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UPSC Mains 2018 GS I

Year-wise PYQ pack · WRAP model answers with canonical links

Official UPSC stems in exam order. Each live answer sits on one WRAP URL; this PDF is the year pack, not a second copy of the article. Open the link under a question for the full page.

<https://wrapexams.com/upsc/mains/gs-1/2018/>

Q1 · 10 marks

Safeguarding the Indian art heritage is the need of the moment. Comment.

GS I · 2018 · Indian Heritage and Culture

Revision summary

Temples, caves, bronzes, manuscripts, and crafts form one heritage, not two separate worlds.

Theft, climate, and urban pressure make delay costly because originals cannot be replaced.

Laws such as **AMASR and the Antiquities Act** need faster enforcement and provenance.

UNESCO fame without crowd control can harm the site it names.

Craft apprentices and local care must sit beside museum conservation.

Flow diagram

Art heritage -> Monuments bronzes manuscripts

Art heritage -> Living crafts

Theft climate cities -> Art heritage

Monuments bronzes manuscripts -> ASI law community

Living crafts -> ASI law community

ASI law community -> Safeguard now

Conclusion

- Fund preventive conservation, craft schools, and legal title of objects in one chain, from village to museum.
- Treat heritage as a public good in city plans, not as leftover land after a flyover.

Indian art heritage is both monument and living skill, and both are under time pressure from theft, weather, and the market. Law and listing help only when communities, craft, and conservation share the same map.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/safeguarding-the-indian-art-heritage-is-the-need-of-the-moment-comment/>

Q2 · 10 marks

Assess the importance of the accounts of the Chinese and Arab travellers in the reconstruction of the history of India.

GS I · 2018 · World's Physical Geography

Revision summary

Faxian and Xuanzang supply dated pictures of Gupta and Harsha India and of Buddhist monasteries.

Al-Biruni studies Indian science and society; Ibn Battuta describes Tughlaq Delhi and travel.

Arab geographers map monsoon ports on the west coast.

All travellers carry religious and court bias and miss much of rural life.

They matter most when read with inscriptions and excavation.

Flow diagram

Faxian Xuanzang Yijing -> Buddhism Harsha Nalanda

Al-Biruni Ibn Battuta -> Learning ports Sultanate

Buddhism Harsha Nalanda -> History of India

Learning ports Sultanate -> History of India

Inscriptions archaeology -> History of India

Conclusion

- Read Chinese and Arab texts as one layer with epigraphy, archaeology, and Indian literature, not as a substitute for them.
- Use them especially for chronology, foreign trade, and the outsider's view of caste, law, and faith.

Chinese pilgrims reconstruct Buddhist India and Harsha's world; Arab scholars and envoys reconstruct learning, ports, and the Sultanate. Reconstruction is sound only when these voices are weighed against Indian records and the ground.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/assess-the-importance-of-the-accounts-of-the-chinese-and-arab-travellers-in-the-reconstruction-of-the-history-of-india/>

Q3 · 10 marks

Throw light on the significance of the thoughts of Mahatma Gandhi in the present times.

GS I · 2018 · The Freedom Struggle

Revision summary

Satyagraha still judges how protest and power use violence and hate.

Swaraj and Antyodaya still test whether growth reaches the last person.

Trusteeship and village industry speak to inequality and jobless growth.

The fight against untouchability is unfinished in atrocity and scavenging.

The Constitution and law must carry Gandhi's ethic into a modern state.

Flow diagram

Gandhi -> Satyagraha means

Gandhi -> Swaraj village last person

Gandhi -> Communal unity

Satyagraha means -> Present politics

Swaraj village last person -> Present politics

Communal unity -> Present politics

Conclusion

- Use satyagraha as non-violent civic action, trusteeship as corporate and public duty, and swaraj as local self-rule inside a constitutional republic.
- Teach Gandhi as a living method for peace, sanitation, and the poor, not only as a national anniversary.

Gandhi still matters because India still faces communal heat, caste hurt, and a growth path that can forget the last person. His thoughts stay useful when they shape means, not when they are reduced to a portrait.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/throw-light-on-the-significance-of-the-thoughts-of-mahatma-gandhi-in-the-present-times/>

Q4 · 10 marks

Why is Indian Regional Navigational Satellite System (IRNSS) needed? How does it help in navigation?

GS I · 2018 · World's Physical Geography

Revision summary

Foreign GPS-type systems can be limited in a crisis, so India needs a regional grid it controls.

NavIC covers India and a belt of about 1,500 km around it, including nearby seas.

Receivers use satellite time delays to fix position; SPS is civil and a restricted service is authorised.

Tropical ionosphere is handled better with more than one frequency.

Public and defence users gain backup when chips read NavIC with other GNSS.

