



GS Mains Test Series 2019 Model Answer - Test Code 1033 (Paper 1)

1. Jainism originated as a non-materialist school of thought which enriched the Indian culture to a great extent. Explain.(10 marks)

Jainism originated in India in 6th century BC. Vedic religion at that time was highly materialistic characterized by widespread use of money, luxuries and expensive rituals and sacrifices. The common man was discontented with materialistic Vedic life and looked for older and simpler form of living. Jainism originated as a counter to the worldly Vedic life and propounded non-materialist philosophy and way of life. It propounded simple and non-ritualistic path to salvation which appealed to the common man. Jainism considers a soul as clean and pure but as it dives into the materialistic world, and worldly possessions, a person accumulates karma. And too much Karma results into a next life full of hardship and suffering. But a soul can attain purity by leading a simple life full of fasting, chastity and human service. The non-materialist orientation of Jainism school is reflected in the following:

- **Reconnect:** Jainism focused on reconnection of an individual with the eternal pure consciousness. It laid down art, ways, methods of disconnecting from temporary world and connecting to the state of pure consciousness.
- **Nirvana:** Attainment of 'nirvana' is the ultimate aim and to attain 'nirvana' or salvation of the body one must abandon all worldly and material attachments, even one's own clothing; observing fasts, ascetic discipline and self-notification. Hence monastic and non-material life is essential for salvation.
- **Ahimsa:** At the time when the Vedic world was taking shape of mahajanapadas and there was fierce battle for supremacy among the rulers, Jainism forwarded the concept of non-violence and 'ahimsa'. It enjoined an individual to follow 'non-hurting', 'non-harming' and 'non-hating'.
- **Non-possessiveness (aparigraha) and non-stealing:** This essentially means non-attachment to possessions which can be visibly felt in all levels of life. It calls for renunciation of all materialistic things and includes non-possessiveness of things, non-possessiveness of people and of thoughts. Jainism has, in the course of time, enriched Indian culture to a large extent. Its ideas and practices have modeled the Indian way life in a unique way and in many respects:
- **Language:**
 - Prior to the advent of Jainism, Sanskrit was the medium of expression. However, Jainism preferred the regional languages for better understanding among the common people and led to development of local languages like Prakrit.
 - Mahavir himself preached his teachings in a mixed dialect called Ardha-Magadhi so that people speaking Magadhi and Sauraseni languages could understand him properly.
- **Literature:** Jains produced Apabhramsa literature which forms a link between the classical languages like Sanskrit and Prakrit on the one hand and modern regional languages on the other. Even in early Kannada and Tamil literature we find traces of Jain influence.
- **Art and architecture:** Jaina architecture is concerned with stupas, monasteries, caves, temples and stambhas. The traces of Jaina paintings have been marked in the caves of Udaigiri and Khandagiri belonging to the first century B.C. The Meghuti Jaina temple built in 634 A.D. during the reign of PulakesinII by Ravikiti is said to be the oldest temple of Dravidian style in the south. A large number of Jaina images have been found at Mathura.
- **Philosophy:** Jains gave birth to a distinct philosophy called 'syadavada' that aims at the welfare of both individual as well as the community and is relevant even today.
 - **Societal values:** Jainism stressed on equality in society and Jain scriptures were available for all classes of society.
 - Jainism laid huge emphasis on non-violence in society. It prohibited wars, killing of animals and even the practice of agriculture.
 - Jainism laid stress on education, especially women education.



- It laid stress on the greater service to the cause of humanity and Jain followers opened a number of inns, hospitals, schools and other institutions for public utility and thereby gave encouragement to the spirit of public utility works. Jainism is still a living faith in some parts of India. But its contribution to India's cultural heritage is far more significant than its numerical strength which has left lasting impressions on Indian life style.

2. Saint Kabir became the most famous followers of Ramananda whose teachings are relevant beyond the confines of textbooks. Elaborate. (10 marks)

Ramananda was first Bhakti saint and founder of Bhakti movement in north India. He defined his own interpretation of self-surrender and dedication to the Supreme soul. According to him, humanity was one big family. Ramananda taught in Hindi as opposed to upper caste dominated Sanskrit language and started inter-caste dining. He had 12 disciples who came from different castes and religions among whom Kabir was the most famous. Kabir, who probably lived in the fifteenth-sixteenth centuries, was one of the most influential bhakti saints. Kabir composed many verses which are collected in 'sakhis' and 'pads'. Kabir laid many principles which were quite radical at that time and these ideas continue to hold relevance to this day. Some of his ideas of contemporary relevance include:

- **Equality and harmony:** Kabir vehemently opposed all forms of social discrimination and sought to establish true equality for all people. He cited the fact that if whole humanity is formed from a single drop then how can there exist the notions of lowness or highness in society.
- **Humanity above religion:** Kabir taught that humanity is above all religions, or we can say that his view was that humanity is the only religion. An individual should be valued on the grounds of humanitarian qualities instead of caste or religion.
- **Religious toleration and moderation:** Kabir considered Allah and Ram to be the same and equated all religions. He was a harsh critic of costly ceremonies and rituals of Hindus and Muslims. He called for purity of soul by establishing a direct connection with the creator.
- **Selflessness:** Kabir called a person of high status but who is not reachable or approachable by poor to be worthless. Equality can be achieved if the rich and wealthy assume a selfless attitude towards society and give back to the society what they have received from it.
- **Right speech:** The divisive atmosphere of hate which is propagated openly on public and online platforms can be countered by Kabir's thoughts on human speech. He encourages us to speak in such a manner that not only do our words soothe the listener; they bring calmness to the speaker as well. He supports a speech filled with humility, wisdom and of non-adversarial nature.
- **Individual character:** Kabir considered a person with high character, modesty and chastity as great. He considered morality as the most important characteristic of individual existence and this holds true even in today's world which is replete with instances of corruption, treachery and deception.

Bhakti movement provided a support and common theme for the disintegrated medieval Indian society which was segregated on caste and religious lines. India of 21st century faces many similar problems which can be addressed with the inclusive and moderate Bhakti approach.

