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GENERAL STUDIES (TEST CODE : 1822)

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|-------------------|-------------------|---------------------|------------|
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| Medium Eng./Hindi | ENGLISH | Registration Number | 664505 |
| Center | ONLINE | Date | 21-03-2022 |

INDEX TABLE

| Q. No. | Maximum Marks | Marks Obtained |
|--------|---------------|----------------|
| 1 | 10 | |
| 2 | 10 | |
| 3 | 10 | |
| 4 | 10 | |
| 5 | 10 | |
| 6 | 10 | |
| 7 | 10 | |
| 8 | 10 | |
| 9 | 10 | |
| 10 | 10 | |
| 11 | 15 | |
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| 13 | 15 | |
| 14 | 15 | |
| 15 | 15 | |
| 16 | 15 | |
| 17 | 15 | |
| 18 | 15 | |
| 19 | 15 | |
| 20 | 15 | |

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 **ENGLISH & HINDI** इसमें बीस प्रश्न हैं अंग्रेजी और हिन्दी 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 than 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।

Total Marks Obtained:

Remarks:

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp Punjab & Sindh Bank), Dr. Mukherjee Nagar
Delhi- 110009

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. Trace the evolution of Nagara style of temple architecture with suitable examples. (150 words) 10

उपयुक्त उदाहरणों के साथ मंदिर स्थापत्य की नागर शैली के विकास को वर्णित कीजिए।

Nagara Style of temple architecture is the predominant form of temples that developed since Gupta period.

⇒ Evolution of Nagara Style

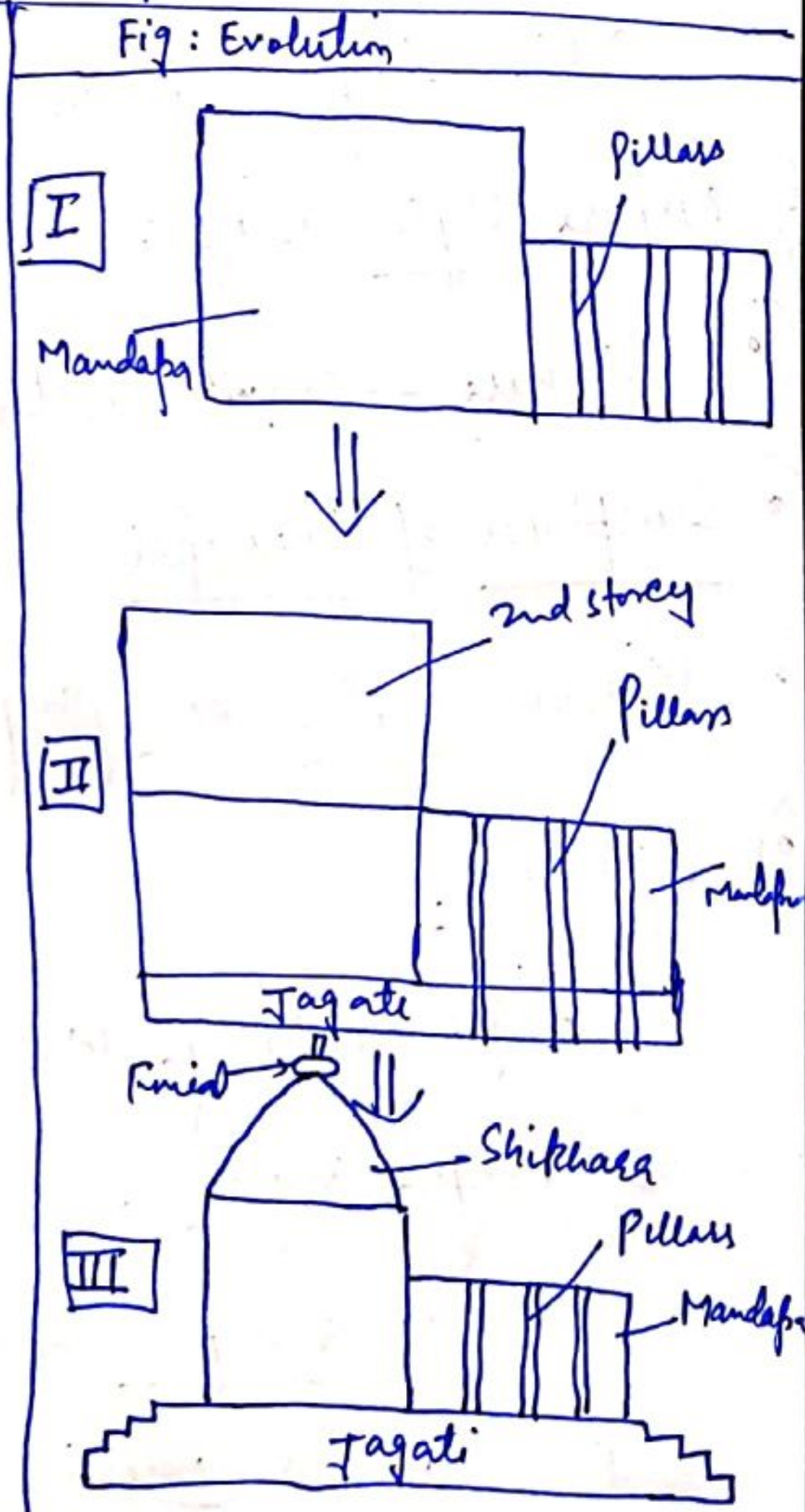
1. Stage 1 :

Earliest stage represented a simple rectangular temple with shallow pillars.

e.g: Temple No.7, Sanchi.

2. Stage 2 :

This stage represented a few additions :



- ① Jagati - Upraised platform added.
- ① IndePTH pillars added.
- ① Even two storey temples found.
e.g: Dasavatas temple, Durgash.

3. Stage 3:

This stage led to full development
of Nagara style with:

- ① Shikhara - curvilinear tower
- ① Sculptures of Dwarapal
- ① Mithun couples or ganga/Yamuna
- ① Jagati

e.g: Kandariya Mahadev is the
apex of Nagara style.

Nagara style became a prominent
style and spread as Odissi, Chamela style.

2. The Cholas are inextricably linked with the zenith of Dravidian art and architecture. Comment. (150 words) 10

चोल द्रविड़ कला और स्थापत्य की पराकाष्ठा से अनन्य रूप से संबद्ध हैं। टिप्पणी कीजिए।

Cholas were a kingdom of South India found in 9th-10th century and represented the best of art and architecture of Dravidian form.

