

**Q1. What are the key features and themes of Sangam literature? Discuss. In the context of Sangam literature, what do you understand by 'akam' and 'puram'?**

### **Approach**

Students are expected to write about sangam literature first and then its key features and themes. And also highlight upon what is Akam and Puram in sangam literature.

### **Introduction**

Sangam period is the period in the history of ancient southern India (known as the Tamilakam) spanning from c. 3rd century BC to c. 4th century AD. It is named after the famous Sangam academies of poets and scholars centered in the city of Madurai. Sangam literature is the name given to the earliest available Tamil literature. It is dated between 400 BCE and 300 CE, although most of the work is believed to have been composed between 100 CE and 250 CE. The word 'Sangam' literally means association. Here, it implies an association of Tamil poets that flourished in ancient southern India.

### **Body**

Key features of sangam literature:

- Sangam literature which combines idealism with realism and classic grace with indigenous industry and strength is rightly regarded as constituting the Augustan age of Tamil literature. It deals with secular matter relating to public and social activity like government, war, charity, trade, worship, agriculture etc.
- The earliest script that the Tamils used was the Brahmi script. It was only from the late ancient and early medieval period, that they started evolving a new angular script, called the Grantha script, from which the modern Tamil is derived.
- Some of the contents of the Sangam literature are corroborated by the writings of some Greek and Roman classical writers of the first and second century A. D, leading us to fix the period of Sangam age roughly between third century B.C. to third century A.D. So, most of the Sangam literature also must have been produced during this period. The Sangam literature was finally compiled in its present form in circa A.D. 300-600.
- Sangam writings are possibly unique in early Indian literature, which is almost entirely religious. Many of the poems, especially on heroism, display great freshness and vigor and are singularly free from the literary conceits of much of the other early and medieval literatures of India.

The Sangam literature themes includes:

- Tolkappiyam authored by Tolkappiyar is the earliest of the Tamil literature. It is a work on Tamil grammar but it provides information on the political and socio-economic conditions of the Sangam period.

- The Ettutogai or Eight Anthologies consist of eight works – Aingurunooru, Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal and Padirrupattu.
- The Pattuppattu or Ten Idylls consist of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvadai, Maduraikkanji, Kurinjippattu, Pattinappalai and Malaipadukadam.
- Pathinenkilkanakku contains eighteen works mostly dealing with ethics and morals. The most important among them is Tirukkural authored by Thiruvalluvar.
- Silappathigaram written by Elango Adigal and Manimegalai by Sittalai Sattanar also provides valuable information on the Sangam polity and society.

Both Ettutogai and Pattuppattu were divided into two main groups – Akam and Puram.

- Akam (Inner and love): Abstract discussion on human aspects such as love, sexual relations, etc. Akam deals purely with the subjective emotions of the lover.
- Puram (outer and valour): Human experiences such as heroism, customs, social life, ethics, philanthropy, etc. Puram deals with all kinds of emotions, mainly the valour and glory of kings, and about good and evil.

### **Conclusion**

Thus, the Sangam Literature can also be regarded as a source of history of kings and culture of the period during which it was created. The claims mentioned in Sangam literature are highly exaggerated specially about the kings and should be used as a source of information with caution. However, the sangam literature is very valuable with respect to the social and cultural life of the people at that time.

**Q2. India's ancient sculpture leaves many clues to understand the social and economic status of women? Do you agree? Substantiate with the help of suitable examples.**

### **Approach**

Candidate is required to give a brief overview of architectural diversity across India and connect that with the knowledge it offers of that period. Making a comment on status of women with the help of examples answer can be concluded.

### **Introduction**

An understanding of culture in its broadest sense is indispensable in comprehending the development processes of a society, culture is the quality of mind, life, and civilization. Our ancient monuments represent our culture and rich heritage. Also, they tell us a condition of society in ancient India and in a way status of a women.

### **Body**

- One of the earliest examples of sculpture of women is Mohenjo-Daro dancing girl where her pose portray confidence and self-contentment rather than being a timid product of suppression
- Some of the earliest sculptures show women as yogini i.e. female master practitioner of yoga. Depiction of female as divine aspect related to mythology and spirituality.
- In mauryan period worship of Yaksha and mother goddess was prominent. Yakshini figure of Didargunj reflects elegance and shows sensitivity towards human physique.
- In ancient times primary social role of a women in reproductive qualities was highlighted in characters like "lajjagauri" and "dugdhadharini" but they were not reduced to reproductive functions only, she had equal access to resources
- In ellora caves sculpture of shiva and parvati represents "Purush" and "prakriti" where she is seated on lap of Shiva and taking part in daily proceedings at shiva's court, this tells us that parvati is equally important when it comes to consultation on various matters.
- Ardhanarishwara sculpture of elephanta caves represents highest ideal of conjugal attachment. This form of shiva is considered most sacred because he is incomplete without parvati.
- Khajuraho complex of temples is yet another excellent example of sculptures representing women in different roles. For example on Kandariya laxmana temple we can see a women with a purse in hand

purchasing stuff from market showcases economic independence and her ability to make choice.

- Also Khajuraho is famous for erotic sculptures, where we can see women are supremely confident when it comes to exploring their sexuality. Practice of polyandry is evident on temple walls
- In Assam, Kamakhya temple architecture reproductive parts of goddess are worshipped, genital parts are shown as symbol of fertility and menstrual cycle is not considered as impure.
- Above examples gives us a glimpse of societal and economic condition of women where they were not subjected to taboos and stigmas of modern day society. They were empowered enough to take their decisions and their role extended beyond clutches of household.

### **Conclusion**

Sculptures are gateway to comprehensive understanding of particular period. From ancient times, modern day gendered constructs of Indian women can be seen challenged in these sculptures. From sexuality to concepts of beauty are confidently portrayed in this art form and they tell us a story of women free from stigmas and taboos.



**Q3. In terms of themes and style, what are the main differences between the paintings of north and south India? Illustrate.**

### **Approach**

As the derivative is illustrate therefore the answer will generally involve the use of many examples, such as tables, figures, graphs, or concrete research statistics and evidence. The aim is to use these examples to demonstrate knowledge of the subject of the question and to further explain or clarify your answer.

### **Introduction**

India had always been known as the land that portrayed cultural and traditional vibrancy through its conventional arts and crafts. The 35 states and union territories sprawled across the country have their own distinct cultural and traditional identities, and are displayed through various forms of art prevalent there. Every region in India has its own style and pattern of art, which is known as folk art. Painting is one such form of folk art. Depending on the medium on which the art is done, paintings are of different types. Paintings that are done on walls and ceilings are called murals. While the ones that are done on wet plaster are called fresco. Paintings that can be easily carried around and are made on canvas, paper or wood are called miniature paintings. Every region in India can be associated with a particular form of art, ranging from Mithila paintings of North to Tanjore paintings of the South.

### **Body**

#### **Main differences between the theme of paintings of north and south India**

<b>Paintings of North India</b>	<b>Paintings of South India</b>
<ul style="list-style-type: none"> <li>The themes of paintings of north India are famous for portrayal of landscapes, natural scenes, animal and birds on wood. The earliest miniature paintings in India were found on palm leaves.</li> <li>Example: These early miniatures, regarded as Pala and Jain, were followed later by different schools of art such as Rajasthani, Mughal, Pahari and Deccan miniatures, each of which have their own characteristic style and uniqueness.</li> </ul>	<ul style="list-style-type: none"> <li>The paintings of south India are famous for their mythological themes, especially the depiction of episodes from Hindu Puranas, Sthala-Puranas and other religious texts.</li> <li>Example: Tanjore style of painting which is a colourful panel painting done on a wood plank with a deity as the main theme of the composition.</li> </ul>

<ul style="list-style-type: none"> <li>Though the Mughal era is known mostly for the miniatures, the enthralling murals embellished on the walls of forts and palaces of Akbar and Jahangir quietly speaks of the influence of Persian styles.</li> </ul>	<ul style="list-style-type: none"> <li>Murals of south India are present in rich amount as large works executed on the walls of solid structures directly and they mainly depict religious themes of Buddhist, Jain and Hindu.</li> </ul>
<ul style="list-style-type: none"> <li>These paintings successfully depict the religious beliefs of the people of that time as well as it portrays the insights of the social life of the people at the time of medieval period. Therefore, reflecting the deep insights of the life of commoners and royals. Example Rajasthani paintings.</li> </ul>	<ul style="list-style-type: none"> <li>These paintings are famous for the elegant and majestic portrayal of Hindu gods and goddesses. Also, mythological, religious stories and folklore depiction as theme. Example: Mysore painting and PattaChitra painting.</li> </ul>
<ul style="list-style-type: none"> <li>Examples of Hindu painting are hardly known in north India until the late sixteenth century, and then in a quite different guise. Religious painting remained at a consequently lowly level. Examples include items such as the paintings made for the Nag Panchami festival.</li> </ul>	<ul style="list-style-type: none"> <li>The themes for most of these paintings are Hindu Gods and Goddesses and scenes from Hindu Mythology. In modern times, these paintings have become a much sought-after souvenir during festive occasions in South India. Example Tanjore painting.</li> </ul>
<ul style="list-style-type: none"> <li>Characterized by Mineral colours, precious stones, conch shells, gold and silver are used in the paintings of north India.</li> <li>Example: The Mughal Miniatures</li> </ul>	<ul style="list-style-type: none"> <li>Characterized by vivacious imagery, bold strokes, and vivid colours.</li> <li>Example: ochre-red, yellow-ochre, bluish- green, white and pure colours are predominantly used in Kerala mural painting.</li> </ul>
<ul style="list-style-type: none"> <li>These paintings are known for strenuous, bold and imaginative artistic skills.</li> <li>Example: Basholi</li> </ul>	<ul style="list-style-type: none"> <li>These paintings are known for strong connect with motifs and use of the stylized animal forms, floral motifs and designs.</li> <li>Example: Kalamkari Paintings</li> </ul>
<ul style="list-style-type: none"> <li>Involve use of fine brushwork, intricacy, detailing and stylization are the unique</li> </ul>	<ul style="list-style-type: none"> <li>Involve high skill technique. Example: A gilded and gem-set technique, which uses gold</li> </ul>

attributes of miniature painting.

leaves and sparkling stones (artificial stones are used today) to highlight specific aspects of the Thanjavur paintings

### **Conclusion**

Traditionally, most of the Indian painting styles existed as wall paintings or murals. In due course of time, urbanization brought these painting forms on paper, canvas, and cloth etc. Indian painting styles are not just a reflection of the indigenous lifestyle but a perfect example of artistic expression through simple yet distinct compositions. These simple art forms can transport you back in time and leave you in awe and admiration of their rustic charm.



**Q4. India is going to have a new parliament. Where does the proposed design of the building take inspiration from? Discuss.**

### **Approach**

As the directive here is discuss it is necessary to write in detail all aspects of the proposed design of the new parliament building also there should be a brief mention of the importance of the parliament in a democracy like India and the role parliament has played in making a largest successful democracy of the world also how this new building will fulfil country's aspirations.

### **Introduction**

Parliament is a central feature of a successful democracy. It is a place where people's aspirations are given a shape. Old parliament building gave India a direction where millions were taken out of poverty and rights and dignity was ensured. Old Parliament building gave a new direction to India after independence. New building will be a witness to building of Aatmanirbhar Bharat.

