



GENERAL STUDIES

(TEST SERIES MAIN'13)

TEST - 01
MODEL ANSWERS

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MODEL ANSWER of Test - 1 (GSM-1/17-G-13)

1. (a) In the 19th century numbers of peasant and tribal revolts took place in India. In nature these revolts always carried different features always. So a generalization could not be drawing out among these revolts. But, definitely it can be said that these revolts were always done against the exploitative nature of the zamindar class, who has been playing the middleman for the company or British rule. These middlemen were the results of the newly brought land revenue settlements like permanent settlement, ryotwari settlement and mahalwari settlement. In all these settlements middlemen were the mean of exploitation of the peasants.

The statement was used by the peasant in Pabna revolt in Bengal. The peasants were not in a state to understand the existing exploitative system. For them the immediate exploitater were the main reason behind their pitiful situation. So almost, all the peasant revolts targeted the zamindar class but not the East India Company or the British administration in the early phase of the 19th century.

- (b) The French Revolution is not merely an event of History, it's a living legend. It was a unique battle which was fought many times, in 1830, 1848 and 1870. the French Revolution created such a condition that the old Political system crumbled. The period 1789 to 1815 has been summed up in four word- revolution, war tyranny and empire. The Revolution smeared with violence and savagery ended in wars. After that there cropped up the tyrannies of a soldier Napoleon.

Give examples of violence

A brief discussion about the intellectual Enlightenment and ideologies of French Revolution like liberty, equality and fraternity

- (c) Post Liberalization phase has been a watershed in the growth of modern India. Economic prosperity along with widened social disparity has posted a paradoxical problem. Regional disparities have led to several socio political problems. As India opened its doors to foreign investment, the states that had already developed infrastructure and other basic services attracted the foreign investment. A shift from Nehruvian planning to market based development had its own pros- cons. India was sloOwly gaining economic prosperity but due to lack of several balances this growth was not being transmitted equally. As economic growth needs to be coupled with social growth as well. Also regional issues and competing political ideologies led to politicization of development agenda. The HDR indicates a gradual growth of social indicators, but in terms of absolute numbers. India is still in developing phase

Ref: Use data from Economic Survey.

- (d) After the treaty of Allahabad British East India Company got the Deewani of Bengal and later on nizamat also, which brought the company in the administration also. The

administrative policies by company were the impact of the ideologies in Britain. Discuss about the ideologies like Orientalism, Anglicist, Evangelicals and Utilitarians. Discuss the education policy in India and the impact of these ideologies on the British Education policy.

- (e) Gandhi and Tagore have been the innovative thinkers in the modern India. Both of them tried to better the Indian education system of India to construct the future of the country. The British administration experienced a lot with the Indian education system for the sake of its own benefits. But both the philosophers had different approach towards the education policy of India. Gandhiji's education system was presented in the Wardha education scheme which was based on various articles written by Mahatma Gandhi in Harijan.

The resolutions passed were as follows:

1. Free and compulsory education to be provided for 7 years at a nationwide scale.
2. Mother tongue should be the medium of instruction.
3. Throughout this period of 7 years, the education should be around some forms of manual and productive work and for this purpose a handicraft must be chosen , based upon the environment of the child.
4. This system would generate the remuneration of the teachers.

The most important plus point was the economic goals of the basic education, which would develop by the manual handicraft of the children for a period of 7 years. This was not accepted by Muslim League, for religious education was of utmost importance.

Tagore's theory of education is marked by naturalistic & aesthetic values. He had a belief that "The widest road leading to the solution of all our problems is education."

According to Tagore education can develop a new pattern of life culminating in the realization of Universal man. Tagore's system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life. By which a man can develop an integrated personality.

Aims of Education According to Tagore:

The aims of education as reflected in educational institution founded by Rabindranath Tagore in Santiniketan are as follows:

(1) Self Realization:

Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

(2) Intellectual Development:

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

(3) Physical Development:

Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Santiniketan as an integral part of the education system.

(4) Love for humanity:

Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.

(5) Establishment of relationship between man & God:

Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.

(6) Freedom:

Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process their provides utmost freedom to the individual for his all round development. He says, Education has leaning only when it is imparted through the path of freedom".

(7) Co-relation of Objects:

Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

(8) Mother tongue as the medium of Instruction:

Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.

(9) Moral and Spiritual Development:

Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.

(10) Social Development:

According to Tagore, "Brahma" the supreme soul manifests himself through men and other creatures. Since he is the source of all human-beings and creatures, so all are equal. Rabindranath Tagore therefore said, "service to man is service to god". All should develop social relationship and fellow-feeling from the beginnings of one's life. Education aims at developing the individual personality as well as social characters which enables him to live as a worthy being.

Analyzing both the education system it can be said that while Gandhi was focused in generating employment for all but Tagore's aim was to create a universal man.

