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- Answers Written Exactly as per the Demands of the Questions, Containing Additional Information related to All Aspects of the Topics.
- Answers Cover All Dimensions, not Necessarily Adhering to the Prescribed Word Limit, to Enrich Your Knowledge and Help You Write Better Answers in Future.

Editor - N.N. Ojha

Solved by - Chronicle Editorial Team

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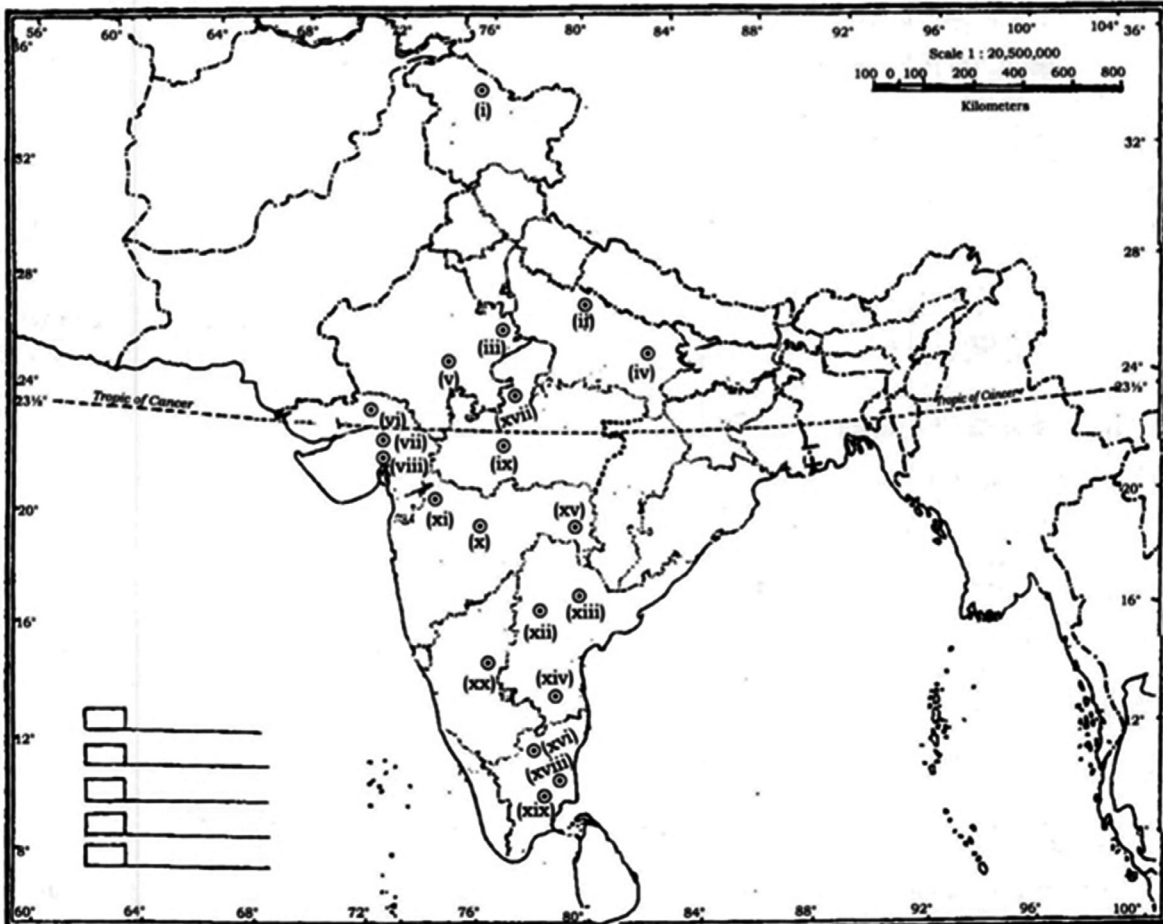
PAPER-I

Map Section

Q. Identify the following places marked on the map and write a short note of about 30 words on each of them. Locational hints for each of the places marked on the map are given below seriatim:

- (i) Neolithic site
- (ii) Site of Mother and Child Terracotta Figure
- (iii) Hoard of Gupta Coin
- (iv) Site of Botanical remains
- (v) Harappan site with mud-brick platform
- (vi) Mauryan reservoir site

- (vii) Capital of Maitraka dynasty
- (viii) Dockyard
- (ix) Rock shelter
- (x) Stone axe factory
- (xi) Satavahana inscription site
- (xii) Minor rock inscription of Asoka
- (xiii) Buddhist Stupa
- (xiv) Mesolithic site
- (xv) Iron smelting workshop
- (xvi) Megalithic site
- (xvii) Temple site dedicated to Surya
- (xviii) Roman factory site
- (xix) Site of Muvar Koil (Temple of Three)
- (xx) Megalith stone site



CIVIL SERVICES (MAIN) EXAM 2023

HISTORY

PAPER-II

European Penetration into India

Q. The Carnatic Wars, the Anglo-Mysore Wars and the Anglo-Maratha Wars had virtually eliminated the French from the contest of supremacy in South India. Discuss.

Ans: The Carnatic Wars (1740s-1760s), the Anglo-Mysore Wars (1767-1799), and the Anglo-Maratha Wars (1775-1818) witnessed a significant decline in French influence in South India, paving the way for eventual British dominance.

Weakening the French Position

- **Military Defeats:** Repeated defeats in the Carnatic Wars, particularly at Madras (1746) and Wandiwash (1760), crippled French military power in the region. Their alliances with Indian rulers proved unreliable, and their supply lines were vulnerable.
- **British Ascendancy:** Conversely, the British East India Company (BEIC) emerged stronger after each conflict. Victories like Plassey (1757) and Buxar (1764) solidified their military might and political influence. The British East India Company's superior resources and strategic alliances with local powers allowed them to outmanoeuvre the French.
- **Loss of Prestige and Territory:** French defeats eroded their prestige among Indian rulers, making it difficult to find new allies. Treaties like Pondicherry and Paris forced them to cede territories and restrict their military presence.

The Role of Indian Powers

- **Shifting Alliances:** Indian powers like Mysore and the Marathas initially used the French to counter British expansion. However, as the tide turned, they increasingly sided with the victors, further isolating the French.
- **Internal Conflicts:** Internal political squabbles within French settlements like Pondicherry hampered their ability to mount a unified defence against the British.

The Carnatic, Anglo-Mysore and Anglo-Maratha Wars ultimately resulted in the marginalization of

French power in South India. The British East India Company's superior military prowess, strategic alliances, and exploitation of internal French weaknesses led to their dominance in the region. The French were relegated to mere trading outposts, paving the way for unchallenged British control.

Early Structure of the British Raj

Q. While introducing the Indian Councils Bill of 1861, the British thought that the only Government suitable for India 'is a despotism controlled from home'. Comment.

Ans: The Indian Councils Act of 1861, despite introducing a semblance of Indian participation in governance, must be understood within the context of continued British colonial control. The statement "the only Government suitable for India 'is a despotism controlled from home'" accurately reflects the underlying anxieties and objectives of the British.

- **A Hesitant Step towards Consultation:** While the Act certainly didn't dismantle British control, it did mark a cautious shift towards a more consultative approach.
 - ♦ **Limited Legislative Council:** The Act introduced a rudimentary legislative council within the Governor-General's Council. This, however limited, marked a departure from absolute despotism. While these councils primarily included nominated Indians with restricted power, it represented a nascent form of consultation.
 - ♦ **Balancing Control with Appeasement:** However, it's crucial to recognize the limitations. The British dominated these councils, and the Viceroy retained veto power over any legislation deemed against British interests. Additionally, the Act established a separate Executive Council solely composed of British officials, highlighting the focus on maintaining ultimate control.

PAPER-I

MAP SECTION

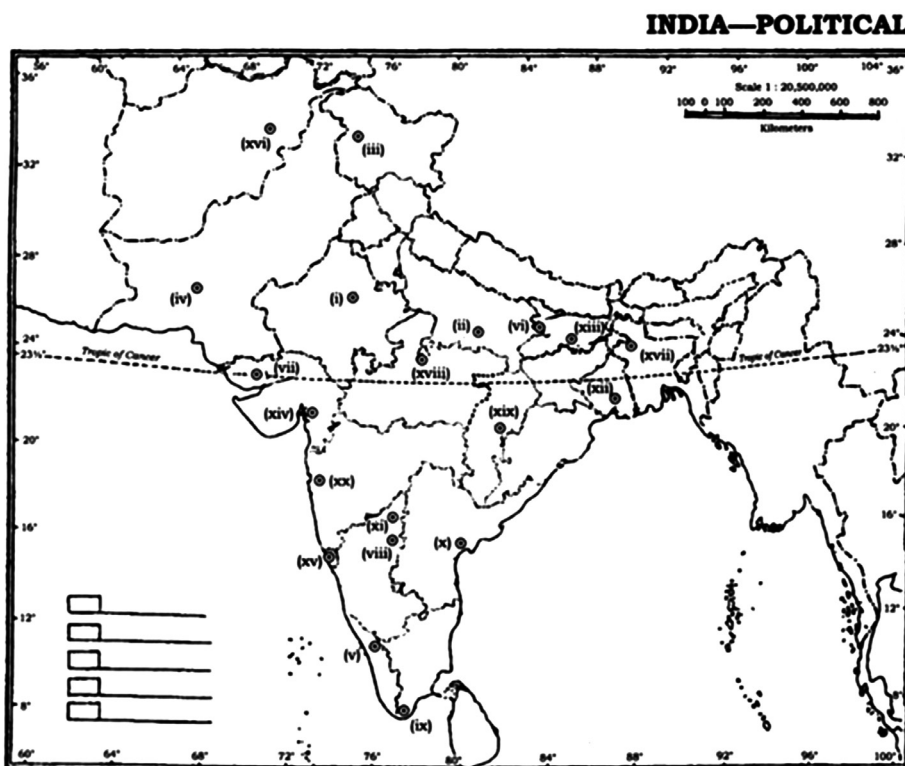
Q. Identify the following places marked on the map and write a short note about 30 words on each of them. Locational hints for each of the places marked on the map are given below seriatim. (CSE 2022)

- (i) Palaeolithic site
- (ii) Mesolithic site with burials
- (iii) Neolithic pit-dwelling
- (iv) Early village settlement
- (v) Neolithic site
- (vi) Neolithic-Chalcolithic site
- (vii) Harappan UNESCO site
- (viii) Megalithic Burial site
- (ix) Place of Second Sangam
- (x) Earliest Satavahana capital
- (xi) Place of inscribed statue of Ashoka
- (xii) First Gupta hoard of coins
- (xiii) Hoard of metal sculptures
- (xiv) Ancient port
- (xv) Oldest Jesuit church
- (xvi) Centre of Gandhara Art
- (xvii) Buddhist monastery
- (xviii) Place of earliest Vishnu temple
- (xix) Shiva and Buddhist temple complex
- (xx) Earliest Chaitya Griha

Ans. (i) Palaeolithic site - Didwana

- Situated in Nagaur district of western Rajasthan.
- Excavation has shown a sequence running from lower to middle Palaeolithic.
- At a 50km stretch from Didwana to Jaisalmer, several Acheulean sites have been found.
- City is famous for its Hindu traditional culture and philosophy and the Mathas and the Mathura Das ji ka Jaav i.e. a well built in 12th century.

