



Mock Paper#1_UPPSC Mains Test Series
2020_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: Explain Harappan Civilization Art forms in terms of:

- Seals
- Sculpture
- Terracotta

Model Answer:

Harappan civilization emerged during second half of the third millennium BCE and was a Bronze Age Civilization. It flourished in the basins of the Indus River, The two major sites of the Indus valley civilization are along the Indus River. The cities of Harappa in the north and Mohenjo-Daro in the south showcase one of the earliest examples of civil planning. At its peak, the Indus Civilization may have had a population of over five million.

Seals:

The standard Harappan seal was a square plaque 2x2 square inches, usually made from the soft river stone, steatite. Every seal is engraved in pictographic script along with animal impressions which are yet to be deciphered. Some of seals have also been found in gold and Ivory. On an average 5 signs or symbols are present on a seal. Direction of writing is right to left. They all bear a great variety of motifs, most often of animals including those of the bull, the elephant, tiger, goat and also monsters. Sometimes trees or human figures were also depicted. Most important example is Pashupati Seal and Unicorn Seal

Significance of Seals:

- 1) They were mainly used as unit of trade and commerce.
- 2) They were also used as an amulet (to ward off the evil).
- 3) They were also used as an educational tool (presence of pie sign)

Sculpture:

The stone statuaries found at Harappa and Mohenjodaro are excellent examples of handling three- dimensional volumes. In stone are two male figures— one is a torso in red sandstone and the other is a bust of a bearded man in steatite. The technique used for casting is known as "*Lost wax technique*".

Kalibangan and Daimabad yielded excellent examples of metal-cast sculptures. In bronze we find human as well as animal figures, the best example of the former being the statue of a girl popularly titled 'Dancing Girl'. Amongst animal figures in bronze the buffalo with its uplifted head, back and sweeping horns and the goat are of artistic merit.

Terracotta:

Terracotta is a fire baked clay and is handmade using pinching method. The Indus Valley people made terracotta images also but as compared to stone and bronze statues the terracotta representations of human form are crude. They are more realistic in Gujarat sites and Kalibangan. Examples are Mother Goddess, Toy carts with wheels, whistles, birds and animals, etc.

Question#2: The basic philosophy of the Jainas was already in existence in north India before the birth of Vardaman, who came to be known as Mahavira. Elaborate.

Model Answer:

1. Brief introduction on Mahavira as 24th Tirthankara (40 words)
2. Basic philosophy of Jainism given by Mahavira and his predecessors (70-80 words)
3. Conclusion (30 words)

After getting enlightened, Mahavira synthesized and revived the philosophies of the ancient Sramanic traditions laid down by the first Jain tirthankara Rishabhdeva. Since Mahavira was the 24th Tirthankara in the uninterrupted succession of Tirthankaras of the Jaina tradition, he preached the doctrines which were already propounded by his 23 predecessors.

Basic philosophy of Jainism given by Mahavira and his predecessors:

- The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life
- Noninjury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy
- The principle of ahimsa, emphasized within Jainism, has left its mark on Indian thinking as a whole
- According to Jaina teachings, the cycle of birth and rebirth is shaped through karma. Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation
- Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property
- Jainism spread to many parts of India. Like the Buddhists, Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil.

Thus, Jainism existed before Mahavir, and his teachings were based on those of his predecessors. Unlike Buddha, Mahavir was more of a reformer and propagator of the existing religious order than the founder of a new faith. He followed the well-established creed of his predecessor Tirthankara Parshvanath. However, Mahavir did reorganize the philosophical tenets of Jainism to correspond to his times.

Question#3: The outbreak of the First World War in 1914 gave a new lease of life to the nationalist movement in India. Elucidate.

Model Answer:

The First World War (1914-1918) altered the economic and political situation in India. The British government declared India as an ally without the consent of the Indians. This created mass resentment among the Indians against the British rule, as the war had the following economic impact:

- A huge rise in the defence expenditure of the British Colonial Government, which increased taxes on individual incomes and business profits.
- Increased military expenditure and demands for war supplies led to a sharp rise in prices which created great difficulties for the common people

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- The crop failure of 1918-19 and 1920-21 led to acute food shortages, accompanied by epidemic influenza.

These factors, among others, gave impetus to the nationalist movement in India. Apart from the economic impact, the war and its aftermath also involved the following:

- A large number of Indian soldiers serving abroad. Many returned with an understanding of the ways in which the imperialist powers were exploiting the people of Asia and Africa, with a desire to oppose colonial rule in India
- The British were fighting against the Turkish Empire, which was ruled by the Caliph (Khalifa). The Muslims had great respect for the Caliph and joined the Caliphate (Khilafat) Movement for the defence of Turkey against the British.
- The war effort compounded the oppression faced by the agrarian society with exorbitant tax rates, high prices of food & other necessities. The anguish amongst the tenants was leveraged by nationalists who initiated the process of their organization on modern lines & linked them with politics at the national level e.g. in Kisan Sabhas in UP & Mappila agitation in Malabar
- The growing nationalism also re-united the moderates & the extremists at the Lucknow session, 1916. Furthermore, the Congress & the Muslim League ignored their differences & put up common political demands in front of the British
- Ghadarites attempted a violent overthrow of British rule, while the Home Rule Leaguers launched a nation-wide agitation for securing Home Rule or Swaraj.
- Mahatma Gandhi emerged as the leader of the masses & led the Khilafat movement to unify Hindus and Muslims. He also propagated the idea of Satyagraha. The Champaran Satyagraha, Kheda Satyagraha and Ahmadabad Satyagraha- were centred around the issues of locals.
- The Indian business groups reaped great profits from the war; the war created demand for industrial goods (jute bags, cloth, rails) and caused a decline of imports from other countries to India. As the Indian industries expanded, the Indian business groups began to demand greater opportunities for development

Thus, the outbreak of the First World War in 1914 gave a new lease of life to the nationalist movement which had been dormant since the Swadeshi Movement.