2.(a) Tint of "Expansionist imperialism" was the term used by Nehru with respect to Telangana being merged with Andhra. Post Independence India has been witness to several decentralizing tendencies with respect to number of states. These separatist movements have used various ideas like small state, better growth, but the tendency has an overall cost of creating a huge socio economic burden on the centre. Demands for special status privileges, increased grants etc have also resulted in conflicting situations between the competing status and the centre and the states. After 1991 reforms situation has become more pressing as regional demands have to be integrated with international agenda.

(c) After the demise of Aurangzeb in 1707, the mighty Mughals lost their prominence in Indian polity. In the first half of the 18th century the regional powers emerged as the new political powers like Bengal, Awadh, Hyderabad, Sikhs, Marathas etc. out of these regional powers Marathas were the most powerful political entity among all the regional powers. At a time it was felt that Marathas were capable enough to replace the Mughals but they felt in doing so. After the third battle of Panipat, when they were defeated by Ahmed Shah Abdali Marathas lost their prominence in the Indian polity.

The reason behind the failing of Marathas in forming a all India empire was inherent in the structure of Marathas. Its nature was that of a confederacy where power was shared by among the chiefs and sardars, like the Bhonsles of Nagpur, Gaikwad of Baroda, Holkar of Indore or Sindhia of Gwalior, all of whom had made their fortunes as the military leaders since the days of Shahu. Parts of the maratha state had been alienated to these military commanders and it was difficult to control these chiefs, who did not like the peshwa regulating their activities what resulted soon was increasing factional rivalry among the Maratha sardars. Except this the existence of heritable vatan rights, like *mirasdars* and *deshmukh* created local centers of power which was bounded in horizontal ethos of brotherhood. That is why Marathas failed to create a vertical power structure where center is the most powerful which ultimately decided the fate of the Marathas.

(e) Leftism in Literature: The foundation, -again in 1936, of the All India Students Federation and the-Progressive Writers' Association indicated the growing Left influence on educated youth and intelligentsia. Unlike Non-Cooperation, Civil Disobedience did not leave a strong impression on the literary world, which was marked by growing disillusionment with Gandhian rigidities and a search for more radical ways. Premchand's last and greatest novel, *Godan* (1936), is a stark and unrelieved picture of peasant misery, totally lacking the Gandhian idealism and optimism of *Rangbhumi* (1925); at the same time, the essay, *Mahajani Sabhyata*, written just before his death, combined a bitter critique of the capitalist profit motive with appreciation of the Soviet experiment. In Andhra, a vogue for realistic novels about toilers was started after the translation in 1932 of Gorky's *Mother*, and the rising poet Sri Sri, the first to use spoken Telegu in verse, was inspired by Bhagat Singh's martyrdom to compose the famous *Mare Prapancham* ('Another world, another world, another world

is calling') which ended with an evocation of the red flag. The Bombay labour movement influenced Modkholkar and Mama Wamerkar's Marathi stories about textile strikes.

In Bengal, where the urban intelligentsia had never been particularly attracted by Gandhi, Rabindranath remained aloof from Civil Disobedience and positively hostile to terrorism (as shown by his novel *Char- Adhya*, 1934), but his *Letters from Russia* (1930) were warmly though not uncritically appreciative. The Calcutta high-brow literary monthly *Parichay* (founded in 1931), to give another example, combined indifference towards contemporary Gandhian nationalist and even peasant movements with considerable interest in international developments, the world-wide struggle against fascism, and Marxist theory and practice.

The initiative for starting an All India forum for Left leaning writers was taken by a group of Urdu-speaking intellectuals headed by Sajjad Zahir, who drew up a manifesto in 1935 while still studying in London which urged the necessity 'to bring the arts into the closest touch with the people' through focussing on 'the problems of hunger and poverty, social backwardness and political subjugation'.

Premchand presided over the first session of the Progressive Writers Association in Lucknow in April 1936, and Rabindranath in 1938 sent a warm and unusually self-critical message regretting his own relative isolation from the masses. As an all-India movement, the P.W.A. attained its greatest strength in the world of Urdu, no doubt in part because of its inter-regional (though also largely urban and at times somewhat elitist) span, and its leading figures included Hasrat Mohani (the radical politician who was also a distinguished composer of ghazals), Josh Malihabadi, Firaq Gorakhpuri and Krishan Chander.

Though the united-front approach of the Association's Leftist organizers sometimes involved elements of opportunism and quest for big names, there were also some interesting efforts at genuine mass contact like the very successful conference of peasant poets at Faridabad (near Delhi) in the summer of 1938, or Kaifi Azmi's 'revolutionary mushairas' among Bombay workers. Such things foreshadowed the major Communist efforts at revitalization of folk culture through the Indian Peoples' Theatre Association in the 1940s.

