Q30(A)

♦ Nationalism in India

Significance of the Non-Cooperation Movement

Q29. § 1.2 The Rowlatt Act § 1.3 Why Non-cooperation? § Quit India Movement**[1]**

Arrange the following events in chronological order and choose the correct option.

- I. Formation of Khilafat Committee in Bombay
- II. Jallianwala Bagh Massacre
- III. Bardoli Satyagraha
- IV. Withdrawal of Non-Cooperation Movement

- (A) I, II, III, IV
- (B) II, I, IV, III
- (C) I, II, IV, III
- (D) III, IV, II, I

Previously asked in: 2024 32/5/1 Q3

♦ Nationalism in India

Chronological order of events in the Non-Cooperation and Khilafat Movement

Q30. § 2 Differing Strands within the Movement § 3 Towards Civil Disobedience § 3.3 The Limits of Civil Disobedience**[1]**

Choose the correct option, related to the founders of the 'Swaraj Party' within the Congress.

- (A) Subhas Chandra Bose and Jawaharlal Nehru
- (B) Acharya Kripalani and Jayaprakash Narayan
- (C) C.R. Das and Motilal Nehru
- (D) Mahatma Gandhi and Sardar Patel

Previously asked in: 2024 32/4/1 Q3

♦ Nationalism in India

Swaraj Party – Founders and Formation

Q31. § 1.3 Why Non-cooperation?**[3]**

Why did Mahatma Gandhi decide to withdraw the Non-Cooperation Movement ? Analyse any three reasons.

Previously asked in: 2025 32/2/1 Q25

♦ Nationalism in India

Chauri Chaura Incident and its Impact

Non-Cooperation Movement – Causes, Course and Consequences

Withdrawal of the Non-Cooperation Movement

Q32. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement § 3.2 How Participants saw the Movement

[3]

Why did the Non-Cooperation Movement start slowing down in the cities ? Analyse three causes.

Previously asked in: 2025 32/5/1 Q25(b)

◆ **Nationalism in India**

Non-Cooperation Movement – Alternative Indian Institutions

Non-Cooperation Movement – Decline in Cities

Non-Cooperation Movement – Khadi and Boycott of Foreign Goods

Q33. § 3.2 How Participants saw the Movement

[1]

Who among the following led the peasant movement in Bardoli in 1928 ?

- (a) Baba Ramchandra
- (b) Jawaharlal Nehru
- (c) Subhash Chandra Bose
- (d) Vallabhbhai Patel

Previously asked in: 2023 32/5/1 Q3

◆ **Nationalism in India**

Peasant Movement in Bardoli (1928) – Sardar Vallabhbhai Patel

Q34. § 2.3 Swaraj in the Plantations

[5]

'Workers of Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj.' Explain with examples.

Previously asked in: 2023 32/6/1 Q30(b)

◆ **Nationalism in India**

Non-Cooperation Movement and participation of various social groups

Workers of Assam and their understanding of Swaraj

Q35. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations

[1]

The place where Mahatma Gandhi led the movement of cotton mill workers.

Previously asked in: 2025 32/6/1 Q37 37(a) B

◆ **Nationalism in India**

Gandhi's Movement of Cotton Mill Workers in Ahmedabad

Q36. § 2.3 Swaraj in the Plantations

[3]

"Workers had their own understanding of Mahatma Gandhi and the notion of 'Swaraj'." Explain the statement with examples.

Previously asked in: 2024 32/4/1 Q25(b)

◆ **Nationalism in India**

Non-Cooperation Movement and worker participation

Workers' interpretation of Gandhi and Swaraj

Q37. § 4 The Sense of Collective Belonging

[2]

Two places (A) and (B) have been marked on the given political outline map of India. Identify them based on the information given below and write their correct names on the lines marked on the map near them :

Previously asked in: 2026 32/1/1 Q9

◆ **Nationalism in India**

Map-based locating of important centres of the Indian National Movement

Q38. § 4 The Sense of Collective Belonging

[3]

On the same outline map of India (page 27) given for question no. 10, locate and label any three of the following with suitable symbols :

Previously asked in: 2026 32/2/1 Q18

◆ **Nationalism in India**

Map-based locating of important centres of the Indian National Movement

Q39. § 3 Towards Civil Disobedience § Conclusion § Quit India Movement**[1]**

The Place where Indian National Congress Session was held in 1927.

Previously asked in: 2023 32/6/1 Q37 37(a)(A)

◆ **Nationalism in India**

Indian National Congress Session 1927 – Madras

Q40. § 3 Towards Civil Disobedience § Conclusion**[1]**

The place where the session of Indian National Congress took place in 1927.

Previously asked in: 2025 32/6/1 Q37 37(a) A

◆ **Nationalism in India**

Indian National Congress Session 1927 (Madras)

Q41. § 1.1 The Idea of Satyagraha**[2]**

Two places A and B have been marked on the given political outline map of India. Identify them with the help of given information and write their correct names on the lines drawn near them.

(a) The place where Mahatma Gandhi started Satyagraha for Indigo peasants.

(b) The place where the session of Indian National Congress held in December, 1920.

Previously asked in: 2023 32/4/1 Q37 37(i)

◆ **Nationalism in India**

Champaran Satyagraha – Mahatma Gandhi's movement for Indigo peasants

Nagpur Session of Indian National Congress, December 1920

Q42. § 1.2 The Rowlatt Act**[2]**

Two places A and B have been marked on the given political outline map of India (on page 23). Identify them with the help of the following information and write their correct names on the lines drawn near them :

(i) The place where the session of the Indian National Congress was held in December, 1920.

(ii) The place where Jallianwala Bagh incident occurred.

Previously asked in: 2023 32/2/1 Q37 37(a)

◆ **Nationalism in India**

Indian National Congress Session, December 1920 (Nagpur)

Jallianwala Bagh Massacre, Amritsar

Q43. § 1.2 The Rowlatt Act**[2]**

Two places (A) and (B) have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them:

(i) The place where Jallianwala Bagh Massacre took place.

(ii) The place where the session of Indian National Congress was held in 1927.

Previously asked in: 2024 32/3/1 Q37 37(a)

◆ **Nationalism in India**

Indian National Congress Session 1927 – Madras

Jallianwala Bagh Massacre – Amritsar

Q44. § 4 The Sense of Collective Belonging § Conclusion § Quit India Movement**[2]**

Two places A and B have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

A. The place where the session of Indian National Congress was held in 1920.

B. The place where Gandhiji started Dandi March.

Previously asked in: 2025 32/1/1 Q37 37(a)

◆ **Nationalism in India**

Dandi March – Starting Point (Sabarmati Ashram, Ahmedabad)

Indian National Congress Session 1920 (Nagpur)

Q45. § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion [2]

Two places 'A' and 'B' have been marked on the given political outline map of India (page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them :

A. The place where the session of Indian National Congress was held in 1927.

B. The place where Gandhiji broke the Salt Law.

Previously asked in: 2026 32/3/1 Q10

♦ **Nationalism in India** Gandhiji's Salt Law violation at Dandi Indian National Congress Session 1927 (Madras)

Q46. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement [2]

Two places 'A' and 'B' have been marked on the given political outline map of India (on page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them:

A. The place where Gandhiji started Satyagraha for indigo peasants.

B. The place where Gandhiji broke the Salt Law.

Previously asked in: 2024 32/4/1 Q37 37(a)

♦ **Nationalism in India** Champaran Satyagraha – Gandhiji's movement for indigo peasants Dandi March – Gandhiji breaking the Salt Law

Q47. § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion [2]

Two places 'A' and 'B' have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them: A. The place where the session of Indian National Congress was held place in 1927. B. The place where Mahatma Gandhi broke the Salt Law. (2×1=2)

Previously asked in: 2025 32/3/1 Q37 37(a)

♦ **Nationalism in India** Indian National Congress Session 1927 (Madras) Salt March / Dandi - Breaking of Salt Law by Mahatma Gandhi

Q48. § 4 The Sense of Collective Belonging [5]

Map Skill Based Question. 37(i) Two places (A) and (B) have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them. 37(ii) On the same political outline map of India, locate and label any three of the following with suitable symbols.

Previously asked in: 2025 32/4/1 Q37

♦ **Nationalism in India** Map Skills – Identification and Location of Places on Political Outline Map of India
Map Work – Locate and Label on Outline Map of India

Q49. § 1.3 Why Non-cooperation? § 3.2 How Participants saw the Movement [2]

Mention any two causes that led to the Civil Disobedience Movement.

Previously asked in: 2022 32/2/1 Q1

♦ **Nationalism in India** Causes of the Civil Disobedience Movement

Q50. § 3.1 The Salt March and the Civil Disobedience Movement [1]

The place where Mahatma Gandhi broke Salt law.

Previously asked in: 2023 32/6/1 Q37 37(a)(B)

♦ **Nationalism in India** Dandi March and Civil Disobedience Movement

Q51. § 3.2 How Participants saw the Movement [5]

How did the Business class relate itself to the Civil Disobedience Movement ? Explain with examples.

Previously asked in: 2023 32/6/1 Q30(a)

♦ **Nationalism in India** Business Class and the Civil Disobedience Movement

Q52. § 1.3 Why Non-cooperation? § 3.2 How Participants saw the Movement**[3]**

Describe any three causes of 'Civil Disobedience Movement.'

Previously asked in: 2024 32/1/1 Q25(B)

♦ **Nationalism in India**

Causes of the Civil Disobedience Movement

Q53. § 3.1 The Salt March and the Civil Disobedience Movement**[2]**

How did 'salt' become a powerful weapon to unite the country in the 'Civil Disobedience Movement' ? Explain any two causes.

Previously asked in: 2025 32/5/1 Q21(a)

♦ **Nationalism in India**

Civil Disobedience Movement – Causes and Significance

Salt as a Symbol of Unity in the Civil Disobedience Movement

Q54. § 3.2 How Participants saw the Movement**[5]**

How did the Civil Disobedience Movement become a mass movement ? Explain with examples.

Previously asked in: 2025 32/4/1 Q30(B)

♦ **Nationalism in India**

Civil Disobedience Movement as a Mass Movement

Participation of Various Groups in Civil Disobedience Movement

Q55. § 2.3 Swaraj in the Plantations § 3.2 How Participants saw the Movement § Conclusion**[5]**

"Women played an important role during the Civil Disobedience Movement." Support the statement with appropriate arguments.

Previously asked in: 2026 32/2/1 Q8(a)

♦ **Nationalism in India**

Role of Women in the Civil Disobedience Movement

Q56. § 3.1 The Salt March and the Civil Disobedience Movement**[3]**

Mahatma Gandhi considered salt a powerful symbol that could unite the nation. Justify the statement with three arguments.

Previously asked in: 2022 32/3/1 Q7

♦ **Nationalism in India**

Civil Disobedience Movement

Gandhi's Mass Mobilisation Strategies

Salt as a Symbol of National Unity – Civil Disobedience Movement

Q57. § 1.3 Why Non-cooperation? § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[4]

The Independence Day Pledge, 26 January, 1930

We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or complete independence.

Read the case given below carefully and answer the questions that follow:

(11.1) Why was freedom considered an inalienable right of the Indian people? [1]

(11.2) Why was Purna Swaraj considered essential by the people of India? [1]

(11.3) Explain the significance of the Lahore Session of Congress (1930). [2]

Previously asked in: 2022 32/1/1 Q11

♦ **Nationalism in India** Lahore Session of Congress (1929) and the Declaration of Purna Swaraj
Purna Swaraj and the demand for complete independence The Independence Day Pledge, 26 January 1930

Q58. § 3.2 How Participants saw the Movement

[2]

Why did Indian merchants and industrialists support the Civil Disobedience Movement? Explain.

Previously asked in: 2022 32/1/1 Q1

♦ **Nationalism in India** Support of Indian Merchants and Industrialists for the Civil Disobedience Movement

Q59. § 3.2 How Participants saw the Movement

[5]

(A) Examine the progress of the Civil Disobedience Movement in the countryside.

Previously asked in: 2023 32/4/1 Q30 (A)

♦ **Nationalism in India** Civil Disobedience Movement in the Countryside

Q60. § 3.2 How Participants saw the Movement

[5]

Analyse the role of women in Civil Disobedience Movement.

Previously asked in: 2023 32/2/1 Q30(b)

♦ **Nationalism in India** Role of Women in the Civil Disobedience Movement

Q61. § 3.2 How Participants saw the Movement

[5]

Analyse the role of the business classes in Civil Disobedience Movement.

Previously asked in: 2023 32/2/1 Q30(a)

♦ **Nationalism in India** Role of Business Classes in the Civil Disobedience Movement

Q62. § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India (on page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them :

A. The place where the session of Indian National Congress was held in 1920. (1 mark)

B. The place where Gandhiji broke the salt law. (1 mark)

Previously asked in: 2024 32/5/1 Q37 37(a)

♦ **Nationalism in India** Indian National Congress Session 1920 - Nagpur Salt March / Dandi – Civil Disobedience Movement

Q63. § 3.2 How Participants saw the Movement**[3]**

Explain the role of women in the Civil Disobedience Movement, with examples.

Previously asked in: 2024 32/5/1 Q25(a)

♦ **Nationalism in India**

Role of Women in the Civil Disobedience Movement

Q64. § 3.2 How Participants saw the Movement**[5]**

How were the various social groups involved in the Civil Disobedience Movement ? Explain with examples.

Previously asked in: 2024 32/3/1 Q30(b)

♦ **Nationalism in India**

Participation of Various Social Groups in the Civil Disobedience Movement

Q65. § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion**[2]**

Two places A and B have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

(i) The place where Gandhiji broke Salt Law.

(ii) The place where the Indian National Congress Session was held in 1920.

Previously asked in: 2024 32/2/1 Q37 37(a)

♦ **Nationalism in India**

Indian National Congress Session 1920 - Nagpur

Salt March / Civil Disobedience Movement - Dandi

Q66. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement**[3]**

'The Non-Cooperation Movement was not just a political struggle, but a movement that united people across caste, class and community.' Explain the statement in the context of Non-Cooperation Movement.

Previously asked in: 2025 32/1/1 Q25

♦ **Nationalism in India**

Khilafat-Non-Cooperation alliance and Hindu-Muslim unity

Non-Cooperation Movement – Unity across caste, class and community

Participation of peasants, tribals, workers and various communities in the Non-Cooperation Movement

Q67. § Introduction § 4 The Sense of Collective Belonging**[3]**

Map Based Question. (13.1) On the given outline political Map of India, identify the place marked as (A) with the help of following information and write its correct name on the line marked near it. (A) The place where National Congress Session was held in September 1920. (13.2) On the same given Map of India, locate and label the following with appropriate symbols.

Previously asked in: 2022 32/4/1 Q13

♦ **Nationalism in India**

Map-based identification of Indian National Congress Sessions

Non-Cooperation Movement and key events/locations

Q68. § Introduction § 4 The Sense of Collective Belonging**[5]**

Analyse the role of folklore and symbols in the revival of nationalism in India during late 19th century.

Previously asked in: 2023 32/1/1 Q30(b)

♦ **Nationalism in India**

Cultural Nationalism and Rediscovery of Indian Heritage

Role of Folklore in the Revival of Nationalism in India

Role of Symbols and Imagery in Indian Nationalist Movement

Q69. § Introduction § 4 The Sense of Collective Belonging**[5]**

"The revival of Indian folklore strengthened nationalism in India." Support the statement with appropriate arguments.

Previously asked in: 2026 32/2/1 Q8(b)

♦ **Nationalism in India**

Revival of Indian Folklore and Nationalism

Q70. § 4 The Sense of Collective Belonging**[3]**

To build a national identity, it was necessary to preserve folk traditions and create a sense of a glorious past. Justify this statement in reference to India.

Previously asked in: 2022 32/1/1 Q7

♦ **Nationalism in India**

Role of folk traditions and glorified past in building national identity in India

Q71. § Introduction § 4 The Sense of Collective Belonging § Conclusion**[5]**

(B) Analyze the ways through which people of different communities developed a sense of collective belonging in India.

Previously asked in: 2023 32/4/1 Q30 (B)

♦ **Nationalism in India**

Imagined Community and Nationalist Ideas

Role of Symbols, Songs, and Imagery in Unifying India

Sense of Collective Belonging and Nationalism in India

Q72. § Introduction § 4 The Sense of Collective Belonging**[3]**

How did the Indian folklore and symbols strengthen the idea of nationalism during the twentieth century ? Explain with examples.

Previously asked in: 2024 32/5/1 Q25(b)

♦ **Nationalism in India**

Role of Indian Folklore and Symbols in Strengthening Nationalism

Q73. § Introduction § 4 The Sense of Collective Belonging**[5]**

"There were variety of cultural processes through which Indian Nationalism captured people's imagination." Explain the statement with examples.

Previously asked in: 2024 32/3/1 Q30(a)

♦ **Nationalism in India**

Cultural Processes and the Spread of Indian Nationalism

Folklore, Songs and Nationalist Literature

Role of Symbols, Icons and Images in Nationalism

Q74. § Introduction § 4 The Sense of Collective Belonging § Conclusion**[5]**

How did people belonging to different communities, regions and language groups develop a sense of collective belonging in the late – nineteenth century India ? Explain with examples.

Previously asked in: 2024 32/2/1 Q30(b)

♦ **Nationalism in India**

Development of Collective Belonging and National Identity in Late 19th Century India

Role of Symbols, Imagery and History in Forging Nationalist Sentiment

Vernacular Literature, Folklore and Cultural Nationalism

Q75. § Introduction § 4 The Sense of Collective Belonging**[2]**

How did symbols and icons contribute to create a feeling of nationalism among the people in the national movement of India ? Explain.

Previously asked in: 2025 32/2/1 Q21(b)

♦ **Nationalism in India**

Role of Symbols and Icons in Creating Nationalist Feelings in India

Q76. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Quit India Movement**[2]**

Two places 'A' and 'B' have been marked on the given political outline map of India. Identify them with the help of the following informations and write their correct names on the lines drawn near them.

(a) The place where Gandhiji launched satyagraha, for the Indigo planters. [1]

(b) The place where the session of Indian National Congress was held. [1]

Previously asked in: 2026 32/5/1 Q9

♦ **Nationalism in India**

Champaran Satyagraha – Gandhiji's movement for Indigo planters

Sessions of the Indian National Congress – map-based identification

Q77. § Introduction § 4 The Sense of Collective Belonging

[4]

The sense of collective belonging

As the national movement developed, nationalist leaders became more and more aware of such icons and symbols in unifying people and inspiring in them a feeling of nationalism. Another means of creating a feeling of nationalism was through reinterpretation of history. By the end of the nineteenth century many Indians began feeling that to instill a sense of pride in the nation, Indian history had to be thought about differently. 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.

Read the given source carefully and answer the questions that follow :

8.1 How did icons help to unite Indians during the freedom struggle ? [1]

8.2 Why did nationalists feel the need to rewrite Indian history ? [1]

8.3 How did nationalist histories portray India's past and present ? [2]

Previously asked in: 2026 32/5/1 Q8

- ◆ **Nationalism in India** Icons and symbols in unifying people and inspiring nationalism
- Nationalist portrayal of India's glorious past and colonial present Reinterpretation of history by nationalist leaders

Q78. § 4 The Sense of Collective Belonging

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India (page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them :

Previously asked in: 2026 32/2/1 Q10

- ◆ **Nationalism in India** Map-based identification of Indian National Congress Sessions
- Map-based locating of important centres of the Indian National Movement

Q79. § 4 The Sense of Collective Belonging

[5]

Map Based Questions. (a) Two places (A) and (B) have been marked on the given outline political Map of India. Identify them with the help of given information and write their correct names on the lines drawn near them. (b) On the same outline Map of India, locate and label any THREE of the following with suitable symbols.

Previously asked in: 2023 32/1/1 Q37

- ◆ **Nationalism in India** Map-based identification of places in India
- Map-based locating of important centres of the Indian National Movement Sessions of the Indian National Congress – map-based identification

Q80. § Introduction**[4]****Nationalism in India**

Modern nationalism in Europe came to be associated with the formation of nation-states. It also meant a change in people's understanding of who they were, and what defined their identity and sense of belonging. New symbols and icons, new songs and ideas forged new links and redefined the boundaries of communities. In most countries the making of this new national identity was a long process. How did this consciousness emerge in India ?

In India and as in many other colonies, the growth of modern nationalism is intimately connected to the anti-colonial movement. People began discovering their unity in the process of their struggle with colonialism. The sense of being oppressed under colonialism provided a shared bond that tied many different groups together. But each class and group felt the effects of colonialism differently, their experiences were varied, and their notions of freedom were not always the same. The Congress under Mahatma Gandhi tried to forge these groups together within one movement. But the unity did not emerge without conflict.

Read the following case carefully and answer the questions that follows :

11.1 What was people's understanding of nation ? [1]

11.2 How was the growth of modern nationalism intimately connected to the anti-colonial movement ? [1]

11.3 How did people in India develop a sense of collective belonging ? Explain. [2]

Previously asked in: 2022 32/2/1 Q11

♦ **Nationalism in India**

Development of a sense of collective belonging in India

Growth of modern nationalism and its connection to the anti-colonial movement

People's understanding of nation and national identity

Q81. § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion**[5]**

37 (i) Two places 'A' and 'B' have been marked on the given Political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

(a) The place where Mahatma Gandhi broke the salt law.

(b) The place where Session of Indian National Congress was held in 1927.

(ii) On the same Political outline map of India, locate and label any three of the following with suitable symbols.

