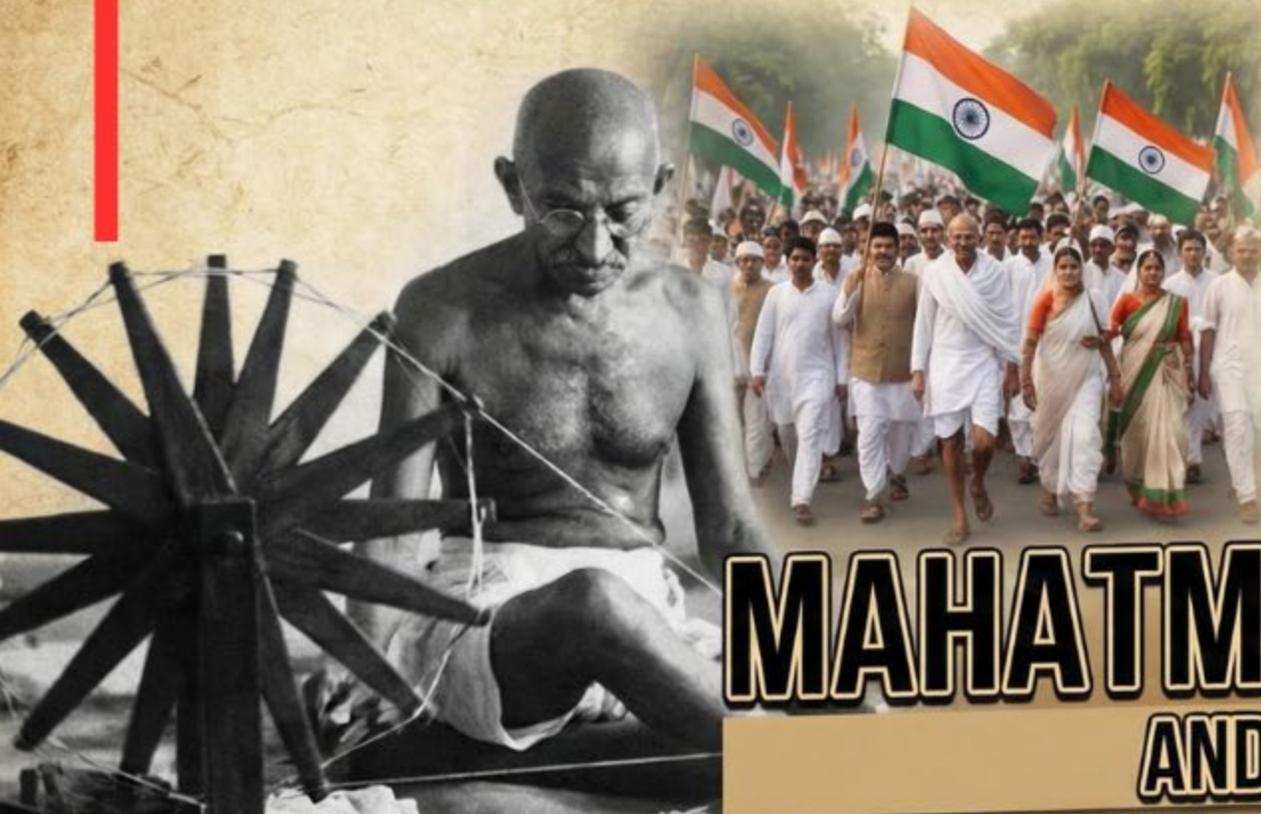


LEADER

TOP 60

MOVEMENT

Part-19



MAHATMA GANDHI
AND THE
NATIONALIST MOVEMENT

THE STRUGGLE FOR FREEDOM



Prepared by: Mr. Bikrant
 PGT-Hist.
 PM SHRI KV DIPHU

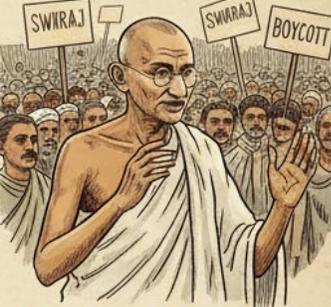
HISTORY QUESTIONS FOR THE CBSE EXAM 2026 chapter wise previous year paper

Q.82 Explain the reasons for initiating the Non-Cooperation Movement by Gandhiji. (3 Marks, 2022 Main)

Ans. Gandhiji initiated the Non-Cooperation Movement in 1920 due to:

- 1. The Rowlatt Act (1919):** The British passed this act, permitting detention without trial. The protests against it led to the bloody **Jallianwala Bagh Massacre** (April 1919).
- 2. The Khilafat Issue:** Indian Muslims to protest the harsh treaty imposed on the Turkish Sultan (the Caliph).
- 3. Desire for Swaraj:** He wanted to launch a broad-based "mass movement" to achieve self-rule by boycotting British institutions, goods, and honors.

GANDHIJI'S NON-COOPERATION MOVEMENT (1920): REASONS & CAUSES

<p>1. THE ROWLATT ACT & JALLIANWALA BAGH</p>  <p>Jallianwala Bagh Massacre, April 1919</p>  <p>Rowlatt Act: Detention without Trial</p>	<p>2. THE KHILAFAT ISSUE</p>  <p>Protest against harsh treaty on Turkish Caliph</p>	<p>3. DESIRE FOR SWARAJ (SELF-RULE)</p>  <p>Mass Movement for Self-Rule. Boycott British Goods, Institutions, Honors, Honors</p> 
---	---	---

RESULT:
Call for United Mass Protest to Achieve Swaraj



Why Non-Cooperation Movement? (3 Marks)

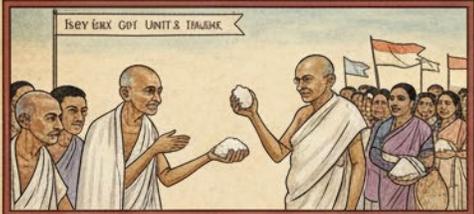
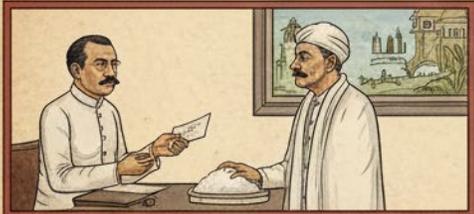
- To protest against **Jallianwala Bagh massacre**.
- To support the **Khilafat movement**.
- To demand **Swaraj** (Self-rule).

Q.83 Examine the reasons and outcomes of the Salt Satyagraha. (8 Marks, 2023 Main)

Ans. Reasons for the Salt Satyagraha:

- 1. The Salt Law:** People were forbidden from making salt and had to pay a heavy tax on it.
- 2. Symbol of Unity:** Gandhiji saw the salt tax (which was 14 times its value) as a symbol to unite all Indians.
- 3. Ignored Ultimatum:** He sent an ultimatum to Viceroy Irwin, which was ignored.