3. The contribution of Indian National Army in the freedom struggle was that of a unifying force which held the people together both physically and intellectually. Elaborate. (10 marks)

During the World War II, many Indians were fighting for the British in south-east Asia as British Indian Army soldiers against the Axis powers (Japan). When the British were defeated in Malaya and Burma, they left their Indian soldiers to their fate and fled. The idea of the Indian National Army was first conceived in Malaya by Mohan Singh, an Indian officer of the British Indian Army, when he decided not to join the retreating British army and instead went to the Japanese for help. Indian prisoners of war were handed over by the Japanese to Mohan Singh who then tried to recruit them into an Indian National Army (INA). INA would go to action only on the invitation of the Congress and the people of India. The INA was formed as an army consisting of Indian soldiers for carrying out physical aggression against anti-India forces.



- To fight the British the first division of the INA was formed in 1942 in Malaya with 16,300 men.
- Subhas Bose set up two INA headquarters, in Rangoon and in Singapore. Recruits were sought from civilians, funds were gathered, and even a women's regiment called the Rani Jhansi regiment was formed.
- One INA contingent led by Shah Nawaz accompanied the Japanese army and participated in the Imphal Campaign.
- The INA was also seen by many as a means of checking the misconduct of the Japanese against Indians in South-East Asia and a bulwark against a future Japanese occupation of India.
- Apart from providing the physical strength, the idea of INA acted as a unifying force for Indians during and after the post-War period.
- INA prisoners of war (POW) were hailed as patriots by Indians. Their defence was taken up by all parties including the Congress and the League.
- INA question became the major agenda in Congress meetings all over the country. Pro-INA sentiments spread to social groups hitherto outside the nationalist pale and to regions as far as Coorg, Assam and Baluchistan.
- Significant sections of Government employees, loyalist sections and even men of the armed forces were submerged in the tide of pro-INA sentiment.
- Congress organised an INA Relief and Enquiry Committee and people participated in collection of funds for the INA men.
- Even the British armed men shared the feelings of Indian people and sided with the INA cause. Royal Indian Air Force (RIAF) men and army men in UP and Punjab attended INA meetings, often in uniform which played the role of binding role.

The euphoria around the INA cause was a result of the strong anti-imperialist sentiments of people of all hue and color which acted as a unifying force for the people, the armed forces and diverse political groups.

4. It is said that the British used the policy of carrot and stick in their rule over India. Highlight any two instances in the British history of India which support this policy. (10 marks)

Carrot and stick is an approach used to force people to behave in a certain manner. Carrot stands for rewards while stick stands for penalties. In short, carrots are used for good performance and sticks for unacceptable performance. People either work in the hope of getting rewards or fear of being denied rewards or punishment. Sometimes both strategies are used simultaneously. The British used the policy of carrot and stick in their administration of India. This strategy came into common use since the first decade of 19th century. Instances where it clearly manifested are:

- **Suppression of Extremists and Moderates during Swadeshi struggle:** Once the powerful Swadeshi and Boycott Movement began and the militant nationalist trend became strong the government decided to follow the carrot and stick policy to divide extremists and moderates. It was a three pronged policy that included **repression-conciliation-suppression**. The government initially repressed the extremists mildly only to frighten the moderates. Then the carrot of 1909 constitutional reforms was hinted at the moderates to placate them and to dissociate them from the extremists. Once the extremists were isolated and the moderates fell into the trap, the extremists were suppressed through the use of the full might of the state. The moderates at last were then ignored.
- **Government of India Act 1919 and Rowlatt Act:** The British forwarded a majority of reforms at the central and provincial level in the package of GoI Act 1919 dangling like a carrot for the Indians. Edwin Montagu, the secretary of state for India, announced the progressive realization of responsible government in India as an integral part of the British Empire. However, at the same time when the carrot of reforms was announced after the WWI, the government armed itself with the draconian Rowlatt Act that vested the viceroy with extraordinary powers to quell sedition by silencing the press, detaining political activists without trial, and arresting any suspected individuals without a warrant.

5. The conviction that popular sovereignty and civil liberties must be exercised even against the ruler is not a legacy of British rule but has been inculcated by the national freedom movement. Explain. (10 marks)

The notions of popular sovereignty, representative government and civil liberties must be exercised even against the rulers. This belief was not a part of India's tradition nor was it the lasting contribution of colonialism. It was the



national movement that indigenized, popularized and rooted them in India. The colonial administration and ideologies tampered with civil liberties and resisted the nationalist demand for the introduction of a parliamentary system based on popular elections and from the middle of the nineteenth century, promoted the view that for geographical, historical and socio-cultural reasons India was unfit for democracy. It was in opposition to this colonial ideology and practice that the national movement, influenced deeply by democratic thought and traditions succeeded in making democracy and civil liberty basic elements of the Indian political ethos. The Moderate and the Liberals kept the issue of civil liberties alive within the press and the legislative bodies. Liberty of the Press was demanded by the nationalist leaders from the British after restrictions were imposed on the Press through actions like Vernacular Press Act, the Newspapers (Incitement to Offences) Act, 1908 etc. They demanded accountability of the government through Press. This executive accountability was reflected in the Constitution of Independent India under Article 19 which gives freedom of speech to the Press and protects civil rights of citizens through guaranteed fundamental rights. Popular sovereignty is the principle that the authority of a state and its government are created and sustained by the consent of its people, through their elected representatives, who is the source of all political power. British stifled Indian popular opinion at every step. Although gradual reforms were initiated through the acts of 1919 and 1935 which gave titular power to popular ministries but the real sovereignty lay with the Viceroy and his Executive Council. The national movement demanded 'Swaraj', which was a kind of self-government, since the first decade of 20th century. As early as in 1928, the Nehru Report demanded that all power of government and all authority - legislative, executive and judicial - are derived from the people and the same shall be exercised through organisations established by, or under, and in accord with, this Constitution. Real popular sovereignty was effected only after independence through the Constitution which is a sovereign document and gives sovereign rights to the people of India through the system of representative democracy. People of India have the right to unseat the ruling government by moving a motion of no-confidence in the Parliament something British India was unaware about.

