# VISION IAS

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R
N 13 OCT 2016
SUBMITTED IN 3 HOURS

## GENERAL STUDIES (TEST CODE : 745)

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|---|---|---|---|
| Name of Candidate | MANISHA AWHALE | | |
| Medium Hindi/Eng. | ENGLISH | Registration Number | 17265 |
| Center | ORN | Date | 13th Oct '16 |

### INDEX TABLE

| Q. No. | Maximum Marks | Marks Obtained |
|---|---|---|
| 1 | 12.5 | |
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Total Marks Obtained:

Remarks:

### INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
   उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)।
2. There are TWENTY questions printed in HINDI and ENGLISH.
   इसमें बीस प्रश्न हैं तथा हिन्दी और अंग्रेजी दोनों में छपे हैं।
3. All questions are compulsory.
   सभी प्रश्न अनिवार्य हैं।
4. The number of marks carried by a question/part is indicated against it.
   प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
5. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other that the authorized one.
   प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
6. Word limit in questions, if specified, should be adhered to.
   प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
   उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।

# EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

**All the questions are compulsory and carry 12.5 marks each.**

1. The significance of Sanskrit language is evident from its use in the fields of epic poetry and drama in the Indian Culture. Elaborate.

   भारतीय संस्कृति में संस्कृत भाषा का महत्व महाकाव्य और नाटक के क्षेत्र में इसके प्रयोग से स्पष्ट है। व्याख्या कीजिए।

Sanskrit is one of the oldest language of the world. Its sacredness is reflected in the various Holy Scripts and across different religions in Indian Sub-continent. This classical language having special attributes and enriched dictionary gave rise to many other regional languages. The special importance is very highly, however reflected in various epic, poetry, dramas written over periods.

The 4 Vedas Rigveda, Samaveda, Yajurveda and Atharvada rhymes & hymns are composed in Sanskrit which further illustrates itself in diverse books like Bharata's Natyashastra, Panini's Ashtadhyayi etc.

However the epic poetry, drama's were ~~as~~ ~~about~~ written a form of literature which ~~gave rise~~ to "Anand" or give

a blissfulness, source of entertainment which further extended to give the message on life, morality and attain greatest spiritual order.

The Epics like Mahabharatha and Ramayan which could have its origin as story evolved with time to form the very foundation of Hinduism.

During Gupta's time various poets like Kalidas wrote poetry namely Raghuvansha, kumarsambhav, His dramas - Malvikaarjun, Abhijyan shakuntalam are world famous and give insight on varied form of love, life etc.

Ashwaghosha's - Bhuddhacharita is another example of amalgamation of Sanskrit in its hybrid form in Buddhist literature.

Thus Sanskrit as language has enormous significan in Indian literature distributed over Vedic post vedic, Gupta, Harsha regime. It's importance still continues in our life ~ day to day hymns, songs enriching every sphere of our cultural life.

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2. Puppetry, often considered one of the ingenious creations of mankind, has its roots in India and takes myriad forms across States of India. Illustrate..

कठपुतली कला, जिसे अक्सर मानव जाति के शानदार कृतियों में से एक माना जाता है, की जड़ें भारत में हैं और भारत के विभिन्न राज्यों में यह असंख्य रूपों में मौजूद है। उदाहरण सहित स्पष्ट कीजिए।

'Pupa' which mean doll has a significant impatance in our Culture. The art of puppetary is Indigenous to India. Every state has evolved its own style synesging with drama, traditional play, Ramanas, Bhakti stories. They depicts religious, social, cultural aspirations of people in India.

Kathputhali is an artform in Rajasthan which is famous for its colours and vividness. Infact today it has become mainstream in our movies and visual display of entertainment

Boomkattam in Tamil Nadu is rod & string type of puppetry.

Pavukootham is a glove puppetry in Kerela.

Ravanchhaya - A kind of shadow puppetry in Odissa is famous for light play and ~~evolves~~ tell us the innovative geniousness of this region

Kundei - A rod puppetry again from Odisha based on stories of 'Jatra' locally associated with this region

Even Karnataka has both shadow and string ~~poetry~~ puppetry showcasing rich local tradition based on Yakshagana.

Yavanchhaya in Bihar is another form.

