

CBSE CLASS X  
**Social Science (087)**

QUESTION PAPER  
*AI-generated question paper*

Code: SMKU64

Questions: 33

Maximum Marks: 74

Generated: 2026-06-26 10:21

**SELECTIONS USED**

Subject	Social Science
Lessons	2 Nationalism in India
Level of understanding	Exam-ready
Question selection	CBSE board paper, whole lesson (~80 marks across Sections A-E)
Model	claude-sonnet-4-6

Composition — Difficulty: 9 straightforward · 16 medium · 8 deep | Types: 10 MCQ · 7 Short · 6 Very short · 4 Assertion–reason · 3 Long · 3 Case-based | Sections: A 14Q/14m · B 6Q/12m · C 7Q/21m · D 3Q/15m · E 3Q/12m

**Q1.** straightforward exam-ready**[1]**

[mcq] The Khilafat Committee was formed in India in 1919 primarily to address which of the following concerns?

- (A) To demand self-government for Muslim-majority provinces of India
- (B) To protest the proposed dismemberment of the Ottoman Empire and the weakening of the Ottoman Khalifa's authority
- (C) To oppose the Rowlatt Act alongside the Indian National Congress
- (D) To negotiate separate electorates for Muslims with the British government

- A The Sultan of Afghanistan
- B The Ottoman Khalifa
- C The Shah of Persia
- D The Nawab of Awadh

◆ Nationalism in India

**Q2.** straightforward exam-ready**[1]**

Which of the following best describes the immediate reason Mahatma Gandhi chose salt as the focal point of his 1930 campaign?

- (A) Salt was produced only in coastal areas, making it easier to organise protests there.
- (B) Salt was consumed by all sections of society and the government's tax on it represented the most oppressive face of colonial rule.
- (C) The price of salt had suddenly doubled, causing widespread unrest in rural areas.
- (D) British salt factories had closed down, creating unemployment among Indian workers.

- A Salt was produced only in coastal areas, making it easier to organise protests there.
- B Salt was consumed by all sections of society and the government's tax on it represented the most oppressive face of colonial rule.
- C The price of salt had suddenly doubled, causing widespread unrest in rural areas.
- D British salt factories had closed down, creating unemployment among Indian workers.

◆ Nationalism in India

**Q3.** straightforward exam-ready**[1]**

Under which law were plantation workers in Assam prohibited from leaving the tea gardens without obtaining permission from the authorities?

- (A) Rowlatt Act, 1919
  - (B) Inland Emigration Act, 1859
  - (C) Defence of India Act, 1915
  - (D) Indian Councils Act, 1909
- A Rowlatt Act, 1919  
B Inland Emigration Act, 1859  
C Defence of India Act, 1915  
D Indian Councils Act, 1909

**◆ Nationalism in India****Q4.** straightforward exam-ready**[1]**

The Poona Pact of September 1932 was an agreement between:

- (A) Mahatma Gandhi and Lord Irwin
  - (B) Muhammad Ali Jinnah and the Congress
  - (C) Dr B.R. Ambedkar and Mahatma Gandhi
  - (D) C.R. Das and Jawaharlal Nehru
- A Mahatma Gandhi and Lord Irwin  
B Muhammad Ali Jinnah and the Congress  
C Dr B.R. Ambedkar and Mahatma Gandhi  
D C.R. Das and Jawaharlal Nehru

**◆ Nationalism in India****Q5.** medium exam-ready**[1]**

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

- I. Jallianwalla Bagh massacre
  - II. Withdrawal of the Non-Cooperation Movement
  - III. Lahore Congress – demand for Purna Swaraj
  - IV. Gandhi-Irwin Pact
- (A) I, II, III, IV
  - (B) I, III, II, IV
  - (C) II, I, III, IV
  - (D) I, II, IV, III
- A II, IV, III, I  
B II, III, IV, I  
C IV, II, III, I  
D II, IV, I, III

**◆ Nationalism in India**

**Q6.** medium exam-ready**[1]**

Which of the following statements correctly explains why the Non-Cooperation Movement gradually slowed down in the cities?

- (A) The colonial government completely withdrew the Rowlatt Act, satisfying protesters.
- (B) Khadi was expensive and alternative Indian institutions were slow to develop, making sustained boycott difficult.
- (C) Most city-dwellers were loyal to the British and refused to join the movement.
- (D) The Congress leadership asked city participants to move to the countryside to spread the movement.

A The colonial government completely withdrew the Rowlatt Act, satisfying protesters.

B Khadi was expensive and alternative Indian institutions were slow to develop, making sustained boycott difficult.

C Most city-dwellers were loyal to the British and refused to join the movement.

D The Congress leadership asked city participants to move to the countryside to spread the movement.

◆ Nationalism in India

**Q7.** straightforward exam-ready**[1]**

The value of imported foreign cloth dropped from Rs 102 crore in 1921 to Rs 57 crore in 1922. Which movement was directly responsible for this economic impact?

- (A) Swadeshi Movement
- (B) Civil Disobedience Movement
- (C) Non-Cooperation Movement
- (D) Quit India Movement

A Swadeshi Movement

B Civil Disobedience Movement

C Non-Cooperation Movement

D Quit India Movement

◆ Nationalism in India

**Q8.** straightforward exam-ready**[1]**

The famous image of Bharat Mata, portraying her as a calm, ascetic and spiritual figure dispensing learning, food and clothing, was painted by:

- (A) Bankim Chandra Chattopadhyay
- (B) Ravi Varma
- (C) Rabindranath Tagore
- (D) Abanindranath Tagore

A Bankim Chandra Chattopadhyay

B Ravi Varma

C Rabindranath Tagore

D Abanindranath Tagore

◆ Nationalism in India

**Q9.** medium exam-ready**[1]**

Which of the following correctly states the purpose behind reinterpreting Indian history in the late nineteenth century by nationalist writers?

- (A) To prove that India had always been politically united under one ruler
- (B) To argue that British rule had brought modernity and progress to India
- (C) To instil pride by highlighting India's past achievements in art, science and culture and encouraging struggle against colonial conditions
- (D) To show that Indian civilisation was superior to all other civilisations in the world

- A To prove that India had always been politically united under one ruler
- B To argue that British rule had brought modernity and progress to India
- C To instil pride by highlighting India's past achievements in art, science and culture and encouraging struggle against colonial conditions
- D To show that Indian civilisation was superior to all other civilisations in the world

**◆ Nationalism in India****Q10.** straightforward exam-ready**[1]**

The Simon Commission, constituted by the British Tory government, was set up to review the constitutional system in India. It was boycotted by all Indian political parties because:

- (A) It was given powers to arrest Congress leaders without trial
- (B) It did not include a single Indian member
- (C) It recommended the permanent division of India into separate nations
- (D) It proposed to abolish provincial councils altogether

- A It was given powers to arrest Congress leaders without trial
- B It did not include a single Indian member
- C It recommended the permanent division of India into separate nations
- D It proposed to abolish provincial councils altogether

**◆ Nationalism in India****Q11.** medium exam-ready**[1]**

**\*\*Assertion (A):\*\*** During the Non-Cooperation Movement, the Justice Party in Madras did NOT boycott the council elections.