6. Independent India's foreign policy was shaped by the principles evolved and experiences gained during the national movement. Justify. (10 marks)

India's international relations after independence drew several of its principal characteristics from earlier Indian history and particularly from India's painful colonial experience under the British Raj. Some of the features of foreign policy inspired by the independence movement include:

- **Anti-imperialism and anti-colonialism:**
 - After the First World War the Indian leaders started opposing imperialism everywhere as they believed that the end of imperialism was basic precondition for the freedom and equality of nations and world peace.
 - In 1924 Belgaum Congress Session India asked for withdrawal of troops from Mesopotamia and other British colonies.
 - During 1950s many of the Afro-Asian countries got their independence due to the advocacy of India in International scenario.
- **Non-Alignment and Panchsheel:** India was a witness to the formation of power blocs and military alliances during the years preceding the two world wars which was also a major cause of the two wars. The alignment policy of Germany, Japan and Britain had brought them to dust after the wars. Also India was dissatisfied with the ideology of both the colonialists and the fascists and wanted to pursue an independent ethical foreign policy.
- **Against racial discrimination:** India supported Africa in the anti-apartheid movement. It was the first country to sever trade relations with the apartheid Government in 1946. India had itself faced racial discrimination by the British which was reflected in Illbert Bill controversy, differences in pay and emoluments to Indians in service etc.

British subjugation, economic exploitation and colonial legacy to a large extent were the guiding principles behind independent India's foreign policy which included preservation of sovereign independence, mutual understanding and cooperation, promoting international peace and prosperity, peaceful co-existence and integration with the British Commonwealth.



7. Post-partition integration and unification of the country was the biggest challenge facing Indian leaders. What strategies were adopted by the leaders to overcome this multi-faceted challenge? (10 marks)

The national movement played a pivotal role in welding Indians together politically and emotionally into a nation and integrating them into 'a common framework of political identity and loyalty'. However, India was born in very difficult circumstances and the year 1947 was a year of unprecedented violence and trauma. There were many challenges before the leaders of independent India during the period succeeding independence:

- Integration of princely states.
- Demand of reorganization of the states on the basis of language.
- Integration of tribals. These issues were addressed by the leaders and the government with immense sensitivity and various methods were used for each problem.
- **Integration of princely states:**
Before 15 August 1947, peaceful negotiations had brought almost all states whose territories were contiguous to the new boundaries of India, into the Indian Union. The rulers of most of the states signed a document called the 'Instrument of Accession' which meant that their state agreed to become a part of the Union of India. Accession of the Princely States of Junagadh, Hyderabad, Kashmir and Manipur proved more difficult than the rest.
 - **Junagarh:** The issue of Junagarh was resolved after a plebiscite confirmed people's desire to join India.
 - **Hyderabad:** In September 1948, Indian army moved in to control the Nizam's forces. After a few days of intermittent fighting, the Nizam surrendered. This led to Hyderabad's accession to India.
 - **Manipur:** In the Legislative Assembly of Manipur there were sharp differences over the question of merger of Manipur with India. The Government of India succeeded in pressure rising the Maharaja of Manipur Bodhachandra Singh into signing a Merger Agreement in September 1949, without consulting the popularly elected Legislative Assembly of Manipur.
 - **Kashmir:** The Hindu ruler of the state Hari Singh, did not wish to merge with India and tried to negotiate with Indian and Pak to have an independent status for his state. On 15th August 1947 Harisingh offered standstill agreement with both countries which would allow the free movement of people and goods. Pakistan became impatient and started violating standstill agreement. In October Hari Singh demanded military assistance from Indian government. On 26th October Maharaja signed instrument of accession with India and with the military help from India the army of Pakistan was forced out of the main valley but they occupied a large chunk of territory of Gilgit, Baltistan region.
- **Demand of reorganization of the states on the basis of language:** Our national movement had promised the linguistic principle as the basis of formation of states. However, after independence our leaders felt that carving out states on the basis of language might lead to disruption and disintegration but this view was challenged by local people. Protests began in the Telugu speaking areas of the old Madras province, which included present day Tamil Nadu, parts of Andhra Pradesh, Kerala and Karnataka. Finally, the Prime Minister announced the formation of a separate Andhra state in December 1952. On the basis of the report of States Reorganisation Commission of 1953 the States Reorganisation Act was passed in 1956 which led to the creation of 14 states and six union territories.
- **Integration of tribals:**
The preservation of the tribal people's rich social and cultural heritage lay at the heart of Government of India's policy of tribal integration. In order to accommodate tribals Nehru laid down broad principles under the Tribal Panchsheel policy:
 - People should develop along the line of their own genius & we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
 - Tribals rights to land and forest should be respected.
 - We should try to train and build up a team of their own people to do the work of administration and development. We should avoid introducing too many outsiders into tribal territory.
 - We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through & not in rivalry to, their own social & cultural institutions.
 - We should judge results not by statistics or the amount of money spent, but by the quality of human character that is involved.



8. To what an extent Indian society and culture today has been shaped by the Bhakti movement of medieval India? (10 marks)

The Bhakti cult was a widespread movement, which embraced practically the whole of the country. Bhakti movement sought to reform Hinduism by highlighting the regressive practices like the distinction of high and low of the caste system. It preached an amalgamation of Hinduism and Islam at a time when both belief systems were seen antagonistic. Bhakti movement preached the following:

- Unity of God or one God though known by different names.
 - Bhakti, intense love and devotion, the only way to salvation.
 - Condemnation of rituals, ceremonies and blind faith.
 - Open- mindedness about deciding religious matters.
 - No distinction of different castes, higher or low
 - Preaching's through local or regional languages.
- Contemporary Indian society and culture borrows a lot from the Bhakti movement:
- **Indian Islam:** Indian Islam is considered liberal and accommodative unlike the orthodox Wahabi Islam followed in the Arab world. Bhakti saints like Kabir preached unity of Islam and Hinduism which played a major role in evolving a new style of liberal Islam in India.
 - **Development of languages:** Bhakti saints preached to the masses through their mother tongue, and therefore, they enriched our modern languages, such as Hindi, Bengali, Marathi, Maithili, Gujarati etc. and the era proved to be a golden age in the history of the growth of Indian vernacular literature.
 - **Individual devotion:** Bhakti movement promoted direct engagement of individual with God and stressed on service to humanity as the path to salvation. It laid the basis of formless devotional belief systems like Sikhism.
 - **Equality:** Bhakti movement laid the foundations of modern concept of equality as enshrined in the Constitution. Bhakti scholars preached equality of all human beings and detested social divisions and discrimination on the basis of caste and color etc.

It would not be incorrect to say that the Bhakti movement marked the true Renaissance of Indian society during the medieval India.

