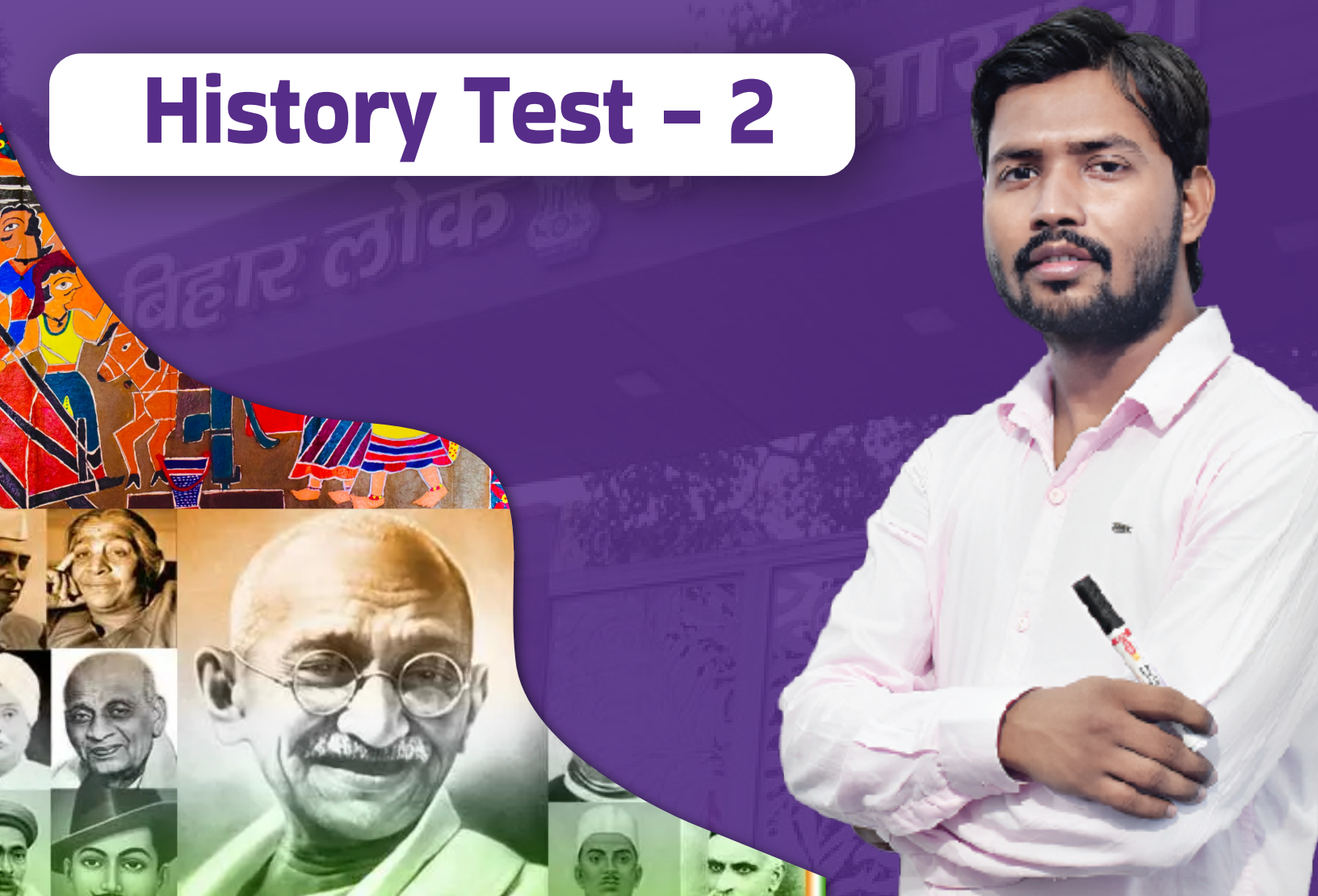


71st BPSC Mains

Test Series

Model Answer (English)

History Test – 2



BPSC MAINS TEST - 2 SOLUTION

SECTION-I

Q 1. Write short notes on the following:

1. (a) Role of Kunwar Singh in the Revolt of 1857.

Approach:

- Begin with an introduction on Kunwar Singh as the octogenarian leader of the 1857 revolt in Bihar.
- In body, explain in sequence: initial mobilisation with Danapur regiments, attack and defence of Arrah, shift to guerrilla warfare, campaigns in Azamgarh and Varanasi, and his final triumph at Jagdishpur despite injury.
- Highlight his qualities of resilience, tactical brilliance, and ability to inspire followers.
- Conclude with his legacy as Bihar's foremost hero of 1857 and a lasting symbol of anti-colonial resistance.

Ans:

Introduction

During the Revolt of 1857 along with Bahadur Shah Zafar, Rani Lakshmi Bai and Nana Saheb, Kunwar Singh of Jagdishpur who played the main role in Bihar and adjoining areas. Even being approximately 80 years old, he came forward to fight against the British because of his personal anger and the larger discontent against colonial rule.

Initial Mobilisation and Leadership

1. The revolt in Bihar began when three regiments at Danapur mutinied and came towards Jagdishpur. They joined Kunwar Singh, mainly because his commander-in-chief, Hare Krishna Singh, persuaded them. Although the British at first tried to win him with false promises, Kunwar Singh did not trust them and therefore started preparing for an open fight.

The Capture and Defence of Arrah

1. After this, he led his men to Arrah where he attacked government offices, freed prisoners and for some time the city came out of British control and this surprised the British who sent troops quickly.
2. Captain Dunbar's force was trapped and almost all were killed, only a few survived. However, later, when more reinforcements with artillery came, the British recaptured Arrah after a tough fight, and Kunwar Singh had to withdraw.

Guerrilla Warfare and Continued Rebellion

1. After losing his own ground, he changed his strategy and preferred guerrilla warfare over direct battles in and around the forests near his birthplace, Jagdishpur.

2. He attacked moving columns and disturbed British supply lines. In 1858 he again gathered strength and moved towards Azamgarh and Varanasi to cut the main route between Calcutta and Lucknow.
3. During this phase he was badly injured in his arm and had to cut it off himself, but still continued to lead which gave great courage to his followers.
4. Finally, he fought the British at Jagdishpur and gained success. But, soon after that, he died because of old age and injuries.



Kunwar Singh

Born: 13 Nov 1777

Death: 26 April 1858

Parents: Raja Sahabzada Singh,
Panchraton Devi

Ruled Jagdishpur since 1826

October 1859:

Amar Singh II joined the rebel leaders in Terai of Nepal

After April 26:

His brother Amar Singh II continued struggle & ran parallel government

April 26, 1858: Kunwar Singh Passed Away

April 23, 1858:

Victory near Jagdishpur over British force led by Captain Le Grande.

March 1858: Occupied Azamgarh.

December 1857: Kunwar Singh reached Lucknow

Aug. 3, 5, 12 - 1857: Battle against major Vincent Eyre @ Bibiganj, Arrah & Jagdishpur

(July 27 - Aug 3) 1857:

Siege of Arrah; Defeat of Captain Dunbar's British Force

July 26, 1857: Babu Kunwar Singh joined the rebels

July 25, 1857: Revolt of 7th, 8th & 40th Bengal Native Infantry @ Dinapur

1845-46:

Along with other zamindars, plots rebellion against British; approached 'Raja of Nepal' for support

In this way, Kunwar Singh turned Bihar into an important centre of the 1857 revolt. His leadership, use of local support and guerrilla tactics accompanied with courage and confidence in his heart made him one of the main heroes of the struggle even in extreme conditions. He remains a symbol of courage, sacrifice and resistance in India's freedom history.

1. (b). Distinctive features of Pala Art.

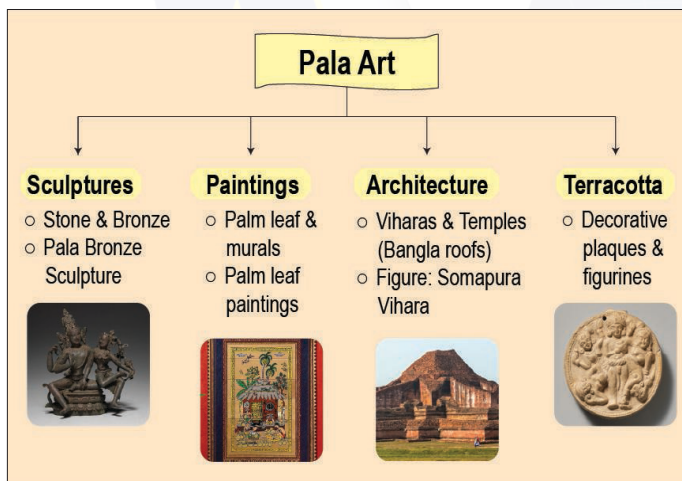
Approach:

- Begin with an introduction on the Pala dynasty and its role as patrons of the last great phase of Buddhist art in India.
- In the body, explain the major forms:
 - ✓ Sculptures – stone and bronze with ornate detailing and Buddhist as well as Hindu imagery.
 - ✓ Bronzes – lost-wax technique, portable icons, and influence on Southeast Asia.
 - ✓ Paintings – palm-leaf manuscripts, murals, and Tantric themes.
 - ✓ Architecture – viharas, temples, and the use of Bangla roof styles.
 - ✓ Terracotta – plaques and figurines with religious and daily life depictions.
- Conclude with its cultural significance as a synthesis of religion and art that influenced eastern India and Southeast Asia.

Ans:

Introduction

The Pala dynasty reigns over the area of Bihar and Bengal that lies between the 8th and 12th centuries. Pala art is famed for being the last major phase of Buddhist art in India. The main reasons for its growth were the royal sponsorship and the existence of significant Buddhist centres of learning like Nalanda and Vikramshila.



Sculptural Excellence

1. The sculptures made of stone and bronze illustrate a blend of Gupta aesthetics with the local style of Bengal.
2. The sculptural excellence of Pallava is exemplified in the artistry by the use of such features as the exquisite form, the gentle curves, the complicated image adorning with the fine and elaborately made clothes and jewelry.
3. Buddhist Radhar figures such as Buddha, Avalokiteshvara, Tara, and Manjushri, are most of the

time represented together with Hindu gods. This shows both religious and cultural richness.

Bronze Artistry

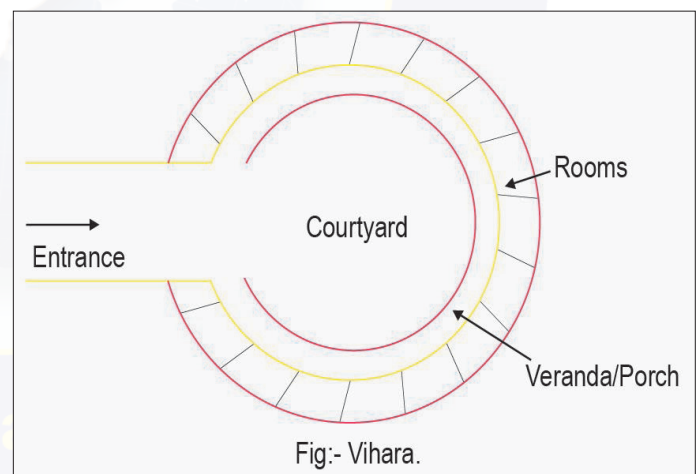
1. The artists of bronze in the Pala period made their works using the lost-wax method (also known as 'cire perdue'). These pieces are recognizable by their graceful plasticity and exact ornamental details.
2. Carrying these portable icons, people were able to practice their religion at home, and this is what brought their profound influence and, consequently, their dissemination throughout Southeast Asia, mainly Myanmar, Thailand, and Indonesia.

Painting and Manuscripts

1. Pala's paintings were primarily done on palm leaf manuscripts and murals. Delicate lines and vibrant colors are the distinguishing features of these and were largely inspired by Tantric art.
2. Themes in the Pala art include Buddhist cosmology and tantric deities, and these were mainly represented in the form of refined linear and decorative accents.

Architectural Contributions

From an architectural perspective, the Palas erected huge viharas and temples at places like Nalanda and Vikramshila, where their religious temple patterns met 'Bangla roof' curved styles.



3. There was extensive use of terracotta plaques and brick constructions, which not only depicted the images of deities but also showed the people and their daily activities.

So, Pala art is a symbol of the rich cultural blending of religious devotion and artistic innovation. Its sculptural elegance, vibrant paintings, and architectural grandeur do not only represent the zenith of Buddhist art in eastern India but also the influence of the artistic styles that reflects across Southeast Asia, are some of the main reasons for the Dutch heritage of India's medieval period.

1. (c). Contribution of Bihar in the Individual Satyagraha of 1940–41.

Approach:

- Introduction Mention Gandhi's launch of Individual Satyagraha against India's forced role in WWII.
- Body: Bihar's role through leaders like Shri Krishna Singh, Anugrah Narayan Singh, local satyagrahis in Gaya, Silao, Dumka, and the active participation of women.
- Impact: Mobilisation by Rajendra Prasad and others, strong public protests after arrests.
- Conclusion: Bihar emerged as a key centre of peaceful anti-colonial dissent.

Ans:

Introduction

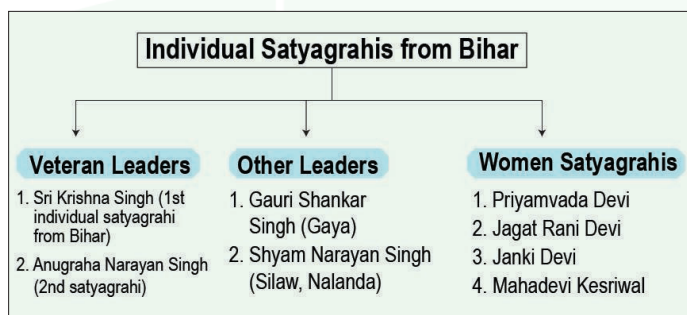
Mahatma Gandhi initiated the Individual Satyagraha of 1940-41 as a non-cooperation with the British Empire who sided with the Second World War but denied the Congress government. Contrary to mass movements, the demonstration included a few handpicked speech-making individuals who firmly declared India's legal use of escape. Bihar had been at the forefront of the area, which in turn, gave the movement a lot of leaders and huge participation.

First Satyagraha Leadership from Bihar

1. First Mukhya Mantri Shri Krishna Singh Scheduled the movement in Bihar on 28th November 1940 when he took the lead as the first individual Satyagrahi of the state. He was imprisoned for nine months, from November 1940 to August 1941.
2. Anugrah Narayan Singh, the second Satyagrahi, was caught while he was preparing his speech in Patna.

Widespread Active Participation in the whole of Bihar

1. 4th December 1940, Gaya, Gauri Shankar Singh took part in the Satyagraha performance, and on 9th December 1940, Shyam Narayan Singh from Silao participated.
2. Ideological engagement among women activists was at par with men's strength. Priyamvada Devi, Jagat Rani Devi, Janki Devi of Gaya, and Mahadevi Kesriwal of Dumka were arrested due to their participation.



Influence and Effects

1. Leaders like Dr. Rajendra Prasad, Abdul Bari, and

Satyanarayan Sinha travelled all over Bihar to put up meetings, which facilitated political awareness among the people about the anti-war and freedom cause.

2. Strong public reactions to arrests resulted in protests in Patna after Krishna Singh's arrest as one such reaction. This happened because the political awakening in Bihar was very strong and intense.

So, the Individual Satyagraha from Bihar was a reflection of the state's deep commitment to the freedom struggle of India. To be specific, in 1940-41 the state of Bihar was one of the main anti-colonial dissent camps that not only witnessed the leadership of Shri Krishna Singh and Anugrah Narayan Singh but also had leaders. Besides, the extensive participation of people and active women involvement enriched the contribution of Bihar to the nationalist movement and made the 1940-41 period of civil disobedience not only peaceful but also stronger.

1. (d). Rabindranath Tagore's views on society and culture.

