



HISTORY

BOOKS - FULL MARKS HISTORY (HINGLISH)

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT CIVIL DISOBEDIENCE AND BEYOND

Ncert Textbook Questions Solved

1. How did Mahatma Gandhi seek to identify with the common people?



Watch Video Solution

2. How was Mahatma Gandhi perceived by the peasants?



Watch Video Solution

3. Why did the salt laws become an important issue of struggle?



Watch Video Solution

4. Why are newspapers an important source for the study of national movement?



Watch Video Solution

5. Why was the charkha chosen as a symbol of nationalism?



Watch Video Solution

6. How was non-cooperation a form of protest?



Watch Video Solution

7. Why were the dialogues at the Round Table Conference inconclusive?



[View Text Solution](#)

8. In what way did Mahatma Gandhi transform the nature of the national movement?



[View Text Solution](#)

9. Explain how the coming of Gandhiji broadened the base of the Indian national movement.



[View Text Solution](#)

10. What do private letters and autobiographies tell us about an individual? How are these sources different from official accounts?



[View Text Solution](#)

11. Find out about the route of the Dandi March. On a map of Gujarat plot the line of the march and mark the major towns and villages that it passed along the route.



View Text Solution

Additional Questions Solved | Very Short Answer Type Questions

1. Why was Rowlatt Act known as Black Law?

 [Watch Video Solution](#)

2. Describe the significance of the Indian National Congress session of 1929? Discuss any two points:

 [View Text Solution](#)

3. Write two important aspects of the speech delivered by Gandhi at Banaras in 1916.

 [Watch Video Solution](#)

4. When was Gandhi-Irwin Pact signed? What did it state?



Watch Video Solution

5. Why was the Simon Commission opposed?



Watch Video Solution

6. In what way was the Civil Disobedience Movement different from Non-cooperation Movement?



[View Text Solution](#)

7. Why did Mahatma Gandhi want to adopt the policy of Non-cooperation against the British in India?



[Watch Video Solution](#)

8. When and why did the Congress ministers in provinces resign?



Watch Video Solution

9. Why did the Cripps Mission visit India?



Watch Video Solution

10. When did the Cripps Mission come to India? Why did the talks with Cripps Mission

failed?



[Watch Video Solution](#)

11. What was the attitude of the Moderates towards the British?



[Watch Video Solution](#)

12. What do you know about Direct Action Day?



[Watch Video Solution](#)

13. What was the August Offer of 1940?



Watch Video Solution

14. Name any three leaders of the Swadeshi movement. When did it take place?



Watch Video Solution

15. What led to the passing of the Pakistan Resolution in March 1940?



Watch Video Solution

16. Mention two causes for changes in British attitude towards India after 1945.



Watch Video Solution

17. Mention any two objectives of the Moderates.



Watch Video Solution

18. Who were Lal-Bal-Pal?



Watch Video Solution

19. Why was charkha chosen as a national symbol?



[Watch Video Solution](#)

20. What was the aim of the Cabinet mission (1946)?



[Watch Video Solution](#)

21. "South Africa helped in the making of the Mahatma". How? Mention two reasons.



[View Text Solution](#)

22. Why protests were intense mainly in Punjab against the infamous Rowlatt Act? Mention two reasons.



View Text Solution

23. What was the aim of the khilafat movement?



Watch Video Solution

24. Why was the khilafat movement started?



[Watch Video Solution](#)

25. What was the attitude of the Indian National Congress towards the Second World War?



[View Text Solution](#)

26. Which event led to the withdrawal of the non-cooperation movement?



Watch Video Solution

27. What were the demands of the Ahmedabad mill strikers in 1918?



View Text Solution

28. Why was satyagraha organised at Champaran in Bihar 1917?



Watch Video Solution

29. Why did Gandhiji begin an indefinite fast on 20th September 1932?



Watch Video Solution

Additional Questions Solved | Short Answer Type Questions

1. Discuss in brief the Government's response to Civil Disobedience Movement.



[View Text Solution](#)

2. Describe the significance of the campaigns initiated by Gandhiji in Champaran, Ahmedabad and Kheda.



[View Text Solution](#)

3. Write any four methods adopted to oppose the British Rule during the Non-Cooperation Movement?



[View Text Solution](#)

4. What were the main recommendations of the Cripps Mission?



[View Text Solution](#)

5. Discuss in brief the attitude of the Muslim League towards the Congress-led ministries.

 [View Text Solution](#)

6. Discuss the attitude of Indian National Congress towards the Second World War. Also discuss the failure of the Cripps Mission and its consequences.

