



## APPROACH – ANSWER: G. S. MAINS MOCK TEST - 1814 (2022)

Answer all the questions in NOT MORE THAN 200 WORDS each. Content of the answers is more important than its length. All questions carry equal marks. 12.5X20=250

1. Analyse the impact of the Persian invasions on the Indian culture.

**Approach:**

- Give a brief background of Persian invasions in India.
- Examine its impact on the Indian culture since ancient times.
- Conclude briefly.

**Answer:**

The influence of Persia on Indian language and culture was witnessed in both ancient and medieval times. In the **first half of the sixth century BC**, there were a number of small tribal states like Gandhara, Kamboja, Madra etc. in north-west of India engaged in constant fighting among themselves. **Cyrus, the founder of the Achaemenid Empire in ancient Iran** invaded the North-Western front of India in 550 BCE. It was one of a series of such interactions between the two civilizations.

The following aspects depict how the Persian invasion impacted the Indian culture:

- **Trade and commerce between Persia and India:** The Persian rule in north western India lasted for nearly two centuries. It is believed that the **naval expedition of Skylax encouraged trade and commerce between Persia and India**. Some **ancient Persian gold and silver coins** have also been **found in Punjab** revealing further about the trade between the two.
- **Administrative parlance borrowed from Persia:** The administrative **structure of the Mauryan empire was influenced in some measure** by that of the **Achaemenid rulers of Persia**. For example, the **Persian title of satrapa (governor)** continued to be used by the Indian provincial governors as **kshtropa** for quite a long time.
- **Kharoshthi writing styles:** The Persian scribes brought into India a new style of writing called **kharoshthi**. It was **derived from the Aramaic script**, which was **written from right to left**.
- **Mauryan architecture:** The Persian influence may also be traced in the preamble of **Ashokan edicts**. The monolithic pillar edicts of Ashoka with their bell-shaped capitals have similarity with the **victory pillars of the Achaemenid emperors** which have been found in Persepolis. Many of Asoka's inscriptions found in north western India are also written in kharoshthi.
- **Islamic architecture:** The Indian subcontinent's Islamic period produced architecture that drew stylistically from Persian culture, using features such as **domes, iwans, minars, and baghs**.
- **Languages:** Persia's linguistic legacy had an impact on the Indo-Aryan languages and played a pivotal role in the emergence of **Hindi and Urdu (Hindustani)**, and had a relatively strong influence on **Punjabi, Sindhi, and Kashmiri**. Other languages like **Gujarati, Marathi, Bengali, Rajasthani, and Odia** also have a considerable influence from Persian.
- **Influences in food:** Influences of **Persian food** are seen through the Indo-Persian synthesis that led to the development of cuisines such as Mughlai cuisine, the Awadhi and Hyderabad cuisines. **Naan, kebab, and biryani**, in addition to some sweet dishes are common between the Persian region and India.
- **Music:** Musical genres such as **khyal and tarana, ghazals**, Sufi devotional music of qawwali bears evident impact from Persian influence. Much of this is also credited to **13th-century poet, scholar, and musician Amir Khusrau**.

Thus, the invasion of the Persians impacted and influenced Indian architecture, art, culture, and languages in various ways.

2. ***The cultural imprints of India's engagement with East Asia can be witnessed in both the regions. Elucidate with examples.***

**Approach:**

- Give a brief introduction about India's historical engagement with East Asia.
- Bring out the cultural imprint of India's engagement with East Asia and vice versa.
- Use examples to support your arguments.
- Conclude appropriately.

**Answer:**

In the ancient time, the **movement of traders, teachers, emissaries and missionaries** resulted in substantial cultural exchange between home and host countries. Traders and travellers from India travelled to many parts of East Asia from flourishing cities like Kashi, Mathura, Ujjain, Prayag and Pataliputra and port cities on the east coast like Mamallapuram, Tamralipti, Puri, and Kaveripattanam leaving their cultural imprints.

**Cultural imprints in East Asia**

- **China:** Indian culture first entered China with two monk scholars - **Kashyapa Martanga** and **Dharmarakshita** - who went to China in AD 67. After that there was a continuous flow of scholars between both countries. For e.g. a scholar named Bodhidharma who went to China from Kanchipuram popularized the philosophy of Yoga and practice of 'dhyana' (Ch'an in China).
  - The Wei Dynasty declared Buddhism as a state religion. Thousands of Sanskrit books were translated into Chinese many cave temples and monastic complexes were built on a large scale.
- **Korea:** The philosophy of 'dhyana yoga' reached Korea in the eighth to ninth century AD. The royalties and the warriors began to practice yoga to be brave and fearless. Out of devotion to wisdom, Buddhist texts were printed by the Koreans in six thousand volumes.
- **Japan:** Buddhism was given the status of State Religion and thousands of Japanese became monks and nuns. Sanskrit was accepted as the sacred language in Japan and monks were given training to write in the language.
- **Tibet:** Under the patronage of the Tibetan King Naradeva, a new script for Tibet was devised in the 7<sup>th</sup> century on the basis of the Brahmi script. Till today, the same script is being used in Tibet. It also influenced the scripts of **Mongolia and Manchuria**.
  - The Tibetan system of Medicine, known as *Swa Rigpa* (the Art of Healing) is an interesting example showing India's influence on the culture of Tibet.

**Cultural imprints in India**

- Spread of Buddhism in East Asia prompted many scholars to visit India. They stayed in India and collected Buddhist relics and manuscripts related to Buddhism and learnt about it staying at the various educational centres. They brought various cultures and lifestyles of these places along with them and exchanged ideas with locals.
- Where on one hand a majority of Chinese citizens follow and are religiously lean towards Buddhism, similar is the case with Taoism, which propagated from China to the Indians.
- Large parts of Northern India have shared a religious and cultural tradition with Tibet since the time of the First Propagation. The culture of Ladakh, Lahaul, Spiti, Kinnaur, Arunachal Pradesh or Sikkim is closely blended with the Tibetan civilization. The Bon tradition is also represented in Dolanji (Himachal Pradesh).

The **Bali Jatra festival in Odisha** commemorates ancient voyages to South East Asia, even today. It is thus evident that the exchange between both the regions had a significant impact on their cultural and civilizational development.

3. ***Give an account of the different schools of Indian philosophy.***

**Approach:**

- Start with a short note about Indian philosophy system.
- Briefly elaborate upon different schools in Indian philosophy system.
- Conclude appropriately.

**Answer:**

Indian philosophy refers to the systems of thought and reflection **developed by the civilizations of the Indian subcontinent**. They include **both orthodox (astika) systems**, namely, the Nyaya, Vaisheshika, Samkhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta schools of philosophy, and **unorthodox (nastika) systems**, such as Buddhism and Jainism.

Indian thought has been concerned with various philosophical problems, significant among which are the nature of the world (cosmology), the nature of reality (metaphysics), logic, the nature of knowledge (epistemology), ethics, and the philosophy of religion.

