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# UPSC-CSE

**PRELIMS+MAINS**  
**ENGLISH MEDIUM**

**General Study Paper-1**  
**Part -5**

**SOCIETY, WORLD HISTORY AND POST-INDEPENDENCE INDIA**

## PREFACE

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## Chapter 1

### Introduction

#### **What is society?**

As per sociologists, a Society can be defined as a group of people who have interactions within a common territory, and share similar culture. Man is a social animal by nature and has to live in a society to fulfil his needs and desires. Man is gregarious, reproductive, masters linguistic skills and has needs. To fulfill them he is forced to live together. This chain of networks consequently gave birth to society or the social system. So we can conclude that society is an organization where individuals live together to fulfil their common objective.

**“Society includes every willed relationship of man to man.”**

**Maclver: “The term society means harmonious or at least peaceful relationship.**

**Dr. Jenks: “Society is the whole sum of voluntary bodies or associations constituted in the nation with all their various purposes and with all their institutions.”**

We will now breakdown the keywords social group, territory, interaction and culture for better understanding

**Territory:** Most countries have formal boundaries and territory that the world recognizes as theirs. However, a society's boundaries don't have to be geopolitical borders, such as the one between the United States and Canada. Instead, members of a society, as well as nonmembers, must recognize particular land as belonging to that society.

**Interaction:** Members of a society must come in contact with one another. If a group of people within a country has no regular contact with another group, those groups cannot be considered part of the same society. Geographic distance and language barriers can separate societies within a country.

**Culture:** People of the same society share aspects of their culture, such as language or beliefs. Culture refers to the language, values, beliefs, behavior, and material objects that constitute a people's way of life. It is a defining element of society.

**Social Group:** It is the coming together of two or more people who interact and further identify with one another.

### About Indian Society

India is a vast country with a huge population. It is also known as the Subcontinent because it has ocean, sea, mountains, plateau, plains, hills, desert. It has all the features of a continent yet it is not big enough to be a continent. Therefore it is called the Subcontinent. Indian society is a perfect example of diversity in almost every dimension of social life. Whether it is religion, language, economic, regional, class, or caste. There is difference everywhere yet we stand united as an integrated nation. This diversity is found from the first civilization to the present one. Indian Diversity seems fit with the saying accommodation without assimilation. This simply means that India has a space for each identity without breaking the nation's integrity. India has always welcomed different cultures and people and dissolved them in its heart. From Aryan to European you can find different influences in Indian culture. India owes its Unity in Diversity to its Constitution. The Indian Constitution values each separate identity and maintains the integrity of the nation. The Constitution of India is the supreme law of the land. It is formed under the motto of

**“Of the people, for the people and by the people.”**

It rests on the principle of unity in diversity. To understand Indian society we first have to understand the Indian Constitution. Therefore let's overview it and also describe any five salient features of the constitution of India. India is a hierarchical society. Societal hierarchy is evident in caste groups, amongst individuals, and in family and kinship groups. Castes are primarily associated with Hinduism, but caste-like groups also exist among Muslims, Indian, Christians, and other religious communities.

#### **1. The Merging Of Tradition With Modernism**

Globalization might have brought with it a surge of modern values and practices, but traditionalism is still prevalent and preserved in India. The traditions of Indian society have also made their way to the outside world through the same gates of globalization.

#### **2. The Indian Society Is Syncretic And Dynamic**

Over the years, multiple tribes have lost their core indigenous culture due to assimilation into the major

population of Indian society. Such contacts with different cultures also gave birth to newer practices. The society is dynamic as it is changing every day.

### **3. The Underlying Theme Of Unity Is Diversity**

Indian society has challenged the skepticism of many political thinkers post-independence that were doubtful regarding India's amalgamation as one nation amidst vast differences and big numbers of ethnic groups, languages, culture and diversity. The core values in the constitution, the reorganization by the state on the basis of language as well as the efforts of the government to protect the interests of minorities has helped in keeping up this unity.

### **4. Patriarchy**

Patriarchy is a family system within which the supreme decision-making power rests with the male head/members of the family.

Women are treated as second-class citizens in a patriarchal society. This system is degrading to women; it hinders the social and emotional development of the fairer sex of the society. Gender discrimination is a universal deterrent for women.

### **5. The Society Is Largely Agrarian And Rural**

For more than half of the population of India, agriculture remains the sole source of livelihood. An estimated 70% of our population lives in rural territories.

### **6. Class And Caste Divide**

A caste is a social category whose members are assigned a permanent status within a given social hierarchy and whose contacts are restricted accordingly. It is the most rigid and clearly graded type of social stratification. It has also often been referred to as the extreme form of closed class system. Sharply contrasted with the caste system, the open class system can be placed at the opposite end of a continuum. A social class has been defined as an abstract category of persons arranged in levels according to the social status they possess. There are no firm lines dividing one category from another.

### **7. There Is Tolerance And Mutual Respect**

Indian society has survived in the face of diversity, thanks to its accommodative values of tolerance and mutual respect that have existed from the early times. The multitude of invaders who made India their home led to the mixing and co-existence of many different cultures.

### **Changes within Indian Society and their**

**Repercussions-** There are a number of factors which are responsible for continuity and change in Indian society. Change may occur through adaptation or integration. Adaptation occurs when existing institutions readjust to meet new needs. Integration occurs when a society adopts a new element and makes it part of itself. The ten main factors leading to change in Indian Society. The factors are:

#### **Geographical Factor (Physical Environment)**

There is a positive correlation between physical environment and change in society. Influence of the physical environment like flood, famine, earthquake, epidemics, fires, heavy rain-falls, drought, hot or cold climate, volcanic eruption, cyclone, tornado, tsunami etc. transforms the society and lives of its people. -For example, floods in northern India have resulted in the birth of model villages in place of washed off villages.

#### **Super cyclone in Orissa in 1999-**

caused a change in the lifestyles of the affected people. Loss of Lahore gives rise to the birth of the modern and spectacular city of Chandigarh. Besides, exhaustion of natural resources brings radical transformation in the ways of life of people in the world. Therefore, geographical and environmental factors like climate, topography, availability or non-availability of natural resources, means of communication etc. exert tremendous influence upon the life, culture, occupation etc. of the people living in a particular area.

#### **Material or Economic Factor**

A society is agrarian or industrial, rural or urban can be attributed to material factors i.e. influence of forces of production—they cause a change in the relation of production. The interplay between forces of production and means of production is solely responsible for the rise of new social order in the society—change in social structure. Progressive economy always creates a competitive society in which there goes a clash among different groups in order to reap the benefits out of progressive economy. Fluctuation of the economic cycle due to the impact of globalization in the economy causes the emergence of a new social order where the lifestyles of people of one country undergo a radical change.