⇒ Cholas : Zenith of Dravidian art & architecture

1. Temples

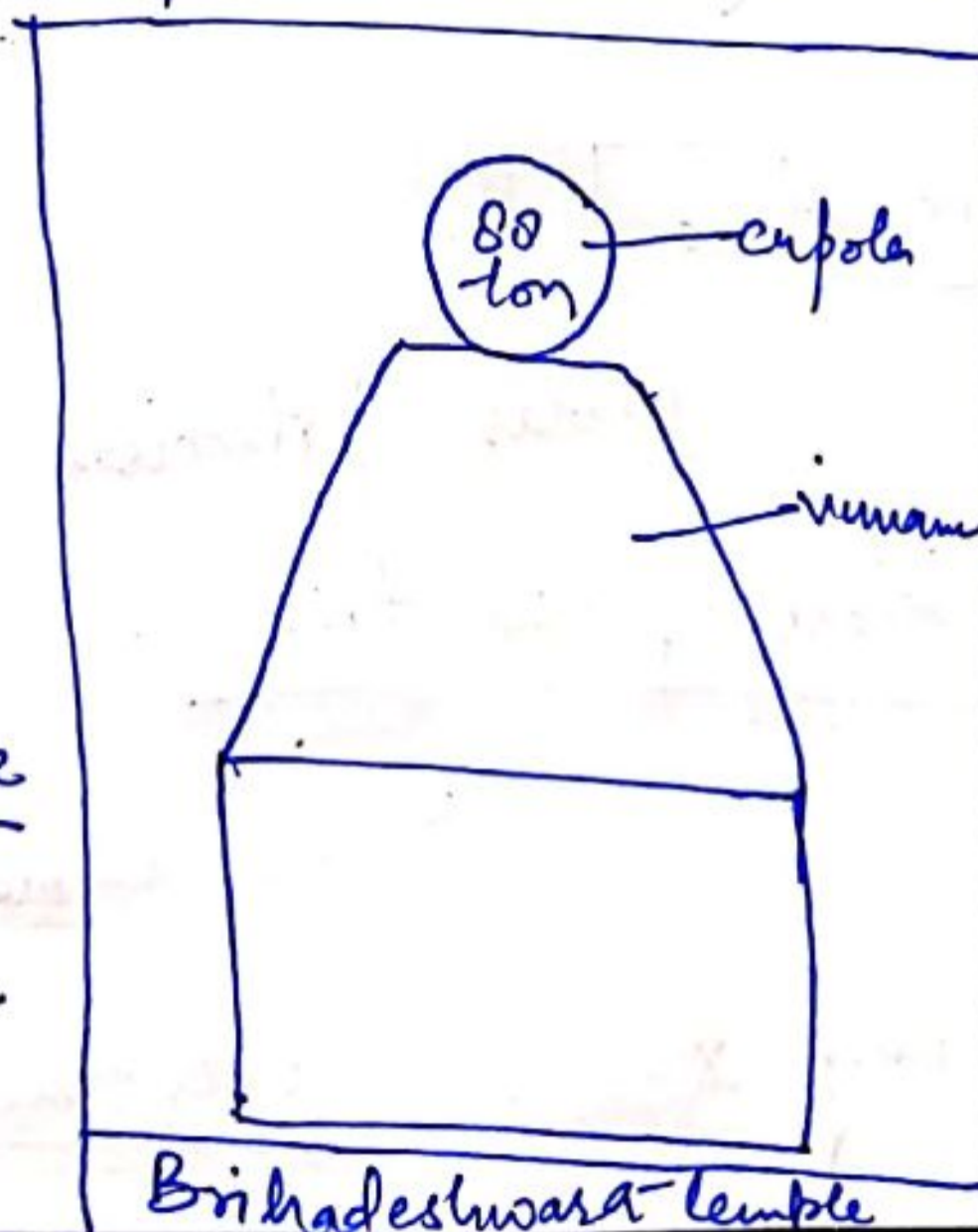
Cholas built huge Dravidian style temples inspired from Pallava temples.

e.g: Brihadeshwara temple (1011 AD) had an

88 ton cupola; Chola temples of Madurai

2. Sculpture

Cholas represented the Zenith of sculpture of Dravidian form



e.g.: Nataraja sculpture where Shiva is shown in Abhaya mudra with one leg in bhujangatrishita stance which represents tirobhava (i.e., devotees must not be scared) — Kicking the the veil of ignorance; Ganga flows out of his head.

① Painting

Chola paintings represented court scenes and stories of religions e.g.: Mahabharata, Ramayana, etc.

e.g.: Chola mural.

② Literature

Cholas patronised the best of all writers of the time.

Thus, Chola left a living legacy & hence Chola temples have a UNESCO Heritage status.

3. The arts of Indus valley were free from religious influences both aesthetically and functionally. Analyse. (150 words) 10

सिंधु घाटी की कलाएं सौंदर्यात्मक और कार्यात्मक दोनों प्रकार के धार्मिक प्रभावों से मुक्त थीं।
विश्लेषण कीजिए।

Indus valley civilisation (IVC) was
a bronze age culture of India that lasted
from 2600-1800 BCE. Its arts are the
most famous.

⇒ Arts of IVC : Free from religious influences

① Sculptures of IVC are usually of three
types

- + Stone sculptures — Bearded man
- + Bronze sculptures — made by lost wax technique
e.g.: Dancing girl
- + Steatite sculptures

All of the above have little or no
religious influences.

② IVC is characterised by lack of any
known religious structure like temples.

- ① Seals were designed with standardisation which shows little religious forms.
e.g: Used for trade with Mesopotamia

- ② Script though not deciphered seems to be not religious.