**THE SALT SATYAGRAGHA (1930):
REASONS & OUTCOMES**

1. REASONS	2. OUTCOMES
 <p>The Salt Law: Heavy Tax & Monopoly</p>	 <p>Global Attention: Widely Covered by World Press</p>
 <p>Symbol of Unity: Uniting All Indians</p>	 <p>Mass Participation: Women in Large Numbers</p>
 <p>Ignored Ultimatum to Viceroy Irwin</p>	 <p>Widespread Defiance & Mass Arrests</p>

Result: Global Awareness, Mass Mobilization, & Psychological Blow to the British Raj

Outcomes of the Salt Satyagraha:

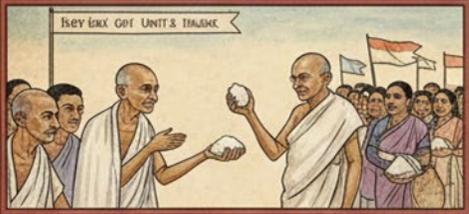
- 1. Global Attention:** The march was widely covered by the European and American press, bringing the struggle to world attention.
- 2. Mass Participation of Women:** It was the first nationalist activity in which women participated in large numbers.
- 3. Widespread Defiance:** People broke the salt law, defied forest laws, and refused to pay taxes, leading to mass arrests (around 60,000).
- 4. Psychological Impact:** It forced the British to realize that their *Raj* would not last forever.

THE SALT SATYAGRAHA (1930): REASONS & OUTCOMES

1. REASONS



The Salt Law: Heavy Tax & Monopoly



Symbol of Unity: Uniting All Indians



Ignored Ultimatum to Viceroy Irwin

2. OUTCOMES



Global Attention: Widely Covered by World Press



Mass Participation: Women in Large Numbers



Widespread Defiance & Mass Arrests

Result: Global Awareness, Mass Mobilization, & Psychological Blow to the British Raj

Q.83 Examine the reasons and outcomes of the Salt Satyagraha. (8 Marks, 2023 Main)

Ans. Reasons for the Salt Satyagraha:

- 1. The Salt Law:** People were forbidden from making salt and had to pay a heavy tax on it.
- 2. Symbol of Unity:** Gandhiji saw the salt tax (which was 14 times its value) as a symbol to unite all Indians.
- 3. Ignored Ultimatum:** He sent an ultimatum to Viceroy Irwin, which was ignored.

Outcomes of the Salt Satyagraha:

- 1. Global Attention:** The march was widely covered by the European and American press, bringing the struggle to world attention.
- 2. Mass Participation of Women:** It was the first nationalist activity in which women participated in large numbers.
- 3. Widespread Defiance:** People broke the salt law, defied forest laws, and refused to pay taxes, leading to mass arrests (around 60,000).
- 4. Psychological Impact:** It forced the British to realize that their *Raj* would not last forever.

Follow up Question-1

Q. Explain the reasons that led to the Civil Disobedience Movement of 1930. (3 Marks, 2022 Main - OR)

Ans.

- 4. The Salt Law:** The British state monopoly over salt was a deeply unpopular grievance. People were forbidden from making it and had to pay a heavy tax.
- 5. Symbol of Unity:** Gandhiji saw the salt tax (which was 14 times its value) as a symbol of colonial oppression that united all Indians, rich and poor.
- 6. Ignored Ultimatum:** He sent an ultimatum to Viceroy Irwin, which was ignored so he launched the movement.



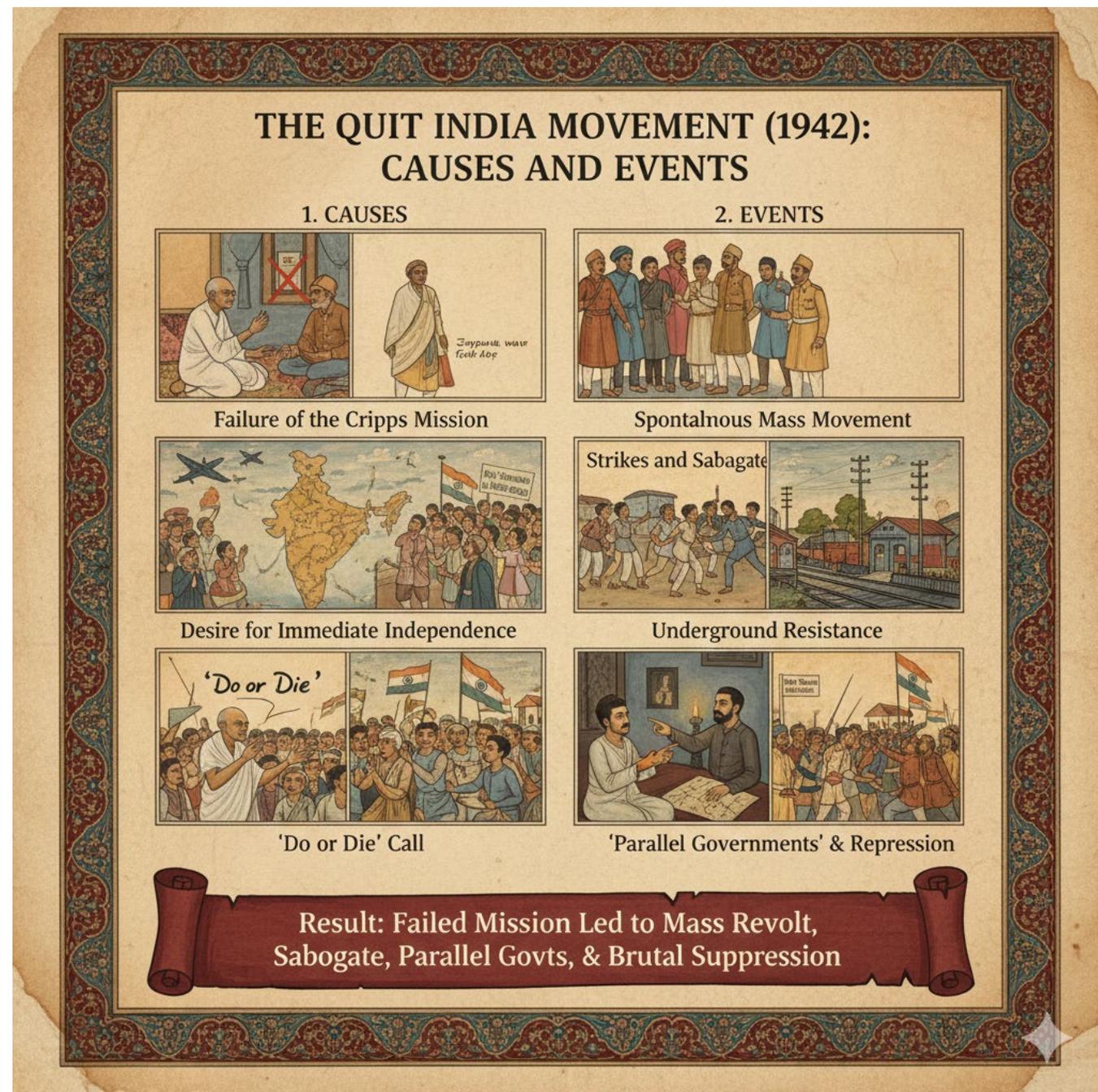
Why Salt Satyagraha? (3 Marks)

- Salt was a **basic need** for every Indian.
- British had a **monopoly** on making salt.
- Salt tax was very **high** and unfair.