- The name Didwana used to be 'Deen Dewana' a mystic lord of Islamic Sufi movement.
 - Akbar made Qila masjid in memory of footsteps of Khwaja Moinuddin Chishti.
- (ii) **Mesolithic site with burials - Damadama/ Sarai Nahar Rai**
- Both these sites are in Pratapgarh district of Uttar Pradesh.
 - Sarai Nahar Rai dates back to 8400 to 150 BCE, whereas Damadama dates back to 7000 BCE.
 - ♦ **Sarai Nahar Rai:** 11 human burials in oblong pit with grave goods like tools, shells, animal bones found here. Multiple graves i.e. 4 persons in one grave also found.
 - ♦ **Damadama:** It is on Sai River. Geometric microliths along with shells and animal bones have been found here. 41 human burials with 4 multiple burials found here. Damadama also gave evidence of domesticated rice recently.



Q. Foreign accounts as a source of ancient Indian history may have some advantages but also have a few shortcomings. Citing appropriate examples examine the statement.

(CSE 2022)

Ans. India was visited by many foreign travellers from Greece, China, Turkey, etc.

- (Here we have to ancient Indian history from prehistory - 700AD / 11th - 12th AD for history of south of India)

Different Foreign Accounts

(A) Greeks

- **Herodotus:** He mentions about Indian soldiers fighting in Persian wars during 6th BC.
- **Megasthenes:** His Indica gives information about Maurya dynasty.
- Economic history of 2nd BC - 2nd AD is available in Pliny's Natural Historica, Ptolemy, and Periplus of the Erythraean Sea, etc.

(B) Chinese

- **Fa hien:** He visited India during Chandragupta II's period in order to visit places associated with Buddha.
- **Hiuen Tsang:** He visited during the reign of Harshavardhan. Although he was a student, he wrote a lot about India.
- **I Tsing:** He also came as student at Nalanda and then wrote many informative instances about that period of India.

(C) Arabs

- **Suleiman:** He basically came from Iran to India in 9th AD. He was a traveller, merchant and writer and. He came in the court of Amoghvarsha. He gave information about Pala and Pratihara.
- **Al Masudi:** He talked about Rashtrakutas during 941 - 943 AD.

Information from Foreign Sources

1. Political

- (a) Neutrality:** Example: Hiuen Tsang's visit to Pulkeshin II when he says Harsha couldn't defeat him, whereas Banbhatt's **Harshcharit** didn't mention it. However Aihole inscription supports Hiuen Tsang.

- (b) Policies:** Example: Fahien accounts that Gupta administration was mild in comparison to Mauryas.

2. Social

- (a) Composition of Society:** Megasthenes mentions of 7 castes in Mauryan society.
- (b) Religious Ideas:** Foreigners were getting themselves converted into indigenous religion.

- **Example:** Besanagar pillar inscription of Heliodorous.

3. Economical

- (a) Decline of Trade:** In Natural Historica, Pliny criticized Roman trade with India as unnecessary, as all the gold Roman Empire was draining in India merely for cotton and spices.
- (b) Trade Routes:** All the trade happened between Red Sea and Bharuch was given wholesomely. Example: Periplus of the Erythraean Sea

Advantages of Foreign Sources

- **Unbiased Opinion:** Mostly they were not patronized by the kings of that time, so these sources are bias-free in nature mostly.
- **Example:** Robbery across the empire was mentioned by Hiuen Tsang, but Banabhatta writes that empire was safe.
- **Corroboration:** It means the similarity and differences between indigenous sources and foreign sources.
- **Example:** Evidence for Mauryan Empire from Indica as well as Arthashastra.
- **Informative in Nature:** Provide sufficient information about that period.
- **Example:** Purushpur (modern Peshawar) has 13 storeyed Buddhist hub writes Fahien.
- **Geographical Knowledge:** People of the subcontinent at that time had elaborative geographical knowledge. They also sent embassies to countries like China.
- **Example:** Overland and overseas trade routes by Pliny.

Disadvantages

- **Hearsay:** Foreign writers also wrote hearsays in their description which were nowhere to be found.

PRE-HISTORY & PROTO-HISTORY

Q. "The emergence of Non-Harappan Chalcolithic cultures in Central India and the Deccan mark a change not only in the subsistence pattern of people but an overall transition from pre to proto history period." Critically analyse. (CSE, 2017)

Ans. In India, Neolithic and Chalcolithic phases are counted as the proto-historic. The first chalcolithic cultures of Central India and Deccan were actually the first village settlements that practiced agriculture. But, they didn't meet all the criteria of being a proto-historic phase.

Microliths have been found in the river valleys of Tapi, Narmada and Godavari, etc. But, the beginning of settled village life in Central India and northern Deccan is associated with the chalcolithic phase rather than the Neolithic phase. Bagor, a Mesolithic type site shows transition to the chalcolithic phase and then to the Iron Age. Mesolithic cultures were basically hunter-gatherers, living in semi-permanent settlements. Ahar culture, Kayatha culture and Savalda culture were the earliest non-Harappan chalcolithic cultures in the Central India and Deccan. Settlements showed some kind of social hierarchy. Animal husbandry became more feasible due to the settlements. Copper implements like bangles, rings, knife blades, axes were used. Black and red ware and chocolate coloured pottery, etc. were used. But, it is hard to conclude that these cultures practiced writing, even if un-deciphered; which is an important criterion to qualify as proto-historic in India. Also, only some of these village settlements expanded into proto-urban center later Malwa culture and Jorwe Culture. The chalcolithic cultures in Central India and Deccan brought the Mesolithic period to an end and started the proto-historic phase. Though, they may not have tradition of writing.

Q. Delineate and account for the regional characteristics of the Neolithic period in India. (CSE, 2016)

Ans. The term Neolithic has been derived from two Latin words i.e. "Neo" meaning New and "lithic" meaning stone, hence Neolithic period is also known as

New Stone Age. This period is considered as one of the significant cultural stages when man started producing food and shifted to production economy from their previous hunting-gathering stage. Man started making specialized tools to suit this economic behaviour and also modified their social behavior in a large extent which is reflected in the material record. Stratigraphic evidences supported by radio- carbon dates suggest that the Neolithic culture in India flourished in different areas between the mid third millennium BC and the beginning of the historical period. On the basis of distributions and cluster of sites, the development of Neolithic pattern in India may broadly be divided into three main broad groups: (i) Eastern Group (Vindhyan region, middle Ganga plain, Chotanagpur plateau of Jharkhand, West Bengal and Odisha and Northeast India) (ii) Southern Group (South India) (iii) Northern Group (Kashmir Valley)

North-Western: The earliest evidence of the cultivation of wheat and barley has been found in present-day Afghanistan and Pakistan. Punjab, Kashmir, West-Pakistan, and Afghanistan were the original places of bread-wheat and spelt-wheat cultivation. Excavations at Mehrgarh in Baluchistan have revealed the evidence of cultures ranging from pre-pottery Neolithic to the mature Harappan period.

The Neolithic levels at Mehrgarh have been classified into two phases: (i) the early aceramic without pottery (Period I); and (ii) the later phase (Period II). The cereals at the site included two varieties of barley and three varieties of wheat. Plum and date seeds have also been found. The beginning of the pre-pottery settlement phase in Mehrgarh has been fixed at about 6000 BC. Period II represents the Chalcolithic phase (5000 BC). It is assumed that the Harappans inherited the knowledge of wheat, barley, and cotton cultivation from their ancestors in Mehrgarh.

Kashmir: Burzahom and Gufkral in the Kashmir valley, where village settlements appeared by about 2500 BC, are other important Neolithic sites in Kashmir.

The Neolithic culture in the valley is characterised by pit-dwellings with well made floors smeared with red-ochre, and dwellings in the open. The eastern

INDUS VALLEY CIVILIZATION

Q. The urban character of the Harappan Civilization was a result neither of any outside influence nor a sudden act but a gradual evolution of regional socio-economic factors. Comment (CSE 2022)

Ans. The Indus Valley Civilization was the earliest known urban culture of the Indian subcontinent – one of the world's three earliest civilizations, along with Mesopotamia and ancient Egypt. The nuclear dates of the civilization appear to be about 2500–1700 BCE.

The Indus Valley Civilization interestingly declined around 1800 BCE without leaving any clear reasons for its demise, leaving scholars debating about the causes that resulted in the civilization's decline. Many such theories include Aryan invasion, climate change, drying of the Saraswati River, while others conclude that a great flood struck the area.

The end of the cities however did not mean the end of the Harappan tradition. The Harappan communities which continued after the urban phase retained their older tradition which is evident through various examples such.

Influence of Outside Factors on Urban Character

- **Metallurgy:** Harappa was a Bronze Age civilization as majority of equity were of bronze (found near Punjab, Afghanistan and Rajasthan region). Bronze is an alloy of tin and copper. Tin is not available in India but Afghanistan.
- **Trading Town:** There was lots of trading town in and outside Harappa. For example, Sutkagendor, Surkotda and Shortughai (in current day Pakistan). They were outpost of Harappa to carry out trade with other areas.
- **Shift:** Harappa is divided into 3 phase; pre, mature (2200-1800BC) and late (1800-1500 BCE). There is a gradual shift in mature and late phase. During mature phase civilization concentrated near Indus river belt i.e. Punjab region. But towards the end of mature and beginning of later phase, it started shifting to Bahawalpur area. It signifies declining trade.

Regional Socio-Economic Factors influencing Harappan Urbanization

1. **Grain Production:** Surplus of agriculture leads to division of labour in society, emergence of non-agrarian classes which further leads to urbanization.

Increased agriculture → increased urbanization

- **Evidence:** Large granaries in Mohenjodaro and Harappa.
- 2. **Non-Farming Specialization:** This arises due to surplus of agriculture. So, trade relations can be developed for improving economy. Evidence for this was given by emperor Sargon of Akkad of Sumerian kingdom (modern day Tigris Euphrates region), who wrote about Meluha in 2100BC has been identified by 'Harappa'.
- 3. **Conflict:** Harappa was a transitioning community. Earlier people were Neolithic-chalcolithic, aboriginal people in nature. Harappan were agrarian in nature. It led conflict and hence urbanization.
 - **Evidence:** Burnt town of Kotdiji and Kalibangan (defensive wall).
- 4. **Specialized Town:** Indigenous socio-economic development led to specialized towns like:
 - ♦ **Mohenjodaro** → temple town, large fire altars, bearded man, etc.
 - ♦ **Chanhydro** → manufacturing hub

Other Factors

1. **Political:** Evidences of centralized polity have been found, which developed internally.

Example: Same proportioned bricks throughout the region, city planning; citadel and lower town.
2. **Social:** Society was cosmopolitan.

Example: Archaeologists found symmetry H culture in Harappa which was all different from other burial sites.
3. **Economic:** Non-agricultural town i.e. trading towns also aided urbanization by flourishing trade activities.

Example: Rangpur, Lothal, Chanhydro, Dholavira, etc.