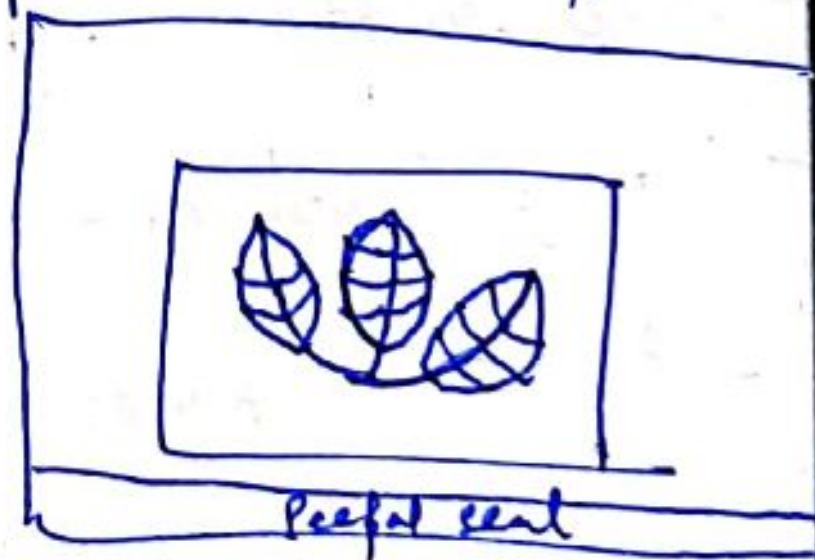
⇒ Religious influence

Some influence can be seen:

- ① Seals like Pashupati seal, peepal tree

Seal show that they may have worshipped proto shiva and nature

- ② Sculptures like fertility goddess or mother goddess show religious influence.



- ③ Great Bath also represented some form of religious influence.

Thus IVC was a non-religious society is not true & may be due to lack of evidence.

4. Kakatiya era witnessed development of a distinct style of architecture which improved and innovated upon the existing modes. Discuss.

(150 words) 10

काकतीय युग में स्थापत्य की एक विशिष्ट शैली का विकास हुआ जिसने तत्कालीन प्रणालियों में सुधार और नवाचार किया। चर्चा कीजिए।

Kakatiya Kingdom was medieval
kingdom with capital at Orugalli (Warangal).
They were not just famous for a queen
ruler (Kudramma Devi) but architecture also
which was distinct.

⇒ Distinct style of architecture & improvements

① They combined the Dravidian style with
Nagara style to form beautiful temples.

② Pillars were developed like South Indian
Cradag style.

③ They had access from all sides

④ Forts were developed.

Karakatiya architecture has become
an ideal for all times to come.

5. The cave paintings epitomize the artistry and grandeur of the Indian classical painting tradition. Comment. (150 words) 10

गुहा चित्रकला भारतीय शास्त्रीय चित्रकला परंपरा की कलात्मकता और भव्यता का प्रतीक है। टिप्पणी कीजिए।

Cave paintings in India started from Gupta period and continued to become more complex later. But earlier cave paintings have been present since upper Paleolithic (40,000 BCE) e.g.: Bhimbetka art.

⇒ Epitomise the artistry and grandeur of Indian classical painting tradition

① They use multitude of painting techniques like Fresco mural, tempera, Duke, etc

e.g.: Ajanta caves have fresco mural paintings like Marapainibbana paintings which look fresh due to moisture retention.

② Cave paintings were used to represent whole story sequences and folktales.

e.g: Jataka Kathas are shown in Ajanta

Caves

① Based on multiplicity of themes like
Buddhism, Hinduism etc

e.g: Ellora caves have Hindu based
paintings.

② Show the colors that have been used.
↳ All colors except blue.

③ Give a 3D touch using artistic techniques
in some cases

e.g: Some paintings of Ajanta.

④ Focus on religious themes as well as
Social themes

Cave paintings thus represent
the mind of Classical Indians.

6. What were the prominent causes behind the recurring tribal movements in the 19th century? Also, discuss the limitations of these movements.

(150 words) 10

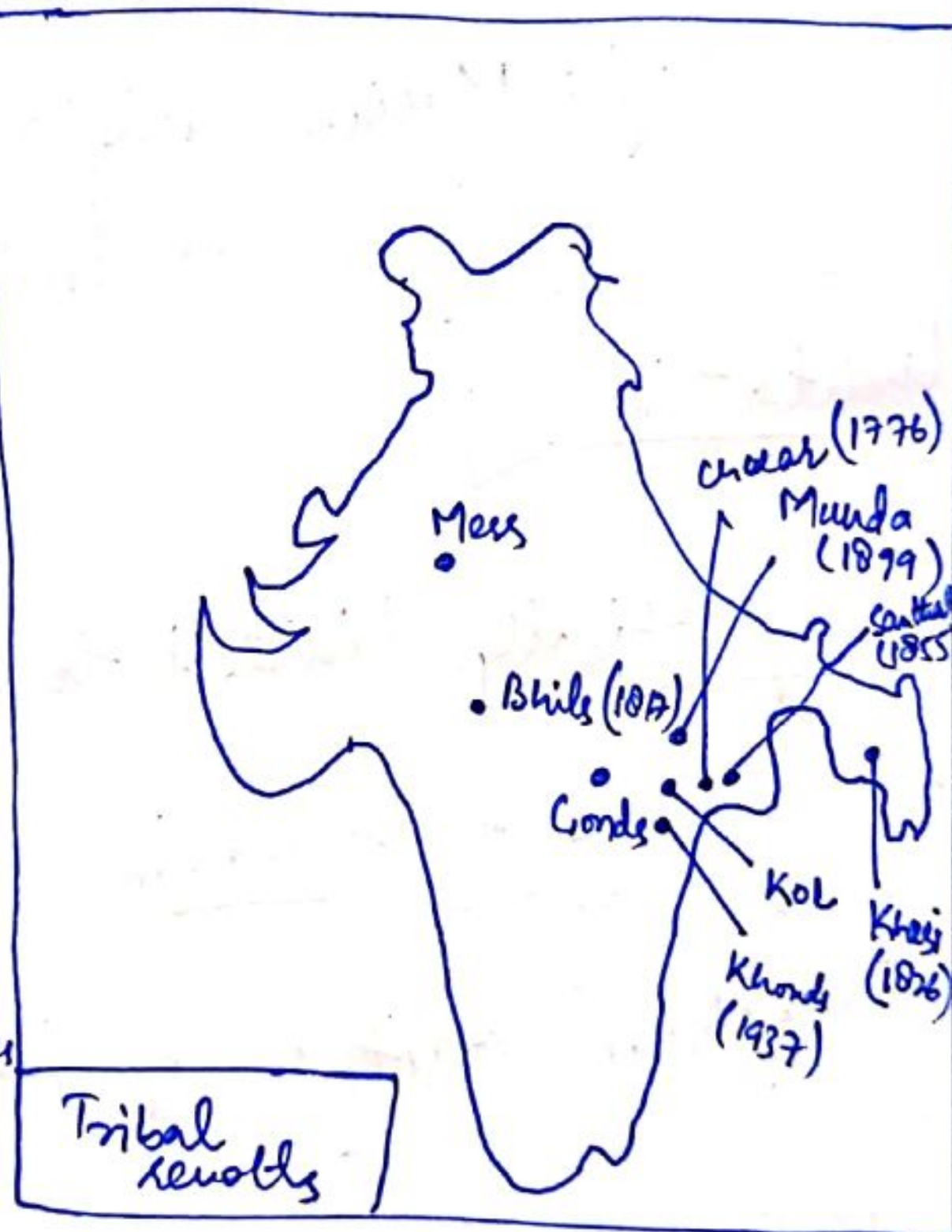
19वीं शताब्दी में निरंतर होने वाले जनजातीय आंदोलनों के लिए उत्तरदायी प्रमुख कारण क्या थे? इन आंदोलनों की सीमाओं की भी विवेचना कीजिए।

