

# **G|S SCORE**

**An Institute for Civil Services**

## **IAS TOPPER'S**

**TEST COPY**

**NISHA**

**RANK - 51**

**MODERN INDIA + CULTURE  
TEST - 11**



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**MODERN INDIA + CULTURE****Time Allowed: 3 hrs.****Max. Marks: 250**

<b>Q.</b>	<b>Marks</b>	<b>Instructions to Candidate</b>
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109

1. Invigilator Signature \_\_\_\_\_

Name NISHA

2. Invigilator Signature \_\_\_\_\_

Roll No. \_\_\_\_\_

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature Nisha

REMARKS

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R

### Section - A

- Q1. "The socio-religious movements provided the firm foundation for staging anti-ideological and anti-hegemonic struggle against the Britishers". Examine. (10 Marks)

Socio-religious movements of the 19<sup>th</sup> and 20<sup>th</sup> C were focused to remove the evils that were chaining the growth of the country and ushered the feeling of nationalism and B culture of India.

Firm foundation for staging anti-ideological struggle:

- ① The socio-religious reformers tried to base the reason in the ancient traditions of Indian culture.  
Eg. Raja Ram Mohan Roy established that nowhere in Indian scriptures - Sati is given any moral precedence.
- ② Indians are capable enough to deal with the social evils of society. There is no white burden to 'civilise' the Indian society.
- ③ Reformers gave a scientific evidence against Child Marriage and to support widow remarriage.  
The efforts of B M Malabari and Ishwar Chandra Vidyasagar. Both were terrific in both these reforms.
- ④ The movements restored the human dignity and the respect for Indian culture.
- ⑤ Many of the reformers tried to base the reasons to remove the evil in both scientific and cultural spheres thus integrating both reasons to create social persuasion.

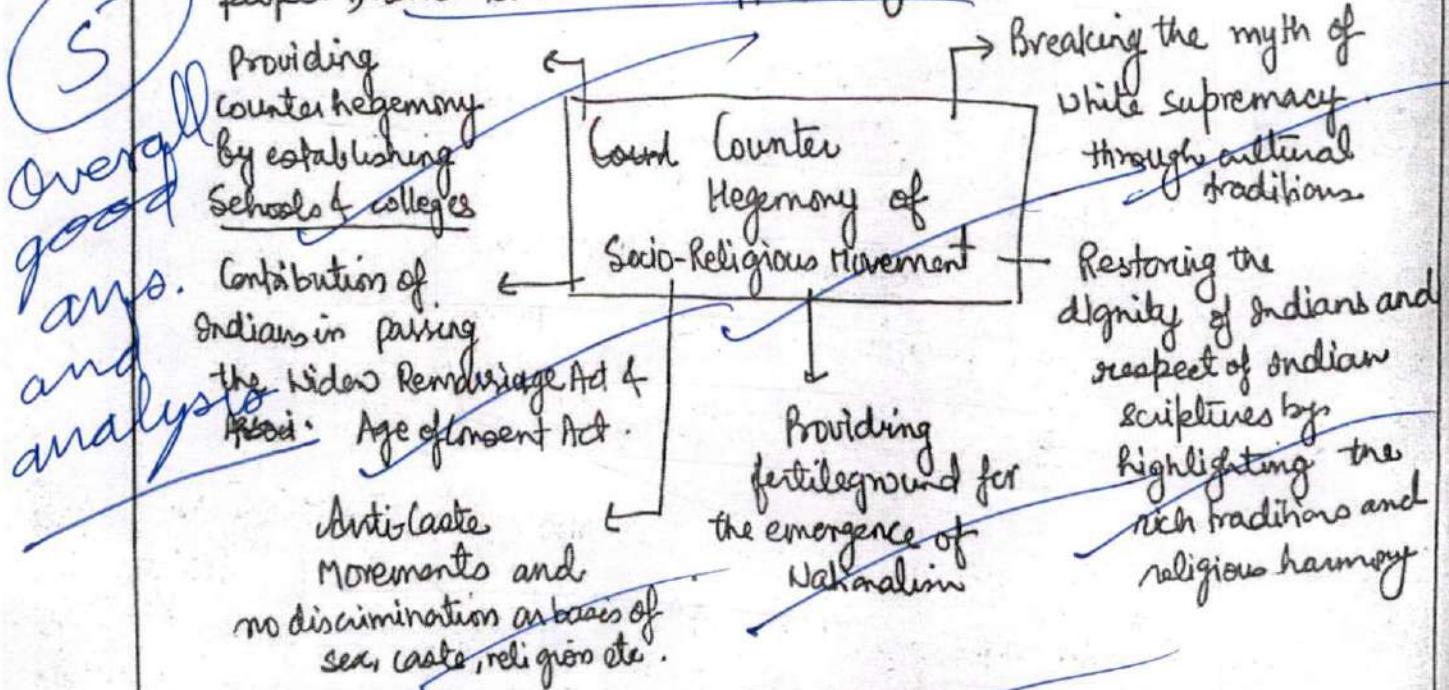
Remarks

⑥ The reformers used the vernacular language as opposed to English language only to convey the message to local people. Eg. Balan Mala - Ishwar Chandra Vidyasagar, Mirat-ul-Akkar - Persian language, Satyarth Prakash etc.

Thus all these gives us evidence that socio-religious reformers tried to give a strong opposition to the myth of 'White supremacy' and established the rich traditions of Indian culture at the same time reforming the society.

### Firm foundation for anti-hegemonic Struggle:

Hegemony is the discourse which has become the common sense of the people, hence it has to be opposed by



Hence the socio-religious movements were first ideological confrontation against the so called hegemonic colonial British rule and the movements paved way for the Moderate phase of Nationalism.

Remarks

Q2. Critically discuss the social, economic and political reforms of Lord Dalhousie?

(10 Marks)

Lord Dalhousie was the governor general of India from 1848- 1856. This was a critical phase in the consolidation of British Empire ~~too~~ in India.

Dalhousie is known for his reforms in social, economic and political sphere →

### ① Social Reforms

1.1 Passing of the Widows Remarriage Act.

1.2 Providing for the registration of birth of girlchild.

1.3 Wood's Dispatch - is the magna carta for the foundation of education - it provided

outcome for primary education in vernacular language and of higher education in English language. Thus providing for balance b/w orientalists & anglicist.

Wood's Dispatch  
1857

Universities - at Calcutta, Madras and Bombay were also founded during his tenure.

