



**Lucknow
IAS Academy**



सत्यमेव जयते



Mains Answer Writing Practice

Day 1

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: Chola architecture represents a high watermark in the evolution of temple architecture. Discuss

Model Answer:

The period of the imperial Cholas (c. 850 CE - 1250 CE) in South India was the period when temple architects perfected their techniques.

The Chola architecture was influenced by Amravati school of art and pallava architecture. Chola temple architecture reached its zenith under Rajaraja Chola and Rajendra Chola. Chola temples were built in Dravidian style of temple architecture. Eg : Gangaikondacholapuram temple, Darasuram Temple, Brihadeshwar temple. Dravidian temple consists of compound wall, vimana and water reservoir inside the boundary wall.

The Pallavas, their early buildings, it is generally assumed, were rock cut, while the later ones were structural. Eg: temples of Mamallapuram, Shore Temple at Mahabalipuram. Cholas improved over rock cut structure of Pallavas and built magnificent temples.

What were the elements added by Cholas -

- Tall Gopuram which was a high entrance gateway. Eg - Meenkashi temple in Madurai has tallest gopuram in the world.
- Temples were built as independent structures, whereas earlier temples were mostly rock cut.
- Carvings and sculptures on the walls of temples.
- Presence of courtyard inside the temple.
- Presence of water tank inside the temple.
- Temples were enclosed with walls on all sides.
- Vimana rose higher.
- Yaksha and Yakshini were placed at the entrance of the temple.
- Eg - Thanjavur, Brihadeshwar and Airvateshwara are known as great living

chola temples.

- The magnificent Shiva temple of Thanjavur, called the Rajarajeswara or Brahadeeshwarar temple built by Rajaraja Chola, is the largest and tallest of all Indian temples.
- first time two large gopurams (gateway towers) with an elaborate sculptural program. Eg: Shiva temple of Thanjavur
- The dvarapalas, or guardian figures, at the entrance to the mandapa, or hall, which began in the Palava period, became a distinctive feature of Chola Temples.

These temples became a focal point for social, economic, cultural, and political activities.



Q2: Gandhara sculpture owed as much to the Romans as to the Greeks. Explain.

Model Answer:

The Gandhara school of art mostly flourished in areas of Afghanistan and present North-west India from first century BC to fifth century AD. Gandhara school of art was influenced by Greek and Romans.

Gandhara school of art used bluish Grey and grey sandstone to construct the images of Buddha and Bodhisattva and was patronised by Kushana emperor Kanishka.

Greek influence:

- Wavy hair of Buddha.
- Drapery covering Buddha's shoulders.
- Buddha under protection of Greek god Hercules.
- Concept of man god itself is related to Greeks.
- The raw material used was mud and stucco similar to Greeks.
- Vajrapani is considered as transformed symbol of Hercules.
- The halo and bun are also creatively borrowed from Greek sculpture.

Roman influence:

- Buddha with a youthful Apollo-like face, dressed in garments resembling the scenes on Roman imperial statues.
- Motifs and artistic figures. Eg - Vine scroll, cherubs bearing garland.
- Garments resembling Roman imperial statues.
- Standing posture of Buddha.
- Relief panels on the wall surface on the exterior of the shrine.

Statue worship became popular in India and various sculptures of gods and goddess developed in later times.

Q3. Early Buddhist stupa-art while depicting folk motifs and narratives, successfully expounds Buddhist ideals. Elucidate.

Model Answer:

Construction of stupas and viharas as part of monastic establishments became part of Buddhist tradition. Stupas were constructed over the relics of Buddha. Eg: stupa at Rajgraha, Vaishali, Pava, Kapilvastu, Kushinagar etc.

The early stupa consists of a cylindrical drum and a circular anda with the harmika and Chatra. Stupas became large and more decorative in the post-Mauryan period. circumambulatory path and gateways were added. Gradually narrative became a part of Buddhist tradition and events from the life of Buddha & the jatak stories were depicted on the railing and torans of the stupas. Eg: the shunga dynasty introduced the idea of torans as beautifully decorated gateway to the stupas.