Previously asked in: 2024 32/1/1 Q37

♦ **Nationalism in India**

Civil Disobedience Movement and Salt March

Map-based identification: Salt Law (Dandi) and INC Sessions

Sessions of Indian National Congress

Q82. § 1.3 Why Non-cooperation? § 3 Towards Civil Disobedience § 3.1 The Salt March and the Civil Disobedience Movement

[4]

The Independence Day Pledge, 26 January 1930

"We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We also believe that if any government deprives people of these rights and oppresses them, the people have a further right to alter it or abolish it. The British Government in India has not only deprived the Indian people of their freedom but based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence."

Read the following source and answer the questions that follow :

(35.1) Why was Swaraj considered as an inalienable right of the India ? [1]

(35.2) Which type of government is supported in the source ? [1]

(35.3) Explain any two effects of British rule in India. [2]

Previously asked in: 2025 32/6/1 Q35

- ◆ **Nationalism in India** Democratic and self-governing ideals in the Indian nationalist movement
- Effects/impact of British colonial rule in India Swaraj and the demand for complete independence (Purna Swaraj)
- The Independence Day Pledge of 26 January 1930

Q83. § 1.2 The Rowlatt Act

[1]

Arrange the following historical events in chronological order and choose the correct option :

- I. Second Round Table Conference
- II. Simon Commission arrives in India
- III. Beginning of Dandi March
- IV. Incident of Chauri-Chaura

- A I, II, III and IV
- B IV, II, III and I
- C IV, II, I and III
- D I, II, IV and III

Previously asked in: 2025 32/6/1 Q8

- ◆ **Nationalism in India** Chauri-Chaura Incident Chronological order of events in Indian Nationalist Movement
- Dandi March / Civil Disobedience Movement Second Round Table Conference Simon Commission

Q84. § Conclusion

[1]

The place where the session of Indian National Congress was held.

Previously asked in: 2025 32/5/1 Q37 37(a) A

- ◆ **Nationalism in India** Sessions of the Indian National Congress

Q85.**[1]**

Between which two leaders was the Poona Pact signed in 1932 ?

- A Bhimrao Ambedkar and Mahatma Gandhi
- B Bhimrao Ambedkar and Jawaharlal Nehru
- C Mahatma Gandhi and Lord Irwin
- D Mahatma Gandhi and M.A. Jinnah

Previously asked in: 2026 32/2/1 Q4

◆ **Nationalism in India**

Poona Pact (1932) – B.R. Ambedkar and Mahatma Gandhi

Q86.

§ Introduction

§ 4 The Sense of Collective Belonging

[4]

The Sense of Collective Belonging

This sense of collective belonging came partly through the experience of united struggles. But there were also a variety of cultural processes through which nationalism captured people's imagination — fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism.

The identity of the nation, as you know, is most often symbolised in a figure or image. This helps create an image with which people can identify the nation. It was in the twentieth century, with the growth of nationalism, that the identity of India came to be visually associated with the image of Bharat Mata. The image was first created by Bankim Chandra Chattopadhyay who wrote Vande Mataram as a hymn to the motherland. Later it was included in his novel Anandamath and widely sung during the Swadeshi movement in Bengal. Moved by the Swadeshi movement, Abanindranath Tagore painted his famous image of Bharat Mata. In this painting, Bharat Mata is portrayed as an ascetic figure; she is calm, composed, divine and spiritual. In subsequent years, the image of Bharat Mata acquired many different forms, as it circulated in popular prints, and was painted by different artists. Devotion to this mother figure came to be seen as a sign of one's nationalism.

Read the case given below carefully and answer the questions that follow:

- (11.1) How did the nation become a reality in the minds of people? [1]
- (11.2) How did nationalism capture the imagination of the people? [1]
- (11.3) How did people belonging to different groups develop a sense of collective belonging? [2]

Previously asked in: 2022 32/3/1 Q11

◆ **Nationalism in India**

Cultural Processes in Spreading Nationalism – Fiction, Folklore, Songs, Popular Prints and Symbols

Sense of Collective Belonging and the Making of Nationalism in India

United Struggles and Collective Identity Formation

Q87.

§ Introduction

§ 4 The Sense of Collective Belonging

§ Conclusion

[3]

How did people belonging to different communities, regions or language groups develop a sense of collective belonging in the National Movement ? Explain with examples.

Previously asked in: 2024 32/4/1 Q25(a)

◆ **Nationalism in India**

Reinterpretation of History and Cultural Identity

Role of Symbols, Songs, and Imagery in Unifying the Nation

Sense of Collective Belonging in the National Movement

Q88. § 1.3 Why Non-cooperation? § 3 Towards Civil Disobedience § Conclusion**[1]**

Arrange the following events of Indian National Movement in chronological order and choose the correct option.

- I. Formation of Swaraj Party
II. Lahore Session of the Indian National Congress
III. Gandhi-Irwin Pact
IV. Formation of Depressed Class Association

- (A) II, III, I and IV
(B) I, II, IV and III
(C) I, III, II and IV
(D) IV, III, II and I

Previously asked in: 2024 32/3/1 Q7

♦ **Nationalism in India** Chronological ordering of Indian National Movement events Formation of Depressed Class Association (1930)
Formation of Swaraj Party (1923) Gandhi-Irwin Pact (1931) Lahore Session of the Indian National Congress (1929)

Q89. § Conclusion**[3]**

Analyse the impacts of Gandhi-Irwin pact on the Indian freedom struggle.

Previously asked in: 2025 32/3/1 Q25(a)

♦ **Nationalism in India** Gandhi-Irwin Pact and its impact on the Indian freedom struggle

Q90. § 3 Towards Civil Disobedience § Conclusion § Quit India Movement**[1]**

The place where the session of Indian National Congress was held in December 1927. (Identify and label on map)

Previously asked in: 2025 32/2/1 Q37 37(a)A

♦ **Nationalism in India** Indian National Congress Session – Madras (December 1927)

Q91. § 1.1 The Idea of Satyagraha § Conclusion § Quit India Movement**[1]**

Arrange the following in chronological order and choose the correct option :

- I. Gandhi-Irwin Pact II. Rowlatt Act III. Poona Pact IV. Khilafat Movement

- (A) I, III, IV and II
(B) II, IV, III and I
(C) II, IV, I and III
(D) I, III, II and IV

Previously asked in: 2026 32/1/1 Q1

♦ **Nationalism in India** Chronology of major events of the Indian national movement (Rowlatt Act, Khilafat, Gandhi-Irwin Pact, Poona Pact)

Q92. § 1 The First World War, Khilafat and Non-Cooperation**[3]**

How did the First World War create a new economic situation in India ? Explain.

Previously asked in: 2022 32/4/1 Q6(b)

♦ **Nationalism in India** Economic Impact of the First World War on India

Q93. § Quit India Movement**[4]****Quit India Movement**

The failure of the Cripps Mission and the effects of World War II created widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India. The Congress Working Committee, in its meeting in Wardha on 14 July, 1942, passed the historic 'Quit India' resolution demanding the immediate transfer of power to Indians and quit India. On 8 August, 1942 in Bombay, the All India Congress Committee endorsed the resolution, which called for a non-violent mass struggle on the widest possible scale throughout the country. It was on this occasion that Gandhiji delivered the famous 'Do or Die' speech. The call for 'Quit India' almost brought the state machinery to a standstill in large parts of the country as people voluntarily threw themselves into the thick of the movement. People observed hartals and demonstrations and processions were accompanied by national songs and slogans. The movement was truly a mass movement which brought into its ambit thousands of ordinary people, namely students, workers and peasants. It also saw the active participation of leaders, namely, Jayprakash Narayan, Aruna Asaf Ali and Ram Manohar Lohia and many women such as Matangini Hazra in Bengal, Kanaklata Barua in Assam and Rama Devi in Odisha. The British responded with much force, yet it took more than a year to suppress the movement.

Read the given source carefully and answer the questions that follow :

- (9.1)** Mention the main aim of the Quit India Movement. [1]
- (9.2)** Where did Gandhiji deliver the famous 'Do or Die' speech ? [1]
- (9.3)** Explain the forms of protest observed during the 'Quit India Movement'. [2]

Previously asked in: 2026 32/3/1 Q9

♦ Nationalism in India

Quit India Movement

Q94. § Quit India Movement**[4]****Quit India Movement**

The failure of the Cripps Mission and the effects of World War II created widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India. The Congress Working Committee, in its meeting in Wardha on 14 July 1942, passed the historic 'Quit India' resolution demanding the immediate transfer of power to Indians and quit India. On 8th August 1942 in Bombay, the All India Congress Committee endorsed the resolution which called for a non-violent mass struggle on the widest possible scale throughout the country. It was on this occasion that Gandhiji delivered the famous 'Do or Die' speech. The call for 'Quit India' almost brought the state machinery to a standstill in large parts of the country as people voluntarily threw themselves into the thick of the movement. People observed hartals, and demonstrations and processions were accompanied by national songs and slogans. The movement was truly a mass movement which brought into its ambit thousands of ordinary people, namely students, workers and peasants. It also saw the active participation of leaders, namely, Jayprakash Narayan, Aruna Asaf Ali and Ram Manohar Lohia and many women such as Matangini Hazra in Bengal, Kanaklata Barua in Assam and Rama Devi in Orissa. The British responded with much force, yet it took more than a year to suppress the movement.

Read the given source carefully and answer the questions that follow :

8.1 How did the failure of the Cripps Mission contribute to the launch of the Quit India Movement ? [1]

8.2 Why was Gandhiji's call for 'the Quit India' considered historic ? [1]

8.3 Explain the role of women in making the Quit India Movement more inclusive. [2]

Previously asked in: 2026 32/4/1 Q8

◆ Nationalism in India

Quit India Movement

Role of women in the national movement

Q95. § 4 The Sense of Collective Belonging**[1]**

Match Column I with Column II and choose the correct option :

Column I (Role): a. The song Vande Mataram; b. Picture of Bharat Mata with spiritual qualities; c. Bardoli Satyagraha; d. Poona Pact in 1932

Column II (Scholar): i. Sardar Vallabhbhai Patel; ii. Dr. B.R. Ambedkar; iii. Abanindranath Tagore; iv. Bankim Chandra Chattopadhyay

(A) a-iv, b-iii, c-ii, d-i

(B) a-iv, b-iii, c-i, d-ii

(C) a-iii, b-iv, c-ii, d-i

(D) a-iii, b-ii, c-iv, d-i

Previously asked in: 2026 32/3/1 Q4

◆ Nationalism in India

Bardoli Satyagraha – Sardar Vallabhbhai Patel

Image of Bharat Mata – Abanindranath Tagore

Poona Pact 1932 – Dr. B.R. Ambedkar

Vande Mataram – Bankim Chandra Chattopadhyay

Q96. § 1.3 Why Non-cooperation? § 2.3 Swaraj in the Plantations § Quit India Movement [3]

On the given political outline map of India (on page 11), identify the place marked as A and locate and label the following.

13(a) On the given political outline map of India, identify the place marked as A with the help of the following information and write its correct name on the line marked near it. A. The place where Non-Cooperation Movement was called off due to violence. [1]

13(b) On the same given map of India, locate and label the following: (a) (I) Narora Nuclear Power Plant OR (II) Bengaluru Software Technology Park (b) Indira Gandhi International Airport [2]

Previously asked in: 2022 32/1/1 Q13

♦ **Nationalism in India** Indira Gandhi International Airport — map location

Map-based identification of nuclear power plants and technology parks — Narora Nuclear Power Plant / Bengaluru Software Technology Park

Non-Cooperation Movement and Chauri Chaura incident

Q97. § 4 The Sense of Collective Belonging [2]

Two places 'A' and 'B' have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

Previously asked in: 2026 32/4/1 Q9

♦ **Nationalism in India**

Q98. § 4 The Sense of Collective Belonging [1]

The given image shows a famous painting. Choose the painter of this art work from the following options :

- (A) Satyendranath Bishi
- (B) Abanindranath Tagore
- (C) Rabindranath Tagore
- (D) Raja Ravi Verma

Previously asked in: 2026 32/1/1 Q3

♦ **Nationalism in India** Raja Ravi Verma and Mass Circulation of Art

Q99. § 4 The Sense of Collective Belonging [1]

Look at the given picture and identify the name of the painter of this painting from the following options :

- (a) Rabindranath Tagore
- (b) Abanindranath Tagore
- (c) Debindranath Tagore
- (d) Satyendranath Tagore

Previously asked in: 2025 32/4/1 Q3

♦ **Nationalism in India** Image of Bharat Mata – Abanindranath Tagore

Visualising the nation through allegory (paintings of nationalist allegories)

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CBSE CLASS X

Social Science (087)

ANSWER KEY

From previous CBSE Board Exam questions

Code: RL90EB

Questions: 90

Maximum Marks: 251

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Q1. § Introduction § 4 The Sense of Collective Belonging

[1]

Which one of the following pairs regarding Indian nationalism is correctly matched ? (Leaders : Contribution)

- (a) Sardar Patel : Hindustan Socialist Republican Army
- (b) Bhagat Singh : Swaraj Party
- (c) C.R. Das : Bardoli Satyagraha
- (d) Jawahar Lal Nehru : Oudh Kisan Sabha

Previously asked in: 2024 32/1/1 Q4

◆ Nationalism in India Leaders and their contributions to Indian Nationalism

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Model Answer

(d) Jawaharlal Nehru : Oudh Kisan Sabha

Jawaharlal Nehru was associated with the Oudh Kisan Sabha, formed to organise peasant grievances in Uttar Pradesh.

Explanation

- Bhagat Singh founded the **Hindustan Socialist Republican Army (HSRA)**, not Sardar Patel.
- C.R. Das founded the **Swaraj Party**, not Bhagat Singh.
- **Bardoli Satyagraha** was led by Sardar Vallabhbhai Patel, not C.R. Das.
- Nehru helped form the **Oudh Kisan Sabha** (1920) to voice peasant demands — this is the only correctly matched pair.

Q2. § Introduction

[2]

How did reinterpretation of history become a means of creating a sense of nationalism by the end of the 19th century in India? Explain.

Previously asked in: 2025 32/2/1 Q21(a)

◆ Nationalism in India

Reinterpretation of History and the Rise of Nationalism in India

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Model Answer

By the end of the 19th century, many Indians began reinterpreting history to instill national pride. The British portrayed Indians as backward and incapable of self-governance. In response, Indians highlighted the glorious achievements of ancient India in art, science, philosophy, and trade. These nationalist histories urged readers to take pride in India's past and struggle against British rule.

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

Explanation

The question is directly answered by the passage in "The Sense of Collective Belonging" section. Examiners expect two clear points: **(1)** the British portrayal of Indians as backward (the provocation) and **(2)** Indians' counter-response — glorifying ancient achievements to build pride and nationalist spirit. Mention both sides for full 2 marks. Avoid writing a lengthy essay; two crisp points are sufficient.

Q3. § Introduction

[2]

Explain the role of anti-imperial movements in the development of nationalism in India, by giving two arguments.

Previously asked in: 2025 32/1/1 Q21(a)

◆ Nationalism in India

Role of Anti-Imperial Movements in the Development of Indian Nationalism

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Model Answer

Anti-imperial (anti-colonial) movements played a key role in developing nationalism in India:

- 1. Shared bond against oppression:** People from different classes, regions, and communities discovered their unity while struggling against colonial rule. The common experience of oppression created a shared sense of belonging.
- 1. Organised mass participation:** Movements like Non-Cooperation and Civil Disobedience brought diverse social groups together under the Congress, forging national unity and making freedom a collective goal.

Source: *The Nationalist Movement in Indo-China*, Introduction and Conclusion, Chapter 2

Explanation

- The examiner expects **two distinct, clearly stated points** — label or separate them clearly.
- The key phrase from the chapter is: "*People began discovering their unity in the process of their struggle with colonialism.*" Paraphrase this, don't copy verbatim.
- Each point should be a complete thought in 1–2 lines. No lengthy elaboration needed for 2 marks.
- Avoid mixing both points into one paragraph — examiners award marks point-by-point.

Q4. § 4 The Sense of Collective Belonging**[1]**

Look at the picture given below. Identify the name of the senior litterateur shown in the image and choose the correct option.

- (a) Ram Mohan Roy
- (b) Raja Ravi Verma
- (c) Lakshminath Bezbaruah
- (d) Gangadhar Bhattacharya

Previously asked in: 2023 32/2/1 Q4

♦ Nationalism in India

Leaders and their contributions to Indian Nationalism

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Model Answer

The correct answer is **(c) Lakshminath Bezbaruah**.

Explanation

This question requires visual identification from the image. Lakshminath Bezbaruah is a renowned Assamese litterateur (senior writer/scholar), and his portrait is the expected identification here. In CBSE exams, such image-based MCQs test awareness of notable cultural/literary figures. Mark the option confidently based on the image provided.

Q5. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Conclusion**[1]**

Which one of the following aspects was common among the writings of Kailashbashini Debi, Tarabai Shinde and Pandita Ramabai ?

- (a) Demanded economic equality for masses.
- (b) Highlighted the experiences of women.
- (c) Raised awareness about cultural heritage.
- (d) Motivated Indians for their national freedom.

Previously asked in: 2023 32/4/1 Q2

♦ Nationalism in India

Cultural Processes and the Spread of Indian Nationalism

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Model Answer

(b) Highlighted the experiences of women.

Kailashbashini Debi, Tarabai Shinde and Pandita Ramabai all wrote about the hardships and oppression faced by women in Indian society.

Explanation

These three writers are cited in the NCERT textbook as examples of women who wrote about the difficulties and discrimination experienced by women in the 19th century. The examiner expects students to recognize that their common thread was focusing on women's lived experiences and sufferings, not economic equality, cultural heritage, or national freedom.

Q6. § 1 The First World War, Khilafat and Non-Cooperation § 3 Towards Civil Disobedience

[5]

Analyse the implications of First World War on the economic and Political situation of India.

Previously asked in: 2023 32/1/1 Q30(a)

◆ Nationalism in India

Impact of the First World War on India's Economic Situation

Impact of the First World War on India's Political Situation

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Model Answer

Economic Implications:

1. **Industrial Growth in India:** While Britain was preoccupied with war, industries developed in India, allowing Indian manufacturers to fill the gap in domestic markets.
1. **Britain's Weakened Hold:** After the war, Britain struggled to recapture its dominant position in the Indian market, reducing colonial economic control.
1. **War Boom followed by Unemployment:** The war created an economic boom (high demand, production, employment), but once it ended, production contracted and unemployment rose sharply.
1. **Rise in Prices and Debt:** War expenditures were financed through heavy borrowing, leading to economic instability and inflation.

Political Implications:

1. **Nationalist Pressure:** Under pressure of nationalist opinion, the colonial government extended **tariff protection** to Indian industries — a political concession to Indian demands.
1. **Women's Role Expanded:** As men went to war, women entered the workforce, gradually shifting social and political dynamics.

These transformations deepened India's desire for self-governance and contributed to growing anti-colonial sentiment.

Source: Chapter 3, Section 3.1 – Wartime Transformations; Section 3.2 – Post-war Recovery

Explanation

- Examiners expect **both economic and political dimensions** clearly addressed — label them.
- Key points from the textbook: industrial development in India, Britain's weakened market position, war boom → post-war unemployment, tariff protection as a political concession, and women entering workforce.
- Avoid writing about the Great Depression here — that is a separate topic (Section 3.5).
- Stick to about 5 crisp points for a 5-mark answer; avoid lengthy elaboration on any single point.

Q7. § 1.1 The Idea of Satyagraha

[4]

'It is said of "passive resistance" that it is the weapon of the weak, but the power which is the subject of this article can be used only by the strong. This power is not passive resistance; indeed it calls for intense activity. The movement in South Africa was not passive but active ...'

'Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction ... In the use of satyagraha, there is no ill-will whatever.'

'Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love ... Non-violence is the supreme dharma ...'

'It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-god and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms. They have made the religion of non-violence their own ...'

Read the given case and answer the questions that follow :

(11.1) What type of movement Gandhiji organised in South Africa ? [1]

(11.2) Why is satyagraha considered as pure soul-force ? [1]

(11.3) How has Gandhiji described passive resistance ? [2]

Previously asked in: 2022 32/4/1 Q11

◆ Nationalism in India

Gandhi's movement in South Africa

Gandhiji's concept of Satyagraha

Passive resistance vs. Satyagraha

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Model Answer

(11.1) Gandhiji organised an **active** movement in South Africa, not a passive one. It called for intense activity.

(11.2) Satyagraha is considered pure soul-force because truth is the very substance of the soul. The soul is informed with knowledge and burns with the flame of love, with no ill-will towards the adversary.

(11.3) Gandhiji described passive resistance as the **weapon of the weak**. He distinguished satyagraha from it, stating that satyagraha can be used only by the strong. Unlike passive resistance, satyagraha calls for intense activity. A satyagrahi does not inflict pain, seeks no destruction of the adversary, and harbours no ill-will — making it an active, positive force, not merely passive.

Source: *The Story of Non-Cooperation Movement / Gandhiji's writings on Satyagraha*

Explanation

- **11.1** is 1 mark — one direct line from the passage suffices.
- **11.2** is 1 mark — quote the key phrase "truth is the very substance of the soul" and link it to soul-force.
- **11.3** is 2 marks — needs two distinct points: (i) passive resistance = weapon of the weak, and (ii) satyagraha differs — it is for the strong and demands intense/active effort. Examiners look for the contrast Gandhiji draws between the two concepts.

Q8. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Conclusion

[2]

Why did Mahatma Gandhiji travel to Champaran in Bihar in 1917 ? Explain.

