

# History Class 10 Important Question Chapter 2

## Nationalism in India

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**1. What was Satyagraha Explain some of the Satyagrahas launched by Gandhiji. [CBSE March 2011]**

Or

**“A satyagraha wins the battle through nonviolence.” Explain with examples. [CBSE 2010 (F)]**

Or

**“Gandhiji’s Satyagraha combines the ideas of truth and non violence”. Explain with three examples. [CBSE 2014 (D) Compt]**

**Answer:** Satyagraha was a non-violent method of mass agitation against the oppressor. The method suggested that if the cause was true, if the struggle was against injustice, there is no need for physical force to fight the oppressor.

- (i) Gandhiji used the Satyagraha technique successfully against injustice in South Africa.
- (ii) In 1916 A.D., he fought for justice for the tenants of Champaran, and the Government had to pass an Act for the welfare of the peasants of Champaran in 1918 A.D.
- (iii) He started the Kheda Satyagraha in which Gandhiji asked the people not to pay the taxes due to the failure of crops. Ultimately, the Government had to bow, and the payment of taxes was deferred to the next year.
- (iv) Again in 1918 A.D., Gandhiji intervened in the Mill Workers’ Strike at Ahmedabad, and helped them to get their pay raised, for which he had started a fast unto death.

**2. What were the circumstances which led to the Khilafat and the Non-Cooperation Movement**

Or

**Why did Mahatma Gandhi feel the need to launch a broad-based movement in 1920 Give any three reasons.**

**Explain any three causes that led to the Non-Cooperation Movement in 1920. [CBSE 2014 (D) Compt]**

**Answer:** (i) Conditions Created by the First World War : The First World War was fought from 1914 to 1918.

- It led to huge increase in defence expenditure which was financed by taxes.
- Due to war prices increased many times leading to extreme hardship for common people.
- Crops failed in 1918-19 resulting in acute shortage of food.

- Many people lost their lives in the war and due to epidemic.
- Forced recruitment in the army caused widespread anger.

(ii) Gandhiji's Return and Satyagraha :

Mahatma Gandhi returned to India from South Africa in 1915 where he had successfully fought against the racist regime with his new method of mass agitation and nonviolence known as Satyagraha. In India he launched satyagraha movements at various places. These satyagrahas provided base to the Non-Cooperation Movement.

(iii) The Rowlatt Act : The Act was passed by the Imperial Legislative Assembly. The act provided enormous powers to police. The police got the power to arrest anyone without any trial. The aim of the act was to repress political activities.

(iv) Jallianwalla Bagh : The Jallianwala Bagh added fuel to the fire. People were already agitating against the Rowlatt Act. People had gathered to protest against the new act in the Jallianwala Bagh. General Dyer entered the park and ordered fire killing many people. As the news spread, crowds took to the streets.

(v) United Struggle : The fear of harsh treaty on the Ottoman emperor (the Khalifa) brought the Muslims close to Gandhiji. A young generation of Muslim leaders like Mohammad Ali and Shaukat Ali was in favour of a united mass action against the Britishers.

### **3. What was the reaction of the people against the Rowlatt Act [CBSE 2013 (D)]**

**Or**

**Explain the reactions of Indian people against the Rowlatt Act passed through the Imperial Legislative Council in 1919. [CBSE March 2012 (O)]**

**Answer:** (i) Gandhiji called for a country wide Hartal on 6th April, 1919. But he was arrested.

(ii) There were disturbances in Delhi, Ahmedabad and Punjab. In Amritsar, two popular leaders, Dr. Satyapal and Dr. Saif- ud-din Kitchlew, were arrested. The people took out a procession in Amritsar to protest against these arrests, and demanded the release of their leaders.

(iii) A public meeting was announced for the 13th April, 1919, at the Jallianwala Bagh, Amritsar against the arrest of the leaders.

(iv) General Dyer marched there and killed more than 1,000 people.

(v) As the news of the Jallianwalla Bagh spread, crowds took to the streets in many North Indian towns. There were strikes, clashes with the police and attacks on government buildings.

### **4. Explain the course of the Non- Cooperation Movement in the towns.**

**Or**

**Describe the extent of peoples participation in the Non-cooperation Movement in the**

**towns. What were its economic effects [CBSE March 2011]**

**Or**

**How did 'Non-Cooperation Movement' spread in cities across the country Explain its effects on the economic front. [CBSE 2015(D) ]**

**Answer:** (i) The movement in the cities : The Movement started with middle-class participation in the cities. Thousands of students left government-controlled schools and colleges, headmasters and teachers resigned, and lawyers gave up their legal practices.

