



**Lucknow
IAS Academy**



सत्यमेव जयते



Mains Answer Writing Practice

Day 0

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.

Q 1- Give an account of the various potteries found in ancient Indian culture.

Model Answer:

Introduction:

Historically each epoch in Indian cultural history is characterised with a distinct culture and also a distinct the style of pottery. This is a reflection of **the social, economic and environmental conditions a culture** thrived in, which helped the archaeologists and historians in understanding our past. It holds significant value in **understanding cultures** where script was either absent or remains un-deciphered.

BODY:

The various potteries found in ancient India are:

Neolithic age:

The first reference of pottery was found during this epoch. It is hand-made pottery but during the later period foot-wheel is also used.

Chalcolithic age:

It is marked by the occurrence of distinct pottery cultures. Such as-

- Black and red-ware pottery,
- black-on-red ware and
- Ochre colored pottery.

Harappan civilization:

Pottery traditions that existed during this time include-

- Polished Ware Pottery with rough surface
- Burial Pottery of Harappa,
- Ochre colored pottery (OCP),

- Black-grey burnished ware,
- Black-on-red ware,
- Grey-ware and Painted grey-ware

Vedic age:

Pottery traditions that existed during this time include-

- Painted Grey-ware (PGW),
- Northern Black Polished ware (NBPW),
- Megalithic pottery found in Kerala.

Mauryan period:

- Use of the pottery wheel became universal.
- The pottery associated with the Mauryan period consists of many types of ware.
- But the most highly developed technique is seen in a special type of pottery known as the **Northern Black Polished Ware (NBP)**, which was the hallmark of the preceding and early Mauryan periods.

Gupta period:

Gupta pottery remains found at Ahichchhatra, Rajgarh, Hastinapur and Bashar afford an outstanding proof of the excellence of pottery. **The most distinctive class of pottery of this period is the red ware.**

Kushan period:

The Kushan cultural phase in Bengal and North Indian sites brought a new horizon in ceramic craft. The characteristic pottery of this phase is marked by a **unique red polished ware with stamped design along with a large number of dull or sturdy red ware.**

CONCLUSION

Therefore it can be rightly said that pottery in the Indian subcontinent has an ancient history and is one of the most tangible and iconic elements of Indian art, that can be used to not only study the past but also to gain access to the journey our culture has traversed over hundreds and thousands of years.



Q2: Hindustani and Carnatic music are two faces of same coins. Discuss.

Answer:

The two main traditions of classical music in India are Carnatic music and Hindustani Music.

Similarities:

- Historically both the music types trace it's origin to the Bharata Muni's Natyasastra.
- Both follow the basic elements of swara, raga and tala.
- Hindustani music originated in the Vedic period, while Carnatic music originated during the Bhakti movement. Thus, both have a deep association with religion.

Difference:

- Carnatic Music is found predominantaly in the peninsular regions and Hindustani music are found in the northern and central regions.
- Hindustani Music is influenced by Persian music, however, Carnatic music has completely indigenious origin
- Hindustani Music has greater possibility of improvisation, however Carnatic music has least scope of improvisation.
- Musical instruments used in Hindustani are Tabla, Sarangi, Sitar, Santoor, Flute and violin. In Carnatic music, use of Veena, Mridangam, Mandolin predominates.
- Hindustani Music is vocal-centric and instrument is as important as vocal. Carnatic music has is vocal music.
- Hindustani forms include Dhrupad, Khayal, Tarana, Ghazal, etc. Carnatic Music includes Alapana, Niraval, Kalpnaswaram, etc.

- Hindustani music has various gharanas associated with it. Carnatic music has no presence of gharana systems.

Both the Music forms generate spiritual satisfaction that leads to calmness and joy.



Q3. Evaluate the nature of Sufi literature and its contribution to Indian culture?

Answer:

Introduction:

The doctrine of Sufism was based on union with God which can be achieved through love of God, prayers, fasts and rituals without reference to Hindu or Muslims.

The Sufi Mysticism is associated with the liberal interpretation of Quran called **Tarikat**. Sufi saints are called **Fakirs** or **Dervishes**. **Baba Farid** is regarded as the prime candidate for the indigenisation and spread of Sufism.

