

GENERAL STUDIES (TEST CODE: 858)

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TEST - 858



Ans-1 Theatre has been a part of society since dawn of human civilization. Excavations of amphitheatres at Indus Valley sites bear a testament to this fact.

Bharatmuni's Natya shastra is considered as the source from where other ~~modern~~ traditional theatre forms have been derived in historical times as well as present times.

Traditional theatre has always incorporated common man's interest and is considered as a reflection of local society, traditions, customs.

The reason for declining of Sanskrit theatre has been majorly its out-of-synch appeal to the masses. This gave way to other numerous regional theatre forms which could appeal to the senses of masses and fulfilled their interest.



~~For~~ Tamil Nadu's Theerukattu is one such drama form which has been in tradition. It is dedicated to rain-goddesses and includes ~~the~~ colourful dresses and includes traditional theatre forms like sutradhar's introduction.

Another such regional drama form is halshagana in Karnataka patronized by Vijaynagar kingdom depicting mythology.

Kerala's Mudiattu, also in UNESCO's list of Intangible cultural heritage ~~in~~ depicts folk-lore of Durga's battle with demon Daska.

Bengal's Jatra also depicts local traditions and customs.

Many other states like Madhya Pradesh, Uttar Pradesh and others have adopted regional theatre forms which are derived from classical elements of theatre form as given



in Natyashastra while defining local & regional traditions fulfilling common man's interest.

Ans-2. The evolution of temple-building in India happened in two distinct and parallel phases. One in northern part called Nagara Style and other in southern part called Dravida Style.

In northern India, temple building started with the period of Gupta empire. This was a period which was witnessing transition from Buddhist cult to Shaivite and Vaishnavite cult's emergence.

Guptas laid more emphasis on Buddhist art in Ajanta's chaityas & viharas, and hence temples were simpler in form with flat roofs, ~~no~~ low platform & no shikhars, pradakshin paths and small mandaps.

In later period, this style of temple architecture was evolved in 3 distinct schools: Odisha school, Khajuraho school and Solanki school.

This Nagara type of temple architecture had distinct features of prominent shikhars, pradakshin paths,



high platforms, garbhagriha under shikharas, mandaps and even archa-mandaps in case of Khajuraho school.

Due to local influences, we can see distinct styles like erotic sculptures in Khajuraho school, water-tanks in Solonki school etc.

The designing of temple walls were very intricate and detailed with increase in craftsmanship.

While Khajuraho school has both interior & exterior walls sculpted, Solonki school was relatively plain.

In south India, temple architecture began in Pallava period with King Mahendravarman and evolved into Dravida school from Narsimhavarman's Rath-style temples.

The temple architecture reached its zenith under Chola period who showcased their vast empire and mighty power through vastness of their temples.

The gopurams were very tall and the carvings and sculptures more ~~exp~~ exquisite.



Other schools of temple architectures also inserted their own unique customs and craftsmanship into their temple design. Ex → Vijaynagar temples had secular spaces built in them in lieu of a liberal and secular outlook of the King Krishna-devaraya.

Thus, changing religious customs, skills and power and wealth of empire was reflected in temple architectures.



Ans 3 Indian classical music traces its roots from  Bharat Muni's work 'Natya shastra' composed in 4th century A.D., however evidences of music can be traced back to as far as Harappan civilization. Excavations have revealed manjiras and other instruments dating back to that period.

In Vedic times also, music was used extensively mainly in ritualistic performances and use was mainly limited to recitals of rituals and shlokas. Sama Veda from that period also extensively talks about music.

However, Natya shastra brought to fore the technical aspects of music and music as an art to the fore.

With the coming of Persian influence in India, classical music got divided into two branches, Hindustani music in North and Carnatic Music in South. in 14th century.

Hindustani music had Persian influence on it. Dhruvapad was modified into Dhrupad and Ghazals, Khayals etc. was pure imports from Persia with indigenous influences.