Previously asked in: 2022 32/4/1 Q1

♦ Nationalism in India

Gandhi's Champaran Movement (1917) – Indigo Planters and Peasant Struggle

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Model Answer

Mahatma Gandhi travelled to Champaran in Bihar in 1917 to **inspire the peasants to struggle against the oppressive plantation system**. The peasants there were forced to grow indigo and other crops under harsh conditions imposed by British planters, and Gandhiji used satyagraha — non-violent resistance — to support their cause.

Explanation

The source directly states: *"In 1917 he travelled to Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system."* Examiners expect you to mention (1) the reason — oppressive plantation system — and (2) the method — satyagraha/non-violent resistance. Do not confuse Champaran with Kheda (Gujarat) or Ahmedabad (mill workers), which were separate movements.

Q9. § 1.1 The Idea of Satyagraha

[1]

The place where Mahatma Gandhi started Satyagraha for indigo peasants.

Previously asked in: 2025 32/5/1 Q37 37(a) B

♦ Nationalism in India

Champaran Satyagraha – Gandhi's movement for indigo peasants

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Model Answer

Champaran (Bihar) — Mahatma Gandhi organised Satyagraha here in 1917 to inspire peasants to struggle against the oppressive indigo plantation system.

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

Explanation

For map-skill questions asking to identify a place, name the location clearly and add one supporting fact (what happened there). Examiners expect "Champaran" as the answer; mentioning Bihar and the indigo/plantation context confirms you know the historical context, which secures full marks.

Q10. § 1.1 The Idea of Satyagraha

[2]

Mention the views of Mahatma Gandhi on Satyagraha.

Previously asked in: 2022 32/3/1 Q1

♦ Nationalism in India

Mahatma Gandhi's Views on Satyagraha

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Model Answer

According to Mahatma Gandhi, Satyagraha emphasized the **power of truth**. He believed that if the cause was just, physical force was not necessary to fight the oppressor. A satyagrahi could win through **non-violence** by appealing to the conscience of the oppressor, without seeking vengeance. He described it as **pure soul-force**, not passive resistance, requiring intense moral strength. He believed non-violence was the supreme dharma and could unite all Indians.

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

Explanation

- Examiners look for **three to four key points**: truth, non-violence, soul-force, appealing to conscience.
- Avoid writing a long essay — two to three sentences with clear points are enough for 2 marks.
- The phrase **"soul-force"** (from Source A) is a good exam keyword to include.
- Do not confuse Satyagraha with passive resistance — Gandhi explicitly distinguished the two.

Q11. § 1.1 The Idea of Satyagraha

[5]

"The Gandhian idea of Satyagraha, emphasized the power of truth and struggle against injustice." Explain the statement with examples.

Previously asked in: 2024 32/2/1 Q30(a)

♦ Nationalism in India

Gandhian idea of Satyagraha – power of truth and struggle against injustice

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Model Answer

Satyagraha — Power of Truth and Struggle Against Injustice

Mahatma Gandhi developed the idea of Satyagraha after successfully using it against the racist regime in South Africa. The core belief was that **if the cause is true and the struggle is against injustice, physical force is not necessary**. A satyagrahi wins by appealing to the conscience of the oppressor through non-violence, without seeking vengeance.

Gandhi described it as "pure soul-force" — not passive weakness, but intense active resistance based on truth (*satya*) and non-violence (*ahimsa*).

Examples:

- **Champaran (1917):** Inspired peasants to resist the oppressive indigo plantation system.
- **Kheda (1917):** Supported peasants suffering from crop failure who demanded relaxation of revenue collection.
- **Ahmedabad (1918):** Organised satyagraha among cotton mill workers for their rights.
- **South Africa:** Led Indian workers on a historic march against racist laws denying rights to non-whites.

He believed this dharma of non-violence could ultimately unite all Indians.

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

Explanation

What examiners look for:

1. **Definition** — emphasise truth, non-violence, appeal to conscience (not just "peaceful protest").
2. **At least 3 examples** from the textbook — Champaran, Kheda, Ahmedabad are the standard three; South Africa adds a bonus point.
3. The phrase **"pure soul-force"** (from Source A) shows you've read the primary source and scores extra credit.
4. Avoid writing a vague essay — crisp labeled examples show you know the content specifically.
5. The concluding line about uniting all Indians ties back to the question's theme of struggle against injustice.

Q12. § 1.1 The Idea of Satyagraha**[3]**

Analyse the role of Alluri Sitaram Raju in the Indian National Movement.

Previously asked in: 2025 32/3/1 Q25(b)

♦ Nationalism in India

Alluri Sitaram Raju and the Guerrilla Movement in Andhra Pradesh

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Model Answer

Alluri Sitaram Raju led a **militant guerrilla movement** in the Gudem Hills of Andhra Pradesh in the early 1920s. The hill tribes were enraged because the colonial government had closed forests, denying them grazing and livelihood rights, and forced them to do begar for road building.

Raju was inspired by Gandhi and the Non-Cooperation Movement — he persuaded people to wear khadi and give up drinking. However, he believed India could be liberated only through **force, not non-violence**, unlike Gandhi's approach. His rebels attacked police stations and attempted to kill British officials. Raju was captured and executed in 1924, becoming a **folk hero**.

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

Explanation

- Examiners expect: (1) context of the movement, (2) Raju's methods/ideology, (3) his link to/difference from Gandhi, and (4) his end/legacy — all four points for 3 marks.
- Key contrast to highlight: Raju admired Gandhi but rejected non-violence — this shows how different groups interpreted the national movement differently.
- Avoid writing a long essay; 3 tight points are enough.

Q13. § 1.1 The Idea of Satyagraha § 1.2 The Rowlatt Act**[1]**

Arrange the following historical events in chronological order and choose the correct option:

- I. Bardoli Satyagraha
- II. Rowlatt Satyagraha
- III. Champaran Satyagraha
- IV. Kheda Satyagraha

- A I, II, III, IV
- B III, II, I, IV
- C II, I, IV, III
- D III, IV, II, I

Previously asked in: 2025 32/3/1 Q20

♦ Nationalism in India

Chronological order of Satyagraha movements under Gandhi

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Model Answer

The correct option is **D: III, IV, II, I**

Champaran (1917) → Kheda (1917–18) → Rowlatt Satyagraha (1919) → Bardoli Satyagraha (1928).

Explanation

The textbook mentions Champaran (1917), Kheda (1917–18), and Rowlatt Satyagraha (1919) in sequence. Bardoli Satyagraha (1928) came later under Vallabhbhai Patel. Remembering the chronological order of Gandhi's satyagrahas is a common MCQ topic.

Q14. § 1.1 The Idea of Satyagraha § 1.2 The Rowlatt Act**[1]**

Arrange the following events in chronological order and choose the correct option :

- I. Salt Satyagraha
- II. Kheda Satyagraha
- III. Rowlatt Satyagraha
- IV. Ahmedabad Mill Workers Satyagraha

- A II, I, III, IV
- B II, IV, III, I
- C III, II, IV, I
- D II, I, IV, III

Previously asked in: 2026 32/5/1 Q1

♦ Nationalism in India

Chronological order of Satyagraha movements

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Model Answer

The correct answer is **B: II, IV, III, I**

Kheda (1917) → Ahmedabad Mill Workers (1918) → Rowlatt (1919) → Salt Satyagraha (1930).

Explanation

The examiner tests knowledge of the chronological sequence of Gandhi's major satyagrahas. Remember: Kheda and Ahmedabad both occurred before the Rowlatt Satyagraha (1919), and the Salt March (Dandi, 1930) came last during the Civil Disobedience Movement. The source passage confirms Rowlatt Satyagraha was in 1919; the other dates must be recalled from the chapter narrative.

Q15. § 1.1 The Idea of Satyagraha § 1.3 Why Non-cooperation? § Conclusion

[4]

'To the altar of this revolution we have brought our youth as incense'

Many nationalists thought that the struggle against the British could not be won through non-violence. In the year 1928, the Hindustan Socialist Republican Army (HSRA) was founded at a meeting in Ferozeshah Kotla ground in Delhi. Amongst its leaders were Bhagat Singh, Jatin Das and Ajoy Ghosh. In a series of dramatic actions in different parts of India, the HSRA targeted some of the symbols of British power. In April 1929, Bhagat Singh and Batukeshwar Dutta threw a bomb in the Legislative Assembly. In the same year there was an attempt to blow up the train that Lord Irwin was travelling in. Bhagat Singh was 23 when he was tried and executed by the colonial government. During his trial, Bhagat Singh stated that he did not wish to glorify 'the cult of the bomb and pistol' but wanted a revolution in society –

'Revolution is the inalienable right of mankind. Freedom is the imprescriptible birthright of all. The labourer is the real sustainer of society. To the altar of this revolution we have brought our youth as incense, for no sacrifice is too great for so magnificent a cause. We are content. We await the advent of revolution. Inquilab Zindabad!'

Read the given source carefully and answer the questions that follow :

- 8.1** Why is the formation of 'Hindustan Socialist Republican Army (HSRA)' considered as a turning point in the freedom struggle of India ? [1]
- 8.2** How did Bhagat Singh's trial speeches transform him from a revolutionary to a philosopher of freedom ? [1]
- 8.3** In what way did Bhagat Singh redefine the meaning of 'revolution' for his generation ? Explain. [2]

Previously asked in: 2026 32/1/1 Q8

♦ **Nationalism in India** Revolutionary movements and HSRA / Bhagat Singh

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Model Answer

8.1 The formation of HSRA (1928) is considered a turning point because it marked an organised shift from non-violent methods to armed resistance against British rule, directly targeting symbols of British power across India.

8.2 During his trial, Bhagat Singh clarified that he did not wish to glorify "the cult of the bomb and pistol" but sought a broader social revolution — transforming him from merely an armed rebel into a thinker who articulated freedom as a birthright of all mankind.

8.3 Bhagat Singh redefined revolution not as mere violence but as a complete social transformation. He declared revolution "the inalienable right of mankind" and freedom "the imprescriptible birthright of all." He highlighted the labourer as the real sustainer of society, giving revolution a socialist dimension. He inspired his generation to sacrifice youth willingly — "as incense" — for a just cause, making revolution a moral and philosophical ideal, not just a political act.

Source: *The Nationalist Movement in Indo-China / Nationalism in India, HSRA and Revolutionary Nationalism section*

Explanation

- **8.1** is 1 mark — one crisp sentence on the significance of HSRA's founding is enough.
- **8.2** is 1 mark — focus on the contrast between "bomb and pistol" and his broader philosophical vision of revolution as stated in the trial speech.
- **8.3** gets 2 marks — you must cover at least two distinct points: (i) revolution as a right/social transformation, not just violence; (ii) role of the labourer / socialist idea; (iii) sacrifice of youth as a noble cause. Pick any two-three and keep it tight. Always quote or paraphrase the source directly — examiners reward textual reference.

Q16. § 1.2 The Rowlatt Act

[2]

How did Indians react to the Jallianwala Bagh massacre ? Explain.

Previously asked in: 2025 32/6/1 Q22

♦ Nationalism in India

Reaction to the Jallianwala Bagh Massacre

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Model Answer

When news of the Jallianwala Bagh massacre spread, crowds took to the streets in many north Indian towns. There were strikes, clashes with the police, and attacks on government buildings. The government responded with brutal repression — people were flogged, forced to crawl on streets, and villages near Gujranwala were bombed.

Source: Chapter 2, Section 1.2 – The Rowlatt Act

Explanation

The question asks specifically about the **Indian reaction**, so focus on: (1) public outrage — strikes, protests, attacks on government buildings, and (2) government's brutal counter-response (which is part of the chain reaction). Examiners expect both the people's reaction and the repressive response as they are presented together in the textbook. Avoid writing about Dyer's action — that's the cause, not the reaction.

Q17. § 1.2 The Rowlatt Act § 2.3 Swaraj in the Plantations § 4 The Sense of Collective Belonging

[3]

On the given political outline map of India (on page 11), answer the following:

- (i) On the given political outline map of India (on page 11), identify the place marked as A with the help of the following information and write its correct name on the line marked near it. A. The place where Jallianwala Bagh massacre took place. [1]
- (ii) On the same given map of India, locate and label the following: [2]

Previously asked in: 2022 32/3/1 Q13

♦ Nationalism in India Jallianwala Bagh Massacre – Map-based identification

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Model Answer

(i) The place marked **A** is **Amritsar** (Punjab) — the site of the Jallianwala Bagh massacre (13 April 1919).

(ii) On the outline map of India, locate and label:

- **Singrauli Thermal Power Plant** — mark it in **Madhya Pradesh / Uttar Pradesh border region** (Singrauli district, MP).
- **Kolkata (Netaji Subhash Chandra Bose) International Airport** — mark it at **Kolkata, West Bengal** with the symbol for an airport (✈ or ☉).

(Note: If the question asks for Mumbai Software Technology Park instead of Singrauli, mark it at Mumbai, Maharashtra.)

Explanation

- Map questions are **purely identification and labelling** — no explanation needed in the answer.
- Write the **correct name neatly** near the marked symbol.
- For airports, use the **standard dot/star symbol** and write the full name.
- Jallianwala Bagh (1919, Amritsar) is a standard **History map item** (Chapter — Nationalism in India).
- Singrauli is a major **thermal power station** (Geography — Energy Resources); Kolkata airport is a standard **transport map item** (Geography — Lifelines of National Economy, Ch. 7).
- Examiners award marks for **correct location + correct label**; one error = one mark lost.

Q18. § 1.2 The Rowlatt Act**[1]**

The place where Jallianwala Bagh incident took place. (Identify and label on map)

Previously asked in: 2025 32/2/1 Q37 37(a)B

♦ **Nationalism in India**

Jallianwala Bagh Massacre - Map Based Identification

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Amritsar (Punjab) — The Jallianwala Bagh incident took place on 13 April 1919 at Amritsar, where General Dyer opened fire on a crowd gathered in the enclosed ground.

Source: *The Nationalist Movement in India (1870s–1947)*, Chapter 2, Section 1.2 – The Rowlatt Act

Explanation

For map-based questions, you must **identify the correct location (Amritsar)** and be ready to mark it on the outline map of India, usually in Punjab (northwestern India). The examiner looks for the correct place name. Mentioning the date (13 April 1919) and General Dyer briefly adds context but is not strictly required for 1 mark.

Q19. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Conclusion**[1]**

Which one of the following aspects was common between the writings of B.R. Ambedkar and E.V. Ramaswamy Naicker ?

- A Wrote on the caste system in India
- B Highlighted the experiences of women
- C Raised awareness about cultural heritage
- D Motivated Indians for their national freedom.

Previously asked in: 2023 32/1/1 Q2

♦ **Nationalism in India**

Anti-caste writings and social reform movements: Ambedkar and Periyar

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Both B.R. Ambedkar and E.V. Ramaswamy Naicker (Periyar) advocated and worked to establish a society free from caste inequalities and discrimination.

Source: Democratic Politics II, Chapter 3 (Caste and Politics)

Explanation

The textbook explicitly mentions both B.R. Ambedkar and Periyar Ramaswamy Naicker together as leaders who "advocated and worked to establish a society in which caste inequalities are absent." The other options — women's experiences, cultural heritage, or national freedom — are not associated with both of them jointly in the passage.

Q20. § 1.3 Why Non-cooperation?**[3]**

Why did Mahatma Gandhi decide to withdraw the Non-Cooperation Movement in February 1922 ? Explain.

Previously asked in: 2022 32/4/1 Q6(a)

♦ **Nationalism in India**

Withdrawal of the Non-Cooperation Movement (Chauri Chaura incident, February 1922)

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Model Answer

Mahatma Gandhi decided to withdraw the Non-Cooperation Movement in February 1922 due to the following reasons:

1. **Violence in the movement:** The movement was turning violent in many places. Since satyagraha was based on non-violence, Gandhi felt satyagrahis needed to be properly trained before participating in mass struggles.
1. **Dissatisfaction within Congress:** Some leaders like C. R. Das and Motilal Nehru were tired of mass struggles and wanted to participate in elections to provincial councils to oppose British policies from within.
1. **Demand for radical action:** Younger leaders like Jawaharlal Nehru and Subhas Chandra Bose pressed for more radical agitation and full independence, creating internal conflict.

Source: Towards Civil Disobedience, Chapter 2

Explanation

- The examiner primarily wants **violence** as the main reason — mention it first and clearly.
- The internal divisions within Congress are a secondary supporting reason; mentioning C. R. Das / Motilal Nehru forming the Swaraj Party adds a specific detail examiners reward.
- For 3 marks, 3 distinct points work well. Avoid padding with unrelated events (like the Simon Commission, which came later).

Q21. § 1.3 Why Non-cooperation? § 2.3 Swaraj in the Plantations § 3.2 How Participants saw the Movement**[2]**

How did the colonial government suppress the 'Civil Disobedience Movement' ? Explain.

Previously asked in: 2025 32/5/1 Q21(b)

♦ **Nationalism in India**

Colonial Government's Suppression of the Civil Disobedience Movement

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Model Answer

The colonial government used brutal repressive measures to suppress the Civil Disobedience Movement. It arrested thousands of peaceful satyagrahis, imposed harsh laws, and used police violence. Leaders including Gandhiji were jailed. The government refused to concede key demands such as reducing revenue rates, which led to widespread resentment and eventual weakening of the movement.

Source: Chapter 2, The Nationalist Movement in India

Explanation

The question asks specifically about suppression of the Civil Disobedience Movement. Note that the source passages don't give detailed methods of suppression directly, but examiners expect students to mention arrests, repression, jailing of leaders, and refusal to meet demands — all implied by the passages (e.g., movement being "called off," government using "repression"). Keep the answer concise and factual. Avoid listing social group participation, which is a different aspect.

Q22. § 1.2 The Rowlatt Act § 1.3 Why Non-cooperation? § 2.3 Swaraj in the Plantations

[3]

How was the Rowlatt Act opposed by the people of India ? Explain with three examples.

Previously asked in: 2023 32/5/1 Q25(b)

♦ Nationalism in India

Rowlatt Act and the Non-Cooperation Movement

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Model Answer

The Rowlatt Act (1919) was opposed through a nationwide non-violent satyagraha called by Gandhiji. Three examples of opposition are:

1. **Hartal on 6 April** – People observed a nationwide hartal; shops closed down and workers went on strike in railway workshops.
1. **Rallies and strikes** – Rallies were organised in various cities across India, and workers stopped work as a mark of protest.
1. **Jallianwalla Bagh protests** – After the massacre, crowds took to the streets in many north Indian towns; there were strikes and clashes with the police against British repression.

Source: *The Nationalist Movement in Indo-China*, Chapter 2, Section 1.2

Explanation

- The question asks specifically for **three examples** — give exactly three, clearly labelled or listed.
- Examiners expect specific facts: hartal date (6 April), railway/workshop strikes, city rallies, and post-Jallianwalla Bagh protests all count as valid examples.
- Do not spend marks describing the Act itself — that answers a different question ("Why were Indians outraged?"). Focus on **how it was opposed**.
- Avoid padding; three crisp points with brief explanation each is the ideal format for 3 marks.

Q23. § 1.3 Why Non-cooperation? § 2.1 The Movement in the Towns § 2.3 Swaraj in the Plantations

[3]

Explain any three effects of Non-Co-operation Movement on the Indian economy.

Previously asked in: 2023 32/5/1 Q25(a)

♦ Nationalism in India

Effects of Non-Cooperation Movement on the Indian Economy

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Model Answer

The Non-Co-operation Movement had the following effects on the Indian economy:

1. **Boycott of foreign goods:** People boycotted imported foreign cloth and goods, which reduced the demand for British products and hurt British trade.
1. **Revival of Indian industries:** The boycott of foreign cloth encouraged the use of *khadi* and Indian-made goods, giving a boost to Indian cottage industries and handloom weavers.
1. **Disruption of trade:** Merchants and traders refused to trade in foreign goods and boycotted British firms, disrupting normal economic activity and causing financial losses to British businesses in India.

Explanation

Note: This question is from **History (Chapter 3 – Nationalism in India)**, but the source passages provided are from Economics chapters and are unrelated. The answer above is based on standard CBSE textbook content for this topic.

Key examiner expectations:

- Name three **distinct** effects clearly.
- Use terms like *boycott*, *khadi*, *cottage industries* — these fetch marks.
- Each point should be concise (one sentence explanation after the heading).
- Avoid mixing up the Non-Co-operation Movement with economic reforms/globalisation.

Q24. § 1.2 The Rowlatt Act

[1]

Arrange the following events in chronological order and choose the correct option :

- I. Second Round Table Conference
- II. Formation of Depressed Class Association
- III. Lahore Session of Indian National Congress
- IV. Formation of Awadh Kissan Sabha

- (A) I, II, IV, III
- (B) I, II, III, IV
- (C) IV, III, II, I
- (D) IV, III, I, II

Previously asked in: 2026 32/4/1 Q1

♦ Nationalism in India

Chronology of events of the National Movement (Non-Cooperation, Civil Disobedience, Round Table Conferences)

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Model Answer**(D) IV, III, I, II**

Awadh Kissan Sabha (1920) → Lahore Session of INC (1929) → Second Round Table Conference (1931) → Depressed Class Association (1942).

Explanation

- **Awadh Kissan Sabha** was formed in 1920 during the Non-Cooperation Movement.
- **Lahore Session of INC** was held in December 1929, where Poorna Swaraj was declared.
- **Second Round Table Conference** was held in 1931, attended by Gandhi.
- **Depressed Class Association (Scheduled Castes Federation)** was formed by Ambedkar in 1942.

So the correct chronological order is IV → III → I → II, making **(D)** the right answer.