### **Body**

#### **Need for a new parliamentary building:**

- The idea of a new structure for Parliament is not a recent one — two former Speakers highlighted this need as the number of parliamentary staff, security personnel, media visitors, and parliamentary activities have seen a steep rise. During a Joint Session, the Central Hall is jam-packed and a few MPs have to sit on additionally-arranged chairs.
- Since Parliament is a heritage building, there are severe limitations to the structural repair, alteration and modifications that can be made. The existing Parliament building lacks several safety features such as earthquake-proofing, a standard fireproofing system and also has inadequate office space.
- Article 81 of the Indian Constitution provides for the delimitation of parliamentary constituencies. Since the last delimitation exercise was conducted based on the 1971 census, the ongoing freeze on increasing the state-wise distribution of seats will end in 2026. Subsequently, the number of MPs will undoubtedly increase, which poses an urgent demand for appropriate arrangements for the upcoming legislators

#### **Proposed design and inspiration:**

- Under the Central Vista redevelopment project, the new Parliament building is an indigenous design compared to the old building which was designed by Edwin Lutyens and Hebert Baker who were both British.
- The new parliament building will have a triangular shape to reflect the importance of triangles being a sacred geometry in various religions signifying India's multireligious and secular traditions.



- The interiors will have three national symbols as their main themes- Lotus, peacock, and Banyan tree.
- The ceiling of the parliament has fresco paintings like that in Rashtrapati Bhawan taking inspiration from the traditional temples and designs.
- The interior walls will have shlokas inspired from the old parliament building.
- Dholpur stone will be used which again oozes traditional design along with the artistry of our multicultural society.
- Also, the new building will be a state-of-the-art structural design with all the new technological features which will withstand the aspirations for another 150 years.
- The new building will be environment friendly with 30% its energy needs to be fulfilled from renewable sources.

**Concerns:**

- Central Vista has been accorded the highest Grade 1 heritage status by the Unified Building Bye-Laws of Delhi. Grade 1 classified buildings cannot be changed, and “no intervention can be made unless it is in the interest of strengthening and prolonging the life of the buildings.”
- The Opposition, environmentalists, architects and citizens have raised many concerns even before the pandemic brought in extra issues. They have questioned the lack of studies to ascertain the need for the project and its impact on the environment, traffic and pollution. But, several key approvals for the proposed Parliament building have been pushed during the lockdown. This led to allegations of a lack of transparency.
- They have questioned the lack of studies to ascertain the need for the project and its impact on the environment, traffic and pollution.

**Conclusion**

India has imbibed democratic values and these are a part of our cultural ethos —be it the 12th-century Anubhava Mandapa of Bhagwan Basava or Buddhism from the sixth century BCE onwards, which taught liberty, equality and fraternity to the world. B R Ambedkar, chairman of the Constitution’s draft committee, lucidly elaborated these facts during the Constituent Assembly debates. The US’s present parliamentary building was constructed within 25 years of its independence; it took 70 years to build its parliament. In 1988, Australia proudly dedicated its new parliament building in Canberra. Thus, it is imperative to undertake this historical exercise to develop our post-colonial people’s Parliament. This glorious project will depict India’s democratic tradition and represent India as the mother of democracy in a real sense.

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**Q5. Do you agree with the assertion that building heritage is an ongoing process? In this context, share your views on the proposal to build statues of historical personalities like Shivaji Maharaj.**

### **Approach**

You need to provide your view with regards to efforts for building heritage as being an ongoing process in the first part while in the second part, you need to share your views on the proposals to build statues of historical personalities like Shivaji Maharaj. Also, views should be properly substantiated rather than just being comments.

### **Introduction**

The Indian sub-continent is endowed with the richest and the most diverse stock of cultural and architectural heritage, with a significant proportion of them constituting living monuments. Traditional construction materials and practices are still used in renovation of heritage structures along with a recent focus towards constructing new heritage structures to fulfil the needs and aspirations of present times, some of which are reflected in construction of grand statues.

### **Body**

**Yes, building heritage is an ongoing process as –**

- The modern understanding of heritage is fluid and dynamic. At its core, it represents a holistic understanding that perceives heritage as “a social and political construct encompassing all those places, artefacts and cultural expressions inherited from the past.”
- They are seen to reflect and validate our identity as nations, communities, families and even individuals, and thus are worthy of respect and protection as well as new efforts towards rejuvenating these ideas.
- Today heritage is perceived far more broadly than was the case by previous generations —including the pioneers of the preservation movement — as is its protection and safeguarding for future generations which also necessitates new heritage structures for the future generations to highlight our age.
- Further, building heritage doesn't necessarily mean they won't serve public utility or be a wasteful expenditure as every heritage structure of past served some practical function in its days and same will be the case in present times with aesthetic considerations of its times.

Every society decides what is and isn't heritage. Since every collective decision involves politics, the construction of heritage too is deeply political. Political considerations also involve prioritising competing interests, which need to be balanced, where –

- Limited resources need to be allotted to safeguard and conserve present heritage structures rather than constructing new ones.
- Socio-economic condition of vast section of our population in present times also raises questions on allocation function in terms of monetary costs for building new heritage.

In this context, the proposal to build statues of historical personalities like Shivaji Maharaj can be understood from the following points –

- People care for heritage like statues because it contributes to and enhances our collective self-understanding. Further, it helps in focusing on personalities which embody our civilizational heritage as well as virtuous human conduct.
- Statues affirm our collective identity, is a source of pride. It is that part of history which is continuously brought to life by artefacts, integrated with our lived collective experience. And because it directly touches identity, it evokes strong feelings.
- Statue construction involves ethics too. It is the valued past of societies: intangible, preserved say, in narratives, music or performances but also tangible, materially embodied in statues where a grander scale helps in identifying with the noble virtues of the historical personality involved.
- Integral to the construction of statue then is an assessment of what must be remembered and forgotten, what calls for respect and celebration and what is a 'stain' remembered only to be prevented in future. Raj Ghat is not only a place where we remember Gandhi but also where we mourn his assassination by one of his own countrymen.
- Heritage is a way of addressing and rectifying past wrongs. The Holocaust memorial in Berlin and Washington's Vietnam memorial are both gestures towards reparation, monuments of public apology.

But at the same time, there are multiple concerns with regards to recent spree of announcements to build statues across India, some of these concerns are –

- The major problem is recouping the investment from tourism. The Taj Mahal, India's most famous monument, draws in millions of dollars in revenue each year, but even should the Shivaji Maharaj statue achieve the same benchmark, it will take decades to break even.
- Aside from the cost of construction, the expenditure for ongoing maintenance will be a vacuum on government revenue. Funding for the project will aggravate the already troubled debt situation.
- Public display of the heritage of only a few is a source of profound estrangement and exclusion for others. Heritage is often linked to cultural domination that invites resistance. It follows that heritage is that which brings comfort or unease, to which people are either attracted or repulsed.
- In societies where caste hierarchies abound, the continual denial of public recognition to Dalit symbols leads to demands of greater inclusion of their heritage. And when after struggles for recognition, Ambedkar's statues finally make their way into public spaces, many see vandalism during times of social tension.

- With one of the largest stocks of heritage structures in the world, lack of adequate quality and quantity of manpower is a serious bottleneck in India in addressing the task of understanding and protecting heritage structures from natural hazards, ageing and weathering effects. Thus, focus should be on conservation of existing heritage structures and statues.

Also, our persistent obsession with political power, begs the question of why is there no movement to erect statues of M.S. Subbulakshmi, Kumar Gandharva, or Begum Akhtar for their massive contribution to our cultural heritage?

### **Conclusion**

People must have the first priority in cultural heritage, not objects. A holistic understanding of the heritage is at stake, where the complexity of heritage should be taken into account and a balance should be brought in public discourse to ensure effective utilization of public funds as well as highlight the role of historical figures through appropriate means.



**Q6. What are the key features of the Hindustani music? What are the most recurring themes in this style? Discuss.**

### **Approach**

Students are expected to write about Hindustani classic music and also write about its features. And highlight upon most recurring themes in the Hindustani style of music.

### **Introduction**

Historically roots of the Hindustani music belong to the Bharata's Natyasastra, it diverged in the 14th century. The Hindustani branch of music focuses more on the musical structure and the possibilities of improvisation in it. The Hindustani music has elements of ancient Hindu tradition, Vedic philosophy and Persian tradition as well.

### **Body**

Key features of Hindustani music:

- Elements: The Hindustani classical has ancient Hindu tradition, Vedic philosophy and Persian tradition as its main elements. It has been influenced by various elements such as Arab, Persian and Afghan elements which have added a new dimension to Hindustani music. In ancient times, it has been passed from one to another through the Guru-Shishya Parampara.
- Hindustani Music Gharanas: A Gharana is a system of social organisation linking musicians or dancers by lineage or apprenticeship, and by adherence to a particular musical style.
- Based on the Raga system: The Raga is a melodic scale comprising basic seven notes. The Hindustani branch adopted a scale of Shudha Swara Saptaka or the 'Octave of Natural notes'. It is based on the Raga system.
- Vocal-centric: Hindustani Music is vocal-centric. The major vocal forms associated with Hindustani classical music are the khayal, Ghazal, dhrupad, dhammar, Tarana and thumri.
- Association with dance: Every music show was accompanied by dance performance. For example, kathak with Hindustani music.
- Praising of king in royal courts: All the music compositions were made to express the bravery of king's. For example in Akbar court, poets praised him by singing songs. Most of the Hindustani musicians trace their descent to Tansen.

- Praising of god: Most of the music compositions were in deep reverence to god almighty. For example, the songs on lord Krishna and radha, Goddess durga, etc.
- Musical instruments used: Are Tabla, Sarangi, Sitar, Santoor, Flute and violin.

Most recurring themes in the Hindustani style of music:

- Dhrupad: One of the oldest and grandest forms of Hindustani classical music. Finds mention even in Natyashastra (200 BC–200 AD). Reached its zenith in the court of Emperor Akbar. He employed and patronised musical masters like Baba Gopal Das, Swami Haridas and Tansen, who was considered to be one of the Navaratna or nine gems of the Mughal court. The exposition preceding the composed verses is called alap and is usually the longest portion of the performance. Dhrupad singing can be further divided into four forms on the basis of vanis or banis such as Dagari gharana, Dharbhanga gharana, Bettiah gharana and Talwandi gharana.
- Khayal: Word 'Khayal' is derived from Persian and means "idea or imagination". Origin of this style was attributed to Amir Khusrau. Is popular amongst the artists as this provides greater scope for improvisation. Based on the repertoire of short songs ranging from two to eight lines. Is also referred to as a 'Bandish'. Major gharanas in khayal: Gwalior, Kirana, Patiala, Agra, and Bhendibazaar Gharana.
- Tarana Style: In this style the rhythm plays a very crucial role. The structure consists of melody. It uses many words that are sung at a fast tempo. It focuses on producing rhythmic matters and hence, the singers need specialised training and skills in rhythmic manipulation.
- Thumri: Originated in Eastern Uttar Pradesh, mainly in Lucknow & Benares, around 18th century. A romantic & erotic style of singing; also called "the lyric of Indian classical music". Compositions are mostly on love, separation and devotion.
- Tappa: In this style the rhythm plays a very important role as the compositions are based on fast, subtle and knotty constructions. Developed in the late 18th Century AD from the folk songs of camel riders of North-West India. Great use of very quick turn of phrases.
- Ghazal: A poetic expression of both the pain of loss or separation and the beauty of love in spite of that pain. Spread in South Asia in the 12th century due to the influence of Sufi mystics and the courts of the new Islamic Sultanate. Reached its zenith in the Mughal period. Amir Khusrau was one of the first expounders of the art of making Ghazal. Some of the famous persons associated with Ghazals: Muhammad Iqbal, Mirza Ghalib, Rumi (13th century), Hafez (14th century), Kazi Nazrul Islam, etc.