Q.84 Examine the causes and events of the Quit India Movement. (8 Marks, 2023 Main - OR)

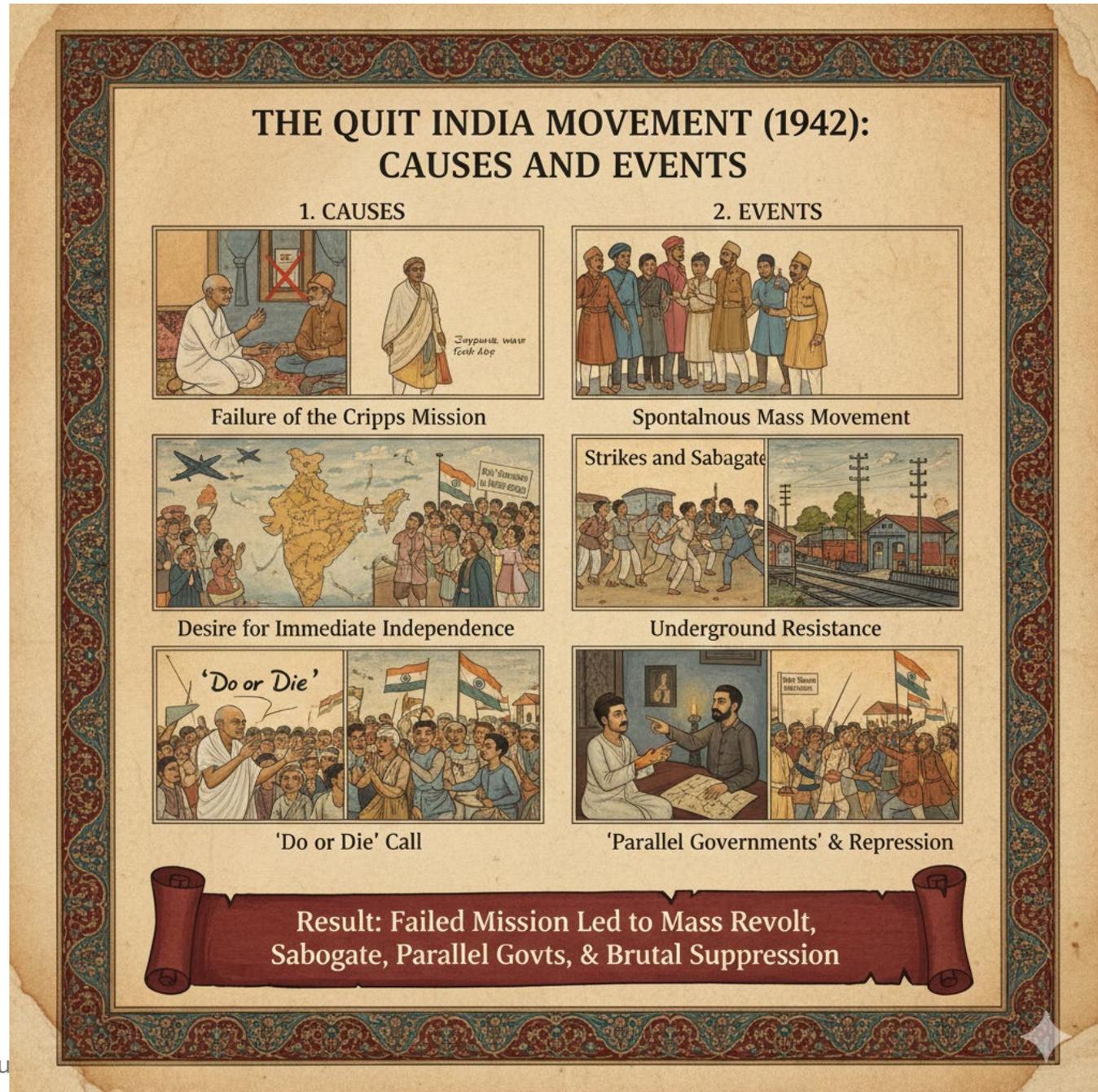
Ans. Causes:

- 1. Failure of the Cripps Mission (1942):** The British sent the Cripps Mission to secure Indian cooperation in World War II, but its proposals (which did not offer immediate independence) were rejected.
- 2. Desire for Immediate Independence:** Gandhiji and the Congress were convinced that the British presence was an invitation for a Japanese invasion.
- 3. "Do or Die":** On 8 August 1942, Gandhiji launched the movement with the slogan "Do or Die," demanding an immediate and complete end to British rule.



Events:

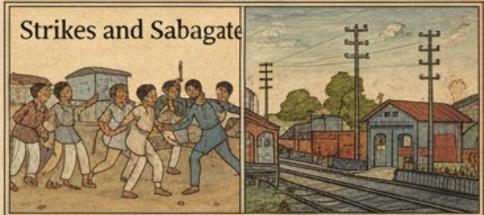
- 1. Arrest of Leaders:** By arresting Gandhiji and the entire Congress leadership, leaving the movement leaderless.
- 2. Spontaneous Mass Movement:** Ordinary people, especially the youth and students, took the lead.
- 3. Strikes and Sabotage:** There were widespread strikes in schools and colleges. People attacked symbols of British authority, such as post offices, railway stations, and telegraph lines.
- 4. Underground Resistance:** Socialist leaders like Jayaprakash Narayan organized an underground resistance movement to continue the struggle.



5. "Parallel Governments": In several districts, like Satara (Maharashtra) and Midnapore (Bengal), the British administration collapsed, and local "parallel governments" (*prati sarkar*) were established.

6. Brutal Repression: The British suppressed the movement with massive force, but it took them over a year to regain control.

THE QUIT INDIA MOVEMENT (1942): CAUSES AND EVENTS

1. CAUSES	2. EVENTS
 Failure of the Cripps Mission	 Spontaneous Mass Movement
 Desire for Immediate Independence	 Underground Resistance
 'Do or Die' Call	 'Parallel Governments' & Repression

Result: Failed Mission Led to Mass Revolt, Sabogate, Parallel Govts, & Brutal Suppression

Q.84 Examine the causes and events of the Quit India Movement. (8 Marks, 2023 Main - OR)

Ans. Causes:

1. **Failure of the Cripps Mission (1942):** The British sent the Cripps Mission to secure Indian cooperation in World War II, but its proposals (which did not offer immediate independence) were rejected.
2. **Desire for Immediate Independence:** Gandhiji and the Congress were convinced that the British presence was an invitation for a Japanese invasion.
3. **"Do or Die":** On 8 August 1942, Gandhiji launched the movement with the slogan "Do or Die," demanding an immediate and complete end to British rule.

