

**SOCIAL SCIENCE**

**GRADE X**

**REVISED HAND BOOK**

**2 0 1 4**

**TEM II**

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# **TERM II**

## **UNIT I**

### **HISTORY**

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## NATIONALISM IN INDIA

### 1. How did the First World War help in the growth of national movement in India?

- i. The First World War created a new economic and political situation. It led to a huge increase in the war expenditure financed by war loans and increasing taxes.; customs duties were raised and income tax was introduced.
- ii. The price rise was double during the war years. It led to severe hardship for the common people.
- iii. Forced recruitment of soldiers in the rural areas caused wide spread anger.
- iv. Failure of crops in 1918-19 and 1920-21 resulted in acute shortage of food. This was accompanied by an influenza. 13 million people perished in this famine and the epidemic. All these led to the growth of national movement in India.

### 2. What is meant by the idea of ‘satyagraha’? Or ‘A satyagrahi wins the battle through non-violence.’ Explain with examples.

- i. The idea of satyagraha emphasized the power of truth and the need to search for truth. It is suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.
- ii. With out seeking vengeance or being aggressive, a satyagrahi could win the battle through non-violence. This could be done by appealing to the conscience of the oppressor.
- iii. People – including the oppressors – had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence. By this struggle, truth was bound to ultimately triumph. Mahatma Gandhi believed that this *dharma* of non-violence could unite all Indians.

### 3. Mention some of the early political agitations of Mahatma Gandhi in India.

- i. After arriving in India, Mahatma Gandhi successfully organized satyagraha movements in various places. In 1916 he traveled to Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system.
- ii. Then in 1917, he organized a satyagraha to support the peasants of the Kheda district of Gujarat. Affected by crop failure and a plague epidemic, the peasants of Kheda could not pay the revenue, and were demanding that revenue collection be relaxed.
- iii. In 1918, Mahatma Gandhi went to Ahmedabad to organize a satyagraha movement amongst cotton mill workers.

### 4. Write a note on the Rowlatt Act.

- i. This Act gave the government enormous powers to repress political activities, and allowed detention of political prisoners without trial for two years. This Act had been hurriedly passed through the Imperial Legislative Council despite the united opposition of the Indian members
- ii. Gandhiji in 1919 decided to launch a nationwide satyagraha against the proposed Rowlatt Act. He wanted non-violent civil disobedience against such unjust laws, which would start with a ‘hartal’ on 6 April.
- iii. Rallies were organized in various cities, workers went on strike in railway workshops, and shops closed down. Alarmed by the popular upsurge, and scared that lines of communication such as the railways and telegraph would be disrupted, the British administration decided to clamp down on nationalists.

- iv. Local leaders were picked up from Amritsar, and Mahatma Gandhi was barred from entering Delhi. On 10 April, the police in Amritsar fired upon a peaceful procession, provoking widespread attacks on banks, post offices and railway stations. Martial law was imposed and General Dyer took command.

**5. What were the circumstances that led to the Jallian walla Bagh massacre? ( Why was the Rowlatt Satyagraha launched ? Why was it called off?)**

- i. The British Government passed the Rowlatt Act in 1919. It gave the British officers wide powers to imprison people with out trial.
- ii. Rowlatt satyagraha was organized in different parts of the country against this Black Act.
- iii. On 13 April a crowd of villagers who had come to Amritsar to attend a fair gathered in the enclosed ground of Jallianwalla Bagh. Being from outside the city, they were unaware of the martial law that had been imposed.
- iv. General Dyer entered the area, blocked the exit points, and opened fire on the crowd, killing hundreds. His object, as he declared later, was to ‘produce a moral effect’, to create in the minds of satyagrahis a feeling of terror and awe.
- v. As the news of Jallianwalla Bagh spread, crowds took to the streets in many north Indian towns. There were strikes, clashes with the police and attacks on government buildings.
- vi. The government responded with brutal repression, seeking to humiliate and terrorize people: satyagrahis were forced to rub their noses on the ground, crawl on the streets, and do ‘salaam’ (salute) to all sahibs; people were flogged and villages (around Gujranwala in Punjab, now in Pakistan) were bombed. Seeing violence spread, Mahatma Gandhi called off the movement.

**Describe in brief the reactions of the people immediately after Jallianwalla Bagh incident. ( Write points v and vi above )**

**6. What was the Khilafat issue? How did it become part of the nationalist movement?**

- i. The First World War had ended with the defeat of Ottoman Turkey. And there were rumours that a harsh peace treaty was going to be imposed on the Ottoman emperor – the spiritual head of the Islamic world (the Khalifa).
- ii. To defend the Khalifa’s powers, a Khilafat Committee was formed in Bombay in March 1919. A young generation of Muslim leaders like the brothers Muhammad Ali and Shaukat Ali, started this movement and they began discussing with Mahatma Gandhi about the possibility of a united mass struggle on the issue.
- iii. Gandhiji saw this as an opportunity to bring Muslims under the umbrella of a unified national movement. At the Calcutta session of the Congress in September 1920, he convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for swaraj.

**7. What were the reasons for the launching of the Non-cooperation movement? What was Gandhiji’s idea behind launching it as stated in his book Hind Swaraj?**

- i. The attainment of Swaraj: Self-rule became the goal of the Congress in 1906. The British had promised to give self rule after the First World War. However, it was not achieved. The Rowlatt Act and the Jallianwalla Bagh massacre forced Gandhiji to start Non Cooperation Movement.
- ii. To support Khilafat Movement: The Khilafat Movement was started by Ali Brothers to stop the injustice done to Turkey. Gandhiji decided to work together with this movement to bring the Muslims to the nationalist movement.

- iii. To do away the economic distress: Many sections of the Indian society suffered considerable economic distress. In the towns workers and artisans, the middle class had been hit by high prices and shortage of food and essential commodities. The rural poor and peasants were victims of wide spread drought and epidemics. The British were unmindful to these developments.

In his famous book *Hind Swaraj* (1909) Mahatma Gandhi declared 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 in India would collapse within a year, and swaraj would come. Therefore, he started Non Cooperation Movement.

#### **8. What were the stages proposed for the Non Cooperation Movement?**

- i. Renunciation of titles: Subhramanya Iyer and Ravindranath Tagore renounced the honorary title 'Sir' that they received from the British. Gandhiji returned his 'Kaiser-e-Hind' medal.
- ii. Resigning of important jobs: Many officers resigned their jobs.
- iii. Boycott of legislatures: Many people refused to cast vote when the elections to the legislatures were held. It was followed by the boycott of schools and colleges, law courts etc.
- iv. Nonpayment of taxes: This was a powerful method of fighting an oppressive government. They were not ready to recognize the Govt. legitimate.

