



Full Length Mock Paper#1_UPPSC Mains
Test Series 2019_Model Answers

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Model Answers could go beyond specified limits. It is done intentionally to provide you those extra points. You may not be able to recall all the points during actual exam, thus extra points will act as cushion and you will end up recalling appropriate amount of content.

Question#1: Assess the impact of Central Asian contacts in moulding socio-cultural life of ancient Indian society.

Model Answer:

Central Asian contacts lead to the fusion of native culture with foreign culture which had impacts in all spheres of life such as moulding socio-cultural, political and economic lives.

Socio-Cultural impact:

Art: The Shaka and Kushana princes patronized Indian art to a great extent. This caused several schools of art which are Gandhara, Mathura and Central Asian. This happened because of Indian craftsmen coming into contact with Greeks, Romans and Central Asians craftsmen. The influence of the Gandhara art reached to Mathura. The Mathura school of Art developed in the early centuries of Christian era and its products are made of red sandstone.

Literature: The Sanskrit literature was patronized by foreign princes. The great writers such as Ashvaghosha were patronized by Kushans. Ashvaghosha was the author of Buddha Charita and Saundarananda. The Indian theatre was also enriched with Greek influence since the use of curtains was introduced by the Greeks.

Structures and Pottery: The Shaka-Kushana phase registered a distinct advance in building activities; Excavations have revealed several layers of construction, sometimes more than half a dozen at various sites in north India. In them we find the use of burnt bricks for flooring and that of tiles for both flooring and roofing. The period is also marked by the construction of brick-walls. Its typical pottery is red ware, both plain and polished, with medium to fine fabric. The distinctive pots are sprinklers and spouted channels. They remind us of red pottery with thin fabric found in the same period in Kushan layers in Central Asia.

Societal tensions and religion: Buddhists welcomed foreigners who were non-vegetarians. All this meant laxity in the day-to-day living of the nuns and monks who led a sparse life. They now accepted gold and silver, took to non-vegetarian food and wore elaborate robes. Discipline became so slack that some renunciates even deserted the religious order or the Sangha and resumed the householder's life. This new form of Buddhism came to be called the Mahayana or the Great Wheel

Horoscope: Indian astrology came to be influenced by Greek ideas and from the Greek term horoscope was derived the term horashastra used for astrology in Sanskrit

Question#2: Comment on the unique features of Vesara tradition of Indian Hindu temple architecture.

Model Answer:

In the mid-seventh century, a distinct style of temple architecture grew in Karnataka region under the patronage of Chalukya rulers. The temples in this region follow a hybridised style which combines the features of both Nagara and Dravida styles.

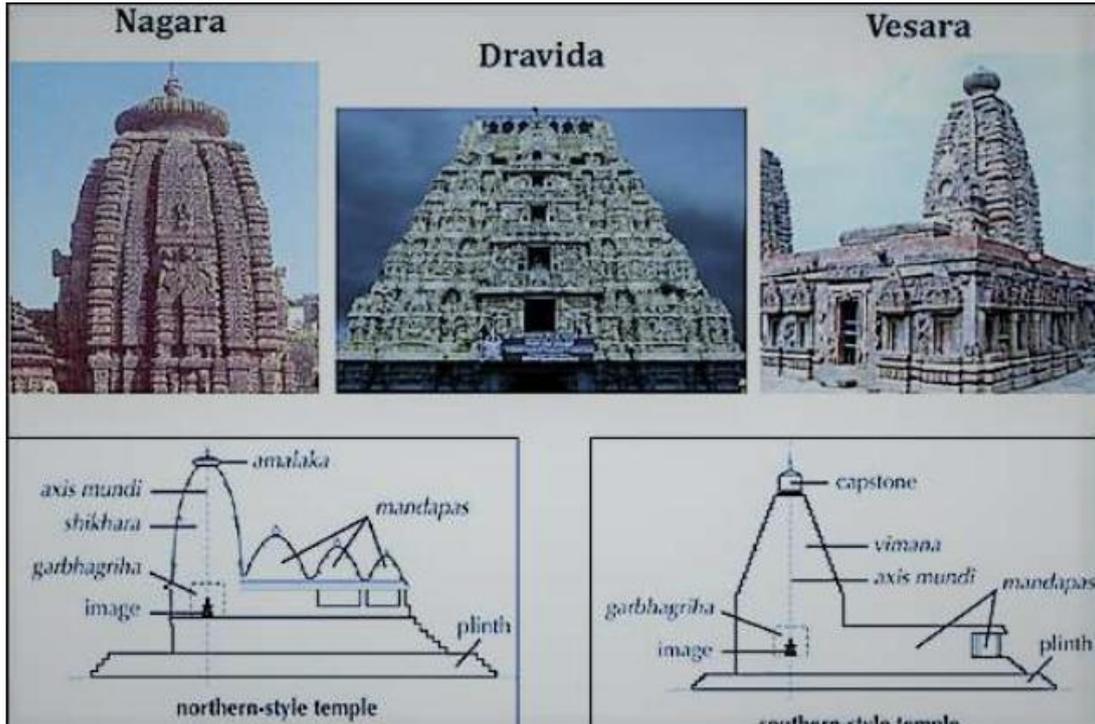
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Nagara style is prevalent in North and Central India and Dravidian Style is prevalent in South India. So, the hybrid Vesara style of temple architecture is mainly found in Deccan and Central India region.

Unique features of Vesara tradition:

Vesara is a distinct stylistic tradition of Indian Hindu temple architecture primarily used in the Deccan and Central India, between the Vindhya and the river Krishna Vesara style does not have an independent origin of its own and said to be an outgrowth of Dravida style. Historians agree that the Vesara style originated in what is today Karnataka. According to some, the style was started by the Chalukyas of Badami. Therefore, it is also known as Chalukya style or Karnataka style of temple architecture. It was further improvised by Rashtrakuta and Hoysala dynasties.

- The Vesara style contains elements of both Dravida and Nagara styles. For example, Nagara and Dravida temples are erected side by side in Badami
- Transformation of Nagara & Dravida Towers: The height of these temples was reduced compared to its Nagara and Dravida counterparts. The height of the temple tower over the sanctum is usually shorter than the Vimanas in Dravida temples. They can be referred as miniature Vimanas. The shape of these towers was pyramidal in profile.
- A water tank and compound walls may or may not be present unlike Dravida style
- Vimana was crowned by a circular shikhara above the neck. Examples - Badami temple, Durga Temple (Aihole), Virupaksha Temple (Pattadakal), Keshava Temple (Somnathpur)
- Ornamentation: In case of ornamentation of temple walls and pillars, Chalukya temple shows indigenous quality
- In case of entrance hall to shrine Chalukya temple bears special uniqueness. It has two or more than two entrances while:
 - There is a small closed mantapa to the shrine in Nagara temples
 - There is an enlarged, open and closed mantapa in Dravida temples.



Question#3: Throw light on the significance of Champaran Satyagraha in elevating Mahatma Gandhi as the key figure of the Indian National Movement.