Events:

1. **Arrest of Leaders:** By arresting Gandhiji and the entire Congress leadership, leaving the movement leaderless.
2. **Spontaneous Mass Movement:** The movement became a "genuinely a mass movement." Ordinary people, especially the youth and students, took the lead.
3. **Strikes and Sabotage:** There were widespread strikes in schools and colleges. People attacked symbols of British authority, such as post offices, railway stations, and telegraph lines.
4. **Underground Resistance:** Socialist leaders like Jayaprakash Narayan organized an underground resistance movement to continue the struggle.
5. **"Parallel Governments":** In several districts, like Satara (Maharashtra) and Midnapore (Bengal), the British administration collapsed, and local "parallel governments" (*prati sarkar*) were established.
6. **Brutal Repression:** The British suppressed the movement with massive force, but it took them over a year to regain control.



Quit India Movement (Causes/Events). (8 Marks)

- **Cripps Mission** failed (No freedom).
- Fear of **Japanese invasion** in WWII.
- Gandhi gave slogan "**Do or Die**".
- Leaders were **arrested** immediately.
- Became a **leaderless mass movement**.
- **Youth** and students took charge.
- Attacked **police stations** and railways.
- **Parallel governments** formed (Satara).

Q.85 Analyse the strengths and limitations of the following sources to reconstruct the political career of Mahatma Gandhi:

(i) Writing and Speeches

(ii) Autobiographies

(iii) Government Records

(iv) Newspapers. (8 Marks, 2023 Supp)

Q. "There are different kinds of sources that historians use in reconstructing the career of Mahatma Gandhi..." Elucidate the statement with suitable examples. (6 Marks, 2022 Supp)

Q. "There are many different kinds of sources from which we can reconstruct the political career of Gandhiji..." Examine the statement. (8 Marks, 2024 Main)

Ans. Historians must critically analyze all sources:

(i) Writing and Speeches:

Strength: Gandhiji's journals (*Harijan*, *Young India*) and speeches are the best source for his public philosophy and political ideas.

Limitation (Caution): Speeches and public writings are often shaped by the awareness that they may be published.

The infographic is titled "RECONSTRUCTING GANDHI'S CAREER: 1. WRITINGS & SPEECHES". It is divided into two main sections: "STRENGTH:" and "LIMITATION (CAUTION):".

STRENGTH: This section features an illustration of Mahatma Gandhi writing with a quill pen. He is surrounded by books, one of which is labeled "Harjan India". A speech bubble next to him says "Strength: Public philoopy (Harijan, Young Youdia)". Below the illustration, a text box states: "Strength: Public philosophy & ideas (Harijan, Young Youdia)." The word "Youdia" appears to be a typo for "India".

LIMITATION (CAUTION): This section features an illustration of a crowd of people with question marks above their heads, a vintage microphone, and a hand writing on a document. Below the illustration, a text box states: "Limitation (Caution: Public writings & speeches shaped by awarenes of being published." The word "awarenes" appears to be a typo for "awareness".

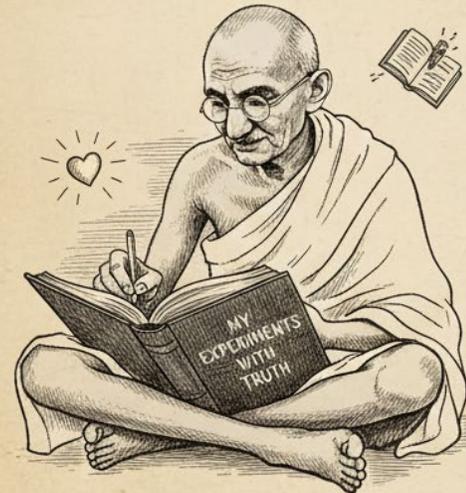
(ii) Autobiographies:

Strength: Provide a rich, personal narrative of the author's life and motivations.

Limitation (Caution): They are written from memory, often long after the events. They tell us what the author *could recollect* and how they *wanted* their life to be viewed, not necessarily the objective truth.

RECONSTRUCTING GANDHI'S CAREER: 2. AUTOBIOGRAPHIES

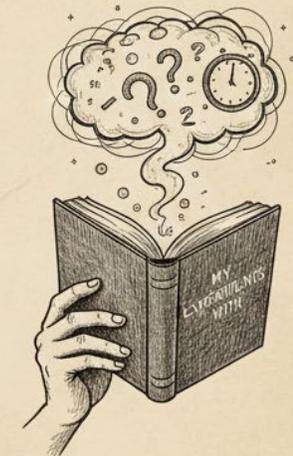
STRENGTH:



STRENGTH:

Strength: Personal narrative, insights into author's life & motivations.

LIMITATION (CAUTION):



LIMITATION (CAUTION):

Written from memory, selective recollection, author's desired portrayal.

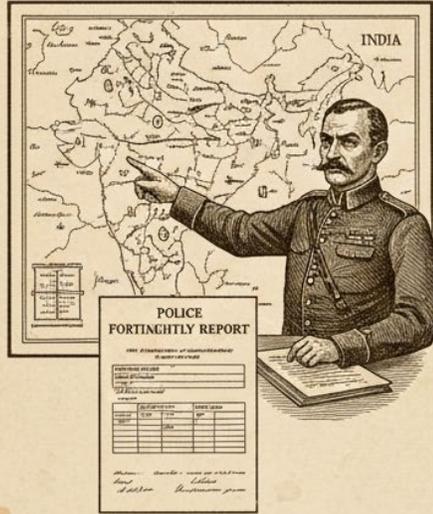
(iii) Government Records:

Strength: Official records (like police fortnightly reports) are very useful for tracking the "spread" of a movement and the government's fears and responses.

Limitation (Caution): They are biased, often viewing nationalist activities as "problems" of law and order, and they may not understand the true motivations of the rebels.

**RECONSTRUCTING GANDHI'S CAREER:
3. GOVERNMENT RECORDS**

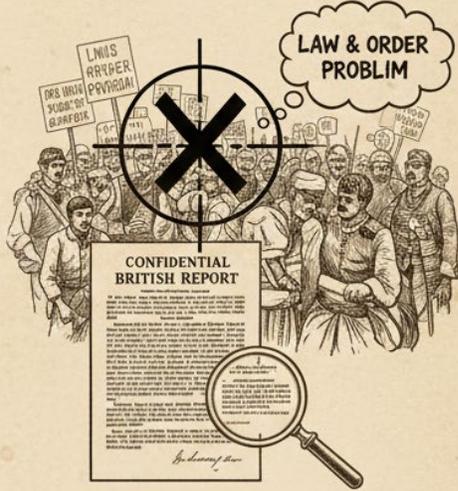
STRENGTH



Strength:

- Tracking movements, state response (Police reports).

LIMITATION (CAUTION):



Limitation (Caution):

- Darish rept:
- Colonial bias, 'law & order' perspective.

(iv) Newspapers:

Strength: Provide a daily, dated record of events and capture the "public voice" and contemporary debates.

Limitation (Caution): Newspaper accounts are not unprejudiced. They were published by people with their own political opinions. British papers (like in London) and Indian nationalist papers reported the same events very differently.

(v) **Oral Sources:** Folk tales, rumours (as recorded in police reports), and personal interviews with participants (though rare) can provide a glimpse into how the common people viewed the "Mahatma."