9. Pandit Ishwar Chandra Vidyasagar was a grammarist, educationist, reformer and the doyen of Bengal renaissance. Elaborate. (10 marks)

Ishwar Chandra Vidyasagar is considered as one of the pillars of Bengal renaissance who continued the reforms movement that were started by Raja Rammohan Roy. Vidyasagar was a well-known writer, intellectual and above all a staunch follower of humanity. Born as Iswar Chandra Bandopadhyay, he received the title Vidyasagar (ocean of knowledge) for his outstanding academic performance when he graduated from Sanskrit College. Ishwar Chandra Vidyasagar's contribution to literature is immense. His contribution to the alphabet, translation of several Sanskrit books, including Kalidas's *Shankuntala*, has helped Bengali literature immensely. His book *BarnaParichay* (an introduction to the Bengali alphabet) is still the first book a Bengali child is handed more than 160 years after it was written. A Sanskrit scholar, Vidyasagar joined Fort William College as the head of the Sanskrit department in 1841. Subsequently, in 1846, he joined the Sanskrit College (his alma mater) as principal. As a promoter of girls' education, he established around 35 schools. He spent the last 18 years of his life living among Santhal tribals where he started India's first school for Santhal girls. He is considered a social reformer on a par with Raja Ram Mohan Roy, who challenged the widespread practice of child marriage. He also attacked conservative power centres of the Hindu society to force through reforms like widow remarriage, polygamy, women's education and the rights of lower caste Hindus to study Sanskrit by opening the doors of educational institutes to them. He was one of the pioneers of Indian Renaissance and a great social reformer who spent his life for the cause of the poor and vulnerable.



10. Inclusion of Indians in Legislative Councils was initiated to prolong the rule of British in India but these institutions hastened the process of independence for India. Critically examine. (10 marks)

The Indian Councils Act of 1861 enlarged the Governor-General's Executive Council for the purpose of making laws. This council came to be known as the Imperial Legislative Council. The British included Indians to the Councils in order to represent Indian views as many believed that one reason for the Revolt of 1857 was that Indian views were not known to the rulers. But, in practice, the Council did not serve even this purpose as the Government chose rulers of princely states or their employees, big zamindars etc. who usually toed the official line. Lord Dufferin and other British statesmen saw in the Legislative Council a device to incorporate the more vocal Indian political leaders into the colonial political structure where they could, in a manner of speaking let off their political steam. However, through repeated requests, protests and nationalist pressure the Councils were expanded by the Councils Act of 1892 and Acts of 1909 and 1919. Although the British introduced Council reforms bit by bit in order to douse the nationalist ire but Indian leaders soon transformed the powerless and impotent Councils into forums for ventilating popular grievances, exposing the defects and shortcomings of the bureaucratic administration, criticizing and opposing almost every government policy and proposal, and raising basic economic issues, especially relating to public finance.

1. Early nationalists demanded wider participation and representation in the Councils and also wider powers for the Councils through slogans like 'no taxation without representation.' They demanded increase in the powers of the members to 'discuss and deal with' the budget and to question the day-to-day administration. These demands were met in subsequent acts.
2. Many leaders like Dadabhai Naoroji in 1904 and G.K. Gokhale in 1905 began to put forward the demand for self-government modeled on self-governing colonies of Australia and Canada in Councils.
3. They submitted the acts and policies of the Government to a ruthless examination regarding both their intention and their method and consequence.
4. The nationalist members used them to enhance their own political stature in the country and to build a national movement.
5. With the use of debating skills, fearless criticism and deep knowledge the leaders undermined British political and moral influence and generating a powerful anti-imperialist sentiment.
6. Their speeches began to be reported at length in the newspapers and widespread public interest developed in the legislative proceedings.

Gokhale and Pherozeshah Mehta were most vocal in the Councils when it came to debating the Bills introduced by the British and highlighted their inconsistencies and surfacing the alien character and hidden British interests in the Budgets in the Councils.

11. Giving a brief description about the movements explain why the freedom movements in Asia and Africa got strengthened after the First World War? (15 marks)

The period following the First World War saw the strengthening of the movements of the peoples of Asia and Africa for independence. Many leaders of freedom movements in Asia and Africa had supported the War effort of the Allies in the hope that their countries would win freedom, or at least more rights after the war was over. The reasons for this resurgence were:

- The hopes of nationalist leaders had been belied and the imperialists soon made it clear that the war time slogans of freedom and democracy were not meant for their colonies.
- The war had weakened the imperialist countries and contributed to the awakening of the colonial peoples.
- Colonies realized the true face and hypocrisy of the imperialists who wanted to extend their control over the colonies and re-distributed the colonies among themselves.



- The support of the Soviet Union further added to the strength of the freedom movements and it withdrew her troops from its colonies.
Nationalist upsurge post WW I was witnessed in a majority of countries in Asia and Africa. Some of these upsurges include:
- **India:** During this period the freedom movement became a massive movement under Mahatma Gandhi. India witnessed the launch of Non-Cooperation and Khilafat movements during this period which were the most widespread freedom mobilizations until then in India.
- **Iran:** When British tried to extend their influence on Iran after Soviet Union withdrew from Iran their efforts were met with widespread uprising. In 1921, power was seized by Reza Khan who in 1925 became the emperor. The British troops left Iran and modernization of Iran began.
- **Afghanistan:** In 1919, the king of Afghanistan was assassinated and his son Amanullah became the king who proclaimed complete independence which was recognized by Soviets. British waged a war against the new government but in the end agreed to recognise the independence of Afghanistan.
- **Arab world:** Similar movements were started in Arab countries (Egypt) where British and French coveted the Arab oil reserves and other middle-east nations of Syria, Turkey etc.
- **China:** Popular movement was created in China under the leadership of Sun Yat-Sen who created Kuomintang and later the formation of Communist party of China in 1921 led the agitation forward.
- **Africa:** Growth of national consciousness in Africa was led by a series of pan-African Congresses. The pan-African movement asserted the unity of African people and independence of Africa.