Body:

- **Sufi literature** consists of works in various languages that express and advocate the ideas of Sufism. Sufism had an important influence on medieval literature, especially poetry that was written in Arabic, Persian, Turkish and Urdu like **Diwan- E – Akhtar** by **Hazrat Hakim Akhtar** and **Tassawwuff** by **Syed Waheed Ashraf** etc. Sufi Literature written in Persian flourished from 12th century to 15th century.
- Sufi poetry like **Odes of Rumi** emerged as a form of mystical Islamic devotional literature that expresses themes such as divine love and the mystical union between man and God, often through the metaphors of secular love poetry.
- The literature of this time is full of instances of a Sufi Sheikh predicting the future kingship for a civilian, with the prediction actually serving as a veiled form of royal appointment.
- The fact that some Sufi's wrote in vernacular languages shows their willingness to create a working relationship with non-elite Hindus.

- There were multiple silsilahs like Chishti Silsilah founded by Khwaja Moinuddin Chishti or the Suhrawardi Silsilah founded by Shihabudin Suhrawardi that promoted religious brotherhood and equality amongst the masses.
- The Sufi shrines had important economic socio-political effects on the masses including villagers and sultans and kingsmen but shrines were primarily religious institutions open for both hindus and muslims. They inculcated harmony between religions. It led to the emergence of a **new cultural tradition** with the influence of Bhakti and sufism.
- They worked on reducing social evil in the society.
- Sufi literature undermined Sharia and also spoke openly about the distraught position of women and poor. They worked with intention of uniting masses with the God without an external aid of Ulema. In a way they won more hearts than Ulemas because of their simplistic teachings and frugal way of living.
- Therefore the main impact of Sufi Literature on Indian culture is majorly in domain of linguistic evolution and music.

Conclusion:

The ideas of Sufi Movement continue to permeate the cultural ethos of the society through the enormous body of literature left by them.

For example, the popular book **Kimiya-yi-Sa'adat** by Ibn Muhammad Al-Ghazali translated as **The Alchemy of Happiness** still guides the followers of Sufism on how to become more godly and wise, and shows how piety is the path to happiness.

The congruence in their ideas not only saved us from the likely internecine conflicts but also built the spirit of tolerance. To appeal to the common masses, their teachings were composed into songs and stories that led to the development of **Awadhi, Bhojpuri, Maithili** and a number of other languages.

Q4. Evaluate the nature of Bhakti Literature and its contribution to Indian culture.

Answer:

Bhakti literature represents the legacy of a socio-religious reform movement that prevailed from the 8th century to the 17th century CE. Originally beginning in South India in the 9th century with Shankaracharya, it spread over all parts of India and by the 16th century was a great spiritual force to reckon with.

Nature of Bhakti Literature:

- ❖ Bhakti literature had inter-regional appeal
Eg: Ramcharitmanas and Hanuman Chalisa written in Awadh gained popularity across the length and breadth of the country.
- ❖ It disregarded caste & gender and carried the message of equality among everyone.
- ❖ They emphasized love and personal devotion to God. Eg: Kirtanas, Dohe, Padas, Ghosha, Thirumurais etc.
- ❖ Emphasised local and regional languages. Bhakti saints wrote and preached in vernacular languages.
Eg: Alvars and Nayanars used the local Tamil language instead of Sanskrit.
- ❖ They addressed many social abnormalities existing in the society at that time and preached against them like caste rigidity, irrelevant rituals and religious practices.
Eg: Guru Nanak in his poems talked about the futility of unnecessary rituals and pilgrimages.
- ❖ The sophisticated philosophy of Vedas and Upanishads literature was very difficult for ordinary people to understand. People were looking for a simple form of worship, religious activities, and social norms. Bhakti literature was an alternative—a basic form of devotion that provided salvation from material life.

- ❖ It was secular, non-sectarian and tolerant.
- ❖ It saw religion as a loving tie based on love between the worshipped and the worshipper, rather than old formal worship.