MEGALITHIC CULTURES

Q. Will it be proper to consider the megaliths to represent a single, homogeneous or contemporaneous culture? What kind of material life and culture system is revealed in the Megalithic Culture? (CSE 2021)

Ans: A megalith is a stone which is larger in size and has been used to construct a monument or a structure. The monument or the structure is constructed either alone or together with other stones. 'Megalithic' has been used to describe stone structures built by people from many parts of the world living in many different times. The construction of this type of structures took place mainly in the Neolithic and continued into the Chalcolithic Age, Bronze Age and Iron Age.

According to recent studies, it is obvious that these Megalithic Complexes are not exclusive of each other. Some common elements can be traced among the cultures. Similarities and dissimilarities of ceramic fabrics and typology, presence and absence of iron, and concentration or otherwise of certain megalithic types in certain regions are all problems -for which widely diverging views are available.

Interestingly, unlike in the South, the Allahabad megaliths reflect the cultural change. The basic types-cairns, stone circles and cists remain the same, but the grave goods consist instead, of microliths, iron objects like sickle, adze, arrowhead and dagger. There was a significant variation in the livelihood pattern between the two zones.

Iron had replaced stone and copper and, as the evidence from Kotia in Allahabad shows, these were made locally by iron-smiths.

On the opposite bank of the River Belan at Koldihwa and Khajuri megaliths belonging to chalcolithic cultures were found, lying between cultures of Varanasi and Kotia of Allahabad. In the former iron is absent, and microliths are scarce while in the latter fragments of iron are associated with microliths. These types of megalithic cultures have also been observed in Mirzapur and Banda districts.

Habitation sites are rarely found in association with the megaliths, excepting at Maski, Tekalghat,

Paiyampalli and a few others. Recently, a large habitation site along with scores of stone circles has been discovered at Naikund near Nagpur in Maharashtra.

Material Life and Cultural System during Megalithic Culture

Burial Rituals: In the Vidarbha region, different burial traditions could indicate different social and ethnic groups, but so far no fixed regional conventions regarding orientation of the bodies or the graves have been observed. The burials vary from total to only fractional. Horses were buried with the dead, possibly after sacrifice, and this may have been a local ethnic tradition.

Social Organization: It appears that communities may have comprised different professional groups, such as smiths, warriors, goldsmiths, agriculturists and carpenters. This may be deduced from the types of grave goods offered.

Ethnic Affinity and Origins: The origin of Megalithic culture in India is not clear. No satisfactory answer is yet found. Some early European scholars put forward a view that the builders were Celts or Scythians. Rivett-Carnac related them to Central Asian tribes. Other scholars tried to relate them to the Dravidians. Practice of erection of megaliths are still found among some tribes in India in the southern, central, eastern and north-eastern parts of the country. The skeletal remains found especially from Brahmagiri, Yeleswaram and Adichanallur show that people were of a mixed racial type. According to Sarkar (1960), the Brahmagiri skeletal remains were probably of Scythians or Iranian stock. Gupta and Dutta (1962) concluded that similar trend is noticed for Yeleswaram remains, but Adichanallur skull shows different affinities.

Prehistoric Megaliths or large stone constructions dating before the advent of written history are found in huge numbers in all parts of India. The monuments are usually found in granitic areas. We still do not know exactly who the megalithic people were, whether they represent an immigrant group, or a local development.

ARYANS & VEDIC PERIOD

Q. Do you consider that the Upanishadic principles embody the high point of Vedic religious thought? Comment (CSE 2021)

Ans: The word 'Upanishad' is usually understood as referring to pupils sitting near around their teacher. The knowledge that was to be imparted and absorbed was no ordinary knowledge.

It was all encompassing the key to liberation from the cycle of birth, death, and rebirth. Sometimes it was only to be taught to select or deserving pupils. It was revealed through discussion, debate and contest among seekers.

Following are the explanations which contain about Upanishadic principles that embody the high point of Vedic religious thought:

Upanishads were the work of many different people living in various part of north India over many centuries.

They deal many issues but fundamentally contain about the 'atman' and 'brahma'.

Chandogya Upanishad describes - 'atman' is lying deep within the heart smaller than the grain of rice. Upanishads explain the word 'brahma' which means something that grants prosperity and a vital force that strengthens and animate.

The 'Satpatha Brahman' states that those who do not perform the sacrificial rites correctly will be born again and suffer death again. It also talks of a world where material pleasure are enjoyed by those who perform the sacrifice and of a hell where evil doers are punished.

Some of the Upanishads explain the doctrine of transmigration of soul. Death and rebirth are connected with ignorance and desire and can be attained through knowledge.

The goal of Upanishadic thought is the realization of 'brahma'. Liberation from the cycle of samsara could be achieved through knowledge and knowledge could be attained from intellectual exertion.

In later times, there were many different explanations of Upanishad - which came to be known as Vedanta. Upanishadic thought reflects different ideas about atman, brahma and the world.

Critical Arguments about Upanishads as Vedic Religious Thoughts

The Upanishads are often thought as anti-sacrifice and anti-brahman. The Brihadaranyaka Upanishad states that the performance of sacrifice leads to the world of the fathers (pitriyana), but knowledge leads to the world of the gods.

The connection between Upanishads and Vedic religious texts is the Vedic religious sacrifice which is not rejected by Upanishads. However Upanishads were included in the Vedic corpus as a part of Shruti.

The Upanishads did not reject the rituals but the emphasis had certainly shifted to be attainment of a new kind of knowledge like the horse and horse sacrifice that took a new symbolic meaning.

Q. Puranas were the innovative genre of literature to popularise and revive Vedic religion. Elaborate with examples.(CSE, 2020)

Ans: The Puranas or Smriti or Itihasa were written to illustrate and expound the truth of the Vedas. The fundamental abstruse philosophical and religious truths are expounded through popular legends or mythological stories. Nothing can exert greater credence on the human mind than when it is described as having happened.

Vedic Religion and Literature

Vedic Religion contains a treasury of spiritual laws that were discovered and realized by unknown number of sages and saints over many millennia and was compiled into the Vedas and Upanishads and later in many additional books in the form of explanations and stories as the situation and time demanded.

The spiritual knowledge that became the Vedas and Vedic literature are part of the Shabda Brahman, or the spiritual vibration that exists eternally, within and without the material energy and manifestation, and before, during, and after the creation and annihilation of the cosmic manifestation. Sages who were and are capable of entering that spiritual dimension, or have glimpses into that strata, can easily realize and imbibe the knowledge that exists in that realm and then prescribe or compose them for the benefit of all of humanity.

PERIOD OF MAHAJANAPADAS

Q. Though some of the ideas of Buddhism may have had their origin in Vedic - Upanishadic traditions but it was an altogether new religion with its own specific principles and institutions. Discuss

(CSE 2022)

Ans. Buddhism started in India over 2,600 years ago as a way of life that had the potential of transforming a person. It is one of the important religions of South and South-Eastern Asian countries. The religion is based upon the teachings, life experiences of its founder Siddhartha Gautam, born circa 563 BCE.

Buddhist Principles

- **Four Noble Truths:** sorrow → cause desire → to end desire → Ashtangika marg
- **Ashtangika Marg:** To attain salvation (nirvana)
- **Buddhist Triratna:** Core of Buddhism: Buddha (himself i.e. his principles)
- Dhamma (principles)
- Sangha (order of monks and nuns)
- **Belief in God and Varna:** Rejected by Buddha
- **Lifestyle:** Madhyam Marg

Buddhist Institutions

- Chaitya, Vihar, Stupa
- These institutions were not present in Vedic period. So these institutions were new to society i. e. a new religion.

Similarities between Buddhism and Vedic Religion

- **Theory of Karma and Rebirth:** Buddhism talks about nirvana, rebirth as they talk about following Ashtangika Marg to attain mahaparinirvan. Both the religion i.e. Vedic as well as Buddhist talk about karma and rebirth.
- **Yogic Practice:** Started by sage Patanjali, yoga and meditation forms basic tenets of both the religion. Example: Buddha's different mudras.
- Both the religion supported asceticism, monasticism and concept of moksha.

Dissimilarities

- **New Concept of Religion:** This new religion in comparison to older Vedic religion expounded

Bhakti and not based upon sacrificial rituals. It was also called urban religion.

- **Idea of Institutions:** Buddhism propounded institutions like Sangha, Vihar and Chaitya. These institutions were not available to earlier religion.
- **New Philosophy:** Concept of Tripitaka.
- **Heterodox Sect:** As it was anti sacrificial religion it also criticised Veda and Varna.

Conclusion

Although having similarities and differences, Buddhism served as a completely new religion. Different sections of the society attracted towards it. It asked them only for Bhakti, meditation and yoga. On the other hand Vedic religion still focussed on sacrificial rituals. Buddhism was more suitable for that time and was propagated and flourished through the new elements of it.

Q. "The political and economic needs of ruler, combined with economic and status needs of merchant class, together provide the receptive cultural milieu in which Buddhism flourished". Comment (CSE 2021)

Ans: Religions developed against the backdrop of certain political systems, political philosophy, economic and social order, and practising of particular religious activities in ancient India. Buddhism created the vision of an alternative society, the possibility of organising society on different principles from the hierarchical, and in egalitarian ideology and practices that had begun to gain ground.

Buddhism represented the most serious and most comprehensive attempt to analyse the rapidly changing society in which it originated and to provide an enduring social philosophy for mankind.

The rise of a new wealthy class in villages and towns caused economic inequalities which further liquidated the tribal ideas of kingship. Many tribes of the Vedic period were affected by the concentration of private property in the hands of a few persons. This naturally tended to strengthen the fourfold division of society.

MAURYAN EMPIRE

Q. Ashoka's Dhamma was propagated not just for moral upliftment and social harmony but also for the expansion of the state's authority. Analyse the statement. (CSE 2022)

Ans. Ashoka's policy of Dhamma was a way of life and code of conduct that was to be adopted by the people at large. Dhamma Mahamatras were appointed by Ashoka to teach people about dhamma. They were even sent to other countries to propagate the dhamma.

- Historian Romila Thapar presents a view that Dhamma was an ideological tool used by Ashoka to weld and consolidate his far-flung empire. It was aimed at political integration through social harmony and integration among different sects. To continue political hegemony he also placed 14 rock edicts throughout the empire.

Need for the Policy of Dhamma

- **Extent of the Empire:** Mauryan Empire attained its zenith during Ashoka and Kalinga was the last territory to be conquered. So, when they achieved it, they left with no other territorial task. Now they focussed on consolidation part by initiating Dhamma philosophy.
- **Cosmopolitan Society:** To maintain supremacy, political authority in a diverse society as Magadha, a common policy was required.
- **Authority of Magadha:** In order to maintain state's authority, power of emperor Ashoka laid down 14 principles under peaceful policy of Dhamma. In those principles it was mentioned; what should do, what to follow, what not to do and so on. Not following these could bring severe punishment from the emperor himself.
- **Elaborate Administrative Machinery:** To exploit revenue as much as possible.

Significance of Dhamma

- **Moral Upliftment:** Tolerance among sects; prohibition of animal sacrifices (rock edict), etc.
- **Social Harmony:** Respect towards Brahmans, dhammghosha and not bherighosaha, no social ceremonies (rock edict IX), etc.