(ii) Boycott of council elections : The Council elections were boycotted in most provinces except Madras (Chennai), where the Justice Party, the party of the nonBrahmans, felt that entering the council was one way of gaining some power, something that usually only Brahmins had an access to.

(iii) Swadeshi : The Non-Cooperation Movement had a great impact on the Indian textile industry. Swadeshi goods, especially cloth got a great impetus. Foreign goods were boycotted, liquor shops picketed, and foreign cloth burnt in huge bonfires.

(iv) Impact on industry : In many places, merchants and traders refused to trade in foreign goods or finance foreign trade. Due to this, the demand of Indian textile mills and handlooms went up. The increase in demand provided a big relief to the vanishing textile industry of India.

(v) Movement in the countryside: Though people in the countryside interpreted the idea of 'Swaraj' in their own way but they participated in the movement on large scale. In Awadh, peasants launched the movement against the talukdars and landlords. Whereas the plantation workers launched the movement against the tea estate owners.

**5. Explain the course of the Non- Cooperation Movement in the countryside.**

**[CBSE2015 (O)] Or**

**How did the Non-Cooperation Movement spread to the countryside.**

**[CBSE 2010 (F)]**

**Or**

**Describe the movement led by Baba Ram Chandra in Awadh against the talukdars and landlords. [CBSE 2012]**

**Or**

**How did the peasants of Awadh use different methods to achieve their goal Explain. [CBSE 2014]**

**Or**

**What were the methods used by peasants of Awadh to achieve their goal Explain.**

**[CBSE 2014]**

**Or**

**Describe any three major problems faced by the peasants of Awadh in the days of Non-Cooperation Movement. [CBSE 2015 (O)]**

**Answer:** (i) Participants : In the countryside, the movement was led by the peasants, tribals and the local leaders. For example, in Awadh, it was Baba Ramchandra sanyasi, who had earlier been to Fiji as an indentured labourer.

(ii) Why the rural people participated: The movement here was not against the Britishers but against talukdars and landlords. The problems of the rural people were different from those of the urban people:

The talukdars and landlords were demanding very high rents and a variety of other taxes. Peasants had to do begarand work at the landlord's farms without any payment.

The peasants had no security of tenure. They were regularly evicted so that they could acquire no security of tenure.

As the problems of the people were different, their demands were also different. The peasant movement demanded :

Reduction of revenue

Abolition of begar

Redistribution of land

Social boycott of oppressive landlords.

(iii) Ways of protests : The Movement in the countryside had a different angle. In many places, Nai-dhobi bandhs were organised by the Panchayats to deprive the landlords of the services of barbers, cobblers, washermen, etc. Even national leaders like Jawaharlal Nehru went to villages in Awadh to know the grievances of the people. By October, the Awadh Kissan Sabhas were set up headed by Jawaharlal Nehru, Baba Ramchandra, and a few others.

When the movement spread in 1921, the houses of talukdars and merchants were attacked. The movement turned violent which was not liked by some of the Congress leaders.

**6. Under what circumstances the Civil Disobedience or the Salt Movement was launched? Explain. [CBSE 2013 (O)]**

**Or**

**Describe the main events leading to Salt March and Civil Disobedience Movement in 1930. [CBSE March 2011]**

**Answer:** (i) Failure of the Simon Commission: The Simon Commission was constituted in response to the nationalist movement. But the Commission failed to satisfy the Indian people and the leaders. All the parties, including the Congress and the Muslim League, participated in the demonstrations. In an effort to win them over the Viceroy, Lord Irwin, announced in October 1929, a vague offer of dominion status. But even this failed to satisfy the leaders.

(ii) Purna Swaraj: In December 1929, under the presidency of Jawaharlal Nehru, the Lahore Congress formalised the demand of 'Purna Swaraj' or full independence for India. It was declared that 26th January, 1930, would be celebrated as the Independence Day when people were to take a pledge to struggle for complete independence. But the celebrations attracted very little attention. So Mahatma Gandhi had to find a way to relate this abstract idea of freedom to more concrete issues of everyday life.

(iii) Rejection of Gandhi's Eleven Demands: On 31st January, 1930, Mahatma Gandhi, in a statement, put forward Eleven Demands to correct the wrongs done to the Indians. He assured the Viceroy that he would withdraw the Civil Disobedience on British Government's acceptance of these demands. However, Gandhi's demands were declared to be unrealistic by the Viceroy.

