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HANDWRITTEN NOTES

PRE+ MAINS

General Study paper - 1

Part – 3 Modern History of India



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**UNION PUBLIC SERVICE
COMMISSION (U.P.S.C.)**

**GENERAL STUDY PAPER – 1
Part – 3 Modern History of India**

PREFACE

Dear Aspirants, Presented Notes "**UPSC – CSE (PRE + MAINS)**" have been prepared by a team of teachers, colleagues and toppers who are expert in various subjects.

These notes will help the Aspirants to the fullest extent possible in the examination Of Civil Services conducted by the **UNION PUBLIC SERVICE COMMISSION (UPSC)**.

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Publisher :-

INFUSION NOTES

Jaipur, 302017 (RAJASTHAN)

Mob. : 01414045784, 8233195718

Email :- contact@infusionnotes.com

Website: <http://www.infusionnotes.com>

Whatsapp Link - <https://wa.link/5keqjl>

Online Order Link - <https://bit.ly/upsc-ias-notes>

PRICE -

EDITION – LATEST (2022)

CONTACT US - 9887809083, 8504091672, 9694804063, 8233195718

MODERN HISTORY

<u>SR. NO.</u>	<u>CHAPTER NAME</u>	<u>PAGE NO</u>
1.	Later Mughals <ul style="list-style-type: none">Decline of the Mughal EmpireRise of the Regional States and European PowerList of Officers in Mughal Administration	1
2.	The Successors of Shivaji <ul style="list-style-type: none">Peshwas under Maratha EmpireMaratha ConfederacyMarathas under PeshwaAdministration of PeshwasConclusion	9
3.	The Advent of Europeans <ul style="list-style-type: none">The Quest for and Discovery of a Sea Route to IndiaPortuguese in India<ul style="list-style-type: none">Discovery of a Sea Route to IndiaRise of Portuguese in IndiaFrom Trading to RulingPortuguese contribution to IndiaBlue Water PolicyCapture of HooghlyDecline of the PortugueseImpact of Portuguese in Indian CultureConclusion	12
	Dutch in India <ul style="list-style-type: none">Rise of the DutchDutch SettlementsAnglo-Dutch RivalryDecline of Dutch in IndiaBattle of Colachel 1741Conclusion	

English

- *The Rise of English*
- *Royal Farman by Emperor Farrukhsiyar*

French

- *Pondicherry - The Nerve Centre of French*
- *Anglo-French Rivalry*
- *First Carnatic War (1740-48)*
- *Second Carnatic War (1749-54)*
- *Third Carnatic War (1758-63)*
- *Battle of Wandiwash*
- *English Success and the French Failure - Causes*

Danes

- *English Success against Other European Powers*
- **Conclusion**

4. British Conquest of India

26

Conquest for Bengal:

- *The BATTLE of PLASSEY (23 June, 1757)*
 - *Background*
 - *Causes*
 - *Significance*
 - *Effects*
 - *Conclusion*
- *Battle of Buxar (1764)*
 - *Background*
 - *Events*
 - *Causes*
 - *Participants*
 - *Consequences*
 - *Treaty of Allahabad*
 - *Dual Government System*
 - *Conclusion*

Abolition of Dual Government

Conquest of Mysore

- Anglo-Mysore Wars
- British Struggle with Marathas*
- Anglo-Maratha Wars
- The consolidation of British Power (1818 – 57)*
- The Conquest of Sindh
- The Conquest of the Punjab

5. RISE OF REGIONAL STATE

39

Rise of independent states in the 18th century

- *Indian States and Society*
- *Hyderabad and the Carnatic*
- *Bengal*
- *Awadh*
- *Mysore*
- *Kerala*
- *Areas around Delhi: The Rajput States*
- *The Jats*
- *Bangash Pathans and Rohelas*
- *The Sikhs*
- *Punjab under Ranjit Singh*
- *The Rise and Fall of the Maratha Power*
- *Significance of Autonomous state*
- *Limitations of Autonomous state*
- *Conclusion*
- *Social and Economic Condition of the People*

6. The Constitutional Developments

45

- *Constitutional Development – East India Company Rule (1773 – 1857)*
 - *Regulating Act of 1773*
 - *Pitt's India Act of 1784*
 - *Charter Act Of 1853*
 - *Charter Act of 1813*
 - *Government Of India Act 1858*
- **THE APPARATUS OF RULE**
 - **JUDICIAL SYSTEM**

- ARMY
- POLICE
- INDIAN CIVIL SERVICE
- Phase I - Before 1857
- Phase II - After 1857
 - Indian Civil Service Act, 1861
 - Statutory Civil Service In 1878-79
 - Congress Demand and Aitchison Committee
 - Montford Reforms (1919)
 - Government of India Act, 1935

7. INSTITUTIONS OF MODERNITY - EDUCATION AND PRESS

61

- First phase (1758 - 1812)
- Second phase (1813 - 1853)
 - 1813 Act & the Education
 - General Committee of Public Instruction, 1823
 - Lord Macaulay's Education Policy, 1835
- Third Phase (1854 - 1900)
 - Wood's Despatch (1854)
 - Recommendations in the Wood's Despatch
 - Hunter Commission (1882-83)
- Fourth phase (1901 - 1920)
 - Sadler Commission
- Fifth Phase (1921 - 1947)
 - Hartog Committee, 1929
 - Sergeant Plan of Education, 1944
 - Assessment of the British efforts on education
 - Indian Response - Gandhi and Tagore on Education
 - Rabindranath Tagore's concept of education

DEVELOPMENT OF INDIAN PRESS

- An Analytical Perspective
- Role of the Press in the National Movement
- A Chronological Perspective
- Struggle by Early Nationalists to secure Press Freedom
- Vernacular Press Act, 1878
- During And After the First World War

- During Second World War
- Important journals or newspapers vs their authors
- After Independence

8. UNECONOMIC BRITISH RULE IN INDIA

76

3. PRE-COLONIAL ECONOMY
4. Nature of Indian Trade
5. Changes in Balance of Trade in Favour of Britain
6. The Opium Trade

9. Land Revenue Policies and Impoverishment of Peasantry

80

- Background
- THE (UN-SETTLEMENTS)
- Temporary & permanent settlement
- Land Revenue System Under British rule
- The Permanent Settlement
- The Ryotwari Settlement
- The Mahalwari Settlement
- Poverty and Taxation
- Conclusion and Analysis
- Some other systems
 - Talukdari System
 - Malguzari System
- Major factors that shaped the British land-revenue policy in India
- Impact of British land revenue policies

COMMERCIALIZATION OF INDIAN AGRICULTURE DURING BRITISH

- INTRODUCTION
- Important changes introduced with Commercialization
- FAMINE POLICY
 - Famines Under the Company's Rule
 - Famine Commissions during British Rule in India
 - Famines Under the Crown administration 1858 to 1947
- The Orissa Famine, 1866
- Recommendations of the Campbell Commission
- The Great Famine of 1876
- Recommendations of the Strachey Commission

- *The Famine of 1896*
- *The Famine of 1899 - 1900*
- *The Bengal famine of 1942-43*
- *Timeline of Major Famines in India during British Rule*

10. Deindustrialisation , Foreign Capital and Modern Industries

97

- *Introduction*
- *Deindustrialisation - An Overview*
 - *Features of Deindustrialisation*
 - *Process of Deindustrialisation*
 - *Causes of Deindustrialisation*
 - *Outcome of Deindustrialisation*
 - *Conclusion*
- *Foreign Capital*
- *Railways*
 - *Main purpose of the railways construction*
 - *impacts*
- *Development of modern industries*
 - *Industries under the control of british capital*
 - *Plantation industries*
- *Rise of economic nationalism*
- *Drain of wealth*
- *Economic nationalism to indian national movement*

II. POPULAR RESISTANCE (I) : BEFORE 1857

118

- *General Nature of the Popular Resistance*
- *Causes of the Rebellions*
- *Consequences of the company's policy*
- *Popular Uprisings in the 18th and 19th centuries*
- *Politico - Religious movements*
 - *Faqir uprising (bengal, 1776-77)*
 - *Sanyasi uprising (bengal, 1770-18205)*
 - *Moplah Rebellion of 1921*
 - *Pagal Panthi Revolt (1825 - 1850's)*
 - *Faraizi Revolt (1838 - 1857)*
 - *Wahabi Movement -*
 - *Kuka Revolt (1871 - 71)*

- Popular Uprisings against British by Deposed Chieftains and Landlords
 - Polygar Rebellions (1799 – 1805)
 - Revolt of Velu Thampi Dalawa (1805 – 09)
- Movements by the dependants of the deposed rulers
 - Ramosi uprising (1822, 1825-26)
 - Sawantwadi revolt (1844)
- Overall nature of civil rebellions

Tribal movements

- reasons for the tribal uprisings
- account of tribal movements
- phases of the tribal movements

The First Phase

- Santhal Rebellion (1855-56)
- Santhal Rebellion – The Uprising of Santhals
- KHOND UPRISINGS
- Peasant Uprising of Rangpur, Bengal (1783 AD)
- Bhil Revolt (1818-31 AD)
- The Rebellion at Mysore (1830-31 AD)
- Kols Rebellion (1831-32 AD)
- Ramosi Uprising (1822-29 AD)
- The Mappila Uprising (1836-54 AD)

The second Phase

- MUNDA UPRISING
- The Chotanagpur Tenancy Act of 1908
- KOYA REBELLION
- Rampa rebellion of 1879

The Third Phase

- Important Feature of this Phase
- Jatra Bhagat and Tana Bhagat Movement (1914 AD)
- Rampa Rebellion of 1922
- CHENCHU TRIBAL MOVEMENT
- MOVEMENTS OF THE FRONTIER TRIBES
- KHASI UPRISING
- SINGPHOS REBELLION
- RANI GAIDINLIU'S NAGA MOVEMENT

First War of Independence Against British

- Introduction
- Revolt of 1857 - Background
- Nature of the revolt
- Immediate Causes of the 1857 Revolt
- Causes Of Revolt Of 1857
 - Political Cause
 - Social and Religious Cause
 - Economic Cause
 - Administrative Cause
 - Military Cause
 - Influence of Outside Events
 - Dissatisfaction Among the Sepoys
- Bahadur Shah - Head of the Revolt
- Leaders of the Revolt and Storm centres
- Contributions of Civilians
- Suppression of Revolt
- Causes of Failure of the Revolt
- Nature and Consequences of the Revolt
- Significance of the Revolt
- Hindu - Muslim Unity
- Influence of Contemporary Events
- Historical Movements of the Revolt of 1857
- Course Of Revolt Of 1857 in Chronological Order
- Centers And Suppression Of Revolt Of 1857
- Impact of Revolt of 1857
- Who Opposed the Revolt of 1857?
- Aftermath of the Revolt of 1857
- HISTORIOGRAPHY
- SELECTED OPINIONS ON THE NATURE OF THE 1857 REVOLT
- BRITISH OFFICIALS ASSOCIATED WITH REVOLT
- Consequences of the Revolt
- Conclusion

13. Popular Resistance Post 1857

160

- Unrest among the Tribal peasants
- NATURE OF THE POST-1857 INDIAN PEASANT REVOLTS

- **EARLY PEASANT MOVEMENT**
 - Peasant Movements in the 19th Century - Indigo Rebellion/Indigo Revolt (1856 - 60)
 - Pabna Agrarian Leagues
 - Deccan Riots
 - Weaknesses of the Peasants Revolts (Post 1857)
- **LATER MOVEMENTS**
 - The Role of the Indian National Congress in the Peasant Movements
 - Formation of Class Organisations
 - The Kisan Sabha Movement
 - Eka Movement
 - Mappila Revolt
 - Bardoli Satyagraha
 - The All India Kisan Congress / Sabha
- **PEASANT ACTIVITY IN PROVINCES**
- **POST-WAR PHASE**
 - Tebhaga Movement
 - Telangana Movement
 - The success of the later peasants' movements:

14. Cultural Awakening, Social & Religious Reform Movements

175

- Background of social and religious reform movements in India
- Impact of British rule in Indian society in 19th century
- Evolution of British social cultural policy in India
- Reasons for cultural awakening in India
- Characteristics of the reform movement in india
- Impact of Reform Movement
- Social Reformer
- **IDEOLOGICAL BASE OF THE REFORMERS**
- Contribution of the Reform Movements
- Socio-Religious Reform movements
- **EVALUATION OF REFORM MOVEMENTS**
- **MAJOR REFORMERS AND REFORM MOVEMENTS**
 - Socio-Religious Reform movement in Bengal
 - BRAHMO SAMAJ (Reformist)
 - Raja Ram Mohan Roy (1772 - 1833) - Key Facts

- Ideologies of Raja Ram Mohan Roy
 - Young Bengal Movement
 - Ishwar Chandra Vidyasagar
 - Ramkrishna Paramhansa & Swami Vivekananda
 - Swami Vivekananda (1863 – 1902)
 - RAMAKRISHNA MOVEMENT BY SWAMI VIVEKANANDA
- Socio-Religious Reform movement in Maharashtra
 - Gopal Hari Deshmukh
 - PRARTHANA SAMAJ BY DADOBA PANDURANG AND ATMARAM PANDURANG
- Socio-Religious Reform movement in North India
 - Swami Dayanand Saraswati & The ARYA SAMAJ
 - Arya Samaj
- Socio Religious Reform Movement in SOUTH INDIA.
 - The Theosophical Society
- Muslim Reform Movement
 - Prominent Leaders of Muslim Socio Religious Reform Movements
 - Various Muslim Socio-Religious Reform Movements
 - Important Consequences of Muslim Socio-Religious Reform Movements
 - Syed Ahmed Khan & Aligarh Movement
 - Wahabi Movement
 - Ahmadiyya Movement
 - Deoband Movement
 - Barelvi Movement
- Parsis SRRM
- Sikh Socio Religious Reform Movements
- SOCIAL REFORM MOVEMENTS
- OTHER REFORMERS OR REFORM MOVEMENTS

15. Changes in Indian Administration after 1858 213

Constitutional Developments After 1858

- Act of 1861
- Act of 1892

16. The STORY of INDIAN NATIONALISM 214

- Introduction

- *Nation-Station: Definition*
- *The Emergence of Nationalism: Roots of Indian Nationalism*
- *THE POLITICAL HISTORY OF INDIA POST-1857: Early political organisation and their impact on Indian Nationalism*
 - *Rise of conservatism in colonial policies*
 - *The advent of modern political organisation*
 - *The British Indian Association of Calcutta (1851)*
- *ROLE OF EDUCATION & GROWTH OF NATIONALISM VIA POLITICAL ACTIVITY*
- *Dilemmas faced by NEW professional leaders.*
- *THE LIMITATIONS AND CONTRADICTIONS OF EARLY NATIONALISM*