#### **9. How did Non-Cooperation Movement become a mass movement? Illustrate the answer by narrating the major developments.**

- i. The movement started with middle-class participation in the cities. Thousands of students left government-controlled schools and colleges, headmasters and teachers resigned, and lawyers gave up their legal practices.
- ii. Council elections were boycotted in most provinces except Madras, where the Justice Party, the party of the non-Brahmans, felt that entering the council was one way of gaining some power – something that usually only Brahmans had access to.
- iii. The effects of non-cooperation on the economic front were more dramatic. Foreign goods were boycotted, liquor shops **picketed**, and foreign cloth burnt in huge bonfires.
- iv. The import of foreign cloth halved between 1921 and 1922, its value dropping from Rs 102 crore to Rs 57 crore. In many places merchants and traders refused to trade in foreign goods or finance foreign trade.
- v. As the boycott movement spread, and people began discarding imported clothes and wearing only Indian ones, production of Indian textile mills and handlooms went up.

#### **10. Why was the Non-Cooperation Movement slowed down in the cities?**

The Non-Cooperation Movement in the cities gradually slowed down for a variety of reasons.

- i. 'Khadi' cloth was often more expensive than mass-produced mill cloth and poor people could not afford to buy it. So they could not boycott mill cloth for too long.
- ii. For the movement to be successful, alternative Indian institutions had to be set up so that they could be used in place of the British ones. These were very slow to come up. Consequently teachers and children started going back to schools and lawyers started going back to their courts.

**11. What were the causes for the peasant movements in Awadh? How did they organize it? Why were the congress leaders unhappy with it?**

- i. The movement in Awadh was against ‘talukdars’ and landlords who demanded from peasants high rents and a variety of other causes. The movement was led by Baba Ramchandra – a ‘sanyasi’ who went to Fiji as an indentured labourer.
- ii. Peasants had to do begar and work at landlords’ farms without any payment. As tenants they had no security of tenure, being regularly evicted so that they could acquire no right over the leased land.
- iii. The peasant movement demanded reduction of revenue, abolition of ‘begar,’ and social boycott of oppressive landlords.
- iv. In many places ‘nai – dhobi bandhs’ were organized by panchayats to deprive landlords of the services of even barbers and washer men.
- v. In June 1920, Jawaharlal Nehru began going around the villages in Awadh, talking to the villagers, and trying to understand their grievances. By October, the Oudh Kisan Sabha was set up headed by Jawaharlal Nehru, Baba Ramchandra and a few others. Within a month, over 300 branches had been set up in the villages around the region.
- vi. So when the Non- Cooperation Movement began the following year, the effort of the Congress was to integrate the Awadh peasant struggle into the wider struggle.
- vii. The Congress leadership was unhappy with the peasant movement. As the movement spread in 1921, the houses of ‘talukdars’ and merchants were attacked, bazaars were looted, and grain hoards were taken over. In many places local leaders told peasants that Gandhiji had declared that no taxes were to be paid and land was to be redistributed among the poor. The name of the Mahatma was being invoked to sanction all action and aspirations.

**12. Give an example to prove that the tribal peasants interpreted the message of Non Cooperation Movement in a different way.**

- i. In the Gudem Hills of Andhra Pradesh, for instance, a militant guerrilla movement spread in the early 1920s – not a form of struggle that the Congress could approve. Here, as in other forest regions, the colonial government had closed large forest areas, preventing people from entering the forests to graze their cattle, or to collect fuel wood and fruits.
- ii. This made the hill people angry. Not only were their livelihoods affected but they felt that their traditional rights were being denied.
- iii. When the government began forcing them to contribute *beggar* for road building, the hill people revolted. The person who came to lead them was Alluri Sitaram Raju. Raju talked of the greatness of Mahatma Gandhi, said he was inspired by the Non-Cooperation Movement, and persuaded people to wear ‘khadi’ and give up drinking.
- iv. But at the same time he asserted that India could be liberated only by the use of force, not non-violence. The Gudem rebels attacked police stations, attempted to kill British officials and carried on guerrilla warfare for achieving swaraj. Raju was captured and executed in 1924, and over time became a folk hero.

**13. What did ‘swaraj’ mean for the workers of the plantations? What did they do when they heard about the Non-Cooperation Movement?**

- i. Workers had their own understanding of Mahatma Gandhi and the notion of swaraj. For plantation workers in Assam, freedom meant the right to move freely in and out of the confined space in which they were enclosed, and it meant retaining a link with the village from which they had come.

- ii. Under the Inland Emigration Act of 1859, plantation workers were not permitted to leave the tea gardens without permission, and in fact, they were not given such permission.
- iii. When they heard of the Non-Cooperation Movement, thousands of workers disobeyed the authorities, left the plantations and went home. They believed that Gandhi Raj was coming and everyone would be given land in their own villages.
- iv. They, however, never reached their destination. They were caught by the police and brutally beaten up.

**14. Why was the Non-Cooperation Movement called off by Gandhiji?**

In February 1922, Mahatma Gandhi called off the Non-Cooperation Movement because of the Chauri Chaura incident, in which 22 policemen were killed by the congressmen. He did not want to continue the movement in violent methods.

**15. Give examples to prove that the term ‘swaraj’ means different things to different people.**

- i. The term swaraj means self rule or dominion status for the Congress people. It is the type of Government granted by the British in other self-governing colonies of Australia and Canada.
- ii. To peasants in Awadh ‘swaraj’ means reduction in tax, abolition of ‘begaar’ or forced labour and social boycott of oppressive land lords.
- iii. To plantation workers in Assam, ‘swaraj’ means right to move freely in and out the plantation where they were enclosed and retaining a link with the village from, which they had come.
- iv. To the tribal peasants of the Gudem hills of Andhra Pradesh ‘swaraj’ meant right to enter forest and collect forest products, graze cattle and give up forced labour.

**16. With what aim was ‘the Swarajya Party’ set up?**

- i. Swarajya party or the Congress Khilafat Swarajya Party was set up by Motilal Nehru and C.R. Das in 1923. They were tired of mass struggles and wanted to participate in elections to the provincial councils that had been set up by the Government of India Act of 1919.
- ii. They felt that it was important to oppose British policies within the councils, argue for reform and also demonstrate that these councils were not truly democratic.
- iii. They also wanted to keep the anti British spirit of the people alive since Non Cooperation Movement was suspended.

