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| NAME | Mobile No. | Email ID |

Start Time: 3:00

End Time: 6:20

ANSWER SHEET

(FULL TEST III- MODERN INDIA)

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Time Allowed: 180 Minutes

Maximum Marks: 250

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There are EIGHT questions in this paper.

Candidate has to attempt FIVE questions in all.

Question No. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted.

The number of marks carried by a question/part is indicated against it.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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Comments after evaluation

Marks:

Comments for improvement:

Q.1
Q.1(a)

SECTION A

Answer the following in about 150 words each: 10x5=50

How did the partition of Bengal influence the course of India's freedom struggle? Critically discuss. [10 Marks]

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In 1905, under Lord Curzon the British government in India decided to partition Bengal into - East and West Bengal for 'administrative convenience'.

Impact of partition on course of India's freedom struggle:

- ① Led to moderates losing hope in the 'constitutionality' of British rule.
- ② Moderates agreed to the formula of Boycott (an anti-constitutional method) for first time.
- ③ Rise of Extremism avenge as they grew tired of the mendacity of Moderates.
- ④ Led to the first mass-based

movement in British India - Swadeshi

- ⑤ Extremists employed various methods such as - not following unjust laws, boycotting foreign goods, focus on national education ⇒ which were later used ~~by~~ in the Gandhian era.
- ⑥ Breaking off of colonial cultural hegemony by focussing on 'National pride' and self-reliance through Atmashakti
- ⑦ Gave a roadmap for Hindu-Muslim unity as a method to effectively conquer British

At the same time, the partition of Bengal also furthered Communal policy of divide and rule which British implemented further through propping up Muslims league and giving separate electorates which were detrimental to

Q.1 (b)

'Clive was not a planner of empire, but an experimenter who revealed some of the possibility.' Critically examine. [10 Marks]

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Robert Clive was a clerk in East India Company (EIC) who through his entrepreneurial spirit and daring helped turned the fortunes of EIC, first in south and then in Bengal through Battle of Plassey.

Not a planner but an experimenter:

- Clive couldn't be called a planner because his actions in war were more of individual heroics and luck that aided the British.
- Moreover his Dual Rule in Bengal was more of an experiment due to company not wanting real control and ~~that~~ this experiment when successful revealed the possibility of an empire building.

- His actions with Mir Zafar, then removing him with Mir Qasim, his betrayal and finally reinstating Mir Zafar show - he was more reactionary than a planner.
- The failure of dual rule and its impact on company finances leading to Regulating Act of 1773 further showcase this.

But, it'd be a disservice to completely disregard his planning as -

- ① his attack on Arcot which won them the Carriacoo war
- ② His diplomatic tactics - in turning french; sending Dupleix home and with Plassey show a keen mind.

Thus Clive while not a good administrator was a better soldier and diplomat. 5

Q.1 (c)

"Faced with the challenge of the intrusion of colonial culture and ideology an attempt to reinvigorate traditional institutions and to realize the potential of traditional culture developed during the nineteenth century." Critically examine. [10 Marks]

The arrival of British was felt not just in political and economic sphere but also the cultural space where the colonial cultural hegemony sought to belittle Indian society & culture.

The 19th century socio-cultural reform movements were an attempt to tackle the very same, by:

① Reinvigorating traditional institutions

* 'going back to the Vedas' by Swami Dayanand

* reviving old native tradition & celebrating them → Gita Mahatma & Ganesh → by Tilak

* identify evils → attack them
 (eg) Sati, Child marriage, etc → strengthen native traditi.

go back to identify evil, attack, reviving old native trad

glory of past → idea of india as a nation

spiritual + holding masculinity

Candidates must not write on this margin

* idea of Advait Vedanta & Upanishadic Monotheism being preached — by R.R. Roy and Vivekananda

(2) Realising the potential of traditional culture:

* idea of traditional masculinity
 (eg) Vivekananda's appreciation of Asceticism.

* shared belief in golden age in past → helped by new discoveries in history

* using culture to strengthen the idea of nationhood.

(eg) Swarajya and India for Indians

moreover this revival and reformation was used to attack the spiritual hollowness of the west and their beliefs → like Miracles of Christ

Q.1 (d)

"The annexation of Awadh and summary settlement of 1856 were the major causes of 1857 uprising." Critically examine. [10 Marks]

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Revolt of 1857 has been called the 'first war of independence' by historians like V.D. Savarkar and S.N. Sen.