Model Answer:

The Champaran Satyagraha was the combination of an elements of extra-constitutional struggle as well as the employment of moral force against an adversary, an exemplar of the rule of law; and the use of compromise as a gambit. It marked as the first India's Civil Disobedience movement launched by Mahatma Gandhi to protest against the injustice meted out to tenant farmers in Champaran district of Bihar.

Champaran Satyagraha:

Before Champaran Satyagraha, the farmer of Champaran used to follow the "panchkathiya" system, whereby five katthas of land in a bigha had to be planted with indigo. The local agitators and leaders like Sheikh Gulab, Harbans Sahay, Pir Mohammed Munsif, Sant Rawat and Lomrah Singh agitated against the "panchkathiya" system and managed to extract some concession and the system that came to be practised was the "tinkathiya" system (three, instead of five, katthas of land was to be planted with indigo).

Raj Kumar Shukla was not happy with concession and wanted to change the obnoxious system of agricultural labour prevailing in Champaran. They could not grow the food they needed, nor did they receive adequate payment for the indigo. Therefore, Raj Kumar Shukla and Sant Raut persuaded Gandhi to go to Champaran and thus, the Champaran Satyagraha began.

Champaran Satyagraha elevating Mahatma Gandhi:

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- **Non-Cooperation:** Gandhi believed that it was the best time to start Satyagraha and that too from Champaran. He made the experiment of non-cooperation in a smaller way by giving leadership to the peasant struggles in Champaran (Bihar) and later on in Kheda (Gujarat). These struggles were taken up as a reformist movement but the idea was to mobilise the peasants for their demands
- **First Civil Disobedience:** The Champaran Satyagraha was the combination of elements of extra-constitutional struggle as well as the employment of moral force against an adversary, an exemplar of the rule of law; and the use of compromise as a gambit. It marked as the first India's Civil Disobedience movement launched by Mahatma Gandhi to protest against the injustice meted out to tenant farmers in Champaran district of Bihar
- **Mass politicization:** The Champaran Movement truly was a landmark in the mass politicization of India. This movement, Gandhiji was able to transform the elitist, quite and urbanized national movement beyond recognition by placing it on the crest of surging popular participation, especially by peasants. Thus, this movement gave a new face to the National Movement
- **Deepening Nationalism:** This movement also uncovered the real face of Indian people – poor and downtrodden. Gandhiji had natural compassion for such people but at the same time, wise enough to understand that any political programme would be futile in the country unless it rested on the shoulders of such people only

Thus, the Champaran Satyagraha became a grand success and turned to be a powerful tool of civil resistance in the ensuing India's freedom struggle. The psychological impact of this Satyagraha was outstanding as it aroused firm belief in truth and non-violence among the suffering peasants of Champaran and also among the countrymen as well. Indeed, the Satyagraha proved to be a great morale booster to not only Gandhiji-which made him a global symbol forever – and the Champaran peasantry but became an icon of peaceful and non-violent struggle for the whole nation and also the whole world.

Question#4 To what extent, British policies alone were responsible for ruining of traditional handicrafts industries? Give reasons in support of your answer.

Model Answer:

The Indian handicrafts that had made the country famous, collapsed under the colonial rule. There was a sudden and quick collapse of the urban handicrafts which had for centuries made India's name a byword in the markets of the entire civilised world.

During the first half of 18th century, India was the biggest manufacturing nation in the world. Indian handicraft products had a big market spread all over the world from South-East Asia to China to Central Asia to Persia to Europe. The popularization of Indian handicraft industry was so high that the European governments had to impose legal ban on the use of Indian textiles. In 1710-1720, the British Parliament had enacted laws to prohibit the use of Indian printed cloth.

British policies responsible for ruining of traditional handicrafts industries:

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- One way free trade: The policy of one-way free trade adopted by the British with respect to India doomed the fate of Indian handicrafts. While tariff barriers were enacted in Britain to keep Indian goods out from British market, the British machine made goods were carried into India with duty free. Because of this unnatural competition, the Indian handicraft industry died down rapidly.
- Exploitation: The British exploited Indian craftsmen in every possible way. They were forced to purchase raw materials from the company's agents at high price and they were forced to sell their goods to company at low prices. Also, the Indian craftsmen were forced to divulge their trade secrets and lost their edge.
- Competition: Export of raw materials by company had increased the input cost of Indian handicrafts and they lost out in competition.

The decline of handicrafts resulted in a serious problem of unemployment as the artisans and craftsmen lost their traditional profession. However apart from direct interventions, other factors are also responsible for the decline.

- Native rulers: The native rulers were a big patron of artisans & craftsmen. They used to consumer luxury goods manufactured by the Indian handicraft industry. The destruction of these native courts took away the patronage and market of Indian handicrafts
- Railways: The railways enabled British manufactures to reach and uproot the traditional industries in the remotest villages of the country . The cotton weaving and spinning industries were the worst hit. Forcing them to sell their goods below the market price and to hire their service below the prevailing wage, compelled a large number of them to abandon their ancestral professions
- Lack of adoption: Indian handicrafts techniques were archaic and weavers were risk averse and failed to bring about innovation. This created market for British goods

As a result Indian handicrafts faced a severe challenge from the foreign goods. India now became the exporter of raw materials to British industries and an importer of ready-made goods from Britain. This phenomenon of the ruination of Indian handicrafts industries is most well known as Deindustrialization.

Question#5: The formation of states on the basis of language, which was once considered detrimental to national integration, has played the role of a constructive element in India's plural democracy. Illustrate.

Model Answer:

The boundaries of provinces in pre-1947 India had been drawn haphazardly, and no heed was paid to linguistic or cultural cohesion, resulting into multilingual and multicultural provinces. Congress undertook political mobilization in the mother tongue and had repeatedly committed itself to the redrawing of the provincial boundaries on linguistic lines.

The reorganization of states on the basis of language, a major aspect of national consolidation and integration, came to the fore almost immediately after independence. But the national leadership had second thoughts on the subject immediately after independence due to some strong reasons:

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- Independence was accompanied by serious economic and law and order problems. Reorganization at that time would have been an added burden on the prevailing administrative insufficiency.
- Prevailing war-like situation with Pakistan and Kashmir issue made national consolidation top priority. Immediately redrawing internal boundaries might have intensified regional and linguistic rivalries, as recommended by Dhar Commission in 1948.
- The timing, the agitation and violence with which linguistic provinces were being demanded, convinced the government that it was not the opportune moment to go for linguistic reorganization.
- It was felt that this step would take attention away from other social and economic challenges that the country faced, which was more important at that time.
- The need for postponement of reorganization was also felt because the fate of the Princely states had not been decided. Also, the memory of Partition was still afresh.

