

# GS MAINS FREE MOCK-1

## MODEL ANSWERS (Test-1)

**Q.1 Critically examine how did the Press started by prominent Indians both in English and vernacular languages influence the freedom struggle. Also examine how the British reacted to this medium of national awakening.**

**ANS:**

1. Publication of newspaper in 19th century was not only confined to cultural papers but nationalist papers also.
2. It greatly helps in highlighting regional issues which ultimately resulted in rise of commonality of interest.
3. In 1823 press restriction was imposed by John Adams and it was widely opposed by veteran leader Rajaram Mohan Roy.
4. In 1835 press restriction was removed therefore Charles Metcalf is known as liberator of Indian press.
5. In second half of 19th century publication of newspaper in vernacular language greatly helped in highlighting local issues. Bengali newspaper somprakash also helped in shaping aggressive nationalism.
6. Passing of vernacular press act in 1876 was widely opposed by Indians.
7. Gandhian newspaper like young India, harijan was very widely circulated.
8. Revolutionary paper like yugantar, bhavanimandir, kal, Shakti was very important in shaping consciousness of Indians.

The Press, which is regarded as an important part of Modern life has acquired slowly a versatile position after the great revolt of 1857 and onwards. The introduction of Printing Press in India was an event of revolutionary significance in the life of Indian People. The awakening and growth of National consciousness among them gave rise to the nationalist press. In the overall fight for freedom, Press played a very important role, as the British published newspapers supported their interests. As a result so many vernacular newspapers were started by the Indians to awaken Indians against the British policies, though they supported different interests. The important vernacular newspapers before independence were The Times of India, The Tribune, Pioneer, Amrit Bazar Patrika, The Bengal Gazette, The Daily Milapetc. The Present paper will explore how this print Media covered the various events and popular feelings till the attainment of freedom of our country. How these newspapers adopted, adjusted, renewed itself to meet the needs and exigencies of the changing time before independence.

The liberal attitude of Lord William Bentick and Sir Charles Metcalfe towards the press, the developed means of transport and communication and the spread of education provided an unprecedented

opportunity for the press to grow in India. Press became a very powerful source to express individual thoughts and views

A “Gagging Act” had been passed following the Indian Rebellion of 1857 which sought to regulate the establishment of printing presses and to check the content. All presses had to have a license from the government with no distinction between publications in English and other regional languages.

Socio religious reform movements also played a key role in promoting nationalism and intellectual awakening among the masses. The religious and social reformers like Raja Ram Mohan Roy, who is also known as the Pioneer of Nationalist Press, Swami Dayanand Saraswati, Ramakrishna Paramahansa and Swami Vivekananda tried to reform Hindu society and religion through their literature printed in books or Newspapers. Raja Ram Mohan Roy himself published journals in Bengali, Persian, Hindi and English to educate the Public on various current issues.

To conclude, press was a powerful factor in building and developing Indian nationalism and nationalist movement, social, cultural, political or economic. Since Press was a powerful weapon of the nationalist struggle, the Indians Nationalists staunchly fought for its freedom throughout the Indian Nationalist movement. The press alone made possible exchanged of views among different social groups of different parts of the country inspite of repressive press laws by the British govt. Press became a weapon in the hands of Indians to proclaim to the masses, Principles, Programmes and Methods of democratic reconstruction of the Indian society. It fostered intellectual awakening among the masses such was the role of the press in the building up of an increasingly strong national sentiment and consciousness among the Indian people, in the development and consolidation of their growing national movement.

**Q.2 The Home Rule League Movement, led by Lokamanya Tilak and Annie Besant, was less charged but more effective compared to other movements of the time. Examine how and why?**

**ANS:**

1. Home rule league started by Tilak and Anne Besant.
2. Tilak was active in Maharashtra and Anne Besant was active in rest of India.
3. Both were inspired by Irish home rule league demanding self-rule.
4. It was very intense movement as Tilak started mass contact programme.
5. He got the title of Lokmanya during this movement.
6. It was withdrawn after passing of Montague Chelmsford reform, which promised responsible govt.
7. On the basis of this reform Government of India act 1919 was passed, which established diarchy in provinces.

The First World War broke out in August 1914. The Allied powers claimed that they were fighting the war for freedom and democracy. In the beginning of the war, some of the Indian nationalists took the British statesmen on their word. They offered utmost support to the government’s war efforts. Their hope was that the grateful Britain would soon reward India’s loyalty. These hopes

were later shattered to pieces. The Congress was still divided between the moderates like Gopal Krishna Gokhale and the extremists like BalGangadharTilak. SurendraNath Banerjee feared that the long delay by the government in introducing reforms would weaken the moderates' hold upon the people. This came true. Annie Besant gave new hope to the country. "The moment of England's difficulty is the moment of India's opportunity." She started the Home Rule League Movement to be later supported fully by Tilak. It aimed at self-government for India within the British Commonwealth. She was more Indian than most Indians, a woman of profound courage and determination. The movement soon made a great impact upon the people. The newspaper, New India, edited by her from Madras, was eagerly awaited by the people and read with great enthusiasm. Annie Besant was Irish by birth. She came to India in 1893. She founded the Central Hindu College in Benaras. It later became a full-fledged university. She loved our motherland passionately. She worked hard with utmost zeal and devotion for the social and educational uplift of people but gradually came to realise that until the nation was free, much could not be achieved. That made her take a plunge into politics. She championed the cause of building up India into a mighty self-governing community. For this, she started the publication of a weekly review captioned The Commonweal on January 2, 1914, with its cardinal programme of "religious liberty, national education, social reform and political reform." She went to England with a view to forming an Indian party in Parliament but had no success. Her visit, however, aroused sympathy for India as she made many speeches there to support the cause of Indian freedom. She declared that the "price of India's loyalty is India's freedom."

She won not only many adherents to her cause, but also captured the hearts of her opponents. Many eminent leaders like Motilal Nehru and TejBahadurSapru thus joined her Home Rule League Movement.

Tilak, who had great admiration for Besant, took a fancy to her idea of Home Rule League Movement. In fact, he wanted to reorganise the Nationalist Party immediately after his release from jail in 1914 with a view to making it a dynamic force on the national scene. He desired to cooperate with the Congress and go along with it if possible, but could also work on his own outside the Congress. Finding that the moderate leaders of the Congress were not enthusiastic about the Home Rule Movement to be started by Besant he undertook an initiative on his own. He called a conference of nationalists at Poona (now Pune) in December 1915 where he got full support for his ideas. He implemented them later and established the Indian Home Rule League at Poona in April 1916. Its objective was to attain self-government within the British empire by constitutional means. Joseph Baptista and N. C. Kelkar were appointed the President and the Secretary of the League, respectively. Tilak did not formally accept any office in the organisation, but he was its guiding spirit. Through his writings in the

Mahratta and Kesari, Tilak made the concept of Home Rule the popular catchword. This earned for him the title Ijtkmanya, i.e., respected by the people. He also made an extensive tour of the country. He advised the people to become fearless and imbibe the spirit of patriotism. Though the Home Rule Movements of Tilak and Besant functioned separately, they worked in close cooperation with each other. There was, however, an informal understanding between them with regard to the sphere of their work. Tilak worked actively in Maharashtra and Central Provinces leaving the rest of the country to [Besant](#)

The Indian Home Rule League Movement of Tilak had 14,000 members on its rolls at the end of the first year of its birth. At the annual session of the League at Nasik, he explained how his organisation was totally different from the Indian National Congress. He told that the Congress was only a deliberative body which passed a few pious resolutions from time to time. But his Home Rule League was totally revolutionary. It worked zealously for the achievement of its goal. He, therefore, did not want his Home Rule League to have a long and arduous existence but would like to wind it up at the earliest once the Home Rule was granted to India by the British government. The workers of the Home Rule League were, therefore, very active. They did their utmost to carry the message of the League to the remotest corner of the country. The local governments soon became apprehensive of their activities and sent anxious reports to the Viceroy. They apprised the Secretary of the State for India of the situation, “Mrs. Besant, Tilak and others are fomenting with great vigour the agitation for immediate Home Rule and in the absence of any definite announcement by Government of India as to their policy in the matter, it is attracting many of those who hitherto have held less advanced views. The agitation is having a mischievous effect on public feeling throughout the country.” Perhaps, the warning reached the right ears of E. S. Montague who made his historic announcement on August 20, 1917, declaring responsible government as the goal of British policy in India. There could be no doubt about it that this declaration of the British government was the result of the exertions made by the Home Rule Leaguers.

The influence of the Home Rule Movement was not confined to the boundaries of India. Sir Subrahmanya Aiyar, the retired Judge of Madras High Court, wrote a letter to President Wilson of America on June 24, 1917, the publication of which caused a furore in the British Parliament. Montague denounced the letter as “disgraceful” over which Aiyar renounced his titles of KCIE and Diwan Bahadur. The letter, however, had a wonderful impact in the United States, where a Home Rule League came to be established in New York. It started a monthly journal called Young India. Many national leaders from India like Lala Lajpat Rai and K. D. Sastri visited America and made extensive tours there to enlighten the public opinion and win support for the cause of India’s freedom. In 1918, Tilak wrote to Clemenceau, President of the Peace Conference, requesting him to solve the Indian problem so that India might become a leading power in Asia and a powerful steward of the League of Nations in the East for maintenance and promotion of peace in the world. A Home Rule League Movement for India was also established in London. Besant sent a stirring message to its British members, “Help us to become a free Commonwealth under the British Crown and we will bring our manpower to secure the world peace. Our people have died in your war for freedom. Will you consent that the children of our dead shall remain a subject race ?” The activities of the Home Rule Leaguers soon brought the results. The Labour Party Conference at Nottingham passed a unanimous resolution in 1918 in favour of the Home Rule League Movement for India. The Home Rule Movement thus marked a turning point in our freedom struggle. It focussed the public attention on the point whether the country could win its freedom with the guidance of the armchair politicians or that they would have to exert fully and devote all their capabilities and energy to serve the motherland to break the shackles of our slavery. The new idea soon became a torchbearer to all our patriots and helped to bring freedom nearer to our doors.

