

OPSC OAS Mains SOLVED PAPER HISTORY (2023 & 2022)

Answers Written by
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Published By
OBJECTIVE IAS
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OPSC OAS Mains Solved Paper

HISTORY

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Title: OPSC OAS Mains Solved Paper: HISTORY

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How to Utilize This Book?

This book has been designed to serve as a practical guide for OPSC OAS aspirants with Political Science & International Relations as an optional subject. To make the best use of it, begin by carefully going through the solved answers to previous years' questions, as they reflect the pattern, depth, and analytical style expected in the exam. Do not merely read the solutions; instead, compare them with your own written answers to identify gaps in content, structure, and presentation. Pay attention to the way each answer is introduced, developed, and concluded, as this will help you improve your writing skills and time management in the examination hall. It is also advisable to supplement these solutions with standard reference books and current affairs updates, especially for dynamic topics like International Relations and Indian Politics. By revising regularly and practicing answer-writing alongside, you can turn this book into a powerful tool for both concept clarity and exam-oriented preparation.

Regards...

Brajabandhu Mahanta

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OPSC OAS Mains 2023**History****Paper-I****GROUP-A**

Q1. What do you understand by 'references to historical events and traditions' as sources of history available in different branches of secular and religious literature?

Answer:

Historical narratives are reconstructed not only through inscriptions, coins, and archaeology but also through references found in secular and religious literature. These references, though not primarily written as history, provide vital information about political, social, economic, and cultural developments.

Religious Literature as a Source

- **Vedic Texts:** The *Rigveda* reflects early tribal polity, economy, and rituals.
- **Puranas:** Contain genealogical accounts of kings and dynasties, preserving dynastic traditions.
- **Buddhist Texts:** The *Tripitakas* and chronicles like *Mahavamsa* provide details on rulers and state patronage.
- **Jain Literature:** Works like *Parishishtaparvan* record events linked with rulers and religious movements.

Secular Literature as a Source

- **Epics and Dramas:** Texts like *Raghuvamsha* by Kalidasa reflect political ideals and cultural values.
- **Biographies and Court Writings:** Bana's *Harshacharita* gives details of Harsha's reign.

- **Historical Chronicles:** Kalhana's *Rajatarangini* offers dynastic history of Kashmir.
- **Foreign Accounts:** Megasthenes' *Indica* and Al-Biruni's *Tahqiq-i-Hind* provide external perspectives on Indian polity, economy, and culture.

Critical Evaluation

While rich in information, these texts often mix mythology with fact, exaggerate achievements, or reflect ideological bias. Therefore, they must be cross-verified with archaeological and epigraphic evidence to ensure historical accuracy.

Conclusion

Thus, references to historical events and traditions in secular and religious literature form indispensable yet interpretative sources of history. When critically analyzed, they illuminate India's political, social, and cultural past in a comprehensive manner.

Q2. Explain the significance of 19th century scholarship (both European and Indian) in helping the reconstruction of Indian history — specially referring to archaeological evidence.

Answer:

The 19th century marked a turning point in the reconstruction of Indian history. With the rise of Orientalist and later scientific scholarship, both European and Indian scholars contributed immensely by collecting, deciphering, and interpreting archaeological, epigraphic, and literary evidence.

European Contributions

- **Founding of ASI (1861):** Alexander Cunningham, the "Father of Indian Archaeology," systematically surveyed monuments and identified sites like Sanchi and Sarnath.
- **Decipherment of Inscriptions:** James Prinsep's decipherment of Brahmi (1837) unlocked Ashokan edicts, revolutionizing understanding of Mauryan history.

- **Exploration of Ancient Sites:** Scholars like Alexander Cunningham, John Marshall, and Robert Sewell excavated major sites including Taxila, Harappa, and Mohenjo-Daro.
- **Numismatic Studies:** European scholars studied coins that helped reconstruct political chronology.

Indian Contributions

- **Scholarly Engagement:** Indian scholars like Rajendralal Mitra and R.G. Bhandarkar contributed to epigraphy, philology, and ancient texts.
- **Nationalist Historiography:** They challenged colonial biases by emphasizing indigenous traditions and linking archaeological findings with Indian literary sources.
- **Preservation Efforts:** Indian intelligentsia advocated for the conservation of monuments and recognition of India's civilizational achievements.

Significance

The combined scholarship established a scientific foundation for Indian historiography. Archaeological evidence authenticated dynastic chronologies, revealed urban cultures like the Indus Valley, and corroborated literary traditions. It also shifted history writing from mythological narratives to empirical, evidence-based reconstruction.

Conclusion

Thus, 19th-century scholarship — European in methodology and Indian in cultural contextualization — laid the groundwork for modern Indian historiography, with archaeology serving as its cornerstone.

Q3. 'Seals may be reckoned among the most valuable finds at Mohenjo-daro.' Elaborate the above statement in the context of the religious world view of the people of Indus Valley Civilization.

Answer:

The Indus Valley Civilization (IVC), one of the earliest urban cultures, has yielded numerous seals, especially from Mohenjo-daro. These seals are not only economic tools but also reflect the religious beliefs and world view of the Harappans, making them indispensable sources of historical reconstruction.

Features of Seals

- Generally made of steatite, rectangular or square in shape.
- Contain engraved animal motifs, script symbols, and sometimes human figures.
- Served functional purposes in trade and administrative activities.

Religious Significance

- **Proto-Shiva (Pashupati) Seal:** A figure seated in yogic posture surrounded by animals is interpreted as an early form of Lord Shiva, symbolizing fertility and mastery over fauna.
- **Animal Motifs:** Unicorns, bulls, elephants, and tigers may have had cultic associations, reflecting totemic beliefs and sacred animals.
- **Mother Goddess Worship:** Some seals depict female figures, suggesting fertility cults and reverence for nature.
- **Mythical Scenes:** Composite animals and narrative motifs reflect religious myths and symbolic cosmology.
- **Script and Ritual Use:** The undeciphered script, when linked with symbols, possibly conveyed religious or ritual meanings.

Worldview Reflected

The seals highlight the Harappans' emphasis on fertility, nature worship, animal symbolism, and proto-religious practices. They suggest a spiritual life intertwined with agrarian cycles, trade, and social organization, forming the ideological basis of the civilization.

Conclusion

Thus, the seals of Mohenjo-daro, beyond their utilitarian role, provide a vivid glimpse into the religious worldview of the Indus people, making them the most valuable artefacts for understanding their cultural and spiritual life.

Q4. What kind of gender relationship prevailed in the early Aryan society? Provide a glimpse.

Answer:

The early Aryan society, reflected in the Rigvedic period (c. 1500–1000 BCE), presents a relatively egalitarian social structure compared to later times. Gender relations were marked by greater freedom and dignity for women, though patriarchal values were already present.

Status of Women

- **Education and Learning:** Women actively participated in intellectual and spiritual pursuits. References to women sages like Lopamudra, Gargi, and Ghosha in Rigvedic hymns highlight their scholarly role.
- **Religious Participation:** Women performed rituals alongside men and were invoked in sacrificial ceremonies. Some even composed Vedic hymns.
- **Marriage and Family:** Marriage was largely monogamous. Practices like *Swayamvara* reflect the agency of women in choosing their partners. Widow remarriage was permissible.

Gender Relations

- **Complementary Role:** Men and women shared responsibilities in agriculture, cattle rearing, and household economy.

- **Property Rights:** Though patriarchal inheritance was the norm, women were not entirely deprived of property and had some rights in the family.
- **Social Respect:** Women were addressed as '*Ardhangini*' (equal half of the husband), indicating respect and companionship in marital relations.

Decline in Later Vedic Period

Gradually, restrictions increased, ritual roles diminished, and patriarchal dominance grew stronger, leading to subordination of women in later Vedic society.

Conclusion

Thus, early Aryan society reflected a relatively balanced gender relationship, with women enjoying dignity, learning, and religious participation. However, this equality declined in subsequent periods, paving the way for male-dominated social structures.

Q5. What kind of gender relationship prevailed in the early Aryan society? Provide a glimpse.

Answer:

The early Aryan society, particularly during the Rigvedic period (c. 1500–1000 BCE), reflected a relatively egalitarian social order compared to later phases. Gender relations were characterized by dignity, respect, and active participation of women in various spheres of life.

Position of Women

- **Education and Learning:** Women were entitled to education. Female sages like Gargi and Lopamudra contributed to philosophical debates and Vedic hymns.
- **Religious Role:** Women participated in sacrifices and rituals. Some were composers of hymns, indicating their spiritual authority.
- **Marriage Practices:** Marriage was mostly monogamous. Women had the right to choose husbands through *Swayamvara*. Widow remarriage was socially permissible.

Gender Relations in Society

- **Complementary Role:** Men and women shared responsibilities in agriculture, cattle rearing, and household affairs, reflecting cooperation rather than hierarchy.
- **Social Dignity:** Women were regarded as 'Ardhangini' (equal half), symbolizing companionship and respect within marital relations.
- **Property and Rights:** Though patriarchal lineage was dominant, women had certain rights in the household, ensuring their economic security.

Shift in Later Vedic Period

With growing ritualism and patriarchal consolidation, women's position declined. Restrictions on education, loss of ritual role, and curtailment of freedom reflected increasing gender inequality.

Conclusion

Thus, the early Aryan society reflected a relatively balanced gender relationship, marked by respect, freedom, and intellectual participation of women. Over time, however, patriarchal dominance eroded this early equality, leading to subordination in later Vedic society.

Q6. Suggest the similarities and contrasts between Buddhism and Jainism.

Answer:

Buddhism and Jainism, emerging in the 6th century BCE, were part of the Śramaṇa tradition that challenged Vedic orthodoxy. Both emphasized renunciation, ethical conduct, and liberation from the cycle of birth and death, yet differed in philosophy and practice.

Similarities

- **Revolt against Vedic Ritualism:** Both rejected the authority of the Vedas, priestly dominance, and elaborate sacrifices.
- **Egalitarian Outlook:** Both advocated social equality, rejecting caste hierarchies and emphasizing ethical conduct over birth.

- **Karma and Rebirth:** Both believed in the law of karma, transmigration of souls, and the possibility of liberation (*moksha*).
- **Asceticism and Renunciation:** Both stressed the importance of ascetic life, self-discipline, and meditation for spiritual progress.
- **Non-theistic Approach:** Neither placed emphasis on a creator God; instead, liberation was to be attained through self-effort.

Contrasts

- **Philosophy of the Soul:** Jainism is soul-centric, believing in eternal *jivas* (souls), while Buddhism denies the existence of a permanent soul (*anatta*).
- **Path to Liberation:** Jainism prescribes extreme asceticism and severe penance; Buddhism advocates the *Middle Path* avoiding extremes.
- **Ahimsa:** Both value non-violence, but Jainism practices it in the absolute sense (avoiding even harm to microorganisms), while Buddhism interprets it more moderately.
- **Language and Propagation:** Jainism used Prakrit; Buddhism employed Pali and spread widely across Asia with greater missionary zeal.
- **Concept of Liberation:** Jainism sees liberation as attaining pure soul free from karma, whereas Buddhism defines it as *Nirvana* — cessation of suffering and desire.

Conclusion

Thus, while Buddhism and Jainism share a common reformist spirit against Vedic orthodoxy, they diverge in metaphysical beliefs and practical methods of liberation. Their similarities reflect the socio-religious currents of the time, while their contrasts underline their distinct philosophical identities.

Q7. Write a note on the cities that appeared by 600 BC.

Answer:

By 600 BCE, the Indian subcontinent witnessed the second phase of urbanization after the decline of the Indus Valley Civilization. This new wave of cities, primarily in the Gangetic plains, was closely linked to the rise of Mahajanapadas, iron technology, agrarian expansion, and trade networks.

Features of Urban Growth

- **Geographical Spread:** Most cities arose in the middle Gangetic basin and the north-western region.
- **Political Centres:** Many cities functioned as capitals of Mahajanapadas and centers of administration.
- **Economic Hubs:** They were linked with agriculture, crafts, and trade, benefiting from iron tools and plough-based farming.

Important Cities by 600 BCE

- **Rajagriha (Magadha):** Political and religious center, associated with early Buddhism and Jainism.
- **Vaishali (Videha):** Important republican capital and a hub of trade.
- **Kaushambi (Vatsa):** A fortified city, flourishing as a commercial center on trade routes.
- **Varanasi (Kashi):** A religious and economic hub, famous for crafts and textiles.
- **Ujjain (Avanti):** A key political and trade center connecting northern and southern India.
- **Taxila (Gandhara):** Known for its learning centers and role in north-western trade.

Significance

These cities marked the beginning of an urban culture distinct from Harappan towns — characterized by fortified settlements, coinage, craft specialization, long-distance trade, and rise of heterodox religious movements (Buddhism, Jainism).

Conclusion

By 600 BCE, the emergence of cities reflected a dynamic socio-economic transformation, paving the way for the rise of large kingdoms, urban culture, and philosophical ferment in ancient India.

Q8. Why is the name of Kharavela so important in the history of Orissa?

Answer:

Kharavela, the illustrious ruler of the Chedi (Chedi or Mahameghavahana) dynasty in the 1st century BCE, occupies a prominent place in the history of ancient Odisha. His achievements are primarily known through the Hathigumpha inscription at Udayagiri near Bhubaneswar.

Political Achievements

- **Military Expeditions:** Kharavela led successful campaigns across India. He attacked Magadha, humbled the Satavahanas, advanced into western India, and extended his influence over the south.
- **Restoration of Glory:** He revived Kalinga's power after its decline following Ashoka's conquest, restoring its prestige in northern India.

Administrative and Public Works

- **Infrastructure:** He is credited with the repair of canals, construction of fortifications, and development of cities.
- **Patron of Culture:** Kharavela patronized music, dance, and art, promoting cultural activities in Kalinga.

Religious Policy

- **Jain Patronage:** A devout follower of Jainism, he supported the Jain order, repaired temples, and facilitated the spread of Jain philosophy.
- **Religious Tolerance:** The Hathigumpha inscription reflects his respect for multiple sects, showing a spirit of accommodation.

Significance in Odisha's History

Kharavela stands as a symbol of Kalinga's resurgence. He combined political power with cultural patronage and religious tolerance, making him one of the greatest monarchs of ancient Odisha. His reign also enriched the epigraphic and cultural heritage of the region.

Conclusion

Thus, Kharavela's importance lies in his role as a warrior, administrator, patron of culture, and promoter of Jainism, marking a glorious chapter in the history of Odisha.

Q9. "Samudragupta is one of the greatest military geniuses that India has ever produced." Comment.

Answer:

Samudragupta (c. 335–375 CE), the most illustrious ruler of the Gupta dynasty, has been described as a "Napoleon of India" by historian V.A. Smith. His military genius and extensive conquests are primarily known through the *Allahabad Pillar Inscription* composed by Harisena.

Military Achievements

- **Northern Campaigns:** He defeated nine kings of Aryavarta (North India) and annexed their territories into the Gupta Empire, consolidating his power.
- **Southern Campaigns:** He campaigned across the Deccan and defeated twelve rulers, though he reinstated them as tributaries, thus extending Gupta influence without direct annexation.
- **Forest Kingdoms:** He subdued the tribes of central India, ensuring control over strategic regions.

- **Frontier States and Foreign Powers:** The rulers of Assam, Bengal, and frontier kingdoms acknowledged his suzerainty. Even distant powers like the Kushanas, Shakas, and rulers of Sri Lanka sought his recognition.

Military Genius

- **Strategy and Diplomacy:** Samudragupta combined annexation with the policy of reinstating defeated rulers as vassals, balancing expansion with political stability.
- **Integration of Empire:** His campaigns transformed the Gupta kingdom into an all-India power, laying the foundation of a “Golden Age.”
- **Personal Valor:** He is depicted as both a warrior and patron of arts, embodying the ideal *Chakravartin* ruler.

Conclusion

Samudragupta’s unmatched conquests, strategic brilliance, and political foresight justify his reputation as one of India’s greatest military geniuses. His reign not only expanded the Gupta Empire but also ensured its enduring prestige in Indian history.