Approach:

- Introduction Briefly introduce Tagore as a Nobel laureate, humanist, and visionary thinker.
- In the main body, mention Tagore's thoughts on society and culture.
 - ✓ Society: Highlight his emphasis on moral and spiritual growth, rejection of blind nationalism, critique of caste and exploitation, and the idea of true freedom as self-realisation.
 - ✓ Culture: Stress his cosmopolitan outlook, advocacy of cultural pluralism, role of art and education (Santiniketan), and critique of materialism.
- Conclusion: Note his humanism and cultural vision as a timeless guide for harmony and progress.

Ans:

Introduction

The first non-European to win the Nobel Prize, Rabindranath Tagore was a visionary philosopher whose ideas on society and culture went beyond his era. Grounded on a strong humanism, his ideas underlined the simultaneous growth of people and society, fusing modernity with custom.

"I slept and dreamt that life was a joy. I awoke and saw that life was service. I acted, and behold, service was a joy."

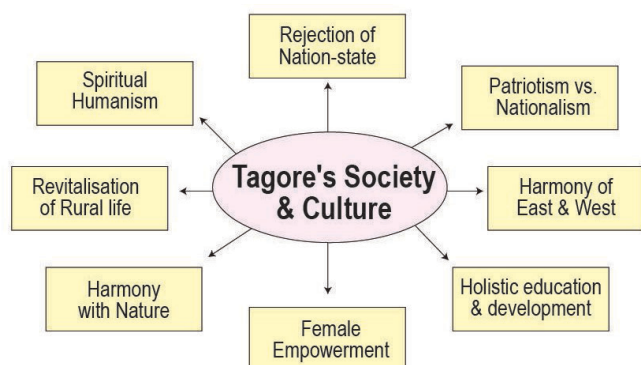
Rabindranath Tagore.

Views on Society

1. Perspectives on Society: Tagore thought society was a moral organism in which people had to grow intellectually and spiritually in order to help to create group harmony. Rather than simple legal or political systems, he stressed social justice grounded in love, empathy, and mutual respect.
2. He argued against blind nationalism and pushed people

to concentrate on self-realization and moral life—which is sin-qua-non of a fair society.

3. Critical of social injustices including economic exploitation and caste discrimination, Tagore supported moral enlightenment and education as means of social change instead of violent uprising.
4. For Tagore, true freedom was the capacity to go after one's whole potential inside a fair society, both political and spiritual.



Views on Culture

1. Promoting cultural pluralism and internationalism, Tagore had a cultural perspective that was cosmopolitan. View Indian culture as a spiritual reservoir that can absorb outside influences without losing its core, he advocated the harmonious coexistence of many cultural practices.
2. As vehicles for building cultural bridges and expanding human experience, he advocated art, music, and literature.
3. Cultural rejuvenation depended much on education; Tagore's founding of Santiniketan reflected his conviction that an education system based on natural surroundings, creativity, and appreciation of cultural variety was necessary.
4. He denounced industrialization and consumerism for eroding cultural values and human relationships, arguing for development tempered by artistic and spiritual development.

Tagore's perspectives on society and culture provide a timeless plan for a just and innovative world. His humanistic approach combines individual freedom with Though his cultural cosmopolitanism promotes unity in diversity, social responsibility encourages a society wherein human spirit is supported by material progress, therefore highlighting love.

1. (e). Nehru and Secularism.

Approach:

- In Introduction, mention Nehru's vision and efforts for secularism in India.
- In body parts, explain, with key highlights, his vision, concept and his efforts to promote secularism while working at different positions.
- Conclude by mentioning how he inspired the secular nature of the post-independent Govt.

Ans:

Introduction

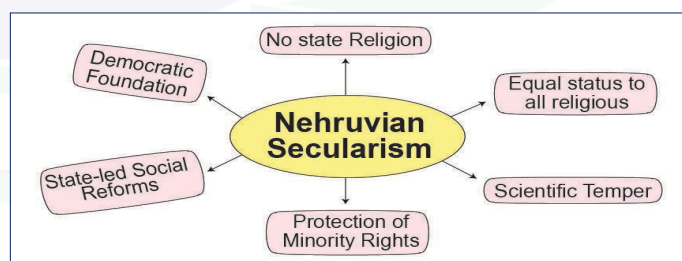
Jawaharlal Nehru, the first prime minister of India, is largely attributed to the establishment of a secular republic in modern India. His adherence to secularism was not just theoretical or confined to his role in history but was an absolute reflection of his lifetime conduct irrespective of whether he was a revolutionary leader, a freedom fighter, an INC chief, or the first Prime Minister of India.

Nehru's Views on Secularism in Society

1. Nehru understood secularism as a system in which every religion in India gets an equal status and freedom and none was favored or given special treatment.
2. He was against any form of religious power either by the state or communal majoritarianism and thus he promoted the concept of "people's raj".
3. To him, secularism was a way of life in which all the religious followers had to show patience, tolerate each other, and practice, at the same time, maintain the unity and integrity of India which, consequently, was a country demanding this type of attitude.
4. He argued that the majority must recognize the rights of the minority, as only a partnership between them could address both the good and bad in human nature.
5. Nehru's secularism, however, included social changes. For example, the state was allowed to get involved in different religious practices if the state was doing some constructive reforms like ridding the communities of the caste discrimination and dowry practice.

Nehru's Concept of the Secular State and Culture

1. Jawaharlal Nehru did not accept the Western idea of Secularism which saw it only in a negative aspect that is complete separation of religion and state. He instead propagated one of the positive aspects of secularism which admitted that India was better off with a system that is neither completely religious nor a total atheist but such that the state was impartial and there was a conscious action of protecting all religions.



2. Nehru believed that secularism was very necessary for India to become a modern, democratic, and pluralistic country.
3. Education, scientific temper, and the use of rationality were for Nehru the tools that were to be used in the fight against superstition and for the promotion of peaceful coexistence and are also an integral part of secularism.

Efforts for Secularism

1. **Individual Level:** Nurturing communalism throughout his life, Nehru staunchly opposed it. He propagated the need to spread scientific temper and tolerance among the Indians. His books such as *Discovery of India* and his speeches brought to the fore the rejection of religious divisions during the freedom struggle.
2. **Party Level:** Nehru converted the party under the direction of socialism and secularism as the Congress chief. He turned his back on tradition and communal politics and thus played a crucial role in keeping the party most lively and at the service of the cause of equal rights for all religions.
3. **National Level:** As Prime Minister, Nehru not only wrote secularism into the Constitution but also ensured that there was state neutrality and protection of minorities. At the same time, he ushered in a series of social reforms, making the country more democratic and egalitarian.
4. **International Level:** Nehru stood for India as a secular democracy in front of the world. Along with peaceful coexistence and cultural dialogue, he was a leading advocate of the global community. His policy of non-alignment was an expression of his secular ideals in the sphere of international relations.

In brief, Nehru's personal commitment, leading roles in the party and nation-building, and diplomatic approach to world affairs are confirmation of his continuous endeavors for a Positive Secularism. The way he kept promoting communal harmony, minority rights, and achieved social justice was instrumental in shaping India's secular democracy.

Q 2. "The Non-Cooperation Movement marked the beginning of a new phase of mass mobilisation in India." Explain its causes, methods, achievements and limitations.

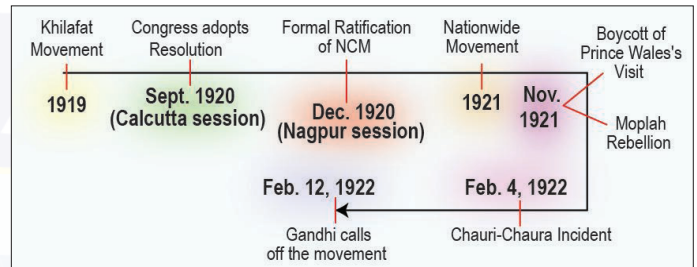
Approach:

- Introduction State the launch under Gandhi as the first mass non-violent movement.
- Causes: Jallianwala Bagh, Rowlatt Act, unfulfilled reforms, economic distress, and Khilafat grievances.
- Methods: Boycott of schools, courts, goods, resignation of titles, spread of swadeshi and khadi, hartals, and constructive work.
- Achievements: Mass participation, rise of Gandhi's leadership, Hindu-Muslim unity, and spread of nationalism to villages.
- Limitations: Chauri Chaura violence, incomplete objectives, uneven reach, communal strains, and repression.
- Conclusion: Marked a turning point by transforming elite politics into mass struggle and laying ground for future movements.

Ans:

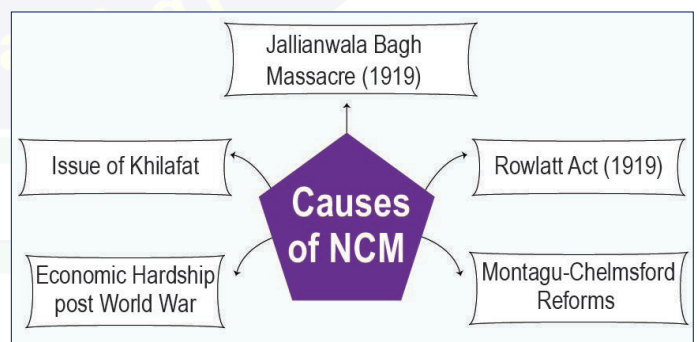
Introduction

The Non-Cooperation Movement (1920-1922), led by Mahatma Gandhi, was a remarkable stage of mass mobilisation against British rule. It changed the Indian freedom struggle from one that dealt primarily with the issues of the elite class to a people's movement through nonviolent resistance, thus a qualitative shift in the mode of struggle.



Causes

1. **Jallianwala Bagh Massacre (1919):** The slaughter of hundreds of defenseless Indians by General Dyer at Amritsar led to a deep feeling of anger all over the country. It represented the harshness of colonial power and therefore, for many Indians, the British moral rule was no longer seen.
2. **Rowlatt Act (1919):** The law allowed arrest without trial and prohibition of free speech. Even though it was vehemently opposed by the leaders and the public, it went through, prompting Gandhi to organize the Rowlatt Satyagraha. The general resentment was also reflected in the Non-Cooperation call.
3. **Montagu-Chelmsford Reforms:** These reforms brought the provision of dyarchy in the provinces and at the same time, gave the Indians very limited real power. The educated classes felt cheated as they had expected more responsibility in administration after their substantial contribution to the war effort was recognized.



4. **Economic Hardship:** It was mainly caused by the rise of prices that accompanied the Post-war period, increased taxation, no jobs for the soldiers coming back from the war, and the suffering of farmers due to bad harvests. The peasants and the workers united their political and economic grievances.

5. **Khilafat Movement:** The division of the Ottoman Empire after World War I offended the politico-religious feelings of Indian Muslims. Gandhi saw it as a chance to merge the two groups' grievances and thus gain a broader base of support, so he threw his weight behind the Khilafat leaders. This brought the movement a long shared, united, religiously diverse base.

Methods

1. **Boycott of British Institutions:** Lawyers stopped working, students left government schools and colleges, and officials resigned from their positions. In addition to that, C.R. Das and Motilal Nehru also gave up their legal practices.
2. **Swadeshi and Khadi:** It was decided in the response that no one would have to use British goods. The hand-spun Khadi, which was the hand-spinning of cotton done by the Indians, became a sign of self-reliance and nationalism.
3. **Mass mobilization:** Leaders using public funds and mass support organised hartals, strikes, and peaceful marches across India. For instance, in Andhra Pradesh and Madras, thousands joined protests.
4. **Peaceful protests and strikes:** The use of hartals and public demonstrations became popular ways of protest.
5. **Renunciation of titles:** The leaders gave up the honours that they had, such as knighthoods. Rabindranath Tagore was the most famous person who gave up his knighthood just after the firing at Jallianwala Bagh while some other people also returned their medals.
6. **Village mobilization:** Gandhi's constructive programmes included inter-religious harmony, removal of untouchability, and the charkha (spinning wheel).

Achievements

1. **Mass participation:** For the first time, peasants, women, students, and workers actively took part. They linked the movement with their fight against oppression. For example, peasants in Awadh, tea plantation workers in Assam, and students in coastal Andhra launched the movement, went on strike, and boycotted schools respectively.
2. **Rise of Gandhi:** Gandhi became the rallying point of the movement against the British rule in the country. Satyagraha and Ahimsa, the concepts introduced by him, became the torchbearer of the struggles that came after.
3. **Hindu-Muslim unity:** The joint anti-colonial efforts between Hindus and Muslims gave strength to the movement. The Lucknow session played an important role as a platform to sort out differences and create a formal unity between Extremists and Moderates as well as between Congress and Muslim League.

4. **Political awareness:** The ordinary Indians started seeing the British Raj as illegal, and as a result, nationalism spread beyond the educated elites to the rural areas. Even illiterate peasants now began to link their local grievances to the larger freedom cause.
5. **Weakening British authority:** Schools, courts, and foreign goods were boycotted, which disrupted the administration and created a psychological crisis for the British authorities. They very soon realized that their authority cannot hold if it is not accompanied by Indian cooperation.

Limitations

1. **Chauri Chaura Incident (1922):** The rebels who attacked a police station with fire were those who caused the death of 22 policemen. Gandhi was then afraid the revolt might be turning violent and so he stopped it all of a sudden which meant that many leaders and followers became disheartened.
2. **Incomplete Objectives:** Swaraj (complete self-rule) was not achieved and major demands were met.
3. **Limitations in Reach:** Despite participation levels were relatively high in provinces like Bengal, UP, Bihar, and Punjab, it was less effective in South India and among some elites and princely states.
4. **Communal Tensions:** Though maybe optimistically viewed at the time as the basis of the movement's strength, mutually supportive Hindu-Muslim relations were soon to become destabilized by the separate communities' political aspirations, as the Khilafat experiment drew to a close with the abolition of the Caliphate in 1924.
5. **Repression:** The British arrested thousands of people including Gandhi himself in the year 1922, and this made it difficult for the movement to carry on with its momentum.

Conclusion

It was not a total political success, but the Non-Cooperation Movement became a turning point in the history of India's independence struggle. The Congress no longer was the elitist party of upper-class intellectuals only, rather it evolved into a mass-based organisation that politically engaged millions of ordinary citizens and drew on nonviolent protest as both a moral and political weapon. The Congress party went on to dominate Indian politics and set the stage for further civil disobedience movements as well as the Quit India Movement. Although restrictions show how difficult it was to control large-scale action, they equally signal the non-cooperation movement's historic contribution to the freedom struggle and the public's collective power to confront the empire which non-cooperation shifted from diplomatic requests to large-scale resistance and made the Indian people feel that by acting together they could defeat an empire.

OR

Examine the significance of the Birsa Munda Movement in tribal resistance against colonial rule. How did it influence later struggles in Bihar?

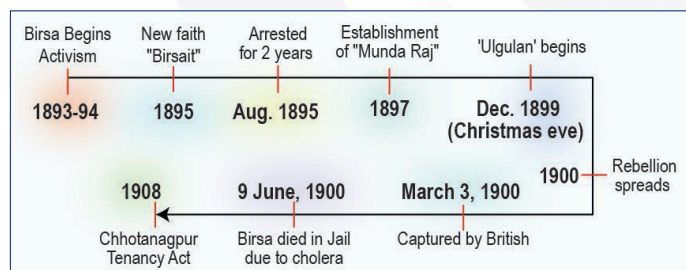
Approach:

- Introduction Briefly introduce Birsa Munda and the Ulgulan as a major tribal uprising in Chotanagpur.
- Causes: Land alienation under zamindari, forced labour, missionary interference, and cultural suppression.
- Achievements: Revival of tribal identity, challenge to colonial exploitation, enactment of the CNT Act (1908), and inspiration for later struggles.
- Influence in Bihar: Sparked future tribal uprisings, fostered unity, raised political consciousness, and contributed to land rights and statehood demands.
- Conclusion: Highlight Birsa as 'Dharti Aba' and a lasting symbol of tribal pride and resistance.

