1. Globalisation has given rise to the culture of consumption which is not good for the society as a whole. Do you agree? Critically examine.

Introduction:

Globalisation is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology.

Globalisation has given rise to the culture of consumption:

- Increased living standard of people across the world.
- Varieties of goods and services available for consumers.
- Society gradually transforming into materialistic one.
- Work life becoming more stressful due to competition and search of comfort resulting into over consumerism.

Repercussions of culture of consumption on society:

- Decline in ethical standards of the society. Lust of material goods for satisfaction of wants leads to deviancy, rise in crime and degeneracy.
- Money minded people feeling stressed all the time. Mental disorders are prevalent far more than they were about 50 years ago.
- Rise in inequality in society.
- Unnecessary burden on already scarce natural resources.
- Environmental degradation- both in production of goods and also when these are disposed so as to buy another product.

Certain positive outcomes of the culture of consumption:

- More demand->more job opportunities.
- Technological advancement.

Conclusion:

Thus, culture of consumption surely has certain detrimental effects on society. However, given its benefits too we need to provide a humanizing touch to this culture and also stress on avoiding over consumption or over consumerism.

2. What do you understand by social empowerment? Whom the State wants to empower and why? Analyse.

<u>SYNOPSIS:</u>

Empowerment is a multi-dimensional social process that helps people gain control over their own lives. It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities, and in their society, by acting on issues that they define as important.

Social empowerment is understood as the process of developing a sense of autonomy and self-confidence, and acting individually and collectively to change social relationships and the institutions and discourses that exclude poor people and keep them in poverty.

Whom the State wants to empower?

In general, almost all the sections of the society need empowerment. In particular, the most vulnerable groups.

In India, they comprise of the very poor,

- Women and Children,
- Scheduled Castes (SC) and Scheduled Tribes (ST),
- Aged and Disabled,
- Poor migrants and refugees,
- People living with HIV/AIDS and Sexual Minorities and
- Other Marginalised communities.

WHY IS THERE A NEED FOR EMPOWERMENT?

- They often lack the skills, lacks power and confidence to engage in community decision-making. This in turn may be taken to imply that they are helpless or victims. The UNDP report mentions that around 52% of our population lacks social bargaining power.

- To increase their power and autonomy to achieve certain outcomes they need and desire.

- voice, organisation, representation and identity

- It is constitutional obligation (FR-article 14, 21), DPSP(Art 38, 41, 42,45,46, 47) and to fulfil international covenants/SDGs

- Social empowerment focuses on supporting disadvantaged people to gain power and exert greater influence over those who control access to key resources.

- Will lead to social inclusion of the marginalised which will lead to economic transformation and development of human capital .McKinsey global report says that there will be a boost of $700 billion to the GDP by getting women into workforce by 2025

Poor people's involvement in local associations and inter-community cooperation mechanisms can contribute to social empowerment by improving their skills, knowledge and self-perception. Local associations also act as self-help mechanisms through which poor people organise their economic activities, such as farming cooperatives, or microfinance groups.

Conclusion:

It may therefore be important to support mechanisms designed to specifically target marginalised groups and an ideal state is always expected to gain power from its citizens and more so from the most vulnerable sections of the society. Hence, it is absolutely essential for the state to take along all sections with itself, so that we become a great nation.

3. How far the ideals of communism relevant in the present day world? Has communism as a socio–political philosophy outlived its utility? Examine.

Introducion

Communism is a system of social organization in which all property is owned by the community and each person contributes and receives according to their ability and needs. Communism provided an alternative to market economy in an era where people specially the workers felt oppressed by the prevailing policies of the Capitalist class and the governments.

Main Body

In recent times Communist influence as socio political philosophy has been waning at faster pace, the causes for the recent slide in Communism are,

1. Change in the ERA which has eroded the base for Communism – it was seen as a saviour during the time of Imperialism. But today the world is thriving on DEMOCRACY and the governments have turned Welfaristic.
2. Changing character of Capitalism – today it is seen as a means of reducing poverty by establishing Industries and providing employment combined with Liberal labour laws.
3. Globalization – countries have realized that they can't progress and develop in isolation. Even Communist China has integrated with the world economy.
4. The rise of USA and Fall of USSR – this is one of the main reason for slide of communism.
5. Failure of communistic ideals to bring socio political transformation in countries like Venezuela, Bolivia and Cuba etc.Their increasing proximity to capitalistic market principles.

