



Lucknow IAS Academy



सत्यमेव जयते



Mains Answer Writing Practice

Day 3

Art and Culture

Specific Instructions for Mains answer writing:**Introduction –**

Keep it short not more than 2, 3 lines. This is just an example. You can use your own introduction

Body –

First understand the demand of the question. Directly hit the demand of the questions, use headings and subheadings as necessary.

Keyword –

Here we have to make a comment about the statement. Comment means commentary - So break the whole statement into parts and give the details of it.

Write in points below each heading. Don't forget to support your points with example.

Way of Highlighting Keywords - Use underline, Encircling the whole word in rectangular box and writing the word in CAPITAL LETTER. Don't use one method more than two times on one page.

Heading one - details/Examples

Heading two- Give details Examples **Heading three** -Give details\ Examples

Conclusion:

Connect it with what happened after that or present.

Q1: Mesolithic Rock cut architecture of India not only reflect the cultural life of the times but also a fine sense comparable to modern painting. Critically evaluate this comment.

Model Answer:

Introduction:

Pre-historic period remains are a great witness to the evolution of human civilization, through the numerous Rock weapons, tools, ceramics and bones. more than anything else the rock paintings are the greatest wealth the primitive human beings of this period left behind.

Body:

Represent the cultural life of times:

The artist here made their paintings on the walls and ceilings of the rock shelter that help us in understanding their cultural life.

1. Hunting was main occupation and way of survival so hunting scenes dominates in paintings of caves. Eg: people hunting in groups, armed with Spears pointed sticks arrows and Bows.
2. Sometimes men have been drawn with elaborate head dress and painted with mask also that show some sort of Priestly class existed.
3. The life of of mesolithic period depended upon animals, sometimes they fear animals but at times they show feeling of tenderness and love for them. Eg: paintings of bhimbetka showing animals chasing men and in some they are being chased and hunted by men.
4. Man from mesolithic period enjoy the community life. community dances were one such occasion. Eg: hand linked dancing human figure.
5. These are rich source of tracing day to day life. Eg: paintings of people gathering fruit or honey from trees and of women grinding and preparing food.
6. Some of the pictures of men women and children seem to depict a sort of family life.

7. Some paintings were made in places where people do not seem to be living, perhaps these places had some religious significance.

Depict fine sense comparable to modern painting:

- These pictures have good pictorial quality
- There is a charm of simple rendering of scenes of the environment in which the artist lived.
- The men shown in the pictures appear adventurous and prejoicing their life
- The paintings of individual animals show The majesty of skill of the primitive artist in drawing these forms. Both proportion and tonal effect has been realistically maintained in them. The animals are shown more useful and majestic than perhaps the actually were.
- The primitive artist possessed an intrinsic passion for a story telling.
- These pictures depicted in a dramatic way both men and animals engaged in the struggle for survival.

Conclusion:

This practice is common among primitive people of today also. They engrave or paint on rocks as part of rituals they perform at birth, at death, at coming of age and at the time of marriage.

Q2: Assess the importance of the accounts of the Chinese and Arab travellers in the reconstruction of the history of India.

Model Answer:

Introduction:

Accounts of foreign travellers helps us in reconstructing the history of India.

Body:

Chinese Accounts:

Many Chinese monks had taken difficult journeys to India to collect authentic manuscripts of Buddhist texts, to meet Indian monks, and to visit Buddhist study center and pilgrimage sites.

1. They help in understanding Socio-economic conditions in India. Eg: Fa-hien mentions about the Chandalas (untouchables) . This shows that untouchability was prevalent in the society. Eg: According to Fa-Hien, people in India were not required to register their homes, or appear before a magistrate. The farmers working on the royal land had to pay a certain part of their produce to the king.
2. They are a source to understand Existing political conditions.'Si-Yu-Ki' throws light on almost all aspects of India during the 7th century. from the doctrines and practices of Buddhist monks, stupas, monasteries and places of pilgrimage, India's landscape, climate, crops, cities, caste system to the various customs of the people. **Eg:** Hsuan Tsang's account shows that during Harsha's reign , Prayag and Kannauj in the doab emerged important as important centre.He also Confirmed Harsha's defeat against Pulakeshin.
3. They give an account of Prevalent Philosophy, religion, sects and rituals. Eg: Hsuan Tsang and I-tsing provided account of Nalanda which was a famous Buddhist center and they also write about royal patronage.
4. They help in identifying the location of various Buddhist monasteries in the

subcontinent as well as in locating diplomatic and trade relations along the Silk Route.