17. INDIAN NATIONAL CONGRESS

224

- *Foundation of the Indian National Congress*
- *Indian National Congress formation*
- *Reasons behind the creation of Indian National Congress (INC)*
- *Safety Valve Theory of Indian National Congress*
- *Real Reason for the establishment of the Indian National Congress*
- *Major objectives of INC*
- *Aims of INC*
- *Earlier Phase of INC*
- *THE EARLIER EFFORT FOR ESTABLISHING PAN-INDIA ORGANISATION; CHALLENGES FACED*
- *WEAKNESSES OF EARLY INC*
- *MODERATES PHASE (1885-1905)*
 - *Aims and demands of the moderates*
 - *Methods of Moderates*
 - *Successes of Moderates*
 - *Weakness of moderates*
 - *Limitations of Moderates*
- *What did they receive in return ?*
 - *Lord Cross's Act or the Indian Councils Amendment Act of 1892*
- *KEY CONTRIBUTION OF MODERATES*
- *Prominent moderate leaders*
- *SELECT OPINIONS*

18. Lord Cross's Act or The INDIAN COUNCILS ACT, 1892 235

- *Background*
- *Provisions of the Indian Councils Act 1892*
- *Features of the Act*
- *Assessment of the Indian Councils Act 1892*

19. HINDU REVIVALISM AND ITS INFLUENCE ON INDIAN NATIONALISM 237

- *Beginning of Hindu Revivalism*
- *Ramkrishna Mission*
- *Vivekananda*
 - *The contributions of Swami Vivekananda*
- *Theosophical Movement*
- *Iswar Chandra Vidyasagar (1820-1891)*
- **DIFFERENT REGIONAL AND ASSOCIATED ORGANISATIONS**
 - *Bengal*
 - *Role of Ramakrishna Paramhansa & Vivekananda (Were they revivalist?)*
- *Role of Bharatvarshiya Arya Dharma Procharini Sabha & Bankim Chandra Chatterjee's*
 - *Anandamath.*
- *Maharashtra:*
 - *Role of Prarthana Samaj, Behramji Malabari, Age of Consent Bill, Bal Gangadhar Tilak - Poona Sarvajanic Sabha & Professor R. G. Bhandarkar and Poona Deccan College.*
- *The reaction of Conservative Elements*
- *Madras*
- *North India*
 - *Role of Arya Samaj, Cow Protection Movement*
- *Factors Responsible for the Militant phase*
- *Cow Protection*
- *Kuka Rebellion for Cow Protection*
- *Cow Protection Riots of 1893 and Role of Arya Samaj in All India Cow Protection Movement*
- *Different Social Classes and community mobilisation*
- *Role of INC*
- *Hindi Urdu Controversy*
- **IMPACT OF REVIVALISM ON NATIONALISM**
- *Origin of Modern 'Hinduism'*

20. THE RISE OF EXTREMISM

252

- *Introduction*
- *Main Goal of Extremists*
- *Extremists and the Partition of Bengal*
- *Reasons for the Rise of Extremism*
- *Methods of Extremist Leaders*
- *Government Reaction on Extremist*
- *List of Extremist Leaders*
- *Impact of Extremist Period*

21. THE SWADESHI MOVEMENT & SURAT SPLIT

257

- *Swadeshi Movement (1905-19011)*
- *Causes of the Swadeshi Movement*
- *Problems with the Swadeshi Movement*
- *Context of various Scholars*
- *The Three Phase of The Swadeshi Movement*
- *IDEA OF SWARAJ IN THE PHILOSOPHY OF AUROBINDO AND TAGORE*
- *BRITISH POLICY WITH RESPECT TO CONGRESS*
- *SURAT SPLIT*
 - *Impact of Surat Split*
 - *Analysis of Surat Split*
- *WAS SWADESHI MOVEMENT A FAILURE?*
- *Why Swadeshi Failed?*

22. THE CARROTS OF LIMITED SELF - GOVERNMENT, 1909 -19

266

The Idea of Governance: British Imperialism

- *How do we then explain these reforms?*
- *WHY WAS THE INDIAN COUNCILS ACT OF 1909 INTRODUCED?*
- *The Indian Councils Act of 1909 (Morley-Minto Reforms)*
- *CHANGE IN BRITISH APPROACH TOWARD THE QUESTION OF SELF-GOVERNANCE*
- *THE GOVERNMENT OF INDIA ACT OF 1919*
- *Main features of the Government of India Act, 1919*

23. THE ARRIVAL OF MAHATMA GANDHI

271

- *India Before Gandhi*
- *Gandhi Before India*

- Moderate Phase of struggle (1894-1906)
- The phase of Passive Resistance or Satyagraha (1906-14)
- Satyagraha against Registration Certificates (1906)
- The campaign against Restrictions on Indian Migration
- SATYAGRAHA AND PASSIVE RESISTANCE
- GANDHI in India
- The socio-economic condition post-First World War and Dawn of Gandhian politics
- IMPORTANT ASPECTS OF GANDHI'S POLITICAL THINKING
- Analysis of Gandhi's Political Thinking
- Contribution of the Home Rule League Movement to Gandhian politics
- Why did the Home Rule League movement fail?
- AGE OF SATYAGRAHA : CHAMPARAN , KHEDA AND AHMEDABAD
- Rise of Mahatma Gandhi in the Indian Freedom Struggle
- Champaran Satyagraha (1917)
- Ahmedabad Mill strike (1918)
- Kheda Satyagraha (1918)

24. GANDHIAN EXPERIMENT WITH MASS MOVEMENT

285

- Excesses in the Ottoman Empire (Turkey)
- People's Reaction led by Gandhi and INC
- Khilafat Movement
- Why did Gandhi feel an opportunity?
- NON-COOPERATION MOVEMENT
 - People's Response
- Chauri Chaura Incident and the sudden withdrawal of Non-Cooperation Movement
- Why did Gandhi withdraw?
- What was Moplah Revolt about?
- Other important Revolts during 1918-22

25. PREPARATION FOR CIVIL DISOBEDIENCE

289

- PERIOD OF INACTIVITY (1922-24)
- Constitutional/Institutional Struggle, i.e. Swarajits v/s No-changers
- The outcome of the Struggle
- Few Achievements of Swarajists
- BRITISH GOVERNMENT MEASURES (CONTINUE)

- Simon Commission
- Explicit and Implicit Objectives of the Simon Commission
- Recommendations of Simon Commission
- Limitations of the Simon Commission's recommendation
- People's Reaction led by Gandhi and INC
- Important developments before the Lahore session
- NEHRU REPORT
 - Bill of Rights
 - Background
 - Recommendations of the report
 - Responses
 - Jinnah's Fourteen Points
 - Was the Nehru Report a Reversal of Lucknow Pact?
- The Muslim and Hindu Communal conflict
- Jinnah's 14 points demand v/s Nehru's Report
- Jinnah's Fourteen Points
- LEAD UP TO CIVIL DISOBEDIENCE MOVEMENT
- Congress Session in Calcutta (1928)
- Political Scenario during 1929
- Lahore session, 1929
- Following major decisions were taken at the Lahore session

26. GANDHI EXPERIMENT WITH MASS MOVEMENT (II)

299

- Civil Disobedience Movement
- Why was salt chosen as the symbol of the movement?
- How did the movement gain momentum?
- Who participated in the movement?
- Response of the British Government
- Government efforts for Truce
- Spread of civil disobedience
- Impact of agitation
- The extent of Mass participation
- Impact of Civil Disobedience
- ROUND TABLE CONFERENCES
- 1st Round Table Conference
- Gandhi-Irwin Pact (5 March 1931)
- Gandhi on behalf of the Congress agreed

- *Evaluation of the Civil Disobedience Movement*
- *Difference Between the Non-Cooperation Movement and Civil Disobedience Movement*
- *Karachi Congress Session 1931*
- *Second Round Table Conference (7 Sept 1931 – 1 Dec 1931) and Third Round Table Conference*
- *McDonald's announcement*
- *During the Truce Period (March–December 1931)*
- *Changed Government Attitude:*
- *Second phase of civil disobedience movement (1932–1934) (Popular Response*
- *Civil Disobedience Movement II*
- *Second Civil Disobedience Movement*
- *COMMUNAL AWARD AND POONA PACT*
- *THE STRATEGIC DEBATE*
- *Nehru's opposition to struggle-truce-struggle strategy*
- *Council Entry*
- *GOVERNMENT OF INDIA ACT - 1935*
 - *Historical Background*
 - *Objective*
 - *Key provisions*
 - *Other Provisions*
 - *Significance*
 - *Criticism*
 - *Conclusion*
 - *Evaluation of the Act:*
- *Impact of 1935 Act on Indian Constitution*
- *Long term British strategy*
- *The Second Stage Debate*
- *The 28-month rule of Congress in Provinces*
- *Work under Congress ministries*
- *GROWTH OF COMMUNALISM*
- *Why Minorities feel unsafe?*
 - *The reaction of INC*
- *TIMELINE*

- CONGRESS CRISIS ON METHOD OF STRUGGLE
 - Haripura and Tripuri Sessions: Subhash Bose Views
- OUTBREAK OF THE WORLD WAR - II AND RESPONSE TO IT
- The Second World War and Nationalists Response
- Resolution of CWC
- Gandhi and his supporters did not favour an immediate mass struggle
- Pakistan Resolution 1940
- Linlithgow (1936-43)
- AUGUST OFFER (On 8th August by Linlithgow)
- Individual Satyagrahas
- CRIPPS MISSION
- Indian National Congress Rejected the Mission
- Muslim league Rejected the Mission
- An Evaluation

28. RUN UP TO FREEDOM

339

- Causes for Quit India Movement
- THE OUTBREAK OF THE REVOLT
- Different Phases
- SIGNIFICANCE OF THE REVOLT
- The extent of Mass Participation
- Estimate
- February 1943
- The famine of 1943
- RAJAGOPALACHARI FORMULA
- DESAI - LIAQUAT PACT(AD 1945)
- WAVELL PLAN
 - Background of the Wavell Plan and the Simla Conference
 - What did the Wavell Plan Propose?
- What happened at the Simla Conference?
- Important points in the Wavell Plan
- THREE UPSURGES IN WINTER OF 1945-46
- Congress Strategy
- Election Results :-
- The Rise of INA
- Cabinet Mission 1946 and it's Arrival
- What was the Cabinet Mission & Who were its members?

- *Proposal of Cabinet Mission*
- *Recommendations of Cabinet Mission*
- *Objective of Cabinet Mission*
- *Reasons Behind The Failure of Cabinet Mission*
- *Interpretations of the Grouping Clause*
- *Reaction to Cabinet Mission plan*
- *Critical Evaluation of the Cabinet Mission Plan*

29. TOWARDS PARTITION

361

- *Main Events*
- *Background of Partition*
- *Role of British Policy*
- *League and Partition*
- *Hindu Communalism and Partition*
- *Congress and Partition*
- *Gandhi's attitude towards partition*
- *Communal Holocaust and Interim Government*
- *Outbreak of Communal Carnage*
- *Communal Holocaust*
- *Interim Government*
- *Dilemma before the Government*
- *British revert to Policy of Conciliating the League*
- *Composition of the Interim Government*
 - *Congress' members in the cabinet*
 - *Leagues' members in the cabinet*
- *Interim Government – Another Arena for Struggle*
- *Aftermath*
- *Attlee's Statement—February 20, 1947*
- *Main Points of Attlee's Statement—February 20, 1947*
- *Why was a date fixed for early withdrawal?*
- *Reactions to the Statement*
 - *Congress' Response*
 - *League's Response*
- *brief analysis of Attlee's Statement of 20 February, 1947*
- *Mountbatten Plan, June 3, 1947*
- *Lord Mountbatten as Viceroy*
- *Background of the Mountbatten Plan*

- Provisions of the Mountbatten Plan
- Why Congress accepted Dominion Status
- Plan Balkan
- INDIA INDEPENDENCE ACT
- Salient Features of Indian Independence Act 1947
- Implementation
- Repeal of the Act
- Problems of Early Withdrawal
- British withdrawal from India
- Integration of States
- About Princely States
- Carrot and Stick Policy
- Phases of Integration of Princely States
- Integration of Junagarh, Hyderabad and Kashmir
- Reorganization of States
- Creation of Constitutional Units
- The process of democratization of the States
- Why Congress Accepted Partition?
- Reasons for acceptance of partition by Congress
- Why Gandhi Accepted Partition
- TIMELINE

30. CONGRESS SESSIONS

381

- Introduction
- Indian National Congress Sessions
- Key Points of Indian National Congress Sessions
- Leaders of the session
- Sessions

31. Governors-General & Viceroys of India

386

- Introduction
- Governors-General
- Significant Events Related with Important Governors-General & Viceroys of India

32. Legislations in British India - List of Acts Passed in British India

389

- *List of acts passed by British in India*
- *Legislations of British India – Introduction*
- *Legislation in British India*

33. POPULAR MOVEMENTS / EVENTS IN INDIA

392

- **LAND REFORMS**
- *Introduction*
- *First Phase- Phase of Institutional Reforms*
- **KUMARAPPA COMMITTEE**
- *Abolition of Zamindari*
- *Abolition of Intermediaries*
- *Limitations*
 - *Reluctance of the Zamindars*
 - *New Intermediaries*
- **TENANCY REFORM-**
- **THE BHOODAN MOVEMENT (DONATION OF LAND)**
- **COOPERATIVES & COMMUNITY DEVELOPMENT PROGRAMMES**
- *Introduction-*
- **EVOLUTION OF COOPERATIVES IN INDIA**
- *The Nagpur Resolution of INC, 1959-*
- **TYPES OF COOPERATIVES**
- **REASONS FOR SUCCESS**
- *Operation Flood*
- **AGRARIAN STRUGGLES SINCE INDEPENDENCE**
- *The Srikakulam Peasant Uprising*
- *New Farmers Movement*
- **AGRICULTURE GROWTH AND GREEN REVOLUTION**
- **FOOD CORPORATION OF INDIA (FCI)**
- **ENVIRONMENT MOVEMENTS**
- *Chipko Movement*
- *Narmada Bachao Andolan*
- **SILENT VALLEY MOVEMENT/ SAVE SILENT VALLEY**
- **FISHERIES MOVEMENT**
- **WOMEN'S MOVEMENT**
 - *Pre-Independence*
 - *Post-Independence*
- **NATIONAL FEDERATION OF INDIAN WOMENS**

- THE SELF-EMPLOYED WOMEN'S ASSOCIATION (SEWA)
- ANTI-PRICE RISE MOVEMENT
- ANTI-LIQUOR MOVEMENTS-
- Analysis of Women's Movement
- DALIT Movement
- Anti-Hindu Movement
- GANDHI AND DALIT MOVEMENT
- Constitutional Provisions
- BAHUJAN SAMAJ PARTY (BSP)
- DALIT CAPITALISM
- IMPACT & ANALYSIS OF DALIT MOVEMENTS
- ERA OF ICT (INFORMATION AND COMMUNICATION TECHNOLOGY)

34. REVOLUTIONARY TERRORISM

412

- Introduction
- The reasons behind rise of revolutionary terrorism
- Impacts of revolutionary terrorism
- Revolutionary Terrorism - Phase II
- First Phase of Revolutionary Activities (1907-1917)
 - Reasons for emergence
 - Ideology
 - Revolutionary Activities
 - Revolutionary Activity Abroad
- Revolutionary Terrorism During the 1920s — Phase II
- Major Influences
- Revolutionary Terrorism in Punjab-UP-Bihar
- Kakori Robbery
- Saunders' Murder (Lahore, December 1928)
- Revolutionary Terrorism in Bengal
- Chittagong Armoury Raid (April 1930)
- Participation of Women in Revolutionary Terrorism in Bengal
- Analysis of terrorist activities (Any-Gains?)
- Indian Response to World War I
- Revolutionary Activities outside India
- Vinayak Damodar Savarkar's Freedom Struggle in India and London
- Why were the British government worried about Indian immigration to the USA and Canada?