<https://www.youtube.com/@TheSocietalSense>

The infographic is set on a parchment-like background with decorative scrollwork in the corners. At the top, the title 'RECONSTRUCTING GANDHI'S CAREER: 4. NEWSPAPERS' is written in a bold, serif font. Below the title, a vertical line divides the space into two columns. The left column is headed 'STRENGTH' and features an illustration of a man with a mustache and glasses operating a printing press. A magnifying glass is held over the press, focusing on a newspaper page with the headline 'GANDHI'S REBELS'. Below this illustration is a text box containing the text: '• Strength: Daily record, public voice, debates.' The right column is headed 'LIMITATION (CAUTION):' and shows two newspaper clippings. The first is from 'THE LONDON TIMES' with the headline 'GANDHI'S REBELS CAUSE BATISH CHAOS'. The second is from 'NAUJAWAN BHARAT' with the headline 'GANDHI'S FREEDOM FIGHT: TYRRANY'. A large red 'X' is drawn over both clippings, and a red stamp with the word 'BIAS' is placed over the bottom right clipping. Below this illustration is a text box containing the text: '• Limitation: Colonial bias, Editors' opinions, different perspectives (British vs. Indian press).' At the bottom of the infographic, a scroll is unrolled to reveal the text: 'CONCLUSION: CRITICAL ANALYSIS OF ALL SOURCES IS ESSENTIAL'. The scroll is decorated with a red wax seal on the left and a red wax drop on the right.

RECONSTRUCTING GANDHI'S CAREER: 4. NEWSPAPERS

STRENGTH

- Strength: Daily record, public voice, debates.

LIMITATION (CAUTION):

- Limitation: Colonial bias, Editors' opinions, different perspectives (British vs. Indian press).

CONCLUSION: CRITICAL ANALYSIS OF ALL SOURCES IS ESSENTIAL



Sources to know about Gandhi. (8 Marks)

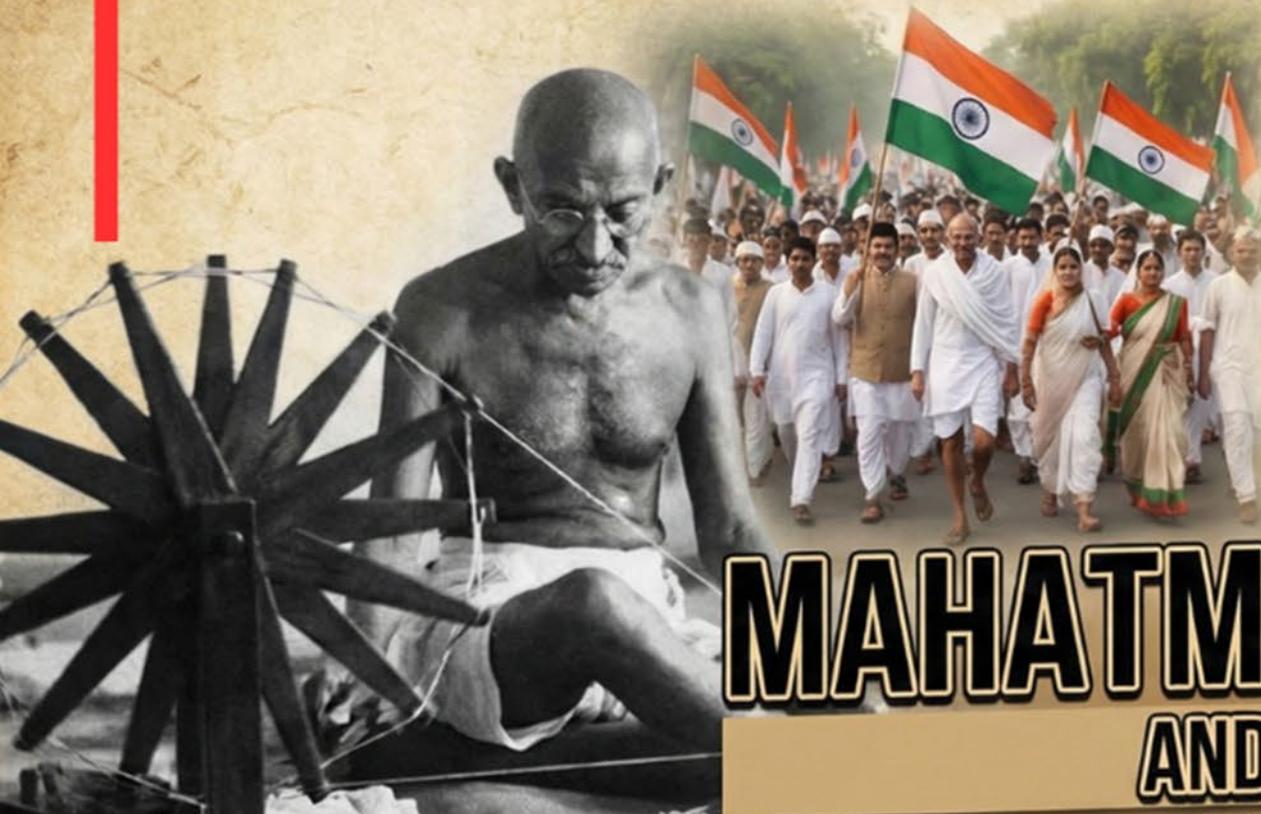
- **His Writings:** *Young India* and *Harijan*.
- **Speeches:** Reveal his public ideas.
- **Private Letters:** Show his personal thoughts.
- **Autobiographies:** *My Experiments with Truth*.
- **Police Reports:** Show the British government's view.
- **Newspapers:** Daily record of events.
- **Oral sources:** Rumours and stories from people.
- Historians must read sources with **caution**.

LEADER

TOP 60

MOVEMENT

Part-20



MAHATMA GANDHI AND THE NATIONALIST MOVEMENT THE STRUGGLE FOR FREEDOM



Prepared by: Mr. Bikrant
PGT-Hist.
PM SHRI KV DIPHU

HISTORY QUESTIONS FOR THE CBSE EXAM 2026 <https://www.youtube.com/@TheSocietalSense> chapter wise previous year paper

Q.86 How did Gandhiji transform the National Movement into a mass movement? (8 Marks)

Ans. Gandhiji transformed the nationalist struggle into a genuine mass movement involving millions:

Simple Lifestyle and Identification: He identified himself with the common people. He dressed in a simple *dhoti*, lived like them, and spoke their language (Hindi) instead of English.

Use of the Charkha: He promoted the *charkha* (spinning wheel) and *khadi*. This provided employment to the rural poor and became a powerful symbol of self-reliance and the dignity of labour.

Involving New Groups: He took up the specific causes of peasants (Champaran, Kheda) and workers (Ahmedabad), bringing them directly into the nationalist fold for the first time.

GANDHJI'S MASS MOVEMENT: STRATEGY & SYMBOLISM

The infographic is titled "GANDHJI'S MASS MOVEMENT: STRATEGY & SYMBOLISM" and is divided into three vertical panels, each with an illustration and a caption. The first panel shows Gandhiji sitting with a group of people in a rural setting, with a speech bubble saying "RAM!". The second panel shows Gandhiji spinning yarn on a charkha, with stacks of finished cloth nearby. The third panel shows Gandhiji talking to a group of people in a rural setting, with a factory in the background. At the bottom, a scroll contains the conclusion: "Conclusion: Transformed Struggle from Elite to a Mass Movement (1915-1947)".

