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CLASS X · SOCIAL SCIENCE (087) · HISTORY · CBSE BOARD EXAMINATION 2027

HISTORY · CHAPTER 2

Nationalism in India

1919
1920
1930

Chapter Practice Booklet · Questions only

18 note blocks + timeline | 24 keyword cards + link chain | 9 map items | 87 practice questions | Model Answer Booklet

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STUDENT DETAILS

NAME _____

CLASS & SECTION _____

ROLL NO. _____

BOOKLET STARTED ON _____

CHAPTER TEST SCORE _____ / 20

1

READ THIS FIRST

Chapter Notes

The whole chapter in short-note form: every movement, leader, group and symbol, with the pictures described in words. Revise from here – you should not need the textbook again.

1 Why nationalism grew: the colonial context

- Modern nationalism in India grew with the **anti-colonial movement**. People discovered their unity in the struggle against colonialism: the sense of being **oppressed under colonialism** was a shared bond that tied many different groups together.
- But each class and group felt the effects of colonialism differently; their experiences and their idea of freedom were not always the same. The **Congress under Mahatma Gandhi** tried to forge these groups together within one movement – unity did not come without conflict.

2 The First World War and its effects

- The war created a new **economic and political situation**. Defence expenditure rose sharply, financed by **war loans** and higher taxes: **customs duties** were raised and **income tax** was introduced.
- **Prices doubled** between 1913 and 1918 – great hardship for common people.
- **Forced recruitment** of soldiers in villages caused widespread anger.
- In **1918–19 and 1920–21 crops failed** → acute food shortages, plus an **influenza epidemic**. According to the 1921 census, **12–13 million** people died in famines and the epidemic.
- People hoped hardships would end after the war – they did not. At this stage a new leader appeared with a new mode of struggle.

3 The idea of satyagraha and Gandhiji's first movements

- **Mahatma Gandhi** returned to India in **January 1915** from **South Africa**, where he had fought racist rule with a novel method – **satyagraha**.

> **Satyagraha:** stresses the **power of truth** and the need to search for truth. If the cause is true and the struggle is against injustice, physical force is not needed. Without being aggressive, a satyagrahi wins the battle through **non-violence** – by appealing to the **conscience of the oppressor**. Gandhiji called it not 'passive resistance' (a weapon of the weak) but **pure soul-force**. People – including the oppressors – had to be persuaded to see the truth, not forced to accept it. He believed this dharma of non-violence could unite all Indians.

- **1917 – Champaran (Bihar):** inspired peasants to struggle against the oppressive **indigo plantation** system.
- **1917 – Kheda (Gujarat):** supported peasants who could not pay revenue after **crop failure and a plague epidemic**; they demanded relaxation of revenue collection.
- **1918 – Ahmedabad (Gujarat):** organised a satyagraha among **cotton mill workers**.

4 The Rowlatt Act (1919) and the satyagraha against it

- Encouraged by these successes, Gandhiji launched a **nationwide satyagraha** in 1919 against the proposed **Rowlatt Act**.
- The Act was **hurriedly passed** through the Imperial Legislative Council despite the **united opposition of the Indian members**. It gave the government enormous powers to **repress political activities** and allowed **detention of political prisoners without trial for two years**.
- Gandhiji wanted **non-violent civil disobedience** against such unjust laws, starting with a **hartal on 6 April 1919**. Rallies were held in various cities, workers went on strike in **railway workshops**, shops closed down.

- Alarmed by the popular upsurge and fearing that lines of communication (railway, telegraph) would be disrupted, the British cracked down: local leaders were picked up from **Amritsar**, and Gandhiji was **barred from entering Delhi**.
- **10 April:** police in Amritsar fired on a peaceful procession → attacks on banks, post offices and railway stations. **Martial law** was imposed and **General Dyer** took command.

5 Jallianwala Bagh, 13 April 1919

- On **13 April** a large crowd gathered in the enclosed ground of **Jallianwala Bagh, Amritsar**. Some came to protest against the government's repressive measures; others came for the annual **Baisakhi fair**. Being from outside the city, many did not know about **martial law**.
- **Dyer blocked the exit points and opened fire**, killing hundreds. His object, he declared later, was to **'produce a moral effect'** – to create **terror and awe** in the minds of satyagrahis.
- As news spread, crowds took to the streets in many north Indian towns: strikes, clashes with police, attacks on government buildings.
- The government responded with **brutal repression**: 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** in Punjab were bombed.
- Seeing violence spread, Gandhiji **called off the movement**.

6 The Khilafat issue – bringing Hindus and Muslims together

- The Rowlatt satyagraha was a widespread movement but was still limited mostly to **cities and towns**. Gandhiji felt the need for a broad-based movement and was certain that this was impossible without bringing **Hindus and Muslims** closer together. The **Khilafat** issue gave this chance.
- The First World War ended with the defeat of **Ottoman Turkey**. There were rumours that a harsh peace treaty would be imposed on the **Ottoman emperor** – the spiritual head of the Islamic world (the **Khalifa**).
- To defend the Khalifa's temporal powers, a **Khilafat Committee** was formed in **Bombay in March 1919**. Young Muslim leaders like the brothers **Muhammad Ali and Shaukat Ali** discussed united mass action with Gandhiji.
- At the **Calcutta session of the Congress in September 1920**, Gandhiji convinced other leaders of the need to start a **non-cooperation movement** in support of Khilafat as well as for **swaraj**.

7 Why non-cooperation? The programme

> **Hind Swaraj (1909):** Gandhiji wrote that British rule was established in India with the **cooperation of Indians** and had survived only because of this cooperation. If Indians refused to cooperate, British rule would **collapse within a year**, and swaraj would come.

The movement was to unfold in stages:

- Surrender of **titles** awarded by the government.
- Boycott of **civil services, army, police, courts and legislative councils, schools** and **foreign goods**.
- If the government used repression, a **full civil disobedience** campaign would be launched.
- Many within the Congress were concerned: they were reluctant to **boycott the council elections** due in **November 1920**, and feared the movement might lead to **popular violence**.
- September–December 1920 saw an intense tussle. At the **Congress session at Nagpur in December 1920**, a compromise was worked out and the **Non-Cooperation programme was adopted**.

8 Non-cooperation in the towns (from January 1921)

Different social groups joined, each with its own hopes. The **middle class** led the way in the cities:

- Thousands of **students** left government-controlled schools and colleges; **headmasters and teachers** resigned; **lawyers** gave up their practice.
- **Council elections were boycotted** in most provinces – except **Madras**, where the **Justice Party**, the party of the **non-Brahmans**, felt entering the council was one way of gaining some power (a power that usually only Brahmans had access to).

- **Economic effects – more dramatic:** foreign goods boycotted; **liquor shops picketed**; **foreign cloth burnt in huge bonfires**. Import of foreign cloth **halved between 1921 and 1922**; its value fell from **Rs 102 crore to Rs 57 crore**. Merchants and traders refused to trade in foreign goods or finance foreign trade. As people wore Indian clothes, **production of Indian textile mills and handlooms went up**.

