

**1. South Indian Temples are the most beautiful architectural expressions of religion in India. Comment.**

दक्षिण भारतीय मंदिर भारत में धर्म के सबसे सुंदर वास्तुशिल्प अभिव्यक्ति हैं। टिप्पणी करें।

**Demand of the question:**

It expects students to write about the religious architectural expressions of south Indian temples.

**Introduction:**

Most of the art and architectural remains that survive from Ancient and Medieval India are religious in nature. Temples were decorated with the images of gods and mythical narration of Puranas which ultimately amalgamated divinity with art.

**Body:**

South Indian temple architecture:

- South Indian temple architecture is called as Dravidian style of temple architecture. The significance of the Dravidian style was the balance in position of sculptures on the temple walls and stone carvings. During the Pallava era, 'Vimana' (inner gopuram) dominated the architecture whereas in the Chola and Nayak periods it was the Gopuram (gateway tower).
- Dravidian architecture could be listed on the chronological basis with three phases — Pallava phase from 6 to 9 century, followed by Chola phase from 10 to 13 century and the later period as Vijayanagar and Nayak phase.

Architectural expression of religion:

- Influence of Buddhism: The rock cut temple of the Pallavas emulated the Buddhist architecture, where cutting down monolithic caves was common. The Mamallapuram shore temples (Mahabalipuram) consist of narrative panels with great aestheticism and execution. It was the first structural temple where the narratives were taken from both Saivism and Vaishnavism.
- Bhakti tradition: The early Chola temples were more advanced in terms of technology with a well-planned design and execution. Bhakti ideology as an idiom influenced temple iconography.
- Temples dedicated to Vishnu had many utsava murtis of his manifestations. He was represented with his consorts and as Krishna and Rama, his incarnations in human form.
- Use of Purana stories: The culmination of Dravidian style was in the Brihadeshwara and Gangaikonda Cholaapuram temples. The walls surrounding the sanctum have extended mythological narratives which are depicted through painted murals and sculptures.
- The Pandyas continued the Dravidian style at Chidambaram and Kanchipuram. However, it was during the Vijayanagar Empire and Nayak

period, the Brahmanical tradition of Sanskritism and agamas got incorporated.

- Bronze sculptures and Nataraja: Images were all made using mnemonic techniques, whereby the craftsmen were meant to memorise dhyana shlokas which describe the attributes of various goddesses and gods and they used the taalmana canon of measurement to essentially visualise the image and then sculpt it out of their own imagination rather than using models. They convey the spiritual fervour of the artists who made them.
- The numerous processional images of Siva present him in many forms. One can see him as a family man in the Somaskandha icon, with his beautiful wife Uma and child Skanda. As Bhikshatana, one can see Siva as the enchanting mendicant. As Veenadhara, one can see Siva as the lord of music. As Tripurantaka, Siva destroys the citadels of three demons. Many bronzes have also been made of Sivas consort Parvati and their sons, Ganapati and Kartikeya.

Beauty of the religious expression in architecture:

- These works of art are part of a divine architecture where the deity manifests in forms that awaken bliss and peace within the viewer. These fluid and subtle images were a means of expressing the beauty of the divine that is in all that one sees.
- The Chola artists imaged deities as graceful, languid beings. There is always a sense of repose. Minute details such as the gentle swelling of bellies bring these sculptures alive before one. It is not optical reality but the essence of living flesh that is captured in the art.
- Sculptures in south Indian temple architecture are also a mark of great technical achievement in the arts, where metal and stone was flawlessly moulded and carved respectively to give form to the intangible. The material never dominates the image, which moves the viewer through the perfection of its beauty.

### Conclusion:

Temples depict the deities in human form in such a way that the divine is brought from abstraction to accessibility, and even intimacy. It takes devotee on journey towards knowledge and realisation of formless eternal.