After returning from Mandalay, Tilak proposed that the congress should small and cohesive working committee to carry out its daily functions, so that the Congress is transformed to a real political party. But the good idea was not accepted. The meaning of war for a common man was increased

dacoity on his pocket by the government so; the common man was ready to join any movement or protest against the Government. But India lacked a solid political front and congress was just a deliberate functionary; not in a position of organizing mass protests. In September 1915, Annie launched the Home Rule League, modeling demands for India on Irish models. She clearly gave a signal of fighting for a change. For the first time, India saw a political party that was to work all year round, unlike the Congress which croaked once a year. The result was that she was able to mobilize the demonstrations and organize demonstrations, public meetings and agitations. In the next year 1916, Tilak also reorganized his supporters. When the war was near closing, BalGangadharTilak, Annie Besant, Mohammad Ali Jinnah, Joseph Baptista, G. S. Khaparde, Sir S. SubramaniaIyer, all came together under the umbrella of the All India Home Rule League. The demand was self-government within the British Empire for all of India. Objectives of the Home Rule League movement To establish self- government To build up an agitation for home rule by promoting political education and discussion. To build the confidence of the Indians against the suppression of the British government and to create an alternative movement to break the existing state of stagnation and the inertia.To revive the political activity on their own while maintaining the principles of congress.To demand for greater political representation from the British government. Indian Home Rule League & Home Rule League Please note that Indian Home Rule League and Home Rule League were not simultaneously launched by BalGangadharTilak and Annie Besant. Indian Home Rule League of Tilak was launched in April 1916, while the Home Rule League of Annie Besant came into existence in September that year. As per a common informal understanding between the two leaders, the Indian Home Rule league had to work in Maharastra and Central Provinces, while Home Rule League had to work in all India except Maharastra and Central Provinces. Commonweal and New India were the papers of Home Rule League, while those of the Indian Home Rule league were Kesari and Mahratta. Please note that after Montague declaration in 1917, Besant had dropped her league but NOT Tilak. Was Home Rule League a light in the dark tunnel? We see that the period between 1909 to 1915 was the lowest ebb in the national movement, when the British suppression led to a vacuum of ideology and leadership. The Congress became directionless and mass movement lost the direction. Under these circumstances, it was the HRL which not only showed positive attitude towards masses but also prevented them from being alienated from the mainstream.

### Q.3 Compare and contrast the Indo-Islamic architecture with that of temple architecture in India.

ANS:

1. Indo Islamic Architecture is known as combination of arcuate and trabeate.
2. In Indian architectural pattern slab and beam was integral part
3. In Turkish architecture arcuate and semiconical structure dominates.
4. We don't see any sculpture associated with it and it lacked decoration of human symbols.
5. In temple style slab and beam methods dominates
6. Many temples were made with monolithic stones with large decoration.
7. Lofty tower at main sanctum is common in temple features. It was known as Sikhar or Vimana.
8. In all temple architecture – Dravida, Vesara, Nagar. Common feature is garbhagriha



**Q.4 Discuss various forms of Sufi Silsila in India. How far it affected Indian society?****ANS:**

1. Sufi movement started in Bashra to reform Islam. It was a movement against materialism to create purity of Islam.
2. Its object was to establish direct communication between God and man through sama (dance) and rag (music).
3. There is an evolution in the growth and development of Sufism up to the 10th century, The early Sufi mystics stressed on the virtues of repentance, abstinence, renunciation, poverty and trust in God
4. After the establishment of the Delhi Sultanate, many Sufi orders were established in different parts of India and Sufism became very influential by the 14th century.

**Some of the most important Silsilas**

1. The ChistiSilsila introduced in India by KhwajaMoinuddinChisti, Even today he is venerated by Muslims and his tomb is located at Ajmer.
2. He rejected materialism and preached purity of life.
3. According to Chistisilsila lack of knowledge and ego is biggest hurdles in salvation.
4. Other than Chisti some of minor silsila existed. In Bihar Firdausi. In UP Shuttari, in Bengal, the Qadiri were very famous.
5. The SuhrawardiSilsila which was founded in India by Shaik Bahauddinzakaria. According to him material life and political power no way can be hurdle in salvation.
6. The study of Sufism indicates that it was acquainted with Hinduism and Hindu thought and adopted many Yogic practices and also was influenced by Upanishadic idealism and Vedanta.
7. Thus, most of the Sufis in India conceived and preached divine unity in terms of idealistic monoism while many Hindus found the Sufi ideas very similar to those of Vedantic philosophy.
8. The lower strata of Hindu community appear to be greatly attracted by the ideas of social equality and fraternity of Islam. And mainly due to Sufism there was large scale conversion to Islam.
9. Thus the simplicity, toleration and liberation of the Sufis in India released Syncretic forces and led to a sort of cultural synthesis.

**Q.5 Should the practice of yoga be made compulsory for all school children and government employees in India? Substantiate****ANS:**

1. Yoga literally means “addition” and it refers to the perfect coordination of the physical, mental and spiritual parts of the body.
2. It helps in increasing concentration, decrease bodily pains and provide mental peace to the humans.
3. The United Nations General assembly, passing the India’s proposal, has declared summer solstice, June 21 as the International Yoga Day.
4. This has been a great achievement for India as this will promote our culture in the entire world.
5. Yoga is a peaceful art and only those who really want to do it can perform it with peace.
6. The idea should definitely promoted and the idea should be slowly allowed to sink in the minds of all the people

7. The more appropriate way to promote it will be to start opening new yoga centers or integrating yoga with various sports clubs in the country.
8. The government should make arrangements to provide more facilities and trainers to promote the practice.

**Hints:**

Take a look around you, and you will find that whether it is adults or the children, they are busy with their tech devices. Children keep on playing games on their personal computer or mobiles whenever they get time. Adults are busy with other entertainment stuff on their tech devices. In a tech savvy world, people are getting lazier. People of every age are suffering from health problems due to sedentary lifestyles. Seeing the present conditions, should Yoga be made compulsory in schools and for government employees?

**Points in favor**

- Children are more loaded with the burden of study in the present day competitive world where parents want them to come at top slot at any cost. While employees are burdened with hectic lifestyles of 8 hours sitting jobs in offices. Yoga will provide the children with much needed break from their hectic lifestyle of studies and other activities.
- School is the place where the stepping stones get moulded and learn to withstand the harsh realities of the world. This form of teaching the yoga in schools will help the children to develop the good habits of performing the exercise in the morning. This will also help in their physical and mental fitness and proper development of their intellectual power. With so many good effects, making yoga compulsory in schools would be a welcome move.
- Yoga is one of the ways that can make people realize the difference between the active life and the passive life. The present generation is suffering from posture problems as most of the time they work on laptops or are busy with mobiles. Yoga helps them to maintain right posture.
- In the age where everything is open on the internet, yoga helps people to gain control over their mind and body in all the aspects.
- One of the most important things is the cost factor. Institutions don't need to spend huge amount of money to impart yoga education to students and employees.

**Points against**

- Children are already occupied with lots of work, and they hardly get any time to spend on themselves. The cost of Yoga classes will be ultimately passed to the students creating an extra financial burden on parents.
- The most important problem that cannot be ignored is the untrained instructor. It is necessary to have a well-trained Yoga instructor that is rarely found in society. Yoga should be done in proper guidance otherwise it can also lead to injuries if performed in an unsystematic way.
- Making yoga classes is like forcing something unwanted on the students. Instead of Yoga, school can opt for the other activities like games or aerobics.
- Yoga can make individuals Hypochondriac that can create heightened body awareness creating problems at young age.

There is no denying the fact that Yoga enjoys worldwide popularity and its' benefits need no elaboration. But, making it mandatory would be counter-productive. Even the best thing loses its' charm when forced upon others. Instead of imposing on everyone, the better strategy would be to

create awareness about its' impact on body, mind and spirit. Different people have different perceptions about Yoga. To some, it may be a physical exercise. Such persons might prefer jogging, outdoor game/sports or go to health club. Moreover, the health conditions of the human beings are not the same. Yoga might do more harm than good for certain persons. Then, there are many would rather choose heavy exercises like weight-lifting and martial arts instead of taking to yoga. Contraindications also exist in respect of some patients. So, universalization of Yoga cannot be advocated.

**Q.6 Discuss the important events in the life of the Buddha which have been depicted in different forms of Buddhist art? Also elaborate on the significance of these events?**

**ANS:**

The genesis of Buddha image is one of the most baffling issues in Indian art. Buddha was never depicted in human form and was represented in symbols while recording the events of his life on stone Like footprints, Peepal tree etc. With the advent of foreigners and the development of Gandhara School of art, this passed on to transmogrify to a new human form.