 [View Text Solution](#)

7. What was the problem of separate electorates? What were the disagreement between Congress and Dalits on the issue? What was its final solution?

 [View Text Solution](#)

8. How did Gandhiji transform National Movement into mass movement?

 [View Text Solution](#)

9. Why did the Congress reject the offer of the Muslim League to form a Joint Government?

Give four reasons.



View Text Solution

10. Why were the proposal of Cabinet Mission Plan rejected? Give reason.



View Text Solution

11. Discuss the Jallian Wala Bagh massacre.



[View Text Solution](#)

12. Explain the differences between the moderate and extremist nationalist leaders.



[View Text Solution](#)

13. Gandhiji as a social reformer. Discuss.



[View Text Solution](#)

14. Why did the Congress and Muslim League reject the Cripps proposal?



View Text Solution

15. Mention the importance of the Lahore session (1929) of the Congress.



View Text Solution

Additional Questions Solved Iii Long Answer Type Questions

1. Mention the nature of Civil Disobedience Movement. Discuss its spread in all parts of the country along with its failures.



[View Text Solution](#)

2. Write an essay on Civil Disobedience Movement started by Mahatma Gandhi.



[View Text Solution](#)

3. Discuss the programmes and objectives of the Non-Cooperation Movement. What is the importance of the movement?



[View Text Solution](#)

4. Discuss the various forms that the Non cooperation movement took in different parts of India. How did the people understand Gandhi?



[View Text Solution](#)

5. Discuss the development of the 1937-47 period that led to the creation of Pakistan.



[View Text Solution](#)

6. Under what circumstances did Gandhiji initiate the Quit India Movement?



[View Text Solution](#)

7. Describe the events that led to the non-cooperation movement.



[View Text Solution](#)

8. Briefly discuss the causes for non-cooperation movement, reasons for its suspension and significance.



[View Text Solution](#)

9. What were the main features of the Government of India Act of 1935? Mention its effects.



[View Text Solution](#)

Additional Questions Solved Iv Source Based Questions

1. Read the given sources and answer the questions which follow:

Charkha Mahatma Gandhi was profoundly

critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of

mankind, but for all, I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

Why was Gandhiji critical of machines?



[View Text Solution](#)

2. Read the given sources and answer the questions which follow:

Charkha Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all, I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for

the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

Why did Gandhiji give so much importance to charkha?



[View Text Solution](#)

3. Read the given sources and answer the questions which follow:

Charkha Mahatma Gandhi was profoundly

critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of

mankind, but for all, I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

In the view of Mahatma what would be the impact on the poor, if machines saved labour?



[View Text Solution](#)

4. Read the given sources and answer the questions which follow:

Charkha Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all, I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for

the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

In opinion of Gandhiji, what is the relationship between Khaddar and machinery?



[View Text Solution](#)

5. Read the given sources and answer the question that follow:

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:

The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity, it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From

various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus, valuable national property is destroyed at national expense and salt taken out of the mouths of the people. The salt monopoly is thus a fourfold curse. It

deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard of tax of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

THE COLLECTED WORKS OF MAHATMA GANDHI

(CWMG), VOL. 49

What was the reasons for giving a call for Salt Satyagraha by Mahatma Gandhi?