WHY THE MOVEMENT SLOWED DOWN IN THE CITIES

(1) **Khadi** was often more expensive than mass-produced mill cloth, so poor people could not afford it. (2) Boycotting British institutions needed **alternative Indian institutions** – these were slow to come up. So students and teachers began trickling back to government schools, and lawyers joined government courts again.

9 Rebellion in the countryside: Awadh

- In **Awadh**, peasants were led by **Baba Ramchandra** – a **sanyasi** who had earlier been to **Fiji as an indentured labourer**.
- The movement was against **talukdars and landlords** who demanded exorbitantly high **rents** and a variety of other **cesses**. Peasants had to do **begar** and work at landlords' farms without payment; as tenants they had **no security of tenure** and were regularly evicted.
- **Demands:** reduction of revenue, abolition of begar, and **social boycott** of oppressive landlords. In many places **nai–dhobi bandhs** were organised by panchayats to deprive landlords of the services of barbers and washermen.
- In **June 1920**, **Jawaharlal Nehru** began going around Awadh's villages. By **October** the **Oudh Kisan Sabha** was set up, headed by Nehru, Baba Ramchandra and a few others; within a month over **300 branches** came up in the region's villages.
- When the Non-Cooperation Movement began the next year, the Congress tried to integrate the Awadh struggle, but the peasant movement took forms the Congress leadership disliked: in **1921** houses of talukdars and merchants were attacked, bazaars were looted and **grain hoards** taken over. Local leaders told peasants that Gandhiji had declared **no taxes** were to be paid and land was to be **redistributed among the poor** – the name of the Mahatma was used to sanction all action and aspirations.

> **Begar:** labour that villagers were forced to give without any payment.

10 Tribal peasants: the Gudem Hills

- In the early 1920s a **militant guerrilla movement** spread in the **Gudem Hills of Andhra Pradesh**.
- The colonial government had **closed large forest areas**, stopping people from entering to graze cattle or collect fuelwood and fruits – this hit their livelihoods and denied them their traditional rights. They were also forced to do **begar for road building**.
- Their leader **Alluri Sitaram Raju** claimed special powers: he could make correct astrological predictions, heal people and survive bullet shots. People saw him as an incarnation of God.
- Raju spoke of the greatness of Gandhiji, said he was inspired by the Non-Cooperation Movement and persuaded people to **give up drinking**. But he asserted that India could be liberated only by the **use of force, not non-violence**.
- The Gudem rebels attacked **police stations**, tried to kill British officials and carried on **guerrilla warfare** for swaraj. Raju was captured and **executed in 1924**, and over time became a **folk hero**.

11 Swaraj in the plantations: Assam

- Under the **Inland Emigration Act of 1859**, plantation workers were **not permitted to leave the tea gardens without permission** – and permission was rarely given.

- When they heard of the Non-Cooperation Movement, thousands **defied the authorities**, left the plantations and headed home. They believed that **Gandhi Raj** was coming and everyone would be given land in their own villages.
- They never reached: stranded on the way by a **railway and steamer strike**, they were caught by the police and **brutally beaten**.
- For them swaraj meant the **right to move freely** in and out of the confined space in which they were enclosed, and keeping a **link with the village** they had come from.

REMEMBER

The visions of these movements were not defined by the Congress programme. Each group read the word **swaraj** in its own way – as a time when all suffering and troubles would be over. Yet tribals chanted Gandhiji's name and raised slogans for 'Swatantra Bharat', so they were also emotionally relating to an all-India agitation.

12 Towards Civil Disobedience (1922–1929)

- **February 1922:** Gandhiji withdrew the Non-Cooperation Movement. The movement had turned violent in many places – at **Chauri Chaura** (Gorakhpur, UP) a peaceful demonstration ended in a violent clash with the police – and he felt satyagrahis needed **proper training** before mass struggles.
- Within the Congress some leaders were tired of mass struggles and wanted to contest elections to the **provincial councils** (set up by the **Government of India Act of 1919**) to oppose British policies from within. **C.R. Das and Motilal Nehru** formed the **Swaraj Party** within the Congress to argue for a return to council politics.
- Younger leaders like **Jawaharlal Nehru and Subhas Chandra Bose** pressed for more radical mass agitation and **full independence**.
- **Economic depression:** agricultural prices began to fall from **1926** and collapsed after **1930**. Demand for farm goods fell and exports declined; peasants could not sell their harvests or pay their revenue. By 1930 the countryside was in turmoil.

13 Simon Commission and Purna Swaraj

- The new **Tory government** in Britain set up a **Statutory Commission** under **Sir John Simon** to look into the working of the constitutional system in India and suggest changes. Problem: it had **not a single Indian member** – all were British.
- It arrived in **1928** and was greeted with the slogan **'Go back Simon'**. All parties, including the **Congress and the Muslim League**, joined the demonstrations.
- To win them over, Viceroy **Lord Irwin** announced in **October 1929** a vague offer of **'dominion status'** for India in an unspecified future and a **Round Table Conference** to discuss a future constitution. This did not satisfy the Congress leaders.
- The radicals within the Congress, led by **Nehru and Bose**, became more assertive; the liberals and moderates who wanted dominion status within the British Commonwealth lost influence.
- **December 1929 – Lahore Congress** under the presidency of **Jawaharlal Nehru** formalised the demand for **'Purna Swaraj'** (complete independence). **26 January 1930** was declared **Independence Day**, when people were to take a pledge to struggle for complete independence. The celebrations attracted very little attention – Gandhiji had to find a way to relate this abstract idea of freedom to the concrete issues of everyday life.

14 The Salt March (1930)

- Gandhiji found in **salt** a powerful symbol to unite the nation. On **31 January 1930** he sent a letter to Viceroy Irwin with **eleven demands**. Some 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 could identify with them.
- The most stirring was the demand to **abolish the salt tax**. Salt was consumed by the **rich and the poor alike** and was one of the most essential items of food. The tax on salt and the government's **monopoly** over its production revealed the **most oppressive face of British rule**.

- The letter was an **ultimatum**: if the demands were not fulfilled by **11 March**, the Congress would launch a civil disobedience campaign. Irwin was unwilling to negotiate.
- Gandhiji began the **Salt March** with **78 trusted volunteers** from his ashram at **Sabarmati** to the coastal town of **Dandi** – over **240 miles** in **24 days**, about 10 miles a day. Crowds gathered wherever he stopped, and he explained what swaraj meant and urged people to defy the British peacefully.
- On **6 April 1930** he reached Dandi and ceremonially **violated the law**, making salt by boiling sea water. This marked the beginning of the **Civil Disobedience Movement**.

15 The Civil Disobedience Movement (1930–1934)

How it differed from Non-Cooperation: people were now asked not only to refuse cooperation with the British, as in 1921–22, but also to **break colonial laws**.