Following events from Buddha's life have been depicted in different forms in Buddhist art:

1. Birth
2. Renunciation
3. Enlightenment or Nibbana
4. Dharmachakrapravartana
5. Mahaparinibbana (Death or salvation)
- 6 Conquest of Mara

**1. The Birth :**

Birth, can be seen in several paintings and sculptures in the form of a dream in which an elephant approaches The Buddha's mother's womb. On the eve of her delivery, Maya proceeds from Kapilavastu to her parents place, Devadaha. Maya, delivered him miraculously in a garden in Lumbini, located in present-day southern Nepal. She stood beneath a tree and, with her right arm, clung to a branch for support. The figure of the Buddha-to-be, although somewhat damaged, can be seen emerging from Maya's side, his head surrounded by a halo. He is received by four great kings, guardians of quarters in a cloth. After birth, Buddha takes seven steps to proclaim he is the foremost in the world.

Location-Nagarjungkonda

**2. Renunciation:**

On a large limestone panel is depicted two scenes from the life of the Buddha. The lower scene shows the moment when Siddhartha, the Buddha-to-be, secretly leaves his father's palace in the middle of the night on the horse Kanthaka. Four dwarfs hold up his horse's hooves so that he can depart silently. His wife, son Rahul and dancing girls sleep peacefully. Renunciation can be seen in the long ear lobes of Buddhist sculptures and paintings which signify the giving up of material wealth.

Location-Nagarjungkonda

The spatially intricate scenes from this region were probably inspired by influences from Rome, with which the region had contact via coastal ports.

**3. Enlightenment :**

Buddha attains enlightenment by sitting under the Bodhi tree in Bhumispara mudra, where his fingers touch the earth. The Earth witnessing his Enlightenment



Location-Bodhgaya

#### 4. Dharmachakrapravartana (The first sermon) :

Buddha's first sermon took place in a deer park in Sarnath, to five disciples; four miles outside the city of Benares. In art, this setting is symbolized by the two small deer at the base of the Buddha's seat, and the five monks who receive his first sermon in folded hands. The first sermon (at Sarnath) is depicted in the form of setting the wheel (of Dharma) in motion or in sculptures/paintings of Buddha in the Dharmachakrapravartana mudra. The Buddha has his right hand on a wheel, which is the symbol of the Buddha's doctrine (dharma). By turning the wheel with his hand, he figuratively sets the doctrine in motion and disseminates Buddhism through the world.

Location-Sanchi; Amaravati; Sarnath (where he sits on Padmasana, holding his hand in the preaching pose)

#### 5. Mahaparinirvana :

Buddha attains his final liberation when he gives up his mortal coils on a couch spread between two Sala trees at Kushinagara. His recumbent body is shown surrounded by grieving monks and disciples. At the age of eighty, after eating some tainted food, he became very sick and laid down between two trees to die.

Symbolized his complete freedom from endless cycle of rebirth

Location-Sanchi, and Gandhara

#### 6. Conquest of Mara :

While Gautama was at the threshold of attaining Enlightenment, Mara the god of Desire and passion (also of Death) tries to placate him and thwart the fulfillment of his ambition to abandon his Vajrasana, the Diamond throne of Enlightenment by attacking him with demons. When failed, by sending apsaras from heaven to display their charms. Finally Mara surrenders and runs away. Thus, Nibbana can be seen in the form of the depictions of Bhumisparsha mudra or Buddha's call to the ground to witness his generosity by not yielding to Mara and his daughters.

Location-Amravati, Nagarjunkonda

**Q.7 "Russification of Marxism by Lenin placed Russia as first model of socialist industrialization". Comment.**

**ANS:**

1. In 1917 first communist government in world was established by Lenin as a result of Bolshevik government.
2. Lenin refuses to pay foreign debt and resorted nationalization of property.
3. In 1921 he introduced NEP, new economic policy as a measure of limited right of private ownership.
4. With 15-20 workers in Russia can set up own industry.
5. He formulated new constitution with right to work for women.
6. It created huge labour force in Russia.
7. Electrification of Russia is must for socialism. this slogan was popularized by Lenin.
8. Fundamental duties incorporated in constitution.
9. He again nationalized property and thereby state got huge accumulation of wealth.
- 10 It helped in resorting heavy industrialization which made Russia a model of socialist industrialization.

**Q.8 The initial disadvantage of League of Nations was that it seemed to be created especially for the benefit of the victorious powers. Examine.**

**ANS: CAUSES OF FAILURE OF LEAGUE OF NATIONS**

League Of Nations was created after WWI and was first comprehensive organization which came into existence on Jan.10 1920. with hopes that this organization may provide a forum to nations where they can settle out their disputes at International level and can prevent world from another war.

The success of League of Nations can be judge on the basis of its handling disputes and international conflicts incidents. The authenticity of any organization can be checked by its utility of solving political and social issues.

During 1920's League provided a useful but modest addition to international diplomacy where round of negotiations and diplomatic relations develop. Stress was made on sitting together of nations for the settlement of disputes. Security was provided to frontiers and problems of Disarmaments was solved.

But unfortunately League was helping and solving matters of minor states because of influence of BIG POWERS on world League failed to implement its will on them which gave a true picture of its contradiction of covenant.

League failed in its main object of maintaining peace in the world .Inspite of its efforts for two decades , the whole world was involved in a war in 1939. By that time , the machinery of the League Of Nations had completely broken down.

*The failure of League Of Nations can be attributed to many causes.*

**They are :**

**1. Absence Of Great Powers :**

It was unfortunate that the covenant of the League of Nations was made a part parcel of the peace settlement. It would have been better if it had kept separate. There were many states which consider the Treaty Of Versailles as a treaty of revenge, and were not prepared to ratify the same. By not retifying the treaty , they refused to be the members of the League.

The absence of the great powers from the international organization weakened her and was partly responsible for its ultimate failure.

Japan, Germany and Italy also left the League and their defection must have weakened the League.

**2. Domination Of France and England :**

It was felt that the League Of Nations was dominated by England and France and consequently the other states began to loose their confidence in that organization.

**3. Rise Of Dictatorship :**

The rise of dictatorship in Italy, Japan and Germany also weakened the chances of success of the League of Nations .

Japan was determined to acquire fresh territories and her unscrupulous patriotism threw to the winds of all principles of international law and morality. If the League was to prepared to condone her fault of conquering Manchuria . She was to prepared to give up her membership of the League and that is exactly what she actually did.

When League decided to take action against Italy on account for her aggression in Abyssinia , Italy left the League.

In the wake up spreading dictatorship states continued to be the members of the League so long as their national interest were not in any way endangered and sacrificed.

#### 4. *Limitations Of Legal Methods :*

The League Of Nations demonstrated the limitations of the legal methods.

The League was fairly efficient in structure and probably would have worked if there had existed a realization of a community of interest.

Law grows out of public opinion can not operate in disjunction with it. In the case of League law proposed and opinion disposed.

*According to Lincoln:*

*“Public sentiment is everything. With public sentiment nothing can be fail ; without it nothing can be succeed. “*

#### 5. *Loss Of Faith In League:*

Small nations lost their faith in the effectiveness of The League to save them from any aggression. The principle of collective security was not applied in actual practice. Each state decided to follow her own policy , the principle of security weakened and thus there was nothing to check the aggressive policy of Hitler.

#### 6. *Constitutional Defect :*

The League Of Nations failed because of certain constitutional defects. In the cases of disputes brought before the council of the League under Article 11, decisions of the council had to be unanimous in order to adjudge a nation guilty of having violated the covenant by resort to war or unjustifiable aggression, In Article 15. If the decisions were not unanimous verdict under Article 11, the disputing parties were free to resume the hostilities after a period of 3 months. By allowing exceptions , the covenant seemed to assumed that was remained the normal solution of international disputes.

#### 7. *Narrow Nationalism :*

Narrow nationalism was still the dominant among the peoples of the world. France was increasingly concerned with her national security , while Great Britain considered that problem less urgent than promoting commerce by fostering international trade. Japan intoxicated by her emergence as a world power , while Italy was desperate to redress her damage . Germany was indulge to retain her national prestige even at the cost of an aggressive military adventure.

#### 8. *Lack Of Mutual Co-Operation :*

The member of the league lack mutual co-operation which is always essential for the success of an organization.

For France the League was an instrument for providing her security from Germany.

On the other hand Great Britain wanted League protecting her imperialist interest .

*Hitler found League a great hurdle on the way of rise of Germany.*

#### 9. *Separate Lines Of Thoughts :*

The League was the offspring of a marriage of two separate lines of thoughts.

*In one of these which were developed my Mr. Taft and others in the U.S. The stress was on organized forces. There has to be “League of enforced peace”*

On the other hand the British attitude was extremely hesistant in its approach to the nation os enforced peace.

*If the fourteen points of Woodrow Wilson are consulted we find that a general association of nation is projected “for the purpose of affording mutual gurantees of political independence and territorial integrity”*

In its proposal the world peace is not mentioned and international co-operation is restricted to one limited object.

These two inconsistent principles were incorporated in the fabric of the League itself and no wonder it failed.

#### 10. *Manchurian Crisis :*

On the night of Sep. 18-19, 1931 some Japanese soldiers making an attempt to blow off the railway line near Mukdan .Japan took full advantage of this minor incident and on the 18th Sep.1931 She invaded Manchuria and also occupied all Japanese cities north of Mukdan.

League of Nations failed to implement sanctions on Japan and on March 27 , 1933 Japan decided to withdraw her membership of League of Nation

**Q.9 States reorganization is best regarded as clearing the ground for national integration as t has not affected the federal structure of the Union or paralyzed the centre as many had feared. Evaluate.**

**ANS:**

**Draw a background of post independence era**

**Mention committee's and constitutional background**

**Critically analyze the theme which asks that as per the apprehensions that division of state into smaller units will impact the unity of India. Instead it had given ample opportunities to the states to grow efficiently and effectively maintaining the federal spirit at the same time.**

**Discuss the avenues for natives, employment scenarios, better planning and execution**

**Satisfying the diverse needs of states.**

**Prospering the sense of belongings.**

**Separate state demands**

In the fifties, many saw regionalism as a major threat to Indian unity. But, in fact, regionalism, at no stage was a major factor in Indian politics and administration; over time it tended to become less and less important. What precisely is regionalism needs to be first understood for appreciating its role in Indian politics.