On the other hand, Carnatic Music was purely indigenous form. It focuses mainly on literary part unlike Hindustani which focuses on melody part. Carnatic music ~~gives~~ does not give much room for improvisation unlike Hindustani.

There is single form of style unlike Hindustani which has multiple Ghosnas. Main instruments are Mrindangam and Sitar.

Carnatic music got international acclaim through the efforts of M.S. Subbulakshmi. She was the first musician to receive Bharat Ratna and also received Padma Vibhushan, Padma Bhushan and Ramon Magsasay award.

She consistently experimented with various forms of the music and brought several elements of Hindustani classical music to it. She as an integrative force ended the barriers existing between Hindustani & ~~classi~~ Carnatic music bringing out the unifying elements between them.

Thus, Carnatic Music reached a whole new phase and form under the artistic influence of Subbulakshmi

Ans. 4. By Around 3-4 century B.C., human civilization completely migrated to a settled agricultural economy. This was a time, when religion and customs were dominated by Brahminical values and there was a hegemony of priestly class over social, ~~econo~~ and political life.

The peasant class was getting frustrated with complicated rituals, varna system which downgraded their status and costly practices. Buddhism and Jainism with their alternative doctrines and rejection of caste system appealed to the masses.

They propagated their ideas in languages of ~~lower~~ peasantly class, i.e., Pali/Prakrit instead of elite-class language Sanskrit.

Also, with agrarian economy, the revenue system as well as political system changed. Rulers no longer wanted supremacy of Brahmins and thus openly patronized Buddhism and Jainism.

There were, however other factors related to the rise of the 2 religions:-

→ Kings like Ashoka actively propagated their message through ~~writing~~ Buddhist interpretations.

Ashoka can be credited with spreading Buddhism to corners of country and among masses through his sermons & rock pillar edicts.

→ Gautam Buddha's & Mahavira's ascent to enlightenment coincided with that period.

Although Jainism existed before Mahavira, he is credited with giving the religion new form & base.

→ Disciples of Buddha & Mahavira ensured the spread of religion through Sanghas.

Despite, such a broad reach, with the advent of Vaishnavism and Shaivism, brahminical culture arose once again and replaced



The Sramanic tradition from far front.  
It is to be seen that Jainism still had  
a fairly significant presence in country,  
Buddhism was completely wiped out of the India  
and instead arose as central religion of south-  
east Asian countries instead.

Ans-5. Ancient Silk Road was a trade route existing in ancient times ~~that~~ considered as the medium of exchange of not only goods but also culture and ideas across Asia till Europe. This trade route was a major contributor to spread of a region's culture, tradition and art forms to other regions. Some examples from Indian context can be dated:-

→ Ashoka's architectural designs had Egyptian, Greek and Persian influences. His pillars were inspired from Achaeminian designs.

→ Gandhara school of art was heavily inspired from Greco-Roman influences. Buddhist statues could be compared with Apollo's sculpture of Greece and Pantheon style of architecture.

→ Nalanda was a hub of foreign cultural integration. Nalanda school of art can be considered as confluence of multiple styles.

Not only India imported art styles, it also exported its indigenous forms ~~and~~ which were adopted and spread by pilgrims.

→ Huan Tsang, Ibn Batuta, Al-Beruni and other travellers studied and wrote extensive account of local art, culture & traditions.

These travellers also helped in spreading our traditions to rest of Asia and till Europe and Africa.

→ Buddhist monks also helped in spreading local arts and techniques such as Ayurveda, Karate and Yoga to other regions.

Thus, the role trade route played in ~~spice~~ integration of art and culture has been unprecedented.



Ans. 6. Metal casting and sculptures have been a prominent part of people's artistic preferences since Indus Valley Civilization.

The sculptures of Dancing Girl, Bronze bull and goat are examples of fine craftsmanship.

The methodology used was 'lost-wax' technique which is in use even in present times. Wax-statue was coated with clay and left to dry. It was then heated and molten wax through a tiny hole was replaced by molten bronze. Clay was stripped off to reveal the statue.