### **Conclusion:**

- The Unity in Diversity is disturbed in Indian society due to some communal forces with a vested interest. But India has the strength to overcome communal violence and religious threats.
- Every Indian must lift oneself up above the challenges and work towards national unity and integrity.
- The common values of democracy, equality, and justice, as defined in the constitution that we share and cherish as a part of the value system of Indian Society, is India's strength.

## **CHAPTER 3**

### **Role of women and women's organization**

Original sin in the Garden of Eden was women. She tasted the forbidden fruit, tempted Adam and has been paying for it ever since. In Genesis, the Lord said, "I will greatly multiply thy sorrow and the conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" -**The Holy Bible.**

#### **INTRODUCTION:**

- India, a nation which had Mahatma Gandhi as its role model of rectitude became so unbelievably violent and corrupt that the women can no longer be safe within their bodies. Gandhi who defeated the whites to save the browns by relying on non-violence is considered as the father of the nation, but his values are being betrayed so easily that a woman is raped every twenty minutes in the world's largest democracy and even children of five years are subjected to rape.
- The status of women in India has been subject to many changes over the span of recorded Indian history.
- With women participating in nationalist movements, to being pushed into the domestic household space, to their resurgence as super-women today, women in our country have seen it all.
- The status of women might have raised under the law, in practice they continue to suffer from discrimination, harassment and humiliation.
- Though mother nature has made women with an equally important role as men in the society, the latter have made them subordinate in many ways.

#### **Women in India:**

The status of women in India has undergone drastic changes over a Past few millennia. In ancient times, Indian women were completely devoted to their families. In the Medieval period, known as 'Dark Age', the status of women declined considerably. They were not allowed to go out, and move with others. They were asked to stay at home and take care of their children. In India, early marriage of a girl was practiced. After Independence women came forward in all the sectors and there were remarkable changes in the status of women in the field of education, Art and Culture. A historical viewpoint to the

complexities India continues to face from time to time since Independence. But the status of women in contemporary India is a sort of inconsistency.

### **Women in Ancient India:**

#### ● **Indus valley civilization:**

- Worship of the mother goddess highlights the respect to women as mothers.
- Given equal honor along with men in society.
- Women enjoyed full freedom & treated pretty well.

#### ● **Rig Vedic period:**

- Continued enjoying full freedom & equality with men
- The position of wife was an honoured one in the household
- Superior over men in religious ceremonies.

#### ● **Later Vedic Period:**

- The marriage & educational rights remain the same.
- Power in religious ceremonies is getting lowered.
- Religious ceremonies increasingly were conducted by the priests resulting in losing her pre eminent position in the household.
- This was the period during which the importance of rituals increased and so did the importance of the Brahmins.
- The importance of rituals increased in this period and so did the importance of the Brahmins.
- Desire for sons continued, sati was not prevalent.
- The position of women was not as high as it was in the Rig Vedic period.
- Female workers were involved in dying, embroidery and basket making.

#### ● **Upanishads period:**

- Marriage between the male of a higher caste and female of a lower caste prevailed during this period.
- The rules of Panini regarding Abhi vadana ( salutation as a mark of respect to elderly persons in the house ) shows that the presence of wives of the lower caste in a house and their association with ladies of a higher caste brought down the general level of womanly culture and led to a deterioration in their status.

#### ● **During Sutras and Epics:**

The bride is at a mature age, over 15 or 16. The elaborate rites indicate that marriage was a holy bond and not a contract. The Grihya sutras give detailed rules regarding the proper seasons for marriage, qualifications of bride and bridegroom.

The women were allowed to sing, dance and enjoy life. Sati was not generally prevalent.

Widow Remarriage was allowed under certain circumstances. The Apastamba imposes several penalties on a husband who unjustly forsakes his On the other hand, a wife who forsakes her husband has to only perform penance.

#### **Evidence from epics:**

The Ramayana along with the Mahabarat and the puranas constitute the epic literature in India. During this period, a woman was considered to be a living commodity which could be kept on bet and could be sold or purchased. Example is Pandavas bid of Draupadi. But we also get quite contrary views from Ramayan and Mahabharat.

- Bhisma says that during this period women were respected.
- Sita is regarded as one of the five ideal and revered women in India, the other four being Ahalya, Draupati, Tara and Mondodari.
- There are references in Mahabharata which reflect that women used to guide men on religious and social questions.
- A woman was considered unfit for independence at any time as she required protection throughout her life.

#### **During Maurya Empire:**

- The important documentary evidence is Arthashastra by Kautilya, a brahman prime minister of Chandragupta maurya.
- States that women had property rights to the stridhan, which was the gift made to a woman at the time of her marriage by her parents and afterwards augmented by her husband.
- Stridhan was usually in the form of jewelry, which among many cultural groups was a convenient way of carrying surplus wealth, but could include certain rights to immovable property.
- Marriage was both a secular and sacred institution.
- Widows could remarry. When they did so, they lost rights to any property inherited from their deceased husbands.
- There is little information on lower class women other than some comments on laboring women and the need to give works as spinners to such disadvantaged women as widows and "defective girls."

### **During Gupta dynasty:**

The Gupta Empire is seen as the classical age of Indian culture because of its literary and artistic accomplishments. Some information on roles for elite women comes from the Kama Sutra, a manual about the many ways to acquire pleasure, a legitimate goal for Hindu men in the householder, or second stage, of their lives.

- Women were expected to be educated, to give and to receive sexual pleasure, and to be faithful wives.
- Courtesans were trained in poetry and music as well as the skills of sexual pleasure and were esteemed members of society.
- Courtesans were the one category of women who were likely to be educated and sometimes were known to have spoken Sanskrit.

### **Women in Medieval India:**

It is predominantly the history of Muslim rulers spreads over 500 years. During the medieval period the social life of women underwent great changes. Dependence of women on their husbands or other male relatives was a prominent feature of this period. Devoid of avenues of any education, having lost the access to Streedhana or dowry, they virtually became the exploited class with disastrous results for themselves and the nation. Another social evil that existed in society during this period was child marriage. Muslim appeared in India as a warrior class. Their rule in India is divided into two Eras;

- The Era of Delhi Sultanate
- The Mughal

### **Era of Delhi sultanate:**

- The only woman who had ever occupied the throne of Delhi was Razia Sultan.
- Sultana Razia was not only a wise ruler but also a woman of Dauntless courage.
- She set the role of model for politically empowered women in India.