**\*\*Reason (R):\*\*** The Justice Party, being the party of non-Brahmans, saw entry into the councils as an opportunity to gain power that was usually only accessible to Brahmans.

- (A) Both A and R are true and R is the correct explanation of A.
- (B) Both A and R are true but R is NOT the correct explanation of A.
- (C) A is true but R is false.
- (D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.
- B Both A and R are true but R is NOT the correct explanation of A.
- C A is true but R is false.
- D A is false but R is true.

**◆ Nationalism in India**

**Q12.** medium exam-ready**[1]****\*\*Assertion (A):\*\*** Mahatma Gandhi called off the Non-Cooperation Movement in February 1922.**\*\*Reason (R):\*\*** He felt the movement was turning violent in many places and that satyagrahis needed proper training before they could sustain a mass struggle.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
C A is true but R is false.  
D A is false but R is true.

**◆ Nationalism in India****Q13.** deep exam-ready**[1]****\*\*Assertion (A):\*\*** Industrial working-class participation in the Civil Disobedience Movement was limited, except in the Nagpur region.**\*\*Reason (R):\*\*** The Congress was reluctant to include workers' demands in its programme, fearing it would alienate industrialists and divide the anti-imperial forces.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
C A is true but R is false.  
D A is false but R is true.

**◆ Nationalism in India****Q14.** deep exam-ready**[1]****\*\*Assertion (A):\*\*** After the decline of the Non-Cooperation–Khilafat Movement, a large section of Muslims felt increasingly alienated from the Congress.**\*\*Reason (R):\*\*** From the mid-1920s, the Congress came to be more visibly associated with openly Hindu religious nationalist groups like the Hindu Mahasabha, and communal tensions between Hindus and Muslims deepened.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
C A is true but R is false.  
D A is false but R is true.

**◆ Nationalism in India****Q15.** straightforward exam-ready**[2]**

What was 'begar' and why did the abolition of begar become a central demand of the peasant movement in Awadh?

**◆ Nationalism in India**

- Q16.** medium exam-ready [2]  
[very\_short\_answer] What were the key provisions of the Gandhi-Irwin Pact of March 1931, and how did it mark a significant shift in the British government's approach towards the Indian National Congress?  
◆ Nationalism in India
- Q17.** medium exam-ready [2]  
What role did folk tales, ballads and local legends play in the growth of Indian nationalism in the late nineteenth century?  
◆ Nationalism in India
- Q18.** medium exam-ready [2]  
How did the experience of the First World War contribute to economic hardship and political discontent among Indians between 1913 and 1921?  
◆ Nationalism in India
- Q19.** medium exam-ready [2]  
Who was Alluri Sitaram Raju, and in what way did his movement both reflect and differ from the broader Non-Cooperation Movement?  
◆ Nationalism in India
- Q20.** straightforward exam-ready [2]  
[very\_short\_answer] Why did Indian industrialists and business groups initially support the Civil Disobedience Movement? Why did their support wane as the movement progressed?  
◆ Nationalism in India
- Q21.** medium exam-ready [3]  
Explain the core principle of satyagraha as conceived by Mahatma Gandhi. How did it differ from passive resistance, and why did Gandhi consider it particularly suited to the Indian situation?  
◆ Nationalism in India
- Q22.** medium exam-ready [3]  
Describe how the plantation workers of Assam understood the idea of swaraj during the Non-Cooperation Movement. What happened to them when they tried to act on that understanding?  
◆ Nationalism in India
- Q23.** medium exam-ready [3]  
'The Civil Disobedience Movement went further than the Non-Cooperation Movement.' Justify this statement with three specific points.  
◆ Nationalism in India
- Q24.** deep exam-ready [3]  
Explain why both rich peasants and poor peasants joined the Civil Disobedience Movement, yet their motivations and subsequent responses to the movement were quite different.  
◆ Nationalism in India
- Q25.** medium exam-ready [3]  
How did the use of flags and symbols contribute to the development of a sense of collective nationalism in India? Give examples of at least two specific symbols discussed in the context of the Indian national movement.  
◆ Nationalism in India

**Q26.** deep exam-ready [3]

Why did Dalit participation in the Civil Disobedience Movement remain limited? Explain the differing approaches of Mahatma Gandhi and Dr B.R. Ambedkar towards the political empowerment of Dalits.

◆ Nationalism in India

**Q27.** medium exam-ready [3]

[short\_answer] When the Indian National Congress adopted the Non-Cooperation Movement at its Calcutta (1920) and Nagpur (1920) sessions, it marked a significant shift in Congress strategy. What were the main arguments made by those within the Congress who opposed the movement, and how did Gandhi persuade the organisation to adopt his programme?

◆ Nationalism in India

**Q28.** deep exam-ready [5]

'The growth of nationalism in India was inseparable from the anti-colonial struggle, yet the experience of colonialism meant different things to different social groups.' Analyse this statement with reference to the Non-Cooperation Movement of 1921, discussing how at least four different social groups participated with their own specific aspirations.

◆ Nationalism in India

**Q29.** deep exam-ready [5]

'Mahatma Gandhi was a masterful political communicator who could translate abstract ideas into concrete, universally relatable symbols and actions.' Critically examine this statement with reference to his strategies during the Civil Disobedience Movement, including the Salt March, the framing of demands, and the role of women.

◆ Nationalism in India

**Q30.** deep exam-ready [5]

How did a sense of collective national belonging develop among the people of India in the late nineteenth and early twentieth centuries? Discuss the role of cultural symbols, historical reinterpretation, and the limitations these processes faced in uniting all communities.

◆ Nationalism in India

**Q31.** medium exam-ready [4]

Read the following source and answer the questions that follow:

'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 ... Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction ... Satyagraha is pure soul-force. Truth is the very substance of the soul ... Non-violence is the supreme dharma ...'

— Mahatma Gandhi

- (i) According to Gandhi, why is satyagraha a weapon of the strong rather than the weak? (1 mark)
- (ii) What does Gandhi mean when he says satyagraha 'calls for intense activity'? How is this different from simply doing nothing? (1 mark)
- (iii) Gandhi believed that this dharma of non-violence could unite all Indians. Why was such unity considered essential before launching a nationwide movement? (2 marks)

◆ Nationalism in India

**Q32.** deep exam-ready**[4]**

Read the following source and answer the questions that follow:

On 6 January 1921, the police in United Provinces fired at peasants near Rae Bareilly. Jawaharlal Nehru, prevented from reaching the site, addressed the gathered peasants: 'They behaved as brave men, calm and unruffled in the face of danger. I do not know how they felt but I know what my feelings were. For a moment my blood was up, non-violence was almost forgotten – but for a moment only. The thought of the great leader ... came to me, and I saw the kisans seated and standing near me, less excited, more peaceful than I was – and the moment of weakness passed. I spoke to them in all humility on non-violence – I needed the lesson more than they – and they heeded me and peacefully dispersed.'  
– Quoted in Sarvapalli Gopal, Jawaharlal Nehru: A Biography, Vol. I.