In more contemporary times, bronze sculptures of Gupta period were magnificent examples of Buddhist sculptures. The statues were life-size and distinct shift in style and craft from traditional schools of Gandhara, Mathura.

Gupta's contemporaries, Vakataka rulers also gave further impetus to Buddhist bronze sculptures.

In Western India, bronze images of Jain Tirthankars were in prominence.

In Eastern India also, Nalanda University saw a distinct school of bronze sculptures called Nalanda school under Pala rulers. The region also saw confluence of foreign styles.

In southern India, bronze sculptures during Chola period saw a marked prominence in artistic accuracy and skilled work as seen in famed Nataraja sculpture and Kaliyadaman statue.

The subject of bronze art saw marked shift during Vijaynagar kingdom's rule with sculpture of kings in life-size distinct from sculptures

of Gods, goddesses and monks.

Thus, we can see the tradition which began from ancient times continued and evolved in space and time. The effectiveness of such an ancient technique of circ-perdues can be gauged from its use even today.



Ans 7: Sufism is a mystical tradition of devotion, love and brotherhood. It preached single-minded devotion to God and extreme love to him. Sufism emerged in medieval India and soon caught hold of people's imagination through its simplicity, and power of devotion. Sufism was patronized by Mughals extensively beginning with times of Sultanate rule. Since then, Sufism has survived till now and finds followers and believers cutting across religions.

- Sufism was based on silsila, which was an organization under a Peer. Examples are Chisti silsila, Suhrawardi silsila etc.
- Every peer had a murid i.e., a student who would succeed him.
- Sufism preached devotion and love to God and brotherhood among all.

The Peers were widely followed by masses. Such was the effect of Sufism and their legitimacy in people's heart that dargahs of peers are visited by ~~the~~ everyone to this date.

Sufism has also influenced modern-day music and a particular genre of new Sufi music is prominent with artists like Nailash

Kher, Rahat Fateh Ali Khan & others. However,

this genre is facing challenges such as:-

→ Competition from other genres of music.

→ Shift of people's interest to ~~the~~ non-classical and modern day pop music.

→ Jingoism and nationalism riding ~~off~~ over cultural exchanges has caused ~~the~~ reduced interdictions of Sufi music.

→ Commercialization of Sufi music.

Ans. 8 ] Communalism is a notion that inherent interests of people of different religions are different with views ranging from cooperation to extreme hatred among the communities.

Before 1857 struggle, India saw cooperation between Hindus and Muslims. 1857 war's main strength was Hindu-Muslim unity. But the trend started declining since 1880's era culminating in two-nations of India and Pakistan. The reasons were:-

→ Social differences:

↳ Muslims were educationally backwards and socially poor from other communities. This led scholars like Sir Syed Ahmed Khan to turn communal for upliftment of Muslims.

↳ Majority of peasants in Bengal were Muslims and landlords were Hindus. This led to class conflicts turning into communal conflicts.

→ Communal politics.

↳ Communalism was essentially a ~~made-up~~ made-up concept by elites and feudal lords for their material and political gains. Muslim League was feudal dominated. Hindu Mahasabha and RSS also acted for political gains.

↳ leaders like Mohammed Ali Jinnah whose main aim was power intensified communal politics. Any concessions by Congress fuelled more demands.

→ Divide and Rule.

Britishers after 1857 were picking ~~haters~~ against Muslims, but changed their policies after rise of Congress. Communal feelings were fuelled through concessions to Muslim League and reactionaries through separate electorates, Communal Awards, veto to Muslim League in Wardell plans. British historians perpetuated this feeling by showing Hindu and Muslim dominated eras in Indian history.

Thus, a variety of factors led the form of liberal communalism where different religions.

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cooperated with each other for mutual development to extreme communalism where the contradictions became so manifest, that it became the two communities to even live under one nation.

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Ans-9. World War II broke out in 1939 after Germany invaded Poland. England also entered in war in defence of Poland and consequently enlisted Indian support without consulting Indian leaders.