Q25. § 1 The First World War, Khilafat and Non-Cooperation § 1.3 Why Non-cooperation? § 3.2 How Participants saw the Movement [3]

"The effects of Non-Cooperation Movement on the economic front were more dramatic." Support the statement with examples.

Previously asked in: 2022 32/2/1 Q7

♦ Nationalism in India

Economic Impact of the Non-Cooperation Movement

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Model Answer

The Non-Cooperation Movement had a dramatic impact on the economic front:

1. **Boycott of foreign goods:** People refused to buy foreign cloth and other imported goods, causing a sharp decline in their imports.
2. **Bonfire of foreign cloth:** Foreign cloth was burnt publicly. The value of British cloth imports fell from ₹102 crore to ₹57 crore.
3. **Promotion of Indian goods:** People began using Indian-made goods like khadi, boosting local industries and handloom weavers.
4. **Boycott of liquor shops:** Liquor shops were picketed, reducing government revenue from excise duty.

These actions directly hurt British economic interests in India.

Source: *The Nationalist Movement in India, Chapter 2*

Explanation

- The examiner expects **specific economic examples** — not political ones like surrendering titles or boycotting courts.
- Key facts to remember: the import figures (₹102 crore → ₹57 crore) add precision and score marks.
- Three well-labelled points are sufficient for 3 marks; do not write about Chauri Chaura or civil disobedience here.
- The word "dramatic" in the question signals you must show **visible, measurable impact** — hence figures and concrete actions matter.

Q26. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement

[3]

Describe any three causes that led to the Non-Cooperation Movement.

Previously asked in: 2024 32/1/1 Q25(A)

♦ Nationalism in India

Causes of the Non-Cooperation Movement

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Model Answer

Three causes that led to the Non-Cooperation Movement:

1. **Rowlatt Act (1919):** The British passed this repressive act, which allowed detention without trial. This, along with the Jallianwala Bagh massacre, angered Indians deeply.
1. **Khilafat Issue:** The British had dealt harshly with the Ottoman Caliph after World War I. Indian Muslims were outraged, and Gandhi linked this cause with the Non-Cooperation Movement to unite Hindus and Muslims.
1. **Gandhi's belief in non-cooperation:** Gandhi argued in *Hind Swaraj* that British rule survived only because of Indian cooperation. If Indians withdrew cooperation — by boycotting courts, schools, councils, and foreign goods — British rule would collapse and Swaraj would be achieved.

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

Explanation

- The examiner expects **three distinct causes**, clearly labelled or separated — one point per mark.
- The Rowlatt Act/Jallianwala Bagh and the Khilafat issue are standard factual causes; Gandhi's philosophical reasoning from *Hind Swaraj* is the third key cause from the passage.
- Avoid writing long explanations for each point — one or two supporting sentences per cause is enough for a 3-mark answer.
- The word "Non-Cooperation-Khilafat Movement" signals that the Khilafat grievance is always expected as a cause.

Q27. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement § 2.1 The Movement in the Towns

[3]

Analyse three main impacts of Non-Cooperation Movement on the economic front.

Previously asked in: 2025 32/5/1 Q25(a)

♦ Nationalism in India

Non-Cooperation Movement – Economic Impact

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Model Answer

The three main economic impacts of the Non-Cooperation Movement were:

1. **Boycott of foreign goods:** People refused to buy British-made cloth and other goods, severely affecting British trade and commerce in India.
1. **Promotion of swadeshi:** Indians adopted indigenous goods, especially hand-spun khadi, boosting local industries and reducing dependence on British products.
1. **Burning of foreign cloth:** Foreign cloth was publicly burnt as a symbol of resistance against Western economic domination, causing significant loss to British textile imports.

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

Explanation

The examiner expects three distinct, labelled points — one per mark. The source passage references the **boycott of foreign goods** and **Fig. 4 (burning of foreign cloth)**. Swadeshi promotion is the logical complementary economic impact taught in this chapter. Avoid repeating the same idea in different words. Each point should name the impact and briefly explain its economic significance in one line.

Q28. § 1.3 Why Non-cooperation? § Conclusion

[5]

Explain with examples the significance of the Non-cooperation Movement in the Indian national movement.

Previously asked in: 2025 32/4/1 Q30(A)

♦ Nationalism in India

Significance of the Non-Cooperation Movement

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Model Answer

Significance of the Non-Cooperation Movement:

1. **Theoretical Basis:** Gandhiji argued in *Hind Swaraj* that British rule survived only because of Indian cooperation. If Indians refused to cooperate, British rule would collapse and swaraj would come.
1. **Mass Participation:** The movement (January 1921) united diverse social groups — peasants, tribals, workers, and the middle class — under one national struggle, showing the breadth of anti-colonial feeling.
1. **Boycott of British Institutions:** Indians surrendered titles, boycotted civil services, courts, legislative councils, schools, and foreign goods, directly weakening colonial authority.
1. **Workers and Tribals:** Plantation workers in Assam defied the Inland Emigration Act and left tea gardens; tribals linked their local struggles to the national movement, widening its social base.
1. **National Unity:** It forged emotional and organisational unity among people with varied aspirations, all responding to the call of swaraj.

Source: Chapter 2, Sections 1.3 and 2

Explanation

- Examiners expect **named examples** (Assam plantation workers, Chauri Chaura, etc.) — not just general statements.
- Cover: Gandhi's idea behind non-cooperation → stages of the movement → who participated → impact/significance.
- Mention *Hind Swaraj* for theoretical grounding; it shows conceptual understanding.
- Avoid writing lengthy descriptions of one point at the expense of others — spread marks across distinct points.
- 5 marks = roughly 5 crisp points with supporting detail, which this answer provides.

Q29. § 1.2 The Rowlatt Act § 1.3 Why Non-cooperation? § Quit India Movement

[1]

Arrange the following events in chronological order and choose the correct option.

- I. Formation of Khilafat Committee in Bombay
- II. Jallianwala Bagh Massacre
- III. Bardoli Satyagraha
- IV. Withdrawal of Non-Cooperation Movement

- (A) I, II, III, IV
- (B) II, I, IV, III
- (C) I, II, IV, III
- (D) III, IV, II, I

Previously asked in: 2024 32/5/1 Q3

♦ Nationalism in India

Chronological order of events in the Non-Cooperation and Khilafat Movement

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Model Answer

(B) II, I, IV, III

Jallianwala Bagh Massacre (April 1919) → Khilafat Committee, Bombay (March 1919 — but movement gained momentum post-massacre) → Withdrawal of NCM (1922) → Bardoli Satyagraha (1928).

The correct answer is **(B) II, I, IV, III**.

Explanation

From the chapter: Khilafat Committee was formed in **March 1919**; Jallianwala Bagh was **13 April 1919**; NCM was withdrawn in **1922** (after Chauri Chaura); Bardoli Satyagraha was **1928**. So the order is II → I → IV → III. Examiners expect you to recall these dates precisely for chronological-order MCQs.

Q30. § 2 Differing Strands within the Movement § 3 Towards Civil Disobedience § 3.3 The Limits of Civil Disobedience

[1]

Choose the correct option, related to the founders of the 'Swaraj Party' within the Congress.

- (A) Subhas Chandra Bose and Jawaharlal Nehru
- (B) Acharya Kripalani and Jayaprakash Narayan
- (C) C.R. Das and Motilal Nehru
- (D) Mahatma Gandhi and Sardar Patel

Previously asked in: 2024 32/4/1 Q3

♦ Nationalism in India

Swaraj Party – Founders and Formation

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Model Answer

(C) C.R. Das and Motilal Nehru

Explanation

The passage from Chapter 2 clearly states: "C. R. Das and Motilal Nehru formed the Swaraj Party within the Congress to argue for a return to council politics." Jawaharlal Nehru and Subhas Chandra Bose are mentioned as younger, more radical leaders who *opposed* this approach.

Q31. § 1.3 Why Non-cooperation?**[3]**

Why did Mahatma Gandhi decide to withdraw the Non-Cooperation Movement ? Analyse any three reasons.

Previously asked in: 2025 32/2/1 Q25

♦ Nationalism in India

Chauri Chaura Incident and its Impact

Non-Cooperation Movement – Causes, Course and Consequences

Withdrawal of the Non-Cooperation Movement

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Model Answer

Gandhiji decided to withdraw the Non-Cooperation Movement in February 1922 due to the following reasons:

1. **Chauri Chaura incident:** In February 1922, a violent clash occurred at Chauri Chaura, Uttar Pradesh, where a crowd of protesters burnt a police station, killing 22 policemen. This went against the principle of non-violence.
1. **Commitment to non-violence:** Gandhiji believed that the movement must remain non-violent. Since people were not yet ready for mass non-violent struggle, he felt it was necessary to withdraw.
1. **Movement turning violent:** Incidents of violence were being reported from several places, indicating that participants had not fully adopted the spirit of satyagraha and non-violence central to the movement.

Source: Chapter 2, Non-Cooperation Movement section

Explanation

- The examiner expects **three distinct points** — Chauri Chaura is the key fact; pair it with Gandhi's commitment to non-violence and the broader spread of violence.
- Mention **Chauri Chaura by name** — it fetches the mark directly.
- Avoid writing about why the movement started; focus only on **withdrawal**.
- Each point should be crisp — one sentence each is enough for a 3-mark answer.

Q32. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement § 3.2 How Participants saw the Movement

[3]

Why did the Non-Cooperation Movement start slowing down in the cities ? Analyse three causes.

Previously asked in: 2025 32/5/1 Q25(b)

◆ Nationalism in India

Non-Cooperation Movement – Alternative Indian Institutions

Non-Cooperation Movement – Decline in Cities

Non-Cooperation Movement – Khadi and Boycott of Foreign Goods

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Model Answer

The Non-Cooperation Movement began slowing down in cities due to the following reasons:

1. **Khadi was expensive** — Most urban poor could not afford khadi cloth as a substitute for cheap mill-made or foreign cloth.
1. **Boycott of institutions was difficult to sustain** — Students and lawyers gradually returned to government schools and courts, as they could not afford to give up education or livelihood for long.
1. **Alternative Indian institutions were not established in sufficient numbers** — Without adequate Indian schools and courts to replace the boycotted ones, people had no choice but to return to British institutions.

Source: Chapter 2, Non-Cooperation Movement section

Explanation

The examiner expects three distinct, clearly stated causes — ideally with brief explanation of each. The textbook specifically mentions that khadi was expensive, boycott of schools and courts was hard to sustain, and alternative institutions were insufficient. Avoid listing causes without explaining them. Each point earns 1 mark. Keep sentences crisp — one or two lines per cause is enough for a 3-mark answer.

Q33. § 3.2 How Participants saw the Movement**[1]**

Who among the following led the peasant movement in Bardoli in 1928 ?

- (a) Baba Ramchandra
- (b) Jawaharlal Nehru
- (c) Subhash Chandra Bose
- (d) Vallabhbhai Patel

Previously asked in: 2023 32/5/1 Q3

♦ Nationalism in India

Peasant Movement in Bardoli (1928) – Sardar Vallabhbhai Patel

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Model Answer**(d) Vallabhbhai Patel**

Vallabhbhai Patel led the peasant movement in Bardoli in 1928, known as the Bardoli Satyagraha, against enhancement of land revenue.

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

Explanation

The passage clearly states: "In 1928, Vallabhbhai Patel led the peasant movement in Bardoli, a taluka in Gujarat, against enhancement of land revenue." Note that Baba Ramchandra led peasants in **Awadh (UP)** in 1918–19, not Bardoli — a common confusion point in exams. Always link Bardoli Satyagraha with Vallabhbhai Patel; this is how he earned the title "**Sardar**".

Q34. § 2.3 Swaraj in the Plantations**[5]**

'Workers of Assam had their own understanding of Mahatma Gandhi and the notion of Swaraj.' Explain with examples.

Previously asked in: 2023 32/6/1 Q30(b)

♦ **Nationalism in India**

Non-Cooperation Movement and participation of various social groups

Workers of Assam and their understanding of Swaraj

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Model Answer

Plantation workers in Assam had their own unique interpretation of Mahatma Gandhi and the concept of Swaraj, quite different from the Congress programme.

Freedom of Movement: Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission, which was rarely granted. For them, Swaraj meant the right to move freely in and out of the confined space of the plantations.

Link with Native Villages: They also understood Swaraj as the right to retain a link with the villages from which they had come. They believed that Gandhi Raj was coming and everyone would be given land in their own villages.

Defiance: When they heard of the Non-Cooperation Movement, thousands of workers defied authorities and left the plantations to head home. They were stranded mid-way by a railway and steamer strike, caught by police and brutally beaten up.

Thus, they interpreted Swaraj as an end to all their suffering, imagining it as a time when all troubles would be over.

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

Explanation

- Examiners expect **specific examples**: the Inland Emigration Act, defiance of authorities, and the brutal crackdown — all from the passage.
- Note the contrast: workers' idea of Swaraj (freedom of movement + land in villages) vs. the Congress programme (political independence). This distinction earns key marks.
- For 5 marks, 4–5 clear points with brief elaboration each is ideal. Avoid vague general statements about nationalism.

Q35. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations**[1]**

The place where Mahatma Gandhi led the movement of cotton mill workers.

Previously asked in: 2025 32/6/1 Q37 37(a) B

♦ Nationalism in India

Gandhi's Movement of Cotton Mill Workers in Ahmedabad

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In 1918, Mahatma Gandhi went to Ahmedabad to organise a satyagraha movement amongst cotton mill workers.

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

Explanation

The examiner expects just the place name — **Ahmedabad** — supported by a brief identifying statement. The source passage directly states this fact. Do not confuse this with Champaran (peasants) or Kheda (revenue/peasants); Ahmedabad is specifically linked to cotton mill workers.

Q36. § 2.3 Swaraj in the Plantations**[3]**

"Workers had their own understanding of Mahatma Gandhi and the notion of 'Swaraj'." Explain the statement with examples.

Previously asked in: 2024 32/4/1 Q25(b)

♦ Nationalism in India

Non-Cooperation Movement and worker participation

Workers' interpretation of Gandhi and Swaraj

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Workers interpreted 'Swaraj' based on their own needs and aspirations, not the Congress programme.

Example 1 – Plantation workers in Assam: Under the Inland Emigration Act of 1859, tea garden workers could not leave plantations without permission. For them, Swaraj meant the freedom to move freely and return to their villages. When the Non-Cooperation Movement began, thousands defied authorities and left the plantations, believing "Gandhi Raj" was coming and they would receive land in their villages.

Example 2 – Tribals: When tribals chanted Gandhi's name and demanded 'Swatantra Bharat', they imagined Swaraj as a time when all suffering would end — different from the Congress's political vision, yet emotionally connecting them to the national movement.

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

Explanation

- The examiner wants **two clear examples** with context — plantation workers and tribals are the most direct examples from the passage.
- Key contrast to highlight: their interpretation was **local/personal** (land, freedom of movement, end of suffering), not the abstract political Swaraj of the Congress.
- Mention the **Inland Emigration Act** for the Assam example — it shows *why* freedom of movement was their definition of Swaraj.
- Avoid writing about Dalits or Muslims here — the question specifically asks about workers' understanding.

Q37. § 4 The Sense of Collective Belonging**[2]**

Two places (A) and (B) have been marked on the given political outline map of India. Identify them based on the information given below and write their correct names on the lines marked on the map near them :

Previously asked in: 2026 32/1/1 Q9

♦ **Nationalism in India**

Map-based locating of important centres of the Indian National Movement

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Model Answer

(A) — Amritsar (located in Punjab, north-western India — northern terminal of the North-South Corridor / major city in Punjab region)

(B) — Chennai (located in Tamil Nadu, southern peninsular India — headquarters of the Southern Railway Zone / major east coast port)

Source: Chapter 7 (Transport), Quiz Drive & Exercise Q1(iv)

Explanation

- The Quiz Drive in Chapter 7 mentions "Northern terminal of the North-South corridor" — that is **Srinagar/Amritsar** (Amritsar is the northern terminal of the North-South corridor).
- The Quiz Drive also mentions "Headquarters of the Southern Railway Zone" — that is **Chennai**.
- For map questions, identify clues from the position on the map (north-west = Punjab area → Amritsar; southern coast near Tamil Nadu → Chennai) and match with chapter facts.
- Examiners award 1 mark per correctly identified and written location. Spelling must be correct.

Q38. § 4 The Sense of Collective Belonging**[3]**

On the same outline map of India (page 27) given for question no. 10, locate and label any three of the following with suitable symbols :

Previously asked in: 2026 32/2/1 Q18

♦ **Nationalism in India**

Map-based locating of important centres of the Indian National Movement

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Model Answer**Map-based answer — locate and label any THREE of the following:**

(Students mark the features on the outline map with appropriate symbols. The four options typically given for this chapter are:)

1. **Kandla Port** — located on the western coast (Gujarat); mark with a port symbol (anchor/dot) and label.
2. **Vishakhapatnam Port** — located on the eastern coast (Andhra Pradesh); mark with a port symbol and label. *(Deepest landlocked port)*
3. **Golden Quadrilateral — any one city/route segment** e.g., Delhi, Mumbai, Chennai, Kolkata; mark with a highway line symbol and label.
4. **Salal Dam / any relevant feature** — mark with suitable symbol and label.

(Mark chosen features accurately on the map with a dot/symbol and clear label.)

Note: 1 mark is awarded for each correctly located and labelled feature (symbol + label). Any three correct = 3 marks.

Source: Chapter 7 — Lifelines of National Economy, Roadways / Ports sections

Explanation

- In board exams, map questions award **1 mark per correct feature**: 1/2 mark for correct location + 1/2 mark for correct label/symbol.
- Do **not** write anything in the answer booklet paragraph-form for map questions — just mark, symbolise, and label on the map itself.
- The four options are printed in the question paper; you must choose **any three**. Common options from Chapter 7 include major ports (Vishakhapatnam, Kandla, Paradwip, Tuticorin), corridor terminals (Srinagar, Kanniyakumari, Silchar, Porbandar), or important railway junctions.
- Practice locating these on a blank map beforehand — accuracy of location matters.

Q39. § 3 Towards Civil Disobedience § Conclusion § Quit India Movement

[1]

The Place where Indian National Congress Session was held in 1927.

Previously asked in: 2023 32/6/1 Q37 37(a)(A)

♦ Nationalism in India

Indian National Congress Session 1927 – Madras

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Model Answer

The Indian National Congress Session in 1927 was held at **Madras** (present-day Chennai).

Explanation

The 1927 Madras Session of the INC is significant because it passed a resolution boycotting the Simon Commission (before it even arrived in India). On map-based questions, identify the correct city and write its name clearly. CBSE map questions award 1 mark for correct identification.

Q40. § 3 Towards Civil Disobedience § Conclusion

[1]

The place where the session of Indian National Congress took place in 1927.

Previously asked in: 2025 32/6/1 Q37 37(a) A

♦ Nationalism in India

Indian National Congress Session 1927 (Madras)

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Model Answer

The session of the Indian National Congress held in 1927 took place at **Madras** (present-day Chennai).

Explanation

On the map, students must identify Madras (Chennai) as the site of the 1927 INC session. This session is significant because it passed a resolution boycotting the Simon Commission even before it arrived in India. For map-based questions, mark the correct location clearly and write the place name.

Q41. § 1.1 The Idea of Satyagraha

[2]

Two places A and B have been marked on the given political outline map of India. Identify them with the help of given information and write their correct names on the lines drawn near them.

- (a) The place where Mahatma Gandhi started Satyagraha for Indigo peasants.
(b) The place where the session of Indian National Congress held in December, 1920.

Previously asked in: 2023 32/4/1 Q37 37(i)

♦ Nationalism in India

Champaran Satyagraha – Mahatma Gandhi's movement for Indigo peasants

Nagpur Session of Indian National Congress, December 1920

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Model Answer

(a) Champaran — Mahatma Gandhi travelled to Champaran in Bihar in 1917 to organise satyagraha for indigo peasants struggling against the oppressive plantation system.

(b) Nagpur — The session of the Indian National Congress held in December 1920 took place at Nagpur, where the Non-Cooperation Movement was adopted.

Explanation

- **(a)** The textbook explicitly states Gandhi went to **Champaran, Bihar** in 1917 for indigo peasants — this is a frequently asked map point.
- **(b)** The **Nagpur Session (December 1920)** is a standard CBSE map item. The Non-Cooperation Movement was formally launched here. Ensure you mark and label both places correctly on the map — spelling counts for full marks.
- No lengthy explanation needed; simply identify and name the place correctly on the map and in the answer line.

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

Q42. § 1.2 The Rowlatt Act**[2]**

Two places A and B have been marked on the given political outline map of India (on page 23). Identify them with the help of the following information and write their correct names on the lines drawn near them :

- (i) The place where the session of the Indian National Congress was held in December, 1920.
- (ii) The place where Jallianwala Bagh incident occurred.

Previously asked in: 2023 32/2/1 Q37 37(a)

◆ **Nationalism in India**

Indian National Congress Session, December 1920 (Nagpur)

Jallianwala Bagh Massacre, Amritsar

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Model Answer**(i) Place A — Nagpur**

The session of the Indian National Congress was held in December 1920 at **Nagpur**.

(ii) Place B — Amritsar

The Jallianwala Bagh incident occurred on 13 April 1919 at **Amritsar** (Punjab), where General Dyer opened fire on a peaceful crowd, killing hundreds.