**2. The caves of ancient and medieval ages enlighten us with a lot of information of the bygone era giving us an impression of various traditions, customs and lifestyles followed by the inhabitants.**

प्राचीन और मध्ययुगीन युग की गुफाएं हमें बीते युग की बहुत सी जानकारी से अवगत कराती हैं, जिससे हमें निवासियों द्वारा पालन की जाने वाली विभिन्न परंपराओं, रीति-रिवाजों और जीवन शैली का आभास होता है।

**Demand of the question:**

It expects students to write about the information derived through the caves of ancient and medieval times about the traditions, customs and lifestyles of cave inhabitants.

### Introduction:

Ancient cave remains are a great witness to the evolution of human civilisation, through the numerous rock weapons, tools, ceramics and bones to sculptures, wall paintings and murals. More than anything else, caves both natural and manmade are the greatest wealth of our ancestors.

### Body:

Prehistoric and early historic caves:

- Community living and elements of celebration: Bhimbetka caves gives information about the intimate contact of humans with surrounding animal life. Some hunting scenes show a fear of animals, but many others show a feeling of tenderness and love for them. Paintings of mundane events of daily life in those times to sacred and royal images. These include hunting, dancing, music, horse and elephant riders, animal fighting, honey collection, decoration of bodies, and other household scenes.
- Mesolithic period caves and painting gives idea of hunting details. The hunting scenes depict people hunting in groups, armed with barbed spears, pointed sticks, arrows and bows. In some paintings these primitive men are shown with traps and snares probably to catch animals.
- Cloths and ornaments: The hunters are shown wearing simple clothes and ornaments. Sometimes, men have been adorned with elaborate head-dresses. Women are painted both in the nude and clothed. The young and the old equally find place in these paintings. Children are painted running, jumping and playing.
- Depiction of women in household work and traces of family life: Women grinding and preparing food. Some of the pictures of men, women and children seem to depict a sort of family life.
- Places of religious importance: Some of the paintings were made in places which do not seem to have been living spaces at all. Perhaps these places had some religious importance.

Buddhist, Jain and Hindu caves of ancient and medieval period:

- Since Mauryan times, India entered era of manmade rock cut caves. Lomus rishi caves of 3<sup>rd</sup> century BCE exhibit Chaitya- prayer hall of Buddhists.
- Buddhist caves of Viharas and Chaityas included sculptures, paintings with frescos. Sculptures in the caves gives idea of religious traditions of those times. For examples, Hinayana Buddhist caves lacked sculpture of Buddha, whereas Mahayana caves have enormous sculpture of Buddha.

- Caves on the trade routes give idea of economic linkages of caves to the traders, who used to give donations to the monasteries of Buddhists, Jains or Hindus. For example density of caves in the western ghat is quite high.
- Painting of the caves depicts stories from the Jatakas, which are based on previous births of Buddha. Ajanta caves are the most elaborated cave complex significant for painting.
- Multiple religious caves in same cave complex like Ellora indicates tolerance of those times. Top down carving of monolithic Kailash temple of Ellora indicate high engineering skills of inhabitants.
- Cave temples of these times have vaishnavite and saivite influence. Mural painting in Badami caves have vaishnavite affiliations. Paintings in this cave depict palace scenes. One shows Kirtivarman, the son of Pulakesi I and the elder brother of Mangalesha, seated inside the palace with his wife and feudatories watching a dance scene.
- Presence of Chalukya queen in court indicates the position of royal women in early medieval times.

### Conclusion:

These caves helped us to understand about inhabitants, their lifestyle, their food habits, their daily activities and, above all, they help us understand their mind, the way they thought. In the absence of script in prehistoric times and even during time of paucity of literary evidences, archaeological cave sites act as guide to the past.

### 3. The subject matter of Indian sculpture is almost invariably abstracted human forms that were used to instruct people in the truths of the Hindu, Buddhist, or Jain religions. Elucidate.

भारतीय मूर्तिकला की विषय वस्तु लगभग अपरिवर्तित मानव रूप है जो हिंदू, बौद्ध, या जैन धर्मों की सच्चाइयों में लोगों को निर्देश देने के लिए उपयोग की जाती थी। स्पष्ट करें।

### Demand of the question:

It expects students to write about role played by Indian sculptures to express the ideas of prevailing religions of those times like Hinduism, Buddhism or Jainism.