(iv) Economic Causes: The Great Depression of 1929 had a deep impact on the Indian economy, especially on agriculture. Prices of agricultural produce began to fall from 1926, and collapsed after 1930. As the demand for agricultural goods fell and export declined, peasants found it difficult to sell their harvest, and to pay their revenue. The government refused to lower the taxes. So by 1930, the farmers were in poor condition.

(v) Support from business class: The business class was keen on expanding their business and were against the colonial policies that restricted business activities. They decided to provide financial support to the Civil Disobedience Movement when it was launched.

## **7. Explain the course of the Salt March. [CBSE 2014]**

Answer: (i) On January 31st, 1930, Gandhi wrote a long letter to the Viceroy, communicating his decision to start the Civil Disobedience Movement.

(ii) On 12th March, Mahatma Gandhi began his historic march from Sabarmati Ashram to Dandi, a village on the Gujarat sea-coast.

(iii) He was accompanied by 78 of his trusted volunteers, but as Gandhiji advanced, others joined the party.

(iv) On the morning of 6th April, Gandhiji violated the salt laws by picking up some salt from the sea water. Gandhiji's campaign against the salt laws was a signal to disobey the Government laws.

The Programme of the Movement: The Civil Disobedience campaign involved defiance of salt laws, boycott of liquor, boycott of foreign cloth and British goods of all kinds.

## **8. 'Large sections of Muslims did not respond to the call for a united struggle during the Civil Disobedience Movement.' Explain.**

**Or**

**"Some of the Muslim political organisations in India, were lukewarm in their response to the 'Civil Disobedient Movement'." Examine the statement. [CBSE2013 (D)]**

**Answer:** (i) Association of Congress with Hindu Mahasabha : 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.

(ii) Communal Clashes : As relations between the Hindus and the 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.

(iii) Issue of demand for separate electorates: Some of the Muslim leaders demanded a separate electorate for the Muslims which was not supported by the Congress leaders.

(iv) Status of Muslims in Hindu majority state : Many Muslim leaders and intellectuals expressed their concern about the status of Muslims as a minority within India. They feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority.

(v) Issue of reserved seats in the Central Assembly : Muslim League leader Muhammad Ali Jinnah demanded reservation of seats for the Muslims in the Central Assembly but this was not acceptable to the Congress leaders. So Muslims could not respond to the call for a united struggle.

**9. Explain the progress of the Civil Disobedience Movement in the countryside.**

**Or**

**Why did the rich peasants of Uttar Pradesh and Gujarat join the Civil Disobedience Movement**

**Describe any three features of the Civil Disobedience Movement of 1930.**

**Or**

**Evaluate any three features of the peasant movement during Civil Disobedience Movement in India.**

**Or**

**Mention three reasons by which the rich peasant communities took active part in the Civil Disobedience Movement.**

**Answer:** (i) In the countryside, rich peasant communities-like the Patidars of Gujarat and the Jats of Uttar Pradesh-were active participants.

(ii) They participated in the Movement because they suffered the most due to the economic depression. As their cash income disappeared, they found it impossible to pay the government's revenue demand.

(iii) They demanded a reduction in revenue but the government refused to do so. This led to a widespread resentment. These rich landlords participated in the boycott programmes, and refused to pay revenues. For them, the fight for Swaraj was a struggle against high revenues.

(iv) But they were deeply disappointed when the movement was called off in 1931 without

the revenue rates being revised. So when the movement was restarted in 1932, many of them did not participate.

(v) The poor peasantry also participated on a large scale in a hope that their unpaid rent to the landlords will be remitted.

**10. Why for a long time, the Congress had ignored the dalits What role did Gandhiji play in uplifting them?**

**Or**

**How did Gandhiji view the Dalits What did he do for them [CBSE 2014]**

**Answer:** For long, the Congress had ignored the dalits, for the fear of offending the Sanatanis, the conservative high-caste Hindus. But Mahatma Gandhi declared that Swaraj would not come for a hundred years if untouchability was not eliminated. Under his constructive programme he laid stress on the removal of untouchability.

He called them (untouchable) the harijans – meaning the children of God. He also organised satyagraha to secure their entry into temples, and access to public wells, tanks, roads and schools. He himself toured their colonies, and even lived there. He even cleaned toilets to dignify the work of the sweepers.

**11.Explain the role of Ambedkar in uplifting the dalits or the depressed classes. [CBSE March 2011]**

**Answer:** (i) Dr Bhim Rao Ambedkar was of the opinion that only political empowerment would resolve their problems of social injustice.