Ans:

Introduction

The Birsa Munda Movement (1899-1900) or the Ulgulan (meaning 'Great Tumult') was the watershed tribal revolt in the Chotanagpur plateau which was the Birsa Munda-led tribal resistance. It was a protest of tribal communities against exploitation by British colonialists and local zamindars. The movement was an amalgamation of political rebellion, religious revival, and cultural assertion which not only marked a new era in India's struggle for freedom but also in the recognition of tribal identity.



Causes of the Movement

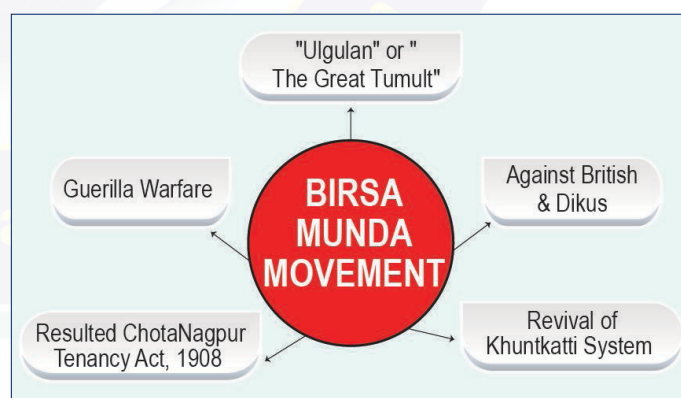
1. **Loss of the Mundari Khuntkatti** (communal ownership) model due to the Zamindari system resulted in displacement of the indigenous people.
2. British middlemen "**thikadars**" who exercised heavy taxation, compelled labor (veth begari), and took away the land that the people were using for living exploited people.
3. **Missionary activities** that endangered tribal religious as well as cultural identity.
4. The leadership of Birsa Munda instigated a revival of **land rights and tribal independence**.

Achievements and Significance

1. **Symbol of tribal resistance:** The Birsa Munda

Movement was the turning point of the indigenous resistance against the colonial administration. What it outlined was the efficiency with which tribal groups could organize themselves in order to secure their rights in the face of severe exploitation and persecution of their culture.

2. Birsa revitalized tribal identity and pride as he unified several tribes under a common cultural and religious revival through the Birsait faith. which also advocated for social reforms such as fighting against superstition and the consumption of alcohol.
3. By the uprising directly opposing land alienation imposed by the British, forced labor, and missionary activities, it demonstrated that the tribal peoples were capable of resisting their political and economic enslavement.
4. **Legislative Impact:** The movement compelled the British to enact the Chotanagpur Tenancy Act (1908) that legally restricted the transfer of tribal land to non-tribal people, hence a great success for tribal land rights was the revolt.
5. **Source of motivation for Future Movements:** Leaders combined Birsa's method of incorporating cultural and spiritual leadership with political activism, thus turning it into a model of subsequent tribal resistances in Bihar and Jharkhand.
6. **Political Integration and Awareness:** The revolt made the tribal more politically aware and contact with local as well as national freedom fights and social justice activities was increased.
7. Birsa Munda became 'Dharti Aba', or Father of the Earth, an eternal symbol of tribal pride that inspires the coming generations to fight against inequality and maintain the indigenous rights.



Influence on Later Struggles in Bihar:

The Birsa Munda Movement deeply affected the later tribal uprisings in Bihar. The Ho and Santhal tribes resisted colonial control and land alienation. It also opposed landlords and feudal regimes, for example, Sardari. The revolt led to the signing of the Chotanagpur Tenancy Act (1908) which forbade land transfers for non-tribal residents. Some major effects have been enumerated below:

1. **Pioneering Organised Tribal Resistance:** The first

major incident when tribals united and organized a revolt against colonial exploitation in Bihar and Jharkhand was the action of Birsa Munda. By doing this, he showed how politically and militarily, tribal communities could mobilize not only for their own generation but also for the future ones.

2. **Political Awareness and Identity Contribution:** The revolt repositioned tribal political consciousness in culture and society. Religion and rebellion, the combination of Birsa, gave tribes pride and purpose in its attempt to allow tribal leaders to see themselves as independent agents rather than victims.
3. **Inspirational Legacy for Future Movements:** The Ulgulan motivated many 20th-century tribal uprisings in Bihar that leaders of the tribes copied the Birsa's style of combining spiritual power with political activism to fight the oppression of land and social neglect.
4. **Impact on Legislation and Land Rights:** The uprising brought British officials to the brink of legislating the Chotanagpur Tenancy Act (1908) which restricted the transfer of tribal lands to non-tribal people. This law became one of the major points in the struggle of tribes for possession of land and prevention of further dispossession.
5. **Multi-Tribal Unity as a Political Strategy:** The merging of different tribal groups such as Mundas, Oraons, and Kharias by Birsas agitation was the beginning of future large-scale coalitions among tribal communities. But he also helped later movements to gain greater political significance in Bihar's sociopolitical landscape.
6. **Integration with Mainstream Nationalism:** Birsa's impact made the tribe more open to participating in nationalist and peasant movements in Bihar that were a combination of the indigenous demands with the liberation of India and other social justice issues.
7. **Administrative Reforms and State Formation:** The political revival and change made a mark in British administrative reform, the formation of new tribal units like Khunti and Gumla in the early 20th century. This helped create persistent political demands for a place in Jharkhand which finally resulted in the creation of Jharkhand state in 2000, meeting long-standing tribal desires.
8. **Symbol of Tribal Pride and Resistance:** Dharti Aba, a sign of indigenous resistance and dignity. This heroic memory has elicited generations of tribal activists and leaders in Bihar
9. **Cultural Revival and Preservation:** The movement also protected tribal culture, traditions and religion from outside influences, a theme repeated in subsequent tribal protests and political activism.

The Birsa Munda Movement, in the end, was one of the largest tribal uprisings that popularized political, cultural, and religious resistance against the British colonizers. It brought back tribal identity, land alienation as well as legislations like Chotanagpur Tenancy Act. Birsa Munda

was made a strong symbol of tribal pride and resistance, and gave rise to the tribal revolts of the future which played a tremendous role in the history of tribal rights and autonomy movements in India.

Q 3. The Revolt of 1857 in Bihar reflected both local grievances and wider nationalist aspirations. Discuss, with examples.

Approach:

- Introduction Briefly introduce 1857 in Bihar as a mix of local grievances and early nationalist stirrings.
- Causes: Note military discontent at Danapur, economic exploitation under the revenue system, peasant-moneylender tensions, tribal participation, and cultural-religious fears.
- Wider Aspirations: Highlight Kunwar Singh's leadership, Peer Ali Khan's networks, the unity of diverse groups, and political consciousness as signs of early nationalism.
- Conclusion: Emphasise Bihar's role in combining local resistance with broader anti-colonial sentiment, making it a vital part of 1857.

Ans:

Introduction

The 1857 Revolt in Bihar was a multi-layered rebellion that combined immediate local grievances with fledgling nationalist sentiments. It was a revolt that unfolded in various aspects military mutiny, feudal resistance, agrarian distress, and early political awareness. The 1857 revolt in Bihar was merged with sepoy unrest at Danapur along with peasant, zamindar, and tribal resistance against land revenue pressures, economic exploitation, and cultural affronts. Leaders like Kunwar Singh and Peer Ali Khan not only addressed local grievances but also raised them as a challenge to British rule, thereby connecting regional discontent with early nationalist aspirations

Local Grievances in Bihar

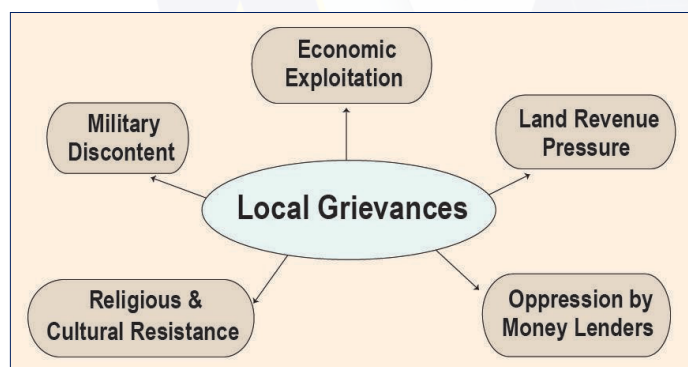
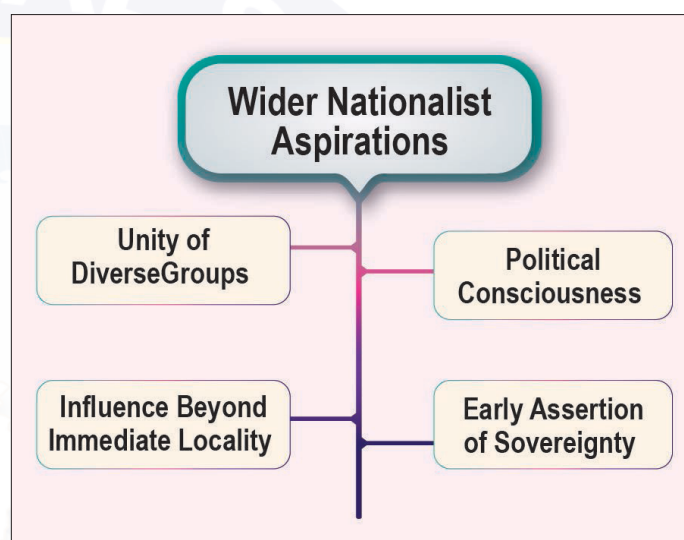
1. **Military Discontent:** The uprising started in July 1857 when three regiments at Danapur mutinied. Service conditions had been bad and there was fear of religious pollution from the Enfield cartridges and hence the sepoys were already quite angry. This revolt linked the military grievances to local society when they marched to join Kunwar Singh of Jagdishpur.
2. **Economic Exploitation:** The colonial revenue system overburdened zamindars as well as peasants. The Permanent Settlement made landlords responsible for fixed revenue, but many were unable to meet the demands and thus got into a debt trap with the British. Parts of Kunwarland or estate were sold due to which their particular rage blended with that of the general

resistance to British rule as Kunwar Singh himself had personally lost portions of his land.

3. **Land Revenue Pressure:** High revenues and exploitation by moneylenders and middlemen trapped peasants. These intermediaries prospered by relying on the British; therefore, the peasants during the revolt vented their anger on them. Houses of landlords and sahuikars were attacked which was one phase of the widespread violence.
4. **Oppression by Moneylenders and Intermediaries:** The rebellion was not Shahabad alone under Kunwar Singh. Jeodhar Singh got together rebels in Gaya, Haider Ali Khan led attacks in Muzaffarpur and in Patna, conspirators challenged the British. The Santhals in Hazaribagh and the Kols in Singhbhum who are tribal areas joined with the sepoys showing that the grievances were common to different groups.
5. **Regional Specificity of Uprisings:**
 - a. Shahabad had resistance from Rajput landlords led by Kunwar Singh.
 - b. Local leaders such as Jeodhar Singh and Haider Ali Khan caused revolts in Gaya and Muzaffarpur.
 - c. Santhals in Hazaribagh and Kols in Singhbhum joined forces with sepoys for resistance.
6. **Religious and Cultural Resistance:** People were afraid that the British were interfering in Indian religion and traditions. The cartridge issue, the spread of missionary activities, and rumors of forced conversions caused a feeling of threat among the people thus making them more willing to resist.

yet fully developed.

3. **Political Consciousness:** Peer Ali Khan and his group in Patna engaged in plotting against the British, organizing secret networks, and leaflet distribution. His martyrdom became a symbol of sacrifice. It shows us how the urban elites and commoners had started to move beyond their immediate grievances to a wider political awareness.
4. **Influence Beyond Immediate Locality:** The revolt in Bihar tied down British troops thereby indirectly helped the rebels in the other provinces. The British recognised that they did not have a firm hold not only in Delhi or Awadh but also in provinces like Bihar, where different sections could come together to oppose them.



Wider Nationalist Aspirations

1. **Early Assertion of Sovereignty:** To be more precise, Kunwar Singh acted, not only did fight for himself or on a local basis but sought to topple the British power, implying early nationalist thoughts. The fact of his collaborating with other rulers and zamindars against the British, during his visit out of the state, is proof of the thirty-odd revolts being nationalist in character.
2. **Unity of Diverse Groups:** The revolt brought together sepoys, zamindars, peasants, artisans and tribal groups. The unity which they achieved by fighting under the same banner gave them a collective identity which otherwise they would not have had. A national spirit was thus beginning to be formed although it was not

Examples

- ✓ **Kunwar Singh's Leadership:** Although nearly 80 old, he took control, and Shahabad became the main center of resistance. His hit-and-run tactics, even after the loss of his arm, went on to be notable and motivated others.
- ✓ **Danapur Mutiny:** The sepoy discontent was its cause and it was developed to involve wide civilian support.
- ✓ **Rebellion in Patna and Other Districts:** The local leaders who were active and the people attacked British establishments in ways that reflected the common dissent which was widespread.
- ✓ **Santhal and Tribal Participation:** The Santhals in Hazaribagh and the tribes in Singhbhum who were the likes of the Santhals were the groups that joined the revolt linking the tribal issue with the major rebellion.

Conclusion:

Consequently, the revolt of 1857 in Bihar was not only about cartridges or taxes but also about dignity, sovereignty, and the refusal of foreign domination. The local grievances of the soldiers, peasants, and zamindars were the immediate spark; however, the manner in which

leaders like Kunwar Singh and Peer Ali Khan moved the struggle beyond personal loss towards collective resistance made the movement nationalist in character. Though it was suppressed, it still created political awareness, united diverse sections, and laid the groundwork for subsequent struggles. Thus, Bihar's contribution is a significant chapter in the history of India's freedom movement.

OR

“The Swadeshi Movement, though limited in immediate success, laid the foundation for future nationalist movements.” Discuss.

Approach:

- Date, Region, Reason, participants and significance should be briefly mentioned in the introduction.
- In body parts make separate subheadings to explain Causes, methods and nature, limitations. Also, explain in detail how it served as a foundation for later movements through key points.
- In conclusion, mention its remarkable features, nature and its long-lasting impact on the freedom struggle and promoting unity.

Ans:

Introduction

The Swadeshi Movement was absolutely a mass rebellion as it was initially led by the alienation to the divide of Bengal which was forced upon them by the British. Not only did it reject British goods, but in addition, it also began to use and promote locally produced goods that, in turn, not only would help the revival of the country's economy but also the people's cultural pride. Consequently, this movement was exceedingly exciting and drew the zeal of a very large cross-section of Indian society - the student community, women, and peasants, etc. Besides this, there was also a big shift in the ways of operations from just peaceful methods to more forceful ones as it put into practice mass boycotts and public meetings as its agitational methods. Even though the movement was deeply entrenched in Bengal and, therefore, limited in its geographical area, at the very outset, the movement with its ideas and tenets had traveled beyond Bengal and thus, by imparting nationalism, economic self-reliance, and political activism, had become the indispensable base of the Indian freedom struggle.

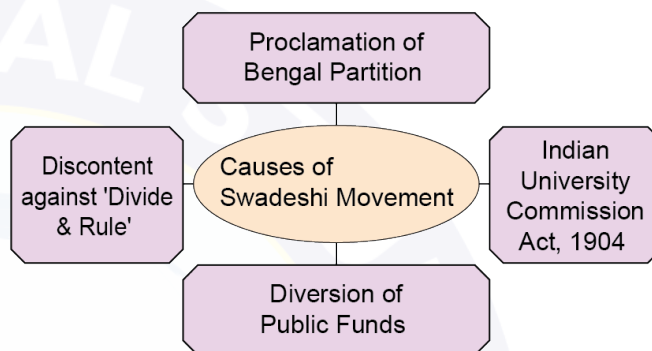
Partition of Bengal (1905):

The Swadeshi Movement was born out of a decision made by the British, communicated in July 1905, that the province of Bengal was to be split into two - the eastern part which will consist of East Bengal and Assam and the other one, West Bengal. The creation of the former was said to have been for administrative convenience and thus was to be a Muslim majority province while the latter was a Hindu majority one. The real cause was “Divide and Rule,” a tactic

that was meant to stem the nationalist movement which was getting stronger and whose center of activities was in Bengal.