Flow diagram

NavIC IRNSS -> India plus 1500 km
Foreign GNSS risk -> NavIC IRNSS
NavIC IRNSS -> Time range position
Time range position -> Ships phones survey defence

Conclusion

- Put NavIC in more phones, AIS sets, and aircraft boxes so the public service is not only a satellite fact.
- Keep clocks, spares in orbit, and ground stations healthy, because a navigation grid fails if time is wrong.

IRNSS is needed for sovereign, regional coverage when foreign GNSS can be limited. It helps navigation by giving Indian users a timed satellite fix for civil and restricted work from the coast to the high Himalaya.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/why-is-indian-regional-navigational-satellite-system-irnss-needed-how-does-it-help-in-navigation/>

Q5 · 10 marks

Why is India taking keen interest in the Arctic region?

GS I · 2018 · World's Physical Geography

Revision summary

Arctic warming can disturb the Indian monsoon and raise seas on Indian coasts.

Hydrocarbons and minerals draw global interest as ice retreats.

The Northern Sea Route may shorten Asia-Europe trade relative to Suez.

Himadri in Svalbard and Arctic Council observer status give India a scientific and diplomatic seat.

India has no Arctic shore, so UNCLOS and climate science must guide the interest.

Flow diagram

Arctic melt -> Monsoon sea level

Arctic melt -> Oil minerals NSR

India -> Himadri Arctic Council

Monsoon sea level -> India

Oil minerals NSR -> India

Conclusion

- Tie Arctic research to monsoon models and coastal planning at home.
- Use observer diplomacy for shipping safety and for a low-carbon Arctic, not only for hydrocarbon access.

India's Arctic interest is climate first, then science, energy, and shorter sea lanes. A tropical monsoon state still needs a polar window because the Arctic now writes part of India's weather and trade map.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/gs-1/2018/why-is-india-taking-keen-interest-in-the-arctic-region/>

Q6 · 10 marks

Define mantle plume and explain its role in plate tectonics.

GS I · 2018 · World's Physical Geography

Revision summary

A mantle plume is a hot column rising through the mantle toward the lithosphere.

Its head can make a large igneous province; its tail can feed a long hotspot.

Hawaii shows an oceanic track; Deccan-Reunion shows a continental flood then a track.

Plumes can dome and rift plates and add melt at ridges such as Iceland.

They supplement, and do not replace, ridge-push and slab-pull.

Introduction

A mantle plume is a narrow, hot upwelling of rock from deep in the mantle toward the base of the lithosphere. It is not a plate boundary by itself, but it can burn through a plate, feed volcanoes, and help a continent split.

Body**Definition**

- In the plume model, a thermal anomaly rises from the core-mantle boundary or from the mid-mantle as a mushroom-shaped head and a thinner tail.
- When the head reaches the base of the crust it melts, producing a large igneous province; the tail may keep a long-lived hotspot as the plate drifts above it.
- **The Hawaiian-Emperor chain is the classic ocean example:** a fixed melt source and a moving Pacific plate leave a line of islands and seamounts.
- **The Reunion hotspot and the Deccan Traps show the same idea on a continent:** a flood-basalt burst, then a hotspot track toward the Indian Ocean.

Role in plate tectonics

- Plumes add heat and magma that thin and dome the lithosphere, so rifts can open; the Afar region and the Ethiopian traps sit where a plume and three rifts meet.
- Flood basalts such as the Deccan, Siberian, and Columbia River provinces show that a plume head can cover huge areas in a short geologic time and may stress climate and life.
- Hotspot tracks give a reference for plate motion, because the volcano age increases away from the active island, as in Hawaii.
- Plumes interact with mid-ocean ridges, as near Iceland, where extra melt builds a high plateau on a spreading centre.
- They do not replace slab-pull and ridge-push as the main motors of plates, but they are a vertical heat engine that can start breakup and decorate plates with chains of volcanoes.

Way forward for the answer

- Define the plume as deep hot upwelling, then show hotspot tracks and flood basalts as its surface role.
- Keep plate tectonics as the horizontal machine and the plume as a deep extra.

Flow diagram

Deep mantle heat -> Mantle plume
Mantle plume -> Hotspot volcano chain
Mantle plume -> Flood basalt LIP
Flood basalt LIP -> Rift and breakup
Hotspot volcano chain -> Plate motion track

Conclusion

A mantle plume is a deep thermal upwelling that melts the lithosphere from below. In plate tectonics it explains hotspots, flood basalts, and some rifts, while the plates still move mainly by their own ridges and slabs.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/define-mantle-plume-and-explain-its-role-in-plate-tectonics/>

Q7 · 10 marks

What are the consequences of spreading of 'Dead Zones' on marine ecosystem?