Question#4: A real breakthrough was made by Bhagat Singh and his colleagues in terms of ideology, goals and the forms of revolutionary struggle. Analyse.

Model Answer:

The apathy and oppression by British government towards India inspired the ideas of revolutionary extremism and many young people, including Bhagat Singh and his colleagues, were once drawn to the idea that violent revolutionary methods of individual heroic action and assassinations, alone would free India.

A rethinking began in mid-1920s and a real breakthrough was made by Bhagat Singh and his colleagues in terms of ideology, goals and the forms of revolutionary struggle.

Ideology:

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In 1928, nearly all the major young revolutionaries of northern India, created a new collective leadership and adopted socialism as their official goal and changed the name of HRA to the Hindustan Socialist Republican Association (Army).

As per the changed ideology, they preached social revolutionary and communist principles through labour and peasant organizations. Also, they were fully and consciously secular as two of the six rules of the Naujawan Bharat Sabha were:

- (a) to have nothing to do with communal bodies; and
- (b) to create the spirit of general toleration among the public.

Goal:

Bhagat Singh, because of his interest in studying and his keen sense of history gave to the revolutionary tradition a goal beyond the elimination of the British imperialism. Along with his colleagues, he broadened the scope and definition of revolution. For them, it went beyond liberation from imperialism and was aimed at ending exploitation of man by man. Chandrasekhar Azad and Yashpal defined revolution as social, political and economic change aimed at establishing a new order of society in which political and economic exploitation would be impossible.

Forms of revolutionary struggle:

From terrorism and individual heroic action, they turned to Marxism and had come to believe that popular broad-based mass movements alone could lead to a successful revolution. They helped establish the Punjab Naujawan Bharat Sabha as an open wing of revolutionaries to carry out political work among the youth peasants and workers.

Even though the HSRA and its leadership was rapidly moving away from individual heroic action and assassination and towards mass politics, Lala Lajpat Rai's death, as the result of a brutal lathi-charge during anti-Simon Commission demonstration, led them once again to take to individual assassination.

Similarly, Bhagat Singh and Batukeshwar Dutt were asked to throw a bomb in the Central Legislative Assembly on 8 April 1929. However, the objective was not to harm anyone, but to get arrested and use the trial court as a forum for propaganda so that people would become familiar with their movement and ideology.

In these ways, they made an abiding contribution to the national freedom movement and helped in broadening the nationalist consciousness.

Question#5: The growth of communalism after 1857 in India was a result of societal differences, communal politics and divisive British policies. Discuss.

Model Answer:

The Revolt of 1857 gave a severe jolt to the British administration in India and made its reorganization inevitable. Consequently, after the revolt, the British followed the policy of divide and rule. Such policies led to societal differences which fuelled communal politics in India.

Societal differences:

Role of socio-religious reform movements: Reform movements such as Wahabi movements among Muslims and Shuddhi movements among Hindus made the role of religion more vulnerable to communalism

Role of socio-economic differences: There was rivalry for jobs, trade and industry between Hindus and Muslims and bourgeoisie class used the lower middle classes of the Hindus and Muslims against each other to further their class interest. For example, the case in Western Punjab where the Muslim landlords opposed the Hindu moneylenders and in East Bengal where the Muslim jotedars (small landlords) opposed the Hindu zamindars

Communal Politics:

Formation of Muslim league in 1905 and of Hindu Mahashabha in 1915 further fuelled the religious divide among communities.

Some historians had communal interpretation of Indian History with depiction of ancient India as the Hindu phase and the medieval phase as Muslim phase. The conflicts of ruling classes during the medieval phase were distorted and exaggerated the Hindu-Muslim conflict. This interpretation was used by the political class to mobilize popular support of their co-religionists in their mutual struggles.

Divisive British policies:

After the 1857 revolt, organization of the Indian section of the army was based on the policy of 'balance and counterpoise'. Soldiers from Avadh, Bihar, Central India, and South India, had taken part in the Revolt of 1857, were declared to be non-martial. On the other hand, the Sikhs, Gurkhas and Pathans, who had assisted in the suppression of the Revolt, were declared martial and were recruited in large numbers

After the 1870s, with signs of emergence of India nationalism and growing politicization of the educated middle class government decided to rally Muslims behind it through concessions, favours and reservations and used them against nationalist forces. For example, division of Bengal in 1905, communal representation in Morley Minto reforms of 1909. Government also used persons like Sir Syed Ahmed Khan to counter the influence of Congress.

All these factors led to Communalism becoming a popular movement after 1939 and in particular during 1945-47 leading to widespread riots across India and culminated into formation of Pakistan on religious lines.

Question#6: Explain types of Gupta temples with suitable examples.

Model Answer:

Gupta period marks the beginning of Indian temple architecture. Manuals were written regarding how to form temples. The Gupta temples were of five main types:

1) Square building with flat roof shallow pillared porch; as Kankali Devi temple at Tigawa

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and the Vishnu Varaha temples at Eran. The nucleus of a temple – the sanctum or cella (garbhagriha) – with a single entrance and a porch (Mandapa) appears for the first time here.

2) An elaboration of the first type with the addition of an ambulatory (*paradakshina*) around the sanctum sometimes a second storey; examples the Shiva temple at Bhumara(M.P.) and the Iadkhan at Aihole. Another noteworthy example is Pārbati temple at Nachnakuthara (M.P.)

3) The square temple with a low and squat tower (*shikhara*) above; pillared approach, a high platform at the base; notable examples are the Dasavatara temple (Deogarh Jhansi) and the brick temple at Bhitargaon Kanpur. The most unique achievement of this stage was "Curvilinear tower" i.e. "Shikhara". "Nagara Style " temple making is said to be the success of third stage of temple making.

