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By: Laxmi Priya



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QUESTION PAPER

June – 2023

(Solved)

INDIA AND THE WORLD

M.P.S.E.-1

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Attempt at least two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Explain the determinants of Indian foreign policy.

Ans. Ref.: See Chapter-3, Page No. 20, 'Determinants of India's Foreign Policy'.

Q. 2. Explain the complex interdependence perspectives of India's foreign policy.

Ans. Ref.: See Chapter-2, Page No. 12, 'Perspective of Interdependence and Complex Interdependence'.

Q. 3. Discuss India-China border dispute.

Ans. Ref.: See Chapter-8, Page No. 76, 'India-China Relations'.

Q. 4. Explain Rajiv Gandhi's contribution of India's foreign policy.

Ans. Ref.: See Chapter-6, Page No. 57, 'Rajiv Gandhi and the Indian Peace Keeping Force in Sri Lanka'.

Q. 5. Evaluate India's relationship with the European Union.

Ans. Ref.: See Chapter-7, Page No. 67, 'India's Relation with the European Union'.

SECTION-II

Q. 6. What factors led to the formation of SAARC? Elaborate.

Ans. Ref.: See Chapter-2, Page No. 92, 'The Formation of SAARC'.

Q. 7. What is 'Look East Policy' and what is its impact on India-East Asia relations?

Ans. Ref.: See Chapter-10, Page No. 99, 'Natural Resources' and Page No. 106, Q. No. 6.

Q. 8. Comment on India's response to the Iraq crisis.

Ans. India and Iraq had very good political and economic relationship. Iraq provided India oil, in turn the Indians provided technical man power. Iraq was the only Arab country which supported India's cause in Jammu and Kashmir. But when the Iraq invaded Kuwait the Indian Government had no other choice but to go along with the United Nations in condemning Iraq. It also authorised the use of force to liberate Kuwait. At the same time India also raised its voice in opposing unilateral military actions by the US.

Also Ref.: See Chapter-11, Page No. 113, Q. No. 5.

Q. 9. Comment on India's role in the United Nations.

Ans. Ref.: See Chapter-17, Page No. 157, Q. No. 1 and Page No. 158, Q. No. 2.

Q. 10. Write short notes on the following:

(a) International terrorism

Ans. Ref.: See Chapter-14, Page No. 133, 'International Terrorism'.

(b) Pokharan-II

Ans. The Pokharan-II tests were a series of five nuclear bomb test explosions conducted by India at the Indian Army's Pokharan Test Range in May 1998. It was the second instance of nuclear testing conducted by India; the first test, code-named *Smiling Buddha*, was conducted in May 1974. The tests achieved their main objective of giving India the capability to build

fission and thermonuclear weapons with yields up to 200 kilotons. The then-Chairman of the Indian Atomic Energy Commission described each one of the explosions of *Pokharan-II* to be “equivalent to several tests carried out by other nuclear weapon states over decades”. Subsequently, India established computer simulation capability to predict the yields of nuclear explosives whose designs are related to the designs of explosives used in this test. *Pokharan-II* consisted of five detonations, the first of which was a fusion bomb

while the remaining four were fission bombs. The tests were initiated on 11 May 1998, under the assigned code name *Operation Shakti*, with the detonation of one fusion and two fission bombs. On 13 May, 1998, two additional fission devices were detonated and the Indian government led by Prime Minister Atal Bihari Vajpayee shortly convened a press conference to declare India as a full-fledged nuclear state. The tests resulted in a variety of sanctions against India by a number of major countries including Japan and the United States. ■■

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Sample Preview of The Chapter

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INDIA AND THE WORLD

Evolution of India's World View



INTRODUCTION

India is a land of rich culture and traditional values. It has a glorious past to boast about, which even the so called 'developed countries' lack. India's view of the world to a great extent have been influenced by its rich cultural and traditional values. The phase of India's struggle for Independence have also contributed in the manner in which India viewed the outside world. India's foreign policy was formed by keeping its glorious past in mind. Pt. Jawaharlal Nehru, first Prime Minister of India initiated the way in which India viewed the world. Emphasis was mainly on 'world peace and 'cooperation' among all the countries in the world. It is very important for us to know the past, traditional values and its culture, since India's foreign policy was framed keeping all the above things in mind.

CHAPTER AT A GLANCE

SOURCES OF TRADITIONAL VALUES

India has two great epics like the *Ramayana* and *Mahabharata*. There are a number of religions here which have laid down the rules and manuals of worships. There are *Vedas*, *Dharmashastras* and religious texts from Buddhism and Jainism. Each religion or belief have laid down their values and laws.

However, epics gained great importance in educating social values because people did not have much knowledge about the scripts of other religions. Even though each religion was different and their belief differed they had all the inputs needed for a human life. People were open to the good values and knowledge and were not bothered about where it came from. The Moghul invaders, Britishers, Portuguese etc. have definitely been key players in making changes to the traditional Indian values. Ideas and thoughts of great legends like Vivekananda, Tagore, Tilak, Aurobindo, Gandhi and Nehru were influenced by India's traditional values and beliefs. This later on led to the formulation of several ideas which were used to develop India, post-Independence.