GS I · 2018 · World's Physical Geography

Revision summary

Dead zones are hypoxic waters, often seasonal, driven by nutrient pollution and warming.

Bottom animals die; mobile fish flee into crowded oxygenated belts.

Food webs shift toward microbes and jellyfish and away from commercial stocks.

Seagrass, coral, and mangrove nurseries suffer on eutrophic coasts.

The Gulf of Mexico, Baltic, and parts of the Arabian Sea show the global spread.

Flow diagram

Nutrient runoff -> Algal bloom
Algal bloom -> Oxygen used up
Oxygen used up -> Dead zone
Dead zone -> Fish flee benthos die
Dead zone -> Catch and nursery loss

Conclusion

- Cut fertiliser runoff, treat sewage, and restore wetlands that trap nutrients before they reach the shelf.
- Treat warming seas as a partner of nutrient pollution, because a warmer ocean holds less oxygen and keeps the dead zone in place.

Spreading dead zones empty the seafloor of animals, push fish away, and shrink coastal nurseries. The marine ecosystem pays in diversity and in catch until nutrients and warming are both reduced.

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Q8 · 10 marks

"Caste system is assuming new identities and associational forms. Hence, caste system cannot be eradicated in India." Comment.

GS I · 2018 · Social Empowerment, Communalism and Secularism

Revision summary

Caste now lives in associations, parties, certificates, and diaspora marriage, not only in village occupation.

Mandal-era politics and reservation lists give caste a modern public face.

New forms show adaptation, not that caste is immortal.

Law against untouchability and social mixing have already reduced some hierarchy.

The fair comment is to fight disability and atrocity while identities slowly thin.

Flow diagram

Caste -> Village endogamy
Caste -> Sabhas parties certificates
Sabhas parties certificates -> New identity
Article 17 education mixing -> Hierarchy can shrink
New identity -> Not the same as eternal system

Conclusion

- Keep law against atrocity and discrimination, widen education and mixed housing, and do not treat a vote bank as destiny.
- Distinguish caste as a surviving identity from caste as an unchangeable system; the first can shrink while the second is already cracked.

Caste has taken new associational and political forms, so it has not vanished. That is not proof that it cannot be eroded; law, mixing, and equality still work against hierarchy even when surnames remain.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/caste-system-is-assuming-new-identities-and-associational-forms-hence-caste-system-cannot-be-eradicated-in-india-comment/>

Q9 · 10 marks

'Despite implementation of various programmes for eradication of poverty by the government in India, poverty is still existing'. Explain by giving reasons.

GS I · 2018 · Women, Population and Urbanisation

Revision summary

Schemes have reduced extreme want but have not removed the causes of poverty.

Leakage and weak public services stop benefits from becoming a lasting exit.

Landlessness, casual work, and regional and caste concentration keep people poor.

Urban rents and informal jobs create new poverty beside rural programmes.

Headcount depends on the poverty line; pockets remain even when the average improves.

Flow diagram

Programmes -> Net food work cash

Land caste informality region -> Want continues

Leakage weak school clinic -> Want continues

Net food work cash -> Poverty falls but remains

Conclusion

- Combine work, food, health, and skills so a household has an exit path, not only a safety net.
- Fix targeting and local capacity; a well-designed scheme fails if the panchayat and the clinic are empty.

Poverty remains because programmes treat symptoms while land, job quality, caste, and region still produce want. Eradication needs secure livelihoods and public services, not only a longer list of schemes.

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Q10 · 10 marks

How the Indian concept of secularism different from the western model of secularism? Discuss.

GS I · 2018 · Social Empowerment, Communalism and Secularism

Revision summary

Western secularism grew as a wall between a dominant church and the state.

Indian secularism is equal respect and principled distance, not a total ban on contact.

The Constitution protects faith and still allows reform of social practice around religion.

Personal laws and public aid to religious institutions show the difference in design.

Minority security after Partition is part of why India did not copy a hard laïcité.

Flow diagram

Western model -> Wall of separation

Indian model -> Equal respect principled distance

Equal respect principled distance -> Reform and protect

Wall of separation -> Religion as private

Reform and protect -> Constitutional values

Conclusion

- Keep equal respect without turning the state into a majority chaplain.
- Move toward uniform rights in family law by consent and constitution, not by humiliating one community.

Western secularism separates church and state; Indian secularism equalises religions and still reforms them in the name of rights. The Indian model is not a copy of Paris or Washington, and it must be judged by fairness to every faith, not by how loudly the wall is named.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/how-the-indian-concept-of-secularism-different-from-the-western-model-of-secularism-discuss/>

Q11 · 15 marks

The Bhakti movement received a remarkable re-orientation with the advent of Sri Chaitanya Mahaprabhu. Discuss.