Q10. In what sense do the Kannauj and Prayag religious assemblies (643 CE) reflect the inclusive spirit of traditional dharma of India?

Answer:

The Kannauj and Prayag religious assemblies of 643 CE, organized by King Harshavardhana, are significant events in Indian history. They highlight the pluralistic and inclusive character of Indian religious traditions, where diverse sects were accommodated under the broad framework of *dharma*.

The Kannauj Assembly

- Convened by Harsha to honor Chinese pilgrim Hiuen Tsang.
- Attended by representatives of various religious sects including Buddhists, Brahmanical groups, and Jains.
- Buddhism, particularly Mahayana, was given prominence, but other traditions were not excluded.

The Prayag Assembly

- Held every five years, known as *Moksha Mahaparishad*.
- Harsha donated generously to all sects — Shaivas, Vaishnavas, Buddhists, and Jains alike.
- This reflected the principle of universal charity and religious tolerance.

Reflection of Inclusive Dharma

- **Pluralism:** Multiple traditions coexisted harmoniously, echoing the Indian ethos of *Sarva Dharma Sambhava*.
- **Royal Patronage:** Harsha's role as a patron of all sects reinforced the idea of the king as a guardian of dharma beyond sectarian lines.
- **Syncretic Spirit:** The assemblies symbolized dialogue, exchange, and mutual respect among faiths, integral to Indian culture.

Conclusion

Thus, the Kannauj and Prayag assemblies of 643 CE exemplify the inclusive spirit of traditional Indian dharma, where tolerance, pluralism, and respect for diversity were central. They remain a testimony to India's civilizational ethos of unity in diversity.

Q11. Indicate the economic life with reference to the kind of descriptions available about the wealth and luxury in ancient India.

Answer:

Ancient India was renowned for its economic prosperity, supported by fertile agriculture, flourishing crafts, and vibrant trade networks. Literary, archaeological, and foreign accounts provide vivid descriptions of wealth and luxury that characterized different phases of Indian civilization.

Agriculture and Surplus

- Agriculture formed the backbone of economic life, with fertile Gangetic plains producing abundant crops.

- Use of iron ploughshares (by 600 BCE) and irrigation systems enabled surplus production, laying the foundation for prosperity.

Craft Production and Luxury Goods

- India was famous for textiles (cotton from Gujarat, silk from the Deccan, muslin from Bengal).
- Metalwork, ivory, jewelry, and beads from Taxila and other centers catered to elite consumption.
- Luxury items like perfumes, cosmetics, and ornaments are frequently mentioned in classical literature.

Trade and Commerce

- Inland trade was facilitated by guilds (*shrenis*) and urban centers like Pataliputra, Varanasi, and Ujjain.
- Overseas trade with Rome, Southeast Asia, and China enriched Indian merchants. Roman accounts mention gold inflow to India in return for spices, pearls, and textiles.
- Ports like Bharuch, Tamralipti, and Kaveripattinam were hubs of maritime exchange.

Accounts of Wealth and Luxury

- **Megasthenes** described the grandeur of Mauryan palaces and prosperity of Pataliputra.
- **Fa-Hien and Hiuen Tsang** highlighted urban affluence and thriving trade.
- Literature like the *Arthashastra* and Sangam texts refer to luxurious lifestyles of elites, with fine garments, ornaments, and feasts.

Conclusion

The descriptions of wealth and luxury in ancient India reveal a vibrant economic life, rooted in agriculture, enriched by crafts, and expanded by trade, making India a land of prosperity admired across the ancient world.

Q12. Why is Asvaghosha ranked amongst the greatest writers associated with the Buddhist Sanskrit literature?

Answer:

Aśvaghōṣa (1st–2nd century CE) was a renowned Buddhist philosopher, poet, and dramatist, often regarded as the first great literary figure of *Buddhist Sanskrit literature*. His works combine philosophical depth with literary elegance, securing him a distinguished place in India's cultural history.

Literary Contributions

- **Buddhacharita:** A classical Sanskrit epic narrating the life and teachings of the Buddha. Modeled on the style of Mahākāvya, it blends historical narrative with devotional fervor.
- **Saundarananda:** A poem focusing on Nanda, Buddha's half-brother, depicting his transformation from worldly attachment to renunciation. It emphasizes the path of discipline and meditation.
- **Plays and Other Works:** Though some are lost, he is credited with composing *dramas* that popularized Buddhist ideas in artistic form.

Philosophical and Religious Role

- Aśvaghōṣa articulated Buddhist philosophy in refined Sanskrit, making it accessible to the elite.
- His writings reflect Mahayana influence while also upholding core Buddhist doctrines like impermanence (*anicca*) and renunciation.
- He skillfully combined poetic imagination with didactic purpose, spreading Buddhism beyond monastic circles.

Style and Legacy

- Known for mastery of Sanskrit *kāvya* style — elegant similes, rich descriptions, and emotional depth.
- His works inspired later Buddhist poets and dramatists across India and Central Asia.

- By integrating Buddhist thought into Sanskrit literary tradition, he bridged religion and culture.

Conclusion

Thus, Áśvaghoṣa is ranked among the greatest writers of Buddhist Sanskrit literature for his pioneering role in combining literary excellence with spiritual depth. His works remain enduring monuments of India's cultural and religious heritage.

GROUP-B

Q13. Discuss the different important theories regarding origin of Rajputs.

Answer:

The Rajputs emerged as a dominant warrior community between the 7th and 12th centuries CE in northern and western India, particularly in Rajasthan. Their origin has been a matter of scholarly debate, and various theories have been proposed, based on literary, inscriptional, and genealogical traditions.

Important Theories of Rajput Origin

1. Foreign Origin Theory

- Propounded by scholars like James Tod, this theory argues that Rajputs descended from foreign tribes such as the Sakas, Kushanas, Huns, and other Central Asian groups who settled in India.
- These tribes were assimilated into the Indian social order and gradually given Kshatriya status.

2. Kshatriya Origin Theory

- Suggests that Rajputs were direct descendants of ancient Kshatriya clans mentioned in early texts.
- They claimed descent from solar (*Suryavansha*) and lunar (*Chandravansha*) dynasties, legitimizing their rule by linking themselves to the heroic traditions of the Mahabharata and Ramayana.

3. Agnikula Theory

- According to later bardic traditions (e.g., *Prithviraj Raso*), four Rajput clans — the Pratiharas, Chauhans, Solankis, and Paramaras — originated from a sacrificial fire-pit (*Agnikunda*) at Mount Abu.
- Though symbolic, this legend highlights their martial and divine sanction.

4. Mixed Origin Theory

- Proposed by scholars like V.A. Smith and D.R. Bhandarkar, this theory suggests that Rajputs emerged from a fusion of foreign elements (like Huns and Sakas) with local Indian Kshatriyas, tribal chiefs, and landholding elites.
- This theory is widely accepted as it reflects socio-political assimilation during early medieval times.

Conclusion

The origin of Rajputs cannot be explained by a single theory. While some clans had foreign roots, others were indigenous chiefs who rose to prominence with the decline of earlier dynasties. The Rajputs thus represent a composite community, forged by the processes of political integration, social mobility, and cultural assimilation in early medieval India.

Q14. Ramanuja provided an intellectual base for Bhakti Cult. Analyze.

Answer:

The Bhakti Movement, which emphasized personal devotion to God over ritualism and caste orthodoxy, drew much of its philosophical strength from the teachings of **Ramanuja (1017–1137 CE)**, one of the greatest Vaishnava theologians. By systematizing the philosophy of *Vishishtadvaita Vedanta*, he gave a strong intellectual foundation to the Bhakti cult, ensuring its wide acceptance.

Ramanuja's Philosophy of Vishishtadvaita

- **Qualified Monism:** Unlike Shankara's Advaita, which stressed absolute oneness of Brahman, Ramanuja held that the soul (*jiva*) and world (*jagat*) are real but inseparable attributes of Brahman.

- **Personal God:** He identified Brahman with Narayana/Vishnu, who is both transcendent and immanent.
- **Path of Devotion:** Liberation (*moksha*) could be attained not merely by knowledge (*jnana*) but through *bhakti* — total surrender (*prapatti*) to God.

Intellectual Base for Bhakti Cult

- **Rejection of Exclusivity:** By emphasizing devotion over birth-based privilege, Ramanuja democratized religion, opening the spiritual path to all castes.
- **Integration with Tradition:** He reinterpreted the Upanishads and Vedanta in favor of devotion, thereby providing scriptural legitimacy to the Bhakti path.
- **Influence on Alvars:** His theology built upon the devotional hymns of Tamil Alvar saints, bridging Sanskrit philosophy with vernacular religiosity.
- **Institutionalization:** As head of the Srirangam temple, he organized rituals and religious practices around Vaishnava bhakti, ensuring its continuity and spread.

Legacy and Impact

- Ramanuja's philosophy influenced later Bhakti saints such as Ramananda, Kabir, and Chaitanya.
- His inclusive approach contributed to the synthesis of high philosophy and popular devotion, shaping medieval Indian religiosity.

Conclusion

By combining Vedantic reasoning with emotional devotion, Ramanuja provided the intellectual legitimacy and philosophical depth to the Bhakti cult. His vision of *bhakti as the supreme path* made the movement socially inclusive, spiritually powerful, and enduring in Indian history.

Q15. How would you communicate about the economic, social and cultural consequences of the Muslim conquest of North India after the Ghorian invasions?

Answer:

The Ghorian invasions of the late 12th century, led by Muhammad Ghori and his generals, culminated in the foundation of the Delhi Sultanate. These conquests marked a significant transition in North India's polity and also brought profound economic, social, and cultural changes.

Economic Consequences

- **Land Revenue System:** Introduction of new taxation methods, such as *kharaj* (land tax), enhanced state revenue.
- **Agricultural Expansion:** Large-scale clearing of forests and canal irrigation expanded the agrarian economy.
- **Urban Growth:** New towns like Delhi, Ajmer, and Lahore became centers of trade, administration, and crafts.
- **Trade and Commerce:** Intensified contacts with Central Asia and the Islamic world boosted trade in horses, textiles, and luxury goods.

Social Consequences

- **Social Mobility:** Emergence of new ruling elites — Turkish, Afghan, and later Persian nobles — created a fresh power structure.
- **Interaction of Communities:** Contacts between Hindus and Muslims produced both tensions and gradual accommodations.
- **Conversion:** Sections of lower castes and tribal groups converted to Islam, often for social mobility and patronage.

Cultural Consequences

- **Architecture:** Synthesis of Indo-Islamic styles, as seen in Qutb Minar, Arhai Din ka Jhopra, and later Sultanate mosques.

- **Language and Literature:** Growth of Persian as the court language and the emergence of Hindavi/Urdu as a lingua franca.
- **Religious and Intellectual Life:** Growth of Sufi orders (Chishtis, Suhrawardis) and Bhakti movements created a spirit of cultural synthesis.

Conclusion

The Ghorian conquest not only altered the political landscape but also reshaped economic structures, redefined social hierarchies, and enriched cultural traditions. The fusion of Indo-Islamic traditions laid the foundation of a composite culture that became a hallmark of medieval India.

Q16. Bring to light the conditions of peasantry and famines after the advent of Europeans in India.

Answer:

The advent of Europeans in India, particularly after the establishment of British colonial rule, drastically altered the agrarian economy. The peasantry bore the brunt of exploitative revenue systems, commercialization of agriculture, and recurrent famines, which reflected the destructive impact of colonial economic policies.

Conditions of Peasantry

- **Land Revenue Exploitation:**
 - The *Permanent Settlement* in Bengal (1793) created a class of zamindars, reducing peasants to tenants burdened with high rents.
 - The *Ryotwari* and *Mahalwari* systems also imposed exorbitant demands, leaving peasants indebted.
- **Commercialization of Agriculture:**
 - Peasants were forced to cultivate cash crops like indigo, cotton, and opium for European markets, often at the expense of food crops.
 - The Indigo Revolt (1859–60) was a direct outcome of such coercive practices.

- **Debt and Exploitation:**

- Moneylenders thrived, trapping peasants in cycles of debt. Traditional village self-sufficiency was eroded.

- **Decline of Peasant Welfare:**

- Frequent evictions, loss of customary rights, and lack of state protection led to agrarian distress.

Famines under Colonial Rule

- **Recurring Calamities:** Famines became more frequent and devastating during the 18th–19th centuries, with major ones in Bengal (1770), Madras (1876–78), and Orissa (1866).

- **Causes:**

- Shift from subsistence crops to cash crops reduced food availability.
- Colonial indifference, as grain continued to be exported during scarcity, worsened famine conditions.

- **Impact:** Millions perished due to starvation and disease. The 1770 Bengal famine alone claimed nearly one-third of Bengal's population.

Conclusion

The European advent, particularly British rule, fundamentally disrupted the agrarian structure. Exploitative revenue policies and forced commercialization impoverished the peasantry, while recurrent famines exposed the neglect of colonial authorities. This exploitation became a major factor in the rise of peasant uprisings and anti-colonial resistance in modern India.

Q17. Discuss the situation which led to the rise of Sikh power and its militarization.

Answer:

The rise of Sikh power and its eventual militarization was not a sudden development but the outcome of socio-religious, political, and economic conditions in 16th–18th

century Punjab. What began as a spiritual movement under Guru Nanak transformed into a military force under later Gurus, culminating in the establishment of Sikh sovereignty under Maharaja Ranjit Singh.

Religious and Social Background

- **Teachings of Guru Nanak (1469–1539):** Emphasized equality, social justice, and devotion, attracting followers from diverse sections, especially peasants and artisans.
- **Community Organization:** The Sikh *Panth* was gradually consolidated by successive Gurus, providing a strong social and spiritual identity.

Political and Economic Factors

- **Mughal Oppression:** Execution of Guru Arjan by Jahangir (1606) and Guru Tegh Bahadur by Aurangzeb (1675) intensified Sikh hostility towards Mughal authority.
- **Economic Base:** Punjab's agrarian base and peasant community formed the backbone of Sikh resistance, enabling sustenance of armed struggle.

Militarization of Sikhism

- **Guru Hargobind (1595–1644):** Adopted the doctrine of *Miri-Piri* (temporal and spiritual authority), armed followers, and built the *Akal Takht*.
- **Guru Gobind Singh (1666–1708):** Founded the *Khalsa* in 1699, making every Sikh a soldier-saint. The Khalsa was bound by strict discipline, symbols (five Ks), and readiness to fight tyranny.
- **Resistance Movements:** After Banda Singh Bahadur's leadership, Sikh groups organized into *misls* (confederacies), waging guerrilla warfare against Mughals and Afghans.

Emergence of Sikh Power

By the 18th century, Sikh militarization had transformed into political authority. The decline of Mughal power and invasions by Ahmad Shah Abdali provided an

opportunity for the Sikhs to consolidate their position. Eventually, Maharaja Ranjit Singh unified the *misls* and established a strong Sikh empire.

Conclusion

The rise of Sikh power was a product of religious assertion, Mughal persecution, and socio-political conditions of Punjab. Militarization was both a defensive necessity and a unifying force, enabling the Sikhs to transform into a powerful polity in North India.

Q18. Bring out the unique features of the cult of Jagannatha.

Answer:

The cult of Lord Jagannatha, centered at Puri in Odisha, is one of the most distinctive religious traditions of India. It represents a unique synthesis of tribal, folk, and classical Hindu religious elements, and has played a pivotal role in shaping Odisha's cultural identity.

Unique Features of the Jagannatha Cult

1. Syncretic Origins

- The cult integrates tribal deities (*Nilamadhava* of the Sabara tribe) with Vaishnavism, Shaivism, Shaktism, and even Buddhist elements.
- The wooden icons of Jagannatha, Balabhadra, and Subhadra reflect continuity from tribal traditions.

2. Universality and Inclusiveness

- Jagannatha is worshipped as Vishnu, Krishna, and Purushottama, transcending sectarian boundaries.
- The deity symbolizes universality, making the temple a meeting ground of different faiths.