Now it is more than sixty years since the formation of linguistic states. We can say that linguistic states and the movements for the formation of these states changed the nature of democratic politics and leadership in some basic ways which has proven to be a boon for India's composite democracy:

- The path to politics and power is now open to people other than the English speaking elite which had major representation in Parliament during independence, as now every Indian has equal stake and representation in Indian democracy.
- It has led to economic development of many states having same language, like Kerala and Gujarat, in recent decades, which highlights the cohesiveness and synergy experienced by people within the state.
- It has created homogeneous political units which could be administered through a common language. Now local people also participate in the administration because of being able to communicate in a common language.
- By reorganizing the states on linguistic lines, the national leadership removed a major grievance which could have led to fissiparous tendencies. The national government has been strengthened by the creation of coherent state units.
- It has made the concept of competitive federalism successful in India, wherein different states act as independent consolidated units and compete each other for growth harmoniously.
- The accommodation of linguistic and cultural diversities also promotes positive social outcomes. The greater the level of subnational solidarity, higher will be the State's commitment to social welfare. Kerala's success is the best example. In contrast, Uttar Pradesh is a development laggard with little subnational solidarity.

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- After creating linguistic states, attention has been paid by people towards nourishing, promoting and enriching their language, which has added to the cultural heritage of India.

The linguistic states underlined the acceptance of the principle of diversity. It was a choice in favor of recognizing and accepting the existence of differences which could at times be oppositional. Indeed it can be said with the benefit of hindsight that language, rather than being a force for division has proved a cementing and integrating influence.

Question#6: 'Politicization of the Caste' and 'Casteisation of Politics' have been predominant features of Post-Independence politics. Analyse.

Model Answer:

In contemporary Indian Scenario, caste has become an important factor in determining Indian politics. However, caste and democratic political systems have opposite value systems; Caste is hierarchical and is biased towards certain sections of the society. On the other hand, democratic political system provides freedom to individuals and equality of status to all.

Evolution of Caste- Based Politics in India:

- After independence, even though there was a political reservation for the SCs and STs, active participation of these groups was missing.
- Later, however the political sphere emerged as a contested space between different castes
- The relationship between caste and politics experienced drastic change with the emergence of backward caste politics in the context of pursuit of power.
- The caste politics emerged as an important dimension of Indian politics in early 1990s when the National Front Government decided to implement the recommendations of the Mandal Commission- reservation policy became an important feature in which caste affects the politics.
- Caste-based political parties emerged. Several parties like Bahujan Samaj Party (BSP), the Samajwadi Party and the Janata Dal started claiming that they represent the backward castes. Many of the parties emerged as powerful forces in different Indian states, relying mainly on the support of Backward Classes, Dalits and the Muslims.

Role of Caste Associations in Politics:

- Caste associations help in organizing and mobilizing people.
- They have entered into political bargaining with the existing political system and demand for maximization of their representation in politics and addressing their issues

The interaction between caste association and political parties results in:

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1. Poor and marginalized backward caste people who previously remained untouched by the political processes got politicized and begun to participate in electoral politics with an expectation that their interests would be served.
2. Caste members got split among various political parties weakening hold of the caste.
3. Numerically large castes got representation in decision-making bodies and strength of the traditionally dominant castes get weaken.

Effect of caste on Voting Behaviour:

- Caste is one of the most important factors moulding voting behaviour in India.
- The political parties in India formulate their policies and election strategies always keeping in mind the caste factor. Even the candidates are selected on the basis of caste line.
- Political parties use “Social engineering “to often exclude certain castes and ensure government does not have broad based policies that guards the interests of all equally.
- The political parties consider caste as a vote bank. This has empowered the backward castes to be politically influential on the basis of numerical strength.

To conclude, the interaction of caste and politics is a major hindrance to the development of casteless society. Different political parties claim that the differences and preferences based on caste should be abolished. However, the reality remains that caste identities are being used as vote banks.

Question#7: What do you mean by patriarchy? How it affects the lives of rural and urban women differently? Explain with examples.

Model Answer:

Patriarchy is an institution within which male members exercise power and authority over female and children members and control moral authority, social privilege and property rights. The effects of patriarchy are different in some of the contexts and similar in other contexts in the rural and urban areas. These are the following differences:

- In rural India, women are predominantly engaged in unpaid labour especially in the household works and agricultural activities. While, in Urban India, women are working in all sectors of the paid employment.
- In rural India, women are part of mainly joint families. Therefore, they are under multiple structures of dominations. In urban India, women are part of nuclear families, so they experience less domination as compared to rural India.
- Rural India experiences large waves of migration of the male population and it changes the roles and responsibilities of women viz. agricultural activities.
- Many traditional norms like dowry, preference for male child, child marriage etc. are still dominant in rural society. These norms are not so dominant in Urban India

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- In rural India, Patriarchy works through caste norms and in urban India, patriarchy works through class norms.
- Urban India provides more options of social mobility and more avenues for social empowerment through means of education, autonomy etc. as compared to the rural women.
- In Urban society, there is a trend of feminisation of certain employment especially in the services sector but in rural India, the main source of employment, i.e. agriculture is largely feminised.
- The global feminist movements also affected the women of Urban India. However, it had very less impact on the rural women

Therefore, Patriarchy has different impacts on the rural and urban women, and it depends upon changing economic activities and import of culture from other places.

Question#8: The LGBTQ community has been hitherto deprived of their social and constitutional rights. Discuss in light of the recent judgement by the Supreme Court on homosexuality.

Model Answer:

The Supreme Court in the recent case, Navtej Singh Johar vs. Union of India, decriminalized section 377 of the IPC, a Victorian law imposing morality of the majority against the individual rights. The aforementioned provision was against the principle of human dignity and a democratic right of an individual to live a free life in their private sphere.

Exclusion of the marginalized:

- Among LGBTQ communities, there is a crisis of identity especially among the transgenders. Though, transgenders are identified as the “third gender” following the Supreme Court judgement in NALSA vs Union of India 2014, other communities of this group still face identity crisis.
- Various forms of discriminations became a norm for the people belonging to the LGBTQ community e.g. stereotyping and ridiculing.
- They are excluded from the society to enjoy equal rights e.g. exclusion from social institutions like family, marriage etc.
- The law and order system created various problems like extortion of money, illegal harassment etc. They are not able to approach various institutions of the state for the establishment of their constitutional rights.
- They are also discriminated in accessing health, employment and other social sector services.

Supreme Court Judgement 2018:

- The Supreme Court in the recent judgement accepted the severe violation of fundamental rights of the individual by the Section 377 of the IPC and the marginalization of the people of the LGBTQ community.

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- The court also addressed the notion of 'normal' sexual preference and said that the normal cannot be defined by the majoritarian choices. It provides for the removal of the stigmas attached with the homosexuals.
- The judgement opened the door for the state to provide social justice to the people of the community through social welfare programs and policies.

However, a change in the law does not mean a change in the mindset of the society. The exclusion of the LGBTQ community and the prejudiced views of society need to be addressed, so that they can be accepted as the normal members of the society. The government needs to bring social legislations and policies to make people aware of the different forms of sexuality and provide them with more educational and employment opportunities. The Transgenders' Bill is still awaiting Parliament's nod and it needs some amendments to include the Supreme Court's guidelines on the status of socially and educationally backwardness.