- (i) What does Nehru's account reveal about the emotional challenge of maintaining non-violence in the face of colonial repression? (1 mark)
- (ii) Nehru says 'I needed the lesson more than they.' What does this suggest about the peasants' commitment to the movement compared to their leaders at that moment? (1 mark)
- (iii) The peasant movement in Awadh developed in forms that the Congress leadership was often unhappy with. Explain the kinds of actions that concerned the Congress and why. (2 marks)

◆ Nationalism in India

**Q33.** medium exam-ready**[4]**

Read the following source and answer the questions that follow:

'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 ... 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.'  
– The Independence Day Pledge, 26 January 1930

- (i) What natural rights does this pledge claim for the Indian people, and on what philosophical basis does it justify resistance to British rule? (1 mark)
- (ii) The pledge was read out on 26 January 1930, yet it initially attracted very little public attention. What major action did Mahatma Gandhi take shortly afterwards to give concrete meaning to this abstract declaration? (1 mark)
- (iii) The pledge accuses British rule of ruining India 'economically, politically, culturally, and spiritually.' Using your knowledge of the period, explain any two of these forms of ruin as experienced by Indians. (2 marks)

◆ Nationalism in India

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## ANSWER KEY

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Q1. straightforward exam-ready

[1]

[mcq] The Khilafat Committee was formed in India in 1919 primarily to address which of the following concerns?

- (A) To demand self-government for Muslim-majority provinces of India  
(B) To protest the proposed dismemberment of the Ottoman Empire and the weakening of the Ottoman Khalifa's authority  
(C) To oppose the Rowlatt Act alongside the Indian National Congress  
(D) To negotiate separate electorates for Muslims with the British government

- A The Sultan of Afghanistan  
B The Ottoman Khalifa  
C The Shah of Persia  
D The Nawab of Awadh

◆ Nationalism in India

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**Model Answer**

The correct answer is **(B)** — The Khilafat Committee was formed to protest the proposed dismemberment of the Ottoman Empire and the weakening of the Ottoman Khalifa's authority after World War I.

**Explanation**

The Khilafat issue centred on Muslims' concern for the Ottoman Khalifa, the spiritual head of the Islamic world. After WWI, the Allied powers threatened to break up the Ottoman Empire. Indian Muslim leaders formed the Khilafat Committee in 1919 to defend the Khalifa's position. Gandhi saw this as an opportunity to unite Hindus and Muslims and built the Non-Cooperation Movement partly around this cause. Options A, C, and D describe other political concerns unrelated to the Khilafat movement's origin.

Q2. straightforward exam-ready

[1]

Which of the following best describes the immediate reason Mahatma Gandhi chose salt as the focal point of his 1930 campaign?

- (A) Salt was produced only in coastal areas, making it easier to organise protests there.
- (B) Salt was consumed by all sections of society and the government's tax on it represented the most oppressive face of colonial rule.
- (C) The price of salt had suddenly doubled, causing widespread unrest in rural areas.
- (D) British salt factories had closed down, creating unemployment among Indian workers.

A Salt was produced only in coastal areas, making it easier to organise protests there.

B Salt was consumed by all sections of society and the government's tax on it represented the most oppressive face of colonial rule.

C The price of salt had suddenly doubled, causing widespread unrest in rural areas.

D British salt factories had closed down, creating unemployment among Indian workers.

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### Model Answer

**(B)** Salt was consumed by all sections of society and the government's tax on it represented the most oppressive face of colonial rule.

### Explanation

The passage directly states: "Salt was something consumed by the rich and the poor alike... The tax on salt and the government monopoly over its production, Mahatma Gandhi declared, revealed the most oppressive face of British rule." Options A, C, and D are not supported by the source text.

**Q3.** straightforward exam-ready

[1]

Under which law were plantation workers in Assam prohibited from leaving the tea gardens without obtaining permission from the authorities?

- (A) Rowlatt Act, 1919
  - (B) Inland Emigration Act, 1859
  - (C) Defence of India Act, 1915
  - (D) Indian Councils Act, 1909
- A Rowlatt Act, 1919  
B Inland Emigration Act, 1859  
C Defence of India Act, 1915  
D Indian Councils Act, 1909

**◆ Nationalism in India**

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**Model Answer****(B) Inland Emigration Act, 1859**

Under this Act, plantation workers in Assam were not permitted to leave the tea gardens without permission from the authorities.

**Explanation**

The source passage (Section 2.3, Chapter 2) explicitly states: "Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission." The other options — Rowlatt Act, Defence of India Act, and Indian Councils Act — served entirely different purposes and are common distractors in this topic.

**Q4.** straightforward exam-ready

[1]

The Poona Pact of September 1932 was an agreement between:

- (A) Mahatma Gandhi and Lord Irwin
  - (B) Muhammad Ali Jinnah and the Congress
  - (C) Dr B.R. Ambedkar and Mahatma Gandhi
  - (D) C.R. Das and Jawaharlal Nehru
- A Mahatma Gandhi and Lord Irwin  
B Muhammad Ali Jinnah and the Congress  
C Dr B.R. Ambedkar and Mahatma Gandhi  
D C.R. Das and Jawaharlal Nehru

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**Model Answer****(C) Dr B.R. Ambedkar and Mahatma Gandhi****Explanation**

The Poona Pact (1932) was signed between Dr B.R. Ambedkar and Mahatma Gandhi. Gandhi was on a fast-unto-death opposing separate electorates for depressed classes; the pact reserved seats for them in general electorates instead. The Gandhi–Irwin Pact (1931) is a common distractor — note it is a different agreement entirely.

**Q5.** medium exam-ready**[1]**

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

- I. Jallianwalla Bagh massacre
- II. Withdrawal of the Non-Cooperation Movement
- III. Lahore Congress — demand for Purna Swaraj
- IV. Gandhi-Irwin Pact

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

◆ Nationalism in India

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**Model Answer**

The correct chronological order is:

**I → II → III → IV**

(Jallianwalla Bagh 1919 → Withdrawal of NCM 1922 → Lahore Congress/Purna Swaraj 1929 → Gandhi-Irwin Pact 1931)

**Answer: (A) I, II, III, IV**

(Note: Since none of the given options A–D match the standard answer, the closest correct sequence among the listed options is not present; however, based on historical chronology, the answer is I, II, III, IV.)

**Explanation**

- **Jallianwalla Bagh massacre** – April 1919
- **Withdrawal of Non-Cooperation Movement** – February 1922 (after Chauri Chaura violence)
- **Lahore Congress – Purna Swaraj demand** – December 1929
- **Gandhi-Irwin Pact** – March 1931

The textbook (Chapter 2) describes the Jallianwalla Bagh incident and the Non-Cooperation Movement before discussing the Civil Disobedience Movement. Examiners expect students to recall these landmark dates in order. Since the given options don't include the standard sequence, flag this as a possible error in the question paper.

Q6. medium exam-ready

[1]

Which of the following statements correctly explains why the Non-Cooperation Movement gradually slowed down in the cities?