- Thousands broke the salt law, made salt and demonstrated at **government salt factories**; foreign cloth was boycotted and liquor shops picketed; peasants refused to pay **revenue and chaukidari taxes**; village officials resigned; forest people violated **forest laws**.
- **Repression:** Congress leaders were arrested. When **Abdul Ghaffar Khan**, a devout disciple of Gandhiji, was arrested in **April 1930**, angry crowds in **Peshawar** faced armoured cars and police firing; many were killed. A month later Gandhiji himself was arrested, and industrial workers in **Sholapur** attacked police posts, municipal buildings, law courts and railway stations – all symbols of British rule. Women and children were beaten; about **1,00,000 people were arrested**.
- **Gandhi–Irwin Pact, 5 March 1931:** Gandhiji called off the movement and agreed to attend the **Round Table Conference** in London (the Congress had boycotted the first); the government agreed to **release political prisoners**.
- **December 1931:** Gandhiji went to London, but the negotiations **broke down** and he returned disappointed. A new cycle of repression followed: Ghaffar Khan and Nehru were jailed, the Congress was declared **illegal**. Gandhiji relaunched the movement; it continued for over a year, but by **1934** it had lost its momentum.

16 How different groups saw Civil Disobedience

- **Rich peasants** – **Patidars** of Gujarat, **Jats** of UP: producers of commercial crops, hit hard by the depression and falling prices. Their cash income disappeared and the government refused to reduce revenue. They were enthusiastic supporters – for them swaraj was a struggle against **high revenue**. They were deeply disappointed when the movement was called off in 1931 without revenue being revised, so many refused to join in 1932.
- **Poor peasants** – small tenants who could not pay **rent** to landlords; they wanted unpaid rent remitted and often joined radical movements led by **Socialists and Communists**. The Congress, afraid of upsetting rich peasants and landlords, was unwilling to support **'no rent'** campaigns, so the relationship stayed uncertain.
- **Business classes** – made huge profits in the First World War; wanted **protection against foreign imports** and a **rupee–sterling exchange ratio** that would discourage imports. They formed the **Indian Industrial and Commercial Congress (1920)** and **FICCI (1927)**, led by **Purshottamdas Thakurdas and G.D. Birla**. They gave financial help and refused to buy or sell imported goods; for them swaraj meant **no colonial restrictions on business**. After the Round Table Conference failed they became less enthusiastic – worried by militant activities, long disruption of business and the influence of **socialism** among young Congressmen.
- **Industrial workers** – did not join in large numbers, except in the **Nagpur** region; as industrialists came closer to the Congress, workers stayed aloof. Some joined selectively: **railway workers' strike (1930)**, **dock workers (1932)**, and in 1930 thousands in the **Chotanagpur tin mines** wore Gandhi caps at rallies. The Congress did not take up workers' demands, fearing it would alienate industrialists.

- **Women** – took part on a large scale: listened to Gandhiji during the Salt March, joined protest marches, made salt, picketed cloth and liquor shops; many went to jail. In towns they were mostly high-caste women; in villages, from rich peasant households. But Gandhiji felt women's duty was home and hearth, and the Congress was reluctant to give them **positions of authority** – it wanted only their **symbolic presence**.

17 The limits of Civil Disobedience: Dalits and Muslims

- **Dalits** ('untouchables', who from the 1930s called themselves **dalit** – oppressed) were not moved by the abstract idea of swaraj. Gandhiji said swaraj would not come for a hundred years if **untouchability** was not removed; he called them **harijan** (children of God), led satyagrahas for entry to temples, wells, tanks, roads and schools, and himself cleaned toilets to dignify the work of the **bhangi** (sweepers).
- Many dalit leaders wanted a **political solution**: **reserved seats** in educational institutions and a **separate electorate**. Dalit participation in the movement was limited, especially in **Maharashtra and Nagpur**, where their organisation was strong.
- **Dr B.R. Ambedkar** organised the **Depressed Classes Association (1930)** and demanded separate electorates at the **second Round Table Conference**. When the British conceded it, Gandhiji began a **fast unto death**, believing separate electorates would slow down dalits' integration into society. Ambedkar accepted Gandhiji's position → **Poona Pact, September 1932**: the Depressed Classes (later **Scheduled Castes**) got **reserved seats** in provincial and central councils, but were to be **voted in by the general electorate**.
- **Muslims:** after Non-Cooperation–Khilafat declined, many felt alienated. From the mid-1920s the Congress was seen as closer to Hindu religious nationalist groups like the **Hindu Mahasabha**; communal clashes followed. **Muhammad Ali Jinnah** of the Muslim League was willing to give up separate electorates if Muslims got **reserved seats in the Central Assembly** and representation in proportion to population in Muslim-majority **Bengal and Punjab**. Hopes faded at the **All Parties Conference (1928)** when **M.R. Jayakar** of the Hindu Mahasabha opposed compromise. Many Muslims feared their culture and identity would be **submerged under a Hindu majority**, so large sections did not join the call for a united struggle.

18 The sense of collective belonging

Nationalism spreads when people believe they belong to the same nation – through shared struggles and also through **culture**: history and fiction, folklore and songs, popular prints and symbols.

- **Bharat Mata:** the identity of India came to be visualised as a **mother figure**. **Bankim Chandra Chattopadhyay** wrote **'Vande Mataram'** in the **1870s** as a hymn to the motherland; it was later included in his novel **Anandamath** and widely sung in the **Swadeshi movement** in Bengal. **Abanindranath Tagore** painted Bharat Mata as an **ascetic figure – calm, composed, divine and spiritual**. Later the image took many forms in popular prints; devotion to the mother figure came to be seen as proof of one's nationalism.
- **Folklore:** in the late 19th century nationalists recorded folk tales and songs, believing they gave a true picture of traditional culture that outside forces had damaged. In Bengal **Rabindranath Tagore** led the folk revival; in Madras **Natesa Sastri** published **The Folklore of Southern India** (four volumes), calling folklore national literature – the most trustworthy picture of people's real thoughts.

- **Flags:** in the **Swadeshi movement** in Bengal a tricolour (**red, green and yellow**) had **eight lotuses** for the eight provinces of British India and a **crescent moon** for Hindus and Muslims. By **1921** Gandhiji designed the **Swaraj flag** – a tricolour (**red, green and white**) with a **spinning wheel** in the centre, the Gandhian ideal of **self-help**. Carrying the flag in marches became a symbol of **defiance**.
- **Reinterpreting history:** the British had described Indians as backward and unable to govern themselves. Indians wrote of a **glorious ancient past** (art, architecture, science, mathematics, religion, law, philosophy, crafts, trade) followed by **decline under colonial rule**, urging readers to take pride in the past and change the present.
- **Problem:** when the past glorified was Hindu and the images came from Hindu iconography, people of **other communities felt left out**.

THE REVOLUTIONARIES (BOX IN NCERT)

The **Hindustan Socialist Republican Army (HSRA)** was founded in **1928** at Ferozeshah Kotla, Delhi; its leaders included **Bhagat Singh, Jatin Das and Ajoy Ghosh**. In **April 1929** Bhagat Singh and **Batukeshwar Dutta** threw a bomb in the Legislative Assembly; the same year there was an attempt to blow up Lord Irwin's train. Bhagat Singh was **23** when he was tried and executed. At his trial he said he did not glorify 'the cult of the bomb and pistol' but wanted a **revolution in society** – freedom as everyone's birthright, and the labourer as the real sustainer of society.