### Introduction:

The art of sculpture, the most highly respected medium for artists, was widely practised throughout the subcontinent, and buildings were profusely adorned with it. Indians right from the time of Indus valley civilisation used sculptures to express their ideas of truth.

### Body:

Sculpting in India dates back to the Indus Valley civilization (2500-1800 BCE), when small items of bronze sculpture and terracotta sculpture were produced. Female terracotta sculpture perceived by archaeologist as Mother Goddess or Shakti gives ideas about possibility of matrilineal society or ideas of faith like belief in fertility goddess.

#### Buddhism:

- Jataka stories became part of stupa decoration in post mauryan phase. Depiction of showing Queen Mayadevi's dream; mother of Siddhartha Gautam indicates ideas of Buddhist symbolism used in sculpture.
- The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the mahaparinibbana. Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath. As is obvious, such sculptures cannot be understood literally – for instance, the tree does not stand simply for a tree, but symbolises an event in the life of the Buddha.
- The shalabhanjika motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.
- Various schools of Buddhist sculpture emerged in India like Mathura school in which, abhayamudra of Buddha or depiction of bodhisattvas, in Gandhara school depiction of meditated peace and in Amravati school depiction of jataka tales propagate lessons of Buddhism.
- With the rise of Vajrayana Buddhism many Bodhisattva images were added as a part of the personified representations of certain virtues or qualities as propagated by the Buddhist religious principles for the welfare of the masses.

#### Hinduism:

- Vedic sanatan dharma under the influence of Buddhism adopted the art of sculpting. Sculptures of mainly Vishnu and his various forms and Shaiva mainly the lingas and mukhalingas found at Mathura.
- Mamallapuram sculpture of Varaha incarnation of Vishnu saving Bhudevi-mother earth indicates Hindu idea of incarnation.
- Nataraja sculpture identifies Shiva as god of destruction and ideas of cycle of life.
- Huge Nandi sculpture in Lepakshi temple or Brihadeeshwara temple highlight relationship of ardent devotee with Shiva.

#### Jainism:

- Sculptures of Jainism can clearly give idea about the streams of Jainism as it depicts fundamental differences between Shwetambara and Digambara
- Naked sculptures of teerthankars indicate Digambara stream of Jainism, lack of decoration in sculpting highlight ideas of extremity.
- Bahubali sculpture practicing meditation in 'Kayotsarg' posture in Shravanbelagola.

- In Yogi Position sculpture of Buddha and Mahavir in Shwetambara stream may resemble similar yet the style of clothes indicate differences.

### Conclusion:

Indian religious sculptures used abstracted human forms to express the ideas of various religions in their urge to popularise the truth among masses effectively. Art of sculpting made it possible to realise the ideas or truth of religions into tangible physical marvels.

### 4. How did the colonial occupation of different parts of the country by non-British European powers affect the local economy, culture and politics? Examine.

गैर-ब्रिटिश यूरोपीय शक्तियों द्वारा देश के विभिन्न हिस्सों पर औपनिवेशिक कब्जे ने स्थानीय अर्थव्यवस्था, संस्कृति और राजनीति को कैसे प्रभावित किया? जांच करें।

### Demand of the question:

It expects students to write about the impact of colonial occupation of non-British European powers on economy, culture and politics.

### Introduction:

Most historians have observed that the coming of the Portuguese not only initiated what might be called the European era, it marked the emergence of naval power. Other European powers like Dutch, British, and French followed Portuguese mostly with trading ambitions and expectation of minimal native intervention in economic endeavours.

### Body:

Impact of Portuguese occupation:

- Portuguese occupied areas of Goa, Diu and Daman, Dadra Nagar Haveli and Mumbai port which was later transferred to British.
- The Portuguese ships carried cannon, and this was the first step in gaining monopoly over trade—with the threat or actual use of force. The Portuguese declared their intention to abide by no rules except their own, and they were intent on getting a decisive advantage over the Indians and over the Indian Ocean trading system.
- The Portuguese showed military innovation in their use of body armour, matchlock men, and guns landed from the ships. The Portuguese may have contributed by example to the Mughal use of field guns, and the 'artillery of the stirrup'.
- The art of the silversmith and goldsmith flourished at Goa, and the place became a centre of elaborate filigree work, fretted foliage work and metal work embedding jewels. However, though the interior of churches built

under the Portuguese have plenty of woodwork and sculpture and sometimes painted ceilings, they are generally simple in their architectural plan.