(ii) Due to his efforts, Dalits began organising themselves, demanding reserved seats in educational institutions and separate electorate that would choose the dalit members for legislative councils.

(iii) In 1930, Ambedkar entered national politics. In the same year, he organised the Depressed Classes Association to make them politically more strong.

(iv) He was nominated as a delegate of the oppressed classes for the Second Round Table Conference. In that Round Table Conference, he clashed with Mahatma Gandhi by demanding separate electorates for dalits.

(v) He demanded a separate electorates for dalits. To give them political power he signed Poona Pact. The Poona Pact gave the depressed classes reserved seats in provincial and central legislative councils.

**12. When and why was the Poona Pact signed? [CBSE March 2011]**

**Or**

**Examine the background of the Poona Pact of 1932 in the light of differences between Gandhiji and Dr. B.R. Ambedkar. [CBSE 2014]**

**Examine the background of the Poona Pact of 1932. [CBSE 2014]**

**Or**

**Describe the main features of 'Poona Pact' [CBSE 2015 (O)]**

**Answer:** (i) Dr Bhim Rao Ambedkar was nominated as a delegate of the oppressed classes for the Second Round Table Conference.

(ii) In that Round Table Conference, he clashed with Mahatma Gandhi by demanding separate electorates for the dalits.

(iii) When the British government accepted Ambedkar's demand, Gandhiji began a fast unto death. He believed that separate electorates for dalits would slow down the process of their integration into society. The issue was eventually resolved through the

(iv) Poona Pact of September 1932.

(v) It gave the Depressed Classes (later to be known as the Scheduled Castes) reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.

**13. Analyse any four features of Gudem rebellion of Andhra Pradesh. [CBSE March 2011, 15]**

**Or**

**Explain the main features of Gudem rebellion. [CBSE 2014]**

**Or**

**Describe the contribution made by Alluri Sitaram Raju to the Non-Cooperation Movement in Andhra Pradesh. [CBSE 2014]**

**Answer:** (i) The Gudem rebellion spread in response to the Non Cooperation Movement in 1921.

(ii) In the Gudem Hills of Andhra Pradesh, a militant guerrilla movement spread in the early 1920s under the leadership of Alluri Sitaram Raju Against forest laws.

(iii) The rebels proclaimed that he was an incarnation of God as he could make correct astrological predictions and heal people.

(iv) Raju talked of the greatness of Mahatma 15. Gandhi and was inspired by Non Cooperation Movement, and persuaded people to wear Khadi and give up drinking.

But at the same time he asserted that India could be liberated only by the use of force.

(v) The Gudem rebels attacked police station, attempted to kill British officials and carried on guerrilla warfare for achieving swaraj. Raju was arrested and executed in 1924.

**14. Analyse the circumstances which led Gandhiji to choose abolition of salt tax as the most important demand of the Civil Disobedience Movement. [CBSE March 2011]**

**Or**

**Which were the two types of demands mentioned by Gandhiji in his letter to Viceroy Irwin on 31 January 1930 Why was abolition of 'salt tax' most stirring demand Explain. [CBSE 2013 (O)]**



**Answer:** On 31 January 1930, Mahatma Gandhi 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.

(i) The most stirring of all demands to abolish salt tax. Salt was something consumed by the rich and the poor alike. It was one of the most essential items of food. The tax on salt and the government monopoly over its production revealed the most oppressive face of British rule.

(ii) Mahatma Gandhi found in salt a most powerful symbol that could unite the nation.

(iii) The demands were not fulfilled. So on 11th March 1930 Mahatma Gandhi started his famous salt march along with 78 volunteers from his Ashram in Sabarmati.

(iv) On 6th April he reached Dandi and violated the laws by manufacturing salt by boiling sea water.

**15. "Ideas of nationalism also developed through a movement to revive Indian folklore". Explain. [CBSE March 2011]**

**Or**

**How did the idea of nationalism develop a movement to revive Indian folklore Give three points. [CBSE March 2011, 2012]**

**Answer:** (i) History and fictions, folklore and songs popular prints and symbols all played a part in the making of nationalism.

(ii) In the late nineteenth century India, nationalists began recording folk tales sung by bards, and they toured villages to gather folk songs and legends.

(iii) This was done to promote the traditional culture that had been corrupted, and damaged by the western forces.

(iv) To revive the folklore, Rabindranath Tagore himself collected ballads, nursery rhymes and myths, and led the movement for the folk revival.