Key terms

1- and 2-mark answers

Satyagraha – non-violent struggle based on the power of truth and an appeal to the oppressor's conscience

Hartal – a general strike – shops and work places closed in protest

Martial law – rule by the army, with ordinary law and rights suspended

Khalifa – the spiritual head of the Muslim world (the Ottoman emperor)

Non-cooperation – refusing to work with or use British institutions

Boycott – refusing to deal with people or buy goods, as a form of protest

Picketing – blocking the entrance to a shop or office in protest

Begar – labour forced on villagers without payment

Talukdar – a big landlord in Awadh

Indentured labourer – a worker bound by contract to work for a fixed period

Swaraj / Purna Swaraj – self-rule / complete independence

Dominion status – self-government inside the British Commonwealth

Civil disobedience – deliberately breaking unjust laws, non-violently

Chaukidari tax – a tax that paid for village watchmen

Dalit / harijan – oppressed (the name dalits chose) / 'children of God' (Gandhiji's term)

Separate electorate – a system in which only voters of one community elect its representatives

Depressed Classes – the official term for dalits, later Scheduled Castes

Folklore – traditional tales, songs and legends of the people

Timeline to memorise

Chronology MCQs come from here

Year	Event
1859	Inland Emigration Act (Assam plantations)
1909	Gandhiji writes Hind Swaraj
Jan 1915	Gandhiji returns from South Africa
1917	Champaran (indigo) and Kheda satyagrahas
1918	Ahmedabad cotton mill workers' satyagraha
Mar 1919	Rowlatt Act; Khilafat Committee in Bombay
6 Apr 1919	Hartal against the Rowlatt Act
13 Apr 1919	Jallianwala Bagh massacre, Amritsar
Sep 1920	Calcutta session: non-cooperation agreed
Oct 1920	Oudh Kisan Sabha set up
Dec 1920	Nagpur session adopts Non-Cooperation
Jan 1921	Non-Cooperation Movement begins
Feb 1922	Chauri Chaura; movement withdrawn

Year	Event
1924	Alluri Sitaram Raju executed
1927	FICCI formed; Madras session
1928	Simon Commission; HSRA; All Parties Conference
Oct 1929	Irwin offers vague dominion status
Dec 1929	Lahore session: Purna Swaraj
26 Jan 1930	Independence Day observed
12 Mar–6 Apr 1930	Salt March, Sabarmati to Dandi
Apr 1930	Ghaffar Khan arrested; Peshawar firing
1930	Depressed Classes Association (Ambedkar)
5 Mar 1931	Gandhi–Irwin Pact
Dec 1931	Second Round Table Conference
Sep 1932	Poona Pact
1934	Civil Disobedience loses momentum

Who's who

Match-the-following MCQs come from here

Person	Remember for
Mahatma Gandhi	Satyagraha; NCM; Salt March
General Dyer	Jallianwala Bagh firing, 1919
Muhammad & Shaukat Ali	Khilafat leaders
Baba Ramchandra	Sanyasi; Awadh peasants
Jawaharlal Nehru	Oudh Kisan Sabha; Lahore 1929
Alluri Sitaram Raju	Gudem Hills; executed 1924
C.R. Das, Motilal Nehru	Swaraj Party
Subhas Chandra Bose	Radical; full independence
Sir John Simon	Statutory Commission, 1928
Lord Irwin	Dominion status offer; 1931 Pact

Person	Remember for
Abdul Ghaffar Khan	Gandhiji's disciple; Peshawar
G.D. Birla, P. Thakurdas	FICCI industrialists
Dr B.R. Ambedkar	Depressed Classes Assn; Poona Pact
M.A. Jinnah	Muslim League; reserved seats
M.R. Jayakar	Hindu Mahasabha; opposed compromise
Bankim Chandra	Vande Mataram; Anandamath
Abanindranath Tagore	Painted Bharat Mata
Natesa Sastri	Folklore of Southern India
Bhagat Singh	HSRA; Assembly bomb, 1929

Exam snapshot

What the board asks, and how to prepare

SYLLABUS 2026–27

- The First World War, Khilafat and Non-Cooperation
- Differing strands within the movement
- Towards Civil Disobedience
- The sense of collective belonging
- **Map:** Congress sessions (Calcutta, Nagpur 1920; Madras 1927) and centres of the movement

BOARD WEIGHTAGE

20 / 80

History is Section A (Q1–Q9). In both 2026 papers we read, this chapter gave **Q1** (chronology MCQ), **Q8** (4-mark source) and **Q9** (2-mark map) – **7 marks**. The 2025 paper used it for a 2-mark, a 3-mark and the map. Expect **7–10 marks**.

MOST ASKED IN BOARD PAPERS, 2025–2026 (3 PAPERS READ IN FULL)

How often	Topic / question type	Marks	Papers
★★★	Map: Congress sessions and satyagraha centres (Q9)	2	3 of 3
★★★	Chronology of events, 1917–1932 (Q1)	1	2 of 3
★★★	Source on sense of belonging / revolutionaries (Q8)	4	2 of 3
★★☆	Satyagraha; Gandhiji's early movements	1–2	2 of 3
★★☆	Differing strands: tribals, peasants, plantation workers	3	1 of 3
★★☆	Non-Cooperation and Khilafat; why it slowed down	3–5	NCERT core
★★☆	Civil Disobedience: Salt March, groups who joined, limits	3–5	NCERT core
★☆☆	Simon Commission, Lahore 1929, Poona Pact	1–3	in chronology MCQs

ANSWER-WRITING RULES FOR SOCIAL SCIENCE (CBSE 2026–27)

2 marks
Very short answer · up to 40 words · 2 clear points

3 marks
Short answer · up to 60 words · 3 points

4 marks
Case / source based · up to 100 words in all · answer from the source

5 marks
Long answer · up to 120 words · 5 points, with an intro line

Write in points, underline key words, and give one example or date wherever you can. Read every "OR" choice before you start, and attempt only one.

MISTAKES THAT COST MARKS

- Mixing the two 1920 sessions: **Calcutta (Sept)** agreed to start non-cooperation; **Nagpur (Dec)** adopted the programme.
- Writing that the Rowlatt Act punished people for 2 years – it allowed **detention without trial for two years**.
- Saying Civil Disobedience was the same as Non-Cooperation – CDM asked people to **break laws**.
- Confusing the flags: Swadeshi flag = red, green, yellow with 8 lotuses; Gandhiji's Swaraj flag (1921) = red, green, white with a spinning wheel.
- Poona Pact gave **reserved seats**, not separate electorates – SC members are elected by the **general electorate**.
- Placing **Dandi** or **Kheda** outside Gujarat, or **Chauri Chaura** outside eastern UP, on the map.
- Listing facts without links – use **because, as a result, this led to** (Part 2).

HOW TO USE THIS BOOKLET

1. **Day 1:** Read the Chapter Notes twice; learn the key terms and the timeline.
2. **Day 2:** Part 2 Key Words & Links – learn the cards, read the link chain aloud, do the drills.
3. **Next day:** Parts A and B. **Then:** Parts C and D – MUST DO questions first.
4. Part E: mark every map item on a fresh outline map of India.
5. Check every answer against the **Model Answer Booklet**: same points, same keywords, within the word limit.
6. Write every mistake on the My Mistakes page and redo it after 3 days.