Eg: Love of Meera for Krishna

Contribution of the Bhakti Literature to Indian culture

- ❖ The Bhakti literature spread easily among the masses and influenced local culture. It led to the disgorgement of immoral acts such as infanticide and sati, as well as the prohibition of wine, tobacco etc.
- ❖ Another notable influence was the creation of solidarity between the Hindu and Muslim communities. The secular character of bhakti literature, along with the Sufi literature reduced the religious conflicts.
- ❖ The movement attempted to bridge the gap between the two by reducing the growing bitterness between them. The Sufi saints and Bhakti saints transmit a message of friendliness, amity, tolerance, peace, and equality to all.
- ❖ The bhakti literature promoted the diversity of religious ideas in religion.
Eg: Alvars promoted Vaishnavism & Nayanars promoted Shaivism.
- ❖ It played a crucial role in the emergence of modern poetry in India.
Eg: Kirtana-Ghosha is the collection of devotional songs of Shankardeva.
- ❖ It contributed to the growth of dance and music. Bhakti literature was used for devotional singing and devotional dances.
Eg: Sattariya was promoted by Shankardev in Assam.
- ❖ Literary works in vernacular languages become popular which marked a departure from the Sanskrit tradition. It made spiritual literature easily accessible to the common man
- ❖ Eg: Surdas wrote in Braj Basha. Tulsidas wrote in Awadhi like Ramcharitmanas and Hanuman Chalisa.

- ❖ They promoted secularism and are respected equally by Hindus, Muslims, and Sikhs

Eg: Many verses of Kabirdas are found in the Guru Granth Sahib also.

- ❖ Bhakti movement gave freedom to women by accepting them outside the ambit of the house.

Eg: Mirabai was a prominent female saint. Her songs represent passion, sexuality, and utter submission to her master Lord Krishna.

- ❖ Hindi dialect, Bengali, Gujrati, Punjabi, Marathi etc was later elevated to the rank of a literary language.

Eg: The Gita Govinda by Jayadeva paved the way for the development of Bengali literature. It is regarded as the Bhakti period's most Sanskrit poetic composition.

- ❖ Bengali poets Chaitanya and Chandidas created Vaishnava literature. These poetries combine sexuality with spiritual zeal. Shankaradeva and Madhavadeva promoted Vaishnavism in Assam.

- ❖ Alvara promoted Vaishnavism in South India through devotional poetry. E.g.: Divya Prabandha.

- ❖ Nayanars promoted Shaivism in South India. Thirumurai is a collection of their religious poetry, which is also known as the Tamil Veda. Its first seven books Thevaram, are widely accepted as sacred literature today.

- ❖ In the south, the Bhakti movement aided the establishment of regional languages such as Telugu and Kannada.

- ❖ Eg: Nannaya translated Mahabharata into Telugu in the 11th century AD. This is considered the start of Telugu literary culture.

- ❖ Assimilation of various saints, and diverse religious ideas promoted growth in religion & emergence of Sects like Sikhism, Kabirpanth etc. Eg: The Vira Shaiva sect gained popularity Under Basavesvara in the 12th century AD.

The vast amount of literature left by the Bhakti movement continues to pervade the social ethos.



Q5- What is ethics? How it is different from morality? How does it affect human actions?

Model Answer:

Introduction:

Ethics may be defined as the systematic study of human actions from the point of view of their rightfulness or wrongfulness as means of attainment of the ultimate happiness.

In other words, Ethics are the moral principles that govern a person's behaviour or the conducting of an activity or a reflective study of what is good or bad in that part of human conduct for which humans have some responsibility. For Example, **ethics at workplace includes mainly integrity and honesty in professional matters.**

Body:

Ethics

Ethics is not just following culturally accepted norms but it deals with voluntary actions done with the intention and will of doing the right thinking or taking the right decision.

According to Immanuel Kant, the law declares a convict guilty after a crime has been done and proved but ethically even thinking of a committing a crime makes a person guilty.

Ethics versus Morality

Ethics is not morality because it is possible to be moral alone but one cannot be ethical alone.

Morality is something that's personal and normative, whereas ethics is the standards of "good and bad" distinguished by a certain community or social setting.

Ethics refer to rules provided by an external source, e.g., codes of conduct in workplaces or principles in religions whereas **Morals** are individual's own principles regarding right and wrong.

In simpler terms, anything is ethically right is because the society says it is right and we believe in that whereas morality is when an individual uses his own judgement to distinguish between right and wrong.

A Moral Person perhaps bound by a higher covenant, may choose to follow a code of ethics as it would apply to a system i.e, "Make it fit", whereas a person strictly following Ethical Principles may not have any Morals at all and also one could violate Ethical Principles within a given system of rules in order to maintain Moral integrity.

There are several schools of thought that tend to capture the essence of morality like Utilitarianism, Intuitionism and Rationalism.

One professional example of ethics conflicting with morals is the work of a defence attorney. A lawyer's morals may tell her that murder is reprehensible and that murderers should be punished, but her ethics as a professional lawyer, require her to defend her client to the best of her abilities, *even if she knows that the client is guilty.*

Effect of Ethics on Human Actions

Human Action is the starting point of Ethics. A human act is one that proceeds from knowledge and free will. There are three parts of every human action that should be examined to understand the effect of ethics on human actions: the object of the action, the circumstances in which the action was performed and the end or purpose of the act.