Stupa expounding Buddhist ideals.

The structures of the Stupas are designed in a unique manner that depicts the underlying Buddhist philosophy and message.

Anda : The anda represents the world mountain, which rises through the center of the Buddhist universe. the anda signifies a symbol of connection with the eternal. The yasti, which rises through the top of the anda, symbolizes the axis mundi, the point at the center of the universe that connects heaven and Earth.

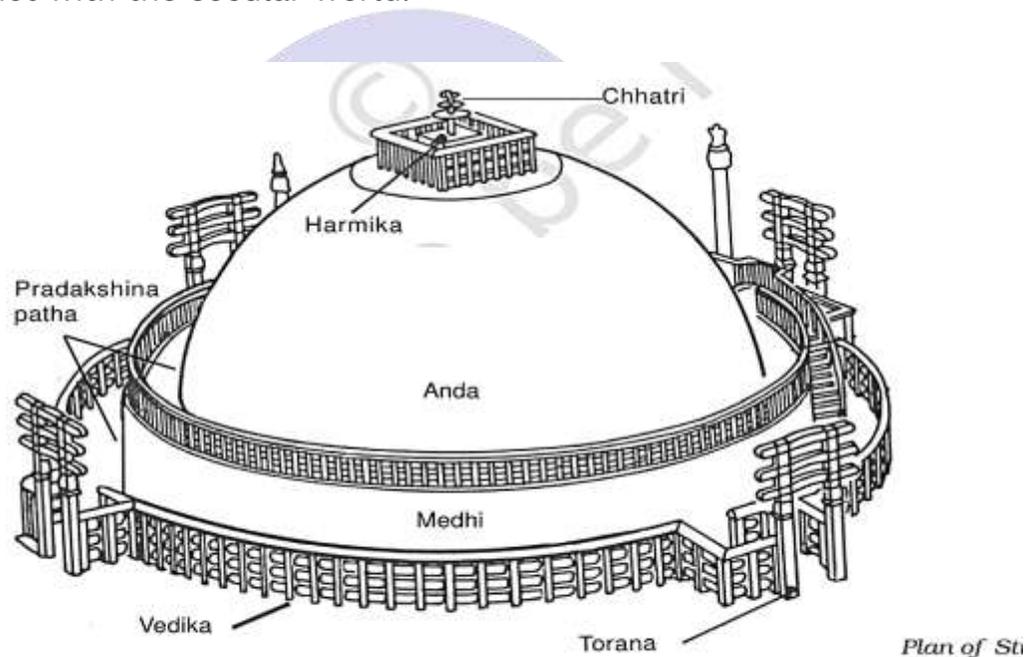
Harmika : The yasti is surrounded by a small fence called the harmika. In Buddhist tradition, fences are used to gate off sacred areas. it also symbolises the individual should let go of the worldly desires to reach the top.

Toran: They were placed in each of the four directions and contain the Jataka stories which help us in understanding the human conduct in different circumstances.

Circumambulatory path : They symbolise the earth's revolution around the sun.

Chatri : The three elements of the Chatri represent the Three Jewels of Buddhism : Buddha, Dhamma and Sangha.

Vedikas: were repeated around the stupa and on the terrace on which the anda rested (medhi level). They served to demarcate the boundary of the sacred precinct with the secular world.



Thus, we can say that the Stupa's while depicting folk motifs and narratives also expounded Buddhist ideals.

Q4 - How do you justify the view that the level of excellence of the Gupta numismatic art is not at all noticeable in later times?

Model Answer:

Numismatics involves study or collection of coins, tokens and related objects. It is used by archaeologists to ascertain about trade, economy and society of a region. Although archeologists have found terracotta seals in the Indus valley civilization sites, there is no consensus on whether these seals were in fact coins. Hence, the earliest of regular dynastic coins are attributed to Indo-Greeks.