However, various ideals of communism became more relevant in today's world and various countries including India adopted them in their policy discourse,

Women's suffrage and equality; Right to vote, Right to work, classless and egalitarian society, reduced inequality and preventing concentration of wealth in few hands.

The Communist analysis of markets and the relation between capital and labor, the rights of labor, the 40 hour week, environmental protection, opposition to child labor laws, and many

such principles which the prosperous industrial nations practice, have their origins in Communism.

Conclusion

Communism in toto is not present anywhere in the world. However certain aspects of communist philosophy are necessary to ensure inequalities do not become entrenched and sustainable development continues forever.

4. What do you understand by crony capitalism? What are its adverse impacts on the society? Discuss.

Introduction:

Allegations of crony capitalism have plagued the world governments, which is a unholy nexus between the political class and the business class in which there is a mutual advantageous relationships and outcomes favorable to both.

Body:

Impacts of crony capitalism:

1. Political level:

- Priorities: The political class is not committed to people oriented service.
- Money: Huge money is amazed by both.
- Honesty: No place for honesty and committed politicians.
- Transparency and accountability: is lost as politicians are accountable only to business class.

1. Economic:

- Concentration of wealth: Small group owns most of the wealth. Increase in gap between rich and poor.

- Oligarchy: The free market competition doesn't exist as established players prevent entry of new players.

- Ethics: No ethics and moral values are followed in business.

1. Social:

- Inequalities: The gap between have and have nots increase.

- Social welfare: takes back seat.

- Nepotism: System of favoring arises and meritocracy takes back seat.

- Public faith: in political system erodes.

Conclusion:

Crony capitalism not only prevents healthy competition, it also spoils the economy of country. To keep check on it, political parties should be brought under RTI, there should be strong ombudsman institutions, state funding of election among others. This will keep a check on their activities.

5. The romance for socialism had done more bad for the contemporary socio-economic landscape in India than good. How far do you agree with this assessment? Critically examine.

Introduction:

Socialism as a principle was adopted by newly independent India based on the previous experience for growth and development of the country. But it proved to be a costly mistake as it has done more bad to the country than good.

Body:

Negative impacts of socialism:

1. Political:

- Red-tapism and license raj: It led to excessive regulations, prevented decision-making.

- Single party system: It led to monopoly of single party in the country.

- Accountability and transparency: Lack of transparency and accountability of government.

- Corruption: Rampant corruption at every level of government.

- Nepotism: No meritocracy in public office.

1. Economic:

- Growth rate: Very low growth rate.

- Standard of living: Very low.

- Quality: Very low quality of product and services because of government monopoly in majority sectors.

- Efficiency: No efficiency in production of goods and services.

Positive impacts:

- Education: The literacy level was increased.

- Poverty: The percentage of poverty to the total population was decreased.

- Manufacturing sector: Employment increased and manufacturing as sector was organized.

- Health: Health system was made available to masses.

Conclusion:

Socialism was adopted based on bad experience of colonization and to those days conditions due to lack of investment and private participation. It should have been slowly converted to privatization but due to political positions it was further strengthen and spoilt the country as whole until LPG was brought in the year 1991 and economy recovered.

6. The theme of Lord Buddha in meditation finds a prominent place in the rich visual art forms of India. Discuss.

Introduction:

Favorite themes in Buddhist stupas were events from the historic life of the Buddha, as well as from his previous lives, which were believed to number 550 called jatakas.

In the earliest Buddhist art of India, the Buddha was not represented in human form. His presence was indicated instead by a sign, such as a pair of footprints, an empty seat, or an empty space beneath a parasol. In the first century A.D., the human image of one Buddha came to dominate the artistic scene, and one of the first sites at which this occurred was along India's northwestern frontier. In the area known as Gandhara.