4) Rectangular temple with an apsidal back and barrel-vaulted roof above such as the Kapoteswara temple at Cezarla (Krishna district)

5) Circular temples with shallow rectangular projection at the four cardinal faces; the only monument exemplifying the style is the Maniyar Math shrine at Rajgir, Bihar.

The fourth and fifth types appear to be survivals/adaptations of the earlier forms and do not appear to have much influenced subsequent development.

Question#7: Trace the evolution of British policy towards the Princely states.

Model Answer:

British conquest of India was well planned. Incrementally they gained direct control over important coastal areas, fertile agricultural regions, ports, valleys and navigable rivers and densely populated prosperous lands while allowing inaccessible and less fertile regions remain princely states. In particular their policy towards Princely States can be traced as follows:

1) East India Company's struggle for equality with Indian states from a position of subordination (1740- 1765).

2) Policy of Ring and Fence (1765-1813): Warren Hasting was aimed to create a buffer zone to defend company's frontiers. Later Wellesley's policy of subsidiary alliance was its extension aiming to reduce states as British dependent

3) Policy of subordinate isolation (1813-1857): States surrendered all forms of external sovereignty and retained full internal sovereignty. Later policy of annexation culminated in usurpation of 6 states.

However, after revolt of 1857, British policy towards princely states was reversed because of their loyalty and potential to act as breakwaters in future political storms.

1) Policy of Subordinate Union (1857-1935): Policy of annexation was abandoned but paramount supremacy of British crown was exercised. Later Curzon adopted policy of

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patronage and intrusive surveillance. Post 1905, a policy of cordial cooperation was adopted to counter large scale political unrests.

2) Policy of equal federation through Government of India Act 1935

3) Lastly, Lord Mountbatten refused to give sovereign status to states

Question#8: Discuss significance and challenges of Bhoodan Movement.

Model Answer:

To deal with gross inequality at the time of independence, efforts were made to reform the land distribution pattern in India, starting with 1st Constitutional Amendment Act 1951 and consequent land distribution & ceiling acts in different states. Apart from that, a social movement called Bhoodan Movement was started by Acharya Vinoba Bhave in 1951 in Telangana.

The movement was based on Gandhian philosophies and was non violent with a mission to persuade wealthy landowners to willingly give a small share of their land to the landless people.

Significance of Bhoodan Movement:

- Over a span of 20 years, a total of 4 million acres of land was shared across the country through this movement
- It promoted redistribution of land making agricultural labourers owners of the land, thereby increasing agricultural production
- The core belief of land being a gift of earth which belonged to everyone made its way into minds of everyone
- It also concerned itself with the furtherance of Sarvodaya society, a non-violent constructive programme of transformation of India's social structure through a radical change in values
- Over the period, its scope was enlarged to Gramdan movement where the Gandhian idea of Trusteeship was emphasised

Challenges:

- Often the donors donated the useless and infertile land merely for name sake, thereby defeating the very purpose
- Instead of inculcating democratic values, it reinforced the old values of Patron-Client relations
- Bhoodan aimed to help only the landless villagers, and left out the semi landless or those villagers who possess some land but still work as cultivating labourers
- Later, many problems seeped into the movement such as slow progress, bribery, donating bogus land etc

It must be noted that successful implementation of land reform through Bhoodan movement and redistribution is key to address issues of agrarian distress, farmer suicides etc. According to some records however, till date, 23 lakh acre Bhoodan land remains to be distributed, which must be fasttracked to address the agrarian distress.

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Question#9: Discuss the nature of American Revolution with special reference to the role of intellectuals.

Model Answer:

The origins of the political philosophies and governmental theories that underlay the American Revolution stretched back across centuries. Generations of intellectual theory, political philosophy, and scientific empiricism all culminated in the Revolutionary War, which sought to transform these abstract ideas into an actual blueprint for a new kind of society. There is a sort of bizarre time-zone effect to these debates; our reverent attitude towards the founding generation often loses sight of the point that they would be entirely unprepared to deal with a radically different historical setting hundreds of years later

Not only that, but they really weren't very certain of what they were doing in their own time; they didn't have the benefit of hindsight and they had no idea that this experiment in republican government would work. They gave it their best shot and they kept trying. As Ben Franklin said, 'Do not fear mistakes. You will know failure. Continue to reach out.' There is no question that these were exceptionally bright people, and that their opinions and thoughts are to be valued by all patriotic Americans. At the same time, such patriotic Americans would do well to remember that the founding of this nation was not so much a perfectly executed display of omniscience as it was a noble goal that managed to gain military victory (with the critical aid of the French) and then enough stability to overcome the hardships that lay in wait.

Founding Fathers were well read and they had admirable hopes and dreams; but they were human beings, flawed and fallible, with their own sets of contradictions and shortcomings. This is not so much a reason to revere them any less as it is a testament to the fact that what they managed to accomplish should be all the more noteworthy, given that they were human, like the rest.

Question#10: "Chartist movement was the first broad, truly mass and politically clear-cut proletarian revolutionary movement." Examine.

Model Answer:

Chartism had a genuinely national appeal. The Northern Star never sold fewer than 10,000 copies across the country in the period 1838-43. In 1839 it sold 36000 copies. Chartist organisation - Chartist lecturers crossed the country, despite having far fewer resources than the middle class dominated Anti-Corn Law League. In South Lancashire in the first quarter of 1841 alone, a series of regular lectures were given by seventeen different lecturers in fifteen different venues. Chartism left a rich legacy of political protest.

Chartism helped to create a distinctive political culture among the working classes, especially in Lancashire and Yorkshire, characterized by scepticism towards the state, practical methods of dissent and the determination to pursue the interests of working people through means such as education, trade unionism, socialism or the Labour Party. It led to increased working class consciousness and solidarity as people realised that their problems were shared outside their local area.

Julius West "Chartism achieved not the six points but a state of mind" Chartism helped in the growing political consciousness of women as they helped to organise social events etc.