Question#9: Climate change and evolving cropping patterns are causing stress on river waters. Elucidate.

Model Answer:

In its Fourth Assessment Report, the IPCC suggests that average temperatures will climb from 1.56 to 5.44°C in South Asia by 2099. Dry season rainfall will drop by 6 to 16 per cent, while wet season rains will increase by 10 to 31 per cent. Such shifts in temperature and precipitation patterns could carry major repercussions for India's freshwater resources and food production.

Climate change and impact on rivers:

- Growing irrigation demand: Global annual irrigation water withdrawals are estimated at 2710 km³ (FAO, 2010) or about 70 percent of the total water withdrawals of 3862 km³ per year (FAO, 2010). Estimates of future irrigated areas are highly dependent on estimates of water use 'efficiency' – the ratio of crop water requirements to water withdrawals. This, in turn, depends on the interaction between negative effects caused by rising temperature (increasing evaporative demand and night-time respiration, resulting in declining potential net primary production) and CO₂ enhancements (increased photosynthetic efficiency, reduced water use and reduced respiration rates).
- Dependency: The low lying flood plains and banks of the rivers are being extensively cultivated. Due to plowing, there is an increased rate of erosion during the high discharge season of the rivers. The increase in sediments in the river water causes various ecological imbalances in the river system.
- Changing Seasonal Flows: With less precipitation falling as snow and less water stored in spring snowpack, stream flows peak earlier in the spring and become low earlier in the summer. That change in timing stresses the river system and the related ecosystem

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- Erosion of banks: Due to extremes of dry and flood conditions there is an accelerated rate of erosion of river banks and river beds. During dry seasons the soil is weathered and loosened due to lack of moisture while during the flood the loosened soil is easily eroded
- Eight river basins viz. Cauvery, Pennar, Mahi, Sabarmati, Tapi, east flowing rivers between Mahanadi and Pennar, east Flowing Rivers between Pennar and Kanyakumari and West Flowing rivers of Kutch and Saurashtra, including Luni are already water scarce. i.e. having per capita water availability less than 1000 m³ per year. By 2025 three more river basins viz. Ganga, Krishna and Subarnarekha may add to the list of water scarce basins taking the total water scarce basins to eleven by 2025. By 2025 Indus basin may also become water scarce while Godavari basin may be close to water scarce level

Evolving cropping pattern and river waters:

- Impact of HYV: Since the high yield variety seeds have been introduced in the agriculture and the use of chemical fertilizers and pesticides, agriculture has become water intensive. Thus, there is more and more extraction of water from various water sources. Hence, the dependency on river water. The river's ecosystem is unable to maintain its natural cycles and getting degraded.
- Thirsty crops: The practice of growing 'thirsty' crops such as sugarcane and paddy (skewed MSP) in areas with scanty rains, will not only lead to depletion of underground water but also add to the woes of farmers. This has led to increasing dependency on river waters especially Macro irrigation.

The natural processes and man-made disturbances in the watershed have influenced the micro climate and in turn affect the hydrology of the watershed along the time scale. In order to mitigate effects on climate changes a holistic strategy involving communities coupled by sustainable development irrigation practices and penalizing water guzzling cropping patterns can alter the ever increasing stress on river waters.

Question#10: India's sugarcane woes seem to be a recurrent theme. Examine the challenges associated with this industry. Also elaborate the steps taken by the government which could mitigate the industry's woes.

Model Answer:

Sugar industry directly impacts 50 Million cane farmers & 5 Lakh directly employed workers with India being the 2nd largest producer of sugar with 735 mills mostly in regions of UP & Maharashtra. Cobweb phenomenon, unpredictable and erratic monsoon, high-variety crop (Co 0238) and unfavourable government policies have led to recurrent sugar crisis in India

Challenges:

1. Low Yield of Sugarcane: India has the largest area under sugarcane cultivation; the yield per hectare is extremely low as compared to some of the major sugarcane producing countries of the world. India- 64.5 tn/ha, Java – 90 Tn/ha, Hawaii- 121 tn/ha

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2. Water availability – Sugar production remain largely monsoon dependent in peninsular India. Climate change causing erratic rainfall thus narrowing water options for water extensive sugar crop.

3. Short Crushing Season: Manufacturing of sugar is a seasonal phenomenon with a short crushing season varying normally from 4 to 7 months in a year. The mills and its workers remain idle during the remaining period of the year.

4. Fluctuating Production Trends: Sugarcane has to compete with several other crops and also land available to it is not constant every year so the Production Fluctuates. In North India, prolonged frost tends to destroy the crop.

5. Small and Uneconomic Size of Mills: Most of the sugar mills in India are of small size with a capacity of 1,000 to 1,500 Tn per day. This makes large scale production uneconomic. Many of the mills are economically not viable. 60% of the cane produced is used in Khandsari and Gur making leaving the mills starved.

6. Regional imbalances in distribution: Over half of the sugar mills are located in Maharashtra and U.P only and many other parts like Kashmir and N.E are not so developed which lead to regional imbalances.

Government Steps:

(i) Increased custom duty on import of sugar from 50% to 100% to check any import to the country.

(ii) Imposed stock holding limits on producers of sugar for the months of February and March, 2018 to stabilise the domestic sugar price.

(iii) Withdrawn custom duty on export of sugar to encourage sugar industry to start exploring possibility of export of sugar. Allocated mill-wise Minimum Indicative Export Quotas (MIEQ) of 20 LMT of sugar for export during Sugar Season 2017-18.

(iv) Re-introduced Duty-Free Import Authorization (DFIA) Scheme in respect of sugar to facilitate and incentivize export of surplus sugar by sugar mills. Extended financial assistance of Rs. 8000 Crore to sugar mills to offset the cost of cane.

Recommendations of Rangarajan Committee, Swaminathan Committee should be implemented to promote contract farming, create buffer stock, and boost ethanol production. Along with it, technological developments in exploring new strain of drought resistant crops should be given priority.

Question#11: Enumerating the salient features of the Bhakti movement in the medieval period, comment on its role in the growth of regional languages in India.

Model Answer:

The development of Bhakti movement took place in Tamil Nadu between the 7th and 12th Centuries and it gradually spread to North India. The Bhakti movement stressed on the

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mythical union of individual and God. The idea of preaching Bhakti through hymns and stories was traditionally done by Alvars and Nayannars of the Tamil devotional cult and in North India by two streams i.e. Nirguna bhakti and Saguna bhakti.

