



# VISION IAS

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## APPROACH – ANSWER: G. S. MAINS MOCK TEST - 2352 (2024)

1. *Why is Aurobindo Ghosh considered “a poet of patriotism, the prophet of nationalism and the lover of humanity”? Give reasons. (Answer in 150 words)* 10

**Approach:**

- Give a brief introduction about Aurobindo Ghosh.
- Highlight the contributions that earned him the above title.
- Conclude appropriately.

**Answer:**

Aurobindo Ghosh, born on August 15, 1872, in Calcutta district, West Bengal, emerged as a towering figure in India's struggle for independence during the early 20th Century. His multifaceted contributions inspired C.R. Das to call him "a poet of patriotism, the prophet of nationalism, and the lover of humanity."

**Poet of Patriotism:** Aurobindo Ghosh was a champion of nationalism who fought the British with his pen. He is known for his work that expresses feelings of loyalty and devotion to the nation.

- **Staunch Critique of British Policies:** Aurobindo left his service in the Baroda government and joined journals like **Jugantar** and **Karmayogi** to vehemently criticize British imperialism.
- **Revolutionary nationalism:** He started the patriotic journal **Bande Mataram** to propagate radical methods and revolutionary tactics instead of supplication.
- **Strengthened freedom struggle:** The essay, **Welcome to the Prophet of Nationalism**, is one of the great essays that garnered support and strengthened India's struggle for independence.
- **Early Activism:** During his college days at Cambridge, he joined the student association named "**Indian Majlis**" while he also organized a secret society called, "**Lotus and Dagger**" for the upliftment of his motherland.

**Prophet of Nationalism:** He played a significant role in the development and spread of nationalism.

- **Contribution towards Mass Movement:** He was one of those radical leaders who transformed Indian Nationalism into a mighty mass movement.
- **Complete Freedom:** Aurobindo was the first Indian political leader to use the word "Independence" instead of "Swaraj". He strongly advocated for political freedom as according to him, no real development was possible without it. Thus, political freedom had to precede socio-economic and administrative reforms.
- **Inspired revolutionaries:** He helped organise secret societies in Bengal like Anushilan and Jugantar and inspired many radical youths in the region towards the path of revolution. He also urged people to suffer and sacrifice for the sake of the motherland.
- **Spiritual nationalism:** Aurobindo's definition of nationalism had a spiritual dimension, unlike the ordinary patriotic understanding of the term nationalism.

**Lover of Humanity:** He had immense faith in mankind's inner capacity to transcend its present limitations.

- **Emphasis on human Unity:** According to Aurobindo, the progress of the civilization depended on its advance towards human unity.
- **Humanity's freedom:** He also strived for humanity's freedom from its bondage to colossal ignorance, the cause of its manifold suffering.

- **Great International Role for India:** Despite India being firmly under British Rule, he strongly believed that a free India had a spiritual message that was needed by the people of the world.

Aurobindo Ghosh's enduring legacy lies in seminal works such as "**The Life Divine**," "**Savitri**," "**Essay on the Gita**," and "**Defense of Indian Culture**," which stand as guiding beacons, illuminating the path toward national development and unity.

2. ***Bring out the new orientation given to the freedom struggle by the emergence of the socialist influence within the Indian National Congress. (Answer in 150 words)*** **10**

**Approach:**

- Introduce by mentioning about the socialist influence in the Indian National movement.
- Discuss the changes brought about by the socialist influences and their impact on the freedom struggle.
- Conclude appropriately.

**Answer:**

The socialist influence in the Indian National Movement was a significant and transformative aspect of the struggle for India's independence from British colonial rule. Notable socialist leaders within the Indian National Congress (INC) included **Jawaharlal Nehru**, **Subhas Chandra Bose**, **Acharya Narendra Dev**, and **Jayaprakash Narayan**, etc.

**Socialist influence in Congress gave a new orientation to the freedom struggle:**

- **Integrated socialist ideals into INC demands:** The socialists wanted revolutionary changes in political and social structure. Jawaharlal Nehru advocated for social justice and recognized that independence should not only mean political freedom but also economic and social liberation.
  - For example, resolution on **Fundamental Rights and Economic Policy** was passed by the Karachi session of the INC in 1931.
- **Widened social base of struggle:** They wanted to create a broad base for the INC organization by bringing workers and peasants into it. They believed in class struggle and stood for abolition of the capitalism and the zamindari system. Due to their efforts, INC became sympathetic to peasant issues and encouraged the formation of Trade unions.
  - For example, in **Dec 1936**, the first rural session of INC was held at **Faizpur** focusing on the problems of peasants.
- **Demand of 'Purna Swaraj':** The socialists believed that political independence was meaningless in the absence of socio-economic freedom. Thus, they replaced the demand of 'swaraj' with 'purna swaraj'. Consequently, under the President-ship of Jawaharlal Nehru, INC had adopted the demand of 'Purna swaraj' at **Lahore session of Congress 1929**.
- **Included Princely states in their approach:** Earlier, INC was apathetic to movements in princely states and limited their efforts to 'British India'. The socialists took part in the democratic movements of the people in the princely states against their autocratic rulers. In the **1938 Haripur Session**, the Congress had declared that the goal of Purna Swaraj also included the **independence of princely states**.
- **Youth and Militancy:** The socialist influence brought a more youthful approach to the INC. Leaders like **Subhas Chandra Bose** emphasized direct action and mass mobilization, challenging British rule with greater vigour.
- **Adopted Continuous and sustained struggle:** They discarded old 'Struggle Truce Struggle' strategy in favour of '**Struggle-Victory Strategy**'. They believed in the efficacy of techniques such as workers' strikes and peasants' agitation for the attainment of freedom from foreign rule. Thus, unlike previous anti-British struggles, the Quit India movement was never suspended.

The emergence of socialist influence within the INC added a new dimension to the freedom struggle. It laid the foundation for many of the socio-economic policies that were implemented in independent India.

3. *The partition of India was a violent separation of communities who had hitherto lived together. In light of the statement, discuss the difficulties faced by refugees in the process of partition. (Answer in 150 words)* 10

**Approach:**

- Introduce with a brief context of the partition of India and violent separation of communities.
- Mention the difficulties faced by refugees in the process of partition.
- Conclude appropriately.

**Answer:**

Inspired by the Muslim League's proposal of '**two nation theory**', the partition led to the division of British India into India and Pakistan. The partition was **not merely a division of properties, liabilities and assets, or a political division** of the country. It was a violent separation of communities who had hitherto lived together as neighbours.

**The partition faced several challenges** such as the absence of a single belt of Muslim-majority areas in British India and the demographic challenge of division since not all Muslims wanted to be part of Pakistan. Forced to abandon their homes and move across borders, these refugees went through immense difficulties during partition as given below:

- **Forced migration:** The partition of British India in 1947 resulted in one of the largest and most rapid migrations in human history. It is estimated that the partition forced about **80 lakh people to migrate** across the new border.
- **Violence and riots across the border:** The partition set off communal violence, which took place in the whole country, especially in Punjab and Bengal. Massive riots took place in **Amritsar city of Punjab and Noakhali and Calcutta region of Bengal** during the partition. Between five to ten lakh people were killed in partition-related violence.
- **Emotional trauma:** Refugees had to go through the emotional trauma of abandoning their homes and moving across borders. Families were often separated as they tried to flee to safety, leading to emotional distress and uncertainty about the fate of loved ones. The survivors used to describe partition as a '**division of hearts**'.
- **Gendered violence:** Thousands of women were abducted and publicly humiliated on both sides of the border. In many cases, women were killed by their family members to preserve the '**family honour**'. Many women were forced to die by suicide in an attempt to protect their chastity.
- **Identity Crisis:** During the partition, in the name of religion, people of one community ruthlessly killed and maimed people of the other community. This led to an identity crisis with many people either converting their religion or concealing their true religious background to escape violence.
- **Disease and contagion:** Most of the refugees took shelter in refugee camps on each side of the border. Many people perished due to the outbreak of **infectious diseases like cholera and tuberculosis** because of overcrowded and unhygienic environments in refugee camps and settlements.