**17. Trace two major developments in the Indian politics towards the late 1920s. or What were the two factors that shaped Indian politics towards the late 1920’s?**

- i. The first was the effect of the **worldwide economic depression**. Agricultural prices began to fall from 1926 and collapsed after 1930. As the demand for agricultural goods fell and exports declined, peasants found it difficult to sell their harvests and pay their revenue.
- ii. **The Simon Commission** was appointed and came to India in February, 1928. It was appointed to look in to the working of the Government of India Act of 1919 and to suggest further reforms in the system of administration. The members of the commission were all Englishmen and not a single Indian was included in it. It led to Simon go back agitation.

**iii. Lahore session decision ( Answer 19)**

**18. Why did Simon Commission visit India? Why was it boycotted?**

- i. The Simon Commission was appointed in 1927 and it came to India in February, 1928. It was appointed to look in to the working of the Government of India Act of 1919 and to suggest further reforms in the system of administration.



- ii. The members of the commission were all Englishmen and not a single Indian was included in it .
- iv. The composition of the commission confirmed the fear of Indian people that the government was not willing to accept the demand for Swaraj. So it was boycotted.

**19. What were the two important decisions taken at Lahore Session of the Indian National Congress in 1929? or Discuss the significance of the Congress session in 1929 in the freedom struggle of India.**

The Lahore session of Indian National Congress of 1929 was held under the president ship of Jawaharlal Nehru. The two important decisions taken were the following:

- a. The attainment of complete independence: It was declared in this session that the chief goal of the Indian National congress was the attainment of complete independence.
- b. It was decided to launch the Civil Disobedience Movement under the leadership of Gandhiji to get the complete independence..
- c. It was decided in this session to celebrate 26<sup>th</sup> January as the Independence Day all over the country. Because of its significance the same day was chosen as the Republic day of India.

**20. Why did Gandhiji start the civil disobedience movement? or Under what circumstances did Gandhiji start the civil disobedience movement?**

- i. Complete independence became the goal of the Congress at the Lahore session in 1929. It was decided to launch civil disobedience movement to get complete independence.
- ii. On 31 January 1930, Gandhiji sent a letter to Viceroy Irwin stating eleven demands. Some of these were of general interests; others were specific demands of different classes, from industrialists to peasants. The idea was to make the demands wide-ranging, so that all classes within Indian society could identify with them and everyone could be brought together in a united campaign.
- iii. The most stirring of all was the demand to abolish the salt tax. Salt was something consumed by the rich and the poor alike, and it was one of the most essential items of food. Mahatma Gandhi found in salt a powerful symbol that could unite the nation.
- iv. The tax on salt and the government monopoly over its production, Mahatma Gandhi declared, revealed the most oppressive face of British rule. Since the demands were not accepted Mahatma Gandhi started his famous Dandi march accompanied by 78 of his trusted volunteers.
- v. The march was over 240 miles, from Gandhiji's ashram in Sabarmati to the Gujarati coastal town in Dandi. The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by swaraj and urged them to peacefully defy the British.
- vi. On 6 April, he reached Dandi, and ceremonially violated the law, producing salt by boiling sea water. This marked the beginning of the Civil Disobedience Movement.

**What was the salt satyagraha? ( Write points iv, v and vi above)**

**21. How was the Civil Disobedience Movement different from the Non Cooperation Movement?**

- i. The Non Cooperation Movement was started in 1920 to get swaraj and to support the Khilafat movement. The Civil Disobedience movement was started in 1930 to get complete independence.
- ii. The Non Cooperation Movement was the first mass movement started by Gandhiji in which large number of peasants participated where as in Civil disobedience movement a large number of women participated.

- iii. Hindu Muslim unity was achieved its best during Non Cooperation Movement since it supported the Khilafat Movement where as in Civil Disobedience Movement a large number of Muslims were alienated.
- iv. During the Non Cooperation movement, people were asked not to cooperate with the British where as in Civil disobedience movement people were asked not to cooperate and to violate colonial laws.

**22. Describe the civil Disobedience Movement. How did it become a mass movement? Or How was the civil disobedience movement organized?**

- i. The Dandi march marked the beginning of the Civil Disobedience Movement. People were now asked not only to refuse cooperation with the British, as they had done during Non Cooperation Movement, but also to break colonial laws.
- ii. Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories.
- iii. As the movement spread, foreign cloths were boycotted, and liquor shops were picketed. Peasants refused to pay revenue and ‘chaukidari’ taxes, village officials resigned, and in many places, forest people violated forest laws by going into Reserved Forests to collect wood and graze cattle.
- iv. Worried by the developments, the colonial government began arresting the Congress leaders one by one. This led to violent clashes in many palaces.
- v. When Abdul Ghaffar Khan, a disciple of Mahatma Gandhi, was arrested in April 1930, angry crowds demonstrated in the streets of Peshawar, facing armoured cars and police firing. Many were killed.
- vi. When Mahatma Gandhi was arrested, industrial workers in Sholapur attacked police posts, municipal buildings, law courts, and railway stations –all structures that symbolized British rule.
- vii. The frightened government responded with a policy of brutal repression. Peaceful satyagrahis were attacked, women and children were beaten, and about 100,000 people were arrested. In such a situation, Mahatma Gandhi decided to call off the movement.

**Why did Gandhi call of civil disobedience movement? ( Write points v, vi, and vii above)**

**23. Why did Gandhi re-launch civil disobedience movement?**

- i In December 1931, Gandhiji went to London to attend the Second Round Table Conference, but the negotiations broke down and he returned disappointed.
- ii Back in India, he discovered that the government had begun a new cycle of repression. Ghaffar Khan and Jawaharlal Nehru were both in jail, the Congress had been declared illegal.
- iii A series of measures had been imposed to prevent meetings, demonstrations and boycotts. With great apprehension, Mahatma Gandhi re-launched the Civil Disobedience Movement.

**24. Describe the participation of different social groups in the Civil Disobedience Movement. Why did they join the movement?**

- i. In the countryside, rich peasant communities – like the Patidars of Gujarat and the Jats of Uttar Pradesh – were active in the movement. Being producers of commercial crops, they were very hard hit by the trade depression and falling prices.
- ii. Indian merchants and industrialists wanted protection against imports of foreign goods and a rupee sterling foreign exchange ratio that would discourage imports.

They wanted to end colonial control over Indian economy. They joined Civil Disobedience Movement and gave financial assistance and refused to buy or sell imported goods.

- iii. Another important feature of the Civil Disobedience Movement was the large-scale participation of women. During Gandhiji's salt march, thousands of women came out of their homes to listen to him. They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail.
- iv. There were strikes by railway workers in 1930 and dockworkers in 1932. In 1930 thousands of workers in Chotanagpur tin mines wore Gandhi caps and participated in protest rallies and boycott campaigns.