### Conclusion

Hindustani music played an important role in uniting Indians by generating the feeling of oneness and nationalism during national movement. Even today it is practiced during festivals, as a stage performance, in cinema's and bringing fame for Indian culture by reaching wider in western world.

**Q7. Examine the contribution of Satyajit Ray to Indian cinema.****Approach**

Question is straight forward on importance of Satyajit Ray to Indian cinema. In the introduction factual details of life of Ray can be given followed by detailed analysis of his work in body with examples.

**Introduction**

Born on May 2, 1921 in a family of litterateurs in Bengal, Satyajit ray was a product of a Bengal renaissance. With a family background in religious and social movements in nineteenth century Bengal he completed his education in prestigious presidency college of Calcutta, he went on to develop interest in fine arts.

**Body**

Second half of twentieth century was a time of social and political churning. In this period new form of Indian cinema was emerging which saw aesthetic in daily struggles of people.

How Satyajit ray changed Indian cinema?

- He brought new approach in dealing with subjects of cinema. He was inspired by Italian cinema in which Italian wave of neo realism and national film movement used to portray struggles of working class and poor people.
- He was particularly inspired by film bicycle thief. Ray used non-professional actors and shot on location technique. His skilful representation of characters earned him a spot as the best filmmaker in the world.
- Young Ray was inclined towards writing and storytelling. He adopted Bibhutibhushan bandopadhyay's Pather Panchali in Apu trilogy.

Apu film portrays life of a young boy who lives in a poverty in a small village. Apu's journey is reflected in trilogy covering his childhood to manhood.

- In the initial years of his career he faced many challenges. Because of his unconventional methods producers were sceptical about his work and sincerity but he sold his personal savings and went ahead with the pather panchali which proved to be a massive success.

- Pather panchali got award in cannes film festival in 1956 with it Indian cinema got world-wide recognition. Apu trilogy received praise and appreciation for its arts and aesthetics.
- After the success of Apu trilogy Ray gave India its first detective series of Feluda, our very own rendition of sherlock holmes.

Why cinema of Satyajit was important?

- In the times of social churning he portrayed universal feelings, universal relations, emotions and characters which crossed the barriers and reach out to others
- In his film Ashani Sanket he depicted severity of Bengal famine captured this disaster which took lives of five million people
- In “Charulata” he sensitively portrayed adultery, which was a taboo subject when it comes to cinema
- In “Jalsaghar” he brilliantly commented on zamindari system, its exploitative nature and inequalities which was a hot topic in newly independent India
- Satyajit ray introduced parallel cinema to India, his movies were rooted in reality and warranted discourse over things that matter. He came up with a great cinema while being commercially successful.
- His skilful representation of characters earned him a spot as the best filmmakers in the world.
- Music in his films was an important tool he composed natural yet dramatic tones which brought with it the element of humanism. Subtle and thought provoking nature of his craft made him extraordinary.
- In all he directed 36 films, got various 32 national awards for them (which is a record in itself). He received Dadasaheb Phalke award in 1984 for his contribution to Indian cinema also honoured with Bharat Ratna in 1992

### **Conclusion**

Satyajit ray is not just a director but an institute in itself. He was a pioneer in various new experiments in cinema world. He was a writer director, music composer, cinematographer, editor. A man with multiple talents yet grounded. For his contribution to world of cinema he was awarded with honorary award by academy of motion pictures.





**Q8. Comment upon the socio-economic significance of fairs in the context of India's past.**

**Approach**

As the derivative is comment so you have to pick out the main points on a subject and give your opinion, reinforcing your point of view using logic and reference to relevant evidence, including any wider reading you have done.

**Introduction**

India is the land of celebrations. Fairs are the cultural heritage and sprit of Indian society. It had always been known as the land that portrayed cultural and traditional vibrancy through its conventional arts and crafts. Fairs have always made an immense contribution to the social and economic development of a region.

**Body**

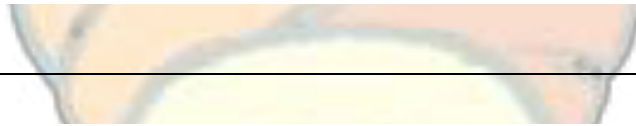
**The socio-economic significance of fairs in the context of India's past includes:**

- They brought more awareness and economic value to the regions where they were celebrated and hosted.
- With fairs, communities were engaged in livelihoods and hence there was more social bonding and strengthening of ties between people.
- They helped in reinforcing the cultural roots and values by enabling communities to preserve their traditions too.
- Enable local communities to ensure continuity of their cultural beliefs and traditions.
- There was a positive economic impact on the local community, as fairs add economic vitality during the periods when they were organized.
- Protected the interests of local sellers to prevent economic leakages, and the related sense of irritation by the local community.
- It acted as a self-reliant framework integrated with regional economy and satisfaction of socio-cultural and economic requirements in the local community.
- Helped in keeping alive the rich heritage of our country and introduce the young generation with great historical culture and values.
- They promoted diversity, increased creativity, offered opportunities for civic pride, and made the society a better place to live.

### **Conclusion**

Fairs are part of the intrinsic cultural fabric of our society as well as a continuation of our heritage. India is not merely a land of diversities but these diversities make India an epitome of cultural abundance. Different cultures have different traditions and celebrations that are celebrated in form of fairs and festivals.

While the potential of fairs and festivals as drivers of cultural and economic value is clear, there is evidence that they have not been leveraged adequately today. The key challenges are the deficiencies in infrastructure elements, lack of funding for facilities and service enhancements and, lastly, non-integrated stakeholder engagement to manage the fairs and festivals in a manner that protects cultural authenticity. We need to work on overcoming these challenges to make use of fairs just like they were used in India's past.



**Q9. Do you think unbridled freedom on social media platforms can undermine democracy? Critically comment.**

### **Approach**

As the directive in the question is critically comment it is necessary to mention both positive and negative aspects of freedom on social media undermining democracy. Also answer should depict multi dimensionality of points covering all aspects the way social media impacts democracy in both positive and negative ways.

### **Introduction**

Public participation is the bedrock of a successful and vibrant democracy. Debates, discussions and a healthy exchange of ideas go a long way in strengthening the foundations of democratic systems. Countries across the globe took to newer modes of public communication even as their democracies kept evolving.

Social media has been the new tool in the hands of people it has played a big role in changing the way democracies used to function earlier by giving access to every individual to have his say and change the discourse.

### **Body**

**Is unbridled freedom on social media undermining democracy?**

**Arguments in favour –**



- The rise of polarizing and divisive content has been a defining moment of modern politics, which is fed by fake news propagation through social media channels.
- Further, dissemination of fake news through social media, among populations with low-to-no levels of critical digital literacy is a big challenge.
- In India, the spread of fake news has occurred mostly with relation to political and religious matters. However, misinformation related to COVID-19 pandemic was also widely circulated.
- Fake news spread through social media in the country has become a serious problem, with the potential of it resulting in mob violence
- Social media has enabled a style of populist politics, which on the negative side allows hate speech and extreme speech to thrive in digital spaces that are unregulated, particularly in regional languages

- The impact social media platforms are having on influencing elections in the US are also evident. In addition to social media posts, many voters have reported receiving text messages and emails that are nothing but disinformation campaigns about the presidential candidates and what they stand for.
- Recent incidents of disinformation campaign against the Agriculture reform laws and citizenship amendment act, on social media understated the real objectives behind such reforms.

**Arguments against –**

- Democratization of Expression: Social media has made Indian politics more inclusive by allowing citizens, who were traditionally excluded from politics due to geography and demography, to gain direct entry into the political process.
- It has also allowed for a diversity of viewpoints and public engagement on an unprecedented scale
- Making political communication people-centric: Social media has been increasingly used by Indian political actors for routine political communication between elections to provide unmediated and direct communication to connect citizenry.
- Social media can be used for greater political participation, The Election Commission of India recently launched an app to encourage voter mobilisation.
- Increasing access to political information through the mass media may enable citizens to monitor incumbents' behaviour, and use this information in voting decisions. Exposure to debates improve voters' political knowledge and the alignment between voters' reported policy positions and those of the candidates they voted for.

**Conclusion**

In recent years internet has expanded exponentially to every corner of the world. With rise in social media and its penetration, a wave of 'mediatisation' of Indian politics i.e., the media's ability to set political agendas has expanded, and elections have been transformed into an image contest between prominent personalities. As media and politics grow ever more intertwined, media exposure has impacted voting behaviours and opinions. This Demand strong measures and regulation by the government.



**Q10. What role does a predictable tax policy play in ease of doing business? Discuss. In this light, examine the critical issues affecting the sentiments of investors and businesses in India.**

### **Approach**

The question can be addressed in two parts where the first part should discuss the role of predictable tax policy in ease of doing business while the second part should examine important issues affecting the sentiments of investors and businesses in India.

### **Introduction**

To foster economic growth and development governments need sustainable sources of funding for social programs and public investments. To achieve the common goal of a prosperous, functional and orderly society, taxation is not only for public goods and services; it is also a key ingredient in the social contract between citizens and the economy, where a predictable taxation policy helps in overall improvement in compliance.

### **Body**

- The ease of doing business in any country is influenced by a number of factors. A material consideration among these is the stability and predictability of a country's taxation system, together with the ease of discharging a taxpayer's tax obligations.
- Over the years, the Indian taxation landscape has been characterized by ambiguous legislation posing interpretational challenges, an aggressive revenue administration that has sought to interpret taxation provisions in a manner prejudicial to the taxpayer. For example, recent verdicts in favour of multinationals like Vodafone and Cairn Energy are cases in point.
- The uncertainty regarding retrospective taxation is an issue on the minds of investors and there is a real danger it will undermine the message that India is open for investment. It is imperative for India to have a non-adversarial tax administration which is both investor and assessee friendly.
- Governments must provide a fiscal climate within which electronic commerce can flourish, weighed against the obligation to operate a fair and predictable taxation system that provides the revenue required to

meet the legitimate expectations of citizens for publicly provided services.

- Rules that enhance the predictability of economic interactions and provide contractual partners with essential protections against arbitrariness and abuse.
- Such rules are much more effective in shaping the incentives of economic agents in ways that promote growth and development where they are reasonably efficient in design, are transparent and accessible to those for whom they are intended and can be implemented at a reasonable cost.
- The quality of the rules also has a crucial bearing on how societies distribute the benefits and finance the costs of development strategies and policies

Although the current government has attempted to convey to investors across the world that theirs is a government where the decisions will be fair, transparent and within the four corners of the law, there are many issues which are affecting the sentiments of investors and businesses in India, some of these are –

- In a recently conducted USISPF survey of CEOs of MNCs to gauge investment sentiments of businesses in India, unanimously listed good governance, transparency, predictable tax policy framework, ease of doing business, infrastructure and cost advantage as reasons for choosing alternate countries for their investments.
- Delayed Administrative Mechanisms: A study mentions that in India, it takes over 250-254 hours annually to complete tax procedures for businesses. Another bottleneck faced by the Indian economy has been the lack of uniform policies amongst Indian states.
- Dispute Resolution: Similarly, delays in dispute resolution which take up to 1445 days to be resolved as opposed to only 164 days to resolve a dispute in Singapore, have also dampened India's attractiveness for MNCs.
- Quality infrastructure is critical for the sound functioning of an economy because it plays such a central role in determining the location of economic activity and the kinds of sectors that can develop. India lacks quality infrastructure, except few regions.
- Productivity of capital: Long-term changes in technology can influence the attractiveness of investment. In the late nineteenth century, new technologies meant firms had a strong incentive to invest in this new technology because it was much more efficient than previous technology. If there is a slowdown in the rate of technological progress, firms will cut back investment as there are lower returns on the investment.
- A healthy workforce is vital to an economy's competitiveness and productivity—investing in the provision of health services is essential for both economic and moral reasons. In this regard, the Global Hunger Index necessitates India improve vastly.
- Basic education increases the efficiency of each worker, and good-quality higher education and training allow economies to move up the value chain beyond simple production processes and products.