- (A) The colonial government completely withdrew the Rowlatt Act, satisfying protesters.  
(B) Khadi was expensive and alternative Indian institutions were slow to develop, making sustained boycott difficult.  
(C) Most city-dwellers were loyal to the British and refused to join the movement.  
(D) The Congress leadership asked city participants to move to the countryside to spread the movement.
- A The colonial government completely withdrew the Rowlatt Act, satisfying protesters.  
B Khadi was expensive and alternative Indian institutions were slow to develop, making sustained boycott difficult.  
C Most city-dwellers were loyal to the British and refused to join the movement.  
D The Congress leadership asked city participants to move to the countryside to spread the movement.

## ◆ Nationalism in India

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**Model Answer**

**(B)** Khadi was expensive and alternative Indian institutions were slow to develop, making sustained boycott difficult.

**Explanation**

The textbook (Section 2.1) explicitly states that the urban movement slowed because khadi was costlier than mill cloth and alternative Indian institutions took time to develop, causing students and lawyers to drift back. Options A, C, and D are not supported by the text.

Q7. straightforward exam-ready

[1]

The value of imported foreign cloth dropped from Rs 102 crore in 1921 to Rs 57 crore in 1922. Which movement was directly responsible for this economic impact?

- (A) Swadeshi Movement
  - (B) Civil Disobedience Movement
  - (C) Non-Cooperation Movement
  - (D) Quit India Movement
- A Swadeshi Movement  
B Civil Disobedience Movement  
C Non-Cooperation Movement  
D Quit India Movement

## ◆ Nationalism in India

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**Model Answer****(C) Non-Cooperation Movement**

The import of foreign cloth halved between 1921 and 1922, dropping from Rs 102 crore to Rs 57 crore, as a direct result of the foreign goods boycott during the Non-Cooperation Movement.

Source: *The Movement in the Towns*, Chapter 2

**Explanation**

The passage explicitly states this fall in cloth imports in the context of the Non-Cooperation Movement (1920–22), where foreign goods were boycotted and foreign cloth was burnt. The Swadeshi Movement (1905) is a common distractor — be careful to link the specific years 1921–22 to the correct movement.

Q8. straightforward exam-ready

[1]

The famous image of Bharat Mata, portraying her as a calm, ascetic and spiritual figure dispensing learning, food and clothing, was painted by:

- (A) Bankim Chandra Chattopadhyay
- (B) Ravi Varma
- (C) Rabindranath Tagore
- (D) Abanindranath Tagore

- A Bankim Chandra Chattopadhyay
- B Ravi Varma
- C Rabindranath Tagore
- D Abanindranath Tagore

◆ Nationalism in India

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### Model Answer

**(D) Abanindranath Tagore** painted the famous image of Bharat Mata, portraying her as a calm, ascetic and spiritual figure dispensing learning, food and clothing.

### Explanation

The passage clearly states: "*Moved by the Swadeshi movement, Abanindranath Tagore painted his famous image of Bharat Mata.*" Note that Bankim Chandra Chattopadhyay created the **literary image** (wrote 'Vande Mataram'), while Abanindranath Tagore painted the **visual image**. Students often confuse these two — the question specifically asks about the painting.

Q9. medium exam-ready

[1]

Which of the following correctly states the purpose behind reinterpreting Indian history in the late nineteenth century by nationalist writers?

- (A) To prove that India had always been politically united under one ruler
- (B) To argue that British rule had brought modernity and progress to India
- (C) To instil pride by highlighting India's past achievements in art, science and culture and encouraging struggle against colonial conditions
- (D) To show that Indian civilisation was superior to all other civilisations in the world

A To prove that India had always been politically united under one ruler

B To argue that British rule had brought modernity and progress to India

C To instil pride by highlighting India's past achievements in art, science and culture and encouraging struggle against colonial conditions

D To show that Indian civilisation was superior to all other civilisations in the world

◆ Nationalism in India

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**Model Answer**

(C) To instil pride by highlighting India's past achievements in art, science and culture and encouraging struggle against colonial conditions.

**Explanation**

The source passage from Section 4 of Chapter 2 directly states that nationalist writers looked into the past to highlight glorious achievements in art, architecture, science, etc., and urged readers to take pride in these and struggle against British rule. Option A is too narrow (political unity), B is the opposite of the nationalist argument, and D is an extreme claim not supported by the text.

Q10. straightforward exam-ready

[1]

The Simon Commission, constituted by the British Tory government, was set up to review the constitutional system in India. It was boycotted by all Indian political parties because:

- (A) It was given powers to arrest Congress leaders without trial
- (B) It did not include a single Indian member
- (C) It recommended the permanent division of India into separate nations
- (D) It proposed to abolish provincial councils altogether

- A It was given powers to arrest Congress leaders without trial
- B It did not include a single Indian member
- C It recommended the permanent division of India into separate nations
- D It proposed to abolish provincial councils altogether

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**Model Answer****(B) It did not include a single Indian member**

The Simon Commission had no Indian member — all its members were British — so all Indian political parties, including the Congress and the Muslim League, boycotted and demonstrated against it.

**Explanation**

The passage from Chapter 2 (*Towards Civil Disobedience*) directly states: "*the commission did not have a single Indian member. They were all British.*" This is the textbook reason for the boycott. The other options are fabricated and find no support in the source. Examiners expect students to recall this specific fact.

Q11. medium exam-ready

[1]

**\*\*Assertion (A):\*\*** During the Non-Cooperation Movement, the Justice Party in Madras did NOT boycott the council elections.

**\*\*Reason (R):\*\*** The Justice Party, being the party of non-Brahmans, saw entry into the councils as an opportunity to gain power that was usually only accessible to Brahmans.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
C A is true but R is false.  
D A is false but R is true.

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**Model Answer**

**(A) Both A and R are true and R is the correct explanation of A.**

The Justice Party of non-Brahmans did not boycott council elections, as entry into councils gave them access to power otherwise dominated by Brahmans.

**Explanation**

- The textbook states that many within Congress were reluctant to boycott council elections; the Justice Party (non-Brahman party in Madras) saw the elections as a chance to gain political power previously monopolised by Brahmans — so R directly explains why A occurred.
- This is a classic assertion-reason where both statements are factually correct **and** the reason logically explains the assertion, making option **(A)** the right choice.

Q12. medium exam-ready

[1]

\*\*Assertion (A):\*\* Mahatma Gandhi called off the Non-Cooperation Movement in February 1922.

\*\*Reason (R):\*\* He felt the movement was turning violent in many places and that satyagrahis needed proper training before they could sustain a mass struggle.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
C A is true but R is false.  
D A is false but R is true.

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**Model Answer**

**(A)** Both A and R are true and R is the correct explanation of A.

Gandhiji called off the Non-Cooperation Movement in February 1922 after the violent incident at Chauri Chaura, as satyagrahis needed proper training to sustain a non-violent mass struggle.

**Explanation**

The textbook (Fig. 5 caption) states that at Chauri Chaura, Gorakhpur, a peaceful demonstration turned violent, after which Gandhi halted the movement. The Reason correctly explains his concern that the movement was turning violent and that participants needed better training in non-violence – making (A) the right choice.

Remember: both statements are factually correct AND the Reason directly explains the Assertion.

Q13. deep exam-ready

[1]

**\*\*Assertion (A):\*\*** Industrial working-class participation in the Civil Disobedience Movement was limited, except in the Nagpur region.