- **Paterntistic State:** Measures of social welfare etc.
- **Peaceful co-existence**
- **State propaganda, etc.**

Conclusion

Socio-economic condition, use of iron, the growth of commerce, and urban centres demanded a flexible social organization but the society was sharply divided by the caste system. Fourteen pillars of Ashoka tell us that what were the instruction given by the state to citizens to follow. Hence even though the policy consisted of code for social order and moral values, it was nothing but a propaganda of the state against the citizen to maintain its hegemony.

Q. How do you characterize the nature of Mauryan state on the basis of Kautaliya's Arthasastra? (CSE 2021)

Ans: The Mauryan Empire marks a watershed juncture in Indian history. For the first time in the history of India, a large portion of the subcontinent, extending up to the far north-west, was under a single paramount power. According to uncritical reading of Kautaliya's Arthasastra, Mauryan Empire assumes the image of a highly centralized one which represents State control of the people and produces resources on its domain with all-encompassing and robotic precision.

The Mauryan state was a monarchy with a powerful king at the centre of the political system. Monarchy is assumed to be the norm in the Arthasastra and its teaching is addressed to the king.

The king in the Arthasastra lives in a vulnerable world and has to exercise extreme vigilance to safeguard his life and position. Kautilya gives detailed instruction on how the palace should be provided with multiple secret emergency exits.

The Arthasastra is the first Indian text to define a State. Its concept of 'Saptang Siddhant' considers the state as consisting of seven inter-related and interlocking constituent limbs or elements. The administrative structure involved a division of the empire into provinces, each under the direct governance of a prince (kumara) or a member of the royal family.

POST-MAURYAN PERIOD (Indo-Greeks, Sakas, Kushanas, Western Kshatrapas)

Q. Analyze the significance of external influences and indigenous development of post-Mauryan art. (CSE 2021)

Ans: The Post-Mauryan Schools of Art and Architecture include those of Gandhara, Mathura, Amaravati, etc. and also the cave traditions that existed during the period.

This post-Mauryan art also deals with some of the important architectural sites such as Sanchi, Ajanta, Ellora, etc.

During post-Mauryan period, increasing institutionalization of religious activity and its ability to elicit patronage from different section of society led to the beginning of tradition of more permanent and elaborate religious structures. Most of the surviving sculptures and architecture is religious in nature.

Early Hindu Temples and Sculpture as a post-Mauryan Indigenous Art

Archaeological excavation outside the main mound of Atranjikhhera found remains of a temple belonging to the late Northern Black Polished Ware (NBPW) phase. Nagari in Chittorgarh refers to the building of stone enclosure.

The site of Nagarjunakonda represents the ancient site of Vijyapuri, capital of the Ikshavaku dynasty. Excavation in the Arashu-Rameshwara temple at Gudimallam revealed the history of Shiva temple from 2nd century onwards.

The evidence of Hindu temples of this period consists mostly of ground plans revealed by archaeological excavations. Amongst the earliest are vestiges of what must have been a Vishnu temple in the vicinity of the Heliodorous Pillar at Vidisha.

Buddhist Architecture and Sculpture

The post-Mauryan period saw expansion in the number of Buddhist monastic complexes which includes the dwellings of monks, stupas and shrines.

The stupa-monastery complexes were located close to urban centres along major trade and pilgrimage routes. Some marked places connected with important events in the life of Buddha. Most of the major stupa-monastery complexes were located in Sanchi, Amravati, Bharhut, Nagarjunakonda, Taxila, Vidisha, etc.

Caves Architecture

The next stage of architecture was the caves and built mainly in the Western Ghats region. These caves served as a Vihara or shrine for the Buddhist monks. Majority of the caves were built by the patronage of Satavahana and Kshtrapa kings; for example, the Karle Chaitya Hall has inscription mentioned about the Kshatrapa ruler Nahapana.

The rock-cut Buddhist monasteries have two storeys of monastic cells. There were rock-cut beds and sometimes a rock-cut pillow and open verandah.

Terracotta Art

Profuse use of terracotta of this period has been found at sites such as Chandraketugarh, Mathura, and Kaushambi. They reflect the existence of number of regional styles and techniques and a great variety of decorative motifs.

External influence in post-Mauryan Art

Gandhara School of Art: Style of Buddhist visual art that developed in what is now North-Western Pakistan and Eastern Afghanistan between the 1st century BCE and the 7th century CE. The style, of Graeco-Roman origin, seems to have flourished largely during the Kushana dynasty.

The materials used for Gandhara sculpture were green phyllite and gray-blue mica schist which in general, belong to an earlier phase, and stucco, which was used increasingly after the 3rd century CE. The sculptures were originally painted and gilded. The Gandhara craftsmen made a lasting contribution to Buddhist art in their composition of the events of the Buddha's life into set scenes.

During post-Mauryan period state formation and urbanization spread to many parts of the subcontinent and thus it led to the emergence of sophisticated sculpture and architecture style reflecting the cultural vitality and versatility of this period.

Q. Evaluate the significant political features of the Post Mauryan Northern India. What are the main sources of it? (CSE, 2020)

Ans: In around 187 BC, the Mauryan Empire which was spread over a large part of the Indian sub-continent

9

EARLY STATE & SOCIETY IN EASTERN INDIA, DECCAN & SOUTH INDIA

Q. What were 'Brahmadeya' grants? How do you account for the large number of such grants in the early mediaeval period? (CSE 2022)

Ans. 'Brahmadeya' represents a grant of land either in individual plots or whole villages given away to Brahmana - making them landowner or land controller. It was meant either to bring virgin land under cultivation or to integrate existing agricultural (or peasant) settlements into the new economic order dominated by a Brahmana proprietor. These Brahmana donees played a major role in integrating various socio-economic groups into the new order, through service tenures and caste grouping under the Varna System.

Features of these Grants

- Started by Satvahanas but never gave ownership rights of land; they were only given revenue rights. However during Guptas, ownership rights were also awarded clearing the way for feudalism.
- Exemptions to Brahmanas from taxation, which over a period of time made them so strong that they revolted against the king. Guptas themselves were the feudatories of Kushanas.
- The practice of land grants as Brahmadeya was initiated by the ruling dynasties and subsequently followed by chiefs, feudatories, etc. Brahmadeya facilitated agrarian expansion because they were:
 - ◆ Exempted from various taxes or dues either entirely or at least in the initial stages of settlement(e.g. for 12 years);
 - ◆ Also, endowed with ever-growing privileges (padharm), the ruling families derived economic advantage in the form of the extension of the resource base. Moreover, by creating Brahmadeya they also gained ideological support for their political power.
- Lands were given as Brahmadeya either to a single Brahmana or to several Brahmana families which ranged from a few to several hundreds or even more than a thousand, as seen in the South Indian context.
- Brahmadeya were invariably located near major irrigation works such as tanks or lakes.

- Often new irrigation sources were constructed when Brahmadeya were created, especially in areas dependent on rains and in arid and semi-arid regions.
- When located in areas of intensive agriculture in the river valleys, they served to integrate other settlements of a subsistence level production. Sometimes, two or more settlements were clubbed together to form a Brahmadeya or an Agrahara.

Impacts of Brahmadeya Grants

- **Royal Patronage:** Along with political fragmentation it diversified i.e. Gurjar-Pratihara, Pala, Rashtrakutas, Pandyas, Cholas, etc.
- **Ideological Support:** Kshatriyas wanted support from Brahmanas, so royal coronation by Brahmanas.
- **Political Acceptability:** For this, Brahmanas were revived once again.
- Also was to revive Vedic Hinduism, which simultaneously increased Brahmanas position.

Conclusion

From the beginning to end of mediaeval period, land grants as an institution entrenched into Indian political, economic, and societal aspect. Therefore we can say it motivated proliferation of land grants across the country.

Q. Discuss the salient features of cultural traditions of South India as reflected in Sangam Literature. (CSE, 2020)

Ans: The period roughly between the 3rd century B.C. and 3rd century A.D. in South India (the area lying to the south of river Krishna and Tungabhadra) is known as Sangam Period. It has been named after the Sangam academies held during that period that flourished under the royal patronage of the Pandya kings of Madurai.

At the sangams eminent scholars assembled and functioned as the board of censors and the choicest literature was rendered in the nature of anthologies.

GUPTAS, VAKATAKAS & VARDHANAS

Q. The economic achievements of Guptas were the culmination of a process which began during the Kushanas. Comment (CSE 2022)

Ans. The Gupta Empire was an ancient Indian empire that ruled from the early fourth to the late sixth centuries CE. It spanned much of the Indian subcontinent at its peak, from around 319 to 467 CE. Historians refer to this time period as India's Golden age.

Positive Economic Development of Guptas

Agriculture

- **Land Measurements:** Kulyavapa and Dronavapa units were used in Bengal region. These were important as for taxation.
- **Division of Land:** Land was divided on the basis of productivity: **Khila** (cultivable) and **Kshetra** (uncultivable).

Irrigation

- Evidence for Sudarshan lake repaired during the times of Skandgupta, a state sponsored scheme.
- East → Pond irrigation, Peninsular → Tank irrigation
- Some tool development also happened at this time. *Example:* The ghata yantra is also described as "cakka - vattaka" in the Panchtantra and Rajatarangini.

Buying and Selling

- Usually during the period of Mauryan and pre-Gupta, land was considered property of state. However during Gupta buying and selling of land started. *Example:* Bengal inscription.
- Other than land, slaves were also purchased. Evidences of maltreatment of female slaves have been found through literary sources.

Trade

- Earthenware, furniture and baskets for domestic use
- Jewellery of gold and silver, ivory work, etc. as luxurious items
- Silk clothing e.g. Kausheya (Amarkosha)
- Shrenis, nagarshreshthi and sarthavraha.

Coinage

- Guptas issued gold, silver and copper coins.

Negative Economic Development

- **Land Grants:** This system was started during Satavahanas and through Kushanas, Guptas succeed it. It started feudalism elaborately.
- **Decline of Towns:** It already started from Kushanas period and reached zenith during Guptas, feudalism was at its peak. Towns like Mathura, Ujjain, Paithan, etc. all were in their declining phase.
- Trade Declined, Agriculture Raised: Romans banned trade in 1st century during Kushanas which set the agrarian economy to be primary during Guptas.

Conclusion

- As we went through the above developments i.e. positive and negative economic development, seeks that from the Kushanas period, economy of subcontinent started fatal decline and ultimately by the time of Guptas, decline reached its zenith. However despite declining economy they successfully mastered the art of economy throughout North India for around hundred years.

Q. How did the Varnashrama Dharma manifest in the increasing social complexities in the Gupta and post-Gupta period arising from social and economic developments?

(CSE 2021)

Ans: According to the scheme of society conceived by the Brahmanas, society was divided into four Varnas (Brahmana, Kshatriya, Vaisya and Sudra) with each varna performing the set of functions prescribed for it and enjoying whatever rights were given to it. This was the ideal social order and the state was expected to preserve it. This means that when even a small state emerged in some corner of the country, the King of that state was expected to recognize this as the ideal social order. There were many types of craftsmen and they were not all identical either in wealth or in social status. For example, there was vast difference between a goldsmith and his family with a shop in a city like Ujjayini and a family of basket makers in a village.