Still, Indian leaders did focus on the development of all refugees and minorities in the country. Beyond immediate displacement and relief measures, rehabilitation of the refugees was closely aligned with state-building activities.

4. *How did the motivation of the British East India Company to commercialize Indian agriculture affect the rural economy? (Answer in 150 words)* 10

**Approach:**

- Highlight the period when the commercialization of Indian agriculture started.
- Briefly mention the reasons behind the commercialization of Indian agriculture.
- Discuss its impact on rural economy in India.
- Conclude appropriately.

### Answer

The commercialization of Indian agriculture started post 1813 when the industrial revolution in England gained pace and became prominent around 1860 A.D during American Civil War.

#### Motivation behind the commercialization of Indian agriculture

- The Company was mainly concerned with acquiring Indian crops for sale in international markets. For example, raw cotton for textile mills in Lancashire and opium in China.
- The revenue generated from Indian agriculture helped finance the costs of maintaining British colonial administration in India. It included the salaries of British officials, the maintenance of law and order, and the development of infrastructure such as railways.

Commercialisation of agriculture is considered to be a sign of progress towards capitalist agriculture but due to vested interest of British, it had a negative impact on rural economy in India.

- **Lack of development of various markets:** Though the product market widened and enlarged due to demand of products like silk, opium, indigo etc., commercialization did not result into development of other markets:
  - **No market for hired labour:** A system was preferred in which the peasant could be coerced into supplying the required products at a very low price as seen in the indigo plantations. This system could sustain only on the family labour, not hired labor as they would ask for better pay.
  - **Input market:** The peasantry was not paid enough to invest in **agricultural inputs** as that would reduce the planters' profits. Hence, **no free market for these inputs** could easily arise.
  - **Land Market:** Oppressive revenue policies made agriculture non-profitable. This prevented outsiders from buying land, thus **checking the growth of a market in land**.
  - **Credit Market:** A free market, with the freedom for each individual to act in this own interest clearly did not exist. For example, indigo cultivators were given loans by the planters as way of restricting them to the crops that planters wanted them to grow.
- **Impoverishment of the peasantry:** Oppression of the peasants by the zamindars in zamindari areas and excessive revenue demand of the government in the ryotwari and mahalwari areas led to impoverishment of peasants.
- **Rural indebtedness:** Growing commercialisation of agriculture led to the rise of the money lending class which had far reaching impact on the rural indebtedness. **Due to excessive taxation and poor revenue generation**, peasants were forced to borrow money at **high rate of interest** leading to the vicious cycle of indebtedness.
- **Commercial crops:** Cultivation of cash crops like indigo, opium, and cotton, which were in high demand in the international market often resulted in the neglect of food crops.
  - For instance, between 1893-94 and 1945-46, the production of commercial crops increased by 85% and that of food crops fell by 7%. This had a **devastating effect on the rural economy and led to frequent famines**.
- **Impact on self-sufficiency:** The emphasis on commercial agriculture disrupted the self-sufficient agrarian economy of many Indian villages. Peasants became dependent on the market, making them vulnerable to market fluctuations.
  - For example, in western India, cotton cultivation grew in response to the **cotton boom in 1860s caused by the American Civil War** but disappeared soon after the end of the war and was followed by a **famine and agrarian riots in the 1870s**.

The commercialization of Indian agriculture, spurred by the vested British colonial interests, had profound and debilitating impact on the rural economy.

5. *It is argued that the policies of Lord Wellesley converted the British Empire in India to the British Empire of India. Explain. (Answer in 150 words)* 10

**Approach:**

- Briefly write about the tenure of Lord Wellesley in introduction.
- Explain the policies of Lord Wellesley, which converted the British Empire in India to British Empire of India.
- Conclude accordingly.

**Answer:**

In 1798, **Lord Wellesley** succeeded **Sir John Shore** as the new Governor General. His tenure (1798-1805) was marked by aggressive expansionist policies, innovative administrative reforms.

His policies ensured that British Empire in India became the British Empire of India as discussed below:

- **Subsidiary alliance system:** Lord Wellesley used subsidiary alliance system to extend British dominion in India as a defensive counter measure against the imperialistic designs of France and Russia. During the seven-year rule of Wellesley alone, over 100 small and big states of India signed the subsidiary treaty.
  - **Under this system**, if the Indian rulers failed to pay for the “subsidiary forces”, then part of their territory was taken away as penalty. For example, Lord Wellesley forced the **Nawab of Awadh** to give over half of his territory to the Company in 1801. **Hyderabad** was also forced to cede territories on similar grounds.
- **Fourth Anglo-Mysore War:** Lord Wellesley was concerned about Tipu Sultan’s growing friendship with the French and aimed at annihilating his independent existence. The Fourth Anglo-Mysore War finally ended in 1799 with the **fall of Seringapatam**. The British chose a minor ruler **Krishnaraja III from old Hindu dynasty (Wodeyars)**, who accepted the subsidiary alliance.
- **Second Anglo-Maratha War:** During the rule of Lord Wellesley, the Second Anglo-Maratha War (1803-05) was fought on different fronts, resulting in the British gaining Orissa and the territories north of the Yamuna River including Agra and Delhi.
  - Maratha leader **Bajirao II** accepted the Subsidiary Alliance and signed the **Treaty of Bassein with British in 1802**. It was a decisive step in the breakup of the Maratha confederacy. The pact led directly to the East India Company’s annexation of the Peshwa’s territories in western India in 1818.
- **Administrative reforms:** Lord Wellesley raised the status of the Secretaries to Government by raising their salaries and augmenting their responsibilities to include research and planning.
  - Also, in 1800, Lord Wellesley set up the **Fort William College** for training of new recruits locally. The idea was to make British rookies understand the Oriental culture, tradition and laws for better administration.
- **Censorship of Press Act, 1799:** The act was enacted in anticipation of the French invasion of India. It imposed almost wartime press restrictions including pre-censorship.

The tenure of Lord Wellesley was a significant phase in British colonial policy and expansion in India and his policies played a key role in converting the British Empire in India to the British Empire of India.

6. *“Alluri Sitarama Raju’s struggle against injustice and exploitation is a proud chapter in India’s freedom struggle”. Comment. (Answer in 150 words)* 10

**Approach:**

- Write about Alluri Sitarama Raju in introduction.
- Mention his contribution against injustices and exploitation.
- Conclude briefly.