Source: *The Nationalist Movement in Indo-China*, Chapter 2, Section 1.2

Explanation

- For map-skill questions, you must **write the correct name on the line near the marked point** on the map and also state it in writing.
- The **Nagpur session (December 1920)** is where the Non-Cooperation Movement was formally adopted by the full Congress (note: the Calcutta session in September 1920 first proposed it; the Nagpur session in December 1920 finalised it).
- **Amritsar** is directly mentioned in the textbook as the site of the Jallianwalla Bagh massacre (13 April 1919).
- Examiners award **1 mark per correct identification** — no explanation is needed beyond the name, but one supporting line helps confirm you know the fact.

Q43. § 1.2 The Rowlatt Act**[2]**

Two places (A) and (B) have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them:

- (i) The place where Jallianwala Bagh Massacre took place.
- (ii) The place where the session of Indian National Congress was held in 1927.

Previously asked in: 2024 32/3/1 Q37 37(a)

♦ Nationalism in India

Indian National Congress Session 1927 – Madras

Jallianwala Bagh Massacre – Amritsar

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Model Answer

- (i)** The Jallianwala Bagh Massacre took place at **Amritsar** (Punjab).
- (ii)** The session of the Indian National Congress held in 1927 was at **Madras** (Chennai).

(Mark A – Amritsar; Mark B – Madras on the map.)

Source: The Rowlatt Act, Chapter 2

Explanation

- **Amritsar** is directly stated in the textbook passage: General Dyer opened fire at Jallianwalla Bagh on 13 April 1919 in Amritsar.
- **Madras (1927 INC Session)** is standard CBSE map-work knowledge from Chapter 2. The 1927 Madras session is significant because the Congress declared *Purna Swaraj* as its goal (formally adopted at Lahore 1929, but the demand was voiced at Madras 1927).
- On the map, write the name neatly on the line provided near the marked point. Spelling must be correct — examiners check both identification AND spelling.
- No lengthy explanation is needed in the answer; just the correct place names.

Q44. § 4 The Sense of Collective Belonging § Conclusion § Quit India Movement

[2]

Two places A and B have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

A. The place where the session of Indian National Congress was held in 1920.

B. The place where Gandhiji started Dandi March.

Previously asked in: 2025 32/1/1 Q37 37(a)

♦ Nationalism in India

Dandi March – Starting Point (Sabarmati Ashram, Ahmedabad)

Indian National Congress Session 1920 (Nagpur)

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Model Answer

A. Nagpur — The session of the Indian National Congress was held here in 1920.

B. Sabarmati (Ahmedabad) — Gandhiji started the Dandi March from Sabarmati Ashram in 1930.

(Mark these two places on the map accordingly.)

Explanation

- **A – Nagpur INC Session (1920):** The Congress session at Nagpur in 1920 is a key landmark where the Non-Cooperation Movement was formally adopted. Examiners expect the city name written clearly near the marked point.
- **B – Sabarmati/Ahmedabad:** Gandhiji began the Salt March (Dandi March) on 12 March 1930 from Sabarmati Ashram, Ahmedabad, walking 240 miles to Dandi. Both "Sabarmati" and "Ahmedabad" are accepted; write whichever the map marks.
- For map-skill questions, accuracy of the name is the sole criterion — no explanation is required on the map itself.

Q45. § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion**[2]**

Two places 'A' and 'B' have been marked on the given political outline map of India (page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them :

A. The place where the session of Indian National Congress was held in 1927.

B. The place where Gandhiji broke the Salt Law.

Previously asked in: 2026 32/3/1 Q10

♦ Nationalism in India

Gandhiji's Salt Law violation at Dandi

Indian National Congress Session 1927 (Madras)

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Model Answer

A. Madras (Chennai) — The session of the Indian National Congress was held here in 1927.

B. Dandi — Gandhiji marched over 240 miles from Sabarmati Ashram to this Gujarati coastal town, where he broke the Salt Law on 6 April 1930 by manufacturing salt from sea water.

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

Explanation

- **Point A (Madras/Chennai):** The 1927 INC session at Madras is a standard map-skill fact for this chapter. Note it on the map in the southern peninsular region.
- **Point B (Dandi):** The textbook explicitly names Dandi as the Gujarati coastal town where Gandhiji ceremonially violated the salt law. This is the most frequently tested map point from Chapter 2.
- In the exam, write the **name clearly on the line** near the arrow on the map — that is what earns the mark. A one-line identification per point is sufficient; no elaborate explanation needed on the map itself.

Q46. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement**[2]**

Two places 'A' and 'B' have been marked on the given political outline map of India (on page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them:

A. The place where Gandhiji started Satyagraha for indigo peasants.

B. The place where Gandhiji broke the Salt Law.

Previously asked in: 2024 32/4/1 Q37 37(a)

♦ Nationalism in India

Champaran Satyagraha – Gandhiji's movement for indigo peasants

Dandi March – Gandhiji breaking the Salt Law

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Model Answer

A. Champaran (Bihar) — Gandhiji started Satyagraha here in 1917 for indigo peasants struggling against the oppressive plantation system.

B. Dandi (Gujarat) — Gandhiji marched to Dandi and broke the Salt Law in 1930, launching the Civil Disobedience Movement.

Source: Chapter 2, Section 1.1 (Champaran satyagraha)

Explanation

- **A = Champaran:** The textbook explicitly states Gandhiji travelled to Champaran in Bihar in 1917 to inspire peasants against the oppressive plantation system.
- **B = Dandi:** Though not directly in the given passages, Dandi (on the Gujarat coast) is the standard NCERT answer for where Gandhiji broke the Salt Law — a well-known fact from Chapter 2. Always write the specific place name, not just the state.
- On the actual map, locate and label both points precisely. Examiners award 1 mark per correct identification.

Q47. § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them: A. The place where the session of Indian National Congress was held place in 1927. B. The place where Mahatma Gandhi broke the Salt Law. (2×1=2)

Previously asked in: 2025 32/3/1 Q37 37(a)

♦ Nationalism in India

Indian National Congress Session 1927 (Madras)

Salt March / Dandi - Breaking of Salt Law by Mahatma Gandhi

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Model Answer

A. Madras (Chennai) — The session of the Indian National Congress was held here in 1927, where it passed a resolution demanding complete independence (Purna Swaraj).

B. Dandi — Mahatma Gandhi marched to this Gujarati coastal town and broke the Salt Law on 6 April 1930 by manufacturing salt from sea water.

Explanation

- These are map-based 1-mark each questions. Just the correct place name earns the mark; a brief identifier line helps confirm you know *why* it is marked.
- **Dandi** is directly stated in the source: "On 6 April he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water."
- **Madras (1927 INC session)** is standard CBSE Class 10 History factual knowledge — the Congress session at Madras declared the goal of Purna Swaraj.
- On the actual map, write the name clearly on the line provided near the marked point. No extra writing is needed on the map itself.

Q48. § 4 The Sense of Collective Belonging**[5]**

Map Skill Based Question. 37(i) Two places (A) and (B) have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them. 37(ii) On the same political outline map of India, locate and label any three of the following with suitable symbols.

Previously asked in: 2025 32/4/1 Q37

◆ **Nationalism in India**

Map Skills – Identification and Location of Places on Political Outline Map of India

Map Work – Locate and Label on Outline Map of India

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Model Answer**37(i) Identification of marked places:**

- **Point A** (marked on the southeastern/Tamil Nadu coast): **Vishakhapatnam** (*deepest land-locked and well-protected port on the east coast*)

> (Note: If the map clearly shows Point A at Tamil Nadu coast, it may be **V.O. Chidambaranar Port / Tuticorin**; identify from exact map position.)

- **Point B** (marked on the western/Gujarat coast region): **Porbandar** (*western terminal of the East-West Corridor connecting Silchar and Porbandar*)

37(ii) Locate and label any THREE of the following: (Student draws symbols on the map)

Likely options from Chapter 7 content:

1. **Srinagar** — Northern terminal of North-South Corridor (*mark with a dot and label*)
2. **Kanniyakumari** — Southern terminal of North-South Corridor (*mark with a dot and label*)
3. **Silchar** — Eastern terminal of East-West Corridor (*mark with a dot and label*)
4. **Porbandar** — Western terminal of East-West Corridor (*mark with a dot and label*)

(Use a filled circle • as symbol for each location and write the name clearly beside it.)

Source: Chapter 7 – Manufacturing Industries/Lifelines of National Economy, Roadways and Ports sections.

Explanation

- **Part (i)** tests recognition from map clues + textbook facts. Porbandar (Gujarat coast) is the western terminal of the East-West Corridor — a key fact from the Roadways section. Vishakhapatnam is described as the "deepest land-locked and well-protected port" on the east coast (MCQ iv answer). Match these to the marked positions on the map.
- **Part (ii)** is purely a practical map-marking task — no written explanation is needed in the answer booklet. Just mark the correct location with a dot (•) and write the name neatly. Always choose places you are 100% sure about from the three options given.
- **Examiner tip:** In board exams, marks are given for correct location ± half a state's width. Neatness and correct symbol matter.

Q49. § 1.3 Why Non-cooperation? § 3.2 How Participants saw the Movement

[2]

Mention any two causes that led to the Civil Disobedience Movement.

Previously asked in: 2022 32/2/1 Q1

♦ Nationalism in India

Causes of the Civil Disobedience Movement

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Model Answer

Two causes that led to the Civil Disobedience Movement:

1. **Falling prices and high revenue demands:** Rich peasants producing commercial crops were badly hit by the trade depression. Their cash incomes disappeared, yet the government refused to reduce revenue demands, causing widespread resentment.
1. **Colonial restrictions on business:** Indian industrialists wanted protection against foreign imports and resented colonial policies that restricted business activities and controlled the Indian economy.

Explanation

This question asks for *causes*, so name them clearly and support each with one brief reason — don't just list vague points. Examiners look for specific factors: economic hardship on peasants (falling prices + rigid revenue demand) and business grievances (colonial trade restrictions). Either two of these are acceptable; you could also mention the Simon Commission or the Lahore Congress's Purna Swaraj demand if you recall them, but ground your answer in what the passage provides. At 2 marks, two distinct points with brief explanation is sufficient — no need for lengthy elaboration.

Q50. § 3.1 The Salt March and the Civil Disobedience Movement

[1]

The place where Mahatma Gandhi broke Salt law.

Previously asked in: 2023 32/6/1 Q37 37(a)(B)

♦ Nationalism in India

Dandi March and Civil Disobedience Movement

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Model Answer

Mahatma Gandhi broke the Salt Law at **Dandi**, a coastal town in Gujarat, on 6 April 1930, by manufacturing salt from seawater.

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

Explanation

The examiner expects just the place name — **Dandi** — along with one supporting detail (date/method) to show understanding. Writing the full march route (Sabarmati to Dandi) is a bonus but not required for 1 mark. Do not confuse the starting point (Sabarmati Ashram) with the destination where the law was actually broken.

Q51. § 3.2 How Participants saw the Movement**[5]**

How did the Business class relate itself to the Civil Disobedience Movement ? Explain with examples.

Previously asked in: 2023 32/6/1 Q30(a)

♦ **Nationalism in India**

Business Class and the Civil Disobedience Movement

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Model Answer

Indian business classes had a significant but complex relationship with the Civil Disobedience Movement.

Support for the Movement:

- During World War I, Indian merchants and industrialists earned huge profits and became powerful. They now opposed colonial policies that restricted their business activities.
- They wanted protection against imports of foreign goods and a favourable rupee-sterling exchange ratio.
- To organise their interests, they formed the **Indian Industrial and Commercial Congress (1920)** and **FICCI (1927)**.
- Led by industrialists like **Purshottamdas Thakurdas** and **G. D. Birla**, they attacked colonial economic control, gave financial assistance to the movement, and refused to buy or sell imported goods.
- They saw swaraj as freedom from colonial restrictions, where trade and industry would flourish.

Withdrawal of Support:

- After the failure of the Round Table Conference, business groups became less enthusiastic.
- They feared prolonged disruption of business, spread of militant activities, and growing socialist influence among younger Congress members.

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

Explanation

Examiners look for: (1) reasons for initial support with named organisations and leaders, (2) specific actions taken (financial help, boycott), (3) what swaraj meant to them, and (4) why they withdrew. Five marks = roughly 5 distinct points. Avoid vague statements — use names like Birla, Thakurdas, FICCI to score full marks.

Q52. § 1.3 Why Non-cooperation? § 3.2 How Participants saw the Movement

[3]

Describe any three causes of 'Civil Disobedience Movement.'

Previously asked in: 2024 32/1/1 Q25(B)

♦ Nationalism in India

Causes of the Civil Disobedience Movement

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Model Answer

Three causes of the Civil Disobedience Movement:

1. **Peasant grievances:** Rich peasants like the Patidars of Gujarat were badly hit by the trade depression and falling prices. Their cash incomes vanished, yet the government refused to reduce revenue demands, causing widespread resentment.
1. **Business class opposition to colonial policies:** Indian industrialists wanted protection against foreign imports and freedom from colonial restrictions on trade. They supported the movement hoping swaraj would allow trade and industry to flourish without constraints.
1. **Salt Law and Purna Swaraj demand:** The Congress adopted the demand for complete independence (Purna Swaraj) in December 1929. In March 1930, Gandhiji launched the movement by breaking the unjust salt law at Dandi, making salt a powerful symbol of resistance.

Source: Chapter 2, Sections 3.2 and 1.3

Explanation

The examiner expects **three distinct, well-labelled causes** — one point per mark. Each cause needs a brief reason, not just a heading. The most commonly expected causes from this chapter are: peasant economic hardship (revenue/depression), business class resentment of colonial economic policies, and the political demand for Purna Swaraj/salt law as trigger. Avoid listing participants alone — state *why* they joined or what caused the movement.

Q53. § 3.1 The Salt March and the Civil Disobedience Movement**[2]**

How did 'salt' become a powerful weapon to unite the country in the 'Civil Disobedience Movement'? Explain any two causes.

Previously asked in: 2025 32/5/1 Q21(a)

♦ **Nationalism in India**

Civil Disobedience Movement – Causes and Significance

Salt as a Symbol of Unity in the Civil Disobedience Movement

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Model Answer

Salt became a powerful symbol to unite the nation during the Civil Disobedience Movement for two reasons:

1. **Universal consumption:** Salt was consumed by both the rich and the poor alike. Being one of the most essential food items, it connected every section of Indian society.
1. **Symbol of British oppression:** The salt tax and the government monopoly over its production revealed the most oppressive face of British rule, thus uniting all classes against colonial exploitation.

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

Explanation

- The question asks for **two causes**, so two distinct points are mandatory. Each point earns 1 mark.
- Examiners look for: (i) universality of salt — rich and poor alike, and (ii) oppressive nature of the salt tax/government monopoly.
- Avoid writing a lengthy narrative; two clear, labelled points are sufficient for 2 marks.
- Always use textbook language (e.g., "oppressive face of British rule") to score full marks.

Q54. § 3.2 How Participants saw the Movement**[5]**

How did the Civil Disobedience Movement become a mass movement ? Explain with examples.

Previously asked in: 2025 32/4/1 Q30(B)

♦ **Nationalism in India**

Civil Disobedience Movement as a Mass Movement

Participation of Various Groups in Civil Disobedience Movement

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Model Answer

The Civil Disobedience Movement became a mass movement because various social groups joined it with their own grievances and aspirations:

1. **Rich peasants** (Patidars of Gujarat, Jats of UP) joined because falling prices and the refusal to reduce revenue demands caused hardship. For them, swaraj meant an end to high revenues.
1. **Poor peasants/small tenants** wanted unpaid rents remitted. They joined radical movements led by Socialists and Communists.
1. **Business classes** like Purshottamdas Thakurdas and G.D. Birla gave financial support and boycotted foreign goods, seeing swaraj as freedom from colonial economic restrictions.
1. **Industrial workers** in Nagpur region participated; railway workers (1930) and dock workers (1932) went on strike; Chotanagpur tin mine workers wore Gandhi caps.
1. **Women** participated in huge numbers — they marched, manufactured salt, picketed foreign cloth and liquor shops, and went to jail, seeing service to the nation as a sacred duty.

Thus, diverse groups with varied aspirations united against colonial rule, making it a true mass movement.

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

Explanation

Examiners expect **five distinct social groups** with a specific example or reason for each. The key is to show **why each group joined** (their specific grievance) and **how they participated**. Avoid writing generically — name specific groups like Patidars, Jats, FICCI, and mention concrete examples like Nagpur workers or women picketing shops. End with a linking conclusion sentence to show it became a *mass* movement. Do not exceed ~120 words.

Q55. § 2.3 Swaraj in the Plantations § 3.2 How Participants saw the Movement § Conclusion

[5]

"Women played an important role during the Civil Disobedience Movement." Support the statement with appropriate arguments.

Previously asked in: 2026 32/2/1 Q8(a)

♦ Nationalism in India Role of Women in the Civil Disobedience Movement

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Model Answer

Women played a significant role in the Civil Disobedience Movement in the following ways:

1. **Participation in protests:** During Gandhiji's salt march, thousands of women came out of their homes to listen to him and join the movement.
1. **Active contribution:** They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops.
1. **Sacrifice:** Many women courted arrest and willingly went to jail for the national cause.
1. **Social diversity:** In urban areas, women from high-caste families participated, while in rural areas, women from rich peasant households joined the movement.
1. **Sense of duty:** Moved by Gandhiji's call, women began to see service to the nation as a sacred duty.

However, despite their large-scale participation, the Congress was reluctant to give women positions of authority and was keen only on their symbolic presence.

Source: Chapter 2 (Nationalism in India), Section 3.2 — How Participants saw the Movement

Explanation

- The question is directly from the passage on Civil Disobedience Movement (Section 3.2).
- Examiners expect **5 distinct points** for 5 marks — each point earns 1 mark.
- Always include the **limitation/contrast point** (Congress wanted only symbolic presence) — it shows analytical depth and is explicitly mentioned in the source.
- Do not add outside information; stick to what the passage states.

Q56. § 3.1 The Salt March and the Civil Disobedience Movement**[3]**

Mahatma Gandhi considered salt a powerful symbol that could unite the nation. Justify the statement with three arguments.

Previously asked in: 2022 32/3/1 Q7

♦ **Nationalism in India**

Civil Disobedience Movement

Gandhi's Mass Mobilisation Strategies

Salt as a Symbol of National Unity – Civil Disobedience Movement

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Model Answer

Mahatma Gandhi considered salt a powerful symbol that could unite the nation because:

1. **Universal consumption:** Salt was consumed by the rich and the poor alike, so the demand to abolish the salt tax could unite all classes of Indian society.
1. **Essential commodity:** It was one of the most essential items of food, making the issue relevant to every Indian regardless of region or community.
1. **Symbol of British oppression:** The tax on salt and the government monopoly over its production revealed the most oppressive face of British rule, giving Indians a common grievance to rally against.

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

Explanation

The examiner expects three distinct, well-labelled points — one per mark. The passage directly provides all three reasons: universality of use, essential nature of salt, and its role in exposing British oppression. Avoid copying large chunks; paraphrase neatly. Each point should be one clear sentence. Do not add information not in the passage.

Q57. § 1.3 Why Non-cooperation? § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[4]

The Independence Day Pledge, 26 January, 1930

We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or complete independence.

Read the case given below carefully and answer the questions that follow:

- (11.1) Why was freedom considered an inalienable right of the Indian people? [1]
 (11.2) Why was Purna Swaraj considered essential by the people of India? [1]
 (11.3) Explain the significance of the Lahore Session of Congress (1930). [2]

Previously asked in: 2022 32/1/1 Q11

◆ Nationalism in India Lahore Session of Congress (1929) and the Declaration of Purna Swaraj
 Purna Swaraj and the demand for complete independence The Independence Day Pledge, 26 January 1930

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Model Answer

- (11.1) Freedom was considered an inalienable right because every people has the right to enjoy the fruits of their toil, have the necessities of life, and have full opportunities of growth.
 (11.2) Purna Swaraj was considered essential because the British Government had deprived Indians of their freedom, exploited the masses, and ruined India economically, politically, culturally, and spiritually. Therefore, severing the British connection was the only solution.
 (11.3) The Lahore Session of Congress (December 1929), presided over by Jawaharlal Nehru, formally declared **Purna Swaraj** (complete independence) as the goal of the Indian National Congress. It resolved to celebrate 26 January 1930 as Independence Day and authorised the launch of the Civil Disobedience Movement. This session marked a turning point in India's freedom struggle.

Source: *The Nationalist Movement in Indo-China / The Age of Industrialisation — Nationalism in India, NCERT Class 10 History*

Explanation

- **11.1 & 11.2** must be answered strictly from the passage — use the exact phrases given (inalienable right, fruits of toil, ruined economically/politically/culturally/spiritually).
- **11.2** demands a reason, so quote the exploitation + ruin argument from the passage as justification for Purna Swaraj.
- **11.3** is a textbook-based 2-mark answer (not directly in the passage). Examiners expect: Nehru's presidency, Purna Swaraj resolution, Independence Day pledge on 26 Jan 1930, and launch of Civil Disobedience Movement. Two clear points earn full marks.

Q58. § 3.2 How Participants saw the Movement**[2]**

Why did Indian merchants and industrialists support the Civil Disobedience Movement? Explain.

Previously asked in: 2022 32/1/1 Q1

♦ **Nationalism in India**

Support of Indian Merchants and Industrialists for the Civil Disobedience Movement

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Indian merchants and industrialists supported the Civil Disobedience Movement because they wanted to expand their businesses free from colonial restrictions. They opposed colonial policies that limited business activities, sought protection against imports of foreign goods, and desired a favourable rupee-sterling exchange ratio. They gave financial assistance to the movement and refused to buy or sell imported goods, seeing swaraj as a time when trade and industry would flourish without constraints.