Salient features of the Bhakti movement include:

- Philosophy: Bhakti movement believed in the concept of oneness of God and brotherhood of all human beings. Bhakti Saints looked upon religion as a loving bond between the worshipped and worshippers.
- Methods of propagation: Bhakti saints adopted various mediums like poetry, song dance and kirtans to connect to God. They emphasized on single-minded, intense devotion to God and believed in one Supreme Being.
- Role of a guru: Bhakti saints advocated the need of guru who would guide the devotee in connecting with the God.
- Diverse background of Bhakti saints: They belonged to diverse social backgrounds including Brahmanas, lower castes, artisans, weavers etc. Most of the Bhakti Saints were from lower castes.
- Participation of women: Some of the prominent ones include Andal, Mirabai, Lalla Ded etc. They composed several devotional verses.
- Stress on equality: There was no distinction based on caste, creed or religion. Also, orthodoxy of the society was attacked by Bhakti movements. There was opposition to social issues like sati, female infanticide etc. Also, Bhakti saints attacked institutionalised religions and religious rituals.
- Bridging the gulf between Hindu and Islamic traditions: Bhakti saints like Kabir and Guru Nanak drew their ideas from Hindu and Islamic traditions and made a strong plea for Hindu- Muslim unity.

Bhakti movement and regional languages:

The Bhakti movement promoted the growth of vernacular languages and literature in different parts of the country.

- The Bhakti saints preached in their respective vernacular languages and connected with the masses. They also compiled literature in their native languages e.g. Kabir in Hindi, Guru Nanak in Gurmukhi, Narasimha Mehta in Gujarati etc.
- The Alvars composed a collection of hymns 'DivyaPrabandham' in Tamil, which has been deemed as the 'Fifth Veda'.
- Many Sanskrit works were translated into regional languages by the Bhakti saints. Further, scriptures previously available only in Sanskrit became accessible to the common people. For e.g. Tulsidas made the epic Ramayana more accessible by writing in Awadhi.
- Bhakti saints Chaitanya and Shankaradeva encouraged their followers to use Bengali and Assamese respectively rather than Sanskrit.
- Regional languages like Marathi, Maithili, Kannada, Awadhi etc. were enriched through the efforts of the Bhakti saints.

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Bhakti movement represented a break from the earlier devotional literature, which was mostly written in Sanskrit and Bhakti literature in regional languages played a crucial role in the popularisation of the Bhakti movement and espoused spirituality among the common people.

Question#12: Bring out the differences in themes and techniques depicted in pre-historic rock paintings belonging to Paleolithic, Mesolithic and Chalcolithic period.

Model Answer:

The pre-historic rock paintings, also known as Petroglyphs, were drawn on cave walls as their canvas. These paintings were drawn to express themselves, to make homes more colourful, to keep a visual record of daily life and to satisfy creative urge. These are reported from the Vindhya ranges (MP) and their Kaimurean extensions into Uttar Pradesh. Various themes and techniques were used in prehistoric rock paintings belonging to different periods which are as follows:

Differences in Themes

- It is not known whether lower Palaeolithic people ever produced any art objects. But by the upper Palaeolithic period (40,000 – 10,000 BC), proliferation of artistic activities has been observed in India. The subjects of their drawings were limited to human figures, human activities, geometric designs and symbols.
- Later, during Mesolithic phase (10,000 – 4000 BC), as seen in Bhimbetka caves, many new themes of painting such as community dance, family life etc. emerged. The hunting scenes were predominantly depicted in which some of the animal paintings highlighted a fear of animals, but many others show a feeling of tenderness and love for them.
- In the Chalcolithic phase (2000 – 700 BC), themes of painting further evolved and are surrounded around the association, contact, and mutual exchange of requirements of the cave dwellers of Bhimbetka with settled agricultural communities of the Malwa plains. Mostly these paintings portrayed pottery, metal tools and common motifs such as cross-hatched squares, lattices etc.

Differences in Techniques:

- The paintings of upper Palaeolithic period are linear representations of huge animal figures such as bison, elephants and tigers besides stick like human figures. Few of these are wash paintings (a visual arts technique resulting in a semi-transparent layer of colour) but mostly filled with geometric patterns. The red colour is used to depict hunters and the green for the dancers.
- Later, Mesolithic people started painting animals in a naturalistic style and humans only in a stylistic manner but the painting size was smaller. At many rock-shelters at Bhimbetka, handprints, fist prints, and dots made by the fingertips have been found.
- While the techniques used previously were continued in Chalcolithic phase but the liveliness and brightness of paintings have disappeared.

Question13: Critically examine the motives behind British efforts towards the expansion of modern education system.

Model Answer:

Education is a powerful tool to unlock the golden door of freedom which can change the world. With the advent of the British, their policies and measures breached the legacies of traditional schools of learning like Gurukulas and the Madrassas. Yet their true motive were always questionable.

Motives of British towards the Modern Education System:

- The company wanted some educated Indians who could assist them in the administration of the land. Also, they wanted to understand the local customs and laws well. For this purpose, Warren Hastings established the Calcutta Madrassa in 1781 for the teaching of Muslim law.
- The missionaries supported the spread of Western education in India primarily for their proselytising activities. They established many schools with education only being a means to an end which was Christianising and 'civilising' the natives.
- The promotion of English language in India was guided by the British interests, as the Britishers felt that education among Indians would help them to promote their market for the British goods.
- The Western education glorified the image of British, which was thought to help the British to consolidate and strengthen their rule in India.
- The British neglected mass education which created a cultural and linguistic divide between the common people and the educated few. The British policies made education inaccessible for the poor sections of the society and it became the monopoly of richer classes and the urban population.
- The British policies did not put much emphasis on women education as the Britishers did not want to create opposition from the orthodox sections of the society. Also, the women education did not had any immediate use for the British rule in India.

The chronological development of Education during the British Period in India is discussed below:

1. Charter Act of 1813: The British Parliament added a clause in 1813 charter that Governor-General-in-Council less than one lakh for education and allowed the Christian Missionaries to spread their religious ideas in India.
2. General Committee on Public Instruction 1835: This committee was formed to look after the development of education in India which was dominated by Orientalists who were the great supporter of Oriental learning rather than the Anglican. Hence, they created paramount of pressure on the British India Company to promote Western Education.
3. Lord Macaulay's Education Policy, 1835: This policy was an attempt to create that system of education which educates only upper strata of society through English.

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4. Wood's Dispatch, 1854: It is considered as the "Magna Carta of English Education in India" and contained comprehensive plan for spreading education in India.

5. Hunter Commission (1882-83) and Sadler Commission was also formed for promoting the growth of Education.

Assessment of the British efforts on Education:

- Although there were a few Englishmen who wanted to spread education for its own sake, the government was chiefly concerned only with its own concerns. Even though the rate of literacy was abysmally low during British rule some of the Indians were started getting educated in modern ideals.
- The indirect consequence of modern education system was the spread of modern western education and thought during the 19th century, a large number of Indians imbibed a modern rational, secular, democratic and nationalist political outlook. The spread and popularity of the English language helped nationalist leaders of different linguistic regions to communicate with each other.
- This English-educated intelligentsia formed the nucleus for the newly-arising political unrest, and it was this section of the society which provided leadership to the Indian political associations.

Though the purpose of British in expanding education was to serve their own colonial interests, the same education also opened the gateway of modern thoughts of equality and liberty. It produced the intelligential like Dadabhai Naoroji, R C Dutt who used the same education to expose the real motive of British to the people of India and the world.