3. The Rath Yatra (Chariot Festival)

- The annual *Rath Yatra* is the most celebrated feature, where the deities are taken out of the temple on massive chariots, accessible to all, irrespective of caste and creed.

- This symbolizes equality and collective devotion.

4. **Royal Connection**

- Kings of Odisha, from the Ganga dynasty to the Gajapatis, acted as *Adyasevakas* (chief servitors) of Jagannatha, linking kingship with divine authority.

5. **Cultural and Literary Influence**

- The Jagannatha cult inspired Odia literature, music, dance, and art, particularly devotional poetry of saints like Jayadeva, Chaitanya, and Salabega.

6. **Ritual Uniqueness**

- The deities undergo periodic renewal (*Navakalevara*), where wooden idols are ritually replaced, a practice rare in Hinduism.

Conclusion

The Jagannatha cult is unique for its syncretism, inclusiveness, and deep cultural impact. It transcends caste, creed, and sectarian divisions, embodying the universal spirit of Indian religiosity. Its rituals, festivals, and philosophy continue to sustain Odisha's spiritual and cultural identity.

OPSC OAS Mains 2023**History****Paper-II****GROUP-A**

Q1. "The so-called Orientalist-Anglicist controversy was little more than using different cloaks to cover up British control over India." Comment.

Answer:

The Orientalist-Anglicist controversy in the early 19th century revolved around the nature and medium of education to be imparted to Indians. The Orientalists favoured traditional learning in Sanskrit and Persian, while the Anglicists emphasized Western knowledge through English. However, beneath this debate lay the common motive of consolidating British colonial control.

Orientalist Position

The Orientalists, represented by William Jones, Colebrooke, and others, advocated the promotion of Indian classical learning. Their approach sought to legitimize British rule by preserving indigenous traditions and winning the support of traditional elites.

Anglicist**Position**

The Anglicists, led by T.B. Macaulay, promoted English education and European sciences. Macaulay's famous 1835 "Minute on Education" argued for creating a class of Indians who would serve as interpreters between rulers and the masses. Lord Bentinck's decision to support English education marked the victory of this group.

Underlying Colonial Interests

Despite differences, both approaches served colonial needs:

- Orientalists aimed to stabilize rule through cultural accommodation.
- Anglicists aimed to create an administrative class of clerks and loyal intermediaries.

Neither approach intended mass education or empowerment of Indians. The

real purpose was administrative efficiency, ideological control, and cost reduction in governance.

Conclusion

The Orientalist-Anglicist controversy was less about India's intellectual upliftment and more about sustaining colonial dominance. Both schools merely represented different strategies of legitimizing imperial rule, using education as a cloak to strengthen British authority in India.

Q2. "Communal conflict in colonial India was the consequence of existing under a colonial yoke and was not throwback to the past." Comment.

Answer:

Communal conflict in colonial India was not an inevitable legacy of medieval Hindu-Muslim relations, but largely a product of colonial socio-political policies. While pre-colonial India witnessed occasional religious tensions, large-scale and organized communal divisions emerged prominently during British rule.

Colonial Policies and Communalism

1. **Divide and Rule Strategy** – After the Revolt of 1857, in which Hindus and Muslims jointly rose against the British, colonial rulers consciously fostered religious differences to weaken national unity.
2. **Separate Electorates (1909, 1919, 1935)** – Beginning with the Morley-Minto Reforms, institutionalized communal representation deepened political divisions.
3. **Census and Categorization** – From 1871, colonial censuses rigidly classified people into religious categories, reinforcing exclusive identities.
4. **Communal Politics and Patronage** – The British supported communal organizations such as the Muslim League (1906) and later encouraged Hindu communal groups to balance political mobilization.
5. **Economic Competition** – Scarce government jobs, educational opportunities, and urban resources were portrayed through communal lenses by colonial administrators, intensifying rivalry.

Not a Throwback to the Past

- In medieval India, Hindu-Muslim relations were shaped by syncretic traditions like Bhakti and Sufi movements. Despite some conflicts, coexistence was the norm.
- It was under colonial rule that communal identities hardened into political categories, moving away from shared cultural practices.
- Thus, communal conflict was not a continuation of past hostilities but a colonial construction serving imperial interests.

Conclusion

Communal conflict in colonial India was a direct consequence of the British colonial structure that institutionalized religious divisions for administrative convenience and political dominance. It was less a legacy of the past and more a creation of the colonial yoke, which fractured Indian society and left a long-lasting imprint on the subcontinent.

Q3. Would it be correct to say that the Mutiny of 1857 was the First War of Independence against the British?

Answer:

The Revolt of 1857 was the most significant uprising against the British East India Company. While British historians dismissed it as a “sepoy mutiny,” Indian nationalist historians hailed it as the “First War of Independence.” Its nature and legacy have been debated extensively.

Evidence Supporting It as the First War of Independence

1. **Widespread Participation** – Though beginning as a sepoy mutiny, it spread to several regions like Delhi, Kanpur, Lucknow, Jhansi, and Bareilly, involving rulers, peasants, artisans, and soldiers.
2. **Unity of Communities** – Both Hindus and Muslims participated. Bahadur Shah Zafar was accepted as a symbolic leader, reflecting a unifying cause.

3. **Anti-Colonial Sentiment** – The revolt was directed against British political, economic, and cultural dominance. Grievances included annexation policies, exploitative land revenue, missionary activities, and disregard for Indian traditions.
4. **Nationalist Interpretation** – Leaders like V.D. Savarkar described it as the “First War of Independence,” providing inspiration to later freedom struggles.

Limitations

- **Lack of Central Leadership** – No single coordinated command; leadership was localized.
- **Confined Geography** – Mainly North and Central India; Southern and Eastern regions remained unaffected.
- **Diverse Motives** – Participants fought for regional, dynastic, or religious reasons rather than a unified national consciousness.

Conclusion

The Revolt of 1857 was more than a mere sepoy mutiny; it was the first major expression of Indian resistance to colonial rule. While it lacked the fully developed nationalism of later movements, it can rightly be seen as the “First War of Independence,” laying the foundation for India’s struggle against British imperialism.

Q4. What was the drain of wealth from colonial India?

Answer:

The concept of the “Drain of Wealth” was popularized by Dadabhai Naoroji in his classic work *Poverty and Un-British Rule in India* (1901). It referred to the continuous outflow of India’s resources and wealth to Britain without adequate returns, which played a central role in India’s economic impoverishment during colonial rule.

Mechanisms of the Drain

1. **Home Charges** – Payments made to Britain on account of salaries, pensions, interest on public debt, and administrative expenses of the India Office in London.

2. **Remittances by British Officials** – Salaries and savings of British civil and military officers, planters, and businessmen were transferred to Britain.
3. **Trade Surplus Without Returns** – India consistently exported raw materials and food grains to Britain, but the surplus was not compensated with gold or silver; instead, it was appropriated as payments for “services.”
4. **Expenditure on Wars and Expansion** – Costs of British imperial wars (in Afghanistan, Burma, etc.) and expansionist policies were borne by Indian revenues.
5. **Absence of Reinvestment** – Unlike wealth invested in colonies like Canada or Australia, British profits from India were not reinvested locally but drained away.

Consequences

- Stagnation and deindustrialization of India’s economy.
- Growing poverty, unemployment, and famines.
- Emergence of economic nationalism, with leaders like Naoroji, R.C. Dutt, and M.G. Ranade highlighting the drain as a major cause of India’s under-development.

Conclusion

The drain of wealth was a systemic exploitation that transferred India’s resources to Britain, crippling indigenous economic growth. It became a powerful critique of colonial rule and laid the foundation for India’s economic nationalism and the demand for self-rule.

Q5. How did the Gadajats of Odisha merge with the Indian Union?

Answer:

The Gadajats of Odisha were the princely states ruled by local chiefs and kings under the paramountcy of the British. At the time of independence in 1947, Odisha had 26 such princely states. Their merger with the Indian Union was a significant step in consolidating national unity and strengthening the federal structure.

Initial Hesitation of the Princes

- After independence, the rulers of Odisha's princely states were reluctant to give up their privileges and authority.
- Many sought to remain autonomous, while some looked for special arrangements with the Indian Dominion.

Role of Popular Movements

- The Praja Mandal movements in several states like Talcher, Nilgiri, and Dhenkanal had already mobilized people against the autocratic rule of the princes and demanded integration with democratic India.
- Peasant agitations and tribal revolts exerted further pressure on rulers.

Government of India's Intervention

- Sardar Vallabhbhai Patel and V.P. Menon played a decisive role by persuading the rulers to accede to India through the signing of the *Instrument of Accession* and *Merger Agreements*.
- By January 1948, most Odisha states had signed the Instrument of Accession, accepting Union jurisdiction in defence, external affairs, and communications.
- Between 1948 and 1949, through Merger Agreements, these states were fully integrated into Odisha province.

Conclusion

The merger of Odisha's Gadajats was achieved through a combination of popular struggles and statesmanship of leaders like Patel. By 1949, all princely states of Odisha became part of the Indian Union, marking the triumph of people's aspirations for democracy and national integration.

Q6. Examine the causes for the Kandha Movement and its place in history.

Answer:

The Kandha Movement of the 19th century was a significant tribal uprising in Odisha, particularly in the Ganjam and neighbouring hill tracts. It reflected the resistance of

the Kandha tribes against colonial exploitation, feudal oppression, and socio-religious interference.

Causes of the Kandha Movement

1. **Economic Exploitation** – The introduction of British revenue policies and interference of moneylenders led to severe indebtedness among the Kandhas. Their traditional self-sufficient economy was disrupted.
2. **Oppressive Zamindars and Officials** – Local chiefs and revenue farmers, supported by the British, levied heavy exactions, forced labour, and extracted resources from the tribes.
3. **Religious Interference** – The British administration and Christian missionaries attempted to suppress the Kandhas' traditional religious practices, including the ritual of *Meriah sacrifice*. This created deep resentment.
4. **Loss of Autonomy** – The Kandhas, who had lived with relative independence in their hill tracts, resisted the encroachment of colonial authority into their socio-political system.
5. **Charismatic Leadership** – Tribal leaders like Chakra Bisoi mobilized the Kandhas in the 1830s–40s, rallying them around the ideal of restoring traditional customs and resisting outsiders.

Place in History

- The Kandha Movement was part of a series of tribal resistances across India against colonialism, similar to the Santhal and Munda uprisings.
- It was not merely a religious revolt but a socio-economic struggle against colonial exploitation.
- The movement highlighted early tribal assertion and has an important place in the history of people's resistance in Odisha.

Conclusion

The Kandha Movement stands as a powerful example of tribal resistance to British

rule and socio-economic oppression. It underlines the role of marginalized communities in shaping India's freedom struggle narrative.

Q7. What was the Renaissance in Europe?

Answer:

The Renaissance, meaning "rebirth," was a cultural, intellectual, and artistic movement that began in Italy during the 14th century and spread across Europe until the 17th century. It marked the transition from the medieval to the modern age, emphasizing humanism, secularism, and scientific inquiry.

Causes of the Renaissance

1. **Fall of Constantinople (1453):** Greek scholars migrated to Italy with classical manuscripts, reviving interest in ancient learning.
2. **Economic Prosperity:** The growth of trade and commerce, especially in Italian city-states like Florence, Venice, and Milan, funded artistic and intellectual pursuits.
3. **Printing Press:** Gutenberg's invention (c. 1450) enabled rapid dissemination of knowledge.
4. **Patronage:** Wealthy families such as the Medicis of Florence supported artists and thinkers.
5. **Decline of Feudalism:** Rise of towns and monarchies encouraged new cultural and intellectual expressions.

Features of the Renaissance

- **Humanism:** Focus on human potential and achievements rather than divine authority. Thinkers like Petrarch and Erasmus emphasized critical inquiry.
- **Art and Literature:** Artists such as Leonardo da Vinci, Michelangelo, and Raphael introduced realism, perspective, and individual expression. Writers like Dante, Boccaccio, and Shakespeare enriched literature.
- **Science and Rationalism:** Copernicus, Galileo, and Vesalius challenged traditional dogmas, laying foundations of modern science.

- **Secular Outlook:** While religion remained important, worldly subjects and civic values gained prominence.

Historical Significance

The Renaissance broke medieval intellectual stagnation, encouraged exploration (Age of Discovery), and prepared the ground for the Reformation, Enlightenment, and Scientific Revolution.

Conclusion

The Renaissance was a watershed in European history, fostering humanism, scientific spirit, and cultural dynamism. It laid the foundations of modern Europe and shaped the course of world history.

Q8. What were the reasons for the growth of the Industrial Revolution first in England and then in Europe but not in the more prosperous lands of Asia?

Answer:

The Industrial Revolution, beginning in England in the mid-18th century, transformed economic, social, and technological life. While Asia, especially India and China, was more prosperous until the 17th century, industrialization first took root in Europe.

Reasons for Industrial Revolution in England and Europe

1. **Geographical Advantage:** England had abundant coal and iron ore, essential for industries. Its insular position provided natural protection and access to sea trade.
2. **Agricultural Revolution:** Improved farming methods increased food supply, released labour for industries, and created surplus capital.
3. **Scientific Spirit and Enlightenment:** Europe nurtured rational inquiry, inventiveness, and application of science to production (e.g., steam engine, spinning jenny).
4. **Capital Accumulation:** Profits from colonial trade, plantations, and slave trade provided investment for industries.

5. **Political Stability:** England's constitutional monarchy, property rights, and banking system encouraged entrepreneurship.
6. **Infrastructure:** Development of roads, canals, and later railways facilitated trade and industrial growth.
7. **Market Expansion:** Growing domestic population and colonial markets created huge demand for manufactured goods.

Why Not in Asia?

- **Colonial Subjugation:** India and other Asian lands became suppliers of raw materials and markets for European goods, suppressing indigenous industries.
- **Rigid Social Structures:** Lack of mobility and emphasis on traditional craft production limited innovation.
- **Absence of Capitalist Institutions:** Modern banking, credit, and private enterprise were underdeveloped.
- **State Policies:** Asian empires like the Mughals or Qing prioritized agrarian revenue and stability rather than industrial growth.

Conclusion

The Industrial Revolution occurred first in England due to its unique blend of resources, political stability, scientific culture, and colonial profits. In contrast, Asia, despite prosperity, remained trapped in colonial exploitation and traditional economic systems, preventing early industrialization.

Q9. Revolutions in Europe in the 18th and 19th century set back the increasing democratisation of the world. Comment.

Answer:

The 18th and 19th centuries in Europe witnessed a series of revolutions, notably the French Revolution (1789), the Revolutions of 1830 and 1848, and various nationalist uprisings. While these revolutions inspired democratic ideals, in practice they often faced reversals that delayed the democratization of the world.

Setbacks to Democratisation

1. **French Revolution and Aftermath** – Though it proclaimed liberty, equality, and fraternity, the revolution soon degenerated into the Reign of Terror and the rise of Napoleon Bonaparte, replacing democracy with authoritarianism.
2. **Revolutions of 1830 and 1848** – Both waves began with democratic aspirations but ended with restoration of conservative monarchies and suppression of liberal-nationalist forces.
3. **Suppression of Liberalism** – The Congress of Vienna (1815) established a conservative European order, curbing representative institutions and reinforcing absolutism.
4. **Nationalist Struggles** – In Germany, Italy, Poland, and Hungary, democratic uprisings were crushed, delaying unification and self-rule.
5. **Colonial Dimension** – European powers continued colonial domination in Asia, Africa, and Latin America, contradicting democratic ideals at home.

Positive Contributions

- Despite setbacks, these revolutions sowed seeds of nationalism, constitutionalism, and liberal democracy.
- Ideas of popular sovereignty and human rights gradually spread across continents.

Conclusion

The European revolutions of the 18th and 19th centuries did not immediately advance global democratisation; instead, they often resulted in authoritarian restorations and colonial expansion. Yet, they laid the ideological foundations of modern democracy, which would flourish later in the 20th century.

Q10. The Five-Year Plans forcibly transformed the USSR into an industrial society at great human costs. Comment.