- *Impact of discriminatory policies on Indian immigrants.*
- *Background of Ghadar movement*
- *Interwar Period - Growth of varied political ideologies and their take on the National Freedom Movement*
 - *MARXISM*
 - *Other major developments of the period*
- *What Influenced Revolutionary Terrorism??*
- *Hindustan Socialist Republican Association (HSRA)*
- *Government response to revolutionary activities*
- *Bhagat Singh*
- *Indian National Army (INA)*
- *Subash Chandra Bose and the second INA*
- *Azad Hind Fauj*
- *Fate after World War 2*
- *Mutiny of Royal Indian Navy - [February 18, 1946]*

35. COMMUNALISM

431

- *Introduction*
- *Characteristic Features of Indian Communalism*
- *Reasons for growth of Communalism*
- *Timeline of the Evolution of the Two-Nation Theory*
- *ELEMENTS OF COMMUNALISM*
- *FEATURES OF COMMUNALISM*
- *CAUSE OF COMMUNALISM IN INDIA*
 - *Historical factors*
 - *Political Factors*
 - *Economic Factor*
 - *Social Factors*
 - *Role of Media*
- *CONSEQUENCES OF COMMUNALISM*
- *HISTORICAL VIEWPOINT*
 - *Ancient*
 - *Medieval*
 - *Modern*
 - *PRE-INDEPENDENCE*
 - *POST- INDEPENDENCE*
- *COMMUNAL VIOLENCE IN INDIA - Partition of India, 1947*

- CURRENT ISSUES REGARDING COMMUNALISM
- STEPS TO CHECK THE GROWTH OF COMMUNALISM
- REMEDIAL MEASURES
- WAY FORWARD

36. COMMUNIST PARTY OF INDIA And THE INDIAN NATIONAL MOVEMENT

444

- (A) THE COMMUNISTS
- Early Communist Groups
- Formation of the Indian Communist Party
- Formation of Workers and Peasants' Party
- Communist influence on Trade Unions
- Meerut Conspiracy case and the 1934 ban
- New Development
- The United Front Policy
- Crisis in the United Front Policy
- Communist Party after the 2nd World War
- (B) THE SOCIALISTS
- Socialist ideas and the early Congress
- Congress Socialist Party (CSP) – The Left Wing of INC
- Who were the Early Socialists?
- When was the All India Congress Socialist Party formed?
- Objectives of CSP
- What was the Work programme of CSP?
- What were CSP's impacts on national politics?
- Movement of the Working Class
- Industrialisation in India
- Workers' Movement in Pre-Independence India
- Emergence and Growth of Trade Unions
- All India Trade Union Congress (AITUC)
- The Trade Union Act, 1926
- Role of Communists
- Workers' Movement in Post-Independence India
- Weaknesses of the Movement

37. INDIAN CAPITALISTS AND THE NATIONAL MOVEMENT

458

- Growth of the Indian Capitalists

- The emergence of the Class as a Political Entity
- Participation in the movement
- British policy affecting iron and steel plants in India
- Capitalists' Reservation to Radical Politics
- Was the Indian national Movement Dependent on the Capitalist Class and their Fund?
- Indian Capitalists and the Left
- Role of the capitalist class in the Indian independence movement

38. WOMEN AND INDIAN NATIONAL MOVEMENT

462

- A) Introduction
- B) Modern nationalism and women
- C) Revolutionary Movement and Women
- The First War of Independence (1857-58)
 - Jallianwala Bagh massacre (1919)
 - Non-cooperation movement launched (1920)
 - Civil Disobedience the Dandi Salt March (1930)
 - The Quit India Movement (1942)
- Why did women respond to Gandhi's appeal?
- Communist movement and women
- Subhas Chandra Bose and Women Movement
- Women Organisation
- Women Freedom Fighters
- ROLE of Women in Constitution making

39. NON BRAHMIN AND DALIT MOVEMENT

473

- Changing Trend after Religious and Social Reform Movements
- Outcomes
- Implications of this
- Non-Brahmin movement in Maharashtra
 - Jyotirao Phule - Prominent Social Reformer
- Non-Brahmin movement in Madras
- JUSTICE PARTY
- The Temple Entry Movement
- Vaikom Satyagraha
- Classification of movements
- List of Caste or Dalit Movement in India before independence

- *Initiatives taken by Dalits*
- *Gandhi v/s Ambedkar on depressed classes and their upliftment*
- *Gandhi's Harijan Movement*
- *Contributions of Ambedkar*

40. FOREIGN POLICY OF INDIA

488

- *Introduction to India's Foreign Policy*
- *Foreign policy of India under Nehru*
- *Overview of Nehru's Foreign Policy*
- *Non-Alignment Movement (NAM)*
- *Relations with Pakistan*
(India and Pakistan)
 - *Indo-Pak Wars*
- *INDIA-CHINA RELATIONS*
 - *Panchsheel Treaty*
 - *1962 Indo China war- Attack of China*
- *INDIA-SRILANKA CRISIS (1987)*
 - *Background*
 - *Support provided by Indian Government to Tamil Groups*
 - *Operation Poomalai*
 - *India-Sri Lanka Peace Accord (29th July, 1987)*
 - *Operation Pawan*
 - *End of India's involvement-*
 - *Assassination of Rajiv Gandhi (1991)*
- *NUCLEAR POLICY OF INDIA*
 - *Nuclear Test of 1974 (Pokhran)-*
 - *Nuclear Test of 1998*

Brief Timeline

- *Congress Sessions*
- *Governors-General & Viceroys of India*
- *Legislations in British India - list of Acts Passed in British India*
- *Popular Movements/events in India*
- *Revolutionary Terrorism*
- *Indian Capitalists and the National Movement*
- *Communalism*

- *Communist party of India and the Indian National Movement*
- *Women and Indian National Movement*
- *Non Brahmin and Dalit Movement*

CHAPTER - 1

Later Mughals

The history of modern India may be traced back to the advent of Europeans to India. The trade routes between India and Europe were long and winding, passing through the Oxus Valley, Syria, and Egypt. Trade increased after Vasco da Gama discovered a new sea route via the Cape of Good Hope in 1498, and many trading companies came to India to establish trading centres. Gradually all European superpowers of the contemporary period the Dutch, English, French, Danish etc established their trade relations with the Indian Subcontinent.

Modern Indian History stretches from the middle of the 18th century to the Independence event of 1947 including Indian National Movements. It includes many of the important revolutionary events that affect the public of India.

DECLINE OF THE MUGHAL EMPIRE

The Mughals built one of the greatest empires of their time and had a lasting influence on Indian history and culture. The dynasty was notable for its more than two centuries of effective rule over much of India, for the ability of its rulers, and for its administrative organization. The Mughal emperors notably promoted art and learning. Mughal architecture, in particular, became renowned for its harmony and beauty. However, a number of factors combined to bring on the dynasty's demise.

The Mughal Empire began to decline in the 18th century, during the reign of Muḥammad Shah (1719–48). Much of its territory fell under the control of the Marathas and then

the British. The last Mughal emperor, Bahādur Shah II (1837–57), was exiled by the British after his involvement with the Indian Mutiny of 1857–58.

The Mughal Empire declined rapidly after the death of Aurangzeb in c. 1707 CE. This year is generally considered the differentiating year to separate the era of the Great Mughals from that of the lesser Mughals, also known as the Later Mughals.

Intolerance and Oppression

Mughal emperors were known for reconciling with the peoples they conquered and including them in their government and military. However, in the latter decades of the empire, Mughal emperors became more autocratic and intolerant. Hindus and other groups were regarded as inferiors, excluded from the Mughal court, and heavily taxed. Religious intolerance led to the destruction of Hindu and Sikh temples and schools. These policies created widespread resentment and rebellion against the Mughals, fragmented their kingdom, and greatly weakened their rule.

During Aurangzeb's reign (1658–1707), the economy of the Mughal Empire began to decline. The heavy taxes he levied impoverished the farming population. At the same time there was a steady decay in the quality of Mughal government. Later emperors showed little desire to govern or to invest their money in agriculture, technology, or the military. Some emperors even discouraged economic prosperity, fearing the wealthy might raise their own armies. Eventually, local leaders rebelled and declared themselves independent from the central government, which hastened the empire's decline.

Territorial Losses

At its height the Mughal Empire encompassed most of Afghanistan and the Indian subcontinent. By 1719, when Muḥammad Shah took the throne, the empire had already begun to break up. The process was hastened by dynastic warfare, factional rivalries, and the Iranian conqueror Nādir Shāh's brief but disruptive invasion of northern India in 1739. After the death of Muḥammad Shah in 1748, the Marathas overran almost all of northern India. Mughal rule was reduced to only a small area around Delhi. The British took control of this area in 1803. By the mid-1800s the Mughal Empire had lost all of its territory to its rivals and to the British.

Rising British Influence

The British East India Company, founded in 1600, was initially interested in only trade with the Mughal Empire. As the empire weakened, however, the British exerted more influence over Mughal rulers. In 1757 British forces defeated the nawab (ruler) of Bengal and French forces at the Battle of Plassey (Palashi). The East India Company thereafter took political control of much of the Indian subcontinent. Although Mughal emperors maintained their thrones, they had little real power. During the Indian Mutiny of 1857–59, the British exiled the last Mughal emperor

Decline of the Mughal Empire

Aurangzeb's successors were plagued by instability and financial woes. Rebellions and external challenges continued under Bahādur Shah I (1707–12), whose poor fiscal management resembled that of Aurangzeb. Farrukh-Siyār (1713–19) acceded to the throne after a war of succession, assisted by two highly influential governors; his reign ended after those same agents, now his vizier and chief

military commander, conspired with the ruler of Jodhpur to assassinate him.

The dynastic centre found itself more and more vulnerable, and the court was increasingly dependent on revenue and support from its governors. During the reign of Muḥammad Shah (1719–48), the empire began to break up, a process hastened by dynastic warfare, factional rivalries, and the Iranian conqueror Nādir Shah's brief but disruptive invasion of northern India in 1739. After the death of Muḥammad Shah in 1748, the Marathas overran almost all of northern India. Mughal rule was reduced to only a small area around Delhi, which passed under Maratha (1785) and then British (1803) control. The last Mughal, Bahādur Shah II (reigned 1837–57), was exiled to Yangon, Myanmar (Rangoon, Burma), by the British after his involvement with the Indian Mutiny of 1857–58.

Later Mughals

The period between c. 1707 CE and c. 1761 CE (the time of Aurangzeb's death to the period when the Third Battle of Panipat took place, wherein Ahmad Shah Abdali defeated the Maratha chiefs), witnessed the resurgence of regional identities and highlighted a sad state of affairs for the once-mighty Mughals. The Mughal court became the scene of factions among the nobles. The weakness of the empire was exposed when Nadir Shah imprisoned the Mughal Emperor and looted Delhi in c. 1739 CE.

After the death of Aurangzeb in c. 1707 CE, a war of succession broke out among his three sons – Muazzam (the governor of Kabul), Muhammad Kam Baksh (the governor of Deccan) and Muhammad Azam Shah (the governor of Gujarat). Muazzam

- The Bank of England, the world's first central bank, was formed to sell government debt to money markets on the promise of a fair return if Britain defeated competing countries such as France and Spain.

Conclusion

Europeans arrived in India to trade, but they eventually achieved political and administrative control of the nation. Vasco da Gama established a direct maritime passage to India in 1498, making the Portuguese the first Europeans to visit India. Queen Elizabeth granted the East India Company, founded by a group of English merchants, exclusive trading rights in the East in 1600 AD. As a result, the United Kingdom ruled India for more than two centuries.

CHAPTER - 4

BRITISH CONQUEST OF INDIA

Conquest for Bengal:

- **Battles of Plassey and**
- **Battles of Buxar**

In Mughal Period: Bengal was the most fertile and the richest province of the Mughal Empire and included present day Bangladesh and states of Bihar and Odisha. The authoritative powers of the province lay in the hands of the Nawab of Bengal.

Economic Importance: Bengal held economic importance for its famous textiles, silk and saltpetre.

- Exports from Bengal to Europe consisted of saltpetre, rice, indigo, pepper, sugar, silk, cotton textiles, handicrafts, etc.
- **Importance for the British:** Bengal became the first kingdom to be occupied by the British in India. The East India Company carried on profitable trade with this province.
 - The enormous resources of Bengal came in handy for financing the British expansion.
 - Nearly 60% of the British imports from Asia consisted of goods from Bengal.
 - The British East India company laid the foundation of Calcutta and established British commercial settlement in the 1690s.
 - The Company paid a sum of Rs 3,000 (£ 350) per annum to the Mughal emperor who allowed them to trade freely in Bengal.
 - In contrast, the Company's exports from Bengal were worth more than £ 50,000 per annum.
- **Conflicts among Nawabs and the British:** The special privileges enjoyed by the British Company was strongly opposed by the Nawabs of Bengal as it meant a huge loss to the provincial exchequer.

- Consequently, the friction between the British commercial interests and the Bengal government became the chief cause for conflict between the two.
- As a result, the British felt a need for a "puppet" as the Nawab on the throne of Bengal to willingly give them trade concessions and other privileges and establish their indirect but ultimate power in the province.

The BATTLE OF PLASSEY (23 June, 1757)

The Battle of Plassey was a major turning point in modern Indian history that led to the consolidation of British rule in India.

The Battle of Plassey (1757) was a watershed moment in modern Indian history, resulting in the consolidation of British rule in India. The East India Company, led by Robert Clive, fought this battle against the Nawab of Bengal (Siraj-Ud-Daulah) and his French Troop. This battle is often referred to as the "decisive event," as it was the source of the British's ultimate rule in India. The battle took place during the late reign of the Mughal Empire (called later Mughal Period). The Mughal emperor Alamgir-II ruled the empire at the time of the Battle of Plassey.

- Bengal was the most fertile and the richest province of India. In c. 1717 CE, under a royal farman by the Mughal Emperor (Farrukhsiyar), the East India Company was granted the freedom to import and export their goods in Bengal without paying taxes and the right to issue passes or dastaks for the movement of such goods. All the nawabs of Bengal, from Murshid Quli Khan to Alivardi Khan had objected to the English interpretation of the farman of c.1717 CE.
- In c. 1756 CE, Siraj ud Daulah succeeded his grandfather, Alivardi Khan and came in conflict with the British as he was against

the misuse of dastaks. Siraj ud Daulah seized the English factory at Kasimbazar, marched on to Calcutta and occupied Fort William on 20 June, 1756 CE. The conflict between the Nawab of Bengal, Siraj ud Daulah and the English led to the Battle of Plassey held on 23rd June 1757 CE. Robert Clive, the commander of the British troops emerged victorious by defeating the Nawab's army. The easy victory was due to the treachery of Mir Jafar, the commander of the Nawab's army. The Nawab was forced to flee, was captured and put to death by Mir Jafar's son, Miran.