GS I · 2018 · Indian Heritage and Culture

Revision summary

Bhakti existed before Chaitanya as both nirguna critique and saguna temple love.

He made Krishna-Radha devotion a public nama-sankirtana practice with Gaudiya theology.

Puri and the Vrindavan Goswamis turned emotion into a lasting school and sacred map.

Kirtan mixed some castes in the congregation without ending village jati.

The re-orientation is method and Krishna public culture, not the invention of Bhakti itself.

Introduction

Medieval Bhakti already ran from Tamil Alvars and Nayanars to Kabir, Nanak, and the saguna poets of the north. Sri Chaitanya Mahaprabhu (1486-1533) turned that stream in Bengal and Odisha toward Krishna-Radha love, congregational kirtan, and a Gaudiya school that later filled Vrindavan with theology and song.

Body

Bhakti before Chaitanya

- Earlier Bhakti mixed nirguna critique of caste and idol with saguna temple devotion to Rama, Krishna, and Shiva, and it was already a people's path beside Vedic sacrifice.
- In Bengal, Jayadeva's Gita Govinda and the Sahajiya and Vaishnava songs had prepared a Krishna idiom, but public religion still sat with court, caste mathas, and private recitation more than with street procession.

What Chaitanya re-oriented

- **Chaitanya, born at Navadvipa, made Krishna-bhakti a public, bodily practice:** nama-sankirtana, dancing, and collective singing in the open, not only a scholar's reading of the Bhagavata.
- He taught love of Krishna and Radha as the highest path, and the Gaudiya idea of achintya bhedabheda (inconceivable difference-and-non-difference of God and soul) gave a clear theology to that emotion.
- After sannyasa he made Puri a living centre and sent the Six Goswamis to recover and order Vrindavan as a sacred map of lila, texts, and temples.
- Initiation, the holy name, and the company of devotees (satsang) became the method; Sanskrit learning did not vanish, but it served kirtan rather than replacing it.
- The movement crossed some caste lines in the kirtan circle, which was a social re-orientation even if it did not abolish jati in the village.

Reach and later life of the turn

- Odisha's Jagannatha cult, Bengal's household Vaishnavism, and later Gaudiya maths carried Chaitanya's form into the nineteenth and twentieth centuries.
- **Print, kirtan parties, and later global ISKCON show that the re-orientation was portable:** the name and the public song travelled farther than the Navadvipa street.

Limits

- Chaitanya did not invent Bhakti, nor did he end Shaiva, Shakta, or nirguna paths in eastern India.
- Gender and caste hierarchy inside some Gaudiya institutions remained; the remarkable turn is in method and Krishna-centred public culture, not in a full social revolution.

Way forward for the answer

- Name kirtan, Radha-Krishna theology, Vrindavan Goswamis, and social mixing in song, then add that other Bhakti streams continued beside him.

Flow diagram

Older Bhakti streams -> Chaitanya Navadvipa
Chaitanya Navadvipa -> Nama kirtan Radha Krishna
Chaitanya Navadvipa -> Achintya bhedabheda
Chaitanya Navadvipa -> Puri Vrindavan Goswamis
Nama kirtan Radha Krishna -> Public mixed congregation
Puri Vrindavan Goswamis -> Later Gaudiya maths

Conclusion

Chaitanya re-oriented Bhakti by making Krishna-Radha love a public kirtan path with a Gaudiya theology and a Vrindavan-Puri geography. That turn still shapes eastern Vaishnavism, while older Bhakti and social rank were redirected, not erased.

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Q12 · 15 marks

Discuss whether formation of new states in recent times is beneficial or not for the economy of India.

GS I · 2018 · World's Physical Geography

Revision summary

Chhattisgarh, Jharkhand, **Uttarakhand (2000)** and **Telangana (2014)** are the recent cases.

Gains are closer administration, resource focus, and sometimes faster urban and service growth.

Costs are bifurcation disputes, new capitals, and no automatic end to poverty in mineral belts.

Telangana's Hyderabad economy rose while Andhra Pradesh paid a reorganisation price.

New states help the Indian economy only when fiscal capacity and asset-sharing are real.

Flow diagram

Regional demand -> New state
New state -> Closer budget identity investment
New state -> Capital cost water cadre disputes
Closer budget identity investment -> Conditional growth
Capital cost water cadre disputes -> Conditional growth
Fiscal capacity governance -> Conditional growth

Conclusion

- Prefer administrative devolution, **Sixth Schedule** and district councils, and **Finance Commission** grants before another round of state-carving.
- Where a state is formed, lock asset-sharing, river boards, and a time-bound capital plan so the economy does not pay a permanent political premium.

Recent new states have been beneficial where a neglected region gained a government and a growth engine, as in parts of Telangana and Uttarakhand. They are not a general economic law: split costs, water disputes, and weak mining governance can cancel the map change. The fair answer is conditional yes, not automatic yes.