- India, the memory of religious persecution and cruelty detracts from the other contributions made by the Portuguese in the cultural field. However, it cannot be forgotten that the missionaries and the Church were also teachers and patrons in India of the arts of the painter, carver, and sculptor.
- As in music, they were the interpreters, not just of Portuguese, but of European art to India.

Impact of Dutch occupation:

- Dutch were in India to cater growing spices demand in world. During the days when the Dutch were commercially active in India, they operated several mints, at Cochin, Masulipattam, Nagapatam.
- The difference between the Dutch and the other European powers was that the Dutch were not directly a colonial administrative power. They were always interested in trade. It was only in Cochin that they came closest to what the other European powers did.
- Dutch were compelled to leave India by 1795 as increased activity threatened British interests.

Impact of Danish occupation:

- The Danes are better known for their missionary activities than for commerce. Previously priests had not attempted to convert, and Indians denied entry to European churches.
- The British government, highly suspicious of missionary's activity, discouraged missionary work in their Indian territories. However, since Serampore was under Danish rule, the missionaries and the Press were able to operate freely.

Impact of French occupation:

- The French were the last of the European powers to enter the eastern trade. In 1668 the first French factory was established in Surat. The French obtained Pondicherry in 1673 then built Chandranagore subsequently. There was rivalry between the French and the British and the Dutch for major share in the eastern trade.
- The French hopes of establishing their political powers came to an end in 18th century. However, French continued to help Tipu in modernisation of his army.
- French revolution ideas of liberty, equality and fraternity quite influenced Tipu's mind. Idea of state controlled trading company also influenced Tipu. He tried to establish foreign trade relations outside India.
- French influence on art can be seen around the areas of Pondicherry.

**Conclusion:**

Over a period of time, European companies exhibited interest in obtaining more and more concessions from the Indian rulers as each was very desirous of gaining a monopoly of eastern trade against the other powers. This desire for monopoly made them enter into conflicts with one another both on land and sea. By 1750, the fortune smiled at the British and the British emerged victorious and developed designs to establish their political supremacy in India.

**5. How did the Anglo-Maratha rivalry shape the contemporary politics of the Indian subcontinent? What were its long term implications? Discuss.**

एंग्लो-मराठा प्रतिद्वंद्विता ने भारतीय उपमहाद्वीप की समकालीन राजनीति को कैसे आकार दिया? इसके दीर्घकालिक प्रभाव क्या थे? चर्चा करें।

**Demand of the question:**

It expects students to write about the role played by Anglo-Maratha rivalry in shaping contemporary politics of Indian subcontinent along with its long term implication.

**Introduction:**

There were three Anglo-Maratha wars fought between the late 18th century and the beginning of the 19th century between the British and the Marathas. In the end, the Maratha power was destroyed and British supremacy established. However Maratha war machine delayed British occupation of India by around 50 years.

**Body:**

Rise of Maratha Empire:

- The Hindu Maratha Empire was founded by the warrior Shivaji Bhonsle in 1674 in what is today the state of Maharashtra.
- Its power grew as bands of Marathas fought the Mughals, whose empire has grown weak after the death of Aurangzeb in 1707, and the Persian invasion of Nader Shah in 1739.
- The Marathas, moreover, utilized guerrilla tactics that proved to their advantage against large and divided Mughal armies.
- By the middle of the 18th century, the Marathas had emerged as the most powerful entity in India.

Rivalry of Anglo-Maratha shaped contemporary politics of India:

- Even though the Maratha Empire lost the Third Battle of Panipat to the Afghans in 1761, it still remained the dominant power in India, and occupied Delhi from between 1770 to 1803, officially as the agents of the Mughal Empire, though in reality the converse was closer to the truth. In addition, the Marathas dominated much of the rest of India, including Odisha and the Rajput states.