### Conclusion

Recent times have seen improvement in India's overall efforts towards facilitating investors and businesses, which is evident from WTO's Trade Policy Review (TPR) which appreciated India's goods and services tax, reforms on taxation, trade facilitation and improving the ease of doing business, and liberalised regimes for FDI and intellectual property rights.



**Q11 .Examine the factors that led to the deterioration of agrarian life during British rule in India.**

### **Approach**

Students are expected to write about agrarian life in the British era. And examine the factors that led to the deterioration of agrarian life during British rule in the India.

### **Introduction**

A major characteristic of British rule in India, and the net result of British economic policies, was the prevalence of extreme poverty among its people. The drain of wealth to Britain and a backward agrarian structure leading to the stagnation of agriculture and the exploitation of the poor peasants by the zamindars, landlords, princes, moneylenders, merchants and the state gradually reduced the Indian people to extreme poverty and prevented them from progressing.

### **Body**

Factors that led to the deterioration of the agrarian life during British rule in India:

- Land tenure system: This system strengthened feudalism in upper sections and slavery in lower sections of society. Due to fixation of land revenue, the income of government through land revenue could not increase even if the cost of agricultural land and production increased. Most of the zamindars had their focus on collection of maximum revenue rather than focusing on betterment of agricultural land which degraded the condition of farmers.
- Overcrowding in agriculture: The loss and overcrowding of land caused by de-industrialisation and lack of modern industry compelled the landless peasants and ruined artisans and handicraftsmen to become either tenants of the moneylenders and zamindars by paying rack-rent or agricultural labourers at starvation wages. The overcrowding in agriculture and increase in subinfeudation led to subdivision and fragmentation of land into small holdings most of which could not maintain their cultivators.
- Impoverishment of the Peasantry: Permanently and the Temporarily Settled Zamindari areas, the lot of the peasants remained unenviable. They were left to the mercies of the zamindars who raised rents to

unbearable limits, compelled them to pay illegal dues and to perform forced labour or beggar and oppressed them in diverse other ways.

- **Development of New Agrarian Relations:** The new agrarian relationships stabilized the government revenues but, however, reduced the farmers to miserable poverty. Now, land became saleable, alienable and mortgageable which weaken the framework of the rustic society. Due increase in number of intermediaries i.e. Government, creditors and zamindar, the farmers turned out to be the ultimate victim.
- **Exploitation by moneylenders:** More often the inability to pay revenue drove the peasant to borrow money at high rates of interest from the moneylender. He preferred getting into debt by mortgaging his land to a moneylender or to a rich peasant neighbour to losing it outright. He was also forced to go to the moneylender whenever he found it impossible to make both ends meet.
- **Spread of landlordism:** A remarkable feature of the spread of landlordism was the growth of subinfeudation or intermediaries. Since the cultivating tenants were generally unprotected and the overcrowding of land led the tenants to compete with one another to acquire land, the rent of land went on increasing.
- **Growth of plantation industries:** This led to commercialisations of agriculture in India. Apart from machine-based industries, the nineteenth century also witnessed the growth of plantation industries such as indigo, tea and coffee. Indigo planters gained notoriety for their oppression over the peasants who were compelled by them to cultivate indigo. This oppression was vividly portrayed by the famous Bengali writer Dinbandhu Mitra in his play Neel Darpan in 1860. Moreover, conditions of near-slavery prevailed in the plantations.
- **Indebtedness and Alienation of Land:** There was an increase in cultivation of cash crops such as indigo, opium and jute, during British rule. However, it contributed to the growth of rural indebtedness. Indebtedness of the peasants resulted in distress sale of land holdings and such sales increased in number over the years. Indebtedness and certain other factors converted the peasants into agricultural labourers.

### **Conclusion**

Thus, the British rule in India proved harmful to the Indian agriculture and to peasantry in different spheres. In-fact whatever harm the British had done to India was to safeguard their own interest and whatever advantage the Indians received from the British rule was the outcome of the efforts made by various agrarian and peasant movements, which later helped the leaders to form larger consensus and transform it into national movement.

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**Q12. Discuss evolution of British policies on education in India. How did it affect society and politics? Examine.**

### **Approach**

As the directive is to examine it is necessary to cover various angles of the issue. In the beginning evolution of education policies can be discussed and in later half effects it had on the societal and political spectrum can be highlighted.

### **Introduction**

British came as traders with intention of increasing profit of their trade. After establishing their rule in various provinces they were successful in introduction of modern education. In this effort not just government but Christian missionaries and large number of enlightened Indians played role.

### **Body**

Evolution of education –

- In 1781 Warren Hastings set up the Calcutta madrasa for the teaching of Muslim law and related subjects. In 1791, Jonathan Duncan started Sanskrit college at Varanasi, where he was resident for study of Hindu law and philosophy.
- Both these institutions were designed to supply of qualified Indians to help administration of law in the court of company.
- Missionaries and their supporters began to exert their pressure to promote modern education in India. Many Indians also believed that modern education would be remedy for the social and economic ills of the country.
- A humble beginning was made in 1813 when charter act incorporated principle of encouraging learned Indians and promoting knowledge of modern science. Act directed company to spend sum of one lakh rupees but this amount was made available only in 1823.
- In later years controversy over medium of direction in education raged. Vernaculars advocated use of Indian languages while anglicist recommended use of English.
- Controversy was settled in 1835 when government decided to devote resources to the teaching of western sciences and literature through

medium of English only. Lord Macaulay who was a law member of governor general's council argued in a famous minute that Indian languages are not sufficiently developed for the purpose

- Government acted quickly on this policy but opened very few schools and colleges instead of large elementary school. It was decided to spend money educating few Indians from upper and middle class who were expected to assume task of educating masses. This "downward filtration theory" failed to a large extent.
- In 1854 the wood's dispatch named after Charles wood, was another important step in development of education. Dispatch asked the government to assume responsibility for education of masses, repudiated downward filtration theory. As a result universities were set up in 1857 at Calcutta, Bombay and madras.
- East India company and later under the crown did not take any serious interest in spreading western learning or any learning at all in India. Sole intention was to get cheap supply of educated Indians to man large number of increasing administration.

Effect on society and politics –

- Bethune College was set up for the education of girls, it proved to be impacting lives of women. Bankim Chandra Chattopadhyay became first graduate from Calcutta University, and with it new batch of Indian scholars emerged.
- With knowledge of English literature and new ideas generation, of Indians became aware of exploitation administration was doing. From pamphlets to active political efforts of congress party masses became aware of the evil nature of raj.
- Another motive behind education policy was Indians will help expand the market for British goods in India. Education policy glorified rule but Indian leaders turned the table by exposing truth.
- Mahatma Gandhi came up with alternative education policy of Wardha scheme on principle of learning through activity.
- Education policy made Indians aware of ill practices of tradition and opened new doors for global ideas, also on the other hand new literature of glorified past created a space for debate.

### Conclusion

Education policies of British raj came with its own limitations and prejudices but it did helped to Indians understand the poor state of traditional form of education. Education created new minds with modern ideas and gave new vigour to fight injustice and suppression. Mass education enlightened our social discourse and made fabric of India more robust.

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**Q13. What contribution did Swami Vivekananda make in awakening the spirit of nationalism in India? Discuss.**

**Approach**

As the derivative is discuss so it typically requires an in-depth answer that takes into account all aspects of the debate concerning the topic. You must demonstrate reasoning skills with this type of question, by using evidence to make a case for or against a research topic/argument.

**Introduction**

Swami Vivekananda was a Hindu monk from Calcutta who dedicated his life to awaken in the people of this country the spirit of nationalism along with the sense of human dignity and worth. Something that was missing after centuries of oppression. He was a nationalist who, through his speeches ignited the spark of nationalism that was flickering within everyone that time.

**Body**

**Contribution of Swami Vivekananda in awakening the spirit of nationalism in India**

In Rabindranath Tagore's words, "If you want to know India, study Vivekananda. In him everything is positive and nothing negative". His contribution in awakening the spirit of nationalism includes:

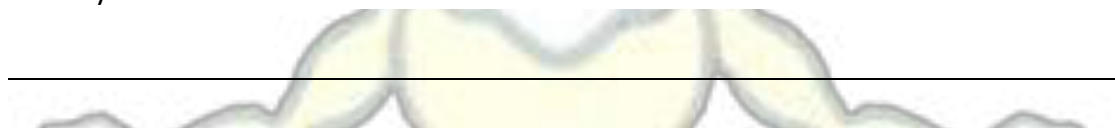


- He was the greatest architects of modern nationalism in India, without any parallel. He did not visualize India as merely a geographical entity or a heaven of opportunity for the elite.
- His life-long mission was: Upliftment of the masses, development of their physical and moral strength, and creating in them a consciousness of the pride in the ancient glory and greatness of India. Patriotism means love of the country and country means its masses. Only Vivekananda arrived at this road through religion.
- He emphasized that a nation is composed of individuals. And individuals must be spiritually, mentally, physically strong. Only then, we could dream of India being a strong nation.

- Vivekananda stressed that noble virtues like manliness, a sense of human dignity and honour should be cultivated by all individuals. These individualistic qualities had to be supplemented with a positive sense of love for the neighbour.
- Without deep sense of selfless services, it was mere prattle to talk about national cohesion and fraternity. It was essential to identify one's ego with the ego of country and the nation. As a theorist and teacher Vivekananda has given to the country the idea of fearlessness and strength.
- His nationalism is based on Humanism and Universalism, the two cardinal features of Indian spiritual culture. He taught people to get rid first of self-inflicted bondages and resultant miseries.
- The nature of his nationalism is not materialistic but purely spiritual, which is considered to be the source of all strength of Indian life. Unlike western nationalism which is secular in nature, Swami Vivekananda's nationalism is based on religion which is life blood of the Indian people.
- What many failed to realize was the fact that religion and spirituality are in the veins of Indians. Vivekananda acknowledged this fact, and worked for India's unification through awakening the force of religion and spirituality.

### **Conclusion**

Swami Vivekananda's nationalism is deeply rooted in Indian spirituality and morality. His nationalism is associated with spiritualism. He linked India's regeneration to her age-old tradition of spiritual goal. He said, "Each nation has a destiny to fulfil, each nation has a message to deliver, each nation has a mission to accomplish. Therefore, we must have to understand the mission of our own race, the destiny it has to fulfil, the place it has to occupy in the march of nations, and the role which it has to contribute to the harmony of races". He contributed immensely to the concept of nationalism in colonial India and played a special role in steering India into the 20th Century.



**Q14. How did British policies lead to severe famines in different parts of India? What was the response of Indian nationalists to these policies? Discuss.**

**Approach**

A straight forward question where in you need to mention about the policies of British which lead to famines and how did Indian nationalists responded, also give a brief account of the response of British to the demands of Indian nationalists, mention the severity of the famines and how they impacted Indian society at large.

**Introduction**

Prior to the mid-18th century, famine was seen as a natural calamity from which many European countries suffered. Only after the expansion of commercial and industrial activities was the problem of famines gradually removed in Europe and since the second half of the 19th century, Europe has not witnessed any major famine. However, in a number of Asian and African countries, especially under colonialism, famines have frequently taken place with great intensity. This was the direct result of colonial policy, which led to increased misery and a rise in the incidence of famines.