Reaction of Indian Nationalists:

On a large scale, Agitation and demonstrations against the partition were organized. The opponents of the partition who were reactionaries were mostly the middle-class educated people of Bengal. They held the view that political oneness and cultural identity would have been obstructed as a consequence of the partition.



Launch and Nature of the Movement

- **Formal Proclamation:** A resolution for the boycott of British goods and the promotion of indigenous (Swadeshi) products was passed at Calcutta Town Hall on August 7, 1905, which marked the official launch of the Swadeshi Movement.



- **Boycott and Promotion of Indigenous Goods:** Essentially, the movement was around the systematic boycott of British goods, the breaking of imported textiles, and the wearing of Indian-made cloth, which was the action of economic nationalism.

- **Mass Participation:** The movement had support on a massive scale all over Bengal and slowly it diffused to other places such as Maharashtra and Punjab, figures like students, women, peasants, and the bourgeoisie were among such supporters.

Immediate Impact

1. **Economic and Political Effects:** The boycott led to a decline in British imports and boosted Indian textile industries and cottage industries. It also marked a shift to more militant, mass-based nationalism moving away from earlier petitions and prayers.
2. **Government Repression:** The British government responded to it by censorship, arresting leaders, and prohibiting nationalist publications. However, this repression had the effect of further radicalizing the public opinion.

Lasting Legacy and Foundation for Future Nationalist Movements

1. **Mass Mobilisation and New Methods:** The movement had the effect of making politics open to the average man. Students stopped attending colleges, women began participating in processions and picketing, and traders ceased doing business with foreign goods. None of these forms of participation had been seen before, and thus the idea of mass participation became a prominent feature of later Gandhian struggles like Non-Cooperation and Civil Disobedience.
2. **Cultural Nationalism:** Swadeshi leaders insisted that national pride based on the culture, literature, and customs of India was the need of the hour. Nationalist songs such as Bande Mataram not only brought unity among the people but were also sung in unison. Tagore's decision to portray Raksha Bandhan as a symbol of communal harmony was just one of many examples of how cultural festivals could be political instruments. This cultural aspect made nationalism a part of people's everyday lives and not only in the political speeches.
3. **Economic Self-Reliance:** Aside from the boycott of foreign cloth and the promotion of indigenous products that led to the establishment of new factories, weaving centers, and cottage industries, the message

was also passed that India must gradually disengage from Britain. Gandhi later adopted this concept of self-reliance with the help of khadi and the charkha and it is still alive in today's Atmanirbhar Bharat-type policies.

4. **Political Awakening:** The Swadeshi agitation provided the platform to Tilak, Bipin Chandra Pal, Aurobindo Ghosh, Lala Lajpat Rai, and other leaders who advocated a more militant form of nationalism. The coming of the extremist school made the Congress more lively though it also led to internal debates. The mainstream revolutionary groups in Bengal also began to get encouragement from Swadeshi, thus indicating that it planted the seeds for various strands of the nationalist struggle.
5. **Reversal of Partition:** The pressure of the agitation compelled the British to revoke the partition of Bengal in 1911 and move their capital to Delhi. Although only a partial victory, it extended the Indians the perception that holding out together was sometimes fruitful.

Limitations and Challenges

1. **Limited Geographic Scope:** At first, it was mainly limited to Bengal and had only gone to a small degree into the rural areas and the rest of India.
2. **Internal Differences:** The political debates between the moderates and extremists not only about methods but also about goals led to the existence of some factions.
3. **Sustainability:** The movement would, in the end, be debilitated by economic problems and repression that went on into 1908-09.

Therefore, the Swadeshi Movement can be referred to as a very crucial landmark in the Indian freedom movement, however, it was not successful in stopping the partition of Bengal in a total way or ruling by the British. It was the first time that the depiction of nationalism was as mass-based resistance rather than elitist negotiation, along with the intermingling of economic self-reliance, cultural pride and political activism. The movement's new tactics and wider participation later became the models for subsequent struggles such as Non-Cooperation and Civil Disobedience and so it still retains its place as a landmark on the way to the liberation of India.

SECTION-II

Q 4. Write short notes on the following:

4. (a). Madhubani Painting

Approach:

1. In Introduction, mention Madhubani Painting's place and time of origin and the materials used in this art.
2. In body parts, write in detail its origin, distinct features and its modern form.
3. Conclude by acknowledging its role in preserving culture and enhancing the cultural image of India and Bihar at the global stage.

Ans:

Introduction

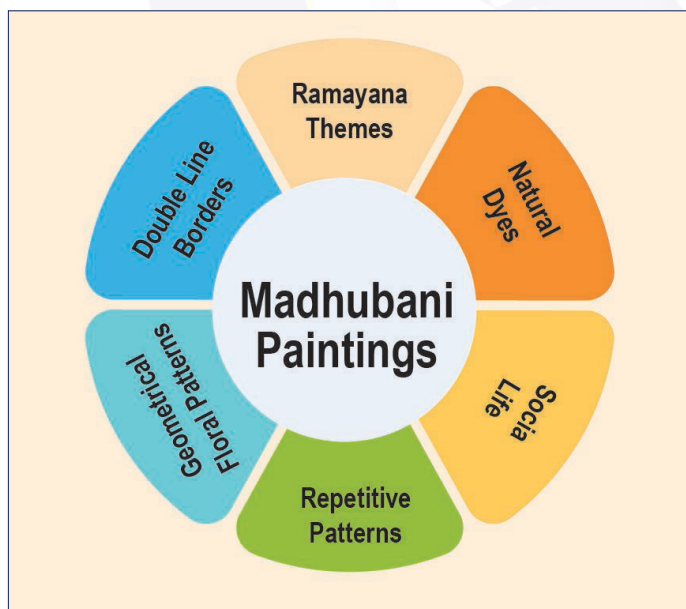
Mithila painting is a traditional folk art of the Mithila region of Bihar (and parts of Nepal) that is also referred to as Madhubani painting. Usually, it is women who practice these paintings as a part of the ritual or festival wall art, mainly when depicting the marriage of Sita and Rama, an event that artistically has been considered as the first one to inspire the art form.. The artwork is unique with its colorfulness, intricate and tightly packed designs, and signs or symbols of the culture, mythology, and daily life through the artworks.

Origin and History

- The history of Madhubani art is the one that draws on the powerful story of the Mithila kingdom. Legend has it that King Janaka of Videha, to whom the Ramayana incident of Sita's wedding to Rama is attributed, ordered artists to adorn the walls with paintings.
- Once these were the wedding paintings, the work evolved to become part of the rituals and festivals, mainly women, through their painting, marking the occasion as auspicious..

Key Features

1. **Themes:** The deities painted are Krishna, Shiva, Durga, etc., and are also shown various scenes of integrations such as wedding, rituals for fertility, and so on. Extending the natural world even further, the artists capture flora and fauna, and as humans are part of nature, they are portrayed in the paper too.
2. **Style:** Opening and closing the strokes are made with thin lines renowned for their intricate detailing. An artistic feature in these works is the repetition of the geometric pattern throughout the paintings. Most of these artworks incorporate fish, idea peacock, and lotus symbols. The entirety of the object or surface is covered with designs or otherwise.
3. **Colors:** In the past, the colors were made from natural materials: from turmeric and pollen (yellow), indigo leaves (blue), rice paste (white), soot or cow dung (black), and from flowers or plants for reds and greens..



Modern Evolution

- At present, Madhubani art, which was initially drawn on earthen walls and floors, is done on handmade paper, canvas, and cloth without losing its folk essence. With their works of art, modern artists come up with the usage of acrylics and synthetic colors, however, they still maintain the symbol style and the narrative method. Present day, the motifs are widespread in the

areas of home decor, fashion, and crafts and the art-form is internationally recognized as a representative of India's rich cultural heritage.

4. (b). Role of Azad Dasta in the Quit India Movement.

Approach:

1. Introduction should contain Azad Dasta's geographical location, leader and its modus-operandi during Quit India Movement.
2. In body parts, write with separate subheadings : Its origin, Role and activities and its impact on freedom movement.
3. In conclusion, summarise the body parts and mark its significance during Quit India Movement.

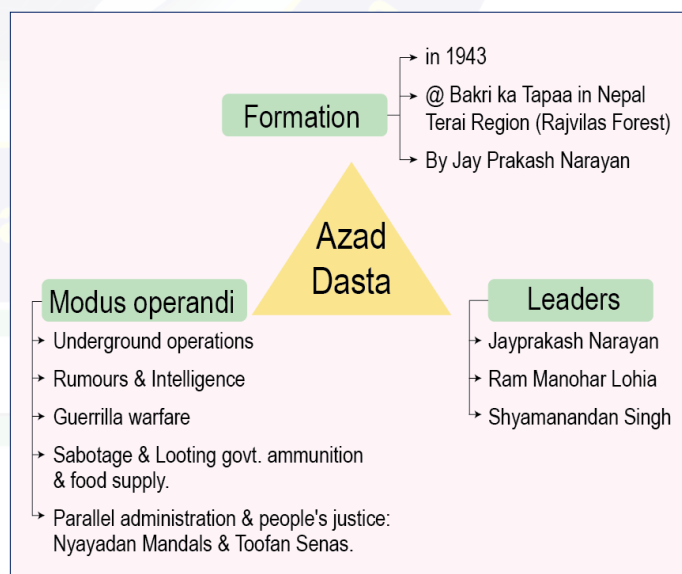
Ans:

Introduction

Azad Dasta was a guerrilla group that was secretly established during the 1942 Quit India Movement which mostly worked in Bihar and the India-Nepal border area. The group was a fearless troupe empowered as the brainchild of Jayaprakash Narayan whose aim was to combat with guerrilla warfare and underground operations against the British regime after the arrest of most Congress leaders.

Origin and Leadership

- In a harsh mountain area along the Nepal border, Jayaprakash Narayan masterminded the Azad Dasta. The group members were young people who were exceptionally skilled in the performance of secret opposition activities against the British and were called the **freedom brigade**.



Role and Activities

1. Their target was British communications and transport. In order to carry this out, they used to cut the wires and sabotage railways.

2. Leaflets were distributed secretly among people to arouse enthusiasm for the Quit India movement and let it live in the isolated areas of the country.
3. The members not only ensured the escape of political prisoners but also organised the spy rings while recruiting the help of the local villagers.

Impact and Legacy

- Due to the presence of the 'Azad Dasta,' the determination for revolt in Bihar was not dead even in the face of the repressive measures and the many arrests. Their guerrilla tactics and underground activities not only filled the gap they left due to the jailing of Congress leaders but also made them a force to reckon with in the struggle for freedom, thus turning them into a symbol of people's will and sacrifice.

To be precise, as the main-stream movement's leaders were arrested, Azad Dasta became the major secretive force in the Quit India Movement. By guerrilla tactics, sabotage, and the rallying of local support, it perpetuated the strife for freedom and to this day it is a symbol of valour, sacrifice and people's resistance at the grass-root level against colonial rule.

4. (c). Government of India Act, 1935.

Approach:

1. Introduction should mention demands and genesis of GoI Act, 1935.
2. In body parts write separately, key features and its impact on structure and functioning of govt and constitution of India.
3. In conclusion, write its importance and remarkable features.

Ans:

Introduction

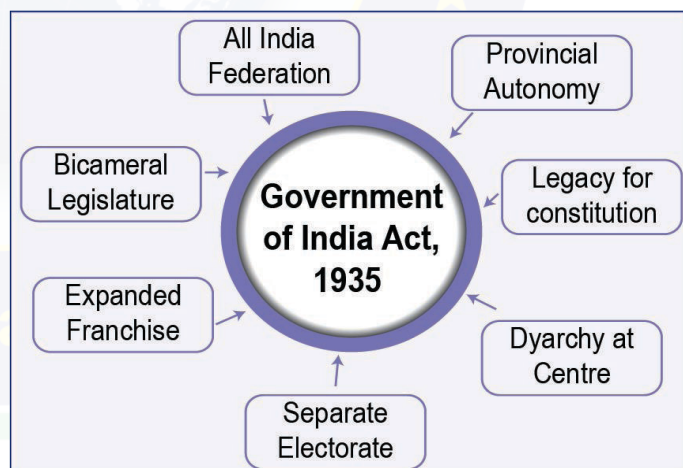
The Government of India Act, 1935 was a concession to the escalated Indian demands for self-governance. Previous reforms such as the Montagu-Chelmsford Reforms (1919) had only introduced dyarchy at the provincial level and had not satisfied political aspirations. The impact on reasons leading to this composition of the Act had come from the foundation of the Simon Commission (1927), the Round Table Conferences (1930-32), and the Communal Award (1932). The British Parliament enacted it in 1935 and it was the most voluminous legislation by the British Parliament until 1937, when it came into effect.

Key Features of the Act:

1. **All-India Federation:** The Act provided for a federation of British Indian provinces and princely states; nevertheless, the federation never got an operational start due to the reluctance of the princely states.
2. **Provincial Autonomy:** In the provinces, the dyarchy

was removed. With the elected legislatures managing the administration of the majority of the subjects, provincial autonomy was largely realized, which was a very significant stage in the evolution of self-government.

3. **Dyarchy at Centre:** The centre was given the dyarchy. The subjects were separated into reserved (under the Governor-General's control) and transferred (under the ministers' control), but in fact, this arrangement was never implemented.
4. **Bicameral Legislatures:** Elected assemblies and councils had been set up in six provinces (Madras, Bombay, Bengal, Bihar, Assam, United Provinces) which were given bicameral legislatures.
5. **Expanded Franchise:** Up to the suffrage for the 1937 elections was expanded to about 10%, and a number of constituencies were thrown open to direct contests.
6. **Separate Electorates:** The legislation maintained and expanded separate electorates for Muslims, Sikhs, scheduled castes, women, and labor groups, and thus, communal representation and political organizations were formally recognized.
7. **Federal Court:** The Federal Court was established to settle the conflicts between the centre and provincial governments and to operate as the highest judiciary below the British Privy Council.
8. **Continued British Control:** The British government and the Governor-General, whom the Act also vested with veto rights and emergency powers, retained authority over the vital fields of defense, foreign affairs, and finance.



Impacts

1. **Greater Indian Participation:** Indians were permitted by the Act to run provincial governments, and political participation increased substantially throughout the country.
2. **Step Toward Independence:** Through the formation of province councils, a step towards India's independence was taken as it transferred control to the elected ministers, which was a big change from mainly direct British control.

- 3. Communal Political Divide:** Alongside other provisions, the Act also entrenched communal divisions that allowed separate electorates, politically fragmenting the country further.
- 4. Failure of Federation:** The demonstration of the failure of the British reforms to establish governance in India that is unified and independent of colonial rule was the refusal of the princely states to be part of the federation.
- 5. Legacy for Constitution:** The Act influenced the Indian Constitution of post-independence India, more so with the federal structure and the stages of the legislation.
- 6. Divided Political Reaction:** While moderate leaders acknowledged the Act as progress, radicals were not convinced and it strengthened their calls for complete independence and also impacted later movements like Quit India.

So, in India's constitutional history, the Government of India Act, 1935, was the first milestone, but a complicated one. The Act largely extended Indian participation but at the same time, it also kept British dominance in the vital areas. The Act's reforms, therefore, were undoubtedly instrumental in the smooth Indian transition from colonial rule to the independence and to the Indian Republic setting of the foundation.

4. (d). Civil Disobedience Movement in Bihar.

Approach:

1. Give a brief introduction of Civil Disobedience Movement with time period, with regions and leadership.
2. In body, write key features and major events during the movement. Additionally write the impact of CDM.
3. In conclusion summarise the points, write challenges and its remarkable role.