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Q13 · 15 marks

Why indentured labour was taken by the British from India to their colonies? have they been able to preserve their cultural identity over there?

GS I · 2018 · Modern Indian History

Revision summary

Indenture filled the labour hole left by the abolition of slavery in British plantation colonies.

Poverty and recruiters in the Bhojpuri and southern belts supplied girmitiyas through Calcutta and Madras.

Sugar colonies from Mauritius to Fiji and Natal were the main destinations.

Ramayana, festivals, temples, and Indian-derived speech preserved identity.

That identity is creolised and national in the host country, not an unchanged Indian village.

Introduction

After the abolition of slavery in the 1830s, British sugar and plantation colonies needed a cheap, tied labour force. India, under colonial poverty and recruitment networks, supplied girmitiyas to Mauritius, the Caribbean, Natal, Fiji, and elsewhere. Those communities kept a recognisable Indian cultural core, even as they creolised language, food, and faith.

Body

Why indentured labour was taken from India

- The **Slavery Abolition Act, 1833**, ended legal slavery in most British colonies; planters still wanted field gangs for sugar, tea, rice, and later rubber.
- India had a large rural surplus, famine years, and caste and land pressure in Bhojpuri, Tamil, Telugu, and eastern UP-Bihar belts, so recruiters could sign people to five-year indentures.
- Calcutta and Madras depots, the so-called arkati system, and later kangani in some Asian colonies channelled workers under colonial emigration rules such as the **Indian Emigration Act** tradition of the nineteenth century.
- Planters preferred Indian labour as cheaper than free European work and more controllable than fully free local labour, with the ship and the plantation hospital as tools of discipline.
- Destinations included Mauritius (from 1834), British Guiana, Trinidad, Jamaica, Natal, Fiji, and parts of East Africa and the Malay world, matching the map of British tropical produce.
- Indenture was sold as a contract with wages and return passage; in practice debt, violence, and the plantation clock made it a new bondage, which nationalist critics later called a second slavery.

Have they preserved cultural identity?

- **Yes, in a strong but changed form:** Ramayana recitation, Diwali, Muharram in some Caribbean towns, Tamil Thai Pongal, and village caste memory travelled in trunks and in oral epic.
- Bhojpuri, Tamil, and Hindi-derived creoles, plus temple and mosque building from the late nineteenth century, kept a distinct Indian public face in Mauritius, Trinidad, Guyana, Suriname, and Fiji.
- Food (roti, dhal, curry plants), jewellery, and marriage rules mixed with Creole and African neighbours, so identity is Indian-descended, not a frozen 1850 village.

- **Gandhi's** Natal years and later diaspora politics show that legal racial hierarchy pushed groups to name themselves as Indians even while they became Mauritian or Trinidadian citizens.
- **Loss also happened:** many lost exact jati and village, and Christian missions and plantation time cut some ritual. Preservation is therefore cultural continuity with creolisation, not purity.

Way forward for the answer

- Give the post-slavery plantation cause first, then a clear yes on identity with examples of festival, language, and temple, plus the creole limit.

Flow diagram

Slavery abolished -> Plantation labour gap
Plantation labour gap -> Indian indenture girmrit
Indian indenture girmrit -> Mauritius Caribbean Natal Fiji
Mauritius Caribbean Natal Fiji -> Ramayana temple language food
Ramayana temple language food -> Creole but Indian-descended identity

Conclusion

Britain took Indian indentured labour to replace slave gangs on sugar and other plantations with a cheap, legally tied workforce from a colonised countryside. Those communities have preserved a living Indian cultural identity through epic, festival, language, and worship, while becoming local citizens with mixed, creole forms of that culture.

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Q14 · 15 marks

"The ideal solution of depleting ground water resources in India is water harvesting system." How can it be made effective in urban areas?

GS I · 2018 · Women, Population and Urbanisation

Revision summary

City aquifers fall because pumping is high and paved catchments block recharge.

Harvesting of roof and plot rain, plus lake revival, is the fitting structural reply.

Urban success needs bye-law checks, silt traps, storm-sewage separation, and greywater reuse.

Public plots must lead, and slums need community catchments, not only private roofs.

Harvesting complements, but does not replace, bulk river and reuse systems in a drought year.

Flow diagram

Urban rain -> Roof plot lake harvest
Roof plot lake harvest -> Recharge aquifer
Paving sewage mix -> Runoff flood depletion
Bye-laws meters RWAs -> Roof plot lake harvest
Recharge aquifer -> Less tanker and deep pumping

Conclusion

- Tie floor-area permission to a working recharge test, restore urban lakes as infrastructure, and publish ward-wise groundwater depth so harvesting is scored like any other civic work.