- Frequently allied with the British against South Indian states such as Hyderabad and Mysore, which were both closer to the French.
- After 1761, Maratha state became more of a confederacy than an empire, as its successful generals carved out new territories for themselves, and established dynasties, such as the Holkars and Sindhias, in addition to the peshwas, the title of the hereditary prime ministers who had become the de facto rulers of the empire during the course of the 18th century.
- As the Maratha Empire assumed the shape of a confederacy after the Panipat loss, with strong regional leaders asserting greater power and control, the Peshwas in Pune started to lose 'visibility' over the kingdom.
- British foresight exemplified in keeping Awadh as buffer state to keep Marathas at bay even after defeat of later in 1764, battle of Buxar.
- The British took advantage of this situation and continued to intervene in local succession battles in Pune, Indore and Gwalior, trying to provide local support to make small incremental gains.
- The main cause of the first Maratha war was the increased interference of the British in the affairs, both internal and external, of the Marathas and also the struggle for power between Madhav Rao and Raghunath Rao.
- It was these divisions between Maratha chiefs, as well as the competing ambitions of the Marathas and British, the region's two greatest powers that made war hard to avoid.
- Even in 1800, the Maratha Empire controlled most of western, central, and north India, including territory it administered on the behalf of the Mughals, the greatest in the world after the Qing Empire of China; if it had acted in a strategic and united manner, it could have held its own in the subcontinent.
- In terms of military technology, it was not as a particular disadvantage, and moreover the British were preoccupied with fighting Napoleon. Nonetheless, the British were in a stronger position because of their ability to better monetize revenue from their now-substantive Indian territories, their perfecting of military drilling, and their ability to use divisions among their enemies to their advantage.
- Delhi and most of north India passed into British hands in 1803, as well as the protectorate of the Mughal family, still nominally the rulers of much of India, a legal fiction that both the Maratha and British maintained.
- The Maratha polity ultimately had too many constituent components jostling for self-preservation for the state to hold together, especially when British protection seemed to provide more stability than the constant clashes of the main Maratha clans, however competent they were in commanding their own particular armies and fiefs.

Long term implications of Anglo-Maratha rivalry:

- According to Percival Spear in The Oxford History of Modern India, 1740-1947, by the time of Maratha defeat, most other central and western Indian states previously tributary to the Marathas made subsidiary treaties with the British, including Bhopal, Jaipur, Udaipur, and Jodhpur. However, the

territories ruled by the peshwas in western Maharashtra were annexed and became part of the Bombay Presidency, directly ruled by the British.

- Moreover, many of the non-Maratha states under Maratha influence, such as the Rajput states, were happy in their relief from Marathas and Pathans.
- British rule in South Asia began in Bengal between 1757 and 1765 as the British East India Company won battles, and was eventually given the legal right to collect revenue from that region by the powerless Mughal government.
- Marathas lacked vision to unite Indian powers against British, rather British succeeded to divide Indian powers and defeat one at a time. Marathas hegemony could not become popular outside Maharashtra.
- British had no enemy in west and south after the defeat of Marathas, which areas remained quite inactive in 1857 revolt indicate fatigue to fight against British or hope of reforms in caste system and education.
- Failure of native power to defeat British or replace Mughal with legitimate indigenous alternative power lowered the morale of Indians about political and military capacity.

### Conclusion:

The debacle of Marathas in 1818 led to the complete dominance of the British throughout India, except for the northwest where the Sikh Empire still thrived, leaving the principal surviving Indians state as islands in a sea of British territory, or fenced in.

### 6. What was the Mahalwari system? How did it impact the socio-economic conditions of peasants in India? Describe.

महलवारी प्रणाली क्या थी? भारत में किसानों की सामाजिक-आर्थिक स्थितियों पर इसका क्या प्रभाव पड़ा? वर्णन करें।

### Demand of the question:

It expects students to write about the revenue method of Mahalwari system and its impact on the socio-economic conditions of peasant in India.

