

Chapter 2 Nationalism in India

Q 1. In the years after 1919, we see the national movement spreading to new areas, incorporating new social groups, and developing new modes of struggle. How do we understand these developments? What implications did they have?

Ans 1: National Movement Post-1919: Key Developments & Implications

1. **Expansion to New Areas:** The movement spread beyond urban centers to rural areas, mobilizing peasants, tribals, and laborers.
2. **Inclusion of New Social Groups:** Different communities, including women, students, and lower castes, joined the struggle, diversifying the movement's social base.
3. **Innovative Forms of Struggle:**
 - **Non-Cooperation Movement (1920):** Boycotts of British goods and institutions.
 - **Civil Disobedience Movement (1930):** Mass refusal to obey unjust British laws.
 - **Quit India Movement (1942):** Demand for immediate British withdrawal.
4. **Role of Mass Media:** Spread of nationalist ideas through newspapers, pamphlets, and speeches, fostering unity and awareness.
5. **Impact on British Rule:**
 - Increased pressure on the British, leading to negotiations and reforms.
 - Set the stage for India's independence by showing the British the resolve and unity of the Indian people.
6. **Strengthening of National Identity:** The movement helped forge a collective Indian identity, uniting people across regional, religious, and class divisions.

ACTIVITY AND IN TEXT QUESTIONS

Activity (Page 31)

Q 1. Read the text carefully. What did Mahatma Gandhi mean when he said satyagraha is active resistance?

Ans 1:

1. Satyagraha is not about causing harm to opponents; rather, it is a force that springs from the soul. Truth is at the core of the soul and, therefore, forms the foundation of satyagraha.
2. Satyagraha is not about destruction. Its purpose is to clarify the minds of opponents, transforming destructive thoughts into constructive ones by demonstrating love, compassion, and truth. Thus, satyagraha represents a form of active resistance.

Activity (Page 34)

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Q 1. This year is 1921. You are a student in a government-controlled school. Design a poster urging school students to answer Gandhiji's call to join the Non-cooperation Movement.

Ans 1:

<p><i>WE SUPPORT GANDHI JI</i> <i>WE SUPPORT NON-COOPERATION</i></p> <h1>MOVEMENT</h1> <p><i>Throw the British</i></p> <h1>RULE</h1>
Dear Students,
<hr/> <ul style="list-style-type: none">• <i>Our beloved motherland, India, is enduring great hardship under British rule, facing exploitation both socially and economically.</i>• <i>Gandhiji has immense faith in the students of our nation, believing they will stand up for India's independence and work toward freedom.</i>• <i>Let us unite with our respected Bapu and cease all cooperation with the British government immediately.</i>
"The effectiveness of the non-cooperation movement relies on your commitment."

Activity (Page 35)

Q 1. If you were a peasant in Uttar Pradesh in 1920, how would you have responded to Gandhiji's call for Swaraj? Give reasons for your response.

Ans 1: Response to Gandhiji's Call for Swaraj as a Peasant in Uttar Pradesh in 1920:

1. **Support for Swaraj:** Likely to support, as it promised self-rule and freedom from British oppression.
2. **Land Rights:** Desire for better land rights and relief from heavy taxation imposed by British authorities.
3. **Economic Relief:** Hope for improved economic conditions and fair wages, aligning with Gandhiji's focus on the poor.
4. **Cultural Identity:** Interest in revitalizing Indian culture and traditions, fostering a sense of pride.
5. **Non-Violent Resistance:** Acceptance of non-violent methods; many peasants may have felt exhausted by violent uprisings.
6. **Unity:** Belief in collective action among different classes and communities to achieve common goals.
7. **Reluctance to Participate:** Possible hesitation if involved in local conflicts or if personal interests conflicted with the broader movement.

Activity (Page 36)

Q 1. Find out about other participants in the National Movement who were captured and put to death by the British. Can you think of a similar example from the national movement in Indo-China?