### ② Economic Reforms

2.1 Establishing efficient communication channels. First telegraph channel was founded under his rule.

2.2 Providing for infrastructure for first train from Bombay to Thane although Railways were

Passing of New Post Office Act, 1854

Remarks

established more to serve the need of the Britishers  
than Indians

2.3 L Reforming the Land Revenue arrangements and  
Summary settlements in Awadh.

**PWD**

### Political Reforms

- L The Charter Act of 1853 provided for local representation - mini parliament.
- L it also provided for open competition for Indian Service Examination.
- L Doctrine of Lapse - many states were annexed and Awadh was annexed on the basis of misgovernance.

**A**

Good coverage  
of initiated  
reforms

L Dalhousie also provided for Indian Statistical Service to increase representation of Indians. Clarity required

Hence Dalhousie through his reforms in all these spheres further consolidated the British Empire in India.

After mentioning the reform initiatives need to critically examine the underlying motives which led to these reforms

Remarks

- Q3. Discuss some of the factors responsible for the emergence and growth of the organized armed revolutionary groups in the first decade of the twentieth century. (10 Marks)

The first decade of the 20<sup>th</sup> Century in the Indian freedom struggle was the mature phase of Indian Moderate Nationalist Movement and Swaraj-Swadishi Movement.

It was also launched in 1905 against the Partition of Bengal.

Factors responsible for the emergence & growth of organised revolutionary groups are as follows:

- Post 1905, there it was evident that the moderate method of Prayers & Petitions and letters were not giving the results.
- Partition of Bengal - spurred the anti-colonial sentiments in the young population
- Garton policies also acted as a significant factors
  - ↳ Indian Universities Act 1904.
  - ↳ Police Reforms - Frasier Commission.
  - ↳ Famine Commission
  - ↳ Municipalities Act: the representation of Indians were skewed.
  - ↳ Indian Secrets Act.
  - ↳ Indian Press Act, 1908.

Remarks

- Unemployment and not enough facilities for higher education
- The leadership of revolutionary personalities like Aurobindo Ghosh, Lala Lajpat Rai, Bipin Chandra Pal, Bal Gangadhar Tilak - who were known to be as Extremist leaders
- Surat Split of Congress created a vacuum in the national movements and whenever the main movement declined, the vacuum was filled by the revolutionary elements

4½ →

Good coverage of factors

→ Arrest of leaders like Bal Gangadhar Tilak Indian Press Act further infuriated the revolutionary leaders

Briefly discuss the aim and

Pence all these factors contributed to the emergence of the revolutionary phase post Swadeshi Movement and before the Home Rule and Gokhale Movement.

Also try to briefly cover some of the major acts of revolutionaries

Remarks

- Q4. British colonial rule in India precipitated a period of intense rebellion among the country's indigenous groups. The early peasant and tribal uprisings in colonial India cannot strictly be called nationalist movements. Critically analyse. (10 Marks)

British colonial rule faced rebellions on many fronts and the indigenous group fought against the British to get back their rights and against the aggression of the state.

foreign rule.

\* → The movements of peasants and tribals were not strictly nationalist movement because :-

- 1) They were localised in certain regions of country and hardly acquired a national character.
- 2) The peasants fought for their interests primarily against the high revenue demand and oppressive land revenue settlements.
- 3) similarly Tribal Movements were against the outsiders' (Dikhus) entrance to their region and land grabbing by the British. Further Tribals fought a guerilla warfare against the British.
- 4). the leadership of these peasant and tribal uprising were mainly localised and limited in territorial extent. Great  
Santhal Rebellion- Siddhat Kanta, Keota Movement- Buddha Bagat

Remarks

- 5) There was a general absence of the national consciousness as the country was under the influence of regional & provincial Muslim rule after the decline of Mughal empire.
- 6) Absence of long term vision of the movements also impacted their sustenance for longer time
- 7). Suppression by the British colonial rule - modern warfare and guns were used to suppress the movements as opposed to traditional warfare of tribals.

Overall good analysis

Try to exemplify specific rebellion with each mentioned argument and premise at Remarks

8). Absence of Coalition of Classes

There was no cross coalition among classes and each were fighting for their own interest as there was general lack of national consciousness & unity.

Hence during the early phase of colonial rule there were indigenous rebellions by different classes but eventually and gradually they realised they have a common enemy and only after <sup>at</sup> end of 19th C and 20th C, national consciousness arose and united front can be established against British.

- Q5. In the early 1920s and 1930s, literature had come to occupy a central role in the Indian nationalist movement. In this context, highlight the literary contributions of B.R. Ambedkar, Jawaharlal Nehru and M.K. Gandhi. (10 Marks)

Literature was a strong and efficient weapon in the hands of the Indian leaders at the time of freedom struggle, it helped in the protracted war against British.  
There were vernacular literature, English literature to convey the message of freedom struggle and develop sentiments against interests of colonial powers.

### Ambedkar

↳ Baba Saheb Ambedkar ~~as had~~ was a multi-faceted leader of the movement who wrote on different & varied themes.

↳ Anihilation of Caste: against the oppression of Dalits.

↳ The Problem of Rupee: the economic oppression of the Britishers against India and role of currency exchange rate.

↳ The Buddha and his gospel <sup>Dhamma</sup> Later in his life he wrote about the Buddhism and enlightenment.

↳ Indian Woman: <sup>suppose</sup> state of Indian women and how crucial they were in the freedom struggle.

Ambdekar's

Remarks Mooknayak and Bahiskrit Bharat

→ Covered issues related to women

Jawahar Lal Nehru facilitated (the outlook and views of these eminent leaders) their reach to common people.

- ↳ Discovery of India - towards freedom - conceptualised Puma Swaraj and increased their reach to every corner of India.
- ↳ autobiography - Glimpses of World History.

### Mahatma Gandhi

- ↳ Young India - to develop national unity & united front
- ↳ Harijan - against untouchability and caste based discrimination.
- ↳ Indian Opinion - Gandhi's book in South Africa also provided valuable insights.
- ↳ Hind Swaraj - main philosophical background for Gandhian movements, the idea of Satyagraha and critique of Western civilisation.