Water harvesting is the sound urban answer to falling groundwater if roofs, pits, lakes, and clean storm drains work together. Effectiveness is enforcement, desilting, sewage separation, and fair access in slums, not a one-time pipe on an elite terrace.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/the-ideal-solution-of-depleting-ground-water-resources-in-india-is-water-harvesting-system-how-can-it-be-made-effective-in-urban-areas/>

Q15 · 15 marks

Defining blue revolution, explain the problems and strategies for pisciculture development in India.

GS I · 2018 · Indian Heritage and Culture

Revision summary

Blue Revolution means raising fish output through aquaculture technology and organised value chains.

India's growth now leans on inland carp and shrimp as well as marine catch.

Problems are seed, costly feed, disease, water conflict, overfishing, and weak cold chain.

Strategies are certified hatcheries, reservoir cages, disease control, markets, and fisher credit.

Commons and mangroves must stay in the plan or shrimp gains will be ecological losses.

Flow diagram

Blue Revolution -> Inland ponds cages

Blue Revolution -> Marine capture plus culture

Inland ponds cages -> Seed feed disease water

Marine capture plus culture -> Seed feed disease water

Hatchery cold chain credit -> Higher sustainable yield

Conclusion

- Treat fish as protein and as coastal-inland employment, protect commons from enclosure, and measure success by yield, income, and water quality together.

The Blue Revolution is the organised expansion of aquaculture and better fisheries, not a slogan for more trawling. Problems of seed, feed, disease, water, and markets are known; hatcheries, cold chain, disease control, and small-producer credit are the strategies that make pisciculture a real protein and export sector.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/defining-blue-revolution-explain-the-problems-and-strategies-for-pisciculture-development-in-india/>

Q16 · 15 marks

What is the significance of Industrial Corridors in India? Identifying industrial corridors, explain their main characteristics.

GS I · 2018 · Natural Resources and Industries

Revision summary

Corridors cut freight time and bundle utilities so factories can cluster outside a few metros.

DMIC on the western DFC is the flagship Japan-linked belt with several industrial nodes.

AKIC follows the eastern DFC across the **Ganga plain**.

CBIC, VCIC, and BMEC cover southern and coastal manufacturing links.

Land, water, and skills decide whether the map becomes employment.

Flow diagram

Freight spine DFC highway port -> Industrial nodes

Industrial nodes -> Manufacturing logistics cities

DMIC west west -> Manufacturing logistics cities

AKIC east east -> Manufacturing logistics cities

CBIC VCIC BMEC -> Manufacturing logistics cities

Conclusion

- Finish freight corridors first, then fill nodes; publish water and effluent plans; and link ITIs to each node so the significance becomes jobs, not only maps.

Industrial corridors matter because they join a freight spine to planned factory nodes and can spread manufacturing along Delhi-Mumbai, Amritsar-Kolkata, and the southern and east-coast belts. Their character is logistics-led, node-based, and partner-financed; they succeed only when land, water, and skills arrive with the rail.

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Q17 · 15 marks

Mention core strategies for the transformation of aspirational districts in India and explain the nature of convergence, collaboration and competition for its success.

GS I · 2018 · World's Physical Geography

Revision summary

The 2018 Aspirational Districts Programme targets 115 lagging districts with a short live indicator list.

Core strategy is saturation of existing schemes plus a Union prabhari and a public dashboard.

Convergence means one district plan across health, school, and livelihood missions.

Collaboration is Centre-state-district teams and local frontline workers.

Competition is delta ranking on improvement, which must be guarded against fake data.

Flow diagram

115 aspirational districts -> Health education agri skill infra
Health education agri skill infra -> Convergence of schemes
Health education agri skill infra -> Collaboration Centre state district
Health education agri skill infra -> Competition delta ranks
Convergence of schemes -> Transformation
Collaboration Centre state district -> Transformation
Competition delta ranks -> Transformation

Conclusion

- Keep the delta idea, fund the last-mile worker, and do not let LWE or hill logistics become an excuse for missing the same health and school floor as the rest of India.

Aspirational Districts rest on focused indicators, prabhari officers, scheme saturation, and a public dashboard. Convergence joins schemes on one plan, collaboration joins Centre-state-district teams, and competition through delta ranks supplies the spur. Success is better human-development numbers, not a new office name.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/mention-core-strategies-for-the-transformation-of-aspirational-districts-in-india-and-explain-the-nature-of-convergence-collaboration-and-competition-for-its-success/>

Q18 · 15 marks

'Women's movement in India has not addressed the issues of women of lower social strata.' Substantiate your view.

GS I · 2018 · Women, Population and Urbanisation

Revision summary

Nineteenth-century reform and much of the 1970s legal feminism were led by middle-class, upper-caste women.

