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UPSC Mains 2022 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-1/2022/>

Q1 · 10 marks

How will you explain the medieval Indian temple sculptures represent the social life of those days?

GS I · 2022 · Indian Heritage and Culture

Revision summary

Medieval temples carved daily work, music, war, and household scenes beside the gods.

Khajuraho, Konark, Hoysala, and Chola walls show rank, craft, and kama as public facts.

Women, dancers, and donors appear as social actors, not only as ornaments.

The stone favours elite donors, so it is a partial census.

Inscriptions must sit beside the panels for a full social reading.

Introduction

Medieval temple walls were public stone books. Beside gods they carved dancers, soldiers, donors, animals, and household scenes, so the temple recorded how those societies worked, ranked people, and spent surplus.

Body

Sculpture as a social document

- Khajuraho, Konark, Halebidu, Belur, and the Chola temples of the **Kaveri delta** show mithuna couples, musicians, and craftsmen, which means devotion sat next to ordinary desire and skill.
- Processions, hunting, war, and royal gifts carved in relief display the court, the army, and the donor, so political rank is as visible as myth.
- Dress, jewellery, hairstyles, and musical instruments fix regional fashion and craft, which later historians read as evidence of textile, metal, and dance guilds.
- Animals, farms, and river boats appear in narrative panels, which ties the shrine to the agrarian and trade world that paid for it.

Groups, work, and gender

- Brahmana priests, temple dancers, drummers, and stone-cutters are shown in their tasks, so jati work is part of the sacred programme, not hidden behind it.
- Women appear as devotees, dancers, mothers, and donors, which records a public female presence even in a patriarchal household order.

- Erotic panels at Khajuraho and Konark are not a private scandal; they sit on a royal temple and show that kama was an admitted limb of courtly and householder life.
- Foreign-looking traders and soldiers on some Deccan and coastal temples hint at war and long-distance contact that the locality already knew.

Limits of the stone

- The temple records elite donors and ideal types more than the landless poor, so sculpture is a partial social census.
- Iconoclasm, later plaster, and museum removal mean the surviving wall is not the full medieval street.
- Read the sculpture with inscriptions and land grants, or the social claim stays only visual.

Flow diagram

Temple wall -> Gods myths
Temple wall -> Work rank dress
Temple wall -> Court war donors
Work rank dress -> Social life record
Court war donors -> Social life record
Gods myths -> Social life record

Conclusion

Medieval temple sculpture represents social life because it carves work, rank, music, war, and household love onto a public wall. It is a rich source for dress and occupation, and a weaker source for those who never paid for a panel.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2022/how-will-you-explain-the-medieval-indian-temple-sculptures-represent-the-social-life-of-those-days/>

Q2 · 10 marks

Why did the armies of the British East India Company - mostly comprising of Indian soldiers - win consistently against the more numerous and better equipped armies of the Indian rulers? Give reasons.

GS I · 2022 · Modern Indian History

Revision summary

Sepoys were the mass of Company armies; drill, volley fire, and artillery were the edge.

A single officer chain beat coalition hosts of jagirdars.

Subsidiary Alliance and succession politics shrank independent Indian armies.

Coastal supply and Indian credit paid campaigns as a system.

Numerous Indian hosts lost when they could not combine command and treasury.

Introduction

Company victories from Plassey to the Anglo-Maratha wars were not a tale of a few Europeans beating India by blood. Indian sepoy, drilled firepower, and a political method that split Indian courts explain why smaller field forces often won.

Body

Drill, fire, and command

- Company infantry used volley fire, bayonet drill, and field artillery as one system, which beat larger hosts that still mixed feudal cavalry with uneven matchlocks.
- British officers held a single chain of command, while many Indian armies were coalitions of jagirdars who could leave the line when their own interest shifted.
- The navy moved guns, grain, and men along the coast, so a land army was rarely cut off from Calcutta, Madras, or Bombay.
- Indian soldiers were the mass of the army; the advantage was training, pay in coin, and promotion rules, not the absence of Indian courage.

Politics that shrank the enemy

- Subsidiary Alliance under Wellesley parked Company troops on a ruler's revenue and forbade him an independent foreign policy, which turned allies into subsidised clients.
- Doctrine and practice of supporting one claimant in a succession, seen from Bengal after 1757 onward, meant Indian armies often fought other Indians with Company backing.
- **The Company treated war as a balance-sheet:** prize, tribute, and assigned districts paid the next campaign, while many Indian states faced empty treasuries after a single season.

Indian divisions and resources

- Maratha, Mysore, Sikh, and Awadh forces were often well equipped in parts, yet they lacked a shared command against a Company that could fight one front at a time.
- Indian bankers and revenue farmers in the east financed Company credit after Plassey, so the 'foreign' army ate Indian surplus.
- After 1857 the Crown rebuilt the army on a martial-class and mixed-unit pattern; the exam question's pattern of win, however, was already set in the late eighteenth and early nineteenth

centuries.

Flow diagram

Drill artillery navy -> Field victories
Subsidiary Alliance -> Field victories
Coin credit tribute -> Field victories
Split Indian courts -> Field victories
Indian sepoys -> Drill artillery navy

Conclusion

Company armies won because drill, artillery, naval supply, and a unified officer corps met Indian courts that were politically split and fiscally brittle. Indian sepoys made those victories possible; Indian disunity and Company finance made them repeatable.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2022/why-did-the-armies-of-the-british-east-india-company-mostly-comprising-of-indian-soldiers-win-consistently-against-the-more-numerous-and-better-equipped-armies-of-the-indian-rulers-give-reasons/>

Q3 · 10 marks

Why was there a sudden spurt in famines in colonial India since the mid-eighteenth century? Give reasons.