- The English proclaimed Mir Jafar the Nawab of Bengal and the company was granted the undisputed right to free trade in Bengal, Bihar and Orissa in addition to other rewards. The Battle of Plassey was of immense historical significance as it paved the way for the British mastery of Bengal and eventually of the whole of India.

Battle of Plassey – Background

- Siraj-Ud-Daula succeeded his grandfather Alivardi Khan as Nawab of Bengal.
- He had become Nawab of Bengal the previous year, and he had ordered the English to halt their fortification expansion.
- The British victory in the Carnatic wars has made Siraj-Ud-Daula fearful of the British rising power in India.
- The Company's officials abused their trade privileges in a way that harmed the nawab's finances.

Causes of the Battle of Plassey

- The Company's officials abused their trade privileges in a way that harmed the nawab's finances.
- Without the permission of the nawab, the English fortified Calcutta.
- The Company tried to mislead him further and compounded their error by granting asylum to a political fugitive, Krishna Das,

son of Raj Ballabh, who had fled with enormous treasures against the nawab's will.

- The Company, for its part, suspected Siraj of conspiring with the French in Bengal to drastically reduce its trade privileges.
- As a result, when Siraj attacked and seized the English fort at Calcutta, it exposed their hostility.
- The widely publicized 'Black Hole Tragedy' should be mentioned here.
- Siraj-ud-Daulah is thought to have imprisoned 146 English people, who were housed in a very small room, where 123 of them died of suffocation.

Battle of Plassey

- The Battle of Plassey took place on June 23, 1757, in the Palashi region of Bengal on the banks of Bhagirathi river near Calcutta.
- The arrival of a large force led by Robert Clive from Madras in Calcutta strengthened the English position in Bengal.
- Clive formed a secret alliance with the nawab's traitors, Mir Jafar, Rai Durlabh, Jagat Seth (a powerful banker in Bengal), and Omichand.
- Mir Jafar was to be made nawab as part of the agreement, and the Company would be rewarded for its services.
- The Company's covert alliance with the conspirators bolstered the English position even more
- As a result, the English victory in the Battle of Plassey was determined before the battle even began.
- The 50,000-strong force of Siraj was defeated by a handful of Clive's forces as a result of the nawab's officials' conspiracy.
- Mir Jafar's son, Miran, ordered the capture and murder of Siraj-ud-Daulah.
- The Battle of Plassey gave the English access to Bengal's vast resources.
- Following Plassey, the English virtually monopolized Bengal's trade and commerce.

Significance of Battle of Plassey

- Mir Jafar was crowned Nawab of Bengal as a result of this victory.
- He gave the English large sums of money as well as the zamindari of 24 Parganas.
- The Battle of Plassey was politically significant because it laid the groundwork for the British empire in India; it is rightly regarded as the beginning of British rule in India.
- The battle established the English military superiority in Bengal.
- The French, their main rivals, were deposed.
- They were granted territories to maintain a properly equipped military force, and their prestige skyrocketed.
- However, there was no discernible change in the form of government, despite the fact that supreme control of affairs had passed to Clive, on whose support the new nawab, Mir Jafar, was entirely dependent in order to maintain his newly acquired position.
- The English were granted sovereignty over Calcutta, and the English stationed a resident at the nawab's court.

The participants of the Battle of Plassey and their significance in the battle:

Participants of Battle of Plassey and their Role in the Battle of Plassey :-

Siraj-Ud-Daulah (Nawab of Bengal)

- Involved in Black-Hole Tragedy (imprisoned 146 English persons who were lodged in a very tiny room due to which 123 of them died of suffocation)
- Adversely affected by the rampant misuse of trade privileges by the EIC
- Attacked and seized the English fort at Calcutta, it brought their hostility into the open.

Robert Clive (EIC)

- Gave asylum to political fugitive Krishna Das, disappointing Siraj-Ud-Daulah

- However, the Company's servants claimed the same privileges for their private trade.
- Dastak was also sold to Indian merchants for a commission by the Company's servants.
- Furthermore, they used coercive methods to obtain goods at lower prices, which was contrary to the spirit of duty-free trade.
- Duty-free shopping simply meant getting a good deal in an otherwise competitive market.
- Mir Kasim decided to abolish the duties entirely, but the British objected and insisted on preferential treatment over other traders.
- The Nawab-Company feud over transit duty sparked war between the English and Mir Kasim in 1763.
- The English won at Katwa, Murshidabad, Giria, Sooty, and Munger in quick succession.
- Mir Kasim fled to Awadh (or Oudh), where he formed a confederacy with the Nawab of Awadh, Shuja-ud-Daulah, and the Mughal Emperor, Shah Alam II, to reclaim Bengal from the English.

Events of Battle of Buxar

- It was one of the subcontinent's first major defeats, as a combined army of 40,000 men from the Mughals, Awadh, and Mir Qasim was brutally defeated by a British army of 10,000 men.
- The lack of coordination among the major three disparate allies was one of the primary reasons for this defeat.
- When Mirza Najaf Khan led the Mughal Army's first flank to ambush the British at dawn, Major Hector was able to form the British lines in twenty minutes and halt the Mughals' advance.
- As a result, Munro divided the British Army into columns and pursued the Mughal Grand Vizier Shuja-ud-Daula, the Nawab of

Awadh, who responded by blowing up his boat bridge after crossing the river.

- This had the unintended consequence of Mughal Emperor Shah Alam II and his regiment abandoning the war.
- According to historian John Willaim Fortescue, the British suffered 847 casualties, while Indian allies lost 2000 soldiers.
- Munro then decided to help the Marathas, who were described as a "warlike race" known for their unwavering hatred of the Mughal Empire and its Nawabs.

Participants in the Battle of Buxar

Mir Kasim

- He objected to the English's use of "dastak" and "farmans".
- He plotted against them by forming an alliance with the Nawab of Awadh and Mughal Emperor Shah Alam II.

Shuja-ud-Daulah

- He was the Nawab of Awadh.
- He formed a confederacy with Mir Qasim and Shah Alam-II.

Shah Alam II

- He was the Mughal Emperor.
- He wished to drive the English out of Bengal.

Hector Munro

- He was a British Army major.
- He led the English side in the Buxar War.

Robert Clive

- He signed treaties with Shuja-Ud-Daulah and Shah Alam-II after winning the buxar war.

Consequences of Battle of Buxar

- The combined armies of Mir Kasim, the Nawab of Awadh, and Shah Alam II were defeated by English forces led by Major

according to which both sides restored each other's conquests and promised mutual help in case of an attack by a third party.

Second Anglo-Mysore war (c. 1780 – 1784 CE)

- In c. 1771 CE, Hyder Ali was attacked by the Marathas, however the English did not come to his help and the Treaty of Madras was violated. This led Hyder Ali to distrust the British and he wanted an opportunity to strike at them.
- When Mahe, a French possession in the dominion of Hyder Ali was attacked by the English, Hyder Ali declared war on the English in c. 1780 CE. Hyder Ali inflicted one defeat after another on the British armies in the Carnatic and made them surrender in large numbers. He soon occupied almost the entire Carnatic.
- Lord Warren Hastings, by a clever stroke of diplomacy divided the confederacy of Hyder Ali, the Nizam of Hyderabad and the Marathas. He made peace with the Marathas and bribed the Nizam with the cession of Guntur district.
- In c. 1781 CE, the British under Eyre Coote defeated Hyder Ali at Porto Novo. After Hyder Ali's death in c. 1782 CE, the war was carried on by his son Tipu Sultan. Read more on the Battle of Porto Novo in This Day in History dated July 1, 1781.
- The second Anglo-Mysore came to an end by the Treaty of Mangalore, according to which all conquests were mutually restored and the prisoners on both sides were liberated.

Third Anglo-Mysore war (c. 1790 – 1792 CE)

- Lord Cornwallis, the then Governor General succeeded through shrewd diplomacy in isolating Tipu Sultan by winning over the Marathas, the Nizam and the rulers of Travancore and Coorg.

- War broke out in c. 1790 CE between the English and Tipu, and ended in Tipu's defeat in c. 1792 CE. The war ended with the Treaty of Seringapatam, according to which Tipu lost half of his territories i.e., Malabar, Coorg, Dindugal, Baramahal (now Salem and Erode). Tipu was compelled to pay a war indemnity of 3 crore rupees and had to surrender two of his sons as hostages to the English until he paid the indemnity. After this war, although the strength of Mysore was reduced, it was not extinguished; Tipu was defeated but not destroyed.

Fourth Anglo Mysore war (c. 1798 – 1799 CE)

- The then Governor General, Lord Wellesly tried to persuade Tipu to accept a pact of subsidiary alliance and wrote letters requesting Tipu to dismiss the French, to receive an English envoy, and to make terms with the company and its allies. Tipu paid little attention to Wellesley's letters and thus, the fourth Anglo-Mysore war started.
- The Bombay army under General Stuart invaded Mysore from the west. The Madras army, which was led by the Governor-General's brother, Arthur Wellesley, forced Tipu to retreat to his capital Srirangapattanam. Tipu fought bravely but died in the battle.
- The central part of Mysore was given to Krishna Raja of the Wadiyar dynasty. The remaining parts of the kingdom were divided between the British and the Nizam. Tipu's family was sent to the fort of Vellore.

British Struggle with Marathas

First Anglo-Maratha war (c. 1775 – 1782 CE)

- In c. 1772 CE, Madhava Rao (Maratha Peshwa) died and was succeeded by his

नोट - प्रिय IAS उम्मीदवारों, यहाँ हमने इस टॉपिक का मात्र SAMPLE ही दिया है, पूरा टॉपिक नहीं दिया है / यदि आपको हमारे नोट्स के सैंपल अच्छे लगे हों तो कम्पलीट नोट्स खरीदने के लिए नीचे दिए गये हमारे संपर्क नंबर पर कॉल कीजिए या लिंक पर क्लिक करें / दोस्तों, हमें पूर्ण विश्वास है कि ये नोट्स आपकी “UPSC IAS (PRE. & MAINS)” की परीक्षा में पूर्ण संभव मदद करेंगे और आप “INFUSION NOTES” के साथ IAS की परीक्षा में जरूर सफल होंगे, धन्यवाद /

संपर्क करें - 9887809083, 8233195718, 9694804063, 8504091672

प्रिय दोस्तों, अब तक हमारे विभिन्न नोट्स में से विभिन्न परीक्षाओं में आये हुए प्रश्नों के परिणाम -

<u>EXAM (परीक्षा)</u>	<u>EXAM DATE</u>	<u>हमारे नोट्स में से आये हुए प्रश्न</u>
RAS PRE. 2021	27 अक्तूबर 2021	74 प्रश्न (150 में से) CUT OFF - 64
UPSC - IAS PRE. (2022)	05 JUNE 2022	69 (100 में से)
SSC GD 2021	16 नवम्बर	68 (100 में से)
SSC GD 2021	01 दिसम्बर	65 (100 में से)
SSC GD 2021	08 दिसम्बर	67 (100 में से)
राजस्थान S.I. 2021	13 सितम्बर	113 (200 में से)
राजस्थान S.I. 2021	14 सितम्बर	119 (200 में से)

राजस्थान S.I. 2021	15 सितम्बर	126 (200 में से)
RAJASTHAN PATWARI 2021	23 अक्तूबर (1st शिफ्ट)	79 (150 में से)
RAJASTHAN PATWARI 2021	23 अक्तूबर (2nd शिफ्ट)	103 (150 में से)
RAJASTHAN PATWARI 2021	24 अक्तूबर (1st शिफ्ट)	95 (150 में से)
RAJASTHAN PATWARI 2021	24 अक्तूबर (2nd शिफ्ट)	91 (150 में से)
RAJASTHAN VDO 2021	27 दिसंबर (1st शिफ्ट)	59 (100 में से)
RAJASTHAN VDO 2021	27 दिसंबर (2nd शिफ्ट)	61 (100 में से)
RAJASTHAN VDO 2021	28 दिसंबर (1st शिफ्ट)	56 (100 में से)
RAJASTHAN VDO 2021	28 दिसंबर (2nd शिफ्ट)	57 (100 में से)
U.P. SI 2021	14 नवम्बर 2021 1st शिफ्ट	91 (160 में से)
U.P. SI 2021	21 नवम्बर 2021 (1st शिफ्ट)	89 (160 में से)

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CHAPTER - 7

INSTITUTIONS OF MODERNITY - EDUCATION AND PRESS

Education is a powerful tool to unlock the golden door of freedom that can change the world. With the advent of the British Rule in India, their policies and measures breached the legacies of traditional schools of learning which resulted in the need for creating a class of subordinates. To achieve this goal, they instituted a number of acts to create an Indian canvas of English colour through the education system.

Based on the initiative of British the evolution of British Education Policy can be categorised in in the following phases

- First phase (1758 - 1812)
- Second phase (1813 - 1853)
- Third Phase (1854 - 1900)
- Fourth phase (1901 - 1920)

Initially, the British East India Company was not concerned with the development of the education system because their prime motive was trading and profit-making. To rule in India, they planned to educate a small section of upper and middle classes to create a class "Indian in blood and colour but English in taste" who would act as interpreters between the Government and the masses. This was also called the "downward filtration theory". The following steps and measures were taken by the British for the development of Education in India. The chronological development of Education during the British Period in India is discussed below:

First phase (1758 - 1812)

For the first 60 years of its dominion in India, the East India Company, a trading

and profit-making concern, took no interest in the promotion of education. The British East India Company showed very little interest in the education of its subjects during this period, the few exceptions being:

- The Calcutta Madrasa set up by Warren Hastings in 1781 for the study and teaching of Muslim la and Persian and Arabic subjects. Jonathan Duncan started a Sanskrit College at Varanasi when he was the Resident for the study of Hindu law and Philosophy. Both were designed to provide regular supply of qualified Indians to help in the administration of law in the courts of the Company
- The Asiatic Society of Bengal was founded by William Jones in Calcutta in 1784.

Second phase (1813 - 1853)

1813 Act & the Education

1. Charles Grant and William Wilberforce, who were missionary activists, compelled the East India Company to give up its non-intervention policy and make way for spreading education through English in order to teach western literature and preach Christianity. Hence, the British Parliament added a clause in the 1813 charter that Governor-General-in-Council gave less than one lakh for education and allowed the Christian Missionaries to spread their religious ideas in India.

2. The Act had its own importance because it was the first instance that the British East India Company acknowledged for the promotion of education in India.

3. With the efforts of R.R.M Roy, the Calcutta College was established for imparting Western education. Also, three Sanskrit colleges were set up at Calcutta.

General Committee of Public Instruction, 1823

1. This committee was formed to look after the development of education in India which was dominated by Orientalists who were the great supporter of Oriental learning rather than the Anglicans. Hence, they created paramount pressure on the British India Company to promote Western Education. As a result, the spread of education in India got discursive between Orientalist-Anglicist and Macaulay's resolution came across with a clear picture of the British education system.