Thus we see that India has a rich and varied tradition. But ~~to~~ concretize it more, Even some of the Harrappan sites have been

found with rod shaped dolls with hole in it pointing out that this excellent form of art had entertained Indian subcontinent from 3rd century millenium BC.

India as a modern state should make efforts to preserve this rich art.

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3. Give an account of the distinguishing features of Indian classical dances. What is the difference between Nritta, Nritya and Natya? Also, discuss how Indian classical dances are a manifestation of spirituality.

भारतीय शास्त्रीय नृत्यों के विशिष्ठ लक्षणों का एक विवरण प्रस्तुत कीजिए। नृत्त, नृत्य और नाट्य के बीच क्या अंतर है? साथ ही, इस बात पर भी चर्चा करें कि कैसे भारतीय शास्त्रीय नृत्य आध्यात्मिकता की एक मिसाल हैं।

Indian classical Dance it is said that had its origin from Brahma who gave recitals of it to Bharata who later through his book Natyashastra brought it befor the world.

There are distinguishing features of it

(1) It represents facial expression, body movements, hand gestures (Mudras) with elaborate rules and regulations each signifying something

(2) The various dances represent the metaphysical aspects ~~like~~ called (Panchmahabhut) - namely Odissi (water), Kuchipudi (earth), Bharat-natyam (fire), Mohiniattam (air)

and Kathakali (ether). While Sattriya and Manipuri ~~and~~ were evolved with local traditions having roots in its local culture.

(3) Dance here is not only a source of entertainment but adds to one's spiritualness.

- Bharata's Natyashastra defines

Nritta - as an abstract dance devoid of facial expression, in its very pure form. with rhythm without lyrics.

Nritya - is interpretive and has expression, lyrics and song but dance is an elaborate part of it

while Natya is more narrative with expression includes speech and mimes which is not present in Nritya.

In Indian, this art is considered to be of divine origin by God himself. The cosmic importance attached to it is also represented via Dance of Shiva also called Nataraja (i.e Dance of destruction)

It is a source of Moksha for some, though representing sensuality in its mudras, Bhavas. has bigger aim of achieving spiritual integration with God.

The Temple dances might be a good example of it. So is Sattriya where the dance as an art form is not used for entertainment but to reach within ones oneself.

We need to truly understand the importance of classical Dances and revive its original meaning.

4. Discuss the evolution of different pottery styles in India from the Indus Valley Civilisation to the later Vedic period. Also, analyse how they reflect the socio-cultural life of the people.

भारत में सिंधु घाटी सभ्यता से उत्तर वैदिक काल तक विभिन्न मृदभांड शैलियों के विकास पर चर्चा कीजिए। इसके अलावा, विश्लेषण कीजिए कि कैसे ये लोगों के सामाजिक-सांस्कृतिक जीवन को प्रदर्शित करतीं हैं।

Pottery since the beginning of civilisation as been considered to be a necessary way of life. Used for storage, daily use, even decoration. In fact we judge the progressive civilisations through the mastry it achieved over pottery.

Black and Red Ware : It is a form of pottery found in Harappan civilisation with Red background and black designs on it consisting of intricate pattern, geometrical shapes. from large pots to miniatures. Harappan had a rich tradition and uniquness in it.

Vedic Pottery - Painted Grey Ware

Although not as advanced as Harappans, used by common man

there were others forms as well from Black Ware, Red ware etc. Red ware was considered sophisticated.

Black Polished ware - During Mauryans this pottery adored dining tables and palaces.

Thus pottery continued even post-Mauryas till Gupta, further with common people it was used for everyday chores.

Designs, shapes, baked, unbaked material used etc reflect the various socio-economic aspect of different culture.

In Harappan Civilisation pottery was buried with dead bodies, symbolizing life after death concept (Maybe)

This practice continued with Megaliths of south and ~~has~~ some of Neoliths of Kashmir.

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Though Paleolithic culture was mostly nomadic and hence no storage but from when ~~st~~ man started settled life, agriculture came the need for storage of grains. When societies became larger so did the art form.

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5. The Bhakti and Sufi movement in India was not only an inquisitive reformist discourse in religion and society but also the womb of lasting traditions, architecture, literature and several art forms. Discuss.