Ans:

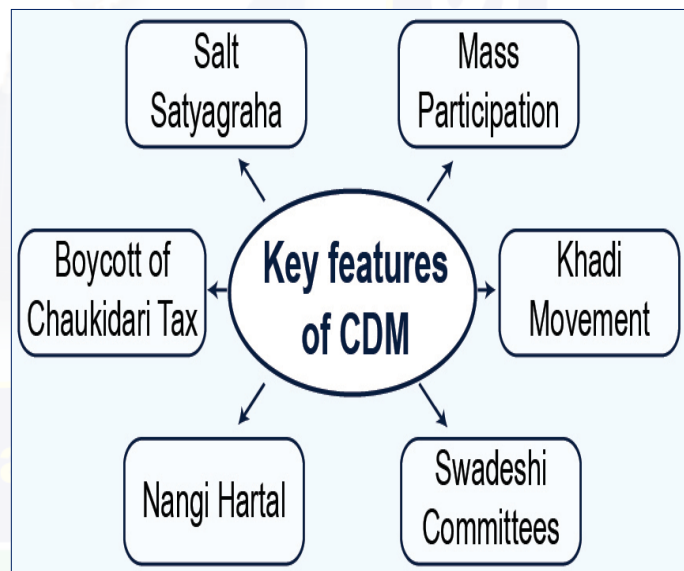
Introduction

The Civil Disobedience Movement in Bihar was a major event that deeply affected the entire fight for Indian independence from 1930 to 1934. The Bihar movement was a consequence of the Congress decision from 1929 to implement Purna Swaraj. Incidentally, the day Dr. Rajendra Prasad led the Salt Satyagraha in Bihar was 6 April 1930, so well as Jawaharlal Nehru, who came to the region for ten days to arrange the meeting, jointly welcomed the power. The movement at this time was then spreading from Champaran and Saran to the other districts of Bihar such as Patna, Bettiah, Hajipur, and Darbhanga.

Key Features of the Movement in Bihar

- 1. Salt Satyagraha:** The people in Bihar broke the British salt laws openly on 6 April 1930, just like Gandhiji did in Dandi.

- 2. Boycott and Khadi Movement:** Without a doubt, more and more use of Khadi and boycott of foreign products became noticeable and at the same time the people provided a strong message against the use of intoxicating drinks, as the people also showed their protest by refusing to pay the chowkidari (watchman) tax.
- 3. Mass Participation:** The movement witnessed the active participation of women and people from all walks of life.
- 4. Swadeshi Committees:** These were formed in Patna and other districts to plan activities such as letter writing campaigns and to propagate patriotic thoughts.
- 5. Prominent Leaders:** The primary leaders who motivated the movement were Rajendra Prasad, Sachchidanand Sinha, Hasan Imam, Sir Ali Imam, Chandravati Devi, and Ramsundar Singh.
- 6. Kisan Satyagraha:** Not only were the peasants protesting the British oppression but also the zamindar exploitation particularly through Bihar Provincial Kisan Sabha which was initiated by the likes of Swami Sahajanand Saraswati.
- 7. Repression:** Apart from lathi charges and arrests, the British officials brought Gorkha police to keep order, and there were situations where the prisoners performed the naked strike (Nanga Hartal) protesting against jail conditions.



Major Events and Impact

- 1.** The first reaction of Rai Bahadur Dwarkanath was to resign as a protest against police brutality during the movement.
- 2.** Significant hartals and protests marked major cities like Patna, expressing solidarity with national leaders and martyrs.
- 3.** Besides these, this movement brought political awareness among people and peasants also came together as a result of the movement for their own self-rule.

- Due to Women's participation in the movement, the issue of gender inclusivity found its way into the fight for freedom in Bihar.
- Though suspended in 1934 on Gandhi's call, the movement deeply influenced Bihar's political landscape, galvanising future activism leading to independence.

In a nutshell, the Civil Disobedience Movement in Bihar was one of the most important Gandhian movements that dealt with local issues like the rights of peasants, and the production of Khadi which was economic self-reliance besides being contemporaneous with the other movements. Not only did it awaken political consciousness among the people from different social strata but it also challenged the colonial authority and thus sowed the seeds for future revolutionary activities. The passionate participation of Bihar was later on referred to as one of the decisive factors which shaped the broader narrative of India's struggle for freedom.

4. (e). Caves of Eastern India in Ancient Times and their significance

Approach:

- Write a brief introduction about caves of eastern India and their uses for various social and individual functions.
- Break the body into many parts to include
 - ✓ Key Caves and their characteristic features like establishment time period, geographical location and the religion it is generally associated with. You can also make it crisp by writing in the Tabular form.
 - ✓ Also write about the historical significance and architectural importance of these caves.
- In conclusion, mention their role in the overall cultural legacy of India and in promotion and flourishing of religion for decades.

Ans:

Introduction

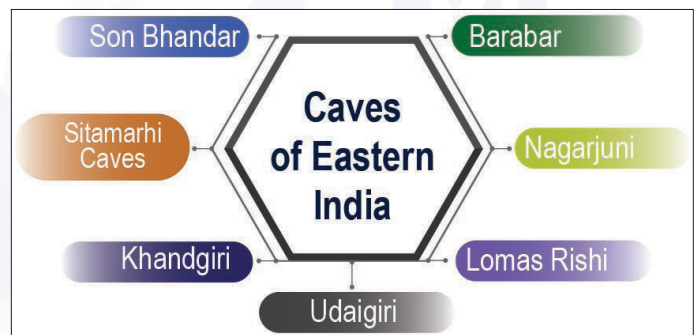
For quite a long time, the ancient Eastern Indian caves were not only the landmarks of history but also of great significance in the fields of religion and architecture. These places were the center of meditation, ritual, and monastic culture, and it was an era when the adherents of Buddhism, Jainism, and Ajivika dominated the spiritual scene near the 3rd century BCE onwards.

Key Caves and Their Features

- Barabar Caves (Bihar):** These are the earliest rock-cut caves in India from the Mauryan period (around 250 BCE). These hollowed-out caves of highly polished granite with interiors were made for the Ajivika sect.
- Nagarjuni Caves (Bihar):** Located near Barabar, these caves are very similar and also dated to the Mauryan

period with Buddhist and Ajivika usage.

- Karan Chaupar and Lomas Rishi Caves:** The caves from the Maurya period exhibit the meticulous geometric designs and a mirror-like surface, thus showing the skill of the craftsmen and the early religious-Buddhist-Ajivika usage.
- Sitamarhi Cave (near Rajgir):** It is similar architecturally to Barabar caves and also is evidence of the times Architectural advances, which are attributed to the Maurya era.
- Son Bhandar Caves (Bihar):** The Jain rock-cut caves that depict the religious cave architecture of the place in the past.
- Udayagiri and Khandagiri Caves (Orissa):** The caves of the 1st century BCE, were natural to some extent and partly man-made, and were the living quarters and the places of meditation for the Jain monks during the reign of King Kharavela. Apart from the caves, the prominent Hathigumpha inscription and elaborate carvings are some of the features.
- Transition to Other Regions:** After the Mauryas, tens of thousands of Buddhists moved to the South, so the Deccan and Western India were the most suitable places for them. Anyway, on one hand, the West and Deccan regions are home to such caves as Ajanta, Kanheri, and Karla where they have flourished. The Eastern caves, however, represent the earliest Indian rock-cut caves.



Historical and Religious Significance

- The ascetics who had embraced Buddhism, Jainism, and the Ajivika tradition turned these caves into their monasteries (viharas) and prayer halls (chaityas).
- The caves symbolised withdrawal from worldly life into asceticism and meditation, aligning with the religious ideologies of the period.
- The magnificent interiors and meticulously carved details also helped exhibit and strengthen the political and financial support of the royal patrons of the period such as King Ashoka and the Mauryan emperor Dasharatha.
- Besides that, these places for religious assemblies were the cultural centers of arts, inscriptions as well as the works of donors (including merchants and foreigners) who were patrons and supporters of different religions.

Architectural Importance

1. Eastern Indian rock-cut caves were the stepping stones of later Indian rock-cut architecture, which had religious symbolism as well as technical proficiency.
2. The process of turning granite walls into a mirror-like surface was not only the first attempt but also for several hundred years no one could replicate it better or be able to achieve the same level of perfection.
3. The chaitya arch as an ornamental sculptural feature found in Lomas Rishi is not only an architectural landmark but also one of the direct sources of inspiration for the design of temples that followed.

Ancient Eastern India caves were the pioneering instances of Indian rock-cut architecture, religious faith, and ascetic life, hence were their artistic innovation and devotional importance made them indispensable elements of India's cultural and spiritual heritage and it can also be said that, by this, it was the beginning of a long-drawn pattern of cave architecture all over India.

Q 5. "Champaran Satyagraha symbolised the success of Gandhian methods of struggle." Discuss its significance in India's freedom movement.

Approach:

1. Introduction should contain the broad events leading to the Champaran satyagraha and Gandhi's leadership in it.
2. In body parts, do include:
 - a. Background and causes
 - b. Gandhi's role and method of satyagraha
 - c. Impact on Gandhi's stature and further mass movements of India.
 - d. Significance of the movement
3. In conclusion, summarise to reflect the role of Champaran satyagraha in furthering Gandhi's role and non-violent protests against wrongdoings by Europeans.

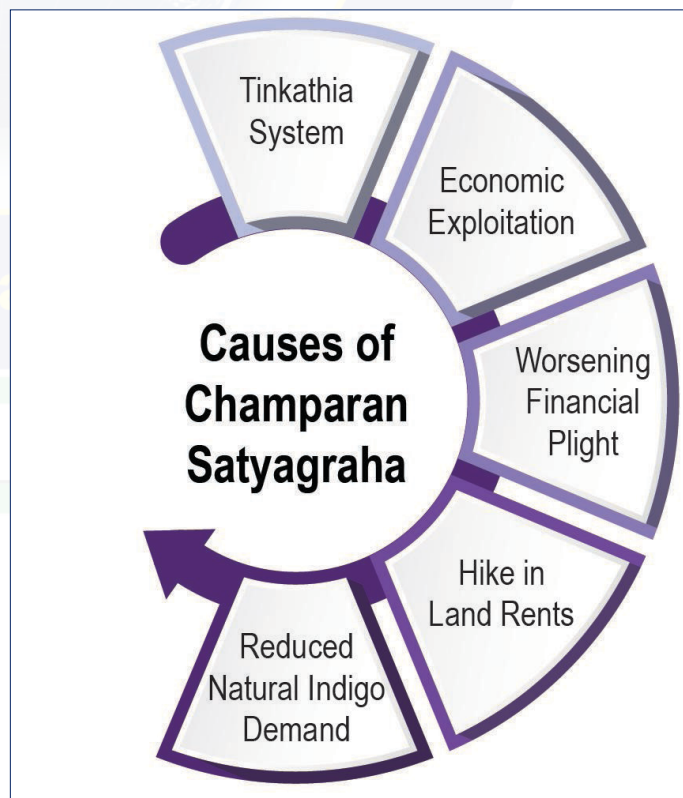
Ans:

Introduction

The Champaran Satyagraha of 1917 was a landmark agrarian movement that Mahatma Gandhi led in Bihar. The crisis was that the Europeans had forced the peasants to grow indigo in 15% of their land under the Tinkathia system, which was a total nuisance. This system had been the cause of the farmers' being impoverished and forced to take high debts. Gandhi, however, got involved in this issue through an on-the-spot inquiry, mass mobilization, and nonviolent civil disobedience, which forced the British to abolish the Tinkathia system through the Champaran Agrarian Act of 1918. It was Gandhi's first triumph of Satyagraha in India and thus, his ascendancy of leadership plus the precedent of subsequent freedom fights started.

Background and Causes

1. **Introduction of Synthetic dye:** Since the late 18th century, Champaran in northwest Bihar has been the main indigo-producing area. The demand for indigo dye was quite high up to the beginning of the 20th century, but the synthetic dyes that came from Europe had caused the closure of factories after 1900 and that had worsened the farmers' plight.
2. **Tinkathia System (Implemented since 1820s):** Under this oppressive colonial system, European planters forced tenant farmers to grow indigo on 3/20th (three kathas per 20 kathas, or ~15%) of their landholding. This was non-negotiable, and most of the time, the best land was marked for indigo; thus, there was not enough land for food crops and the result was food insecurity. Modus Operandi of this system includes the following:
 - a. Payment was arranged according to the land area instead of production volume and it was mostly below the market rate.
 - b. The planters gave seeds and took care of the initial costs but charged the tenants low prices and gave them high-interest loans to exploit them.
 - c. If one did not comply, heavy fines would be levied, one would get mortgage bonds at a high-interest rate (about 12%), and become a debt slave.
 - d. Result: farmers became poorer, got into the debt trap, and the fertility of the soil decreased.
3. **Worsening Conditions and Protest:** As factories closed down and contracts were canceled, the farmers ended up paying larger fines which resulted in them going deeper into debt. There were protests in 1867 and the early 1900s which, however, were suppressed until Gandhi came.



Gandhi's Role and Satyagraha Method:

1. **Invitation by Rajkumar Shukla:** Shukla, a peasant full of despair, convinced Gandhi to come to Champaran and investigate the issue firsthand.
2. **Fact-Finding and Mobilisation:** Gandhi went around the villages, heard the farmers' troubles, got the proof of the planters' abuses, and attracted different social groups that had no common cause before.
3. **Nonviolent Resistance:** When the colonial authorities ordered Gandhi to leave Champaran and he was arrested for not following their order, Gandhi, as a model of civil disobedience and moral bravery, refused.
4. **Legal and Political Pressure:** The colonial government, compelled by Gandhi's very physical presence, appointed a Committee of Inquiry, with him as one of the members - an unparalleled decision for an Indian in the colonial administration.

Achievements and Outcomes

1. **Champaran Agrarian Inquiry Committee Report (October 1917):**
 - a. It recommended the abolition of the Tinkathia system.
 - b. It called for reimbursement of the illegal cesses landlords had charged.
 - c. Declared that indigo cultivation should be voluntary, last no longer than 3 years and, be a decision made by the tenants about the land used.
2. **Champaran Agrarian Act (1918):** The committee's suggestions were accepted by the British government, which led to the abolition of Tinkathia and the improvement of tenant rights.
3. **Relief to Peasants:** The peasants were given the right to refuse forced indigo cultivation, illegal taxes were stopped, and a little economic rehabilitation was also achieved.

Significance in India's Freedom Movement

1. **First Major Satyagraha Movement:** Effectively demonstrated that Gandhi's methodology of nonviolent protest could, indeed, bring about social and political objectives under the British rule.
2. **Mass Mobilisation:** The peasants, lawyers, students, and local elites were all united by this event, which thus, moved from elite politics to mass-based movements.
3. **Moral and Political Victory:** The case of Gandhi's civil disobedience and non-violent resistance techniques was now proven, thus making other struggle activists very encouraged to push on fighting across India.
4. **Launch of Gandhi's Leadership:** Through this event, Gandhi's stature as the leader of India's freedom movement was immensely enhanced.
5. **Economic and Social Reform:** It was made explicit that the fight for independence needed to take into account agrarian distress and social justice through this event.
6. **Blueprint for Future Movements:** Indicated the

characteristics of Kheda, Ahmedabad mill workers' strikes, Non-Cooperation, and Civil Disobedience movements.

7. **Symbol of Hope and Unity:** It showed that the oppressed could peacefully connect and thus, the idea of nationalist identity beyond the colonial rule was now feasible.

In short, the Champaran Satyagraha was a landmark in India's independence struggle, symbolising the triumph of Gandhian nonviolent resistance. By abolishing the exploitative Tinkathia system and empowering peasants, it proved civil disobedience's effectiveness, expanded mass participation in politics, and launched Gandhi as a national leader. Its success laid a durable foundation for future nationalist and social justice campaigns, making it one of the most significant early victories against British colonial rule.

OR

Discuss the expansion of Western and technical education in Bihar between 1857–1947. What impact did it have on society and politics?

Approach:

1. Introduce by writing about beginning of western education in India. Additionally write the need for that to produce a skilled workforce for EIC.
2. In body parts, separately write for Introduction and expansion of Western and Technical education including establishments of various landmark institutions.
3. In conclusion, reflect the importance of these educational institutions in making Modern Bihar.