19th century India saw tribal movements almost every decade due to faulty British policies

⇒ Factors/causes

1. Intrusion of foreign missionaries into tribal areas

Effect tribal practices
e.g: Christianity
conversion



2. British economic policy which reduced tribals to subsistence due to lack

of access to forests, joint land etc

① Intrusion of money lenders, Zamindars etc
led to indebtedness of tribals

② Commercialisation of agriculture

③ British interference in tribal practices
e.g: Masiah (sacrifice) of Khond

⇒ Limitations

① Geographically limited to a small area
so no effect on nation

② Parochial attitude of its Leadership who
were mystics (e.g: Sido & Kanho)

③ Not easily satisfied with small favours

④ Lack of technology
Despite limitations, they showed
courage and conviction to fight British

7. Among the major legacies of the Indian freedom movement, civil liberties formed an important one. Analyse. (150 words) 10

भारतीय स्वतंत्रता आंदोलन की प्रमुख विरासतों में, नागरिक स्वतंत्रता ने एक महत्वपूर्ण भूमिका निभाई। विश्लेषण कीजिए।

Indian freedom movement was led by western educated, liberal minds like Gandhiji, Nehru, Patel etc with major focus on civil liberties.

⇒ Major legacy of civil liberties

① Since the formation of Indian National Congress (INC) in 1885, the leaders through their newspapers asked for freedom of expression etc for India

e.g.: Tilak courted arrest against Sedition law.

② In Nehru Report (1928), Congress put

forward a detailed report on civil liberties

e.g: Right to protest, Freedom of Religion
etc.

① Secularism as a civil liberty was part
of national movement as can be seen
from Non-Cooperation - Khilafat movement.

② The leaders in Councils (Swarajists) fought
and defeated many bills that wanted
to curb dissent

e.g: Public Safety Bill, 1928 was
defeated.

This legacy was evident in
the constitution in the form of fundamental
rights (Part III) which is the soul of Constitution

8. Discuss the factors responsible for fanning communal consciousness during the Indian freedom struggle and state its consequences. (150 words) 10
भारतीय स्वतंत्रता संग्राम के दौरान सांप्रदायिक चेतना को बढ़ावा देने के लिए उत्तरदायी कारकों पर चर्चा कीजिए तथा इसके परिणामों का उल्लेख कीजिए।

Communalism in India is said to be a 'child of many parents', some of them being British animosity, Congress' failures and Communal organisations.

⇒ Factors responsible for Communalism

⇒ Congress' failures

① Failed to bring Muslims into freedom struggle over a long period.

② Failure of 'Muslim Mass Contact Programme' of Nehru.

③ Accepted separate electorate for Muslims in Lucknow Pact (1916)

④ Accepted separate provinces in cripps proposal (1942), Cabinet Mission (1946).

⇒ British amorality

- ① Communal electorate in 1909 Act and enlarged in Montague-Chelmsford Reforms, 1919
- ① Gave support to communal organisations like Muslim League (1906)
- ① Divide and Rule Policy

⇒ Communal organisations

- ① Muslim League (1906), Punjab Hindu Sabha (1909)
Hindu Mahasabha (1915)

⇒ Consequences of Communalism

- ① Partition was the worst consequence
10 mn. migrated 1-2 mn. dead
- ① Communal rioting & Xenophobia
- ① Identity politics which is still prevalent
- ① Ghettoisation.
- ① Lack of inclusive polity

9. Describing the Congress attitude towards the Second World War, discuss the failure of the Cripps Mission and its consequences. (150 words) 10

द्वितीय विश्व युद्ध के प्रति कांग्रेस के रवैये का वर्णन करते हुए, क्रिप्स मिशन की विफलता और उसके परिणामों पर चर्चा कीजिए।

In 1939, as the World War II started, British in India pushed India into a war which led to huge protest from Congress.

⇒ Congress attitude to WWII

① Congress believed that India which was an enslaved nation cannot fight a war for freedom that is denied to it.