(v) A massive four-volume collection of Tamil folk tales, The Folklore of Southern India was published by Natesa Sastri. He believed that the folklore was national literature; it was 'the most trustworthy manifestation of people's real thoughts and characteristics.'

**16. How flag was used to promote the spirit of nationalism among the Indians**

**Answer:** (i) During the Swadeshi Movement in Bengal, a tricolour flag (red, green and yellow) was designed. It had eight lotuses representing the eight provinces of British India, and a crescent moon, representing, the Hindus and the Muslims.

(ii) By 1921, Gandhiji had designed the Swaraj It was again a tricolour (red, green and white), and had a spinning wheel in the centre, representing the Gandhian ideal of self-help.

(iii) Carrying the flag, holding it aloft, during marches became a symbol of defiance.

**17. “Nationalism spreads when people begin to believe that they are all part of the same nation.” Justify the statement. [CBSE 2013 (D), 2015 (D)]**

**Or**

**Explain the major factors which promoted the sense of nationalism in the Indians.**

**Or**

**Explain the contributions of folklore, folk songs and paintings in strengthening nationalism during the 1870’s. [CBSE 2008]**

**Answer:** (i) United struggle : The most important factor responsible for arousing the sense of nationalism among the Indians was the united struggle against the Britishers.

(ii) Cultural processes : There were also a variety of cultural processes through which nationalism captured people’s imagination. History and fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism.

(iii) Bharat Mata : The identity of India came to be visually associated with the image of Bharat Mata, which was created in 1870 by Bankim Chandra Chattopadhyay, who wrote ‘Vande Mataram’ as a hymn to the Motherland. Inspired by the Swadeshi Movement, Rabindranath Tagore painted his famous image of Bharat Mata.

(iv) Revival of Indian Folklore : The idea of nationalism was also developed by reviving the Indian Folklore.

In late-nineteenth-century India, nationalists began recording folk tales sung by bards and they toured villages to gather folk songs and legends. This was done to promote the traditional culture that had been corrupted and damaged by western forces. It was essential to preserve this folk tradition in order to discover one’s national identity and restore a sense of pride in one’s past.

(v) Reinterpretation of History : By the end of the nineteenth century many Indians began feeling that to instill a sense of pride in the nation, Indian history had to be thought about differently. The British saw Indians as backward and primitive, incapable of governing themselves. In response, Indians began looking into the past to discover India’s great achievements. They wrote about the glorious developments in ancient times. The nationalist historians urged the readers to take pride in India’s great achievements in the past and struggle to change the miserable conditions of life under British rule.

**18. Describe various problems in unifying people in India by the end of the 19th century. [CBSE 2009 (O)]**

**Or**

**What were the limits of the Civil Disobedience Movement? [CBSE March 2012]**

**Or**

**What are the limitations of Civil Disobedience Movement Explain.**

**Answer:** (i) Problem of depressed classes : For long, the Congress had ignored the dalits or depressed classes for fear of offending the conservative high caste Hindus. Dr. B.R. Ambedkar, who organised the dalits into the Depressed Class Association clashed with Gandhiji at the Second Round Table Conference by demanding separate electorates for dalits.

(ii) Wedge between Hindu-Muslims : From the mid 1920's the Congress came to be more visibly associated with openly Hindu religious nationalist groups like the Hindu Mahasabha. So a large section of Muslims started keeping away from it. Each community started blaming each other for the wedge leading to communal clashes.

(iii) Separate electorates and two nation theory : Muhammad Ali Jinnah the leader of the Muslim League demanded separate electorates for the Muslims as he feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority.

(iv) Muslim leaders : Many prominent Muslim leaders like Muhammad Iqbal supported separate electorates. They also proposed a two nation theory under which it was presumed that both communities belong to different nations.

(v) Formation of Muslim league : Muslim League was established in 1920. The formation of Muslim League gave a vital blow to the united struggle.

(v) Non participation of industrial worker :

The industrial working classes did not participate in the Civil Disobedience Movement in large numbers, except in the Nagpur region. This was because industrialists were supporting the Movement in large numbers, except in the Nagpur region. This was because industrialists were supporting the Movement and Congress was reluctant to include workers' demand as part of the Movement.

### **19. Describe any three suppressive measures taken by the British administration to clampdown on nationalists.**

**Answer:** (i) Rowlett Act: Rowlett Act was an oppressive act introduced by the British Government in 1919. It gave the Government enormous powers to repress political activities and allowed detention of political prisoners without trial for two years.