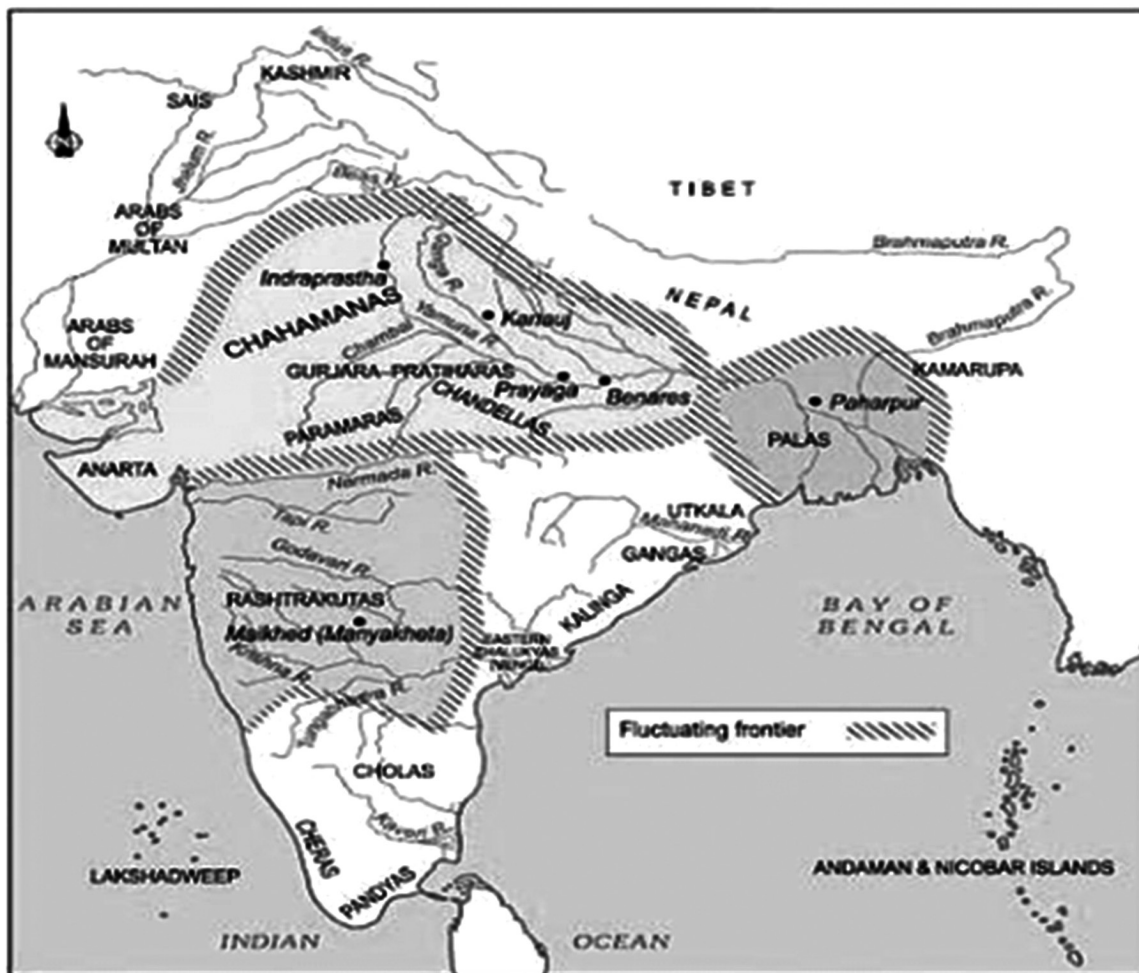
REGIONAL STATES DURING GUPTA ERA

Q. Evaluate the importance of tripartite struggle for the domination over North India during the eighth and ninth centuries. (CSE 2022)

- Ans. During the 8th century AD, a struggle for control over the Kannauj took place among three major empires of India namely the Palas, the Pratiharas and the Rastrakutas. The Palas ruled the eastern parts of India while the Pratiharas controlled the western India (Avanti-Jalaor region). The Rastrakutas ruled over the Deccan region of India. The struggle for control over Kannauj among these three dynasties is known as the tripartite struggle in Indian history.

Importance of Kannauj

- Rule on North India without capturing Kannauj was meaningless.
- Strategic importance of Kannauj as it was situated centrally and was important for Palas to capture Central India and Punjab.
- For Pratiharas and Rashtrakutas its possession was important for their conquest of Gangetic plain.
- The fertile land of Ganga-Yamuna doab was a source of good revenue.
- Its possession was also important for any power to control Gangetic trade route.



1

PAPER-II

EUROPEAN PENETRATION INTO INDIA

Q. Can you explain how, after acquiring Diwani, the government of the East India Company functioned like 'an Indian ruler'?(CSE 2022)

Ans. Function of East India Company after acquiring Diwani

As an active trader in Bengal, the British East India Company had witnessed the autonomous power of the centrally appointed diwans whom they then gave, to earn their favour, peshkash on their appointment.

They also knew that the autonomous nawabs could make the institution obsolete because of the weakness of the centre.

Robert Clive, who came in 1765 for the second time to lead the affairs of the Company in Bengal, took advantage of the situation and met the homeless emperor, Shah Alam at Allahabad. The needy emperor was persuaded that appointing the East India Company the diwan of Bengal, Bihar and Orissa could revive the post of the centrally controlled diwan. The Company, as diwan, would be pleased to remit him a fixed amount of tribute as regularly as it was done in the good old days.

The proposal sounded very attractive to the emperor, who was not receiving any tribute from Bengal for a long time, and thus he agreed to the proposal of Clive. Accordingly a treaty was signed. The emperor issued a farman (12 August 1765) appointing the Company Diwan of Bengal, Bihar and Orissa with the condition that the Company would remit an annual tribute of twenty-six lakhs of rupees to the emperor.

Another agreement (30 September, 1765) was signed with the minor nawab of the Suba Bangla, Nazmuddaula, under which the Company agreed to pay an annual sum of fifty-three lakhs of rupees to the nawab to defray the costs of nizamat administration and the nawab's household. All these dues would be paid from the revenues collected from the subah and the surpluses after payment of all stipulated dues would be considered as the profit of the Company.

Clive did not choose to make the Company rulers of the country straightaway. Many practical considerations led him to run the diwani administration through native agencies.

He appointed Syed Muhammad Reza Khan as Naib Diwan and Naib Nazim of Bengal. As Naib Nazim he was to represent the Nawab and as Naib Diwan he was to represent the Company. The system that Clive evolved was called Double Government. The Double Government under Reza Khan worked well as long as Clive was there to support him as the governor at Fort William. With Clive's final departure in 1767, Reza Khan's influence declined. The Company officials began plundering the country in the name of private trade.

The consequence was the collapse of the economy, leading to the great famine of 1769-70. To save the new kingdom from ruin and also to save the Company from complete collapse through recurring losses, the court of directors resolved in 1772 to stand forth as Diwan and advised Warren Hastings, the governor, to abolish the Clive's Double Government system. Hastings sacked Reza Khan and assumed the diwani administration directly in his hand and with that began the second phase of the establishment of the British colonial state in India.

As Diwan, the Company became the chief financial administrator of the territory under its control. The Company needed to administer the land and organize its revenue resources. It needed to be done in a way that could yield enough revenue to meet the growing expenses of the Company.

Based on the terms of the agreement, Alam granted the East India Company Diwani rights, or the right to collect taxes on behalf of the Emperor from the eastern province of Bengal-Bihar-Orissa. These rights allowed the Company to collect revenue directly from the people of Bengal, Bihar, and Orissa.

Q. "It was Dupleix who had first showed the way of intervening in disputes of the Indian rulers and thereby acquiring political control over vast territories – a technique which was later perfected by the English East India Company." Elaborate. (CSE, 2020)

Ans: Dupleix was an influential governor-general (1742-1754) of the French East India Company during his three decades in India. He expanded the

BRITISH EXPANSION IN INDIA

Q. 'The Battle of Plassey (1757) was a skirmish while Battle of Buxar (1764) was a real war'. Critically examine (CSE 2022)

Ans.

Battle of Plassey

The Battle of Plassey was fought in 1757 in the Plassey (or Palashi) region of West Bengal, on the east of Bhagirathi river. Troops of the British East India Company, led by Robert Clive, came up against the forces of Siraj-ud-Daulah, the last independent Nawab of Bengal, and his French allies.

Background

Siraj-ud-Daulah, the then Nawab of Bengal succeeded his grandfather Alavardi Khan after his death. Alavardi Khan was the Deputy Governor of Bihar who assumed the throne after killing Sarfaraz Khan, an incapable son of Murshiq Quli Khan, Dewan of Bengal. Siraj-ud-Daulah was surrounded by a number of rivals in his own court who helped the British in winning the Battle of Plassey.

Events Preceding the Battle

- The British victory in the Carnatic had already made Siraj apprehensive of the growing power of the East India Company. Moreover, the officials of the Company made rampant misuse of its trade privileges that adversely affected the Nawab's finances.
- The British also fortified Calcutta without the Nawab's permission which the Nawab took as ignorance to his sovereign power. The infuriated Nawab marched to Calcutta and occupied Fort William in June 1756.
- Shortly after Fort William's surrender, on June 20, 1756, Siraj confined 146 British prisoners in a small dungeon in Calcutta, out of which 123 prisoners died of suffocation. It is infamously known as the 'Black Hole of Calcutta'. This event brought the hostility of the British in the open.

The Battle

- Following this tragic defeat of British by the Nawab of Bengal, a strong force under Robert Clive

was sent from Madras to overthrow Nawab and strengthen the British position in Bengal.

- The discontented followers of the Nawab, such as Mir Jafar and other Bengali generals, were bribed to forge an alliance with the British.
- Mir Jafar, a kin of Siraj was promised the throne in return for supporting the British.

Course of War

- Clive's army was confronted by the Nawab's army at Plassey (Palashi) along with the French soldiers on their side. The Nawab's army of 50,000 soldiers outnumbered Clive's force of just 3000.
- However, the secret alliance of the British with the conspirators strengthened the British foothold in the battle.
- Moreover, Mir Jafar, with around one-third of the Bengali army, did not join the battle and contributed to Nawab's defeat.
- Under compelling circumstances, the Nawab tried to escape with his army but was killed by Miran, the son of Mir Jafar.

Significance: The Battle is regarding a historic turning point for British in India; it established political and military supremacy of the British in Bengal.

Post-War

- After the Battle of Plassey, Clive proclaimed Mir Jafar as the Nawab of Bengal and placed him on the throne of Murshidabad.
- Mir Jafar in order to satisfy the British as per the agreement gave the Zamindari of 24 Parganas (group of villages) of Bengal to the Company.
- However, this could not satisfy the British and consequently he was removed from the throne and his son-in-law Mir Kasim was placed on the throne as the new Nawab of Bengal.

Battle of Buxar

The Battle of Buxar was fought between the forces under the command of the British East India Company, led by Hector Munro, and the combined armies of Mir Qasim, Nawab of Bengal till 1763; Shuja-ud-Daulah, the Nawab of Awadh; and the Mughal Emperor Shah Alam II.