12. With the advent of British in India a new colonial structure took root in the country. Examine the basic features of this colonial structure and its impact on the society and economy. (15 marks)

Around the 18th Century a significant event took place in the world which was the Industrial Revolution in England and it gradually spread to other countries of Europe also. The Industrial Revolution in Britain led to the increase in demand for raw materials for their factories and also a demand for a market to sell their finished goods. India provided such a platform to Britain to fulfill all their needs. Gradually British introduced changes in India's economy, polity and society which suited British interests. An independent and self-sufficient country was gradually turned into a colony of the British initially by conceding favors from the Mughals and later through the use of brute force.

Some basic features of colonialism include: Complete integration and enmeshing of the colony with the world capitalist system in a subordinate or subservient position. Subordination means that the fundamental aspects of the colony's economy and society are not determined by its own needs but by the needs and interests of the metropolitan economy and its capitalist class.

- Unequal exchange between colony and parent country and lack of internal synchronization of colonial economy. For example, the colony's agriculture does not directly relate to the colony's industrial sector. Rather it is linked with the world capitalist market and is linked to the metropolitan market which buys its products.
- Drain of wealth or unilateral transfer of social surplus to the metropolis through unrequited exports.
- Foreign political domination or the existence and role of the colonial state which plays a crucial role in the political affairs of the colonial structure.
- **Impact of the colonial state in Indian economy and society:**
- **Textile Industry and Trade:** Earlier Indian textiles such as cotton, linen, silk and woollen goods already had markets in Asia and Africa. There was now a reverse of the direction of textile trade between Britain and India.



There was a massive import of machine made clothes from English factories to Indian markets which created unemployment for a large community of weavers. Many of them migrated to rural areas to work on their lands as agricultural laborers which increased pressure on the rural economy and livelihood.

- **Land Revenue Policy and Land Settlements:** During British rule, revenue from land kept on increasing, and the reasons for this were many. The British carried out a number of land revenue experiments like the Permanent Settlement in Bengal and Bihar in 1793, the Mahalwari Settlement in the North Western Provinces, Punjab, the Ganga Valley and parts of Central India, the Ryotwari Settlement in parts of Bombay and Madras which caused hardship to cultivators.
- **Commercialization of Agriculture:** Another major economic impact of the British policies in India was the introduction of a large number of commercial crops such as tea, coffee, indigo, opium, cotton, jute, sugarcane and oilseed. This further enhanced the speed of transfer of ownership of land thereby increasing the number of landless laborers.
- **Transport and Communication:** The vast network of railways was pioneered during the latter half of the 19th century. This opened avenue for British bankers and investors to invest surplus wealth and material in the construction of railways. Railways made trading in commodities much easier and profitable by connecting the internal markets with the ports.
- **Social and Cultural Policy:** The British wanted the Indians to be educated and modern enough to consume their goods but not to the extent that it proved detrimental to British interests.
 - They introduced English language in India so that Indians could be employed as clerks on low wages while for the same work the British would demand much higher wages.
 - They assumed that a few educated Indians would spread English culture to the masses and that they would be able to rule through this class of educated Indians.
 - Instead of making full-fledged education reforms British followed a half-hearted education policy in India as they feared a reaction among the people if too much interference took place with their religious beliefs and social customs. Above factors combined to perpetuate British rule in India and the colonial underpinnings took huge toll on the indigenous economy and society of India.

13. UNESCO has added around 42 Indian languages in its 'Atlas of World Languages in Danger'. In this context examine the need of preservation of indigenous languages and efforts taken by India in this regard. (15 marks)

Article 29 of the Indian constitution lays down that any section of citizens with a distinct language, script and culture shall have the right to conserve the same. Around 780 languages are spoken in India and the constitution does not declare any language as the national language and Hindi is only the 'official language'.

UNESCO's Atlas of the World's Languages in Danger lists 2,500 endangered languages around the world. If a language is spoken by less than 10,000 people, it is considered endangered. India tops the list with 197 endangered languages. Of these, 81 are 'vulnerable' languages, 63 'definitely endangered', six 'severally endangered' and 42 'critically endangered'. According to a list prepared by the UNESCO, 42 languages in India are endangered and may be headed for extinction. In the last five decades, more than 220 languages have died in our country. There is a need to preserve our native languages because:

- **Culture carrier:** Language is a silent index of culture and has always been an emotive bond in human societies which plays an important role in the making of a nation. When we lose a language, we lose the worldview, culture and the potentially irreplaceable knowledge gathered over centuries, constituting a loss to all humanity.



- **Knowledge carrier:** People around the world live in direct contact with their native environment and when the language they speak goes extinct, the rest of humanity loses their knowledge of that environment, their wisdom about the relationship between local plants and illness etc.
- **Multicultural perspective:** Study of other languages sensitizes people to the existence of different cultural perspectives and practices. People become more likely to be able to articulate insights into their own cultural biases, be more empathetic to individuals of other cultures, consider and resolve questions in a way that reflects multiple cultural perspectives. Government has recently taken a few steps which aim at preserving the endangered languages:
- **Government of India** launched a scheme known as “**Protection and Preservation of Endangered Languages of India**” in 2014.
 - Under this Scheme, the **Central Institute of Indian Languages (CIIL), Mysore** works on protection, preservation and documentation of all the mother tongues/languages of India spoken by less than 10,000 speakers keeping in mind the degree of endangerment and reduction in the domains of usage.
 - Under the programme, grammatical descriptions, monolingual and bilingual dictionaries, language primers, anthologies of folklore, encyclopedias of all languages or dialects especially those spoken by less than 10,000 people are being prepared.
- The **Draft National Policy on Education** released recently recommends multilingualism as the foundation of education in India.
 - It recognises children’s ability to learn several languages and the cognitive advantages of multilingual education.
 - It makes a strong case for teaching of and knowledge creation in these languages and recommends greater attention to classical Indian languages.

14. The national movement not only popularized the regressive and exploitative policies of the British but also evolved a broad economic strategy to overcome India’s economic and social backwardness. Justify. (15 marks)

Under the British, the sense of being oppressed under colonial rule provided a shared bond that tied different groups together. The national movement united the diverse anti-colonial forces which existed in India. It provided an institutional mechanism to the people of India to highlight and air their grievances and the exploitative policies of the British. The Indian National Congress since its inception acted as a representative body of Indians which popularized the regressive policies of the British:

- The early Moderates raised basic questions regarding the nature and purpose of British rule and forwarded drain of wealth theory.
- They highlighted the ‘continuous impoverishment and exhaustion of the country’ under the British and advocated the severance of India’s economic subservience to Britain in every sphere of life.
- Nationalists highlighted the oppressive land revenue policies of the British and demanded reduction in land revenue and protection of peasants against unjust demands of the zamindars.
- Highlighting the distorted trade practices of the British and imposition of high tariffs on Indian goods abroad, nationalists demanded the industrial growth through trade protection.
- Nationalists brought to attention the autocratic functioning of Legislative Councils, suppression of civil liberties, lack of self-governance to Indians and the over-arching British control over the civil services.
- The issue of narrow franchise rights and under-representation of Indians in legislature and executive was high on the agenda of leaders.