**Schools of Vedic Origins:** Definite philosophies about the true nature of **Atman** (soul) and **Brahman** (cosmic principle), which represented the ultimate reality, were developed during the later Vedic period. These Vedic philosophical concepts later on gave rise to **six different schools of philosophies called “shada darshan”**. They fall in the **category of the orthodox system** as the final authority of the Vedas is recognized in all of them. They are:

- **Samkhya System:** The propounder of this philosophy was **Kapila**, who wrote the **Samkhya sutra**.
  - The Samkhya philosophy holds that reality is constituted of two principles one female and the other male i.e. **Prakriti & Purusha** respectively.
  - It tries to establish some relationship between Purusha and Prakriti for explaining the creation of the universe.
- **Yoga:** Yoga, which literally means the union of the two principal entities, was given by **Patanjali**.
  - By purifying and controlling changes in the mental mechanism, yoga systematically brings about the release of purusha from prakriti.
  - Yogic techniques control the **body, mind and sense organs** and are also considered as means of achieving mukti.
- **Nyaya:** **Gautama** is said to be the author of the Nyaya Sutras.
  - Nyaya is considered as a technique of **logical thinking**.
  - According to Nyaya, valid knowledge is defined as real knowledge, that is, one knows about the object as it exists.
- **Vaisheshika:** **Kanada** wrote the basic text of Vaisheshika philosophy.
  - Vaisheshika system is considered as the realistic and objective philosophy of the universe. It explained the phenomena of the universe by atomic theory.
  - They believe that **God is the guiding principle** and creation and destruction of the universe takes place in agreement with the wishes of God.
- **Mimamsa:** As per this philosophy by Jaimini, Vedas are eternal and possess all knowledge. The essence of these is Dharma (ritualistic part of Vedas) and only by following one's Dharma can one attain salvation.
- **Vedanta:** Vedanta implies the philosophy of the **Upanishad**, the concluding portion of the Vedas, propounded by **Shankaracharya**.
  - Shankaracharya's discourse or his philosophical views came to be known as **Advaita Vedanta**. Advaita (Non-Dualism) expounded that ultimate reality is one i.e. Brahman.

Schools beyond the Vedic tradition: Some other schools of philosophy fall in **unorthodox or heterodox category**. These are:

- **Charvaka School (Brihaspati):** Charvaka is the **materialistic philosophy** & it believes that there is no existence other than matter.
  - It is also known as the **Lokayata Philosophy – the philosophy of the masses**.
- **Jain Philosophy (Tirthankar Rishabha Deva):** Like the Charvakas, the Jains too do not believe in the Vedas, but they admit the **existence of a soul**.
  - They also agree with the orthodox tradition that suffering (pain) can be stopped by controlling the mind and by seeking right knowledge and perception and by observing the right conduct
- **Buddhist Philosophy (Gautama Buddha):** Buddha strongly criticised blind faith in the traditional scriptures like the Vedas.
  - He presented simple principles of life and practical ethics that people could follow easily.

- He considered the world as full of misery and man's duty is to seek **liberation** from this painful world.

Thus, philosophical traditions in India have flourished for millennia and have immensely contributed to the civilizations of the sub-continent.

**4. State the salient features of the Bhakti movement in the medieval period. Also, discuss its role in the growth of regional languages in India.**

**Approach:**

- Give a brief overview of the Bhakti movement.
- Mention the salient features of the movement in the medieval period.
- Discuss its role in the growth of religious languages in India.
- Conclude on the basis of the above points.

**Answer:**

The Bhakti movement was an important landmark in the cultural history of medieval India. It marked a silent revolution in society brought about by a multiple streams of socio-religious reformers, saints and devotional poets. Bhakti movement developed in **South India between the 7<sup>th</sup> and 12<sup>th</sup> centuries** and gradually spread to North India. The movement is often classified into '**saguna**' and '**nirguna**' traditions. The former included worship of specific deities like Shiva, Vishnu etc. while the latter included worship of an abstract form of God.

**Salient features of the Bhakti movement include:**

- **Relationship between God and followers:** The Bhakti saints i.e. **Shaivites 'Nayannars' and Vaishnavites 'Alvars'** looked upon religion as a loving bond between the worshipped and worshippers.
- **Diverse background of Bhakti saints:** They belonged to **diverse social backgrounds** including Brahmanas, lower castes, artisans, weavers etc.
- **Participation of women:** Some of the prominent ones include **Andal, Mirabai, Lalla** etc. They composed several devotional verses.
- **Stress on equality:** The Bhakti saints believed that **salvation could be achieved by all**. They made no distinction based on caste, creed or religion.
- **Gender and Social reforms:** The Bhakti saints **opposed social ill practices against women** such as sati, female infanticide etc.
- **Bridging the gulf between Hindu and Islamic traditions:** Bhakti saints like **Kabir and Guru Nanak** drew their ideas from Hindu and Islamic traditions and made a strong plea for Hindu-Muslim unity. They also denounced elaborate religious rituals, idol worship, formal worship etc.
- **Using various mediums to connect with God:** Vaishnavites like **Surdas, Mirabai**, etc. expressed their path to salvation through the **mediums of poetry, song, dance and kirtans in local languages**.
- **Complete surrender to God:** They emphasized on **single-minded, intense devotion to God** and believed in one Supreme Being.
- **Role of a guru:** Bhakti saints advocated the need of a guru who would guide the devotees in the attainment of salvation.

The Bhakti movement **promoted the growth of vernacular languages and literature** in different parts of the country in the following ways:

- The Bhakti saints **preached in their respective vernacular languages** and connected with the masses. They also compiled literature in their native languages. E.g. **Kabir in Sadhukkadi, Guru Nanak in Gurmukhi, Chaitanya in Bengali, Narasimha Mehta in Gujarati** etc. The **Alvars composed a collection of hymns 'Divya Prabandham' in Tamil**, which has been deemed as the '**Fifth Veda**'.
- Many Sanskrit works were **translated into regional languages by the Bhakti saints**. Further, scriptures previously available only in Sanskrit became accessible to the common people. E.g. **Tulsidas made the epic Ramayana more accessible by writing in Awadhi**.

- Bhakti saints **Chaitanya and Shankaradeva** encouraged their followers to use **Bengali, Odia and Assamese** respectively rather than Sanskrit.
  - Regional languages like Marathi, Maithili, Kannada, Awadhi etc. were enriched through the efforts of the Bhakti saints.

Bhakti literature in regional languages played a crucial role in the popularisation of the Bhakti movement and espoused spirituality among the common people.

**5. With examples of contribution of various rulers, discuss the evolution of Mughal architecture in India.**

**Approach:**

- Start with a short note on Indo-Muslim Architecture in India.
- Discuss its decline in the era preceding the Mughals.
- Proceed to highlight the contribution of Mughals towards reforming it.
- Conclude appropriately.

**Answer:**

The **Indo-Islamic-Persian style** was the distinguished and chief characteristic feature of the Mughal architecture. This style combined elements of Islamic art and architecture, which were introduced to India by the Delhi Sultanate. The contribution of Mughal Empire to architecture can be ascertained by tracing its evolution across various Mughal rulers:

- **Humayun:** The reign of Humayun which lasted up to the middle of the sixteenth century is marked by a **heterogeneous picture of Mughal architecture**. The **Timurid style** can be seen in almost pure imports such as the **mosque at Kachpura, Agra**.
- **Akbar:** Mughal architecture started gaining importance during the rule of Akbar.
  - Most of Akbar's buildings are **built with red sandstone**, spared at times through marble inlay. **Fatehpur Sikri** constructed in the late 1500's bears evidence to the era of his royal heritage.
  - **In Gujarat** and many other places the presence of a style, which is a **mixture of Muslim and Hindu characteristic features of architecture** can be found. The great mosque is one such embodiment of architectural brilliance which can be unmatched in elegance and grandeur.
  - **Humayun's tomb and Akbar's tomb at Sikandra** are some other examples of architectural magnificence which highlights the Mughal architecture. The tomb placed in a garden at Delhi has a complex ground plan with octagonal chambers at center, which is joined by an elegantly facade archway, surmounted by cupolas, kiosks.
- **Jahangir:** The period of Jahangir as Emperor is considered to be the **richest period of Mughal culture**.
  - Jahangir brought the **significant change from sandstone to marble** in his monuments of architecture.
  - Jahangir's style was more Persian, like his **great mosque at Lahore**.
  - **Akbar's mausoleum** was built during his rule.
  - Jahangir played an **exceptional role in the development of gardens.** "Verinag" and "Chashma-Shahi" are gardens built by Jahangir.
  - The **Gardens of Shalimar and other pavilions** on the shore of Kashmir's Dal Lake were also built by him.
  - **Extensive use of white marble** as a material was one of the striking features of Jahangir's time.
- **Shah Jahan:** It was Shah Jahan who **elevated the Mughal architecture**:
  - He began a **series of monumental architectural projects in Delhi**. The **imperial capital Shahjahanabad** was built by him between 1639 and 1648. The city itself was surrounded by a wall of sixty feet. In the middle of the city he built for himself a palace along with the buildings that were associated with imperial administration within the Red Fort.
  - Besides the buildings, he built for himself the **Peacock Throne**, made of gold and covered in rare jewels which cost over five million dollars.



- He also constructed **Jama Masjid of Delhi** and the Moti Masjid.
- Shah Jahan's most famous project was **the Taj Mahal in Agra**. With the amalgamation of both Persian and Indian architectural styles, the tomb and the grounds brought the Muslim idea of paradise into reality.
- **Aurangzeb:** During the reign of the orthodox Aurangzeb, there was a **decline of the arts**. The Mughal academy was dispersed and many artists started looking towards Rajput courts for patronage. However, the famous **Badshahi Mosque** was built by Aurangzeb which had the biggest praying area in the world till the construction of Faisal Mosque in Islamabad. During Aurangzeb's reign (1658–1707), **brick and rubble with stucco ornamentation replaced squared stone and marble** as the building materials of choice. Aurangzeb was also responsible for additions to the Lahore Fort; building one of the 13 gates. **Bibi Ka Maqbara**, the burial place of Aurangzeb's wife, Rabia-ud-Durrani, at **Maharashtra's Aurangabad** is an **imitation of the Taj at Agra**, and, due to its similar design, it is popularly known as **the Mini Taj of the Deccan**.

Mughal architecture was remarkably symmetrical and a decorative amalgam of Persian, Turkish, and Indian architecture. Distinctively known for its Indo-Islamic style that developed in northern and central India under the patronage of Mughal emperors from the 16th to the 18th century, its decline that began during Aurangzeb's reign was accelerated after his death.

## 6. Give an account of the Greco-Buddhist art that developed in different parts of India.

### Approach:

- Write a brief introduction about Greco-Buddhist art and the influence of Greek culture on Buddhist art.
- Discuss how it developed as a result of contributions from different parts of India with examples.
- End with a brief conclusion.

### Answer:

The **Greco-Buddhist art or Gandhara school of art**, a combination of **Hellenistic and Buddhist elements**, emerged from the Indo-Greek, Indo Scythian and Kushan kings who ruled over its north-western territories. **Greek artistic techniques influenced Indian art, largely via the Buddhist traditions**, a trend that **continued in the Gupta era**.

The Gandhara craftsmen made a lasting contribution to Buddhist art in their composition of the events of the Buddha's life into set scenes. The Greeks also introduced their own architectural and sculptural forms, like cupids, friezes and Corinthian columns into the Buddhist art. **Several Greek mythological figures were incorporated into Buddhist architectural works, including Heracles, who became equated to Vajrapani**.

The Greco-Buddhist art developed as a result of contributions from different parts of India as can be understood from the following examples:

- The most important region for the interaction of Buddhist and Hellenistic culture was **Gandhara**. The images of Buddha pertaining to the Gandhara school centres were found in **Gandhara, Jalalabad, Hadda and Baniyan in Afghanistan, Peshawar and Swat Valley**.
  - The **smooth round features of the idealised human figures, draped in transparent and semi-transparent cloth closely fitting to the body** and revealing its outline were due to the influence of the Hellenistic art.
  - Moreover, the story of Trojan horse of Greeks is also depicted in the art of Gandhara.
- **Bharhut Yavana, a high relief of a warrior** which was discovered among the reliefs of the railings around the **Bharhut Stupa in Madhya Pradesh**.
  - It is **a possible Indian depiction of Menander** with the flowing head band of a Greek king, northern tunic with Hellenistic pleats, and Buddhist triratna symbol on his sword.
- Some of the **friezes of Sanchi** in Madhya Pradesh **show devotees in Greek attire**. Also, an early Gupta period temple at Sanchi shows Greek influence in terms of featuring a row of columns on the front.

- Gandhara art infiltrated into India proper as far as **Saurashtra and Gujarat** and the great mercantile town of **Mathura** on the Yamuna.
  - A clear influence from the art of Gandhara can be felt in the case of the "**Mathura Herakles**", a Hellenistic statue of Herakles strangling the Nemean lion. The Mathura sculptures incorporate many Hellenistic elements, such as the general idealistic realism, and key design elements such as the curly hair, and folded garment.
  - **The Terracotta Buddha head in Devnimori, Gujarat and Buddha from the Kahu-Jo-Darro stupa at Mirpur Khas, Sindh**, shows the influence of Greco-Buddhist art of Gandhara.
- The influence of Greek art can be felt beyond Mathura, as far as **Amaravati** on the East coast of India, as shown by the usage of **Greek scrolls** in combination with Indian deities. Other motifs such as Greek chariots pulled by four horses can also be found in the same area.

The Greco-Buddhist art of Gandhara continued through at least most of the Gupta period. Gupta's realistic anthropomorphic representations of the Buddha reflect the legacy of the Greek artistic influence.

**7. Provide a description of Kanishka as a generous patron of art as well as learning and literature.**

**Approach:**

- Briefly write about Kanishka.
- Mention and elaborate upon his contribution as a generous patron of art.
- Discuss his contribution as a generous patron of learning and literature.
- Conclude on the basis of above points.

**Answer:**

Kanishka was one of the greatest rulers of ancient India. He rose the Kushana empire to great eminence through his mighty conquests and he was a great patron of the art and learning.

**Kanishka as a generous patron of art** can be seen through the following:

- Kanishka provided patronage to **sculpture architecture**. Gandhara and Mathura School of art flourished during his period.
  - **Gandhara school**: The hybrid culture (Hellenistic and Indian) found expression in the sculptures. It has sculptures from Buddhism.
  - **Mathura School**: It is mainly indigenous. It drew inspiration from the ancient Indian art of Bharhut and Sanchi. It has sculptures from Brahmanism, Jainism and Buddhism.
- Purushapura or Peshawar, the capital city was one of the beautiful cities of India. It was adorned with many **noble edifices, lofty public buildings, monuments and Buddhist monasteries**. Other important cities were Kashmir, Sarnath, Mathura, etc.
- He gave royal patronage to the new form of Buddhism called **Mahayanism**. He constructed a large number of **statues and images of Lord Buddha, Buddha Viharas, monasteries and dwelling places for the Buddhist monks**.
- His early **coins** bear the images of the Persian, Greek and Hindu gods. This indicates his tolerance towards the other religions.