Answer:

The Soviet Union, under Joseph Stalin, launched a series of Five-Year Plans beginning in 1928 to rapidly industrialize and modernize its economy. While these plans succeeded in transforming the USSR into a major industrial power, the methods adopted inflicted immense human suffering.

Industrial Transformation

1. **Heavy Industry Focus:** The First and Second Plans emphasized coal, steel, iron, and machinery production. Gigantic projects like the Dnieper Dam and Magnitogorsk steel plant symbolized Soviet industrial growth.
2. **Rapid Urbanization:** Millions migrated to industrial towns, leading to the expansion of cities and infrastructure.
3. **Military-Industrial Strength:** By the late 1930s, the USSR had become the second-largest industrial power, capable of resisting Nazi Germany during World War II.

Human Costs

1. **Forced Collectivization:** Peasants were compelled to join collective farms, leading to resistance and the liquidation of kulaks as a class.
2. **Famines:** Policies disrupted agriculture, resulting in the catastrophic famine of 1932–33, especially in Ukraine, causing millions of deaths.
3. **Repression and Labour Camps:** Dissenters and accused “saboteurs” were sent to gulags, where forced labour under harsh conditions claimed countless lives.
4. **Suppression of Freedom:** Political purges, censorship, and authoritarian control created a climate of fear.

Conclusion

The Five-Year Plans achieved their objective of turning the USSR into a formidable

industrial state within a short span, but at the expense of enormous human suffering. The Soviet model demonstrated the power of centralized planning but also highlighted the tragic costs of authoritarian modernization.

Q11. The United Nations has ensured peace in the world and improved the living condition of people across the world. Comment.

Answer:

The United Nations (UN), established in 1945 after World War II, was created to prevent another global conflict and promote cooperation among nations. Its achievements can be seen in both peacekeeping and socio-economic development, though limitations remain.

UN and Ensuring Peace

1. **Prevention of World Wars:** No third world war has occurred since the UN's foundation, unlike the League of Nations' failure.
2. **Peacekeeping Missions:** The UN has deployed missions in conflict zones like Congo, Cyprus, Sudan, and Kashmir to reduce violence.
3. **Disarmament Efforts:** Initiatives against nuclear proliferation (e.g., NPT, CTBT debates) and arms control have been promoted under UN auspices.
4. **Mediation:** The UN has often mediated disputes, e.g., Arab-Israeli conflicts, Korean War, Iran-Iraq war.

UN and Human Development

1. **Humanitarian Aid:** Agencies like UNHCR, WFP, and UNICEF provide relief to refugees, disaster victims, and children.
2. **Health Initiatives:** WHO has led global campaigns against polio, malaria, and COVID-19.
3. **Development Goals:** The MDGs (2000–2015) and SDGs (2015–2030) aim at poverty reduction, education, gender equality, and climate action.
4. **Human Rights:** The Universal Declaration of Human Rights (1948) and UNHRC have strengthened global human rights standards.

Limitations

- Failure to prevent major conflicts (e.g., Syria, Ukraine).
- Security Council veto power often blocks decisive action.
- Unequal representation undermines democratic functioning.

Conclusion

The UN has played a vital role in maintaining relative global peace and improving living standards through development initiatives. However, its structural limitations hinder its effectiveness, making reforms essential to meet 21st-century challenges.

Q12. Briefly discuss how Mao Zedong established the People's Republic of China (PRC).

Answer:

The establishment of the People's Republic of China (PRC) on 1 October 1949 under Mao Zedong marked the victory of the Communist Party of China (CPC) over the Nationalist Kuomintang (KMT) led by Chiang Kai-shek. It was the result of decades of revolutionary struggle, peasant mobilization, and military victories.

Steps in Establishment of PRC

1. **Weakness of the Kuomintang (KMT):** Corruption, failure in land reforms, and dependence on foreign powers weakened Chiang Kai-shek's government, alienating peasants and intellectuals.
2. **Long March (1934–35):** Though a retreat, it became a symbol of communist resilience. Mao emerged as the undisputed leader of the CPC, laying ideological and organizational foundations.
3. **Anti-Japanese Resistance (1937–45):** The communists gained popular support during the Second Sino-Japanese War by mobilizing peasants and waging guerrilla warfare, contrasting with KMT's inefficiency.
4. **Peasant Mobilization and Land Reforms:** Mao emphasized agrarian revolution, redistributing land to peasants, thereby ensuring massive grassroots support for the CPC.

5. **Chinese Civil War (1946–49):** After World War II, the CPC defeated the KMT in decisive battles (Huai-Hai, Pingjin campaigns), leading to the collapse of Nationalist forces.
6. **Proclamation of PRC:** On 1 October 1949, Mao Zedong declared the founding of the PRC in Beijing's Tiananmen Square, establishing a communist regime with mass-based legitimacy.

Conclusion

Mao's success lay in combining ideology with practical policies like land reform, peasant mobilization, and effective guerrilla warfare. The establishment of the PRC represented not only the triumph of Chinese communism but also a decisive shift in global power dynamics during the Cold War.

GROUP-B

Q13. In what ways did Indians resist the imposition of British rule in the late 18th and early 19th centuries and how did the Revolt of 1857 change the nature of British domination over India?

Answer:

The late 18th and early 19th centuries were marked by the consolidation of British power in India. However, this period also witnessed widespread resistance from different sections of Indian society. The Revolt of 1857 became a turning point, reshaping the character of British rule.

Forms of Resistance (18th–Early 19th Century)

1. **Peasant and Tribal Uprisings:** Revolts like the Sanyasi-Fakir Rebellion (late 18th century), Chuar uprisings, Paika rebellion of 1817, Kol uprising (1831–32), and Santhal revolt (1855–56) expressed deep resentment against revenue policies, exploitation, and disruption of traditional livelihoods.
2. **Resistance by Rulers and Aristocracy:** States like Mysore under Hyder Ali and Tipu Sultan, the Marathas, and the Sikh kingdom under Ranjit Singh resisted British expansion.

3. **Civil Resistance:** Discontent also came from artisans and weavers who suffered under colonial trade policies.

Impact of the Revolt of 1857

1. **End of Company Rule:** The revolt led to the transfer of power from the East India Company to the British Crown under the Government of India Act, 1858.
2. **Administrative Centralisation:** A centralized bureaucratic and military structure was established to strengthen control.
3. **Policy of Divide and Rule:** Greater emphasis was placed on communal, regional, and caste divisions to prevent united resistance.
4. **Reforms and Conciliation:** The British promised non-interference in religion, protection of princely states, and inclusion of Indians in administration, though in a limited way.

Conclusion

Resistance to British rule in the late 18th and early 19th centuries laid the groundwork for larger uprisings. The Revolt of 1857, though unsuccessful militarily, fundamentally altered the nature of British domination, ushering in direct Crown rule and new strategies of colonial governance.

Q14. British efforts to fracture the sovereignty of India were foiled by the efforts by Indians to create a Union. Explain with reference to the integration of the different regions of India with the Indian Union.

Answer:

At the time of independence in 1947, India faced the dual challenge of partition and the integration of 565 princely states, many of which aspired to remain independent. British policies had left behind a fragmented polity. However, through determined leadership, India was unified into a single nation.

British Efforts to Fracture India

- The *Indian Independence Act, 1947* allowed princely states the choice to join India, Pakistan, or remain independent, which threatened India's unity.

- The “divide and rule” legacy deepened communal and regional fissures.

Indian Efforts to Create a Union

1. **Role of Sardar Patel and V.P. Menon:** Patel, as Deputy Prime Minister, used diplomacy, persuasion, and firmness to secure the accession of princely states through the Instrument of Accession.
2. **Integration of Regions:**
 - **Western India:** States like Junagadh were annexed after popular revolt and plebiscite.
 - **Hyderabad:** Integrated through *Operation Polo* (1948).
 - **Kashmir:** Acceded under Maharaja Hari Singh’s decision after Pakistani invasion (1947).
 - **Odisha and Central Provinces:** The merger of Gadajats was achieved through Praja Mandal movements and agreements.
 - **Eastern India:** Manipur, Tripura, and Assam hill states were gradually merged through negotiations.
 - **French and Portuguese Settlements:** Chandernagore (1949), Pondicherry (1954), and Goa (1961) joined after diplomatic efforts and military action.

Conclusion

Despite British attempts to leave India divided, the visionary statesmanship of leaders like Patel ensured political unification. The integration of diverse regions and princely states laid the foundation for a strong and sovereign Indian Union.

Q15. What, in your opinion, were the reasons for the British to exit India?

Answer:

The British exit from India in 1947 was not the result of a single factor but a culmination of political, economic, social, and international pressures. While nationalist struggles weakened colonial authority, global developments and Britain’s declining power after World War II hastened the end of empire.

Major Reasons for British Exit

1. Nationalist Struggles:

- The Indian National Congress, under Gandhi, Nehru, and Patel, mobilized masses through non-violent movements like Non-Cooperation, Civil Disobedience, and Quit India.
- Revolutionary movements, INA under Subhas Chandra Bose, and peasant-tribal uprisings further eroded British legitimacy.

2. Impact of World War II:

- The war drained Britain's economy, making it impossible to sustain a vast empire.
- The rise of anti-imperialist sentiment globally and the Atlantic Charter (1941) delegitimized colonialism.

3. Economic Exhaustion:

- Post-war Britain faced debt, shortages, and dependence on U.S. loans. Maintaining India became a liability rather than an asset.

4. Naval Mutiny and Military Discontent (1946):

- The Royal Indian Navy mutiny and strikes by soldiers showed that the British could no longer rely on the armed forces, their main pillar of control.

5. Communal Divide and Political Instability:

- The Muslim League's demand for Pakistan and rising communal tensions made governance difficult. Partition appeared the only practical solution.

6. International Pressure:

- The USA and USSR opposed colonialism in the post-war order. Global opinion pushed Britain towards decolonization.

Conclusion

The British departure was the product of India's relentless nationalist struggle combined with Britain's post-war decline and global anti-colonial pressures. By 1947, the empire had neither the economic strength nor the political legitimacy to continue, making independence inevitable.

Q16. Would it be right to say that the decolonization of the world in the second half of the 20th century merely meant the end of imperialism but not of the domination of the globalized world by the West?

Answer:

The mid-20th century witnessed the formal end of colonial empires as Asian, African, and Caribbean nations gained independence. However, while decolonization ended direct imperialism, Western domination persisted in new forms through economic, political, and cultural means. This phenomenon is often referred to as *neo-colonialism*.

End of Imperialism

- The dismantling of European empires after World War II marked the decline of direct colonial rule.
- Newly independent nations joined the UN, asserting sovereignty and equality in international law.
- Movements like Non-Aligned Movement (NAM) and Afro-Asian solidarity at Bandung (1955) symbolized the assertion of independence.

Continuing Western Domination in Globalized World

1. **Economic Dependence:** Developing countries remained dependent on Western nations for capital, technology, and trade. The Bretton Woods institutions (IMF, World Bank) reinforced unequal economic relations.
2. **Military Hegemony:** NATO and U.S. global military presence extended Western strategic dominance, often interfering in the internal politics of weaker states.

3. **Cultural Influence:** Western education, media, and consumer culture spread globally, marginalizing indigenous traditions.
4. **Globalization and Inequality:** Multinational corporations, global markets, and technological monopolies allowed the West to retain economic supremacy.
5. **Cold War Politics:** The U.S. and USSR influenced domestic and foreign policies of newly decolonized nations, curbing their autonomy.

Conclusion

Decolonization ended formal imperialism but not Western domination. Through economic dependency, cultural penetration, and global power structures, the West continued to exercise influence in a globalized world. Thus, independence brought sovereignty in theory but persistent structural inequalities in practice, highlighting the shift from *colonialism* to *neo-colonialism*.

Q17. "A result of modernization has been that every country and culture claims to have renaissance." Explain specifically with respect to the experience of the so-called Indian Renaissance of the 19th century.

Answer:

Renaissance, broadly understood as a revival of knowledge and cultural reawakening, is often linked with modernization. In the Indian context, the 19th century witnessed a wave of socio-religious reforms and intellectual awakening, often described as the *Indian Renaissance*. This period reflected both indigenous reform impulses and the influence of Western modernity.

Causes of the Indian Renaissance

1. **Colonial Encounter:** Western education, liberal ideas, and rationalist thought introduced by the British challenged orthodox traditions.
2. **Printing Press and Vernacular Literature:** Helped spread reformist ideas and modern scientific outlook.
3. **Impact of Christian Missionaries:** Their critique of social evils prompted reformist responses among Indians.

4. **Economic and Social Change:** Rise of new middle classes, professionals, and intellectuals facilitated reform.

Features of the Indian Renaissance

1. **Social and Religious Reform:** Leaders like Raja Ram Mohan Roy (abolition of sati, promotion of widow remarriage), Ishwar Chandra Vidyasagar, Dayananda Saraswati (Arya Samaj), and Syed Ahmed Khan (Aligarh Movement) sought to reform Indian society.
2. **Revivalism and Reform:** While some movements embraced modern ideas, others revived ancient texts and traditions to reconcile them with modernity.
3. **Cultural Awakening:** Growth of Indian literature, journalism, art, and science reflected a renewed cultural assertion.
4. **Nationalist Underpinnings:** Reform movements prepared the ground for political awakening and the freedom struggle.

Critical Perspective

- Some scholars argue it was more of a *reformist awakening* than a true “renaissance,” since it lacked the scientific and artistic revolution of Europe.
- It was selective, benefiting mainly the educated middle class, leaving rural society largely untouched.

Conclusion

The 19th-century Indian Renaissance, though distinct from the European model, was a product of modernization and colonial interaction. It laid the intellectual and social foundations of modern India and contributed significantly to the rise of Indian nationalism.

Q18. What were the causes for the two World Wars in the first half of the 20th century and why similar all-encompassing wars have not happened subsequently?

Answer:

The two World Wars (1914–18 and 1939–45) were unprecedented global conflicts caused by political rivalries, economic tensions, and ideological struggles. Together, they reshaped the modern world. Since 1945, however, no such all-encompassing wars have occurred due to changes in international politics.

Causes of the First World War (1914–18)

1. **Militarism:** Arms race and glorification of war among European powers.
2. **Alliance System:** Entangling alliances (Triple Entente vs. Triple Alliance) drew nations into conflict.
3. **Imperial Rivalries:** Competition for colonies in Africa and Asia.
4. **Nationalism:** Balkan crises and Serbian nationalism triggered the Sarajevo assassination.
5. **Immediate Cause:** Assassination of Archduke Franz Ferdinand (June 1914).

Causes of the Second World War (1939–45)

1. **Treaty of Versailles:** Harsh terms on Germany bred resentment.
2. **Rise of Fascism and Nazism:** Aggressive policies of Hitler and Mussolini.
3. **Economic Crisis:** Great Depression (1929) destabilized democracies, enabling extremist regimes.
4. **Failure of League of Nations:** Inability to check aggression in Manchuria, Abyssinia, and Spain.
5. **Appeasement Policy:** Britain and France's concessions encouraged Hitler's expansion.

Why No Similar Wars Since 1945

1. **Nuclear Deterrence:** Fear of Mutually Assured Destruction prevented direct wars among superpowers.
2. **Bipolar Balance:** Cold War rivalry was fought through proxy wars, not global conflicts.
3. **UN and International Institutions:** Provided forums for negotiation and conflict resolution.
4. **Economic Interdependence:** Globalization tied economies together, making large-scale war costly.
5. **Regional Alliances:** NATO, SEATO, and others ensured collective security frameworks.

Conclusion

The two World Wars were caused by aggressive nationalism, imperial rivalries, and weak international mechanisms. Post-1945, the advent of nuclear weapons, global institutions, and interdependence has prevented another all-encompassing world war, though regional conflicts persist.

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OPSC OAS Mains 2022**History****Paper-I****GROUP-A**

Q1. Dr. V. Smith said, "The triumphant progress of Alexander from Himalaya to the sea demonstrated the inherent weakness of the greatest Asiatic armies when confronted with European skill and discipline." Critically analyze this statement with reference to the actual facts as available in this whole context.