**Answer:**

**Born in 1897, Alluri Sitarama Raju** was a sanyasi who toured the country and returned to his hometown to wage an armed rebellion in order to free the country from the British. He was a strong believer in justice and waged battles to protect the rights of Adivasis. He has left behind an inspiring legacy of anti-imperialist rebellion, which highlights his struggle against injustice and exploitation:

- **Upliftment of the tribals:** Alluri Sitarama Raju started working amongst **Adivasis living in Eastern Ghats** and helped them by **educating them** and providing **medical help**, using the vast knowledge he gained from his extensive travels. He decided to make this area the hub in his fight against the British.
- **Organising the tribals against oppressions:** He began to organise Adivasis against the atrocities by the **police, the forest and revenue officials** and extensively toured the '**Manyam**' (forest area) area. He told them that they were the sole owners of the forest produce and prepared them to fight against the **oppressive Madras Forest Act, 1882**.
- **Success in warfare:** He won a few battles, using traditional weapons such as bows and arrows, including attacks on police stations. Legend has it that all his attacks were informed well in advance. Also, he would leave a letter with inventory of weapons and bullet stocks that he was taking with him.
- **Gandhian influence:** Later, he got Influenced by **Mahatma Gandhi during Non-Cooperation Movement**. He inspired the tribals to seek justice in the local Panchayat courts and boycott the colonial courts. He also persuaded people to **wear khadi and give up drinking**.
- **Rampa Rebellion:** He led the ill-fated "**Rampa Rebellion**" of **1922–24**, during which a band of tribal leaders and other sympathizers fought against the British Raj. He was referred to as "**Manyam Veerudu**" (Hero of the Jungles) by the local people. This Rampa Rebellion inspired the tribals of Orissa and they started '**No Rent Struggle**' along with violating forest laws.

After a relentless chase by British forces, Shri Alluri Sitarama Raju was caught and **martyred on May 7, 1924**. Though his battle with the British lasted for a short period, he made an indelible mark in the history of the Indian Freedom Struggle and found a permanent place in the hearts of the countrymen.

7. *In post-independent India, the preservation of the tribal people's rich social and cultural heritage lay at the heart of the government's policy of tribal integration. Discuss. (Answer in 150 words)* 10

**Approach:**

- Introduce by writing about the condition of tribal people after independence.
- Discuss the policy of the government for the tribals.
- Conclude accordingly.

**Answer:**

In post independent India, the task of integrating the tribal people into the mainstream has been extremely complex exercise. It is due to the varied geographical and social conditions under which they live in different parts of the country. According to the 1971 census, there were over **400 tribal communities constituting nearly 6.9 per cent of the Indian population**.

The government adopted the policy of integrating the tribal people in the Indian society, even while maintaining their distinct identity and culture in the following manner:

- **Preserve and promote traditional practices:** It was envisaged that the tribals should develop according to their own genius and there should be no imposition from outside. **For example, Panchayat Extension to Scheduled Areas (PESA) Act, 1996** was enacted to protect the tribal population from external exploitation with an active involvement of the Gram Sabha.
- **Protecting Land and Forest Rights:** The state took efforts to protect tribal rights with regards to land and forests and prevent outsiders from taking possession of tribal lands. The incursion of the market economy into tribal areas had to be strictly controlled and regulated. In this regard,

**The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006**, aims at safeguarding the land and forest rights of tribals in India.

- **Preserve linguistic identities:** It was necessary to encourage the preservation and development of tribal languages and enable the conditions in which they can flourish. The government extends support to **Tribal Research Institute** for carrying out various research & documentation activities including programs for documentation of tribal languages, dialects, etc.
- **Administrative Safeguards:** Self-government has been an key feature of the tribal administration in India. It has been ensured through special provisions for administration of tribal areas under fifth and sixth schedule of the constitution.
- **Ensuring sustainable livelihood:** Schemes like MSP for MFP (minor forest produce) have been designed as a social safety net for improvement of livelihood of MFP gatherers by providing them fair price for the MFPs they collect.

In spite of the constitutional safeguards and the efforts by the central and state governments, the tribals' progress and welfare has been very slow, and even dismal. The tribals continue to be poor, indebted, landless and often unemployed. The problem often lies in weak execution of even well-intentioned measures. Also, there is a divergence between central and state government policies.

Considering these challenges, it is necessary to bring Scheduled Tribes into the mainstream of society through a **multipronged approach** for their holistic development without disturbing their distinct culture and way of life.

8. *Discuss how the 'charkha' became an integral constituent of Gandhian struggle for Independence and a symbol of nationalism in India. (Answer in 150 words)* 10

**Approach:**

- Briefly write about the introduction of the 'charkha' by Gandhiji.
- Highlight the significance of the 'charkha' in India's freedom struggle.
- Conclude accordingly.

**Answer:**

The Indian national movement was marked by the use of several icons and symbols such as flags, salt, etc. that reflected the principles and ideals of freedom fighters. Though they were in vogue much before, the Gandhian period witnessed prominent use of symbols and icons. One of the most prominent symbols was 'charkha' or the spinning wheel that was used to make khadi fabric.

**'Charkha' as an integral constituent of Gandhian struggle for independence and a symbol of nationalism:**

- **Breaking the boundary of the caste system:** Gandhiji spent a part of each day working on the 'charkha' and encouraged other nationalists to do likewise. The act of spinning allowed Gandhiji to break the boundaries that prevailed within the traditional caste system between manual labour and manual labour.
- **Bringing glory to human labour:** Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the 'charkha' as a symbol of a human society that would not glorify machines and technology but would instead venerate human labour, especially manual labour.
- **In opposition to the consumerist culture:** Gandhiji wore charkha-woven handmade clothes. This appearance of his came to symbolise asceticism and abstinence – qualities he celebrated in opposition to the consumerist culture of the modern world.
- **Connect with the masses:** Gandhiji always focused on making the national movement a mass movement. His appeal among the poor, and peasants in particular, was enhanced by his ascetic lifestyle, and by his shrewd use of symbols such as dhoti and 'charkha'.
- **Independence from import:** Gandhiji envisaged 'charkha' as a tool to increase the use of locally-made fabric and decrease the dependency on imported fabric. The fabric could be made at home with homespun yarn obtained from locally grown cotton. Gandhiji saw in it the potential to

provide livelihood to the poor as well as freedom from the mill cloth imported from England, which was blamed by many for the decline of Indian handloom textiles.

- **Promote nationalism:** By promoting 'charkha', he also encouraged the use of khadi. He gradually built it into a movement to give expression to the spirit of nationhood and push for boycott of foreign goods. It was at the **Nagpur Session in 1920** that the Indian National Congress decided to encourage khadi. It was central to the Non-Cooperation movement in **1920-21**. The first Khadi Production Centre was established at Kathiawad, Gujarat in 1921. Also, Jawaharlal Nehru referred to the fabric as "the livery of freedom".

Later in 1934-35, Gandhiji expanded the idea from 'helping the poor individuals' to 'self-reliance of whole villages through Khadi Village Industries'. In 1942-43, he had sessions with workers' groups and village organizers to reorganize the whole programme on a country-wide scale. Thus, during India's freedom movement, Mahatma Gandhi turned the poor man's 'charkha' or spinning wheel and khadi into symbols of self-reliance, discipline and means to attain Swaraj or self-rule.

9. *The introduction of English education by the British brought the Indian youth in contact with a body of thought, which openly questioned many of the fundamental assumptions upon which the fabric of traditional values rested. Comment. (Answer in 150 words)* 10

**Approach:**

- Give a brief account of the introduction of English education by the British in India.
- Elaborate how English education brought the Indian youth in contact with a body of modern thought.
- Discuss how modern thought influenced them in questioning the traditional values with suitable examples.
- Conclude accordingly.