Examples:

- Youthful Buddhas with hair arranged in wavy curls resemble Roman statues of Apollo; the monastic robe covering both shoulders and arranged in heavy classical folds is reminiscent of a Roman toga are found in Gandhara art form.
- Buddhism evolved the concept of a Buddha of the Future, Maitreya, depicted in art both as a Buddha clad in a monastic robe and as a princely bodhisattva before enlightenment. reath (*prana*), and his clinging monastic robe was draped to leave the right shoulder bare.
- A Buddha type evolved in Andhra Pradesh, in southern India, where images of substantial proportions, with serious, unsmiling faces, were clad in robes that created a heavy swag at the hem and revealed the left shoulder.
- The southern sites provided artistic inspiration for the Buddhist land of Sri Lanka, off the southern tip of India, and Sri Lankan monks regularly visited the area. A number of statues in this style have been found as well throughout Southeast Asia.
- Mathura style gave more Indian touch to Buddha mediation sculptures; here Buddha form was redesigned more as Indian gods with many similar features.
- Mural painting and cave art- across Ajanta, Ellora, Aurangabad cave etc. Ajanta caves have a Buddha painting in Padampani form and Abhaymudra.

   Conclusion:
- Thus, it can be concluded that Buddhist art forms were very much prevalent in India in almost all visual art forms like sculpture, painting etc.

7.The musical heritage of India is a living embodiment of the Guru-Shishya tradition. Comment.

<u>SYNOPSIS:</u>

Described by the Indian scholar T. G. Vaidyanathan as the "**master paradigm that runs like a leitmotif through India's chequered history** "the bond between a master (guru) and a disciple (shishya) is particularly significant in the training of music in India A guru is considered as the metaphysical father of the disciple and is ranked higher than biological parents. This system dates back to the Vedic era.

- The musical heritage of India originates from Samveda and Gandharbaveda. The learning and knowledge survived generation after generation by Guru-Shishya parampara.

- In medieval times after 13th century Indian music divided into Hindustani and Carnatic music.
  Hindustani music again divided into various gharanas like Gwalior and Patiala gharana.

- In Dagar gharana Gundecha brothers, In Darbhanga gharana Malik family, In Betiah and Talbandi gharana Khandar bani and nauhari bani represent examples of -Shishya parampara.

- In modern age, Rahat Fateh Ali Khan (Guru Nusrat Fateh Ali Khan, Art Qawalli); Shafqat Amanat Ali (Ustad Amanat Ali Khan, Patiala gharana), Kaushik Chakraborty (Pandit Ajoy Chakraborty, Patiala gharana) are the examples of continuity of Guru–Shishya parampara.

Music in India evolves and passes to the disciple by the blessings of teacher. From ancient Vedic age to our modern age, the musical heritage of India is a living embodiment of the Guru-Shishya tradition.

NEED TO PRESERVE THIS TRADITION:

- Music that has been preserved in an unbroken oral tradition for centuries may be lost if the tradition disappears—that has often spurred the consecration of gurukuls in India and abroad. While the Ravi Shankar Centrehas become increasingly popular in Delhi, Ustad Ziafariduddin Dagar runs a gurukul in Panvel where students come for a few hours every week. Pandit Hari Prasad Chaurasia set up his first Vrindavan Gurukul in Mumbai and another in Bhubaneswar, Manoj Hangal is setting up a gurukul in the memory of his grandmother Gangubai Hangal in Hubli, and Ustad Zakir Hussain is in the process of setting up his own gurukul.

Guru Shishya Parampara Scheme

- Government of India introduced Guru Shishya Parampara scheme in 2003-04. As per the scheme, great masters in the field of Music and Dance, folk and tribal art forms are identified in each zonal cultural centres and students are assigned to them. Financial assistance and Scholarship are given by the government, encouraging the systematic learning of different art forms.

8. Story telling through various performing arts is a dominant cultural theme in India. Illustrate with the help of suitable examples.

Performing arts in India can be classified into Music, Dance, Theatre and Puppetry. In all these various performing arts story telling is a dominant theme.

Performance arts since ancient times were not only viewed as a form of entertainment but also a means to interact with the community, educate them of certain moral values or make it aware of certain issues. Themes such as religion, mythology and historical events were used for so.