Question#14: How were Civil Disobedience Movement (CDM) and Non-Cooperation Movement (NCM) fundamentally different in their demands?

Model Answer:

The Non-Cooperation movement was launched by Gandhi on 1st August 1920 while the Civil Disobedience movement was launched by Gandhi on 6th April 1930 at Dandi in Gujarat.

Civil Disobedience Movement (CDM) and Non-Cooperation Movement (NCM) were undoubtedly the defining movements in the annals of freedom. However, both of them were different in their demands and appeals.

Fundamental differences in demands

- **Ambit of Movements:** The "Non Cooperation Movement in 1920's included surrender of titles, resignation from nominated seats in local government bodies, boycott of government educational institutions, law courts and foreign goods. Swadeshi also was included later. The Civil Disobedience was organized against repressive laws. Gandhi, supported by Congress had started the agitation for reduction in land revenue, abolition of salt tax, cutting down military expenditure and levying duty on foreign cloth, etc.

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- Idea of Swaraj: The goal of the Non-Cooperation movement was Swaraj or self-rule by demanding the status of dominion status from the British government. While the goal of the Civil Disobedience movement had moved further from Swaraj to complete independence from foreign rule.
- Defiance symbol: The Civil Disobedience movement was centred around the defiance of salt laws throughout the country which became the symbol of the movement. The Non-Cooperation movement did not have any such single defining symbol around which the entire movement was centred.
- Law and fighting for demands: The Non-cooperation movement was the beginning, and there was no deliberate violation of law. But, in the Civil Disobedience Movement laws were deliberately broken; it became popular among the rural and poor.
- Singular goals: Non-Cooperation Movement revolved around status of Khalifa and oppression of British rule. However, Civil Disobedience movement had singular goals that is swaraj.
- Muslims Participation: There was large scale participation of Muslim working class in the Non-Cooperation Movement which was not witnessed in the Civil Disobedience Movement.
- Mass Participation: The Civil Disobedience movement was much more widespread in its geographical extent as compared to Non-Cooperation Movement.

Neither the Non-Cooperation movement nor the Civil Disobedience movement could achieve their stated objectives of Swaraj and complete Independence respectively. However, their real effectiveness lay in the political mobilisation of the masses and the half-hearted constitutional reforms extended by the British government.

Question#15: Do you agree with the assessment that Minto-Morley reforms alone is responsible for laying the seeds of partition of Indian subcontinent? Critically evaluate.

Model Answer:

The main force behind the partition of India is the ideology of Muslim League which maintained that India/Hindustan is a state based on Hinduism and that the political and economic interests of Muslims of the nation differ from that of Hindus. The seeds of the partition had roots in Minto-Morley reforms yet there are many factors that lead to partition.

Minto-Morley reforms

Communal Representation

For the first time, the Indian Councils act gave recognition to elective principle for the appointment of nonofficial members to the councils. However, it introduced separate and discriminatory electorate. The electorate was decided on the basis of class & community. For the provincial councils a provision of three categories was made viz. general, special and chambers of commerce. However, for the central council, a fourth category Muslims was added.

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This was for the first time that, the seats in the legislative bodies were reserved on the basis of religion for Muslims. Separate constituencies were marked for the Muslims and only Muslim community members were given the right to elect their representatives.

Impact

- Communal disharmony: The separate electorate for Muslims had a long lasting impact on India's polity. It recognized the Muslim community as a separate section of the India and triggered the cancer of Hindu-Muslim disharmony which ultimately culminated in the partition.
- Communal cleavages: Under the separate electorates, Muslims could vote exclusively for the Muslim candidates in constituencies specially reserved for them. The idea was to establish that the political, economic and cultural interests of the Hindus and Muslims were distinct. The unity between Hindus and Muslims is a illusion and this act sowed the seeds of the Muslim Communism.
- Communalism and Division: The idea that the Muslims in the subcontinent need a separate nation because their aspirations would be crushed in a Hindu-dominated India was first echoed in the Two Nation Theory.
- Exploiting communal tensions: Jinnah had originally demanded even the Hindu-dominated areas of Bengal and Punjab as part of Pakistan.

Other reasons for partition

- Activities of the Muslim League: The English Govt. played a significant role in the formation of Muslim League. The English wanted to create dissensions among the people India in order to consolidate their own position. The chief aim of the Muslim League was so spread the poison of communalism and the Muslim leaders had their own axe to grind through the medium of this organisation. In the beginning the Muslim League did not prove to be an influential organisation due to its narrow and negative approach.
- Communal view of Indian history: British Historians introduced a communal and distorted view of ancient and medieval history and were responsible for the growth of communalism. For example, James Mill in the early 19th century labelled the ancient period of Indian history as Hindu period and the medieval period as the Muslim period. Such identification of the polity with religion was followed by many and was taught in schools and colleges.
- Economic Backwardness of Indian Muslims: As a by-product of colonialism, colonial India was characterised by the lack of modern institutions of education and health. This resulted in competition and nepotism.
- Stagnating Economy: The stagnant economy of India devoid of any development was also an important factor in the growth of communalism in India. The traditional occupational pattern of the Hindus and the Muslims were different. As agriculture became stagnant and later on with the spread of education among peasants, a new middle class emerged in the society. The spread of industries altered the

occupational pattern making both the communities to compete against each other. This was exploited by communalist elements.

- Hindu tinge to Nationalist movement: During the national movement, strong Hindu religious elements started to introduce Hindu religious elements in to the nationalist propagandas. For instance, Bal Gangadhar Tilak used the Ganesh pooja and Shivaji Mahaotsav to propagate nationalism. This was also a reason behind nonparticipation of Muslims in large numbers in Indian National Congress till 1919. All these incidents played with the emotions of the Muslims and alienated them from the Hindus.
- Congress's policy of Appeasement: No doubt, in the partition of India and making of Pakistan, the policies of the English Govt, and the Muslim League were responsible to a great extent but the policy of appeasement of the Muslims, adopted by the congress also proved helpful in this field. The Khilafat movement is a classic example.

The partition of India had deeply damaged the Hindu Muslim psyche. Many factors lead to the partition the most role was certainly played by Morley –Minto reforms.

Question#16: How does sexual harassment at workplace impact the female labour force participation rate in India? Discuss the initiatives taken by the government to address this issue.

Model Answer:

Sexual harassment is unwelcome sexual behaviour, which could be expected to make a person feel offended, humiliated or intimidated. It can be physical, verbal or written. It is not consensual interaction, flirtation or friendship. Sexual harassment is not behaviour that is mutually agreed upon.

Impact on Female Labour Force Participation:

Looking at the all-India level, LFPR for women aged 15 and above stood at 42.7% in 2004-05, according to Usual Principal Subsidiary Status (UPSS) definition¹. By 2009-10, the rate had fallen dramatically to 32.6%, and it continued to decline to 31.2% in 2011-12. More recent data from the Labour Bureau indicates that women's LFPR stood at just 31.1% in 2013-14, before falling to 27.4% in 2015-16.