Simple Lifestyle.
Dhoti & Hindi.
Identified with the
Common People.

The Charha & Khadi.
Symbol of Self-Reliance,
Dignity of Labour
& Rural Employment

Involving New Groups.
Peasants
(Champaran, Kheda)
& Ahemdabad.

Conclusion: Transformed Struggle from Elite to a Mass Movement (1915-1947)

Social Reform: His fight against untouchability (calling Dalits "Harijans") and his call for women to participate in the Salt March broadened the social base of the movement.

Mass Satyagraha: He replaced the elite methods of petitioning with mass-based *Satyagraha* (Non-Cooperation, Civil Disobedience). This gave every Indian, from a peasant to a student, a way to participate in the fight for freedom.

Careful Organization: He established a series of "Praja Mandals" (people's associations) in the princely states and restructured the Congress, taking the nationalist creed to every village.



Q.86 How did Gandhiji transform the National Movement into a mass movement? (8 Marks)

Ans. Gandhiji transformed the nationalist struggle into a genuine mass movement involving millions:

Simple Lifestyle and Identification: He identified himself with the common people. He dressed in a simple *dhoti*, lived like them, and spoke their language (Hindi) instead of English.

Use of the Charkha: He promoted the *charkha* (spinning wheel) and *khadi*. This provided employment to the rural poor and became a powerful symbol of self-reliance and the dignity of labour.

Involving New Groups: He took up the specific causes of peasants (Champaran, Kheda) and workers (Ahmedabad), bringing them directly into the nationalist fold for the first time.

Social Reform: His fight against untouchability (calling Dalits "Harijans") and his call for women to participate in the Salt March broadened the social base of the movement.

Mass Satyagraha: He replaced the elite methods of petitioning with mass-based *Satyagraha* (Non-Cooperation, Civil Disobedience). This gave every Indian, from a peasant to a student, a way to participate in the fight for freedom.

Careful Organization: He established a series of "Praja Mandals" (people's associations) in the princely states and restructured the Congress, taking the nationalist creed to every village.



• **How did Gandhi make it a Mass Movement? (8 Marks)**

- He dressed in a **simple Dhoti** like the poor.
- Spoke in the **language of common people**.
- Used **Charkha** to promote self-reliance.
- Fought for **Peasants** (Champaran/Kheda).
- Launched **Mass Satyagrahas** (Non-Cooperation).
- Included **Women** in the Salt March.
- Fought against **Untouchability**.
- Promoted **Hindu-Muslim unity**.

Follow up Question-1

- **Q. "Gandhiji came to be viewed as a 'people's leader' with deep sympathy for the poor." Examine the statement. (8 Marks, 2025 Supp - OR)**
- **Ans.** This statement is correct. Gandhiji's leadership was defined by his deep sympathy for the poor and his ability to identify with them:
- **Critique of Elitism (BHU Speech, 1916):** From the beginning, Gandhiji was a "people's leader." In his BHU speech, he criticized the elite gathering, stating, "Our salvation can only come through the farmer." He made it clear that the national movement must include the millions of poor.
- **Identification with the Masses:** He consciously "broadened the base" of nationalism. He dressed in a simple *dhoti* or loincloth, lived like the poor, and spoke their language.
- **Use of the Charkha:** He spent part of each day on the *charkha* (spinning wheel), which was a powerful symbol of the dignity of labour and economic self-reliance for the poor.
- **Taking up their Causes:** He did not just talk; he acted. His first major movements were for the poor: the peasants of **Champaran** (1917) and **Kheda** (1918), and the mill workers of **Ahmedabad** (1918).
- **Image as "Saviour":** As a result, the common people saw him as a "Mahatma" or "Gandhi baba." They saw him as a saviour with "miraculous powers" who had been sent to end their suffering from high taxes and oppressive officials.

Follow up Question-2

- **Q. "Mahatma Gandhi converted the National Movement into a Mass Movement." Evaluate this statement in the context of the 'Quit India Movement'. (8 Marks, 2023 Supp - OR)**
- **Quit India as the Proof:**
- **"Do or Die":** His call for "Quit India" and the slogan "Do or Die" was a direct appeal to all Indians to take action.
- **A Leaderless Movement:** When the British arrested Gandhiji and all other senior leaders on the first day, the movement did *not* collapse.
- **Spontaneous Mass Participation:** This showed the success of Gandhiji's "training." The masses were now politically conscious. Students, youth, and ordinary citizens took the lead, organizing strikes, acts of sabotage, and defying British authority on their own.
- **Local Uprisings:** In places like Satara, people took control and established "parallel governments."
- The QIM was a genuine mass uprising, proving that Gandhiji had successfully converted the "national movement" into a "mass movement."

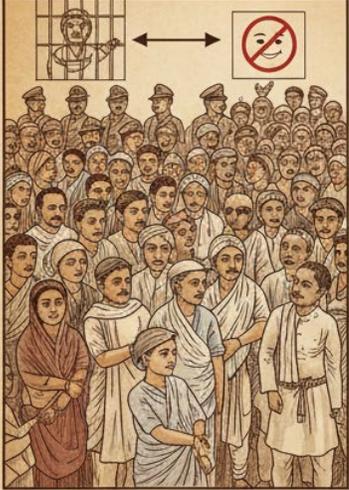
• **Q.87 "The Non-Cooperation Movement was significant in Gandhian nationalism." Justify the statement. (8 Marks, 2025 Supp)**

- **Ans.** Gandhiji applied his methods on a national scale and truly established "Gandhian nationalism" in the movement:
- **Creation of a Mass Movement:** He transform the freedom struggle from an elite-led protest into a genuine mass movement.
- **Training in Satyagraha:** It awakened the people, made them fearless of British authority.

**GANDHIAN NATIONALISM:
THE SIGNIFICANCE COOPRATION MOVEMENT (1920-22)**

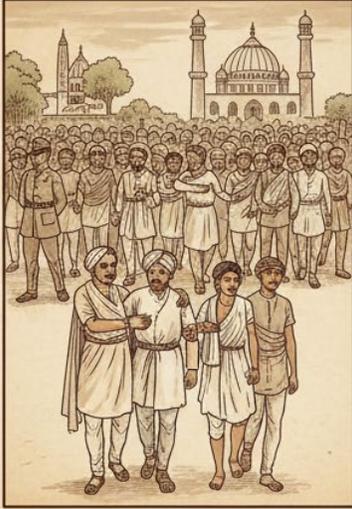
KEY ASPECTS & INNOVATIONS

**1. MASS MOVEMENT
& FEARELSSNESS**



A large crowd of people is shown. Above them, a symbol of a person in a cage with a double-headed arrow points to a 'no fear' symbol (a face with a slash through it).

2. HINDU-MUSLIM UNITY



A group of people, including men and women, are walking together. In the background, there is a mosque and a temple, symbolizing unity between different religious communities.