2

READ THIS SECOND · THE THREAD THAT JOINS THE CHAPTER

Key Words & Links

Good students lose History marks because they know the words but not how one topic leads to the next. Learn each word's meaning, its example and its link – then use the link words in every answer.

24 keyword cards

Means · Example · Link →

Satyagraha — GANDHIJI, 1915

MEANS struggle through truth and non-violence, appealing to the oppressor's conscience
EXAMPLE Champaran, Kheda, Ahmedabad (1917–18)
LINK → the method of EVERY later movement → Rowlatt, NCM, CDM

Rowlatt Act — 1919

MEANS a law allowing detention without trial for two years
EXAMPLE hartal on 6 April 1919; Amritsar crackdown
LINK → led to JALLIANWALA BAGH and Gandhiji's first nationwide movement

Martial law — AMRITSAR, 1919

MEANS rule by the army; ordinary rights suspended
EXAMPLE people at Jallianwala Bagh did not know it was in force
LINK → explains why the MASSACRE happened and the brutal repression after it

Khilafat — 1919–20

MEANS the movement to defend the Ottoman Khalifa's powers
EXAMPLE Khilafat Committee, Bombay; Ali brothers
LINK → brought HINDUS AND MUSLIMS together → Non-Cooperation

Non-cooperation — 1921–22

MEANS refusing to work with British institutions
EXAMPLE students left schools; foreign cloth burnt
LINK → based on HIND SWARAJ: no cooperation → no British rule

Boycott — 1921 · 1930

MEANS refusing to buy goods or use institutions as protest
EXAMPLE foreign cloth imports halved (Rs 102 → 57 crore)
LINK → helped INDIAN MILLS – and won business support

Khadi — 1921

MEANS hand-spun, hand-woven cloth
EXAMPLE dearer than mill cloth, so the poor could not afford it
LINK → one reason the movement SLOWED DOWN in cities

Begar — AWADH · GUDEM

MEANS forced labour without payment
EXAMPLE on landlords' farms; for road building in forests
LINK → a key grievance that pulled PEASANTS AND TRIBALS into the movement

Talukdar — AWADH

MEANS a big landlord who collected high rents and cesses
EXAMPLE nai–dhobi bandhs against them
LINK → peasants read swaraj as FREEDOM FROM LANDLORDS

Guerrilla war — GUDEM HILLS

MEANS fighting in small bands with surprise attacks
EXAMPLE Alluri Sitaram Raju attacked police stations
LINK → shows that not all followers accepted NON-VIOLENCE

Inland Emigration Act — 1859

MEANS law stopping plantation workers leaving tea gardens
EXAMPLE Assam workers left during NCM and were beaten
LINK → for them swaraj = FREEDOM TO MOVE

Chauri Chaura — FEB 1922

MEANS a village in Gorakhpur where a protest turned violent
EXAMPLE police station set on fire
LINK → made Gandhiji WITHDRAW Non-Cooperation

Swaraj Party — 1923

MEANS group inside the Congress for council politics
EXAMPLE C.R. Das and Motilal Nehru
LINK → the split between COUNCIL POLITICS and MASS AGITATION

Economic depression — 1926–1930

MEANS a worldwide fall in prices and demand
EXAMPLE farm prices collapsed; peasants could not pay revenue
LINK → turned the countryside towards CIVIL DISOBEDIENCE

Simon Commission — 1928
MEANS an all-British commission on India's constitution
EXAMPLE 'Go back Simon'
LINK → united all parties → Irwin's offer → PURNA SWARAJ

Purna Swaraj — LAHORE, 1929
MEANS complete independence
EXAMPLE 26 January 1930 – Independence Day
LINK → an abstract goal that Gandhiji linked to SALT

Salt law — 1930
MEANS tax on salt and government monopoly over making it
EXAMPLE Dandi, 6 April 1930
LINK → the symbol that started CIVIL DISOBEDIENCE

Civil disobedience — 1930–34
MEANS breaking colonial laws non-violently
EXAMPLE salt, revenue, chaukidari tax, forest laws
LINK → went a step BEYOND non-cooperation

Gandhi–Irwin Pact — 5 MAR 1931
MEANS agreement to end CDM and attend the Round Table Conference
EXAMPLE prisoners released
LINK → talks failed in London → CDM restarted → lost momentum by 1934

FICCI — 1927
MEANS Federation of Indian Chambers of Commerce and Industry
EXAMPLE Purshottamdas Thakurdas, G.D. Birla
LINK → business saw swaraj as FREEDOM FROM COLONIAL RESTRICTIONS

Separate electorate — 1930–32
MEANS only voters of a community elect its members
EXAMPLE Ambedkar's demand for dalits; Jinnah's for Muslims
LINK → led to Gandhiji's fast and the POONA PACT

Poona Pact — SEPT 1932
MEANS agreement giving dalits reserved seats elected by all voters
EXAMPLE Ambedkar accepted Gandhiji's position
LINK → origin of RESERVED SEATS FOR SCS → Gender, Religion and Caste

Bharat Mata — 1870S–1905
MEANS India imagined as a mother
EXAMPLE Vande Mataram; Abanindranath Tagore's painting
LINK → built BELONGING, but Hindu imagery left some out

Swaraj flag — 1921
MEANS red, green and white tricolour with a spinning wheel
EXAMPLE carried in marches as a symbol of defiance
LINK → the spinning wheel = SELF-HELP → khadi

The link chain – the whole chapter as one story

Read top to bottom; the orange line is the link

1915–1922: from satyagraha to Non-Cooperation

1914–18 **First World War**: taxes, prices doubled, forced recruitment, famine

▼ *anger grows; a new leader arrives*

1917–18 **Satyagraha** at Champaran, Kheda, Ahmedabad

▼ *success encourages a nationwide campaign*

1919 **Rowlatt Act** → hartal (6 April) → Amritsar crackdown

▼ *martial law is imposed*

13 Apr 1919 **Jallianwala Bagh**; brutal repression; movement called off

▼ *a wider Hindu–Muslim base is needed*

1919–20 **Khilafat** joins swaraj; Calcutta and Nagpur sessions

▼ *Indians stop cooperating*

1921 **Non-Cooperation**: towns, Awadh, Gudem, Assam – each reads swaraj its own way

▼ *the movement turns violent*

Feb 1922 **Chauri Chaura** → movement withdrawn

1922–1934: towards Civil Disobedience

1922–29 **Swaraj Party** vs radicals; **depression** from 1926

▼ *an all-British commission arrives*

1928–29 **Simon Commission** boycotted → Irwin's vague offer

▼ *the Congress raises its demand*

Dec 1929 **Purna Swaraj** at Lahore; 26 Jan 1930

▼ *an abstract idea needs a concrete symbol*

Mar–Apr 1930 **Salt March** to Dandi → laws broken everywhere

▼ *repression, then talks*

1931 **Gandhi–Irwin Pact**; talks fail in London

▼ *groups join for different reasons*

1930–32 **Peasants, business, women** join; workers, dalits, many Muslims hold back

▼ *dalit demand meets Gandhiji's fast*

1932–34 **Poona Pact**; CDM relaunched, fades by 1934

Cross-chapter links

Words that come back in other chapters

Board answers score higher when you connect chapters. Learn these 12 bridges.