2. Persian was abolished as the court language and English became the court language.

3. Printings of English books were made free and available at a very low price.

4. English education was allotted more funds as compared to oriental learning.

5. In 1849, JED Bethune founded Bethune School.

6. Agriculture Institute was established at Pusa (Bihar)

7. The Engineering Institute was established at Roorkee.

Lord Macaulay's Education Policy, 1835

1. This policy was an attempt to create a system of education that educates only the upper strata of society through English.

Controversy between Orientalists and Anglicizes Regarding Education Policy in India

There arose violent controversies between the Orientalists and Anglicizes regarding the objects of the educational policy, the medium of instruction, the agencies for organizing educational institutions and the methods to be adopted to spread education among the people. The controversies and schools of thought were found mostly among the European officials of the Company. Indian opinion was at this time, almost non-existent.

The most important argument of the Oriental party centred round the interpretation of the section 43 of the Charter Act of 1813, and which was also responsible for aggravating the controversy. As, has been stated earlier, this section directed that a sum of not less than a lakh of rupees shall be expended every year for "the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India". The Oriental party put forward the argument that the literature which was meant to be revived and encouraged was the literature of Hindus and Muslims.

The encouragement of learned men meant that support will be given to scholars who were studying in Oriental Colleges in the shape of stipends and by publishing classical works for their use. As regards the introduction and promotion of a know ledge of the sciences, they argued that Western knowledge and sciences should be taught to them through the medium of the classical languages (or the modern Indian languages) and along with that they should also be taught the culture of their land for which they had great love and regard. They, therefore, suggested that the action of the General

Conclusion:

Lastly we may conclude that under the influence of English education, Indians came in contact with the Western political systems, experienced the democratic practice and become conscious about their duties and responsibilities for future. It helped Indians to achieve success after the departure of English people.

Third Phase (1854 - 1900)

Wood's Despatch (1854)

- Sir Charles Wood was the President of the Board of Control of the company in 1854 when he sent a despatch to the then Governor-General of India, Lord Dalhousie.
- This is called the 'Magna Carta of English education in India.' and contained a comprehensive plan for spreading education in India.
- **Recommendations of the Wood's Despatch:**
- Regularise the education system from the primary to the university levels.
- It states the responsibility of the State for the spread of education to the masses
- Indians were to be educated in English and their native language.
- The education system was to be set up in every province.
- Every district should have at least one government school.
- Affiliated private schools could be granted aids.
- Education of women should be emphasised.
- Universities of Madras, Calcutta and Bombay were set up by 1857.
- University of Punjab - 1882; University of Allahabad - 1887
- This dispatch asked the government to take up the responsibility of educating the people.
- It recommended the hierarchy education level- At the bottom, vernacular primary school; at district, Anglo-vernacular High Schools and affiliated college, and affiliated

universities of Calcutta, Bombay, and Madras Presidency.

- Recommended English as a medium of instruction for higher studies and vernacular at school level

Recommendations in the Wood's Despatch:

i. Acceptance of Responsibility:

It was accepted in the Despatch that the responsibility of educating Indians was that of the British Government.

ii. Establishment of D.P.I. office:

The Despatch recommended that the existing Board of Control for Education be abolished and the office of the Director of Public Instructions should be established in the states.

iii. Establishment of universities:

The despatch recommended for the establishment of universities in the presidency towns, viz. Calcutta, Bombay and Madras. The London University, which was then a purely examining goody, was to be taken as their model.

iv. Medium of instruction:

The medium of instruction of education in India would be English. The Despatch accepted the views of Lord Macaulay.

v. Grant-in-aid system:

The despatch proposed the system of grant- in-aid for the Indian educational institutions in order to encourage the

Sergeant Plan of Education, 1944

- Envisaged establishment of elementary schools and high school and introduction of universal and free compulsory education.
- School course of six years was to be provided for children between ages eleven and seventeen.

Assessment of the British efforts on education

- Although there were a few Englishmen who wanted to spread education for its own sake, the government was chiefly concerned only with its own concerns.
- There was a huge demand for clerks and other administrative roles in the company's functioning.
- It was cheaper to get Indians rather than Englishmen from England for these jobs. This was the prime motive.
- No doubt it spread western education among Indians, but the rate of literacy was abysmally low during British rule.
- The state of women's education was pathetic. This was because the government did not want to displease the orthodox nature of Indians and also because women could not generally be employed as clerks.
- In 1911, the illiteracy rate in British India was 94%. In 1921, it was 92%.
- Scientific and technical education was ignored by the British government.

Indian Response - Gandhi and Tagore on Education

British officials were not the only people thinking about education in India. From the early nineteenth century, many thinkers from different parts of India began to talk of the need for a wider spread of education. Impressed with the developments in Europe, some Indians felt that Western education would help modernise India. They urged the British to open more schools, colleges and universities, and spend more

money on education. There were other Indians, however, who reacted against Western education. Mahatma Gandhi and Rabindranath Tagore were two such individuals.

The Indian national movement aimed at creating a national awakening to gain political independence, a national consciousness to create a modern society with justice. In that process, the idea of national education was very central. Many national leaders established their own schools and colleges, designed their own curriculum and tried to engineer a new society. Both Gandhi's and Tagore's ideas of education not only conceptualized a set of values they deemed important but also emphasized a kind of society they thought was ideal. Both had progressive views on the progress of Indian education.

However they had different ideas and different approaches.

Gandhi's concept of Basic Education of education was unsuitable for Indian culture. Moreover, education could not fulfil the economic wants

Gandhiji was dissatisfied with the British system of education. According to Gandhi, the British system

of the people. Thus, Gandhiji evolved a new system of education in which manual training and craft

were at the core of education. This, in turn, he said would serve a double purpose. It will pay for the

education of our children and teach them an occupation. Secondly, it will strengthen the national economy.

1. Advocated learning through activity

2. Teaching in vernacular language

3. The focus was on the primary language

connected to the cultures of the wider world; predicated upon pleasurable learning and individualized to the personality of the child. He felt that a curriculum should revolve organically around nature with classes held in the open air under the trees to provide for a spontaneous appreciation of the fluidity of the plant and animal kingdoms, and seasonal changes. Class schedules were made flexible to allow for shifts in the weather or special attention to natural phenomena, and seasonal festivals were created for the children by Tagore.

(B) DEVELOPMENT OF INDIAN PRESS

An Analytical Perspective

The introduction of the printing press in India was an event of revolutionary significance in the life of Indian people. The awakening and growth of national consciousness among them gave rise to the nationalist press.

Raja Ram Mohan Roy was the founder of the nationalist press in India. Though a few papers had been started by others before him, his *Sambad-Kaumudi* in Bengali published in 1821, and *Mirat-ul-Akbar* in Persian published in 1822, were the first publications in India with a distinct nationalist and democratic progressive orientation.

With the enactment of the Indian Council Act of 1861, both Indian and non-Indian Press expanded. The *Times of India* which supported the policy of the British Government in India was founded in Bombay in 1861. The *Pioneer* which supported the landowning and mercantile interests was in Allahabad in 1865. The *Madras Mail* which represented the interests of the European commercial community was founded

in 1868. The *Statesman*, which criticized the government, as well as the Indian nationalist groups, was founded in Calcutta in 1875. The nationalist press such as *The Amrita Bazar Patrika*, *The Bengali*, *The Tribune of Lahore*, *The Hindu*, *Bangbasi*, *Basumati*, *The Kesari*, *Young India* and many others were started during this period.

Though the newspaper press was steadily expanding in India, the rate of its growth was slow. The primary reasons were mass illiteracy, great poverty, and repressive Press laws.

Since the Press was a powerful weapon in the development of Indian nationalism and the nationalist movements, it was subjected to restrictions by the British Government which was reluctant to satisfy the aspirations and grant of the demands of Indian nationalism. The very fact that the British government had to enact a series of Press Acts proved the decisive role played by the Press in the development of the nationalist movement.

The history of the Indian Press was the history of the increasing diminution of its liberty, in spite of minor vicissitudes. The history of Indian nationalism proves that the freedom of the Press in India suffered a proportional curtailment.

From the early period, a number of Indian nationalist leaders fought for the freedom of Press. In 1799, Lord Wellesley appointed an official censor entrusted with the duty of passing all matters for publication and framed drastic rules to punish those who infringed them. Lord Hastings repealed those restrictions in 1818. In 1878, the vernacular press Act was enacted; this act restricted the freedom of the Vernacular press.

CHAPTER - 14

CULTURAL AWAKENING , SOCIAL & RELIGIOUS REFORM MOVEMENT

BACKGROUND OF SOCIAL AND RELIGIOUS REFORM MOVEMENTS IN INDIA

The impact of the British rule on India's socio-cultural fabric was unprecedented and was unlike any of the foreign rulers of the past. Most of the early intruders who came to India to set up their rule were absorbed into her vastness and got enmeshed in her culture. They became one with the land. The British, however, always maintained that their identity as the servants of the British crown was inalienable to them.

The 18th century Europe experienced novel intellectual currents and was a witness to the age of Enlightenment. A new spirit of rationalism and inquiry spurred fresh dynamism in European society. The development of science and a scientific temper had an all-pervasive impact on its society.

In contrast, India in the 19th century presented a picture of a stagnant society slowly moving towards its decay. Magic, superstition, and animism were rampant in the name of religion. The abominable rites like animal sacrifice and physical torture had replaced the real meaning of prayer. The priests exercised an overwhelming and unhealthy influence on the minds of the people. The common masses faithfully carried on, not only the absolute submission to God but also to the whims & fancies of the corrupt priesthood.

Indian society was truly in a depressing state of affairs. The position of women in

the social structure was an abomination. The birth of a girl child was considered inauspicious, she had no rights to her education, her marriage was a burden, and her widowhood was a bad omen. Another debilitating factor was caste. Caste system had become restrictive. Untouchables and Scheduled castes suffered the worst form of social stigma. This stigma was not only limited to Hinduism but was also practised in other religion like Christianity, Islam, and Sikhism.

There were innumerable other practices prevalent in the society which were rooted in status, authority, bigotry, and blind fatalism. Rejecting them as a feature of a decadent society, the reform movements sought to carry out the groundwork for ushering in modern ideas in the society.

IMPACT OF BRITISH RULE IN INDIAN SOCIETY IN 19TH CENTURY

The 19th century saw sparks of rejuvenation in the society with the emergence of a middle class that looked towards the West for developing its social, political and cultural identity. The ideological apparatus of the colonial state further fastened this process. The middle class was drawn towards a new cultural paradigm, which was a result of their association with the colonial rulers.

All socio-religious reformers whether they were Hindus, Muslims, Sikhs or Parsis gave much

importance to the spread of modern education. They believed that education was the most effective tool to awaken and modernize Indian Society. The British conquest and the consequent dissemination of colonial culture and ideology had led to an inevitable introspection about the strengths and weaknesses of the indigenous culture and institutions.

REASONS FOR CULTURAL AWAKENING IN INDIA

- Western education and rise of the middle class: The newly emerging middle class had undergone western education and was aware of the contemporary developments in the West. They searched for India's harbingers of change on the similar lines of those who brought transformation in European society.
- Another current was to deny the superiority of western culture and prevent India from becoming a colourless copy of Europe; they drew inspiration from India's past heritage and reinterpreted it in the light of modern rationalism. The neo-Hinduism preached that Europe had much to learn from India's spiritualism.
- British had a strong belief in the superiority of their race and religion. In their opinion, the reason for India's poverty and backwardness is their religion; they promoted Christian missionaries for religious conversion. They usually justified their action by using "white man's burden" theory, while their main motive was to strengthen their empire in India. So, the Indian leaders sought to reform Hinduism from within and sought to purge it from superstitious beliefs and practices.
- **Introduction of modern press into India:** The press was an effective weapon in the hands of social reformers to expose social evils such as caste fetters, child marriage, social, legal and other inequalities. It also helped them to organize propaganda against such inhuman institutions like untouchability and discrimination.
- **Other reasons** - Utilitarian school of thought which talked about the glorious past of India. Important personalities promoting such ideas were Sir William

Jones, James Princep, Max Muller. The Creative literature and effect of the American and French revolution also played an important role among other reasons.

The ferment of ideas gave an expensive touch to Indian culture. As a result, a spirit of renaissance pervaded in the whole country. Indian intellectuals closely scrutinized the country's past and found that many beliefs and practices were no longer of any use and needed to be discarded; they also discovered that many aspects of India's cultural heritage were of intrinsic value to India's cultural awakening. The result was the birth of many socio-religious reform movements touching almost every section of Indian society

CHARACTERISTICS OF THE REFORM MOVEMENT IN INDIA

1. **Focus on social reforms-** The main objective of the reformers was to attack degraded and obsolete traditional socio-cultural evils and malpractices like superstitions, obscurantism, which were the main hindrances in the path of social development.

2. **Reformist in nature:** The reform movement was reformist, and not revivalist. They did not stand for structural transformation; changes were sought within the framework of their society. Even their approach of reform was evolutionary, not revolutionary.

3. **Urban phenomenon:** Prominent leaders of the movement were from the middle class as the medium of communication in the movement was press, patrikas, lectures, and books, which were mainly confined within the intellectuals of the urban areas.

Revivalist

- These movements started reviving ancient Indian traditions and thoughts and believed that the western thinking ruined Indian culture and ethos.
- Revivalists tended to revert to the old pristine and pure form of religion which was devoid of imperfection introduced in the later centuries.
- Example - Arya Samaj, the Ramkrishna mission and the Deoband movement.

Both the movements depended on a varying degree for an appeal to the lost purity of the religion they sought to reform. The only difference between the two was in the degree to which one relied on tradition or reason and consciences.

Another significant aspect of all reform movements was their emphasis on religion and social reform.

This link was primarily due to two main reasons:

1. Almost every social customs and institutions in India derived sentences from religious injunctions and sanctions, that means no social reform could be undertaken unless the existing religious notions which sustained the social custom were also reformed.

2. Indian reformers very well understood the close interrelation between different aspects of human activities. Rammohan Roy, for example, believed that religious reform must precede demand for social reform or political right. Like Raja Rammohan Roy's Brahmo Samaj movement emphasized on monotheism and women education. The religious scriptures were used as a testimony to condemn social practices such as Sati and caste-based discrimination.

3. Similarly, Dayanand Saraswati quoted the Vedas to end the exploitative hierarchy of the caste system. He emphasized that one can become Brahmin not by his birth but through his deeds Narayan guru fought against caste discrimination and campaigned for the temple entry for Dalits .These examples proved that through religious reform, they wanted to bring social reforms.

Contribution of the Reform Movements:

Many reformers like Dayanand Saraswati and Vivekananda upheld Indian philosophy and culture. This instilled in Indians a sense of pride and faith in their own culture. Female education was promoted. Schools for girls were set up. Even medical colleges were established for women. This led to the development, though slow, of girls' education. The cultural and ideological struggle taken up by the socio-religious movements helped to build up national consciousness. They, thus, paved the way for the growth of nationalism.

From the late 19th century a number of European and Indian scholars started the study of ancient India's history, philosophy, science, religions and literature. This growing knowledge of India's past glory provided to the Indian people a sense of pride in their civilization. It also helped the reformers in their work of religious and social reform for their struggle against all type of inhuman practices, superstitions etc.

Since they had become associated with religious beliefs, therefore most of the movements of social reform were of a religious character.