Introduction

Dr. V.A. Smith's remark reflects the **colonial historiographical bias** that glorifies European superiority over Asiatic societies. Alexander's invasion of north-western India (327–325 BCE) is often highlighted as a symbol of Greek military brilliance. However, a critical evaluation, supported by modern historians, suggests a more nuanced interpretation.

Alexander's Military Superiority

- The Macedonian army was highly disciplined, professional, and tactically advanced, employing the **phalanx formation and combined cavalry-infantry strategy**.
- These qualities allowed Alexander to achieve initial victories over smaller Indian principalities.
- As R.C. Majumdar notes, Alexander's army "was a model of efficiency, cohesion and leadership," giving it an edge over scattered Indian forces.

Resistance of Indian Powers

- The **Battle of the Hydaspes (326 BCE)** against King Porus was one of the toughest fought by Alexander. Porus's elephants and cavalry caused heavy Macedonian casualties.
- According to Romila Thapar, the battle was not a one-sided affair but "a contest where Indian resistance proved formidable."

- Even though Porus lost, Alexander respected his bravery and reinstated him as ruler, which indicates the strength and prestige of Indian leadership.

Limits of Alexander's Success

- Alexander's soldiers **mutinied at the Beas River**, refusing to advance further into India due to fear of encountering stronger armies like the Nandas.
- His conquests in India remained **ephemeral**, as he failed to establish administrative control.
- Soon after, **Chandragupta Maurya overthrew Macedonian garrisons**, consolidating power under the Mauryan Empire.

Critical Analysis of V.A. Smith's Statement

- Smith's statement is a product of **Eurocentric colonial historiography**, exaggerating European superiority while ignoring Indian resilience.
- As A.L. Basham points out, Alexander's campaign "did not leave any permanent mark on Indian polity or culture," highlighting the limited nature of his achievement.
- The real factor aiding Alexander was **political disunity** in north-western India, not inherent military weakness.

Conclusion

Alexander's disciplined army demonstrated superior tactics, but Indian forces, especially under Porus, displayed remarkable courage and resilience. His campaign faltered due to troop exhaustion, logistical difficulties, and fear of stronger powers further east. Thus, Dr. Smith's assertion of Asiatic weakness is **an exaggerated, Eurocentric interpretation**, whereas modern scholarship recognizes the limitations of Alexander's Indian expedition and the resilience of Indian polities.

Q2. The old Vedic religion had gradually ceased to be a strong living force since the Upanishads had initiated freedom of speculation into the fundamental problems of life. Evaluate the rise of Buddhism in the light of the above. Is it right to say, that 'Buddhism was a revolt' against Hinduism?

Introduction

By the 6th century BCE, the **later Vedic religion** had become highly ritualistic, dominated by sacrificial ceremonies and priestly supremacy. The **Upanishads** had already initiated philosophical speculation on the nature of reality, soul, and liberation. In this intellectual and socio-religious milieu, Buddhism emerged as a reformative movement addressing both spiritual and social concerns.

Rise of Buddhism in Context of Vedic Religion

- The Vedic religion emphasized **ritual sacrifice (yajna)** and priestly monopoly, which alienated common people. Buddhism, by contrast, stressed **ethical conduct, meditation, and individual effort**.
- The **Upanishadic philosophy** opened a space for questioning traditional beliefs, which provided a fertile ground for Buddhism's doctrines of **Anatta (no-self)** and **Pratityasamutpada (dependent origination)**.
- Buddhism appealed to the masses due to its **simplicity, egalitarianism, and rejection of caste barriers**.

Was Buddhism a Revolt Against Hinduism?

- Some scholars like Dr. V.A. Smith considered Buddhism a **revolt** against Hinduism, as it rejected Vedic authority, sacrifices, and caste hierarchy.
- However, modern historians like R.C. Majumdar and Romila Thapar argue that Buddhism was not an outright revolt but a **reform movement within the broad Indic tradition**.
- The Buddha drew upon Upanishadic thought and shared concepts like **karma and moksha**, though he reinterpreted them in a rational, ethical framework.

Conclusion

The rise of Buddhism must be understood as part of the **larger intellectual churning of the 6th century BCE**, influenced by Upanishadic speculation and dissatisfaction with ritualism. Rather than being a revolt, Buddhism was a **reformist and rationalist movement** that sought to make religion accessible, ethical, and socially inclusive.

Q3. "Everything indicates that there was a large volume of direct sea trade between India and the western countries as far as African coast before the beginning of the Christian era." Throw light on India's trade (by land and sea) also assessing the observation given above.

Introduction

India's geographical location and rich resources made it a vital part of ancient world trade networks. By the beginning of the Christian era, India had established flourishing commercial links both by land through the **Silk Route** and by sea with western Asia, the Mediterranean, and the African coast.

India's Land Trade

- Overland routes connected India with **Central Asia, Persia, and the Mediterranean world**.
- The **Silk Route** facilitated exchange of silk, spices, gemstones, and textiles.
- India exported **cotton, pearls, ivory, and precious stones**, while importing **horses, glassware, and wines**.
- Caravans from **Taxila and Bactria** played a major role in linking India with the Hellenistic world.

India's Sea Trade

- The **Periplus of the Erythraean Sea** and writings of Pliny confirm active Indo-Roman maritime trade.
- Ports like **Bharukachcha (Broach), Sopara, Muziris, and Arikamedu** served as key centres.
- India exported **pepper, pearls, ivory, textiles, and indigo**, while importing **Roman gold, silver, wine, and luxury goods**.

- The discovery of **Roman coins in south India** testifies to this vibrant exchange.
- Indian merchants also traded with the **Arabian Peninsula and East African coast**, as suggested by archaeological findings.

Assessment of the Observation

The observation holds true as archaeological and literary sources confirm extensive maritime trade prior to the Christian era. However, **land routes remained equally significant**, ensuring India's integration with Central Asia and the Hellenistic world.

Conclusion

India's trade, both by land and sea, played a crucial role in shaping its economy and culture. The evidence strongly supports that India maintained **large-scale direct maritime links with the western world and Africa** before the Christian era, making it a hub of ancient global commerce.

Q4. Mention a popular story about Ramgupta as referred to in a dramatic work Devi Chandraguptam along with other related details.

Introduction

The Gupta period is considered the "Golden Age" of ancient India, yet it also contains stories of political intrigues and personal rivalries. One such episode is associated with **Ramgupta**, the elder brother of Chandragupta II (Vikramaditya), narrated in the lost Sanskrit drama *Devi Chandraguptam*. Though the play survives only in fragments quoted by later writers, it provides a glimpse into Gupta history blended with legend.

Story of Ramgupta in *Devi Chandraguptam*

- According to the drama, **Ramgupta succeeded Samudragupta** but lacked the qualities of a strong ruler.
- When challenged by a Shaka (Scythian) ruler, Ramgupta is said to have agreed to a humiliating condition: to surrender his queen, **Dhruvadevi**, to the enemy.
- Chandragupta, his younger brother, opposed this decision. Disguising himself as the queen, Chandragupta entered the enemy camp and killed the Shaka ruler.

- Later, Chandragupta is believed to have killed his brother Ramgupta and ascended the throne, marrying Dhruvadevi.

Historical Basis and Debate

- Some scholars like R.C. Majumdar consider the story semi-legendary but possibly rooted in fact, as inscriptions and coins of Ramgupta have been discovered in central India.
- The tale reflects internal Gupta dynastic conflicts and the transition of power to **Chandragupta II**, who became one of the most powerful Gupta monarchs.
- Romila Thapar and others caution that the dramatic narrative should be used carefully, as it mixes history with courtly imagination.

Conclusion

The story of Ramgupta in *Devi Chandraguptam* highlights themes of **weak kingship, dynastic struggle, and heroic intervention**. Though historically debated, it remains an important literary source reflecting both the **political rivalries and cultural vibrancy** of the Gupta era.

Q5. "The importance of education was realized in India from very early times and utmost emphasis was laid upon the acquisition of knowledge. The educational institutions were many and varied in character." Discuss above with special reference to Takshshila and Nalanda.

Introduction

From the Vedic age, India accorded great significance to **knowledge (vidya)** and **learning (jnana)**. Education was not merely vocational but aimed at holistic development—intellectual, moral, and spiritual. This tradition culminated in the rise of great universities like **Takshshila** and **Nalanda**, which attracted scholars from across the world.

Takshshila (Taxila)

- Located in present-day Pakistan, Takshshila is regarded as one of the **earliest universities in the world** (6th century BCE onwards).

- It was a renowned centre of **Vedic studies, grammar (Panini), medicine (Charaka), and political science (Kautilya)**.
- Students from India and abroad (like China and Central Asia) came to study here.
- Unlike Nalanda, Takshshila was not a centralized residential university but a **cluster of teachers (gurukulas)** offering specialized instruction.

Nalanda

- Founded in the **5th century CE** in Bihar under the Gupta rulers, Nalanda was the **first great residential university** in India.
- It offered a wide curriculum including **Buddhist philosophy, logic, medicine, mathematics, astronomy, and arts**.
- Chinese pilgrims like **Fa-Hien and Hiuen Tsang** vividly described its grandeur, with thousands of students and teachers.
- It had a **systematic organization, libraries (Dharmaganja), and state patronage**, making it a model of higher learning.

Conclusion

The examples of **Takshshila and Nalanda** highlight the diversity and richness of India's educational tradition. While Takshshila emphasized specialized learning through eminent teachers, Nalanda represented a large, organized university system. Together, they reflect India's central role in the **global history of education**, where knowledge was considered a sacred pursuit.

Q6. Even though the political supremacy of Guptas ended by about 550 AD, the culture in general and the type of art in particular ushered in by them continued for more than a century. Discuss.

Introduction

The **Gupta Empire (4th–6th century CE)** is often called the “**Golden Age of India**”, marked by political unification, economic prosperity, and cultural efflorescence. Although Gupta political authority declined after c. 550 CE due to Hun invasions and

regional fragmentation, the **cultural and artistic traditions** fostered by them continued to flourish well beyond their fall.

Continuity of Gupta Culture and Art

1. Religion and Philosophy

- The Gupta period emphasized **Hindu revivalism**, temple worship, and development of **Bhakti traditions**, which continued to influence post-Gupta states like the Vardhanas and Maitrakas.
- Buddhist centres such as **Nalanda and Ajanta** also thrived, preserving the intellectual legacy of the Guptas.

2. Art and Architecture

- Gupta art, characterized by **classical balance, grace, and spiritual expression**, influenced Indian art for centuries.
- The **Ajanta frescoes**, though extending into the post-Gupta period, retained Gupta stylistic features.
- Rock-cut architecture (Ellora) and temples at **Deogarh and Bhitargaon** became models for later temple-building traditions in north and south India.

3. Literature and Science

- The **Sanskrit literary tradition** fostered under the Guptas (Kalidasa, Aryabhata, Varahamihira) continued to inspire scholars.
- Successor dynasties patronized similar intellectual and artistic pursuits.

Conclusion

Though the Gupta Empire declined politically after 550 CE, its **cultural and artistic legacy remained influential for more than a century**. The Gupta synthesis of **Hindu philosophy, classical art, temple architecture, literature, and science** laid the foundation for medieval Indian culture, ensuring their place as cultural architects of Indian civilization.

Q7. Indicate the causes of the Arab invasion, delineating different factors which led them to invade Indian State and provinces.

Introduction

The Arab invasion of Sindh in the early 8th century CE, led by **Muhammad bin Qasim (712 CE)**, marked the beginning of direct political contact between India and the Islamic world. Though the Arabs had earlier commercial and cultural exchanges with India, several political, economic, and religious factors pushed them toward military expansion.

Causes of the Arab Invasion

1. Religious Zeal and Expansionist Policy

- The rise of Islam under the **Umayyad Caliphate** encouraged expansion to spread the new faith.
- Conquest was seen as a means of extending Islamic political and religious influence.

2. Political Factors

- The Umayyads sought to consolidate their authority by expanding eastward.
- Weakness and disunity among Indian frontier states, such as Sindh under Dahir, provided an opportunity.

3. Economic and Commercial Motives

- Sindh was a prosperous region controlling **Arabian Sea trade routes**.
- Control over ports like **Debal** promised access to lucrative trade with India and Southeast Asia.

4. Immediate Provocation

- The alleged **looting of Arab ships** carrying gifts and Muslim pilgrims by Sindhi pirates became the immediate excuse.
- Repeated failures of earlier expeditions also made success in Sindh a matter of prestige for the Caliphate.

Conclusion

The Arab invasion of India was not merely a religious crusade but a result of **combined political ambition, commercial interests, geographical proximity, and immediate provocations**. Though the conquest remained limited to Sindh and Multan, it opened the gateway for **Islamic cultural, commercial, and intellectual contacts with India** in subsequent centuries.

Q8. The period between 7th to 10th centuries was a period of proliferation and multiplication of castes. Elaborate the point by giving a sketch of the situation then prevailing.

Introduction

The caste system in India, which initially evolved from the **fourfold varna framework**, underwent significant transformation between the **7th and 10th centuries CE**. This era witnessed the **multiplication of jatis (sub-castes)** due to social, economic, and political developments.

Causes for Proliferation of Castes

1. Integration of Foreign Groups

- Foreigners such as **Shakas, Kushanas, Huns, and Arabs** who settled in India were assimilated into the social order as new castes.

2. Rise of Occupational Castes

- Economic specialization led to the creation of numerous **jati-based castes** such as weavers, oil-pressers, goldsmiths, and potters.
- Land grants to Brahmins and others created **new landed classes** that also evolved into distinct castes.

3. Regional Expansion and Tribal Assimilation

- As Aryan culture spread into eastern and southern India, **local tribes were absorbed** into the varna system, often as Shudras or new jatis.

4. Political Factors

- With the rise of new ruling dynasties (e.g., Gurjara-Pratiharas, Rashtrakutas, Palas), **Kshatriya status was claimed** by various clans, adding to caste diversity.

5. Religious and Social Mobility

- Sects within Hinduism, Buddhism, and Jainism also gave rise to new caste divisions.

Situation in the Period

- By the 10th century, society was marked by **thousands of castes and sub-castes**, each tied to a specific occupation or locality.
- **Dharmashastra texts** like those of Medhatithi classified numerous mixed castes.
- The system became increasingly **rigid and hierarchical**, with restrictions on marriage, food, and social interactions.

Conclusion

The period between the 7th and 10th centuries saw the **fragmentation of the varna system into numerous jatis**, reflecting India's expanding economy, regional diversity, and cultural assimilation. This proliferation of castes deeply influenced the **social structure of medieval India**.

Q9. Adi Shankar was the most outstanding philosopher of the 8th century. Indicate the major strands of his philosophy and contribution.

Introduction

Adi Shankaracharya (c. 788–820 CE) was one of the greatest Indian philosophers and theologians of the early medieval period. He is credited with reviving **Hindu philosophy** at a time when Buddhism and heterodox sects were gaining prominence. His central contribution lies in the systematization of **Advaita Vedanta**.

Major Strands of His Philosophy

1. Advaita Vedanta (Non-dualism)

- Shankara propounded that **Brahman alone is real**, the world is an illusion (*Maya*), and the individual soul (*Atman*) is identical with Brahman.
- Liberation (*Moksha*) is attained through **realization of this identity** by knowledge (*jnana*), not rituals.

2. Reinterpretation of Scriptures

- He wrote commentaries (*Bhashyas*) on the **Upanishads, Bhagavad Gita, and Brahmasutras**, offering a consistent Advaitic interpretation.

3. Critique of Ritualism and Other Schools

- Shankara opposed excessive Vedic ritualism and also debated with Buddhist scholars, reasserting the **primacy of Vedanta**.
- He emphasized the path of **knowledge and meditation** over ritual sacrifices.