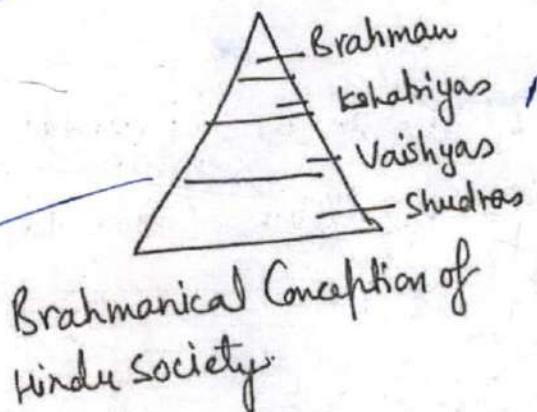
Hence literature spread the message of leaders among the masses, developed the consciousness and provided for a wide based National movement on strong ideological grounds.

Remarks

- Q6. Ambedkar challenged the Brahmanical conception of a unified, homogenous Hindu India and his ideology is deeply rooted in his revulsion towards the Brahmanical order. Comment. (10 Marks)

Ambedkar was the leader of Dalit Community during ~~the~~ the freedom struggle movement and fought to remove the evils of Indian society.

- Ambedkar represented the interest of the Scheduled Caste in the national movement and represented the sections during Round Table Conferences.
- Acc. to Ambedkar, as claimed by Hindu nationalists and the Brahmanical concept section of the population, Hindu Religion was not a monolith - it was not homogeneous rather there are different classes within the hindufold.
- Ambedkar challenged the supremacy of the Brahmins in the caste hierarchy.
- Acc to Ambedkar, there is no merit in division of the society according to the birth of the individual.



- Merit and not birth should be the sound basis of identifying the talents of individual.
- Criticised the Indian scriptures like Manusmriti and burnt it in open and proved that Manusmriti is the creation of the Brahmanical section to establish their ideological supremacy.

A2

- Ambedkar established there are internal differences within Hindu religion and this is due to the centuries old conception of Brahmanical section's supremacy which is a false discourse created by Brahmins.

Good analysis

Also briefly discuss the strategy proposed by Ambedkar. Hence Ambedkar based his ideological conception for the destruction of caste system against the Brahmanical domination which has no sound basis in the history of India and the supremacy is just a false discourse of the dominant section in order to suppress the vulnerable section.

- Q7. Compare and contrast personalities and achievements of Robert Clive and Warren Hastings when they were part of colonial India.  
(10 Marks)

The firm foundation of the British Empire in India was laid down by the strong governors of the East India company in the initial years.

Robert Clive: Robert Clive was the governor in India in the middle of the 18<sup>th</sup> century

- He used the policy of Divide and rule and interfered in the internal affairs of regional kingdom.
- He established strong naval power.
- establishment of strong hold in Bengal helped Clive to conquer other regions.
- fought Battle of Plassey - 1757 against Bengal Nawab Siraj-ud-daula.
  - Clive used internal weakness of the kingdom by taking help from Mir Jafar and other court rivals of Siraj.
- Large Revenue from Bengal helped consolidate British Company their Strong hold.
- He also made some political and judicial reforms.

Remarks

Need to also compare the personalities  
and personal weaknesses of both

Warren Hastings was the first governor general of Bengal.

↳ fought along with Clive in the initial years of his stay in India

↳ Governor General of Bengal - 1773-1785 - by the

Try to time foundation was laid and now comparatively discuss both's Hastings went for expansion and consolidation achievement

→ 2nd Anglo Mysore War against Hyder Ali and

and First Anglo Maratha war

administration

↳ Used the policy of Big fence, Buffer state and Acquisition of territory.

↳ established He was orientalist so he also helped establishing Sanskrit College in Benares.

↳ Reforms in Judicial and police branch.

↳ Land Revenue Reforms - Land Revenue Farming

Hence both the governors served the Company at critical juncture of company and helped establishing firm roots in initial years.

Remarks

- Q8. Culture is different from civilization. Explain and illustrate the difference between them by giving suitable examples. (10 Marks)

Culture is knowledge while civilisation is the consequence of knowledge or successful implementation of knowledge.

Culture implies the value system, the traditions, ideas, beliefs, on which any society is based. Civilisation implies on the basis of culture the evolution of political, economic apparatus of the society - which eventually lead to foundation of civilisational rule.

Often used interchangeably, culture is a broader term however civilisation is narrow term in respect of temporal and spatial context.

Civilisations may come and go, they rise and fall, but the culture of the civilisation remains for ages in the architecture, art, ideas and minds of people. Hence the impact of culture is also in the memory of people.

Remarks

The difference can be explained with different civilisations throughout history -

Harappan Civilisation

No Indus Valley civilisation

\* civilisation is coming together of people to evolve the social, political, economic system to live in cooperation and lead a life of harmony

\* It the civilisation was based around the rivers - Indus, Ravi.

It ended around 15-17<sup>th</sup> C

1 BCE  
therefore civilisation declined, however

*S* we study the culture of Harappa through architectural remains e.g. seals, great bath, dancing girl

\* culture implies the value system of Harappan civilisation. for eg. people believed in natural forces. They believed in hygienic culture (drainage system), Riccati rule might be there