Ans:

Introduction

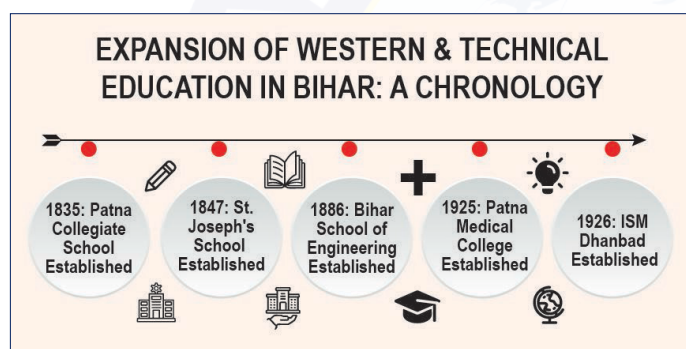
Introduction and spreading of the Western education system in Bihar began during the British period. In order to have the necessary managerial and clerical staff, the East India Company had introduced and spread Western education in Bihar. The beginning of Western education in Bihar was marked by the founding of **Patna Collegiate School** in the year 1835. It was later followed by the School of Engineering, Bihar, which extended the foundation of the technical course of the Education Department. The foundation of **Patna University in 1917** had a major impact on higher education as it offered courses in arts, sciences, law, and other related fields through the establishment of the university. The establishment of the **Patna Medical College (1925)** and **Indian School of Mines (1926)** also contributed to the growth of technical and professional education in the country.

Introduction and Expansion of Western Education

1. The colonial administration had its start with Western-style organized education in Bihar; English schools

were opened in Patna (1835) and other district towns.

2. Patna College was born in the year 1863 and was linked with Calcutta University where arts, science, and law courses were taught.
3. Patna University was founded in 1917 and became the foremost center for higher education in Bihar and colleges under its supervision spread all over Bihar.
4. Secondary schools at the district level that operated in places like Deoghar, Motihari, and Chaibasa advanced the participation of local people in English education.
5. The development of female education was slow but steady as it started with St. Josephs School (1847) and later Patna Women's College (1940).
6. English education with religious and social reform ideals was the main focus of schools set up by missionaries and groups like the Arya Samaj and the Brahmo Samaj.
7. The Muslim education was under the influence of the Aligarh Movement and the result was institutions like the Mohammedan Anglo Arabic School (1886) in Patna.



Introduction and Growth of Technical Education

1. The profession of technical education was formed gradually with the establishment of training and education institutions that were focused on professional preparation.
2. The School of Engineering, Bihar, was started in Patna in 1886 and it was later renamed Bihar College of Engineering in 1924 and NIT Patna in 2004.
3. The Prince of Wales Medical College, the predecessor of Patna Medical College, was founded in 1925 and played an important role in the development of professional medical education.
4. The Indian School of Mines was established in 1926 in Dhanbad for mining engineering, as mining was a significant industry for the mineral-rich state of Bihar.
5. Agricultural education grew with the help of institutions like Pusa Agricultural Institute which introduced the latest farming methods to the region.

Societal Impact

1. Western education gave birth to an emerging middle class that not only was involved in but also actively supported social reform movements.

2. The ideas of democracy, equality, and scientific thinking were among the reasons that people started to criticize the caste system, superstitions, and gender inequality.
3. Literate people involved themselves in the advancement of journalism, administration, and public discourse, thereby increasing social awareness.
4. However, literacy rates remained low and the coverage was limited but the developments had a positive effect on the promotion of the questioning spirit and modernization.

Political Impact

1. Groups which were western-educated formed a very important part of the leaders and were actively involved in Bihar's nationalist and freedom movements.
2. The likes of Patna University, with student activism and political argument, were educational establishments acting as political power centers.
3. The educated class to which Jayaprakash Narayan and Ramdhari Singh Dinkar belonged consciousness emerged from this university and resisted colonial rule.
4. This class acted as a liaison between the rural population and the colonial officers; thus, they became the speakers of the locals' political demands and reforms.

Concluding, these years from 1857 to 1947 saw the Western and technical education in Bihar made a huge leap forward, the society was restructured and political engagement enhanced. In spite of the limited reach and literacy, the developments made to some extent laid the foundations of a modern educated class who became instrumental in bringing about social change and in opposing colonial rule. Bihar's educational progress during this period was an integral part of her role in the longer and wider struggle for freedom and modernization in India.

Q 6. The Partition of Bengal (1905) gave a new direction to Indian nationalism. Discuss its causes, nature and consequences with special reference to Bihar."

Approach:

- In introduction, briefly mention the geographical aspect of partition and british intent behind it.
- Divide the body parts into various parts under relevant subheadings to include:
 - ✓ Causes behind the movement
 - ✓ Nature of partition
 - ✓ Consequences with Special reference to Bihar
- In conclusion, Summarise points to reflect its significance in the freedom movements and rise of leaders, and regional influence on Bihar, being part of it.

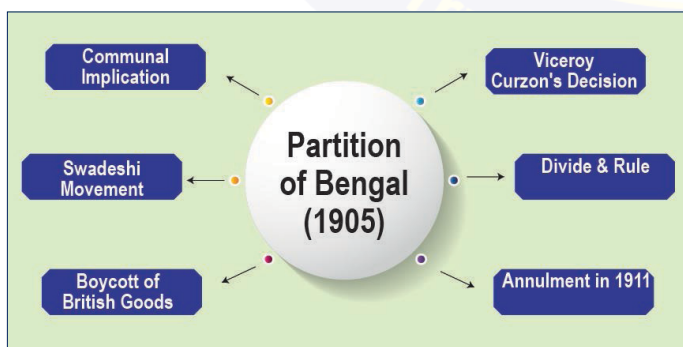
Ans:

Introduction

The Partition of Bengal in 1905 was the dividing of the Bengal Presidency by the British into two separate parts; East Bengal and Assam (mostly Muslim) and West Bengal (mostly Hindu). It was Viceroy Lord Curzon who made the announcement, the reason for the separation said to be of administrative convenience. But The partition was not just a change in administration; it impacted the political atmosphere and nationalism very profoundly. It also influenced the areas that were formerly part of the Bengal Presidency, such as Bihar.

Causes of the Partition:

1. **Administrative Challenges:** At that time, Bengal consisted of Bihar and Odisha. It was a very large province with a population of almost 80 million and it was really difficult to manage it as one unit effectively.
2. **Divide and Rule Strategy:** The British intended to destroy the unity of the nationalists by separating the Hindus and the Muslims along territorial lines. They did this so as to reduce the political power of Hindus who were in majority in Bengal.
3. **Political Motives:** The partition was a ploy to stop the growing nationalist movement that was concentrated in Bengal and was the cause of agitation by the powerful leaders like Surendranath Banerjee and Aurobindo Ghosh.
4. **Appeasing Muslim Leaders:** The British were giving the Muslim leaders what they wanted by making East Bengal a Muslim-majority province with Dhaka as the capital. What they were looking for was not Muslim support but Muslim hostility towards Hindu nationalism.
5. **Economic Interests:** The division was among the factors for the East Bengal jute-growing areas to come under industrial control over economically vital regions.



Nature of the Partition:

1. The division of Bengal was on the basis of religion and geography, the new province was East Bengal and Assam with Dhaka as the capital while the capital of West Bengal was Calcutta.
2. The announcement created protests at every level, from

petitions and public meetings to the formation of the Swadeshi Movement, which involved the boycott of British goods.

3. The tying of rakhis was one of the protests against the partition of Bengal, which had been a close relationship between sisters and brothers of the Hindu community but now was extended as a symbol of unity to the Hindu Muslims communities, and was being promoted by nationalist leaders such as Rabindranath Tagore.
4. The movement drew the different groups such as students, zamindars, women and professionals together who all had the same view of refusing.

Consequences with Special Reference to Bihar

1. **Political Awakening:** The Partition of Bengal made the people of Bihar aware of their political rights. With it came the intellectuals, zamindars, and Congress leaders who saw the event as a trick to undermine the existing bond of regional identity and thus brought resistance in the form of protest.
2. Along with demonstrations, the people of Bihar went beyond to make significant contributions by actively engaging in the Swadeshi Movement, through which they boycotted British goods and promoted indigenous ones, thus, political activism and **self-reliance** were kindled there.
3. **Communal Implications:** Despite the fact that Bihar was initially united against the partition, the relations between Hindu and Muslim communities worsened as the British policies accentuated the communal lines.
4. **Demand for Provincial Autonomy:** The political unrest gave rise to the demand for a separate province in Bihar which, in the end, led to the division of Bihar and Orissa into two different geographical and cultural entities in 1912, a recognition of their respective regional identities.
5. At the time when the partition issue was the matter under discussion, the nationalist leaders in Bihar were taking their cue from 'the struggle in Bengal and from the Indian National Congress as a whole rather than from the Congress in India.'

Conclusion

The 1905 Partition of Bengal was an extremely important moment in Indian nationalism when the British attempts to split Indian society along religious lines were seen through. Although the partition of Bengal filed for colonial separation and was undone in 1911, it profoundly reshaped not only communal relations but also political activism and regional identities. Moreover, for Bihar, it is considered as the event that marked the beginning of a strong political personality of the region with the forging of the linkages with nationalist movements culminating in the freedom struggle.

OR

Examine the role of Peasant Movements in Bihar during the freedom struggle. How did they shape the course of Indian nationalism?

Approach:

1. Give a brief introduction about peasant movements in Bihar
2. In body parts, write about causes, key specific movements, role in Bihar and how it shaped Indian nationalism under separate sub headings.
3. Conclusion must reflect the overall genesis and nature and significance of these movements as far as peasant rights and national movement is concerned.

Ans:

Introduction

Peasant movements in Bihar were a significant part of the state's contributions to the Indian freedom struggle. The idea of these movements coming from the widespread rural distress was already a political very powerful forces that linked their local struggles directly with the national cause.

Causes of Peasant Movements in Bihar

1. **Exploitation by Zamindars:** The peasants were living in misery due to heavy land revenue demands and the high-handed ways of the landlords.
2. **Economic Hardships:** The rural poor were made even poorer and dissatisfied with the combination of heavy taxation, forced labor, and debt to moneylenders.
3. **Colonial Land Policies:** The Permanent Settlement system had made landlordism a norm, at the expense of peasants' rights to the land.
4. **Social and Caste Oppression:** Peasants of socially and economically oppressed backward castes and tribal communities suffered from social discrimination besides economic exploitation.

Key Peasant Movements in Bihar

1. **Champaran Satyagraha (1917):** The fight led by Gandhi against forced indigo cultivation appealed to peasants, hence, they became a part of the nationalist movement. It was a moment of change demonstrating the peasants mass mobilisation potential.
2. **Kisan Sabha Movement:** From the 1920s it started to shape and then became more significant in organising the Indian peasants to challenge the revenue policies of the colonial government and exploitation by landlords, which led to the merging of agrarian demands with nationalist politics.
3. **Munger Kisan Andolan:** In 1922-23, Kisan movement started in Munger under the leadership of Shri Krishna Singh and Shah Muhammad Zubair. This movement saw the formation of Kisan Sabha whose primary objective was to organise themselves against the

oppressive landlords and demand rights over their land, fairer rents, and protection from abuses.

4. **Swami Vidyanand-led Movements:** Concentration was on the peasants class struggle against landlords, though at times differing tactically from the Congress approach.
5. **Barhiyataal Resistance (1938):** It refers to the powerful Bakasht Movement in Bihar's Barahiya tal area of Munger district, organized by the Bihar Kisan Sabha from 1936 to 1939, led by Swami Sahajanand Saraswati. The movement fought against zamindars (landlords) who were evicting tenants from "Bakasht" (self-cultivated) lands, taking advantage of laws to seize land after tenants failed to pay rent.
6. **Quit India Movement (1942):** Bihar peasants were not only engaged but also connected their local fights to the call for total independence.

Movement Name	Years	Leaders	Main Issues and impacts
Santhal Rebellion	1855-56	Sidho, Kanhu Murmu	Tribal peasant rights, anti-zamindari, anti-moneylender
Munda Ulgulan	1899-1900	Birsa Munda	Land rights, anti-forced labour
Champaran Satyagraha	1917	M.K. Gandhi	Tenant rights, Indigo cultivation; Civil disobedience
Darbhangha Peasant Movement	1919-20	Swami Vidyanand	Tenant oppression, High land revenue
Bihar Provincial Kisan Sabha	1929-30	Swami Sahajanand Saraswati	Rack renting, eviction, zamindari system

Role of Peasant Movements in Bihar

1. **Resistance to Exploitation:** Villagers fought against the oppressive zamindar system, high revenue demands, forced labor practices, and loan sharks who trapped them in poverty with little money-lending.
2. **Champaran Satyagraha (1917):** Definitely, Mahatma Gandhi's campaign against forced indigo cultivation was the first landmark case when peasants' economic grievances got national exposure, thereby igniting comparable reactions in other rural areas of Bihar.
3. **Formation of Bihar Kisan Sabha:** This committee, established by Swami Sahajanand Saraswati and the like from the 1920s onwards, concerned itself with

the mobilisation of the peasants against exploitation through issues of fair rents, eviction rights, and abolition of forced labor, directly facing colonial and feudal oppression.

4. **Participation in National Protests:** Bihar's peasants were not averse to engaging in revolutionary activities and thus were present in various major nationalist movements such as the Non-Cooperation Movement and the Quit India Movement where they combined agrarian demands with the national call for independence.
5. **Emergence of Peasant Leaders:** Through activism, peasant leaders made the rural Bihar area politically known and hence entered local and national politics. Politically, their guidance helped to spread to a great extent rural populace awareness.

How Bihar's Peasant Movements Shaped Indian Nationalism

1. **Deepening Mass Involvement:** Peasant mobilisations integrated millions from rural Bihar into the freedom struggle, turning nationalism into a truly mass movement beyond urban elites.
2. **Broadening the National Agenda:** These movements put emphasis on the fact that political freedom cannot be separated from economic and social justice, thus giving the Indian leaders engaged in the struggle the task of addressing issues like land reforms and poverty.

3. **Fostering inter-Class Unity:** The struggles of peasants had enough power to overcome the differences in caste and class and, therefore, those who were marginalised got united on the grounds of nationalist objectives.
4. **Strengthening Gandhian Mass Movements:** Gandhi's philosophy of non-violence and other methods of resistance were accepted by and also reinforced through Bihar peasants, hence broad ethical justifiability and mass appeal characterized the freedom movement.
5. **Political Transformation:** The advent of rural political activity in Bihar brought about a challenge against the traditional zamindari system and colonial administration, which in turn made the support structures that were aiding British rule to weaken.

Conclusion

Peasant movements in Bihar were an essential factor in the politicisation of rural grievances and connecting them to the wider nationalist movement, thereby changing the freedom struggle to in-depth and socio-economic justice demanding comprehensive Indian nationalism. They converted the nationalistic movement into a comprehensive movement which not only demanded political independence but also socio-economic justice. The people of Bihar who were peasants made sure that the struggle for freedom was based on the ground realities of the masses, thus making it longer, more extensive, and consequently triumphant.

SECTION - III

Q 7. Write short notes on the following:

7.(a). Causes and consequences of the Bengal Partition.

Approach :

- Write a brief introduction about the Bengal Partition. Mention the year, geographical region it took place and the associated leaders.
- Address the body in two parts:
 - ✓ Mention the causes behind the partition. You may add major events associated with it.
 - ✓ Mention the consequences of Bengal partition.

Conclude by mentioning the lasting contribution it made to the struggle for independence.