**3. ECONOMIC & INSTIUTIONAL
SELF-RELIANCE**



People are shown working on handlooms. Below, a group of people is sitting under a tree, with a fire burning nearby. A sign reads 'KASHI VIDYRITH-NATIONAL SCHOOL'.





**RESULT: TRANSFORMATION FROM ELITE PROTEST TO A UNIFIED, FEARESS MASS
STRUGGLE FOR SWARAJI. THE FOUNDATION OF GANDHIAN NATIONLISM**

- **Hindu-Muslim Unity:** By joining the Khilafat issue, Gandhiji achieved an unprecedented level of Hindu-Muslim unity
- **Economic Nationalism (Swadeshi):** The promotion of the *charkha* and *khadi* became a symbol of self-reliance, dignity, and a uniform of freedom.
- **Creation of Alternatives:** The boycott of British institutions led to the creation of alternative "national" institutions (like Kashi Vidyapith), which was a practical step towards self-rule.



Follow up Question-1

**Q. "The Non-Cooperation Movement was a training for self-rule."
Elucidate the statement with suitable examples. (6 Marks, 2022 Supp - OR)**

Ans. The Non-Cooperation Movement (NCM) was significant as a "training for self-rule":

- 1. New Struggle Method:** It trained the people in *Satyagraha* (non-violent resistance), making them fearless of British punishment and imprisonment.
- 2. Transformed the Movement:** It transformed the freedom struggle into a "mass movement.
- 3. Economic Self-Rule:** The promotion of the *charkha* (spinning wheel) and *khadi* (homespun cloth) created a new, self-reliant economy.
- 4. Institutional Self-Rule:** New national institutions (schools and colleges) were established, providing an alternative system of education.



NCM as Training for Self-Rule. (6 Marks - Write 8 points).

- Taught people **Satyagraha** (Truth force).
- Made people **fearless** of prison.
- Promoted **Swadeshi** (Indian goods).
- Use of **Charkha** for economic freedom.
- Started **National Schools** and colleges.
- Boycott of **Law courts**.
- Hindu-Muslim **unity** established.
- Prepared people for **future struggles**.

Follow up Question-2

- **Q. "Mahatma Gandhi's role was vital in the Non-Cooperation Movement." Explain the statement. (3 Marks, 2024 Supp)**
- **Q. "Mahatma Gandhi's role was vital in the Non-Cooperation Movement/civil disobedience/freedom struggle." Explain the statement.**
- **Ans.**
- **Conception and Leadership:** Gandhiji conceived and launched the movement, uniting the nation under the twin banners of the Khilafat grievance and the demand for Swaraj after the Jallianwala Bagh massacre.
- **Mass Mobilization:** He was the central figure who mobilized diverse groups (students, lawyers, peasants, workers) to join the boycott of British goods, schools, and courts.
- **Method of Struggle:** His emphasis on *Satyagraha* and the promotion of *khadi* (homespun cloth) provided the movement with its unique non-violent method and its key symbol of self-reliance.

Follow up Question-3

Q. Analyse the impact of the national movement in India from 1915 to 1931 on the Indian masses. (8 Marks, 2025 Main)

Ans. The national movement, led by Gandhiji from 1915 to 1931, profoundly transformed the Indian masses:

Awakening the Peasantry (1917-18): Early movements in Champaran and Kheda gave peasants the confidence to challenge British authority. Gandhiji was seen as a "saviour" or "Mahatma" who could solve their problems.

From Elite to Mass Movement (NCM, 1920-22): The Non-Cooperation Movement was the first true mass movement. Millions of peasants, workers, students, and middle-class people participated.

Instilling Fearlessness: It trained the masses in *Satyagraha*, making them fearless of British repression (prisons, *lathis*). The "villagers realized their strength and importance."

Economic Self-Reliance: The promotion of the *charkha* and *khadi* created a new economy and a powerful symbol of self-reliance, impacting the masses economically.

Inclusion of Women (CDM, 1930-31): The Salt Satyagraha was the first time women participated in large numbers, breaking their traditional roles to join the struggle.

Psychological Change: By 1931, the movement had forced the British to negotiate (Gandhi-Irwin Pact) and gave the masses a powerful sense of political consciousness and the belief that the *Raj* was not permanent.



Impact of National Movement (1915-1931). (8 Marks)

- Awakened the **Peasants** (Champaran).
- Turned Congress into a **Mass Movement**.
- Removed fear of **British Police**.
- **Women** joined politics (Salt March).
- **Economic reliance** through Khadi.
- **Untouchability** was challenged.
- Forced British to **negotiate** (Round Table).
- Created desire for **Purna Swaraj**.

Q.88 "Gandhiji was as much a social reformer as he was a politician." Clarify the statement. (8 Marks)

Ans. This statement is correct. Gandhiji believed that political independence was meaningless without social reform:

Eradication of Untouchability:

He saw untouchability as a "grave social injustice".

He campaigned for the upliftment of "Harijans" (children of God),

Advocated for temple entry, and

Personally cleaned toilets to dignify their work.

Hindu-Muslim Unity: He worked tirelessly for communal harmony, often fasting to stop riots.

GANDHIJI: SOCIAL REFORMER & POLITICAN

1. SOCIAL REFORMER

Eradication of Untouchability

Dignifying Labor

He campaigned for 'Harijans'

HINDU-MUSLIM UNITY

Dignifying Labor

Worked for Communal Harmony, Fasted to Stop Riots

2. POLITICAL INDEPENDENCE

Mass Satyagraha (Salt March)

Swadeshi & Khadi (Self-Reliance)

Mobilising Peasants & Masses

CONCLUSION: HE BELIEVED POLITICAL FREEDOM WAS MEANINGLESS WITHOUT SOCIAL JUSTICE FOR ALL.

- **Promotion of Khadi and Self-Reliance:** Khadi was a symbol of boycotting British goods (political) and a means of providing economic self-reliance to the rural poor (social).
- **Women's Upliftment:** He was a strong advocate for women's rights and brought them into the public sphere through the Salt Satyagraha.
- **Critique of Social Evils:** He was a vocal critic of child marriage and advocated for the prohibition of alcohol.

For Gandhiji, true *Swaraj* meant the moral and social regeneration of its people, not just the end of British rule.

GANDAHJJI: SOCIAL REFORMER & POLITICIAN

1. SOCIAL REFORMER



Critique of Social Evils: Advocated for Alcohol Prohibition



Women's Upliftment: Mass Participation in Satyagraha

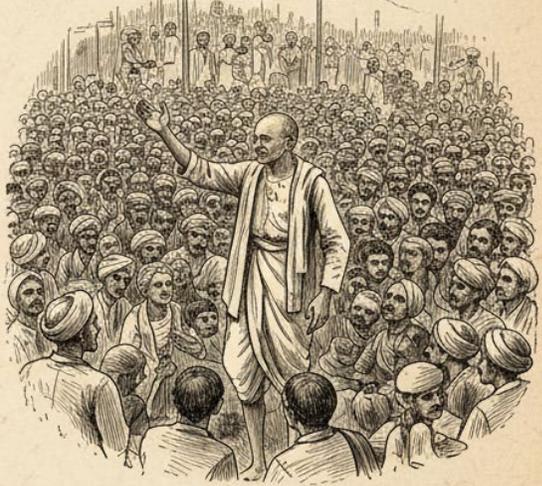


Critique of Social Evils: Spoke Against Child Marriage

2. POLITICAL INDEPENDENCE



Khadi & Self-Reliance: Economic Independence



Mobilizing Peasants & Mas for Mass Movements

CONCLUSION: HE BELIEVED TRUE SWARAJ  **MORAL & SOCIAL REGENERATION FOR ALL**



Simple version

Gandhi: Social Reformer vs Politician. (8 Marks)

- Politics and Reform were **inseparable**.
- Fought for **Untouchables** (Harijans).
- Cleaned **toilets** to teach dignity.
- Promoted **Hindu-Muslim unity**.
- **Charkha** was for social upliftment of poor.
- Opposed **Child Marriage** and drugs.
- Empowered **Women** in public life.
- Swaraj meant **Self-improvement** too.