भारत में भक्ति और सूफी आंदोलन न केवल धर्म और समाज के क्षेत्र में एक जिज्ञासु (कौतुहल भरे) सुधारवादी संवाद थे, बल्कि ये चिरस्थायी परंपराओं, वास्तुकला, साहित्य और कई कला रूपों के गर्भ भी थे। चर्चा कीजिए।

Bhaktism and Sufism not only freed religions of excess dogmas and rituals but it brought God closer to the common man, across creed, culture, race, gender. & especially untouchables. To reform is a gradual process and thus not sudden fundamental change. Over the centuries various saints enriched human life by making religion simple for them.

Bhakti Movement & Sufi Movt

(1) These saints brought uniformity across Indian subcontinent by integration of various local culture.

(2) They enriched vernacular language by hymns, poems etc literature.

(3) Source of inspiration from local rulers to Mughals who revered Sufi saints and followed there teaching making India a Holy place.

(4) The Women's Participation in this movement cut religious and caste barriers. Mirabai, Sakhubai ~~etc~~ Kanhopatra gave the message of love.

(5) Urdu as a language evolved through Sufi saints. Qawalli, Samas Khangah, silsilas enriched it.

(6) Simplification of rituals was the biggest attributes of these movements The Brahminical supremacy was thereby challenged. God became a personal affair; rather than mere social.

(7) Kabir's - Dohar, Chaupais, Qawalli, Pad, Abhang have all given a

rich literature in volume and quality.

(8) While though Nayanars helped and became a source of inspiration for Chola Architecture at times even the sculptures depicting these saints. eg. Manikkavasagar.

(9) The rich philosophy formed the basis of life for common man which still continues

Warkaris in Maharashtra, Sathiyas in West Bengal and various other Pathpanthis, Kabirpanthis still display a glimpse of the historic tradition.

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6. Most of the schools of Rajput Painting in India reflect strong Mughal influence. Discuss the differences and similarities between the two. Also, describe the features of the Chaurapanchasika paintings.

भारत में राजपूत चित्रकला के अधिकांश स्कूलों पर मुगल प्रभाव स्पष्ट रूप से दिखता है। दोनों के बीच अंतरों और समानताओं पर चर्चा कीजिए। इसके अलावा, चौरपंचाशिका चित्रकलाओं की विशेषताओं का वर्णन कीजिए।

Rajputs states formed part of Mughals. When Akbar extended and expanded his empire most of rulers succum and accepted ~~some~~ Mughal suzerainity. Thus evolution and enrichment of paintings and its close association is resembled in its art forms. Further after decline of patronage under Aurangzeb these painters travelled to Rajput states and further added to rich tradition.

Similarities

(1) Depicting themes like court scenes etc.

(2) Dressing styles, usage of colours at times, faces, drapery, clothing, jewellery.

(3) :

Differences

(1) Mughals have more Uniformity due to its oneness. While Rajput due different states have diversity attached. eg. Jaipur, Jodhpur, Jaisalmer, etc.

(2) Mughals have secular theme while Rajput theme is socio-religious having roots in Vaishnavite tradition

(3) Mughal painting depict court scenes, darbar, portraits and do not have ~~nu~~ eroticism in it while Rajput painting do have sensuality and eroticism.

(4) Rajput painting also have indigenous characteristics of its own though resembling mughals. It also has murals included while Mughal painting is mostly miniature based.

Charupamchasika paintings is based on the ~~painting~~ epic written by Bilhana, a Kashmiri Pandit.

It's feature include as follows

(1) Males have transparent drapery around them, chudidars, long tight sleeves, angular faces.

(2) Even women have long pointed nose, angular chin, with ghaghra draped around

(3) Usage of colour is mostly contrasting with bold colour included.

(4) There is theme included and it tells the story in itself based on expression, movements etc.

7. How did the Sramana tradition influence the Vedic religion and led to the emergence of Jainism, Buddhism and Ajivika sects? Discuss.

श्रमण परंपरा ने वैदिक धर्म को किस प्रकार प्रभावित किया तथा इसने जैन धर्म, बौद्ध धर्म और आजीविक संप्रदाय के उद्भव में कैसे मुख्य भूमिका निभाया? चर्चा कीजिए।

In vedic society when rules and rigidities crept in and Brahminical supremacy exploitated people, an alternative tradition called ~~Shra~~ Sramana made it's way in peoples life. While the society was flourishing economically, new occupations, new people were being included, the rigidities made people stagnant. Thus to ~~com~~ ease the life of people or come up new doctrines one could say Jainism, Buddhism and Ajivika had its origin.