Dowry, rape law, and civil code debates did not automatically cover land, wages, and caste violence.

Dalit, Adivasi, Muslim poor, and informal workers need a different core agenda.

SEWA, anti-arrack, peasant, and Dalit women's groups already organised those strata.

- **The fair view is:** mainstream gap, not total silence from below.

Flow diagram

Mainstream urban feminism -> Law family campus
Mainstream urban feminism -> Gap on caste land wages
SEWA anti-arrack Dalit groups -> Labour forest atrocity
Gap on caste land wages -> Need shared leadership
Labour forest atrocity -> Need shared leadership

Conclusion

- A living women's movement has to put land, equal wages, caste atrocity, forest rights, and informal-worker law beside family law, and it must share leadership with women of lower strata rather than speak about them.

The statement is substantially true of the elite and urban core of India's women's movement, which long treated lower-strata women as a later chapter. It is not true as a total history: labour, forest, anti-arrack, SEWA, and Dalit feminist organising did address those lives. The task is to make that second stream the centre, not a footnote.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2018/womens-movement-in-india-has-not-addressed-the-issues-of-women-of-lower-social-strata-substantiate-your-view/>

Q19 · 15 marks

'Globalisation is generally said to promote cultural homogenisation but due to this cultural specificities appear to be strengthened in the Indian society.' Elucidate.

GS I · 2018 · Globalisation and Indian Society

Revision summary

Global media, brands, and English work-life spread a similar urban consumer style.

That is the homogenisation usually blamed on globalisation.

In India the same openness enlarges regional film, language politics, caste association, and religious publicness.

Glocalisation packages yoga, food, and pilgrimage for a world market without ending local rules of marriage.

The result is hybrid everyday life plus stronger identity badges, not simple cultural sameness.

Introduction

Globalisation spreads English, brands, digital platforms, and a consumer style that can look the same from Seoul to Surat. In India that pressure is real, but language pride, caste and religious associations, regional cinema, and packaged 'tradition' have also grown sharper, so specificity is not simply dying.

Body

The homogenising side

- Satellite television, later smartphones, and global streaming put the same songs, fashion, and English idioms into towns that once had only a local mela and a regional channel.
- Malls, quick food chains, and credit cards standardise youth leisure in metros; work in IT and BPOs rewards a global professional self.
- English-medium schooling as an aspiration can thin regional literary habits among the urban middle class.
- A world beauty and fitness market can sideline local dress and food as 'only festive'.

Why Indian specificities look stronger

- **Globalisation is also a market for difference:** regional cinema (Tamil, Telugu, Malayalam, and the later national boom of south films), festival calendars, and pilgrimage towns sell distinct culture to a bigger audience, including the diaspora.
- Language movements, official language politics, and classical-language status fights show that groups use the open public sphere to harden, not drop, linguistic identity.
- Caste associations, khap-like bodies, and online endogamy tools use technology to police marriage, which is a thickening of old specificity with new kit.
- Religious publicness-temple corridors, Tabligh and church networks, and televised ritual-grew with media, so faith marks are more visible, not less.
- Food, yoga, Ayurveda, and handicrafts are branded for export; the local becomes a global product, which is glocalisation rather than erasure.
- Regional parties and federal politics reward voters who feel culturally distinct, so globalisation's economic integration sits beside political fragmentation of identity.

- The Indian village and small town still organise life by jati, kinship, and festival even when the same youth wears jeans and uses a Chinese phone.

How both can be true together

- **Homogenisation is strongest in surface consumption:** phones, cricket ads, and office English.
- Specificity is strongest in marriage, ritual, language of the home, and political mobilisation.
- Hybrid forms-English plus caste, pizza plus Karva Chauth, global Islam plus Indian Muslim neighbourhoods-are the ordinary Indian outcome.

Way forward for the answer

- **Do not pick only McDonald's or only khaps. Show the double movement:** market sameness at the top of the shopping bag, and sharper cultural badges in family and politics.

Flow diagram

Global media brands work -> Surface homogenisation
Global media brands work -> Market for difference
Market for difference -> Language caste region faith
Language caste region faith -> Stronger public specificities
Surface homogenisation -> Hybrid Indian everyday

Conclusion

Globalisation does push a common consumer and media culture in India. At the same time, language, caste, region, and religion have used the same markets and media to become more organised and visible. Indian society therefore shows homogenisation of lifestyle surfaces and a strengthening of cultural specificities at the core of belonging.

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Q20 · 15 marks

'Communalism arises either due to power struggle or relative deprivation.' Argue by giving suitable illustrations.

GS I · 2018 · Social Empowerment, Communalism and Secularism

Revision summary

Communalism politicises religious identity as a block; it is not the same as ordinary faith.