[View Text Solution](#)

6. Read the given sources and answer the question that follow:

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:

The volume of information being gained daily

shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity, it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are

said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus, valuable national property is destroyed at national expense and salt taken out of the mouths of the people. The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance,

the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard of tax of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

THE COLLECTED WORKS OF MAHATMA GANDHI
(CWMG), VOL. 49

Why did British government destroy salt?

 [View Text Solution](#)

7. Read the given sources and answer the question that follow:

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:

The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus

it taxes the nation's vital necessity, it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers

are posted for the sole purpose of carrying on destruction. Thus, valuable national property is destroyed at national expense and salt taken out of the mouths of the people. The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard of tax of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the

general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

THE COLLECTED WORKS OF MAHATMA GANDHI
(CWMG), VOL. 49

What was the reaction of the British government toward salt satyagraha? Mention one significant event related with Dandi March.



[View Text Solution](#)

8. Read the given sources and answer the question that follow:

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:

The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity, it prevents the public from manufacturing it and destroys

what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus, valuable national property

is destroyed at national expense and salt taken out of the mouths of the people. The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard of tax of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be

abolished depends upon the strength the people.

THE COLLECTED WORKS OF MAHATMA GANDHI
(CWMG), VOL. 49

How did Gandhiji prove that the salt monopoly was four fold curse?

 [View Text Solution](#)

9. Read the given sources and answer the question which follows:

"Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-

violence: that power is universally felt.

The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a

different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party....

What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested?

This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary. (WMG, Vol. 49)

How did Gandhiji break the salt law? How did Gandhiji observe the colonial state?



[View Text Solution](#)

10. Read the given sources and answer the question which follows:

"Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me

certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt.

The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves

to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party....

What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary. (WMG, Vol. 49)

Describe the mental condition of Gandhiji in brief before the Dandi March. What he proved wrong?



[View Text Solution](#)

11. Read the given sources and answer the question which follows:

"Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

When I left Sabarmati with my companions for

this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt.

The Government may, if it wishes, congratulate itself on acting as it has done, for it could have

arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this

party....

What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested?

This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary. (WMG, Vol. 49)

On what principle was the salt movement based? What did Gandhi's making of salt signify?



[View Text Solution](#)

12. Read the given sources and answer the questions that follow:

The problem with separate electorate At the Round Table Conference, Mahatma Gandhi stated his arguments against separate electorates for the Depressed Classes:

Separate electorates to the "Untouchables" will ensure them bondage in perpetuity

... Do you want the "Untouchables" to remain "Untouchables" for ever? Well, the separate electorates would perpetuate the stigma.

What is needed is destruction of

"Untouchability", and when you have done it, the barsinister, which has been imposed by an insolent "superior" class upon an "inferior" class will be destroyed.

When you have destroyed the barsinister to whom will you give the separate electorates?

Where was the Round Table Conference held?

Why was it called on?



[View Text Solution](#)

13. Read the given sources and answer the questions that follow:

The problem with separate electorate At the Round Table Conference, Mahatma Gandhi stated his arguments against separate electorates for the Depressed Classes:

Separate electorates to the "Untouchables" will ensure them bondage in perpetuity

... Do you want the "Untouchables" to remain "Untouchables" for ever? Well, the separate electorates would perpetuate the stigma.

What is needed is destruction of

"Untouchability", and when you have done it, the barsinister, which has been imposed by an insolent "superior" class upon an "inferior" class will be destroyed.

When you have destroyed the barsinister to whom will you give the separate electorates?



[View Text Solution](#)

14. Read the given sources and answer the questions that follow:

The problem with separate electorate At the

Round Table Conference, Mahatma Gandhi stated his arguments against separate electorates for the Depressed Classes:

Separate electorates to the "Untouchables" will ensure them bondage in perpetuity

... Do you want the "Untouchables" to remain "Untouchables" for ever? Well, the separate electorates would perpetuate the stigma.

What is needed is destruction of "Untouchability", and when you have done it, the barsinister, which has been imposed by an insolent "superior" class upon an "inferior" class will be destroyed.

When you have destroyed the barsinister to whom will you give the separate electorates?