### **The Mughal Era:**

- In Mughal Era India saw the rise of some eminent muslim women. 2.1 Qutluq Nigar Khanm
- Qutluq Nigar Khanm Babar's mother gave wise counsel to her son Babar, during his arduous campaign for the recovery of his father's heritage.
- **Gulbadan Begum:** Gulbadan Begum was a woman of exceptional poetic talent who wrote Humayun namah.

- **Nur Jahan:** Nur Jahan took an active part in the state She was the greatest muslim queen of India. She was very embodiment of beauty and military valour
- **Chand Bibi:** Chandbibi, who appeared on the ramparts of the fort of Ahmednagar dressed in male attire and put heart in the defenders of that town against the powers of Akbar himself.
- **Tara Bai:** Tara Bai, the Maharata heroine who was the life and soul of Maharashtra resistance during the last determined onslaught of Aurangzeb.
- **Mangammal:** Mangammal, whose benign rule is still a green memory in the South, and Ahalya Bai Holkar, to whose administrative genius Sir John Malcolm has paid magnificent tribute.

### **Women in Bhakti Movement:**

The liberal current, which to some extent widened the horizon of women, was the Bhakti movements, the medieval saints' movements. Female poet-saints also played a significant role in the bhakti movement at large. Bhakti movements which flourished during the medieval age gave rise to a new class of man and women who cared little for gender bias.

- In many cases, they rejected traditional women's roles and societal norms by leaving husbands and homes altogether, choosing to become wandering bhaktas.
- In some instances they formed communities with other poet saints.
- Their new focus was utter devotion and worship of their Divine Husbands.

### **Famous women during this period:**

- **Janabai:** Janabai was born around the 13th century in Maharashtra in a low caste sudra family. She was sent to work in the upper caste family of Namdev, one of the most revered of the bhakti poet saints.
- **Akkamahadevi:** Akkamahadevi, also known as Akka or Mahadevi was a bhakta from the southern region of Karnataka and a devotee of Shiva in the 12th century CE.
- **Mirabhay:** Mirabai, or Mira is said to have been born into a ruling Rajput Mirabai's poetry tells about her vision of Lord Krishna when she was a child; from that point on Mira vowed that she would forever be his bride.



**Social reform movement & nationalist movement led to the enactment of various legislative acts & set the ground right for incorporating various provisions to support women's movement, in the Indian Constitution.**

#### **Legislative Acts:**

Parliament from time to time has passed several legislations to empower women & to provide them a legal basis in their fight for equality & justice. Some of them are:

- **Sati (Prevention) Act 1987** – The practice of Sati which was first abolished in 1829, was revised and made illegal in 1887. It provided for a more effective prevention of the commission of sati and its glorification and for matters connected therewith.
- **Amendment to criminal Act 1983**– This Act talks about domestic violence as an offence, rape is also made a punishable offence.
- **Special Marriage Act 1954**– It has been amended to fix the minimum age of marriage at 21 yrs for males & 18 yrs for females.
- **Hindu Succession Act 1956**– Equal share to daughter from property of father, while a widow has the right to inherit husband's property. An amendment in this Act in 2005 enabled daughters to have equal share in ancestral properties.
- **Immoral Traffic Prevention Act (ITPA), 1986**– Suppression of Immoral Trafficking in women and girls Act (SITA) 1956 was amended in 1986 & renamed ITPA. SITA was enacted to prohibit or abolish traffic in women and girls for purposes of It was amended to cover both the sexes & provided enhanced penalties for offenses involving minors. However the system has failed to crack the mafia working both at interstate and international levels.
- **Dowry Prohibition Act 1961**– Now the court is empowered to act in his own knowledge or on a complaint by any recognized welfare organization on dowry. The Indian Evidence Act is also amended to shift the burden of proof to husband & his family where the bride dies within 7 yrs of marriage.
- **Maternity benefit Act 1961**– An Act to regulate the employment of women for a certain period before and after childbirth and to provide for maternity benefits like paid leaves for 6 months.

- **Medical Termination of Pregnancy Act 1971**– Legalize abortion in case if fetus is suffering from physical or mental abnormality, in case of rape & unwanted pregnancy within 12 weeks of gestation period & after 12th week, before 20th week if the pregnancy is harmful for the mother or the child born would be severely deformed.
- **Indecent Representation of Women (Prohibition) Act, 1986**– This Act prohibits indecent representation of women through advertisements or in publications, writings, paintings, and figures or in any other manner and for matters connected therewith.
- **Domestic Violence Act 2005**– It seeks to determine domestic violence in all forms against women & make it a punishable offence.
- **Criminal Law (Amendment) Act 2013** – In the backdrop of Dec 16 gang rape, this Act was passed amending the CrPC. The new law has provisions for increased sentence for rape convicts, including life-term and death sentence, besides providing for stringent punishment for offences such as acid attacks, stalking and Through the revised Bill, the government has amended various sections of the Indian Penal Code, the Code of Criminal Procedure, the Indian Evidence Act and the Protection of Children from Sexual Offences Act.

#### **Constitutional Provisions for Women in our Constitution:**

- **Article 14** – Men and women to have equal rights and opportunities in the political, economic and social spheres.
- **Article 15(1)** – Prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.
- **Article 15(3)**– Special provision enabling the State to make affirmative discriminations in favor of women.
- **Article 16**– Equality of opportunities in matters of public appointments for all citizens.
- **Article 23**– Bans trafficking in human and forced labor
- **Article 39(a)**– The State shall direct its policy towards securing all citizens, men and women, equally, the right to means of livelihood.
- **Article 39(d)**– Equal pay for equal work for both men and women.

- **Article 42**– The State to make provision for ensuring just and humane conditions of work and maternity relief.
- **Article 51 (A)(e)**– To renounce the practices derogatory to the dignity of women
- **Article 300 (A)**– Right of property to women
- **73rd and 74th Amendment Act 1992**– Reservation 1/3rd of seats in local bodies of panchayats and municipalities for women.

**(The day on which 73rd amendment became operational i.e April 24th is also declared as Women's Empowerment Day).**

Though at the time of our independence our constitution guaranteed social, economic & political equality, rights & protection to the Indian women however in reality we have still not been able to provide their due status in the society which has had led to the resurgence of issue based movements earlier in 1970s & has gained momentum again recently like anti dowry movement, anti-rape movements etc.