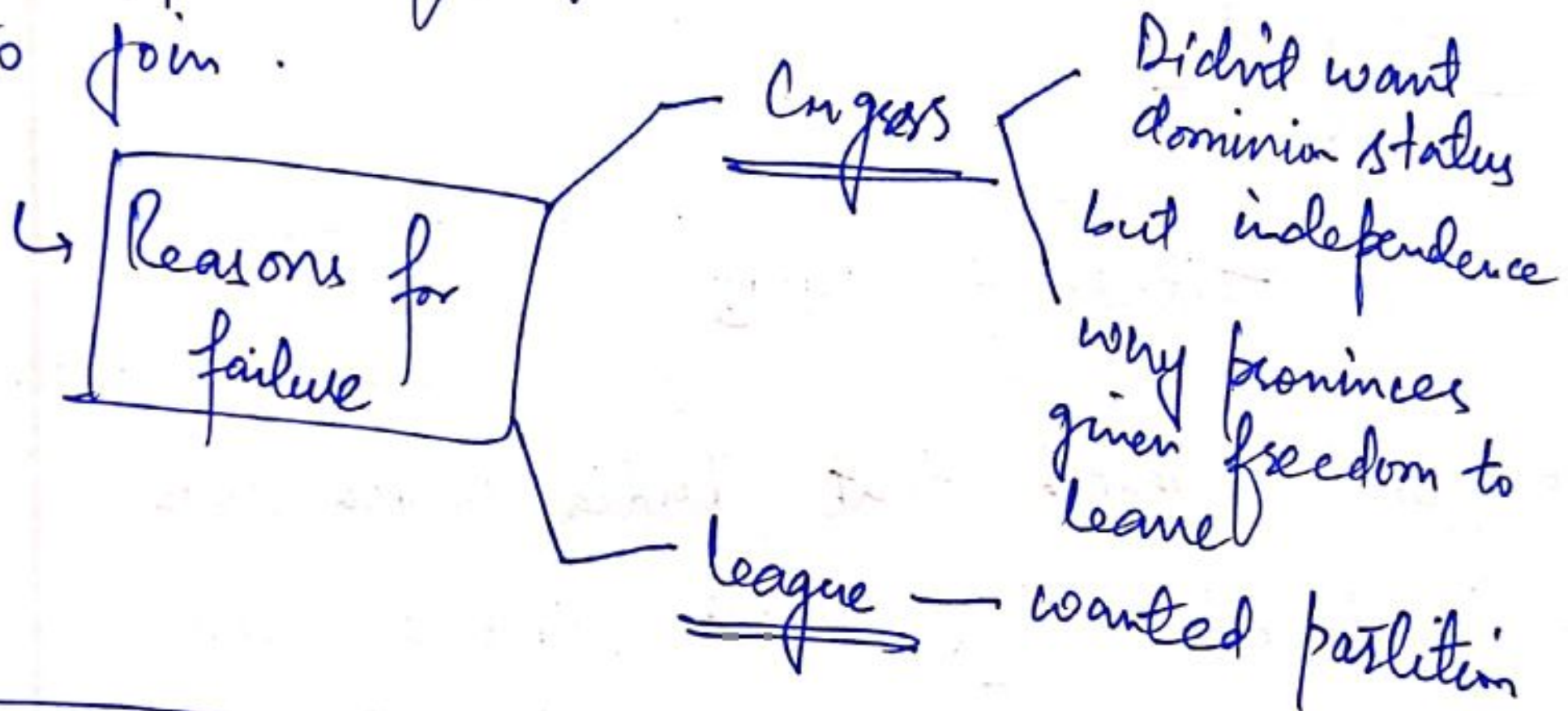
② Gandhiji believed that it was a just war against fascism and hence British shouldn't be hurt by Indians here.

③ Congress wanted British to define war aims and guarantee Swaraj after war.

The demands were not met.

⇒ Failure of Cripps Mission

In 1942, Cripps gave recommendations for a dominion status for India after war, a Constituent Assembly by Indians and ~~those~~ no imposition for provinces that don't want to join.



⇒ Consequences

- ① Quit India Movement was launched by Congress (1942) which became the biggest mass movement
- ② More polarisation → Muslim League won 90% seats in 1946.
- ③ Lead to INA crisis etc.

10. In the context of Indian freedom struggle, a discernible trend was seen where large national level movements were usually succeeded with period of revolutionary activities. Comment. (150 words) 10

भारतीय स्वतंत्रता संग्राम के संदर्भ में, एक स्पष्ट प्रवृत्ति देखी गई जहाँ राष्ट्रीय स्तर के बड़े आंदोलन सामान्यतः क्रांतिकारी गतिविधियों के चरण के साथ समाप्त हुए। टिप्पणी कीजिए।

National level movements in India

were followed by revolutionary activities since early 20th century.

⇒ This can be seen from following.

① After the repression of Swadeshi movement by 1908 and lull, it led to revolutionary activities.

e.g: Rash Behari Bose & Sachin Sanyal tried to kill lord Hardinge (1912)

↳ Formation of Hindustan Republican Army, Chador Party, India Home Rule Society in London etc

② After the Non-Cooperation movement (1922)

stopped after Chauri-Chaura incident, following
happened:

↳ Hindustan Socialist Republican Association under
Bhagat Singh

① ~~was~~ Chittagong group in 1930s after CDM

⇒ Factors

① Many people were not satisfied with
the results of these national movements
e.g: Bhagat Singh with NCM.

② It provided an avenue for youth to
keep the movement alive

③ It created a national fervour and
nationalism

④ lead to repression from British and
later movements.

Thus revolutionary activities were
a safety valve for the young energy

11. The Gupta sculptures not only remained models of Indian art for all time to come but also served as ideals for sculptures in regions beyond the boundaries of present day India. Substantiate. (250 words) 15

गुप्तकालीन मूर्तियां न केवल आने वाले समय के लिए भारतीय कला की आदर्श बनी रहीं बल्कि इन्होंने वर्तमान भारत की सीमाओं से परे अन्य क्षेत्रों में स्थापित मूर्तियों के लिए भी आदर्श के रूप में कार्य किया। पुष्टि कीजिए।

Gupta age was regarded as the
'Golden age of India' not only for art but
architecture like sculptures

⇒ Gupta sculptures

The form of sculptures that Guptas
patronised was called as 'Samath sculpture'.

↳ Features

① It is a combination of Amravati and Mathura
style.

e.g: Panel sculptures (like Amravati) with
one dominant theme.

② Intricate carving with 3D touch shows the

technical specialisation

- ① Many stories like Ramayana etc depicted
- ② Halo on the sculptures like Buddha is carved properly and beautifully.

⇒ Model of Indian art for all times

- ① It represents the best sculptural specialisation till date
- ② Even the manuscripts for sculpture called 'vastushastra' was written during this period
- ③ Patronised all religious forms
e.g: Buddhist, Hindu etc
- ④ Modern sculpture artists have taken inspiration from them in India and abroad.

⇒ Ideals for sculptures in other regions

① Gupta art was even praised by rulers of other nations like Iran/Persia, Greeks etc

② It was taken as an inspiration to build later sculptures in places like China, etc

③

Thus Guptas acted as creators of beauty in sculptural form as well as other forms for all humanity to praise and get inspired from

12. In the context of Indian subcontinent, Sanskrit is perhaps the only language that transcended not only academic disciplines but also the barriers of regions and boundaries. Elaborate. (250 words) 15

भारतीय उपमहाद्वीप के संदर्भ में, संस्कृत संभवतः एकमात्र ऐसी भाषा है जिसने न केवल अकादमिक विषयों बल्कि क्षेत्रों और सीमाओं की बाधाओं को भी पार किया है। सविस्तार वर्णन कीजिए।

Sanskrit as a language is one of the oldest with its earliest literature in the form of Rig Veda (1500 years old). In India, it is one of the classical languages.

⇒ Transcended academic disciplines

It has been used since antiquity in all the academic disciplines in India as can be seen from following:

① Mathematics:

Books like Aryabhatiya, Sridhanta Shukranai etc were written in Sanskrit.