Jainism: Jainism is supposed to be the oldest of Sramana tradition. While it says it goes back pre-vedic society, but the actual literature and its evolution is largely attached to Mahavira. Who wandered as an ascetic and gave different principles to lead

life. These were mostly extreme form of ascetism. The eightfold path, penance, non-violence principle etc all pointed out in extremism. Thus to counter one form of tradition another form of extreme was given

Buddhism: on the other hand when Buddha left his palace in search of truth and nearly starved himself to death, he ~~gave~~ restrained from such extremism and said life is blissful more with middlepath. His doctrines explaining the source of unhappiness and elimination of desire for the same appealed to many in vedic society. His simple rituals, eliminating particular supremacy, equality principle brought people from all ~~soci~~ caste, tribes even women into its fold. He abandoned the idea of varnashram, thereby freeing people the chains of rigidity.

Ajivika - Sect originated in 5th century BC. This was discreet band and lived in caves. There belief in niyati or the theory of destiny made the concept of karma a little diluted. While its followers weren't significant but it largely acquired patronage of Ashoka and later Bharat, both Mauryan kings.

Thus the emergence of Sramana tradition to some extent countered rigidities in vedic religion. The kings adopted these philosophies to give legitimacy to their empire as well as their actions, patronized it and popularised it. We have seen the spread of Buddhism around the world & its a proof of a sound way of living. It forced vedic religion to ~~make~~ shed it's unappealing practices, to some extent supremacy and simplify, mend as per times.

8. "Gupta sculpture was the final culmination of the early classical sculpture of Amravati and Mathura". Analyse.

"गुप्तकालीन मूर्तिकला अमरावती और मथुरा के आरंभिक शास्त्रीय मूर्तिकला का चरमोत्कर्ष था"। विश्लेषण कीजिए।

India has a great tradition of art; sculpture and architecture. When Maurya empire disintegrated different other tribes from central India occupied Northern India, while western, eastern & southern part was split into small confederacies or kingdoms.

Mathura as an artform evolved in kushana empire its characteristics specify it as grand & simple rooted in its locality. The subject of sculpture emphasized on one figure, masculinity plasticity, youngness, placed it on a grandstone platform, had a background halloo it its figure at times. The figure could be seated or standing and had transparent drapes.

While the Amravati sculpture was more graceful, depicting stories with varied expressions. The figures slim and sharp, there was not much details involved as the focus was not the figure but story.

~~When~~ In Gupta period the above two schools was amalgamation and harmonious integration.
Including the best of features, But at the same time balancing it.

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9. Post-Mauryan five centuries are often referred to as the "Dark Period" of Indian History akin to the Dark Ages of Europe. Do you agree with the view?

यूरोप के अंधकार युग के समान मौर्योत्तर काल के पाँच सदियों को अक्सर भारतीय इतिहास के "अंधकार युग" के रूप में संदर्भित किया जाता है। क्या आप इस विचार से सहमत हैं?

When the Mauryan Empire declined a centralised authority came to an end, pushing people into disintegration of regions, which came to be occupied by different tribes from central Asia eg. Greeks, Parthians, Shakas, Kushanas, Scythians.

There also emerged feudalism thereby making one believe ~~the~~ and compare this period with dark period of Europe.

However while we analyse it through different areas one might see a different picture.

Economically: During Kushanas, North India came under one rule, It flourished as it controlled almost all silk routes, earning taxes. They were the first to mint gold coins.

It assimilated various culture and also brought foreign culture within its fold. Eg. food habits, attire, the long coat, boots etc. was adopted.

Kushanas initially patronised Shaivism its coin depict Shiva figure. Later Kanishka patronised Buddhism.

The rich literature by Ashvaghosh such as Buddhacharita were written during these time.

Gandhara school of Art formed the amalgamation of greek school with that of Mathura, with its own unique style.

Kharoshti Script was evolved, Gandhari language.

Further it is through this time that ~~the~~ north India was stabalised. ~~from~~ Otherwise disintegration into ~~several~~ feudatories perhaps could was very much possible. Thus politically it gave a sound administration

to the region. The Shaka Era ~~was~~ saw the beginning in 78 AD and India still follows this calendar.

Charaka, Susruta (Medicine and surgury) wrote books on medicines enriching educational sphere. Taxila was famous for its patronage for students.