**Answer:**

The introduction of English education in India can be traced to the **Charter Act of 1813**, which officially introduced an English system of education in Indian history. Even though English education was introduced by the Britishers for their own benefit, it brought the Indian youth in contact with a modern body of thought, as discussed below:

- **Access to liberal thoughts:** Modern education acquainted the Indian youth to the thoughts of many liberal thinkers like **John Locke, J.S. Mill, Rousseau, Herbert Spencer**, etc., which widened their mental horizon and knowledge.
- **Emphasis on human rights:** British education gave key importance to human rights and appreciated equality and human dignity, which ignited the minds of Indians towards the plight they were suffering at the hands of the Britishers.
- **Modern democratic values:** English education introduced the Indian youth to the rational and democratic thoughts of the modern West. These ideas came to constitute an ideological package called "**political modernity**" consisting of concepts such as citizenship, the state, civil society, public sphere, etc.

These ideas of Western education influenced the younger generation of the Indian society, and they began to question many of the fundamental assumptions upon which the fabric of traditional values rested, such as:

- **Denial of human rights:** Practices like rigid caste system, untouchability etc. which were against human dignity were openly questioned. For example, **Prarthana Samaj** devoted itself to the work of social reforms such as inter-caste dining, inter caste marriage, etc.
- **Subjugation of women:** Practices like the purdah system, sati, child marriage, etc. which subjugated women were criticised by the reformers who were influenced by the liberal ideas propagated by British education. For example, **Ishwar Chandra Vidyasagar** dedicated himself to the cause of the emancipation of women.
- **Religious and social ills:** In the nineteenth century, the Indian society was caught in a vicious web created by religious superstitions and social obscurantism. These social evils were



questioned by the Indian youth. For instance, **Swami Dayanand Saraswati** was opposed to idolatry, ritual and priesthood, particularly to the prevalent caste practices and popular Hinduism as preached by the Brahmins.

- **Social exclusion:** In India, social exclusion revolves around societal institutions that exclude, discriminate, isolate, and deprive some groups on the basis of traditional identities. Driven by values like right to equality and respect for human rights, practices promoting social exclusion were openly questioned. For example, **Swami Vivekananda** condemned the caste system, rigid rituals, century-old superstitions and advocated liberty, free thinking, and equality.

Though the British followed a trickle-down approach in imparting education to only a privileged few, they brought a rather modern and logic-based education system that led to the evolution in the thinking of the Indian youth and paved the way for Indian renaissance and freedom struggle.

**10. Indian nationalism grew partly as a result of colonial policies and partly as a reaction to colonial policies. Comment. (Answer in 150 words) 10**

**Approach:**

- Start with a brief about the rise of Indian nationalism.
- Discuss how colonial policies were responsible for the same.
- Conclude accordingly.

**Answer:**

The rise of Indian nationalism is inextricably linked to the anti-colonial movement. People began to realize their unity as a result of their struggle against colonialism. The sense of oppression under colonialism provided a common bond that united many disparate groups. This was possible due to multiple factors stemming from British policies and reactions towards them.

**Colonial policies leading to nationalism:**

- **Nationwide Unification by British:** Various British policies resulted in unification of the country. For instance:
  - A **civil service, a unified judiciary and codified civil and criminal laws** throughout the country imparted a **new dimension of political unity to the hitherto cultural unity**.
  - Modern means of transport and communication **such as railways, roads, electricity, and telegraph** brought people, especially the leaders, from different regions together. This was important for the **exchange of political ideas and for mobilisation and organisation of public opinion** on political and economic issues.
- **Rediscovery of India's Past:** The **historical researches by European scholars, such as Max Mueller, Monier Williams, Roth and Sassoon, and by Indian scholars such as R.G. Bhandarkar, R.L. Mitra, and later Swami Vivekananda**, created an entirely new picture of India's past. **The self-respect and confidence so gained helped the nationalists to demolish colonial myths** that India had a long history of servility to foreign rulers.
- **Socio-religious reforms:** These reform movements sought to remove social evils; this had the effect of bringing different sections together, and proved to be an important factor in the growth of Indian nationalism. For instance, **Hindu Widows' Remarriage Act, 1856, Bengal Sati Regulation of 1829 etc.**
- **Western Thought and Education:** The introduction of a modern system of education **afforded opportunities for assimilation of modern Western ideas**. This, in turn, gave a new direction to Indian political thinking.
  - The **liberal and radical thought of European writers** like Milton, John Stuart Mill, Rousseau, Paine, Spencer and Voltaire **helped many Indians imbibe modern rational, secular, democratic, and nationalist ideas**.
  - This ever-expanding English educated class **formed the middle-class intelligentsia which provided leadership to the Indian political associations**.

## Reaction to Colonial Policies

- **Cause behind economic backwardness:** Leaders like **Dadabhai Naoroji** and **R. C. Dutt** made people realise that the poverty, economic backwardness and underdevelopment of India were direct consequences of British colonialism.
  - The **nationalist movement arose to take up the challenge of these realities** inherent in the character and policies of colonial rule.
- **Reactionary Policies: Lytton's reactionary policies** such as reduction of maximum age limit for the I.C.S. examination from 21 years to 19 years (1876), the grand Delhi Durbar of 1877 when the country was in the severe grip of famine, the Vernacular Press Act (1878), and the Arms Act (1878) **provoked a storm of opposition in the country.**
- British colonial policies **excluded Indians from positions of political/judicial power and decision-making.** Indians were marginalized in their own land, and this political disenfranchisement fuelled a desire for self-governance and freedom.
  - The **Indian Councils Act of 1861 & 1892 and the Government of India Act of 1909** provided only limited political representation to Indians in legislative bodies.
  - The organised agitation by the Europeans to **revoke the Ilbert Bill** also taught the nationalists how to agitate for certain rights and demands.
- **Role of Press:** The press **while criticising official policies**, on the one hand, urged the people to unite, on the other.
  - It also helped **spread modern ideas** of self-government, democracy, civil rights, and industrialisation.

However, it is also worth noting that global factors like worldwide upsurge of the concepts of nationalism and the right of self-determination initiated by the French Revolution also played a crucial role in the rise of Indian Nationalism.

11. *The tendency on the part of many scholars to see the British colonial rule as essentially benign and a version of 'enlightened despotism' is nothing but a myth. Comment. (Answer in 250 words)*

15

### Approach:

- Introduce by writing briefly about enlightened despotism.
- Briefly explain how British rule can be termed as being a version of 'Enlightened Despotism'.
- Bring out the arguments against the notion of it being benign.
- Conclude accordingly.

### Answer:

Enlightened despotism was a form of government in the 18th century in which absolute monarchs pursued legal, social, and educational reforms inspired by the Enlightenment.

The notion of British colonial rule as a form of 'enlightened despotism' is a perspective that argues that the British rule in India was benevolent and brought about many positive changes in the country such as:

- **Socio-Cultural Modernization:** Under British rule, India witnessed significant socio-cultural modernization, including the abolition of practices like sati, human sacrifice, and female infanticide.
- **Physical Infrastructure:** The railways initiated in the mid-19th century, revolutionized transportation, facilitating the movement of goods and people. Established in the 1850s, a telegraph network, improved communication and administrative efficiency.
- **Legal System:** The British introduced a comprehensive legal framework based on English common law principles. The Indian Penal Code of 1860 provided structured laws and continues to be in operation even today.
- **Education:** British policies, including the Wood's Dispatch of 1854, expanded education in India as it led to the creation of prestigious universities in Calcutta, Bombay and Madras.