- Social issues like lack of education, under investment in education, neglect of local vernacular languages and education were debated. Leaders demanded protection from famines and highlighted lack of legal safeguards to women and depressed classes.

Nationalist leaders while highlighting the debilitating policies of British rule also evolved a broad economic strategy to pull India out of the poverty and haplessness simultaneously. They shaped the economic policy under the British by demanding the following reforms:

- An inquiry into India's growing poverty and famines, reduction in military expenditure and home charges.
- Development must be equated with industrialization, which should take place through Indian, not foreign capital.
- Congress demanded reduction in land revenue, support to agriculture through irrigation etc and better facilities to labourers abroad.
- Indians demanded development of core and heavy industries like iron and steel and power generation.

15. Since its initial stages the national movement had kept communal tendencies at bay however towards the end it failed to control the genie after it was out of the bottle. Comment. (15 marks)

Communalism is a modern phenomenon rooted in the modern social, economic and political colonial structure. It emerged out of modern politics based on mass mobilization and popular participation. In India, religious consciousness was transformed into communal consciousness in some parts of the country. Its social roots lay in the rising middle classes who propagated imaginary communal interests to further their own economic interests. Communalism was the channel through which colonialists expanded their social base. The inherent class contradictions were given a post-facto communal colouring by the vested interests. Because of the economic backwardness of India and rampant unemployment, there was ample scope for the colonial government to use concessions, favours and reservations to fuel communal and separatist tendencies. Muslims were generally looked upon with suspicion initially after the 1857 revolt but after the emergence of nationalism in 1870s British reversed its policy towards Muslims and now decided to rally them behind the government through favours and concessions. The national movement since its initial stages realized the threat of communalism and made every conscious effort to contain this evil.

- The early nationalists made conscious efforts to remove minority fears. Dadabhai Naoroji, declared in 1886 that the intentions of the Congress not to raise socio-religious questions in its forums.
- In 1889 the Congress decided not to take up any issue opposed by the Muslims.
- The Congress accepted the Muslim League demand of separate electorates and the Congress and the League presented joint demands to the government in the Lucknow Session.

However, in the later stages of the national movement the Congress failed to evolve a suitable strategy to counter the rise of communalism. Congress made a number of mistakes which added together to become a major challenge towards the end:

- It gave legitimacy to the politics of the League, thus giving recognition to the division of society into separate communities with separate interests.
- The speeches and writings of some of the militant nationalist had a strong religious and Hindu tinge. They emphasised ancient Indian culture to the exclusion of medieval Indian culture. They identified Indian culture and the Indian nation with the Hindu religion and Hindus.
- Concessions to one community prompted other communities to demand similar concessions which made it difficult to launch an all-out attack on communalism.



- Some nationalists also turned communal. The Swarajists were divided along communal lines and many of them joined the Hindu Mahasabha.
- After the Muslim League performed badly in the 1937 provincial elections, it decided to resort to extreme communalism which was now organised as a mass movement with its base among middle and upper classes. Congress failed to evolve a counter to this development.
- The British India Government gave a virtual veto to the League on political settlement. The League made full use of this privilege and stuck to its demand of a separate Pakistan throughout the negotiations under the August Offer, Cripps' proposals, Shimla Conference and Cabinet Mission Plan. When the League and Jinnah failed to arrive at a consensus during the Cabinet Mission proposal, Jinnah withdrew from the plan and gave a call for 'direct action' to achieve Pakistan. This stage became uncontrollable for the nationalist leaders and there were communal riots on an unprecedented scale, which left around several thousands dead.

16. What policies have been adopted by the independent India to achieve integration and growth of tribals and tribal areas? (15 marks)

The socio-economic and cultural life of the tribal groups of India varies from tribe to tribe and region to region whose problems have attracted special attention of various leaders since independence. Therefore a series of innovative approaches, plans, programmes, structures and institutions have been created to bring about change in the lives of the tribal people.

Constitutional Provisions for Tribals:

- Free India adopted **Policy of Integration** for tribal development in which equal attention is paid to preservation. Hence, a special place was assigned to the tribal areas in the Constitution, with almost **twenty Articles and two special Schedules** explaining the protective privileges for the tribal people.
- The **Fifth Schedule** of the Constitution provides for the setting up of a **Tribes' Advisory Council** in each of the States having Scheduled Areas.
- Under Article 338 of Indian Constitution a **Commissioner for the SCs and STs** has been appointed by the President of India.

Apart from the constitutional and legal provisions, several other policy measures have been instituted by various governments at different times:

1. Nehru strongly believed in the co-existence of numerous diverse cultures and laid down five fundamental principles for tribal development, which are popularly known as **"Panchsheel"**:
 - To encourage their traditional arts and culture.
 - To respect their rights to land and forest.
 - To train and build up to do the work of the administration and development and avoid introducing too many outsiders into tribal territory.
 - To avoid over-administer with a multiplicity of schemes.
 - To judge the results by the quality of human character.



2. **Tribal Sub Plan:** Tribal sub plan is the part of state plan which is exclusively meant for scheduled tribes in the state. Socio-economic development of the tribals and their protection against exploitation are the twin objectives of Tribal Sub Plan Strategy.
 - Under TSP, a development block was taken as the smallest unit of development under this new strategy. This unit is known as **the Integrated Tribal Development Project (ITDP)**.
 - **MADA (Modified Area Development Approach)** was also a sub part of TSP, which was launched for all round development of the tribals outside the sub-plan areas. The plan emphasized a three-dimensional approach to tribal development, namely, **Area Approach**(Development of Natural Resources and Social Infrastructure), **Target Group Approach**(Meant for those tribals who do not benefit from area approach) and **Economic Approach**(Programmes made relevant without interfering in their traditional way of life and culture)
3. Emphasis was laid on a total integrated effort for all-round tribal development and massive efforts have been made for the socio-economic development of tribal people by the Government through organized economic planning, through effective implementation of **PESA, Backward Regions Grant Fund, the Border Area Development Programme, and the Hill Areas Development Programme**.
4. Through 89th Amendment of the Constitution, the National Commission for STs has been set up under Article 338A on bifurcation of erstwhile National Commission for Scheduled Castes and Scheduled Tribes, to oversee the implementation of various safeguards provided to Scheduled Tribes under the Constitution.
5. The Ministry of Tribal Affairs prepared a **draft of the National Tribal Policy in 2006**, for overall development of tribals, which is still under consideration.