**Kanishka was a great patron of learning and literature** and brought philosophers, scientists and writers to his court, as explained below:

- In his court, he had **Buddhist philosophers Asavaghosha, Parshva and Vasumitra**. Asvaghosha wrote Buddhacharita and is the author of the first Sanskrit play, Sariputraprakarana. He composed Saundaryananda, a fine example of Sanskrit Kavya.
- **Nagarjuna**, the great exponent of the Mahayana doctrine and a Buddhist teacher adorned his court. He wrote the Madhyamika Sutra that deals with the theory of relativity.
- During his reign, the **fourth Buddhist Council** was convened at Kundalvana in Kashmir under the chairmanship of Asvaghosha and the "three pitakas" of the Buddhist literature were composed.

- During his time, the **Sanskrit language**, dealing with both religious and non-religious subjects, received a special patronage.
- The celebrated physician and medical scientist **Charaka**, who wrote “Charaka Samhita”, also flourished at Kanishka's court.
- **Mathara**, a politician of unusual intelligence, was a minister of the Kushana emperor.
- The learned **Greek engineer Agesilaus**, designed and built a famous stupa in Kanishka's capital of Peshawar, during Kanishka's reign.

The time of Kanishka was a time of intense literary, philosophical, scientific and artistic activities. The royal patronage covered almost every branch of the social, cultural and economic life of India.

**8. Give an account of the factors that led to the emergence of Jainism and Buddhism in ancient India. Also highlight their fundamental teachings.**

**Approach:**

- Give a brief background of emergence of Jainism and Buddhism.
- Write about the factors that led to the emergence of Jainism and Buddhism in ancient India.
- Highlight the fundamental teachings of both the religions.
- Conclude on the basis of above points.

**Answer:**

The period B.C. 600 to B.C. 200 saw the rise of two very important religions, Jainism and Buddhism, which left a lasting influence on Indian life and culture.

**Factors that led to the emergence of Jainism and Buddhism in ancient India include:**

- **Religious factors:** The Brahmins had developed a **vested interest** demanding large charities at the end of the sacrifices. As a result, the sacrifices became very costly.
  - Moreover, in the later Vedic period, complex rituals and ceremonies, superstitious beliefs and blind faith began to dominate the practice of worship which **confused the common people**.
  - Brahmins took advantage of the knowledge of Sanskrit and religious texts, and interpreted religion according to their convenience. However, new religions i.e. Buddhism and Jainism were open for all and preached in local languages like Prakrit and Pali, which found appeal to common masses.
- **Social factors:** The rigid caste system prevalent in ancient India generated **disenchantment among the members** of the society, especially among lower castes. There was animosity even between the upper castes. For example, Kshatriyas' resentment regarding Brahmin claim for supremacy. It should also be noted that both Buddha and Mahavira belonged to the Kshatriya caste.
  - Further, the **growth of trade** led to the improvement in the economic conditions of the Vaisyas. As a result, they wanted to enhance their social status but the orthodox Varna system did not allow this.
- **Economic factors:** Rise of agriculture raised the **demand for drought animals**, which were being sacrificed for religious ceremonies. The principle of non-violence propagated by newly formed religions suited the settled agrarian communities better.
  - Similarly, moneylending was imperative for traders, which was prohibited in Vedas. Thus, the merchant class extended their support to these new religions.

**Fundamental teachings of Buddhism:**

- Life is **full of suffering** as it is a result of one's desires for power, pleasure and continued existence.
- It is by **following the path of moderation** between severe penance and self-indulgence that human beings can rise above these worldly troubles.
- The way to stop desiring and suffering is the **Noble Eightfold Path** - right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration.



### Fundamental teachings of Jainism:

- The central doctrine to Jainism is that the entire **world is animated** – everything in the nature is alive, thus from rocks to minute insects have some form of a soul, called **jiva**.
- **Non-injury to living beings**, especially to humans, animals, plants and insects, is central to the Jaina philosophy. As per this philosophy, only by injuring no living creature can a person reach the Nirvana, which is 'Eternal peace'.
- **Self-mortification and rigorous asceticism** were recommended as a means of achieving liberation. When this state is achieved, the cycle of rebirth ends.
- It espouses **five vows**: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.

Both religions were against the orthodox and ritualistic Brahmanical religion and both emphasized a good moral life and the importance of ethics in the lives of the people.

### 9. *Colonialism in India gained foothold in distinct stages with debilitating impact on the Indian economy. Discuss.*

#### Approach:

- Briefly write about the origin of colonialism in India.
- Explain the four stages in which colonialism established itself and the economic impact each stage had on India.
- Conclude by highlighting the overall economic impact on India.

#### Answer:

The British came to India as traders and gradually became its colonial masters. The era of colonialism in India coincided with the decline of Mughals and the British grabbed the opportunity and consolidated their rule over India.

The British colonisation of India had a severe impact on the Indian economy and it took place in following stages:

- **Stage 1:** This was the pre-colonialism stage when the **British East India Company competed with other European powers for trade with India**. Since India used to import very few items, the British were required to pay in bullion for buying items from India. Balance of trade was heavily in favour of India and high import duties were placed on Indian goods like linen etc.
- **Stage 2:** In 1765, after the **Battle of Buxar**, in the Treaty of Allahabad concluded with Mughal emperor Shah Alam, the **British acquired the Diwani rights of Bengal**. British used the land revenue that was extracted to buy Indian goods and export them. Though the export of Indian goods increased, India did not gain much. Thus, the '**drain of wealth**' started. The demand for land revenue was increased, which impoverished the peasantry. Further, the famine of 1769-70 resulted in the death of one-third of the population.
- **Stage 3:** With the emergence and dominance of the ideas of laissez-faire capitalism and free-market in England, **monopoly of the East India Company was gradually abolished through Charter Acts of 1813 and 1823**. This changed the character of Indo-British trade. So far, India had mostly been an exporting nation; then onwards it became an importing country.
  - The free trade was practised only one way i.e. import duties on Indian goods remained exorbitantly high. The '**free trade**' between India and Britain was largely in favour of **Britain due to restrictions placed on Indian exports**. India mainly exported raw materials and imported industrial goods.
- **Stage 4:** **With the surplus capital that Britain acquired, investments were made in India**. These are related to the development of railways, telegraph etc. However, contracts were given to British capitalists. Even ancillary industries did not develop in India as ancillary goods were mostly imported. Further, profits made by British investments in India were sent back.

This economic exploitation by the British continued till Indian independence. The overall economic effect of British colonisation on India can be gauged by the fact that India's share of the world economy when Britain arrived on its shores was 23 per cent, but by the time the British left, it was down to below 4 per cent.

**10. The Swarajists played a crucial role in the nationalist movement, but they had their own limitations. Discuss.**

**Approach:**

- Give a short background on the Swarajists.
- Discuss their role in the nationalist movement.
- Highlight their limitations.
- Conclude on the basis of above points.

**Answer:**

After the arrest of Gandhiji in March 1922, the Congress got divided into two factions – Swarajists and No Changers, due to the difference of opinion regarding what to do during the transition period. **Swarajists** led by **C.R Das, Motilal Nehru and Ajmal Khan**, propagated council entry in order to expose the basic weakness of these councils and use them as an arena of political struggle. When their motion got defeated at the Gaya Session, they announced the formation of **Congress Khilafat Swarajya Party** for council entry.