Major causes of revolt

① Annexation of Awadh

Lord Dalhousie annexed Awadh (a hitherto buffer and Subsidiary state) on pretext of — misgovernance

this led to → discontent among sepoys from Awadh
+
rise of discontent in the general region.

② Summary settlement of 1856

In this, the newly acquired territories had their taluqdars, hereditary

landlords, etc were deprived of their positions and profit.

⇒ this further explained the situation as talukdars of Awadh were most badly hit.

They were the one who further led their villagers and peasants on a rampage when revolt started.

But beyond these two, the causes were multifarious in nature →

④ ~~causes~~ and all in all a result of British colonial policy which was just an excuse to drain wealth and exploit.

Meanwhile the immediate cause was the greased cartridges that led to sepoys' revolt which was taken by other aggrieved groups and finally presented a huge challenge

that shook the foundations of company rule.

Q.1 (e)

"Swami Vivekananda opined that "We should give our ancient spirituality and culture and get in return Western science, technology, methods of raising the standard of life, business integrity and technique of collective effort." Critically examine. [10 Marks]

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Swami Vivekananda, a disciple of Ramakrishna Paramahansa used his rationalism and common appeal to spread the message among common people.

He was one of the first to understand and infuse the Indian philosophy with western advances in science and technology.

He believed in giving ancient India Spirituality & culture, i.e.:

- ① his idea of alternative manliness of ascetics
- ② his belief in Vedantas as true guides of spirituality,
- ③ he believed in Spiritual conquest of west through decrying spiritual hollownes

of west and lauding universalistic
appeal of Hinduism.

At the same time, he was
deeply impressed by:

- ① western work ethic
- ② their ideas in science, rationality,
etc that had brought them
enlightenment.
- ③ their education system

But at the same time he also tried
to seek a balance between the
two - Materialism of west and

Spirituality of East, so as
to create a world of harmony
and happiness.

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Q.3(a)

"Why did the British finally quit India on 15th August 1947? The imperialist answer is that independence was simply the fulfilment of British self-appointed mission to assist the Indian people to self-government." Critically Examine. [20 Marks]

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On 15th August 1947, after almost 200 years of rule, the British finally left India.

Different historians have put forward different reasons for this in their historiography:

① Imperialist historians (all British ones)

They are of the belief that it was the culmination of the process of promised self-government to the people of India, as written in the preamble of Government of India Act, 1947. It was also regularly reiterated by various statesmen like Ramsay MacDonald.

② Cambridge school of historians
(Reps. like A. L. Seal)

They are of the view that India was freed because of domestic constraints. That India by that time had become a burden for British, it had no gains and a better option was to just leave India.

③ Labour party's parting gift
(Reps. like Karl bridge)

Party under Attlee had already made the promise in 1935 elections and many members were in favour of that. Thus, they followed through and gave India freedom.

④ John Darwin's view

He believes that it was the nationalist struggle of the colonies that led to freedom. In particular the radical manifestations of nationalism that forced the British hand.

Beyond that, the changed international scenario post world war II, represented by:

- ① weakened European powers
- ② Atlantic Charter before war
- ③ Rise of two new superpowers that believed in decolonisation

resulted in the British finally deciding to leave India in 1947.

Moreover, ~~the~~ nationalist historians have also raised questions on the views ~~that~~ put forward by imperialist or British historians and they contest that:

- ① British self-appointed mission of self-governance was nothing but a manifestation of White Racism and White man's Burden
- ② Further, India remained the most important colony for Britain till their withdrawal.
- ③ Furthermore, ~~so~~ by 1945, Labour party itself wasn't in favour of giving up India completely.

This, it was more a result of the multijacked Indian National Movement that British exited on 15th August 1947.

Q.3 (b)

Identify the main features of industrial development in India from 1914 to 1947, and trace its impact on the factory labourers. [20 marks]

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British policy throughout 19th century and early 20th century had been one of 'Deindustrialisation' of India.

This was characterised by destroying traditional handicrafts and not allowing modern industries to grow.

Despite this, some modern industries emerged, given boost by the Swadeshi movement, such as - Tata's Steel, soap, tanneries, chemicals, etc.

World War I and the shortage faced by Britain, led to a new policy characterised by - 'Policy of Discriminatory Protection' and finally the era of modern industries in India began.

Main features:

- ① industries → mainly in some places.
- ② only a few kind - mostly consumer goods.
- ③ main employer was textiles - cotton and jute ⇒ 50% of all labour.
- ④ limited growth of heavy and capital industry ~~eg~~ Tata Steel in 1907
- ⑤ monopoly of foreign capital
- ⑥ growth of plantation industries such as - tea, coffee, etc.
- ⑦ small in size - in both capital investment and employment.
- ⑧ faced shortage of capital and technology (machinery).