Good

Hence the legacy of any civilisation, the message of

any civilisation becomes the culture of that

civilisation. Both are interrelated and there's

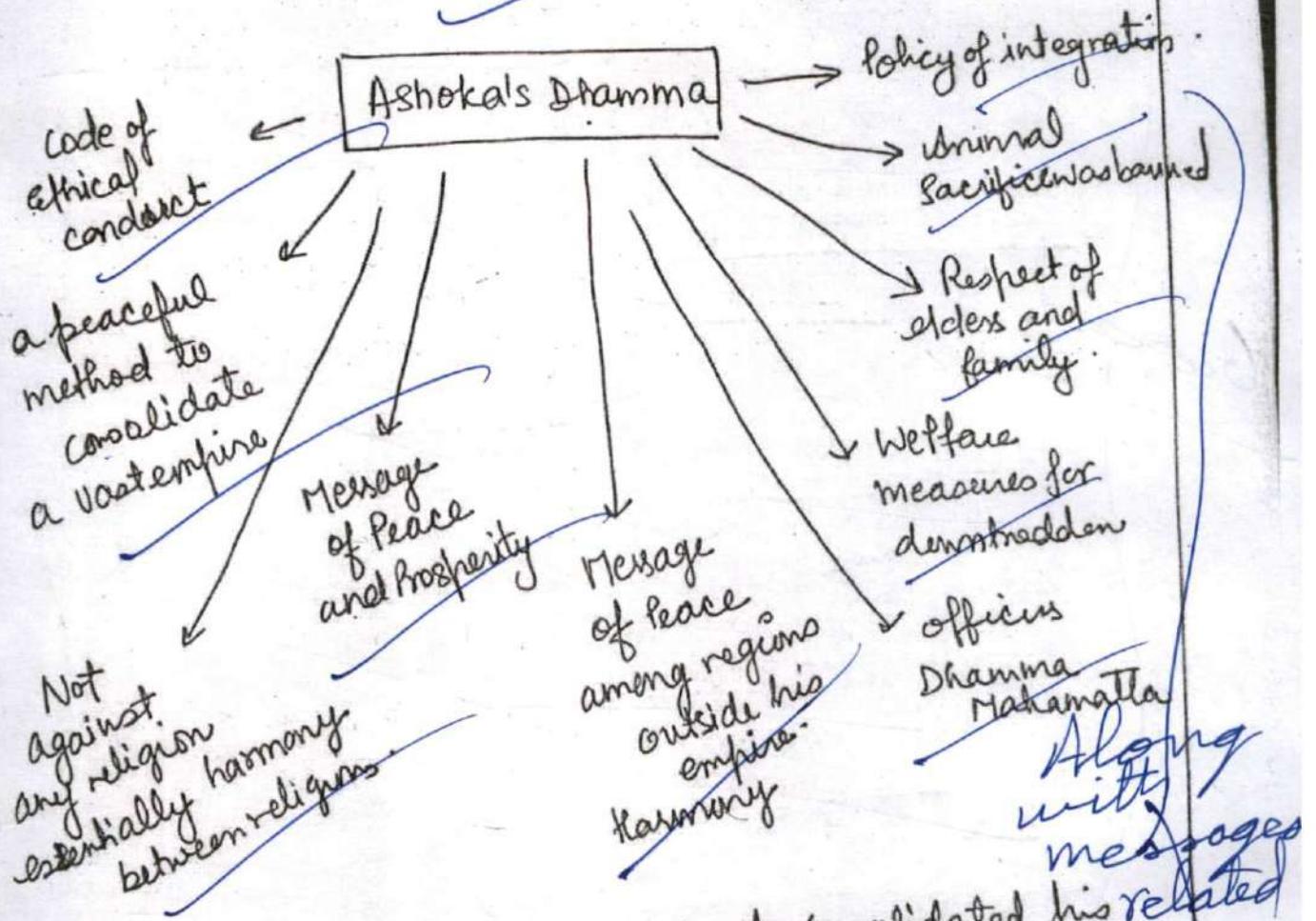
continuity and change. New civilisations are based on the

knowledge system of previous ones and get modified with changing social, economic & political factors.

Remarks

- Q9. Ashoka's fame rests on the measures that he took to spread the message of peace amongst the different regions of the world. Discuss. (10 Marks)

Ashoka adopted Dhamma after the Kalinga war in which he realised the futility to violence.



This Ashoka's Policy of Dhamma not only consolidated his reigned empire in Indian subcontinent but it helped him to to popularise ~~the~~ the message of peace ~~at~~ across the Dhamma regions of the world.  
 ⇒ Dhamma Mahamattas and Rajukas were given responsibility to popularise the message of Dhamma.

Remarks

Also try to briefly analyse the approach and orientation of Ashoka's policy which sets him apart from the concurrent rulers

→ Ashoka sent his son and daughter to Sri Lanka

to spread the message of peace and harmony.

→ ~~He also contributed immensely to the growth of~~  
Buddhism later in the South East Asia ~~especially~~  
especially Cambodia and Indonesia (Suvarnagiri)

~~Gross~~ There were exchanges of Missions with China and  
Indonesia and Korea.

→ Policy of integration helped Ashoka in maintaining  
peace and stability across the North ~~East~~ - West boundary  
of his kingdom.

→ Ashoka adopted the policy of Dhamma and not  
conquest to expand his empire.

Thus it is rightly said - fame of Ashoka rest on his  
efforts to spread message of Buddha and his dhamma  
across different regions of the world

- Q10. What were the features borrowed by the Gandhara School of Art from Greek and Roman Art forms? Also, explain the uniqueness of Mathura school of art with suitable evidences. (10 Marks)

Gandhara and Mathura school of art flourished in the Post Mauryan age at the turn of Millennium.

There were cross cultural influence on both the schools of art.

### Gandhara School of Art

- ↳ also known as Greco-Roman / Greco Buddhist art
  - ↳ Hellenistic influence seen in Buddha's features.  
Big eyes - half closed and hair was properly woven in bun.
  - ↳ long ear lobes and sharp features as depicted in Roman human figures.
  - ↳ decorated halos with centre not carved.  
in Greco Roman style ; transparent drapery.
  - ↳ Grey sandstone ; it was also used in Roman architecture
  - ↳ the muscles and body posture of Buddha was also influenced by Greco Roman style - strong muscular Buddha was characteristic features.
- Hence hair, facial, physical features & materials of Gandhara School influenced by Greco Roman style.

Remarks

Try to analyse the indigenous development instead of just mentioning the features

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### Uniqueness of Mathura School -

Also have Hindu and Jain themes

① Ushanisha - at the base of Buddha based sculptures

② Strong Muscles and moustache.

③ Red & Sandstone, Chunar sandstone.

Try to comparatively discuss with features of Gandhara school to present a clear picture regarding its uniqueness and indigenous development of Yaksha & Yakshini images.

Buddha was extensively decorated with halo, depicted as human. Drapery was also shown and though facial features were not as sharp as Gandhara, Buddha was shown in jolly mood and there was influence of Yaksha & Yakshini images.

Hence there was both similarities and uniqueness in Gandhara and Mathura school of art and architecture.

## Section - B

- Q11. The Sufi and Bhakti saints had many thoughts and practices in common. Their essential belief was in the need to unite with God. Elaborate on the changes they brought in society.

(2)

(3)

(15 Marks)

Bhakti movement has its genesis in the Bhakti of Alvars and Nayanars in the Southern Region b/w 7<sup>th</sup> and 10<sup>th</sup> C.E & and Sufi Movement was influenced by Islam & was started against the Orthodox elements of Islam.

Thoughts and Practices in common b/w Bhakti and Sufi Movement :-

- ① Both tried to establish an egalitarian culture opposed to caste and religious discrimination.
- ② Use of vernacular language and songs, music, ballads to spread the message in layman's language.
- ③ Opposed to orthodox elements of both Hinduism and Islam.
- ④ Built around essential unity of all religions and all paths leads to one God.
- ⑤ Believed in democratic principle - opposed to supremacy of any particular sect.

Remarks

⑥ Both focused on the personal connection with god.