Thus to conclude it won't be be completely write to state that this age is considered dark age when we clearly see flourishing life in different sphere. While every had some dogmas, principles which further brought isolation, exploitation to people. but to consider dark completely will be wrong.

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**10.** In the early decades of the twentieth century, reform movement as a whole not only became revivalist but also a national mass-based movement. Examine.

बीसवीं सदी के शुरुआती दशकों में, सुधारवादी आंदोलन समग्र तौर पर न केवल पुनरुत्थानवादी हो गए अपितु ये जन-आधारित राष्ट्रीय आंदोलन भी बन गए। परीक्षण कीजिए।

• Reformation is a gradual process. From the beginning of 18th century the 'Indian Renaissance' started with Raja Ram Mohan Roy its prime architect. Focussing on social life which was largely connected with religion, thereby cleaning and thereby reforming same. With it came issues like rituals, polytheism, Sati, infanticide, women lack of education, early marriages, untouchability etc.

Further as the time evolved, Brahmo Samaj, Pratharna Samaj, Arya samaj tried focussing on various issues. The sati was abolished in 1929, The widow Remarriage Act in 1956. But since most of the everyday questions revolved around religions thus had to be made more simplified It is through the efforts of various personalities that interpretation

of various holy books, vedas, upanishads gave authority + in establishing more humanish principles.

(1) Oneness of God
(2) Brotherhood, Monotheism.
(3) Proof of widow remariage.
etc are some examples of it

Arya Samaj further gave the call to go back to vedas - the principles and association was more educational than to adopt way of life. After 1885 we see a trend of leaders following revivalist policies which they merged to mobilise mass participation and nationalist ideas.

Tilak - started Ganesh festival, ask people to take pride in one own culture and demanded Swaraj on on that basis.

Vivekanandg - never gave political message but enriched people with ideas to take pride in past, faith in our culture and confidence in future

Aurobindo was perhaps the first person to say that India should have complete political freedom.

While these ideas appeared extremist to moderates at that time, but perhaps the new generation had realised the principles of equality, liberty and freedom, which they became aware of.

The concept of Nationalism was imbibed in people through reforms, which was enlargened by revivalism of one's past, culture and confidence in it which formed the very basis for the mass participation of people in National movement at the call of their leaders.

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11. The relationship between the British imperialists and the Indian Princely States changed from 'Struggle for Equality' to 'Policy of Equal Federation' according to their changing needs. Analyze.

ब्रिटिश साम्राज्यवादियों और भारतीय रियासतों के बीच के संबंध उनकी बदलती आवश्यकताओं के हिसाब से 'समानता के लिए संघर्ष' से बदलकर 'समान परिसंघ की नीति' में परिवर्तित हो गया। विश्लेषण कीजिए।

When East India Company (EIC) acquired trading rights in 1600AD, its sole aim was profit as trading company. But as the times changed and the great Mughal Empire started decline, Dupleix the French Officer in India showed through his carnatic war that Indian princes could be used as scapegoats to further enrich their pockets with enormous wealth

STRUGGLE FOR EQUALITY

When the struggle with French came to an end around 1856 & they were out from India. British tried a policy to ~~eq~~ gain a status of equality with Indian states. The different wars fougths in 2nd half of 17th century with Marathas, Mysore, Hyderabad only point ~~for~~ at British hunger for legitimacy in Indian subcontinent.

Theory of Ring fence (1865-1813)

While British had established themselves as equals they wanted to create buffer states which could protect their areas acquired through Battle of Plassey & Buxar, and other previous territories. from outside invaders The policy of subsidiary alliance was a perfect solution to meet their needs.

Theory of Political Isolation (1813-1857)

while the buffering didn't satisfy British, it was necessary that to control economy, and keep the profits intact, the states had to be isolated and acquired through its ~~expan~~ expansionary policy of doctrine of lapse. As EIC lost its monopoly and trade was opend for europeans it also brought exploitation with it. To further this objective Doctrine of lapse made British acquire more states, thereby isolating it completely

~~Ton~~ Political Union (1857 - 1935)

While when isolated it angered the ryots and with annexation of Awadh state, EIC lost the little bit of faith people had it in it. The a Revolt of 1857 made administration pass to the crown. The expansionary and policy of annexation was abandoned and the Queen was declared Kaiser-i-Hind which brought princely states under the patronage of British crown. They became puppets which served British policy till the end.