EARLY STRUCTURE OF THE BRITISH RAJ

Q. How did English utilitarian thinking impact India in the British era? (CSE 2021)

Ans: Utilitarianism, a tradition which has stemmed from the late 18th and 19th-century English philosophers and economists Jeremy Bentham and John Stuart Mill. The principle states that an action is right only if it tends to promote the happiness of everyone affected by the act.

The influence of utilitarianism has been widespread and its significance in law, politics is especially notable. Utilitarians typically advocate democracy as a means of making government interests align with the general interest; they have advocated for the greatest freedom of the individual together with equal freedom for others because each individual is usually the best judge of his welfare, and they have believed in the potential and desirability of radical social change through peaceful political processes.

The popular interpretation of Utilitarian jurisprudence, on the one hand, is historical and opposes the reworking of the criminal justice system that prevailed in Britain during the late 18th and early 19th centuries. Utilitarianism and its influence are especially seen in the creation of a penal code, and a code of criminal and civil procedure in India.

In economic policy, the early utilitarians had tended to reject governmental intervention in trade and industry on the premise that if left intact, the economy would control itself for the greater welfare; however, later utilitarians lost trust in private enterprise's social efficiency and were willing to see governmental power and administration used to correct their violations.

Utilitarian philosophy justifies colonialism by arguing the paternalistic colonial governance of indigenous people is required until they matured and acceded to rational thoughts and self-government. Indians were to be taught the virtue of self-governance.

It contributed to 'legal particularism', its emphasis on difference/pluralism, and its concomitant advocacy of personal laws for India's religious communities. Bentham's utilitarianism and its influence are especially seen in the creation of a penal code, and a code of criminal and civil procedure in India.

Indian civilization was said to be lacking in the values of rational thought and individualism. A critical attitude towards Indian education and learning was adopted. This resulted in undermining the traditional knowledge, culture and learning methods. Western ideas and models of education were enforced on the Indian population without any regard for the unequal capacities and access to such education system, etc.

There were also substantial differences between the modes of thinking in the Orientalist construction of India or the Evangelical drive to save 'native' souls, or the Utilitarian calculus of the 'greatest goods' in terms of moral and material improvement. Yet, in this diversity of ideas an over-arching conception of Britain's 'mission' in India provided unity in action. Objectively these ideas and men all served to build the British Empire in India.

Q. "An ideology of paternalistic benevolence, occasionally combined with talk of trusteeship and training towards self-government, thinly veiled the realities of a Raj uncompromisingly white and despotic." (CSE, 2018)

Ans. The overtly publicised reason for the British rule in India was the Benthamite model - it was for the spread of civilization among the uncivilised people of the world.

To this end, the British constructed a narrative of paternalism whereby they were portrayed as the Mai-Baap of the common peasant. This was done by institutions like the courts, the revenue collectors, the police and also the army. Traditional forms of rule and conflict resolution were abhorred in favour of the more British ones.

Indian history too was re-imagined and the coming of the British was seen as deliverance for the common folk. Added to this, the British principle of trusteeship, which essentially followed the assumption that the Indian population was not fit to rule itself and that it needed a strong set of laws and time in which to get used to this system allowed for justification of British rule in India.

ECONOMIC IMPACT OF BRITISH COLONIAL RULE

Q. 'Famines were not just because of foodgrain scarcity, but were a direct result of colonial economic policies'. Critically examine (CSE 2022)

Ans. India was hit by recurrent famine from 1760 AD to till 1943 AD. As per British sources, there were more than 85 million Indians died in these famines which were in reality genocides done by the British Raj.

Apathy of British Rulers was evident in their Policies

The famines were a product both of uneven rainfall and British economic and administrative policies.

- Colonial policies implicated include rack-renting, levies for war, free trade policies, the expansion of export agriculture, and neglect of agricultural investment.
- During the Bengal famine of 1770, East India Company raised taxes disastrously and exacerbated it, even if the famine was not caused by the British colonial government.
- Indian exports of opium, rice, wheat, indigo, jute, and cotton were a key component of the economy of the British Empire, generating vital foreign currency, primarily from China, and stabilising low prices in the British grain market.
- Policy lapses such as prioritising distribution of vital supplies to the military, civil services and others as well as stopping rice imports

Policy of Laissez-faire

- The government's policy of laissez-faire in the trade of grain; for example, two of the worst famine-afflicted areas in the Madras Presidency, the districts of Ganjam and Vizagapatam, continued to export grains throughout the famine.
- Export crops displaced millions of acres that could have been used for domestic subsistence, and increased the vulnerability of Indians to food crises.
- Others dispute that exports were a major cause of the famine, pointing out that trade did have a stabilising influence on India's food consumption, albeit a small one.

The large-scale loss of life due to the series of famines between 1860 and 1877 was the cause of political controversy.

Attitude of Viceroys

- Curzon stated that such philanthropy would be criticised, but not doing so would be a crime. He also cut back rations that he characterised as "dangerously high," and stiffened relief eligibility by reinstating the Temple tests. Between 1.25 and 10 million people died in the famine.

Infrastructure

- The failure to provide food to the millions who were hungry during the famines of the 1870s has been blamed both on the absence of adequate rail infrastructure and the incorporation of grain into the world market through rail and telegraph.

Famine Codes

- British Codes were explicit in casting a duty on public officials to spend the minimum that was necessary, only to prevent the loss of lives, and nothing beyond that.
- The Famine Codes of the past recognised that non-farm rural poor persons, like artisans and weavers, may be very hard hit by famine, but did little to address their food needs, although they were not equipped physically and culturally to participate in the kind of manual labour that is required in public relief works.
- Those who are most vulnerable in times of food scarcity are old people, single women, disabled people and children. Colonial Codes contained niggardly provisions for them of "gratuitous relief"

The above conditions were worsened by rapidly growing population, increasing household debt, stagnant agricultural productivity, increased social stratification, and alienation of the peasant class from their landholdings. The natural disasters like cyclone, floods and droughts wreaked havoc at times. During episodes of food scarcity caused by drought and failure of the rains of the kind that looms over large parts of India today, district authorities in India are still substantially guided by updated versions of Famine Codes that were initially developed by colonial administrators.

Q. Was the western education a harbinger of cultural awakening or an instrument of colonial hegemony? Discuss (CSE 2022)

Ans. 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, although the English system of education had been conceived by the rulers in the self-interest of efficient administration.

The liberal and radical thought of European writers like Milton, Shelley, John Stuart Mill, Rousseau, Paine, Spencer and Voltaire helped many Indians imbibe modern rational, secular, democratic and nationalist ideas.

Educational Policies of British India

- **Anglicises- orientalist conflict:** The Orientalists led by Dr. H.H. Wilson and H.T. Prinsep advocated in favour of Sanskrit, Arabic and Persian as the medium of education. In this context, the establishment of the Calcutta Madrasa by Warren Hastings in 1781, the Benares Sanskrit College by Jonathan Duncan in 1791 and the Asiatic Society of Bengal by William Jones in 1784 are noteworthy.
- The Anglicists led by Charles Trevelyan, Elphinstone advocated the imparting of western education through the medium of English. The Anglicists were supported by most advanced Indians of the time, like Raja Ram Mohan Roy who advocated for the study of western education as the “key to the treasures of scientific and democratic thought of the modern west.”
- **Macaulay’s Minute of 1835:** Lord Macaulay was of the view that “Indian learning was inferior to European learning”, which was true as far as physical and social sciences in the contemporary stage were concerned. The Government soon made English as the medium of instruction in its schools and colleges and opened a few English schools and colleges instead of a large number of elementary schools, thus neglecting mass education.

- The British planned to educate a small section of upper and middle classes, thus creating a class “Indian in blood and colour but English in tastes, in opinions, in morals and in intellect” who would act as interpreters between the government and masses and would enrich the vernaculars by which knowledge of western sciences and literature would reach the masses.
- **Wood’s Despatch of 1854:** Wood’s Despatch suggested that primary schools must adopt vernacular languages. It suggested that high schools use Anglo-vernacular medium and that English should be the medium for college-level education. Hence, the Wood’s Despatch is considered as ‘Magna-Carta’ of English Education in India.

Western Education as an Instrument of Colonial Hegemony

- It promoted racism amongst masses showing English as a superior language. So, Englishmen or the ‘goras’ were preferred over “brown” people on their land.
- It changed the entire administrative machinery from Persian to English. Indians were familiar with Persian since 12th century. Indians were posted even on the higher posts till Persian administration. However, a change in English resulted in English superiority over higher posts/positions and Indians were merely posted on secondary or lower posts.
- English language also led to codification of laws. For example, Indian Penal Code (1860), CrPC, etc. Many of the laws made during colonial era were followed even in the independent India. Though time and then they are being eradicated.
- It also negatively promoted division of the country on language and prompted English speakers over native speakers. It can be seen even in the first phase of Indian National Congress (INC) where English oriented urban educated leaders subservient to Britishers were on front. It changed to mass politics after arise of Tilak.

SOCIAL & RELIGIOUS REFORM MOVEMENTS IN BENGAL & OTHER AREAS

Q. "In the initial stages, when Indian nationalism was immature, just sprouting, it found expression in many liberal religio-reform movements." (CSE-2020)

Ans: Nationalism is an idea and movement that holds that the nation should be congruent with the state. As a movement, nationalism tends to promote the interests of a particular nation (as in a group of people), especially with the aim of gaining and maintaining the nation's sovereignty (self-governance) over its homeland. Nationalism holds that each nation should govern itself, free from outside interference (self-determination), that a nation is a natural and ideal basis for a polity and that the nation is the only rightful source of political power (popular sovereignty). It further aims to build and maintain a single national identity, based on shared social characteristics of culture, ethnicity, geographic location, language, politics (or the government), religion, traditions and belief in a shared singular history, and to promote national unity or solidarity.

Nationalism seeks to preserve and foster a nation's traditional cultures and cultural revivals have been associated with nationalist movements. It also encourages pride in national achievements and is closely linked to patriotism. Nationalism can be combined with diverse political goals and ideologies such as conservatism (national conservatism) or socialism (left-wing nationalism).

Stages of Indian Nationalism

The Indian national movement was undoubtedly one of the biggest mass movements of modern societies has ever seen. It was also popular and multi-class movement. It was basically the result of a fundamental contradiction between the interest of the Indian people and that of British colonialism. The Indian people were able to see that India was regressing economically and undergoing a process of underdevelopment. This anti-colonial ideology and critique of colonialism was disseminated during the mass phase of the movement. The Indian National Congress which emerged in 1885 championed the cause of Indian people.

It derived its entire strength, especially after 1918 from the militancy and self-sacrificing spirit of the masses. Satyagraha as a form of struggle was based on the active participation of the people and on the sympathy and support of the non-participating millions.

The 'non-cooperation' movement, the 'civil disobedience' movement and the 'Quit India' movement were the reflection of the popularity of the Congress. The Muslim League which formed in 1906 gradually widened its base. The move towards Pakistan became inevitable when Jinnah and the Muslim League came with the theory that Hindu and Muslim were two nations which must have separate homeland and put forward the demand for Pakistan. So, on 15th August 1947, a hard-earned, prized freedom were won after long, glorious years of struggle but a bloody, tragic partition rent asunder the fabric of the emerging free nation.