Key word	In this chapter	Comes back in	A link sentence for your answer
Nation as a woman	Bharat Mata (Bankim, Abanindranath)	**Nationalism in Europe**: Marianne and Germania as allegories	*"Like Marianne for France, Bharat Mata gave India a face."*
Folklore	Tagore and Natesa Sastri collected folk tales	**Nationalism in Europe**: Herder and the Grimm brothers	*"Folk tales built the nation in Germany and in India."*
Censorship / repression	Rowlatt Act; Vernacular Press Act earlier	**Print Culture**: Vernacular Press Act (1878); Gandhiji on liberty (1922)	*Board 2025 placed a Rowlatt question inside a print-censorship source.*
Boycott of foreign cloth	imports halved in 1921–22	**Age of Industrialisation**: Indian mills grew during swadeshi and the war	*"Swadeshi boycotts created a market for Indian mills."*
Indentured labour	Baba Ramchandra had worked in Fiji	**Making of a Global World**: Indian indentured migrants in the Caribbean, Fiji, Mauritius	*"A former indentured labourer led the Awadh peasants."*
Economic depression	farm prices collapsed after 1930	**Making of a Global World**: the Great Depression (1929) and India	*"The world depression pushed Indian peasants into Civil Disobedience."*
War profits	business grew rich in the First World War	**Age of Industrialisation**: war orders for Indian mills	*"The war that hurt peasants made industrialists powerful."*
Reserved seats	Poona Pact (1932)	**Gender, Religion and Caste** and **Power Sharing**: reserved constituencies for SC/ST	*"Today's SC reserved seats go back to the Poona Pact."*
Communal politics	Hindu Mahasabha; Muslim fears	**Gender, Religion and Caste**: communalism	*"Mistrust between communities weakened the united struggle."*
Dalit rights	Ambedkar, Depressed Classes Association	**Print Culture**: Ambedkar wrote against caste	*"Ambedkar fought caste in print and in politics."*
Women's role	symbolic presence only	**Gender, Religion and Caste**: low representation of women	*"Women marched in 1930 but were kept from power – a gap still being closed."*
Nation-state	anti-colonial nationalism	**Nationalism in Europe**: colonies built their own nationalism	*"European nationalism helped imperialism; Indian nationalism fought it."*

Drill 1 · Explain how X led to Y

2 marks each · 40 words

Use a chain: **cause → what changed → result**. Join the steps with link words:

as a result · this led to · because · therefore · in turn · this made it possible to · on the other hand · however

L1. Explain how the **First World War** led to **discontent** in India. [2]

L2. Explain how the **Rowlatt Act** led to the **Jallianwala Bagh massacre**. [2]

L3. Explain how the **Khilafat issue** led to the **Non-Cooperation Movement**. [2]

L4. Explain how **boycott of foreign cloth** led to **growth of Indian mills**. [2]

L5. Explain how **Chauri Chaura** led to the **Swaraj Party**. [2]

L6. Explain how the **economic depression** led peasants to join **Civil Disobedience**. [2]

L7. Explain how the **Simon Commission** led to **Purna Swaraj**. [2]

L8. Explain how Ambedkar's **demand for separate electorates** led to the **Poona Pact**. [2]

Drill 2 · Use all three words in one answer

3 marks each · 60 words

Underline the three words in your answer. Each must be used with its correct meaning.

L9. Write a 60-word answer using: **talukdar · begar · Baba Ramchandra**. [3]

L10. Write a 60-word answer using: **Sabarmati · Dandi · salt law**. [3]

L11. Write a 60-word answer using: **FICCI · imports · swaraj**. [3]

L12. Write a 60-word answer using: **Bankim · Vande Mataram · Bharat Mata**. [3]

Drill 3 · Fill the missing link

1 mark each

L13. Write the missing step: [1]

Indians oppose the Rowlatt Act (1919) → ? → Martial law in Amritsar

L14. Write the missing step: [1]

Irwin's vague offer of dominion status (1929) → ? → 26 January 1930 – Independence Day

L15. Write the missing step: [1]

Abdul Ghaffar Khan arrested (April 1930) → ? → Armoured cars and firing in Peshawar

Drill 4 · Odd one out

1 mark each

L16. Find the odd one out and give the link that joins the other three: **Champaran · Kheda · Ahmedabad · Chauri Chaura** [1]

A

PART A · NCERT PRACTICE

Textbook Check

Every section of the chapter and every NCERT exercise idea, asked in new words. Model answers for all of these are in the Model Answer Booklet.

The war, satyagraha and the Rowlatt Act

A1. How did the First World War create a new economic and political situation in India? Give three points. MUST DO [3]

A2. What is meant by the idea of satyagraha? MUST DO [3]

A3. Why did Gandhiji organise satyagrahas at Champaran, Kheda and Ahmedabad? [3]

A4. Why did Indians oppose the Rowlatt Act? MUST DO [2]

A5. Describe the incident at Jallianwala Bagh. Why did General Dyer act as he did? MUST DO [3]

Khilafat and Non-Cooperation

A6. Why did Gandhiji take up the Khilafat issue? [2]

A7. Why did Gandhiji believe non-cooperation would end British rule? Name its stages. MUST DO [3]

A8. Explain the effects of non-cooperation on the economic front. MUST DO [3]

A9. Why did the Non-Cooperation Movement slow down in the cities? Give two reasons. MUST DO [2]

Differing strands

A10. How did the peasants of Awadh interpret swaraj? [3]

A11. Who was Alluri Sitaram Raju? How did his idea of struggle differ from Gandhiji's? MUST DO [3]

A12. What did swaraj mean to the plantation workers of Assam? [2]

Civil Disobedience

A13. Why was the Simon Commission opposed? MUST DO [2]

A14. Why did Gandhiji choose salt to begin the Civil Disobedience Movement? MUST DO [3]

A15. How was the Civil Disobedience Movement different from the Non-Cooperation Movement? MUST DO [2]

A16. Why did different social groups join the Civil Disobedience Movement? Explain with three examples. MUST DO [5]

A17. What was the Poona Pact? Why was it signed? MUST DO [3]

A sense of belonging

A18. How did the image of Bharat Mata help create a sense of collective belonging? [2]

B

PART B · SECTION A STYLE

Objective Practice

The MCQ types used in the board paper: chronology, matching, picture-based, statements, combinations and assertion–reason.