Local patriotism and loyalty to a locality or region or state and its language and culture do not constitute regionalism nor are they disruptive of the nation. They are quite consistent with national patriotism and loyalty to the nation. To have pride in one's region or state is also not regionalism. A person can be conscious of his or her distinct regional identity—of being a Tamil or a Punjabi, a Bengali or a Gujarati—without being any the less proud of being an Indian, or being hostile to people from other regions. This was put very well by Gandhiji in 1909: ‘As the basis of my pride as an Indian, I must have pride in myself as a Gujarati. Otherwise, we snail be left without any moorings.’

The Indian national movement too functioned on this understanding. From the beginning it functioned as an all-India movement and not as a federation of regional national movements. It also did not counter pose the national identity to regional identities; it recognized both and did not see the two in conflict.

Aspiring to or making special efforts to develop one's state or region or to remove poverty and implement social justice there, is not to be branded as regionalism. In fact, a certain interregional rivalry around the achievement of such positive goals would be quite healthy—and in fact we have too little of it. Also local patriotism can help people overcome divisive loyalties to caste or religious communities.

Defending the federal features of the Constitution is also not to be seen as regionalism. The demand for a separate state within the Indian union or for an autonomous region within an existing state, or for devolution of power below the state level, may be objected to on several practical grounds, but not as regionalist, unless it is put forward in a spirit of hostility to the rest of the population of a state. If the interests of one region or state are asserted against the country as a whole or against another region or state in a hostile manner and a conflict is promoted on the basis of such alleged interests it can be dubbed as regionalism.

In this sense, there has been very little inter-regional conflict in India since 1947, the major exception being the politics of the Dravida Munnetra Kazhagam (DMK) in Tamil Nadu in the fifties and early sixties. The role of the DMK is discussed in chapter 22, but it may be observed that the DMK has also increasingly given up its regionalist approach over the years. Some cite the example of Punjab in the eighties, but, as we shall see in chapter 24, Punjab's was a case of communalism and not regionalism.

Regionalism could have flourished in India if any region or state had felt that it was being culturally dominated or discriminated against. In 1960, Selig Harrison, US scholar and journalist, in his famous work, *India—The Most Dangerous Decades*, had seen a major threat to Indian unity because of conflict between the national government and the regions as the latter asserted their separate cultural identities. But, in fact, the Indian nation has proved to be quite successful in accommodating and even celebrating—in Nehru's words—India's cultural diversity. The different areas of India have had full cultural autonomy and been enabled to fully satisfy their legitimate aspirations. The linguistic reorganization of India and the resolution of the official language controversy have played a very important role in this respect, by eliminating a potent cause of the feeling of cultural loss or cultural domination and therefore of inter-regional conflict.

Many regional disputes, of course, do exist and they have the potential of fanning inter-state hostility. There has been friction between different states over the sharing of river waters; for example, between Tamil Nadu and Karnataka, Karnataka and Andhra, and Punjab and Haryana and Rajasthan. Boundary disputes have arisen out of the formation of linguistic states as in the case of Belgaum and Chandigarh. Construction of irrigation and power dams has created such conflicts. But, while these disputes tend to persist for a long time and occasionally arouse passions, they have, as a whole, remained within narrow, and we might say acceptable, limits.

The central government has often succeeded in playing the role of a mediator, though sometimes drawing the anger of the disputants on itself, but thus preventing sharper inter-regional conflicts.

**Q.10 Disparity in development- inequality has become a source of tension and given birth to sub-regional movements for separate states within Indian Union or greater autonomy for the sub-regions within the existing states. Critically analyze.**

**Ans:**

### **APPROACH**

In the 1950s, many saw regionalism as a major threat to Indian unity. But, in fact, regionalism at no stage was a major factor in Indian politics and administration; over time, it tended to become less



and less important. What precisely is regionalism needs to be first understood for appreciating its role in Indian politics.

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Aspiring to or making special efforts to develop one's state or region or to remove poverty and implement social justice there, is not to be branded as regionalism. In fact, a certain inter-regional rivalry around the achievement of such positive goals would be quite healthy—and in fact we have too little of it. Also, local patriotism can help people overcome divisive loyalties to caste or religious communities.

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Many regional disputes, of course, do exist and they have the potential of fanning interstate hostility. There has been friction between different states over the sharing of river waters: for example, between Tamil Nadu and Karnataka, Karnataka and Andhra, and Punjab and Haryana and Rajasthan. Boundary disputes have arisen out of the formation of linguistic states as in the case of Belgaum and Chandigarh. Construction of irrigation and power dams has created such conflicts. But, while these disputes tend to persist for a long time and occasionally arouse passions, they have, as a whole, remained within narrow, and we might say acceptable, limits. The central government has often succeeded in playing the role of a mediator, though sometimes drawing the anger of the disputants on itself, but thus preventing sharper interregional conflicts.

### **Economic Imbalances and Regionalism**

Economic inequality among different states and regions could be a potential source of trouble. However, despite breeding discontent and putting pressure on the political system, this problem has not so far given rise to regionalism or feeling of a region being discriminated against.

At independence, the leadership recognized that some regions were more backward than others. Only a few enclaves or areas around Calcutta, Bombay and Madras had undergone modern industrial development. For example, in 1948, Bombay and West Bengal accounted for more than 59 per cent of the total industrial capital of the country and more than 64 per cent of the national industrial output. Under colonialism, agriculture had also stagnated, but more in eastern India than in northern

or southern India. Regional economic disparity was also reflected in per capita income. In 1949, while West Bengal, Punjab and Bombay had per capita incomes of Rs 353, 331 and 272 respectively, the per capita incomes of Bihar, Orissa and Rajasthan were Rs 200, 188 and 173 respectively. From the beginning, the national government felt a responsibility to counter this imbalance in regional development. Thus, for example, the 1956 Industrial Policy Resolution of the Government of India asserted that 'only by securing a balanced and coordinated development of the industrial and agricultural economy in each region can the entire country attain higher standards of living'. Similarly, recognizing 'the importance of regional balance in economic development as a positive factor in promoting national integration', the National Integration Council of 1961 urged that 'a rapid development of the economically backward regions in any State should be given priority in national and State plans, at least to the extent that the minimum level of development is reached for all states within a stated period'.<sup>2</sup>

Some backward states have managed to pick themselves up, while others have failed to do so, with the result that there has been a change in the hierarchy of states in terms of development and per capita income. Thus, Bihar, Madhya Pradesh and Orissa are still at the bottom. Kerala, Punjab and Gujarat continue to remain on the top. There has been an improvement in the position of the previously underdeveloped states of Haryana, Himachal Pradesh, Karnataka and Tamil Nadu, while there has been deterioration in that of Assam, West Bengal, Maharashtra and U.P, with U.P. moving to the bottom level and West Bengal to the middle. Andhra Pradesh and Rajasthan have stagnated, remaining just above the bottom level. On the whole, Haryana is an example of states which have improved their position and Bihar of one of those whose position has worsened.

Why then does regional inequality persist on such a wide scale? What are the constraints on its decline? Or why have Bihar and U.P. performed so poorly. It emerges that the constraint is not essentially of geography, that is, of inequality in size or natural resources. Bihar, U.P. and Orissa are, for example, very well endowed by nature; their people well known for their industriousness because of which they are welcomed in the rest of the country, and indeed overseas in the West Indies, Mauritius and Fiji to where some have migrated.

The major reason, at the all-India level, for the continuing regional disparity has been the low rate of economic growth. To make a dent on this requires a high rate of national growth so that large revenues can be raised and devoted to the development of the backward regions without adversely affecting national growth itself. The rate of growth of the Indian economy was around 3.5 per cent till the end of the 1970s and around 5 per cent in the 1980s. This was not high enough to have a significant impact on regional inequality despite policies consciously designed to favour backward regions being followed. It is only in the last few years that the rate of growth of the economy has touched 8 to 9 per cent, while population growth has also slowed down. A reduction in economic inequality may come about, provided the right type of regional developmental policies continue to be followed.

We, however, feel that the roots of some states' backwardness lie in their socio-economic and political organization itself. For example, the agrarian structure in Bihar and eastern U.P. is still quite regressive and in many parts of these states land reforms have been inadequately implemented. (This was also true of Orissa till recently.) The feudal mentality is still quite strong. Also, in Bihar and Orissa land consolidation has been tardy, though ongoing, which played an important role in the agricultural development of Punjab and Haryana.

The backward states have a lower level of infrastructural facilities, such as power, irrigation, roads, telephones, and modern markets for agricultural produce. These are essential for development and have to be developed by the states themselves being mostly State subjects.

States also have a low level of social expenditure on education and public health and sanitation, which are also state subjects. Besides, they suffer from a lack of financial resources to meet Plan expenditure. Increased central financial assistance is unable to offset this weakness. A vicious cycle is set up. A low level of economic development and production means less financial resources and limited expenditure on infrastructure, development planning and social services. And this low level of expenditure in turn leads to low levels of production and therefore of financial resources.