**Role of Swarajists in Nationalist Movement:**

- They out voted the Government several times, with the cooperation of other Indian groups, even on matters relating to **budgetary grants**, and passed **adjournment motions**.
- They agitated through powerful speeches on **self-government, civil liberties and industrialization**.
- **Vithalbhai Patel** was elected speaker of the Central **Legislative Assembly in March 1925**.
- A noteworthy achievement was the defeat of the **Public Safety Bill in 1928**, which was aimed at empowering the Government to deport undesirable and subversive foreigners.
- By their activities, they filled the **political vacuum** at a time when the national movement was recouping its strength.
- They exposed the hollowness of the **Montague Chelmsford scheme of 1919**.
- They demonstrated that the councils could be used creatively.

**Limitations of Swarajists:**

- The Swarajists failed to change the policies of the authoritarian government of India and found it necessary to **walk out of the central assembly** first in March 1926 and then in January 1930.
- The Swarajists **lacked a policy to coordinate** their militancy inside legislatures with the mass struggle outside. They relied totally on newspaper reporting to communicate with the public. Thus, their work failed to bring the masses or the middle classes into active politics.
- They could not carry on with their coalition partners very far because of **conflicting ideas**, which further limited their effectiveness.
- They **failed to resist the perks and privileges** of power and office.
- They **failed to support the peasants' cause in Bengal** and lost support among Muslim members who were pro-peasant.

While the **Swarajists** and the **No-changers** worked in their own separate ways, there was no basic difference between the two as they recognised each other's anti-imperialist character, which helped them to unite later when the time was ripe for a new national struggle.

**11. Highlight the major weaknesses and reasons behind the decline of Later Mughals.**

**Approach:**

- Briefly trace the extent of Mughal Empire in its later part.
- List the major weaknesses and reasons that led to the decline of the later Mughals.
- Conclude by highlighting situation of Mughal Empire after the death of Aurangzeb.

**Answer:**

The Mughal Empire extended over a large part of India for nearly three centuries. The period of the Later Mughals began with the accession of Bahadur Shah I, after the death of Aurangzeb in 1707

A.D. The sharp decline in Mughal power and prestige came about by the first half of the eighteenth century.

This decline was prompted by **certain weaknesses and reasons, as can be explained below:**

- **Weak successors:** The Mughals did not follow any law of succession leading to wars of succession between claimants. The nobles, by siding with one contender or the other, increased their own power. Additionally, the successors of Aurangzeb were weak, inefficient generals and became victims of the intrigues and conspiracies of the faction-ridden nobles.
- **Degeneration of the Mughal nobility:** With the decline in the character of the later Mughal Emperors, decline also set in the character of the nobility. Consequently, physical, moral and intellectual degeneration overtook the governing classes.
- **Aurangzeb's religious persecution of the Hindus:** Aurangzeb's policies failed to garner the willing support of the people. He lost the support of the Rajputs who had contributed greatly to the strength of the Mughal empire. The wars with the Sikhs, the Marathas, the Jats and the Rajputs had drained the resources of the Mughal empire.
- **Demoralization of the Mughal army:** As the authority of the later Mughal emperors relaxed, the great nobles or officers of the empire began to convert the assignment which they held for maintaining troops, into their hereditary possessions. This left the emperor without a strong body of personal troops to enable him to assert his authority.
- **Economic bankruptcy:** Shah Jahan's zeal for construction had depleted the treasury. Additionally, Aurangzeb's long war in the south had further drained the exchequer. As the state demand was increased to one half of the produce, the cultivators began to be compelled by force to carry on the cultivation. Bankruptcy began to stare at the Mughal government in the times of Aurangzeb and his successors who had to fight many wars to gain the throne and retain it.
- **Invasions:** Foreign invasions robbed the remaining strength of the Mughals and hastened the process of disintegration. The invasions of Nadir Shah and Ahmad Shah Abdali resulted in further drainage of wealth.
- **Size of the empire and challenge from regional powers:** The Mughal empire had become too large to be controlled by any ruler from one centre i.e. Delhi. The Great Mughals were efficient and exercised control over ministers and army, but the later Mughals were poor administrators. As a result, the distant provinces became independent. The rise of independent states led to the disintegration of the Mughal Empire.
- **Aurangzeb's Deccan policy:** Aurangzeb's Deccan policy undermined the Mughal prestige beyond repair. He destroyed the Shia Kingdoms of Bijapur and Golconda and waged a long, endless war against the Marathas. The Hindus in Northern India were already alienated by Aurangzeb's policy of religious persecution. Within thirty one years of Aurangzeb's death, his successor had to wage wars with the Sikhs, Jats, Bundelas, Rathors, kachhwahas. The Emperor's long absence from Northern India led to many provincial governors becoming independent.
- **The Jagirdari crisis:** The sudden increase in the number of nobles, caused due to the expansion of the empire into the Deccan and the Maratha territory, created a crisis in the functioning of the Jagir system. The nobles competed for better jagirs, which were increasingly becoming rare due to the influx of nobles from the South. This caused erosion in the political structure which was based on jagirdari to a large extent.

At the time of Aurangzeb's death, the empire of the Mughals was the largest in India. Yet, the Mughal empire disintegrated around fifty years after his death. In the light of the aforementioned reasons, this degeneration can be attributed to the institutions and systems intrinsic to its cultural character and administrative policies.

**12. *Identifying the social and religious evils prevalent in 19th century India, explain how the social reform movements sought to eradicate them.***

**Approach:**

- List the social and religious evils prevalent in the 19<sup>th</sup> century Indian society.
- Discuss the ways social reform movements sought to eradicate them.
- Conclude in accordance with the context.

**Answer:**

The 19<sup>th</sup> century Indian society was caught in a vicious web created by religious superstitions and social obscurantism. The prevalent social and religious evils during the period included:

**Social evils:**

- **Caste-based discrimination:** Caste-based rigid social stratification into higher and lower castes restricted social mobility of lower castes and enabled higher caste to monopolize social prestige and privileges. Inter-caste dining and inter-caste marriages were also prohibited, which led to ostracisation of lower caste groups.
  - Also, the **practice of untouchability** denied dignified living to those belonging to the lowest caste by prohibiting their use of community resources like wells or temples and confining them to work which was considered unhygienic/demeaning.
- **Discrimination against females:** The family system was dominated by the male members and inheritance rights were passed along the male line. Also, discriminatory practices like polygamy, sati, female infanticide, child marriage, ban on widow remarriage and the dowry system endangered the lives of females.

**Religious evils:**

- **Monopoly of scriptural knowledge:** The people from higher castes maintained their domination and control over the society by keeping others from gaining scriptural knowledge.
- **Superstitions and rituals:** Through rituals and superstitious beliefs, the corrupt priests exercised an overwhelming and unhealthy influence on the minds of people and promoted irrationality.

During this period, several Indians got exposed to western ideas of **rationality, humanism and universality**, which resulted in the birth of a new social awakening. These ideas led conscious Indians to launch various social reform movements based on the **following ways and means to eradicate the above socio-religious evils:**

- **Organized public agitation** in order to arouse masses on issues like the inhuman custom of sati, child marriage etc. For example, Raja Rammohun Roy visited ghats to persuade families to give up their plan of self-immolation and also formed groups to keep check on the practice of sati.
- **Educated people** by establishing schools and colleges and publishing pamphlets and newspapers in local languages. For example, Ishwar Chandra Vidyasagar opened the gates of Sanskrit education for all classes and established many girls' schools.
- **Petitioned to the British government** to make laws banning social evils like custom of sati, female infanticide and allowing widow remarriage and legal right of inheritance and property. These efforts eventually led to the banning of sati by William Bentinck in 1829, declaring of female infanticide as illegal in 1804 and passing of the Widow Remarriage Act in 1856.
- **Promoted rationality and scientific approach** by organizing workshops and lectures on popular science and social questions. For example, Gopal Hari Deshmukh advocated the reorganization of Indian society on rational principles and modern humanistic and secular values. Similarly, Sir Syed Ahmed Khan taught that religious tenets were not immutable and advocated a critical approach and freedom of thought and not complete dependence on custom and tradition.
- **Championed human dignity and social equality** for all men and women by promoting the principles of universal humanism. For instance, Jyotibha Phule's Satyasodhak Samaj aimed at abolition of the caste system and socio-economic inequalities. It also worked towards educating women and those belonging to lower caste groups.