This led to serious divides within the ranks of Congress perpetuated by the prolonged lull in revolutionary activity after Civil Disobedience and political activism arousing people's desire for action.

Faction led by Subhas Chandra Bose advocated immediate revolution owing to weak position of British rule in lieu of war.

On the other hand, Gandhis and other liberals ~~left-faction and communists~~ were in favour of supporting the 'Allies' in war against Nazism.

Nehru was left in a dilemma to choose between anti-fascist - "Allies" and all-out war against imperialism. He finally sided with Gandhi.

Finally, it was decided to support British only on the condition that complete independence after war and some form of self-government immediately was to be conceded. Negotiations ensued which finally culminated in Quit India Movement due to following factors :-

- Intensive mobilization was done through constructive works and individual satyagraha. Masses were wanting some action now.
- Talks broke down with high-handed British attitude and with Wavell plan, the unwillingness of any self-government concession from British manifested itself.
- Britishers alienation of locals in South-East Asia during Japanese occupation angered people.

- There was an anticipation of 'scorched earth policy' to be followed by British.
- British power was considerably weakened and Congress had acquired its organizational strength.
- Masses needed to be prepared for Japanese invasion.

Thus Quit India movement was launched as final battle with motto of 'do or die'.

Ans 10. Mohandas Karamchand Gandhi went to South Africa for a legal case. The discrimination against Indians he saw there prompted him to stay for 20 years and fight for their rights. He went there as a lawyer and came back as a Mahatma showcasing his ideological evolution.

He began with constitutional methods of prayers and petitions resorting to legal methods. But, eventually came to realize their futility. When government did not relent against compulsory registration certificates, he formed Passive Resistance Association and turned to extra-legal methods of burning the certificates.

He organized Satyagraha against poll-tax and restrictions on movements and eventually perfected the technique. This perfected technique was aptly applied in all mass-movements in

India starting with Rauld Satyagraha and ended British hegemony over masses through it.

The extra-legal civil disobedience he developed was unprecedented in India and created a stir in masses and fear in hearts of Britishers.

He also developed principles of self-reliance and simple living in South Africa by organizing Tolstoy farms. This set as a model for his Adharmas during Indian national movement.

He also came to realize certain harsh truths in South Africa that some unpopular decisions have to be made in benefit of masses. With this realization, he could stay firm and widespread forwards against his policy of conciliation after prolonged struggle and calling off of Non-Cooperation, Civil Disobedience etc.

Thus, the experiences he learnt during his struggle in South Africa helped him in shaping the freedom struggle to mass struggle and shaking roots of British administration rallying millions behind him.

Ans. 11.] British rule in India experimented with different types of land revenue system evolving them to plug out the loopholes and implementing as per regional situation and environment.

Prominent among land revenue systems were

→ Permanent Settlement: Introduced by Lord Cornwallis in Bengal presidency in 1793.

It fixed the land revenue at constant level.

This was done to ensure regular income for British and incentive for zamindars to ensure productivity for additional profits. However, owing to excessively high demand level, the system failed.

Zamindars couldn't collect revenue in time and were

→ deprived of their zamindari rights. Peasants were exploited by zamindars and moneylenders.

→ Ryotwari System: In Madras presidency owing to weak system of zamindari,

it was more practical to collect rent directly from Ryots, i.e., the cultivators. This system was evolved by Thomas Munro. However, owing to unscientific & inaccurate assessment of land revenue was pegged too high. Further, with revenue officials - local highbonds nexus, exploitation of peasants continued.

→ Malabar System: In North-western provinces, traditional system of revenue from village was evoked. Village was constituted as a singular entity (Mahal) and had to pay as per assessment. Here, too unrealistic assessment led to failure of scheme.

Thus, it can be concluded that despite the variations, all land-revenue systems were ultimately aimed at extracting maximum possible revenue. This led to ruination of agrarian relations, economy, & led to exploitation of peasants.