Political and administrative failure also bolsters backwardness. Bihar and U.P. are classic cases of states bedevilled by high levels of corruption, sheer bad administration, and deteriorating law and order. As a result, whatever central assistance is available is poorly utilized and often diverted to non-development heads of expenditure. Further, development of infrastructure, including roads and electricity, is neglected and the existing infrastructure is riddled with inefficiency and corruption. All this turns away the private sector, which is a major source of development in the advanced states. The role of greater administrative efficiency is also proved by the better rates of economic growth in the relatively better administered states of South and western India as compared to Bihar and Uttar Pradesh.

In passing, it may be mentioned that disparities in development also exist within each state. In many cases, this inequality has become a source of tension and given birth to sub-regional movements for separate states within the Indian Union, or greater autonomy for the sub-regions within the existing states, or at least special treatment and safeguards in matters of employment, education and allocation of financial resources. Examples of such sub-regional feelings are the movements in Telangana in Andhra Pradesh, Vidarbha in Maharashtra, Saurashtra in Gujarat, Bundelkhand in Uttar Pradesh, Darjeeling district or Gorkhaland in West Bengal, Bodoland in Assam, and the areas consisting of the old princely states of Orissa. It is because of these regional feelings that Uttaranchal, Jharkhand and Chhattisgarh were created out of Uttar Pradesh, Bihar and Madhya Pradesh, though the tribal and linguistic factors were also important.

Undoubtedly, regional economic inequality is a potent time-bomb directed against national unity and political stability. So far, fortunately, it has been 'digested', absorbed and mitigated because it is not the result of domination and exploitation of backward states by the more advanced states or of discrimination against the former by the national government. It is noteworthy that the politically important Hindi-speaking states of the Indian heartland— Uttar Pradesh, Bihar, Madhya Pradesh and Rajasthan, with nearly 37 per cent of the seats in the Lok Sabha—are economically backward. On the other hand, Punjab, Haryana, Gujarat and Maharashtra, with only about 17 per cent of the seats in the Lok Sabha, are the high-income states. It is, therefore, impossible for anyone who talks of the Hindi-belt states' domination of the others to be taken seriously.

On the other hand, the backward Hindi-belt states wield so much political clout that it is impossible for them to accuse the central government or non-Hindi states of dominating or discriminating against them. It is interesting that so far accusations of central domination have come from the relatively developed states of Punjab and West Bengal—obviously for political and not economic reasons. However, one hears less and less about central domination in these states too.

In the all-India services too, like the IAS, the Hindi areas are not advantaged. It is Punjab, Tamil Nadu, Kerala and West Bengal which have a higher representation than their population warrants.

### Sons of the Soil Doctrine

Since the 1950s, an ugly kind of regionalism has been widely prevalent in the form of the ‘sons of the soil’ doctrine. Underlying it is the view that a state specifically belongs to the main linguistic group inhabiting it or that the state constitutes the exclusive ‘homeland’ of its main language speakers who are the ‘sons of the soil’ or the ‘local’ residents. All others who live there or are settled there and whose mother tongue is not the state’s main language, are declared to be ‘outsiders’. These ‘outsiders’ might have lived in the state for a long time, or have migrated there more recently, but they are not to be regarded as the ‘sons of the soil’. This doctrine is particularly popular in cities, especially in some of them.

**Q.11 The eastern coast of India is more vulnerable due to climate change process than the western coast. Why? Give your arguments.**

#### Approach

India’s eastern sea coast, which comprises states like Andhra Pradesh, Orissa, West Bengal and Tamil Nadu is more vulnerable to the after-effects of the sea level rise that has been observed in recent years, according to a document with the ministry of earth sciences, India.

According to the ministry, the sea level is rising faster and faster due to climate change, and is estimated at about 3.2 mm per year, or almost of 1 cm every three years. In the year 2007, the rise was estimated at around 2 mm per year.

“It is expected that east coast of India will be more vulnerable than the west coast, because of its low lying nature and hence the tendency of coastal flooding will rise if the sea level rises significantly India’s west coast, which comprises places like Kerala, Konkan coast, Mumbai, Gujarat and Goa, will also face the ill effects of rising sea levels.

According findings of the Intergovernmental Panel on Climate Change (IPCC), the mean sea level has risen by about 19 cm between 1901 and 2010.

“The satellite based linear trend during 1993-2011 is estimated to be  $3.2 \pm 0.5 \text{ mm/year}$ ,” the ministry said.

The major reason behind the rise in sea levels is ascertained to be the melting of polar and high-land permafrost, which leads to the release of water into the sea.

The melting, in turn, is ascertained to be the result of ‘global warming’ — the increase in average air temperature due to the release of greenhouse gases such as carbon dioxide and methane due to the combustion of fossil fuels such as coal and petroleum.

The government of India is developing a plan factoring in the possibility of climate-change related earthquakes, cyclones, floods, storm surges, tsunami etc. for the coastal regions.

It has set up a Society of Integrated Coastal Management (SICOM) comprising four components, namely, (i) National Coastal Management Programme; (ii) ICZM-West Bengal; (iii) ICZM-Orissa; (iv) ICZM-Gujarat.

National component includes (a) Demarcation of hazard line for mapping the entire coastline of the mainland of the country; (b) A National Centre for Sustainable Coastal Management (NCSCM) has been established within the campus of Anna University, Chennai with its regional centres in each of the coastal States/Union territories to promote research and development in the area of coastal management including addressing issues of coastal communities.

India also has a National Action Plan on Climate Change (NAPCC) which outlines a strategy that aims to enable the country adapt to climate change and enhances the ecological sustainability of our development path.



**Q.12 Ocean currents are active agents of change of land forms. Do you agree? Explain with examples.**

Surface currents are generated largely by wind. Their patterns are determined by wind direction, Coriolis forces from the Earth's rotation, and the position of landforms that interact with the currents. Surface wind-driven currents generate upwelling currents in conjunction with landforms, creating deepwater currents.

Currents may also be generated by density differences in water masses caused by temperature and salinity variations. These currents move water masses through the deep ocean—taking nutrients, oxygen, and heat with them.

Occasional events also trigger serious currents. Huge storms move water masses. Underwater earthquakes may trigger devastating tsunamis. Both move masses of water inland when they reach shallow water and coastlines. Earthquakes may also trigger rapid downslope movement of water-saturated sediments, creating turbidity currents strong enough to snap submarine communication cables.

Bottom currents scour and sort sediments, thus affecting what kind of bottom develops in an area—hard or soft, fine grained or coarse. Bottom substrate (material) determines what kinds of communities may develop in an area.

Finally, when a current that is moving over a broad area is forced into a confined space, it may become very strong. On the ocean floor, water masses forced through narrow openings in a ridge system or flowing around a seamount may create currents that are far greater than in the surrounding water—affecting the distribution and abundance of organisms as well as the scientists and their equipment seeking to study them.

**Q.13 Natural resources including the energy resources are the determinants of geopolitical alignments in the world. Explain with examples.**

**Answer**

**Approach**

The current turmoil in the greater Middle East confirms the region's centrality in world affairs as the place where ideological and strategic political forces intersect the established patterns of economic interdependence. Energy and finance are the twinned dimensions of that deep and intricate connectedness that are vulnerable to disruption by conflict, impaired government authority or calculated attempts to use control of energy resources as a diplomatic weapon.

Consider these plausible scenarios that could arise from current crises. **State failure** due to civil strife a la Syria in a major oil exporter: Libya, Iraq, Algeria, Nigeria. **Military conflict** that leads to a physical blockage of oil commerce: war with Iran accompanied by a closing of the straits of Hormuz. Accession to power of **a regime so hostile** to the West as to curtail exports: Saudi Arabia, Russia. Interference with major pipelines: Russia, Syria.

As a consequence of turbulent political conditions, the element of uncertainty in international energy markets has increased markedly. That is the result of political developments that impinge, directly or indirectly, on the security of supply. They are the Arab Spring and its aftermath of instability in major oil exporting countries; the stringent boycott placed on oil and natural gas exports from the Islamic Republic of Iran; the heightening of regional tensions across the Middle East associated with the contest between loosely configured Shi'ite and Sunni blocs led by Iran and Saudi Arabia respectively. Adding to the uncertainty over the middle and longer term are market developments.

These include growth in demand from the burgeoning economies of China, India and other Asian economies; and the increase in the supply of hydro-carbon fuels through the exploitation of new sites and the application of new production techniques, e.g. hydraulic fracturing. Those new sites,



and the distribution pipelines being constructed and negotiated to major consumers, are also located in areas of political uncertainty: Central Asia and the Caspian Basin, and Russia.

The foreign policy and energy policy issues that arise from the intersection of energy's political geography and other international concerns of a security and political nature are multiple and multi-dimensional. A variable but everywhere substantial element of indeterminacy marks the future even as the saliency of these issues becomes more acute. The questions of analysis, interpretation and policy choice that we face have precedent in the oil crises of the 1970s and early 1980s. At that time, it was the OPEC oil embargo and the Iran Revolution whose repercussions forced a reconceptualization of energy security and a rethinking of strategies to anticipate, avoid and cope with supply crisis. Moreover, the restructuring of the world oil markets had lasting effects on the dynamics among suppliers, consumers and intermediaries. Analyses done during that period clarified new patterns of interaction and laid the basis for responses at both the national and multilateral level.

Today a similar effort is in order. It would begin with identification of new geopolitical factors. The next step is to trace the implications for established arrangements and policies. An important ancillary element would be design of monitoring devices for following changes of key variables in the external and policy environment and tracing their chain of effects. On those foundations, one is in a better prepared to formulate and assess policy choices.

So what generalizations does this situation permit us?

One important implication is that a close monitoring of fluid politics, fluid policy, and a shuffling of government elites is imperative. With less to be taken as given, premiums should be placed on first-hand knowledge as to the state of play among factions and personalities within governments, developments in particular sectors of national economies, in the interplay among domestic and regional/international trends.