However, it is myopic to look at these developments as an effort on the part of the British to rule India for the betterment of its people. The British rule, in fact, subjugated India in the following ways:

- **Economic Exploitation:** British colonialism treated **India as a source of raw materials and markets** for British goods. This led to a wealth drain, the **destruction of local industries and the impoverishment of artisans and peasantry**.
- **Infrastructure development to serve British interests:** Railways, Telegraph, and Roads were developed to serve their own economic interests rather than the welfare of the local population.
- **Social Divisions:** The British policies of divide and rule like **the Partition of Bengal (1905), the Government of India Acts of 1909 and 1919, Communal Award (1932)**, etc. disunited the Indian society on religious, caste and other lines.
- **Education to deepen British administration:** Education was aimed at training a small elite of Indians who would serve as intermediaries between the British rulers and the local population.
- **Absence of Rule of Law:** India was ruled for more than 200 years without any meaningful participation of the local people. Further, the rights of local people and the press were suppressed through discriminatory and brutal legislations such as the Arms Act, Vernacular Press Act, Rowlatt Act, etc.
- **Supremacy of British Interests:** The occurrence of devastating famines such as the **Orissa Famine in 1866, the Bengal Famines of 1770 and 1943**, killed millions of people because of the colonial administration's policy failure. For example - The famine of 1943 is estimated to have killed over 30 lakh people owing to the wartime grain import restrictions, and the deliberate diversion of food from starving Indian civilians to well-supplied British soldiers during WW-II.
- **Indentured Labour:** The Indian Indentured immigration was first accounted for in the 1830s and over a period of roughly 100 years 1,194,957 Indians were relocated to 19 colonies.

The two-century colonial rule in India was far from an enlightened rule. Instead, it can be seen as the invasion and destruction of a high civilization by a trading company for its greed.

12. *Comment on the nature of disagreements between Mahatma Gandhi and Rabindranath Tagore during the course of the Indian freedom struggle, which shaped the core principles of Indian democracy. (Answer in 250 words)* 15

**Approach:**

- Introduce by highlighting the relationship between Mahatma Gandhi and Rabindranath Tagore.
- Discuss the disagreements between them, which shaped the core principles of Indian democracy.
- Conclude appropriately.

**Answer:**

The relationship between **Mahatma Gandhi** and **Rabindranath Tagore**, two luminaries of the Indian freedom struggle, was complex yet mutually respectful. Though they disagreed on several ideological fronts, their dialogues played a crucial role in shaping the core principles of Indian democracy as given below:

- **Disagreement on imposition of Discipline:** Both Gandhi and Tagore held strong yet differing views on imposition of discipline. Gandhi believed in a more structured form of discipline that should be imposed and followed as a moral code. Tagore, on the other hand, argued for **individual self-realization** as the pathway to true discipline.
  - This fundamental disagreement played an essential role in shaping the balance between **individual freedoms** and **societal obligations** in Indian democracy.
- **Perspective on Swaraj:** By Swaraj, Gandhiji meant freedom and self-rule, which should be practiced at three levels i.e. in case of individual, it is self-control; in case of the country, it is the freedom of India from the British clutch; and in case of community level, it is Gram Swaraj or freedom of village. But Tagore insisted that it is the internal union of hearts that attains Swaraj.
  - This debate on Swaraj highlighted the importance of a multi-dimensional approach to self-rule, which gets reflected in constitutional principles of India.

- **Views on Communal Harmony:** Throughout his political life, Gandhiji worked for Hindu-Muslim unity. For building up this unity he supported the Khilafat movement; the rights of minorities, the idea of composite nationalism; and condemned the communal riots. But Tagore felt that this unity was **superficial** and often forced.
  - This divergence in views led to a more nuanced discussion about the nature of religious unity in a democratic setting, underscoring the need for genuine, rather than imposed religious harmony.
- **Stance on Swadeshi Movement:** Gandhi was a staunch supporter of the **Swadeshi Movement** as a form of peaceful protest against **British rule**. Tagore **walked away** from the movement, associating it with unnecessary violence and divisiveness.
  - Their contrasting opinions added depth to the broader **narrative of non-violent** resistance in India.
- **Idea of Non-cooperation:** According to Gandhiji, at times, non-cooperation becomes as much a duty as cooperation. No one is bound to cooperate in one's own slavery. However, Tagore believed that the idea of non-cooperation is political asceticism. It may develop into frightfulness in the human nature, losing faith in the basic reality of life.
  - The Non-Cooperation and Civil Disobedience Movements during the Indian independence movement reinforced the value of peaceful protest and negotiation in Indian democracy.
- **Role of the Common People:** Both leaders agreed on the importance of the **role of common people** and villages in the nation-building process.
  - This shared belief **reinforced** the **democratic principle** of participatory governance and equal representation, emphasizing the need for **grassroots development**.

The disagreements between Gandhi and Tagore were not merely intellectual fights but were **foundational debates** that influenced the **ethos of Indian democracy**. They set precedents for peaceful dissent, focus on grassroots development, and a balanced perspective on individual freedom versus collective responsibility.

13. *The pattern of urbanization in India under the British rule was exploitative, as it primarily served the economic and administrative interests of the colonizers. Discuss. (Answer in 250 words)* 15

**Approach:**

- Discuss the pattern of urbanization that existed in India when the British arrived.
- Highlight the changes brought in the pattern of urbanization by the British for colonial interests.
- Conclude accordingly.

**Answer:**

Before the arrival of the British, India's urbanization was anchored by bustling trade hubs and cities renowned for their crafts and textiles, which reflected a rich tapestry of indigenous economic, cultural, and political activities. However, this changed drastically under the British rule.

Urbanization in India under the British rule is inextricably linked to the exploitative policies of the colonial administration, which sought to further its economic and administrative interests often at the detriment of India's native industries and cities.

**The colonial exploitation manifested in the patterns of urbanization in numerous ways, such as:**

- **Destruction of traditional industrial cities:** One of the most damaging impacts of the British rule on India's urbanization was the wholesale destruction of India's manufacturing industries. **Towns such as Dacca, Murshidabad, Surat, and Lucknow, once bustling centres of manufacturing were diminished, as their industrial bases eroded due to British commercial interests.** British policies favoured the influx of cheap manufactured goods from Europe over indigenous handicraft production. Consequently, numerous traditional industrial and trade towns experienced decline or stagnation.

