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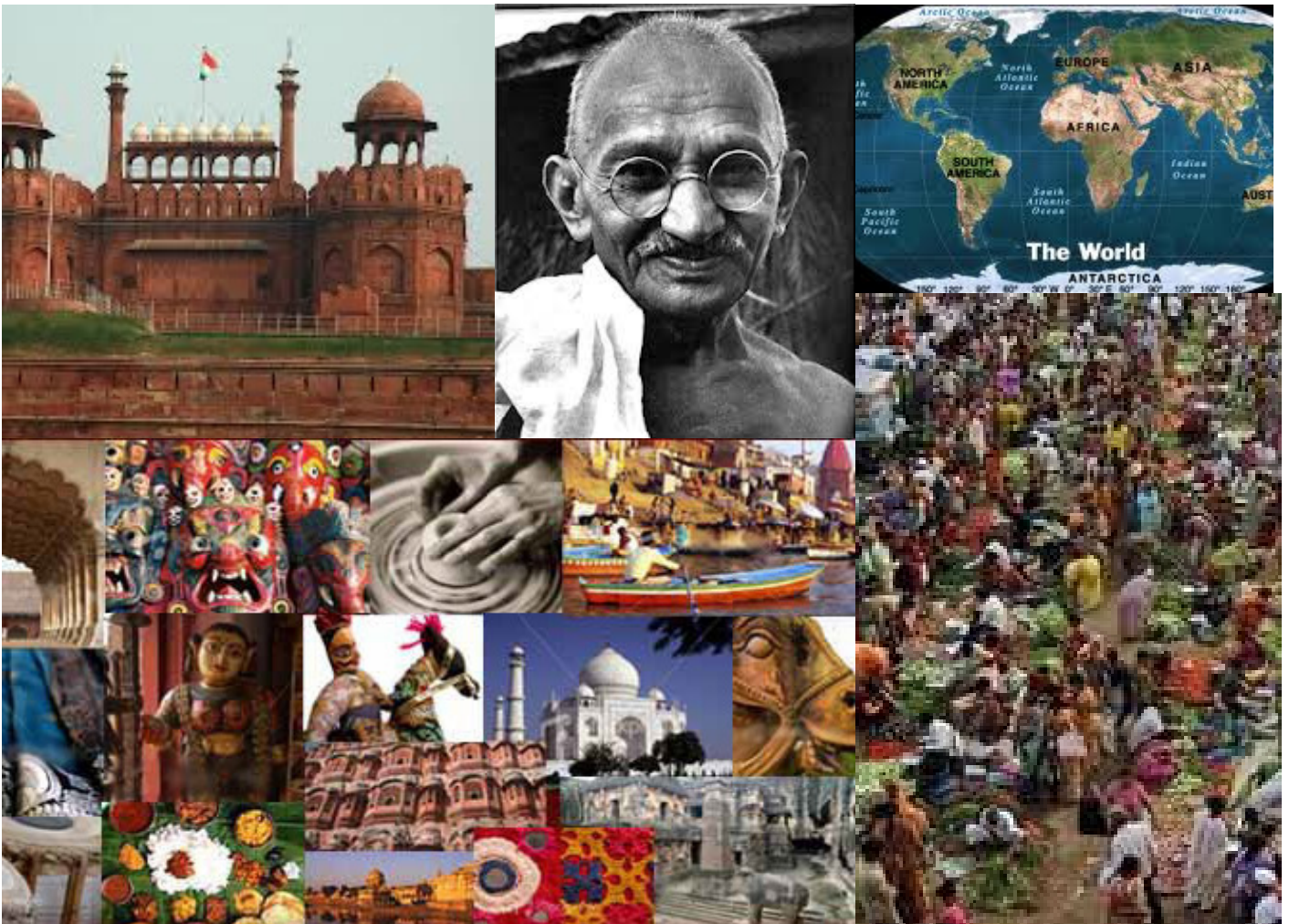
UPSC

MAIN EXAM REVISED STUDY MATERIALS

GENERAL STUDIES

PAPER - I

(Indian Heritage and Culture, History and Geography of the World and Society)



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GENERAL STUDIES - I

Indian Heritage and Culture, History and Geography of the World and Society

SYLLABUS GENERAL STUDIES- I

Indian Heritage and Culture, History and Geography of the World and Society

Indian culture will cover the salient aspects of Art Forms, Literature and Architecture from ancient to modern times.