- The fear of harassment may lead women to make relatively poorer economic choices. The trade-off between safety, financial security that women face explains low female workforce participation rate.
- Sexual harassment can decrease the performance of the female employee at the workplace and it might lead to the withdrawal of female employee from the workplace.
- Family members may not allow women to work in the public sphere to maintain the pride and honour of their family.

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Indian government enacted the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013 after the issuance of the Visakha Guidelines by the Supreme Court.

It is covered in the workplace when it happens, a) at work, b) at work-related events or where people are carrying out work-related functions, and c) between people sharing the same workplace. A single incident is enough to constitute sexual harassment – it doesn't have to be repeated. Men too experience sexual harassment but it disproportionately affects women, especially in the workplace.

Why the Act is not Sufficient?

- Due to patriarchal social structure, many women are not able to gather the courage to report against sexual harassment at the workplace. The idea of shame and honour, in the process, forced them to leave the job than to fight the case. It was noted that over 68% of victims simply do not report their harassments due to the fear of consequences at workplaces (Indian National Bar Association Survey 2018).
- In many cases, even if women filed complain against the sexual harassment, people working at the higher echelons try to come to an agreement and not follow the due process of law.
- The delay in the judicial system, also, disincentivize people to take legal recourse.
- The patriarchal norms give more importance to the reproductive role of the women and any problem at the workplace is seen as the result of the digression of women from the traditional roles.

The government needs to make the process of filing complains simple and create better infrastructure to safeguard the anonymity of the women. Further, there needs to be reform in the criminal justice system to have speedy justice, improved investigation and so on. Gender sensitization of people during their initial years of schooling can have wider result.

Question#17: What do you mean by objectification of women? What are the factors responsible for such objectification? Enumerate various initiatives that can be taken to create a gender-just society.

Model Answer:

The term 'objectification of women' implies a process by which women are seen or treated as mere object. The main focus of this process is on sexual objectification. It creates a condition where women lose autonomy over their bodies. Since, they are treated as object; one woman can be replaced by another meaning, a loss of individual identity.

The market has introduced the idea that each and everything can be purchased and sold off from human being to emotions and relations. This has induced the idea of the commodification of women. Various TV advertisement and product endorsement can be cited to substantiate this fact. Increasing misuse of internet and other technologies for online stalking and voyeurism including pornographic websites are a blatant attack in the dignity of women. Such crimes are not only derogatory to women but also affect the public

morality. These crimes not only harm the public image but also put psychological pressure on a victim.

Factors responsible for the objectification of women:

- Social Norms: Social Norms treat female as an 'objectified being' to satisfy man's needs. From ancient period, women are treated as commodity to be exchanged in case of defeat in war.
- Market: Market defines, appropriates, and redefines the concept of 'beautiful women' and women hood. It leads to their commodification. E.g. notion like 'fair is lovely'. Further, it propagates the idea that how women should live according to the demands of the market.
- Media: Due to patriarchal nature of our society, women are commodified to promote goods and services. Further, films, literature and other mediums objectify women.
- Other factors for this process are related to socialisation processes, more focus on the reproductive roles of the women and so on.

Initiatives taken to create a gender just society:

- The Government enacted the Indecent Representation of Women (Prohibition) Act (IRWA), 1986 to prohibit indecent representation of women through advertisements, publications, writings, paintings, figures or in any other manner, against the derogatory depiction of women in India. The present government is trying to amend the Act to make it in-sync with the present-day problems.
- Gender sensitisation workshops, in collaboration with NGOs, to make people aware of the negative consequences of the process of the objectification of women.
- Awareness through education.
- Empowerment of women in all spheres of our society to change people's mindset. Therefore, the problem of the objectification of women should be dealt by the government in collaboration with the civil society in multiple directions to remove the causes of it. However, some believes that the idea of the 'self-objectification' of women provide them power to deal with the inherent misogyny of our society.

Question#18: What is Polar vortex? Do you agree that most of the unusual and extreme weather conditions experienced in recent times can be explained as an effect of polar vortex?

Model Answer:

A polar vortex is an upper-level low-pressure area lying near one of the Earth's poles. There are two polar vortices in the Earth's atmosphere, overlying the North and South Poles. Each polar vortex is a persistent, large-scale, low-pressure zone less than 1,000 kilometers in diameter, that rotates counter-clockwise at the North Pole and clockwise at the South Pole, i.e., both polar vortices rotate eastward around the poles. Their rotation is driven by the Coriolis effect. The bases of the two polar vortices are located in the middle and upper

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troposphere and extend into the stratosphere. Beneath that lies a large mass of cold, dense Arctic air.

The vortices weaken and strengthen from year to year. When the vortex of the Arctic is strong, it is well defined, there is a single vortex, and the Arctic air is well contained; when weaker, which it generally is, it will break into two or more vortices; when very weak, the flow of Arctic air becomes more disorganized, and masses of cold Arctic air can push equator ward, bringing with them a rapid and sharp temperature drop.

Antarctic vortex of the Southern Hemisphere is a single low-pressure zone that is found near the edge of the Ross ice shelf, near 160 west longitude. When the polar vortex is strong, the mid-latitude Westerlies (winds at the surface level between 30° and 60° latitude from the west) increase in strength and are persistent. When the polar vortex is weak, high-pressure zones of the mid-latitudes may push pole ward, moving the polar vortex, jet stream, and polar front equator ward. The jet stream is seen to "buckle" and deviate south. This rapidly brings cold dry air into contact with the warm, moist air of the mid-latitudes, resulting in a rapid and dramatic change of weather known as a "cold snap".

POLAR VORTEX AND EXTREME WEATHER EVENTS:

Off late the number of extreme weather events are increasing. The 2014 and 2019 cold snap or severe cold weather in USA, the unusual and persistent cold weather that Northern plains of India experienced in 2019 etc., are related to polar vortex. Though this phenomenon is known since 1850's the events related to this vortex has increased in past decade. Scientists say that this is due to global warming and climate change.

1. The phenomenon that causes the polar vortex to break down is known as sudden stratospheric warming, where the upper layers of the atmosphere increase in temperature by approximately 30–50°C over the span of only a few days.
2. The fact that there are land masses located in the northern hemisphere means that as those land temperatures increase, they transport their heat to even more northern latitudes.
3. Warmer land temperatures, particularly in northern North America and northern Eurasia, allow more heat to be transported into the Arctic stratosphere.
4. A warmer Earth makes sudden stratospheric warming events more likely and more frequent. This event destabilize the polar vortex, bring cold air down into the mid-latitudes, and cause the extreme weather we're experiencing right now.
5. As the Earth continues to warm, there will be reduced snow cover and less sea ice in these critical regions, which alters the pressure and temperature gradients of the regions at the boundary of the polar vortex.

However paradoxically it's a strong, extremely cold polar vortex that results in stable, warm temperatures across the more populous mid-latitudes in winter. There are freezing temperatures and an extraordinary cold snap affecting huge portions of the landmass in the northern hemisphere' mid-latitudes. We now see them as unusual or extreme events. But if the earth keeps warming like this, they will not be unusual anymore.