- **Railways and redirection of trade:** Though the railways enhanced connectivity, their introduction led to the diversion of trade routes, thereby undermining the traditional trade centres. **Places like Mirzapur, which once thrived due to their strategic location along the Ganga River, lost their significance.** On the flip side, every railway station became an export point for raw materials, aligning with the colonial objective of extracting India's resources.
- **Administrative reconfiguration:** Urban areas were redefined by their administrative value to the British. Many important towns and cities were transformed into administrative headquarters, signalling a departure from their original socio-economic identities. For instance, **by the beginning of the 20th century, port cities like Calcutta, Bombay, and Madras had evolved into the primary administrative and commercial hubs of India under the British rule.**
- **Emergence of cantonment towns:** Under the British rule, there was rise of cantonment towns, strategically located for military and administrative control. **These towns, such as Meerut, Kanpur, and Secunderabad, primarily served the military needs of the British.**
- **Creation of hill stations:** Designed as sanitariums for the Europeans to recover from tropical conditions and as summer retreats, the hill stations stood as symbols of British elitism and detachment from the native population. **For example, hill stations like Shimla, Darjeeling, Mussoorie, etc.**
- **Establishment of segregated spaces:** The British also reshaped urban spaces based on racial and administrative considerations. They developed **separate zones like civil lines and cantonments, which were distinct from traditional Indian settlements.** This spatial segregation was a clear manifestation of the colonial mindset, distinguishing the rulers from the ruled and marking the cityscape with symbols of dominance and control.
- **Colonialized urban elites:** New educational institutions and other urban centres propagated English language and Western ideas, as the British wanted to create a class of anglicised Indians who were to act as intermediaries between the British and the masses, thereby reinforcing colonial control.

Despite the British moulding India's urban centres for their interests, it was within these cities that leaders of the Indian national movement emerged, challenging the colonial strongholds and setting the path for Indian independence.

**14. Bring out the role played by the Kisan Sabha movement in organizing and articulating the grievances of the peasantry in the first half of the 20th century. (Answer in 250 words) 15**

**Approach:**

- Give a brief account of the Kisan Sabha movement in the introduction.
- Point out the role played by the Kisan Sabha movement in organizing and articulating the grievances of the peasantry in the first half of the 20<sup>th</sup> century.
- Conclude accordingly.

**Answer:**

In the early 20th century, the Kisan Sabha movement mobilized peasants against landlordism, heavy debts, high rents, and taxes prevalent during the British rule. Key organizations were formed in this regard, such as the UP Kisan Sabha in 1918 and the Awadh Kisan Sabha in 1920.

**Role of the Kisan Sabha movement in organizing and articulating the grievances of peasantry:**

- **Leadership and network creation:** Leaders like **Sahjanand Saraswati in Bihar, N.G. Ranga in Andhra Pradesh, and Baba Ramchandra in UP** played crucial roles in creating a network among peasants and giving them a leadership direction.
- **Providing a platform:** The **All India Kisan Sabha, established in 1936**, provided a national platform for the peasants and bridged the gap between local issues and national politics.
- **Mass mobilization:** The Congress Socialist Party activists in Kerala mobilized peasants through the "**Karshak Sanghams**", and the **Punjab Kisan Committee** mobilized peasants against the landlords of western Punjab.



- **Alliance with the national movements:** Despite a rift with the Congress over certain issues, Kisan Sabhas, in general, were aligned with the national movements. The UP Kisan Sabha developed close contacts with the Indian National Congress through leaders like Jawaharlal Nehru.
- **Highlighting economic exploitation:** The Kisan Sabhas, like the Provincial Kisan Sabha in Bihar led by Sahjanand Saraswati, **highlighted the economic exploitation faced by the peasantry** by adopting anti-Zamindari slogans and advocating for agrarian reforms.
- **Opposing unfair practices:** The Awadh Kisan Sabha actively opposed unfair practices by **urging peasants to refuse to till 'bedakhali' land and not offer 'hari' and 'begar'**, thereby challenging the prevailing norms of the agrarian society.
- **Advocating for agrarian reforms:** Kisan Sabhas, including the All India Kisan Sabha established in 1936, advocated for **crucial agrarian reforms, such as the abolition of landlordism, cancellation of peasant debts, and reduction of rents and taxes.**
- **Demanding the welfare of the peasants:** The Kisan Sabha movement, by resisting eviction, hoarding, and black market practices, and encouraging food production to combat shortages, demonstrated a vigorous stand in demanding overall welfare and better living standards for the peasantry.

The Kisan Sabha movement not only contributed to the cause of the peasantry under the British rule but also laid the groundwork for post-independence agrarian reform in India.

**15. To what extent can the reorganization in North-East India after independence be described as identity-based? Comment. (Answer in 250 words) 15**

**Approach:**

- In the introduction, briefly mention the states that formed in North-East India after independence.
- Discuss the role of various identities in this reorganization.
- Provide an account of the reorganization that went beyond identity in North-east India.
- Conclude accordingly.

**Answer:**

The North-Eastern region of India, at present, consists of states, such as Assam, Arunachal Pradesh, Nagaland, Manipur, etc. Post-independence, this region underwent significant reorganization.

**Role of various identities in state formation in North-East India:**

- **Role of ethnic identity:** Ethnicity has played a significant role in state formation in the North-east. The creation of **Nagaland in 1963** was directly rooted in the demands of the Naga ethnic group for a separate political and administrative unit. Similarly, the **formation of Mizoram in 1987** catered to the Mizo identity. These states were carved out to respect the distinctive identity and aspirations of specific ethnic groups.
- **Role of linguistic identity:** Linguistic identity played a pivotal role in the reorganization of North-east India, as seen in the case of Meghalaya. The importance of respecting linguistic diversity was underscored when **the proposal to make Assamese the official language of Assam intensified the demand for Meghalaya's statehood.**
- **Role of historical Identity:** **Manipur and Tripura**, former princely states, were integrated into the Indian union based on their historical identities. Manipur and Tripura became Union Territories in 1956 and then states in 1972.

**Formation of states beyond identity in the region:**

- **Strategic importance:** Arunachal Pradesh, home to Monpa, Apatani, and Nyishi tribes, was made a Union Territory in 1972 and then a full-fledged state in 1987 due to its strategic location bordering China.
- **Multiple identities within a state:** The coexistence of multiple identities within a state reflects the complexity of the region's ethnic makeup. For example, Manipur is home to various

communities, including the Meiteis, who predominantly reside in the Imphal Valley, and the Kukis and Nagas, who mostly inhabit the hill districts of the state.

- **Ethnic groups spread across various states:** There is a complex demographic structure in North-east India, where multiple ethnic groups are spread across different states. For example, **the Naga people are spread across multiple states, including Nagaland, Manipur, Assam, and Arunachal Pradesh.**

The reorganization of North-east India reflects a complex interplay of identities. It is crucial to approach identity questions with caution, ensuring administrative structures respect the region's rich diversity and promote harmony.

16. *The decline of the Mughals in middle of the 18th century saw the emergence of various successor states, rebel states and independent states, but none of them were able to keep the British out. Discuss. (Answer in 250 words)* 15

**Approach:**

- Give a brief introduction about the decline of the Mughals.
- Discuss the emergence of various successor states, rebel states and independent states.
- Give reasons for failure of these states to keep the British out.
- Conclude accordingly.

**Answer:**

The first half of the 18<sup>th</sup> century witnessed the decline of the Mughal Empire. This was due to various reasons such as **internal weakness** in Mughal polity and struggle for power, **external challenges** from rulers like **Nadir Shah and Ahmed Shah Abdali** and the **economic crisis** created by luxurious lifestyle of rulers and crisis created by jagirdari system.