(ii) Imposing martial law : Whenever the nationalists used to launch a mass movement the government responded with martial law. During Rowlatt Satyagraha, Non-Cooperation movement, Civil Disobedience movement, etc, the government responded with brutal repression, seeking to humiliate and terrorise people : satyagrahis were forced to rub their noses on the ground, crawl on the streets, and do salaam (salute) to all sahibs; people were flogged and villages (around Gujranwala Punjab, now in Pakistan) were bombed.

(iii) Putting the nationalist behind the bars: During every mass movement the nationalist leaders were picked up and put behind the bars. For example during Rowlatt Satyagraha most of the local leaders were arrested and during Civil Disobedience movement Abul Ghaffar, Mahatma Gandhi and other leaders were arrested and put behind the bars.

**20. Mention any three efforts made by Gandhiji to get Harijans their rights. [CBSE March 2011]**

**Answer:** (i) He said that the Swaraj would not come for a hundred years if untouchability was not eliminated.

(ii) He organised Satyagraha to secure them entry into temples, and access to public wells, tanks, roads and schools.

(iii) He signed Poona Pact with Dr. B.R. Ambedkar through which some seats were reserved for them in provincial and central legislative councils.

**21. How did the British government respond to protests, clashes and attacks by the Indian against the Jallianwala Bagh incident? [CBSE 2014]**

**Answer:** (i) The government responded with brutal repression.

(ii) Seeking to humiliate and terrorise people, Satyagrahis were forced to rub their noses on the ground.

(iii) They were forced to crawl on the streets, and do salaam (salute) to all sahibs. People were flogged and villages (around Gujranwala in Punjab) were bombed..

**22. Explain the contribution of the various social groups in the Civil Disobedience Movement. [CBSE 2014]**

**Or**

**Various classes and groups of Indians participated in the Civil Disobedience Movement for different reasons. Choose any four classes and explain their reason to participate in the movement. [CBSE 2012]**

**Answer:** Following are the contributions of various social groups in the Civil Disobedience Movement:

(i) Rich peasants : Being producers of commercial crops, they were very hard hit by the trade depression and falling prices. As the government refused to reduce revenue demands, they in great numbers participated in the boycott programmes. For them, the fight for Swaraj was a struggle against high revenues.

(ii) Women : The women participated in protest marches, manufactured salt and picketed foreign cloth and liquor shops. Many went to jail. They began to see service to the nation as a sacred duty of women.

(iii) Business class : A large number of merchants and industrialists supported this movement. They reacted against colonial policies that restricted their business activities. They wanted protection against imports of foreign goods.

(iv) The industrial working class : The industrial working class did not participate in the Civil Disobedience Movement in large numbers except in Nagpur. They selectively adopted some of the ideas of Gandhian programme, like boycott of foreign goods, as part of their own movements against low wages and poor working conditions.

**23. What did the image of Bharat Mata painted by Abanindranath Tagore portray? [CBSE 2014]**

**Answer:** (i) Bharat Mata is portrayed as an ascetic figure.  
(ii) She is calm, composed, divine and spiritual.  
(iii) This mother figure came to be seen as evidence of one's nationalism.  
(iv) Mother figure shown as dispensing learning, food and clothing.

**24. Who designed Swaraj Flag in 1921 Mention any two features of this flag.**

**Or**

**Which flag did Gandhiji design in 1921 Mention its special features. [CBSE 2014]**

**Answer:** (i) In 1921, Gandhiji had designed the Swaraj Flag.  
(ii) It was given a tricolour (red, green and white) and had a spinning wheel in the centre representing the Gandhian ideal of self-help.  
(iii) Carrying the flag, holding it aloft, during marches became a symbol of defiance.

**25. 'Some icons and symbols were used for unifying the people and sparking in them the feeling of nationalism.' Give two evidences to support above statement. [CBSE 2011]**

**State the icons and symbols that advocated nationalism in India.**

**Answer:** (i) The image of Bharat Mata came to be identified with India, the motherland. She was first painted by Abanindranath Tagore as an ascetic figure-calm, composed, divine and spiritual. Later the image was painted by many other artists and acquired different forms. In one image Bharat Mata is shown with a trishul, standing beside a lion and behind an elephant, both symbols of power.  
(ii) The flag became a symbol of nationalism. During the Swadeshi Movement in Bengal a tricolour flag was designed with eight lotus flowers representing eight provinces of the British India and a crescent moon representing Hindus and Muslims. Gandhiji designed the Swaraj Flag.