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Ans 1: Participants in the National Movement Executed by the British:

- **Bhagat Singh:** Executed in 1931 for his role in the killing of a British officer.
- **Sukhdev Thapar:** Along with Bhagat Singh, executed for revolutionary activities.
- **Shivaram Rajguru:** Also executed with Bhagat Singh and Sukhdev.
- **Rani Gaidinliu:** Captured and imprisoned for her role in the Naga freedom movement.

Similar Example from Indo-China:

- **Nguyễn Thị Minh Khai:** Executed by the French colonial authorities for her anti-colonial activism.

Discuss (Page 43)

Q 1. Why did various classes and groups of Indians participate in the Civil Disobedience Movement?

Ans 1: The concept of 'Swaraj' held distinct meanings for different segments of Indian society. For instance:

1. **Businessmen** viewed Swaraj as a period free from colonial trade restrictions, allowing commerce and industry to thrive without limitations.
2. **Wealthy peasants** saw it as a fight against the burden of high land taxes.
3. **Women** interpreted Swaraj as an opportunity to achieve a higher status and equality with men within Indian society.
4. **Poor peasants** envisioned Swaraj as a chance to own land, escape rental payments, and eliminate forced labor.
5. **The working class** aspired for better wages and improved working conditions.

Thus, the idea of Swaraj varied significantly among different classes and groups in India.

Discuss (Page 45)

Q 1. Read the source D carefully. Do you agree with Iqbal's idea of communalism? Can you define communalism in a different way?

Ans 1: Assessment of Sir Muhammad Iqbal's Idea of Communalism

Agreement with Iqbal's Idea

- **Vital for Harmony:** Iqbal views communalism as essential for a harmonious society in diverse India.
- **Separate Electorates:** Advocates that separate electorates for Muslims support cultural identity, not narrow communalism.
- **Cultural Identity:** Emphasizes the importance of preserving minority cultural identities due to historical marginalization.

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- **Recognition of Diversity:** Stresses India's racial and religious variety, advocating for tailored democratic principles.

Definitions of Communalism

- **Cultural Communalism:** Emphasizes cultural identity and self-determination within society.
- **Political Communalism:** Centers on political mobilization of distinct groups, risking division if inclusivity is neglected.
- **Negative Communalism:** Highlights hostility between groups, fostering an "us vs. them" mentality.

Activity (Page 72)

Q 1. Look at Figs. 12 and 14. Do you think these images will appeal to all castes and communities? Explain your views briefly.

Ans 1: (i) I believe that these images may not resonate with every caste and community in India.
(ii) This is because the depictions of "Bharat Mata" portray her as a Hindu goddess, which introduces a religious bias. Such bias should be avoided; instead, the imagery should embody the nationalist concept of unity among all castes and communities.

EXERCISES

Write in Brief:

Q 1. Explain:

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

Ans a):

- **Awareness of Colonial Exploitation:** Nationalism grew from awareness of economic exploitation and social injustices under colonial rule.
- **Cultural Revival:** Nationalist movements often included a revival of indigenous culture and history, fostering unity against colonial powers.
- **Political Mobilization:** Nationalist leaders mobilized the masses against colonial oppression, linking local grievances to broader anti-colonial sentiments.
- **Influence of Global Movements:** The rise of nationalist movements globally inspired Indian leaders to fight for self-determination and independence.
- **Unity Across Regions:** Nationalism helped unite diverse regions and communities in India, creating a collective identity against colonial rule.
- **Demand for Rights:** Increased awareness of rights and freedoms led to organized protests and demands for political representation and autonomy.
- **Role of Educated Elite:** Educated Indians played a crucial role in articulating nationalist ideas and organizing movements against colonialism.

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(b) How the First World War helped in the growth of the National Movement in India.

Ans (b):

- (i) The First World War resulted in a significant increase in prices in India, causing severe difficulties for the general populace.
- (ii) Many villagers were conscripted into the army against their will and were forced to perform unpaid labor, which fueled widespread resentment among the Indian population.
- (iii) Additionally, simultaneous crop failures contributed to a rise in anti-British sentiment and nationalist fervor among Indians.