NATURE OF TRADITIONAL VALUES AND THEMES IN THE EVOLUTION OF WORLD-VIEW

The way in which India viewed the world was influenced to a great extent by traditional values.

There are five features which influenced, namely

- (1) Preference for the middle way.
- (2) Tolerance.
- (3) Idealist and realist traditions.
- (4) Absence of imperialist tradition.
- (5) Habit of expressing positive ideas through negative terms.

The above mentioned aspects are briefly explained as follows.

Preference for the Middle Way

It is clearly evident from a *Sanskrit* saying, that the middle path was highly preferred. '*Ati Survatra Varjayet*' means 'excess of anything is bad'. Hence, it denoted that extremes of anything is not good and one should have a balance of everything. Equal emphasis were given to *dharma*, *artha*, *kama* and *moksha*. In early days *dharma* and *artha* topped the chart though *dharma* and *moksha* were also indispensable. *Artha* is a *Sanskrit* term referring to the idea of material prosperity and it is one of the goals of life. *Dharma* is a term of great importance in Indian philosophy and religion. In the context of Hinduism, it means one's righteous duty. *Karma* obviously means sensual pleasure and *moksha* literally means 'release' or 'liberation'. From the Khajuraho sculptures it can be proved that in early days even '*karma*' was given importance. There was always a question or doubt regarding the beliefs, teachings and values of religions being put into practical use. Michael Brecher in his quoting have stated that India have always been taken the middle path and he has even cited the preachings and followings of Buddha. He even stated that India opted for the 'golden middle path' which had both shades of positivity and negativity. Our first Prime Minister Jawharlal Nehru has substantiated this statement saying there is always a fiction between the practicality of science and religious sentiments.

India had always learnt to embrace the middle path, for instance when there was a cold war between the West and Soviet. It did not take sides it took the middle path. India and the West had similarities in the context of values and dignity of individual, democracy, the rule of law, and development of technology. With the Soviet it had various similarities such as fighting against colonialism and racialism. They also agreed upon distributive justice. India did not want to take sides either with the West or the Soviet. It maintained friendly ties with both. India

wanted to maintain distance between nations which fought against one another. In spite of wars, difference of opinion and race towards power every nation strived for peace, cooperation and harmony. This was stated by our late Prime Minister Jawaharlal Nehru which was very similar to the ideals of the great king Ashoka. This midway attitude proved to be very advantageous to India, it was not tied up to any particular nation and it maintained friendly ties with all the nations. At same point this middle way stand was appreciated by other nations. India was on the safer side not involving itself in the Korean, Suez and other crises. Thus, it went even to the extent of erasing the difference in the ideology followed by the Soviet and the West. It could achieve its present strength in terms of economy and made a mark for itself through its preference for the middle way.

Tolerance

According to Vedic texts and other religious manuals tolerance is mainly emphasized. India is known to be tolerant with many issues and toward the outside world. India's tolerance to other religions were not only in books but was practised. When the Christians and Jews came to Kerala they were not sent back not they were welcomed with open arms. Likewise, when the Parsis came to settle down in India, India did not oppose to it. In the past, even the Muslim and Hindu poets lived like brothers and religion did not come in between. Like-wise Islamic written translated Upanishads in their mother-tongue. There were less of fights based on castes and religion earlier. The power of tolerance proved to be very advantageous to India. When there was a cold war between two mighty nations this power of tolerance helped India to stay neutral and not to take sides.

India always preferred unity and cooperation with other countries of the world. India could achieve this through tolerance. The virtue of tolerance was practiced by great Indian leaders too. Pandit Jawaharlal Nehru was tolerant towards the abusive comment made by John Foster and Ex-US President Mr. Nixon. Nehru pointed out patiently in his speech

that Democracy was built on the concrete called tolerance. Another classic case of tolerance is the path followed by Mahatma Gandhiji. He believed in tolerance and non-violence and this really bore fruits and India became Independent. Through the tradition of tolerance there is always a chance of getting a concrete and longstanding solution. As opposed to tolerance if a conflict path was followed then there is always sufferings and loss. Great leaders who fought for India's Independence followed the rules of negotiation indicated in 'Mahabharata'. This peaceful negotiating method was followed by India earlier while resorting conflicts with our neighbouring countries. India negotiated with countries like China and always believed in friendly dialogues. It solved the India's and China's border dispute heeding to compromises made by other friendly nations. Ex-Prime Minister Mr. Atal Behari Vajpayee in fact visited China to ease the tensed situation between the nations. India has been tolerant to yet another neighbouring country which is Pakistan. There is always tension regarding the Kashmir issue. Even in such a situation India signed and kept renewing its no-war pact with Pakistan. Further, India also went to the extent of sacrificing a small part Kashmir in order to ease the tension which existed. Not only in the past India is still such a peace-loving and tolerant nation which prefers to resolve problems through comprehensive dialogues and the method of friendly negotiations.