However, it should be noted that the process of social and cultural reawakening and regenerating of the Indian society also had several limitations such as a narrow social base, compartmentalisation of religious groups, alienation of lower caste groups etc.

**13. Provide an account of the role played by India's capitalist class during the Indian National Movement.**

**Approach:**

- Write a short note on the Indian capitalist class.
- Discuss the role played by the Indian capitalist class during the Indian National Movement.
- Conclude on the basis of the above points.

**Answer:**

In the mid-19<sup>th</sup> century, the Indian capitalist class witnessed substantial growth. The capitalist class was one of the many social classes that supported the national movement through its course. Amongst the capitalists, there were individuals that joined the Congress; smaller traders and merchants that lent its support to the national movement and some other sections that remained neutral to the INC and its cause.

However, their **role and contribution to the Indian National Movement** is immense and can be discussed as under:

- Some industrialists like Jamnalal Bajaj, Vadilal Lallubhai Mehta etc. were **actively involved in the freedom struggle** and participated in the nationalist movements while others like G. D Birla, Ambalal Sarabhai etc. **provided financial help to the Congress** but did not participate actively.
- They **contributed to the economic critique of the British rule** by exposing the nature of their economic exploitation through home charges and exploitation through trade, finance, currency manipulation, etc. Further, the **Congress leaders sought their expertise** on many economic issues.
- The capitalists refused to negotiate with the British Government on constitutional and economic issues without the approval or participation of the Congress thereby **ensuring a united front**. For instance, in 1930, the Federation of Indian Chambers of Commerce and Industry (FICCI) advised its members to boycott the Round Table Conference without Gandhiji's participation.
- During protracted mass movements, they **pressurised the government** to stop repression of Indians, release political prisoners and remove bans on the Congress. This was despite their fear that prolonged mass civil disobedience would prevent their day-to-day business and ultimately threaten capitalism itself.
- The industrialists also **pressurised the Congress** into making demands such as lower rupee sterling ratio, tariff protection, military expenditure reduction etc. which protected their interests and met the demands of leftists, Socialists and Communists. Further, **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.
- They also **drafted the 'Bombay Plan'**, which would pave India's development policy post-independence.

The capitalists identified the long-term interests of Indians and remained united with them when a common front was needed. However, they simultaneously worked on safeguarding their commercial interests and preferred to put their weight behind constitutional forms of struggle as opposed to mass civil disobedience.

**14. Throw light on the role played by Bal Gangadhar Tilak in India's freedom struggle.**

**Approach:**

- Introduce by giving a brief background on Bal Gangadhar Tilak.
- Highlight his role in India's freedom struggle.
- Conclude appropriately.

**Answer:**

**Bal Gangadhar Tilak** was a scholar, philosopher, and ardent nationalist who helped lay the foundation for India's independence by building his own defiance of British rule into a national movement.



He was one of the prime architects of modern India and probably the strongest advocates of Swaraj or Self Rule for India. His role towards India's freedom struggle could be summarized as follows:

- He founded the **Deccan Education Society (1884)**, which aimed at educating the masses, especially in the English language. Tilak considered English to be a powerful force for the dissemination of liberal and democratic ideals.
- He started two newspapers **Kesari (in Marathi)** and the **Mahratta** to spread political consciousness among the masses.
- He sought to widen the popularity of the nationalist movement by **introducing religious symbolism and by invoking popular traditions of the Maratha struggle** against Muslim rule. He organized two important festivals, devoted to Lord Ganesha in 1893 and Shivaji in 1895.
- **He was an important leader of the extremist faction of the Indian National Congress**, which maintained that simple constitutional agitation in itself was futile against the British. The faction advocated for complete independence from the British rule.
- **Tilak played a key role in the Swadeshi movement** that supported the demand for the annulment of the partition of Bengal and advocated the boycott of British goods.
- **In 1916, he launched the Home Rule league** that promoted the idea of self-rule. Tilak travelled from village to village for support from farmers and locals to join the freedom struggle.
- He gave up his scholastic labour across literature, ethical thought and philosophy, for the greater cause of India's freedom. Tilak was a great Sanskrit scholar, a powerful writer and a strong, subtle and lucid thinker.
  - His works like **Orian and Arctic Home** filled a large place in the field of Asiatic scholarship and oriental research.
  - His **work on the Gita**, was not merely commentary but an original criticism and presentation of ethical truth, is a monumental work that bears front rank in weight and importance.

Tilak's life, character, work and endurance, and most importantly his acceptance by the heart and the mind of the Indian people of his time proved to be a stronger argument than all the reasoning in his powerful speeches for Swaraj, Self-government, Home Rule etc. Therefore, amongst the stalwarts of the freedom struggle, the name of Lokmanya Tilak stands out as a colossus for his supreme courage, sacrifice, selflessness and for his historic role in the early phase of the independence movement.

**15. How did the Moderates and Extremists differ in their ideology, methods and goals during the Indian National Movement?**

**Approach:**

- Start with a brief introduction around the origin of the Congress and the two factions.
- Mention the differences between the moderates and extremists.
- Conclude briefly.

**Answer:**

**Indian National Congress (INC)** was formed in 1885 and played an important role in the evolution of the National Movement. Based on its ideology, methods and goals, the activities of INC can be broadly classified into two phases, i.e. **moderate phase** (1885-1905) and **extremist phase** (after 1905).

**Difference between the Moderates and Extremists are as follows:**

	Moderates	Extremists
<b>Ideology</b>	<ul style="list-style-type: none"> <li>• They were inspired by <b>western liberal thought, moderate politics and European History</b>.</li> <li>• They believed in the <b>"providential mission"</b> of England in India and professed loyalty to the British Crown.</li> <li>• They believed that the political</li> </ul>	<ul style="list-style-type: none"> <li>• They drew their ideological inspiration from <b>Indian history, cultural heritage and traditional symbols</b>.</li> <li>• They rejected "providential mission theory" as an illusion. They believed that the British were unworthy of any Indian loyalty.</li> </ul>

