

## Nationalism in India (Case Based Questions)

1. Read the source given below and answer the questions that follow. (Previously asked question)

### Source-A :Idea of Satyagraha

‘ 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. ... Nonviolence 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 ...’

### Source-B: Great leader-Jawaharlal Nehru

On 6 January 1921, the police in United Provinces fired at peasants near Rae Bareilly. Jawaharlal Nehru wanted to go to the place of firing, but was stopped by the police. Agitated and angry, Nehru addressed the peasants who gathered around him. This is how he later described the meeting: ‘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, who by God’s goodness has been sent to lead us to victory, 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.

### Source-C: 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.’

Q.1 What do the British worship? (1)

Q.2 What is the source of the above passage? (1)

Q.3 What do you mean by Purna Swaraj? (1)

2. Read the source given below and answer the questions that follow. (Previously asked question)

Some of the Muslim political organisations in India were also lukewarm in their response to the Civil

Disobedience Movement. After the decline of the Non-Cooperation-Khilafat Movement, a large section of Muslims felt alienated from the Congress. From the mid-1920s the Congress came to be more visibly associated with openly Hindu religious nationalist groups like the Hindu Mahasabha. As relations between Hindus and Muslims worsened, each community organised religious processions with militant fervour, provoking Hindu-Muslim communal clashes and riots in various cities. Every riot deepened the distance between the two communities. The Congress and the Muslim League made efforts to renegotiate an alliance, and in 1927 it appeared that such a unity could be forged. The important differences were over the question of representation in the future assemblies that were to be elected. Muhammad Ali Jinnah, one of the leaders of the Muslim League, was willing to give up the demand for separate electorates, if Muslims were assured reserved seats in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces (Bengal and Punjab). Negotiations over the question of representation continued but all hope of resolving the issue at the All Parties Conference in 1928 disappeared when M.R. Jayakar of the Hindu Mahasabha strongly opposed efforts at compromise.

Q.1 Mention the condition on which Muhammad Ali Jinnah, was willing to give up the demand for separate electorates. (1)

Q.2 Why did all hopes of resolving the issue at the All Parties Conference in 1928 disappear? (1)

Q.3 What important difference had occurred between Congress and the Muslim League in the late 1920s? (2)

**3. Read the given extract and answer the following questions. (Previously asked question)**

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 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 Batukeswar 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!'

Q.1 When was HSRA founded? (1)

Q.2 Why was Bhagat Singh put on trial? (1)

Q.3 What were the reasons behind formation of HSRA? (2)

**4. Read the given source and answer the questions that follow: (Previously asked question)**

'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. ... Nonviolence 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 ...'

Q.1 Why did Gandhiji say that passive resistance is not the weapon of the weak? (1)

Q.2 "Satyagraha is pure soul-force." Substantiate this statement in 20 words. (1)

Q.3 What according to Mahatma Gandhi is the best weapon to use to collapse British rule in India? (2)

**5. Read the text carefully and answer the questions:** *(Previously asked question)*

Mahatma Gandhi returned to India in January 1915. As you know, he had come from South Africa where he had successfully fought the racist regime with a novel method of mass agitation, which he called satyagraha. The idea of satyagraha emphasised the power of truth and the need to search for truth. It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor. Without seeking vengeance or being aggressive, a satyagrahi could win the battle through nonviolence. This could be done by appealing to the conscience of the oppressor. People – including the oppressors – had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence. By this struggle, truth was bound to ultimately triumph. Mahatma Gandhi believed that this dharma of non-violence could unite all Indians. After arriving in India, Mahatma Gandhi successfully organised satyagraha movements in various places. In 1917 he travelled to

Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system. Then in 1917, he organised a satyagraha to support the peasants of the Kheda district of Gujarat. Affected by crop failure and a plague epidemic, the peasants of Kheda could not pay the revenue, and were demanding that revenue collection be relaxed. In 1918, Mahatma Gandhi went to Ahmedabad to organise a satyagraha movement amongst cotton mill workers.

i) \_\_\_\_\_ and \_\_\_\_\_ method were used by Gandhiji to fight against the Britishers. (1)

a. Strike, Vengeance

b. Civil war, Vengeance

c. Non-violence, Satyagraha

d. None of these

ii) Describe the Kheda Movement. (1)

- a. Peasants wanted better wages
- b. Peasants wanted relaxation in revenue
- c. Peasants wanted a 'no rent' campaign
- d. Peasants wanted remission of rent

iii) Which of the following is incorrect with regard to "Satyagraha"? (1)

- a. A novel method of mass agitation
- b. Struggle against justice
- c. Physical force was not necessary
- d. Truth is bound to ultimately triumph

iv) Which of the following title **best** describes the given extract? (1)

- a. Notion of Truth
- b. Struggle for Justice
- c. Vengeance wins
- d. None of these

**6. Read the source given below and answer the question that follows:** (Previously asked question)

Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January 1930, he sent a letter to Viceroy Irwin stating eleven demands. Some of these were of general interest; others were specific demands of different classes, from industrialists to peasants. The idea was to make the demands wide-ranging, so that all classes within Indian society could identify with them and everyone could be brought together in a united campaign. The most stirring of all was the demand to abolish the salt tax. Salt was something consumed by the rich and the poor alike, and it was one of the most essential items of food. The tax on salt and the government monopoly over its production, Mahatma Gandhi declared, revealed the most oppressive face of British rule.

Q.1 What was the salt tax? (1)

Q.2 What was the idea behind the demands mentioned in Gandhi's letter to Viceroy? (1)

Q.3 Why did Gandhi ji find salt to be a powerful symbol to unite the nation? (2)

### Category

1. Case Based Questions for class 10th

### Date

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