#### **Indicators of Women's Status in India:**

There are different forms of violence on women, which act as threats to women's independent identity and dignity. Forms of violence are:

- **Female foeticide & infanticide**– According to a survey by British medical journal, Lancet, nearly 10 million female abortions have taken place in India in the last 20 years, which is rampant amongst the educated Indian middle class as well. There are organizations like Swanchetan, which are working towards educating & bringing awareness to people against the ghastly act.
- **Rape, sexual harassment & abuse**– It acts as a deterrent to women's freedom & perpetuates the notion that women are the weaker sex. Every 2 hours, a rape occurs somewhere in India! The recent Dec. 16 Delhi Gang rape case, shook the entire country and led to protests all across the country, setting up of Justice Verma panel & helped in the fast track judgment of the case. However rampant cases of rape of Dalit women, acid attacks, eve teasing go unnoticed.
- **Domestic violence and dowry deaths**– Violence on women in the family were considered family problems and were never acknowledged as "crimes

against women" until recently. It is prevalent in all classes of

- **Prostitution**– A large number of women destitute or victims of rape who are disowned by family fall prey to prostitution forcibly. There are no governmental programs to alleviate the problem of society.
- **Objectification of women**– Indecent Representation of Women (Prohibition) Act, 1986 prohibits indecent representation of women through advertisements or in publications, writings, paintings etc. However a whole lot of indecent representation of women is done through literature, media, paintings etc upholding the "right to freedom of expression".

#### **Demographic Profile of Women in India:**

As per World economic forum survey, India's Global Gender Gap Index 2011 ranking is 113 out of 134 countries with neighbours like Bangladesh at 69 & China at 60.

- **Sex Ratio**– Sex ratio is used to describe the number of females per 1000 of males. As per census 2011 sex ratio for India is 940 females per 1000 of males, e. females form a meager 47% of the total population. The State of Haryana has the lowest sex ratio in India and the figure shows a number of 877 of females to that of 1000 males while Kerala has the highest of 1084 females per 1000 males
- **Health** – Studies on hospital admissions and records have shown that males get more medical care compared to girls. 2% of the female population is absolute anaemic. 12% of the female population of the country suffers from repeated pregnancy (80% of their productive life is spent in pregnancy) & lack of nutrition.
- **Literacy** – The female literacy levels according to the Literacy Rate 2011 census are 65.46% where the male literacy rate is over 80%. While Kerala has the highest female literacy rate of 100% , Bihar is at the lowest with only 46.40%
- **Employment** – Of the total female population 21.9% are a part of the Indian workforce. Majority of women are employed in the rural areas and in agriculture. Amongst rural women workers 87% are employed in agriculture as laborers, cultivators, self-employed.

## Chapter 10

### The RUSSIAN REVOLUTION

The Russian Revolution of 1917 was one of the most significant events of the twentieth century that ended centuries of monarchy in Russia and brought forth the first constitutionally communist state in the world.

#### Russia in the 1900s:

The Russia of this time was one of the most economically backward and least industrialised nations in Europe with a large population of peasants and a growing number of industrial workers. It was a place where serfdom (a system where landless peasants were forced to serve the land-owning nobility) was still practised, even though the practice had ended in most of Europe by the time of the Renaissance in the late 16th century. It was abolished in Russia in 1861 only.

Russia was being ruled by the imperial House of Romanovs from 1613 to 1917. The Tsar or czar was the head of the monarchy along with his wife the Tsarina.

#### Introduction

The Bolshevik Revolution in Russia in November 1917 took that country out of World War I and, in many respects, also took it out of Europe and launched it on a bold experiment: building a communist state based on the ideas of Karl Marx. The impact of the 1917 Russian Revolution was at least as great as that of the French Revolution of 1789 in terms of both its domestic consequences and its international implications. The year 1917, like 1789, was one of great political, social, and economic revolution. Also, like their French counterparts, the Russian revolutionaries claimed that their ideology was transcendent and universal, and they fully believed that the revolution in Russia would be the spark to ignite revolutions throughout the world. The communist ideology of the new Russia was both anti-capitalist and atheistic, so the Western governments, especially the United States, feared and distrusted it. The U.S. government hoped and expected that the communist regime in Russia would fail and refused to extend diplomatic recognition to the new government until 1933. The fear and hostility between Russia and the West were

intensified by the communists' stated desire to spread communism elsewhere in the world, including into Western Europe and the United States. These tensions were muted somewhat during the interwar years because both the United States and the Union of Soviet Socialist Republics (USSR), the new name for the communist state, were focused on internal, rather than international, issues, and then during World War II because of their common alliance against Hitler's Germany. But with the end of World War II and the emergence of the United States and the Soviet Union as the world's two superpowers, those tensions re-emerged and dominated international politics during the Cold War. .

#### BACKGROUND-TSARIST RUSSIA

To understand the Russian Revolution it is necessary to understand the nature of the state in which it occurred. Russia at the beginning of the twentieth century was the last great despotism in Europe and the most conservative of the Great Powers. Although some liberalising changes had occurred in Russia, as elsewhere in Europe, since 1789, Russia remained autocratic, economically backward, and mostly isolated from the rest of Europe. Yet, it was a huge and diverse empire, covering a sixth of the land surface of the globe, dominated by the Russians but containing hundreds of other nationalities. These included other Slavic peoples, like Ukrainians and Poles, as well as non-Slavic Europeans such as Finns and Latvians, plus the largely Turkic Muslims of Central Asia. Many of these groups had been brought into the Russian Empire by imperial expansion or warfare, and the task of controlling and integrating them plagued the empire through much of its history.

A Russian state, centred in Kiev, first emerged in the ninth century, soon thereafter, Prince Vladimir accepted Eastern Orthodox Christianity from Byzantium. From then on, the state and the Orthodox Church were closely entwined. During the three hundred years of Mongol occupation from the thirteenth to the sixteenth centuries, the Church kept alive Russian culture, traditions, and identity. Russian rulers, who took the title "tsar" (the Russian version of the Latin Caesar), were the head of both the state and the Russian Orthodox Church. Moscow claimed the title of the "Third Rome" (after Constantinople), representing the centre and the



future of Christendom. The last dynasty of the tsars, the Romanovs ruled from 1613 until the revolution of 1917. Russia in 1900 was behind the other European powers, both politically and economically. The government remained a rigid and unrestrained autocracy, with the tsar at the head of both church and state. No local governments existed until the 1860s, and no national representative institutions until 1905, and even these were severely limited in their authority. The government prohibited political parties and kept dissent in check through a rigid system of censorship, a pervasive secret police, and an internal passport system that restricted people's movement around the country. Politically, Russia in 1900 was much like France in 1780.