Modern Indian history from about the middle of the eighteenth century until the present- significant events, personalities, issues

The Freedom Struggle - its various stages and important contributors /contributions from different parts of the country.

Post-independence consolidation and reorganization within the country.

History of the world will include events from 18th century such as industrial revolution, world wars, redrawing of national boundaries, colonization, decolonization, political philosophies like communism, capitalism, socialism etc.- their forms and effect on the society.

Salient features of **Indian Society, Diversity of India.**

Role of women and women's organization, population and associated issues, poverty and developmental issues, urbanization, their problems and their remedies.

Effects of globalization on Indian society

Social empowerment, communalism, regionalism & secularism.

Salient features of world's physical geography.

Distribution of key natural resources across the world (including South Asia and the Indian subcontinent); factors responsible for the location of primary, secondary, and tertiary sector industries in various parts of the world (including India)

Important Geophysical phenomena such as earthquakes, Tsunami, Volcanic activity, cyclone etc., geographical features and their location- changes in critical geographical features (including waterbodies and ice-caps) and in flora and fauna and the effects of such changes.

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GENERAL STUDIES - II

Indian culture and heritage

INDIAN HERITAGE

Indian culture and heritage is the only hope for vitiated humanity. Indian culture and inheritance has had lots of other commendable and extensive influences too and her ancient heritages, in this regard, deserve special mentions. This had its initiation at some stage in the Indus Valley Civilization and did develop to a greater extent during the Vedic era of ancient India, growth and fall of Buddhism, Golden age under the Gupta Empire, persistent intrusions from Central Asia, colonization of European powers in the later stages and certainly the glorious and colossal Indian freedom struggle. Another exclusivity of India is that her languages, chronicle of culture, religions, architecture, music and customs do differ from one place to another but above all, there does exist a commonality.

A nation that has no cultural heritage is like an orphan who has nothing to feed upon. An individual human being, a race or a nation must necessarily have certain roots somewhere. India is deep rooted in the culture of her past—the glorious past. India is a vast country, and centuries old. It is difficult to sum up her heritage in a few words. Her past has been full of glory. She has been the birth place of many great men and women. She has given birth to many great movements in religion, art and literature. These movements have not been limited to India alone, but they have travelled to other parts of the world. The India of today has a rich past over which we can look back with pride. Our past has given us a definite way of life, which is typically Indian and yet universal in approach.

The most prominent feature of India's culture is that it combines many cultures. India is a land of great variety and many influences have worked to produce modern India. India has shown great capacity for absorbing what came to her from outside. The base of the Indian civilization was formed by the coming together of the old Indus Valley Civilization and the Aryan Civilization came from beyond the North-West frontier of India. It has been repeatedly influenced by other civilizations, though basically it has recognized the same. The Greeks, the Romans, the Scythians, the Turks, the Russians, the Arabs and the Europeans left their impression. India's capacity to absorb was so great that they all became Indian.

British rule in India brought a new element. The industrial civilization of the West brought in her influences. It produced changes in thought and outlook. The ideas of democracy of the parliamentary type were brought to India by the West. The English language also was helpful in bringing us in contact with the modern world by science.

For several hundred years India was weak and came under foreign rule. She lost her vitality. In ancient times, Indian missions went out, carrying India's religion, language, culture, habits and art, all over South-East Asia, Western and Central Asia. Ashoka, the great emperor, sent missionaries to spread Buddhism all over the then known world, some of the oldest books in Sanskrit drama have been found in the Gobi desert. There came a period when narrow-mindedness entered Indian ways of thinking. Religion became a superstition. The ideas of caste cut Indian society into countless divisions. Foreigners took advantage of these and conquered India.

It was Gandhiji who made Indians aware of their ancient heritage which they had forgotten. He led us in our struggle for freedom. In this task he put into practice the basic wisdom of ancient India. That wisdom consisted in freedom from fear and freedom from hatred. To the ideals of truth and non-violence which had been preached long ago by the wise men of old, he gave a new shape.

Throughout her past India has preached and practiced tolerance and understanding. These have been the basis of Indian religion, philosophy, art and literature. Her sons went far and wide, unmindful of the dangers in their ways, to spread this message of peace. By adopting peaceful means for getting our independence, Gandhiji showed the superiority of peaceful methods over force and violence.