Contribution of Liberal Religio-Reform Movement in Indian Nationalism

Religious perspective was universalistic. Raja Ram Mohan Roy considered different religion as national embodiments of universal theism. The Brahmo Samaj was initially conceived by him as a universalist church. He was a defender of the basic and universal principles of all religions - the monotheism of the Vedas and the Unitarianism of Christianity - and at the same time attacked polytheism of Hinduism and the trinitarianism of Christianity. Sir Syed Ahmed Khan echoed the same idea: all prophets had the same din (faith) and every country and nation had different prophets. This perspective found clearer articulation in Keshub Chandra Sen's ideas saying that our position is not that truths are to be found in all religions, but all established religions of the world are true. He also gave expression to the social implication of this universalist perspective saying that whosoever worships the True God daily must learn to recognize all his fellow countrymen as brethren. Caste would vanish in such a state of a society.

Conclusion

The socio religious reform movement, as a whole, was against backward element of traditional culture in terms of both religious and social evils.

INDIAN RESPONSE TO BRITISH RULE

Q. The British rule had differential impact on the Indian Society. Describe in what ways, the Indians responded to the Revolt of 1857. (CSE 2022)

Ans. The revolt of 1857 started on 10th May when the Company's Indian soldiers at Meerut rebelled. Called the 'Sepoy Mutiny' by the British, it is now recognized as the First War of Independence against the British rulers.

This rebellion was a major anti-colonial movement against the aggressive imperialist policies of the British. In fact, it was an economic, political and social struggle against the British rule.

Oppressive Character and Policies of Colonial Rule in India

Policy of Annexation

- The nature of colonial expansion through annexation became a major source of discontent among the Indian rulers. Their policy of annexation called Doctrine of Lapse led to a number of independent kingdoms being annexed to the British Empire. These were states that were enjoying British protection but their rulers had died without leaving a natural heir to the throne. In this manner Lord Dalhousie annexed the Maratha States of Satara, Nagpur, Jhansi and several other minor kingdoms.
- This interference by the East India Company was disliked by many Indian rulers. The policy of annexation also affected soldiers, crafts people and even the nobles. Even the traditional scholarly and priestly classes lost the patronage which they were getting from these rulers.

Economic Policies

- The British sold cheap, machine made clothes in India which destroyed the Indian cottage industry. It also left millions of craftsmen unemployed.
- It caused the disruption of the traditional Indian economy and its subordination to the British economy.

- Since they worked against the interests of Indian trade and industry, Indian handicrafts completely collapsed.
- The Britishers also imposed heavy duties on Indian made goods. Now they could reap huge profits as there was no competition for their goods. Thus, the British drained India of her wealth and her natural resources.
- The colonial policy of intensifying land revenue demand led to a large number of peasants losing their land.
- Permanent Settlement of Bengal, Bihar and Orissa did not recognise the hereditary rights of the peasants on land and if they failed to pay 10/11th of the entire produce, their property could be sold off.

Social and Religious Interference

- Social reforms against 'Sati', female infanticide, widow re-marriage and education of woman, made many people unhappy. The Missionaries' work instilled apprehensions in masses.
- The religious sentiments of the sepoys were hurt in 1806 in the Madras presidency. The Hindus were asked to remove their caste marks from their foreheads and the Muslims were asked to trim their beards.

Discontent in the Army

- Indian soldiers were not given posts above that of subedars. Some sepoys wanted special bhatta/allowance if sent on oversea duty. Sometimes they were paid, but most of the time they were not.
- They were paid salaries less than their English counterparts. As a result, the morale of the Indian sepoy was very low.

Administrative Character

- Rampant corruption in the Company's administration, especially among the police, petty officials and lower law courts, was a major cause of the discontent.

FACTORS LEADING TO THE BIRTH OF INDIAN NATIONALISM

Q. Discuss the policies and programmes of the early nationalists (moderates). To what extent they were able to fulfill the aspirations of the people? (CSE 2022)

Ans. The Early Nationalists, also known as the Moderates, were a group of political leaders in India active between 1885 and 1907. Their emergence marked the beginning of the organised national movement in India. Some of the important moderate leaders were Pherozeshah Mehta and Dadabhai Naoroji. With members of the group drawn from educated middle-class professionals including lawyers, teachers and government officials, many of them were educated in England.

They are known as “Early Nationalists” because they believed in demanding reforms while adopting constitutional and peaceful means to achieve their aims. The Early Nationalists had full faith in the British sense of justice, fair play, honesty, and integrity while they believed that British rule was a boon for India. The Early Nationalists were staunch believers in open-minded and moderate politics.

Their successors, the “Assertives”, existed from 1905 to 1919 and were followed by nationalists of the Gandhian era, which existed from 1919 until Indian Independence in 1947.

In spite of their role as the most progressive force of the time, the Early Nationalists received widespread criticism over their lack of success. They were treated with contempt by the colonial administration and their demands were not fulfilled.

In spite of such criticism, the Early Nationalists did achieve some of their goals.

- They created a national awakening among the people that made Indians conscious of the bonds of common political, economic, and cultural interests that united them.
- They also trained people in politics by popularising the ideas of democracy, civil liberties, secularism and nationalism.
- The Early Nationalists did pioneering work by exposing the true nature of British rule in India.

- They made the people realise the economic content and character of British colonialism. In doing so, they weakened the foundations of British rule in India.
- Their political and economic programmes established the idea that India must be ruled in the interest of the Indians.
- The efforts of the Early Nationalists also led to the implementation of various social reforms such as the appointment of a Public Service Commission. A resolution of the House of Commons (1893) allowing for simultaneous examination for the Indian Civil Service in London and India.
- Appointment of the Welby Commission on Indian Expenditure (1895).
- They also passed The Indian Councils Act of 1892. These achievements served as the basis for nationalist movements in later years by extremist leaders.

Some of the younger elements within the Indian National Congress were dissatisfied with the achievements of the Early Nationalists and vociferous critics of the methods of peaceful constitutional agitation that they promulgated.

Young members advocated the adoption of European revolutionary methods to counter British colonial rule while mainstream Early Nationalists remained loyal to the Crown, with their desire to regain self-government lacking conviction.

The Early Nationalists failed to attain their objectives, giving rise to another group of leaders known as Assertive or Extremist Nationalists. The most prominent leaders of the Assertive Nationalists were Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal.

Q. Analyse how the revolutionaries taught people self-confidence and widened the social base of the freedom movement.

(CSE 2022)

Ans.

Contribution of Revolutionaries during India’s Freedom Movement

A group of Congress broke out from the party and

formed a revolutionary group. They were great patriots. They adopted harsher and terroristic manner to achieve their goal. They were impatient and great heroes, they presented a supreme picture of sacrifice.

They were active when the moderate leaders were arrested and jailed. They proved to be a source of inspiration for the masses and helped to develop nationalist feeling.

The revolutionaries believed that political rights cannot be achieved through non-violent and constitutional means. The revolutionaries were of the view that independence and self-rule can be achieved by violence and threats to British rule. To achieve these objectives, the revolutionaries formed secret organizations of revolutionaries, gave military training, collected arms and ammunition, and propagated revolutionary ideology through newspapers and other means.

The Revolutionary Movement

The emergence of revolutionary ideology in India during the late nineteenth and early twentieth century was the result of several internal and external influences working on the minds of the youth.

Early phase of revolutionary movement in India was in Bengal, Maharashtra, Punjab, U.P., Orissa, Bihar and Madras provinces, but it predominantly operated in Bengal, Maharashtra and Punjab as these regions were more politically active than other parts of the country.

The reasons behind rise of Revolutionary Terrorism

- **Nationalism among Youth:** Most vital factor which contributed to amplify the spirit of nationalism among the countrymen was the 'economic exploitation' of Indians by the British Government and the Partition of Bengal.
- **Failure of Moderate and Extremist Congress:** Younger element was not ready to retreat after the decline of national militancy phase. Fallout of Swadeshi and Boycott Movement was the immediate reason.
- **Leadership's failure to tap revolutionary energies of the youth.**
- **Government repression left no peaceful avenues open for the protest.**
- Inspired from the individual heroic action on the lines of Irish nationalists or Russian nihilists.
- **Ideological appeal of Ideas:** Freedom through revolution, heroic action, supreme sacrifice, Assassinate unpopular British officials, strike terror in hearts of rulers and arouse people to expel the British with force attracted the new nationalists.

Impacts of Revolutionary Movements

- The era of revolutionary terrorism began and very soon secret societies of the revolutionaries came up all over the country. The Anusilan Samiti, the most famous and long lasting secret society, with its headquarters at Calcutta created revolutionary centres all over India.
- Their activities took two forms- the assassination of oppressive officials, traitors and informers, and dacoities to raise funds for the purchase of arms, etc.
- It had its impact on the Congress strategy to involve the youths in the short-term programme of rural reconstruction.
- Their sacrifices aroused the emotions of the Indian people and thus helped the building up of the national consciousness which certainly contributed to gaining independence.
- It could not mobilize the masses. In fact, it had no base among the people. They believed in individual heroism.
- This movement failed to achieve its object of independence. With the death of Chandrasekhar Azad in a shooting encounter in a public park at Allahabad in February 1931, the revolutionary movement virtually came to an end in Punjab, U.P. and Bihar.
- Surya Sen's martyrdom also marked an end to the terrorist activity in Bengal. A process of rethinking on the part of the revolutionaries lodged in jails and in Andaman began. A large number of revolutionaries turned to Marxism.

Decline of Revolutionaries Post-1930's

Despite gaining popularity and a dedicated following, both the terrorist and the revolutionary movements could not achieve their objectives of freeing India from the British. This was because

- There was no central, all-India level organization which could control the activities in an organised manner;
- These movements appealed to the youngsters who had faced the hostilities of the British rule, but the mass following in the rural belt was unavailable;
- Germany, which promised arms and funds to be used against Britain could not deliver;
- The US entry and its subsequent dominance in the world war demoralised Germany and the allies to be of help to the Indian cause;
- Montagu's package of self-governance for the Indians took the fizz out of the revolutionary activists;

RISE OF GANDHI

Q. The same Gandhiji who withdrew the Non-Cooperation Movement on the issue of violence at Chauri Chaura refused to condemn people's violence during Quit India Movement. Do you think that he was losing his faith in the efficiency of non-violence and was willing to deviate from this path? Elucidate (CSE 2021)

Ans: Mahatma Gandhi reached shores of India from South Africa on January 1915 and toured the country before participating in freedom struggle. His ways had a drastic change from non-violence, peaceful, non-passive resistance to direct confrontation during the last days of Independence.

Why Gandhiji changed his attitude during Quit India Movement

The Quit India Movement was different from the other two movements associated with Gandhian leadership of the Congress. The resolution was passed by Gandhi without the usual policy of slow escalation following the declaration to break the law in order to achieve political goals. The movement was a product of the steady disillusionment of Gandhi with British policies during 1942 and the gravity of the Japanese threat to the security of the country. Gandhi did not advocate violence but he gave a powerful slogan "Do or Die" that in the period of war and growing nationalist resentment was bound to have grave consequences.