Ans. 12. British rule perpetuated itself with the stated goal of development and benevolent ~~def~~ despotism. British raj was considered by intellectuals as source of modernity and development. But, gradually, true nature of 'raj' manifested itself. Phenomenon was first observed by intellectual nationalists like Dadabhai Naoroji and R.C. Dutt. That British rule was leading to impoverishment of masses. Naoroji put forward his famous 'economic drain' theory to meticulously analyze it. Main aspects of British economic policy were -

→ Turn India into British export market ~~and~~ ~~import~~ of finished goods and import market of raw materials.

↳ Britishers imposed high tariffs and non-tariff barriers which ruined Indian handicrafts industries and local weaving communities.

This led to ruralization & poverty on lands

↳ British needs of raw-materials led to commercialization of agriculture. This led to food shortage and exploitation of peasantry.

→ The loss of traditional jobs was not overcome by policy of industrialization. ~~Only heavy industries for laying British infrastructure were setup and Indian industries were discouraged.~~

→ Economic policies saw some modernizing aspects of infrastructure and railways, but that too was for perpetuating British need of exporting raw materials and import of finished goods.

Thus India was converted into a colonial economy based on principles of mercantile capitalism. The form and structure was dictated by British for British development which led to Indian underdevelopment.

Ans. 13] Jyotiba Phule was born into a lower caste in state of Maharashtra. The exploitation he faced and observed led him to become one of the greatest critics of caste system and scholar for emancipation of lower castes.

Phule was a remarkable social activist and set up Satyashodhak Samaj (truth-seeker's society) for activism amongst sub-alterns and mobilize them to fight for their dignity.

Phule was for complete annihilation of castes.

He was also a gifted writer and wrote Gulamgiri on the plight of dalits and the perpetuation of slavery by upper caste Brahmins.

Activism of Jyotiba Phule was not limited

to lower castes, but also emancipation of women from clutches of traditions. He condemned Brahminism for their exploitation and subordination. He propagated against social evils of sati, purdah system, polygamy and advocated for widow remarriage, education. He also set up girl's school for expansion of women education.

Thus, contributions of Jyotiba Phule for emancipation of marginalized sections were immense and encompassed all sorts of exploitation.

Ans 14. Struggle of Indian independence was a mass struggle in true sense which encompassed all classes, castes, regions and sections of society within its fold. Region of north-east was also within its influence. Many regional movements aligned themselves with the nation-wide struggles.

Plantation workers' strike was observed during non-cooperation movement led by prominent leaders in Assam. Though the strike was brutally suppressed, the movement created ~~significant~~ significant ripples.

Again during civil-disobedience movement, Assam observed revolts against 'Cunningham Circular' led by student leaders and unions.

North-eastern region significant tribal uprising as well. Most significant of it was one led by 13-year old Rani Gaidinliu who displayed considerable heroism at such a young age.

Thus, contributions made by leaders from north-eastern parts were immense.

Ans. 15. The beginning of 20th century saw considerable upsurge in national movement through Swadeshi movement and along with it increasing factionalism between extremists & moderates.

Moderate leaders like Pherozeshah Mehta, G.K. Gokhale, K.T. Telang etc. believed in constitutional methods of struggle. They advocated for prayers, protests and petitions to evoke conscience of Britishers.

Extremists on the other hand did not believe in legal methods, but called for mass action and direct struggle through boycott and passive resistance.

While moderates had no faith in capabilities of masses, extremists laid firm belief in them and leaders like Aurobindo Ghosh, Bal Gangadhar Tilak, Lala Lajpat Rai & Bipin Chandra Pal called for mass action.

Moderates wanted greater representation of Indians in British rule and self ~~government~~ reformation of British raj. They believed that Britishers wanted welfare of masses but were not aware of their plight and misrule by them. Extremists on the other hand repudiated this thought & called for Swaraj. Tilak said 'Swaraj is my birthright & I shall have it'. Aurobindo went to the extent of demanding complete independence. They also refuted 'despotic benevolence' of British raj and condemned moderates for calling British rule as blessing in disguise.