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

Ans c: Here are some key points on why Indians were outraged by the Rowlatt Act:

- **Repressive Measures:** The Act allowed for arrest and detention without trial.
- **Violation of Rights:** It curtailed civil liberties and freedom of expression.
- **Unjust Legal Framework:** It was passed without proper debate or consent from Indian representatives.
- **Fear of Repression:** It was seen as a tool for suppressing dissent against British rule.
- **Public Outcry:** The Act sparked widespread protests and unrest across India.
- **Historical Context:** It followed the Jallianwala Bagh massacre, increasing resentment towards British authority.

(d) Why Gandhiji decided to withdraw the Non- Cooperation Movement.

Ans D: Gandhiji decided to withdraw the Non-Cooperation Movement due to the following reasons:

1. **Violence in Chauri Chaura:** In February 1922, a violent incident occurred where police fired on a protesting crowd, leading to the death of policemen.
2. **Concerns for Satyagraha:** Gandhi believed that the movement's non-violent principles were being compromised.
3. **Lack of Discipline:** There was a growing sense of indiscipline and unrest among the participants.
4. **Strategic Retreat:** Gandhi thought it necessary to pause and reassess the situation for a more effective future campaign.
5. **Need for Unity:** He aimed to maintain the moral high ground and unity among Indians, avoiding any further escalations.

Q 2. What is meant by the idea of Satyagraha?

Ans 2: Definition: Satyagraha is a philosophy of nonviolent resistance developed by Mahatma Gandhi.

- **Meaning:** The term translates to "truth force" or "soul force," emphasizing the power of truth and moral integrity.
- **Principle of Nonviolence:** It advocates for nonviolent protest against injustice and oppression.

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- **Moral Authority:** Satyagraha relies on the belief that one's cause is just and grounded in truth, which empowers individuals to stand firm.
- **Personal Transformation:** It encourages self-discipline, ethical conduct, and the pursuit of truth, promoting personal and societal change.
- **Collective Action:** It fosters community engagement and solidarity in the struggle for rights and justice.
- **Historical Context:** Satyagraha was famously used during the Indian independence movement against British colonial rule.

Q 3. Write a newspaper report on:

(a) The Jallianwala Bagh massacre

Ans 3: (a):

Newspaper Report: The Jallianwala Bagh Massacre

Date: April 13, 1919

Location: Jallianwala Bagh, Amritsar, Punjab, India

- **Event Overview:**
A tragic incident occurred in Jallianwala Bagh where British troops opened fire on a peaceful gathering of Indians protesting against the Rowlatt Act.
- **Casualties:**
Estimates suggest that over 1,000 individuals were killed, with thousands more injured as a result of the indiscriminate firing.
- **Background:**
The Rowlatt Act, enacted by the British government, allowed for arrest without warrant and trial without jury, sparking widespread unrest among Indians.
- **The Gathering:**
Thousands had assembled in Jallianwala Bagh to peacefully protest, unaware of the impending violence.
- **Brigadier General Dyer's Role:**
General Reginald Dyer ordered the troops to fire without warning, claiming it was necessary to control the crowd and restore order.
- **Public Outrage:**
The massacre ignited national outrage, becoming a pivotal moment in India's struggle for independence.
- **Aftermath:**
The incident led to a widespread movement against British rule, fostering unity among diverse Indian communities.
- **Legacy:**
The Jallianwala Bagh massacre is commemorated as a symbol of the struggle against colonial oppression, with a memorial established to honor the victims.

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(b) The Simon Commission.

Ans 3: (b):

Newspaper Report: The Simon Commission's Arrival in India

Date: 1928

Location: India

- **Constitutional Inquiry:** The Simon Commission was established by the Tory government in Britain, led by Sir John Simon, to evaluate India's constitutional framework.
- **Objective:** Its main goal was to assess the functioning of the constitutional system in India and propose necessary changes.
- **Lack of Representation:** The Commission faced strong opposition from Indian nationalists, who protested its all-British composition, noting the absence of any Indian members.
- **Public Reaction:** Upon its arrival in India in 1928, the Commission was met with widespread dissent, epitomized by the rallying cry "Go Back Simon," reflecting the nationalists' demand for genuine representation in governance.