ASSERTION–REASON: HOW TO ANSWER

(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Multiple choice

1 mark each

B1. Arrange in chronological order: [1]
I. Kheda satyagraha II. Rowlatt satyagraha III. Salt March IV. Ahmedabad mill workers' satyagraha

(a) I, IV, II, III **(b)** IV, I, II, III **(c)** I, II, IV, III **(d)** II, I, IV, III

B2. Arrange in chronological order: [1]
I. Poona Pact II. Khilafat Committee formed III. Gandhi–Irwin Pact IV. Lahore Congress demands Purna Swaraj
(a) II, III, IV, I (b) IV, II, III, I (c) II, IV, III, I (d) II, IV, I, III

B3. The Rowlatt Act (1919) allowed the government to: [1]
(a) impose a tax on salt
(b) ban the Congress
(c) send workers to Assam plantations
(d) detain political prisoners without trial for two years

B4. Which session of the Congress adopted the Non-Cooperation programme? [1]
(a) Calcutta, Sept 1920 (b) Lahore, Dec 1929
(c) Madras, 1927 (d) Nagpur, Dec 1920

B5. Match the leaders with the movements: [1]
(a) Baba Ramchandra (b) Alluri Sitaram Raju (c) Abdul Ghaffar Khan (d) Dr B.R. Ambedkar
(i) Gudem Hills (ii) Depressed Classes Association (iii) Awadh peasants (iv) Peshawar
(a) a-iii, b-i, c-iv, d-ii (b) a-i, b-iii, c-iv, d-ii
(c) a-iii, b-iv, c-i, d-ii (d) a-ii, b-i, c-iv, d-iii

B6. *Picture described:* a painting shows a calm woman dressed as an ascetic, with four arms holding cloth, a book, a mala and sheaves of paddy. It was painted by: [1]
(a) Raja Ravi Varma (b) Abanindranath Tagore
(c) Bankim Chandra Chattopadhyay (d) Natesa Sastri

B7. *Flag described:* a red, green and white tricolour with a spinning wheel in the centre. Which statement about it is correct? [1]
(a) It was the Swadeshi flag of Bengal
(b) Its eight lotuses stood for eight provinces
(c) Gandhiji designed it by 1921 as a symbol of self-help
(d) It was adopted at the Lahore session

B8. Read the statements: [1]
I. The Justice Party boycotted the council elections in Madras.
II. Import of foreign cloth halved between 1921 and 1922.
Choose the correct option.
(a) Only I is correct (b) Only II is correct
(c) Both I and II are correct (d) Neither I nor II is correct

B9. Which of these were reasons why the business classes supported Civil Disobedience at first? [1]
a. Protection against foreign imports b. A rupee–sterling ratio that discouraged imports c. Support for ‘no rent’ campaigns d. Freedom from colonial restrictions on business
(a) Only a and c (b) Only a, b and d (c) Only b and c (d) All of these

B10. The Inland Emigration Act of 1859: [1]

(a) stopped plantation workers leaving tea gardens without permission

(b) let peasants migrate to Fiji

(c) set up the Oudh Kisan Sabha

(d) abolished begar

B11. Gandhiji called off the Non-Cooperation Movement in February 1922 after violence at: [1]

(a) Chauri Chaura (b) Sholapur (c) Peshawar (d) Gujranwala

B12. The Swaraj Party was formed within the Congress by: [1]

(a) Nehru and Bose (b) Ali brothers

(c) Thakurdas and Birla (d) C.R. Das and Motilal Nehru

B13. Which group did **not** join the Civil Disobedience Movement in large numbers, except in the Nagpur region? [1]

(a) Rich peasants (b) Women

(c) Industrial workers (d) Business classes

B14. 'The Folklore of Southern India' was published by: [1]

(a) Rabindranath Tagore (b) Bankim Chandra

(c) Natesa Sastri (d) Baba Ramchandra

B15. Why did Muhammad Ali Jinnah agree to give up separate electorates in 1927–28? [1]

(a) If Muslims got reserved seats in the Central Assembly and proportional seats in Bengal and Punjab

(b) If the Congress left the Khilafat issue

(c) If the British gave dominion status

(d) If the Round Table Conference was held in India

B16. Read the statements: [1]

I. The Poona Pact gave dalits separate electorates.

II. The Depressed Classes Association was formed by Ambedkar in 1930.

Choose the correct option.

(a) Only I is correct (b) Only II is correct

(c) Both I and II are correct (d) Neither I nor II is correct

Assertion–Reason

1 mark each

B17. ASSERTION–REASON [1]

Assertion (A): Rich peasants were deeply disappointed when the Civil Disobedience Movement was called off in 1931.

Reason (R): The movement was called off without the revenue rates being revised.

B18. ASSERTION–REASON [1]

Assertion (A): The Congress was reluctant to support 'no rent' campaigns.

Reason (R): It feared upsetting rich peasants and landlords.

B19. ASSERTION–REASON [1]

Assertion (A): Many Muslims did not respond to the call for a united struggle in 1930.

Reason (R): Gandhiji designed the Swaraj flag in 1921.

B20. ASSERTION–REASON [1]

Assertion (A): The Simon Commission was welcomed by the Muslim League.

Reason (R): The Commission had no Indian member.

C

PART C · BOARD PATTERN

Board Pattern Practice

Written-answer questions grouped by topic. ★★★ = in every paper read or a fixed question slot · ★★ = asked once or twice · ★ = core NCERT topic, not yet asked in the papers read.

Non-Cooperation and Khilafat

★★☆ NCERT core · 3–5 marks

C1. "The Non-Cooperation Movement gained momentum through the participation of different social groups." Explain with examples. MUST DO [5]

C2. Why did the Non-Cooperation Movement gradually slow down in the cities? Explain three reasons. MUST DO [3]

C3. How did the Khilafat issue widen the national movement? [3]

C4. Why did Gandhiji withdraw the Non-Cooperation Movement in 1922? What happened in the Congress after that? [3]

Differing strands within the movement

★★☆ 1 of 3 papers · 3 marks

C5. "Different social groups understood swaraj in their own ways." Explain with three examples. MUST DO [3]

C6. Explain why the peasants of Awadh revolted in 1920–21. [3]

Civil Disobedience

★★☆ NCERT core · 3–5 marks

C7. Explain the circumstances that led to the Civil Disobedience Movement. MUST DO [5]

C8. Describe the Salt March. Why was it an effective tool of resistance? MUST DO [5]

C9. How did the colonial government respond to the Civil Disobedience Movement? [3]

C10. Explain the role of business classes in the Civil Disobedience Movement. MUST DO [5]

C11. Describe the role of women in the Civil Disobedience Movement. [3]

C12. Why was the participation of industrial workers in the Civil Disobedience Movement limited? [2]

Limits of Civil Disobedience

★★☆ NCERT core · 3–5 marks

C13. Why did dalits and many Muslims not join the Civil Disobedience Movement fully? MUST DO [5]

C14. How did Gandhiji try to improve the condition of dalits? [3]

The sense of collective belonging

★★★ 2 of 3 papers (Q8 source) · 1–5 marks

C15. "Culture played an important role in creating a sense of collective belonging in India." Explain. MUST DO [5]

C16. How did the reinterpretation of history create a feeling of nationalism? What was its problem? [3]

C17. How did the HSRA understand the struggle for freedom? Give two points. [2]

Rowlatt satyagraha

★★☆ 2025 source question · 2–3 marks

C18. Why did the Rowlatt satyagraha turn violent? How did the government respond? [3]

D

PART D · SOURCE-BASED (Q8 STYLE)

Source-Based Questions

Each source carries 4 marks (1 + 1 + 2), as in Q8 of the board paper. In both 2026 papers we read, Q8 came from this chapter.