① Medicine

Charakha wrote Charakha Samhita & Sushruta Samhita by Sushruta were in Sanskrit

② Astronomy

Varahmihir wrote Siddhanta Shikhamani which dealt with planets, clouds etc

③ Plays

Kalidasa: ~~100 poems~~ ^{plays} like Abhijnanashakuntalam, Raghuvansam, etc

④ Poems

like Ritu Samhara, Kumar Sambhava etc were by Kalidasa in Sanskrit

⇒ Transcended barrier of regions and boundaries

① In India, Sanskrit was used even in

South India for religious rituals

① It formed the basis of new Malayalam after Namboodiri Brahmins travelled to South India

② It travelled even outside India.

↳ South Korea in 10th century started using Sanskrit in even official works.

↳ Sanskrit works were translated by Alberuni into Persian.

③ It acted as the bridge language for other languages

e.g: Marathi from Dravidian and Sanskrit.

Sanskrit thus acts as the golden thread that binds the different parts of India & world — Unity in diversity

13. While most of the early literary traditions were religious writings in some form or the other, Sangam Literature did not follow the same trend. Discuss. (250 words) 15

जहाँ अधिकांश प्रारंभिक साहित्यिक परंपराएँ किसी न किसी रूप में धार्मिक लेखन थीं, वहीं संगम साहित्य ने इस प्रवृत्ति का अनुपालन नहीं किया। चर्चा कीजिए।

Early times of humanity had most of its literature in the form of religious literature due to huge influence of religion on humans.

⇒ Early literature as religious

① Vedas as the earliest literature of India form of the basis of Hinduism in the form of Rigveda, Samveda, Ath Attharaveda etc

② In other regions, Bible and Quran acted as earliest literature for Muslims & Christians

③ Even epics like Mahabharata and

Ramayana follow the same trend -

⇒ Sangam literature as a deviation

Sangam literature was literature created from 3 Sangam assemblies that happened under Pandya rules around 1st-3rd centuries AD

⊗ They were mostly secular in nature as follows:

① In the 2nd Sangam Assembly, Tolkapiyam was written by Tolkappiyar which dealt with Tamil grammar etc.

② In the 3rd Sangam Assembly, two epics were written:

↳ Sillapadikaram by Ilango Adigal deals with Konalan and his marriage

to Madhavi & love for Kamagi

↳ Manimekalai by Chattampi deals with the sequel of Sillaphadikaram

② Books were written that dealt with human emotions, morality, ethics, universal values

e.g: Tirukkural by Tiruvalluvar

③ Both narrative and didactic art dealt with human reality and less with religion

e.g: Malkanna & Kilkanakku deal with human emotions, love etc.

Sangam literature moved beyond what that time considered 'normal' and led the foundation of modern forms of literature like plays & poetry

14. Examine the impact of the Sramana tradition on the Vedic religion and its relation with the emergence of Jainism, Buddhism and Ajivika sects. (250 words) 15

श्रमण परंपरा के वैदिक धर्म पर प्रभाव और जैन, बौद्ध तथा आजीवक संप्रदायों के उद्भव के साथ इसके संबंध का परीक्षण कीजिए।

In the post-vedic period in India, Sramana tradition emerged as an alternative to Brahmanic tradition. It stood for 'Self-enlightenment' and less ritualistic forms of religion.

⇒ Impact on vedic religion

① Vedic tradition incorporated parts of the Sramana tradition by reforming itself of some ritualistic parts.

e.g: Emergence of Nats panthis within Hinduism.

① New forms of worship developed.

e.g.: Bhaktism developed around 3rd-7th
century based on less ritualism & devotion to
god.

② Gave rise to new schools of philosophy

e.g.: Samkhya, Nyaya, Yoga etc which
accepted activities of veda.

⇒ Relation with emergence of :

1. Buddhism

① Buddha initially found a 'yellow robed
monk' from Shramana tradition and was
impressed.

② left his house — Mahavishram
and became Shramana

① Became a disciple of Alara Kalam, a Sramana philosopher.

② Believed in self-enlightenment — Ati Devo
Blavo

2. Jainism

① Mahavira followed Sramana tradition by leaving home.

② Believed in Kaivalaya through individual renunciation.

3. Ajivika sects

① Makhali Putra Gosla was a follower of Srama tradition and

② Believed in Niyatvada — no free will as by Srama tradition.

Sramana tradition provided an avenue of rationality, social mobility & hence was popular.

15. The evolution of various styles of pottery in India from the Indus Valley Civilisation to the later Vedic period was intricately linked with the socio-cultural life of the people. Discuss.

(250 words) 15

सिंधु घाटी सभ्यता से लेकर उत्तर वैदिक काल तक भारत में मृदभांडों की विभिन्न शैलियों का विकास लोगों के सामाजिक-सांस्कृतिक जीवन से अनन्य रूप से जुड़ा हुआ था। चर्चा कीजिए।

Pottery in India evolved as the society evolved since ancient times.

⇒ Evolution of pottery & its linkage with the socio-cultural life

① Indus Valley Civilisation

↳ Most of the pottery was handmade but some was wheelmade → lack of higher technology

↳ Different forms of pottery like miniature (for decoration), perforated (for straining alcohol), etc

↳ Mostly it was Black on Red ware (BRW).



Miniature pottery

① Early Vedic Period

- ↳ Pottery was mostly Creey ware pottery.
- ↳ Most of it was rough-made due to lack of technical skills.
- ↳ Lack of decorations or 'impressions' → Mostly for storage → As people lived in villages.
- ↳ Some cord-ware pottery was found → By impression of corde on pottery.

② Later Vedic Period

- ↳ Pottery evolved into North Black polished ware & continuation of Creeyware.
- ↳ This required sieving of soil and polishing of the pottery which shows technical skill development.

↳ Most is wheel made due to increased proficiency in wheel use by Aryans.

⇒ linkage with socio-cultural life

① Earlier, pottery was mostly used for storage purposes only but later it became used for decoration, alcohol brewing etc.

② As the population increased, pottery use increased.

Example: Chalcolithic period (1500-1000) in some parts was based on pottery → ochre-colored pottery in North, Buff colored in Ahar Banas culture etc.

↳ Thus pottery becomes an important source of study of socio-cultural change of ancient India.