Ans:

Introduction

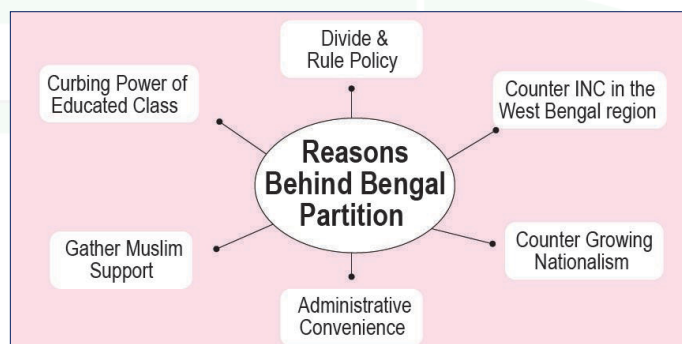
Bengal was among the biggest provinces of the British Raj and included Bihar, West Bengal, and Orissa. Bengal was the political center of British India, therefore, it was a very politically significant area. Its population consisted of the Bengali-speaking Hindus and Muslims. The British claimed that they were having a hard time governing such a big area. To facilitate better governance, Viceroy Curzon

communicated his decision to partition Bengal in 1905.

Causes behind the partition :

The division of the Bengal province was carried out for administrative convenience, as well as for equal development in all parts of Bengal, according to the British authorities. Nevertheless, the causes of Bengal's partition can be uncovered via the British's purposely divisive policies:

6. **Divide and Rule Policy:** The creation of Muslim-majority provinces in east Bengal and Hindu-majority in western part to break the united Bengal and thus restrict nationalist activities was the hidden intention of the British behind the partition.



7. **Counter Growing Nationalism:** Bengal became the centre of Indian Nationalism. Several nationalist leaders

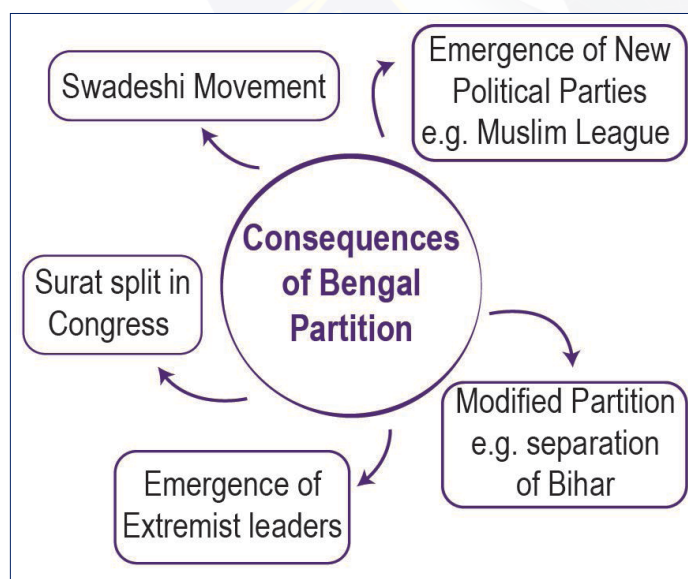
like Aurobindo Ghosh and Surendranath Banerjee were the products of Bengal and they deeply impacted the nationalist movement by the spread of the ideas of nationalism.

8. **Administrative Convenience:** The British government explained why the division was essential on the grounds that the administration of Bengal as a single unit was difficult because of its size.
9. **Muslims Apart:** Lord Curzon wished to win over Muslims. He suggests that Dacca might be the capital for the new province that would consist of the Muslim majority and hence provide them with singleness.
10. **Curbing Educated Class Power:** The partition also made a physical and ideological barrier between Calcutta, the urban, English-educated base, and the rural, jute-growing areas, so the power of the Bengali bhadralok (educated elite) was cut down and their ability to mobilize politically weakened.
11. **Counter INC:** The establishment of a Muslim-majority province in the East of Bengal would be an impediment to the Indian National Congress (INC) in West Bengal.

Consequences:

The partition of Bengal severely hampered the Indian freedom movement. The instant result was antagonism among all segments of the population not only in Bengal but throughout India. Both factions of Congress, the Radicals as well as the Moderates, were against it.

1. **Rise of Swadeshi Movement:** Large and peaceful public meetings and rallies were held which led to the rise of the Swadeshi movement.
2. **New Political Parties:** As a result of the partition of Bengal, new parties like the Muslim League formed in 1906 appeared in the political landscape.



3. **Split in Congress:** The division of Congress that took place in 1907 at Surat was the event when the two camps, the Moderates and the Extremists, as a

result of extremists losing trust in the capability of the negotiators to deal with the British administration, came to be separated.

4. **Emergence of Extremist Leaders:** The unsuccessfulness of peaceful protests made supporters turn from moderate to extremist politics. Leaders like Aurobindo Ghosh and Tilak started to advocate the use of violence and call for self-rule (Swaraj).
5. **Partition Cancelled (1911) :** As a result of the uprisings and protests against the Partition of Bengal, the British revoked it in 1911.

While the Bengal Partition was officially for administrative efficiency, the British goal was to split Bengal along communal lines to weaken Indian nationalism and strengthen Colonial rule which led to the most extensive and deepest resistance throughout India not only for the freedom struggle but also for the ultimate national liberation.

7. (b). Home Rule Movement.

Approach :

Write a brief introduction about the Home rule movement. Mention the year, geographical region it took place and the associated leaders.

Address the body:

- Its objective
- Write its significance and importance.
- Write the reason behind its Decline.

Conclude by mentioning the lasting contribution it made to the struggle for independence.

Ans:

Introduction

India's Home Rule Movement was a pivotal moment in the freedom struggle. The movement, which was India's response to the First World War, had spread all over the country from 1916 to 1918. All the Home Rule Movement leaders such as Bal Gangadhar Tilak, Annie Besant, G.S. Khaparde, Sir S. Subramania Iyer, Joseph Baptista, and Muhammad Ali Jinnah met together.

Objectives :

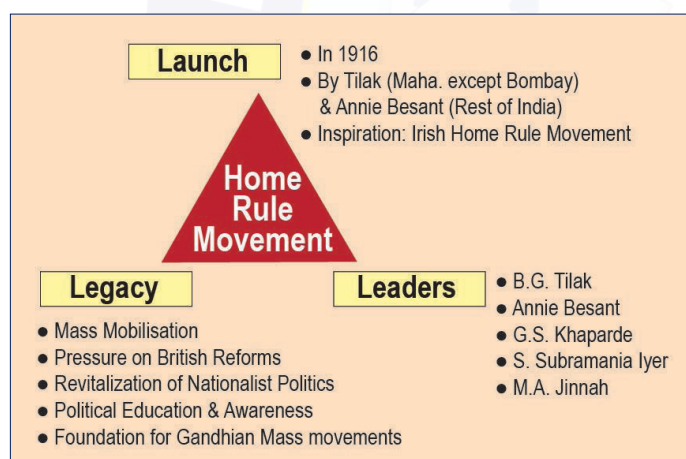
1. Introduce the people of the country to the idea of self-governance and encourage them to participate in it.
2. One of the major agenda of the movement was to unite the extremists and the moderates which had been separated because of the Indian National Congress split.
3. To compel the British to implement political reforms and to give Indians a greater share of power in governance.

Importance of Home Rule Movement:

1. **Nationalism Revival:** It was a home rule movement that revived patriotism in India during the time of war

when, because of the conflict and the internal divisions in the Indian National Congress, the political activities had almost stopped.

2. **Mobilization of the Masses:** The movement managed to involve a big and varied group of Indians, including people from different regions as well as different social and communal groups. Not only the educated middle class was involved, but politically passive areas were also covered by the movement.
3. **Unity of Moderates and Extremists:** The movement brought about an end to the divide between the moderates and the extremists factions of the Indian freedom struggle as it had the power to unite different political ideologies on the basis of one thing i.e. self-rule.
4. **Pressing the British Government:** The movement made a strong political pressure on the British government and hence was one of the main factors of the Montagu Declaration of 1917 which assured the slow introduction of self-governing bodies in India.
5. **Dissemination of Political Consciousness:** The movement helped to create political consciousness in all those areas of India which were previously less conscious about politics and thus a much larger number of people were now empowered to participate in the national freedom struggle.



Reason for its Decline:

- One of the major factors that led to the decay of the movement was the loss of momentum after the arrest of Annie Besant, the death of Tilak in 1920, and the appearance of the Non-Cooperation Movement which attracted attention away from mass-based action.
- So, it stood before the mass movements like the Non-Cooperation Movement as a matter of fact. Not only did the movement help to unite the moderates and the extremists factions that were divided due to the independence struggle but also It had an influence on later leaders like Mahatma Gandhi who eventually became the leader of India's freedom movement. The movement was eventually transformed into the Swarajya Sabha in 1920, thus remaining consistent with its ideas.

7. (c). Gandhi-Irwin Pact.

Approach:

Write a brief introduction about the Gandhi Irwin Pact. Mention the year, geographical region it took place and the associated leaders.

Address the body:

- Write its key provisions and significance.
- Write the criticisms of the pact.

Conclude by mentioning the lasting contribution it made to the struggle for independence and its effect.

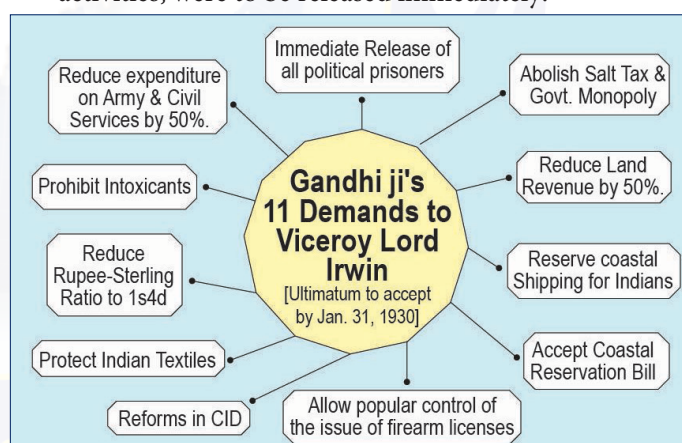
Ans:

Introduction

The Gandhi-Irwin Pact, signed on March 5, 1931, was a political agreement between Mahatma Gandhi and Lord Irwin, the British Viceroy of India, aimed at stopping the Civil Disobedience Movement and making constitutional talks easier.

Key provisions of Gandhi-Irwin Pact:

1. **The Salt Concession:** People living in an area close to the seashore were allowed to make or collect salt for their personal use without paying any tax or duty.
2. **Release of Non-Violent Political Prisoners:** Those political prisoners, who were not involved in violent activities, were to be released immediately.



3. **Removal of Fines and Return of Land:** All the fines that had been imposed but not yet collected were to be forgiven and the confiscated land, if not sold to someone else, was to be returned.
4. **Withdrawal of Repressive Measures:** The expectation was there of the cancellation of all the arrest warrants and the withdrawal of all the court cases filed against Congress workers due to ordinances.
5. **Treated with Kindness Power for Resigned Workers:** Those government employees who had resigned as a protest against the movement were to be treated with kindness and understanding.
6. **Peaceful Protest Permissions:** Peaceful and non-aggressive picketing of liquor and foreign cloth shops was allowed.

The Significance of Gandhi-Irwin Pact

1. **Political Legitimacy:** The British formally acknowledged Congress as the representative of the Indian people for the first time.
2. **Policymakers Forum:** This agreement went beyond merely allowing talking; it also gave Congress a political platform for participation at the Second Round Table Conference.
3. **Wide Support Base:** The pact recognized the use of nonviolent struggle and civil disobedience as effective political tools.
4. **International Recognition:** The pact drew global attention to the Indian struggle for independence, thus garnering widespread support for the movement.

Opposition to Gandhi-Irwin Pact

1. **Popular Demands Left Unresolved:** The refusal to investigate police violations and denial of Bhagat Singh's request for mercy alienated a large number of youth and radical nationalists.
2. **Short-Lived Aid:** Most of the concessions were only superficial and did not satisfy the main demand of complete independence (Swaraj).

The Effects of the Gandhi Irwin Pact:

1. **Indian National Congress:** Congress welcomed the pact as a significant step towards the goal of freedom. Among the major accomplishments, the release of political prisoners and the right to use salt were lauded.
2. **British Government:** From the British perspective, the pact was a tool that would allow them to regain control of the situation and bring Congress to the negotiating table.
3. **Round table conference:** Due to signing of this pact in March 1931, Congress agreed to take part in the 2nd Round Table Conference. The first round table conference, held in 1930, proved insignificant due to non-participation of Congress.

In summary, the Gandhi-Irwin Pact again demonstrated the power of widespread civil disobedience, exposed the limitations of the British willingness to enact reforms, and opened the door for further sympathy and discussion about India's right to self-determination by the international community. It was a fundamental step towards later constitutional reforms and the last battle for freedom.

7. (d). Mauryan Art and Architecture.

Approach :

Write a brief introduction about the Mauryan Period.
Address the body in two parts:

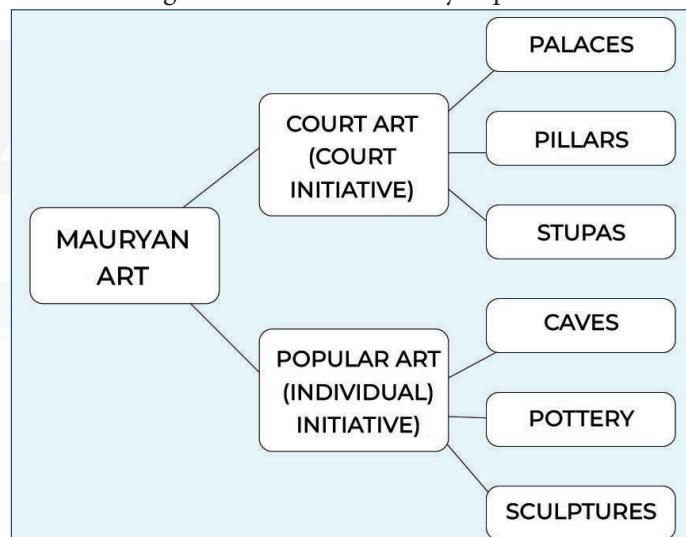
- Key features of Mauryan Arts.
- Mauryan art is related to Buddhism.

Conclude by mentioning the lasting contribution it made to the cultural landscape of India.

Ans:

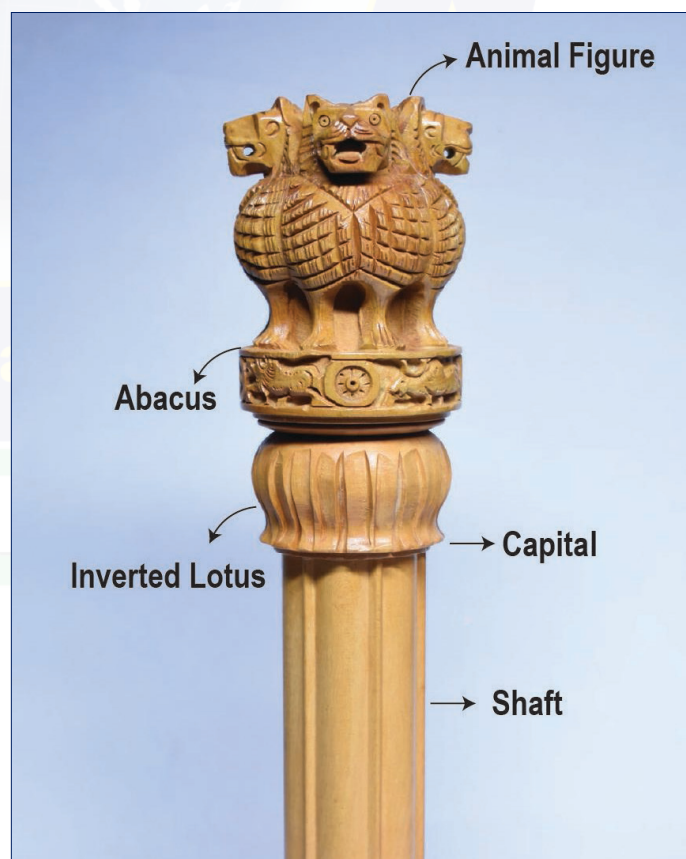
Introduction

The Mauryan period (322-185 BCE) was the era when Indian history saw the first-ever monumental art works, especially those made by Emperor Ashoka. The Mauryan period signifies the vast and varied artistic and architectural works of the Mauryan empire. The artworks depict the Political, religious and cultural aspects of the empire. Mauryan art consisted of court art (official, imperial art) and popular art (folk and religious art) which refer to two different categories of art in the Mauryan period.