Nature/Object of the Actions: The object of any action is its essence. It is that which makes an action be what it is and not something else. An act when considered in itself can be good, bad, or indifferent. Thus, helping a blind person across the street is a good act in itself; to blaspheme is bad in itself, and learning to shoot is in itself an indifferent act.

Circumstances of the Action:

Every human act in the concrete order is done under particular circumstances. Circumstances may therefore affect the morality of an action and add something to the moral quality. Moral circumstances, not physical, are the criteria for assessing the goodness or badness of a human action. Moral circumstances may increase the goodness or badness of a human action.

End/Purpose of the Action:

The end of a human action is the purpose the person had in mind while doing the act. It is the intention. People can have only one purpose or have a variety of purposes in doing a particular act. Actions may be either good or bad, depending on why we do them. For a human act to be morally good the agent or doer must have a good intention. The motive an agent has can change an act morally good by nature into a morally evil act. A good intention, no matter how good, does not make something essentially immoral into something morally good.

The consequences are the effects caused by an action. An action is judged to be good or bad on the basis of its outcome. If other people suffer, it is wrong. If people benefit, it is right. Consequences, then, are an important consideration in our analysis of ethical conduct. If the actor does not perform the act, but causes another one to do it (in the form of help, encouragement or persuasion), the first person is still morally responsible

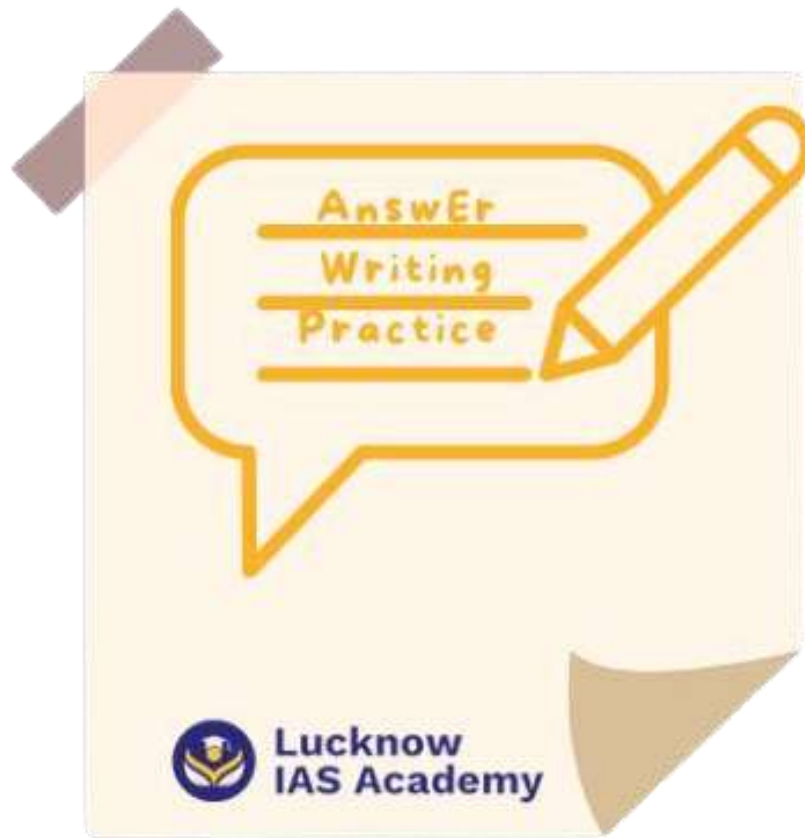
How does someone decide the morality of actions? Ethicists provide a few general principles to help decide the morality of acts of double effect. They are: The action that produces the two effects must be either good or indifferent—that is, not intrinsically wrong. The good effect must be immediate—that is, not obtained through the evil effect. The intention or purpose must be good.

Ethics help us to arrive at decisions more quickly as it assists in making choices. They help in guiding human actions to make reflective judgments.

Conclusion

Laws and regulations provide important guidance to in determining what is ethical or moral. In current times when multiple countries are facing existential crisis and societies are undergoing cultural changes, it is imperative that ethics be used as a guiding principle to decide the future course of action in other to create an ethically and morally sound world.





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