These social and religious reform movements arose among all communities of the Indian people. They worked for abolition

of castes, untouchability, sati, child marriage, social inequalities and illiteracy.

Social /Religious Reform Movements:

Brahmo Samaj	Singh Sabha Movement Akali Movement
Prarthana Samaj	Depressed Classes Mission
The Young Bengal Movement	Harijan Sevak Sangh
Arya Samaj	Tattvabodhini Sabha
Ramakrishna Mission	Student's Library and Scientific Society
Satya-Shodhak	Parmahansa Mandali
Veda Samaj	Servants of India Society
Aligarh Movement	Justice Movement
Theosophical Society	Temple Entry Movement
Calcutta Female Juvenile Society	Self-respect Movement
Seva Sadan	The Social Service League
Sri Narayan Guru Dharma Paripalana Movement (SNDP)	Deccan Education Society
Parsi Reform Movements Rahnumani Mazdayam Sabha	Poona Sarvajanic Sabha
Faraizi Movement	Waliullahi Movement

EVALUATION OF REFORM MOVEMENTS

(a) Positive Aspects of the movement

The movements contributed towards the liberation of individuals and checking the unhealthy effects of religion on them.

The human capacity to think and reason was emphasized.

The reformers were able to uplift the morale of people by opposing the idea that Indian religions and society was inferior.

It mitigated the sense of humiliation of people, especially the middle class.

The reformers aimed at modernization rather than blindly following of an alien culture.

The movements ended the cultural and intellectual isolation of Indians.

(b) Limitation of the movements

1. The movements had a very narrow base, which constituted mainly - urban and educated middle class. The needs of the vast masses which were peasants and urban poor were ignored.

2. In its effort to reform religion and social ills, these organizations encouraged pseudo-scientific thinking and mysticism too.

3. Many parts of Indian culture were ignored, such as art, architecture, literature, music, science, and technology

4. The Hindu reformers had a negative opinion of the Medieval times and praised only the ancient times. This compartmentalised people - one who belonged to lower castes did not agree with praise of the ancient past when they had suffered exploitation; others such as the Muslim population turned towards the West Asian history to seek their moments of pride. This raised communal consciousness.

MAJOR REFORMERS AND REFORM MOVEMENTS

The 19th century was an era of intellectual and cultural churning, and it gave rise to various socio- religious reform movements throughout the country, originating in Bengal and then followed by eventual diffusion of this consciousness throughout the country.

Socio-Religious reform movements in Bengal

BRAHMO SAMAJ (Reformist)

Founded in 1828 in Calcutta by pioneer social reformer Raja Ram Mohan Roy (1772 - 1833), the movement fought against idol

worship, polytheism, caste oppression, unnecessary rituals and other social evils like Sati, polygamy, purdah system, child marriage, etc. The society also strove for women's rights like widow remarriage and education of women. It also attacked prevailing superstitions among Hindus.

Raja Rammohun Roy

The Brahmo Samaj founded by Raja Ram Mohan Roy was the earliest of the reform movements of the modern type which was greatly influenced by modern western thoughts. Roy attained proficiency in various languages-in both oriental (Arabic, Persian, Sanskrit) and European languages (Latin, English and French). He defended Hinduism against the hostile criticism of the missionaries and sought to purge Hinduism of the abuse that had crept into it.

Raja Ram Mohan Roy the founder of the Brahmo Samaj (one of the first Indian socio-religious reform movements) was a great scholar and an independent thinker. He was a religious and social reformer and is known as the 'Father of Modern India' or 'Father of the Bengal Renaissance'.

Raja Ram Mohan Roy (1772 - 1833) - Key Facts

- Born in Radhanagar, Hooghly District, Bengal Presidency in May 1772 into an orthodox Bengali Hindu family.

- Education of Ram Mohan - He was sent to Patna for higher studies where he studied Persian and Arabic. He read the Quran, the Arabic translation of the works of Plato and Aristotle and the works of Sufi mystic poets. By the age of fifteen, Raja Rammohun Roy had learnt Bangla, Persian, Arabic and Sanskrit. He also knew Hindi and English.
- He went to Varanasi and studied the Vedas, the Upanishads and Hindu philosophy deeply.
- He studied Christianity and Islam as well.
- At the age of sixteen, he wrote a rational critique of Hindu idol worship.
- From 1809 to 1814, he served in the Revenue Department of the East India Company and also worked as a personal Diwan to Woodforde and Digby.
- From 1814 onwards he devoted his life to religious, social and political reforms.
- In his address, entitled 'Inaugurator of the Modern Age in India,' Tagore referred to Ram Mohan as 'a luminous star in the firmament of Indian history'.
- He visited England as an ambassador of the Mughal king Akbar Shah II (father of Bahadur Shah) where he died of a disease. He died in September 1833 in Bristol, England.
- He was given the title 'Raja' by the Mughal Emperor of Delhi, Akbar II whose grievances he presented before the British king.

Raja Ram Mohan Roy Contribution

Economic and Political Contributions by Raja Ram Mohan Roy

Raja Ram Mohan Roy was impressed and admired the civil liberties given to people under the British System of Constitutional Government. He wanted to extend the benefits of that system of government to the Indian people.

Reforms for Taxes -

Ramkrishna Paramhansa & Swami Vivekananda

Ramkrishna Paramahansa

Ramkrishna Paramahansa (1836-1886), a 19th-century saint, was the founder of the Ramkrishna Order of monks and is regarded as the spiritual founder of the Ramkrishna Movement.

Swami Vivekananda (1863-1902) was his foremost disciple. Ramkrishna Jayanti is celebrated on March 15 every year.

Life of Ramkrishna Paramahansa

- Gadadhar Chattopadhyaya was a poor Brahmin priest who later came to be known as Ramkrishna Paramahansa.
- Sri Ramkrishna was born in a poor Brahmana family of the village, called Kamarpukur in Bengal, on the 18th of February 1836.
- His father Khudiram Chatterjee was a man of great piety and uprightness of character.
- His mother Chandramani Devi too was a paragon of womanly virtues.
- His education did not proceed beyond the elementary stage, and he had no formal education in philosophy and Shastras.
- He dedicated his life to God.
- He was a devotee of Goddess Kali.
- Ramkrishna was a priest in the Dakshineswar Kali Temple and attracted several monastic and householder disciples.
- He educated himself in a higher sense by mastering the Hindu epics, embodying the great spiritual ideals of India through listening to their recital and exposition by scholars, and above all by going direct to Nature to study men and things through observation.
- Ramkrishna Paramhansa was married to Sarada Devi, who was also his spiritual partner.
- Narendra Nath Datta (1863-1902) later known as Swami Vivekananda was the most

devoted pupil of Ramkrishna Paramahansa who carried the message of his Guru Ramkrishna all over the world, especially in America and Europe.

- Ramkrishna entrusted the care of these young boys to Vivekananda.

Death of Ramkrishna Paramahansa

- After Ramkrishna's death, the young disciples took informal monastic vows on Christmas Eve in 1886.
- After the death of Ramkrishna in 1886, the monastic disciples formed the first Math (monastery) at Baranagore.
- Later Swami Vivekananda became a wandering monk and in 1893 he was a delegate at the 1893 Parliament of the World's Religions.

Teachings of Ramkrishna Paramahansa

- Ramkrishna Paramahansa highlighted the essential unity of religions and the need to lead a spiritual life.
- He believed that the different religions of the world are only different ways to reach the same god.
- He believed that there were many roads to God and the service of man was the service of God, because the man was the embodiment of God.
- Hence, sectarianism had no place in his teachings.
- He realised the divinity in humanity and looked upon the service of mankind as a means to salvation.

Swami Vivekananda (1863 - 1902)

Background

- Born as Narendranath Dutta in Calcutta in January 1863.
- Was influenced by Ramkrishna Paramahansa who became his Guru.
- Became a monk and travelled all over India and the West.
- His writings and speeches did a lot to spread Hindu philosophy in the West

especially Advaita Vedanta and Yoga philosophies.

- In 1886, he formally accepted monastic vows.
- He established many Mathas in India the most important being the Belur Math in Belur, Howrah district.
- He founded the Ramakrishna Mission in May 1897.
- He died in 1902 in Belur Math in West Bengal.

Contributions

- Swami Vivekananda is credited with introducing the West to the Indian philosophies of Vedanta and Yoga.
- He worked in the field of social service.
- He spoke to people in India and urged them to eliminate the caste system and promote science and industrialisation.
- He also inspired many people to join the freedom struggle, thereby contributing to the rise of the national independence movement.
- He urged the youth of the country to fight colonial oppression, do social service and work for the people in unity.
- His teachings opened up interfaith debates and interfaith awareness.
- He also worked against superstitions and advocated the upliftment of women's position in society.
- He wanted the people to embrace the spirit of equality and free-thinking.
- His interpretation of Vedanta is called neo-Vedanta.
- He worked towards a better understanding of Hinduism and also towards nationalism.
- According to him, the best form of worship was the service of the people.
- He laid stress on physical and moral strength. One of his many quotes says, "You Will Be Nearer To Heaven through Football than through the Study of the Gita."

- The four pillars of nationalism according to Swami Vivekananda are:
 - Consciousness and pride in the ancient glory of India.
 - Development of moral and physical strength.
 - Awakening of the masses.
 - Unity based on common spiritual ideas.

Swami Vivekananda's birthday, January 12th is celebrated as National Youth Day in India.

RAMAKRISHNA MOVEMENT BY SWAMI VIVEKANANDA

- Ramakrishna Paramahansa (1834-86) was a saintly person who sought religious salvation in the traditional ways of renunciation, meditation and devotion (bhakti).
- Ramakrishna Math and Ramakrishna Mission are twin organizations that form the core of a worldwide spiritual movement known as the Ramakrishna Movement or Vedanta Movement.
- The Ramakrishna Mission is a philanthropic, volunteer organization founded by Sri Ramakrishna's chief disciple Swami Vivekananda on May 1, 1897.
- The Mission conducts extensive work in health care, disaster relief, rural management, tribal welfare, elementary and higher education and culture.
- It uses the combined efforts of hundreds of ordered monks and thousands of householder disciples.
- The Mission bases its work on the principles of karma yoga.
- The Mission, which is headquartered at Belur Math near Kolkata, India, subscribes to the ancient Hindu philosophy of Vedanta.
- It is affiliated with the monastic organization Ramakrishna Math, with whom it shares members.

One of the greatest rationalist thinkers of modern India, Gopal Ganesh Agarkar, also lived and worked in Maharashtra at this time.

The Samaj had four-point social agenda:

1. Promotion of women's education
2. Supporting widow remarriage
3. Raising the minimum permissible age of marriage for both the genders
4. Against the caste system

Its major leaders were M G Ranade (also called Socrates of Maharashtra), R. G. Bhandarkar and N. G Chandavarkar.

The socio-religious reform movements in North India

Swami Dayananda Saraswati & The ARYA SAMAJ

On 12 February 1824, social and religious reformer Swami Dayananda Saraswati was born. He was born at Tankara located in Gujarat. He founded the Arya Samaj on April 7, 1875.

He was an Indian philosopher, social leader, and the founder of the Arya Samaj, a Vedic dharma reform movement.

In 1876, he was the first to call for Swaraj as "India for Indians," a call later taken up by Lokmanya Tilak.

He worked to revive Vedic ideologies while denouncing idolatry and ritualistic worship.

- Born Mul Shankar Tiwari, Dayananda was a prolific reformer of the Hindu religion.
- He was born into a well-to-do family to a tax collector named Karshanji Lalji Kapadia and his wife Yashodabai.
- He learnt Sanskrit and the Vedas in his childhood.
- He started pondering over the meaning of life after his sister and uncle died. Engaged to be married in his teens, Mul Shankar

decided he wanted to lead an ascetic life and ran away from home.

- He spent 25 years as a wandering ascetic and travelled to the Himalayas and other religious places in northern India. He was seeking the truth about life and gave up all material goods in this spiritual pursuit.
- He also started practising Yoga during this time. His teacher in all things spiritual was Virajanand Dandeesh.
- Dayananda understood that Hinduism had strayed away from its roots. He promised his Guru that he would strive hard to reinstate the position of the Vedas to its rightful honoured place in the Hindu religion and way of life.
- He preached against the giving of donations to priests. He also challenged established scholars and won debates against them through the strength of the Vedas. He was staunchly against rituals and superstitions.
- He extolled spiritualism and nationalism and appealed to the people to fight for Swarajya.
- He also exhorted the importance of cows for the prosperity of the nation and encouraged the adoption of Hindi for national integration.
- He stressed on the importance of education of all children and preached respect and equal rights for women.
- He founded the Arya Samaj on April 7, 1875. Through this reform movement, he stressed on One God and rejected idol worship. He also advocated against the extolled position of priests in Hinduism.
- He opposed the multiplicity of castes. Furthermore, he thought that caste multiplicity is the main reason behind the conversion of lower castes into Christianity and Islam.
- He also established Vedic schools for the education of girls and boys of all castes. The students of these schools were given free books, clothing, lodging and food, and

नोट - प्रिय IAS उम्मीदवारों, यहाँ हमने इस टॉपिक का मात्र SAMPLE ही दिया है, पूरा टॉपिक नहीं दिया है / यदि आपको हमारे नोट्स के सैंपल अच्छे लगे हों तो कम्पलीट नोट्स खरीदने के लिए नीचे दिए गये हमारे संपर्क नंबर पर कॉल कीजिए या लिंक पर क्लिक करें / दोस्तों, हमें पूर्ण विश्वास है कि ये नोट्स आपकी “UPSC IAS (PRE. & MAINS)” की परीक्षा में पूर्ण संभव मदद करेंगे और आप “INFUSION NOTES” के साथ IAS की परीक्षा में जरूर सफल होंगे, धन्यवाद /

संपर्क करें - 9887809083, 8233195718, 9694804063, 8504091672

प्रिय दोस्तों, अब तक हमारे विभिन्न नोट्स में से विभिन्न परीक्षाओं में आये हुए प्रश्नों के परिणाम -

<u>EXAM (परीक्षा)</u>	<u>EXAM DATE</u>	<u>हमारे नोट्स में से आये हुए प्रश्न</u>
RAS PRE. 2021	27 अक्तूबर 2021	74 प्रश्न (150 में से) CUT OFF - 64
UPSC - IAS PRE. (2022)	05 JUNE 2022	69 (100 में से)
SSC GD 2021	16 नवम्बर	68 (100 में से)
SSC GD 2021	01 दिसम्बर	65 (100 में से)
SSC GD 2021	08 दिसम्बर	67 (100 में से)
राजस्थान S.I. 2021	13 सितम्बर	113 (200 में से)
राजस्थान S.I. 2021	14 सितम्बर	119 (200 में से)

राजस्थान S.I. 2021	15 सितम्बर	126 (200 में से)
RAJASTHAN PATWARI 2021	23 अक्तूबर (1st शिफ्ट)	79 (150 में से)
RAJASTHAN PATWARI 2021	23 अक्तूबर (2nd शिफ्ट)	103 (150 में से)
RAJASTHAN PATWARI 2021	24 अक्तूबर (1st शिफ्ट)	95 (150 में से)
RAJASTHAN PATWARI 2021	24 अक्तूबर (2nd शिफ्ट)	91 (150 में से)
RAJASTHAN VDO 2021	27 दिसंबर (1st शिफ्ट)	59 (100 में से)
RAJASTHAN VDO 2021	27 दिसंबर (2nd शिफ्ट)	61 (100 में से)
RAJASTHAN VDO 2021	28 दिसंबर (1st शिफ्ट)	56 (100 में से)
RAJASTHAN VDO 2021	28 दिसंबर (2nd शिफ्ट)	57 (100 में से)
U.P. SI 2021	14 नवम्बर 2021 1st शिफ्ट	91 (160 में से)
U.P. SI 2021	21 नवम्बर 2021 (1st शिफ्ट)	89 (160 में से)

& Many More Exams

दोस्तों, इनका proof देखने के लिए नीचे दी गयी लिंक पर क्लिक करें या हमारे youtube चैनल पर देखें -

RAS PRE. - https://www.youtube.com/watch?v=p3_i-3qfDy8&t=136s

VDO PRE. - <https://www.youtube.com/watch?v=gXdAk856Wl8&t=202s>

Patwari - <https://www.youtube.com/watch?v=X6mKGdtXyu4&t=103s>

अन्य परीक्षाओं में भी इसी तरह प्रश्न आये हैं Proof देखने के लिए हमारे youtube चैनल (Infusion Notes) पर इसकी वीडियो देखें या हमारे नंबरों पर कॉल करें।

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WHATSAPP करें 	https://wa.link/5keqjl

2. The road to independence has to be through peaceful means
3. Not only out of foreign rule was desired but also a socialist system to be adopted post-independence was proposed.