Music:

a) In Khyal gharana of Hindustani Music stories of divine love, separation of lovers, pranks of lord Krishna are expressed.

b) In Bhatiyali sangeet of Bengal folk tales are told through lucid languages.

c) In Rabindra Sangeet many historic sagas, love and devotion, ups and downs of common lives are portrayed

d) Gana sangeet expressed the story of freedom struggle and nationalism

Dance:

a) In Bharatnatyam stories are told where one dancers plays many different roles

b) In Kuchipudi and Kathakali Bhagbat puran and Bishnu Puran is portrayed

c) In Odishi stories of Radha Krishna love,dashavtar,jagannath puja

d) Kathak is derived its name from Katha (story)

e) Chau dance is famous for mythological stories

f) Manipuri and Sattria is famous for mythological stories

Theatre and Puppetry:

a) String puppetry and shadow puppetry tells the story of rural life, moral stories and devotion

b) Ravanachhaya of Odisha is famous for stories of Ramayana

c) Putul naach in Westbengal portays various folk tales and mythology

d) Nukkad, Jatra or Nautanki tells us stories of modern society and lifestyle

Story telling is a popular theme of entertainment in Indian society and various performing arts are playing their roles to fulfill it.

9. "Ghazal has been a thread to conjoin Indian culture from ancient times". Elaborate.

Introduction:

Ghazal is a popular poetic recitation in India and Pakistan which traces its roots from Arabic poetry. It grew in present day Iran and spread across the world with growth of Muslim. In India it got introduced in 12th century with Mughal courts.

Body:

Ghazal has been a thread to conjoin Indian culture from ancient times:

- Courts: It was associated with king courts like India classical music from ancient times.

- Couplet: It is in form of couplets like ancient Indian poetics like ramacharitamanas, thirukural etc.

- Musical: It was a prose but acquired music form latter on like Indian mythological proses.

- Oxthodoxy: Its musically rhymes highlights oxthodoxy.

- Love: Superior and unreciprocated love for God.

- Mystical reflection: Poetry and singing in praise of Mystical characters.

- Spiritualism: Indian culture involves lot of spiritualism, Ghazal also deals with it.

Conclusion:

The traditional Ghazals are similar to the Hindustani classical music forms such as "Dadra" and "Thumri". Then there are some Ghazal forms that are similar to Qawwali. India has produced some of the exceptional talents in the field of Ghazal singing like Begum Akhtar, Jagjit Singh and Pankaj Udhas.

10. What is the "classical language status" given to some of the Indian languages by the government? What is its significance?

Introduction:

Recently Odia was given classical language joining the list of other 5 languages. Classical languages are those languages which are ancient, of independent nature and note derivative of

any other tradition. Sanskrit, Tamil, Chinese, Hebrew, Greek and Latin are classical languages of the world.

Body:

Indian government has given few criteria for identifying a language as classical language.:

·   High antiquity of its early texts/recorded history over a period of 1500-2000 years.

·   A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers.

·   The literary tradition should be original and not borrowed from another speech community.

·   The classical language and literature being distinct from the modern, there may also be discontinuity between the classical language and its later forms or offshoots.

Significance:

·   Awards: Two major international awards are given for eminent scholars.

·   Centers: center for excellence for classical studies can be set up.

·   Funds: Central government provides funds for maintenance and growth of language.

·   Professional chairs: UGC can be requested to create professional chairs in central universities for classical languages.

Conclusion:

The definition of classical language has undergone several changes and the present one is also susceptible to changes. Presently there are 6 Indian Languages given the status Sanskrit, Tamil,

Telugu, Kannada, Malayalam and Odia. It is a matter of pride that two of ours is recognized as classical languages of the world.

11. The revival of the ancient seat of learning, Nalanda University, by the Indian government is a landmark event in Indian cultural history. Provide an account of the salient features of the architecture, literary and educational significance of the ancient Nalanda University.

Introduction:

The renowned University of Nalanda was established during the reign of the Kumaragupta, the famous Gupta emperor in Bihar. Turkish leader Bakhtiyar Khilji destroyed the university 1193. Recently the Indian government in collaboration with other East Asian nations has signed an agreement to revive the university. It is a landmark step given the significance of the university.

Significance:

Architecture:

- Spread over large area of Bihar. Oldest fully residential university.
- Properly planned residential quarters for teachers, students. Well planned drains, lecture halls.
- The library at Nalanda University constituted of three main buildings, which rose to about nine stories.
- The university campus had monasteries, viharas and stupas built inside it.

