



### Sample Model Answers

**Que. Mauryan Realm was not an homogeneous whole but was an Empire. What binded this non-homogeneous whole into an Empire? Discuss.**

**Ans: Introduction:** The vastness of the territorial extent and the complexity of administering a realm with so many diversities- ethnic, religious, cultural, linguistic etc make the Mauryan realm, an Empire. This non- homogenous whole could not have been joined together only by far flung conquests and a firm administrative framework, it must have required an ideological framework.

#### **Body:**

**1. Dhamma as a unifying force:**

- Historian **B.D.Chattopadhyaya** has highlighted the political ideology of Dhamma. He argued that Asoka demanded complete allegiance from his subjects, and he in turn would act like a father to his subjects. This can be seen in the Greek Edict of Ashoka in Kandahar which asks the subjects to demonstrate firm devotion towards the ruler.
- One of the major tenets of Ashoka's 'Dhamma' is to generate **mutual respect and concord** among people belonging to various sects and religious communities, which is clearly visible in the edicts asking his subjects to respect and understand others beliefs. Thus Dhamma could be seen as a unifying element of this non homogeneous society. On the similar lines, **Romila Thapar** argues that **Dhamma was an ideology intended to weld a sub continental society.**

**2. Ashokan Edicts as a symbol of unification:** The adaptations allowed in the edicts suiting the local requirements shows the accommodating tendency of Ashoka. Even the use of **Greek and Aramic language** in Edicts of North west Indian subcontinent shows this view as does the use of local dialects of Prakrit in different regions of India.

**3. Political autonomy:** As argued by Historian **Romila Thapar**, the centralized control must have diminished from **Metropolitan region** to **Core region** and further less in the **Peripheral region** of Mauryan Realm. This must have acted as a unifying force for different politico-socio systems which were part of this realm.

**4. Efficient administrative structure:** Although the Mauryan administration must not have been as centralized as argued in **Kautilya's Arthashastra**, there would have



been some administrative linkages between centre and peripheral regions which would have acted as unifying forces.

5. **Ashoka's personality:** The Asokan genius and his role in binding this non-homogeneous society under his rule, is proved more by the fact that the Mauryan Empire disintegrated soon after his death.

**Conclusion:** But this unification could not survive for long after Ashoka's death and many historians like **H.C.Raychaudhury** argue that Dhamma- the same force which was once considered as a unifying force led to the disintegration of the Mauryan Empire.

#### **GIST OF THE ANSWER**

- **Related Historian:** B.D.Chattopadhyaya, Romila Thapar
- **Concept/Principle in Body:** Discuss the unifying forces like- Dhamma, Ashokan Edicts, level of political control and administrative structure.
- **Conclusion:** Conclude with showing that this unification could not survive for long after Ashoka's death.
- **Must use Key-words:** Metropolitan region, Core region, Peripheral region, Mauryan Realm, Mauryan Empire, Subcontinental society.

**Que. Early medieval India saw the transformation from Money economy to Natural economy. Critically comment.**

**Ans: Introduction:** Money economy indicates flourishing trade whereas the natural economy suggests self sufficient agrarian system. This issue of change in the economic structure during the early medieval period has been a debated topic among the historians where Marxist historians like **R.S.Sharma** have argued for decline in trade and emergence of self-sufficient village centres which have been challenged by historians like **Ranabir Chakraborty**.

**Body: Feudalism and Natural economy:** R.S.Sharma argued that the Land grants led to agrarian growth and development of self-sufficient villages. He even argued about the decline in long distance trade and paucity of coins and linked them to the rise of Feudalism



in India.

But this view of growth of Natural economy at the cost of trade and money economy has been challenged by scholars like **Ranabir Chakraborty** through his studies of various copper plates and other inscriptions of this period.

- **Rise of market centres:** Ranabir Chakraborty provided a detailed study of types of merchants and market places of the early medieval period. The **Mandapikas** in north, **Pentha** in Deccan and **Nagaram** in south India form the intermediary market centres between village level **Hattas** and big urban city markets like **Pattanas**. The presence of traders like caravan traders, rich traders and ship merchants as found in inscriptions highlight the presence of money economy.
- **Long distance trade:** Rise of Islam, consolidation of Abassid Caliphate, Fattamid Caliphate in the region of west Asia and North Africa led to growth in trade in the region. The rise of new port towns like Cambay during this phase indicates the trade contacts between different regions. The trade with south east Asia flourished as indicated by inscriptions in Indonesia mentioning tamil merchants settlements in large numbers.
- **Industrial growth:** The Arab and Chinese accounts do talk about flourishing agro based industries in India, the most prominent among them was **sugar and textile**, which became a major trade item- both intra regional and long distance trade.
- **Paucity of coins? :** The recent study by **John S Dyell** and **B.D Chattopadhyaya** have even questioned the 'Monetary Anemia' thesis on the basis of coin hoards discovered in Gurjara Pratihara kingdom. John S Dyell suggests that the volume of coinage in circulation in north India during this period is comparable to the Kushana period or the Delhi Sultanate phase.