**\*\*Reason (R):\*\*** The Congress was reluctant to include workers' demands in its programme, fearing it would alienate industrialists and divide the anti-imperial forces.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
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### Model Answer

**(A)** Both A and R are true and R is the correct explanation of A.

### Explanation

The source passage directly states both facts: workers did not participate in large numbers except in Nagpur, **and** the Congress was reluctant to include workers' demands fearing it would alienate industrialists and divide anti-imperial forces. The second statement is the **direct reason** for the limited participation, making (A) the correct choice.

Q14. deep exam-ready

[1]

**\*\*Assertion (A):\*\*** After the decline of the Non-Cooperation–Khilafat Movement, a large section of Muslims felt increasingly alienated from the Congress.

**\*\*Reason (R):\*\*** From the mid-1920s, the Congress came to be more visibly associated with openly Hindu religious nationalist groups like the Hindu Mahasabha, and communal tensions between Hindus and Muslims deepened.

- (A) Both A and R are true and R is the correct explanation of A.  
(B) Both A and R are true but R is NOT the correct explanation of A.  
(C) A is true but R is false.  
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.  
B Both A and R are true but R is NOT the correct explanation of A.  
C A is true but R is false.  
D A is false but R is true.

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### Model Answer

**(A)** Both A and R are true and R is the correct explanation of A.

After the Non-Cooperation Movement declined, Congress's visible association with Hindu nationalist groups and deepening communal tensions directly caused Muslim alienation from it.

### Explanation

The textbook (Chapter 2, Conclusion) states that unity within the movement often broke down and different groups felt alienated. The Congress's association with Hindu religious nationalism from the mid-1920s is the direct and correct reason for Muslim alienation — making option (A) the right choice. Examiners expect you to identify not just that both statements are true, but that R logically explains A.

Q15. straightforward exam-ready

[2]

What was 'begar' and why did the abolition of begar become a central demand of the peasant movement in Awadh?

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**Model Answer**

**Begar** was the unpaid forced labour that peasants in Awadh were compelled to do on landlords' farms without any payment.

Its abolition became a central demand because peasants were being exploited by talukdars and landlords who forced them to work for free. Combined with exorbitantly high rents and insecurity of tenure, begar was a major source of oppression and resentment among the peasantry.

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

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**Explanation**

- **Define begar first** – the examiner expects the definition in the answer itself (not just relying on "new words" box).
- **Then explain the 'why'** – link it to the broader exploitation (high rents, no security of tenure) to show begar was part of a system of oppression, not just an isolated grievance.
- For a 2-mark question, one clear definition + one reason is sufficient. Avoid listing multiple sub-points that belong to a longer answer.

Q16. medium exam-ready

[2]

[very\_short\_answer] What were the key provisions of the Gandhi-Irwin Pact of March 1931, and how did it mark a significant shift in the British government's approach towards the Indian National Congress?

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**Model Answer**

The Gandhi-Irwin Pact (March 1931) stipulated that Gandhi would call off the Civil Disobedience Movement, and the government agreed to release political prisoners. It was significant because it marked the British government recognising the Indian National Congress as a legitimate political force and negotiating with it as an equal.

**Explanation**

Note: The source passages provided do not explicitly detail the Gandhi-Irwin Pact's provisions. However, this is standard NCERT Class 10 content (Chapter 2, *Nationalism in India*). Examiners expect: (1) Congress suspends Civil Disobedience, (2) government releases prisoners, and (3) significance – British acknowledgement of Congress as a representative body. Keep it within two crisp points for 2 marks.

Q17. medium exam-ready

[2]

What role did folk tales, ballads and local legends play in the growth of Indian nationalism in the late nineteenth century?

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**Model Answer**

In late nineteenth century India, nationalists began recording folk tales sung by bards and toured villages to collect folk songs and legends. These were believed to give a true picture of traditional culture corrupted by colonial rule. Preserving this folk tradition helped people discover their national identity and restore pride in their past, thus strengthening nationalism.

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

**Explanation**

The examiner expects two clear points: (1) what nationalists did — collected/recorded folk tales, ballads, legends, and (2) why — to revive cultural pride, counter colonial influence, and build a sense of national identity. Mentioning Rabindranath Tagore (Bengal) or Natesa Sastri (Madras) as examples earns full credit. Keep it within 40–60 words.

Q18. medium exam-ready

[2]

How did the experience of the First World War contribute to economic hardship and political discontent among Indians between 1913 and 1921?

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**Model Answer**

The First World War led to a huge increase in defence expenditure, financed through war loans, higher customs duties, and income tax. Prices doubled between 1913 and 1918, causing extreme hardship. Forced recruitment of soldiers angered rural people. Crop failures in 1918–21 and an influenza epidemic further worsened conditions, causing 12–13 million deaths.

Source: *The First World War, Khilafat and Non-Cooperation, Chapter 2*

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**Explanation**

- The question asks specifically about **economic hardship** and **political discontent** — cover both briefly.
- Key facts examiners look for: **price doubling (1913–1918), war taxes, forced recruitment, crop failures, and epidemic deaths (12–13 million)**.
- Don't go beyond 1921 or bring in Non-Cooperation details — keep it focused on causes, not consequences.
- Mentioning forced recruitment covers political discontent (rural anger), while rising prices/taxes cover economic hardship — both aspects addressed efficiently.

Q19. medium exam-ready

[2]

Who was Alluri Sitaram Raju, and in what way did his movement both reflect and differ from the broader Non-Cooperation Movement?

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**Model Answer**

Alluri Sitaram Raju was a tribal leader who led a militant guerrilla movement in the Gudem Hills of Andhra Pradesh in the early 1920s. He was inspired by the Non-Cooperation Movement and promoted khadi and opposed drinking. However, unlike Gandhi's non-violent approach, he believed India could be liberated only through force, and his followers attacked police stations and British officials.

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

**Explanation**

- The question has two parts: **who** he was + **how** his movement reflected AND differed from Non-Cooperation.
- Reflect = inspired by NCM, promoted khadi, talked of Gandhi.
- Differ = used armed/guerrilla force, not non-violence — the key contrast examiners expect.
- Keep it concise; no need to mention his execution or folk hero status unless you have spare words.

Q20. straightforward exam-ready

[2]

[very\_short\_answer] Why did Indian industrialists and business groups initially support the Civil Disobedience Movement? Why did their support wane as the movement progressed?

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**Model Answer**

Indian industrialists initially supported the Civil Disobedience Movement because they wanted protection against imports of foreign goods and a favourable rupee-sterling exchange ratio. They gave financial assistance and refused to buy or sell imported goods, seeing swaraj as freedom from colonial economic restrictions.

Their support waned after the failure of the Round Table Conference. They grew apprehensive of the spread of militant activities, worried about prolonged disruption of business, and feared the growing influence of socialism among younger Congress members.

Source: *How Participants saw the Movement*, Chapter 2

**Explanation**

This is a 2-mark question, so two distinct points are needed — one for initial support and one for declining support. The examiner expects both reasons from the passage. Key terms like "rupee-sterling exchange ratio," "Round Table Conference," and "socialism" show you've read the source carefully. Avoid writing about other groups like peasants or workers here.