Federal law & confederacy (1935-1947)

1935 Act tried to bring the states under one federation, as a body which could further strengthen British stand and give voice through puppet states. Unfortunately for British this never came into existence.

Thus policies towards the princely states changed through time to suit British empire enormously

Don't write anything this margin (इस भाग में कुछ ना लिखें)

12. While the Indian capitalist class could have contributed significantly towards the Indian national movement, it remained a bystander. Examine.

यद्यपि भारतीय पूंजीपति वर्ग भारतीय राष्ट्रीय आंदोलन में अपना महत्वपूर्ण योगदान दे सकता था, परंतु यह एक मूकदर्शक बना रहा। परीक्षण कीजिए।

From the 2nd half of 18th century, there was a mild begining of capitalist class in India. With the mill at Bombay and another jute mill at Kalcutta in 1856. saw the emergence of this class.

When through the initial stage, one see that not many were interested in ~~what~~ freedom movement. They thought being friendly with National leaders might bring hostility of Britishers.

But as the introduction of Gandhi to freedom struggle and the policy of Satyagraha and non-violence perhaps favoured capitalist class. for many season.

They also had experienced the bitter trade policies and repressive laws levying excess export duties on

commodities abroad. It meant that commerce could not be flourished with an alien govt in power.

Although capitalist did not support unconstitutional methods like civil Disobedience movement and boycott They also were wary of rising socialistic trend and communism in India.

They formed Federation of Indian Commerce & Industry to counter the challenges. However their involvement with Freedom struggle is largely there. They contributed through money, commerce. Ambalal Sarabhai, gave donation to Gandhi's Ashram,

FICCI

They raised questions against imperialism and spoke of exploitation. The standard and quality was improved for Indian labour as well. Thus making it better

It will always be a question mark as to how much did they contribute, but they being largely economic class and associated with money, most realised that existence of Home Rule will ~~not~~ only guarantee economic success.

Therefore it will be wrong to say they did not contribute. & thus remained a bystander.

13. Examine whether the mutiny of 1857 was an organized and planned revolt or a spontaneaous insurrection. Also, discuss the reasons for its limited territorial spread.

इस बात का परीक्षण कीजिए कि क्या 1857 का विद्रोह एक संगठित और सुनियोजित विद्रोह था अथवा एक स्वतः स्फूर्त विद्रोह था। इसके साथ ही इसके सीमित क्षेत्रीय विस्तार के कारणों पर भी चर्चा कीजिए।

The 1857 Revolt had varied reason from Economic repression, faulty administration, eviction, loss of patronage to artisans, peasants suffering, interference with religion etc.

People from across the regions ~~and~~ from peasants, artisans, landlords, Sepoys, Maulavis etc were angered. This angered was built over a centuries from the East India Company's brutal policies of repression. Thus when greased cartriage provided an excuse to explosed.

When the Mangal Pandey refused to fire and there were other disobediencies, different infantry eg. 47th Regiment & 48th Regiment did talk about it & had exchanges

It is also said that the local places and stalls where the breeding ground for discussions & fakirs, maulavis carried messages.

But as the revolt broke, and General Bhakt travelled to Delhi, the Emperor Bahadur Shah vacillated at sending letters to princes all over India in fight against British and there was also confusion & vacillation of agreeing to be the Shehenshah of India which he reluctantly agreed.

However yet the outbreak does not seem very organised. It occured at few places like Delhi, Meerut, Kanpur, East Punjab, Lucknow, Bareilly, Jhansi. These were the regions largely exploited by British & their states annexed. while the other areas remained unaffected. Infact "certain sections even supported Britishers like moneylenders, upper middle class,

educated Indians

The reasons for this limited territorial spread could be as follows

(1) The revolters lacked central leadership & perhaps Bahadur Shah was too weak for the role.

(2) They lacked organisation, planning

(3) They also did not have modern source of communication like British had (Telegraphs)

(4) Nor did they have modern weaponary.

(5) The revolt was localized rather than National, even the attitude of people was to meet their grievance rather to unify India under one rule.

(6) Objective was to expel British, but the sepoys, revolters did not have future plans, so not many supported it.

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14. In eighteenth century, the only power that could have replaced the Mughals and challenged the ascent of British in India was the Marathas. However, they were plagued by shortcomings similar to the ones that caused the decline of Mughal Empire. Examine.