⑦ Opposed to austerity measures and believed in personal method to achieve salvation

⑧ Concept of Guru and Pir

God

Unity with God :

\* Bhakti and Sufi traditions focused on the connection of the devotee and God.

\* Sufi through Sama and Bhakti through intense devotion - complete surrender to one supreme belief.

\* Need of Guru (Bhakti) and Pir (Sufi) to help unite with the God.

\* There was cross influence between both the movements.  
Adi Granth has Sufi poems and Sufi Movements moulded itself according to Indigenous traditions

## Changes brought in the society:

- Opened the doors of religion to all the sections of people - Shudras, tribals etc.
- established the firm foundations for religious harmony and later Akbar's Sulh-e-Kul policy was influenced by both the traditions.
- Rejected the ~~or~~ supremacy of Brahmanical and orthodox elements of Hinduism and Islam.
- Promoted the policy of equality and no discrimination based on Caste
- Saints from all sections of society - Kabir, Dadu, Nanak, Ramananda, Shankaradeva, Tukaram etc.
- Women participated in the Bhakti Movement to an extensive large extent - Mirabai, Lal Ded etc.
- Regional literature flourished.

This Bhakti Movement and Sufi Movement both focused on the unity of God made efforts to reform society in the religious and social sphere.

Remarks

7½

Overall good

ans.  
and analysis

Q12. The study of architecture reveals to us the cultural diversities and helps us understand the rich traditions of the place into consideration. Elucidate. (15 Marks)

Architecture from the pre-historic times has provided us with insights into the lives of people, the culture, lifestyle, values, traditions which were related to the people of that time. From Prehistoric time to the colonial time architecture in India reflects the cultural diversities and traditions of the local places and reflect Indian values:

### 1. Prehistoric times

1.1. Paleolithic to Chalcolithic time

1.2. Rock paintings, petroglyphs > influenced by location rivers.

1.3. Hunting scenes, community dances, culture of prehistoric man. & natural resources used to depict

### 2. Harappan times

2.1. Indus Valley civilisation vast expansion

2.2. the drainage pattern, hygienic society, geometric patterns at 90° crosssection

2.3. Jewellery, terracotta, seals - reflect the

Remarks

**Focus on architectural development and reflection of culture of cultural diversities of people that phase through it.**

2.4. Fertility goddess, pashupati seal, dancing girl reflects the rich traditions that Harappans followed.

3. Rig Vedic to Post Vedic Culture - Rig → Later Vedic  
forests were cleared

3.1 = Literature shows the lifestyle of people, the family system, how the society was governed - Rig Vedic, Samaveda, Atharva Veda, Yajur Veda

3.2 = Pottery reflects the changing socio economic pattern of the society & use of iron.

3.3 = From nomadic the society turned into settled s. system - Janapada - Iron plough.

#### 4. Mauryan Age

4.1 = Stupa Architecture, Court Architecture; Caves (Barabar) reflects the Buddhist tradition of the Post vedic society and its growth in Mauryan age.

4.2 = Yaksha, Yakshini, punch marked coins reflects the values of the society and changing pattern of economy.

Materials of construction were often acquired from around the region.

Need to specifically cover along with Scanned with CamScanner  
Cave and temple arch (Dharmashala and Vesara)

# Content refinement required

5. Post Mauryan Age

Gandhara School

Mathura School

reflects growth of Buddhism.

6. Gupta Age

Classical Age of Art and Architecture

⇒ Starting of Temple Architecture also reflects growth of Bhagavatism and decline of Buddhism

Growth of Architecture shows the formidability of the kings

Post Guptas

- Ajanta (caves in Mtk)

- Ellora (Rock cut)

- Pallavas

Prosperity of kingdom is reflected in architecture  
8 types of gold coins at time of Samudragupta

7. Cholas Architecture - Rich temple traditions -

Brihadeswar temple -

Riches shows the prosperity of kingdom

8. Mughal Architecture ⇒ influence of Persian style and

its integration with indigenous elements use of Red & Sandstone

Thus through the changing times, the architecture was influenced by the geographical features - rivers, mountains, material for construction and climate. The architecture contains the details of all these patterns and how it is evolved over time.

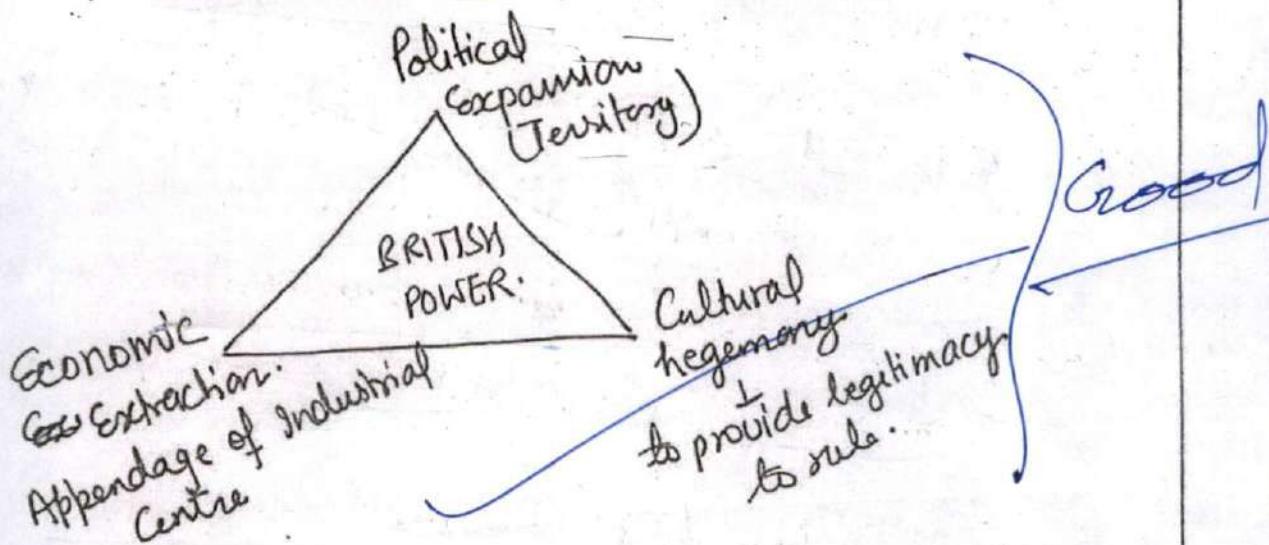
Remarks

Also covers modern Indian arch related aspect

Remain

Q13. The British in India wanted not only territorial conquest and control over revenues, but they had a cultural mission to civilize the natives and change their customs and values. Comment. (15 Marks)

British colonial power realised right from the beginning along with territorial conquest and revenue extraction the consolidation of the empire cannot be completed without cultural subjugation of the Indian subject



Territorial + Economic  $\Rightarrow$

The territorial expansion was done in the earlier years of Company rule along with land revenue settlement to extract the revenue which can be used to buy the products and sell in Britain and later raw materials were exported from India and cheap products were dumped in India. The Drain of Wealth Theory of Sadabhai Nanaji rightly explains the & deindustrialisation of India was leading to Industrialisation of Britain.