Power struggle uses separate electorates, riots around elections, and shrine campaigns to win the state.

Relative deprivation uses job, housing, and honour gaps, as Sachar data and majority 'appeasement' myths both show.

Partition, 1984, Babri 1992, and later state riots illustrate the mix.

Organisation plus grievance, not theology alone, produces communalism.

Introduction

Communalism is the political use of religious identity as a solid block against another community. It does not spring from faith as such. It grows when elites fight for office and when groups feel they have less than a neighbour they can name as the other.

Body**Communalism as power struggle**

- Colonial 'divide and rule', separate electorates from 1909, and the later Pakistan demand turned religion into a bargaining chip for state power, not only into piety.
- Partition riots of 1946-47, including the Calcutta killings, showed how party and League-Congress rivalry could set neighbourhoods on fire when the prize was a new map.
- Post-Independence, riots have often clustered around elections, rath yatras, and disputes over a shrine or a procession route, because polarisation can convert a vote bank.
- The Babri Masjid-Ram Janmabhoomi campaign, peaking in 1992, was a struggle over national symbolism and party space as much as over a plot of land in Ayodhya.
- Control of police, municipal contracts, and university or Waqf boards can make a local strongman light a communal fuse to keep a ward.

Communalism as relative deprivation

- Relative deprivation is the feeling that one's group is falling behind another in jobs, housing, honour, or state favour, even if absolute income is rising.
- Deindustrialisation of some Muslim artisan towns, ghettoisation after riots, and the **Sachar Committee (2006)** findings on education and credit fed a story of Muslim lag that communal entrepreneurs on all sides could use.
- Among Hindus, myths of 'appeasement' and competition for scarce government jobs or old-city shops have been used to claim that the majority is deprived in its own land.
- Refugee memory after Partition, and later migrations, created groups who measured loss against a neighbour's gain.
- Economic shocks-downsizing of mills, youth unemployment-do not automatically cause riots, but they supply anger that can be aimed at a religious other when a leader offers that script.

How the two join, with illustrations

- Gujarat 2002 and Muzaffarnagar 2013 mixed electoral and street power with rumours about dignity, girls, and livelihood in mixed rural-urban belts.
- Anti-Sikh violence in 1984 after Indira Gandhi's assassination was a state-linked power crime, not a poverty riot, yet it also fed long relative fear in a minority.
- Cow, festival, and loudspeaker disputes are small honour contests that become communal when parties and rumours scale them up.
- Thus power struggle supplies organisation, weapons, and impunity; relative deprivation supplies the crowd's sense of grievance. Either can start; both usually finish the episode.

Limits and way forward

- Not every poor or jobless person is communal; ideology and impunity matter.
- Equal policing, mixed housing, and honest data on jobs undercut both the elite game and the deprivation myth.
- Sachar-style inclusion and a secular, firm state are the policy reply; matching hate with hate is not.

Flow diagram

Elite power struggle -> Communal mobilisation
Relative deprivation jobs honour -> Communal mobilisation
Communal mobilisation -> Riot polarised vote ghetto
Riot polarised vote ghetto -> Elite power struggle
Riot polarised vote ghetto -> Relative deprivation jobs honour

Conclusion

Communalism in India has risen from fights for state and street power, and from groups who feel relatively deprived beside a religious neighbour. Illustrations from Partition, Ayodhya, 1984, Gujarat, and ghetto economics show the two causes braided together. Faith is the language; power and grievance are the engine.

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Compiled answer key

Last pages of this pack. Each question links to the WRAP model answer on wrapexams.com.

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Q1 10 marks	Q2 10 marks	Q3 10 marks	Q4 10 marks
Q5 10 marks	Q6 10 marks	Q7 10 marks	Q8 10 marks
Q9 10 marks	Q10 10 marks	Q11 15 marks	Q12 15 marks
Q13 15 marks	Q14 15 marks	Q15 15 marks	Q16 15 marks
Q17 15 marks	Q18 15 marks	Q19 15 marks	Q20 15 marks

Question-wise key

Q1 · 10 marks Solution

Q2 · 10 marks Solution

Q3 · 10 marks Solution

Q4 · 10 marks Solution

Q5 · 10 marks Solution

Q6 · 10 marks Solution

Q7 · 10 marks Solution

Q8 · 10 marks Solution

Q9 · 10 marks Solution

Q10 · 10 marks Solution

Q11 · 15 marks Solution

Q12 · 15 marks Solution

Q13 · 15 marks Solution

Q14 · 15 marks Solution

Q15 · 15 marks Solution

Q16 · 15 marks Solution

Q17 · 15 marks Solution

Q18 · 15 marks Solution

Q19 · 15 marks Solution

Q20 · 15 marks Solution

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