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Other movements grew out of Chartism, such as the co-operative movement in Rochdale. Friendly societies and the trade union movement of the 50s and 60s was influenced by Chartism. Ideas first widely expressed and circulated by Chartists influenced the work of Municipal authorities to provide basic amenities of life for working people.

The Chartist Land Company gave Chartists their first experience of landownership. Therefore, it could be argued that Chartism's was a success in pioneering some of the methods used later by the Suffragette and Labour movements in enforcing political change.

Question#11: Bhakti and Sufi movements brought a new form of religious expression amongst Muslims and Hindus. Elaborate the statement highlighting, how they worked for communal harmony.

Model Answer:

1. Briefly introduce evolution of Bhakti and Sufi movement in India. (40 words)
2. How they created a new form of religious expression(70words)
3. How they acted against communalism and worked for communal harmony (70 words)
4. Conclusion (20 words)

The Medieval period is considered as an age of great cultural synthesis in India. The Turks and Mughals introduced fresh ideas and helped in giving rise to new features in the areas of religion, philosophy and ideas. Result of the same was witnessed in the form of Bhakti and Sufi movements.

New form of religious expression:

- They have strong elements of mysticism, giving no importance to rituals, aimed at an understanding of the divine by transcending anthropomorphic understandings.
- People of all religions, in many countries, frequent their shrines, and this again is similar to the Bhakti saints, who have a vast following among people of different religions.
- Bhakti and Sufi traditions gave respectability to many low castes, posing a challenge to the upper caste hegemony; this tradition had an inclusive approach towards Muslims as well.
- The Bhakti and Sufi traditions opposed the rituals, hegemony of the elite of society. They adopted the languages more popular with the masses. Also, they talked of one God
- The importance of the Bhakti and Sufi saints lies in the new atmosphere created by them, which continued to affect the social, religious and political life of India even in later centuries
- A notable contribution of the Sufis was their service to the poorer and downtrodden sections of society. Nizamuddin Auliya was famous for distributing gifts amongst the needy irrespective of religion or caste
- Sufi's culture and ideology represents Islamic syncretic tradition that alone would resist the forces of Islamic fundamentalism and terrorism
- They regarded Singing and dancing as methods of inducing a state of ecstasy which brought one nearer to realization of God.

Communal harmony:

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- Bhakti movement in one region tried to include movements in others under its own encompassing wings
- Sufism around the world and in the Subcontinent had the depth to connect beyond caste, creed and gender
- Bhakti tradition preached the principle of coexistence. As a result of their teachings, Hindus and Muslims came closer. Its slogan, "Allah and God are same" further filled the gap between them
- Sant Kabir and Guru Nanak had preached a non-sectarian religion based on universal love. The Sufis believed in the concept of Wahdat-ul-Wajud (Unity of Being) which was promoted by Ibn-i-Arabi. He opined that all beings are essentially one. Different religions were identical.
- They awakened a new sense of confidence and attempted to redefine social and religious values. Saints like Kabir and Nanak stressed upon the reordering of society along egalitarian lines. Their call to social equality attracted many a downtrodden
- They rebelled against all forms of religious formalism, orthodoxy, falsehood and hypocrisy and endeavored to create a new world order in which spiritual bliss was the only and the ultimate goal

Thus, the inclusive, human nature of these traditions needs to be upheld and the divisive exclusionary versions of religions have to be discouraged for humanity to progress.

Question#12: Write a short note on Kakori Train Robbery & Kakori Conspiracy Case. Also discuss its objectives.

Model Answer:

Kakori Train Robbery:

The Kakori Train Robbery, it was an armed robbery which took place on August 9, 1925, on a train in central Uttar Pradesh. The robbery occurred at the town of Kakori, about 16 km from Lucknow which was where the train was headed. The raiders were known to be members of the newly formed Hindustan Republican Association, a revolutionary organization, later renamed as Hindustan Socialist Republican Association, whose mission was to liberate India from British colonial rule through a revolution which included armed rebellion.

The robbery was planned by Ram Prasad Bismil and Ashfaqullah Khan. It was executed by Bismil, Khan, Chandrashekhar Azad, Rajendra Lahiri, Shachindra Bakshi, Keshab Chakravarty, Murari Lal Khanna(Gupta), Banwari Lal, Mukundi Lal Gupta and Manmathnath Gupta. The target was the guard cabin, carrying money collected from various railway stations to be deposited in Lucknow. Though no passengers were targeted by the revolutionaries, one passenger named Ahmed Ali was killed in the crossfire between the guards and revolutionaries. This made it a manslaughter case.

After the incident, the revolutionaries fled to Lucknow. According to official records, 40 people were arrested during the trial. Chandrashekhar Azad who could not be captured reorganised the HRA and ran the organisation till 1931. He shot himself after being grievously injured and down to his last bullet at Chandrashekhar Azad Park (then known as Alfred Park) in a shootout with the police on 27 February 1931.

The objectives of the Kakori Conspiracy were to:

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- Gain funds from the HRA by taking the money from the British Administration by force.
- Create a positive image of the HRA among Indians by attacking a high- profile British government target with minimum collateral damage.

Kakori Conspiracy Case:

The trial on the Kakori Conspiracy Case started on 21 May 1926 against 28 active members of the Hindustan Republican Association. The lawyers defending the revolutionaries were:

- Gobind Ballabh Pant
- Chandra Bhanu Gupta
- Gopi Nath Srivastava
- R. M. Bahadurji
- Kripa Shankar Hajela
- B. K. Chaudhury
- Mohan Lal Saxena
- Ajit Prasad Jain

Ram Prasad Bismil famously defended his own case.

The public prosecutor for the British Crown was Pandit Jagat Narayan Mulla, who had refused to defend the revolutionaries.