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

Explanation

For a 2-mark answer, examiners look for **two clear reasons** — colonial restrictions on business and opposition to import policies (or the desire for protection) — plus the key actions taken (financial aid, boycott of imported goods). Avoid lengthy background; stay focused on *why* they supported it. Mentioning FICCI or names like G.D. Birla is a bonus but not required for full marks.

Q59. § 3.2 How Participants saw the Movement

[5]

(A) Examine the progress of the Civil Disobedience Movement in the countryside.

Previously asked in: 2023 32/4/1 Q30 (A)

♦ Nationalism in India

Civil Disobedience Movement in the Countryside

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Model Answer**Progress of the Civil Disobedience Movement in the Countryside:**

1. **Rich Peasants (Patidars of Gujarat, Jats of UP):** Hit hard by trade depression and falling prices, their cash income vanished, making revenue payment impossible. They enthusiastically joined the movement, organising boycott programmes. For them, swaraj meant relief from high revenues. When the movement was called off in 1931 without revenue revision, they felt betrayed and refused to participate in 1932.
1. **Poor/Small Peasants:** Burdened by rent to landlords, they wanted rent remission. They joined radical movements led by Socialists and Communists. The Congress, unwilling to upset landlords, refused to support 'no rent' campaigns, leaving the relationship between poor peasants and Congress uncertain.
1. **Tribal Peasants (Gudem Hills, Andhra Pradesh):** Angered by forest restrictions and forced begar, they launched a militant guerrilla movement under Alluri Sitaram Raju, who was inspired by Gandhi but believed in armed struggle. Raju was captured and executed in 1924.
1. **Awadh Peasants:** Led by Baba Ramchandra against high rents, begar, and insecure tenancy. The Oudh Kisan Sabha was formed; peasants organised social boycotts of landlords. The movement turned violent — houses were attacked and bazaars looted — which troubled Congress leadership.

Source: Chapter 2, Section 2.2 (Rebellion in the Countryside) and Section 3.2 (How Participants saw the Movement)

Explanation

- Examiners expect you to cover **at least 3–4 social groups** in the countryside: rich peasants, poor peasants, tribal peasants, and Awadh peasants.
- For each group, mention: **who they were** → **why they joined** → **what swaraj meant to them** → **any disappointment or outcome**.
- Specific names (Patidars, Jats, Baba Ramchandra, Alluri Sitaram Raju) fetch marks.
- Keep each point concise — do not over-explain any single group at the cost of missing others.

Q60. § 3.2 How Participants saw the Movement

[5]

Analyse the role of women in Civil Disobedience Movement.

Previously asked in: 2023 32/2/1 Q30(b)

◆ Nationalism in India

Role of Women in the Civil Disobedience Movement

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Model Answer**Role of Women in the Civil Disobedience Movement:**

1. **Large-scale participation:** The Civil Disobedience Movement saw large-scale participation of women — a notable feature of the movement.
1. **Active roles:** During Gandhiji's salt march, thousands of women came out of their homes. They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops.
1. **Imprisonment:** Many women courageously went to jail for their participation.
1. **Social background:** In urban areas, these women were from high-caste families; in rural areas, they came from rich peasant households.
1. **Motivation:** Moved by Gandhiji's call, they began to see service to the nation as a sacred duty of women.
1. **Limitations:** However, this increased public role did not bring radical change. Gandhiji believed women's primary duty was home and hearth. The Congress was reluctant to give women positions of authority and was keen only on their symbolic presence.

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

Explanation

- The examiner expects you to cover: what women did, who they were, why they participated, and importantly — the **limitations/contradictions** in their role. Missing the last point (Congress's reluctance, Gandhiji's view) loses marks.
- Quote specific activities (salt march, picket, jail) — these fetch direct marks.
- The 5-mark answer needs 5–6 distinct points; avoid padding with general statements.

Q61. § 3.2 How Participants saw the Movement

[5]

Analyse the role of the business classes in Civil Disobedience Movement.

Previously asked in: 2023 32/2/1 Q30(a)

◆ Nationalism in India

Role of Business Classes in the Civil Disobedience Movement

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Model Answer**Role of Business Classes in the Civil Disobedience Movement:**

1. **Background:** During World War I, Indian merchants and industrialists earned huge profits and became economically powerful. They were keen to expand business but faced colonial restrictions.
1. **Grievances:** They wanted protection against imports of foreign goods and a favourable rupee-sterling exchange ratio to discourage imports.
1. **Organisations formed:** To unite business interests, they established the Indian Industrial and Commercial Congress (1920) and FICCI (1927). Leaders like Purshottamdas Thakurdas and G.D. Birla led these bodies.
1. **Support to the Movement:** When Civil Disobedience was launched, they gave financial assistance and refused to buy or sell imported goods. They saw swaraj as freedom from colonial economic restrictions.
1. **Later withdrawal:** After the failure of the Round Table Conference, business groups became less enthusiastic. They feared militant activities, prolonged disruption of business, and growing socialist influence within the Congress.

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

Explanation

Examiners look for: (1) their economic background/motive, (2) organisations they formed, (3) key leaders, (4) how they supported the movement, and (5) why they withdrew support later. Five clear points match the 5-mark weightage. Avoid vague generalizations — use specific names like FICCI, Birla, and Purshottamdas Thakurdas to score full marks.

Q62. § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India (on page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them :

A. The place where the session of Indian National Congress was held in 1920. (1 mark)

B. The place where Gandhiji broke the salt law. (1 mark)

Previously asked in: 2024 32/5/1 Q37 37(a)

♦ Nationalism in India

Indian National Congress Session 1920 - Nagpur

Salt March / Dandi – Civil Disobedience Movement

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Model Answer

A. Nagpur — The session of the Indian National Congress was held here in 1920, where the Non-Cooperation Movement was formally adopted.

B. Dandi — Gandhiji broke the salt law at Dandi (on the Gujarat coast) on 6th April 1930, at the end of the famous Salt March (Dandi March).

Source: Chapter 2 (Nationalism in India), NCERT History — India and the Contemporary World II

Explanation

- **A = Nagpur:** The 1920 INC session at Nagpur formally launched the Non-Cooperation Movement. Examiners expect this specific city.
- **B = Dandi:** Gandhiji marched 240 miles from Sabarmati Ashram to Dandi and broke the salt law there. "Dandikuch" or "Salt March" clues always point to **Dandi**, not Sabarmati.
- In map questions, spelling must be correct and the name must be written on the line provided near the marked location. No elaborate explanation is needed — just the name (and one supporting line if the question asks you to "identify").

Q63. § 3.2 How Participants saw the Movement**[3]**

Explain the role of women in the Civil Disobedience Movement, with examples.

Previously asked in: 2024 32/5/1 Q25(a)

◆ Nationalism in India

Role of Women in the Civil Disobedience Movement

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Model Answer

Women played a significant role in the Civil Disobedience Movement. During Gandhiji's salt march, thousands of women came out of their homes to listen to him. They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail. In urban areas, these women were mostly from high-caste families; in rural areas, they came from rich peasant households. Moved by Gandhiji's call, they began to see service to the nation as a sacred duty. However, this increased public role did not bring radical change — the Congress was keen only on their symbolic presence and was reluctant to allow women positions of authority.

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

Explanation

- The examiner expects **specific examples**: salt march, picketing shops, going to jail, backgrounds (urban/rural).
- Always mention the **limitation** at the end — that despite participation, their position within Congress remained symbolic. This shows complete understanding and earns the third mark.
- Avoid writing only positives; the contrast between participation and actual status is a key exam point.

Q64. § 3.2 How Participants saw the Movement**[5]**

How were the various social groups involved in the Civil Disobedience Movement ? Explain with examples.

Previously asked in: 2024 32/3/1 Q30(b)

♦ **Nationalism in India**

Participation of Various Social Groups in the Civil Disobedience Movement

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Model Answer

Various social groups participated in the Civil Disobedience Movement with different motivations:

1. **Rich Peasants** (Patidars of Gujarat, Jats of UP) — Hit by trade depression and falling prices, they wanted revenue rates reduced. They organised boycott programmes but felt disappointed when the movement ended in 1931 without revenue revision.
1. **Poor Peasants** — Wanted unpaid rent to landlords remitted. They joined radical movements led by Socialists/Communists, but Congress was reluctant to support 'no-rent' campaigns.
1. **Business Classes** — Industrialists like G.D. Birla gave financial support and boycotted foreign goods. They saw swaraj as freedom from colonial trade restrictions.
1. **Industrial Workers** — Participated selectively; railway workers struck in 1930, dockworkers in 1932. Workers in Chotanagpur tin mines wore Gandhi caps and joined boycott campaigns.
1. **Women** — Thousands joined protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many were jailed.

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

Explanation

- Examiners expect **5 distinct groups** for a 5-mark answer — one point per mark is the safest structure.
- Name the group, give a **specific example**, and state **why they joined** (their grievance or motivation).
- Don't spend too many words on one group at the cost of others.
- Dalits and Muslims had **limited participation** — you can mention this as a contrast point if space allows, but covering the five active groups above is sufficient.

Q65. § 2.3 Swaraj in the Plantations § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[2]

Two places A and B have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

- (i) The place where Gandhiji broke Salt Law.
(ii) The place where the Indian National Congress Session was held in 1920.

Previously asked in: 2024 32/2/1 Q37 37(a)

♦ Nationalism in India Indian National Congress Session 1920 - Nagpur Salt March / Civil Disobedience Movement - Dandi

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Model Answer

(i) A – Dandi

Gandhiji broke the Salt Law at **Dandi** (Gujarat) on 6 April 1930, by manufacturing salt from seawater, marking the beginning of the Civil Disobedience Movement.

(ii) B – Nagpur

The Indian National Congress Session of 1920 was held at **Nagpur**, where the Non-Cooperation Movement was formally adopted.

Explanation

- **Dandi** is directly mentioned in the source passage (Section 3.1): Gandhiji marched from Sabarmati to Dandi and "ceremonially violated the law, manufacturing salt by boiling sea water" on 6 April 1930.
- **Nagpur** (1920 INC Session) is standard NCERT factual knowledge for this chapter — examiners expect both place names to be written correctly **on the map lines**, not just in text.
- In map-based questions, spelling must be exact and the name must appear on the correct line/arrow on the map. No explanation is needed beyond one identifying sentence per place.

Q66. § 1.3 Why Non-cooperation? § 2 Differing Strands within the Movement

[3]

'The Non-Cooperation Movement was not just a political struggle, but a movement that united people across caste, class and community.' Explain the statement in the context of Non-Cooperation Movement.

Previously asked in: 2025 32/1/1 Q25

♦ Nationalism in India

Khilafat-Non-Cooperation alliance and Hindu-Muslim unity

Non-Cooperation Movement – Unity across caste, class and community

Participation of peasants, tribals, workers and various communities in the Non-Cooperation Movement

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Model Answer

The Non-Cooperation Movement (1921) united diverse groups under the common call of Swaraj, though each interpreted it differently:

- **Muslim community** joined through the Khilafat issue, linking it with the movement against British rule.
- **Plantation workers** in Assam defied the Inland Emigration Act, seeing Swaraj as the freedom to move freely and return to their villages.
- **Tribals** chanted Gandhi's name and raised slogans for 'Swatantra Bharat', emotionally connecting with the all-India agitation.
- **Various social groups** — peasants, workers, merchants — all participated, each driven by their own aspirations yet united under one movement.

Thus, despite differences in class, caste and community, the movement created a broad national unity against British rule.

Source: Chapter 2 — Nationalism in India, Sections 2 & 2.3

Explanation

The examiner expects you to mention **at least 3 different social groups** with their specific motivations. The key idea is that Swaraj meant different things to different people, yet all participated together — that's what made it a unifying movement. Avoid writing only about one group. Use the textbook examples: Khilafat, plantation workers, tribals, peasants.

Q67. § Introduction § 4 The Sense of Collective Belonging

[3]

Map Based Question. (13.1) On the given outline political Map of India, identify the place marked as (A) with the help of following information and write its correct name on the line marked near it. (A) The place where National Congress Session was held in September 1920. (13.2) On the same given Map of India, locate and label the following with appropriate symbols.

Previously asked in: 2022 32/4/1 Q13

♦ Nationalism in India

Map-based identification of Indian National Congress Sessions

Non-Cooperation Movement and key events/locations

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Model Answer**(13.1)**

The place marked as **(A)** on the map is **Calcutta (Kolkata)**.

The Special Session of the Indian National Congress was held in **Calcutta in September 1920**, where Gandhiji's Non-Cooperation Movement was adopted.

(13.2)

(On the actual map, the student must locate and label the place(s) asked with the correct symbol — a dot (•) for a city/town or a star (☆) for a capital, as instructed in the question.)

> **Note:** Sub-part 13.2 requires marking on the physical map sheet. Perform the labelling accurately using the appropriate symbol as directed by your exam question paper.

Source: *Nationalism in India*, Chapter 2, History (India and the Contemporary World – II)

Explanation

- The key fact to recall: **Calcutta (September 1920)** — the special/emergency session of the INC where the Non-Cooperation Movement was formally launched under Gandhi's leadership.
- On the map, Calcutta is located in **West Bengal**, in the **eastern** part of India — which matches the map visual where point A is marked near that region.
- For map questions, examiners award **1 mark for correct identification** (13.1) and **1 mark each** for correct location + correct symbol in 13.2.
- Always use a **dot (•)** for towns/cities and write the name neatly beside it. Spelling must be correct.

Q68. § Introduction § 4 The Sense of Collective Belonging

[5]

Analyse the role of folklore and symbols in the revival of nationalism in India during late 19th century.

Previously asked in: 2023 32/1/1 Q30(b)

◆ Nationalism in India

Cultural Nationalism and Rediscovery of Indian Heritage

Role of Folklore in the Revival of Nationalism in India

Role of Symbols and Imagery in Indian Nationalist Movement

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Model Answer

Folklore, symbols, and cultural processes played a key role in spreading nationalism in late 19th-century India:

1. **Folk Revival:** Nationalists began recording folk tales, ballads, and legends sung by bards. Rabindranath Tagore collected ballads, nursery rhymes, and myths in Bengal. Natesa Sastri published a four-volume collection of Tamil folk tales. These traditions were seen as the true picture of Indian culture, helping people reconnect with their national identity.
1. **Symbol of Bharat Mata:** Bankim Chandra Chattopadhyay composed 'Vande Mataram' in the 1870s, portraying the nation as a mother figure. Abanindranath Tagore later painted Bharat Mata (1905) as a calm, divine, ascetic figure. Devotion to this image became a symbol of nationalism.
1. **Flags and National Symbols:** During the Swadeshi movement, a tricolour flag with lotuses and a crescent moon united Hindus and Muslims. These symbols inspired collective identity and defiance against colonial rule.

Explanation

Examiners expect three to four clearly labelled points covering: folk revival (with specific names like Tagore, Natesa Sastri), the Bharat Mata imagery, and national symbols/flags. Mentioning specific examples (names, works, years) earns full marks. Avoid writing a general essay — crisp, factual points score better in CBSE.
Source: *The Sense of Collective Belonging*, Chapter 2 — India and the Contemporary World II.

Q69. § Introduction § 4 The Sense of Collective Belonging

[5]

"The revival of Indian folklore strengthened nationalism in India." Support the statement with appropriate arguments.

Previously asked in: 2026 32/2/1 Q8(b)

♦ Nationalism in India

Revival of Indian Folklore and Nationalism

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Model Answer

The revival of Indian folklore played a significant role in strengthening nationalism. The following arguments support this:

1. **Recording folk traditions:** In late-nineteenth-century India, nationalists began recording folk tales sung by bards and toured villages to collect folk songs and legends, reconnecting people with their roots.
1. **Preserving national identity:** Nationalists believed these tales gave a true picture of traditional culture corrupted by colonial forces. Preserving them helped people discover their national identity and restore pride in the past.
1. **Rabindranath Tagore's contribution:** In Bengal, Tagore himself collected ballads, nursery rhymes and myths, leading the movement for folk revival.
1. **Natesa Sastri's work:** In Madras, he published a four-volume collection, *The Folklore of Southern India*, calling folklore "the most trustworthy manifestation of people's real thoughts and characteristics."
1. **Unifying effect:** These shared cultural traditions created a common bond among people across regions, inspiring collective national consciousness.

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

Explanation

- The examiner expects **5 distinct points** for a 5-mark answer — each point linked directly to how folklore revival built nationalism.
- Always name specific examples: **Tagore** (Bengal), **Natesa Sastri** (Madras) — these fetch marks.
- The quote from Natesa Sastri is a scoring detail worth including.
- Avoid vague generalizations; stay grounded in the textbook passage.

Q70. § 4 The Sense of Collective Belonging

[3]

To build a national identity, it was necessary to preserve folk traditions and create a sense of a glorious past. Justify this statement in reference to India.

Previously asked in: 2022 32/1/1 Q7

♦ Nationalism in India

Role of folk traditions and glorified past in building national identity in India

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Model Answer

To build a national identity in India, preserving folk traditions and glorifying the past were essential steps:

1. **Folk Traditions:** Nationalists toured villages to record folk tales, songs, and legends, believing they reflected the true traditional culture corrupted by colonial rule. Rabindranath Tagore collected ballads, nursery rhymes, and myths in Bengal; Natesa Sastri published a four-volume collection of Tamil folklore, calling it "the most trustworthy manifestation of people's real thoughts."
1. **Glorious Past:** Indians reinterpreted history to counter the British claim that Indians were backward. They highlighted ancient achievements in art, science, philosophy, and trade to instil pride and inspire people to struggle against colonial rule.

Both processes helped create a sense of collective belonging and national identity among diverse groups.

Source: *The Sense of Collective Belonging, Chapter 2 (India and the Contemporary World – II)*

Explanation

- Examiners expect **two clear points** for a 3-mark answer — one on folk traditions and one on glorifying the past — with brief examples.
- Specific names (Tagore, Natesa Sastri) and a short quote add value without padding.
- Avoid writing an essay; stick to the word limit (~70–80 words for the answer body).
- The question asks you to "justify," so link each point back to **why** it helped build national identity.

Q71. § Introduction § 4 The Sense of Collective Belonging § Conclusion

[5]

(B) Analyze the ways through which people of different communities developed a sense of collective belonging in India.

Previously asked in: 2023 32/4/1 Q30 (B)

♦ Nationalism in India

Imagined Community and Nationalist Ideas

Role of Symbols, Songs, and Imagery in Unifying India

Sense of Collective Belonging and Nationalism in India

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Model Answer

People of different communities developed a sense of collective belonging through the following ways:

1. **United Struggles:** The shared experience of fighting against colonial rule brought diverse groups together under a common bond of oppression.
1. **Symbols and Icons:** The image of *Bharat Mata*, first created by Bankim Chandra Chattopadhyay and painted by Abanindranath Tagore, gave people a visual identity to unite around. Flags like the Swaraj flag with the spinning wheel also fostered unity.
1. **Folk Revival:** Nationalists collected folk tales, songs, and legends to revive a shared cultural tradition. Rabindranath Tagore led this movement in Bengal.
1. **Reinterpretation of History:** Indians began highlighting India's glorious past in art, science, and philosophy to instil national pride.
1. **History, Fiction, and Popular Prints:** These cultural tools captured people's imagination and spread nationalist ideas widely.

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

Explanation

Examiners expect **5 distinct points** for a 5-mark question, each briefly explained. The key terms here are: united struggles, symbols/icons (*Bharat Mata*, flags), folk revival, reinterpretation of history, and cultural processes (fiction/prints/songs). Avoid writing only one or two points in essay form — list clearly with short explanations. Note that the passage also mentions problems with Hindu-centric imagery alienating other communities; mentioning this briefly can earn bonus appreciation from the examiner.

Q72. § Introduction § 4 The Sense of Collective Belonging

[3]

How did the Indian folklore and symbols strengthen the idea of nationalism during the twentieth century ? Explain with examples.

Previously asked in: 2024 32/5/1 Q25(b)

♦ Nationalism in India

Role of Indian Folklore and Symbols in Strengthening Nationalism

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Model Answer

Indian folklore and symbols strengthened nationalism in the following ways:

1. **Bharat Mata:** The image of Bharat Mata, first created by Bankim Chandra Chattopadhyay through 'Vande Mataram' and later painted by Abanindranath Tagore (1905), became a powerful national symbol. Devotion to this mother figure was seen as evidence of one's nationalism.
1. **Folk Revival:** Nationalists collected folk songs, ballads, and legends to revive pride in traditional culture. Rabindranath Tagore led this movement in Bengal; Natesa Sastri published a four-volume collection of Tamil folk tales, calling folklore "national literature."
1. **National Flags:** During the Swadeshi movement, a tricolour flag representing unity of provinces and communities was designed. Gandhiji's Swaraj flag with a spinning wheel symbolised self-help and defiance.

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

Explanation

The examiner expects **three distinct points** with named examples — this is a 3-mark answer, so one example per point works well. Key names to include: Bankim Chandra, Abanindranath Tagore, Rabindranath Tagore, Natesa Sastri, the Swaraj flag. Avoid vague statements — always link the symbol/folklore to how it built nationalism. Do not write more than 3 short paragraphs.

Q73. § Introduction § 4 The Sense of Collective Belonging

[5]

"There were variety of cultural processes through which Indian Nationalism captured people's imagination." Explain the statement with examples.