Q 4. Compare the images of Bharat Mata in this Chapter with the image of Germania in Chapter 1.

Ans 4:

1. The representation of Germania served as a symbol for the German nation, while Bharat Mata represented the Indian nation.
2. Both symbols motivated nationalists who tirelessly strived to unify their nations and achieve a progressive society.
3. However, the image of Bharat Mata differs from Germania in that it embodies a religious foundation in its creation.
4. The portrayal of Bharat Mata became a contentious figure and indirectly contributed to the rise of communalism in pre-independence India, whereas the image of Germania did not encounter such controversies.

Discuss

Q 1. List all the different social groups which joined the Non-Cooperation Movement of 1921. Then choose any three and write about their hopes and struggles to show why they joined the movement.

Ans 1: Social Groups in India that Joined the Non-Cooperation Movement (1921)

1. **Middle Class:** Included students, teachers, and lawyers.
2. **Political Parties:** Most parties participated, except for the Justice Party of Madras.
3. **Merchants and Traders:** Engaged actively in the movement.
4. **Peasants of Awadh:** Suffered due to oppressive landlord practices.
5. **Tribals of Andhra Pradesh:** Faced restrictions on their access to forests.

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6. **Plantation Workers in Assam:** Sought to reunite with families and escape contract constraints.

Reasons for Participation

(a) Peasants of Awadh:

- **Economic Hardship:** Many were landless and worked on landlord fields.
- **Debt Cycle:** Inability to pay rent led to land confiscation and forced labor without pay.
- **Leadership:** Baba Ramchandra, with Jawaharlal Nehru, founded the "Oudh Kisan Sabha" in 1920, which later integrated with the Non-Cooperation Movement.

(b) Tribals of Andhra Pradesh:

- **Restrictions:** Colonial laws barred them from accessing forests for resources.
- **Livelihood Crisis:** Loss of access to grazing lands and resources halted their way of life.
- **Rebellion:** Led by Alluri Sitaram Raju, the tribals joined the Non-Cooperation Movement, although through violent means, diverging from Gandhi's non-violent principles.

(c) Plantation Workers:

- **Desire for Reunion:** Viewed the movement as a path to reconnect with their families by ignoring contract restrictions.
- **Defiance:** Many left plantations to return home, believing in a future where they would receive land.
- **Challenges Faced:** Many were caught and faced police violence due to transport strikes that hindered their journey home.

Q 2. Discuss the Salt March to make clear why it was an effective symbol of resistance against colonialism.

Ans 2: The Salt March: A Symbol of Resistance Against Colonialism

- **Historical Context:** Led by Mahatma Gandhi in 1930 as part of the Indian independence movement against British rule.
- **Objective:** To protest the British salt monopoly, which imposed taxes on salt, a staple in Indian diets.
- **Nonviolent Protest:** Gandhi emphasized nonviolence, attracting widespread support and showcasing the power of peaceful resistance.
- **Mass Mobilization:** The march from Sabarmati Ashram to the Arabian Sea (240 miles) involved thousands, uniting diverse groups across India.
- **International Attention:** The march gained global media coverage, highlighting India's struggle for independence and drawing international sympathy.
- **Challenging British Authority:** By making salt from seawater, protesters directly defied British laws, undermining colonial authority.
- **Catalyst for Change:** The Salt March inspired further civil disobedience movements, galvanizing the Indian populace against colonial rule.

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- **Legacy:** It became a pivotal moment in the fight for independence, symbolizing unity and the effective use of nonviolent resistance in challenging oppression.

Q 3. Imagine you are a woman participating in the Civil Disobedience Movement. Explain what the experience meant to your life.

Ans 3:

- (1) I experience a sense of humility and greatness when I walk alongside thousands of women who share my ideals for a national cause; it fills me with pride.
- (2) I believe that participating in the Civil Disobedience Movement elevates the status of women in Indian society, placing them on equal footing with men.
- (3) While there may not be significant changes in women's domestic lives, their involvement in the movement stands out as a pivotal moment for Indian women.