**Notable famines in India-**



- Bengal Famine of 1943
- Chalisa Famine of 1783
- Great Bengal Famine of 1770
- Skull Famine of 1791
- Orissa Famine of 1866
- Deccan Famine of 1630
- Bihar Famine of 1873
- Agra Famine of 1837

**Body**

- Famine, while no stranger to the subcontinent, increased in frequency and deadliness with the advent of British colonial rule. The EIC helped kill off India's once-robust textile industries, pushing more and more

people into agriculture. This, in turn, made the Indian economy much more dependent on the whims of seasonal monsoons.

- Under British pressure, the government in India allowed unrestricted exports of foodgrains even during times of famine. The government made sure that food grain prices were determined by the market forces of supply and demand.
- The British government abandoned pre-colonial policies to combat natural calamities and food scarcity in India. They were more interested in the implementation of non-interference in the market. Adam Smith's laissez-faire approach, i.e., the principle of non-intervention, was firmly laid down as a part of state policy and therefore was strictly implemented in all subsequent famines.
- As a result of high revenue demand, the peasants were not left with any surplus to help them or to provide any insurance in the lean harvest years. Therefore, the land revenue policy of the government was the root cause of poverty, indebtedness, famines and mass deaths in India.
- Inadequate transportation and the government's inaction regarding taking concrete policy measures to end it. The money and resources required to combat famines in the second half of the 19th century were being diverted towards activities like paying for the British imperial war efforts in Afghanistan and in East Asia.

#### **Response of Indian nationalists to these policies-**

- The nationalists in the first half of 19th century supported British rule under the impression that it would modernise the country based on latest technology and capitalist economic organization.
- After 1860s disillusionment started to set in among the politically conscious and they began to probe into the reality of British rule and their policies which created conditions of famine in India. The foremost among these were Dadabhai Naoroji, Romesh Chandra Dutt, Gopal Krishna Gokhale exposed the policies of British and highlighted issues among the masses.
- The nationalist agitation on economic issues served to undermine the ideological hegemony of alien rulers over Indian minds that the foreign rule was in the interest of Indians, thus exposing the myth of its moral foundations.
- Nationalist response reached its peak during Bengal famine in 1943 which led rise of large-scale response against British through Quit India movement. It was felt that rather than the policies it is the colonial structure as a whole responsible for the deaths of millions during the famines.

#### **Colonial response to the famines in India-**

- While the British authorities devoted significant effort and money to their attempts to relieve famines in India, the relief efforts were often insufficient, and frequently faced obstacles from natural or cultural systems on the ground.
- With rising resentment of the Indian nationalists towards the British various Famine commissions were constituted to find the causes and

measure to deal with them also a Famine code in 1880s was established which provided general guidelines as a response to the famines in India.

### **Conclusion**

Famine had been perennial feature of Indian sub-continent during British Raj. The agrarian system as evolved from the British had a built-in system of destruction of agriculture. Apart from the traditional reasons of famine like a monsoon failure, natural calamities etc. the Economic Policy of British created a situation so that scarcity of food and recurrent famines became very frequent in India. The magnitude of famines that struck India during the colonial rule throws sufficient light on the fact that these famines were a man-made phenomenon.

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**Q15. Do you agree with the assertion that the development of railways by the British brought economic prosperity in India? Critically examine.**

### **Approach**

A straightforward question where in you need to critically examine the assertion that development of railways by the British brought economic prosperity in India while also giving your view with regards to it i.e. whether you agree to the assertion or do not agree to it.

### **Introduction**

Starting its career on 16 April 1853, when the first railway passenger train was opened, India's railway system expanded rapidly to become, by 1910, the fourth largest in the world. This huge railway network altered India's transport system resulting in increase in interconnectedness in all aspects of Indian society.

### **Body**

Railways were the most important infrastructure development in India from 1850 to 1947. In terms of the economy, railways played a major role in integrating markets and increasing trade. The development of railways by the British did bring economic prosperity in India, which is evident from the following points:



- Railways united the entire Indian economy as one part of India depended on movement of goods and services of other parts.
- It helped in movement of Indian goods and provided market for Indian producers. It integrated the markets and increased the trade. As an example, before the construction of railways, India exported no wheat at all, but, by 1886, she was supplying 23 p.c. of Britain's imports of wheat.
- The railway system in India became the forerunner of limited industrial development. This, in its turn, brought about a social revolution. It brought "social advancement of the people" of India.
- The necessity of fuel for railways made coal industry a growing industry. Railways not only created demand for Indian coal (by 1900 roughly 30%

of the coal produced was used by railways) but also made coal available in the far-flung areas of the country.

- Railways made possible the establishment of a well-knit market. Railways, by establishing these links, had an impact throughout the economy. Karl Marx observed that the railway system in India would become “truly the forerunner of modern industry”.
- It provided employment and helped several subsectors like mining, construction and so on. For example, market position of handloom cloth was actually strengthened by the railways due to the availability of low-priced factory-made yarns and that the number of weavers did not decline.
- Not only did the railway network lead to a rise in income levels and a decline in the uncertainty in income, recent evidence suggests that the intensity of famines lessened as the railway network increased.

Domestic and international economic trends shaped the pace of railway construction where it can be seen that the development of railways by the British did not necessarily bring economic prosperity in India, which is evident from the following points –

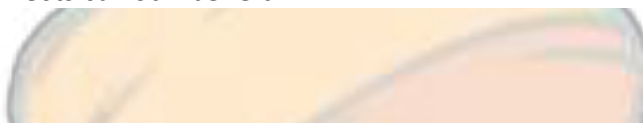
- Railways had never been thought of as a promoter of industries by the British authorities. Rather, its expansion would ease supply of raw materials to England and help the marketing of British manufactures in India.
- The expansion of Indian railways undoubtedly created demand for steel, engines and wagons, etc. But since these were in the country's import list there were very little or no linkage effects in India. Thus the rapid explosion of Indian railways failed to create an environment for ‘take-off of the Indian economy’.
- One of the injurious effects of railway expansion was the destruction of local indigenous industries. Many argue that railways led to the flooding of the Indian market with foreign machine-made goods at prices lower than local weavers charged. This forced many to crowd into the agricultural sector.
- The occupational pattern did show almost a stationary growth despite expansion in railways and India remained predominantly an agricultural country. Thus one sees the absence of basic structural changes of the Indian economy partly due to the lack of linkages—both forward and backward—that resulted from the way the railways were built and operated.
- The Government of India had a strong influence on railways from the beginning, but the Government's role increased over time. Fares and freight charges exhibit similar patterns, declining from 1850 to 1919 and then rising somewhat until 1940 as government's role increased.
- Nationalists pointed out that the spread effects of railway expansion or the benefits of railway construction in terms of encouragement to the iron and steel industry and to capital investment—or the so-called backward and forward linkages—had been garnered by Britain and not India.



- Railway expansion helped increase in the drain of wealth from India since Indian railways were built with foreign capital and administered by foreign employees. Thus, the potential benefits of railways were far from actual benefits due to increased drain of wealth.

### **Conclusion**

The economic legacy of the British Raj is far more complex than what many would have us believe where though railways had its drawbacks as illustrated above but with the advent of railways – regional specialization began to occur and trade flourished which varied from region to region thus leading to the skewed regional growth, whose effects can still be felt.



### **Q16. How did internal rivalries lead to early British expansion and control in India? Discuss.**

#### **Approach**

Students are expected to write about internal rivalries in India. And how internal rivalries lead to British expansion and control in India.

#### **Introduction**

There was a vacuum of power in India after the Mughal Empire got fractured falling under its own weight. Its various governors and rebel commanders established their superiority at different places and started fighting against each other. Even though there were powerful Indian states like Punjab, Mysore and the Marathas that ruled Indian subcontinent during the mid-19th century, many of them were fighting with each other for different reasons. They failed to perceive the danger arising from the East India Company and could not unite against a common foreign enemy.

#### **Body**

Internal rivalries lead to early British expansion and control in India:



- Carnatic Wars: It was the succession disputes in both the Carnatic and Hyderabad that opened the gates for the British and the French to play the roles of middlemen and thus in order to grind their axe both European powers had a golden opportunity for intervention in support of various rival Indian claimants. Later French were checked by British forces under Robert Clive in 1751 AD. Robert Clive changed the course of the war. And gained control over region.
- Battle of Plassey: The battle was hardly important from the military point of view. It was a mere skirmish. The English army didn't show military superiority. It was desertion in the Nawab's camp and treason that resulted in the victory of Clive. Clive excelled in the game of diplomacy and used Jagat Seth and Mir Jafar to win without fighting. It gave the British the access to the rich resources of Bengal. These were used to win

the wars in Deccan including defeating the French in the Third Carnatic war, and also to extend influence over Northern India.

- Anglo Mysore War: The Nizam of Hyderabad and the Marathas launched an invasion from the north. The British won a decisive victory at the Battle of Seringapatam in 1799. Tipu was killed during the defence of the city. Much of the remaining Mysorean territory was annexed by the British, the Nizam and the Marathas.
- Lack of Maratha unity: "The Maratha unity was artificial and fortuitous, and therefore uncertain". It was this basic weakness that stood against the Maratha Power and it did neither acquire real strength nor permanence. After the death of Madhav Rao the Marathas were caught in the meshes of mutual hostilities and machinations; the result was that the Marathas could not put up that unity, sense of purpose, strength and patriotism which were necessary to meet the English.
- Anglo Sikh War: The immediate cause for the English Company's invasion of the Punjab was the revolt of Mulraj, the Governor of Multan. The final and decisive battle at Gujrat near Chenab was won by the English in 1849. This war resulted in the annexation of Punjab. In March 1849, Lord Dalhousie annexed Punjab under the Treaty of Lahore and pensioned off Dalip Singh to England along with his mother Rani Jindan. The second Anglo Sikh War ended with British conquest of Punjab.
- Annexation of Sindh: Many people helped the British in the conquest of Sindh, including a Hindu government minister of Sindh, Mirs of Khairpur, Chandio Tribesmen, and Khosa Tribesmen. Then, Charles Napier hired Khosa Baloch tribesman. Chandio Baloch Sardar brought a cavalry of 10,000 to support Charles Napier in the Miani war, but did not participate in the actual war, and his armies stood on reserve to attack in case Charles Napier lost the war. For his role, Chandio sardar got Chandka (present day Larakana, Qambar- Shahdadkot districts) as Jagir.

Other factors lead to British expansion in India were:

- Nationalist Pride: An economically thriving British people believing in material advancement and proud of their national glory faced the 'weak, divided-amongst-themselves Indians' bereft of a sense of unified political nationalism.
- Civil Discipline and Fair Selection System: The Company officers and troops were given charge on the basis of their reliability and skill and not on hereditary or caste and clan ties.
- Better Military Discipline and Regular Salary: A regular system of payment of salaries and a strict regime of discipline were the means by which the English Company ensured that the officers and the troops were loyal.
- Strong Financial Backup: The income of the Company was adequate enough to pay its shareholders handsome dividends as also to finance the English wars in India.

### **Conclusion**

By the middle of the nineteenth century AD, the British had firmly established their position in India. A large part of the country was under direct British rule. The areas

that remained independent were indirectly under British influence. India was subjugated politically as well as economically. The economic exploitation of India was a result of its political subjugation.

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### **Q17. Comment upon the role of peasants during initial phase of freedom struggle**

#### **Approach**

Question is straight forward. Demand of question is factual in the first half and analytical in second half. Stressing on the importance of peasants in freedom struggle its impact on post independent India can be underlined in conclusion.