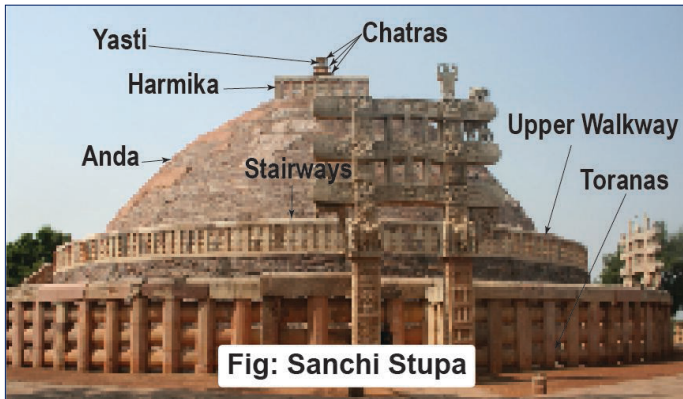


Key Features of Mauryan Art

- **Stone Usage:** The construction on a large scale with polished sandstone, which was a replacement for the earlier wood and brick buildings.



- Ashokan Pillars: Pillars without joints, free-standing columns with tightly wound inscriptions and animal capitals (most notably lions), where the authority of the state and the Buddhist message are symbolized.
- Stupas: The sacred dome-shaped edifices were made to enclose the remains of the Buddha and were the focus of Buddhist worship and pilgrimage; the Great Stupa at Sanchi is a fine example of it.



- Rock-cut Caves: The caves made from rock to house monks and as prayer halls (chaityas and viharas); the Barabar Caves are the earliest available examples.
- Sculptural Art: The works of art emphasize very clean and well-polished stone figures such as the Sarnath Lion Capital and Yaksha/Yakshi statues; the highly detailed, smooth and almost flawless surfaces are a testament to the advanced skills of the craftsmen.
- Symbolism & Motifs: The lotus, wheel (chakra), and other Buddhist symbols commonly found in architecture and decorative relief were the significant elements in the art of that time.

Relation with Buddhism

- Buddhist Propagation through Art: One of the ways of disseminating the Dhamma (Buddhist law) ideologies throughout his empire was creating Ashoka's pillars with inscriptions. The messages promoting compassion, ahimsa, and unity were inscribed in Prakrit.
- Buddhist Centres: Although stupas and pillars were erected at these sites (Sarnath, where Buddha preaches first sermon, Bodh Gaya, where Buddha attained Enlightenment), it was Mauryan power and control that was emphasized by this strong association.
- Buddhist Symbolic Art: The animals on top of the columns (lions, bulls, elephants) and such as the Dharma wheel taken from Buddhism and combined with motifs, both helped in propagating Buddhist doctrine and rendering imperial authority stronger.
- Artistic Patronage: Ashoka's switch to Buddhism encouraged the patronage of Buddhist architecture and sculpture on a massive scale, hence, embedding Buddhist metaphysics and aesthetics in Mauryan art.
- Later Art's Inspiration: The patterns, materials, and religious aspects of Mauryan art transformed into the base of the Indian Buddhist architectural and artistic traditions, which came after.

Summary:

The art of the Mauryan period was a significant representation of the fusion of local art forms and Buddhist philosophies. Stone was not only a physical medium but also served as a symbolic outlet for the propagation of Buddhist concepts and the display of imperial power. It is still relevant as the Lion Capital of Ashoka is placed on the roof of the new Parliament Building of India.

7. (e). Role of Women in the Quit India Movement.

Approach:

Write a brief introduction about the Quit India Movement. Mention the year, geographical region it took place and the associated leaders.

Address the body:

- Write the role of women along with examples and its contribution to QIM.
- Diagram of associated leaders.

Conclude by mentioning the lasting contribution it made to the struggle for independence and its effect.

Ans:

Introduction

Quit India Movement launched in 1942 by Gandhi with the slogan Do or die was a mass uprising which revolted against British rule. It was a people's revolt that was a direct result of the failure of Cripps Mission, war miseries, and patriotism. As a consequence, there was a large-scale demonstration and secret rebellion. Women played a very significant and versatile part in the Quit India Movement as they not only participated in the public protests but also carried on the underground work such as secret radio broadcasting and distribution of pamphlets besides picketing and even taking part in the armed struggle, exhibiting great bravery and loyalty to their country.

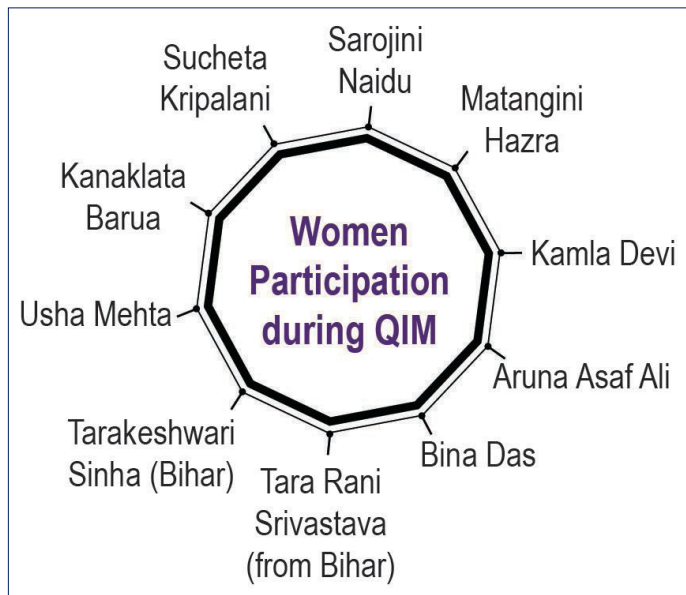
Role of women in Quit India Movement :

Women actively participated in the protests and also took part in the huge rallies besides spreading the movement's message. They did not hesitate to face arrests and jail terms when it came to the fight for freedom and passed resolutions through their organizations, showing their unflinching dedication to overthrowing British rule and setting the country free.

1. **Sustaining the movement:** Women were not only bringing in mass mobilization and recruitment but they also took on the responsibility of keeping the movement alive after the arrest of male leaders like Dr Rajendra Prasad etc.
2. **Involvement in Protests:** They actively took part in meetings, processions, picketing, production, and sale of salt etc.
3. **Civil Disobedience:** Every time women participated in civil disobedience it attracted more people and was done with great gusto though they were sometimes arrested unexpectedly..
4. **Secret activities:** Women were involved in the

publication of pamphlets, secret distribution of literature, clandestine operation of the Congress radio. For example, Usha Mehta

5. **Regional Activism:** Women's Processions And Militancy Were Reported In Locations Such As Bannu, Meerut, Assam, Sagar, Wardha, And The Madras Presidency.
6. **Support Services:** Women were nurses, messengers, and providers of food and shelter to revolutionaries. They took care of homes and farms when male members of the family were jailed or had to go underground.



To put it simply, women in the Quit India Movement were the most significant and revolutionary figures. During this period of extreme political instability and oppression, women did not hesitate for a moment to stand with men, shoulder to shoulder, in the fight for freedom. Their heroism, sacrifice, and leadership not just fortified but also dismantled the movement of traditional gender roles making it a landmark instant in the fight for women's rights in India.

Q 8. "Gandhiji's constructive programmes were as important as his mass movements." Discuss.

Approach:

Write a brief introduction about constructive programmes as well as his contribution behind mass movement.

Body:

- Nature and Objectives of Constructive Programmes
- Role During Mass Movements like NCM and CDM.
- Describe how constructive programmes were as important as his mass movements.

Conclude with their effect and impact on the Indian freedom struggle. Mention how constructive programmes created an awareness among the masses and worked for the eradication of various social evils like untouchability, etc.

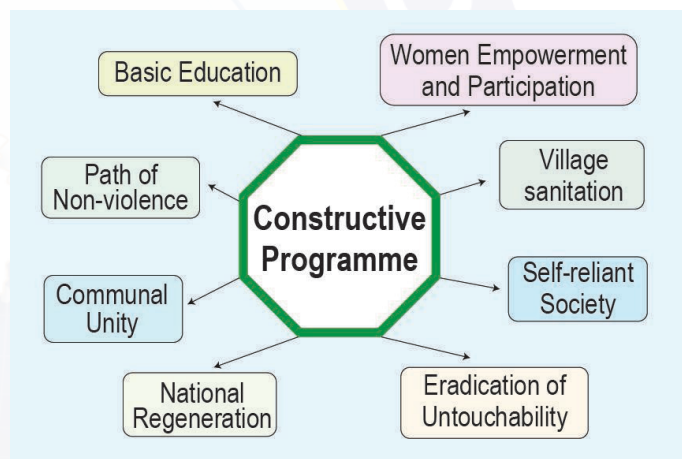
Ans:

Introduction

Constructive programmes were the social work initiatives of Mahatma Gandhi launched during inactive phase of freedom struggle. Constructive programmes are said to have played role of keeping moral of congress workers high, widening the meaning of swaraj, and preparation for the next phase of struggle.

Various constructive programmes of Mahatma Gandhi launched during inactive phase of freedom struggle and its Nature and objective of Constructive work :

- Gandhi's constructive programmes were basically the promotion of khadi (hand-spun cloth), revival of village industries, rural sanitation, basic education (Nai Talim), eradication of untouchability, communal harmony, women's empowerment, and upliftment of marginalized groups.
- These initiatives were fundamentally based on the idea of self-reliance, economic decentralization, and the revival of human values, which altogether mirrored Gandhi's idea of Swaraj (complete self-rule) that was not only political but also social and economic.



Role of Constructive work during mass movement :

- During non-cooperation movement, constructive programme kept up the spirit of people in wake of disappointment due to suspension of movement.
- Volunteers promoting use of Khadi provided ground works and support during civil disobedience movement.
- Constructive work expanded the reach of the national movement across caste and class barriers.

Importance Compared to Mass Movements

Aspect	Constructive Programmes	Mass Movements
Focus	Social, economic, and moral transformation	Direct political confrontation/ agitational methods

Timeframe	Ongoing—continued regardless of political agitation	Sporadic—linked to specific campaigns
Legacy/ Impact	Sustainable change, long-term empowerment	Secured milestones in national independence
Mass Mobilization	Built capacity and self-confidence for mass action	Channelized public sentiment towards immediate goals
Social Unity	Fostered integration across castes, classes, genders	Mobilized all strata, sometimes revealing underlying tensions

Its impact on Indian freedom struggle :

One of the main ways constructive work significantly impacted the Indian freedom struggle was in the creation of a trained cadre of workers, which was one of the reasons for the movement's expansion of the social base. Constructive work also helped in maintaining the spirit of the masses during periods of non-violent action suspension. Moreover, through rural development, social reform (like eradication of untouchability and communal harmony), and economic self-sufficiency via programs such as Khadi, the groundwork for real independence was laid. These programs were essential for the establishment of a strong, self-reliant India from the roots demonstrating a vivid vision for Poorana Swaraj (complete independence) other than just political change.

Conclusion

Gandhiji's constructive programmes and mass movements were interdependent—each strengthened the other, and together they shaped not only the freedom struggle but India's continuing quest for inclusive, sustainable development.

OR

“Rabindranath Tagore was not only a literary genius but also a critic of nationalism in its aggressive form.” Discuss.

Approach:

Write a brief introduction about Rabindranath Tagore and his contribution.

Body

His views towards literature and nationalism

How he criticised nationalism in its aggressive form

Conclude with its relevance and his view points of universal brotherhood and humanism rather than narrow nationalism concept.

Ans:

Introduction

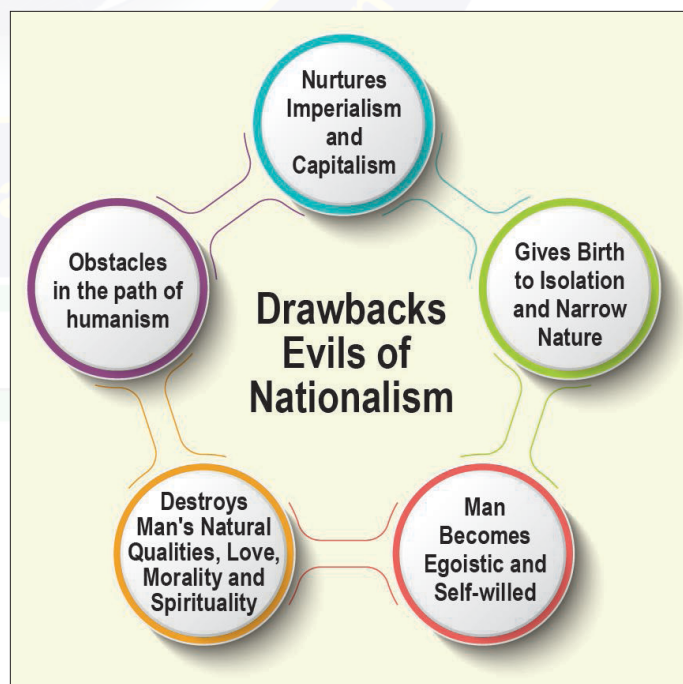
Rabindranath Tagore was a prominent figure in the Indian cultural revival movement. Rabindranath Tagore was a polymath poet, philosopher, musician, writer, painter, and educationist. Rabindranath Tagore was the first Asian to win the Nobel Prize in 1913 for his collection of poems, Gitanjali. Rabindranath Tagore was not only a literary genius but also a strong opponent of aggressive nationalism, separating him as a voice of universal humanism and moral values.

Views on Literature :

- Tagore felt that literature was a search for truth, beauty, and unity, which would be a representation of the deepest human aspirations.
- The texts of the Indian spiritual and cultural tradition and those of the world had an equal impact on the ideas and themes of his works, from Gitanjali to Ghare-Baire, growing love, social justice, and spiritual unity between the individual and cosmos.
- The arts as well as poetry for Tagore must be stimulating to mind as well as to the spiritual aspect of human, thus be above all the social constraints keeping the artist to the lowest social ladder and simultaneously be a fervent advocate of the individual freedom

Views on Aggressive Nationalism :

- Tagore was a critic of aggressive nationalism, warning against its capacity to breed exclusion, violence, and jingoism.
- Tagore's key essays, such as “Nationalism,” advocated for tolerance and the synthesis of global cultures, asserting that India's future depended on spiritual and ethical advancement rather than the imitation of Western models of nationalism.



- His concept of nationalism and internationalism was based on freedom, equality and world brotherhood. He considers nationalism as a core concept of Nationalism as a European contribution and sees it as a political-economic concept rather than a cultural one.

Therefore, Tagore's critique of nationalism, that he sees as a primarily Western construct, is severe, uncompromising and astute. He emphasises "the moral power of love" and "vision of spiritual unity" and says that only those "who have the least feeling of enmity against aliens" and "the sympathetic insight to place themselves in the position of others" will be the "fittest to take their permanent place in the age that is lying before us". "Nationalism is a great

menace," he writes. "It is the particular thing which for years has been at the bottom of India's troubles." Also: "It is my conviction that my countrymen will truly gain their India by fighting against that education which teaches them that a country is greater than the ideals of humanity."

Thus he believed in universal brotherhood and maternal love instead of narrow nationalism. He considered aggressive nationalism to be an obstacle to the natural, spiritual and free development of Human beings. He has envisioned an equal and global brotherhood based internationalism, limiting the excess of Nationalism and supporting "Vasudhaiva Kutumbakam". Which is quite effective and establishes a uniform global system.



71st BPSC Mains Test Series



Visit
KGS Store
for Various Competitive Examinations!



*Scan to
Know More*