- (f) Like the rest of Southeast Asia, Indonesia seems to have been most strongly influenced by India from the 1st century AD. The islands of Sumatra and Java in western Indonesia were the seat of the empire of Sri Vijaya (8th-13th century), which came to dominate most of the area around the Southeast Asian peninsula through maritime power. The Sri Vijayan Empire had adopted Mahayana and Vajrayana Buddhism, under a line of rulers named the Sailendra. Sri Vijaya spread Mahayana Buddhist art during its expansion into the Southeast Asian peninsula. Numerous statues of Mahayana Bodhisattvas from this period are characterized by a very strong refinement and technical sophistication, and are found throughout the region.

Extremely rich and refined architectural remains are found in Java and Sumatra. The most magnificent is the temple of Borobudur (the largest Buddhist structure in the world, built around 780-850 AD). This temple is modeled after the Buddhist concept of universe, the Mandala which counts 505 images of the seated Buddha and unique

bell-shaped stupa that contains the statue of Buddha. Borobudur is adorned with long series of bas-reliefs narrated the holy Buddhist scriptures. The oldest Buddhist structure in Indonesia probably is the Batujaya stupas at Karawang, West Java, dated from around 4th century. This temple is some plastered brick stupas. However, Buddhist art in Indonesia reach the golden era during the Sailendra dynasty rule in Java. The bas-reliefs and statues of Boddhisatva, Tara, and Kinnara found in Kalasan, Sewu, Sari, and Plaosan temple is very graceful with serene expression, While Mendut temple near Borobudur, houses the giant statue of Vairocana, Avalokitesvara, and Vajrapani.

In Sumatra Sri Vijaya probably built the temple of Muara Takus, and Muaro Jambi. The most beautiful example of classical Javanese Buddhist art is the serene and delicate statue of Prajnaparamita (the collection of National Museum Jakarta) the goddess of transcendental wisdom from Singhasari kingdom. The Indonesian Buddhist Empire of Sri Vijaya declined due to conflicts with the Chola rulers of India, and then followed by Majapahit empire, before being destabilized by the Islamic expansion from the 13th century.

- (g) In the eighteenth century, a capital class emerged in England, which caused the Industrial Revolution in England.

Reasons for emergence of Industrial revolution

This capitalist class had a different interest than the East India Company.

Because of this capitalist class the flow of bullions was stopped to India that forced. The East Indian Company to be a political power.

- 3.(a) The Congress swept the polls in seven out of eleven provinces of in July, 1937 which was held according to the Government of India Act, 1935. The Congress ministry (1937-1939) attended to the social welfare of people, release political prisoners and promoted civil liberties. However, due to limitations of the Act of 1935, their achievements were few.
- (b) The Union of South Africa was constituted after the Boer War in 1910 by an Act of British Parliament. All the power and authority was vested in the hands of European whites who treated the natives and Asian immigrants in the most insulting way. The blacks were considered second grade citizens and the laws of racial segregation were implemented severely.
- (c) Socialism is the early stage of communism. Marx has said that socialism is the ultimate solution of this class conflict in the society.
- (d) A significant event in the world was the rise of communism in China. Highly impressed by the Russian Communist Revolution, the Chinese wanted to apply the principles of Marxism in China in accordance with the conditions prevailing there.

Causes of the rise of communism in China

- Influence of Russian Revolution
- Chinese discontent with Western powers
- People's discontent with the Kuomintang Party
- Economic development in China

- Expansion of education China
 - Leadership of Mao
- (f) The beliefs of Chisti Silsilah were based on
- Obedience to shaykh or pir
 - Renunciation of the material world
 - Distance from worldly powers
 - Sama (or musical assemblies)
 - Extreme prayers and fasting
 - Dependence on voluntary offerings
 - Disapproval of miraculous feats
 - Service to humanity
 - Respect for other devotional traditions
- 4.(a) Simon Bolivar, was a Venezuelan military and political leader. Bolívar played a key role in Latin America's successful struggle for independence from the Spanish Empire, and is today considered one of the most influential politicians in the history of the Americas.
- (c) Max Müller, was a German-born philologist and Orientalist, who lived and studied in Britain for most of his life. He was one of the founders of the western academic field of Indian studies and the discipline of comparative religion. Müller wrote both scholarly and popular works on the subject of Indology and the *Sacred Books of the East*, a 50-volume set of English translations of Indian and Chinese old sacred texts, was prepared under his direction.
- (d) In Mayawati (Almoda) Swami Vivakanand established his centre of preaching. It is also mentioned with his lecture "From London to Almoda"
- (e) Gandhara art, style of Buddhist visual art that developed in what is now northwestern Pakistan and eastern Afghanistan between the 1st century BCE and the 7th century CE. The style, of Greco-Roman origin, seems to have flourished largely during the Kushan dynasty and was contemporaneous with an important but dissimilar school of Kushan art at Mathura (Uttar Pradesh, India).

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