Economic change was also slow to reach Russia. Until the emancipation of the serfs in 1861, Russia was still a feudal economy decades after feudalism had mostly disappeared from the rest of Europe. In 1900, peasants made up almost 90 percent of the population, and two-thirds of the population were illiterate. The Industrial Revolution and industrialization, which had begun in Britain at the end of the eighteenth century, did not take hold in Russia until the end of the nineteenth century. There was, therefore, not much of an urban working class, the group Karl Marx thought necessary for a revolution. Unrest and criticism of the government reached a climax in 1905 with the Russian defeats in the war against Japan (1904-5); there was a general strike and an attempted revolution, which forced Nicholas to make concessions (the October Manifesto). These included the granting of an elected parliament (the Duma). When it became clear that the Duma was ineffective, unrest increased and culminated, after disastrous Russian defeats in the First World War, in two revolutions, both in 1917.

The first revolution (February/March) overthrew the Tsar and set up a moderate provisional government. When this coped no better than the Tsar, it was itself overthrown by a second uprising. The Bolshevik revolution (October/November) The new Bolshevik government was shaky at first, and its opponents (known as the Whites) tried to destroy it, causing a bitter civil war (1918-20). Thanks to the leadership of Lenin and Trotsky, the Bolsheviks (Reds) won the civil war, and, now calling

themselves communists, were able to consolidate their power. Lenin began the task of leading Russia to recovery, but he died prematurely in January 1924.

### What led to the Russian Revolution?

- The oppressive rule of most 19th-century tsars caused widespread social unrest for decades. Anger over social inequalities and the ruthless treatment of peasants grew.
- The tsars' unfair governing sparked many violent reactions like the Army officers revolted in 1825, and hundreds of peasants rioted.
- Secret revolutionary groups formed who plotted to overthrow the government. In 1881, the angry student revolutionaries assassinated the reform-minded tsar, Alexander II.

### THE 1905 REVOLUTION - SUPPRESSION OF DISCONTENT

As Russia made progress during the course of the Industrial Revolution, it faced a host of problems at the beginning of the twentieth century. Russia's problems were made worse after 1900 by bad harvests with hunger in the countryside and an industrial depression with unemployment and wage cuts in the cities. The workers, the peasants and the middle class experienced extremely harsh rule during the tenure of Minister of Interior Vyacheslav Pleven (1902-04). Factory workers, who suffered the most, were denied the right to form trade unions. The demands of the middle class such as the freedoms of speech, press, conscience, and to form representative assembly were all ignored. A few hundred teachers, students, workers and peasants who protested against the tyrannical rule of Czar Nicholas II were sent to Siberia. The ever rising inflation resulted in a decline of purchasing power of the people.

The Tsar's government decided to declare war on Japan in 1904, thinking a victory would end the Russian people's discontent. But the Russo-Japanese War, 1904-5 was a disaster. Russia suffered huge defeats on land and sea. The war caused increased hardship and shortages in Russia, leading to protests, mainly by the 'tame' trade unions, allowed by the Tsar in an attempt to control opposition. Earlier in 1903, Georgy Gapon, a Russian orthodox priest, had set up the Assembly of Russian Workers whose strength grew to more than 9000 members

within a year. When four members of this assembly were dismissed by the Putilov Iron Works, Gapon called upon the workers to strike. More than 80,000 workers responded to this call and went on strike in St. Petersburg in December 1904. Realising the gravity of the situation, Gapon led a procession of thousands of workers to the Winter Palace to submit a petition to the Czar himself on January 22, 1905. The palace guards fired upon the protesters, killing and injuring hundreds of them. This incident, also termed as "Bloody Sunday", triggered a wave of protests and strikes across the country.

This chaotic state of affairs provided an opportunity for the socialists to establish Soviets (Workers' Councils), chief among them being the St. Petersburg Soviet. The role of the Soviet was to organise and sustain strikes. The St Petersburg Soviet gave a call to its members to stop paying taxes. The railroad workers went on strike in October 1905 to make the situation worse.

To deal with this highly explosive situation, Sergei Witte, the Chairman of the Committee of Ministers, advised the Czar to offer political and economic concessions to the people. The Czar released the "October Manifesto" (October 30, 1905) which promised freedom of speech, press and assembly, and the creation of the Duma (representative assembly), members of which were to be popularly elected. The Duma was to have the power to enact laws, and the government personnel were to be accountable to it. Nicholas II also promised to recognize trade unions and cancel arrears of land payments by the peasants. He appointed Sergei Witte as the new prime minister in November 1905. The radicals among the socialists and other revolutionaries were not satisfied with the manifesto as they demanded a republic rather than a constitutional monarchy. They continued with their rebellion. Soon after the royal troops - who had been loyal to the Czar throughout the uprising - returned from the Far East, he began his oppressive rule. The general strike of December 1905 was brutally put down by his troops. The crackdown resulted in the death of at least a thousand workers. The remaining agitators finally surrendered, marking the end of the 1905 revolution. During the course of the revolution thousands of people were imprisoned and executed.

**The Duma meets but achieves nothing:** The new constitution (Fundamental Laws) was ratified in April 1906, and the First Duma met between May and July of the same year. The Czar went back on many of the promises made in the October Manifesto. He continued to have absolute control over the military, foreign policy, budget, government officials and the Church. He constituted the State Council to act as the upper house of the legislature to check the powers of the Duma which formed the lower house. More than half the members of the State Council were appointed by the Czar. Before any legislation could be passed into a law, it first had to be agreed upon by the two houses before being approved by the Czar. He had the power to dissolve the Duma itself. As the Duma had limited powers it could not usher in much needed reforms like the electoral and land reforms. It was dissolved by him in July for demanding liberal reforms and an end to royal tyranny. The Second Duma met for a few months in 1907 before it too suffered the same fate. The Third Duma survived for five years (1907-1912) because it took birth on a restricted franchise and was amenable to the wishes of the government. The Fourth Duma was summoned in 1912, at a time when the country was heading towards chaos. The third and the fourth Dumas achieved very little as they only had the power to advise rather than legislate. Nicholas II continued to rule the people with a mailed fist driving all revolutionaries underground. Thus, the revolution of 1905 failed.

**Bloody Sunday Massacre:** In protest of the poor conditions, the working class marched to the winter palace of Tsar Nicholas II. The Russian troops were given orders by the Tsar to not shoot, but the large scale crowd intimidated the troops and they opened fire killing and wounding hundreds of protestors. This came to be called the Bloody Sunday massacre. The massacre sparked the Russian revolution of 1905, as angry workers responded with a series of crippling strikes throughout the country. The strikes further threatened Russia's already fragile economy. Left with no choice, Nicholas II agreed to implement reforms, which would be known as the October manifesto. Though the autocracy became a constitutional monarchy, the Tsar had the final decision-making power which he misused. He



Communists just had the Red Guards, and controlled only the centre of Russia.

**Why did Lenin decide to sign the Treaty of Brest-Litovsk?**

Lenin decided to settle the struggle on the warfront so that he could concentrate on the disastrous condition of internal matters and the consolidation of Bolshevik authority by dealing with the anticipated counter revolution and civil war.