	<p>connections with Britain were in the social, political and cultural interests of India.</p> <ul style="list-style-type: none"> <li>They believed that the national movement should be limited to <b>middle class intelligentsia</b> as the masses were not yet ready for participation in political work.</li> </ul>	<ul style="list-style-type: none"> <li>According to them, the political connections with Britain would perpetuate British exploitation of India.</li> <li>Since they had faith in the capacity of masses, their social base was broader, comprising educated <b>middle and lower middle classes</b> in towns.</li> </ul>
<b>Methods</b>	<ul style="list-style-type: none"> <li>Their political activity involved <b>constitutional agitation within the confines of law</b> and showed a slow but orderly political progress.</li> <li>Moderates worked on a <b>two-pronged methodology</b>— <ul style="list-style-type: none"> <li>Create a strong public opinion to arouse consciousness and national spirit and then educate and unite people on common political questions.</li> <li>Persuade the British Government and form British public opinion to introduce reforms in India.</li> </ul> </li> <li>They used the method of '<b>prayer and petition</b>' and if that failed, they resorted to constitutional agitation or <b>protests</b>.</li> </ul>	<ul style="list-style-type: none"> <li>Extremists were not satisfied with the method of constitutional struggle used by moderates.</li> <li>According to them, <b>direct political action</b> was required to achieve concrete results.</li> <li>They believed that the Indian National Movement requires <b>personal sacrifices</b> and a true nationalist should be always ready for it.</li> <li>They were <b>radical</b> in their approach and believed in <b>militant methods</b> to attain Swaraj.</li> <li>They did not hesitate to use <b>extra-constitutional methods</b> to achieve their objectives.</li> <li>For example: <b>boycott</b> of foreign goods and <b>passive resistance</b> against the British.</li> </ul>
<b>Goals</b>	<ul style="list-style-type: none"> <li>They wanted "<b>self-government</b>" on the lines of Canada and Australia.</li> <li>They demanded Constitutional reforms and called for separation of Judicial and Executive functions.</li> <li>They demanded increased share for Indians in the government services.</li> <li>They demanded increased expenditure on welfare, education, agriculture, etc.</li> <li>Also, demanded better treatment of Indian labour abroad.</li> </ul>	<ul style="list-style-type: none"> <li>They had hatred for the foreign rule.</li> <li>Since no hope could be derived from the foreign rule, Indians should work out their own salvation.</li> <li>They were not satisfied with the demand of self-government by moderates.</li> <li>Under this, they were for "<b>Swaraj</b>" or "<b>Complete Independence</b>" to be the goal of national movement.</li> </ul>

Though they had different ideologies, methods of operation and goals, both moderates and extremists played their part in strengthening the national struggle for independence and preparing the Indian leadership for future course of actions.

**16. The Swadeshi Movement is considered as a watershed moment in India's freedom struggle. Discuss.**

**Approach:**

- Give a brief introduction about the Swadeshi movement.
- Write various reasons due to which the Swadeshi movement is considered a watershed moment.
- Conclude appropriately.

**Answer:**

The Swadeshi Movement was started by Indian nationalists along with the Boycott Movement in response to the British decision to partition Bengal in 1905. The movements included promotion of using indigenously produced goods while boycotting foreign goods.

The Swadeshi Movement is considered a watershed moment in India's freedom struggle for the following reasons:

- Goal of self-government:** Due to the dominant influence of the Extremists, the Congress in its 1906 session declared '**self-government or swaraj**' as the goal of the Indian National Congress.

- **New forms of struggle:** Several fresh ideas at the theoretical, propaganda and programme levels were introduced, such as:
  - **Boycott of foreign goods:** This included public burning of foreign cloth, boycott of Liverpool salt, refusal of priests to ritualise marriages involving exchange of foreign goods, refusal by washermen to wash foreign clothes.
  - **Public meetings and processions:** These emerged as methods of mass mobilization and forms of popular expression.
  - **Corps of volunteers or 'samitis':** These samitis aimed at generating political awareness among masses through magic lantern lectures, swadeshi songs, physical and moral training etc. Samitis such as Swadesh Bandhab Samiti of Ashwini Kumar Dutta became very popular.
  - **Imaginative use of traditional popular festivals and melas:** Festivals and fairs were used for reaching out to the masses and sensitise them regarding political issues. For example, Tilak's Ganpati and Shivaji festivals became a medium of swadeshi propaganda.
  - **Emphasis on self-reliance or 'atma shakti':** This implied re-assertion of national dignity, honour and confidence and social and economic regeneration of the villages. It promoted social reform and campaigns against caste oppression, early marriage, dowry system, consumption of alcohol etc.
  - **Programme of national education:** Inspired by Tagore's Shantiniketan, national schools and colleges were set up in various parts of the country boycotting British schools and colleges.
  - **Swadeshi enterprises:** This also led to the establishment of swadeshi textile mills, soap and match factories, tanneries, banks, insurance companies, shops etc.
  - **Swadeshi art forms:** This period also witnessed development of indigenous art forms breaking the domination of British arts. For example, Amar Sonar Bangla song written by Rabindra Nath Tagore inspiring nationalism from all hues, painting by Abanindranath Tagore etc.
- **Expansion of social base:** The movement expanded the social base of the Indian national movement by including students, women, certain sections of the zamindari, and the lower middle classes in urban areas.
- **Provided techniques for later movements:** It evolved an entire gamut of techniques that later came to be associated with Gandhian politics - non-cooperation, passive resistance, filing of British jails, social reform and constructive work.

Though the Swadeshi movement fizzled out by 1908 mainly due to severe government repression and lack of effective organization or a party structure, the movement undermined the hegemony of colonial ideas and institutions. According to Bal Gangadhar Tilak, and Lala Lajpat Rai, it was **training in 'self-determination', 'self-help', and 'self-reliance'**. The future struggle was to draw heavily from the experience gained.

**17. *Explaining the reasons for adoption of the policy of appeasement, highlight its role in the rise of fascist powers in the events preceding World War II.***

**Approach:**

- Explain the policy of appeasement in the introduction.
- Give reasons for its adoption.
- Highlight its role in the rise of fascist powers before WWII.
- Conclude accordingly.

**Answer:**

The policy of appeasement adopted by Britain and France, included making concessions to the dictatorial powers such as Germany, Italy etc., in order to avoid conflicts with these powers. It governed the Anglo-French foreign policy during the 1930s and was an important reason for German success in violating the Treaty of Versailles and Japan and Italy being able to escape sanctions for their aggressive acts.

### Reasons for adoption of policy of appeasement:

- **Avoiding future wars:** Britain and France wanted to avoid war as they feared bombing of cities and the civilians as witnessed during bombing of Spanish cities by Germany in the Spanish Civil War (1936).
- **Economic crisis (1929):** These European powers could not afford rearmament or bear huge war expenses, as they had not fully recovered from the economic crisis.
- **Public opinion:** After World War I, the public opinion towards war had changed dramatically and the people in Britain were against war. The businessmen were also against war, as it would hurt their economic interests.
- **Sympathy:** Many groups felt that Germany and Italy had genuine grievances. Especially in Britain, many leaders favoured a sympathetic attitude and called for revision of the harsh clauses of the Treaty of Versailles.
- **Economic cooperation:** Germany was an export market to Britain and thus the British felt that the economic cooperation would be good for both the countries.
- **Fear of Communist Russia:** It was greater than the fear of the Nazis. This was especially true among the conservative groups in Britain and France. They viewed the Nazi Germany as a buffer against the Communist expansion westward. Thus, they favoured or allowed for the German rearmament.
- **To buy time:** Some scholars argue that British followed the policy of appeasement to buy time for self-rearmament, as WW1 had taken a toll on Britain and caused an economic crisis.