16. Giving a brief overview of the three Carnatic Wars, discuss the factors that led to the success of the British against the French in the struggle for control over India. (250 words) 15

तीन कर्नाटक युद्धों का संक्षिप्त विवरण देते हुए, उन कारकों पर चर्चा कीजिए जिनके कारण भारत पर नियंत्रण के लिए संघर्ष में फ्रांसीसियों के विरुद्ध अंग्रेजों को सफलता प्राप्त हुई।

Carnatic was a province within the Hyderabad state but virtually independent of it. It was the major seat of three wars between English & French.

⇒ Overview of Carnatic wars

1. First Carnatic war (1742-48):

With the start of succession war of Austria-Hungary was in Europe, English and French were at each others throats. In this war, English were defeated.

↳ Treaty of Aix la Chapelle restored the areas lost by each back to each other.

2. Second Carnatic war (1748-56)

→ This war was important as in the Siege of Arcot by Robert Clive, English defeated French for the first time.

↳ Treaty of Treaty of Pondicherry restored the territories back to them from each other.

3. Third Carnatic war (1756-63) :

This started with the Seven years war in Europe which spilled into India.

As the war progressed, English took more territories from French (e.g. Northern Circars). In Battle of Wandiwash (1760), French got defeated.

This led to French winding their business from India.

⇒ Factors that led to British success

- ① East India Company was a private company so had lesser governmental control but French company was a government company.
- ② British had taken the Bengal which led to easy access to finance.
- ③ Good military leaders like Robert Clive etc with British emboldened them.
- ④ Arrogance of Count de Lally led to soldiers of French losing any will to fight.
- ⑤ French were more interested in South-east Asia.

This led to ultimate domination of India by British which only ended in 1947.

17. It can be argued that the peasant movements of the 20th century, when compared to those in the 19th century, were more organised and nationalistic in nature. Comment. (250 words) 15

यह तर्क दिया जा सकता है कि 20वीं सदी के किसान आंदोलन की प्रकृति, 19वीं सदी के किसान आंदोलनों की तुलना में अधिक संगठित और राष्ट्रवादी थी। टिप्पणी कीजिए।

Peasant movements in India have

evolved as the nation evolved from 19th to
20th century — from disparate states to
a unified India.

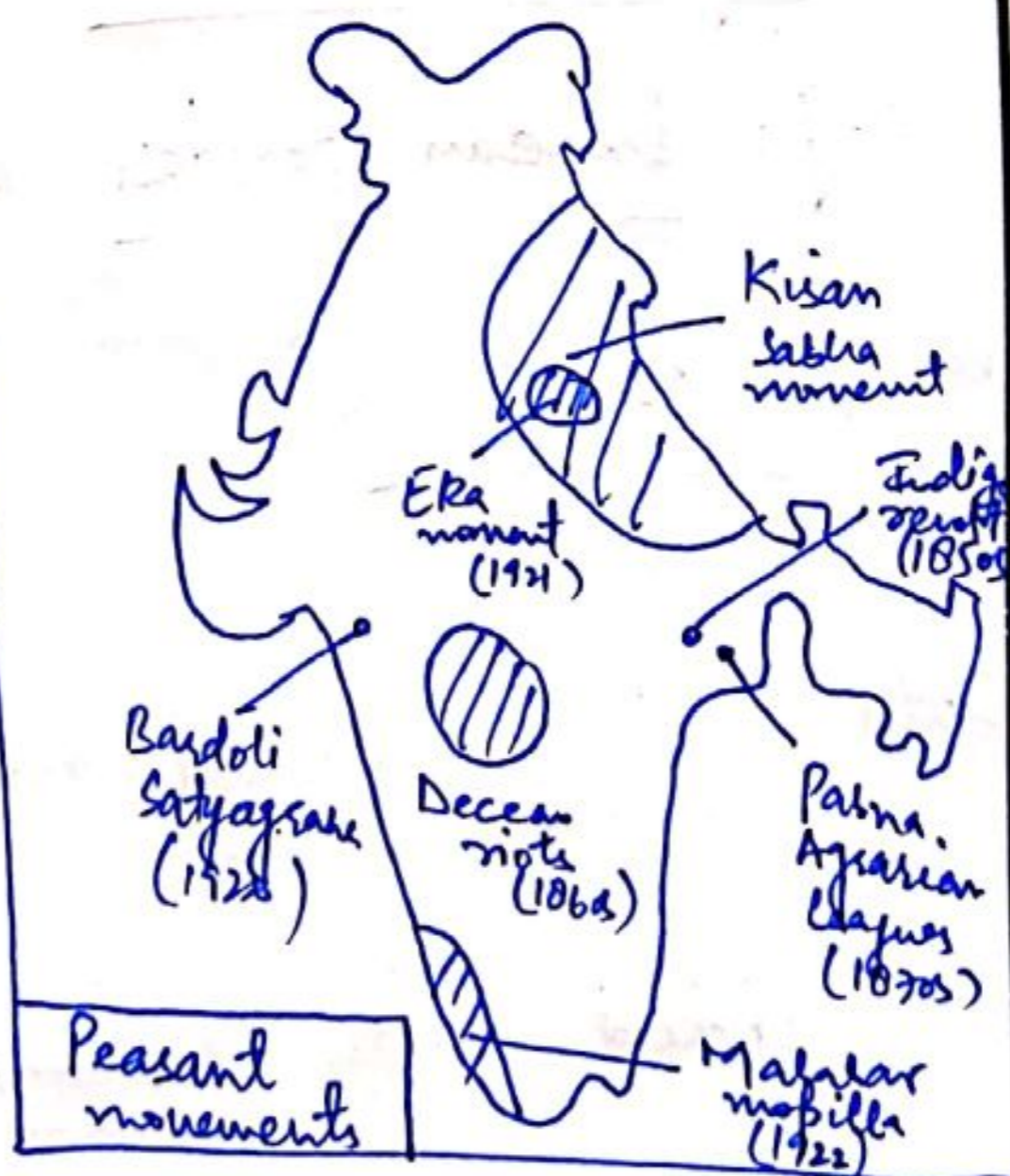
⇒ 19th century movements' character

① Localised in nature

e.g: Indigo revolt
in Bengal didn't spread
to other areas.

② Didn't leave any
successors

e.g: Deccan riots died down once
demands fulfilled.



① Parochial in nature and concerned about sub-national problems.

② Leaders were less educated and more conservative in outlook

e.g: Deccan riots by local leaders.

③ Did not focus on colonial struggle but were only against Zamindars

e.g: Deccan peasants said 'want to be peasants of queen'

⇒ 20th century peasant movements

① coincided with national struggle against colonialism

e.g: Mopla revolt (1920s) against

landlords during Non-cooperation.