### **Radical Reforms, War Communism and Failure (1917-1921):**

Before and during the 1917 Revolutions, revolutionary peasants and workers took over land and factories, even though the Communists wanted state farms and nationalised factories run by the government. The First World War and the Revolutions disrupted agricultural and industrial production so when the Civil War began the Communists introduced emergency economic measures, known as War Communism. Under War Communism, the government took over all the factories and forced peasants to hand over surplus food to avoid starvation in the towns. Most peasants hated this. They began to grow less food and to hide any surplus. This, and Civil War disruption, led to famine in many parts of Russia by 1921. Some left Communists wanted War Communism to continue after the Civil War, but by 1921 Lenin had come to believe new reforms were needed to revive the economy. His first suggestions were rejected by the Communists.

The early radical reforms of Lenin met with colossal failure. Partly this was due to mismanagement and partly due to the non-cooperation of millions of peasants. It was expected that the country's economy would be managed well after the redistribution of lands, nationalisation of industries and resources, and efficient distribution of manufactured goods. None of these took place, with the result that both towns and villages suffered from acute shortages of the necessities of life. During and after the revolution, imports of all materials coming from the West had stopped. Factories were starved and frequent strikes led to serious shortages of consumer goods. When consumer goods stopped flowing to villages, the

villagers stopped supplying their surplus food grains. They resorted to hoarding and invited the wrath of the party officials. Agricultural production declined in 1920-21 due to non-import of fertilisers. The country experienced one of the worst famines in its history. Things would have reached a sorry state had it not been for the relief supplies sent by the USA. Compared to the 1913 figures, the agricultural and industrial production showed a steep decline (almost by two thirds) in 1920-21. Russia was on the brink of disaster and the people were on the verge of a revolt when the Kronstadt Rebellion happened. This was led mainly by left anarchist groups. They demanded an end to War Communism and a return to full democracy in the soviets. Sailors and soldiers at the naval fortress of Kronstadt mutinied and cries of "**Down with the Soviet Government**" were heard. Lenin realised the magnitude of his blunder. The Supreme Economic Council did not deliver the goods and made it necessary for Lenin to evolve a new strategy for overcoming the mounting economic problems overwhelming his government.

### **The New Economic Policy (NEP):**

During the crushing of the Kronstadt Rebellion, Lenin persuaded the Communist government to accept his earlier proposals, the New Economic Policy (NEP). Lenin's New Economic Policy consisted of a series of reforms aimed at bringing political and economic stability to the country. It went a long way in pacifying various economic sections and interests. In fact, Lenin had to give up some of his original economic and social programmes for the country as he found them to be unrealisable. NEP was controversial as it involved a limited return to capitalism allowing the private sale of some consumer goods and food. Some left Communists opposed NEP strongly, even though the main industries (iron, steel, coal, the railways, banks and foreign trade) remained nationalised. He had to allow some growth of private enterprise and capitalism to please the Russian peasants although they were an anathema to the doctrines of a socialist state. He went to the extent of permitting them to sell their products for profit, guaranteed their personal property, and allowed them to employ labour. He allowed private retail trade under certain conditions. Similarly, private capitalists

## **RISE AND DEVELOPMENT OF NON ALIGNED**

### **MOVEMENT**

#### **BACKGROUND**

The Non Aligned Movement arose at a time when many countries, particularly of Asia and Africa had first emerged as independent States. They were deeply interested in preserving their own independence and playing an independent role in shaping up the process of destruction of imperialism. The term "non-alignment" itself was coined by V.K. Krishna Menon in 1953 in his remarks at the United Nations. By the end of the 1940s the world had already been engulfed in the cold war, NATO had been set up and in the 1950s military alliances had begun to be formed in Asia. The cold war was being extended throughout the world leading to tensions and conflicts. There began a race for weapons of destruction, which posed a threat to the independence of these countries as well as to the survival of humanity. It was in this context that India along with China enunciated the Panchsheel or the five principles of peaceful coexistence. These principles were incorporated in the Preamble to an agreement which India and China signed in 1954 and they became integral to the Non-Aligned movement. Also the world economic order in which they found themselves was based on gross inequalities and exploitation, and the requirements of their development made fundamental changes in the world economic order a necessity. It was in these conditions that the Non-Aligned Movement emerged and shaped itself.

#### **FORMATION OF NAM**

The Non-Aligned movement was formally set up in 1961 when the first conference of Non-Aligned countries was held in Belgrade, Yugoslavia. Its antecedents can be traced back to the early post-war years. The leaders of the Indian freedom movement convened the Asian relations conference in March 1947 in Delhi. Another significant milestone in the development of the Non-Aligned Movement was the 1955 Bandung Conference, a conference of Asian and African states hosted by Indonesian president Sukarno. Bringing together Sukarno, Nasser, Nehru, Tito, Nkrumah with the likes of, U Nu, Ho Chi Minh, Zhou Enlai, and Norodom Sihanouk, as well as U Thant, the conference adopted a "declaration on promotion of world peace

and cooperation", which included Nehru's five principles, and a collective pledge to remain neutral in the Cold War. The basic objectives of NAM were laid down at the first conference itself. Some of these objectives were later elaborated and made more specific. The most important objectives included ending imperialism and colonialism, promotion of international peace and security and disarmament, creation of a new international economic order and ending of information imperialism.

#### **THE IDEOLOGY OF NAM**

The essence of Non-Aligned movement is to remain independent i.e., to maintain adequate independence in policies and decision-making. This symbolises a new outlook towards world politics in general and bloc politics in particular. It stands for not aligning but it does not in the least signify an antagonistic outlook. It stands for a healthy cooperation with all whether aligned or not aligned. The core is peaceful coexistence with all. NAM, in fact, stands for dynamism in international politics. Non-Aligned movement does not represent political passivism. It does not represent an indifference to International politics. It stands for an active role. The basic principles of NAM such as anti-colonialism are suggestive of this. NAM has always upheld the Right of Self-determination i.e. political liberation from Colonial rule. In the sixties NAM even endorsed the armed struggle waged by the colonies against the colonial powers; for these wars were considered just and necessary in contrast to the armed conflict between the superpowers which the movement was strongly opposed to. NAM has also supported a second kind of Self-determination i.e. liberation from all kinds of neo-imperialist pressures. For example NAM has recognised the right of Palestinian people to have their home land and has condemned the physical annihilation and displacement of indigenous population which has been perpetrated by Israel with the Connivance of the Western powers. The Non-Aligned Movement has also condemned racial injustice and exploitation committed by the apartheid policy of South Africa. NAM has also been attentive to the policy of cultural domination of the Western powers. The domination has been felt by the Third World countries in many ways like Information Subversion by the Western media,

attempts to subvert the traditional values of these societies and instead promote Consumerism. Economic equality as a principle has always remained at the heart of NAM. Non-aligned states" call for New International Economic Order" is based on this principle. The Third World countries have often found that political sovereignty has not changed their unequal economic status.. NAM has always emphasised the justice for the Third World countries in the conduct of international trade.