#### **Introduction**

Indian peasants suffered from high rents, illegal levies, arbitrary eviction and unpaid labour in zamindari areas. The peasants often resisted the exploitation and realised that their real enemy is colonial state. Desperate peasants took to crime to come out of intolerable conditions. These included robbery, dacoity and social banditry.

#### **Body**

What are the reasons of impoverishment of Indian peasantry under colonial rule?

- Colonial economic policies
- Ruin of handcrafts industry led to overcrowding in agriculture
- New land revenue system
- Colonial administrative and judicial system
- High rents, illegal levies, arbitrary evictions, unpaid labour in zamindari areas.



Peasant movements in nineteenth century

1. Indigo revolt (1859-60) In Bengal European indigo planters exploited local peasants by forcing peasants to grow indigo on their land instead of rice or other profit making crops. Anger of peasants exploded in 1859 when under Digambar Biswas of Nadia district they decided not to grow indigo and resist physical pressure from planters. Bengali intelligentsia played significant role in this cause through campaigns and mass meetings. Government appointed indigo commission and issued a notification that ryots could not be compelled to grow indigo.

2. Pabna agrarian league- oppressive practices of zamindars in eastern Bengal caused unrest. Rents beyond legal limits prevented tenants from acquiring occupancy rights under act X of 1859. As a result to fight back pabna agrarian league was constituted. The form of struggle was that of a legal resistance there was little violence. Government to protect tenants from oppression passed Bengal tenancy act of 1885.
3. Deccan riots- Ryots of deccan suffered heavy taxation under ryotwari system. Peasants found themselves trapped in vicious network of moneylenders. Most of them were outsiders's marwaris or gujratis. Crash in cotton prices due to American civil war worsened situation. Growing tension between moneylenders and peasants resulted on social boycott movement against outsiders in villages of Pune, Ahmednagar and satara. As a conciliatory measure Deccan agriculturist relief act was passed in 1879.

Weaknesses of 19th century movements –

- They lacked adequate understanding of colonialism
- They did not possess new ideology or new social, economic or political programme
- Militant struggles occurred within old societal order lacking a positive conception of an alternative society

Outcomes of early peasant movements –

- Peasants emerged as main force in agrarian movements fighting directly for their demands
- Their demands were concentrated on economic issues.
- There was no continuity of struggle or long term organisation
- Peasants developed a strong awareness of their political and legal rights and asserted them in and outside the courts.
- Objective of these movements was not to end subordination or exploitation of peasants as their struggle was directed against the immediate neighbour of zamindars and moneylenders.

Later in the 20th century peasant movements were influenced by national freedom struggle. Kisan sabha movement, Eka movement, Mappila revolt, bardoli satyagraha, champaran satyagraha are some examples which contributed immensely to the freedom struggle.

### **Conclusion**

In the initial phase of freedom struggle, mass movements did not made much of a impact. But peasants in organised form recognised enemy and their mode of exploitation thereby contributing to greater cause of awareness among masses. Hinterland and countryside was cut off from the freedom struggle, with these movements freedom fighters penetrated in these spaces making them aware of their rights and also advocated their cause in front of the government. This resulted in India taking post-independence land reforms and agriculture revolution.

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**Q18. What were the consequences of the Surat split? Analyse.****Approach**

As the derivative is analyse you have to break an issue into constituent parts and explain how these relate to one other and present as one summary.

**Introduction**

While working together for the Bengal movement, the extremists were of the view that the movement should be expanded and should target the government. The moderate leadership which was invited to see the process of administrative reforms by the British felt it would be dangerous to rouse the British at this time. Both sides thus viewed each other as the enemy. The extremist leader Tilak and moderate leader Gokhale wanted to avoid split as they knew that divided congress could be easily subdued by the British. But they had to kneel before the other leaders of their factions. Finally, on 1907 under president ship of Rash Bihari Ghosh the party split in Surat.

**Body****The Consequences of the Surat Split**

- Immediately after the split the leaders of the extremists were repressed by the government and the faction was left leaderless. Tilak was imprisoned in Burma; Aurobindo Ghosh gave up politics for religion. Pal retired from politics and Lala Lajpat Rai went abroad for an extended stay.
- The moderates too were fooled and no concessions were given by the Morley Minto reforms. Instead, it sowed the seeds of communal representation and which finally led to the partition of India. They lost their credibility and support. The period from 1907-1914 was a dark period for the congress.

- The efforts by the eminent person like Ravindra Nath Tagore to bring Extremist and Moderates together in the aftermath of the Surat split, were in vain and further in the 1908 Allahabad convention, the adoption of resolutions by the Moderates for permanently disqualifying the Extremist section of the Congress led to the significant decline of nationalism in India.
- Extremism was confined mainly to Bengal, Maharashtra and Punjab, where outbreak of terrorism allowed the government to unleash repression. With extremist leaders like Tilak in prison, the moderate-dominated Congress was immersed in total inactivity.
- The moderates after the Surat Split in 1907 demanded colonial self-government, as against the extremist demand of complete independence.
- The British Government followed the policy of 'divide and Rule' and in order to curb and isolate the militant nationalists and suppress them they tried to win over moderate nationalist opinion.
- In 1909 the Separate electorates were granted to the Muslims and congress was at its low. The most critical and vocal elements were not a part of the INC. Thus, the British had taken absolute advantage over the INC.
- The Minto-Morley Reform of 1909 can be said to be the direct outcome of the Surat Split 1907. The split also greatly weakens both the parties.
- The constitutional politics of the moderates had failed to impress the British government and that was amply reflected in the Morley-Minto Reforms of 1909. As a result, the moderate leaders had lost touch with the younger generation of nationalists who wanted to see the results and this was also the major cause of emergence of revolutionaries.
- The Extremists were hounded by official repression and liberals were abandoned by their own people. It was here that the revolutionary terrorism raised its head. The youth of Bengal was not interested in the petition politics of the moderates.
- The Surat Split 1907 was a turning point in the history of Nationalist Movement in India. It meant a victory of the Extremists over the Moderates it also marked a change in the policy and attitude of the Government towards the nationalist moderates to the government side

### **Conclusion**

British policy of Divide and Rule, saw a major victory in form of Surat Split and the British believed that they were in control of the affairs of the INC after significant period of time. While the leadership of the Congress remained in the hands of the Moderates for some time more, as the Extremists worked separately till 1916. Later both groups reunited at Lucknow session of Congress in 1916 due to the efforts of the leaders of Home Rule movement.

**Q19. Examine the philosophical basis of the Swadeshi movement. How did it affect the views and perspectives of average Indian back then? Discuss.**

**Approach**

The question demands thorough explanation of Swadeshi movement from philosophical basis and how it changed the perspective of average Indian that time. A fair explanation of how swadeshi movement changed the course of freedom struggle and enabled Indian masses to be part of it is also required.

**Introduction**

The Swadeshi movement was part of the Indian independence movement and contributed to the development of Indian nationalism. The movement, begun in 1906 by Indian nationals opposed to the Bengal partition, was one of the most successful movements against British rule.

There were however multiple other reasons that led to discontent amongst Indians like, Growing awareness about the economic exploitation by Britishers of Indian masses through drain of wealth theory. Diverting fund for railways and police instead of education and famines. Passing of Indian university commission Act 1904 which increased the official control over universities by increasing the nominated elements over the elected ones. Punjab land alienation Act of 1900 which prohibited any sale or purchase of land for 15 years by non-peasants.

**Body**

**Philosophical basis-**

- Originally, Indian social structure was divided and purely based on duties performed by different sections of people. The concept ensured true division of labour and mass production. This improved the workmanship, perfection and speed of work.
- The Swadeshi movement was an economic strategy aimed at removing the British Empire from power and improving economic conditions in India. The application of swadeshi in politics calls for the revival of the indigenous institutions and strengthening them to overcome some of its defects.
- The ideological inspiration for this new politics came from the new regional literature, which provided a discursive field for defining the Indian nation in terms of its distinct cultural heritage or civilisation. This was also a response to gendered discourse of colonialism that had established the philosophical connection between muscularity and political domination, stereotyping the colonised society as having unmanly characters and therefore unfit for rule.
- Concept of swadeshi later became the basis of all the anti-British movements and became fundamental in Gandhian philosophy. Gandhi described swadeshi as 'law of laws' ingrained in the basic nature of human being. It is a universal law. Like nature's law it needs no enacting. It is self-acting one. When one neglects or disobeys it due to ignorance or other reasons, the law takes its own course to restore to the original position like the laws of nature.

#### **Change in views and perspectives of Indian people –**

- The Marathas, Rajputs and Sikhs stereotyped in colonial ethnography as Martial Races were now placed in the Aryan tradition and appropriated as national heroes. Leaders were idolised as champions of national glory.
- The Indian political leaders also looked back to ancient Indo-Aryan political traditions as alternatives to colonial political systems. The Indian tradition was described as more democratic with strong emphasis village self-government.
- The movement was a turning point in modern Indian history. It proved to be a "leap forward" in more ways than one. The previously untouched sections like students, women, and workers, some sections of the urban and rural population participated.
- The trend of the national movement moved from conservative moderation to political extremism, from revolutionary activities to incipient socialism, from petitions and prayers to passive resistance and non-cooperation, emerged during the Swadeshi Movement.
- The anti-partition agitation paved the way for the development of indigenous industries, for example, Acharya PC Ray's Bengal Chemical Stores. This inculcated a feeling of self-reliance by reducing the dependence on foreign goods.
- The movement also increased the demand for national education and numerous national schools and colleges came up in various parts of the country.



- Samitis mobilized people at mass level by engaging in various types of activities such as social work during famines, festivals, preaching swadeshi message, organizing crafts, setting up arbitration. Various samitis came up in many parts of Bengal such as Swadesh Bandhab Samiti, Dacca Anushilan courts.
- Moreover the movement gave confidence to the masses to fight the British with more energy and vigour. Also it led to building of self-reliance or Atma Shakti asserting on national dignity, honor and confidence. Swadeshi movement led the people to learn to challenge and disobey the British government explicitly without fearing the atrocities of the police and imprisonment.

### **Conclusion**

Though the Swadeshi Movement was not successful in reaching its immediate goals but it provided a platform for the national freedom struggle. Later it showed the way to nationalist leaders to prepare the masses for the next phase of struggle under Gandhiji's leadership.

**Q20. What were the key achievements of the moderates? What were the limitations of their means and methods? Discuss.**

### **Approach**

A straightforward question which is divided into two parts where the first part should explain what the key achievements of the moderates were while the second part should discuss the limitations of their means and methods to fulfil the overall demand of the question.

### **Introduction**

The Moderates were the ones who dominated the affairs of the Indian National Congress from 1885-1905 who believed in patience, steadiness, conciliation and union. They were called moderates because they appeal through petitions, speeches and articles loudly professing loyalty to the British Raj.

### **Body**

The leader of the first phase of the National Movement were A.O. Hume, W.C. Banerjee, Surendra Nath Banerjee, Dadabhai Naoroji, Feroze Shah Mehta, etc. who were staunch believers in liberalism and moderate politics. The key achievements of moderates can be seen from the following points:

- They were the architect of first all India political forum. They build up a political platform which became the focal point of national mainstream movement in the years to come.