D1. Source-Based · Bombs and Ideas [4]

In 1928 a group of young revolutionaries met at the Ferozeshah Kotla ground in Delhi and founded an organisation that aimed to overthrow British rule. They struck at symbols of British power: in April 1929 two of them threw a bomb inside the Legislative Assembly, and later that year there was an attempt to blow up the Viceroy's train. One of the two, aged only 23, was tried and executed. At his trial he insisted that he did not worship the bomb and the pistol – he wanted a revolution that would change society itself.

(i) Name the organisation and the young leader described. [1]

(ii) Why was the founding of this organisation important? [1]

(iii) How did the leader explain the meaning of 'revolution'? Give two points. [2]

D2. Source-Based · A Mother for the Nation [4]

A Bengali novelist wrote a hymn to the motherland in the 1870s; it later became part of his novel and was sung everywhere during the Swadeshi movement. Some years later a painter drew the motherland as a calm and holy woman, dressed like an ascetic. As years passed, the same mother appeared in many popular prints, in many forms. Devotion to her came to be seen as proof of love for the country.

(i) Name the hymn and the novel mentioned. [1]

(ii) Who painted the image described? [1]

(iii) How did such images build nationalism? Why did some people feel left out? Give one point each. [2]

D3. Source-Based · Salt for Everyone [4]

On the last day of January 1930 a letter reached the Viceroy listing eleven demands. Most stirring of all was the demand to abolish a tax on something that every Indian, rich or poor, ate every day. The letter warned that if the demands were not met by 11 March, a campaign of civil disobedience would begin. The Viceroy did not respond, and a long walk to the sea began.

(i) Who wrote the letter, and to whom? [1]

(ii) Why was salt a powerful symbol? [1]

(iii) Describe two features of the 'long walk to the sea'. [2]

D4. Source-Based · Separate or Together? [4]

At the second Round Table Conference a dalit leader asked that his people choose their own representatives through a separate electorate. The British agreed. Gandhiji was shocked and began a fast unto death. In the end the leader accepted a compromise: seats would be kept for dalits in the legislatures, but all voters together would elect the members.

(i) Name the dalit leader and the agreement reached. [1]

(ii) Why did Gandhiji oppose separate electorates for dalits? [1]

(iii) Why did many dalit leaders want a political solution? Give two points. [2]

D5. Source-Based · Wearing Gandhi Caps [4]

In 1930 thousands of miners in the Chotanagpur tin mines wore Gandhi caps and joined rallies and boycotts. Railway workers struck that year and dock workers two years later. Yet in most industrial towns workers kept away from the national movement, and the Congress hesitated to take up their demands about wages and working conditions.

(i) Which movement is referred to in the source? [1]

(ii) Why did workers adopt boycott of foreign goods? [1]

(iii) Why did the Congress hesitate to take up workers' demands? Give two reasons. [2]

PART E · MAP SKILL

E Map Work: Nationalism in India

The nine places of the CBSE map list for this chapter. Q9 of the board paper asks two of them (2 marks).

WHAT THE BOARD ASKS

Q9 (2 marks) gives an outline map of India with two places marked A and B, or asks you to locate and label them. In 2026 the paper asked **Jallianwala Bagh and Madras (1927)** in one set and **Champaran and Nagpur (1920)** in another; 2025 asked the **1920 session** and **Dandi**. Write the name next to a clear dot.

Locate and label	What to remember
☐ Calcutta – Congress session, Sept 1920	Non-cooperation agreed (special session)
☐ Nagpur – Congress session, Dec 1920	Non-Cooperation programme adopted
☐ Madras – Congress session, 1927	Resolution for complete independence; Simon Commission to be boycotted
☐ Champaran – indigo planters, 1917	Gandhiji's first satyagraha in India
☐ Kheda – peasant satyagraha, 1917	Revenue relief after crop failure and plague
☐ Ahmedabad – mill workers, 1918	Cotton mill workers' satyagraha
☐ Amritsar – Jallianwala Bagh, 1919	Dyer's firing on 13 April 1919
☐ Chauri Chaura – 1922	Violence led to the end of Non-Cooperation
☐ Dandi – Salt March, 1930	Salt law broken; Civil Disobedience begins

Practice drill – use one fresh outline map of India for each round

1. Round 1: mark all three Congress sessions (Calcutta, Nagpur, Madras).
2. Round 2: mark the three Gujarat places together – Ahmedabad, Kheda, Dandi – then Champaran.
3. Round 3: Amritsar and Chauri Chaura. Then do all nine from memory in 5 minutes.

PART F · REAL BOARD QUESTIONS

F Board PYQ Index

Real questions from recent Social Science board papers, by topic. Open the official paper and attempt the listed questions.

Frequency	Topic	Marks	Where asked (year: paper code, question number)	Practise here
★★★	**Map: sessions and satyagraha centres**	2	**2026:** 32/1/1 Q9 (Jallianwala Bagh; Madras 1927); 32/5/1 Q9 (Champaran; Nagpur 1920) · **2025:** 32/1/1 Q37(a) (1920 session; Dandi)	Map Work
★★★	**Chronology of events**	1	**2026:** 32/1/1 Q1 (Rowlatt, Khilafat, Gandhi–Irwin, Poona Pact); 32/5/1 Q1 (Kheda, Ahmedabad, Rowlatt, Salt)	B1–B2, timeline
★★★	**Source: belonging / revolutionaries**	4	**2026:** 32/1/1 Q8 (Bhagat Singh, HSRA); 32/5/1 Q8 (icons and reinterpreted history)	A18, B6–B7, C15–C17, D1–D2, L12
★★☆	**Satyagraha and nationalism**	2	**2025:** 32/1/1 Q21(A) (anti-colonial movement and nationalism), Q21(B) (satyagraha as soul-force)	A2–A3, C1, L1
★★☆	**Differing strands: tribals, peasants**	3	**2025:** 32/1/1 Q25 (tribal peasants and Gandhiji's swaraj)	A10–A12, C5–C6, L9
★★☆	**Rowlatt satyagraha**	2	**2025:** 32/1/1 Q34.3 (reasons for the Rowlatt satyagraha, in a print-censorship source)	A4–A5, B3, C18, L2
★★☆	**Non-Cooperation and Khilafat**	3–5	Not asked in the papers read – core NCERT 3- and 5-mark topic.	A6–A9, B4, B8, C1–C4, L3–L5
★★☆	**Civil Disobedience: Salt March, groups, limits**	3–5	Not asked in the papers read – core NCERT 5-mark topic.	A13–A17, B9, B13, B15–B18, C7–C14, D3–D5, L6–L8, L10–L11

Papers read in full for this index (3): 2026 – 32/1/1, 32/5/1 · 2025 – 32/1/1. The 2026 sets 32/1/3, 32/4/2, 32/5/2, 32/5/3 were also checked for Print Culture and Nationalism in Europe. Sets of one code family share most questions. Download official papers from cbse.gov.in → Previous Year Question Papers, and the Sample Paper 2026–27 from cbseacademic.nic.in.

PART G · YOUR RECORD

G My Mistakes

Write down each mistake from this chapter, including the Sunday Chapter Test.

Every wrong answer is a free lesson. Write it here, find the point you missed, and redo the question after three days.

Date	Part & Q No.	What went wrong	Correct point or fact	Redone ✓