**Conclusion:** Thus recent historical studies suggest that the economy was not languishing as argued by proponents of Feudalism. Agrarian expansion did happen but it did not lead to urban and trade contraction as suggested by the presence of a variety of merchants as well as markets along with coinage circulation as found in inscriptions of this period.



### GIST OF THE ANSWER

- **Related Historian:** R.S Sharma, Ranabir Chakraborty, John S Dye
- **Sources:** Copper plates and other inscriptions, Arab and Chinese accounts.
- **Concept/Principle in Body:** Begin with Marxist historian view of agrarian surplus and self sufficient village economy. Then highlight the view of recent historians on Market centres, Long distance trade, Paucity of coin, industrial activities.
- **Conclusion:** Recent historical studies suggest that the economy was not languishing as argued by proponents of Feudalism.
- **Must use Key-words:** Self sufficient villages, Monetary Anemia,

**Q. The most important role of the vernacular press was the creation of the 'public sphere'. Elucidate.**

**Ans: Introduction:** Under the impact of western education and efforts of indian reformers like Raja Ram Mohun Roy the rise of the press in India took place in the 19th century. Among them the vernacular press became a more important medium which played an important role in arousing national consciousness and nationalist ideology by creating a 'public sphere' and a public.

**Body:** Public sphere means a practice of debate among the citizens about the policies of the government. And vernacular press created a public sphere for the first time in modern India:

- Through the discussion of newspapers a debate in the public sphere started. There began the '**Library movement**' associated with reading and debating over the newspaper articles in groups. The **Kathak** (reader) read the newspaper to large masses. Thus vernacular newspapers, along with becoming the political educator promoted political participation through discussions and debate. It took the political movements from the streets of Calcutta to the interior villages of Bengal and India.
- It became a tool for arousing national consciousness and nationalist ideology as it developed empathy and social communication among people living in distant places as argued by **Benedict Anderson** in his book '**Imagined Communities**'.
- The government policies were debated upon and criticised in these vernacular press, say Bengali newspaper Bhaskar exposed the abuses of courts.



- In its initial years the vernacular press was used as a tool for socio-religious reforms, where the ideas of reformers were debated upon. But some vernacular newspapers like Samacharchandrika propagated conservative outlook also.
- It became a medium to propagate the views of nationalists among the masses and thus is often called as '**viewpaper**'

**Conclusion:** This act of creating a public sphere alarmed the Indian government who tried to restrict the freedom of press through their censorship acts like the **Vernacular press act** of 1878.

#### **GIST OF THE ANSWER**

- **Related scholar:** Benedict Anderson
- **Concept/Principle in Body:** Discuss the role of vernacular press like promoting political debates among the public which aroused nationalism. It also acted as a medium to propagate the views of nationalists to the masses and also discuss the socio-religious reforms.
- **Must use Key-words:** Library movement, Viewpaper.

**Q. Do you agree with the view that in comparison to the French Revolution, which was an epoch-making revolution, the American Revolution was limited in scope? Give reasons in support of your answer.**

**Ans: Introduction:** There has been a scholarly debate on the nature of the American War of Independence, one school called it a Revolution while others painted it as a Bourgeois movement. But a careful comparison with other great events of history presents a complex picture.

**Body:** In comparison to the French Revolution, which saw the massive participation of common masses in the fight for their rights, the American Revolution was relatively elitist in nature. It didn't see the participation of Slaves as an independent group fighting for their own right.

Historians are of the opinion that it was actually a kind of **class conflict** between two groups of Bourgeois- The American and The British, where the common masses didn't have any



active role.

The American society maintained its status quo even after the revolution, The same elite class retained power. And so scholars compared it with the **Glorious Revolution** of England where similarly the upper classes staged the glorious revolution for parliamentary privileges, property privileges and other common rights of freedom.

In comparison to the French Revolution, it also lacked the concept of **Fraternity**. Also the idea of Equality in the Declaration of Rights was more theoretical in nature, as it never talked about Slaves and Red Indians rights, these ideas were put in practice only in The French Revolution.

### **Why was the American War of Independence a Revolution?**

It was the first attempt by the native people to fight against the colonial power in which the Americans succeeded by winning Independence. It influenced the later war of Independence throughout the world. For example the Indian Freedom movement was influenced by the American revolution as can be seen in nationalist writings.

It actually tried to underscore the basic liberties of people, at least theoretically. They claimed that they were fighting for **life, liberty and pursuit of happiness**. This was something which was altogether new in 1776 and therefore it has a special kind of significance.