- They represented the most aggressive forces of the time which transform the Indian political notion. They were able to create anti-colonial ideology and political awakening and consciousness among the public.
- The moderate nationalism promoted the national consciousness and national identity. They laid the foundation for the growth of feeling of India as a nation. They fostered a sense of political unity, spirit of togetherness and unity of purpose.
- They were able to expose the myth of benevolent despotism of British rule in India. Through their economic critique and criticism of British policies etc., they uncovered the exploitative nature of British rule in India.
- They exposed the true nature of the colonial rule and elements associated with it –that Indian poverty was result of colonial exploitation. They could corrode much of the popular belief in benevolence and good will of imperial rule.
- In order to create public opinion in England, the Moderates arranged lectures in different parts of England. Moderates used different types of newspaper and chronicles to criticise the government policies through newspaper like Bengali newspaper, Bombay chronicle, Hindustan Times, Induprakash, Rast Goftar and a weekly journal India.
- They also began process of inculcating national sentiments among the people in organised manner. They strengthened democratic conception popularised the idea of representative institutions and elective principles.
- Some of the other major achievements of moderates included passing of Indian Council's Act of 1882, formation of Welby commission on Indian expenditure in 1895 and passing of resolution in House of commons for simultaneous examinations in 1893.

However, the moderates also suffered from some limitations in terms of their means and methods, which can be seen from the points given below –

- The moderate phase leaders were criticized for the methods they used i.e. 3 P's -prayers, petitions and protests. These methods were criticized as being inadequate for challenging the British might in India.
- Further the lack of participation of masses in the movement has been criticized as the major drawback as the leaders were mainly educated middle class professionals like lawyers, teachers, journalist and civil servants etc. The masses mainly played a passive role during the moderate phase of national movement. Thus, it had a limited social appeal.
- They were geared towards rectifying the un-Britishness of the British rule in India. The moderates expected the British to guide India, help her conquer the cultural and social backwardness and then transform into progressive country which would lead to establishment of representative government. For them the interests of the British and Indians were similar rather than opposites.
- Contrary to its claim as representing all communities, an important limitation was that majority of the moderates were Hindus. Between the

period of 1892-1909, Hindus comprised 90% of the delegates attending the Congress.

- As moderates started to become more assertive, the British became unfriendly, and began to encourage Muslims to stay away from the Congress. Sir Sayyid Ahmed Khan and other prominent Muslim leaders feared that INC's demand for 'elected council' would mean Hindu majority rule. End result was formation of separate Muslim league (in 1906).
- Moderates could have gained following among the women and mill workers, but it did not champion the mining, factory and labour reform bills in Bombay, due to lobbying from its industrialists members and donors
- Political ideologies of the moderates were blamed to be inefficient. Methods followed by moderates were described as political mendicancy. The result was emergence of a more militant school of thought.

### **Conclusion**

However, the role of moderates can also not be negated. They were first to create national awakening among Indians and prepared a solid ground for mass oriented national movement at later stages that followed which awakened another generation of nationalists who continued to demand for their rights.



**21. With the help of suitable examples, comment upon the characteristics of tribal movements during British rule in India.****Approach**

A straightforward question where in you need to dwell upon the characteristics of tribal movements during British rule in India with the help of some relevant examples.

**Introduction**

The tribals of India, like other social groups, participated in the anti-colonial movement where the important tribes involved in revolt in the colonial period were Mizos (1810), Kols (1795 and 1831), Mundas (1889), Daflas (1875), Khasi and Garo (1829), Kacharis (1839), Santhals (1853), Muria Gonds (1886), Nagas (1844 and 1879), Bhuiyas (1868) and Kondhas (1817), etc.

**Body**

- The tribal groups were an important and integral part of Indian life. Before their annexation and subsequent incorporation in the British territories, they had their own social and economic systems. These systems were traditional in nature and satisfied the needs of the tribals.
- The British policies proved harmful to the tribal society. This destroyed their relatively self-sufficient economy and communities. The tribal groups of different regions revolted against the Britishers. Their movements were anti-colonial in nature because they were directed against the colonial administration.

In this regard, the characteristics of tribal movements during British rule in India can be understood from the following points –

- The tribal anti-colonial movements were of two types – 1. The movements against their oppressors i.e., landlords, money-lenders, traders, thekedars (contractors), government officials and Christian missionaries and 2. The movements which were linked to and merged with the Indian National movement.
- The first type of movements can be termed as anti-colonial because these movements were directed against those classes which were the creation of British colonialism and who collaborated with the tribals. These classes were considered outsiders by the tribals.
- When tribals were unable to pay their loan or the interest thereon, money-lenders and landlords usurped their lands. The tribals thus became tenants on their own land and sometimes even bonded labourers. The police and the revenue officers never helped them.
- The courts were not only ignorant of the tribal agrarian system and customs but also were unaware of the plight of the tribals. All these factors of land alienation, usurpation, forced labour, minimum wages, and land grabbing compelled many tribes like Munda, Santhals, Kol, Bhils, Warli, etc., in many regions like Assam, Orissa, Rajasthan, Madhya Pradesh, Andhra Pradesh, Bihar, and Maharashtra to revolt.

- They launched movements against their oppressors in their respective regions. Their agitations against the outsiders could be called anti-colonial. For example, Birsa Munda identified their enemies in the outsiders (dikus) – landlords, money-lenders, thekedars and missionaries and European government officials while promising a golden age to his tribe after removing the outsiders from their land.
- On the whole, these movements had social and religious overtone but they were directed against the issues related to their existence. For example, the Jatra Bhagat and Tana Bhagat Movement (1914), started by Jatra Bhagat. It was a movement for monotheism, abstention from meat, liquor and tribal dance. The Jatra Bhagat and Tana Bhagat movements stressed both anti-colonialism and internal reforms.
- The management of forests also led some tribes to revolt, as forests in some regions are the main sources of their livelihood. The rules not only deprived the tribals of several forest products but also made them victims of harassment by the forest officials. This led tribes in Andhra Pradesh and some other areas to launch movements. For example, Rampa rebellion under Alluri Sitaramaraju.
- These 'movements' were launched under the leadership of their respective chiefs. Although the movements initially began on social and religious issues and against the oppression of outsiders, in course of time, they merged with the National movement and with the no-tax campaign.
- The tribals fought against their enemies with their traditional weapons i.e., bows, arrows, lathis and axe. Their movement often took a violent turn resulting in the murder of oppressors and the burning of their houses. For example, the revolt of the Ramoshi's in the areas surrounding Bombay.
- Most of the movements were ruthlessly suppressed by the government. The tribals had to comply with British policies which were detrimental to their interests. But after these setbacks, the government introduced protective administration in tribal areas. The government passed the Scheduled District Act (1874) and categorised the tribal areas as excluded areas under the Govt. of India Act of 1935.

### **Conclusion**

Tribals formed part of the exploited social groups during the colonial period. As a result of the annexation and subsequent incorporation of tribal areas in the British territories, the tribal movements in India remained confined to some regions only but nonetheless they formed part of the larger national struggle against imperialist powers.

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**22. Examine the contribution of Bengal in India's freedom struggle.****Approach**

Students are expected to write about the contribution of Bengal in India's freedom struggle.

**Introduction**

Bengal, as West Bengal is popularly known, enjoys eminence for its immense contribution to Indian Independence Movement. In the early 20th-century, Bengal emerged as a hotbed of the Indian independence movement, as well as the epicentre of the Bengali Renaissance. Revolutionary nationalism emerged as a potent political force in Bengal in the wake of the Swadeshi Movement in the first decade of the 20th century. The Swadeshi Movement was the expression of the outrage triggered in Bengal by the partition of the province of Bengal in 1905.

**Body**

Contributions of Bengal in India's freedom struggle:

- From 1763 to 1800 we witnessed the Sanyasi rebellion in Bengal. It was basically a peasant rebellion starting from Dhaka (now the capital of Bangladesh), and spread up to Bihar the number of the rebels reached up to fifty thousand.
- The Indigo revolt was largely non-violent and it acted as a precursor to Gandhiji's non-violent satyagraha in later years. The revolt was made immensely popular by its portrayal in the play Nil Darpan and also in many other works of prose and poetry. This led to the revolt taking centre stage in the political consciousness of Bengal and impacted many later movements in Indian freedom struggle.
- Bankim Chandra Chatterjee raised nationalism to the level of religion by identifying the Motherland with the Mother-Goddess. It was in Anandamath, he wrote the poem 'Vande Mataram'.
- Bengal Renaissance created many journal houses and associated with many newspapers, journalistic publications like Tattwabodhini Patrika, samprakash, sarbanshubhankar Patrika and Hindu patriot to bring social and educational reforms with regards to the women. This gave the larger social base to Indian national movement.
- Bengal rose into national consciousness on the back of Swadeshi movement and also further became the hub of leftist, socialist elements predominantly the Bengal Intelligentsia (The Bhadrak).
- The leftists under MN Roy also influenced the development of Democratic, civic libertarian polity with socialist policy that the Indian state finally developed itself into.
- Farmers also became the key stake holders in the freedom struggle as the National Movement took upon itself the ideology of Radical Agrarian

Reform as one of its core principles which was also influenced by the Communist struggles in Bengal.

- Movements in support of Bengal's unity and the swadeshi and boycott agitation were organised in many parts of the country. Tilak, who played a leading role in the spread of the movement outside Bengal, saw in this the ushering in of a new chapter in the history of the national movement. He realised that here was a challenge and an opportunity to organise popular mass struggle against the British rule to unite the country in a bond of common sympathy.
- Bengal School of Art promoted a distinctly Indian modernism which blossomed throughout India during the British Raj of the early 20th century. By synthesizing folk art, Indian painting traditions, Hindu imagery, indigenous materials and depictions of contemporary rural life, artists of the Bengal School of Art celebrate humanism and bring a dynamic voice to Indian identity, freedom, and liberation.
- The Anushilan Samiti and Jugantar would serve as the two main organisations that would mark what was termed as the "Agni Yug" (the era of fire). Underground cells sprung up to train Indians in weapons and bomb-making. Assassinations of anti-Swadeshi officials, who brutally crushed protests, became commonplace. Such tactics and their success would subsequently inspire revolutionaries all across the nation from Bhagat Singh in Punjab to Surya Sen in Chittagong and, of course, later Subhas Chandra Bose.
- The revolutionary activity emerged as the most substantial legacy of swadeshi Bengal which had an impact on educated youth for a generation or more. Moreover, it encouraged quixotic heroism. No involvement of the masses was envisaged, which, coupled with the narrow upper caste social base of the movement in Bengal, severely limited the scope of the revolutionary activity.
- However, Lord Curzon had perfected his divide and rule policy by providing a substantial sum of money to Nawab Salim Ullah, one of the founders of the Muslim League, not to participate in the boycott. The rise of separatism and discontent among Muslims would later be promoted through separate electorates and often Muslim League leaders would not cooperate with the Indian National Congress as seen during the Quit India Movement of 1942.
- It can be fairly concluded that the events of 1905 contained the seeds that shaped the future of the subcontinent for years to come in terms of nationalism, economic policy and educational reforms. Unfortunately, it also sowed the seeds of division, which culminated in the Partition of the country in 1947.

### **Conclusion**

Bengal's contribution to the freedom movement has been immense starting from Battle of Plassey in 1757, up to the strike of 700000 workers in Calcutta in solidarity with the revolt of Indian navy in February 1946. India's struggle for freedom against British Imperialism is incomplete without mentioning the pivotal role of Bengal.



**23. How did Jallianwala Bagh massacre change the perception towards British rule in India? Discuss.**

**Approach**

Candidate is expected to give a brief summary of incidents that led to Jallianwala Bagh massacre in the first half and in the second half its effects on Indian psyche and overall perception about British rule can be given.

**Introduction**

On April 13, 1919, Gen Reginald Dyer led a group of British soldiers to Jallianwala Bagh, a walled public garden in the Sikh holy city of Amritsar. Several thousand unarmed civilians, including women and children had gathered to celebrate Sikh new year. Viewing the gathering as a violation of the prohibitory orders on public assembly, Gen Dyer ordered his troops to open fire without warning.