Government's approach to tribal development is to bring education, health and other employment services at their doorstep. To realize this Government has been running various social schemes in tribal areas like **MGNREGA**, sanctioned **184 Eklavya Model Residential Schools** for provision of quality education to the tribals, preparation of detailed **Tribal Map of India** utilizing the technology of Geographical Information System (GIS) is underway, setting up **National Research Centre** in the Tribal Research Institute, Bhubaneshwar, and implementation of FRA is being done. Despite these efforts, the plight of tribals in India is pitiful, which can be ameliorated by sustained and directed efforts. An all-encompassing national policy on tribals should be formulated at the earliest.

17. Central planning was used as the primary tool to address the challenge of regional imbalance post-independence in India. Critically evaluate this policy on the basis of contemporary realities.(15 marks)

At independence, the leadership recognized that some regions were more backward than others. Only a few enclaves or areas around Calcutta, Bombay and Madras had undergone modern industrial development. From the beginning, the national government felt a responsibility to counter this imbalance in regional development. Major government instrument in achieving this was the transfer of financial resources to the poorer states. Planning was seen as a powerful instrument that could be used to remove regional inequality. The foundations for India's diversified economic base had been laid during the planning years.

- Public investment in major industries such as steel, fertilizers, oil refining, petrochemicals, machine-making, heavy chemicals and in power and irrigation projects, roads, railways, post offices and other infrastructural facilities, has been a tool for the reduction of regional inequality .
- The Third Plan explicitly played emphasis on balanced development of different parts of the country.



- Planning Commission allocated greater plan assistance to the backward states in the form of both grants and loans.
- The setting up of PSUs in diverse areas of manufacturing; research institutions in cutting-edge technologies of the time such as space and atomic energy; and centres of higher learning, including the Indian Institutes of Technologies (IITs) was planned to achieve balanced regional growth.
- The system of licensing of private industrial enterprises, which prevailed from 1956 to 1991, was also used by the government to guide location of industries in backward areas.

Planning in India has targeted the regional imbalance mainly through the five year plans which continued to function until 2017. The history of planning has created mixed results for India. On the one hand central planning was successful in addressing regional imbalance which can be gauged by the following:

- Location and investment in public sector enterprises has benefitted regions like Bihar and Madhya Pradesh most. Assam, Himachal Pradesh, Jammu and Kashmir and the north-eastern states have also benefited a great deal from the development of infrastructure, especially roads.
- Planned industrial investment in a few regions has promoted migration of people which has addressed regional disparity to an extent. Some states— Himachal Pradesh, Orissa, Bihar and Kerala—have benefited from out-migration just as Bengal, Gujarat and Maharashtra have benefited from in-migration.
- Planning has brought a decline in interstate industrial disparity, especially in the organized manufacturing sector.
- There is also less disparity in terms of social welfare as represented by life expectancy, infant mortality and literacy, though a few states like Kerala and Tamil Nadu have moved far ahead.
- The successes that India enjoys today in the information technology and knowledge-intensive sectors owe much to the research and educational institutions that were built during the early decades.

However, on the other hand some challenges still exist which central planning was not able to address:

- Planning did very little to remove the hurdles to the growth of agriculture and small-scale industries. Only a few states like Punjab, Haryana and western UP gained from the Green Revolution. After the introduction of economic reforms in 1991, public investment, especially on agriculture and industry, has been on a decline in the country.
- India's record during the post-Independence period in implementing land reforms and ensuring primary education for all has been rather unimpressive and the benefits from state-led development have so far reached only a minority of Indians.
- Planning has failed to reduce the regional disparity in poverty ratios as it is in the advanced states that maximum progress has been made in poverty reduction, so that the interregional disparity in the distribution of poverty has been growing.
- There still exists disparity among states in terms of economic growth. Bihar, Madhya Pradesh and Orissa are still at the bottom. Kerala, Punjab, Gujarat and Haryana continue to remain on the top.
- India is today one of the largest markets in the world for a wide range of goods, whether passenger cars, mobile phones or food products. Despite the emergence of such a large domestic market, the record of Indian manufacturing in absorbing the large labour reserves in the country remains abysmal.

A developing country like India requires more guidance through industrial policies amidst the turbulence of global economy. Lessons can be learnt by:

- The successes achieved by East Asian countries such as South Korea in manufacturing are, to a great extent, the result of strategic planning over several decades by their governments.
- The emergence of China as a global leader owes much to the careful planning and investments made by its government, particularly in the area of science and technology.



India's research institutions and our PSUs should engage in the creation and dissemination of technologies that create new economic opportunities and absorb, not displace, labour. The country's industrial policies should be able to enthuse young and educated entrepreneurs from rural areas to make use of these technologies to create new jobs. And, for all these, planning should be brought back to the centre for achieving balanced growth.