His Contributions

- **Religious Revival:** Reinvigorated Hinduism against the spread of Buddhism and materialist schools like Charvakas.
- **Institutional Legacy:** Established **four mathas (monastic centres)** in Sringeri, Puri, Dwaraka, and Badrinath to sustain Vedantic teaching.
- **Philosophical Influence:** His doctrine of non-dualism shaped later Indian thought and remains central to Hindu philosophy.
- **Bhakti and Stotras:** Composed hymns (e.g., *Bhaja Govindam*) blending Advaita with devotional appeal.

Conclusion

Adi Shankaracharya's philosophy of **Advaita Vedanta** provided Hinduism with a unifying intellectual foundation, ensuring its survival and growth in medieval India. His enduring contributions as a philosopher, commentator, and religious reformer make him the most **outstanding thinker of the 8th century**.

Q10. Write about the emergence of Suryavanshi Gajapati Dynasty in Orissa and its contributions.

Introduction

The **Suryavanshi Gajapati Dynasty** emerged in Odisha in the 15th century CE after the decline of the Eastern Ganga dynasty. They carried forward the political, cultural, and religious traditions of the region, consolidating Odisha's identity as a powerful regional kingdom.

Emergence of the Dynasty

- The dynasty was founded by **Kapilendra Deva (1435 CE)**, a military general of the last Eastern Ganga king, Bhanudeva IV.
- Kapilendra Deva overthrew the weak Ganga rulers and established his rule, proclaiming himself as the “**Gajapati**” (**Lord of Elephants**) and tracing lineage to the **Suryavansha (Solar dynasty)**.
- Under him, Odisha became one of the strongest Hindu kingdoms of eastern India, with its influence extending from the **Ganga in the north to the Kaveri in the south**.

Contributions of the Gajapatis

1. Political and Military Achievements

- Kapilendra Deva and his successors like Purushottama Deva expanded Odisha's boundaries through conquests in Andhra, Bengal, and southern India.

2. Religious and Cultural Contributions

- The Gajapatis were great patrons of **Jagannath cult** at Puri, strengthening Odisha's religious identity.
- They promoted **Vaishnavism and temple architecture**, continuing the legacy of the Gangas.

3. Literature and Arts

- Court patronage encouraged **Odia literature**, with poets like Sarala Das (Mahabharata in Odia) flourishing.

- Music, dance, and painting (Chitra-pothis, temple murals) saw remarkable development.

Conclusion

The **Suryavanshi Gajapati dynasty** not only consolidated Odisha politically but also enriched its **religion, literature, and culture**. Their enduring contributions, particularly the strengthening of the **Jagannath cult**, left a lasting imprint on Odisha's history and identity.

Q11. Discuss the rise of Maratha power under Shivaji, highlighting chief factors responsible for the same.

Introduction

The rise of the Marathas under **Shivaji Bhonsle (1627–1680)** marked a turning point in medieval Indian history. He laid the foundation of an independent Hindu kingdom in western India at a time when the Mughal Empire was at its height. Shivaji combined political acumen, military skill, and popular support to build the Maratha power.

Factors Behind the Rise of Maratha Power under Shivaji

1. Geographical Factors

- The rugged **Western Ghats** with their hill forts provided natural protection and bases for guerrilla warfare.
- Fertile valleys of the Deccan supplied resources for sustenance.

2. Socio-Political Conditions

- The decline of the **Ahmadnagar and Bijapur Sultanates** created a power vacuum in the Deccan.
- Oppressive policies of Mughal and Deccan rulers alienated the peasantry and local chiefs, who rallied behind Shivaji.

3. Military Innovations

- Shivaji perfected the art of **guerrilla warfare (ganimi kava)**, using speed, surprise, and mobility.

- He built a strong network of forts (over 300) and maintained an efficient navy to control the Konkan coast.

4. Leadership and Administration

- Shivaji inspired loyalty with his **charismatic leadership, religious tolerance, and fair policies**.
- His **Ashtapradhan council** and revenue reforms ensured efficient governance.

5. Cultural and Religious Appeal

- Shivaji projected himself as a defender of **Hindu dharma and Marathi pride**, gaining mass support.

Conclusion

The rise of Maratha power under Shivaji was the outcome of **geography, social discontent, military strategy, and his visionary leadership**. He transformed a regional force into a powerful state, laying the foundation for the later expansion of the **Maratha Confederacy**, which played a decisive role in Indian politics.

Q12. Present a profile of Alfonso-de-Albuquerque and his role in the history of India.

Introduction

Alfonso-de-Albuquerque (1453–1515), often called the **real founder of the Portuguese power in India**, was the second Governor of Portuguese India (1509–1515). His policies and military conquests transformed the Portuguese presence from a mere trading venture into a colonial empire in Asia.

Profile and Achievements

1. Military Conquests

- Captured **Goa in 1510**, making it the capital of Portuguese India.
- Conquered **Malacca (1511)**, which controlled the gateway to the spice trade of the East.

- Established Portuguese dominance in the **Persian Gulf** by capturing **Hormuz (1515)**.

2. Strategic Policies

- Advocated the idea of a **maritime empire** based on control of sea routes rather than vast territories.
- Built strong naval bases at Goa, Diu, and Malacca to dominate the **Indian Ocean trade**.
- Introduced the **cartaz system (pass system)**, compelling Asian traders to purchase passes from the Portuguese.

3. Administrative Measures

- Encouraged Portuguese settlement in India through **intermarriage with local women**, promoting a mixed Indo-Portuguese population.
- Strengthened Goa with churches, forts, and administrative institutions, making it the hub of Portuguese power.

4. Religious Role

- Promoted **Christian missionary activities**, laying the foundation for later cultural exchanges.

Conclusion

Alfonso-de-Albuquerque's vision and policies gave the Portuguese a **permanent foothold in India**. By transforming Goa into a strong base and asserting control over maritime trade, he laid the foundation of European colonial dominance in Asia. His role marks the beginning of a **new chapter in Indian history—European colonialism**.

GROUP-B

Q13. "It is difficult to accept the view (too often maintained) that the Indians totally lacked the historical sense." Discuss the relevance of this observation in view of the sources available for knowing ancient Indian history.

Introduction

Colonial historians such as James Mill and Vincent Smith often argued that Indians lacked a sense of history, as they did not produce linear, chronological accounts comparable to Greco-Roman traditions. However, a critical examination of available sources reveals that Indians possessed a strong **historical consciousness**, though expressed in a different cultural idiom.

Sources Demonstrating Historical Sense**1. Inscriptions and Epigraphy**

- Royal inscriptions like **Ashoka's edicts**, **Allahabad Pillar inscription of Samudragupta**, and **Aihole inscription of Pulakesin II** record dynastic achievements and political events in chronological detail.

2. Literary Sources

- **Kalhana's Rajatarangini (12th century)** is a remarkable historical chronicle of Kashmir, showing awareness of cause-effect and chronology.
- Buddhist texts like the **Dipavamsa** and **Mahavamsa** in Sri Lanka provide semi-historical narratives linked with Indian tradition.

3. Biographical Writings

- Court poets composed **prashastis (eulogies)** that, despite exaggerations, provide valuable information about rulers and their campaigns.

4. Foreign Accounts

- Visitors like **Megasthenes**, **Fa-Hien**, and **Hiuen Tsang** described political, economic, and cultural conditions of India, supplementing indigenous traditions.

5. Genealogies and Puranic Traditions

- The **Puranas** preserved dynastic lists, blending mythology with historical memory, reflecting concern for continuity of kingship.

Critical Assessment

- Indian historical writing was often **dynastic, religious, or moralistic**, lacking in critical analysis and secular outlook.
- Yet, to say Indians lacked historical sense is misleading; their approach emphasized **ethical and cultural significance** over chronology.

Conclusion

Ancient Indians did possess a historical sense, though expressed through **inscriptions, chronicles, genealogies, and religious texts** rather than modern historical methods. Thus, the view that Indians lacked historical consciousness is a **colonial bias**, not supported by evidence.

Q14. With reference to the growth of royal power in later Vedic period, it is said that the autocracy was not undiluted (as expressed by the term 'oriental despotism'). Comment on the above statement with the help of contemporary sources.

Introduction

The Later Vedic period (c. 1000–600 BCE) witnessed the **rise of kingship and territorial states (Janapadas)**. While the power of the king increased considerably compared to the Early Vedic period, it was **not absolute** or despotic. Contemporary sources such as the **Brahmanas, Dharmasutras, and early Smritis** show that royal authority was checked by various social and political institutions.

Growth of Royal Power

- Kingship became **hereditary** and the king emerged as the chief protector of people, law (*dharma*), and property.
- The king collected taxes (*bali, bhaga, shulka*) and maintained a regular army.
- Rituals like the **Rajasuya and Ashvamedha sacrifices** legitimized royal power and expanded political influence.

Checks on Autocracy

1. Popular Assemblies

- The **Sabha and Samiti** continued to exist, though their role declined. They acted as consultative bodies limiting the king's authority.

2. Role of Priests and Dharma

- Brahmanas exercised strong influence by sanctioning or condemning royal actions. The king was considered **guardian of dharma**, not above it.

3. Council of Ministers

- The king was assisted by **purohita, senani, and graminis**, whose advice he was expected to heed.

4. Customary Law

- Social and clan-based norms restricted arbitrary exercise of royal power.

Conclusion

Although royal authority grew stronger in the Later Vedic period, it was **not an unchecked oriental despotism**. The king functioned within the framework of **dharma, assemblies, priestly influence, and customary law**, which acted as restraining forces. Thus, autocracy remained **diluted and balanced by tradition and institutions**.

Q15. Indian history assumed a more or less definite shape towards the close of the 7th century B.C. There was no paramount power in Northern India in this period, but the whole country was divided into a number of independent States. Give a picture of this phase bringing out the real nature of polity as it existed in India.

Introduction

By the **6th century BCE**, Indian history entered a new phase marked by the rise of **mahajanapadas (large states)**. The Vedic tribal system of early periods had transformed into well-structured territorial states with organized administration.

This period, contemporary to the rise of **Buddhism and Jainism**, reveals a rich and complex polity marked by both **monarchies and republics**.

The Mahajanapada System

- Ancient texts like the **Buddhist Anguttara Nikaya** and **Jain Bhagavati Sutra** list **16 mahajanapadas**, such as Magadha, Kosala, Vatsa, Avanti, and Vajji.
- These states were spread across the **Gangetic plains, Punjab, and Deccan regions**, showing territorial expansion beyond tribal limits.

Nature of Polity

1. Monarchical States

- Most mahajanapadas were monarchies, ruled by kings who derived legitimacy from rituals like **Rajasuya and Ashvamedha**.
- Administration included **standing armies, taxation systems, and bureaucratic officials**.
- Powerful monarchies like **Magadha, Kosala, Avanti, and Vatsa** emerged as centers of political rivalry.

2. Republican States (Gana-Sanghas)

- Some mahajanapadas, like **Vajji, Malla, and Shakya**, were republics.
- These were governed by an **assembly of elders or clan chiefs** (*gana* or *sangha*) who collectively made decisions.
- Leadership was often oligarchic rather than democratic, with power concentrated in dominant families.

3. Fragmented Polity

- No single paramount authority existed in north India during this period.
- Constant conflicts and shifting alliances characterized the politics, paving the way for Magadha's eventual rise to supremacy.

Conclusion

The period around the 7th–6th centuries BCE was one of **political diversity and experimentation**. The emergence of **mahajanapadas**, the coexistence of

monarchies and republics, and the increasing importance of **territorial authority and taxation** reflect the transformation of India from tribal polities to organized states. This phase laid the foundation for the eventual **imperial expansion under Magadha** and the **Mauryan Empire**.

Q16. The significant development noticed from the 6th century onwards was the increase in the practice of land grants that led to the phenomena of semifeudalism or landlordism. Comment on the above with reference to its practice during Gupta period.

Introduction

The Gupta period (4th–6th century CE) is often remembered as a “classical age” of Indian history, but it also marked significant changes in the **agrarian economy and polity**. A key development was the growing practice of **land grants (agrahara, brahmadeya, devadana)**, which laid the foundation for **semi-feudal structures** and landlordism in early medieval India.

Nature of Land Grants during Gupta Period

- Numerous inscriptions, such as the **Damodarpur copper plates**, record land grants made to **Brahmins, temples, and religious institutions**.
- These grants included not just land but also **rights over revenue, produce, and even administrative and judicial authority** over villages.
- The practice extended from religious beneficiaries to **officials and feudatories**, making landholding a basis of political reward.

Features of Semi-Feudalism under the Guptas

1. Decline of Central Control

- By granting land with fiscal and administrative rights, the Guptas weakened direct control of the state.

2. Rise of Intermediary Rights

- Donees often collected taxes directly from peasants, creating a system of **intermediary landlords**.

3. Peasant Subordination

- The free peasantry gradually lost autonomy, moving towards **serf-like dependence** on landlords.

4. Political Fragmentation

- Local magnates and feudatories gained military and administrative authority, reducing Gupta sovereignty.

Historical Debate

- Scholars like R.S. Sharma view this as the genesis of **Indian feudalism**, emphasizing economic stagnation and peasant exploitation.
- Others like B.D. Chattopadhyaya argue that it was a **complex social transition**, combining agrarian expansion with new power relations.

Conclusion

The practice of land grants during the Gupta period marked the beginning of **semi-feudalism or landlordism**, characterized by decentralization of power, rise of intermediaries, and subordination of peasants. While it sustained religious and administrative networks, it also **weakened Gupta political authority**, paving the way for the early medieval polity.

Q17. Period between 8th–12th century is generally considered as the beginning of early medieval period in the history of India. Justify and point out the characteristics/major events during this period.

Introduction

The period between the **8th and 12th centuries CE** is regarded as the **early medieval period** in Indian history. It marks a transition from the classical age of the Guptas to the medieval age of the Delhi Sultanate. This era is characterized by **political fragmentation, feudal developments, regional cultural florescence, and religious transformations**.

Justification for Early Medieval Character

1. Political Fragmentation

- Decline of centralized empires after the Guptas led to the rise of regional kingdoms like the **Palas (Bengal)**, **Gurjara-Pratiharas (Kannauj)**, **Rashtrakutas (Deccan)**, and later the **Cholas (Tamil Nadu)**.
- The tripartite struggle among Palas, Pratiharas, and Rashtrakutas symbolized this fragmented polity.

2. Feudal Polity and Economy

- The proliferation of **land grants (agraharas, brahmadeyas)** created a **semi-feudal agrarian order**, with intermediaries controlling peasants.
- Decline of long-distance trade, urban centres, and monetization was evident, though regional markets survived.

3. Society and Caste Proliferation

- Multiplication of **jatis (sub-castes)** due to occupational diversification and assimilation of tribes.
- Rise of **regional elites and landed intermediaries** consolidated social hierarchies.

4. Religion and Culture

- Revival of **Hinduism**, temple-building activities (Khajuraho, Ellora, Chola temples).
- Growth of **Bhakti movement** and rise of regional devotional cults.
- Buddhism and Jainism declined in the north but retained influence in eastern and southern India.

5. Regionalization of Culture

- Distinct regional languages and literatures (Kannada, Tamil, Odia, Bengali) flourished.
- Sculpture, architecture, and art reflected **regional styles** but shared common features of medieval Hindu temple architecture.

Conclusion

The 8th–12th centuries constituted the **early medieval period**, defined by **political decentralization, feudal socio-economic order, caste proliferation, and regional cultural developments**. While lacking a unifying empire, this phase laid the foundation for the **regional identities and cultural patterns** that shaped later medieval India.

Q18. 'Chola administration was highly efficient'. Explain and elaborate with relevant details.

Introduction

The **Cholas (9th–13th centuries CE)**, especially under **Rajaraja I** and **Rajendra I**, built one of the most organized and efficient administrative systems in early medieval India. Their polity combined **central authority with remarkable local autonomy**, ensuring both stability and prosperity.

Features of Chola Administration

1. Central Administration

- The king was the supreme authority, assisted by a council of ministers and officials.
- A well-organized bureaucracy maintained records on **land revenue, military, and justice**, as seen in inscriptions.

2. Provincial and Local Administration

- The empire was divided into **mandalams (provinces), valanadus (divisions), nadus (districts), and villages**.
- Viceroys, often royal princes, governed provinces, ensuring control and communication with the centre.