5. They are rich source to trace the development of Buddhism in India as well as eventual demise of Buddhism from the land of its origin.

Arab Accounts:

- Al Beruni's 'Taqeeq-e-Hind' covers a large number of subjects: philosophy, beliefs, customs, religions, rituals etc.
- These accounts show in light the socio-economic conditions of women at that time. Eg: Abu Zaid noted that most Indian princes while holding court, allowed their women to be seen unveiled – highlighting that there was no system of purdah and women were given some sort of political say.
- Arab travellers also provide information about the socio-economic condition through their description of trade contacts and the wealth which was exclusively derived from the trade with India. Eg: - Rihala, written by Ibn-Batuta throw light on social and cultural life in the subcontinent in the fourteenth century.
- Give detailed firsthand information in their accounts about the economic, social and other activities of the people. Eg: According to Ibn-Batuta, Indian cities are full of exciting opportunities for those who had the necessary drive, resources and skills. They were densely populated and prosperous.
- Abdur Razak's accounts include trade relations, the richness of Vijayanagara and city of Hampi.

Conclusion:

There are issues associated with the reliability of the accounts provided by these travellers, historians need to exercise caution in reconstruction of Indian history with the help of these accounts

Q3: The Bhakti movement received a remarkable re-orientation with the advent of Sri Chaitanya Mahaprabhu. Discuss.

Model Answer:

Introduction:

Bhakti Movement was a reformative movement in Hinduism that focused on intense devotion or love for God. The movement focused to reform Indian society which was shadowed by Brahmanical dominance.

Body:

Sri Chaitanya Mahaprabhu , also known as Gourang Mahaprabhu' belonged to 16th century, Eastern India. He was Vaishnavit Saint and follower of Lord Krishna.

Contribution of Chaitnya Mahaprabhu:

- Founded **Gaudiya Vaishnavism** in Bengal in 16th century.
- He preached devotion to Krishna expressed through chants and dance as the only method of salvation '**Hare Krishna movement**'.
- -He simplified the worship by '**Hare Kirtan**' and leaving behind complex rituals. He emphasised on love and care as a way to reach Krishna
- **Chaitanyas'** exposition of Raslila is one of the most profound contributions to Indian philosophy.
- Despite being a brahmin he condemned caste system, domination of the priestly class.
- His followers and disciples included lower caste Hindus, Shudras, Untouchables and even Muslim converts.
- He propagated '**Nam simran**' through '**Sankirtana Mandali**'.

Chaitanya Mahaprabhu simplified the Bhakti or worship and his stand for truth and non-violence attracted multitude of followers.

Conclusion:

Chaitanyadeva's teachings are now propagated through ISKCON and appeals a world-wide population.'Hari Krishna' combined with dance and chant, brought people from different caste, creed, religion and sex together. Chaitnya Mahaprabhu made it a mass movement.

Q4: What do you understand by Advaita school of philosophy? How did Shankracharya revived it?

Model Answer:

Introduction:

Advait holds that soul and Brahma are one. The atma or the consciousness of self is similar to the Brahma. Brahma is the reality of life and everything else is unreal or Maya. If a person attains the knowledge of the self he would automatically understand Brahma and would achieve salvation. This make Brahma and atma indestructable and eternal.