**25. Why did the rich peasant communities join the Civil disobedience movement? Why did not they join when it was re-launched in 1932 ?**

- i. In the countryside, rich peasant communities – like the Patidars of Gujarat and the Jats of Uttar Pradesh joined the movement.
- ii. Being producers of commercial crops, they were very hard hit by the trade depression and falling prices. As their cash income disappeared, they found it impossible to pay the government's revenue demand.
- iii. The refusal of the government to reduce the revenue demand led to widespread resentment. These rich peasants were active in organizing their communities, and at times forcing reluctant members, to participate in the boycott programmes.
- iv. For them the fight for swaraj was a struggle against high revenues.
- v. But they were deeply disappointed when the movement was called off in 1931 without the revenue rates being revised. Therefore, when the movement was restarted in 1932, many of them refused to participate.

**26. Why did not the poor peasants join the civil disobedience movement? Why was the relationship between the poor peasants and the Congress remained uncertain during civil disobedience movement?**

- i. The poorer peasants were not just interested in the lowering of the revenue demand. Many of them were small tenants cultivating land they had rented from landlords.
- ii. As the Depression continued and cash incomes decreased, the small tenants found it difficult to pay their rent. They wanted the unpaid rent to the landlord to be remitted.
- iii. They joined a variety of radical movements, often led by Socialists and Communists.
- iv. Congress did not want to upset the rich peasants and landlords, and was unwilling to support 'no rent' campaigns of the poor peasants in most places. So the relationship between the poor peasants and the Congress remained uncertain.

**27. Why did the business class support the civil disobedience movement? Why did the industrial working classes not participate in the Civil Disobedience Movement in large numbers?**

- i. Indian merchants and industrialists wanted protection against imports of foreign goods and a rupee-sterling foreign exchange ratio that would discourage imports.
- ii. They wanted to end colonial control over Indian economy. They joined Civil Disobedience Movement and gave financial assistance and refused to buy or sell imported goods.
- iii. Most businessmen came to see swaraj as a time when colonial restrictions on business would no longer exist and trade and industry would flourish without constraints.

- iv. As the industrialists came closer to the Congress, workers stayed aloof. The Congress was reluctant to include workers' demands as part of its programme of struggle. It felt that this would alienate industrialists and divide the anti-imperial forces.

**28. How did the Indian merchants and industrialists protect their interests?**

- i. To organize business interests, they formed the Indian Industrial and Commercial Congress in 1920 and the Federation of the Indian Chamber of Commerce and Industries (FICCI) in 1927.
- ii. Led by prominent industrialists like Purshottamdas Thakurdas and G. D. Birla, the industrialists attacked colonial control over the Indian economy, and supported the Civil Disobedience Movement when it was first launched. They gave financial assistance and refused to buy or sell imported goods.

**29. Why didn't the business class support the civil disobedience movement when it was re-launched? . OR**

**Why did the initial enthusiasm of the merchants and traders fade away during the later stage of Civil disobedience movement?**

- i. After the failure of the Round Table Conference, business groups were no longer uniformly enthusiastic in the civil disobedience movement..
- ii They were afraid of the spread of militant activities, and worried about prolonged disruption of business, as well as of the growing influence of socialism amongst the younger members of the Congress.
- iii

**30. Describe the participation of women in the civil disobedience movement.**

- i An important feature of the Civil Disobedience Movement was the large-scale participation of women. During Gandhiji's salt march, thousands of women came out of their homes to listen to him.
- ii They participated in protest marches, manufactured salt, and picketed foreign cloth and liquor shops. Many went to jail.
- iii In urban areas, these women were from high-caste families; in rural areas, they came from rich peasant households. Moved by Gandhiji's call, they began to see service to the nation as a sacred duty of women.

**31. Why did the participation of women in large numbers in the movements not bring any radical change in the position of Indian women?**

- i. Gandhiji was convinced that it was the duty of women to look after home and hearth, be good mothers and good wives.
- ii. And for a long time the Congress was reluctant to allow women to hold any position of authority within the organization. It was keen only on their symbolic presence.

**32. 'Dalit participation in the civil disobedience movement was limited' Give reasons.**

- i. For long the Congress had ignored the Dalits, for fear of offending the Sanatanis, the conservative high-caste Hindus.
- ii. Many Dalit leaders had different political solution to the problems of the community. They began organizing themselves, demanding reserved seats in educational institutions, and separate electorates that would choose Dalit members for legislative councils. Therefore their participation in the civil disobedience movement was limited.

**What was the political solution to the problems of the Dalit community according to its leaders? ( write point ii above)**

**33. How was Gandhiji and Dalit leaders different in their views of the solution to the problems of the Dalits?**

- i. Mahatma Gandhi called the ‘untouchables’ as harijan, or the children of God, He organized satyagraha to secure them entry into temples, and access to public wells, tanks, roads and schools. He wanted to bring them to the main stream.
- ii. He himself cleaned toilets to dignify the work of the bhangi (the sweepers), and persuaded upper castes to change their heart and give up ‘the sin of untouchability’.
- iii. Many Dalit leaders had different political solution to the problems of the community. They began organizing themselves, demanding reserved seats in educational institutions, and separate electorates that would choose Dalit members for legislative councils.

**34. Why did Gandhiji and Dr. Ambedkhar come into a conflict in the Second Round Table Conference? What was the result? Or Explain the circumstances leading to the Poona Pact of 1932. What are its provisions?**

- i Dr. Ambedkhar demanded separate electorates for dalits. Gandhiji opposed it. Gandhiji believed that separate electorates for Dalits would slow down the process of their integration into society.
- ii When the British government granted Ambedkar’s demand, Gandhiji began a fast unto death. Ambedkar ultimately accepted Gandhiji’s position and the result was the **Poona Pact of September 1932**.
- iii It gave the Depressed, reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.

**35. What were the limits of the Civil Disobedience Movement?**

- i For long the Congress had ignored the Dalits, for fear of offending the Sanatanis, the conservative high-caste Hindus. Therefore ‘Dalits’ did not participate in the movement.
- ii Some of the Muslim political organizations did not respond to the civil disobedience movement since Congress is more associated with Hindu associations.
- iii The relationship between the poor peasants and the Congress remained uncertain during this period. Congress did not want to upset the rich peasants and landlords, and was unwilling to support campaigns of the poor peasants in most places.