The final verdict of the case was pronounced in July 1927. Around 15 people were let off by the court for lack of evidence. Death sentences were awarded to:

- Ram Prasad Bismil
- Ashfaqullah Khan
- Thakur Roshan Singh
- Rajendra Lahiri

The following revolutionaries were sentenced to deportation to Cellular Jail in Port Blair, Andaman & Nicobar Islands:

- Sachindra Bakshi
- Shachindra Nath Sanyal

After the final judgement, the revolutionaries, who were sent to different jails, undertook hunger strikes protesting against the jail conditions and also demanding political prisoner-status for them.

Despite strong protest in India against the death sentences, the colonial government was unwilling to reconsider. The four death sentences were carried out between 17 to 19 December 1927. The Kakori case is an important event in the Indian independence movement.

Question#13: Jyotiba Phule was not only a remarkable social activist but also a gifted writer. Examine the contribution of Phule in advocating the emancipation of the marginalised sections of Indian society.

Model Answer:

Jyotiba Govind Phule is considered as one of the most prominent social reformers of the 19th century. He belonged to the Mali (gardener) community and despite hailing from a humble background, he made consistent efforts to reform the society, challenge the prevalent domination of Brahmins and emancipate the marginalized sections of the society.

Getting inspired by his personal experiences of social injustice due to the backwardness of Indian society, he challenged to defy the prevailing caste-system and transform society instead of succumbing to discriminatory social norms

Organisational efforts:

He founded the Stayashodhak Samaj (Truth seekers' society) in 1873 with the ideals of human wellbeing, happiness, unity, equality, and easy religious principles and rituals.

The aims of the Samaj included social service, spread of education among low caste people and women.

Leaders who belonged to backward classes such as Malis, Telis, Kunbis, Saris and Dhangars led the Samaj. He provided a platform for people belonging to the backward classes to contribute to societal reforms.

Literary contribution:

Phule inspired the common masses through his literary works like Satyadharma, Gulamgin, Tritiya Ratna etc.

Education to depressed class:

He regarded modern education as the most important weapon for liberation of low castes

He opened the first native library for low caste students in Maharashtra

He and his wife were the first to open several schools for girls of low castes

Widow Remarriage:

Phule was considered as the pioneer of the widow remarriage movement in Maharashtra, established an ashram for young widows and eventually became advocate of the idea of improving the plight of widows

Against Caste-rigidities:

He led life-long movement against Brahmanical religious authority as part of his struggle against upper caste domination

He urged the "peasants" and "proletariat" to defy the restrictions imposed upon them.

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As a method of dissent to the Brahmins, he used the symbol of Raja Bali as opposed to the Brahmins' symbol of Rama

He played an important role in elevating self-worth of the depressed communities, who has been exploited for generations by the dominant caste groups and aimed at complete abolition of the caste system and socio economic inequalities. He also realised the value of female education and worked selflessly towards it.

Question#14: "In many senses Rabindra Nath Tagore and Mahatma Gandhi thought about education in similar ways. There were, however, differences too." Elucidate.

Model Answer:

Both Mahatma Gandhi and Rabindra Nath Tagore believed in education to be a tool to develop a person's mind and soul and realised that literacy or simply learning to read and write does not count as education. In this context:

Gandhiji's Views:

- Mahatma Gandhi argued that colonial education created a sense of inferiority in the minds of Indians. It made them see western civilisation as superior and destroyed the pride they had in their own culture. As a consequence, educated Indians began admiring the British rule.
- He strongly felt that Indian languages ought to be the medium of teaching as English education did not relate to the masses.
- In his view western education focussed on reading and writing rather than lived experiences and practical knowledge, thus lacking skill development.

Tagore's Views:

- According to Tagore, childhood ought to be a time of self-learning, outside the rigid and restricting discipline of the schooling system.
- Teachers must be more imaginative, understand the child so as to help him/her develop his/her curiosity.
- In his view creative learning could be encouraged only with natural environment.
- He emphasised the need to teach science and technology at Shanti Niketan along with art, music, and dance.

Similarities in their views:

- Both believed that education must a means for integrated development of human personality.
- Both believed that education must be associated with practical knowledge and highlighted importance of mother tongue in education.
- Educational discourse of both was critique of colonial education system.

Differences in their views:

- Mahatma Gandhi was highly critical of western education, but Tagore wanted to combine its best elements with Indian learning.

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- While Gandhi was critical of machines and technology, Tagore believed in teaching modern sciences along with traditional knowledge.
- Tagore adopted Plato's method of creating curiosity as a means for learning, but Gandhi believed in 'learning by activity' through his concept of "Nai Taleem".

Thus, the educational ideas put forth by Tagore and Gandhi had both similarities and differences influenced by their different socio-cultural background, political ideas and life experiences.

Question#15: Policy of integrating Tribal population in main stream after post independence has its own success and failures. Explain.

Model Answer:

The task of integrating the tribal people into the mainstream was extremely complex, given the varied and isolated conditions under which they live and preservation of their different languages and distinct cultural heritage should lay at the heart of Government policy of tribal integration.

The debates on method of integration and regarding the places to be accorded to tribal in Indian society revolved around two major approaches. One was to leave the tribal people alone, uncontaminated by modern influences and second approach was that of assimilating them completely into Indian society which would entail loss of tribal identity and culture.

However the debate culminated after adoption of the famous Nehruvian approach of tribal development based on principle of self-empowerment. It favoured integration of the tribals with the Indian society while maintaining their distinct identity and culture. It advocated for the progress of the tribal areas in their own way. It adopted five fundamental principles for tribal development (Tribal Panchsheel):

- Tribals should develop along the lines of their own genius, and the imposition of alien values should be avoided.
- Tribal rights in land and forest should be respected.
- Teams of tribals should be trained in the work of administration and development.
- Tribal areas should not be over administered or overwhelmed with a multiplicity of schemes.
- Results should be judged not by statistics or the amount of money spent, but by the human character that is evolved.