Body:

The vedantic philosophy of Advait got revived in 9th A.D under Shankaracharya. Shankaracharya consider Brahma to be without any attributes.He is considered responsible for reviving Hinduism in India to a great extent when Buddhism was gaining popularity. Established four Mathas in the four corners of India at Shingeri, Puri, Dwaraka and Badrinath– for propagation of Sanathana Dharma. These Mathas served as focul point of Sanatan Dharma in their area, situated at four corners of India to manage whole India. Thus Hinduism was able to balance the growing popularity of Buddhist Sanghas.

Around the time of Shankaracharya, southern India had started a Bhakti movement. Hinduism had more emphasis on the ritualistic and yogistic elements. whereas Bhakti movement centered on prayer and devotion.Shankara saw that the masses could not be kept interested in the religion without the power of the prayer. The different yogas and upanishads were way too complex for the common man.

He also sought to unify the different groups of Hindus fighting over the gods of Vishnu, Shiva etc. For the benefit of theists Shankara instituted the Panchayatana puja or worship of the five aspect of the deity – Shiva, Vishnu, Devi, Aditya and Ganesha. He also composed hymns on them and either

founded or renovated temples dedicated to them. He united various religious sects by popularizing the collective worship of Shiva, Vishnu, Surya, Ganesha, Kumara and Shakti;

Shankara saw that Buddha's concepts had its merits and it was too bad that people had to choose either that or traditional Hindu schools of thought. Shankara sought to unite the ideas of both. He took so many Buddhist ideals that other Hindu scholars called him - **prachanna buddha** (the Buddhist in disguise).

Conclusion:

He wrote commentaries on the Brahma Sutras, Upanishads and Bhagavad Gita, thus popularising these texts. He even used debates to make his belief accepted by other scholars of that time. Shankaracharya revive the interest of common people in Hinduism.



Q5: The price of greatness is responsibility. According to you, what does responsibility imply in everyday civil life?

Model Answer:

Introduction:

Responsibility refers to being in-charge of certain duties which are expected to be performed by virtue of being in a certain post/position.

e.g. – A judge is responsible for delivering a judgment.

Body:

Responsibility in every day civic life:

- **Responsibility to perform social duty:** Respect my family and elders of the society including women. Promote social equality and eradicate bad practices such as dowry. Take steps towards securing welfare of the individuals of the society. Try to keep bad elements away.
- **Personal Responsibility:** To take care of elders in family, to provide for good education of younger generation etc.
- **Professional Responsibility:** To work towards upliftment of my organization. I would work dedicatedly for making my organization's prosperity.
- **Civic Responsibility:** Following law and order is responsibility of every citizen. Eg: following traffic rules, cleanliness rules, paying taxes properly including income tax, GST etc.
- **Political Responsibility:** A country can prosper if proper political representatives are elected. In this regard, I will do voting and select non-criminal candidates.

Conclusion:

These small actions have a wide-ranging impact on society and environment. If people fulfill their obligations responsibly, they win the appreciation of public and always remembered as good and great citizen.

Q6: Divide Uttar Pradesh into major physical regions and describe the geographical features of its Bhabar and Terai region.

Model Answer:

Introduction:

Geomorphologically Uttar Pradesh can be divided into 3 major topographical regions: Siwalik foothills of Himalayas and the Terai region border U.P. in the north. Gangetic plains constitute the major central portion of the state. Vindhya Range and plateau lie in a relatively smaller part of southern U.P.

Body:

Shivalik Hills (Bhabar and Terai Region):

- Shivalik Range forms the southern foothills of the Himalayas which borders U.P. in the north.
- Bhabar is the Northernmost part of Uttar Pradesh. This region is extended from Saharanpur to Kushinagar(Padrauna). It is around 34-35 km broad in the Western part and becomes narrower towards East. It is located in the North of Terai region. This region is made up of boulders (large rocks) and pebbles (small stones) which have been carried down by the river streams. The streams flow underground as soil in this region. The land of this region is very rugged. This area covers Saharanpur, Bijnor, Shahjahanpur, Lakhimpur-Kheri and Pilibhit districts.
- Terai region is extended from Saharanpur in North-West to Deoria in the East. It is located South of Bhabar region. It is around 80- 90 km wide in the Eastern Uttar Pradesh and becomes narrower towards the West. It is a level damp and marshy plain region which is formed by fine silt. Its climate is not suitable for health as this region receives high rainfall and malaria is very common here. Rivers which flow underground in Bhabar regions, reappear in Terai region. The plant species such as Sal, Semal, Haldu,