### Introduction:

Mahalwari system launched by Holt Mackenzie covered the states of Punjab, Awadh and Agra, parts of Orissa and Madhya Pradesh. During the 1800s, the British tried to establish their control over the administrative machinery of India. The System of Land Revenue acted as a chief source of income of the British. Thus, they used land to control the entire Revenue system, strengthening their economic condition in India.

### Body:

Mahalwari system of revenue collection:

- Mahalwari areas, the Land revenue was fixed for the whole village and the village headman collected it. Meaning theoretically Village headman itself was a landlord/zamindar.
- R.M Bird provided for detailed survey to assess the revenue of entire mahal or fiscal unit, based on the net value of potential produce of the field.
- The total revenue was then to be shared by the members of co-sharing body. The state was to appropriate two thirds of revenue of the land and the settlement was to be made for 30 years.
- British obliged the farmers to pay revenue in cash and not in kind. The land revenue was increased arbitrarily to finance British wars and conquests. But the farmers had no right to appeal in the court of law. Farmers had no understanding of cash economy, with frequent droughts and famines, their condition worsened.
- Hence they had to borrow money from unscrupulous grain traders and money-lenders with compound interest rate which led to perpetual indebtedness.
- A new village came-where existence was based on competition and struggle among independent individuals. Farmers shifted from food crop to Cash crops. But cash crops need more inputs in terms of seeds, fertilizer, and irrigation; hence farmer had to borrow more.
- This brought moneylenders, Shroff, Mahajan, Baniya, into limelight- they were in control of village land without any accountability. Thus British land revenue system transferred ownership of land from farmer to moneylender.
- Eventually, the typical Indian villager was stripped of all savings, caught in debt trap, mortgaging almost everything-whether personal jewellery, land and livestock, or tools and equipment.

Impact on the socio-economic condition of peasant in India:

- Towards about the end of the colonial period, the total burden on the peasant of interest payments on debt and rent on land could be estimated at a staggering Rs 14,200 million.
- Zamindars gave loan to farmers/labourers and demanded free labour in return. This practice prevented farmers/labourers from bargaining wages.
- Begari, Bonded labour, or debt bondage became a common feature in large parts of the country. Even in ryotwari areas, upper caste controlled the land. Lower caste was reduced to sharecroppers and landless labourers.
- Small tenants continued to cultivate with traditional techniques led to low productivity. Rich farmers/zamindars lacked the risk bearing mindset for capitalist mode of production i.e. invest more money in seeds, fertilizer, animal husbandry, contract farming, large-scale capitalist agriculture using hired wage labour under their direct supervision.
- Even if they wanted to take risk, government did not give any agricultural support, like credit; insurance etc. and yet demanded high taxes.

- It is not surprising, therefore, that Indian agriculture, which was facing long-term stagnation, began to show clear signs of decline during the last decades of colonialism.
- Independent Farmer/tenant was hardly left with any money to re-investment in agriculture. Most of his surplus income/profit went into paying taxes. These taxes were used for exporting raw material from India to Britain which led to drain of wealth.
- When individuals or small group of farmers could not organize a collective action against Zamindars/government, they started robbery and dacoity.
- The impoverishment of the Indian peasantry was a direct result of the transformation of the agrarian structure due to colonial economic policies, ruin of the handicrafts leading to overcrowding of land, the new land revenue system, colonial administrative and judicial system.

However, Peasants lately emerged as the main force in agrarian movements, fighting directly for their own demands. The demands were centred almost wholly on economic issues. The movements were directed against the immediate enemies of the peasant—foreign planters and indigenous zamindars and moneylenders. The struggles were directed towards specific and limited objectives and redressal of particular grievances.

Colonialism was not the target of these movements. It was not the objective of these movements to end the system of subordination or exploitation of the peasants. Territorial reach was limited. There was no continuity of struggle or long-term organisation. The peasants developed a strong awareness of their legal rights and asserted them in and outside the courts.

### Conclusion:

The peasantry were never really to recover from the disabilities imposed by the new and a highly unpopular revenue settlement. Impoverished by heavy taxation, the peasants resorted to loans from money-lenders/traders at usurious rates, the latter often evicting the former from their land on non-payment of debt dues. These money-lenders and traders emerged as the new landlords, while the scourge of landless peasantry and rural indebtedness has continued to plague Indian society to this day.