**36. What were the main features of the Gandhi-Irwin Pact?**

- i. Gandhi-Irwin Pact which was signed in March 1931, was the result of the effort made by the Viceroy Irwin to persuade the Congress to join the Second Round Table Conference.
- ii. According to the agreement the govt. agreed to release all political prisoners. Gandhiji should attend the 2<sup>nd</sup> Round Table Conference and he should call off the Civil Disobedience Movement. The congress agreed to take part in the Second Round Table Conference.

**37. What were the means of creating a feeling of nationalism or collective belonging in the minds of the Indian people? Or What were the icons and symbols used during the nationalist movement in unifying people and inspiring in them a feeling of nationalism?**

- i. The sense of collective belonging came partly through the experience of united struggles. But there were also a variety of cultural processes through which nationalism captured people’s imagination. History and fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism.

- ii. The identity of the nation is most often symbolized in a figure or image like the **Bharat Mata**. This helps create an image with which people can identify the nation.
- iii. Bankim Chandra Chattopadhyay wrote '**Vande Mataram**' in 1870s as a hymn to the motherland. Later it was widely sung during the Swadeshi movement in Bengal. Moved by the Swadeshi movement, Abanindranath Tagore painted his famous image of Bharat Mata. In this painting Bharat Mata is portrayed as an ascetic figure; she is calm, composed, divine and spiritual.
- iv. Ideas of nationalism also developed through a movement to revive **Indian folklore**. In late nineteenth-century India, nationalists began recording folk tales sung by bards and they toured villages to gather folk songs and legends. These tales, they believed, gave a true picture of traditional culture that had been corrupted and damaged by outside forces. It was essential to preserve this folk tradition in order to discover one's national identity and restore a sense of pride in one's past.
- v. As the national movement developed, nationalist leaders became more and more aware of such icons and symbols in unifying people and inspiring in them a feeling of nationalism. During the Swadeshi movement in Bengal, a **tricolour flag** (red, green and yellow) was designed. It had eight lotuses representing eight provinces of British India, and a crescent moon, representing Hindus and Muslims.
- vi. By 1921, Gandhiji had designed the Swaraj flag. It was again a tricolour (red, green and white) and had a spinning wheel in the centre, representing the Gandhian ideal of self-help. Carrying the flag, holding it aloft, during marches became a symbol of defiance.
- vii. Another means of creating a feeling of nationalism was through **reinterpretation of history**. By the end of the nineteenth century many Indians began feeling that to instill a sense of pride in the nation, Indian history had to be reinterpreted. They wrote about the glorious developments in ancient times when art and architecture, science and mathematics, religion and culture, law and philosophy, crafts and trade had flourished. These nationalist histories urged the readers to take pride in India's great achievements in the past and struggle to change the miserable conditions of life under British rule. (any four points)

**( How did re-interpretation of history created a feeling of nationalism in India? Explain last point)**

**38. Why did the political leaders differ sharply over the question of separate electorates?**

- i. Many leaders had different political solution to the problems of their respective communities. They began organizing themselves, with out joining Congress, demanding reserved seats in educational institutions, and separate electorates that would choose them for legislative councils.
- ii. Leaders of the Congress like Gandhiji believed that separate electorates for such minority communities would slow down the process of their integration into society. He wanted a nationalist movement in which all sections of the society participate in it.

**39. Give examples to prove that the Congress continuously attempted to resolve differences and ensure that the demand of one group did not alienate the other.**

- i. The differences between the Muslim community and the Congress were solved when Gandhiji started Non Cooperation Movement to support Khilafat Movement. Actually, these movements went together. The Hindu Muslim unity was achieved its best at this time.
- ii. Even though different social groups participated in Non Cooperation movement and they had different goals they were all united under the banner of the Congress forgetting their differences.

- iii. When the British government granted Ambedkar's demand to have separate electorate for the Dalits, Gandhiji began a fast unto death. Ambedkar ultimately accepted Gandhiji's position and the result was the Poona Pact of September 1932. It gave the Depressed class, reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.

**40. When and where was the resolution of Non-cooperation movement adopted by the Congress?** It was adopted at the congress session at Nagpur in December 1920.

**41. Quote the Independence Day pledge on 26<sup>th</sup> January 1930.**

We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence.'

**42. Why did Mohammed Iqbal , the president of the Muslim league demand separate electorate for the Muslims? (Source Question)**

He demanded it to safe guard their minority political interests. The general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces, increased his anxiety to retain separate electorates.'

**43. How did Mohammed Iqbal justify the demand of separate electorate for the Muslims in India? (Source Question)**

The units of Indian society are not territorial as in European countries ... The principle of European democracy cannot be applied to India without recognizing the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified.... India is a land of racial and religious variety. The general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces, increased his anxiety to retain separate electorates.'

**44. Why does the Hindu think that separate electorates are contrary to the spirit of nationalism according to Mohammed Iqbal? (Source Question)**

The Hindu thinks that separate electorates are contrary to the spirit of nationalism because he understands the word "nation" to mean a kind of universal amalgamation in which no communal entity ought to retain its private individuality. Such a state of things, however, does not exist. India is a land of racial and religious variety.

**45. Describe briefly any three economic effects of the Non- Cooperation Movement.**

- i) Foreign goods were boycotted, liquor shops **picketed**, and foreign cloth burnt in huge bonfires.
- ii) The import of foreign cloth halved between 1921 and 1922, its value dropping from Rs 102 crore to Rs 57 crore.
- iii) In many places merchants and traders refused to trade in foreign goods or finance foreign trade.

- iv) As the boycott movement spread, and people began discarding imported clothes and wearing only Indian ones, production of Indian textile mills and handlooms went up.

**46. Explain the contribution of folklore, folk songs and paintings in strengthening nationalism in India.**

- i) The identity of the nation, is most often symbolised in a figure or image. This helps create an image which people can identify the nation. It was in the twentieth century, with the growth of nationalism, that the identity of India came to be visually associated with the image of Bharat Mata.
- ii) The image was first created by Bankim Chandra Chattopadhyay. Abanindranath Tagore also painted Bharat Mata. In this painting Bharat Mata is portrayed as an ascetic figure; she is calm, composed, divine and spiritual.
- iii) In subsequent years, the image of Bharat Mata acquired many different forms, as it circulated in popular prints, and was painted by different artists..Devotion to this mother figure came to be seen as evidence of one's nationalism.
- iv) Ideas of nationalism also developed through a movement to revive Indian folklore. In late-nineteenth-century India, nationalists began recording folk tales sung by bards and they toured villages to gather folk songs and legends.
- v) These tales, they believed, gave a true picture of traditional culture that had been corrupted and damaged by outside forces. It was essential to preserve this folk tradition in order to discover one's national identity and restore a sense of pride in one's past.
- vi) In Bengal, Rabindranath Tagore himself began collecting ballads, nursery rhymes and myths, and led the movement for folk revival.
- vii) In Madras, Natesa Sastri published a massive four-volume collection of Tamil folk tales, *The Folklore of Southern India*. He believed that folklore was national literature; it was 'the most trustworthy manifestation of people's real thoughts and characteristics'.