Further, to give shape to the government's policy, a beginning was made in the Constitution through Article 46 (State shall promote education and economic interests and prevent social injustice against SCs/STs) along with special legislations, special responsibility to governors, full political rights to tribal were some significant steps taken.

However, in spite of various Constitutional safeguards and the executive efforts of the Central and state governments, the welfare of tribals have been very slow. Except in Northeast, the tribal continue to be poor, indebted, landless and unemployed.

The problem lies in weak execution of well-intentioned measures, divergence between Central and state government policies, denial of justice to tribal due to their unfamiliarity

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with the laws, non-adherence to laws preventing transfer of lands to outsiders, accelerated natural resource exploitation and neglect of tribal education has worsened the condition.

However, many positive developments have aided welfare of tribals since 1947. Legislations aimed at protecting tribal rights and interests, activities of the tribal welfare departments, adoption of the Panchayati Raj system, spread of literacy, provision of reservations in government services and in higher educational institutions and repeated elections have led to increasing confidence among the tribal. As a result, besides demanding greater say in national economic development, they have also been politically and socially empowered.

Question#16: Analyse the reasons behind the demand for linguistic provinces and apprehensions among the national leadership on this issue after independence. Also explain how this issue was resolved.

Model Answer:

The boundaries of provinces in pre-1947 India had been drawn in a haphazard manner as the British conquest of India had proceeded for nearly a hundred years. No heed was paid to linguistic or cultural cohesion so that most of the provinces were multilingual and multicultural. The demand of linguistic provinces emerged because of following reasons:

- Language is closely related to culture and therefore to the customs of people.
- The massive spread of education and growth of mass literacy can only occur through the medium of the mother tongue.
- Democracy can become real to the common people only when politics and administration are conducted through the language they can understand.
- During the national movement, Congress undertook political mobilization in the mother tongue and in 1921 amended its constitution and reorganized its regional branches on a linguistic basis.

However, soon after the independence, the national leadership was reluctant to reorganize Indian states on the basis of language due to the following apprehensions:

- Partition had created serious administrative, economic and political dislocation.
- Independence, coming immediately after the War, was accompanied by serious law and order problems.
- There was the vexed Kashmir problem and a war-like situation vis-à-vis Pakistan.
- Immediately after independence, the most important task for the present was to consolidate national unity and any effort undertaken immediately to redraw the internal boundaries might dislocate administration and economic development, intensify regional and linguistic rivalries, unleash destructive forces, and damage the unity of the country.
- S.K. Dar committee opined that such reorganization might threaten national unity and also be administratively inconvenient.
- JVP committee advised against the creation of linguistic states for the time being, emphasizing on unity, national security and economic development as the needs of the hour.

Due to the growing protest and after the death of freedom fighter Patti Sriramalu on the issue of creation of Andhra Pradesh, the national government conceded the demand for a

separate state and Andhra Pradesh was created in 1953. To meet the demand halfway and to delay matters, Nehru appointed in August 1953 the States Reorganization Commission. SRC's recommendations were accepted and were quickly implemented. The States Reorganization Act was passed by parliament in November 1956. It provided for fourteen states and six centrally administered territories.

The reorganization of 1956 was followed by further creation of linguistic states like Maharashtra and Gujarat; Haryana and Punjab; some north-east states. While the linguistic criteria has no doubt fulfilled the aspirations of people and accommodated plurality of country, but has also has strengthened regionalism to some extent.

Question#17: 'The Second World War, seemed in one sense, to be part of a continuous single process, in which Europe was involved in a self-destructive struggle centered in the unresolved problem of Germany.' Critically analyze.

Model Answer:

Just after twenty years of the completion of World War I, the Second World War took place. After signing the Treaty of Versailles, the condition of Germany became deplorable. The financial crisis in Germany coupled with misery and unemployment problem gave rise to Hitler. Mussolini of Italy and Hirohito of Japan joined hand with Hitler. The appeasement Policy of England and France became a failure and then broke out the World War II of 1939.

The Treaty of Versailles & associated problems;

It was signed in 1919 at Paris formed the main cause of the First World War. The victors like France, England and other countries had threatened Germany to sign this treaty. The agreements of this treaty were imposed upon Germany. Germany had lost her territories, colonies, coal and iron mines. This treaty reduced its lands and also decreased the soldiers and armaments of Germany. Germany was made responsible for the losses of the First World War and was forced to sign in a plain paper. In spite of her will, Germany had to sign this revengeful treaty. Thus the desire of revenge was lighted among the people of Germany. In course of time, Germany had disobeyed all the provisions of the treaty of Versailles. It contained germs for the Second World War.

Appeasement Policy & Hitler:

World War II is appropriately called "Hitler's war." Germany was so extraordinarily successful in the first two years that Hitler came close to realizing his aim of establishing hegemony in Europe. But his triumphs were not part of a strategic conception that secured victory in the long run. Nonetheless, the early successes were spectacular. After the defeat of Poland within a month, Hitler turned his attention westward. He believed that it was necessary to defeat Britain and France before he could again turn eastward to the territories that were to become the "living space" for his new empire. The attack on the Western Front began in the spring of 1940. Hitler determined that he could take Britain out of the war with air power. German bombers began their attack in August 1940, but the British proved intractable. The vaunted German air force (Luftwaffe) failed to bring Britain to its knees partly because of the strength of the British air force, partly because the German air force was ill-equipped for the task, and partly because the British were able to read German code. Yet Hitler had been so confident of a quick victory that, even before the attack began, he had ordered his military planners to draw up plans for an invasion of the Soviet Union. The

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date he had set for that invasion was May 15, 1941. Appeasement means giving in to someone provided their demands are seen as reasonable.