⑨ poor condition and rights of workers.

⑩ adverse government policy that favoured White Businesses & finance.

With rise of modern industry emerged the new social classes - Capitalist and labourers.

Condition of labourers in factories:

- mostly ~~up~~ low wages.
- work in extremely harsh conditions and for long hours
- near slavery in plantations.

This was widely portrayed in Neel Darpan

But overtime, labour as a class was able to develop a class consciousness → this resulted in growth of labour identity which was boosted best 1917 by Marxist ideology

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This was visible in:

- ① emergence of organized strikes and traditional unionism as visible in Madras under B.P. Wadia
- ② growth of AITUC as a pan-India platform for labour movement.
- ③ With rise of socialism in Congress, labour issues got connected with Nationalist issues.
↳ visible in Economic Program of 1931
- ④ Rise of interest groups like CCPI, CSP, etc which formed their own wings → further tried to present labour grievances.

Thus, by 1947, with rise of industrialisation (however haphazard and small), labour class also grew and consolidated its identity to generate pan-India awareness.

Q.3 (c)

"By granting Muslims separate electorates the Imperial power institutionalized their division from other Indians." Comment. [10 Marks]

In 1906, Muslim League was formed, as a platform to secure Muslim secular interests.

When a delegation of them went to Lord Minto and secured the proposal of separate electorates - it officially began the process of communalisation of Indian society.

Separate electorates for Muslims in GOI act 1909, ensured that in each constituency two different representatives shall be elected by different religious communities, that would look after their ^{separate} interests.

It institutionalised their division from other Indians as:

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- Muslim secular interests were now officially different from others.
- Moreover, 'governance of Muslims only by Muslims' was accepted which was later used by Jinnah to break down talks at Shimla conference or Interim Government
- The idea of Muslims from a minority to Muslims a separate class of people emerged.
- This was later crystallised into the 2 nation theory where in 'Muslims would need their homeland'

Thus, it is rightly said that the 'seeds of Pakistan' were sown in the GoI act of 1909, that allowed separate electorates.

Q.4 (a)

"Though the Act of 1919 was superseded by that of 1935, the preamble to the former was not repealed—the preservation of the smile of the Cheshire cat after its disappearance, and the latter said nothing about Dominion Status." Elucidate. [20 Marks].

Candidates must not write on this margin

Government of India Act (GOI), 1935 superseded the GOI Act, 1919 and became the 'new constitution' for British India in its last phase.

While this act of 1935 superseded 1919, as seen by its provisions of:

① removal of dyarchy from provinces → instead Provincial autonomy proposed.

② All India federation at centre with 40% seats for the princes in Central legislature.

③ Dyarchy retained for centre with similar -

Reserved and Transferred subject distribution:

- (4) establishment of federal courts, separation of Burma, abolition of Council of Secretary of State, etc.

But, it had one ambiguity - which was - no preamble provided for the act. Thus, in its place the preamble of 1919 was retained while the rest of the act was repealed.

This represented the persistence of smile even when the Chesire cat disappeared as:

- (1) the preamble only talked of gradual development of

self-governing institutions in India.

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- ② But instead of acting on the preamble and providing for a 'dominion' status' as demanded, the act allowed for retaining the former.

This represented the British attitude of:

- ① NOT having any intention of providing autonomy any time soon.
- ② belief in British political circles that Indians were incapable of running the country.
eg Lord Birkenhead's challenge a few years earlier.
- ③ further, this looked to Indians as just another clumsy compromise and a complete disregard to their voices.

furthermore, the act remains deficient in many other areas as:

- ① it failed to provide any fundamental rights
- ② the 'safeguards' gave even more dictatorial powers to british government.
- ③ The all india federation, meant to cripple congress, never came into being as princes refused to agree.
- ④ Moreover reality of responsible government in promises remained half-fault as executive still worked under directions of Governor.

Thus J.L. Nehru rightly called it -
"all brakes and no engine"

Q.4 (b)

"The tribal response to the Colonial state included occasional violent outbursts, but also movements of internal religious and socio-cultural movement." Comment. [20 Marks]

→ change character
→ shed culture etc

Tribals represented that part of native cultures which were traditionally isolated and characterised by strong relation with forest and land and an ethnic society.

The incoming of British in their domain and the beginning of colonial activities, resulted in rebels by Tribals from time to time, such as - Munda Uprising, Santal Khol, etc.