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

Ans 4:

- (1) Various political leaders in India represented distinct social classes and communities. For instance, Dr. B.R. Ambedkar was a champion for the "oppressed classes," specifically the Dalits. In a similar vein, M.A. Jinnah represented the Muslim community in India.
- (2) These leaders aimed to enhance the position of their constituents by advocating for specific political rights, including the establishment of separate electorates for their groups.
- (3) However, the Congress Party, particularly under Gandhi's leadership, believed that having separate electorates would negatively impact the unity of India.

PROJECT

Q 1. Find out about the anti-colonial movement in Indo-China. Compare and contrast India's national movement with the ways in which Indo-China became independent.

Ans 1: The anti-colonial movement in Indo-China (comprising Vietnam, Laos, and Cambodia) and India's national movement share some similarities but also exhibit significant differences in their trajectories and strategies toward achieving independence from colonial rule.

Anti-Colonial Movement in Indo-China

1. **Colonial Background:** Indo-China was primarily under French colonial rule from the mid-19th century until the mid-20th century. French colonialism was characterized by economic exploitation and cultural assimilation, leading to significant resentment among the local populations.
2. **Emergence of Nationalism:** Nationalist sentiments began to rise in the early 20th century, inspired by global anti-colonial movements and the ideas of socialism and communism. Key figures such as Ho Chi Minh played a crucial role in mobilizing the masses against colonial rule.
3. **Key Movements and Events:**
 - **Vietnamese Nationalist Party (VNQDD):** Formed in 1927, it aimed for an independent Vietnam through revolutionary means but faced suppression by the French.

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- **Indochinese Communist Party (ICP):** Founded by Ho Chi Minh in 1930, it sought to unify various anti-colonial forces and was instrumental in the mobilization of the Vietnamese people.
 - **August Revolution (1945):** Following Japan's occupation during World War II, the Viet Minh, a communist-led nationalist group, seized power in Vietnam, declaring independence from France.
4. **Independence and War:** The First Indochina War (1946-1954) ensued after France attempted to re-establish control post-Japan's defeat. The war culminated in the decisive Battle of Dien Bien Phu, leading to French withdrawal and the Geneva Accords, which temporarily divided Vietnam into North and South.

Comparison with India's National Movement

1. **Colonial Background:** India was under British colonial rule from the 18th century until 1947. The British employed direct and indirect rule, creating a complex relationship with Indian states and fostering diverse nationalist movements.
2. **Emergence of Nationalism:** Indian nationalism emerged in the late 19th century, with the Indian National Congress (INC) formed in 1885 as a platform for moderate reform. Leaders like Mahatma Gandhi introduced mass mobilization through non-violent civil disobedience.
3. **Key Movements and Events:**
 - **Gandhian Strategies:** The Non-Cooperation Movement (1920), the Civil Disobedience Movement (1930), and the Quit India Movement (1942) were pivotal in mobilizing the Indian masses against British rule through non-violent means.
 - **Partition and Independence:** India gained independence in 1947, but it was accompanied by the traumatic partition into India and Pakistan, leading to widespread violence and displacement.

Contrasts Between the Movements

- **Nature of Colonial Rule:** French colonialism in Indo-China was often more direct and oppressive, while British colonial rule in India had a mix of indirect control through local rulers and direct governance.
- **Leadership and Ideology:** The Indo-Chinese movement was heavily influenced by communist ideology, while India's struggle was largely characterized by a diverse set of ideologies, including nationalism, socialism, and communalism.
- **Methods of Resistance:** India's movement, especially under Gandhi, emphasized non-violent resistance, whereas the Indo-Chinese movement involved significant armed struggle, particularly under leaders like Ho Chi Minh and the Viet Minh.
- **Outcomes:** The anti-colonial struggle in Indo-China led to a divided Vietnam, whereas India's independence resulted in the partition of the subcontinent, establishing two separate nations, India and Pakistan.

Conclusion

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Both the anti-colonial movements in Indo-China and India reflected the broader struggle against imperialism, influenced by local contexts, ideologies, and historical circumstances. While they shared the goal of national independence, their methods, leadership, and outcomes varied significantly, shaped by the specific colonial experiences and sociopolitical landscapes of the respective regions.