**Body**

What led to Jallianwala Bagh massacre?

- In 1859, the British Crown assumed direct control of the colony. Forever fearful of sedition and conspiracies, the colonial government used the opportunity offered by the First World War to introduce the Defence of India Act in 1915. The wartime legislation gave the government extraordinary powers of preventive detention, to lock up people without trial and to restrict speech, writing and movement.
- In March 1919, it introduced the Anarchical and Revolutionary Crimes Act, popularly known as the Rowlatt Act, which extended its wartime emergency powers into peacetime.
- Not long after the war began, Gandhi had returned to India after 21 years in South Africa. Gandhi was loyal to the British Empire and supported Britain in the First World War. Upon his return to India, he spent the first few years leading nonviolent struggles on local grievances.
- The news of the impending Rowlatt legislation became public, Gandhi immediately expressed his opposition and called for a nationwide general strike on April 6, 1919. He asked people to engage in nonviolent struggle, or satyagraha: Observe a daylong fast and hold meetings to demand the repeal of the legislation.
- Punjab was already heating up. The unrest was of particular concern to the British because Punjab was a vital economic and military asset. By World War I, soldiers from Punjab constituted three-fifths of the British Indian Army, which was extensively deployed in the war.
- To restore normalcy to the region, dispatched to Amritsar, General Dyer took control from the civil authorities on April 11. He issued a proclamation prohibiting public assembly and warning that such gatherings would be dispersed by force.



- On April 13, several thousand gathered in Jallianwala Bagh in defiance of General Dyer's orders.
- General Dyer fired upon unarmed civilians. Shooting continued for ten minutes. The government estimate was 379 dead, other estimates were considerably higher.

#### Effects of Jallianwala Bagh massacre

- The brutality of massacre stunned entire nation. Gandhiji overwhelmed by atmosphere of violence withdrew movement on April 18. Mahatma Gandhi gave up the title of Kaiser-i-Hind, bestowed by the British for his work during the Boer War.
- Rabindranath Tagore, the poet and Nobel laureate, returned his knighthood in protest. Winston Churchill condemned the shooting as "monstrous."
- Jallianwala Bagh also shook faith in British justice. Hunter commission committee formed by the government on India on October 14, 1919 to inquire the events at Punjab
- The purpose of the commission was to investigate the disturbances in Punjab, find the cause and bring measures to cope with the effects
- According to the report submitted by the commission the action of General Dyer was strongly condemned but no action was taken against him.
- Jallianwala Bagh massacre marked the beginning of the resistance against the exceptional laws of colonial governance.
- It marked a turning point in India's modern history, in that it left a permanent scar on Indo-British relations and was the prelude to Mahatma Gandhi's full commitment to the cause of Indian nationalism and independence from Britain.
- In December 1919, the congress session was held at Amritsar. It was attended by a large number of people, including peasants. It was clear that the brutalities had only added fuel to the fire and made the people's determination stronger to fight for their freedom and against oppression.

#### Conclusion

Jallianwala Bagh massacre marks a turn for revolutionary violent resistance against British raj. Series of new revolutionary leaders justified violence and started new organizations for the execution of the same. A new beginning in the freedom struggle can be witnessed in the incidents of April 1919.

**24. What was the source of philosophical guidance for India's freedom fighters against the British rule? Explain.**

**Approach**

As the derivative is explain you have to give a clear account as to How/Why something happens. You are expected to clarify with relevant facts and implications.

**Introduction**

Mahatma Gandhi, Subhash Chandra Bose, Rani Laxmi Bai, Bhagat Singh and Sarojini Naidu; these brave men and women of India's freedom struggle may have represented differing philosophies, espoused, at times, contradicting ideologies. They all however came to a common point wherein principals they stood for and philosophical source they had, were the same.

**Body**

**THE SOURCE OF PHILOSOPHICAL GUIDANCE FOR INDIA'S FREEDOM FIGHTERS AGAINST THE BRITISH RULE**

- **STANDING FOR THEIR BELIEFS**

From Gandhi protesting being unfairly disembarked from a Train, to atrocities of civil rights at the hands of the British that poetess Sarojini Naidu wrote about, to discriminatory treatment meted out by the imperialists that Bhagat Singh & Subhash Chandra Bose fought against, to the entirely forced and hostile advances of the British army to usurp Rani Laxmi Bai's kingdom – each of these brave men and women, when confronted with a moral dilemma, took it on, head on, and took a brave, bold, unafraid stance irrespective of the situation.

- **TEAM-WORK**

On Examining any of the freedom fighter's individual lives one will find that each worked purposefully to construct a team of trustworthy, loyal, devoted and philosophically aligned men and women, who fought and furthered their causes right alongside them. Be it generals and friends in the armies of Bhagat Singh, Laxmi Bai and Bose, or an intellectual coterie of guides and advisors always with Gandhi & Naidu. The power of team-work was evidently important to each of them.



- **COMMUNICATION SKILLS**

From Gandhi's well-attended speeches to Bhagat Singh and Bose's surreptitious networks of pan-India soldiers. From the power of the written word to the power of the spoken word, as practiced by Naidu & Laxmi Bai respectively. Each was using communication skills to their best efficacy, a vital lesson for children of today, who have a plethora of communication tools at their disposal, to use, correctly, rather than go astray and abuse these resources.

- **STEADFAST**

Steadfastness of purpose is yet another element that unites our group of freedom fighters. They might have begun their individual battles, fought for the common cause of liberating India from the clutches of British tyranny. But had they NOT been

steadfast, stubborn, with a dogged persuasion and self-motivation, they would have fallen by the wayside, having lost sight of their goal.

- **SELF SACRIFICE**

What is also painfully clear is that all freedom fighters believed in a purpose far bigger and greater than themselves. That they willingly sacrificed their own lives, families, careers, safety, security; putting everything on the line for the greater good, the good of a nation in distress, inspires us with their courage of conviction and their do-good nature. If they hadn't bothered, who knows we might still have been an English colony, and not the free nation we so assume to be our birth right.

- **FIERCELY PATRIOTIC**

The philosophy we ought to clearly see reflected in the lives of Gandhi, Laxmi Bai, Naidu, Bhagat Singh and Bose is their intense and immense patriotism. If it wasn't for their overarching sense of belongingness to the country and motherland, few amongst them would have gone to the extent that each of them did, fighting for the cause of freedom. It was this sense that NOTHING, not even their own lives, was bigger or greater than Country, which made each of them garner the strength and resolve to fight against all odds.

- **ACTION-ORIENTED**

The freedom fighters believed that plans they drew up in their lives, they had the courage, the will, the strength, and the sheer guts, to execute them.

### **Conclusion**

It wasn't only brute force of stubbornness of purpose that drive each of these five freedom fighters to achieve their goals. It was, in each individual's case, a well thought out, well considered, guiding light – a principled philosophy that each of them believed in, that made them be successful freedom fighters. It was this philosophy of "fighting for what was rightfully their own" that united them into a common mission, although their methods or means to that common end might have been different from each other's.



## 25. How did Gandhi's arrival change the discourse of national movement? Examine.

### Approach

As the directive in the question is examine, it demands thorough understanding of the nature of Indian national movement before and how Gandhi's arrival changed discourse, what changes were made and strategies adopted by Gandhiji and how it finally led to freedom.

### Introduction:

In the history of nationalism, a single individual is often identified with the making of a nation. Thus, for example, Garibaldi is associated with the making of Italy, George Washington with the American War of Independence, and Ho Chi Minh with the struggle to free Vietnam from colonial rule. In the same manner, Mahatma Gandhi has been regarded as the 'Father' of the Indian nation. In so far as Gandhiji was the most influential and revered of all the leaders who participated in the freedom struggle, that characterisation is not misplaced. However, like Washington or Ho Chi Minh, Mahatma Gandhi's political career was shaped and constrained by the society in which he lived. For individuals, even great ones, are made by history even as they make history.

### Body:

#### National movement before Gandhi's arrival in India-

- Nationalist movement in India before the arrival of Mahatma Gandhi has been described by Judith Brown as "politics of studied limitations" and by Ravinder Kumar as "movement representing classes" as opposed to the masses. These descriptions essentially imply that nationalist politics until this time was participated only by a limited group of western educated professionals.
- The early congress politics was also limited in goals and rather unspectacular in achievements. The moderates after the Surat split in 1907 demanded colonial self-government, as against the extremist demand of complete independence. Their organisations were seemingly based on personality networks woven around prominent leaders like S N Banerjee, P M Mehta, G K Gokhale Bipin Chandra Pal, B G Tilak and Lala Lajpat Rai.
- The constitutional politics of British had failed to impress the British which was amply reflected in the Morley-Minto reforms of 1909. Whereas Extremism was confined mainly to Bengal, Maharashtra and Punjab.

#### Age of Gandhian politics, how it changed the discourse of freedom movement-

- Gandhi arrived in India with his background of a successful encounter with the British in South Africa. Gandhi's novel political ideology, as Judith Brown has argued "appealed to few wholly, but to many partially", as everyone could find in it something to identify with. He was fully aware of

Indian pluralism and took care not to alienate any of the communities or classes. He talked about swaraj as his political goal, inclusivism became identified as Gandhi's unique style of politics.

- Gandhi believed that English have not taken India; we have given it to them his remedy was that India must eschew greed and lust for consumption and revert to village-based self-sufficiency of economy.
- Gandhi succeeded in uniting both moderates and extremists on a common platform he effectively claims for himself a centrist position without alienating anybody.
- Gandhi appealed directly to Indian peasantry and tap the vast reservoir of popular support among masses already afflicted with dislocations of war.
- With his idea of satyagraha and non-violence Gandhi immediately found success in the movements he started in Champaran, Ahmedabad and Kheda.

#### **Other significant movements–**

- Khilafat Movement-

Gandhi's influence on the Muslim population was remarkable. This was evident in his involvement in the Khilafat Movement. After the first World War, the Muslims feared for the safety of their Caliph or religious leader and a worldwide protest was being organised to fight against the collapsing status of the Caliph.

Gandhi became a prominent spokesperson of the All-India Muslim Conference and returned the medals he had received from the Empire during his Indian Ambulance Corps days in South Africa. His role in the Khilafat made him a national leader in no time.

- Non-cooperation Movement-

Gandhi had realised that the British had been able to be in India only because of the co-operation they received from the Indians. Keeping this in mind, he called for a non-cooperation movement.

- Salt March-

Also known as the Dandi Movement, Gandhi's Salt March is considered to be a pivotal incident in the history of freedom struggle. At the Calcutta Congress of 1928, Gandhi declared that the British must grant India dominion status or the country will erupt into a revolution for complete independence

- Quit India Movement-

During the Second World War, Gandhi was determined to strike the British Empire with a definitive blow that would secure their exit from India. This happened when the British started recruiting Indians for the war. Gandhi protested strongly and said that the Indians cannot be involved in a war that is in favour of democratic purposes when India itself is not a free country.

#### **Conclusion:**

Like other nationalist men in the world, Gandhi took as much time as necessary to develop and build up his strategies to guarantee that his activities had an effect. Gandhi's achievements were much more than driving the non-violent battle to accomplish India's freedom. He was an incredible visionary with a widespread idiom who realized syncretism of Indian society that exceeds contrasts of religion, class, dialect and ethnic diversities as its strength. He utilized it with large success to rally

the masses in the freedom battle. Therefore, he strengthened India's national identity and empowered the general population to recapture their freedom as well as their pride and dignity, eroded by the colonial rule for two centuries.