Tribal response → violent outbursts

① Kols when faced with threat to their hereditary chieftain and transfer of land — responded by attack or persecution and not lives.

Candidates must not write on this margin

Their chief method was plunder and arson.

They also killed the outsiders.

(2) Santhals under Sidhu and Kanho raised huge army and attacked houses of moneylenders, zamindars and planters.

Later on they embraced Guerilla tactics and were successful in wiping 'Raj' from the region for some time.

(3) Similarly in Munda Uprising, Boro Munda and his supporters attacked churches, police stations, mahajan house, etc.

(4) Similarly, the Khasis and Jaintias fought the British army when they refused to leave Assam after Burma war.

Thus, tribal response was often violent.

But these movements can't just be classified as violent outbreaks by natives and rather they had many other characters, such as:

④ Internal Religious Movements

① Birsa Munda emerged as 'Dharti Aba' and claimed to have magical powers.

Further, the Munda Ulgulan had millenarian character as they fought for 'Satyug'.

② Similarly, religion played an important role in inspiring the tribals against the foreigners.

③ Later on Tana Bhagat movement also showcased such character.

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(B) Socio-cultural Movements

(1) Khonds under Chakra Bisoi rebelled against the British attempt to curtail their ~~social~~ rituals such as - human sacrifice.

(2) Kols similarly rebelled because their lands under traditional headmen Mundas were being transferred to foreigners (dikus/suds).

(3) The Mundas and Santhals had grievances related to their traditional khuntakatti system and Mudgeri that was overturned with the onset of British.

Thus, Tribal revolts were more than just an expression of violence and as ascertained by historians like Ranjit Guha represented ~~the~~ the first anti-colonial manifestation.

Q.4 (c)

"The revolutionaries taught people self confidence and widened the social base of the freedom movement." Analyse. [10 Marks]

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Revolutionaries represented the individual and sometimes group actions of bravery, often characterised by violence and extremism.

Revolutionaries taught India's self-confidence

- ① they showed the importance of individual action over mass inaction.
- ② through their daring acts of robbery, violence against British and a sense of fear in colonial states they were able to capture the imagination of people.
- ③ they showcased how one person is able to shake the foundations of British raj.
- ④ inspired by 'manliness' of Vivekananda

They sought to electrify the masses and shake off their inertia.

- ⑤ Broke down the colonial hegemony of lazy, weak, feminist Indians.
 - ⑥ Revived a sense of pride in India Culture
- Widened social base of movement

① Hindu-Muslim unity seen in their recruitment.
 eg ~~Ashfaqulla Khan~~ Ashfaqulla Khan - Ramprasad Bishnoi were fast friends

② Gender parity → women were not supporters but active revolutionaries

eg Shanti Ghosh, Binodini, etc.

③ Their actions were known from cities to villages → led to more youth participation.

④ even foreign based Indians got involved. eg Ghadar Party

Thus, revolutionaries emerged as the catalyst for Indian nation movement.

SECTION B

Q.5(a)

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Answer the following in about 150 words each: 10x5=50

"The Non-Alignment policy of Nehru was aimed at retaining and strengthening independence from colonialism of India and other newly independent nations." Critically examine. [10 Marks]

Non-alignment policy of Nehru was crystallised as the Non Alignment Movement at Belgrade Conference.

This emerged as forum for the newly independent and decolonised states to emerge with a new foreign policy independent of the existing blocs.

As a forum for retaining and strengthening independence:

① Provided an idea of independence
↳ this here means independence from blocs and not become pawns in their games.

② An idea of peace and cooperation

through consensus and dialogue, instead of confrontation between blocs.

- ③ Allowed for an independent foreign policy for India even when its neighbours unofficially joined superpowers.
- ④ Allowed for articulation of a vision of cooperation among all such nations.
- ⑤ was successful in mediating and thereby moderating the rising tensions during cold war.
- ⑥ Allowed nations to develop without entering into entangling alliances of any.
- ⑦ Through its ideas of NIEO it meant to establish a new economic order, and also retain cultural freedom of Global South.

Though NAM, despite its limitations of lack of consensus, poor institutional structure, ~~and~~ symbolised India's struggle for independence on global stage.

Q.5 (b)

"Leftism was clearly visible in the socio-economic agenda of the Congress during the National Independence Movement." Comment. [10 Marks]

Candidates must not write on this margin

Leftism in India grew out of the socio-economic political circumstances of the colonial rule and its impact was visible in congress post 1920s.