The Non-Aligned Movement espouses policies and practices of cooperation, especially those that are multilateral and provide mutual benefit to all those involved. Many of the members of the Non-Aligned Movement are also members of the United Nations. Both organisations have a stated policy of peaceful cooperation.

### **ACHIEVEMENTS OF THE MOVEMENT**

Non-aligned movement is one of the most successful movements history has recorded. Its support for national liberation struggles facilitated the decolonisation process in the post-war years. This is especially true of the continent of Africa whose independence was hastened by the legitimacy granted by the movement to the armed struggles that shook the countries from Algeria in the north to Angola and Mozambique in the south.

The practice of non-alignment and the enormous growth in the number of Non Aligned countries greatly increased the chances of peace in the world and has contributed to the relaxation of cold war tension.

The emergence of non-alignment changed the situation and has greatly transformed the nature of the United Nations and acted as a check on the arbitrary powers of the permanent members of the Security Council because by virtue of the overwhelming strength in the general assembly the Non-aligned countries were able to impose some moral check on the big powers. NAM countries paid great attention to the problem of economic development and played a vital role in the formation of UNCTAD. They were also instrumental in the formation of the group of 77. The Non Non-Aligned Movement's struggle for economic justice has demonstrated how realistic it is to divide the world between the North and the South other than between the East and the West. It has proved that

what concerns the majority of humanity is not the choice between capitalism and communism but a choice between poverty and prosperity. Preaching of Non-Alignment has made the developing world realise to some extent that deprivation of the Third World would someday adversely affect their prosperity too. This has to a large extent forced them to come to the negotiating table.

Besides the general success in making Third World's economic demands negotiable, non-alignment has won its battle for some specific issues also. For example, economic sovereignty over natural resources is now an accepted principle. NAM has also succeeded in legitimising the interventionist trade policy that the developing countries want to pursue. It was successful in turning the world's attention to the problems created by the multinational companies especially in the context of transfer of technology. It has also succeeded in pursuing the IMF to establish systems of compensatory finance which help the developing states in overcoming their Balance of Payments difficulties. In the cultural field establishment of the Pool of News Agencies" in 1976 should be considered as an achievement for the movement. This was the first time in history that politically and economically weaker nations have been able to get the information and communicate with the outside world without the aid of the Western communication system.

The most significant achievement of the non-aligned movement lies in the fact that it has taught the developing world how to pursue independent economic development in spite of being a part of the world capitalist economic order which makes them dependent on the developed States for capital and technology. The example of a country like India has demonstrated how a newly independent non aligned country with a backward economy can withstand political economic pressure and move forward taking advantage of its economic links with the developed World.

To enable its member states to follow this path of development, non-aligned movement has instituted the strategy of intra-group economic cooperation; the espousal of South-South cooperation by it has enabled many of the smaller non-aligned States to follow this path of economic development adopted by the bigger countries like India. Non-Alignment



## CHAPTER 24

### COMMUNALISM EVENTS IN INDIA

#### Background-

- The problem of communalism begins when a religion is seen as the basis of national unity and identity.
- Communal politics is based on the idea that religion is the principal basis of social community.
- Communalism was and continues to be one of the major challenges to democracy in our country. The founding fathers of the nations wanted secular India, hence they strictly refrained themselves from declaring India's official religion, and provided equal freedom to all the followers of different religions.
- Here we will discuss some major incidents of communal politics.

#### Ayodhya Dispute 1990s

- A dispute had been going on for many decades over the mosque known as Babri Masjid at Ayodhya, built by Mir Baqi Tashqandi, Mughal Emperor Babur's General.
- Some Hindus believe that it was built after demolishing a temple of Lord Rama which is believed to be his birthplace.
- The dispute reached the court and in late 1940's the mosque was locked up as the matter was with court. In February 1986, the Faizabad district court ordered that Babri Masjid premises be unlocked so that Hindus could offer prayers at the statue which they considered as a temple.
- Soon with the unlocking of doors, mobilisation on communal lines began on both the sides. Gradually the local issue became a national issue and increased the communal tensions.
- In December, 1992 many Karsevaks of Hindu Right-Wing factions like VHP, Bajrang Dal etc. arrived at Ayodhya in the name of Karsevaks, voluntary service by devotees to build Ram temple.
- Meanwhile the Apex Court ordered that the State government must ensure that the disputed site won't be endangered. However, thousands of people arrived there and demolished the Babri Masjid on 06, 1992 and it was followed by communal riots in the country at large scale, in which lots of people died.

- Then Union government dismissed state government and appointed Liberhan Commission to investigate circumstance leading to demolition of mosque.
- Since then, this issue was pending in apex court and finally the Supreme Court came out with its judgement on 9th November, 2019.
- The five-judge Supreme Court bench led by Chief Justice Ranjan Gogoi read out a unanimous judgment and ruled in favour of the Ram Janmabhoomi and said there will be Ram Mandir at the disputed site and Muslims will be given an alternate 5-acre land for their mosque.

#### Gujarat Riots, 2002

- In months of February and March 2002, Gujarat witnessed one of the ugliest communal riots in its history. The spark of the riots happened at Godhra Station, where a bogey of a train that was returning from Ayodhya with Karsevaks set on fire.
- Suspecting it to be Muslims conspiracy, large scale violence was spread in many parts of Gujarat between Hindu and Muslim community.

#### Note: Anti-Sikh Riots, 1984 – (we will cover this issue in upcoming chapter of Punjab issue)

#### Assam violence (2012):

- There were frequent clashes between the Bodos and Bengali speaking Muslims due to increased competition for livelihood, land, and political power.
- In 2012, one such outbreak escalated into a riot in Kokrajhar, when unidentified miscreants killed four Bodo youths at Joypur.
- This was followed by retaliatory attacks on local Muslims killing two and injuring several of them. Almost 80 people were killed, most of whom were Bengali Muslims and some Bodos. Approximately, 400,000 people were displaced to makeshift camps.

#### Muzaffarnagar Riots (2013):

- The clashes between the Hindu Jats and Muslim communities in Muzaffarnagar, UP resulted in at least 62 deaths, injured 93 people, and left more than 50,000 displaced.