Characteristics of Gupta coins:

- The Gupta's issued the largest number of gold coins in ancient India. These Gold coins were called 'dinar'. The abundance of gold coins from the Gupta era has led some scholars to regard this phenomenon as the 'rain of gold'. Eg: axe type coin issued by Samudragupta.
- Gupta's also issued a good number of silver coins for local exchange. -they also depicted socio-political events such as marriage, king performing ashvamedha yagya, king playing musical instruments etc

Eg: Samudragupta issued Ashvamedha type and Veenavadan type coin.

- The coins depicted the ruling monarch on the obverse and carried legends with the figure of a goddess on the reverse. Eg: Garun type coins of Samudragupta.
- There are also some instances of Gupta coins which were jointly issued by the king and the queen. The 'king- queen type'. Eg: Kumaradevi type coins issued by Chandragupta I.

Characterstic of Post Gupta coins:

- Harsha did not initiate any new coinage in his four decade reign. Instead, he chose to copy the 'Eastern peacock' type of Kumaragupta with the king's

portrait turned to left.

- The post-Gupta period saw various regional coinages which were poor in terms of artistic value and minted in baser alloys like billon (silver and copper)
- The continuous internal feuds among medieval kings had kept their kingdoms fragmented and treasury in poor state. Hence coins were minted in metal of inferior quality- usually nickel, copper and lead.
- Dynastic coins were minted and demonetized in haste because of frequent coups and succession.
- Designs of the Rajput coins were confined to bull and horseman type. On one side they had the king's name while a Goddess on the other.
- South Indian coin designs were confined to dynastic crests- boar (Chalukya), bull (Pallava), tiger (Chola), fish (Pandya), bow and arrow (Cheras) and lion (Hoysala). Reverse side had the image of a temple or goddess or was simply left blank.
- Islam prohibited idolatry which limited the scope of design. The coins bore only written information such as the date of issue, name of the king.
- Due to subsequent fall in land revenue of the Mughal Empire, Aurangzeb had to debase his coins. It led to the reduction of the quality of metal and reduced the scope of design.
- Coins of British India were monotonous with textual information on one side and portrait of the queen or king on the other side.

Gupta's numismatics is not just a medium of exchange but also gives an historical account

Q5: Discuss the role of ethics in public and private relationship?

Model Answer:

Introduction

Humans have diverse role in society. The role playing defines their role in society. With each social role, one adopts one's behaviour changes befitting the expectation of one's own self and of others. In specific term, it is set of criteria by which the decisions are being made about what is wrong.

Body:

Ethics in Private Relationship:

Private or personal relations largely involve relations with family and friends. They are informal in nature as no formal procedure is there to regulate such relations. These are one to one relations in which contexts have no role to play. Real self is presented in most cases as people usually do not try to deceive in such relations. For example, relation between father and son is a biological relation. Such relations by default are private relations.

Ramayana is a classic example of ethics in personal relationships.

Ethics in private relations can differ widely from person to person and are demonstrated everyday in the way a person interact with other person with whom he shares a private bond. Examples of ethics in private relations are love, honesty, decency, manners, equality between male and female members, dedication, truthfulness etc.

Attributes of private relationship:

- Private relationships are often given or inherited. They are relatively permanent. More tolerance for imperfections. Expectations of loyalty, love, affection from one's partner.

- Ethics in private relationship are generally directed by individual virtues, universal human values, religion, social norms and law of land. Therefore they comprise limited influencing factor.
- Ethic makes for action that one can defend publicly and comfortably. These actions are those that not only own oneself but also the community can live with.
- Ethics in private relationship are also checked by private religious law.
- In India, along with moral codes, religious institutions and constitution provision governs ethical issues in private relationship

Ethics in Public Relationship:

Public relations involve relations between individuals in public sphere where individuals perceive themselves as parts of a context and not as separate entities. Ethics shown during public relations are influenced by the norms, values and behaviour prevailing in a particular society.

Compared to Private relations Public relations are more formal and instrumental in nature. They are outside one's relatively narrow circle of intimacy. Examples of Public relationships include Colleagues – Superiors – Subordinates in office, Teacher- Student, Politicians – citizens, Bureaucrats – citizens etc.