**Q.14 Why the chains of islands on the coast of Pacific are more active than other part of the surface, explain with the help of plate tectonics.**

**Answer**

**Approach**

The Ring of Fire is a long chain of volcanoes and other tectonically active structures that surround the Pacific Ocean. The chain runs up along the western coast of South and North America, crosses over the Aleutian Islands in Alaska, runs down the eastern coast of Asia past New Zealand and into the northern coast of Antarctica. The Ring of Fire is one of the most geologically active areas on Earth, and is a site for frequent earthquakes and powerful volcanic eruptions.

There are more than 450 active and dormant volcanoes located within the Ring of Fire. Many of these volcanoes were created through the tectonic process of subduction whereby dense ocean plates collide with and slide under lighter continental plates

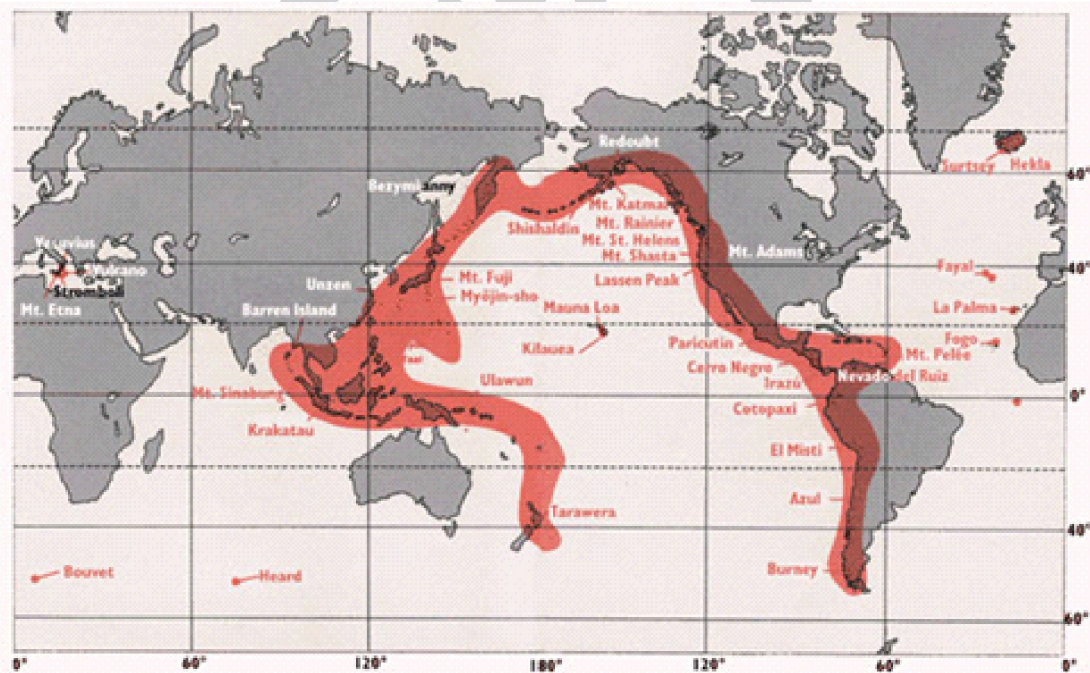
Deep ocean trenches are a common feature of the Ring of Fire. These trenches form along *subduction zones* where slabs of the ocean floor slide into the Earth. The deepest part of the ocean on Earth, the Mariana Trench, is located along the Ring of Fire in the western portion of the Pacific Ocean Basin. The majority of Earth's earthquakes occur in the Ring of Fire, too. These earthquakes are caused by the sudden lateral or vertical movement of rock along plate margins. [About 81%](#) of the world's largest earthquakes have occurred along the Ring of Fire. The largest earthquake ever recorded on Earth was a 9.5 magnitude earthquake that struck Chile on May 22, 1960. Other noteworthy

earthquakes that have occurred along the Ring of Fire include a 9.2 magnitude earthquake that struck Prince William Sound, Alaska on March 28, 1964, a 9.1 magnitude earthquake that struck off the coast of Sumatra on December 26, 2004 and a 9.0 earthquake that struck near the coast of Honshu, Japan on March 11, 2011.

From the deepest ocean trench to the tallest mountain, plate tectonics explains the features and movement of Earth's surface in the present and the past. Plate tectonics is the theory that Earth's outer shell is divided into several plates that glide over the mantle, the rocky inner layer above the core. The plates act like a hard and rigid shell compared to [Earth's mantle](#). This strong outer layer is called the lithosphere.

Developed from the 1950s through the 1970s, plate tectonics is the modern version of [continental drift](#), a theory first proposed by scientist Alfred Wegener in 1912. Wegener didn't have an explanation for how continents could move around the planet, but researchers do now. Plate tectonics is the unifying theory of geology, said Nicholas van der Elst, a seismologist at Columbia University's Lamont-Doherty Earth Observatory in Palisades, New York.

"Before plate tectonics, people had to come up with explanations of the geologic features in their region that were unique to that particular region," Van der Elst said. "Plate tectonics unified all these descriptions and said that you should be able to describe all geologic features as though driven by the relative motion of these tectonic plates."



The driving force behind plate tectonics is convection in the mantle. Hot material near the Earth's core rises, and colder mantle rock sinks. "It's kind of like a pot boiling on a stove," Van der Elst said. The convection drive plates tectonics through a combination of pushing and spreading apart at [mid-ocean ridges](#) and pulling and sinking downward at subduction zones, researchers think. Scientists continue to study and debate the mechanisms that move the plates.

Mid-ocean ridges are gaps between tectonic plates that mantle the Earth like seams on a baseball. Hot magma wells up at the ridges, forming new ocean crust and shoving the plates apart. At [subduction zones](#), two tectonic plates meet and one slides beneath the other back into the mantle, the layer underneath the crust. The cold, sinking plate pulls the crust behind it downward. Many spectacular volcanoes are found along subduction zones, such as the “Ring of Fire” that surrounds the Pacific Ocean.

### **Plate boundaries**

Subduction zones, or convergent margins, are one of the three types of plate boundaries. The others are divergent and transform margins.

At a divergent margin, two plates are spreading apart, as at seafloor-spreading ridges or continental rift zones such as the East Africa Rift.

Transform margins mark slip-sliding plates, such as California’s [San Andreas Fault](#), where the North America and Pacific plates grind past each other with a mostly horizontal motion.

The Ring of Fire is a long chain of volcanoes and other tectonically active structures such as ocean trenches and earthquake fault zones that surround the Pacific Ocean. Approximately 90% of the most powerful volcanic eruptions and about 81% of the world’s largest earthquakes have occurred along the Ring of Fire. The Ring of Fire is home to millions of people who are working to improve their resiliency to natural disasters.

### **Q.15 The emergence of Independent nations in Asia and Africa has been a distinctive feature of the world after the Second World War. Critically examine.**

**Ans:**

Almost sixty years since the end of the Second World War, the world has changed dramatically. The political shape of the world had been completely transformed. The period witnessed the total disintegration of the imperialist domination and a near total collapse of European hegemony of the world.

In 1945, fifty nations had joined together in founding the United Nations. After Namibia’s emergence as an independent nation in March 1990 and, later, the collapse of the Soviet Union, the number of member-countries of the United Nations has gone up to 192.

Most of the new members are countries, mostly of Asia and Africa, which have won their independence after the Second World War.

USA and the Soviet Union established themselves as the greatest powers of the world for over four decades after the defeat of Germany, Japan and Italy, and the loss of the colonial empires of Britain and France. These two countries exercised a dominant role in world affairs and headed the two power blocs that came into being soon after the war. USA headed the Western bloc, comprising countries of Western Europe, North America and the Pacific. These countries chose to describe themselves as constituting the ‘Free World’. The Soviet Union was the dominant power in the Socialist bloc which, came into being as a result of the capture of power by Communist parties in countries of Eastern Europe and, later, in China and North Korea.

Many changes took place within and between these two blocs, or groups of countries, but the position of USA and the Soviet Union as pre-eminent military powers in the world remained unchanged till the end of the 1980s.

There have been vast political, economic and social changes in every part of the world. The direction and extent of changes vary from country to country but the United Nations Universal Declaration of

Human Rights with its stress on civil and political, and economic and social rights may be regarded as a symbol of the main direction of change.

Almost every country in the world attained independence and the people, at least in principle, everywhere have become masters of their own destiny. Though the main direction of change has been in the growth of political freedom and establishment of universal franchise and representative institutions, many countries are still ruled by military dictators, autocrats and oligarchies.

For about 45 years since the end of the Second World War, until the dramatic changes which began to take place around 1990, the two main political, economic and social systems in the world were described as capitalist and socialist. Each of them underwent many important changes.

In countries with an advanced capitalist system, there was a general recognition of economic and social rights. This came about, at least partly, as a result of the struggles by workers' unions and labour and socialist movements.

Most of the advanced capitalist countries have followed welfare policies which have mitigated the worst miseries associated with capitalism before the Second World War. The kind of socialist system which was built in the Soviet Union and, after the Second World War, in Eastern Europe was for some years seen as an alternative to the capitalist system.

This system, often referred to as 'actual existing socialism', also underwent many changes until it collapsed. The newly independent countries have been engaged in the task of building their social, economic and political systems.

The backwardness which they inherited from the colonial rule, however, continues to characterise most of these countries. The world economic system continues to be inequitable and is a major factor in the continuing backwardness of these countries which, together, is referred to as the Third World.