Tendu, etc are found and Sawan type grass is also seen in the Terai region. The Terai belt has narrowed and farmers of this region received fertile land to cultivate crops. The main crops are jute, sugarcane, wheat and paddy. The Terai region covers certain parts of Saharanpur, Bijnor, Rampur, Bareilly, Pilibhit, Lakhimpur-Kheri, Bahraich, Gonda, Basti, Gorakhpur and Deoria districts. Shivalik hill located near Gorakhpur in this region is known as Dundawa.

- As the rivers flow down the slopes of Bhabhar and course through the relatively planar areas of Terai the sediments are deposited in shallow beds, and the sunken river streams of Bhabhar reemerge on the surface, causing massive floods.
 - Width of Bhabhar — 8-16 km
 - Width of Terai — 15-30 km

Gangetic Plains:

- Gangetic plains are characterised by a flat topography and highly fertile alluvial soil.
- The two-river system called Ganges which includes Ganga and Yamuna and their tributaries, that flow down the Himalayas, is responsible for laying in alluvial deposits which make the soil of Gangetic plains highly fertile and suitable for growing crops like rice, wheat, barley, gram etc.
- These plains span about three-fourths of the total area of the state, stretching from east to west and covering most of its central portion.
- Its flat topography comprises several physical features like rivers, lakes, ponds, elevation ranging from 60 mts in the east to 300 mts in the north-west and a gradient of 2 m/sq km.

Vindhya Range and Plateau Region

- Vindhyas are a discontinuous range of hills and mountains.

- The southernmost stratum of Gangetic plains in U.P. is rendered by hard and varied topography of hills, highlands and plateaus.
- With an average elevation of 300 metres, this is a low-lying range that receives sparse rains and is devoid of adequate water resources, thus farmers in this region resort to dry-farming.

Conclusion:

Uttar Pradesh is not just the most populous state of the country but is also diverse geomorphologically. It is home to most of the tropical and sub-tropical flora and fauna and its rich diversity makes it one of the most important states of India.



Q7: Write a note on ancient cities of Uttar Pradesh.

Model Answer:

Introduction:

Uttar Pradesh is one of the most ancient cradles of culture and tradition in India. It has been home to several cultural epochs ranging from pre-historic period to Gupta Period in ancient times.

Body:

Pre Historic Period:

- Belan Valley, Banda, Varanasi, Singrauli are few Paleolithic sites in Uttar Pradesh where architecture of flake and blade culture have been found.
- Sarai Nahar Rai and Madhaha of Pratapgarh district are Mesolithic sites where human graves have been found. In Sarai Nahar Rai a 4 skeleton site was found whereas in Damdama- a triple burials was found.
- Koldihwa (Allahabad) is a Neolithic site where oldest evidence of paddy cultivation was found.

Indus Valley Civilization:

Alamgirpur, Bargaon, Hulas, Maudi, Sanauli, Sothi are the Indus Valley sites in Uttar Pradesh. Alamgirpur (Meerut) is the easternmost point of Indus Valley civilization. It is also known as Parasaram ka Khera and is located along the Yamuna river where ceramic items like roof tiles, a humped bull etc. have been found.

Vedic Period:

The two epics of Ramayana and Mahabharata describe the Gangetic plains within Uttar Pradesh. While the Ramayana was setup in and around Ayodhya (the birthplace of Lord Rama) and Mahabharata which was set in Hastinapur (western Uttar Pradesh). Another important site is Mathura where Lord Krishna was born.