This difference in opinion cleared the leadership of Congress and ultimately culminated in Surat split in ~~1906~~ 1907. This split weakened nationalistic struggle considerably and served as a lesson for future differences in opinion.

Ans-16. The upsurge in revolutionary nationalism and mass activism prompted Britishers to adopt a unique strategy of 'carrot and stick'.

The inherent differences between moderates and extremists, led Britishers to adopt conciliatory methods (carrot) for moderates and repression (stick) for extremists.

Morley's 1909 and Montagu's 1917 reforms were the carrots to liberal nationalists and paved the way for such future strategies of Britishers.

These reforms led to increased Indian representation but without any effective powers.

Morley's reform further introduced separate electorates to appease Muslims. While 'carrot & stick' was aimed to cleave extremists from moderates, separate electorates was aimed to cleave Hindus and Muslims.

Montague's reforms further extended the electorate to Sikhs and Christians ~~just~~ thus further dividing the nationalist ranks.

This British policy was to be further seen in Communal Awards, and negotiations for transfer of power during 1940s.

Thus, the policy of 'divide and rule' adopted by Morley reforms was further evolved by Montague and set a precedent for British policy which culminated into partition of India into two nations.

Although, national movement also evolved itself against these policies and strategy. While, Indian nationalism failed to contain communalism perpetuated by British strategy, secular nationalist ranks remained unified throughout struggle worked against communal forces and divisive policies.

Ans. 17 British rule in 1903 announced its intention of partition of Bengal for better administration. While covered to some extent, the real intention of Britishers was division of nationalistic ranks and driving communal forces over nationalism.

The nationalistic response to the partition was Swadeshi movement. The movement starting from anti-partition movement transformed itself into an unprecedented mass movement gathering into its ambit various sections of societies and adopting all forms of techniques from boycott to civil disobedience and satyagraha.

This revolutionary form was adopted after 1905 when Congress in session presided by G. K. Gokhale adopted 'boycott' as official form of struggle.

The Swadeshi movement saw boycott of foreign clothes, law courts, education institutes.

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liquor shops were picketed and foreign clothes burned. The movement saw intense mobilization through fairs and festivals like Shivaji and Ganapati festivals organized by Tilak. Emphasis was placed on social reformation through Swadesh Bandhab Samiti and emphasis on 'Atmasakti'

Indigenous education, culture and arts were promoted through national colleges, paintings, poetries and literature.

Thus, Swadeshi movement was a multi-faceted movement, but suffered a decline after 1907 due to:-

- Sub Surat split between extremists & moderates.
- Intense government repression and imprisonment and deportation of prominent leaders.
- Communalism with Muslim alienation weakened the movement.
- Conciliation in form of Morley reforms

earned mildness from moderates.

→ Masses have limited capacity to wage a prolonged struggle.

→ Though movement was spread outside Bengal by Tilak and Lala Lajpat Rai, it didn't have pan-national reach.

It, Swadeshi movement exposed Indian masses to modern ideals of nationalism and swaraj and prepared them for future struggles. It laid the foundation of strategies like passive resistance which were perfected by Gandhi. It also exposed peasantry to nationalistic ideals for first time despite their limited role.

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Ans 18. Indian industrialists and capitalists class has a unique contribution in freedom struggle. Unlike other mass movements where capitalists openly sided with imperialists to gain from their rule, Indian industrialists had prepared their indigenous base and has prospered not in presence of British, but despite it.

All this led to an intense support of capitalists for freedom struggle especially after 1922.

Although industrialists like G.D. Birla and Purushottamdas ~~was~~ were against non-cooperation, they realigned themselves later.

Their main aim was to support nationalists keeping their interests in line at the same time.

They sponsored mass struggles, pressurized Britishers for concessions and favoured Indian

interests before anything else. Although, when they felt their profits declining, they pressured for conciliation phase of struggles.