**Its role in the rise of fascist powers in the events preceding the World War II** can be illustrated by the following events:

- The Policy of Appeasement **raised Hitler's prestige and popularity in Germany**, which emboldened his aspirations and ambitions.
- No action was taken to check the obvious **German rearmament**. The Anglo-German Naval Agreement condoning German naval rearmament was signed without any consultation with France and Italy. This shook French confidence in Britain, and encouraged French to look for understanding with Mussolini and Hitler.
- The French, though disturbed at the **German reoccupation of the Rhineland (1936)**, did not mobilize their troops. They were deeply divided, and ultra-cautious, and they received no backing from the British, who were impressed by Hitler's offer of a 25-year peace.
- Neither Britain nor France intervened in the **Spanish Civil War**, though Germany and Italy sent decisive help to Spanish General Franco. Britain tried to entice Mussolini to remove his troops by officially recognizing Italian possession of Abyssinia; however, Mussolini failed to keep his side of the bargain.
- Though both Britain and France protested strongly against the **Anschluss between Germany and Austria (1938)**, many in Britain saw it as the natural union of one German group with another.
- After Hitler was offered Sudetenland in the Munich Conference (1938), he was convinced of British and French inaction when he invaded Poland in 1939.

The policy of appeasement, arguably, convinced Hitler of the complacency and weakness of Britain and France to such an extent that he risked attacking Poland, thereby starting the Second World War.

### 18. **Bring out the social and political conditions in Russia that led to the October Revolution in 1917.**

#### **Approach:**

- Start with a brief introduction around the October Revolution.
- Mention the social and political conditions that led to the revolution.
- Conclude by mentioning the significance of the revolution.

**Answer:**

**The Russian Revolution of 1917** consisted of two revolutions that took place in 1917. The February Revolution overthrew the imperial government, and the October Revolution placed the Bolsheviks in power.

**Social and political conditions in Russia that led to the October Revolution in 1917:**

- **Incompetency of the Provisional Government:**
  - None of the four-fold demands of the February Revolution i.e. peace, land to tiller, control of industry by workers and equal status for non-Russian nationalities were implemented by the provisional government.
  - Policy of the provisional government to continue Russia's participation in the European war was unacceptable to common masses
  - Between March and October the provisional government was reorganized four times, yet was unable to cope with the major problems afflicting the country.
  - On its decline, the provisional government started taking stern measures against the opposition. Popular demonstrations staged by the Bolsheviks in July 1917 were sternly repressed.
- **Removal of restrictions on public meetings and associations after the February Revolution led to formation of soviets/committees:**
  - In industrial areas, factory committees were formed which began questioning the way industrialists ran their factories. Trade unions grew in number.
  - Soldier's committees were formed in the army to put forward their demands.
- **Arrival of Lenin from exile:**
  - Lenin returned in April from his exile in Switzerland and under his leadership, the Bolshevik Party put forward clear policies to end the war, transfer lands to the peasants and provide equal status to the non-Russian people.
- **Soviets power, especially of the Bolsheviks, was increasing:** By September the Bolsheviks and their allies, the Left Socialist Revolutionaries, had overtaken the Socialist Revolutionaries and Mensheviks and held majorities in both the Petrograd and Moscow soviets.
- **Bolshevik's program of "peace, land, and bread"** had won the party considerable support among the hungry urban workers and the soldiers.
- Apart from these factors, pending issues like failure of land reforms, government repressive policy and alienation of the three most important sections of the society i.e. peasants, industrial workers and intelligentsia added fuel to ignite the October revolution.
- Finally, on 16 October 1917, Lenin persuaded the Petrograd Soviet and the Bolshevik Party to agree on a socialist seizure of power. A Military Revolutionary Committee was appointed by the Soviet under Trotsky to organise the seizure in October.

Thus, the October Revolution led to transfer of power from the provisional government led by a group of leaders from Russia's bourgeois capitalist class to a Soviet government that would be ruled directly by councils of soldiers, peasants and workers. It led to the establishment of the world's first communist state.

**19. *Explaining the term Non-alignment, discuss the rationale behind its adoption in the post-colonial era.***

**Approach:**

- Introduce by briefly writing about Non-Aligned movement.
- Mention different reasons responsible for adoption of non-aligned movement by most countries.
- End with a brief and relevant conclusion.

**Answer:**

Non-alignment, a term which gained currency in the post-Bandung Conference (1955), implies the active refusal of a state to align itself with any of the two power blocs i.e. US or USSR. Additionally, it also meant that the non-aligned nations would not antagonize the US or the USSR and would engage



with both the countries. Non-alignment meant having the freedom to decide each issue on its merits, to weigh what was right or wrong and then take a stand in favour of the right.

### **Rationale behind adoption of Non-Alignment:**

Following are the key factors responsible for adoption of Non-Alignment by many countries in Post-colonial era:

- **Protecting economic interests:** By not aligning themselves to one bloc, enabled nations to develop economic ties with countries on both sides of the divide as and when necessary. For example, India needed and got capital, technology, machines and food from the Western countries while Soviet Union helped in building up the public sector industries, something which the US was reluctant to do.
- **Independence in foreign policy:** An independent foreign policy involves interactions with all players of the system while retaining the ability to make one's own decisions regarding one's own issues. The spirit of non-alignment enabled countries to check the western domination in the UN by asserting the opinions as per their concerns.
- **Promoting world peace and stability:** Most of the newly independent countries considered the formation of military blocs as serious danger to peace. These countries were faced with enormous tasks of socio-economic reconstruction, which could be done only in a world free from war and tension. Moreover, as a non-aligned group it could pursue **universal and non-discriminatory nuclear disarmament**, as well as a general and complete disarmament under strict and effective international control.
- **Liquidation of colonialism and imperialism:** The countries backing non-alignment had a history of colonialism and imperialism, therefore they wished to establish an order, which promoted respect for the equality of rights of States, including the inalienable right of each State to determine its **political, social, economic and cultural system** freely, without any kind of interference from any other State. The intention of extending support to colonial and ex-colonial countries in their struggle against colonialism, was well served by the policy of non-alignment

The basic spirit of non-alignment was to undertake interaction with all without identifying the nation state as either one or the other affiliate. Thus, it aimed at **strengthening Independence, peaceful coexistence** and **promoting World Peace**. More than a policy of non-involvement with military blocs, it was a policy for creating a better world.

### **20. Bring out the differences between colonialism and imperialism, with suitable examples.**

#### **Approach:**

- Briefly establish the link between colonialism and imperialism.
- Lay out the differences between colonialism and imperialism, with suitable examples.
- Conclude accordingly.

#### **Answer:**

Both colonialism and imperialism aimed to extend the influence of powerful European countries over the foreign countries in Africa and Asia in order to extract economic benefits. In this process, colonialism emerged as one of the means to achieve the objectives of imperialism. However, there are certain subtle differences between them as presented below:

- Colonialism is an **act of occupation of and settlement of a country by another powerful country** in order to establish control and rule, for example, Dutch colonisation of the Congo basin in the 19<sup>th</sup> century; whereas imperialism is a practice of **gaining influence by a country over another independent foreign country without significant settlement**, for instance, American domination of the Philippines and Cuba in the late 19<sup>th</sup> century.
- Imperialism focuses on **establishing control over the political and economic life** of the people outside their borders, while colonialism ensures **complete domination over social, cultural, political and economic aspects of life** in colonies. For example, the British colonial rule in India enacted various laws to regulate social and cultural practices. Also, the colonial masters in India actively supported the missionaries to promote Christianity by converting locals.

- Imperialism is **done by the state** through diplomacy to acquire territories, protectorates and spheres of influence and to promote industrial trade and investments. However, colonialism could also be **done by non-state entities like companies** who secure special trading privileges and set up trading posts. For instance, the East India Company initiated the process of colonialism by the British government in India.

By 1914, almost all parts of the non-industrialised world had come under direct or indirect control of a few nations due to imperialism and colonialism. The colonised countries lost their political freedom and were economically exploited. Further, the imperialist countries were often at crossroads with each other, which ultimately led to two world wars.

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