This is visible as:

- ① definition of Swaraj which took an idea of economic freedom of the masses!
- ② Congress stood for the rights of workers and peasants
- ③ Rise of leaders such as J.L. Nehru, S.C. Bose, etc who favored the young, the peasants and the workers.
- ④ Even Gandhiji turned radically towards left in 1920-40s and asked for emancipation of masses from zamindars & capitalists

⑤ Emergence of Resolution on Fundamental Rights and Economic Program in Karachi during 1932.

⑥ Nehru as president in 1936, 37 and SC Bose as president in 1938, 39.

⑧ Congress manifesto in 1936 had socialist orientation.

⑨ At Laizpur Session, Agrarian programme was adopted, which had anti-zamindari and anti-behari tones.

⑩ National Planning committee was constituted under Nehru.

But, at the same time, there remained conflicts within congress on these issues and in many aspects radical steps weren't taken due to compromise. Despite all this, left in congress was

Q.5 (c)

Give a brief account of the role played by the Princes in electoral politics in post-colonial India. [10 Marks]

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Post independence, while the princely states ceased to exist, the royals continued to exercise huge influence on populace and administration on the basis of their prestige.

This led to many of them fighting elections, mostly from their old seats of power, namely:

① Rajasthan

- Raja of Jodhpur created the Ran rajya parishad for all princes to fight elections.

- But some others like Dr. Karni Singh, Gyatri Devi, etc fought independent or allied with national or state parties.

② Madhya Pradesh

Sciondhiyas of Gwalior took active part in elections and till today their family members are divided among different parties.

③ Himachal

Since the 1950 elections, the royal family has won their Tehri Garhwal seat 10 times.

④ While Rajasthan and Madhya Pradesh have clearly dominated in these ventures, even today many such individuals participate in elections.

Thus, while princedom and their privy purses were abolished long ago, they continue to maintain their image and use it to win elections and retain power.

Q.5 (d)

"The modern Indian Renaissance had continuing importance of religion and philosophy and there is as much reason for regarding it as a reformation as there is for treating it as a Renaissance." Critically examine. [10 Marks]

Candidates must not write on this margin

Indian renaissance refers to the 19th century socio-religious reform movements that emerged out of Bengal and tried to spread ~~and~~ Enlightenment ideas.

Continued importance of religion & philosophy

- The movements retained importance of religion & philosophy as they were a reaction to attack of colonial cultural hegemony on Indian religion & philosophy.
- They stood for strengthening, reviving and reforming native religious traditions. ~~By~~ Brahmo & Arya Samaj.
- The revival of past glory was intertwined as Indian culture is deeply steeped in religion and philosophy.

Movement as Reformation or Renaissance.

Reformation

(historian: Sumit Sarkar)

- focus was on reforming cultural practices.
- evil attributes were excised and traditions strengthened
- limited development of art, sciences, etc
- eg Arya Samaj, Vivekananda, etc

Renaissance

(historian: S. Sircar)

- focus on rationalism and humanism.
- ideas of creation of Universal Religion.
- rejection of Miracles.
- belief in modernity ~~and~~ visible in letting go of traditions and accepting modern sciences.
- eg Brahmo Samaj

Thus, the movement essentially was the best of both worlds and tried to incorporate elements from both to create a modern

Indian society.

Q.5 (e)

How the philosophy of Swami Dayanand had elements of extremism and social radicalism?

Explain. [10 Marks]

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Swami Dayanand Saraswati was the founder of Arya Samaj and his ideas are expounded in the book Satyarth Prakash.

Elements of Extremism in his philosophy

- ① Rejection of existing customs & traditions.
eg → idol worship, ritual sacrifice, etc
- ② Rejection of authority of the Brahmins over Vedas
- ③ Rejection of superiority of west and rather believed in India for Indians.
- ④ His ideas on social reform.
- ⑤ His ideology was later taken to extreme through movements

Elements of Social Radicalism:

- ① Equality of sexes i.e. his way against women being treated inferior
- ② For abolishing caste system and promoting inter-caste marriages
- ③ Against child marriages
- ④ For widow's remarriage and female education.
- ⑤ Belief in self i.e. believe what you read to be true of vedas not what others say.

At the same time, some of his ideas were taken to their extreme such as his rejection of west, emphasis on individual, etc.

But despite these limitations, Swami dayanand remained a figure who provided a new self confidence

Q.8 (a)

What led to the introduction of western education in India and how did the Christian Missionaries give push to it? [10 Marks]

Candidates must not write

The British imperial authorities favoured the spread of Western Education in India through English medium.