Q21. medium exam-ready

[3]

Explain the core principle of satyagraha as conceived by Mahatma Gandhi. How did it differ from passive resistance, and why did Gandhi consider it particularly suited to the Indian situation?

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**Model Answer**

**Core Principle:** Satyagraha emphasised the power of truth and the need to search for it. Gandhi believed that if the cause was just, physical force was unnecessary. A satyagrahi could win by appealing to the conscience of the oppressor through non-violence, without vengeance or aggression.

**Difference from Passive Resistance:** Gandhi clearly stated that passive resistance is "the weapon of the weak," whereas satyagraha is pure soul-force (*satya* = truth, *agraha* = force) requiring intense moral strength and activity — it was active, not passive.

**Suited to India:** India could never rival Britain in arms. Millions of Indians had made non-violence their religion. Gandhi believed this dharma of non-violence could unite all Indians across communities.

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

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**Explanation**

- Three clear parts match the three elements of the question — examiners award one mark each.
- Quote Gandhi's own words ("weapon of the weak") briefly — it shows source-based understanding.
- Don't write a long essay; crisp sentences within ~80 words is the target for 3 marks.
- The distinction active vs. passive is the key contrast examiners look for.

Q22. medium exam-ready

[3]

Describe how the plantation workers of Assam understood the idea of swaraj during the Non-Cooperation Movement. What happened to them when they tried to act on that understanding?

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**Model Answer**

For plantation workers in Assam, swaraj meant the **freedom to move freely** out of the tea gardens and return to their home villages. Under the Inland Emigration Act of 1859, they were not permitted to leave the plantations without permission. When they heard of the Non-Cooperation Movement, thousands defied authorities and left the plantations, believing Gandhi Raj was coming and they would be given land in their villages. However, they never reached home — stranded by a railway and steamer strike, they were **caught by the police and brutally beaten up**.

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

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**Explanation**

- Examiner expects **two parts**: (1) what swaraj meant to plantation workers, and (2) what happened when they acted on it. Both must be covered for full 3 marks.
- Key detail: cite the **Inland Emigration Act of 1859** — it shows *why* moving freely was their idea of freedom.
- Key outcome: stranded due to strike → police → brutally beaten. Don't just say "they were stopped."
- Avoid over-writing; ~75 words is ideal for 3 marks.

Q23. medium exam-ready

[3]

'The Civil Disobedience Movement went further than the Non-Cooperation Movement.' Justify this statement with three specific points.

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**Model Answer**

The Civil Disobedience Movement (1930) went further than the Non-Cooperation Movement (1921) in the following ways:

1. **Wider social participation:** Unlike Non-Cooperation, the Civil Disobedience Movement actively involved rich peasants (Patidars, Jats), business classes, industrial workers (in Nagpur region), and large numbers of women who came out of their homes for the first time.
1. **Active law-breaking:** While Non-Cooperation focused on boycott and withdrawal, Civil Disobedience involved actively breaking colonial laws (e.g., salt law), making it a more direct challenge to British authority.
1. **Women's mass participation:** Thousands of women participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops — a scale of female involvement not seen in the Non-Cooperation Movement.

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

---

**Explanation**

Examiners look for **three distinct, specific points** — one per mark. Avoid vague statements like "more people joined." Name the groups, actions, or features that were **new or larger** in the Civil Disobedience Movement compared to Non-Cooperation. Women's participation and active law-breaking are the most reliable points from the textbook.

Q24. deep exam-ready

[3]

Explain why both rich peasants and poor peasants joined the Civil Disobedience Movement, yet their motivations and subsequent responses to the movement were quite different.

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**Model Answer**

Rich peasants like Patidars of Gujarat and Jats of UP joined the Civil Disobedience Movement because the trade depression caused falling prices, wiping out their cash income and making it impossible to pay government revenue. For them, swaraj meant reduction of high revenues. However, when the movement ended in 1931 without any revision of revenue rates, they felt betrayed and refused to participate when the movement was relaunched in 1932.

Poor peasants, mostly small tenants, joined because the Depression made paying rent to landlords impossible; they wanted unpaid rents remitted. They often joined radical movements led by Socialists and Communists. Since Congress refused to support 'no-rent' campaigns fearing it would alienate landlords, the relationship between poor peasants and Congress remained uncertain.

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

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**Explanation**

- The examiner expects you to clearly **contrast** the motivations (rich = revenue demand; poor = rent remission) and **contrast** the outcomes (rich peasants withdrew in 1932; poor peasants drifted toward socialist/communist movements and had an uncertain Congress relationship).
- Name specific communities (Patidars, Jats) for full marks — these are given in the passage.
- Don't mix up "revenue" (paid to government) with "rent" (paid to landlords) — this distinction is central to the answer.
- At 3 marks, one paragraph each for rich and poor peasants is sufficient.

Q25. medium exam-ready

[3]

How did the use of flags and symbols contribute to the development of a sense of collective nationalism in India? Give examples of at least two specific symbols discussed in the context of the Indian national movement.

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**Model Answer**

Flags and symbols helped create a shared identity among diverse groups, making people feel part of one nation.

**Tricolour Flag (Swadeshi Movement, Bengal):** A red, green, and yellow flag was designed with eight lotuses (representing eight provinces) and a crescent moon (representing Hindus and Muslims). It symbolised Hindu-Muslim unity.

**Swaraj Flag (1921):** Gandhiji designed a red, green, and white tricolour with a spinning wheel at the centre, representing the ideal of self-help. Carrying and holding it aloft during marches became an act of defiance against British rule.

**Bharat Mata:** This image, first created by Bankim Chandra Chattopadhyay and later painted by Abanindranath Tagore, gave the nation a visual identity. Devotion to this mother figure came to be seen as evidence of nationalism.

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

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**Explanation**

- Examiners expect **two specific symbols with details** — name, features, and significance. Just naming them without explanation loses marks.
- The spinning wheel and flag details (colours, what they represent) are frequently asked and must be precise.
- Bharat Mata can serve as a third example if needed, but the flag examples are most directly relevant to this question.
- Avoid lengthy introductions — get to the examples quickly within a 3-mark answer.

Q26. deep exam-ready

[3]

Why did Dalit participation in the Civil Disobedience Movement remain limited? Explain the differing approaches of Mahatma Gandhi and Dr B.R. Ambedkar towards the political empowerment of Dalits.

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### Model Answer

Dalit participation in the Civil Disobedience Movement remained limited because Dalit leaders sought **political empowerment** — reserved seats in educational institutions and a **separate electorate** — as the solution to their social disabilities. They believed Congress had long ignored their community to avoid offending conservative high-caste Hindus.

**Gandhi's approach:** He called untouchables *harijan* (children of God), organised satyagraha for temple entry and access to public spaces, and urged upper castes to give up untouchability. He believed social reform and integration into Hindu society would solve the problem.

**Ambedkar's approach:** He organised Dalits into the Depressed Classes Association (1930) and demanded separate electorates, arguing political empowerment would resolve social disabilities. At the Second Round Table Conference he clashed with Gandhi on this. After Gandhi's fast unto death, the **Poona Pact (1932)** was signed — granting reserved seats in legislative councils but voting through the general electorate.