Realist and Idealist Tradition

Like a coin which has two sides there were two divisions namely the realists and the idealists. In *Arthashastra*, *Manusmriti* and certain portions of *Panchatantra* have taken the positive approach. It is specified in *Panchatantra* that peace is the first priority and war is the last resort. The realists had an opinion that it is okay to defend any nation and wage a full-fledged war in order to capture the entire kingdom. But war should be taken as a last resort because it is a costly affair and the chances of winning and losing are always 50-50. There was also

another school of thought which opposed war and violence. They believed in voluntary self-punishment as an open expression of repentance of wrong doing. They followed the path of the *Upanishads*, who preached and followed non-violence. They believed that non-violence, cleansing of sins and the nature of harmless behaviour would lead to salvation. The *Upanishads* believed in one power which they termed as God or they even called the 'powertruth.' They also believed that the whole world is its creation and are a part of it. If there is any act of violence then it is like denying the truth or its validity.

The concept of non-violence is preached and followed by the Buddhists and the Jains. Any type of war is considered as sin in *Mahayana sutra* and *Suvarnaprabhasottama*. The great ruler Ashoka believed in waging war and conquering kingdoms but later on when he embraced Buddhism and followed the preachings of Buddha he hated war and was against it. Due to this change in his policy he did not loose instead his neighbouring countries accepted him as their friend which lead to peace and cooperation between them. If we think and talk about nonviolence the first person who comes to our mind is father of our nation. Gandhiji started preaching and following it initially in South Africa where he studied and then in his own nation.

The principle of non-violence was the basis of disarmament in India. Gandhiji wished that all the countries in the world should follow non-violence only then there would be peace and prosperity. India always preferred peace and followed the non-violence approach which reflected in its foreign policies too. In spite of being harrassed and ruled by the Britishers it chose to be a part of the Commonwealth of Nations. When it was practically impossible to follow the idealistic approach the realistic approach came into existence. When it was difficult to solve situations through peaceful dialogue and non-violence the aggressive methods were followed. In case of the Chinese invasion in 1962 and Pakistani aggressions in 1965, 1971 and 1999 the realistic approach was

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put in practice. If the country's safety and security is at stake it was considered okay to follow this approach. Pandit Jawaharlal Nehru who believed Gandhi's principles of non-violence followed it when it was only practically possible. The realistic approach gained importance when it was able to tackle the Chinese aggression of 1962. Nehru once explained in his speech that post-Independence it had various problems like poverty and illiteracy which were given prime importance and defence needs had to be given least priority. Even though the idealistic approach continued the realistic approach gained importance after the Chinese aggression of 1962.

Absence of Imperialist Tradition

Imperialism is a policy of extending a country's power and influence through colonization, use of military force or other means. This type of imperialist tradition did not exist in India. There was a geographical limitation or a boundary within which the emperor was supposed to rule. Indians during early days went to Srilanka and other Asian countries only to trade with them and to acquire wealth. They never had this greediness to conquer the nation they set foot as traders. There are evidences in 'Arthashastra' written by Kautilya and even Mahabharata has specified that an emperor's rule should not exceed his boundary. In Buddhism it is believed that country cannot be forcefully ruled by an emperor, it should be on the foundation of love. When the mighty king Ashoka embraced Buddhism he opposed warfare in any form. There were Indians who ruled South Asian countries but they were not supervised or used as puppets by the Indians back home. The Chola's waged war against Indonesia and Srilanka. Kanishka wanted to conquer China, but all these cannot be called as imperialist tradition but it was considered as acquiring a superior status among countries which follow the same culture. There are examples of kings or conquerors from ancient India who returned back the conquered kingdom to its original ruler. Likewise Ashoka followed the Buddhists teachings and was against war in any form.

There is another classic example of a king named Baladitya who defeated another ruler named Mihirgula. Later on Baladitya listened to elders advice not only did give back Mihirgula's empire but married one of his royal princess. Imperialist tradition did not prevail in India even when Mughals ruled India. The Mughal rulers confined within the geographical boundary of India and did not wage war beyond that. They defended themselves when the enemies came from the other side of the boundaries. They waged petty wars which happened among the different rulers of the state within India. From olden days India was opposed to the idea of imperialism. India vehemently opposed it when they themselves suffered in the hands of the Britishers who ruled India for over a century. India did not only fight for its Independence but raised its voice on imperialism and colonialism which was happening everywhere. India's anti-imperialist policy gained momentum when it became independent from the colonial rule of the Britishers. It raised its voice and extended its support to all the countries which were under the colonial rule. It stood by countries which were fighting for their independence. It also supported Indonesia to free itself from the clutches of the Dutch. It also assisted the UN in freeing Algeria and Tunisia from the French rule. Likewise, it helped Namibia to get its freedom from South Africa. India not only preached but also followed it. It was evident when it returned all the captured areas during the 1971 war to Pakistan. They helped Bangladesh to establish itself as a free and independent country. They mainly followed a policy of non-interference and live and let live. This policy is the essence of India's rich culture and tradition.

Approach to International Law

In olden days it was believed that anybody who is sent as a messenger or ambassador to another country should be treated fairly and the most important thing is his life should be protected. If anybody goes against this rule it is said to have violated principles of *dharma*. This is clearly