Previously asked in: 2024 32/3/1 Q30(a)

♦ Nationalism in India

Cultural Processes and the Spread of Indian Nationalism

Folklore, Songs and Nationalist Literature

Role of Symbols, Icons and Images in Nationalism

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Model Answer

The sense of collective belonging in Indian nationalism was shaped by several cultural processes:

1. **Bharat Mata:** The image of Bharat Mata, first created by Bankim Chandra Chattopadhyay through 'Vande Mataram' and later painted by Abanindranath Tagore (1905), gave Indians a visual symbol to identify with. Devotion to this mother figure became a sign of nationalism.
1. **Folk Revival:** Nationalists collected folk tales, ballads, and songs to revive Indian cultural pride. Rabindranath Tagore led this movement in Bengal; Natesa Sastri published Tamil folk tales, calling folklore "national literature."
1. **Flags and Symbols:** A tricolour flag was designed during the Swadeshi movement; by 1921 Gandhiji designed the Swaraj flag with a spinning wheel, making flag-carrying an act of defiance.
1. **Reinterpretation of History:** Indians wrote about ancient India's glorious achievements in art, science, and philosophy to counter British claims of Indian backwardness and inspire national pride.

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

Explanation

Examiners look for **4–5 distinct cultural processes**, each with a specific example. The key terms to use are: Bharat Mata, Vande Mataram, folk revival, symbols/flags, and reinterpretation of history. Avoid vague statements — always pair each process with a concrete name or event. Do not write about political events (Salt March, Non-Cooperation) here, as the question specifically asks about *cultural* processes.

Q74. § Introduction § 4 The Sense of Collective Belonging § Conclusion

[5]

How did people belonging to different communities, regions and language groups develop a sense of collective belonging in the late – nineteenth century India ? Explain with examples.

Previously asked in: 2024 32/2/1 Q30(b)

◆ Nationalism in India

Development of Collective Belonging and National Identity in Late 19th Century India

Role of Symbols, Imagery and History in Forging Nationalist Sentiment

Vernacular Literature, Folklore and Cultural Nationalism

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Model Answer

People belonging to different communities, regions and language groups developed a sense of collective belonging through the following ways:

1. **Bharat Mata image:** Bankim Chandra Chattopadhyay created the image of Bharat Mata and wrote 'Vande Mataram'. Abanindranath Tagore painted Bharat Mata as an ascetic, divine figure. Devotion to this mother figure became a symbol of nationalism.
1. **Folk revival:** Nationalists collected folk tales, songs and legends to revive cultural pride. Rabindranath Tagore collected ballads and myths in Bengal; Natesa Sastri published a four-volume collection of Tamil folk tales.
1. **Flags and symbols:** During the Swadeshi movement, a tricolour flag was designed. By 1921, Gandhiji designed the Swaraj flag with a spinning wheel, which became a symbol of unity and defiance.
1. **Reinterpretation of history:** Indians wrote about India's glorious past in science, art, philosophy and trade to instil pride and counter British claims that Indians were backward.
1. **United struggles:** The experience of fighting colonialism together gave diverse groups a shared bond of collective belonging.

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

Explanation

The examiner expects **five distinct points**, each with an example, matching the 5-mark weightage. Key terms to include: *Bharat Mata*, *Vande Mataram*, *folk revival*, *Swaraj flag*, *reinterpretation of history*. Avoid generic statements — always pair each point with a specific name or example (Bankim Chandra, Tagore, Natesa Sastri, etc.). Do not write on Non-Cooperation or Civil Disobedience in detail — this question is specifically about cultural/symbolic processes of national identity formation.

Q75. § Introduction § 4 The Sense of Collective Belonging

[2]

How did symbols and icons contribute to create a feeling of nationalism among the people in the national movement of India ? Explain.

Previously asked in: 2025 32/2/1 Q21(b)

◆ Nationalism in India

Role of Symbols and Icons in Creating Nationalist Feelings in India

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Model Answer

Symbols and icons helped create nationalism by giving people a common identity to rally around. The image of **Bharat Mata** inspired devotion to the motherland. The **tricolour flag** (with lotus and crescent moon) united Hindus and Muslims. Carrying or holding the **Swaraj flag** aloft during marches became an act of defiance against colonial rule.

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

Explanation

The examiner expects **two specific examples** of symbols/icons with a brief explanation of how each fostered nationalism. Mentioning Bharat Mata + flag (Swadeshi or Swaraj) covers the key points from the passage. Avoid writing about folklore or history — those are separate means; the question asks specifically about **symbols and icons**.

Q76. § 1.1 The Idea of Satyagraha § 2.3 Swaraj in the Plantations § Quit India Movement

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India. Identify them with the help of the following informations and write their correct names on the lines drawn near them.

(a) The place where Gandhiji launched satyagraha, for the Indigo planters. [1]

(b) The place where the session of Indian National Congress was held. [1]

Previously asked in: 2026 32/5/1 Q9

♦ **Nationalism in India** Champaran Satyagraha – Gandhiji's movement for Indigo planters

Sessions of the Indian National Congress – map-based identification

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Model Answer

(a) Place A — **Champaran** (Bihar)

Gandhiji launched the Champaran Satyagraha in 1917 to support indigo planters (farmers) against the exploitation by British indigo planters.

(b) Place B — **Nagpur / Lahore / Calcutta** (depending on the session marked on the map — commonly asked sessions are Nagpur 1920 or Lahore 1929)

This is the place where the session of the Indian National Congress was held.

Explanation

- **Part (a)** is straightforward: Champaran Satyagraha (1917) is the only event linked to Gandhiji + indigo farmers. Always write **Champaran**, Bihar.
- **Part (b)** depends on the exact map given in your exam paper. Commonly marked INC sessions in CBSE maps include: **Nagpur (1920)**, **Lahore (1929)**, or **Calcutta (1920)**. Identify the location on the map carefully — Lahore is in the northwest, Nagpur in central India.
- In the board exam, you simply write the name of the place on the line near the marked point. No explanation is needed on the map itself; the identification alone fetches the mark.

Q77. § Introduction § 4 The Sense of Collective Belonging

[4]

The sense of collective belonging

As the national movement developed, nationalist leaders became more and more aware of such icons and symbols in unifying people and inspiring in them a feeling of nationalism. Another means of creating a feeling of nationalism was through reinterpretation of history. By the end of the nineteenth century many Indians began feeling that to instill a sense of pride in the nation, Indian history had to be thought about differently. 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.

Read the given source carefully and answer the questions that follow :

8.1 How did icons help to unite Indians during the freedom struggle ? [1]

8.2 Why did nationalists feel the need to rewrite Indian history ? [1]

8.3 How did nationalist histories portray India's past and present ? [2]

Previously asked in: 2026 32/5/1 Q8

♦ **Nationalism in India**

Icons and symbols in unifying people and inspiring nationalism

Nationalist portrayal of India's glorious past and colonial present

Reinterpretation of history by nationalist leaders

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Model Answer

8.1 Icons and symbols helped unite Indians by inspiring a feeling of nationalism and a sense of collective belonging among the people during the national movement.

8.2 Nationalists felt the need to rewrite Indian history because the British portrayed Indians as backward and primitive, incapable of self-governance. To counter this, Indians wanted to instil pride in the nation by highlighting India's great past achievements.

8.3 Nationalist histories portrayed ancient India as a glorious period when art, architecture, science, mathematics, religion, philosophy, crafts and trade had flourished. This golden age was then followed by a period of decline brought about by British colonisation. These histories urged Indians to take pride in their glorious past and struggle against the miserable conditions of colonial rule.

Source: Chapter – The Age of Nationalism, Section – The Sense of Collective Belonging

Explanation

- **8.1** is 1 mark — one line directly from the passage about icons/symbols.
- **8.2** is 1 mark — focus on the British portrayal of Indians as the trigger for rewriting history.
- **8.3** is 2 marks — needs two clear points: (i) glorification of ancient India, and (ii) portrayal of colonisation as decline + call to struggle. Examiners look for both sides of the portrayal.
- Always quote specific examples from the passage (art, science, philosophy, etc.) for full marks in 8.3.

Q78. § 4 The Sense of Collective Belonging

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India (page 27). Identify them with the help of the following information and write their correct names on the lines drawn near them :

Previously asked in: 2026 32/2/1 Q10

♦ Nationalism in India

Map-based identification of Indian National Congress Sessions

Map-based locating of important centres of the Indian National Movement

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Model Answer**A — Champaran (Champaran, Bihar)**

This is the place associated with the Champaran Satyagraha led by Mahatma Gandhi.

B — Kolkata (West Bengal)

Kolkata is a major riverine port and an important city on the eastern coast of India.

(Note: Exact identification depends on the precise arrow positions on the map provided in the actual exam paper.)

Explanation

- Map-based questions require identifying marked locations using clues given in the question or the broader chapter context (Chapter 7 — Lifelines of the National Economy).
- Common map points in this chapter include: **Golden Quadrilateral cities** (Delhi, Mumbai, Kolkata, Chennai), **major ports** (Vishakhapatnam, Paradwip, Kolkata), **North-South/East-West corridor terminals** (Srinagar, Kanniyakumari, Silchar, Porbandar), and **important railway junctions**.
- Since the visual shows Point B in Bihar/Champaran and Point A near Bengal/Kolkata, match those to the chapter's references to riverine ports and transport hubs.
- In the actual exam, write only the place name clearly on the map line — no extra explanation needed on the map itself.

Q79. § 4 The Sense of Collective Belonging

[5]

Map Based Questions. (a) Two places (A) and (B) have been marked on the given outline political Map of India. Identify them with the help of given information and write their correct names on the lines drawn near them. (b) On the same outline Map of India, locate and label any THREE of the following with suitable symbols.

Previously asked in: 2023 32/1/1 Q37

◆ Nationalism in India

Map-based identification of places in India

Map-based locating of important centres of the Indian National Movement

Sessions of the Indian National Congress – map-based identification

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Model Answer

(a) Identification of Marked Places:

- **A (Eastern India — West Bengal region): Calcutta (Kolkata)** — The Indian National Congress session of September 1920 was held here, where the Non-Cooperation Movement was formally launched.
- **B (Gujarat coast): Dandi** — The place where Mahatma Gandhi broke the Salt Law on 6th April 1930, marking the famous Dandi March / Salt Satyagraha.

(b) Locate and label any THREE of the following:

(Student must mark on the actual map with correct symbols. Three suggested standard items from History/Geography:)

1. **Dandi** — Salt Satyagraha site (Gujarat coast) • symbol
2. **Calcutta** — INC Session 1920 (West Bengal) ★ symbol
3. (Third location as per the actual question's given list — mark with appropriate symbol)

> **Note:** The student should use a dot (•) for places/cities and a star (★) for historical events/sessions, and write the name clearly next to the symbol on the map.

Explanation

- CBSE map questions award **1 mark each** for correct identification/labelling — spelling matters.
- **Point A = Calcutta:** The Special Session of INC in September 1920 (Non-Cooperation Movement launched) was held in Calcutta.
- **Point B = Dandi:** Located on Gujarat's coast; Gandhi arrived here on 6 April 1930 to break the salt law.
- For part (b), always use the **prescribed symbol** (dot for place, star for session, etc.) and write the name legibly — examiners check both symbol and name.
- Since the third item for part (b) was not specified in the question as given here, mark whichever three from the actual printed question appear on your map paper.

Q80. § Introduction

[4]

Nationalism in India

Modern nationalism in Europe came to be associated with the formation of nation-states. It also meant a change in people's understanding of who they were, and what defined their identity and sense of belonging. New symbols and icons, new songs and ideas forged new links and redefined the boundaries of communities. In most countries the making of this new national identity was a long process. How did this consciousness emerge in India ?

In India and as in many other colonies, the growth of modern nationalism is intimately connected to the anti-colonial movement. People began discovering their unity in the process of their struggle with colonialism. The sense of being oppressed under colonialism provided a shared bond that tied many different groups together. But each class and group felt the effects of colonialism differently, their experiences were varied, and their notions of freedom were not always the same. The Congress under Mahatma Gandhi tried to forge these groups together within one movement. But the unity did not emerge without conflict.

Read the following case carefully and answer the questions that follows :

11.1 What was people's understanding of nation ? [1]

11.2 How was the growth of modern nationalism intimately connected to the anti-colonial movement ? [1]

11.3 How did people in India develop a sense of collective belonging ? Explain. [2]

Previously asked in: 2022 32/2/1 Q11

♦ Nationalism in India

Development of a sense of collective belonging in India

Growth of modern nationalism and its connection to the anti-colonial movement

People's understanding of nation and national identity

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Model Answer

11.1 People understood the nation in terms of who they were and what defined their identity and sense of belonging. New symbols, icons, songs, and ideas forged new links and redefined the boundaries of communities.

11.2 The growth of modern nationalism was intimately connected to the anti-colonial movement because people began discovering their unity in the process of their struggle against colonialism. The sense of being oppressed under colonialism provided a shared bond that tied many different groups together.

11.3 People in India developed a sense of collective belonging through the anti-colonial movement. The shared experience of oppression under colonialism acted as a common bond uniting different classes and groups. The Congress under Mahatma Gandhi tried to forge these diverse groups into one movement. New symbols, ideas, and songs also helped redefine community boundaries and create a common national identity.

Source: Chapter 1 – Nationalism in India, Introduction

Explanation

- **11.1** is 1 mark — one line defining the people's understanding of nationhood (identity + symbols).
- **11.2** is 1 mark — directly quote/paraphrase the passage: unity discovered through anti-colonial struggle; shared bond of oppression.
- **11.3** is 2 marks — needs two distinct points: (i) shared colonial oppression as a unifying bond, and (ii) role of Congress/Gandhi + new symbols/ideas. Examiners look for both points clearly stated.
- Answers must stay within the passage — do not bring outside information for a passage-based question.

Q81. § 3.1 The Salt March and the Civil Disobedience Movement § Conclusion

[5]

37 (i) Two places 'A' and 'B' have been marked on the given Political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

(a) The place where Mahatma Gandhi broke the salt law.

(b) The place where Session of Indian National Congress was held in 1927.

(ii) On the same Political outline map of India, locate and label any three of the following with suitable symbols.

Previously asked in: 2024 32/1/1 Q37

♦ Nationalism in India

Civil Disobedience Movement and Salt March

Map-based identification: Salt Law (Dandi) and INC Sessions

Sessions of Indian National Congress

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Model Answer

(i) Identification of Places:

(a) Place A — Dandi

Mahatma Gandhi marched from Sabarmati Ashram to Dandi (Gujarat coast) and broke the salt law on 6 April 1930, marking the beginning of the Civil Disobedience Movement.

(b) Place B — Madras (Chennai)

The session of the Indian National Congress was held at Madras in 1927.

(ii) Locate and Label on Map (any three):

Students should mark the following with correct symbols:

- **Dandi** — star/dot on Gujarat coast
- **Madras/Chennai** — dot on south-east coast
- Any three from the given list (e.g., Jallianwala Bagh/Amritsar, Chauri Chaura, etc.) with appropriate symbols

(Actual marking is done on the physical map; symbols and names must be written clearly near the correct locations.)

Source: The Nationalist Movement in Indo-China / Chapter 2 (History); Political outline map of India

Explanation

- **A = Dandi** is confirmed by the passage: Gandhi reached Dandi on 6 April and "ceremonially violated the law, manufacturing salt by boiling sea water."
- **B = Madras (Chennai)** — The 1927 INC session was held at Madras; this is standard factual content from the chapter.
- For Part (ii), examiners award marks for correct location + correct symbol + legible name on the map. No written description is needed — all work is on the map itself.
- In board exams, map questions are assessed on the physical map sheet, not written paragraphs. Write only what is asked.

Q82. § 1.3 Why Non-cooperation? § 3 Towards Civil Disobedience § 3.1 The Salt March and the Civil Disobedience Movement

[4]

The Independence Day Pledge, 26 January 1930

"We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We also believe that if any government deprives people of these rights and oppresses them, the people have a further right to alter it or abolish it. The British Government in India has not only deprived the Indian people of their freedom but based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence."

Read the following source and answer the questions that follow :

(35.1) Why was Swaraj considered as an inalienable right of the India ? [1]

(35.2) Which type of government is supported in the source ? [1]

(35.3) Explain any two effects of British rule in India. [2]

Previously asked in: 2025 32/6/1 Q35

◆ Nationalism in India

Democratic and self-governing ideals in the Indian nationalist movement

Effects/impact of British colonial rule in India

Swaraj and the demand for complete independence (Purna Swaraj)

The Independence Day Pledge of 26 January 1930

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Model Answer

(35.1) Swaraj was considered an inalienable right because every people has the right to freedom, to enjoy the fruits of their toil, and to have full opportunities of growth.

(35.2) The source supports a **democratic/people-centred government** — one that does not oppress people. If any government deprives people of their rights, the people have the right to alter or abolish it.

(35.3)

- **Economic ruin:** The British Government exploited the masses and ruined India economically, denying people the necessities of life.
- **Political, cultural and spiritual destruction:** British rule deprived Indians of their freedom and damaged India politically, culturally, and spiritually, leaving no opportunities for growth.

Source: *The Nationalist Movement in Indo-China / The Age of Nationalism — Independence Day Pledge, 26 January 1930*

Explanation

- (35.1) Quote directly from the passage — "freedom," "fruits of toil," "full opportunities of growth."
- (35.2) The passage implicitly supports a government accountable to the people; use the clue "right to alter or abolish."
- (35.3) The passage lists four effects (economic, political, cultural, spiritual) — pick any two and elaborate briefly (1 mark each). Don't just list; add a line of explanation.
- Keep answers text-bound; examiners reward accuracy to the source.

Q83. § 1.2 The Rowlatt Act**[1]**

Arrange the following historical events in chronological order and choose the correct option :

- I. Second Round Table Conference
- II. Simon Commission arrives in India
- III. Beginning of Dandi March
- IV. Incident of Chauri-Chaura

- A I, II, III and IV
- B IV, II, III and I
- C IV, II, I and III
- D I, II, IV and III

Previously asked in: 2025 32/6/1 Q8

♦ Nationalism in India

Chauri-Chaura Incident

Chronological order of events in Indian Nationalist Movement

Dandi March / Civil Disobedience Movement

Second Round Table Conference

Simon Commission

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The correct option is **B: IV, II, III and I**

Chauri Chaura (1922) → Simon Commission (1928) → Dandi March (1930) → Second Round Table Conference (1931).

Explanation

Memorise these key dates: Chauri Chaura – Feb 1922; Simon Commission – 1928; Dandi March – March 1930; Second Round Table Conference – Sept 1931. Questions on chronological order are common; learn events with years.

Q84. § Conclusion**[1]**

The place where the session of Indian National Congress was held.

Previously asked in: 2025 32/5/1 Q37 37(a) A

♦ Nationalism in India

Sessions of the Indian National Congress

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On the given outline map of India, mark and label the place where a session of the Indian National Congress was held — for example, **Calcutta (1885)**, **Lahore (1929)**, or **Karachi (1931)**, as specified in the question.

Explanation

This is a map-based question. The examiner expects you to correctly identify and mark the specific city on the outline map of India. Common INC session cities asked in CBSE exams include Lahore (1929 — Poorna Swaraj resolution), Calcutta, and Karachi (1931 — Fundamental Rights resolution). Mark the location accurately and write the city name legibly beside it.

Q85.

[1]

Between which two leaders was the Poona Pact signed in 1932 ?

- A Bhimrao Ambedkar and Mahatma Gandhi
- B Bhimrao Ambedkar and Jawaharlal Nehru
- C Mahatma Gandhi and Lord Irwin
- D Mahatma Gandhi and M.A. Jinnah

Previously asked in: 2026 32/2/1 Q4

♦ Nationalism in India

Poona Pact (1932) – B.R. Ambedkar and Mahatma Gandhi

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Model Answer

Option A — Bhimrao Ambedkar and Mahatma Gandhi

The Poona Pact (1932) was signed between **B.R. Ambedkar** and **Mahatma Gandhi**, dropping separate electorates for Dalits in favour of reserved seats in general electorates.

Explanation

The examiner expects you to recall that Gandhi went on a fast-unto-death opposing the Communal Award's separate electorates for Depressed Classes, leading Ambedkar to negotiate the Poona Pact with him. Options C and D refer to different agreements (Gandhi-Irwin Pact 1931; Gandhi-Jinnah talks), so eliminate them quickly.

Q86. § Introduction § 4 The Sense of Collective Belonging

[4]

The Sense of Collective Belonging

This sense of collective belonging came partly through the experience of united struggles. But there were also a variety of cultural processes through which nationalism captured people's imagination — fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism.

The identity of the nation, as you know, is most often symbolised in a figure or image. This helps create an image with which people can identify the nation. It was in the twentieth century, with the growth of nationalism, that the identity of India came to be visually associated with the image of Bharat Mata. The image was first created by Bankim Chandra Chattopadhyay who wrote Vande Mataram as a hymn to the motherland. Later it was included in his novel Anandamath and widely sung during the Swadeshi movement in Bengal. Moved by the Swadeshi movement, Abanindranath Tagore painted his famous image of Bharat Mata. In this painting, Bharat Mata is portrayed as an ascetic figure; she is calm, composed, divine and spiritual. In subsequent years, the image of Bharat Mata acquired many different forms, as it circulated in popular prints, and was painted by different artists. Devotion to this mother figure came to be seen as a sign of one's nationalism.

Read the case given below carefully and answer the questions that follow:

- (11.1) How did the nation become a reality in the minds of people? [1]
 (11.2) How did nationalism capture the imagination of the people? [1]
 (11.3) How did people belonging to different groups develop a sense of collective belonging? [2]

Previously asked in: 2022 32/3/1 Q11

◆ Nationalism in India Cultural Processes in Spreading Nationalism – Fiction, Folklore, Songs, Popular Prints and Symbols
 Sense of Collective Belonging and the Making of Nationalism in India United Struggles and Collective Identity Formation

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Model Answer

(11.1) The nation became a reality in the minds of people when its identity was symbolised in a figure or image with which people could identify themselves.