Following major decisions were taken at the Lahore session

1. RTC to be boycotted
2. Complete independence declared as the aim of Congress
3. CWC authorized to launch a programme of Civil Disobedience including non-payment of taxes, and all members of the legislature were asked to resign from their seats
4. Jan 26, 1930, was fixed as the first Independence Day, to be celebrated everywhere.
5. Tricolour flag was adopted and hoisted.
6. It was pledged that it is a crime against man and god to submit any longer to British rule.

CHAPTER - 26

GANDHI EXPERIMENT WITH MASS MOVEMENT (II)

Civil Disobedience Movement

Congress' 1929 Lahore session declared the start of the Civil Disobedience Movement, and gave Mahatma Gandhi the power to coordinate it. The Movement started with the popular Dandi March on 12 March 1930. Gandhi picked up a handful of salt on 6 April 1930, and broke the salt law.]

The observance of Independence Day in 1930 was followed by the launching of the Civil Disobedience Movement under the leadership of Gandhi. It began with the famous Dandi March of Gandhi. On 12 March 1930, Gandhi left the Sabarmati Ashram at Ahmedabad on foot with 78 other members of the Ashram for Dandi, a village on the western sea-coast of India, at a distance of about 385 km from Ahmedabad. They reached Dandi on 6 April 1930. There, Gandhi broke the salt law. It was illegal for anyone to make salt as it was a government monopoly. Gandhi defied the government by picking up a handful of salt which had been formed by the evaporation of sea. The defiance of the salt law was followed by the spread of Civil Disobedience Movement all over the country. Making salt spread throughout the country in the first phase of the civil disobedience movement, it became a symbol of the people's defiance of the government.

In Tamil Nadu, C. Rajgopalchari led a march-similar to the Dandi march-from Trichinopoly to Vedaranyam. In Dharsana, in Gujarat, Sarojini Naidu, the famous poetess who was a prominent leader of the

congress and had been president of the congress, led non-violent satyagrahis in a march to the salt depots owned by the government. Over 300 satyagrahis were severely injured and two killed in the brutal lathi charge by the police. There were demonstrations, hartals, boycott of foreign goods, and later refusal to pay taxes. Lakhs of people participated in the movement, including a large number of women.

In November 1930, the British government convened the first round table conference in London to consider the reforms proposed by the Simon commission. The congress, which was fighting for the independence of the country, boycotted it. But it was attended by the representatives of Indian princes, Muslim league, Hindu Mahasabha and some others. But nothing came out of it. The British government knew that without the participation of the congress, no decision on constitutional changes in India would be acceptable to the Indian people.

Early in 1931, efforts were made by Viceroy Irwin to persuade the congress to join the second round table conference. An agreement was reached between Gandhi and Irwin, according to which the government agreed to release all political prisoners against whom there were no charges of violence. The congress was to suspend the civil disobedience movement. Many nationalist leaders were unhappy with this agreement. However, at its Karachi session which was held in March 1931 and was presided over by Vallabhbhai Patel, the congress decided to approve the agreement and participate in the second round table conference. Gandhi was chosen to represent the congress at the conference which met in September 1931.

At the Karachi session, of the congress, an important resolution of fundamental rights and economic policy was passed. It laid down the policy of the nationalist movement on social and economic problems facing the country. It mentioned the fundamental rights which would be guaranteed to the people irrespective of caste and religion, and it favoured nationalisation of certain industries, promotion of Indian industries, and schemes for the welfare of workers and peasants. This resolution showed the growing influence of the ideals of socialism on the nationalist movement. Besides Gandhi, who was the sole representative of the congress, there were other Indians who participated in this conference. They included Indian princes, Hindu, Muslim and Sikh communal leaders. These leaders played into the hands of the British. The princes were mainly interested in preserving their position as rulers. The communal leaders had been selected by the British government to attend the conference. They claimed to be representatives of their respective communities and not the country, though their influences within their communities were also limited. Gandhi alone as the representative of the congress represented the whole country.

Neither the princes nor the communal leaders were interested in India's independence. Therefore, no agreement could be reached and the second round table conference ended in a failure. Gandhi returned to India and the Civil Disobedience Movement was revived. The government repression had been continuing even while the conference was going on and now it was intensified. Gandhi and other leaders were arrested. The government's efforts to suppress the movement may be seen from the fact that in about a year 120000 persons were sent to jail. The movement

was withdrawn in 1934. The congress passed an important resolution in 1934. It demanded that a constituent assembly, elected by the people on the basis of adult franchise, be convened. It declared that only such an assembly could frame a constitution for India. It thus asserted that only the people had the right to decide the form of government under which they would live. Though the congress had failed to achieve its objective, it had succeeded in mobilizing vast sections of the people in the second great mass struggle in the country. It had also adopted radical objectives for the transformation of Indian society.

11 demands were put forward by Mahatma Gandhi and gave an ultimatum on 31st January 1930.

The following are the eleven demands of Gandhiji which he made to Lord Irwin:

Prohibit liquor, intoxicants
Issue licenses of firearms to citizens for self-protection
Change the exchange ratio between the rupee and the sterling
Release all political prisoners
Reduce the rate of land revenue
Abolish the CID department
Reduce the military expenditure
Accept the Postal Reservation Bill
Abolition of the salt tax
Impose custom duty on foreign cloth
Reduce expenditure on civil administration

Why was salt chosen as the symbol of the movement?

Salt Satyagraha was more than just a symbolic act of breaching the law of salt. This was a symbol of the resolve of the

Indian people not to live under British rule. It was an act of mobilizing the masses by addressing a problem which affected all sections of society. Gandhi guaranteed mass engagement by opting to break a rule that did not have any politically divisive implications. Salt law showed the cruelest face of British rule as salt was a basic requirement and the most oppressive existence of British rule in India was exposed by taxation. Gandhi reiterated the importance of self-help by making salt a symbol of civil disobedience and encouraged poorer communities to generate income by making salt.

How did the movement gain momentum?

The movement rapidly spread to other parts of the world. Violation of salt legislation was accompanied by violation of forest laws and failure to pay chaukidari taxes and land profits. People were joining hartals, protests and the boycott of foreign products all over the world.

Once Gandhiji had completed the ritual of breaking the salt law, similar marches and salt law defiance occurred throughout the world. C.Rajagopalachari led the salt march in Tamil Nadu, from Tiruchirapalli to Vedaranniyam. Satyagrahis marched in Assam, from Sylhet to Noakhali. This was followed by the arrest on 4 May 1930 of politicians, Jawaharlal Nehru and eventually Gandhiji.

In Peshawar the battle was led by Khan Abdul Gaffar Khan, also known as Frontier Gandhi. He formed KhudaiKhidmatgars society, or Red shirts. Two Garhwali soldiers' platoons refused to shoot at Peshawar's non-violent mass protesters, even if it meant facing court martial and lengthy prison terms. From this incident it was clear that nationalism was beginning

commercial bodies were active in implementing the boycott, especially in Tamil Nadu and Punjab.

Tribals: were active in Central Provinces and in Maharashtra and Karnataka

Workers: participated in all major cities

Peasants: were active in UP, Bihar and Gujarat.

Government response: Government's attitude towards the CDM and events around the same was ambivalent. It was puzzling as well as perplexing. If it took action, the Congress cried "repression", if it did nothing, the Congress cried "victory". Even Gandhi's arrest was faced with vacillation. The government took the following steps:

1. Ordinances banning civil liberties were freely used including gagging of the press
2. Provincial governments were given liberty to ban the Civil Disobedience organizations (CWC was however not declared illegal)
3. Lathi charge on unarmed crowds left several killed and wounded with approx 90,000 satyagrahis including Gandhi and other Congress leaders imprisoned

Government repression and publication of the Simon Commission Report, with no mention of dominion status, further provided fuel to the fire. In July 1930, the Viceroy suggested the RTC and reiterated the goal of dominion status. He also accepted the suggestion that Tej Bahadur Sapru and MR Jayakar be allowed to explore the possibility of peace between the Congress and the Government. But it failed to materialize.

ROUND TABLE CONFERENCES:

The Viceroy of India, Lord Irwin, and the Prime Minister of Britain, Ramsay MacDonald, agreed that a round table conference should be held, as the recommendations of the Simon Commission report were clearly inadequate.

First Round Table Conference (November 1930 – January 1931)



First Round Table Conference was first among the three such conferences organized between 1930 and 1932 by the British government towards constitutional reforms in India. These conferences were conducted as per 1930 report of Simon Commission. First Round Table Conference was held between November 1930 and January 1931. It was officially inaugurated on November 12, 1930 at the House of Lords at London by the British King (George V) and was chaired by the British Prime Minister, Ramsay MacDonald.

Background for the First Round Table Conference

- There were increasing demands of granting dominion status to India among a certain section of the British polity.
- In India, the freedom movement was in full swing with its demand for swaraj or self-rule spearheaded by the charismatic Gandhi.
- The conferences were based on the recommendation of Muhammad Ali Jinnah to Lord Irwin, the then Viceroy of India and James Ramsay MacDonald, the then British

Prime Minister, and the Simon Commission report.

- It was for the first time that the Indians and the British were meeting as 'equals'. The first conference started on November 12th, 1930.

Participants

The participants of the First Round Table conference included:

- Total 16 delegates from three British Political Parties
- Total 74 delegates from India comprising:
 - 58 delegates from political parties in India
 - 16 delegates from princely states

The Indian National Congress decided not to participate in the conference. Many of the INC leaders were imprisoned due to their involvement in the civil disobedience movement.

Among the British-Indians, the following representatives attended the conference: Muslim League, Hindus, Justice Party, Sikhs, liberals, Parsis, Christians, Anglo-Indians, Europeans, landlords, labour, women, universities, Sindh, Burma, other provinces, and the representatives from the Government of India.

However, neither Indian National Congress nor any prominent political or business leaders from India participated in it because most of them were lodged into jails for their participation in the Civil Disobedience Movement.

Issues discussed in the First Round Table Conference

- Federal structure
- Provincial constitution
- Provinces of Sindh and NWFP
- Minorities
- Defence services
- Franchise

- Executive responsibility to the legislature
- Dr B R Ambedkar demanded separate electorates for the 'untouchables'.
- Tej Bahadur Sapru moved the idea of an All-India Federation. This was supported by the Muslim League. The princely states also supported this on the condition that their internal sovereignty was maintained.

The most notable Indian leaders' participating in the conference were as follows:

- **Muslim League:** Muhammad Ali Jinnah, Muhammad Shafi, Aga Khan, Muhammad Ali, Muhammad Zafrulla Khan, A.K. Fazlul Huq
- **Hindu Mahasabha:** S. Moonje and M.R. Jayakar
- **Indian Liberal Party :** Tej Bahadur Sapru, C. Y. Chintamani and Srinivasa Sastri
- **Sikhs:** Sardar Ujjal Singh
- **The Untouchables:** R. Ambedkar
- Dewans of many princely states.

Proceedings and outcomes

This conference included eight plenary meetings and one final concluding session. The issues including India's proposed federal structure, defence, issues related to Sindh and NWFP, issues related to Burma, defence related issues, issues related to minorities were discussed. However, since INC did not participate in it, its outcomes were almost insignificant.

All-India Federation

The idea of the All-India Federation was moved by Tej Bahadur Sapru in the First Round Table Conference. It was supported

by most participants including princely states provided their internal sovereignty was guaranteed. Muslim League also supported this idea. The British government agreed to introduce a representative government at provincial level in India. The British agreed that representative government should be introduced at the provincial level.

Demand of Separate Electorates by B R Ambedkar

A demand for separate electorates for the Untouchables was put forward by Dr. B.R. Ambedkar. In fact, there was a firm agreement and recommendation of the first Round Table Conference to the representation of Muslims, Indian Christians, Sikhs, Depressed Classes (dalits), Anglo-Indians and Europeans.

Aftermath

After the failure of the First Round Conference, many leaders, mainly the pro-

British members of the Indian Liberal Party such as Tej Bahadur Sapru, C. Y. Chintamani and Srinivasa Sastri appealed to Gandhi to talk with the Viceroy. The talks between Gandhi and Irwin were arranged. Many congress leaders were released to make a favorable environment.

Effects of the First Round Table Conference

- The First Round Table Conference lasted till 19th January 1931.
- Although many principles on reforms were agreed upon, not much was implemented and the Congress Party carried on its civil disobedience. The Conference was regarded as a failure.
- The British government understood the importance and the need for the Congress Party to make any decision on India's political future.

Timeline of events at the First Session and after

November 1930

2nd: Princely States delegates agreed upon supporting federation.

10th: Princely States delegates finalised their speeches agreeing to support federation. Benn called together an agenda committee, Reading and Sapru agreed that federation would be the first item for discussion.

11th: Reading interviewed by Mirza Ismail, confirmed that while he still opposed Dominion Status he would support federation.

13th: the conference was opened in the Royal Gallery of the House of Lords by King George V.

14th: the Imperial Conference terminated.

16th: British Indian delegates almost reached a compromise deal and a united front, but Muslim delegates ultimately

Gandhi-Irwin Pact

5 March 1931

The Gandhi-Irwin Pact, as the name suggests, was an accord between Mahatma Gandhi and the Viceroy of India Lord Irwin. The pact was signed on 5 March 1931.

The pact was signed by the British Government to curb the growing nationalistic movements against the colonial powers in India. In return, the government also conceded to the demands put forward by the Indian National Congress.

The pact is largely seen as exercising soft power by the British Government to curb the growing discontent against the government and check anti-establishment activities.