The charms and graciousness of the Indian way of life endures due to the philosophy of life which we have inherited from the past. Religion in India is not a thing to be put on and put off like Sunday clothes. It permeates the whole fabric of Indian life. Whatever we do, however great or small, is colored with religious sentiments. From the planting of a tree to the establishing of an industry, all are regarded as pious acts. Training and education, marriage and procreation, birth and death are

all tinged with religious fervour.

It true that our attitude towards life is now rapidly becoming materialistic. The glamour of the western way of life with its glorification of material prosperity and its wonderful achievements in the field, of science and technology has modified our aim and ambitions. A new orientation has been given to Indian life. The ideal now chiefly adored is success or the ability which produces success. The Quit of success has dazzled our eyes and some of us have started looking down up to the old traditions and culture. The results, however, have not been very happy. We are losing our roots. Blind imitation of the west will just make us get lost in blind alley.

However, we must not also resist the winds of change and remain clinging to the past values and principles of life. We must not close our doors to the influences from the outside world. If those influences are good, they will strengthen the basic concepts of our culture and so enrich it as to make it truly representative of the life of our people. What is to be avoided is a blind imitation of cultures and values. Countries become great not because they have achieved progress in material things but because they follow noble traditions and base their life on what has been called by Tagore 'Dharma', or a moral way of life. We should remain true to the real genius of our land, the quality and habit of mind which has pre-served us through the ages.

Salient aspects of Art Forms from ancient to modern times

Art history can be studied many ways and is broken down into multiple coexisting disciplines. Factions include but are not limited to connoisseurs, critics, and academic art historians.

Prehistoric Art

Prehistoric art comprises of all arts and crafts that are produced in cultures that lack the development of written language and record-keeping. Art from a culture progresses from being described as prehistoric when it either develops writing and record-keeping or has established significant connection with another culture that has.

Ancient Near East

The development of art in the ancient world societies would be characteristically different than it was in prehistoric societies. Textbook art history in the ancient near east would include art of Mesopotamian, Sumerian, Akkadian, Neo-Sumerian, Babylonian, Hittite, Elamite, Assyrian, Neo-Babylonian, Achaemid, Persian, and Sassanian societies.

Ancient Egyptian Art

This art category includes art that belong to the civilization

located in Nile Valley from 5000 BC to 300 AD. Egyptian artwork was very stylized and symbolic in this period, with painting and sculpture being the most popular art. The quality of Egyptian art throughout the ancient period was observed to be of high quality, and remained quite stable throughout 3000 BC to 300 AD with little influence from outside cultures.

Greek Art

Greek art mainly specialized in architecture and sculpture. Greek art influenced both the West and the East. Not only did art in the Roman Empire draw Greek influence, but to the East, Alexander the Great's conquests facilitated centuries of contact between Indian, Central Asian, and Greek cultures. Greco-Buddhism art was one legacy of this interaction. The highly technical expectations of the Greeks would influence art in Europe for many generations. In the nineteenth century, Greek art traditions dominated the entire western art world.

Roman Art

Roman art spans Ancient Rome as well as the territories of the Roman Empire. While Roman art is believed to have borrowed from Greek art (which it did rely on quite heavily), it also contains elements from Etruscan, Egyptian, and native Italic culture. A prominent historian of Rome, Pliny, wrote that while many art forms advanced during Greek times remained more advanced than Roman art even during Rome's prominent periods.

Early Christian Art

Early Christian art specifies the artwork produced by Christians in the time frame 100-500. Art before 100 could not be distinguished as Christian without uncertainty. Beyond 500, art by Christians portrayed elements of Byzantine art.

Christian art was difficult to track. One of the reasons is that most Christians were persecuted and were restricted from producing works of art. They may also consisted of lower classes, which is reflected by the lack of patronage for art creation. Aside from that, scriptural restrictions disapproved of production of carved wood or stone in the form of an idol. Christians may have bought pagan symbols, but transferred Christians ideology into them.

Byzantine Art

Byzantine art refers to art created in the territories of the Byzantine Empire between the fourth and fifteenth centuries. The Byzantine Empire was the political continuation of the Roman Empire, and therefore the classical artistic heritage is carried on through Byzantine art. Constantinople, the Byzantine capital, was adorned with large amounts of classical sculptures.