**7. Dr. Martin Luther King, Jr. had once quoted that riots were the voice of the unheard. Do you agree with his statement? Does it not become an excuse for the angry mob to riot and inflict huge damages to public life and property? Critically comment.**

डॉ। मार्टिन लूथर किंग, जूनियर ने एक बार उद्धृत किया था कि दंगे अनसुने की आवाज थे। क्या आप उनके कथन से सहमत हैं? क्या यह गुस्साईं भीड़ को दंगा करने और सार्वजनिक जीवन और संपत्ति को भारी नुकसान पहुंचाने का बहाना नहीं बनता? समालोचनात्मक टिप्पणी करें।

**Demand of the question:**

It expects students to write about whether riots can be justified along with critical analysis about the arguments of Dr. King's statement being excuse for violence and damage for public and private property.

### **Introduction:**

Despite the civil war over slavery, and the civil rights movement for dignity and equality, systemic discrimination and violence against blacks persists. Racism continues unabated. Dr. Martin Luther King, Jr. explained riot as voice of unheard to give idea of injustice to the privileged sections.

### **Body:**

The viral video of George Floyd dying under the knee of a Minneapolis police officer was the spark. People have poured into the streets demanding justice and change, in protests that have spread like wildfire across not only the United States, but the world.

- Protests of Afro-American community led to violent clashes with police, destruction of private and public property and looting of stores.
- Violence cannot be justified on any grounds. Regardless of race, private or public property is hard work, savings, blood, sweat, and tears.
- Riot with loot stoking the passions of the otherwise peaceful, and turning away the otherwise allied.
- Riot symbolises unheard voices but is not the right way to get justice. Dr. King's statement was taken out of context to justify riots. He was true gandhian and believed in idea of peaceful protests.

However, He believed certain conditions continue to exist in our society which must be condemned as vigorously as we condemn riots.

- Martin Luther King, Jr., has become a touchstone for those who seek to understand reasons behind riots. He explained it as nation failed to hear, the economic plight of black poor people has worsened but this doesn't mean Martin Luther king was pro rioter.
- King didn't defend rioters but merely said there is understandable anger underlying actions of rioters.
- Riots are socially destructive and self-defeating. King still convinced that nonviolence is the most potent weapon available to oppressed people in their struggle for freedom and justice. Violence will only create more social problems than they will solve.
- He repeated in his speeches that the ultimate weakness of violence is that it is a descending spiral begetting the very thing it seeks to destroy, instead of diminishing it, it multiplies it. Through violence you may murder the liar, but you cannot murder the lie, nor establish the truth. Through violence you may murder the hater, but you do not murder hate. In fact, violence merely

increases hate. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars.

### Conclusion:

He believed in idea of the salvation of the Negro will mean the salvation of the white man. And the destruction of life and of the ongoing progress of the Negro will be the destruction of the ongoing progress of the nation. To put it another way, destruction is not progress.

### 8. Is it ethical to restrict the treatment of COVID-19 only to the native local population in a state? Substantiate your views.

क्या COVID -19 के उपचार को एक राज्य में केवल मूल स्थानीय आबादी के लिए उपलब्ध कराना नैतिक है? अपने विचारों को सारगर्भित करें।

### Demand of the question:

It expects students to write about whether the decision of Delhi government is ethical or not along with substantial argument.

### Introduction:

Recent Delhi government announcement that all Delhi government and private hospitals in the city would only treat Delhi residents till the rising COVID-19 cases are contained. As per Delhi's statistics, at any given time nearly 60-70% of patients in Delhi hospitals are from other States and opening hospitals for all might fill capacity of beds within three days.

### Body:

Delhi government increased health care expenditure substantially in recent times and increased capacity of beds, quality of primary, secondary and tertiary health care. It faced resistance in expanding healthcare facility at various levels. Decisions of such nature might come from that anger.