Its **Declaration of the Rights of Man** which believed that '**all men are created equal**' was a revolutionary thought in itself and influenced many future revolutions throughout the world, the French Revolution itself shows some influence of the American Revolution.

**Conclusion:** Thus the American war of Independence can be said as a revolution external in character as it ended the colonial yoke but not an inner revolution as there was status quo in the society and thus the French Revolution can be said to be of greater magnitude and dimension than the American war of Independence.

### **GIST OF THE ANSWER**



- **Concept/Principle in Body:** Discuss the elitist nature of the American Revolution in its criticism as a revolution.  
In support of its revolutionary character, highlight the Declaration of the Rights of Man, The idea of life, liberty and pursuit of happiness. And its influence all over the world.
- **Conclusion:** Show it as a revolution external in character but lacking inner revolution.
- **Must use Key-words:** Class conflict, Fraternity, Glorious Revolution, Declaration of the Rights of Man, 'all men are created equal', Life, Liberty and Pursuit of Happiness.

**Q. Map Pointing sample answers: Comprehensive coverage of places in news and past year map pointing questions in YTS 2021 Test Series.**

**(i) A Palaeolithic site- Sandhav (Kachchh): (excavated in 2019)**

**(Current)**

- Near coast site in the **Naira Valley**, Kachchh region of Gujarat.
- Recently archaeologists have found **one of India's oldest stone-age sites, ageing 1,14,000 years..**
- This new finding gives a new dimension to the complex story of human **migration out of Africa**. It indicates that human migration started around 1,20,000 and reached India around 1,14,000 through sea route.
- An earliest sign of "**hafting practices**" – a way of making a tool with multiple components was found at Sandhav.
- The scholars have argued that during the Palaeolithic age the climate of Kachchh was **more moist and habitable** which attracted the larger population.

**(ii) An Early Harappan site: Dholavira: (2002, 1998) (Current- Govt. submitted the dossier to UNESCO for its inclusion in the World Heritage List.)**

- On Kadir island, Kutch district, Gujarat.
- Phases: Early Harappan, Mature Harappan Phase & Late Harappan.
- Most Unique feature is the **division of the city into 3 parts**: Citadel, Middle Town & lower Town. Special feature is a '**Stadium**' like structure.



- Symbols similar to Harappan script found in early Harappan levels.
- **Longest inscription** found.
- **Water conservation system** of channels & reservoirs.
- A **large** circular planned city. Extensive **use of stone** in architectural activities.
- Stone masonry and remains of polished pillars make it an important **stone work centre**.
- Craft working – Bead making, Shell working, pottery making.

**(iii) A lost city: Poompuhar**

- Located at the mouth of river cauvery, 30 kms east of the present city of Poompuhar in Tamil Nadu.
- The lost city of the ancient chola dynasty which is being recreated digitally under the '**Digital Poompuhar project**' of Deptt. of S&T launched in Feb, 2020.
- It was a **famous port city** engaged in inter continental trade in the ancient period.
- It got submerged under water 1000 years ago due to '**Kadalkol**' meaning rise in sea level.
- It was established around **15000 years ago**. Have several references in **Sangam literature**.
- Rouletted ware of Roman type and roman coins suggests **trade relations with Rome**.

**(iv) An education centre: Taxila: (2006, 2004, 1985)**

- Capital of **Gandhara Kingdom** in 600 B.C. Also the capital of the northern province under Mauryas.
- **Taxila University**- one of the world's oldest Universities. Students from all across the world came to study in 64 different fields like Vedas, Philosophy, Astronomy, etc. Famous graduates include personalities like **Chanakya, Panini, Charaka, Jivaka**, etc.
- **Major trade centre & part of Uttarapatha** .
- Part of the **Silk Route** which connected China to the West.
- At a pivotal junction of 3 major trade routes -North India, West Asia & Central Asia.
- **Fahein & Hieun Tsang**- the famous Chinese travellers visited it.

**(v) A temple site: Sibsagar (Current: Among 5 iconic places declared in Budget 2020)**





- Located in the Sibsagar district of Assam.
- It was the capital of the **Ahom kingdom** from 1699 to 1788.
- The town takes its name from the Sivasagar Tank/lake, a large man-made water body.
- Famous for the **Shivadol temple** (dedicated to Lord Shiva) constructed by the Ahom king Siba Singha AD 1714-44).
- Two other temples- the **Devidol** dedicated to Devi (goddess Durga) and **Vishnudol** dedicated to Lord Vishnu, built by Queen Ambika Devi, one of the chief queens of king Siva Singha (1714-44 CE) are major temple in Sibsagar.
- It is well known for its Ahom palaces and monuments like **Rang Ghar** and **Talatal Ghar**