18. Although the Communists were indifferent or opposed to the Gandhian ideology but the working class provided critical support in all the chapters of the national movement. Discuss. (15 marks)

The Communists rejected Gandhian philosophy of non-violence and they were critical of both the Congress and Swaraj party. They pleaded that the Congress should follow policy of militant mass action and policy of surrender and compromise should be discarded. They criticised Gandhian philosophy of Civil Disobedience movement for being not a struggle but a manoeuvre of the Indian middle class to obtain concessions from imperialism. They believed that Gandhian programme diverted attention of the workers and peasants from their main struggle against landlords and capitalists. In the second half of the 1920s various Communist groups in different parts of India had organized themselves into the Workers' and Peasants' Parties and the trade union movement had become very strong by the end of 1928. Communist influence also spread to workers in the railways, jute mills, municipalities, paper mills etc., in Bengal and Bombay and in the Burma Oil Company in Madras. In 1920s the government launched a frontal attack on the communists and labour movement through repressive laws like the Public Safety Act and Trade Disputes Acts due to which by the end of 1928, the Communists reversed their policy of aligning themselves with and working within the mainstream of the national movement. The working class provided the much needed support to the national movement at its various stages:

1. Workers participated in the Civil Disobedience Movement all over the country. The textile workers of Sholapur, dock labourers of Karachi, transport and mill owners of Calcutta, and the mill workers of Madras heroically clashed with the Government during the movement. In Sholapur government offices, law courts, police stations and railway stations were attacked and the national flag was hoisted over the town.
2. During 1937-39 the Communists, the Congress Socialists and the Left nationalists led by Jawaharlal Nehru and Subhas Bose now formed a powerful Left consolidation within the Congress and other mass organizations. This class gave its support to the Congress candidates during the campaign of 1937 elections.
3. When World War II began the working class of Bombay was the first in the world to hold an anti-war strike and there were several strikes all over the country despite severe repression.
4. During the Quit India Movement after the arrest of Gandhiji there were strikes and *hartals* all over the country, lasting for about a week, by workers in Delhi, Lucknow, Kanpur, Bombay, Nagpur, Ahmedabad etc.
5. There was a tremendous resurgence in working class activity between 1945-47. The workers in large numbers participated in the numerous meetings and demonstrations organized in towns and cities on the issue of the INA trials.
6. Towards the end of 1945, the Bombay and Calcutta dock workers refused to load ships going to Indonesia with supplies for troops meant to suppress the national liberation struggles of South-East Asia.
7. The strike and *hartal* by the Bombay workers in solidarity with the mutiny of the naval ratings in 1946 was spectacular.

The last years of colonial rule also saw a remarkably sharp increase in strikes on economic issues all over the country. The pent-up economic grievances during the War, coupled with the problems due to post-war demobilization and the continuation of high prices, scarcity of food and other essentials, and a drop in real wages, all combined to drive the working class to the limits of its tolerance.



19. Whether it is the League of Nations or the United Nations until the third world economies are given adequate voice the sustainability of the group remains skeptical. Discuss. (15 marks)

The Second World War is the most debilitating crisis the world has seen so far and one of the causes behind it has been the failure of the League of Nations. The League of Nations was established after World War One to keep peace and one of its functions was to uphold the Treaty of Versailles. However the League suffered from many drawbacks:

1. The League, at no stage of its history represented the world balance of forces. It was dominated by the Anglo-French powers and became an instrument of their policy in Europe.
2. Germany, Japan and Italy withdrew from the league very soon making it unrepresentative and an instrument in the hands of a few.
3. Although all members of the League shared the same rights the real influence of various powers varied according to their military power and only certain great powers had permanent seats in the Council.
4. Small nations lost their faith in the effectiveness of The League to save them from any aggression.

The United Nations is a successor to the League and came into existence in 1945. It is an intergovernmental organization to promote international co-operation. Its objectives include maintaining international peace and security, promoting human rights, fostering social and economic development, protecting the environment, and providing humanitarian aid in cases of famine, natural disaster, and armed conflict. However, much like the League of Nations the UN is also dominated by a few powers of the world. The structure of the United Nations seeks to give a much stronger position to the traditional great powers through the UN Security Council. The five permanent members of the UNSC hold unparalleled sway over the functioning of the UN, a provision which keeps non-permanent members at a disadvantage. Lack of adequate powers to the developing and under-developed countries highlights the inefficiency and ineffectiveness of the UN:

- UN failed to stop US attack on Iraq on the pretext of baseless allegations made by the US which has claimed thousands of Iraqi civilian lives.
- UN is acting like a mute spectator to the proxy war in Syria which is being waged by US and Russia.
- China's refusal to implement the award of UNCLOS which ruled in favor of Philippines in the South China Sea is a mockery of small states. The inconsistencies in the power distribution within the UN warrant a revision and reform of the UN system. The changing realities of the world and the rise and expanding role of developing countries like India must be reflected in the structure of the UN in the form of enlarged Security Council permanent membership and the reform of the veto system at the UN. Unless the UN is reformed and purged of its elitist and skewed power structure its future seems bleak and not very dissimilar from that of the League of Nations.

20. The Government of India Act 1919 has often been marked as a major turning point in the history of twentieth-century India, however it proved to be futile. Explain. (15 marks)

The year 1919 marked the formal end of the First World War and provided an opportunity to the British government in India to defuse radical and militant Indian nationalists who had challenged colonial rule through acts of political violence. The passage of the Government of India Act of 1919 intended to privilege Indian elites who were politically moderate by creating a road map to allow Indians the ability to eventually govern themselves, but with British supervision. The Act of 1919 was a turning point in the history of India due to many reasons:



- The provisions for representative self-government were expanded from a previous set of reforms promulgated in 1909, which had offered minorities, such as Muslims, separate electoral representation.
- The 1919 reforms are considered unique because they offered Indian nationalists dyarchy, which was a double or split government in which the central and provincial governments were given selected powers.
- Provincial governments were responsible for governing education, public health, public works, and agriculture (the “nation-building” activities); the central government kept control over the military, revenue, and foreign policy (the “law and order” functions).
- The Government of India act was considered a step toward offering Indians the right to govern themselves through elected representatives, an expanded franchise, and involvement in local governance.
- A notable feature of the document was a clause that called for a review of the Act’s working after a period of 10 years.
- It was the first attempt by the British to introduce self-government in India albeit with significant restrictions. Despite initiating many changes in the administration system of India the Government of India Act 1919 suffered from many challenges:
- The Indian National Congress rejected the Act as it did not create a responsible government at the centre nor it offered ‘Swaraj’ which was expected after the end of the War.
- The Governor-General of each province, who was appointed by the India Office, had the right to veto or validate any bill against the wishes of the partially elected council.
- The viceroy, the presumptive head of state in the Government of India, could override votes made by the Legislative Assembly.
- The Act intensified the system of separate electorates in India. The Government decided to arm itself with extraordinary powers to suppress any discordant voices against the reforms. In March 1919, it passed the Row latt Act even though every single Indian member of the Central Legislative Council opposed it. This Act authorised the Government to imprison any person without trial and conviction in a court of law.