(11.2) Nationalism captured the imagination of the people through a variety of cultural processes — fiction, folklore and songs, popular prints and symbols all played a part in the making of nationalism.

(11.3) People belonging to different groups developed a sense of collective belonging through:

- **United struggles** — participating together in national movements created a shared sense of identity.
- **Cultural processes** — fiction, folklore, songs, and popular prints spread nationalist ideas widely.
- **Symbols and icons** — the image of Bharat Mata, created by Bankim Chandra Chattopadhyay and painted by Abanindranath Tagore, gave people a common figure to identify with; devotion to this mother figure became a sign of nationalism.

Source: Chapter 2 – Nationalism in India, Section: The Sense of Collective Belonging

Explanation

- (11.1) is 1 mark — one line about symbolising the nation through a figure/image is enough.
- (11.2) is 1 mark — just list the cultural processes (fiction, folklore, songs, prints, symbols). Don't elaborate.
- (11.3) is 2 marks — examiners expect **two distinct points**: united struggles + cultural processes/symbols. Mentioning Bharat Mata with Bankim Chandra and Abanindranath Tagore adds value and shows text

knowledge. Keep it concise — 3 bullet points covering both marks is ideal. Never go beyond what the passage says for a case-study question.

Q87. § Introduction § 4 The Sense of Collective Belonging § Conclusion

[3]

How did people belonging to different communities, regions or language groups develop a sense of collective belonging in the National Movement ? Explain with examples.

Previously asked in: 2024 32/4/1 Q25(a)

♦ Nationalism in India

Reinterpretation of History and Cultural Identity

Role of Symbols, Songs, and Imagery in Unifying the Nation

Sense of Collective Belonging in the National Movement

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Model Answer

People developed a sense of collective belonging through the following means:

1. **United Struggles:** The shared experience of anti-colonial movements brought different groups together under a common bond of oppression.
1. **Symbols and Icons:** The image of *Bharat Mata* (painted by Abanindranath Tagore) and national flags (Swaraj flag with spinning wheel) helped people identify with the nation.
1. **Folklore and Songs:** Nationalists like Rabindranath Tagore collected folk tales, ballads, and myths to revive cultural pride and a shared identity.
1. **Reinterpretation of History:** Indians highlighted past glories in art, science, and trade to instil national pride and unite people against colonial rule.

Source: *The Sense of Collective Belonging*, Chapter 2 — Nationalism in India

Explanation

- This question is directly from the section "The Sense of Collective Belonging" in Chapter 2.
- Examiners expect **3–4 distinct points** with brief examples (Bharat Mata, Swaraj flag, Tagore's folk revival, history writing).
- Avoid writing only about political movements — the question specifically asks about **cultural processes** too.
- One example per point is enough; do not over-explain.

Q88. § 1.3 Why Non-cooperation? § 3 Towards Civil Disobedience § Conclusion

[1]

Arrange the following events of Indian National Movement in chronological order and choose the correct option.

I. Formation of Swaraj Party

II. Lahore Session of the Indian National Congress

III. Gandhi-Irwin Pact

IV. Formation of Depressed Class Association

(A) II, III, I and IV

(B) I, II, IV and III

(C) I, III, II and IV

(D) IV, III, II and I

Previously asked in: 2024 32/3/1 Q7

♦ Nationalism in India

Chronological ordering of Indian National Movement events

Formation of Depressed Class Association (1930)

Formation of Swaraj Party (1923)

Gandhi-Irwin Pact (1931)

Lahore Session of the Indian National Congress (1929)

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Model Answer

The correct option is **(B) I, II, IV and III**

(Swaraj Party–1923, Lahore Session–1929, Depressed Class Association–1930, Gandhi-Irwin Pact–1931).

Explanation

The chronological order is: Swaraj Party (1923) → Lahore Congress Session (1929) → Depressed Class Association (1930) → Gandhi-Irwin Pact (1931). The textbook mentions Swaraj Party formation after the withdrawal of NCM (1922), and the Lahore Session formalising Purna Swaraj in December 1929. Gandhi-Irwin Pact followed the Civil Disobedience Movement in 1931.

Q89. § Conclusion

[3]

Analyse the impacts of Gandhi-Irwin pact on the Indian freedom struggle.

Previously asked in: 2025 32/3/1 Q25(a)

◆ Nationalism in India

Gandhi-Irwin Pact and its impact on the Indian freedom struggle

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Model Answer

The Gandhi-Irwin Pact (1931) had the following impacts on the Indian freedom struggle:

1. **Recognition of Congress:** The British government recognized the Congress as a legitimate representative body of Indians, giving it political importance.
2. **Release of prisoners:** Political prisoners arrested during the Civil Disobedience Movement were released, boosting nationalist morale.
3. **Suspension of Civil Disobedience:** Gandhi agreed to suspend the movement and participate in the Second Round Table Conference, showing Congress's willingness for negotiation.
4. **Limitation:** However, the pact disappointed many nationalists as it did not fulfil key demands like commutation of Bhagat Singh's death sentence, weakening mass enthusiasm.

Explanation

The Gandhi-Irwin Pact (March 1931) is a key event in the Civil Disobedience Movement chapter. Examiners expect you to cover both positive outcomes (legitimacy of Congress, release of prisoners, halt to repression) and its limitations (disappointment over Bhagat Singh, eventual suspension of talks). Since the source passages do not directly detail this pact, draw on your textbook knowledge of Chapter 2 (*Nationalism in India*). For 3 marks, three crisp points are sufficient — avoid over-elaborating.

Q90. § 3 Towards Civil Disobedience § Conclusion § Quit India Movement

[1]

The place where the session of Indian National Congress was held in December 1927. (Identify and label on map)

Previously asked in: 2025 32/2/1 Q37 37(a)A

◆ Nationalism in India

Indian National Congress Session – Madras (December 1927)

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Model Answer

Madras (Chennai) — The session of the Indian National Congress held in December 1927, where complete independence (Purna Swaraj) was first demanded, was held at **Madras**.

Explanation

The December 1927 INC session was held at Madras (present-day Chennai), where a resolution demanding *Purna Swaraj* (complete independence) was passed. On the map, students must mark and label "Madras" correctly in Tamil Nadu. Note: The *formal* declaration of Purna Swaraj came at the **Lahore Congress, December 1929** — but the 1927 session where this demand was first raised was at Madras. Examiners expect the correct city name and its approximate location on the outline map of India.

Q91. § 1.1 The Idea of Satyagraha § Conclusion § Quit India Movement

[1]

Arrange the following in chronological order and choose the correct option :

I. Gandhi-Irwin Pact II. Rowlatt Act III. Poona Pact IV. Khilafat Movement

(A) I, III, IV and II

(B) II, IV, III and I

(C) II, IV, I and III

(D) I, III, II and IV

Previously asked in: 2026 32/1/1 Q1

♦ Nationalism in India

Chronology of major events of the Indian national movement (Rowlatt Act, Khilafat, Gandhi-Irwin Pact, Poona Pact)

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Model Answer

(C) II, IV, I and III

Rowlatt Act (1919) → Khilafat Movement (1919–20) → Gandhi-Irwin Pact (1931) → Poona Pact (1932).

Explanation

Remember the years: Rowlatt Act – 1919, Khilafat Movement – 1919–20, Gandhi-Irwin Pact – March 1931, Poona Pact – September 1932. Arranging these chronologically gives option (C).

Q92. § 1 The First World War, Khilafat and Non-Cooperation

[3]

How did the First World War create a new economic situation in India ? Explain.

Previously asked in: 2022 32/4/1 Q6(b)

♦ Nationalism in India

Economic Impact of the First World War on India

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Model Answer

The First World War created a new economic situation in India in the following ways:

1. **Rise in defence expenditure:** The war led to a huge increase in defence expenditure, financed through war loans and higher taxes. Customs duties were raised and income tax was introduced.
1. **Rising prices:** Prices doubled between 1913 and 1918, causing extreme hardship to common people.
1. **Forced recruitment:** Villages were forced to supply soldiers, causing widespread anger in rural areas.
1. **Food shortages and epidemic:** Crop failures in 1918–19 and 1920–21 led to acute food shortages, accompanied by an influenza epidemic. Around 12–13 million people perished due to famines and the epidemic.

Source: *The First World War, Khilafat and Non-Cooperation, Chapter 2*

Explanation

- This is a **3-mark "explain" question**, so examiners expect **3 distinct points** — each clearly stated.
- All four points above come directly from the source passage; stick to these.
- Avoid writing lengthy descriptions — one sentence per point is sufficient.
- Key terms like "war loans," "customs duties," "income tax," "forced recruitment," and "influenza epidemic" fetch marks, so use them precisely.

Q93. § Quit India Movement

[4]

Quit India Movement

The failure of the Cripps Mission and the effects of World War II created widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India. The Congress Working Committee, in its meeting in Wardha on 14 July, 1942, passed the historic 'Quit India' resolution demanding the immediate transfer of power to Indians and quit India. On 8 August, 1942 in Bombay, the All India Congress Committee endorsed the resolution, which called for a non-violent mass struggle on the widest possible scale throughout the country. It was on this occasion that Gandhiji delivered the famous 'Do or Die' speech. The call for 'Quit India' almost brought the state machinery to a standstill in large parts of the country as people voluntarily threw themselves into the thick of the movement. People observed hartals and demonstrations and processions were accompanied by national songs and slogans. The movement was truly a mass movement which brought into its ambit thousands of ordinary people, namely students, workers and peasants. It also saw the active participation of leaders, namely, Jayprakash Narayan, Aruna Asaf Ali and Ram Manohar Lohia and many women such as Matangini Hazra in Bengal, Kanaklata Barua in Assam and Rama Devi in Odisha. The British responded with much force, yet it took more than a year to suppress the movement.

Read the given source carefully and answer the questions that follow :

- (9.1) Mention the main aim of the Quit India Movement. [1]
 (9.2) Where did Gandhiji deliver the famous 'Do or Die' speech ? [1]
 (9.3) Explain the forms of protest observed during the 'Quit India Movement'. [2]

Previously asked in: 2026 32/3/1 Q9

♦ Nationalism in India § Quit India Movement

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Model Answer

(9.1) The main aim of the Quit India Movement was to demand the immediate transfer of power to Indians and the complete withdrawal of the British from India.

(9.2) Gandhiji delivered the famous 'Do or Die' speech in **Bombay** on 8 August, 1942, when the All India Congress Committee endorsed the Quit India resolution.

(9.3) The Quit India Movement saw widespread forms of protest across India. People observed **hartals** and took part in **demonstrations**. Processions were carried out accompanied by national songs and slogans. The movement brought thousands of ordinary people — students, workers, and peasants — into its fold. Leaders like Jayaprakash Narayan, Aruna Asaf Ali, and women like Matangini Hazra also participated actively. The movement nearly brought the state machinery to a standstill.

Source: *Quit India Movement (printed extract)*

Explanation

- (9.1) Direct 1-mark fact — one crisp line is enough. Do not write lengthy background.
- (9.2) Another direct recall — "Bombay" and the date/event context is sufficient for full marks.
- (9.3) For 2 marks, mention at least **3–4 distinct forms of protest** from the passage: hartals, demonstrations, processions with national songs/slogans, and mass participation. Examiners look for evidence that you read the passage; do not add outside information that contradicts it. Naming participants adds value but is not strictly required for the forms question.

Q94. § Quit India Movement

[4]

Quit India Movement

The failure of the Cripps Mission and the effects of World War II created widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India. The Congress Working Committee, in its meeting in Wardha on 14 July 1942, passed the historic 'Quit India' resolution demanding the immediate transfer of power to Indians and quit India. On 8th August 1942 in Bombay, the All India Congress Committee endorsed the resolution which called for a non-violent mass struggle on the widest possible scale throughout the country. It was on this occasion that Gandhiji delivered the famous 'Do or Die' speech. The call for 'Quit India' almost brought the state machinery to a standstill in large parts of the country as people voluntarily threw themselves into the thick of the movement. People observed hartals, and demonstrations and processions were accompanied by national songs and slogans. The movement was truly a mass movement which brought into its ambit thousands of ordinary people, namely students, workers and peasants. It also saw the active participation of leaders, namely, Jayprakash Narayan, Aruna Asaf Ali and Ram Manohar Lohia and many women such as Matangini Hazra in Bengal, Kanaklata Barua in Assam and Rama Devi in Orissa. The British responded with much force, yet it took more than a year to suppress the movement.

Read the given source carefully and answer the questions that follow :

- 8.1** How did the failure of the Cripps Mission contribute to the launch of the Quit India Movement ? [1]
8.2 Why was Gandhiji's call for 'the Quit India' considered historic ? [1]
8.3 Explain the role of women in making the Quit India Movement more inclusive. [2]

Previously asked in: 2026 32/4/1 Q8

♦ Nationalism in India

Quit India Movement

Role of women in the national movement

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Model Answer

8.1 The failure of the Cripps Mission created widespread discontentment among Indians. This dissatisfaction, combined with the hardships of World War II, prompted Gandhiji to launch a movement demanding complete withdrawal of the British from India.

8.2 The Quit India call was historic because the Congress Working Committee passed the 'Quit India' resolution on 14 July 1942 at Wardha, demanding the immediate transfer of power to Indians. It was endorsed by the AICC on 8th August 1942, and Gandhiji delivered the famous 'Do or Die' speech on this occasion.

8.3 Women played a significant role in making the Quit India Movement truly inclusive. They actively participated alongside leaders and common people. Notable women leaders included Matangini Hazra in Bengal, Kanaklata Barua in Assam, and Rama Devi in Orissa. Their participation ensured the movement spread across different regions and sections of society, giving it a wider national character.

Source: *Quit India Movement (printed extract)*

Explanation

- **8.1** is 1 mark — one line linking Cripps Mission failure → discontentment → movement launch, directly from the passage.
- **8.2** is 1 mark — focus on the resolution, its demand (immediate transfer of power), and the 'Do or Die' speech. One clear sentence suffices but two is fine for clarity.
- **8.3** is 2 marks — examiners expect you to name at least 2–3 women from the passage (Matangini Hazra, Kanaklata Barua, Rama Devi) and explain how their participation made the movement more

inclusive/widespread. Do not go beyond the passage.

Q95. § 4 The Sense of Collective Belonging

[1]

Match Column I with Column II and choose the correct option :

Column I (Role): a. The song Vande Mataram; b. Picture of Bharat Mata with spiritual qualities; c. Bardoli Satyagraha; d. Poona Pact in 1932

Column II (Scholar): i. Sardar Vallabhbhai Patel; ii. Dr. B.R. Ambedkar; iii. Abanindranath Tagore; iv. Bankim Chandra Chattopadhyay

- (A) a-iv, b-iii, c-ii, d-i
- (B) a-iv, b-iii, c-i, d-ii
- (C) a-iii, b-iv, c-ii, d-i
- (D) a-iii, b-ii, c-iv, d-i

Previously asked in: 2026 32/3/1 Q4

♦ Nationalism in India

Bardoli Satyagraha – Sardar Vallabhbhai Patel

Image of Bharat Mata – Abanindranath Tagore

Poona Pact 1932 – Dr. B.R. Ambedkar

Vande Mataram – Bankim Chandra Chattopadhyay

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Model Answer

(B) a-iv, b-iii, c-i, d-ii

Bankim Chandra Chattopadhyay wrote Vande Mataram; Abanindranath Tagore painted Bharat Mata; Sardar Vallabhbhai Patel led Bardoli Satyagraha; Dr. B.R. Ambedkar signed the Poona Pact.

Explanation

- The question is from Chapter 2 (Nationalism in India), Class 10 History.
- Key facts to remember: **Vande Mataram** → Bankim Chandra Chattopadhyay (written in *Anandamath*); **Bharat Mata painting** → Abanindranath Tagore; **Bardoli Satyagraha (1928)** → Sardar Vallabhbhai Patel; **Poona Pact (1932)** → signed between Gandhi and Dr. B.R. Ambedkar regarding reserved seats for depressed classes.
- Note: The source passages provided do not directly contain this content, but the answer is grounded in the NCERT Class 10 History textbook (Chapter 2).

Q96. § 1.3 Why Non-cooperation? § 2.3 Swaraj in the Plantations § Quit India Movement

[3]

On the given political outline map of India (on page 11), identify the place marked as A and locate and label the following.

13(a) On the given political outline map of India, identify the place marked as A with the help of the following information and write its correct name on the line marked near it. A. The place where Non-Cooperation Movement was called off due to violence. [1]

13(b) On the same given map of India, locate and label the following: (a) (I) Narora Nuclear Power Plant OR (II) Bengaluru Software Technology Park (b) Indira Gandhi International Airport [2]

Previously asked in: 2022 32/1/1 Q13

♦ **Nationalism in India** Indira Gandhi International Airport — map location

Map-based identification of nuclear power plants and technology parks — Narora Nuclear Power Plant / Bengaluru Software Technology Park

Non-Cooperation Movement and Chauri Chaura incident

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Model Answer

13(a)

A — Chauri Chaura (Uttar Pradesh)

The Non-Cooperation Movement was called off by Mahatma Gandhi in 1922 after a violent incident at Chauri Chaura, where a mob set fire to a police station.

13(b) (*To be marked on the outline map of India*)

(a) Option I — Narora Nuclear Power Plant:

Locate and label **Narora** in Uttar Pradesh (on the Ganga plains, Bulandshahr district).

OR

Option II — Bengaluru Software Technology Park:

Locate and label **Bengaluru** in Karnataka (southern India).

(b) Indira Gandhi International Airport:

Locate and label **New Delhi** (marked with the airport symbol ✈) in the National Capital Territory of Delhi.

Explanation

- **13(a):** The key fact is Chauri Chaura (February 1922, UP) — Gandhi suspended the Non-Cooperation Movement after violence there. Write the name clearly on the line near the marked point on the map.
- **13(b):** Map questions are purely locating + labelling. Examiners check correct position and correct name/label. Narora (UP) and Bengaluru (Karnataka) are standard NCERT Geography map items. IGI Airport at New Delhi is always asked. Practice these fixed NCERT map points before the exam.

Q97. § 4 The Sense of Collective Belonging

[2]

Two places 'A' and 'B' have been marked on the given political outline map of India. Identify them with the help of the following information and write their correct names on the lines drawn near them :

Previously asked in: 2026 32/4/1 Q9

♦ Nationalism in India

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Model Answer

A — Dandi (Gujarat): This is the place on the coast of Gujarat where Gandhiji broke the Salt Law on 6th April 1930, marking a key event of the Civil Disobedience Movement.

B — (Name of the INC session location as marked on the map): The place where a session of the Indian National Congress was held (e.g., Lahore 1929 or as indicated by the map's marked location).

(Note: The exact name of B depends on the map's marked location, which the student must identify and write on the map itself.)

Explanation

- **A = Dandi** is a standard map question in History (Class 10, Ch 2 — Nationalism in India). Always remember it is on the Gujarat coast — the end point of the Dandi March.
- **B** requires the student to match the map's marked position to a known INC session city (commonly **Lahore** for the 1929 session where Purna Swaraj was declared, or another city depending on the specific map used in the exam).
- In the actual board exam, write the name directly on the map line provided — no extra explanation needed there.
- These 2 marks are easy scoring if locations are memorised — Dandi is always asked.

Q98. § 4 The Sense of Collective Belonging

[1]

The given image shows a famous painting. Choose the painter of this art work from the following options :

- (A) Satyendranath Bishi
- (B) Abanindranath Tagore
- (C) Rabindranath Tagore
- (D) Raja Ravi Verma

Previously asked in: 2026 32/1/1 Q3

♦ Nationalism in India

Raja Ravi Varma and Mass Circulation of Art

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Model Answer**(D) Raja Ravi Verma**

The painting, depicting a mythological/royal scene with figures in traditional Indian attire, is characteristic of Raja Ravi Verma's style of oil painting blending Indian themes with Western realism.

Explanation

Raja Ravi Verma (1848–1906) is the most celebrated Indian painter known for large-format mythological and royal portraits combining Indian subjects with European academic realism. The other options — Abanindranath Tagore (Bengal School), Rabindranath Tagore (poet/artist), and Satyendranath Bishi — did not paint in this style. Note: The source passages provided are from the History chapter on European Nationalism and do not directly reference this painting, so answer is based on general CBSE Art/History knowledge.

Q99. § 4 The Sense of Collective Belonging

[1]

Look at the given picture and identify the name of the painter of this painting from the following options :

- (a) Rabindranath Tagore
- (b) Abanindranath Tagore
- (c) Debindranath Tagore
- (d) Satyendranath Tagore

Previously asked in: 2025 32/4/1 Q3

♦ Nationalism in India

Image of Bharat Mata – Abanindranath Tagore

Visualising the nation through allegory (paintings of nationalist allegories)

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Model Answer**(b) Abanindranath Tagore**

The painting depicting Bharat Mata as a female figure with a halo and multiple arms was painted by **Abanindranath Tagore**.

Explanation

Abanindranath Tagore painted the famous *Bharat Mata* painting, which shows the nation personified as a goddess-like mother figure with four arms. This is a standard fact from Chapter 2 (Nationalism in India) of the CBSE Class 10 History textbook. Do not confuse him with Rabindranath Tagore (poet) or Debindranath Tagore (his grandfather). Options (c) and (d) are distractors.

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