The riot has been described as “the worst violence in Uttar Pradesh in recent history”, with the army being deployed in the state for the first time in the last 20 years.

**प्रिय दोस्तों, अब तक हमारे नोट्स में से विभिन्न परीक्षाओं में आये हुए प्रश्नों के परिणाम देखने के लिए क्लिक करें -  (Proof Video Link)**

**RAS PRE. 2021 - <https://shorturl.at/qBJ18> (74 प्रश्न, 150 में से)**

**RAS Pre 2023 - <https://shorturl.at/tGHRT> (96 प्रश्न, 150 में से)**

**UP Police Constable 2024 - <http://surl.li/rbfyn> (98 प्रश्न, 150 में से)**

**Rajasthan CET Gradu. Level - <https://youtu.be/gPqDNlc6UR0>**

**Rajasthan CET 12th Level - <https://youtu.be/oCa-CoTFu4A>**

**RPSC EO / RO - <https://youtu.be/b9PKj14nSxE>**

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

**Patwari - <https://www.youtube.com/watch?v=X6mKGdtXyu4&t=2s>**

**PTI 3<sup>rd</sup> grade - [https://www.youtube.com/watch?v=iA\\_MemKKgEk&t=5s](https://www.youtube.com/watch?v=iA_MemKKgEk&t=5s)**

**SSC GD - 2021 - <https://youtu.be/2gzzfJyt6vl>**

<b>EXAM (परीक्षा)</b>	<b>DATE</b>	<b>हमारे नोट्स में से आये हुए प्रश्नों की संख्या</b>
<b>MPPSC Prelims 2023</b>	<b>17 दिसम्बर</b>	<b>63 प्रश्न (100 में से)</b>
<b>RAS PRE. 2021</b>	<b>27 अक्टूबर</b>	<b>74 प्रश्न आये</b>
<b>RAS Mains 2021</b>	<b>October 2021</b>	<b>52% प्रश्न आये</b>





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<b>RAS Pre. 2023</b>	01 अक्टूबर 2023	96 प्रश्न (150 में से)
<b>SSC GD 2021</b>	16 नवम्बर	68 (100 में से)
<b>SSC GD 2021</b>	08 दिसम्बर	67 (100 में से)
<b>RPSC EO/RO</b>	14 मई (1st Shift)	95 (120 में से)
<b>राजस्थान S.I. 2021</b>	14 सितम्बर	119 (200 में से)
<b>राजस्थान S.I. 2021</b>	15 सितम्बर	126 (200 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्टूबर (1st शिफ्ट)	79 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्टूबर (2 <sup>nd</sup> शिफ्ट)	103 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	24 अक्टूबर (2 <sup>nd</sup> शिफ्ट)	91 (150 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसम्बर (1 <sup>st</sup> शिफ्ट)	59 (100 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसम्बर (2 <sup>nd</sup> शिफ्ट)	61 (100 में से)
<b>RAJASTHAN VDO 2021</b>	28 दिसम्बर (2 <sup>nd</sup> शिफ्ट)	57 (100 में से)
<b>U.P. SI 2021</b>	14 नवम्बर 2021 1 <sup>st</sup> शिफ्ट	91 (160 में से)
<b>U.P. SI 2021</b>	21 नवम्बर 2021 (1 <sup>st</sup> शिफ्ट)	89 (160 में से)
<b>Raj. CET Graduation level</b>	07 January 2023 (1 <sup>st</sup> शिफ्ट)	96 (150 में से)
<b>Raj. CET 12<sup>th</sup> level</b>	04 February 2023 (1 <sup>st</sup> शिफ्ट)	98 (150 में से)
<b>UP Police Constable</b>	17 February 2024 (1 <sup>st</sup> शिफ्ट)	98 (150 में से)

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Photo	Name	Exam	Roll no.	City
	<b>Mohan Sharma</b> S/O Kallu Ram	Railway Group - d	11419512037002 2	PratapNag ar Jaipur
	<b>Mahaveer singh</b>	Reet Level- 1	1233893	Sardarpura Jodhpur
	<b>Sonu Kumar Prajapati</b> S/O Hammer shing prajapati	SSC CHSL tier- 1	2006018079	Teh.- Biramganj, Dis.- Raisen, MP
N.A	<b>Mahender Singh</b>	EO RO (81 Marks)	N.A.	teh nohar , dist Hanumang arh
	<b>Lal singh</b>	EO RO (88 Marks)	13373780	Hanumang arh
N.A	<b>Mangilal Siyag</b>	SSC MTS	N.A.	ramsar, bikaner

	<b>MONU S/O KAMTA PRASAD</b>	SSC MTS	3009078841	kaushambi (UP)
	<b>Mukesh ji</b>	RAS Pre	1562775	newai tonk
	<b>Govind Singh S/O Sajjan Singh</b>	RAS	1698443	UDAIPUR
	<b>Govinda Jangir</b>	RAS	1231450	Hanumang arh
N.A	<b>Rohit sharma s/o shree Radhe Shyam sharma</b>	RAS	N.A.	Churu
	<b>DEEPAK SINGH</b>	RAS	N.A.	Sirsi Road , Panchyawa la
N.A	<b>LUCKY SALIWAL s/o GOPALLAL SALIWAL</b>	RAS	N.A.	AKLERA , JHALAWAR
N.A	<b>Ramchandra Pediwal</b>	RAS	N.A.	diegana , Nagaur



	<b>Monika jangir</b>	RAS	N.A.	jhunjhunu
	<b>Mahaveer</b>	RAS	1616428	village- gudaram singh, teshil-sojat
N.A.	<b>OM PARKSH</b>	RAS	N.A.	Teshil- mundwa Dis- Nagaur
N.A.	<b>Sikha Yadav</b>	High court LDC	N.A.	Dis- Bundi
	<b>Bhanu Pratap Patel s/o bansi lal patel</b>	Rac batalian	729141135	Dis.- Bhilwara
N.A.	<b>mukesh kumar bairwa s/o ram avtar</b>	3rd grade reet level 1	1266657	JHUNJHUN U
N.A.	<b>Rinku</b>	EO/RO (105 Marks)	N.A.	District: Baran
N.A.	<b>Rupnarayan Gurjar</b>	EO/RO (103 Marks)	N.A.	sojat road pali
	<b>Govind</b>	SSB	4612039613	jhalawad

	<b>Jagdish Jogi</b>	EO/RO Marks)	(84 N.A.	tehsil bhinmal, jhalore.
	<b>Vidhya dadhich</b>	RAS Pre.	1158256	kota
	<b>Sanjay</b>	Haryana PCS	96379	Jind (Haryana)

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