Decision of Delhi government is hardly ethical:

- Inward looking approach: This type of decisions mostly tend to be more self interested healthcare norms and more individualistic, limited to certain area.
- Violation of human rights: Human vulnerability should not be used for discrimination on the basis of residence. It also shows lack of empathetic liaison towards diseased patient as empathy is basic ethos to treat any patient. It is against human right principles and medical right of citizens.
- Against constitutionalism: Government decision also depicts lack of understanding of constitutional principles. It's our fundamental right to get health treatment and right to get timely medical treatment in government hospitals under article 21.

- Parochial politics: Also this step of government is seen to be politically motivated and promoting regionalism which could set bad precedent in India. This would be congruous in situations where political strife could lead such aid being used in favour of one group over another.
- Absence of compassionate governance: Our conflict of interest should not influence our medical judgement. It shows lack of altruism as it can affect the migrant worker and many other impoverished families not a local resident.
- Violation of medical ethics: Medical doctors have an ethical duty to protect the human rights and human dignity of the patient. Medical ethics requires respect for the human rights of the patient.
- Patient must be protected and held with personal integrity and such individuals need to be respected.

Such decisions from the states indicate unrealised objective of cooperative federalism. It cannot be defended even with the saying of desperate time calls for desperate measure.

Universal solidarity is the key. There should be sense of more solidarity in this situation of pandemic along with on community, universal welfare, and the unselfish wish to provide healthcare equally for all is required.

In this time of pandemic, there has been display of philanthropic efforts, uplifted humanitarian values, increased compassion and understanding of suffering of others therefore such decisions must be resisted and healthcare infrastructure should be more increased to benefit all citizens without discrimination by all states.

### **Conclusion:**

Need to develop Medical humanitarianism which can address and encourage commitment and motivation to help underserved and uneducated communities to minimize healthcare disparities which will help to create universal health care system.

### **9. How justified is the expectation that the Government should take all the responsibilities during a pandemic? Critically examine.**

यह अपेक्षा कितनी जायज है कि महामारी के दौरान सरकार को सभी जिम्मेदारियां लेनी चाहिए? समालोचनात्मक जांच करें।

### **Demand of the question:**

It expects students to write about share of responsibilities of different stakeholders in emergency times. Students should also write about whether it's justified to depend on only one stakeholder or not.

### **Introduction:**

COVID-19 pandemic has created once in century situation for all the government, economy and public life. Governments are one of the pillars of human civilisations built to maintain security, order and welfare in recent times. Though, governments share principle responsibility of fight against such crisis, it cannot be sole fighting entity.

### Body:

#### Responsibility of Government in Pandemic:

- Government is institution established to take care of all the emergency situation may it be pandemic, famine or war.
- There is idea of social contract between government and people in which, people follow laws and regulation, pay taxes and in return government protect people and act in a manner to achieve summum bonum.
- Healthcare for all is universal human right and Right to life with dignity is fundamental right of citizens under Indian Constitution. It puts responsibility on the government machinery to protect lives of people not only from disease per say but also from income insecurity and hunger.
- Real test of government is during the period of crisis as it's not very difficult to maintain order in nations bided by law and written constitution during peace time.

However, it is far from justified to leave all the responsibility to government in fight against pandemic or any emergency.

- Private sector: It is part of the responsibility of the private sector to not create more burdens for the public and the government, before cutting head count, there is need to look at other ways to cut costs, and weather the storm.
- There are many things that can be done by private sector before laying off people, even without government incentives and support.
- Even private sector can insure testing of their own employee, work from home infrastructure portability and even work with government to share manpower, expertise and capacity.

Not to forget responsibility of masses to do their own role.

- Following government rules, regulations and guidelines in letter and spirit is duty of masses; many people often dissociate them from the efforts of government.
- Maintaining civic sense, collective responsibility approach needs to be followed by people.
- Cooperative approach towards pandemic warriors who are risking lives to save others at frontline.

However, people need to understand role of government is of leadership. During the London bombings of Second World War, British forces and government played their



duty by fighting on frontier but its people of London who had shown remarkable patience under the most difficult times.

**Conclusion:**

Citizens need to take a long-term view, assess how long this period of uncertainty will last, and look at what we can do. With every crisis comes opportunity, and this crisis could actually help us to transform, and come back better, and stronger.