अठारहवीं सदी में मराठे ही वे एकमात्र शक्ति थे जो मुगलों का स्थान ग्रहण कर सकते थे तथा भारत में ब्रिटिश उत्थान को चुनौती प्रस्तुत कर सकते थे। हालांकि वे उन्हीं कमियों से ग्रस्त थे, जो मुगल साम्राज्य के पतन का कारण बना। परीक्षण कीजिए।

Marathas emerged as strong power after Mughals declined, the only to oppose & challenge Britishers as well. However they suffered from the same weakness as their predecessors did.

(1) Mughals ~~to~~ and Marathas had the same administrative structure They did not change their system to suit the modern times

(2) Their revenue system put burden ~~tax~~ on peasantry

(3) They did not adopt modern means of thinking, scientific, rational ~~attitude~~.

(4) They followed confederacy and their sardars were involved in

rivalaries with each other

(5) They did not have future policies and did not stabalise the region after wars. They were mostly ~~and~~ involved in military campaigns.

Though Marathas had
(1) able leadership
(2) Resources
(3) understanding to rule,
(4) & support at times.

(6) But Marathas largly fought on petty issues with its neighbours and invited the wrath. eg. The 3rd Battle of Panipat, which nearly shattered its dream to Rule Delhi

(7) Internal Rivalry among Peshwas, Bhosles, Scindhia, Holkars etc. made matters worse,

(8) Their economic policies weren't sound.

(iv) Nor did they kept themselves world updated. They should have known the evil motives of British & the policy of Imperialism.

**15.** Discuss the role played by freedom fighters from India's northeast in the fight for India's independence.

भारतीय स्वतंत्रा संग्राम में उत्तर-पूर्वी भारत के स्वतंत्रता सेनानियों द्वारा निभाई गई भूमिका पर चर्चा कीजिए।

The Northeast has a long history of struggle against the Britishers. Their participation is no less than the mainland. In order to secure its frontiers, the Britishers ~~target~~ used Northeast states as scapegoat but the different tribes have revolted differently.

Ahom Revolt: When the Burma war was over and the British still refused to leave the area, the Ahoms raised in revolt, British came to terms with the Raja and accepted demands to some extent.

Participation of ~~group~~ tribes like Garo, Khasi etc in Meghalaya against the oppression of

Britishers

Various freedom fighters from across states fought & participated in National movement

Rani Gaindilin - participated in freedom struggle for this she was imprisoned for life by Britishers.

Thus Northeast participation from Nagaland uprising to Assam and other tribal uprising to counter British is equally appreciable.

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16. Trace the evolution of the labour movement in pre-Independence India. Also, discuss the role played by the working class in the freedom struggle.

आजादी से पूर्व भारत में मजदूर आंदोलन के विकास को रेखांकित कीजिए। इसके साथ ही स्वतंत्रता संघर्ष में श्रमिक वर्ग द्वारा निभाई गई भूमिका पर भी चर्चा कीजिए।

Labour had acquired a prominent role in freedom struggle.

Initially not much was done for their mobilisation, even the moderates were wary but social activist like phule formed Mill labour Association (Bombay). Factories Act was passed to improve their service conditions

After the world war I, when economic exploitations became grave, N. M. Joshi formed All India Trade Union Congress in 1920

The beginning of socialist ideas and communism, Russian revolution further mobalised working class Nehru, Bose, Socialist parties supported their involvement

They participated in mass movement, went on strikes to support naval mutiny. Tata ~~Stel~~ steel strikes in Quit India movement etc point out in a direction ~~of~~ the important role played by them.

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17. How did the peasant movements differ from tribal movements in the nineteenth century. Discuss in context of their causes, organisation and government response.

उन्नीसवीं सदी के आदिवासी आंदोलन किसान आंदोलनों से कैसे भिन्न थे। इन आन्दोलनों के कारणों, उनके संगठन और सरकार की प्रतिक्रिया के संदर्भ में चर्चा कीजिए।

Causes - Tribal Movements

(1) Forest eviction, depriving of their ancestral rights

(2) Economic exploitation, begar,

(3) Christian Missionaries interference

(4) No fundamental rights.

Organisation

(1) To oppose exploitation they mostly mobilised through violence means.

(2) In terms of revolts like santhal revolts, etc.