## Cultural Mission to civilise India

- ★ 1813 Charter Act allowed the entry of Missionaries to spread Christianity.
- ★ Orientalist-Anglicist debate ultimate went in favour of Anglicist to establish supremacy of English over Vernacular language.  
to develop Indians' taste and thought in English
- ★ Repressive laws like Vernacular Press Act (dytton), Indian Press Act to subjugate vernacular languages
- ★ Before the Revolt of 1857 - interference in the socio-religious & traditions also produced some fruitful results like Widow Remarriage Act, Ban of Sati etc - to legitimise that Indian society is chained with evils.
- ★ Cultural subjugation was to legitimise the British rule = Colonial Rule - Blessing in disguise to justify that Indians not capable to rule themselves

Remarks

### \* White Man's Burden

~~The British gave legitimacy that the colonial rule is in the interest of the Indians as the Indians have experienced cultural decay. However this myth was exploded by socio-religious reformers like Raja Ram Mohan Roy, and Dayanand Saraswati, Vivekananda, Aurobindo Ghosh, Narseo etc.~~

\* Apparatus of Rule - Indian Civil Service to train Indians according to culture of Britain and further consolidate the rule  
~~Judiciary was also structured in the same way.~~

Hence cultural mission was used to legitimise the colonial rule, to show it as a blessing and favour on Indians but actually it was a colonial discourse with no truth at its foundation.

Also highlight the hidden agenda behind cultural mission (Self-interest of Britishers in detail)

To create a class of Indians who were Indian in blood and colour but British in taste,

Q14. The struggle of Gandhiji in South Africa saw an ideological evolution from 1894 till 1915. The methods developed and lessons learned were widely applied to carry out the struggle against the British in India. Discuss. (15 Marks)

Gandhiji applied the lessons of Satyagraha and nonviolence he learnt from South Africa in the Indian struggle for independence and widened the base of movement and eventually made it a movement of people.

- Gandhiji fought against the White supremacy in South Africa which was also a British colony
- He was thrown out of a train due to racial discrimination → S
- The non-Indian Migrants were oppressed in S. Africa by the colonial masters. However Gandhiji later expanded and reflected the interest of Native population as well.
- The methods of Non-violence and Satyagraha were first experimented in ~~the~~ South Africa.
- Non violence and Satyagraha were the ideological weapons against the colonial rule.
- Literature - Indian Opinion - Through it Gandhiji was concerned about the situations in India.

Remarks

Also discuss the influences which helped Gandhiji to develop

→ Idea of Swaraj - 1908. these ideologies and methods

swaraj was explained by Gandhi in his book Hind Swaraj as not only freedom from colonial masters but emancipation of each and every individual in the society.

→ Class Support and Coalitionsbuilding

Gandhiji realised the importance of coalition of different classes to widen the base of the movement

→ Social boycott and Hunger strike

Boycott as a method of protest was developed and experimented by Gandhiji in South Africa.

Hence all these valuable lessons were learnt by Gandhiji in South Africa, he developed and experimented these methods and understood their weakness and rightly applied them later in his struggle after his return to India post 1915.

Non-Cooperation Movement, Civil Disobedience movements, Quit India movement were expanded version of lessons learnt in South Africa.

Elaborate upon their application and outcomes

Remarks

Ren

**Q15.** The purpose of the social reform movements in the 19<sup>th</sup> century was to 'purify' and 'rediscover' an Indian civilization that would be conformant with the European ideals of rationalism, empiricism, monotheism, and individualism. Elucidate. (15 Marks)

The Socio-religious movement of 19<sup>th</sup> century was an attempt by the reformers to rejuvenate the spirit of rich tradition and cultural heritage and to find scientific and rational basis within ~~within the~~ the culture of India.

### Objectives of Socio-religious Movement:

- Scientific basis: Raja Ram Mohan Roy advocated, do not believe in anything without questioning & provided scientific basis of harms of child marriage, Sati evil etc.
- Opposed to discrimination - caste, class, religion based discrimination has to be eliminated in all its forms.
- Rationalism and Empiricism - Raja Ram Mohan Roy provided literary evidence when Sati was given no rational ground in the Indian scriptures. Further BM Malabai provided evidence against Child Marriage.
- Monotheism - Polytheism and the Brahmanical orthodox tradition were opposed by all reformers who advocated there is only one true God and all religions are essentially same and there is unity of God.

Remarks

Need to analytically discuss the Reformist and Revivalist nature of the movement

→ Individualism and  
Communitarianism

Discuss how both tried to modernize the society rather than just : There was a confluence of

Individualism - rights of all human beings along with basis of

in from in the rich cultural traditions - harmony between social culture and the cosmopolitanism of the Indian culture. ~~copying western thought process~~

→ Promotions to scientific education - Physics, Chemistry along with literature in English as well as vernacular Medium.

→ Sanskrit Colleges were established, Universities were founded to expand the reach of education to all sections of population.

Confluence of Indian rich tradition + rich tradition of west

→ Purification of social evils like Sati, caste based discrimination, absence of education of girl child and child foeticide and infanticide.

Remarks

Thus the socio-religious reformers used the European ideals of French Revolution and Renaissance and adopted them into the Indian methods and provided a ground to oppose the social evils and reform the society.

→ They advocated to learn from different cultures and helped rediscover the cosmopolitanism of the Indian ancient tradition.

→ Later on Swami Vivekananda also established that a sustainable world order is essentially built upon the harmony between different religions and Hinduism has lot to give to the world.

Thus the socio-religious movement was to prove to the Britishers that Indians are capable of reforming their own social problems, there is no such White Man's burden and the European ideals thus were rightly absorbed into the Indian ethos to fight the evils.