Literary significance:

- Chinese scholars left recordings of the various events they witnessed during their stay in Nalanda.
- The mighty library of the Nalanda University was called as Dharma Gunj which meant the Mountain of Truth. It was by far the most prestigious and renowned repository of

the Buddhist knowledge throughout the world, at that time. The library is said to be composed of hundreds and thousands of volumes of books.

Educational significance:

- First residential international university.
- Varied range of subjects including Buddhism, Vedas, Mathematics, Medicine, Sanskrit was taught here.
- Students from across the world came over.
- Huan Tsang and I-Tsing, the two famous Chinese scholars studied at Nalanda university.

Conclusion:

Surely the revival of Nalanda university will help India strengthen its soft power in the region and also the university would serve as a centre for pure and comprehensive knowledge.

12. What is the Gharana System in Hindustani style of music? Explain with the help of suitable examples. Is there a similar tradition in Carnatic style of music? Examine.

In Hindustani music, a gharana is a system of social organization linking musicians by lineage or apprenticeship, and by adherence to a particular musical style.

This concept became prominent in the nineteenth century after the fall of the Mughals due to lack of royal patronage, performers were compelled to move to urban centers or princely states. To retain their respective identities, they fell back on the names of the regions they hailed from. Therefore, even today, the names of many gharanas refer to places. Some important Gharanas in Khayal singing are Agra, Gwalior, Patiala, Kirana, Indore, Mewat, Rampur and Jaipur Gharana.

The Gharanas emerge from the creative style of an individual guru, who gives existing structures a totally new approach, form and interpretation. The new approach, form and interpretation apply to include the tone of the voice, the pitch, the inflexions and the intonations, and the specific application of the various nuances.

For e.g.: Gwalior gharana is known for lucidity and simplicity (Pandit Vishnu Digambar)

Agra gharana is known for forcefulness (Ustad Fayaz),

Kirana Gharana is known for emotional appeal (Bharat Ratna Pandit Bhimsen Joshi) etc.

DIFFERENCES WITH CARNATIC MUSIC:

A song composed in the Carnatic style necessarily comprises of a Pallavi, Anupallavi and one or two or more Charanas. Each of these parts of the song is given importance, while singing in the Carnatic style. Carnatic music known for its rigour and discipline the singing style does not have much difference according to geography. The Carnatic music learning system was standardized in all areas and is not comparable to a Gharana. The singing style of Carnatic is uniform for classical concerts and gives more importance to literary aspects of singing and is based on the Melakartha system.

13. For decades, Indian cinema has served as a mirror of the Indian socio-political scenario. Do you agree? Substantiate with the help of suitable examples.

Introduction

Popular Indian Cinema looms large in contemporary Indian society. Indian cinema has been reflecting social, political, and economic dynamics of the national community in its narrative since the beginning of the twentieth century. besides being the most popular medium of entertainment and amusement, Hindi cinema engages with a range of issues. It not only

negotiates with several contemporary debatable themes such as globalization, nation and nationalism, caste and class, gender, diaspora, terrorism and socially relevant issues but also offers cinematic interpretation of or solution to such problems.

Main Body

In 1930s, while Gandhiji was already working for the upliftment of untouchables, there existed a Gandhi amongst Indian film industry too, Niranjan Pal, who penned down a story on the social position of *Dalits* in the country, *Acchut Kanya* (1936). Then, there were movies that even showcased the emotions of women against the authoritative patriarchal setup, like *Adhuri Kahani* (1939). It showed the tragedy of an educated and liberal lady, who is oppressed by her conservative husband and commits suicide due to male chauvinistic ideologies of her husband.

India after partition was poor and illiterate, this was depicted in many movies including the unforgettable *Mother India* (1957), How women were considered to be a material possession, for the men with money, was presented on screen through the movie *Bazaar* (1982). This movie shows how needy parents sold their young girls to affluent Indians in the Gulf.

By 20th century, *sati* was abolished in India, but widow-remarriage was still a taboo in Indian society, Raj Kapoor took over and introduced the narrow-minded society to the next level with his film, *Prem Rog* (1982)

Roja (1992) was first film to introduce terrorism to cinema, and showed how it affected common man's life in Kashmir, while the whole country was unaware of the circumstances there. Later on, many directors took over to show terrorism in Bollywood through movies like *Drohkaal*, *Maachis*, *Black Friday* and many others.