1. Mahajanpada Period:

It included districts of present day Deoria, Basti, Gorakhpur and Siddharthnagar. Capital City was Krishna and Pawa. Kushinagar is the

Mahaparinirvana site of Gautama Buddha and Pava is a famous Jaina site where Mahavira gave his life.

2. Kashi:

Varanasi was the capital of Kashi and is among the oldest living sites of the world whose antiquity finds mention in ancient scripture like Shiva Purana and Skanda Purana. He is also known as Maha Shamsanam and it is believed that Kashi liberates people from the world. Buddha gave it first sermon at Sarnath.

3. Vatsa:

- It included districts of Prayagraj and Mirzapur with its capital at Kaushambi.
- Prayagraj also known as Teerthraj is considered one of the holiest of pilgrimage centres of India.
- Kumbh and Mahakumbh is organized were every 6 and 12 years respectively.
- Chitrakoot near Prayagraj is also of religious importance as it is believed to be the place where Lord Rama and Sita spent 12 years of their exile.

These are the three other Mahajanapadas that were present in Uttar Pradesh:

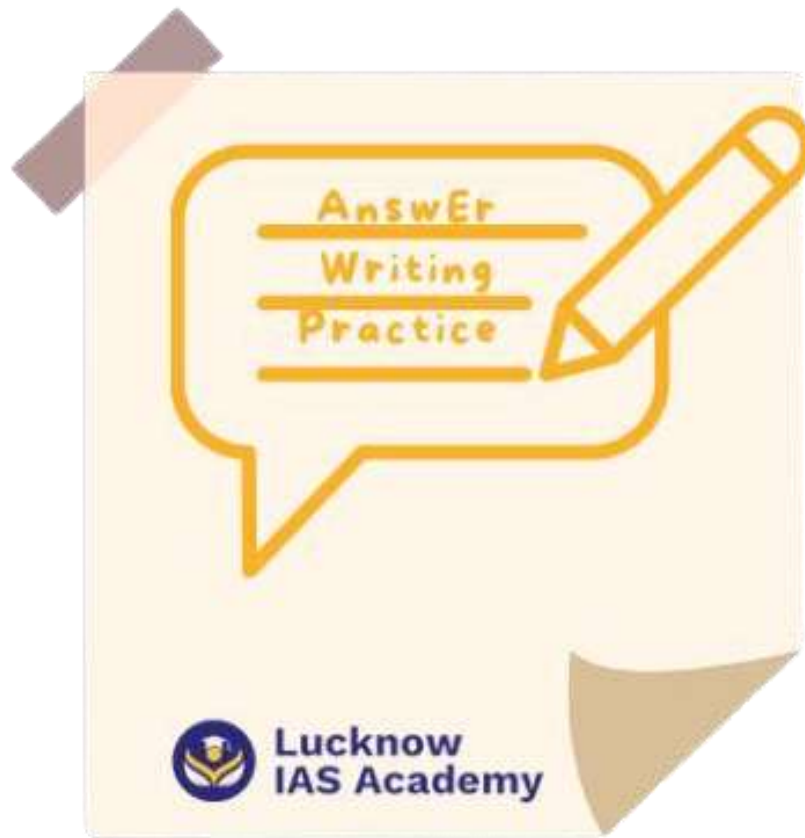
- Panchal (Rohilakhand- Western Uttar Pradesh)
- Shursena- Capital Mathura-birthplace of Lord Krishna
- Kosala-(Fiazabad, Gonda, Bahraich) whose south capital was Ayodhaya.

The Mauryan empire whose capital was in Patliputra was also spread in Uttar Pradesh whose evidences can be found in architecture. For e.g. Stupas pillars and viharas as shravasti etc.

The Gupta period is synonymous with artistic endeavor and Uttar Pradesh bears evidences to it. Be it from Samudra Gupta Prayagraj Prashasti or the stone temple at Jhansi statue of Buddha in Mathura and seated image of Tathagat in Sarnath.

Conclusion:

Uttar Pradesh since ancient times has been a centre of political and cultural activity and buried and dispersed in its cities by multiple evidences of it that make it such a vibrant state.



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