Some countries of the Third World witnessed very high rate of economic growth. The most spectacular has been the rise of China as a great economic power during the past 20 years. India is also beginning to emerge as a major economic power.

There have been technological changes of a dramatic nature during the past fifty years. These technological changes have particularly transformed the economies of the advanced capitalist countries.

Besides USA, Japan and Germany have emerged as major economic powers. The advances in technology have tended to further widen the gap between the economically developed countries and the countries of the Third World which are called developing countries.

The division of the world into developed and developing countries has become a major feature of the post-Second World War world.

The period after the Second World War has been a period of tensions and conflicts. The alliance which had come into being during the war to defeat fascism came to an end soon after the war was over.

Then followed a period of confrontation between what came to be known as the Western and the Soviet blocs. This confrontation which continued for fifty years after the end of the Second World War is known as the Cold War.

It was accompanied by a race for more and more, destructive weapons which threatened the very survival of the human race. Many wars broke out in different parts of the world, and although in many of these wars the countries of the two antagonistic blocs were directly or indirectly involved, these wars remained localised. There were many occasions during this period when the world was brought on the brink of disaster but a general war was averted.



The emergence of independent nations in Asia and Africa has been a distinctive feature of the world after the Second World War. The independent countries of Asia and Africa along with many countries of Latin America pushed for an independent role in world affairs.

During the period of the Cold War, their refusal to align with any of the military blocs helped in creating an atmosphere of peace. The coming together of these countries led to the rise of the Non-Aligned Movement which played an important role in lessening tensions around the world, in ending colonialism, imperialism and racialism and in bringing to the fore the issue of development as an international concern.

There were periods of thaw and the lessening of tensions since the 1960s, but now it can be said with certainty that the world since the 1990s is a post-Cold War world. The end of the Cold War marks the end of an era which began with the end of the Second World War.

Whether it also marks the beginning of a genuinely peaceful world cannot be said with certainty. The post-Cold War world is not without tensions and conflicts. It should be remembered that the hunt for more destructive armaments during and even after the Cold War was a more puzzling question for world peace efforts. Only a genuine concern for disarmament and international cooperation, and not merely the avoidance of war, can guarantee world peace.

Since the end of the 1980s, some of the changes that have taken place in the world are so far-reaching that they may be said to mark the beginning of a new phase in world history. The Soviet Union as a state—as a Union of Soviet Socialist Republics—collapsed.

The 15 republics which constituted USSR have become independent states. The rule of the communist parties in these states, as well as in the countries of Eastern Europe, has ended. With the ending of the communist rule, the kind of socialist political and economic system which was built in these countries has collapsed.

The Soviet Union had been a major factor in world politics since the Russian Revolution. After the Second World War, it headed a mighty military bloc and, along with countries of Eastern Europe, was seen as representing a powerful challenge to the military might and the political and economic system of USA and Western Europe.

There is hardly any major event in world history since the Second World War which can be fully understood without reference to the direct or indirect role, or the sheer existence, of USSR. The most obvious consequence of the collapse of USSR has been the end of the Cold War.

**Q.16 The precise relationship between Varna and Jati has been the subject of much speculation and debate among scholars. The most common interpretation is to treat varna as a broad all-India aggregative classification, while jati is taken to be a regional or local sub-classification involving a much more complex system. Comment.**

**Approach:**

- Define the Varna and Jati in Indian context
- Explain the origin and progress of these identities over the historical timescale
- Discuss various problems in hand of the society relating to complex structure of the society and also identify the differences between Varna and Jati identities.

**Hints:**

The most peculiar characteristic of the Hindu society is the system called varna and jati. Varna is caste on the basis of position in the society and jati a sub-caste. (Varna in Sanskrit actually means colour). Varna is the positional label imposed upon different castes as a yardstick for social



classification. It was this discrimination, exploitation and right violations on the basis of the varna-jati classification that the reformist movements opposed the most. The varnas are four in number: brahmanas, kshatriyas, vaishyas and shudras. This four-fold division was on the basis of profession and the grades of respectability attributed to each of these. And thus the brahmanas who were the custodians of the worship of gods and the performance of the rituals were sanctioned the highest of varnas. The shudras who were allotted the manual labour and related 'clean' jobs the lowest. Below these four layers were the numerous other castes and sub-castes engaged in 'unclean' jobs. These people were below the varnas and therefore were treated as untouchables.

The word Varna, when translated into Hindi, literally translates into color. However, the Varna system had nothing to do with the color of the skin of an individual. In fact, the Varna system was devised to classify a person on the basis of his attributes or characteristics. However, the system got degenerated with the passage of time and developed into the much maligned caste system that is seen even today. This caste system meant that a person had no chances of upward mobility in the society, and he remained in the caste that he was born into.

The original Varna system was devised to have harmony and cooperation between people living in the society and people in different Varnas did not interfere in each other's lives to compete. It was when the Varna of a person was decided on the basis of his birth rather than his qualities that it became rotten.

The ancient Varna system did not have much of significance in the social order in the society. If one was a Brahmin, it may have meant a lot to other Varnas, but inside his own Varna, he was just another individual with no identity. The need for identity within a single Varna led to the development of Jati system inside the Varna system. There was no Jati system in ancient India, and even the Chinese Scholar Hsuan Tsang has not mentioned anything about it in his writings. The literal translation of the word Jati gives us the word birth.

Historian Romila Thapar writes on the genesis and formulation of the caste system: When the Aryans first came to India they were divided into three social classes, the warriors or aristocracy, the priests, and the common people. There was no consciousness of caste, as is clear from remarks such as "a bard am I, my father is a leech and my mother grinds corn". Professions were not hereditary, nor were there any rules limiting marriages within these classes, or taboos on whom one could eat with. Jatis developed much later in India to reflect the trade or profession of a particular community. So, while Gandhi comes from Gandha which means smell, the community of Gandhis is the one that trades in perfumes. Dhobi community came from the word dhona which meant to wash, and thus Dhobis were people who washed other people's clothes. Thus, a jati is a community engaged in a particular profession or trade. This system of classification continued in modern India till recently, and a person's surname was enough to let others know all about his profession. However, with modern education system and no discrimination from the state, this caste system or the Jati system is on the decline.

**Q.17 Our society is still in the grip of deep rooted misogynistic mentality that sees stalking in the light of "macho-man enthusiasm". Comment.**

### Approach

- Define Stalking as an offense and prevalence of misogynistic in our society
- Reason behind failure of legal framework to succeed in absence of poor implementation
- Way forward to stop incidences of crime related to stalking and harassment of women

## Hints

In most cases, misogynists do not even know that they hate women. Misogyny is typically an unconscious hatred that men form early in life, often as a result of a trauma involving a female figure they trusted. An abusive or negligent mother, sister, teacher or girlfriend can plant a seed deep down in their brain's subcortical matter.

Once planted, this seed will germinate and begin to grow, the tiny root working its way into the fear processing and memory areas of the brain as its tiny stem works its way into frontal areas of the brain, affecting emotion and rational decision-making. The first signs of misogyny are barely noticeable, but with additional exposure to neglect, abuse, or lack of treatment, this behavioral seeding will grow larger and more prominent. But even when the misogyny reaches maturity and the tendency toward acting with hatred toward women can no longer be controlled, the misogynist and the women around him will often fail to notice the condition until it's too late.

The following traits are typical of the misogynist:

- He will zero in on a woman and choose her as his target. Her natural defenses may be down because he's flirtatious, exciting, fun, and charismatic at first. As time goes on, he begins to reveal a Jekyll & Hyde personality. He may change quickly from irresistible to rude, and from rude back to irresistible.
- He is extremely competitive, especially with women. If a woman does better than him socially or professionally, he feels terrible. If a man does better, he may have mixed feelings about it but he is able to look at the situation objectively.
- He will unknowingly treat women differently from men in workplace and social settings, allowing men various liberties for which he will criticize female colleagues or friends.
- He will be prepared (unconsciously) to use anything within his power to make women feel miserable. He may demand sex or withhold sex in his relationships, make jokes about women or put them down in public, "borrow" their ideas in professional contexts without giving them credit, or borrow money from them without paying them back.

Recently a case of girl named Karuna stirred the consciousness of the society. Let's go through the developments in this case, to understand about the scale of the problem. Aditya stabbed Karuna, a 21-year-old teacher, 27 times in broad daylight in Delhi's busy Burari area. Karuna's case reflects appalling truths about how stalking - made a criminal offence in 2013, following the Nirbhayagangrape-murder in the national capital - is still treated in a callous and casual way by the authorities. Karuna's family filed a police complaint. However, her relatives say, the police pressured the family to "compromise" with Aditya, whose father is a retired sub-inspector. Elsewhere in Delhi, Lakshmi was stabbed by Sanjay who'd been stalking her for over a year. Lakshmi filed two police complaints and Sanjay was arrested — but out on bail, not made to report to the authorities to show no further wrongdoing. The result is brutally stark - Lakshmi was killed.

These murders highlight how despite stalking cases having more than doubled in Delhi between 2014-2015, perilously little has changed. Stalking can be fatal — but the police's response appears to be a chatty, informal "compromise", rather than swiftly arresting and tracking stalkers. Cops found adopting village-elder roles, rather than acting as serious functionaries of the state who must implement the rule of law, must be made accountable.

Alongside, the deep-rooted misogynistic mentality which sees stalking as macho-man enthusiasm — infamously celebrated by Bollywood, which often echoes with the perversity that a woman's "no" means "yes" — must be uprooted. Educationists must emphasise stalking is for losers — who will land in jail. Authorities must arrest and track stalkers. And families must be made aware there

can be no “compromise” with a stalker, who can slip into the derangement of a “no compromise” zone swiftly. Finally, government at all levels must answer — who is responsible for Karuna’s murder? And what can be done to ensure that “smart cities” of the future do not become stalking centres, where citizens get murdered while the authorities look away?