Although, India now, was a more educated and liberal, but, was not completely secular. *Bombay* (1995) was made, with the controversy surrounding the *Babri Masjid* and the Bombay riots as a backdrop. By showcasing inter-religious relations and effects of religious riots, he probably tried to mow down the intensity of hatreds among the two religions.

In Daman (2001),the movie showed how women are subject to domestic violence. The protagonist was ironically named *Durga* to show the condition of women, in a land where women in the form of *Durga Maa* is prayed.

Now in 21st century when India is educated enough to deal with cultural issues, we had other problems like brain drain in the country. Swades (2004),dealt with this issues brilliantly, On another socio politically important issues,Aarakshan (2011) was made, based on controversial policy of caste-based reservations in Indian government jobs and educational institutions.

Conclusion

All the socio-political topics that were discussed in cinema were nothing new, because those were prevalent in the society, but not all the sections of society were aware of them. Moreover, bringing such issues to the silver screen led masses to think about them seriously instead of just ignoring and accepting them as traditions and customs.

14. India has a rich tradition of folk dance. Discuss the common themes and occasion of folk dance forms in India. Take at least four examples for each

Introduction:

India is a land of rich culture and heritage. Its cultural diversities and landscapes can be expressed in no better way than the folk song and dance. Every region and culture in our country has unique forms of dance and songs known as folk dance.

Body:

Themes and occasion of folk dance with examples:

- They are performed for every possible occasion, to celebrate the arrival of seasons, birth of a child, a wedding, death, local god and goddesses, rituals and festivals.

- Folk dance are accompanied by elaborate costumes, instruments sometimes, both male and female dancers together and also separately.

Here various types of folks dances are given. Have an elaborate idea of few of them.

- **Rouff of J & K:** is the traditional folk dance of Kashmir, performed solely by the women on festive occasions. The dancers split themselves into two rows and put their arms around the shoulders of the ones standing next to them. The dance involves simple footwork, and is performed to a pleasant poetic song called the

- **Bhangra:** This dance originates from the Majha area of Punjab. Bhangrais practiced and performed in the month leading up to the harvest festival of Vaisakhi. Traditionally, this is a dance performed solely by men.

- **Rasleela**: Rasleelais an ancient form of folk dance originating from the Braj region of Uttar Pradesh. It's a retelling of the night when the Gopis of Vrindavan heard the sound of Krishna's flute, snuck away from their households, and into the forest to dance with Krishna throughout the night.

- **Garba:** Garbais the folk dance of Gujarat, now popular in its neighbouring states too. The dance symbolises a celebration of life. Usually performed around a clay lantern, the dancers honour the Goddess Durga, the feminine representation of divinity.

- **Ghoomar:** Ghoomaris performed by women in colourful swirling The beauty of this dance is in the stunning pirouetting which go on to reveal the various gorgeous colours of the swirling skirts. The steps of a Ghoomar dance are carefully measured, and paired with graceful inclinations. The women also clap and snap their fingers while dancing, at particular parts during the song. The dance is performed in honour of the Goddess Saraswati, the Goddess of wealth. Ghoomar is an absolutely fascinating and hypnotic dance to watch.

- **Bihu:** Bihuis a fast-paced, extremely joyful dance, hailing from the state of Assam. It is performed by young girls and boys during the festivals of Bihu, Assam's three important agricultural festivals.

- **Raut Nacha:** The Raut Nachadance is performed by the Yadava/Yaduvanshi tribe of Chhattisgarh. The Yadavas are considered to be direct descendents of Lord Krishna. The dance is performed during the 'Dev Udhni Ekadashi' – considered to be a time when the Gods awaken from their brief rest.
- **Puli Kali:** Performed during Onam,Kerala's harvest festival, Puli Kali is a visual art in almost every aspect. Artists and dancers paint their bodies as tigers and hunters and dance to the beat of musical instruments like the Udukku and Thakil.

Conclusion:

Based on local customs, traditions, rituals many forms of dance and songs have originated over time each having its uniqueness. Its magical to watch how they all might be different but at end tell similar stories or related to one or other in some way.

15. Discuss the significance of Bodhgaya and Sarnath as the hearth of Buddhist spiritual learnings.

Introduction:

Bodhgaya and Sarnath are the two places which hold very significant role in the Buddhist religion. These two places are associated with the foundation of Buddhism and its founder Gautama Buddha.