They were not inspired by any philanthropic motives and what action they did, however limited by colonial goals.

These were:

- ① make education at lower stages economical.
- ② imbibe in India's western education to create a sense of belongingness
- ③ create a breed of people who are 'Brown in skin' but 'English in attitude'.

④ Politically, this western educated class would be supporters of British rule.

⑤ This emerging middle class would become consumers of English products.

⑥ Spread of English language based western education would lead to a class of Indian clerks that would aid in the running of British empire.

Thus, western education was to be used as a method to train workforce and generate loyalty towards the empire from the natives.

Beyond this, another promoter of western education in India was the Christian missionaries. They were guided by the ideas of Charles Grant who believed that western education would bring even more converts to Christianity.

In this endeavour of Christian missionaries, Charter Act of 1813 was very helpful and so was the concurrence of Thomas Macaulay who was a follower of Charles Grant.

Beyond this, the missionaries undertook following measures:

- ① Setting up schools for girls.
eg) St. Stephens college, Delhi.

- ② These institutions further served as models for government as well as India reformers while setting up western education schools.
- ③ They played a role in going among the tribals and spreading western education among them to gain converts.
- ④ They set up boarding schools where kids were taught wholly English curriculum.

But white missionaries did aid in education of women, tribals, lower classes, etc, their main goal remained the spread of Christianity and attacking Indian religion and culture.

~~These~~

Q.8 (b)

On one hand, Gandhiji withdrew the Non-Cooperation Movement on the issue of violence at Chauri-Chaura but on the other hand he had refused to condemn people's violence during the Quit India Movement. Does it show that he was losing faith in the efficacy of non-violence and was willing to deviate from this path? [20 Marks]

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In February, 1922, at Chauri Chaura a group of protesters attacked a police station ~~and~~ while the Non-cooperation movement was in full swing.

This violent attack led to Gandhiji calling off the movement which was in full-swing as he had launched the movement on the basis of Non-violence.

But despite the various violent outbursts and uncontrolled streams that signified the Quit India movements, Gandhiji refused the British government's asking of condemning the violence.

This did not mean that he was
lax faith in non-violence as:

- ① he refused to condemn because
 - the violence by the people
 was a reaction to the
brutal violence of the state with
 draconian powers of wartime.
- ② ~~Over~~ time, Gandhi through his
 movements and ~~&~~ constructive
 programme had taught the
 masses how to launch and
 sustain a movement.
- ③ Where in, in 1921, the masses
 were new to mass movements
 and thus non-violence was
 important, by 1942 the situation
 was very different

(4) The masses now were ready and at their end with British raj and Gandhi being a mass leader understood their mentality.

(5) Moreover, it is said that in 1942, found even Gandhi in a strangely militant mood.

(6) He was unsatisfied with British and he had even given the mantra - do or die.

(7) Moreover, even before the movement, he had told people that he would not ask them to follow his non-violent creed and rather asked them to do as they pleased.

Moreover, this was not a deviation from his path as:

① he had always believed that violence was preferable to cowardice and actions of people represented the very same.

② Moreover more than non-violence the people's actions were for Satyagrah and that made them just.

And Gandhi continued to showcase his efficacy and belief in non-violence even later on during and after partition (eg. at Nankhali), thus, the ~~actions~~ ^{reactions} of Gandhi were not a crisis of faith rather a rebuttal of the British policy of brutal repression.

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Q.8 (c)

What impact census of 1881 in India during colonial period had on caste and religious identities? Discuss. [10 Marks]

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Census of 1881 by the British was the first time that an all India census was conducted simultaneously.

The census came to be because of British need to 'know India' to 'rule India' and thus involved caste and religious identities.

Impact on caste identities

- ① used varna system to classify minor castes across the nation.
- ② It gave official legitimacy to caste system.
- ③ Since this seemed to be final enumeration of caste → various caste competed to ensure higher varna status.

- ④ Voluntary caste associations emerged that launched various movements.
- ⑤ New castes like Yadava & Vishwakarma emerged in Bihar → which further proliferated caste.

Impact on Religious Identity:

- ① 'Hinduism' - term was used to define all the various sects into one group.
- ② Hinduism was homogenised on western ~~at~~ Christian lines.
- ③ Religious identity was combined to material and secular identity of job, education, wealth, etc.
- ④ Religion as 'a group of ideas' transformed into 'a group of people' or community.

Thus, it had considerable impact on group identities and caste and religious ^{identity} of