## THE NATIONALIST MOVEMENT IN INDO CHINA

### 1. What was the influence of China on Vietnam's culture and life?

- i. When Vietnam, was made an independent country, its rulers continued to maintain the Chinese system of government as well as Chinese culture.
- ii. Vietnam was also linked to the 'silk route' of China that brought in goods, people and ideas.

### 2. How did the French form the Indochina?

French troops landed in Vietnam in 1858 and by the mid-1880s they had established a firm grip over the northern region.

The French assumed control of Tonkin and Anaam after the Franco-Chinese war and, in 1887, French Indo-China was formed.

### 3. Why did the French think colonies necessary?

Colonies were considered essential to supply natural resources and other essential goods to France. Like other Western nations, France also thought it was the mission of the 'advanced' European countries to bring the benefits of civilization to backward peoples.

### 4. How did the French begin the colonization process in Indochina?

- i. The French began the colonization process by building canals and draining lands in the Mekong delta to increase cultivation. The vast system of irrigation works – canals and earthworks – built mainly with forced labour, increased rice production and allowed the export of rice to the international market.
- ii. Infrastructure projects started to help transport goods for trade, move soldiers and control the entire region. Construction of a trans-Indo-China rail network that would link the northern and southern parts of Vietnam and China was begun. This final link with Yunan in China was completed by 1910. The second line was also built, linking Vietnam to Siam (as Thailand was then called)

**Why did the French build infrastructure in Vietnam? ( Answer Point ii above)**

### 5. Why should the colonies be developed according to the French writer Paul Bernard?

Colonies to be developed to improve the standard of living of the people so that they would demand more goods. The market would consequently expand, leading to better profits for French business.

### 6. What were the barriers to economic growth in Vietnam? State the two measures recommended.

- i. High population levels, low agricultural productivity, and extensive indebtedness amongst the peasants were the barriers to economic growth in Vietnam.
- ii. To reduce rural poverty and increase agricultural productivity it was necessary to carry out land reforms as the Japanese had done in the 1890s. However, this could not ensure sufficient employment.
- iii. As the experience of Japan showed, industrialization would be essential to create more jobs.

7. **What is meant by ‘the civilizing mission’?**

Europeans took for granted that Europe had developed the most advanced civilization. So it became the duty of the Europeans to introduce these modern ideas to the colony even if this meant destroying local cultures, religions and traditions, because these were seen as outdated and prevented modern development

8. **Why did the French hesitate to educate Vietnamese people?**

Once educated, the Vietnamese may begin to question colonial domination. Moreover, French citizens living in Vietnam (called colons) began fearing that they might lose their jobs – as teachers, shopkeepers, policemen – to the educated Vietnamese. So they opposed policies that would give the Vietnamese full access to French education.

9. **What were the two broad opinions regarding the medium of instruction in Vietnam?**

**Or What were the differences of opinion between the two groups in Vietnam regarding the introduction of French educational system?**

- i. Some policymakers emphasized the need to use the French language as the medium of instruction. By learning the language, they felt, the French culture and civilization can be introduced.
- ii. This would help create an ‘Asiatic France solidly tied to European France’. The educated people in Vietnam would respect French sentiments and ideals, see the superiority of French culture, and work for the French.
- iii. Others were opposed to French being the only medium of instruction. They suggested that Vietnamese be taught in lower classes and French in the higher classes. The few who learnt French and acquired French culture were to be rewarded with French citizenship.

10. **Write a short note on the educational system introduced by the French in Vietnam.**

- i. Only the Vietnamese elite – comprising a small fraction of the population – could enroll in the schools, and only a few among those admitted ultimately passed the school-leaving examination. This was largely because of a deliberate policy of failing students, particularly in the final year, so that they could not qualify for the better-paid jobs. Usually, two-thirds of the students fail. In 1925, in a population of 17 million, there were less than 400, who passed the examination.
- ii. School textbooks glorified the French and justified colonial rule. The Vietnamese were represented as primitive and backward, capable of manual labour but not of intellectual reflection; they could work in the fields but not rule themselves; they were ‘skilled copyists’ but not creative. School children were told that only French rule could ensure peace in Vietnam:

11. **Describe the ideas behind the Tonkin Free School. To what extent was it a typical example of colonial ideas in Vietnam?**

- i. The Tonkin Free School was started in 1907 to provide a Western style education. This education included classes in science, and hygiene. To be ‘modern’ it was not enough to learn science and Western ideas: to be modern the Vietnamese had to look modern.
- ii. The school encouraged the adoption of Western styles such as having a short haircut. For the Vietnamese this meant a major break with their own identity since they traditionally kept long hair.
- iii. The French sought to strengthen their rule in Vietnam through the control of education. They tried to change the values, norms and perceptions of the people, to make them believe in the superiority of French civilization and the inferiority of the Vietnamese.

**12. How did Vietnamese schools become an important place for political and cultural battles?**

- i. Teachers and students did not blindly follow the curriculum. Sometimes there was open opposition, at other times there was silent resistance.
- ii. In 1926 a major protest erupted in the Saigon Native Girls School. A Vietnamese girl sitting in one of the front seats was asked to move to the back of the class and allow a local French student to occupy the front seat. When she refused, the principal expelled her. When angry students protested, they too were expelled, leading to a further spread of open protests.
- iii. Elsewhere, students fought against the colonial government's efforts to prevent the Vietnamese from qualifying for white-collar jobs. They were inspired by patriotic feelings and the conviction that it was the duty of the educated to fight for the benefit of society.
- iv. By the 1920s, students were forming various political parties, such as the Party of Young Annam, and publishing nationalist journals such as the 'Annamese Student'. Schools thus became an important place for political and cultural battles.
- v. The French sought to strengthen their rule in Vietnam through the control of education. They tried to change the values, norms and perceptions of the people, to make them believe in the superiority of French civilization and the inferiority of the Vietnamese.
- vi. Vietnamese intellectuals, on the other hand, feared that Vietnam was losing not just control over its territory but its very identity. Its own culture and customs were being devalued and the people were developing a master-slave mentality. The battle against French colonial education became part of the larger battle against colonialism and for independence ( any four points)

**Why did the battle against the French colonial education become part of the larger battle against colonialism and for independence?** (Answer points v and vi above)

**13. How did the establishment of the modern city of Hanoi lead to the spread of bubonic plague in Vietnam?**

The French part of Hanoi was built as a beautiful and clean city with wide avenues and a well-laid-out sewer system. The waste from the old city drained out into the river or, during heavy rains or floods, overflowed into the streets. Thus what was installed to create a hygienic environment in the French city became the cause of the plague. The large sewers in the modern part of the city, were an ideal and protected breeding ground for rats. The sewers also served as a great transport system, allowing the rats to move around the city without any problem. Rats began to enter the homes of the French through the sewage pipes.