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

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### Explanation

- This is a 3-mark question: examiners want **one reason for limited participation + Gandhi's view + Ambedkar's view**, each briefly stated.
- Mention **Depressed Classes Association, Poona Pact**, and **separate electorate** as key terms — they fetch marks.
- Don't write long paragraphs; crisp points or two short paragraphs work best here.
- The contrast between Gandhi (social/moral reform) and Ambedkar (political/structural solution) is the core of the answer.

Q27. medium exam-ready

[3]

[short\_answer] When the Indian National Congress adopted the Non-Cooperation Movement at its Calcutta (1920) and Nagpur (1920) sessions, it marked a significant shift in Congress strategy. What were the main arguments made by those within the Congress who opposed the movement, and how did Gandhi persuade the organisation to adopt his programme?

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### Model Answer

#### Opposition within Congress:

Many Congress leaders were reluctant to boycott the council elections scheduled for November 1920. They also feared that the movement might lead to popular violence, making them hesitant to support the programme.

#### Gandhi's persuasion:

Gandhi argued (based on *Hind Swaraj*, 1909) that British rule survived only through Indian cooperation; if Indians refused to cooperate, it would collapse and swaraj would come within a year. He proposed a staged programme — surrendering titles, boycotting civil services, courts, schools, and foreign goods — with civil disobedience only if repression followed. After intense debate (September–December 1920), a compromise was reached and the programme was adopted at the Nagpur session (December 1920).

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

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### Explanation

- The question has **two clear parts**: (1) opposition arguments, and (2) Gandhi's persuasion — address both explicitly.
- Examiners look for: council elections boycott fear + fear of violence (opposition); Hind Swaraj argument + staged programme (Gandhi's case); mention of Nagpur compromise.
- Do **not** confuse Calcutta (September 1920) special session with Nagpur (December 1920) annual session — both are relevant but Nagpur is where the final adoption/compromise happened.
- Keep answers tight; at 3 marks, ~70–80 words is sufficient.

Q28. deep exam-ready

[5]

'The growth of nationalism in India was inseparable from the anti-colonial struggle, yet the experience of colonialism meant different things to different social groups.' Analyse this statement with reference to the Non-Cooperation Movement of 1921, discussing how at least four different social groups participated with their own specific aspirations.

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### Model Answer

The Non-Cooperation Movement of 1921 united various social groups under one national struggle, yet each group had distinct aspirations:

1. **Middle-class/Urban people** boycotted foreign goods, schools, courts, and titles to assert cultural and economic independence from British rule.
1. **Peasants** (e.g., in Awadh) saw *swaraj* as freedom from oppressive landlords and high rents. Their grievances went beyond the Congress agenda, often turning violent.
1. **Plantation workers in Assam** interpreted *swaraj* as freedom of movement. Defying the Inland Emigration Act (1859), they left tea gardens to return to their villages, believing "Gandhi Raj" would give them land — but were brutally suppressed.
1. **Tribals** linked their local struggles to the national movement by invoking Gandhi's name, chanting *Swatantra Bharat*, though their vision of *swaraj* was shaped by immediate local suffering, not the Congress programme.

Thus, colonialism was experienced differently, making unity within the movement fragile and conflict inevitable.

Source: Chapter 2 — Introduction, Section 2.3 (*Swaraj in the Plantations*), Conclusion

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### Explanation

- Examiners expect **four distinct groups** with **specific aspirations**, not just names — each point must mention what they *wanted* or *hoped for*.
- Use textbook-specific examples: the Assam plantation workers and the Inland Emigration Act are directly from the source and score well.
- Terms like *swaraj*, *boycott*, and references to Gandhi's *Hind Swaraj* logic show conceptual understanding.
- The concluding line connecting back to the question statement helps in evaluation marks.
- Avoid writing general history not supported by the passage — examiners reward source-grounded answers.

Q29. deep exam-ready

[5]

'Mahatma Gandhi was a masterful political communicator who could translate abstract ideas into concrete, universally relatable symbols and actions.' Critically examine this statement with reference to his strategies during the Civil Disobedience Movement, including the Salt March, the framing of demands, and the role of women.

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**Model Answer**

Gandhi was indeed a masterful political communicator who translated abstract ideas into powerful, relatable symbols and actions.

**Salt as a Universal Symbol:** Gandhi chose salt to launch the Civil Disobedience Movement because it was consumed by rich and poor alike. The Salt March (240 miles, Sabarmati to Dandi, 6 April 1930) made the injustice of British rule tangible — everyone could understand and identify with it.

**Wide-ranging Demands:** His eleven demands to Viceroy Irwin were deliberately inclusive — covering industrialists, peasants, and common people — so that all classes could identify with the movement and unite behind a single campaign.

**Role of Women:** Women participated actively in the Civil Disobedience Movement by picketing liquor shops, boycotting foreign cloth, and joining protest marches, marking their significant entry into the national movement.

**Concrete Action over Abstract Ideas:** Gandhi converted the abstract goal of *swaraj* into specific, everyday acts of defiance — making salt, refusing taxes, resigning official posts — making resistance accessible to all Indians.

Thus, Gandhi's genius lay in connecting ordinary people to the larger freedom struggle through simple, symbolic, and universal acts.

Source: *The Nationalist Movement in Indo-China, Chapter 2, Section 3.1*

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**Explanation**

- Examiners look for **four to five distinct points** in a 5-mark answer — don't write a single flowing essay.
- Always name the **Salt March details** (Sabarmati to Dandi, 240 miles, 6 April 1930) — these are frequently asked.
- The **role of women** is a separate point; don't merge it with general participation.
- Eleven demands showing **inclusivity** is a key examiner favourite — shows Gandhi's political strategy.
- End with a concluding line to signal a complete answer.
- Avoid over-explaining satyagraha here unless the question specifically asks for it.

Q30. deep exam-ready

[5]

How did a sense of collective national belonging develop among the people of India in the late nineteenth and early twentieth centuries? Discuss the role of cultural symbols, historical reinterpretation, and the limitations these processes faced in uniting all communities.

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### Model Answer

A sense of collective national belonging developed in India through several cultural and political processes:

1. **United Struggles:** People discovered shared unity while fighting colonialism. The experience of being oppressed under colonial rule provided a common bond across different groups.
1. **Cultural Symbols:** The image of *Bharat Mata*, first created by Bankim Chandra Chattopadhyay and later painted by Abanindranath Tagore (1905), became a powerful national symbol. Flags — the Swadeshi tricolour and later Gandhi's Swaraj flag with a spinning wheel — united people in defiance.
1. **Folk Revival:** Nationalists collected folk tales, songs, and legends to revive cultural pride. Rabindranath Tagore led this movement in Bengal; Natesa Sastri compiled Tamil folklore in Madras.
1. **Reinterpretation of History:** Indians highlighted ancient India's achievements in art, science, and philosophy to counter British claims of backwardness and inspire pride.

**Limitations:** When glorified images were drawn from Hindu iconography, people of other communities felt excluded. This made complete national unity difficult to achieve.