This has led to critics condemning nexus between capitalists and Congress and calling Gandhi as agent of capitalist class.

But, these criticisms were found out to be far from true, as despite emergence of socialistic trends in 1920s and 30s, capitalists' support continued.

~~Their main aim was~~ They did not boycott national movement but supported their interests by siding with liberal and moderate factions of Congress. Claims that capitalists derailed national movement had no proofs and substance.

Industrialists openly criticized Public Safety

Bill aimed at containing communism and

framed Bombay Plan with its inclusive nature and socialistic leanings.

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Thus, we can say that Indian industrialists placed national interests before anything else and proactively participated and contributed in India's struggle for freedom while safeguarding their own interests.

Ans-19. 19th and 20th century in India saw the rise of several socio-religious movements aimed at ending the orthodox hold of religion on society. At the beginning of 19th century, India was under the grip of various social evils like untouchability, sati, child marriage, polygamy.

It was Raja Ram Mohan Ray who first took the lead in ending the deplorable situation of women by working against Sati. He founded the Brahma Samaj which challenged traditional orthodoxy and sought to mould Hinduism in modern framework.

He worked against idolatry and Brahminism and sought to end caste inequalities by quoting from Vedas itself.

Ishwar Chandra Vidyasagar worked towards women education, widow remarriage and against child marriage and polygamy.

Dayanand Saraswati founded Arya Samaj aiming at ending backward practices of Hinduism.

~~There were various~~ These movement and others like Vivekanand's Ramakrishna Mission were aimed at reforming Hinduism to end orthodoxical practices emanating from it.

There were movements from lower caste sections also like Jyotiba Phule's Satyashodhak Samaj, E.V. Ramaswamy Naicker and B.R. Ambedkar to ~~and~~ eradicate caste system from Hinduism itself.

There were movements among other religious groups also such as Deoband Movement, Ahmaddiya Movement, & Aligarh Movement to modernize Islam and end backwardness among Muslims.

Besides the aim of purging society from social evils, these movements also aimed at reviving the past cultural glory of our nation and end the British hegemony and myth of civilizing mission.

Reformers like Sarani Vivekananda, Dayanand Saraswati while glorifying our history and past achievements, helped in purging the myth perpetuated ~~the myth~~ by imperialist that India had subdued and barbaric history.

The confidence which people received from these movements not only helped in assimilating different section of society in national movement but also ~~ending~~ boosting self-confidence to fight British.

Ans. 20 } End of first World War met with a surcharged environment in India. Indians were expecting concessions from British in return for participation in war and suffering caused by it. In return, what they got was Roulett Act and curbs on freedom. Due to high prices, ~~the~~ peasants suffered and loss of employment agrieved workers. Muslims were also angered due to high handed attitude of British towards Turkish Caliphate.

Thus, almost all sections of masses were reeling for revolt which resulted into non-cooperation becoming a truly mass movement with mobilization of masses done by Mahatma Gandhi. Movement also saw involvement of women and youth.

The movement not only brought into its ambit all sections of society, but also penetrated all regions mainly due to changed approach of Congress directed by Gandhi.

Congress moderates had now changed their belief in ability of masses and were fed up of conditional methods. Failure of Montagu reforms, led them to adopt non-cooperation as official stance in 1920 Congress session.

Congress also saw an overhaul in organizational structure under Gandhi's guidance. Congress Working Committee's (CWC) and local-level organization helped Congress in reaching deeper corners of regions.

The impacts of non-cooperation on future movements were many :-

→ It brought into its ambit all sections of society and mobilized them into fold of national movement through their active participation.

→ It organized Congress on stronger lines giving it popular mass base.

→ Non-cooperation movement was a liberating experience for women whose active participation was to be seen in years to come.

→ Although movement saw active participation of Muslims, but the communal nature of demands and failure of Congress to integrate them in a larger scope communalized the mass politics which was to be seen in years to come.

However, non-cooperation can be <sup>rightly</sup> called a watershed and landmark in India's struggle for independence.