**14. Why did the measures adopted to prevent plague become ineffective in Vietnam?**

The French hired Vietnamese workers and paid them for each rat they caught. Rats began to be caught in thousands. Those who did the dirty work of entering sewers found that if they came together they could earn a big amount. They also discovered innovative ways to profit from this situation. The bounty was paid when a tail was given as proof that a rat had been killed. So the rat-catchers cut the tails and released the rats, so that the process could be repeated, over and over again. Some people, in fact, began raising rats to earn a bounty.

**How did the rat hunt in Vietnam give an opportunity to the people to protest against the colonial rule.** (Write the answer above)

15. **What was the role of religious groups in the development of anti-colonial feeling in Vietnam?**

- i. Vietnam's religious beliefs were a **mixture of Buddhism, Confucianism** and local practices. Christianity was introduced by French missionaries. From the eighteenth century, many religious movements were hostile to the Western presence in Vietnam.
- ii. An early movement against French control and the spread of Christianity was the **Scholars Revolt in 1868**. This revolt was led by the officials at the imperial court, who were angry at the spread of Catholicism and French power. They led a general uprising in Ngu An and Ha Tien provinces where over a thousand Catholics were killed.
- iii. Catholic missionaries had been active in **winning converts** since the early seventeenth century, and by the middle of the eighteenth century had converted some 300,000. The French crushed the movement but this uprising served to inspire other patriots to rise up against them.
- iv. There were many popular religions in Vietnam that were spread by people who claimed to have seen a vision of God. Some of these religious movements supported the French, but others inspired movements against the colonial rule.
- v. The **Hoa Hao Movement** began in 1939 and gained great popularity in the fertile Mekong delta area. It drew on religious ideas popular in anti-French uprisings of the nineteenth century.
- vi. The French tried to suppress the movement inspired by Huynh Phu So. They declared him mad, called him the Mad Bonze, and put him in a mental asylum. The French authorities exiled him to Laos and sent many of his followers to **concentration camps**.

( any four)

**Explain any two contributions each of 'scholars revolt in 1868 and Hoa Hao Movement in 1939 against religious and social evils respectively.**

(Write points ii & v & vi)

**Describe any 3 steps taken by the French to suppress the movement inspired by Huynh Phu So? ( Write points v & vi)**

16. **What were the different visions of modernization in Vietnam?**

- i. Some intellectuals felt that Vietnamese traditions had to be strengthened to resist the domination of the West, while others felt that Vietnam had to learn from the West even while opposing foreign domination. These differing visions led to complex debates, which could not be easily resolved.
- ii. Phan Boi Chau, a nationalist, became a major figure in the anti-colonial resistance from the time he formed the Revolutionary Society (Duy Tan Hoi) in 1903, with Prince Cuong De as the head. He believed that Vietnamese traditions had to be strengthened to resist the domination of the West and develop a common culture with that of China.
- iii. Phan Chau Trinh , another nationalist, was intensely hostile to the monarchy and opposed to the idea of resisting the French with the help of the court. His desire was to establish a democratic republic. Deeply influenced by the democratic ideals of the West, he did not want a wholesale rejection of Western civilization. He accepted the French revolutionary ideal of liberty but charged the French for not abiding by the ideal. He demanded that the French should set up legal and educational institutions, and develop agriculture and industries, in Vietnam as well.

**17. What ideas did Phan Boi Chau and Phan Chu Trinh share in common? What did they differ on ?**

Both of them wanted modernization of Vietnam. Phan Boi Chau felt that Vietnamese traditions had to be strengthened to resist the domination of the West, while Phan Chu Trinh felt that Vietnam had to learn from the West even while opposing foreign domination.

**18. Explain the ‘Go East Movement’. What was the primary objective of the ‘Go East Movement’? What was the result?**

- i. In 1907-08 some 300 Vietnamese students went to Japan to acquire modern education. For many of them the primary **objective** was to drive out the French from Vietnam, overthrow the puppet emperor and to re-establish the Nguyen dynasty that had been deposed by the French.
- ii. These nationalists looked for foreign arms and help. They appealed to the Japanese as fellow Asians. Japan had modernized itself and had resisted colonization by the West. Besides, its victory over Russia in 1907 proved its military capabilities.
- iii. Vietnamese students established a branch of the Restoration Society in Tokyo but after 1908, the Japanese Ministry of Interior clamped down on them. Many, including Phan Boi Chau, were deported and forced to seek exile in China and Thailand.

**How did the development in Japan inspire Vietnamese nationalists?** (answer above)

**19. How did China inspire Vietnamese nationalists?**

- i. In 1911, the long established monarchy in China was overthrown by a popular movement under Sun Yat-Sen, and a republic was set up.
- ii. Inspired by these developments, Vietnamese students organized the Association for the Restoration of Vietnam (Viet-Nam Quan Phuc Hoi). Now the nature of the anti-French independence movement changed. The objective was no longer to set up a constitutional monarchy but a democratic republic.

**‘Early Vietnamese nationalists had a close relationship with Japan and China’.**

**Support your answer with 3 examples. Write two answers above)**

**20. Why were the provinces of Nghe An and Ha Tinh called the ‘electrical fuses’ of Vietnam ?**

Nghe An and Ha Tinh provinces were among the poorest, had an old radical tradition, and have been called the ‘electrical fuses’ of Vietnam – because when the (economic) system was under pressure they were the first to blow. They were the first to be affected by the Great Depression of the 1930s.

**21. What were the challenges faced by the new republic in Vietnam?**

- i. The new republic faced a number of challenges. The French tried to regain control by using the emperor, Bao Dai, as their puppet. Faced with the French offensive, the Vietminh was forced to retreat to the hills.
- ii. After eight years of fighting, the French were defeated in 1954 at Dien Bien Phu. In the peace negotiations in Geneva that followed the French defeat, the Vietnamese were persuaded to accept the division of the country. North and south Vietnam were formed. Ho Chi Minh and the communists took power in the north while Bao Dai’s capitalist regime was put in power in the south.