Ethical values in Public Relationship:

- Commitment to public goods.
- Accountability to the public.
- Commitment beyond the law.
- Respect for the worth and dignity of individual.
- Inclusiveness and social justice.

- Respect of pluralism and diversity.
- Transparency, integrity and honesty.
- Responsible stewardship of resources.
- Commitment to excellence and to maintain the public trust.

Nolan committee defined standards of public life which serves as a foundation of probity in governance. According to him, **“7 principles of Public Life”** needed are:

- Objectivity
- Selflessness
- Honesty
- Integrity
- Leadership
- Accountability
- Openness



Relationship between Ethics in Private and Public Relations

Even though the characteristics of private and public relations are quite different yet distinguishing between ethics in public and private relations is vague, ambiguous and difficult. They constantly interact with one another and have a significant bearing on one another. Sometimes, a public relation can become a personal relation. For example, a government official working in tribal area even though works under the government guidelines for tribal upliftment yet he may develop personal relations with a few people from the tribe.

Ethically public and private relations should not be overlapping. It is of utmost importance that personal relations should not be mixed with public relations as the conflict between the two will lead to unrest, dissonance, guilt and confusion in the mind of concerned person.

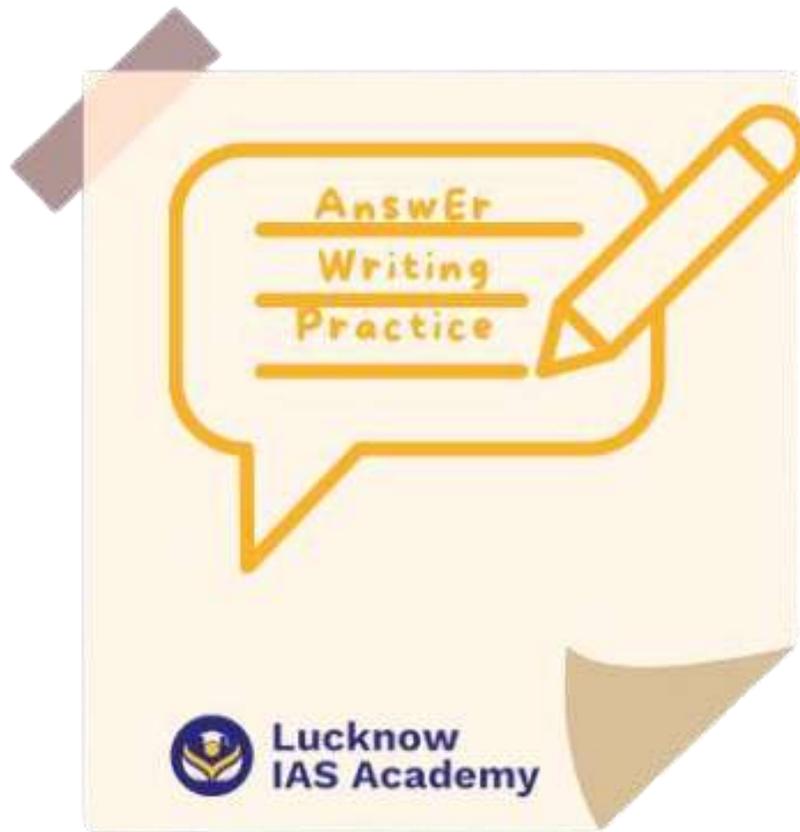
Ethics in private relationship are influenced by morality whereas ethics in public relations are influenced by social norms and ethics.

Harmony in public and private relations promotes physical, emotional and mental wellbeing but it may also lead to stagnation and conformity and adherence to group decision making when one does not think about the individual right or wrong and just conforms to the societal norms.

Conclusion

Thus we can say that both harmony and conflict between ethics in private and public can be beneficial as well as harmful for the society. What is required is the right balance between these ethics, so that integrity is maintained in the society but change and progress should also be welcomed if they are for the good of the society.





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