**Q.18 It is easy to lay the blame on successive governments for failing to address health as a fundamental right for Indian people. But the real tragedy is that we the people of India, have not taken our government to task for this catastrophic failure. Critically analyze the statement in the light of recent developments.**

**Approach:**

- **Discuss about the state of healthcare system in India and governments role in it**
- **Discuss about the gap areas in existing system and its impact on vulnerable sections**
- **Discuss about the constitutional provisions related to health care and what is the way forward to ensure that healthcare facilities improve.**

**Hints:**

India’s poor health indices are cause for concern. The country does not seem to be on track to meet health targets set for the Millennium Development Goals and the 12th Five Year Plan. The challenge for the nation is to translate into reality this vision of accessible, affordable and equitable health care for all. Even many current government initiatives, such as the National Rural Health Mission are not effectively implemented in practice. Many standard norms are exercised in the breach. Non-functioning health facilities, sub-standard treatment, denial of care and medical negligence are not uncommon.

The Constitution guarantees fundamental rights to its people. Article 21 gives the citizens the Right to Life. As with all fundamental rights, the Right to Life is justiciable. Many other obligations, required to produce an egalitarian society, are enshrined in the Constitution and are listed under Directive Principles of State Policy. These include Article 47, 39 and 38, which argue for the need to raise the level of nutrition, enhance standards of living and improve public health. They also make a case for social justice and sustainable livelihoods.

The Supreme Court has, on many occasions, cited the Constitution having read many of these principles into the fundamental rights guaranteed to all its citizens. It uses general constitutional guarantees, applies them in particular situations and innovates to ensure that the ideals prescribed in the Constitution can be legally implemented.

Social activists and human rights groups have successfully employed public interest litigation to ensure that rights guaranteed in the Constitution and in international law are delivered to people. For example, the Centre for Reproductive Rights and the Human Rights Law Network, in collaboration with grass-root development and social movements, have been fighting for rights of the poor and marginalised.

The government needs to clarify its position on the health rights of its people. It needs to clearly delineate its obligations and establish legal consequences for non-compliance. A constitutional amendment in relation to the Right to Health, similar to the Right to Education Act, should be considered.

The government needs to increase its public spending on health to at least 3 per cent of GDP, in keeping with its improved economic status. It needs to revitalise its public health systems, which have been systematically under-funded and neglected over the past decades. It also needs to focus on social determinants of health with renewed emphasis on the provision of clean water, sanitation, nutrition, housing, education and employment.

While the government subscribes to many ideals and has evolved numerous schemes to put them into action, their implementation leaves much to be desired. The failure of implementation mandates urgent mechanisms for institutional correction of processes and systems to deliver effective health care. Workers in the public health system need to change their work culture to improve the delivery of care. Accountability has to be a core feature of this new system. Social and health activists need to work with the legal fraternity to highlight issues through PILs, when required. Political, corporate, and financial pressures can sometimes be only overcome through law.

The judiciary should recognise that the right to health is constitutionally guaranteed and justiciable. It should fast track PILs related to health and should accept the persuasive value of decisions made in the High Courts. Judges may opt to close off the call of justice and renew the rule of the law in relation to the new question that is presented. On the other hand, they may take up the challenge and rethink, remake and cite the law as best as they can in a way that measures up to the call of justice. The Right to Health envisages provision of timely and appropriate healthcare along with underlying determinants of health, like adequate sanitation, nutrition, healthy occupations, environment, and access to health information.

**Q.19 Analyze the prospects of social inclusion for the differently-abled in the light of issues and strategies.**

**Approach**

- **Discuss the problems faced by differently-abled people in our society**
- **Various steps taken by the government and judiciary to help in their inclusion in society**
- **Conclude with the solution for various bottlenecks in present scheme of things**

**Hints**

The World Bank defines social inclusion as the process of improving the ability, opportunity, and dignity of people, disadvantaged on the basis of their identity, to take part in society. Globally, persons with disabilities have been recognized as one of the largest minority groups which have been vulnerable to neglect, deprivation, segregation and exclusion. After India's independence, the Government of India has accepted its responsibility to this sizable marginalized group and has formulated various programmes for the welfare and rehabilitation of people with disabilities.

**ISSUES**

- People with disabilities face a wide range of barriers such as attitudinal, physical, and social that affects social inclusion.
- The attitudinal barrier such as negative attitude of society towards people with disabilities acts as a social stigma about disability.
- The cumulative effects of these barriers is to marginalise people with disabilities from the mainstream of society and the economy.
- They experience disadvantage in many aspects of daily life compared with non-disabled people. Many of them feel isolated, unwanted and society may feel that they are a burden to society. Many times their families also face negative attitudes, poverty and social exclusion.
- They are the most marginalized and the most abused- physically, mentally and socially and for centuries, have been subjected to deliberate neglect, verbal abuse, physical assault and sexual harassment.
- They are denied opportunities to get education, employment and establish meaningful relationship with others.

- Regarding physical barriers, it is difficult for many people with disabilities to find disability friendly surrounding environments. Commuters with disabilities are found to be highly vulnerable due to poor accessibility in infrastructure design of trains and railways station.

### STRATEGIES:

The demand for social inclusion are, in fact, a protest against the oppression that society has been exercising. Removal of above said various barriers is the key to empowering people with disabilities and giving them the opportunity to exercise their responsibility as citizens.

Tackling these barriers is not a duty of government alone but of people with disabilities themselves, employers, health professionals, educators, local communities, and providers of goods and services, all have a key role in improving the life chances and adequate social inclusion for people with disabilities. It must be carefully planned, provided with adequate resources and implemented with vision:

- Sensitization/Awareness programmes for different stakeholders about different types of disabilities, their needs, their capabilities.
- In service training for different stakeholders to increase the knowledge about disability, to develop skills while working with them and to change their attitude towards disability and people with disabilities.
- Need to focus on strength, perspectives and abilities of people with disabilities and encourage them to empower themselves.
- Need to make compulsory, course on disability and pedagogy of teaching for children having different types of disabilities to B.Ed and M.Ed teachers training curriculum.
- The people with disabilities must have access to opportunities to contribute to the society supported by both specialist and mainstream policy.
- People with disabilities' needs should be actively incorporated early on within all mainstream policy design and delivery, alongside other citizens.
- People with disabilities' experience of government support and services needs to change. There is a need to develop adequate dialogue between them.
- Need to adopt universal design for barrier free and inclusion environment.

**Q.20 The defining purpose of education is not to train students to take their place in either the corporate order or the existing society, but to encourage human agency as an act of social intervention. Analyze.**

#### Approach

- **Define the purpose of the education from historical and modern perspective**
- **Discuss the challenges with present day education system**
- **Explain how the absence of moral education and over emphasize on status quo is deteriorating moral standards of our society**
- **Conclude with a way forward to solve the impending challenge.**

#### Hints

Education—like democracy, free markets, freedom of the press, and “universal human rights” — is one of those subjects whose virtue is considered self-evident. For example in education most of our discussion centers around literacy statistics and the need to have so many graduates, masters, Phd’s, and so many professionals - engineers, doctors, etc.- in a given country based on the standards in the industrially advanced countries.



In the “first” world, education has become an extension of the capitalist system. Its purpose is to provide qualified workforce for its machinery of production and eager consumers for its products. Stated in a more polished form, the purpose of education is to provide for the economic prosperity of a country. Similarly on a personal level today the purpose of education is to be able to earn a respectable living.

While earning living and providing for the economic wellbeing of a country are certainly important goals as well, the linking of education to financial goals is extremely unfortunate. It turns the centers of learning into mere vocational centers in their outlook and spirit. It degrades education and through it the society.

To bring home the pivotal but forgotten role of education we need to recall that there is a fundamental difference between human beings and animals. Instincts and physical needs alone can bring ants, bees, or herds of beasts together to live in a perfectly functioning animal society. Human beings do not function that way. They are not constrained by nature to follow only those ways that are necessary for the harmonious operation of their society. If they are to form a viable, thriving society, they must chose to do so. What drives that choice is the sharing of common goals, beliefs, values and outlook on life.

Without a common framework binding its members, a human society cannot continue to exist; it will disintegrate and be absorbed by other societies. Further, the society must ensure that the common ground will continue to hold from generation to generation. **This is the *real* purpose of education.** The education system of a society produces the citizens and leaders needed for the smooth operation of that society, now and into the future. Its state of health or sickness translates directly into the health or sickness of the society that it is meant to serve.

Today we find many internal problems - corruption, injustice, oppression, crippling poverty - everywhere we turn in the world. If we think about it, we may realize that most of these problems are man-made. Which is another way of saying that they are largely traceable, directly or indirectly, to the education system that produced the people who perpetuate the problems. The rulers who subjugate their people; the bureaucrats who enforce laws based on injustice; the generals who wage war against their own people; the businessmen who exploit and cheat; the journalists who lie, sensationalize, and promote indecencies, they are all educated people, in many cases “highly” educated people.

We can solve our problem once we realize our mistakes. The first purpose of our education system must be to produce qualified citizens and leaders for the society. *Moral* training, must be an integral part of it. This must be the *soul* of our education, not a ceremonial husk. All plans for improving our education will be totally useless unless they are based on a full understanding of this key fact. This requires revamping our curricula, rewriting our textbooks, retraining our teachers, and realizing that we must do all this ourselves.

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