The movement was more of an outcome of the failure of the Cripps Mission in March-April 1942 that changed the situation and led to the Quit India Movement in August 1942. If the British government had offered India the assurance of independence after the War, as the United States of America had done in the case of the Philippines, the cooperation of the Indian National Congress during the War could have been possible.

The change in attitude of Gandhiji in Quit India Movement is mainly because of the reluctant nature of British policy towards any constitutional development even after the support of India to the British in the

Second World War. And it was the people who truly nurtured the Quit India Movement.

Q. Do you agree with the fact that the virtual failure of the Non-Cooperation Movement and the gloom that descended on the nationalist scene, created conditions for revolutionary activities? Discuss.(CSE, 2020)

Ans: At the Nagpur session of the Indian National Congress. The programme of Non-cooperation was endorsed. An important change made was, until now Congress sought to attain self-government through constitutional means as its goal. In Nagpur session the Congress decided to have the attainment of Swaraj through peaceful and legitimate means, thus committing itself to an extra constitutional mass struggle. Gandhi declared that if the non-cooperation programme was implemented completely, swaraj would be ushered in within a year.

Outline of Non-cooperation Movement

The start of 1920s disillusioned many Indians due to the violent events like martial law in Punjab, Jallianwala Bag massacre by General Dyer and the Rowlatt bills. The Indian Muslims too were affected as the British had promised fair treatment to Turkey after the War but had reneged on it. Furthermore, the Hunter Commission to investigate General Dyer's actions had exonerated him. The Treaty of Sevres had completed the dismemberment of Turkey and so the Khilafat committee formed by Ali brothers Maulana Mohammad Ali and Shaukat Ali got a recommendation from Gandhiji to start a Satyagraha. The Khilafat movement was later merged by Gandhiji with the Non-cooperation movement. The Congress too agreed to consider Non-cooperation with the government as it too was disillusioned by the failed promises of reform of Montague Chelmsford committee 1919 (Govt of India Act, 1919). Strict Non-violence, Hindu Muslim unity, opening of national schools and panchayats were encouraged to solve disputes in the movement. Revolutionary terrorists groups too agreed to support this movement. Subsequently all major leaders made the same declarations and the government was forced to ignore this incident.

CONSTITUTIONAL DEVELOPMENTS IN THE COLONIAL INDIA (1858–1935)

Q. Discuss the major constitutional developments in India after 1858 and their impact on Indian society and polity.

(CSE 2021)

Ans: The Revolt of 1857 brought about important changes in the British administration in India. The rule of the East India Company came to an end. The administration of India came under the direct control of the British Crown. These changes were announced in the Government of India Act of 1858. The 'Proclamation of Queen Victoria' assured the Indians a benevolent administration. Thereafter, important developments had taken place in constitutional history of India as a result of the Indian National Movement.

- **Government of India Act of 1858:** The British Crown assumed sovereignty over India from the East India Company. It provided absolute imperial control without any popular participation in the administration of the country. This Act transferred the Government, territories and revenues of India from the East India Company to the British Crown. The rule of Company was replaced by the rule of Crown in India. The powers of the British Crown were to be exercised by the Secretary of State for India.
- **Indian Councils Act of 1861:** It introduced, for the first time, the representative institutions in India. It provided that the Governor General's Executive Council should have some Indians as the non-official members while transacting the legislative businesses. The act initiated the process of decentralization by restoring the legislative powers to the Bombay and the Madras Presidencies. It accorded the statutory recognition to the portfolio system.
- **Indian Councils Act of 1892:** The act introduced the principle of elections but in an indirect manner. It enlarged the functions of the Legislative Councils and gave them the power of discussing the Budget and addressing questions to the Executive.

- **Indian Councils Act of 1909:** This act is also known as the Morley-Minto Reforms after the Secretary of State for India (Lord Morley and the Viceroy Lord Minto). It changed the name of the Central Legislative Council to the Imperial Legislative Council. The act introduced a system of Communal representation for Muslims by accepting the concept of 'separate electorate'.
- **Government of India Act of 1919:** This act is also called Montague-Chelmsford Reform after the Secretary of State for India (Montague) and the Viceroy (Chelmsford). It introduced Dyarchy in the provinces, that is; division of subjects of administration into transferred and reserved. Transferred subjects to be the responsibility of Ministers responsible to the Legislative Council.
- **Government of India Act 1935:** The act provided for federation taking the Provinces and the Indian princely states as units. A federal court was to be established. Burma was separated from India. The act divided the powers between the centre and the units in terms of three lists, namely the Federal List, the Provincial List and the Concurrent List. It provided for the establishment of a Reserve Bank of India to control the currency and credit of the country.

Impact on Society

The new policy of religious non-intervention was born equally out of fear of recurring mutiny, which many Britons believed had been triggered by orthodox Hindu and Muslim reaction against the secularizing inroads of utilitarian positivism and the proselytizing of Christian missionaries. British liberal socio-religious reform therefore came to a halt for more than three decades—essentially from the East India Company's Hindu Widow's Remarriage Act of 1856 to the Crown's timid Age of Consent Act of 1891, which merely raised the statutory age of sex for "consenting" Indian brides from 10 years to 12.

ECONOMIC DEVELOPMENT & POLITICAL CHANGE

Q. How did the popular movements help us to understand the nature of environmental crisis in post-colonial India? (CSE 2022)

Ans. Environmental movement is a type of social movement that involves an array of individuals, groups and coalitions that perceive a common interest in environmental protection and act to bring about changes in environmental policies and practices.

The genesis of environmental movement in India can be traced back to the early twentieth century when people protested against the commercialization of forest resources during the British colonial period.

Major Environmental Movements in India

Bishnoi Movement: This movement was led by Amrita Devi in which around 363 people sacrificed their lives for the protection of their forests. This movement was the first of its kind to have developed the strategy of hugging or embracing the trees for their protection spontaneously.

Chipko Movement: The Chipko movement was a non-violent agitation in 1973 that was aimed at the protection and conservation of trees, but perhaps, it is best remembered for the collective mobilisation of women for the cause of preserving forests, which also brought about a change in attitude regarding their own status in society. The name of the movement 'chipko' comes from the word 'embrace', as the villagers hugged the trees and encircled them to prevent being hacked.

Narmada Bachao Andolan: This movement is against the Narmada River Valley Project. It has drawn upon a multiplicity of discourses for protests such as: displacement risks and resettlement provisions; environmental impact and sustainability issues; financial implications of the project; forceful evictions and violations of civil liberties; issues pertaining to river valley planning and management, etc.

Appiko Movement: Appiko Movement is one of the forest-based environmental movements in India. The movement took place in Uttara Kannada district of Karnataka in the Western Ghats. The movement created awareness among the villagers throughout the Western Ghats about the ecological danger posed by

the commercial and industrial interests to their forest which was the main source of sustenance.

Silent Valley Movement: Silent Valley Movement in Kerala was against the construction of a hydroelectric dam on the river Kunthipuzha under the Kudremukh project.

Tehri Dam Conflict: It is one of the most protracted environmental movements in recent years. The major issues of the movement include - seismic sensitivity of the region, submergence of forest areas along with Tehri town, etc. These environmental movements were mainly against the ecological concerns such as greater exploitation of the already depleted natural resources, construction of big dams, etc.

Q. How did the introduction of Community Development Programme and Panchayati Raj promote welfare of rural India? (CSE, 2019)

Ans: The Govt. of India, post-independence, attempted towards the development of the impoverished villages, which saw frequent famines and poverty under the British rule. With the introduction of Community Development Programme, the government made concentrated efforts over a small area and then spread them out in the rest of the country. It sought the many sided development of rural life and thus improve the Indian village life as a whole.

The programme was aimed at Self-Help i.e. the impulse for rural development coming from the rural people themselves. These projects provided a single multipurpose agency reaching the very doors of the farmers. Moreover, adequate financial and technical provisions were made to ensure their success.

The main items in the Community Development Programme were:

- Improvement in farming techniques by using scientific research, such as use of better varieties of crops, tools and use of fertilizers.
- Exploring supplementary avenues of employment such as development of village and cottage industries; as agriculture alone couldn't make a farmer prosperous.

DISINTEGRATION OF SOVIET UNION & THE RISE OF THE UNIPOLAR WORLD

Q. Discuss, how the policies adopted by Mikhail Gorbachev were responsible for the disintegration of the USSR? (CSE 2022)

Ans. Disintegration of the USSR was followed by a sequence of events that led to the dissolution of the Soviet Union on December 31, 1991. The former superpower was replaced by 15 independent countries: Armenia, Azerbaijan, Belarus, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan.

Gorbachev's Policies responsible for the disintegration of the USSR

- He introduced the policies of "**Glasnost**" and "**Perestroika**" which helped in freedom of speech and press and the economic expansion of the economy.
- **Perestroika** means "restructuring," specifically of the Communist economy and political system, by incorporating some features of a market economy into the Soviet economy. It also resulted in the decentralization of financial decision-making.
- **Glasnost** means "openness," particularly openness of information and began the democratization of the Soviet Union.
- **Focused on Arms Reduction:** He forged arms reduction deals with the United States and partnerships with Western powers to remove the Iron Curtain that had divided Europe since World War Two and reunify Germany.
- **Iron curtain** is the political, military, and ideological barrier erected by the Soviet Union after World War II to seal off itself and its dependent eastern and central European allies from open contact with the West and other non-communist areas.
- **Ended the Cold War:** Gorbachev is credited with bringing the Cold War to an end, which resulted in the dissolution of the USSR into separate countries.
- **Afghan War:** He ended the bloody Soviet war in Afghanistan that had been raging since 1979.
- **Pro-democracy Protests:** When pro-democracy protests swept across the Soviet bloc nations of communist Eastern Europe in 1989, he refrained from using force unlike previous Kremlin leaders who had sent tanks to crush uprisings in Hungary in 1956 and Czechoslovakia in 1968.

Other Causes for Disintegration of the USSR

- **Economic Weakness:** The weakness of the economy was the major cause of dissatisfaction among the people in USSR. There was severe shortage of consumer items. Government investments were mainly done on huge military spending, maintenance of satellite states in Eastern Europe, maintenance of the Central Asian Republics within the USSR, etc.
- **Political Un-accountability:** The communist party regime (single party rule) for around 70 years turned authoritarian. There was widespread corruption, nepotism and lack of transparency. Gorbachev's decision to allow elections with a multi-party system and create a presidency for the Soviet Union began a slow process of democratization that eventually destabilized Communist control and contributed to the collapse of the Soviet Union.
- **Rise of Nationalism:** Rise of nationalism among countries like Russia, Baltic republics (Estonia, Latvia, Lithuania), Ukraine, Georgia, etc. was the most important and immediate cause of disintegration of the USSR.
- **Gorbachev's Reforms:** Once people started to enjoy freedom under Mikhail Gorbachev's reforms, they demanded more. The demand grew into a big force which turned difficult to control. The people wanted to catch up with the West quickly.

Conclusion

So, Gorbachev's policies, economic weakness, political stubbornness, and the growth of nationalism were the causes for the disintegration of the USSR.