Overall good effort

- Q16. Political extremism in the late 19<sup>th</sup> century was not just a reaction to moderate failures; it drew its inspiration and ideology from a cultural and intellectual movement that developed simultaneously with and parallel to moderate politics of the Congress. Critically Examine. (15 Marks)

Political Extremism in the late 19<sup>th</sup> Century stemmed from the failures of Moderate method, grievances against the colonial rule, growing national consciousness among people and other cultural factors.

Reasons for the Political Extremism of the late 19<sup>th</sup> C. and early 20<sup>th</sup> Century:

- Elaborate failure of the Moderate Method - prayer, petition and upon their protest.
- 1) The growing national consciousness among people
- Dissatisfaction of Extremists
- 3) The Socio-religious movement provided ideologically ground and revived the rich & culture and ethos of Indian tradition and restored the lost dignity in Indians against the Colonial rule.
- 4) The general deteriorating condition - deindustrialization, hurdle to growth of industry, Drain of wealth theory exploded the myth of Benevolent colonial rule.

Remarks

5) The role of leaders like Aurobindo Ghosh who established that India is a nation and not a nation in making as claimed by moderate leaders, he established that the spirit of India is not suppressed, it was sleeping but now it cannot be suppressed any further.

6) Famine conditions and Plague

Chapkar brothers killing Plague Commissioner Rand.

7). Contribution of Bal Ganga Dhar Tilak- Shiroji festival, Ganesh Chaturthi- later set up provided impetus to the young Indians

8). Patriotism of Bankim Chandra Chatterjee

through national symbols like Bharat Mata and providing a spiritual ground to Nationalism.

9) Neo Vedantism of Vivekananda) Explain in context  
Cosmopolitanism and Universalism.

10). Literature spurned during this time and hence message of National Unity was reached to corners of the country.

Remarks

Rise of dissatisfaction during Aozon's administration

Hence even though failure of moderate Methods were the primary cause of the rise of Extremism but the combination of all the listed factors helped in the ~~gross~~ simultaneous growth of Extremism along with the Moderate phase.

- Q17. The Non-Cooperation Movement not only saw unprecedented participation from all sections of the society but also marked fundamental changes in the approach of Indian National Congress. Elaborate. Also examine the impact of this movement on future of the Indian freedom struggle. (15 Marks)

Non Cooperation Movement was a watershed movement in the freedom struggle of India. It made the movement mass based and instilled confidence and national consciousness among people.

### Features of Non Cooperation Movement:

- ① Participation of all sections of society-  
cross regional, cross religious, & women, children  
all sections of people participated, govt servants also resigned.
- ② Genesis in the Punjab Wrongs, Khilafat Movement and Rowlatt Satyagraha - grievances of all these movements were collaborated under non-cooperation movement.
- ③ Mass based Gandhian Movement  
Not just limited to leaders rather the people across the country participated in Satyagraha and boycott against the colonial rule.

Remarks

#### ④ Fundamental changes in approach of INC.

Nagpur Session and Calcutta Session were crucial in the evolution of approach.

Special session of Calcutta made change in Congress structure.

↳ provincial branches of Congress were opened.

↳ membership fees was reduced.

↳ extra constitutional method can be used to raise the just demands.

#### ⑤ Local leadership in the Movement provided strong holds in Maha, Bombay, Calcutta, Punjab, Bengal etc.

#### ⑥ Method of Protest

Earlier movements did not outrightly called for not to cooperate with British unlike this movement hence it was a major shift from the

traditional methods of the Moderate leaders. Hence it

it became an extra-constitutional mass struggle as the government was not constitutional as it was repressive and acting against interest of people.

## Impact on future movements

- There was no looking back after this movement, there was Struggle - True Struggle and it gave confidence to people and the leaders also realised the weaknesses drawbacks of the movement and build upon it in future
- Civil Disobedience movement was logical step ahead of Non-cooperation.
- Communal Harmony was maintained in all national movements.
- Quit India finally was Movement which was the culmination of NCM and CDM.
- Participation of people export exponentially increased over these movements.

Hence Non Cooperation Movement was first in the series of Mass Based movement and was the 'war of Position' against the Colonial powers and ultimately it gave way to Quit India Movement which was 'war of Manoeuvre'

71  
Overall  
good  
ans-

Q18. 1858 is a great divide in modern Indian history, as the policy, practice and ideals of the government followed differed fundamentally from that of the Company which it displaced. Critically Analyse. (15 Marks)

1858 is a great divide in modern Indian history, following the watershed moment in the Indian history which is the first revolt for independence of 1857. The revolt was suppressed and the Company's rule in India gave way to British government's rule.

There was shift in the policy of the government :-

#### \* Shift in Policy

Precisely mention the changes instead of generic statement

- British government promised not to interfere in the socio-religious reforms. - it backfired.
- The Act of Good Government of India 1858 was passed.
- Administrative changes happened.
- The office of Board of Control & Court of Director was abolished.
- Secretary of State - member of British Cabinet would be directly responsible for Indian Affairs.
- Governor General of India came to be known as Viceroy of India.

Remarks

TC  
S 2020

Shift from Subordinate isolation to subordinate union → it was promised to the Princely states, they there would not be any further territorial conquest and from now on they acted as storm waters whenever any revolt happened.

the representation of English increased in the army and more regiments of Sikhs and Gurkha were opened.

from the Company's territorial expansion → there was shift to imperial power's Benevolent despotism

Shift in practice and ideals → The British government adopted the ideal to provide 'good government' to the natives

Change in economic policies → There was shift in the cultural hegemony objective, → Christianity was not be spread by the missionaries

Adoption of backward looking social policy → If a strong apparatus of rule has to be established to consolidate the rule.

Hence 1858. transformed  
run in India, India  
of the Imperial Brita

1857 had to be preve  
and ~~it~~ the rule has  
disguised as velvet

Please send  
properly scanned  
ans. booklet

Also discuss the adopted  
policy of Divide and Rule  
and its consequences.

- Q19. Subhash Chandra Bose wanted to give a socialist angle to Indian National movement. Critically analyse his contributions to achieve his idea of India. (15 Marks)

Subhas Chandra Bose was a great freedom fighter, however he was a controversial figure due to his diversion in methods from Indian National Congress and especially Mahatma Gandhi.

### Socialist Angle to Indian National Movement:

- From the beginning itself - 1920s onwards, SC Bose had in mind the ultimate objective of the freedom of India ie welfare of the people.
- His ideological backing were more towards Socialism - egalitarian society, but he was not against modernisation and industrialisation.  
*Good analysis*
- He along with CR Das & Motilal Nehru was member of Indian Socialist Congress & Socialist Party post 1920s → after the Non Cooperation Movement He believed in fighting from within the government by winning legislative seats.