Key Points of the Gandhi-Irwin Pact

- In the First Round Table Conference held in Nov 1930, no member of the Indian National Congress participated except the 74 Indian delegates of the princely states. So, it was unanimously agreed that in future conferences, the members of the CWC would take part.
- It was proposed that all the Civil Disobedience Movement activities be stopped.
- All the ordinances barring the activities of the INC must be revoked.
- All individuals being prosecuted for staging non-violent protests against the governments must be acquitted.
- The people held captive for staging the Civil Disobedience Movement must be released.
- The Salt tax must be revoked.

Background of Gandhi-Irwin Pact

- The provinces in British India were to be governed by the system of diarchy

according to the Government of India Act 1919.

- Diarchy
- Diarchy is a political system with shared powers.
- There are co-rulers in Diarchy who exercise the vested authority for governance.
- The system of Diarchy was established in India under the Government of India act 1919 and 1935. With the second act in 1935, the governance power was more readily given to the local councils represented by the Indians in the two houses.
- The Indian representatives didn't condone this form of government. To adjudicate the performance of the political system and oversee the constitutional reforms, the British Parliament appointed the Simon Commission. The Indian nationalists were against this commission as the latter didn't have any Indian members.
- Pt. Motilal Nehru, in his "Nehru Report", disapproved of the commission and asked for Dominion Status for India.
- In January 1931, Mahatma Gandhi and other prominent leaders, who were imprisoned for staging the Salt March, were released by the British Government.
- Lord Viceroy, to break this deadlock, recommended a Round Table Conference that was to be conducted to discuss the Dominion Status and constitutional reforms.
- Round Table Conferences
- 1. In 1930-32, there were three Round Table Conferences held by the British Government to mull over the constitutional reforms in India.
- 2. In the first conference held in Nov 1930, Congress boycotted the conference and didn't send any delegates. However, in an agreement reached in the Gandhi-Irwin Pact, the CWC conceded to send its delegates in the subsequent meetings.
- The appointment of Mahatma Gandhi by CWC (Congress Working Committee) to

The Civil Disobedience Movement gradually waned and political enthusiasm and exhilaration gave way to frustration and depression.

The Congress officially suspended the movement in May 1933 and withdrew it in May 1934. Gandhi once again withdrew from active politics.

The Third Round Table Conference met in London in November 1932, without the leaders of the Congress.

COMMUNAL AWARD AND POONA PACT

The Communal Award announced by the British Prime Minister, Ramsay MacDonald, in August 1932 recognised the Muslims, Sikhs and Christians as minorities. The Communal Award declared the depressed classes to be minorities and entitled them to separate electorates.

Congress Stand: Though opposed to separate electorates, the Congress was not in favour of changing the Communal Award without the consent of the minorities. Thus, while strongly disagreeing with the Communal Award, the Congress decided neither to accept it nor to reject it. The effort to separate the depressed classes from the rest of the Hindus by treating them as separate political entities were vehemently opposed by all the nationalists.

Gandhi's Response:

Gandhi saw the Communal Award as an attack on Indian unity and nationalism. He thought it was harmful to both Hinduism and to the depressed classes since it provided no answer to the socially degraded position of the depressed classes. Once the depressed classes were treated as a separate political entity, he argued, the question of abolishing untouchability would get undermined, while separate electorates

would ensure that the untouchables remained untouchables in perpetuity.

He said that what was required was not the protection of the so-called interests of the depressed Classes but root and branch eradication of untouchability. Gandhi demanded that the depressed Classes are elected through joint and if possible, a wider electorate through the universal franchise while expressing no objection to the demand for a larger number of reserved seats. And to press for his demands, he went on an indefinite fast on September 26, 1932. Now leaders of various persuasions, including B.R. Ambedkar, M.C. Rajah and Madan Mohan Malaviya got together to hammer out a compromise contained in the Poona Pact.

'Poona Pact:

Signed by B. R. Ambedkar on behalf of the depressed classes in September 1932, the Pact abandoned separate electorates for the depressed classes. Malviya signed as a representative of Gandhi.

But the seats reserved for the depressed classes were increased from 71 to 147 in provincial legislatures and 18 percent of the total in the central legislature.

The Poona Pact was accepted by the Government as an amendment to the Communal Award.

THE STRATEGIC DEBATE

Following the withdrawal of CDM, there was a two-stage debate on the future course of action.

1. What course should the national movement take shortly (period of 1934-35)
2. The course of action to be taken in 1937 over the question of office acceptance in

the context of provincial elections held under autonomy provisions of Government of India Act 1935

First Stage Debate: At this stage, three proposals were put forward. The third one represented the rise of strong leftist trends within Congress.

1. There should be constructive work on Gandhian lines.
2. There should be constitutional struggle and participation in elections to the central legislature due in 1934; M.A. Ansari, Asaf Ali, Bhulabhai Desai, S. Satyamurthy and B.C. Roy supported this. Their argument for the same was:

- a. In the period of political apathy, elections and council can be utilized to keep up the political interest and morale of people.
- b. Participation in elections and Council work didn't amount to faith in constitutional politics.
- c. Another political front will help build up Congress and prepare masses for the next phase.
- d. The approach would give Congress a certain amount of prestige and confidence, and a strong presence in Councils would serve as an equivalent to the movement.

3. A strong leftist trend within the Congress represented by Nehru was critical of both the above options. He argued that these would sideline the political mass action and divert attention from the main issue of struggle against colonialism. Instead, he proposed for the continued non-constitutional mass struggle because the situation was still revolutionary owing to the continued economic crisis and the readiness of mass to fight.

- a. The basic goal was the abolition of capitalism and the establishment of socialism.
- b. Entry into council work would mean spiritual defeat and surrender of ideals.

He suggested having class organizations: peasants, workers, traders, businessmen to prepare them for the mass movement. He suggested that these class organizations be affiliated with Congress to influence its policies and activities. He believed that there could not be a genuine anti-imperialist struggle without masses organised into classes.

Nehru's opposition to struggle-truce-struggle strategy:

Many Congressmen, including Gandhi believed that mass movement has to be followed with a period of reprieve to achieve:

1. Regain strength to further mass action
 2. Give the government a chance to respond to the demands
 3. Mass action cannot be sustained for a longer period to let masses sacrifice indefinitely
- Nehru was against this S-T-S (Struggle-Truce-Struggle) strategy as he argued that India's National Movement had reached such a stage where continuous confrontation and conflict with imperialism was required until it was overthrown.
 - This was also one of the demands of Congress from Lahore session "Purna Swaraj".
 - He argued for a "continuous, direct action" policy by Congress and without the interposition of the constitutional phase.

advantage to a great extent. The 28-month rule was significant also due to the following reasons:

1. The contention that Indian self - government was necessary for radical social transformation got confirmed
2. Congressmen demonstrated that a movement could use state power to further its ends without being compromised
3. Ministries were able to control communal riots
4. The morale of bureaucracy came down
5. Council work helped neutralize many erstwhile elements (landlords etc.)
6. People were able to perceive the shape of things to come if independence was won
7. Administrative work by Indians further weakened the myth that Indians were not fit to rule .

Congress ministries resigned in Oct 1939 after the outbreak of World War II.

States People's movement by INC:

The first major development during this period was the spread of the national movement to the princely states. Appalling economic, political, and social conditions prevailed in most of them. Peasants were oppressed, land revenue and taxation were excessive and unbearable, education was retarded, health and other social services were extremely backward, and freedom of the press and other civil rights hardly existed.

GROWTH OF COMMUNALISM:

The Muslims League, led by Jinnah, turned to bitter opposition to the Congress. It began to spread the cry that the Muslim minority was in danger of being engulfed by the Hindu majority. It propagated an unscientific and unhistorical theory that Hindus and Muslims were two separate

nations which could, therefore, never live together.

The Muslim League propaganda gained by the existence of such communal bodies among the Hindus as the Hindu Mahasabha, The Hindu communalists echoed the Muslim communalists by declaring that the Hindus were a distinct nation and that India was the land of the Hindus.

Thus, they too accepted the two-nation theory. They actively opposed the policy of giving adequate safeguards to the minorities to remove their fears of domination by the majority.

Why Minorities feel unsafe??

When the majority has by word and deed gives proof that the fears are groundless, the fears of the minorities have disappeared, but if a section of the people belonging to the majority become communal or sectional and start talking and working against the minorities, the minorities tend to feel unsafe. The biggest fear is that their social and cultural interest may suffer in populism.

The reaction of INC:

INC rejected any form and shape of communalism. It disregarded the '2 nation theory' propagated by Jinnah and the Muslim league (endorsed by Hindu Mahasabha).

Congress, on its part, tried pursuing the communal parties to give up their illogical demands but their efforts were in vain. The reasons for the failure of Congress to neutralize this communal ideology are as following:

1. Growth of other extremists groups. i.e. Hindu Mahasabha.

services include “Bhoomi” from Karnataka, “Gyandoot” from MP, “Smart government” from Andhra Pradesh, “SARI” from Tamil Nadu.

Previous Year Questions-

1. Critically discuss the objectives of Bhoodan and Gramdan movements initiated by Acharya Vinoba Bhave and their success. (2013)
2. Write a critical note on the evolution and significance of the slogan “Jai Jawan Jai Kisan” (2013)

CHAPTER – 34

REVOLUTIONARY TERRORISM

- A whole generation of nationalist youth were attracted to revolutionary terrorism because they were angered by repression
- Convinced of the futility of the moderate path.
- Impatient with the inability of the extremists to either extract immediate concessions from the government or to achieve full scale mobilisation of masses.
- 1897 Chapekar brothers of Poona-Damodar and Balkrishna-assassinated two British officers.
- By 1904, V.D. Savarkar and his brother Ganesh organised Mitramela and Abhinav Bharat as secret societies. They were co-accused in Nasik and Gwalior conspiracy cases.
- The revolutionary trend was launched in April 1908, by Khudiram Bose and Prafulla Chaki when they threw a bomb on Kingsford.
- Arushilan and Yugantar Samities spearheaded revolutionary activities.
- In Madras, Vanchi Aivar of the Bharata Matha Association assassinated a British officer.
- In London Madan Lal Dhingra killed Curzon Wylie, an India Office official.
- Hindu Association in Portland later changed its name to Hindustan Ghadar Party.
- The Ghadar paper carried the inscription Angrezi Raj ka Dushman.
- The front page of each issue of Ghada carried the slogan Angrezi Raj ki Kacha Chittha.
- An attempt was made to defy Canadian immigration laws which forbade entry to all except those who made a ‘direct passage in their ship’. Gurdit Singh, chartered a ship Komagata Maru and with 376 Indians it set for Vancouver.

- **Zimmeran Plan** was formulated by Virendranath Chattopadhyaya, Bhupen Datta and Lala Hardyal.

Introduction

- The emergence of revolutionary ideology in India during the late nineteenth and early twentieth century was the result of several internal and external influences working on the minds of the youth.
- Early phase of the revolutionary movement in India was in Bengal, Maharashtra, Punjab, U.P., Orissa, Bihar and Madras provinces, but it predominantly operated in Bengal, Maharashtra and Punjab as these regions were more politically active than other parts of the country.

The reasons behind rise of revolutionary terrorism-

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

Impacts of revolutionary terrorism-

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

Revolutionary Terrorism - Phase II

- Sachin Sanyal, Jogesh Chatterjee and Ramprasad Bismil founded Hindustan Republican Army (HRA) at Kanpur in October 1924.
- HRA aimed at organising an armed revolution and establishing a Federal Republic of the USA with a government elected on the basis of adult franchise.
- Sachin Sanyal wrote 'Bandi Jivan'.

- Many were drawn to the idea that violent methods alone would free India.
- Revolutionary terrorism again became attractive.
- Nearly all major new leaders of the revolutionary politics like Surya Sen, Jatin Das, Azad, Bhagat Singh etc. had been enthusiastic participants in the non-violent Non-Cooperation Movement.
- Gradually two separate strands of revolutionary terrorism developed — one in Punjab, U.P. and Bihar and the other in Bengal.

Major Influences

- The upsurge of working class trade unionism after the war
- Russian Revolution and the success of the young Socialist State in consolidating itself
- the newly sprouting Communist groups with their emphasis on Marxism and Socialism
- Novel and Books such as Bandi Jiwan by Sachin Sanyal and Pather Dabi by Sarat Chandra
- Journals publishing memoirs and articles glorifying the self-sacrifice of revolutionaries

Revolutionary Terrorism in Punjab-UP-Bihar

- The revolutionary terrorist activity in this region was dominated by the Hindustan Republican Association/Army or HRA (Later renamed Hindustan Socialist Republican Association or HSRA)
- The HRA was founded in October 1924 in Kanpur by Ramprasad Bismil, Jogesh Chandra Chatterjee and Sachin Sanyal
- Its aim was to organise an armed revolution to overthrow the colonial government and
- To establish in its place a Federal Republic of the United States of India whose basic principle would be adult franchise.

Kakori Robbery (August 1925)

- The most important “action” of the HRA was the Kakori train robbery.
- The men held up the 8-Down train at Kakori, an obscure village near Lucknow, and looted its official railway cash.
- Government crackdown after the Kakori robbery led to arrests of many, Of whom 17 were jailed, four transported for life and four— Bismil, Ashfaqullah, Roshan Singh and Rajendra Lahiri—were hanged.
- Kakori proved to be a setback.

Saunders' Murder (Lahore, December 1928)

- The death of Lala Lajpat Rai due to lathi blows received during a lathi-charge on an anti-Simon Commission procession (October 1928) angered the revolutionaries who were beginning to move away from individual heroic action
- Once again they resorted to individual assassination
- Consequently, Bhagat Singh, Azad and Rajguru shot dead Saunders, the police official responsible for the lathicharge in Lahore.
- The HSRA leadership now decided to let the people know about its changed objectives and the need for a revolution by the masses.
- Bhagat Singh and Batukeshwar Dutt were asked to throw a bomb in the Central Legislative Assembly on April 8, 1929 against the passage of the Public Safety Bill and Trade Disputes Bill
- The bombs had been deliberately made harmless and were aimed at making ‘the deaf hear’.
- The objective was to get arrested and to use the trial court as a forum for propaganda so that people would become familiar with their movement and ideology.

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<u>EXAM (परीक्षा)</u>	<u>EXAM DATE</u>	<u>हमारे नोट्स में से आये हुए प्रश्न</u>
RAS PRE. 2021	27 अक्तूबर 2021	74 प्रश्न (150 में से) CUT OFF - 64
UPSC - IAS PRE. (2022)	05 JUNE 2022	69 (100 में से)
SSC GD 2021	16 नवम्बर	68 (100 में से)
SSC GD 2021	01 दिसम्बर	65 (100 में से)
SSC GD 2021	08 दिसम्बर	67 (100 में से)
राजस्थान S.I. 2021	13 सितम्बर	113 (200 में से)
राजस्थान S.I. 2021	14 सितम्बर	119 (200 में से)

राजस्थान S.I. 2021	15 सितम्बर	126 (200 में से)
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RAJASTHAN VDO 2021	28 दिसंबर (1 st शिफ्ट)	56 (100 में से)
RAJASTHAN VDO 2021	28 दिसंबर (2 nd शिफ्ट)	57 (100 में से)
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