Follow up Question-1

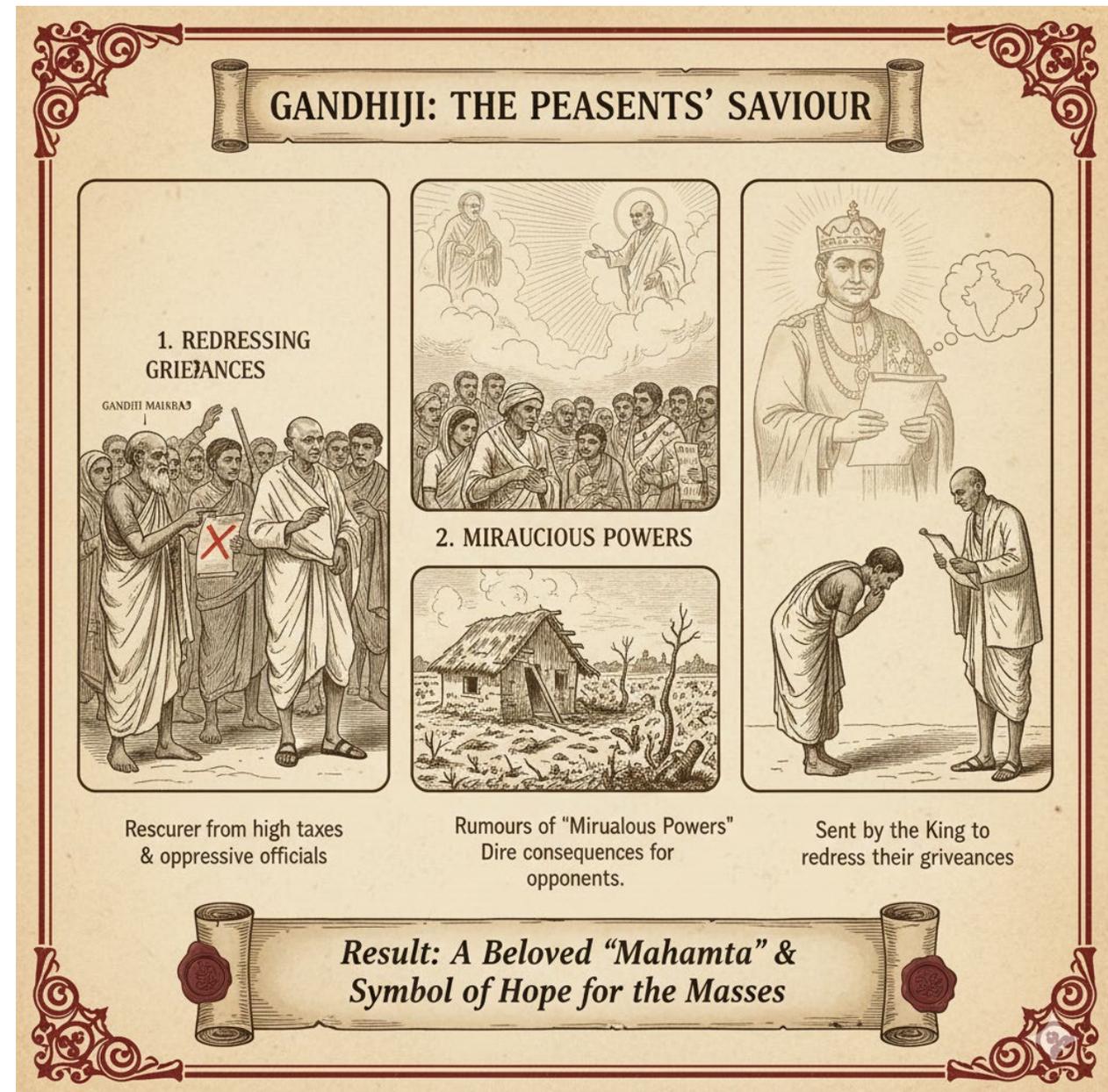


- **Q. Enlist the values upheld by Mahatma Gandhi during the national movement. (3 Marks)**
- **Ans.**
- **Ahimsa (Non-violence):**
- **Satyagraha (Truth-force)**
- **Communal Harmony:**
- **Swadeshi (Self-Reliance):**
- **Social Equality:**

Q.89 "Gandhiji appeared to Indian peasants as a saviour." Support the statement. (3 Marks, 2022 Supp)

Ans.

1. Peasants viewed Gandhiji as "**Gandhi baba**" or "**Gandhi Maharaj.**"
2. They believed he was a **saviour** who would rescue them from high taxes and oppressive officials.
3. Rumours of his "**miraculous powers**" spread. It was said that he was **sent by the King** to redress their grievances.
4. Stories spread of **dire consequences for those who opposed him** (e.g., their houses falling apart or crops failing).



Q.90 Analyse the role of Gandhiji after independence of India. (8 Marks, 2025 Main - OR)

Q. Examine the contribution of Mahatma Gandhi towards nation building after the independence of India. (8 Marks, 2024 Main - OR)

Ans. After independence in 1947, Mahatma Gandhi's primary role was as the "conscience" of the nation, working tirelessly to heal the wounds of Partition:

Efforts for Communal Peace: He did not celebrate independence in Delhi. Instead, he was in the riot-torn areas of Bengal and later Bihar, walking barefoot through villages and fasting to stop the communal violence.

Appeal for Fellowship: He appealed directly to Hindus, Sikhs, and Muslims "to forget the past and urging them to live as brothers.

Protection of Minorities: He was deeply concerned with the suffering of minorities, both in India and Pakistan.

Guiding the New State: He acted as a moral guide, supporting the Congress resolution on "the rights of minorities" to ensure India became a secular, not a Hindu, state.

Social Reform: He continued his lifelong mission for the abolition of untouchability, reminding the nation that political freedom was incomplete without the social and moral upliftment.



Simple version

Gandhi's Role After Independence. (8 Marks)

- Did not celebrate **Independence Day**.
- toured **riot-hit areas** (Noakhali/Bihar).
- Worked for **Communal Harmony**.
- **Fasted** to stop violence.
- Protected **Muslims** in Delhi.
- Opposed idea of **Hindu State**.
- Wanted **Secularism** and equality.
- Was the "**Conscience**" of the nation.