Question#19: Explain why the cement industry is mainly concentrated along the Vindhya range.

Model Answer:

India is the second largest producer of cement in the world after China. For 2018, cement production capacity stood at 502 million tons. Capacity addition of 20 million tons per annum (MTPA) is expected in FY19- FY 21. A total of 210 large cement plants account for a cumulative installed capacity of over 410 million tons, with 350 small plants accounting for the rest. Of these 210 large cement plants, 77 are located in the states of Andhra Pradesh, Rajasthan and Tamil Nadu. Distribution of cement plants is uneven in the country and is mainly concentrated around Vindhya region, Andhra Pradesh and Tamil Nadu.

A look at the distribution pattern of cement factories reveals that they are mainly concentrated along the Vindhya ranges—running from eastern Rajasthan to Jharkhand.

- **Availability of limestone:** Over three-fourths of the total limestone of India is produced by Madhya Pradesh, Rajasthan, Andhra Pradesh, Gujarat, Chhattisgarh and Tamil Nadu. Due to availability of main raw material limestone, cement industry is concentrated along Vindhya Range. For example, Satna is in the limestone belts of India. As a result, it contributes around 8%–9% of India's total cement production. There is an abundance of dolomite and limestone in the area and the city has ten cement factories producing and exporting cement to other parts of the country. This region is known as limestone belt of India.
- **Power Availability:** Cheap power is available from various hydroelectric power stations located in and around Vindhya Range. For example, Indira Sagar Hydroelectric Project on Narmada and Chambal Hydroelectric Project on Chambal are supplying electricity to cement plants. This area is also home to many coal powered thermal power plants such as Vindhyachal Super Thermal Power Station.
- **Availability of Land:** The Vindhya region, due to its peculiar climate and soil conditions, is disadvantageous for agricultural activities, as water scarcity is a common feature. So this creates land availability for industry.
- **Availability of Labor:** The region has traditionally been neglected due to its isolated location. The population of the region consists chiefly of poor tribes such as Gonds and Kols. As agriculture is not developed, population is dependent on industries for jobs. Hence creating a cheap labor pool available for industries.
- **Coal availability:** The main coal deposits along Vindhya Range lie in Singrauli, Muhani, Satpura, Panch Kanhan and Sohagpur. Singrauli is the largest coalfield of MP. This provides easy and cheap availability of coal for the cement industry.
- **Transportation facilities:** Vindhya region has good rail connectivity with a total of 20 major junctions. The region has a number of criss-cross rail networks running through the state. This provides a cheap source of transportation available for the cement industry in the region.

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- Proximity to Market: Markets such as Indore, Bhopal, and Jaipur was within the close proximity of Cement factories in the region. Also big markets such as Delhi and Mumbai are well connected from this region by rail network.
- Robust Industrial Infrastructure: 229 Notified Industrial Areas, 19 Growth Centers, four notified Special Economic Zones (SEZs) and 12 product specific industrial parks are there in this region. Large land-bank ensured availability of 20,000 hectare of land for industrial use. Road network of approximately 1, 60,000 km and Rail network of 5,992 km and 5 Commercial Airports provide seamless connectivity. Apart from this The North-South and East-West corridor also passes through this region.

Question#20: Write a note on evolution of music in Uttar Pradesh.

Model Answer:

Indian music, especially Indian classical music has its roots in the state of Uttar Pradesh. The history of music in Uttar Pradesh is more or less equivalent to the entire history of Indian Music, as Uttar Pradesh has been the centre of cultural, religious and political activities for nearly 2000 years. The culture of the State reflects the multi-faceted and multi-dimensional richness of Indian culture.

Situated between the two mighty rivers Ganga & Yamuna, this State was the land of the great sages and hermits. The singing of ancient hymns and mantras laid the basic tradition of unique and great music, which has blossomed into a musical tradition. Renowned as a centre of Indian classical music, Varanasi in Uttar Pradesh attracts students from all over the world and is one of the six great gharanas of tabla playing, with its own uniquely exuberant and powerful style.

The age of the Great Guptas and Emperor Harsh Vardhan saw the pinnacle of music. It was during this period of time that the practice and theory of music evolved into an art and the famous 'Bharat Natya Shastra' was penned in Uttar Pradesh. This book continues to be the Bible of North Indian musicians.

The medieval age saw the emergence of two distinct strands of music. One was the court music, which found patronage in the Courts of Kings and Emperors and by other culturally inclined rich people. The second was the religious tradition emerging from the Bhakti Cult. The Court music thrived in centres like Agra, Fatehpur-Sikri, Lucknow, Jaunpur, Varanasi, Ayodhya, Banda, Datia and the Courts of the other local chieftains. The devotional music found roots and flowered in centres like Mathura, Vrindavan and Ayodhya.

The early medieval history also saw the birth of famous writer and musician, Amir Khusro. He served in the courts of Slave Kings and Khaljis. He wrote innumerable books on music, which are now lost. He created a number of new raagas and started the tradition of 'Duhwali' in India. He has also been credited with the discovery of musical instruments like Tabla and Sitar. One of the most important features of the Indian music, 'Khayal' is also said to be the contribution of Amir Khusro.

Varanasi: The Ancient School Of Indian Classical Music:

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Musical tradition of Varanasi remains incomparable. Some of the greatest musicians of contemporary India were either born or were trained in this oldest living city of the world, which is associated with Lord Shiva. He is treated in Indian tradition as the king of all dances (Nataraj).

Allahabad: The Seat Of Music:

Allahabad also became a famous institute of music in the 20th Century, with the setting up of 'Prayag Sangeet Samiti'. The Annual Music Conference of Allahabad, for very long time remained the flash point of the cultural activities in Uttar Pradesh. Among the artists of Allahabad, one of the most famous was Janaki Bai who is known in traditions as 'Chhappan Chhuri' based on legend that she was killed by an admirer who stabbed her 56 times, with a dagger.

The other prominent musicians of Allahabad have been internationally renowned. Hari Prasad Chaurasia, Raghu Nath Seth, Pandit Bhola Nath Bhat, Vishnu Khasalkar and B.N. Thakar, to name a few. The last two were disciples of the great musician, Pandit Vishnu Digambar.

FOLK MUSIC

Not only in classical but in light and folk music also, Uttar Pradesh is literally, a treasure house, with each and every district having unique music traditions. Rasiya of Braj Region, Alha of Bundelkhand, Kajri of Allahabad and Mirzapur, Chaiti of Awadh Region, Hori of Mathura and Phag of eastern U.P. make Uttar Pradesh one of the richest State of India in terms of music. It will not be an exaggeration to say that the Hindustani Music of today is largely a contribution of Uttar Pradesh.

Rasiya exhibits the rich tradition of folk songs that is found in the Braj area. Rasiya songs describe the love of the divine couple, Radha and Lord Krishna. It is an inseparable part of the holi celebrations and all other festive occasions at Braj. The 'rasiya' is sung to the rhythm of huge drums, locally known as bump.