- ① Peasants understood — Ultimate problem is colonialism → So fought against that
e.g.: All India Kisan Sabha (1920) formed by Sahajanand Saraswati fought against British with Congress.

- ② Tried to influence national movement
e.g.: All India Kisan Manifesto (1936) → Faizpur Resolution (1936) of INC.

- ③ Moved from local demands to no-rent and no-revenue campaigns
e.g.: Bardoli satyagraha (1928)

Peasant movements of 20th century and integration with Congress led to later land reforms & socialistic pattern of India.

18. In the context of socio-cultural milieu of 19th century, the contribution made by Ishwar Chandra Vidyasagar in the field of education and women's rights is immeasurable. Discuss. (250 words) 15

19वीं सदी के सामाजिक-सांस्कृतिक परिवेश के संदर्भ में, शिक्षा और महिला अधिकारों के क्षेत्र में ईश्वर चंद्र विद्यासागर का योगदान अतुलनीय है। विवेचना कीजिए।

Ishwar Chandra Vidyasagar was a giant of a social reformer of 19th who fought against the grain of the social milieu of the times.

⇒ Socio-cultural milieu of 19th century

① Lack of women's rights:

- ↳ Infanticide were common
- ↳ widow remarriage was prohibited
- ↳ Sati was practised
- ↳ lack of women education
- ↳ Women considered as inferior to men

② Education:

- ↳ Most was Religious in form and

Content through mutts, etc

↳ lack of liberal ideas and values of liberty
equality, fraternity etc

① Religion :

↳ Orthodoxy was rampant

↳ Ritualism was common in the form of
idol worship, elaborate rituals, superstitions etc

e.g: crossing the sea → caste loss etc.

⇒ Contribution of Ishwar Chandra Vidyasagar

⇒ Education

① He wanted to make the whole society
especially women and people from lower
strata to be educated.

① Let women enter Sanskrit college and

learn Sanskrit → Revolution in women's
role.

① worked towards girls education by opening
girls schools

⇒ Women's rights

① He started a campaign for allowing
women to remarry after husband's death

① led to passing of widow Remarriage Act,
1856 which allowed widow remarriage.

① Started widow Remarriage Association to
help widows to gain education, skills etc

① Fought against female infanticide

Ishwar Chandra Vidyasagar was
known as 'ocean of knowledge' as he
combined the best of east with west.

19. Explain the meaning of the terms Swaraj and Purna Swaraj during the anti-colonial national movement in India. Also, trace the progression of the Indian National Congress in this context. (250 words) 15

भारत में उपनिवेश विरोधी राष्ट्रीय आंदोलन के दौरान स्वराज और पूर्ण स्वराज पदों का अर्थ स्पष्ट कीजिए। इसके अतिरिक्त, इस संदर्भ में भारतीय राष्ट्रीय कांग्रेस द्वारा की गई प्रगति को वर्णित कीजिए।

During the anti-colonial movement,

Swaraj and Purna-Swaraj were the goals of Indian National Congress (INC) from time to time.

⇒ Swaraj meant the existence of self-government in India on the lines of colonies in Australia and Canada.

This essentially meant a form of 'Dominion Status' i.e., the form of representative government under British crown.

⇒ Purna Swaraj, on the other hand, meant complete independence i.e., India being a

Sovereign nation with no links to British
under the conditions that it doesn't agree to.

⇒ Progression of Indian National Congress :
From Swaraj to Pratna Swaraj

① In the first 20 years of its existence
from 1885-1905, Congress believed in a
'Providential theory' of British — British rule
was for the good of Indians.

② In 1906, after swadeshi movement, INC
in Calcutta session put Swaraj as one of
its goals which later lead to a split
in Surat (1907)

③ Extremists wanted the goal to continue
while moderates wanted to take it back.

- ① Home Rule Movement (1916) also had Swraj as a goal on the lines of Canada and Australia.
- ② In 1920 Nagpur Session, Congress changed its aim to 'Swraj through peaceful means' from 'Constitutional & legal means'.
- ③ In 1929 Lahore Session, Purna Swraj was declared as the aim of INC i.e., complete independence.
- ④ This could be seen in Civil Disobedience Movement (1930) and later.
- ⑤ In Quit India Movement (1942), INC declared the goal as 'Do or Die' and 'Fight to the finish'.

This evolution made it clear to British that it was no longer possible to rule India as earlier & led to independence in 1947.

20. Shed light on the use of symbols and symbolic language by Mahatma Gandhi for both, integrating masses into the National Movement and against social evils. (250 words) 15

महात्मा गांधी द्वारा राष्ट्रीय आंदोलन में जनता को लामबद्ध करने हेतु और सामाजिक बुराइयों के विरुद्ध, दोनों के लिए किए गए प्रतीकों और प्रतीकात्मक भाषा के उपयोग पर प्रकाश डालिए।

Mahatma Gandhi was not just a political leader but an astute user of symbolic language for political purposes which helped in mass movement.

⇒ Use of symbols & language in integrating masses in National movement

① Since he returned to India, Gandhiji used symbols to integrate masses.

② In the earlier years, he used his symbolic means of protest i.e., Non-cooperation, Civil Disobedience etc

e.g: Champan — Civil-Disobedience.

↳ Kheda Satyagraha — Non-cooperation

↳ Ahmedabad mill strike — 'Hunger' as a symbol that led everyone to feel the pain.

① In 1920s, during Non-cooperation, he used the symbol of 'Khalifa' or 'Sultan' to get Muslims into the national movement

① After 1920 NCM was taken back, he asked people to use —

↳ Khadi as a personal cloth — Self reliance

↳ Charkha — No difference between manual and intellectual labours.

① In 1930 Civil Disobedience, he used 'Salt' as a symbol and led 'Dandi March' → Integrated everyone as all need salt.

① In the Quit India Movement (1942), he used phrases like 'Do or Die' which aroused national spirit among all

⇒ Against social evils

① After the lull of Civil Disobedience, he started the 'Harijan Sevak Sangh' and came up with word 'Harijan' — children of God to arouse upper castes to give up untouchability

① In his Sabarmati Ashram, he said 'Rights are based on duties' → So everybody had to do all the jobs e.g: cleaning, etc to fight against untouchability

① He said 'women are not weaker' & exhorted them to fight during Civil Disobedience

Gandhiji's symbolic language still inspire people from around the world like Martin Luther Jr., Nelson Mandela etc.