What alternative did he want?



[View Text Solution](#)

15. Read the given sources and answer the questions that follow:

The problem with separate electorate At the Round Table Conference, Mahatma Gandhi stated his arguments against separate electorates for the Depressed Classes:

Separate electorates to the "Untouchables" will ensure them bondage in perpetuity

... Do you want the "Untouchables" to remain "Untouchables" for ever? Well, the separate electorates would perpetuate the stigma.

What is needed is destruction of "Untouchability", and when you have done it, the barsinister, which has been imposed by an insolent "superior" class upon an "inferior" class will be destroyed.

When you have destroyed the barsinister to whom will you give the separate electorates?

Who demanded separate electorate for the untouchables?



[View Text Solution](#)

16. Read the given sources and answer the question that follow:

Ambedkar on separate electorates

In response to Mahatma Gandhi's opposition to the demand for separate electorates for the Depressed Classes, Ambedkar wrote: Here is a class which is undoubtedly not in a position to

sustain itself in the struggle for existence. The religion, to which they are tied, instead of providing them an honourable place, brands them as lepers, not fit for ordinary intercourse. Economically, it is a class entirely dependent upon the highcaste Hindus for earning its daily bread with no independent way of living open to it. Nor are all ways closed by reason of the social prejudices of the Hindus but there is a definite attempt all through our Hindu Society to bolt every possible door so as not to allow the Depressed Classes any opportunity to rise in the scale of life.

In these circumstances, it would be granted by all fair-minded persons that as the only path for a community so handicapped to succeed in the struggle for life against organised tyranny, some share of political power in order that it may protect itself is a paramount necessity ...

Who opposed Gandhiji's view for not having separate electorate for untouchables?



[View Text Solution](#)

17. Read the given sources and answer the question that follow:

Ambedkar on separate electorates

In response to Mahatma Gandhi's opposition to the demand for separate electorates for the Depressed Classes, Ambedkar wrote: Here is a class which is undoubtedly not in a position to sustain itself in the struggle for existence. The religion, to which they are tied, instead of providing them an honourable place, brands them as lepers, not fit for ordinary intercourse. Economically, it is a class entirely dependent

upon the highcaste Hindus for earning its daily bread with no independent way of living open to it. Nor are all ways closed by reason of the social prejudices of the Hindus but there is a definite attempt all through our Hindu Society to bolt every possible door so as not to allow the Depressed Classes any opportunity to rise in the scale of life.

In these circumstances, it would be granted by all fair-minded persons that as the only path for a community so handicapped to succeed in the struggle for life against organised tyranny, some share of political power in order that it

may protect itself is a paramount necessity ...

What were the arguments put forward by Gandhiji against separate electorate?



[View Text Solution](#)

18. Read the given sources and answer the question that follow:

Ambedkar on separate electorates

In response to Mahatma Gandhi's opposition to the demand for separate electorates for the Depressed Classes, Ambedkar wrote: Here is a

class which is undoubtedly not in a position to sustain itself in the struggle for existence. The religion, to which they are tied, instead of providing them an honourable place, brands them as lepers, not fit for ordinary intercourse. Economically, it is a class entirely dependent upon the highcaste Hindus for earning its daily bread with no independent way of living open to it. Nor are all ways closed by reason of the social prejudices of the Hindus but there is a definite attempt all through our Hindu Society to bolt every possible door so as not to allow the Depressed Classes any

opportunity to rise in the scale of life.

In these circumstances, it would be granted by all fair-minded persons that as the only path for a community so handicapped to succeed in the struggle for life against organised tyranny, some share of political power in order that it may protect itself is a paramount necessity ...

How has Ambedkar narrated the social and economic condition of the Dalits?