**22. What were the consequences of the partition of Vietnam in to two countries?**

- i. The division turned Vietnam into a battlefield bringing death and destruction to its people as well as the environment.
- ii. The Bao Dai regime was overthrown by a coup led by Ngo Dinh Diem. Diem built a repressive and authoritarian government.
- iii. Anyone who opposed him was called a communist and was jailed and killed.
- iv. Diem retained **Ordinance 10**, a French law that permitted Christianity but outlawed Buddhism.
- v. His dictatorial rule came to be opposed by a broad opposition united under the banner of the National Liberation Front (NLF).

**23. Why did the U.S.A interfere in the Vietnam War?**

- i. North Vietnam, under the leadership of Ho Chi Minh , followed a socialist Government. South Vietnam under the leadership of Bao Dai followed a capitalist Government formed with the help of U.S.A..
- ii. When North Vietnam attacked South Vietnam for unification under the leadership of Ho Chi Minh and NLF , USA interfered to give support to South Vietnam.
- iii. USA did not want South Vietnam to become socialist and the expansion of socialism.

**24. How did the entry of USA mark a new phase in the Vietnam War?**

- i. US entry into the war marked a new phase that proved costly to the Vietnamese as well as to the Americans.
- ii. From 1965 to 1972, over 3,403,100 US services personnel served in Vietnam (7,484 were women).
- iii. Even though the US had advanced technology and good medical supplies, casualties were high. About 47,244 died in battle and 303,704 were wounded.
- iv. Thousands of US troops arrived equipped with heavy weapons and tanks and backed by the most powerful bombers of the time – B52s. The wide spread attacks and use of chemical weapons – **Napalm**, Agent Orange, and phosphorous bombs – destroyed many villages and decimated jungles. Civilians died in large numbers.

**25. What was the effect, of U.S involvement in the Vietnam War, in the United States?**

The effect of the war was felt within the US as well. Many were critical of the government for getting involved in a war that they saw as indefensible. When the youth were drafted for the war, the anger spread. Compulsory service in the armed forces, however, could be ignored for university graduates. This meant that many of those sent to fight did not belong to the privileged elite but were minorities and children of working-class families.

**26. How did the nationalists draw women in to the struggle in Vietnam?**

- i. As the nationalist movement grew, the status of women came to be questioned and a new image of womanhood emerged. Writers and political thinkers began **idealizing women** who rebelled against social norms.
- ii. In the 1930s, a famous novel by Nhat Linh caused a scandal because it showed a woman leaving a forced marriage and marrying someone of her choice, someone who was involved in nationalist politics. This rebellion against social conventions marked the arrival of the **new woman** in Vietnamese society.
- iii. **Rebel women** of the past were similarly celebrated. In 1913, the nationalist Phan Boi Chau wrote a play based on the lives of the Trung sisters who had fought against Chinese domination in 39-43 CE. (Common Era) In this play, he depicted these sisters as patriots fighting to save the Vietnamese nation from the Chinese.

- iv. Nationalists popularized image of **another rebel leader Trieu Au**, who lived in third century CE. to inspire people to action.
- v. In the 1960s, **photographs in magazines** and journals showed women as brave fighters. There were pictures of women militia shooting down planes. They were portrayed as young, brave and dedicated.
- vi. **Stories were written** to show how happy they felt when they joined the army and could carry a rifle. Some stories spoke of their incredible bravery in single-handedly killing the enemy – Nguyen Thi Xuan, for instance, was reputed to have shot down a jet with just twenty bullets.
- vii. Women were represented not only as warriors but also as workers: they were shown with a rifle in one hand and a hammer in the other. Whether young or old, women began to be depicted as selflessly working and fighting to save the country. As casualties in the war increased in the 1960s, women were urged to join the struggle in larger numbers.

(any four)

**27. What was the role of women in the anti imperialist struggle in Vietnam? Compare it with that of women in India.**

- i. Many women joined the resistance movement. They helped in nursing the wounded, constructing underground rooms and tunnels and fighting the enemy.
- ii. Along the Ho Chi Minh trail, young volunteers kept open 2,195 km of strategic roads and guarded 2,500 key points. They built six airstrips (runway), neutralized tens of thousands of bombs, transported tens of thousands of kilograms of cargo, weapons and food and shot down fifteen planes.
- iii. When the war ended, they are shown working in agricultural cooperatives, factories and production units, rather than as fighters.
- iv. Indian women also fought bravely against imperialist domination in India. Many of them sacrificed their life for the cause of independence in India. Rani Lakshmi Bai, Vijayalakshmi Pandit, Sarojini Naidu etc. were some important freedom fighters of India.

**28. What were the features of Vietnam War?**

- i. This was a war that has been called the first television war. Battle scenes were shown on the daily news programmes.
- ii. Many became disillusioned with what the US was doing and writers such as Mary McCarthy, and actors like Jane Fonda even visited North Vietnam and praised their heroic defence of the country.
- iii. The scholar Noam Chomsky called the war ‘the greatest threat to peace, to national self-determination, and to international cooperation’.
- iv. This was the war that led to worldwide condemnation after the Spanish Civil War.

**29. Give any four features of the Ho Chi Minh Trail in the Vietnamese war against the U.S.**

- i. It symbolizes how the Vietnamese used their limited resources to great advantage. The trail, an immense network of footpaths and roads, was used to transport men and materials from the north to the south.
- ii. The trail was improved from the late 1950s, and from 1967 about 20,000 North Vietnamese troops came south each month on this trail.
- iii. The trail had support bases and hospitals along the way. In some parts, supplies were transported in trucks, but mostly they were carried by porters, who were mainly women.

These porters carried about 25 kilos on their backs, or about 70 kilos on their bicycles.

- iv. Most of the trail was outside Vietnam in neighboring Laos and Cambodia with branch lines extending into South Vietnam.
- v. The US regularly bombed this trail trying to disrupt supplies, but efforts to destroy this important supply line by intensive bombing failed because they were rebuilt very quickly.

**30. Write any three characteristics of Trieu Au, the rebel women.**

- i) Trieu Au lived in the 3<sup>rd</sup> Century CE.
- ii) Orphaned in childhood she lived with her brother
- iii) She went to Jungles and organized an army to resist Chinese rule.
- iv) Her army was crushed. She became a sacred figure. Nationalist popularized her image.



**TERM II**

**UNIT II**

**GEOGRAPHY**

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