During the 1930s, many politicians in both Britain and France came to see that the terms of the Treaty of Versailles had placed restrictions on Germany that were unfair. Hitler's actions were seen as understandable and justifiable. When Germany began re-arming in 1934, many politicians felt that Germany had a right to re-arm in order to protect herself. It was also argued that a stronger Germany would prevent the spread of Communism to the west. In 1936, Hitler argued that because France had signed a new treaty with Russia, Germany was under threat from both countries and it was essential to German security that troops were stationed in the Rhineland. France was not strong enough to fight Germany without British help and Britain was not prepared to go to war at this point. Furthermore, many believed that since the Rhineland was a part of Germany it was reasonable that German troops should be stationed there.

Question#18: Assess the role of Ho Chi Minh in the Vietnamese struggle against colonial rule.

Model Answer:

Ho Chin Minh was born May 19, 1890, in the village of Kim Lien in Annam province, central Vietnam. His father was a public servant attached to the imperial court. Ho attended the prestigious National Academy school in Hue, but left before graduation. He worked for a short time as a teacher before travelling to Saigon, where he attended a course in navigation. In 1911 he found work as a kitchen hand on a French steamer traveling from Saigon to Marseilles. Moving on to London in 1917 during World War I, then back to France in 1919, Ho took the name Nguyen Ai Quoc (Nguyen the Patriot).

He stayed in Paris until 1923, working in menial jobs while he became active in the socialist movement. During the 1919 Versailles Peace Conference, Ho attempted to present U.S. president Woodrow Wilson with a proposal for Vietnam's independence, but is turned away. The proposal was never officially acknowledged.

Ho presided over the founding of a unified Indochinese Communist Party (ICP) at a conference of the Thanh Nein in Hong Kong on February 3, 1930. A program of party objectives drafted by Ho was approved by the conference. The objectives included the overthrow of the French, establishment of an independent Vietnam ruled by a people's government, nationalization of the economy and cancellation of public debts, land reform, the introduction of an eight-hour work day, and universal education. Meanwhile, the weight of a worldwide economic depression began to be felt in Vietnam. Peasant demonstrators in the provinces began to demand reform. When their demands were ignored, riots broke out. Peasants seized control of some districts and, with the aid of ICP organisers, formed local village associations called "soviets."

In January 1941, Ho entered Vietnam for the first time in 30 years and organized the Vietnam Doc Lap Dong Minh Hoi (League for the Independence of Vietnam), or Viet Minh. A liberation zone was established near the border with China, from which the Viet Minh worked to muster the discontent of urban nationalists and the rural poor into a unified movement for the liberation of Vietnam. While in southern China (1942) to meet with Chinese Communist Party officials, Ho was arrested by the Chinese nationalist government and imprisoned for two years. In September 1944 Ho was allowed to return to Vietnam with

a guerilla force of 18 men trained and armed by the Chinese. He vetoed an ICP plan for a general uprising, but approved a propaganda campaign. In 1945, Ho Chi Minh, leader of the communist Viet Minh organization, declared Vietnam's independence from Japan, in a speech that invoked the U.S. Declaration of Independence and the French Revolution's Declaration of the Rights of Man and of the Citizen. However, the French quickly reasserted the control they had ceded to the Japanese, and the First Indochina War (1946–54) was underway.

In December 1949 Ho Chi Minh sent envoys to Beijing, China, to request that the Chinese Communist Party provide military advisors, weapons that could equip three divisions, and financial aid of \$10 million. At the time, the CCP did not completely satisfy Ho Chi Minh's demands because it was still engaged in the war to unify China, and because it possessed limited financial resources. However, the CCP leadership did instruct its military units in southern China to provide as much assistance to the Viet Minh as possible. Mao Zedong paid serious attention to Ho Chi Minh's struggle, and to his request for Chinese aid. Behind the scenes, China took up the struggle against the French. The Russians under Josef Stalin also supported Ho Chi Minh's struggle for freedom and unification.

Question#19: "Uttar Pradesh is a land of many dances" explain this statement with focus on folk dances of Uttar Pradesh.

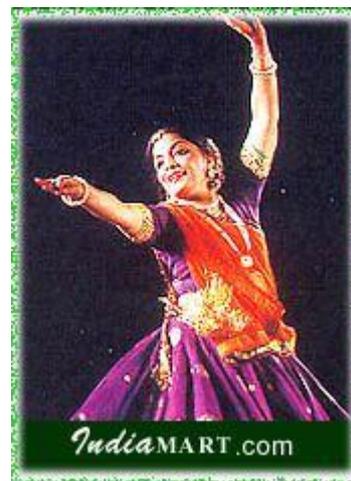
Model Answer:

Dance is a way of life for the people of Uttar Pradesh. Their enthusiasm and liveliness finds expression in their rhythmic dances. In the 18th and 19th centuries, Muslim influence saw the emergence of an astounding range of dance forms that remain prominent in the performing arts of India. Kathak, one of the four classical dances of India, originated here. Ramlila, Rasalila, Nautankis and folk dances of Kumaon hills (Jhora, Chhapeli, Jagar) are all dances, that reflect the lifestyle and beliefs of the people.

CLASSICAL DANCE FORM

Kathak

The main genre of north Indian classical dance, developed under the Nawabs, the main theme being that of Krishna cavorting with the gopis. The performances rely on strong and energetic footwork around laikari, the intricate rhythmic compositions, accompanied by tabla.



THE FOLK DANCES

Chholia

This is a martial dance of the Kumaon region of Uttar Pradesh. Traditionally, it used to be performed by warriors after their victorious return from battle. Now, the dance is performed on festivals such as Holi, Diwali, and in weddings. The dance displays acrobatic skills of the dancers who use swords and shields. The dance movements include whirls, jumps, twists and turns.

Raslila

It is a generic term that includes many dances and dance-dramas throughout the country, all of them based on one theme. The term 'ras' refers to Krishna's joyous, circular dance with the maids and the wives of Brahmin cowherds of the region, known as Braj. Lila means play: not merely literally, but also God's playful interaction with humans and other earthly beings. The other forms of raslila such as Krishnattam and Ankiya Nat are not as widely popular as the 'raslila' of Vrindavan. This form is believed to have developed in the sixteenth century due to the influence of the bhakti wave.