This decline of the Mughal Empire was accompanied by the emergence of regional polities. Broadly there were three kinds of states, which came into prominence:

- **Successor States:** These were the states which broke away from the Mughal Empire. For example, **Hyderabad, Bengal and Awadh**. The separation from Mughal occurred in stages – the revolt of individuals followed by that of the social groups, communities and finally regions. **Zamindari revolts** in the provinces against imperial demands triggered off the breakaway. The Governors did not get support from the centre and tried to secure **support of the local elites**.
- **Rebel States or The New States:** These were the '**new states**' or **insurgent states**' set up by rebels against the Mughals such as the **Marathas, Sikhs, Jats and Afghans**. The first three began as popular **movements of peasant insurgency**. The leadership was not with the nobility but with 'new men', often from lower orders, e.g., **Hyder Ali, Sindhias and Holkars**.
- **Independent States:** The third type of states was neither the result of a breakaway from or rebellion against Mughals. **Mysore, the Rajput states and Travancore** fall in this category.

These states were strong enough to destroy Mughal power but none was able to resist the onslaught of the British. This was because of the following reasons:

- **Lack of central authority:** Though regional states succeeded in setting up independent kingdoms, they were not able to replace the Mughal Empire by a **stable polity at an all-India level**. Hence, they failed to establish a united stand against the British.
- **Lack of modernization:** Though some of them tried to modernise, notably Mysore, on the whole, the regional states were **backward in science and technology**. Modern weapons played an important role in the success of the British in India.
- **Economic Crisis:** The regional states could not reverse the general economic stagnation which had plagued the Mughal economy. For instance, the **jagirdari crisis intensified** as income from agriculture declined and the number of contenders for a share of the surplus multiplied.
- **Internal Conflicts:** Internal conflicts <sup>15</sup>**related to succession** plagued some of these regional states weakening them further. For example, **Marathas** were the major contender to establish

pan India rule after Mughals, but failed due to internal conflict. **British took advantage** of these conflicts to further weaken such regional states.

The inherent weaknesses of the regional states as well as the economic and military might of the British led to consolidation and strengthening of British Empire in India from middle of the 18<sup>th</sup> Century and continued for the next two centuries.

**17. Assess the legacy of the national movement in strengthening the process of consolidation of India as a nation after independence. (Answer in 250 words) 15**

**Approach:**

- Give a brief introduction on legacy of the national movement.
- Explain how the legacy of national movement strengthened the process of consolidation.
- Conclude accordingly.

**Answer:**

India inherited its economic and administrative structures from the colonial period. But the values, ideals and the well-defined and comprehensive ideology that inspired nation-building process after independence was derived from the national movement as highlighted below:

- **Character of the National Movement:** Free India could start and persist with a democratic polity because the national movement had already firmly established the democratic tradition among the Indian people.
  - **Mass participation:** Active participation of the people in Satyagraha allowed India to introduce **adult franchise despite widespread poverty and illiteracy**.
  - **Democratic decisions:** The Indian National Congress (INC) was organized on democratic lines and took decisions after rich debates and open voting. For example, Gandhiji's stand on cooperation with the British during the 2nd World War was debated by many in the Congress Working Committee.
- **Shaping of the Constitution:** The national movement popularized among the people the notions of parliamentary democracy, republicanism, civil liberties, socio-economic justice, which became the essential principles of the Constitution.
  - **Congress Resolutions: Resolution on Fundamental Rights passed in Karachi Session (1931), National Demand (1924), and Nehru Report (1928)** played an important role in shaping the Constitution after independence.
  - **Civil liberties:** Leaders of the movement were committed to civil liberties as political groups at opposite ends of the ideological spectrum vigorously defended each other's civil rights. For example, **opposition to the Public Safety Bill and the Trade Disputes Bill**.
- **Economic Underpinnings of the National Movement:** The critique of India's colonial economy by nationalist leaders was to form the basis of India's economic thinking after independence.
  - **Agrarian reforms:** During the 1930s and 1940s, a basic **restructuring of agrarian relations** became one of the objectives of the national movement.
  - **Economic Planning:** State led economic development was emphasized by **Economic Programme adopted at the Karachi session (1931), National Planning Committee (1938), and Bombay Plan (1943)**.
  - **Socialist Orientation:** From the late 1920s, **Jawaharlal Nehru, Subhas Chandra Bose, the Congress socialists, the Communists**, etc. strove to popularize the vision of a socialist India after independence.
- **Secularism:** Though forces of communalism contributed to the Partition, it was because of the strong secular commitment during national movement that independent India made secularism a basic pillar of its constitution.
  - To give expression to its secular commitment, Congress emphasized on **religious rights in its Karachi Resolution of 1931**.
  - The critique of British rule was based on economic, political, social or cultural aspect but not on religious basis.

- **Nation-in-the-making:** The national movement emphasised the process of nation-formation in India through the common struggle against colonialism.
  - The INC was founded as a nationwide organization with **leadership drawn from all over India** and emphasis being on unity and integrity of the country since the beginning.
  - The **alliance of the states' peoples' movements**, as part of the all-India national movement, enabled easy **integration of the princely states** with India after independence.
  - Over time, the national movement evolved the **dual concepts and objectives of unity in diversity and national integration**. The former led to a federal polity and latter to a strong political centre.

The ideals of national movement were to play a critical role in integrating and keeping together Indian society and polity. Independent India has remained loyal to the basics of the legacy of the national movement and a large part of it is enshrined in the Constitution of India.

18. *The strategy of the Indian capitalist class towards the national movement was in favour of neither completely abandoning the constitutional path nor ruling out other forms of struggle. Discuss with examples. (Answer in 250 words)* 15

**Approach:**

- Give an overview of the growth of Indian capitalist class during the national movement and substantiate with examples.
- Discuss the strategy of the capitalist class towards the Indian national movement.
- Conclude appropriately.

**Answer:**

The growth of the Indian capitalist class was not a result or by-product of colonialism or policy of decolonisation. It was achieved by waging a constant struggle against colonialism and colonial interests. The Indian capitalist class was among the many groups that participated in the national movement. Some prominent participants were Jamnalal Bajaj, Vadilal Lallubhai Mehta, G.D. Birla, etc.

The strategy of the capitalists towards the Indian national movement was a mix of constitutional and other forms of struggle. **These include the following:**

- **Support to the constitutional path:**
  - They saw constitutional participation in assemblies or councils as an effective tool to firmly reject the offers of cooperation, which fell below the minimum national demands and severely affect the Indian economy. For example, the Federation of Indian Chambers of Commerce & Industry (FICCI) in 1934 rejected the 'Report of the Joint Parliamentary Committee on Constitutional Reforms for India'.
  - The constitutional path was a way for them to remain aligned with the progressive work of the Indian National Congress for the attainment of Swaraj. For example, **FICCI advised its members to boycott the Round Table Conferences** (barring the Second Round Table Conference) due to the absence of the leaders of the Congress and Mahatma Gandhi.
  - The capitalists were unwilling to support a **prolonged hostility to the government**, as it would affect their day-to-day business and threatened the very existence of the class. There was the fear that prolonged mass civil disobedience movement could turn the national movement into **revolutionary socialism**, which would threaten capitalism itself. Hence, they tried their best to bring the movement back to a phase of constitutional opposition.
  - They did not support bills that went against the overall national interest, such as the Public Safety Bill, which would repress the Socialists and Communists.
- **Support to other forms of struggle:**
  - The capitalists did not rule out other forms of struggle in order to build adequate pressure on the British government to achieve the stated goals. For example, GD Birla in 1937 warned Lord Halifax and Lord Lothian with '**non-violent mass civil disobedience**' for non-fulfilment of constitutional advances.