Govt response

Govt's response was severe repression at time killing several - Eg. Birsa Munda, or conciliatory policy.

## Peasants Movt - causes

(1) Peasant movt largely against exploitation of revenue system

(2) peaceful protest

(3) Excess of debt, new landlords permanent settlement or compulsory Indigo policies summary eviction from their land

## organisation

They largely organised themselves through peaceful protest,

several leaders would help them form Sabhas, association, help their cause through constitutional means.

## British Response

At times negotiated, gave them some relief, at time carrot & stick policy.

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**18.** The system of permanent settlement not only had economic consequences, but also gave rise to a new social structure in the Indian society. Explain.

स्थायी बंदोबस्त प्रणाली का न केवल आर्थिक दुष्परिणाम रहा, बल्कि इसने भारतीय समाज में एक नई सामाजिक संरचना को भी जन्म दिया। व्याख्या कीजिए।

Under Permanent System the old order of Landlordship was abandand instead it gave rise to a new class of people where property was made a commodity of sale & transfer had private rights

The real owners were made tenants and the ownership mostly passed to moneylenders as fixed and exhorbitant rent was fixed as revenue, which could not be paid and farmers (peasants were pushed into indebtness.

They were easily evicted.

In Ryotwari system in fact the Government itself became the landlord (moneylender)

(2) As the land was in the name of new owner, the social structure changed, inequalities further increased. Many became landless and we are still reaping the ~~fruits~~ thorns of such social change.

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19. Discuss the circumstances that led to an alliance between the Khilafat and Non-Cooperation Movements? Critically analyse the implications of this alliance on the Indian freedom movement.

उन परिस्थितियों की चर्चा कीजिए जो खिलाफत और असहयोग आंदोलनों के बीच एक गठबंधन के बनने का कारण बनीं ? भारतीय स्वतंत्रता आंदोलन पर इस गठबंधन के प्रभावों का समालोचनात्मक विश्लेषण कीजिए।

(1) After the war the British treated Turkey partially & imposed heavy conditions on it. It decided to remove Caliphate and snatch away the land, which lead to fall of Ottoman Turks. which was considered by Muslims all over world as Holy there angered Muslims in India. They decided to rise against it as khilafat Movt

(2) After Jallianwala Bagh Massacre, & Rowlatt Satyagraha, withdrawal the Hunter Commission report did not do justice to Indians This was another reason why Indian ~~stan~~ could have opposed Indians:

(3) In 1916 - Muslim League Congress pact of Lahore brought them together. Even the Home Rule League increased this chances. Jinnah, Azad, Hasan Imam, etc radical forces dominated the orthodox forces in the league thereby bringing them together.

(4) Then it was decide to launch or merge the two movt

This alliance

(1) Brough Muslim into the mass movt

(2) It also angered some factions

(3) Hindu - Muslim Unity at national level

(4) Gave freedom struggle a different tone

(5) Mixing religion with politics, paved the way for further polarisation.

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**20.** Discuss the rise and growth of left wing in the Congress during the Indian National movement. What were its major weaknesses? Analyse its impact on Indian society and politics.

भारतीय राष्ट्रीय आंदोलन के दौरान कांग्रेस में वामपंथ के उद्भव और विकास पर चर्चा कीजिए। इसकी प्रमुख कमजोरियां क्या थीं ? भारतीय समाज और राजनीति पर इसके प्रभाव का विश्लेषण कीजिए।

(1) The trend of left started when many were influenced by Russian revolution, socialism as an idea, Nazi policies (~~and~~ fascist), belief in egalatarian, success of five year plan in Russia.

(2) New leaders like Nehru & Bose supported socialism

(3) Socialist Party of India ~~had~~ was formed

(4) Revolutionaries had socialism as its goal.

But still they had weakness

(1) they were divided amongst themselves

(2) could not coordinate.

(3) There policies weren't flexible
- In fact at times being too rigid

(4) differences b/w Nehru & Bose came into the national front inspite they being president of INC for 4 year from 1936 to 1939.

(5) Thus though Socialist had weakness they had impact on Indian society as the goal of our first prime PM that without Socialism there was no economic emancipation.

in 1931, Karachi Session, Fundamental rights & Economic policies resolution passed

1935 Act & elections — many policies reflected socialist attitude

our Preamble & Constitutional Part IV reflects the socialist attitude of Freedom fighters.

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