Khyal

Khyal, a folk art form popular in Rajasthan as well. While the origin of Khyal remain uncertain, it is a established fact that Agra was an important center. There are different styles, each known by the name of the city, the acting style, the community or the author. For example: Jaipuri Khyal, the Abhinaya Khyal, Gadhaspa Khyal, and Alibaksh Khyal. Subtleties demarcate these variations.

Nautanki

It is a form of Svanga, and believed to be named after a popular play Shahzadi Nautanki (The Story of Princess Nautanki). The plays may be based on historical, mythological or folk stories, and are either narrated or enacted in the grandiose epic style. The songs are increasingly film-based, although folk music has not been abandoned.

Svanga

Also called Sangeet, has its origins in the late eighteenth century. This folk form, prevalent in Haryana and Punjab as well, is sourced in the ballads and semi-historical stories. Festivals and family occasions are reasons for a performance. An all-male cast will stage a play in the village open or in a patron's house. The simple costumes are contrasted with fancy head dresses, and lots of false hair. Dialogues dominate the show, with songs occupying a secondary position.

Ramlila

The Story of Rama is a generic term, including all performances pertaining to the life of the epic hero Rama, believed to be one of the incarnations of Lord Vishnu (the Preserver).

The stories deal with his exile from his kingdom at Ayodhya; his subsequent victory over Ravan (the demon-king); the interaction between Rama and Sita (his wife, who accompanied him in his exile), and his brothers Lakshmana, Shatrughan and Bharat.

Traditionally Brahmin boys who are trained by the 'liladhari' (the leader of the troupe) play the characters of Rama, Sita, Lakshmana, Shatrughan and Bharat.

Charkula

This is a traditional folk dance of Braj, where a female dancer balances a column of lighted lamps, 'deepikas' over her head, while dancing. The 'charkula', a tapered wooden column with four to five circular tiers has earthen lamps on each level. The number of lamps can range from 51 to 108 at times. The dancer, with her face veiled moves with swift graceful movements while balancing the 40 to 50 kg 'charkula' on her head. This visually attractive, dramatic dance is performed on the dooj of Holi, to the accompaniment of 'rasiya' songs rendered by the menfolk.

Question#20: Explain major fairs of Uttar Pradesh.

Model Answers:

Uttar Pradesh has traditional, religious and state festivals organized and celebrated throughout the state. These festivals are full of messages depicting one or more aspects of human life, relationships or ancient traditions. Many of these festivals such as Deepavali, Dasara, Mohurram, Shivratri, etc. are celebrated nation wide. Some of the popular fairs especially celebrated in U P with pomp are briefed below:

Kumbh Mela (Jan. - Feb.)

Months long Kumbh Mela of Allahabad is one of the largest fairs of the world and is attended by millions of pilgrims from all over India as well as the devout from the world over. Maha Kumbh is held after a gap of twelve years where as Ardha Kumbh is held in the Sixth year after Maha Kumbh, in the months of January-February, on the banks of the holy confluence (Sangam) of rivers Ganga, Yamuna and the mythical Saraswati.

The Kumbh Mela is generally held every three years in rotation at Allahabad, Hardwar, Ujjain and Nasik. The period of Kumbh Mela is Magh (Jan-Feb) month of Hindu calendar.

Magh Mela (Jan. - Feb.)

Magh Mela (The Annual Mini Kumbh) is held every year on the banks of Sangam. Magh Mela is held in the month of Magh (Jan-Feb); hence Magh Mela. During this period about two or three million of devotees throng here.

Kampil Fair (Mar.)

It was the birthplace of the 13th tirthaikaar Brahlan Vimal Nath and was graced by the visit of Lord Mahavir. The neighbouring ruins and mounds contain the relics and sculptures of Jain period. Every year a Jain Mela is held for five days in the month of March thronged by devout Jains.

Ramnavmi Mela (April)

Ayodhya, the holy city of the sacred pilgrim centre of Hindus plays host to the Ramnavmi Festival in the month of April. Thousands of worshippers gather to venerate the Lord at Kanak Bhawan.

Deva Mela (October)

The annual urs of Haji Waris Ali Shah is celebrated during Oct.-Nov. months at Deva 10 km. from Barabanki. This fair attracts pilgrims from as far as Pakistan and the Middle East countries. The shrine of the Sufi Saint is much revered by Muslim pilgrims all over the world.

Bateshwar Fair (Oct. - Nov.)

Situated at a distance of 70 km. from Agra on the banks of river Yamuna, Bateshwar is an important spiritual and cultural centre.

The place is named after the presiding deity of the region, Bateshwar Mahadeo and has 108 temples dedicated to the gods and goddesses of the Hindu pantheon. During the months of

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Oct. & Nov. a large fair is organized from Shashthi of Kartik month to Panchami of Agrahayan month. Devotees congregate here in large numbers to worship Lord Shiva and take holy dips in river Yamuna. A livestock fair is also organized and owners and buyers conduct serious business combined with the gaiety of a market place.

In addition to the traditional festivals, State Government organizes the following festivals accompanied with cultural and religious programmes.

- Ayurveda-Janshi Mahotsava: In November at Jhansi.
- Ganga Mahotsava: In November at Varanasi.
- Lucknow Mahotsava: In November at Lucknow.
- Buddha Mahotsav: In December at Kapilavastu.
- Buddha Mahotsav: In May at Sarnath, Shravasti, Kaushambhi & Sankisa.
- Water Sports Festival: 26-29 November at Allahabad & Varanasi.
- Taj Mahotsava: From 18 Feb. to 27 Feb. at Agra.
- Kajari Mahotsav: In August at Mirzapur.

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