→ Sri SC Bose also helped formulate the National Economic Programme presented in the Karachi Session of Congress.

*(Good)* → He also established the National Planning Committee in the Haripura session which shows his biggest tilt towards planned socialist model of development. He made J-L Nehru as its President and women were also given representation.

### Contributions to achieve his idea of India

- Besides giving the socialist angle to the goals of government in early years, SC Bose shifted his methods to achieve his goals for India.
- Due to internal divisions regarding President's post, Bose resigned from Congress' President Post in respect of Gandhi.
- Formed Forward Bloc within Congress - which was more radical in its goals and objectives.

Remarks

- However unsuccessful & with the Forward Bloc, SC Bose now went to entirely different path.
- He went ~~for~~ to seek international support from Hitler and later Japan and through military power and international help - achieving the freedom for India.
- He started radio from Berlin and later from Singapore to spread his ideology.
- He gave organisational support to Azad Hind Fauj and leaded it till his last breath
- Azad Hind Fauj acquired Andaman and Nicobar island from Japan's support to the fay to help country's independence
- He also made a separate regiment for women.
- Even though he failed to seek support from Hitler and later an Japan was reverted (Imphal's campaign) - Azad Hind Fauj was the precursor of Indian National Army
- Distilled feeling of Nationalism in people and thus uniquely contributed in the struggle of independence at different junctures.

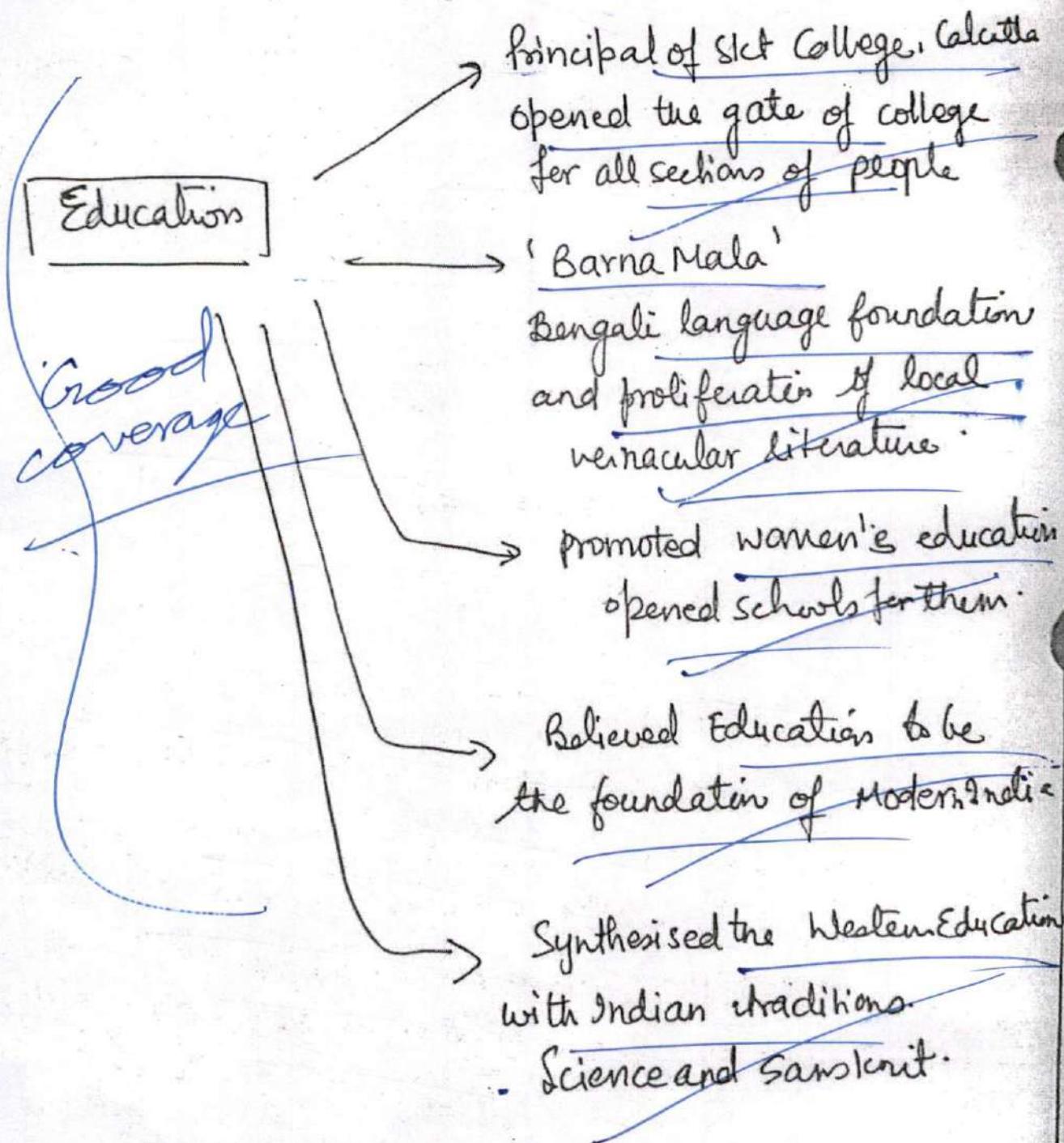
Remarks

Need to highlight his vision  
of independent India as a Socialist

Q20. Assess the contribution of Pandit Ishwarchandra Vidyasagar in the making of modern India.  
(15 Marks)

Ishwar Chandra Vidyasagar was one of the greatest social reformer of the 19th century.

→ Contribution of I C Vidyasagar in making of Modern India.



Remarks

Women's Cause

pioneer ~~to~~ of equal rights for women.

greatest contributions in the passage of his

'Women' Widow Remarriage Act, 1955'

spread the message of abolition of Sati

advocated delayed marriage of girls  
against Child Marriage

believed education of women can  
only lead to emancipation

against caste based discrimination

Believed all human beings  
are equal with equal  
moral worth

against untouchability.

Elaborate upon his  
outlook and  
initiatives which  
resulted in  
Widow  
Remarriage  
Act, 1955

Egalitarian Society

Hence the rational, scientific thinking of I C -  
Vidyasagar contributed immensely to the  
making of Modern India which would be  
egalitarian, of equality among men and women  
and enlightened and educated society.

(b) Analyse the significance  
of his thought process and  
outlook in present times