Body:

Bodhgaya:

- Bodh Gaya is the place where Gautama Buddha attained unsurpassed, supreme Enlightenment.
- Accepting from a grass-cutter a gift of kusa grass for a mat, the Bodhisattva took a seat under a pipal tree facing east to mediate.

- For seven days after the Enlightenment, the Buddha continued to meditate under the Bodhi tree without moving from his seat. During the second week he practiced walking meditation. A jewel walk, Chankramanar, was built as a low platform adorned with nineteen lotuses which are parallel to the Maha Bodhi temple on its north side. For another week the Buddha contemplated the Bodhi tree. In this place a stupa was built called Animeschalochana situated to the north of the Chankramanar.

- The present tree is considered only as the descendant of the original tree. There is a tradition that Ashoka's wife had it secretly cut down because she became jealous of the time Ashoka spent there.

- Since 1953, Bodh Gaya has been developed as an international place of pilgrimage. Buddhists from Sri Lanka, Thailand, Burma, Tibet, Bhutan and Japan have established monasteries and temples within easy walking distance of the Mahabodhi compound. The site of the enlightenment now attracts Buddhists and tourists from all over the world.

Sarnath:

- After attaining enlightenment at Bodh Gaya the Buddha went to Sarnath; and it was here that he preached his first discourse in the deer park to set in motion the 'Wheel of the Dharma'. It is one of the most holy sites as in this place the stream of the Buddha's teaching first flowed.

- He explained the middle way which avoids extremes, the Four Noble Truths, and prescribed the Eight-fold path.

- Dhameka stupa: It is also said that at this spot the five ascetics who left Gautama Buddha in Bodh Gaya used to live in huts. The original stupa was constructed by Ashoka.

- The Dhamekha stupa is considered to be the sacred place where the voice of Buddhism was first heard. Many dignitaries of Buddhist countries visit this place for circumambulation of this sacred stupa and to worship the Buddha and to chant sacred Mantras.

Conclusion:

Buddha showed the light during the time when most needed to guide human beings into righteous path. These two places hold very significance not just in Buddhism but in humanism. It is a place which should be visited or seen by a person in his lifetime.

16. South Indian paintings are known for their attention on details. Do you agree? Substantiate with the help of suitable examples.

Introduction:

South Indian paintings sometimes referred as Deccani style of painting stands distinct from the North Indian paintings especially during medieval era in the manner it focused on details. This can be substantiated based on following examples.

Examples:

- **Mysore painting**: These paintings are known for their elegance, muted colours and attention to detail. The themes for most of these paintings are Hindu Gods and Goddesses and scenes from Hindu mythology.

- **Tanjore paintings**: A style of painting characterised by bold drawing, techniques of shading and the use of pure and brilliant colours flourished at Tanjore in South India during the late 18th and 19th centuries. These paintings like Mysore painting also focused on detailing. The style is decorative and is marked by the use of bright colours and ornamental details.

- **Hyderabad**: A miniature showing a princess in the company of maids is a typical example of the Hyderabad school of painting. Distinctive features of the Deccani paintings of the 18th and 19th centuries are observed in the treatment of the ethnic types, costumes, jewellery, flora, fauna, landscape and colours.

- **Karnataka Painting**: dates back to pre-historic era of 2000-1000 BC. These showed depictions of animals, human figures, etc. painted under projected rocks.

- **Hoysala paintings**: available in the painted palm leaf manuscripts. This painting was prevalent in Karnataka region.
- **Kerala mural paintings**: are the frescos depicting mythology and legends dislplayed on ancient temples, churches and palaces in Kerala. These paintings depicted themes based on gods and godesses in very detailed manner.

Conclusion:

From the above examples it can be concluded that almost all of the SOuth Indian paintings gave enough attention on detailing apart from using vivid and distinct colors so as to make these paintings very attractive.