- The dual objective of conciliation from the British government without weakening the national movement was the prime objective of the capitalist class. For example, the threat of **relaunching the mass Civil Disobedience Movement** was used as a bargaining tool while negotiating a compromise between the British government and the Congress after the withdrawal of the movement.
- Capitalist leaders, such as G.D. Birla, Purshottamdas Thakurdas, etc. developed a comprehensive critique of imperialism in its manifestations, for instance, direct appropriation of surplus in the form of taxation and remittance of home charges, currency manipulation, etc.
- They mediated between the Congress and the British government when the Civil Disobedience Movement was withdrawn. Additionally, during protracted movements, they pressurized the government to stop repression of Indians, release political prisoners and remove ban on the Congress.

The maturity of the Indian capitalist class in identifying its long term interests, correctly understanding the nature of the Congress and its refusal to abandon the side of the Indian nationalism even when threatened or tempted by imperialism contributed significantly to the Indian freedom struggle.

19. *Despite its wide geographical reach and popularity among the people, the Revolt of 1857 could not embrace the entire country and all groups and classes of the Indian society. Elaborate. (Answer in 250 words)* 15

**Approach**

- Give a brief background of the revolt of 1857.
- Highlight the geographical reach and popularity of the struggle among people.
- Elucidate on the fact that there were many parts of the country and groups and classes, which did not participate in the struggle.
- Conclude accordingly.

**Answer:**

The revolt of 1857 was the first expression of organised resistance against the British East India Company. It had a wide geographical reach. Even though the uprising began as a sepoy rebellion, the Indian populace overwhelmingly supported it. The uprising included peasants, artisans, and members of different communities and religions. It began in Meerut on May 10, 1857 and spread quickly to other parts of India:

- **In Kanpur, Nana Saheb**, the adopted son of the late Peshwa Baji Rao, gathered armed forces and expelled the British garrison from the city and proclaimed himself Peshwa.
- **In Lucknow, Birjis Qadr**, the son of the deposed Nawab Wajid Ali Shah, was proclaimed the new Nawab. His mother Begum Hazrat Mahal took an active part in organising the uprising against the British.
- **In Jhansi, Rani Lakshmibai** joined the rebel sepoys and fought the British along with Tantia Tope, the general of Nana Saheb.
- **In the Mandla region of Madhya Pradesh, Rani Avantibai Lodhi** of Ramgarh raised and led an army of four thousand against the British who had taken over the administration of her state.
- **In Faizabad Ahmadullah Shah** caught the imagination of the people and raised a huge force of supporters. He came to Lucknow to fight the British.
- **In Delhi**, a large number of ghazis or religious warriors came together to wipe out the white people. **Bakht Khan**, a soldier from Bareilly, took charge of a large force of fighters who came to Delhi.
- **In Bihar, Kunwar Singh**, joined the rebel sepoys and battled with the British for many months.



Leaders and fighters from across the land joined the fight. However, it could not embrace the entire country and all groups and classes of the Indian society:

- Most **rulers of the Indian states and the big Zamindars**, selfish to the core and fearful of British might, refused to join in.
- On the contrary **certain rulers such as Sindhiya of Gwalior, Holkar of Indore, Nizam of Hyderabad, some Rajput rulers etc. gave active help** to the British in suppressing the revolt.
- **Madras, Bombay, Bengal and the Western Punjab remained undisturbed**, even though the popular feeling in these provinces favored the rebels.
- Except for the discontented and the dispossessed Zamindars, the **middle and upper classes were mostly critical** of the rebels.
- Even the **big zamindars of Avadh, who had joined the revolt, abandoned it** once the government gave an assurance to them that their estate would be returned to them.
- The **money lenders** were the chief targets of the villager's attacks; therefore, they naturally opposed the rebels.
- Similarly, the **big merchants of Madras, Bombay and Calcutta supported the British** due to their profits primarily coming from the foreign trade and economic connections with the British merchants.
- The **modern educated Indians also did not support** the revolt as they were repelled by the rebels' appeals to superstitions and their opposition to progressive social measures.

Despite this, the importance of the revolt of 1857 cannot be undermined. Though in a limited way, it did unite many sections of Indian society for a common cause and sowed the seeds of Indian nationalism.

20. *Subhas Chandra Bose not only worked towards igniting the national spirit among the Indians from within and outside the country but also strived towards the upliftment of the weaker sections of the Indian society. Discuss. (Answer in 250 words)* 15

**Approach:**

- Introduce by giving brief details about Subhas Chandra Bose.
- Discuss his effort towards igniting national spirit from within as well as outside the country.
- Also, state his contributions towards the upliftment of the weaker sections of the society.
- Conclude accordingly.

**Answer:**

Subhas Chandra Bose (S. C. Bose), affectionately called Netaji, was one of the most prominent leaders of the Indian freedom struggle. He is known for his militant approach and socialist policies that he used to motivate the masses to fight against the colonial government.

**S.C. Bose's efforts towards building national spirit from within the country:**

- **Association with the Indian National Congress (INC):** Bose favoured self-governance and use of force against the British, which made him a popular national leader. Despite his confrontation with Gandhiji, Bose was elected as the President of the INC in 1938 and 1939.
- **Formation of the All India Forward Bloc:** In 1939, Bose organized 'All India Forward Bloc' to unite all the radical elements within the INC against the British rule. He called for a mass civil disobedience movement against the colonial government in 1940. With this, he strongly conveyed the demand of "**full and immediate independence of India from British rule**".

**S.C. Bose's efforts towards building national spirit from outside the country:**

- **Work in Europe:** Bose used **Azad Hind Radio** to enlighten Indians in Europe towards India's liberation. He founded the '**Free India**' Center in Berlin and created the **Indian Legion** (consisting of some 4500 soldiers), a force to free India from British rule.
- **Role during World War II:** During World War II, Bose realised the opportunity to overthrow the British from India. With Japanese support, he reorganised the Indian National Army and motivated the Indians in British Malaya, Singapore and other parts of South-East Asia to join the

Indian National Army against the British forces. He also established **Azad Hind** as the provincial government of free India-in-exile.

**S.C. Bose's role in upliftment of the weaker sections:**

- **Empowerment of women:** He established a women's regiment in the Indian National Army known as '**Rani Jhansi Regiment**'. It was headed by **Captain Lakshmi Swaminathan**. This was remarkably one of the greatest achievements to induct women as combat soldiers.
- **Social reforms:** Bose undertook various social reforms while heading the Azad Hind government in exile. **Inter-dining** of all castes and religion was introduced, soldiers of Indian National Army were served **food cooked in the common kitchen** and **shared space** in common barracks. These are among the first successful steps in **breaking the shackles of untouchability** prevalent in the Indian society.
- **Economic development:** During his first term as the President of the INC, he decided to set up a **National Planning Committee** with the definite aim of transforming an impoverished India into an economically and industrially advanced nation.
- **Labour rights:** He was among the first leaders to strongly advocate equality of wages for both men and women in all types of work. His sympathy towards the Indian working class is reflected in the **ideology of the All India Forward Bloc**.

Subhas Chandra Bose not only played a crucial role in freeing the country from colonial rule but also initiated social reforms within the Indian society. Rabindra Nath Tagore adored Bose as 'Deshnayak' i.e. the country's national hero and the Indian government honours his contribution by celebrating his birth anniversary as "**Parakram Diwas**".

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