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

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### Explanation

Examiners look for: (1) at least 3-4 distinct points covering cultural symbols, folklore, history, and shared struggle; (2) the specific examples — *Bharat Mata*, Swaraj flag, Tagore, Natesa Sastri; (3) the **limitation** point about Hindu iconography alienating other communities — this is explicitly stated in the textbook and often missed by students. Keep examples precise and don't repeat the same idea twice.

Q31. medium exam-ready

[4]

Read the following source and answer the questions that follow:

'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 ... Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction ... Satyagraha is pure soul-force. Truth is the very substance of the soul ... Non-violence is the supreme dharma ...'

— Mahatma Gandhi

- (i) According to Gandhi, why is satyagraha a weapon of the strong rather than the weak? (1 mark)  
 (ii) What does Gandhi mean when he says satyagraha 'calls for intense activity'? How is this different from simply doing nothing? (1 mark)  
 (iii) Gandhi believed that this dharma of non-violence could unite all Indians. Why was such unity considered essential before launching a nationwide movement? (2 marks)

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### Model Answer

- (i)** According to Gandhi, satyagraha requires immense inner strength, courage, and soul-force to face the oppressor without violence or ill-will. Only a morally and spiritually strong person can use it; the weak resort to passive submission or physical force.
- (ii)** Gandhi means satyagrahi actively confronts injustice — marching, courting arrest, boycotting — appealing to the oppressor's conscience. It is different from doing nothing because it involves deliberate, disciplined resistance, not mere inaction or submission.
- (iii)** India's population was divided by religion, caste, and community. A nationwide movement needed mass participation across all groups to put effective pressure on the British. Gandhi believed non-violence was the common dharma that could transcend these differences and unite Hindus, Muslims, and others into a single, powerful struggle for freedom.

Source: Chapter 2 — The Nationalist Movement in India, Section 1.1 (The Idea of Satyagraha) and Source A

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### Explanation

- **(i)** The passage directly states satyagraha "can be used only by the strong" — link this to soul-force/inner courage, not physical strength.
- **(ii)** The passage says "it calls for intense activity" and the movement was "not passive but active." Give a concrete example (marching, appealing to conscience) to show it isn't inaction.
- **(iii)** This is 2 marks, so expand: mention India's social divisions AND how non-violence was the bridge. Use the textbook phrase "dharma of non-violence could unite all Indians" from Section 1.1.
- Keep answers concise; examiners reward relevance over length.

Q32. deep exam-ready

[4]

Read the following source and answer the questions that follow:

On 6 January 1921, the police in United Provinces fired at peasants near Rae Bareilly. Jawaharlal Nehru, prevented from reaching the site, addressed the gathered peasants: 'They behaved as brave men, calm and unruffled in the face of danger. I do not know how they felt but I know what my feelings were. For a moment my blood was up, non-violence was almost forgotten – but for a moment only. The thought of the great leader ... came to me, and I saw the kisans seated and standing near me, less excited, more peaceful than I was – and the moment of weakness passed. I spoke to them in all humility on non-violence – I needed the lesson more than they – and they heeded me and peacefully dispersed.'

– Quoted in Sarvapalli Gopal, Jawaharlal Nehru: A Biography, Vol. I.

- (i) What does Nehru's account reveal about the emotional challenge of maintaining non-violence in the face of colonial repression? (1 mark)
- (ii) Nehru says 'I needed the lesson more than they.' What does this suggest about the peasants' commitment to the movement compared to their leaders at that moment? (1 mark)
- (iii) The peasant movement in Awadh developed in forms that the Congress leadership was often unhappy with. Explain the kinds of actions that concerned the Congress and why. (2 marks)

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### Model Answer

**(i)** Nehru's account reveals that even committed leaders found it extremely difficult to stay non-violent when faced with colonial violence and repression. His admission that "for a moment my blood was up, non-violence was almost forgotten" shows the immense emotional challenge of adhering to Gandhian principles under provocation.

**(ii)** It suggests that the peasants were, at that moment, more deeply committed to non-violence than their educated leader. The kisans were "less excited, more peaceful" than Nehru, showing that ordinary people had genuinely internalised the discipline of the movement, not merely accepted it intellectually.

**(iii)** As the movement spread in 1921, Awadh peasants attacked houses of talukdars and merchants, looted bazaars, and seized grain hoards. Local leaders also told peasants that Gandhi had ordered no taxes to be paid and land would be redistributed. Congress was unhappy because these actions were violent and went beyond the Congress programme – they threatened to discredit the non-violent character of the Non-Cooperation Movement.

Source: Chapter 2 – Nationalism in India, Section 2.2 Rebellion in the Countryside / Source B

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### Explanation

- **(i)** Focus on Nehru's personal emotional struggle — the phrase "blood was up" is key evidence.
- **(ii)** The contrast between Nehru's agitation and the peasants' calm is the examiner's target here. Don't generalise; stay close to the text.
- **(iii)** This is 2 marks — give **two specific actions** (attacking talukdars' houses, looting bazaars, seizing grain, false claims about Gandhi's orders) AND the **reason Congress disapproved** (violence contradicted non-violent movement principles). Both parts are needed for full marks.

Q33. medium exam-ready

[4]

Read the following source and answer the questions that follow:

'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 ... 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.'

— The Independence Day Pledge, 26 January 1930

- (i) What natural rights does this pledge claim for the Indian people, and on what philosophical basis does it justify resistance to British rule? (1 mark)
- (ii) The pledge was read out on 26 January 1930, yet it initially attracted very little public attention. What major action did Mahatma Gandhi take shortly afterwards to give concrete meaning to this abstract declaration? (1 mark)
- (iii) The pledge accuses British rule of ruining India 'economically, politically, culturally, and spiritually.' Using your knowledge of the period, explain any two of these forms of ruin as experienced by Indians. (2 marks)

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### Model Answer

(i) The pledge claims freedom and the right to enjoy the fruits of one's toil as **inalienable rights** of all people. It justifies resistance on the philosophical basis that if a government deprives people of these rights and oppresses them, the people have the right to **alter or abolish** that government.

(ii) Since the Independence Day celebrations attracted very little attention, Gandhi launched the famous **Salt March (Dandi March)** on 12 March 1930 — marching 240 miles from Sabarmati to Dandi — where he ceremonially manufactured salt by boiling sea water, thus giving concrete meaning to the abstract demand for Purna Swaraj and launching the Civil Disobedience Movement.

(iii)

- **Economic ruin:** British rule exploited Indian masses through heavy taxation (e.g., salt tax), ruined Indian industries, and caused agricultural prices to collapse, making it impossible for peasants to pay revenue.
- **Political ruin:** Indians were denied any real political freedom or self-governance. The Simon Commission had no Indian member, showing Indians were kept out of decisions about their own country.

Source: Chapter 2 — The Nationalist Movement in Indo-China; Sections 3 and 3.1

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### Explanation

- (i) Quote directly from the pledge — "inalienable right," "alter or abolish" — these are the key phrases examiners look for.
- (ii) The passage explicitly states celebrations "attracted very little attention," so Gandhi needed a concrete act — the Salt March is the direct answer. Mention Dandi and the date for full marks.
- (iii) Pick any two well-explained points. Economic and political are easiest to support from the passage and your knowledge. Avoid vague statements — link to specific examples like the salt tax or Simon Commission.

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