17. Examine the tradition of Sufi music in India.

Sufi music is a genre based on Sufism and sometimes inspired by Sufi poets. This genre is generally meant as an expression of devotion to God, but it also can be a way to enhance the connection between the physical and spiritual aspects of the listener or performer in its original sense, this is a traditional and devotional form associated with Islamic mystics known as Sufis. The roots can largely be found in Persia, parts of the Arabic world, Pakistan and India. The qawwali and kaafi are the most popular styles, and are associated with poets such as Hafez, Rumi, Amir Khusro, Baba Bulleh Shah, Hazrat Shah Hussein and Khwaja Ghulam Farid.

Sufi music follows the four stages of Sufism: shariat (path), tareeqat (observance), haqeeqat (truth) and marfat (union).

One of the better known sub-genres of Sufi music is called *qawwali*, which has its roots in India and Pakistan, made famous by Aamir Khusro.Traditionally; this style consists of four distinct sections: *hamd*, *naat*, and *manqabat*, which are all devotional songs, and *ghazals*, which are usually expressions of the longing to be close to the divine. The popularity of *qawwali* is due in part to its aesthetic appeal.

Another popular sub-genre is known as *kafi*. This style is considered classical, and is generally culled from the poetic verses of well-known writers. Though *kafi* is similar to *qawwali* in the fervor of its delivery, the two forms differ in execution. While *qawwali* may be made up of a larger ensemble, *kafi* music usually consists of a few <u>percussion</u> instruments, a keyboard, and a single vocalist.

Although Sufi music is sometimes performed in public for the enjoyment of those who pass by, it is often reserved for important ceremonies. One of the better known of these ceremonies is called *Sama*, which is frequently associated with the whirling dervish, or *Mevlevi*, order. Singing and music are an important component of the *Sama* ceremony, but it may also include music made with flutes, tambourines, and bells.

Modern day Sufism is most popularly and widely known for its poetry and its music with new sub genres like *Sufi rock* connecting itself intricately to the young generation thus the genre stands relevant even today due to adaptation and metamorphosis to changing times and tastes.

18. Devotion and art forms have maintained a beautiful synthesis in India. Elucidate.

SYNOPSIS

Paintings

Madhubani Painting: Also known as Godhna, Maithaili and Chaitra figure painting,deal with the Hindu deities, nature and social events of the time.

Kalamkari Painting: This style of painting evolved in the Mughal rule and was patronized by the Golconda Sultanate. The subject of these paintings are narratives from Ramayana, Mahabharata and the Puranas.

Patachitra Painting: Paata Paintings or patachitra, is a devotional art form worshipping Lord Jagannath, originating from indian state of Orissa. The themes are usually religious,

mythological, and folklore. Needless to say, most of the motifs are centred around tales from the Krishna Leela and Lord Jagannath.

Warli Art: The central motive of each painting is a square in which resides the Goddess of fertility, Palaghata.

Architecture

The **Chaitya Hall** (place of worship), **the Vihara** (monastery) and the **Stupa** (hemispherical mound for worship/ memory) – exemplified by the extraordinary caves of **Ajanta** and **Ellora** and the monumental **Sanchi Stupa.**

The **Jaina temples** are seen in the **Dilwara Temples in Mt.Abu**.

Hindu temple architecture have been traced to the remains at **Aihole** and **Pattadakal**, the magnificent **Brihadeeswara Temple, Thanjavur**, and the Sun Temple, **Konark.**

Music

Ghazal, Qawwali, Thumri, Dhrupad, Dadra,Bhajan, Kirtan, Shabad, and Gurbani.

Dance

Bharatanatyam ,Traditionally performed by mandir (Hindu temple) Devadasis. Many of the ancient sculptures in Hindu temples are based on Bharatanatyam dance postures karanas.

Kathakali ,(katha for story, kali for performance or play) is a form of dance-drama, It is a spectacular combination of drama, dance, music and ritual. Characters with vividly painted faces and elaborate costumes re-enact stories from Mahabharata and Ramayana.

Mohiniaattam , a traditional dance from the South Indian state of Kerala. Mohini is an Apsaras in the Hindu mythology and aattam in Malayalam means dance. So Mohiniaattam essentially means "dance of the enchantress". The theme of Mohiniaattam is love and devotion

to god. The costume worn by the dancers are typically white coloured kasavu saree with golden borders.

The Kathak , dance form arose from the <u>Vaishnava</u> devotees dancing to the episodes from Krishna's life.

The Sattriya, dance is believed to be a creation of the great <u>Vaishnavite (bhakti)</u> guru.