[View Text Solution](#)

19. Read the given sources and answer the question that follow:

Ambedkar on separate electorates

In response to Mahatma Gandhi's opposition to the demand for separate electorates for the Depressed Classes, Ambedkar wrote: Here is a class which is undoubtedly not in a position to sustain itself in the struggle for existence. The religion, to which they are tied, instead of providing them an honourable place, brands them as lepers, not fit for ordinary intercourse. Economically, it is a class entirely dependent

upon the highcaste Hindus for earning its daily bread with no independent way of living open to it. Nor are all ways closed by reason of the social prejudices of the Hindus but there is a definite attempt all through our Hindu Society to bolt every possible door so as not to allow the Depressed Classes any opportunity to rise in the scale of life.

In these circumstances, it would be granted by all fair-minded persons that as the only path for a community so handicapped to succeed in the struggle for life against organised tyranny, some share of political power in order that it

may protect itself is a paramount necessity ...

Mention some other ways to provide an honourable position to depressed classes .



[View Text Solution](#)

Additional Questions Solved V Project Work

1. Dr. Rajendra Prasad, who became the first President of India, was the companion of Mahatma Gandhi. Read out his biography and develop a projection on his entire life.



[View Text Solution](#)

Previous Years Board Questions Solved

1. Mention any two rumours spread by the people regarding the miraculous powers of Gandhiji.



[View Text Solution](#)

2. Describe people's reactions to the Rowlatt Act of 1919.



[View Text Solution](#)

3. Explain three different kinds of sources through which we come to know about Gandhiji. Give any two problems faced while interpreting them.



[View Text Solution](#)

4. Examine the different kinds of sources from which political career of Gandhiji and the history of the National Movement could be reconstructed.



[View Text Solution](#)

5. State the significance of Gandhiji's speech at Banaras Hindu University.



[View Text Solution](#)

6. How and what did people come to know about the progress of the Dandi March of Gandhiji?



[View Text Solution](#)

7. Examine how was the Quit India Movement genuinely a Mass Movement.



[View Text Solution](#)

8. Explain how Gandhiji had transformed Indian Nationalism by 1922?



View Text Solution

9. What was the significance of Salt March?
Give four reasons.



View Text Solution

10. (a) Assess the significance of the salt march in India's freedom struggle.

(b) How did the British react to it?



View Text Solution

11. Explain the main events of the Dandi march. What is its significance in the history of the Indian National movement.



View Text Solution

12. 'The Salt March of 1930 was the first event that brought Mahatma Gandhi to world attention". Explain the significance of this movement for Swaraj.



View Text Solution

13. (i) Examine the causes and the contribution of the non-cooperation movement to India's freedom struggle.

(ii) Why did Gandhiji couple non-cooperation movement with Khilafat movement?



[View Text Solution](#)

14. "Non-cooperation movement became the name of an epoch in the life of India and of Gandhiji". Explain this statement of American biographer Louis Fisher.



[View Text Solution](#)

15. What are the most important contributions of Mahatma Gandhi in the political and social

spheres in India.



[View Text Solution](#)

16. Explain how Non-Cooperation Movement made Gandhiji a national leader.



[View Text Solution](#)

17. Explain why some scholars see partition of India as the culmination of communal politics.



[View Text Solution](#)

18. Examine why Quit India Movement was started and how do you think the Quit India Movement was genuinely a mass movement.



View Text Solution

19. Examine why did Gandhiji start the Salt Satyagraha. Why was Salt Satyagraha a notable event?



View Text Solution

20. Examine the outcome of the provincial elections of 1937 and explain the role of Congress ministeries and Muslim League on it.



View Text Solution

21. Examine the events that took place during 1920s and 1930s which consolidated the communal identities in the country.



View Text Solution

22. Describe the different arguments made in favour of protection of depressed classes in the Constituent Assembly.



View Text Solution

23. "Gandhiji was as much a social reformer as he was a politician. He believed that in order to be worthy of freedom, Indians had to get rid of social evils such as child marriage and untouchability. Indians of one faith had also to

cultivate a genuine tolerance for Indians of another religion - hence his emphasis on Hindu-Muslim harmony." In the light of the above statement, highlight the values upheld by Mahatma Gandhi.



[View Text Solution](#)