3. Village Self-Government

- The most striking feature was the **autonomous village administration**, especially in Brahmadeya and temple-centered settlements.

- The **Ur (general village assembly), Sabha (Brahmin villages), and Nagaram (merchant towns)** were responsible for taxation, irrigation, law and order, and public works.
- The **Uttaramerur inscriptions** detail sophisticated procedures of election by **kudavolai system** (lottery system), ensuring fairness.

4. Revenue and Economic Administration

- The main source of revenue was **land tax**; surveys ensured efficient collection.
- Taxes were also levied on trade, customs, and professional services.
- Irrigation projects, including tanks and canals, supported agricultural prosperity.

5. Military and Naval Power

- The Cholas maintained a **standing army and powerful navy**, enabling overseas expeditions to Sri Lanka and Southeast Asia.
- This military strength safeguarded trade routes and enhanced revenue.

Conclusion

The Chola administration combined **centralized monarchy with decentralized village autonomy**, efficient revenue management, and strong military organization. Its **institutional sophistication and local self-governance** made it one of the most efficient administrative systems in early medieval India, leaving a lasting legacy in South Indian polity.

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History

Paper-II

GROUP-A

Q1. Is it possible that the Revolt of 1857 began too soon, before the preparations had reached their full potential? If this is not the case, then why was there a defeat?

Answer:

Introduction

The Revolt of 1857 was the most significant anti-colonial uprising of the nineteenth century, involving sepoys, peasants, artisans, and dispossessed rulers. However, historians often debate whether it broke out prematurely or whether its failure lay in inherent weaknesses.

Prematurity of the Revolt

The revolt was sparked by the greased cartridge incident in Meerut on 10 May 1857. Though discontent against British rule was deep-rooted, there was no concrete planning or national coordination. The sudden outbreak, more spontaneous than strategic, suggests that the revolt began before preparations had reached their full potential.

Causes of Defeat

Even if considered timely, the movement suffered defeat due to several structural factors:

1. **Lack of Unity:** Rebels fought with varied and often conflicting objectives—sepoys for religious practices, rulers for restoration of privileges, and peasants against revenue oppression.
2. **Geographical Limitations:** The revolt was concentrated in north and central India; Bengal, Punjab, Bombay, and the south remained largely unaffected.

3. **British Superiority:** The British enjoyed superior arms, disciplined forces, and steady reinforcements from outside India.
4. **Absence of National Leadership:** Leaders like Rani Laxmibai, Nana Saheb, and Kunwar Singh acted heroically but regionally, without unified command.
5. **Support of Indian Elites to the British:** Many rulers, such as the Scindias and the Nawab of Hyderabad, remained loyal to the British, weakening the revolt.

Conclusion

The Revolt of 1857 was both premature and structurally weak. Its spontaneous character, lack of unity, and regional nature led to defeat. Nevertheless, it marked the first major expression of Indian resistance and laid the ideological foundation for future nationalist struggles.

Q2. How did the old guarantee system play a pivotal role in the introduction of the railway system in India?

Answer:

Introduction

The introduction of railways in India during the mid-19th century was a landmark development in colonial economic history. The system was primarily introduced under the “**Guarantee System**” (1849), which played a decisive role in shaping the railway network’s expansion and objectives.

The Guarantee System

- Under this system, private British companies were invited to build and operate railways in India.
- The colonial government guaranteed a **fixed return of 5%** on the capital invested by these companies, irrespective of actual profits.
- In case of shortfalls, the deficit was met from Indian revenues, ensuring investors’ security.

Role in Railway Introduction

1. **Attracted British Capital:** The guarantee clause reduced risks for investors, leading to heavy inflow of British capital into railway construction.

2. **Rapid Expansion:** Major companies like the East Indian Railway Company and the Great Indian Peninsula Railway Company undertook ambitious projects connecting Calcutta, Bombay, and Madras to the hinterland.
3. **Colonial Priorities:** The railways were designed to serve British interests—facilitating troop movements, extraction of raw materials, and expansion of markets for British goods.
4. **Financial Burden on India:** While railways expanded, the cost of guaranteed returns created a heavy burden on Indian revenues, transferring wealth to Britain.

Conclusion

The Guarantee System was pivotal in launching India's railway network by mobilizing foreign capital and ensuring investor confidence. Though it accelerated infrastructural growth, it primarily served colonial economic interests and imposed financial liabilities on India. Nevertheless, the railways later became a crucial instrument for political unification and the spread of nationalism.

Q3. In the fight for Indian independence, how did Mahatma Gandhi inspire women to join the cause?

Answer:

Introduction

Mahatma Gandhi's leadership marked a turning point in the Indian freedom struggle by broadening the base of participation. One of his most remarkable contributions was mobilizing women, transforming them from the private sphere into active participants in nationalist politics.

Gandhi's Approach to Women's Participation

- Gandhi believed in the **moral strength of women**, seeing them as embodiments of sacrifice, patience, and non-violence—qualities central to Satyagraha.
- He encouraged women to break social barriers and assume a public role in the fight against colonialism.

Ways of Inspiration

1. **Non-violent Philosophy:** His emphasis on ahimsa and peaceful resistance resonated with women, enabling them to participate without abandoning traditional notions of femininity.
2. **Constructive Programme:** Gandhi urged women to spin khadi, boycott foreign cloth, and promote village industries, thus linking household duties with nationalist service.
3. **Mass Movements:** In movements like **Non-Cooperation (1920–22)**, **Civil Disobedience (1930–34)**, and **Quit India (1942)**, women participated in picketing, protests, and even faced imprisonment.
4. **Leadership Opportunities:** Gandhi inspired women leaders such as **Sarojini Naidu**, **Kasturba Gandhi**, **Aruna Asaf Ali**, **Kamaladevi Chattopadhyay**, and thousands of ordinary women to take leading roles.
5. **Symbol of Empowerment:** By appealing to women as “mothers of the nation,” Gandhi redefined nationalism in a way that empowered them without alienating conservative society.

Conclusion

Through his philosophy, constructive programmes, and inclusive movements, Gandhi successfully integrated women into the national struggle. Their active participation not only strengthened the freedom movement but also laid the foundation for women’s empowerment in independent India.

Q4. What role did the Indian National Army play in the Indian Nationalist movement?

Answer:

Introduction

The Indian National Army (INA), revived and reorganized under the leadership of **Subhas Chandra Bose** during World War II, represented a unique armed struggle against British rule. Though militarily unsuccessful, its impact on the nationalist movement was profound.

Formation and Ideals

- Initially formed by **Mohammed Rashid Ali** and later reorganized by Bose in 1943 with Japanese support.
- INA's slogan "**Chalo Dilli**" and its provisional government of Free India in Singapore aimed at liberating India by force.
- It recruited Indian prisoners of war and civilians from Southeast Asia, symbolizing a pan-Indian nationalist army.

Role in the Nationalist Movement

- Challenge to British Authority:** By raising an armed force of Indians against the British, the INA directly questioned colonial legitimacy.
- Symbol of Militant Nationalism:** Bose's leadership gave Indians an alternative vision of freedom beyond constitutional methods and non-violence.
- Inspiration through Sacrifice:** Despite military setbacks in Manipur and Imphal (1944), INA's bravery inspired widespread patriotic fervor.
- INA Trials (1945–46):** The Red Fort trials of INA officers like Shah Nawaz Khan, Gurbaksh Singh Dhillon, and Prem Kumar Sahgal electrified the nation. They united diverse political groups and triggered protests across India.
- Impact on Armed Forces:** The INA's example influenced disaffection among Indian soldiers, evident in the **Royal Indian Navy mutiny of 1946**, hastening British withdrawal.

Conclusion

The INA could not achieve military victory, but it played a crucial psychological and political role in India's independence struggle. It eroded the loyalty of Indian armed forces to the Raj and infused a militant spirit into the nationalist movement, complementing other streams of resistance.

Q5. Discuss how the socio-religious reform movements shaped the growth of national consciousness among Indians.

Answer:

Introduction

The 19th-century socio-religious reform movements emerged in response to colonial

rule, social evils, and the need for cultural regeneration. These movements, while primarily religious and social in orientation, played a crucial role in nurturing national consciousness among Indians.

Key Reform Movements and Their Contributions

1. Rationalism and Modernization:

- Organizations like the **Brahmo Samaj (Raja Rammohan Roy)** and the **Prarthana Samaj** promoted rationalism, monotheism, and social reforms like abolition of sati and child marriage.
- They instilled confidence in Indians to question orthodoxy and accept progressive values.

2. Revivalist Movements:

- **Arya Samaj (Dayanand Saraswati)** emphasized “Back to the Vedas,” stressing purity of Hinduism and social reforms like widow remarriage and female education.
- Such revivalist tendencies fostered cultural pride and unity.

3. Islamic Reform:

- **Aligarh Movement (Sir Syed Ahmed Khan)** promoted modern education among Muslims, reconciling faith with science.
- This nurtured awareness of collective identity and modern political consciousness.

4. Cultural Regeneration:

- Movements like the **Ramakrishna Mission (Swami Vivekananda)** emphasized spiritual nationalism, inspiring youth with ideas of service and national pride.
- Religious reform thus became a tool for social solidarity.

Impact on National Consciousness

- Created a sense of **self-respect** by challenging Western notions of Indian inferiority.

- Fostered **social unity** by combating caste, untouchability, and gender inequality.
- Linked **social reform with political awakening**, paving the way for the rise of Indian nationalism in the late 19th and early 20th centuries.

Conclusion

The socio-religious reform movements acted as the cultural and intellectual foundations of Indian nationalism. By reforming society, reviving cultural pride, and introducing modern values, they nurtured the consciousness necessary for the political struggle against colonial rule.

Q6. What were the provisions of the Pitt's India Act of 1784?

Answer:

The Pitt's India Act of 1784 was a landmark legislation passed by the British Parliament to correct the defects of the Regulating Act of 1773. It sought to establish a system of dual control by the Crown and the East India Company over Indian administration, marking a decisive step in increasing British government authority over Indian affairs.

Provisions of the Act

1. Board of Control:

- A six-member Board of Control was created, comprising government ministers, to supervise civil, military, and revenue affairs in India.
- This ensured direct involvement of the British Crown in Indian administration.

2. Court of Directors:

- The Company retained the Court of Directors for commercial matters.
- Thus, administration was divided into two spheres: political control with the Crown, trade with the Company.

3. Governor-General's Authority:

- The Governor-General was given greater control over presidencies (Madras and Bombay), especially in political and military matters.

- This centralized administration under Bengal.

4. Subordination of Presidencies:

- Governors of Bombay and Madras were made subordinate to the Governor-General of Bengal, especially in matters of war and diplomacy.

5. Distinction Between Powers:

- The Act distinguished between **political functions** (under the Crown through the Board of Control) and **commercial functions** (under the Company).

Conclusion

The Pitt's India Act of 1784 was a significant step towards the Crown's supremacy in Indian administration. It introduced the principle of dual control, centralized authority in Bengal, and laid the foundation for the eventual transfer of power from the Company to the Crown in 1858.

Q7. Discuss the Treaty of Seringapatam (1792) and its consequences.

Answer:

The Treaty of Seringapatam (March 1792) was signed after the **Third Anglo-Mysore War (1790–92)** between Tipu Sultan and the combined forces of the British East India Company, the Marathas, and the Nizam of Hyderabad. It marked a turning point in Mysore's fortunes and strengthened British supremacy in South India.

Provisions of the Treaty

1. **Territorial Losses:** Tipu Sultan had to cede nearly **half of his territories**, which were divided among the British, Marathas, and the Nizam.
2. **Indemnity Payment:** Tipu was forced to pay a war indemnity of **3.3 crore rupees** in installments.
3. **Hostage Princes:** Two of Tipu's sons were taken as hostages by the British until full payment of indemnity was made.
4. **Check on Power:** Mysore's expansionist ambitions were curbed, and it was reduced to a secondary power in South India.

Consequences

- **Decline of Mysore:** The treaty significantly weakened Tipu Sultan's military and economic strength, paving the way for his final defeat in the Fourth Anglo-Mysore War (1799).
- **British Expansion:** The Company gained strategic territories like Malabar, Coimbatore, and Baramahal, strengthening its position on the western coast.
- **Alliance Consolidation:** The treaty showcased the effectiveness of the British strategy of forming alliances with Indian powers to weaken a common enemy.
- **Psychological Impact:** The humiliation of sending his sons as hostages undermined Tipu's prestige, though he continued to resist until his death in 1799.

Conclusion

The Treaty of Seringapatam was a severe blow to Tipu Sultan's power and symbolized the growing dominance of the British in South India. It marked a stage in the systematic dismantling of strong Indian regional powers, clearing the path for British territorial supremacy.

Q8. How did the 'Economic Drain' take place in India?

Answer:

The concept of the "Economic Drain" was popularized by **Dadabhai Naoroji** in his work *Poverty and Un-British Rule in India*. It referred to the systematic transfer of wealth from India to Britain without any adequate economic return, which impoverished India while enriching Britain.

Mechanisms of the Drain

1. Home Charges:

- A large sum was annually remitted to England to meet expenses of the Secretary of State's office, pensions of retired officials, and interest on public debt raised in Britain.

2. Remittances by Officials:

- British civil and military officials in India sent back their salaries, savings, and pensions to Britain, draining Indian resources.

3. **Exploitation of Trade:**

- India exported raw materials like cotton, jute, and indigo at cheap rates and imported expensive manufactured goods from Britain, creating an unfavorable trade balance.

4. **Public Debt:**

- Loans for railways, wars, and public works were raised in London but repaid from Indian revenues, burdening India while benefiting British financiers.

5. **Expenditure on Wars:**

- The cost of wars of British expansion in Asia and Africa was borne by Indian revenues, even when they did not serve Indian interests.

6. **Absence of Capital Investment:**

- Unlike colonial wealth used for industrial growth in Britain, very little of India's wealth was reinvested in its economy.

Conclusion

The "Economic Drain" was the most significant factor behind India's poverty under British rule. By siphoning off India's surplus wealth, Britain financed its industrial revolution while leaving India deindustrialized and underdeveloped. The critique of this drain theory became a strong ideological foundation for early Indian nationalism.

Q9. What were the factors that led to the growth of trade unions in colonial India?

Answer:

The growth of trade unions in colonial India was closely linked to the rise of modern industries, the emergence of a working-class population, and the influence of nationalist politics. By the early 20th century, organized labour became an important socio-political force in the anti-colonial struggle.

Factors Behind Growth of Trade Unions

1. Industrialization under Colonial Rule:

- The establishment of textile mills, jute industries, and railways created a large industrial workforce concentrated in urban centres like Bombay, Calcutta, and Madras.

2. **Poor Working Conditions:**

- Long working hours, low wages, lack of job security, and absence of welfare measures forced workers to collectively organize for their rights.

3. **Rise of Nationalism:**

- Leaders like **Bal Gangadhar Tilak, Lala Lajpat Rai, M.N. Roy, and C.R. Das** encouraged workers to unite, linking labour struggles with the broader national movement.

4. **Influence of International Movements:**

- The success of socialist and communist movements worldwide, especially after the **Russian Revolution (1917)**, inspired Indian workers to demand rights and equality.

5. **Formation of Organizations:**

- Early initiatives like the **Madras Labour Union (1918)** and the founding of the **All India Trade Union Congress (AITUC) in 1920** provided institutional frameworks for workers' struggles.

6. **Legislative Support:**

- The **Trade Unions Act of 1926** legalized union activities, giving a major boost to the movement.

Conclusion

The trade union movement in colonial India was shaped by industrial exploitation, nationalist ideology, and international socialist influence. It not only improved workers' conditions but also contributed significantly to the anti-colonial struggle, making labour a vital force in India's march towards independence.

Q10. What were the main features of the Government of India Act, 1935?

Answer:

The Government of India Act, 1935, was the longest and most comprehensive Act passed by the British Parliament regarding Indian governance. It was a direct outcome of the **Simon Commission Report (1927)**, the **Round Table Conferences**, and the **White Paper of 1933**. Though criticized, it laid the groundwork for India's future constitutional development.

Main Features of the Act

1. All-India Federation:

- Proposed an All-India Federation consisting of provinces and princely states.
- Though envisaged, it never came into existence due to lack of princely states' cooperation.

2. Provincial Autonomy:

- Provinces were granted autonomy, ending the system of dyarchy at the provincial level.
- Ministers responsible to legislatures were introduced, leading to elected governments in provinces after 1937 elections.

3. Dyarchy at the Centre:

- Dyarchy was introduced at the Centre, dividing subjects into "Reserved" (defense, foreign affairs) and "Transferred" subjects.
- The Governor-General retained overriding powers, limiting true autonomy.

4. Division of Powers:

- Subjects were divided into three lists—Federal, Provincial, and Concurrent. This later influenced India's Constitution of 1950.

5. Bicameral Legislature:

- A bicameral federal legislature was proposed with a Council of States and Federal Assembly.

6. **Extended Franchise:**

- About 10% of India's population was given the right to vote, though still limited by property, tax, and educational qualifications.

7. **Safeguards and Special Responsibilities:**

- Governors and Governor-General enjoyed special powers to safeguard British interests.

Conclusion

The Government of India Act, 1935, despite its limitations, was a significant constitutional advance. It introduced provincial autonomy, extended representation, and provided a blueprint for India's federal structure, later adopted in the Constitution of independent India.

Q11. Trace the growth of early uprisings against the British with special reference to Odisha.

Answer:

The early phase of resistance to British rule in India was marked by numerous local uprisings, often tribal or peasant in character. These struggles, though localized and uncoordinated, reflected the growing discontent against colonial exploitation. Odisha too witnessed several such uprisings, which played a crucial role in shaping regional resistance.

Early Uprisings in India

- **Sanyasi-Fakir Rebellion (1763–1800):** Armed monks and peasants resisted oppressive taxation in Bengal.
- **Polygar Rebellion (1799–1805):** South Indian chiefs rose against Company revenue demands.
- **Vellore Mutiny (1806):** A precursor to 1857, involving sepoys protesting religious impositions.

- **Bhil, Santhal, and Kol uprisings:** Tribal communities revolted against land alienation, exploitation by moneylenders, and colonial revenue policies.

Uprisings in Odisha

1. Paika Rebellion (1817):

- Led by **Bakshi Jagabandhu**, the Paikas (military peasant militia) revolted against the British due to loss of land rights and harsh revenue policies.
- Though suppressed, it is regarded as the **first major armed uprising in Odisha** against colonial rule.

2. Ghumsur Uprising (1835–36):

- Tribes in Ghumsur revolted against British interference in their traditional autonomy.

3. Khond Uprisings (1837–1856):

- Khonds of Kandhamal, under leaders like **Chakra Bisoi**, resisted British suppression of the *Meriah* (human sacrifice) custom and exploitative taxes.

Conclusion

The early uprisings in Odisha, especially the Paika and tribal rebellions, were expressions of resistance against colonial exploitation and cultural intrusion. Though localized and suppressed, they laid the foundation of regional consciousness and inspired future nationalist movements in Odisha and beyond.

Q12. Discuss the agrarian reforms in the post-independent India.

Answer:

At independence, India inherited a semi-feudal agrarian structure marked by zamindari, tenancy exploitation, and unequal land ownership. To ensure social justice and enhance productivity, the government initiated a series of agrarian reforms after 1947.

Major Agrarian Reforms

1. Abolition of Zamindari (1950s):

- Laws were enacted across states to eliminate intermediaries.
- Nearly 2 crore tenants were brought into direct contact with the state, ending exploitative landlordism.

2. Tenancy Reforms:

- Focused on providing security of tenure, regulation of rents, and conferring ownership rights.
- However, loopholes and poor implementation limited their effectiveness.

3. Land Ceiling and Redistribution:

- Land Ceiling Acts aimed to fix maximum landholdings and redistribute surplus land to the landless.
- Though over 70 lakh acres were declared surplus, actual redistribution remained limited due to evasion and litigation.

4. Consolidation of Holdings:

- Implemented mainly in Punjab, Haryana, and western UP to overcome land fragmentation.
- It facilitated mechanization and modern farming.

5. Bhoodan and Gramdan Movements:

- Initiated by **Vinoba Bhave**, these voluntary land-gift movements sought redistribution through moral appeal, though their impact was modest.

6. Modernization Measures:

- Green Revolution (1960s) introduced high-yielding seeds, irrigation, and fertilizers, transforming agrarian productivity, especially in wheat and rice.

Conclusion

Post-independence agrarian reforms aimed at social justice and modernization of agriculture. While zamindari abolition was a major achievement, land ceiling and

tenancy reforms had limited success. Nevertheless, these reforms laid the foundation for rural transformation and agricultural self-sufficiency in independent India.

GROUP-B

Q13. Why is the period from 1793 to 1794 in France referred to as the Reign of Terror?

Answer:

The period between **1793–1794** in the French Revolution is known as the *Reign of Terror* (*La Terreur*), marked by violent political repression, radical reforms, and mass executions. It occurred under the dominance of the **Jacobins**, led by **Maximilien Robespierre**, and the **Committee of Public Safety**. The revolution, threatened both internally and externally, adopted extreme measures to preserve the Republic.

Background

- France faced foreign invasions from Austria and Prussia, civil wars like the **Vendée uprising**, and economic crises.
- The monarchy had been abolished in 1792, and Louis XVI was executed in January 1793, intensifying opposition.
- To safeguard the Revolution, the Jacobins adopted policies of fear and repression.

Features of the Reign of Terror

1. Committee of Public Safety (1793):

- Functioned as the de facto government, enforcing revolutionary laws and suppressing dissent.

2. Mass Executions:

- Revolutionary tribunals executed around **16,000 people** (including Queen Marie Antoinette, Girondins, nobles, and priests).
- Thousands more perished in prisons or massacres.

3. Suppression of Opposition:

- Girondins, Hébertists, and Dantonists were eliminated.

- Harsh measures were taken against federalist revolts and counter-revolutionary movements.

4. Economic and Social Controls:

- The Law of the Maximum regulated prices and wages.
- The Jacobins attempted to create a “Republic of Virtue” by promoting secular festivals and civic morality.

End of the Reign of Terror

- By mid-1794, Robespierre’s dictatorial methods alienated even his allies.
- On **27 July 1794 (9 Thermidor)**, Robespierre was overthrown and executed, ending the Reign of Terror.

Conclusion

The Reign of Terror was both a product of revolutionary zeal and a response to existential threats. While it defended the Republic against enemies, it relied on fear and violence, earning its infamous title. Its legacy reflects the darker side of revolutionary politics where liberty was sacrificed for security.

Q14. How was the European society reshaped after the Industrial Revolution?

Answer:

The **Industrial Revolution (18th–19th century)**, beginning in Britain and spreading across Europe, fundamentally altered the economic, social, and cultural fabric of European society. It marked the transition from agrarian economies to industrial ones, creating new social classes, urban lifestyles, and cultural values.

Reshaping of European Society

1. Urbanization:

- The growth of factories led to rapid migration from rural areas to industrial towns.
- Cities like Manchester, Birmingham, and Paris became industrial hubs, though often overcrowded and unsanitary.

2. Class Structure Transformation:

- Emergence of a new **industrial bourgeoisie (factory owners, entrepreneurs)** who dominated economic and political life.
- Rise of the **working class (proletariat)**, dependent on wage labor, often facing harsh conditions.
- Decline of the traditional landed aristocracy as industrial capital became the new source of wealth.

3. Changes in Family and Gender Roles:

- Shift from household-based production to wage labor.
- Women and children were drawn into factories, leading to exploitation but also laying the ground for early labor and feminist movements.

4. Cultural and Intellectual Impact:

- Growth of literacy and education due to demand for skilled labor.
- Spread of new ideologies: **liberalism**, **socialism**, and **Marxism** as responses to capitalist exploitation.

5. Improvement in Living Standards (Gradual):

- Though initially marked by poor working conditions, by the late 19th century wages improved, housing reforms were introduced, and consumer culture expanded.

Conclusion

The Industrial Revolution reshaped European society by creating an urban-industrial order, redefining social classes, and transforming cultural values. While it led to exploitation and social unrest, it also gave birth to progressive reforms, labor rights, and new ideologies, laying the foundation for modern industrial society.

Q15. What were the social causes of the Russian Revolution of 1917?

Answer:

The Russian Revolution of 1917, which culminated in the overthrow of the Tsarist autocracy and establishment of Bolshevik rule, was the product of long-standing socio-economic grievances. The deeply stratified Russian society, marked by inequality, poverty, and unrest, provided fertile ground for revolutionary upheaval.

Social Causes

1. Agrarian Distress:

- Around 80% of Russia's population were peasants living in miserable conditions.
- Despite the **Emancipation of Serfs (1861)**, peasants continued to suffer from land hunger, high taxes, and redemption payments.
- Frequent famines, like that of 1891, highlighted agrarian crisis and fueled peasant discontent.

2. Industrial Working Class Misery:

- Rapid industrialization in late 19th century created an urban proletariat concentrated in St. Petersburg and Moscow.
- Workers endured long hours, low wages, and unsafe conditions, without rights to strike or unionize.
- Strikes of 1905 and later years reflected growing working-class militancy.

3. Class Inequalities:

- Russian society was dominated by nobility and clergy, while peasants and workers bore the economic burdens.
- The middle class (intelligentsia, professionals) was small and politically marginalized, seeking reform and modernization.

4. Autocratic Suppression:

- Tsar Nicholas II maintained rigid autocracy, ignoring social demands.
- Repression of protests, such as the **Bloody Sunday massacre (1905)**, deepened public alienation.

5. Impact of World War I:

- The war worsened social hardships with food shortages, inflation, and mass casualties.

- Soldiers, mostly peasants in uniform, deserted in large numbers, linking agrarian grievances with revolutionary momentum.

Conclusion

The Russian Revolution of 1917 was driven not merely by political ideologies but by deep-rooted social grievances—peasant land hunger, worker exploitation, and rigid inequalities. These conditions eroded faith in Tsarism and created mass support for revolutionary alternatives, paving the way for Bolshevik ascendancy.

Q16. Discuss the role of Jawaharlal Nehru and his Non-Aligned Movement during the era of Cold War crisis.

Answer:

After independence, India under **Jawaharlal Nehru** faced the dilemma of aligning with either the US-led capitalist bloc or the USSR-led communist bloc. Nehru crafted the policy of **Non-Alignment**, which became a cornerstone of India's foreign policy and a major force in international relations during the Cold War.

Role of Nehru in the Cold War Context

1. Foundation of Non-Alignment:

- Nehru, along with leaders like Tito (Yugoslavia), Nasser (Egypt), and Sukarno (Indonesia), laid the foundation of the **Non-Aligned Movement (NAM)** in the 1950s.
- The **Bandung Conference (1955)** and the **Belgrade Summit (1961)** were landmarks in consolidating this movement.

2. Balancing Between Superpowers:

- Nehru emphasized **strategic autonomy**, refusing to join military alliances such as NATO, CENTO, or SEATO.
- At the same time, he maintained cordial relations with both USA and USSR, securing economic and technological aid while avoiding dependency.

3. Advocate of Peaceful Coexistence:

- Promoted the **Panchsheel Agreement (1954)** with China as principles of mutual respect, sovereignty, and peaceful coexistence.
- Sought to diffuse tensions during crises like the Korean War, Suez Crisis (1956), and the Hungarian uprising.

4. Voice of the Third World:

- Nehru projected NAM as a platform for newly independent Asian and African nations to assert their sovereignty amidst superpower rivalry.
- He championed decolonization, disarmament, and global economic justice.

Limitations and Challenges

- Critics argued that NAM under Nehru leaned toward the USSR, especially after India's defense and economic cooperation with Moscow.
- The **Sino-Indian War (1962)** exposed the limits of NAM in ensuring security against regional threats.

Conclusion

Nehru's leadership and the Non-Aligned Movement offered a **third path** during the Cold War, ensuring India's independence in foreign policy and amplifying the collective voice of the developing world. Despite limitations, NAM under Nehru reshaped global diplomacy, becoming a vital instrument of peace, sovereignty, and solidarity during Cold War crises.

Q17. Discuss the role of Nelson Mandela in the Anti-Apartheid movement.

Answer:

The apartheid system in South Africa (1948–1994) institutionalized racial segregation, denying basic rights to the black majority. **Nelson Mandela**, through his leadership in the African National Congress (ANC) and personal sacrifices, became the central figure in dismantling apartheid and ushering in a democratic South Africa.

Early Role in the Movement

- Mandela joined the **ANC in 1944**, co-founding the **ANC Youth League**, which advocated mass mobilization against racial discrimination.

- Initially, he supported **non-violent resistance** through boycotts, strikes, and civil disobedience, inspired by Gandhian principles.

Shift Towards Militant Struggle

- After the **Sharpeville Massacre (1960)**, where peaceful protesters were killed, Mandela realized the limits of non-violence.
- He co-founded **Umkhonto we Sizwe (1961)**, the armed wing of the ANC, to carry out sabotage against government installations, marking a shift towards militant resistance.

Imprisonment and Symbol of Resistance

- Arrested in 1962 and later sentenced to life imprisonment in the **Rivonia Trial (1964)**, Mandela spent **27 years in prison**.
- His imprisonment turned him into a **global symbol of resistance**, rallying international support against apartheid through sanctions, boycotts, and diplomatic pressure on South Africa.

Leadership in Transition to Democracy

- Released in **1990** amid growing internal unrest and international isolation of the apartheid regime.
- Mandela led negotiations with President F.W. de Klerk, ensuring a peaceful transition from apartheid to democracy.
- In **1994**, he became the first black President of South Africa, emphasizing reconciliation, nation-building, and equality.

Conclusion

Nelson Mandela's role in the anti-apartheid movement was pivotal—transforming from a militant leader to a unifying statesman. His courage, endurance, and commitment to justice not only ended apartheid but also established him as a global icon of freedom and human dignity.

Q18. How did Gorbachev try to revitalize and transform Russia through his political and economic policies? What was the reaction of the conservative section of the communist leaders towards Gorbachev's reform policy?

Answer:

By the 1980s, the Soviet Union faced deep economic stagnation, political inefficiency, and growing public discontent. **Mikhail Gorbachev (General Secretary, 1985–1991)** sought to revitalize the USSR through bold reforms, which ultimately transformed Russia and reshaped global politics.

Gorbachev's Reform Policies

1. Perestroika (Economic Restructuring):

- Introduced limited market reforms within the socialist framework.
- Allowed private enterprises, cooperatives, and decentralization of decision-making.
- Encouraged foreign trade and investment to modernize industry.

2. Glasnost (Political Openness):

- Allowed freedom of speech, press, and expression.
- Criticism of government corruption and inefficiency became possible.
- Exposed historical wrongs of Stalinist repression, raising public expectations.

3. Democratization:

- Multi-candidate elections were introduced for the Soviet Congress of People's Deputies (1989).
- Reduced Communist Party monopoly by creating space for alternative political forces.

4. Foreign Policy Reforms (New Thinking):

- Withdrew Soviet troops from Afghanistan (1989).
- Improved relations with the West, signing arms reduction treaties like **INF Treaty (1987)** with the US.

- Accepted political autonomy of Eastern European states, leading to the fall of communist regimes there.

Reaction of Conservative Communist Leaders

- The reforms threatened the privileged position of the Communist Party elite.
- Conservatives accused Gorbachev of undermining socialism and betraying Marxist principles.
- In **August 1991**, hardliners attempted a coup to remove him, but mass protests led by Boris Yeltsin defeated it.
- The backlash weakened Gorbachev's position, hastening the disintegration of the USSR in December 1991.

Conclusion

Gorbachev's policies of *Perestroika* and *Glasnost* aimed to modernize the Soviet system but unleashed forces beyond his control. While reformist in intent, they triggered resistance from conservatives and ultimately contributed to the collapse of the Soviet Union.

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