GS I · 2022 · Modern Indian History

Revision summary

Company rule after the mid-eighteenth century raised cash revenue just as drought hit Bengal in 1770.

Settlements and cash crops left peasants paying rupees after a failed harvest.

Older tax remission and local stores weakened, while grain followed price to the port.

Nineteenth-century famines and Bengal 1943 showed policy and entitlement failure, not climate alone.

Railways moved grain; they did not create a right to eat.

Introduction

Famine was not new to India, but from the Bengal famine of 1770 onward dearth became more frequent and more commercial under Company and Crown rule. Climate still failed; colonial revenue and grain export decided who starved.

Body

Revenue and the market

- After Plassey the Company squeezed Bengal's land revenue, which left peasants with no grain reserve when the 1769-70 drought came.
- Permanent Settlement, ryotwari, and mahalwari treated the peasant as a cash payer, so a bad year still owed rupees, and land passed to moneylenders.
- Cash crops such as indigo, opium, cotton, and later oilseeds took acreage from food in some belts, which raised market risk when rains failed.
- Grain moved by river and later by rail toward ports and deficit towns that could pay, so high prices in a famine district did not keep food at home.

Collapse of older buffers

- Pre-colonial states, temples, and village granaries had uneven relief, but they often remitted tax or opened stores; colonial collectors still demanded revenue in many famine years.
- Deindustrialisation of textiles threw weavers onto a crowded agrarian labour market, which made wage earners the first to starve when grain spiked.
- Forest and common-grazing closures cut wild foods and cattle fodder that poor households had used as a last store.

Policy and the great famines

- Laissez-faire dogma in the nineteenth century delayed public grain, as in the 1876-78 and 1896-97 famines, until mortality had already soared.
- The 1943 Bengal famine showed that war demand, boat denial, and a failed entitlement to buy rice could kill even when the calendar was not a simple all-India drought.
- Railways could import grain, yet they also exported it; transport without a right to food did not end famine.

Flow diagram

High cash revenue -> Peasant without store
Cash crops exports -> Peasant without store
Grain to paying markets -> Peasant without store
Late or harsh relief -> Mass mortality
Peasant without store -> Mass mortality

Conclusion

The mid-eighteenth-century spurt in famines followed Company revenue, cash cropping, and a market that moved grain to money, not to need. Drought remained the trigger; colonial political economy made the death roll modern and large.

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Q4 · 10 marks

Describe the characteristics and types of primary rocks.

GS I · 2022 · World's Physical Geography

Revision summary

Primary rocks are igneous rocks frozen from magma or lava.

They are crystalline or glassy, usually hard, and lack fossils.

Intrusive types include granite, gabbro, and dolerite.

Extrusive types include basalt, rhyolite, and fragmental tuff.

Texture follows cooling speed; mineralogy follows silica content.

Introduction

Primary rocks are igneous rocks formed by the cooling of magma or lava. They are the first crustal stock from which many sedimentary and metamorphic rocks are later made.

Body

Characteristics

- Igneous rocks are crystalline or glassy, generally hard, and they do not contain fossils because they freeze from melt, not from surface mud.
- **Texture records cooling speed:** coarse grains mean slow underground cooling; fine grains or glass mean rapid surface or underwater cooling.
- Chemistry ranges from silica-rich acidic rocks such as granite and rhyolite to silica-poor basic rocks such as gabbro and basalt.
- They may be vesicular where gas escapes, or porphyritic where large crystals sit in a finer groundmass.
- Joints, sills, dykes, and batholiths are structural habits, not separate chemistries.

Intrusive or plutonic types

- Granite is a coarse, quartz-feldspar rock of continental batholiths and forms much of the Peninsular basement.
- Gabbro is a coarse basic equivalent of basalt and appears in layered intrusions.
- Dolerite (diabase) fills dykes and sills with a medium grain, common in the Deccan and the Gondwana coalfields.
- Pegmatite veins carry very large crystals and sometimes mica or rare minerals.

Extrusive or volcanic types

- Basalt is the main plateau lava of the Deccan Trap, dark, fine-grained, and often columnar.
- Rhyolite and andesite are more silica-rich lavas of continental arcs; pumice and obsidian are glassy extremes.
- Tuff and volcanic breccia are fragmental ejecta welded or packed after eruption.
- Primary rocks therefore split first by place of cooling, then by silica and mineral content.

Flow diagram

Magma lava -> Intrusive slow cool
Magma lava -> Extrusive fast cool
Intrusive slow cool -> Granite gabbro dolerite
Extrusive fast cool -> Basalt rhyolite tuff
Granite gabbro dolerite -> Primary igneous crust
Basalt rhyolite tuff -> Primary igneous crust

Conclusion

- **Primary rocks are igneous:** hard, crystalline or glassy, and without fossils. Types are intrusive granite-gabbro-dolerite suites and extrusive basalt-rhyolite suites, sorted by cooling and chemistry.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-1/2022/describe-the-characteristics-and-types-of-primary-rocks/>

Q5 · 10 marks

Discuss the meaning of colour-coded weather warnings for cyclone prone areas given by India Meteorological department.

GS I · 2022 · Indian Heritage and Culture

Revision summary

IMD cyclone colours are Green, Yellow, Orange, and Red.

Green means no special action; Yellow means watch and stay updated.

Orange means prepare for flood, wind, and failed services.

Red means take action, including evacuation of the vulnerable.

The colours sit on a timed watch-alert-warning-outlook sequence for named coasts.

Introduction

The India Meteorological Department uses colour-coded warnings so coastal states can read cyclone risk at a glance. Green, Yellow, Orange, and Red are not decorations; they are graded orders to watch, prepare, or move.

Body

What the four colours mean

- **Green means no cyclonic warning:** the sea and coast are in a normal watch, and no special public action is required.
- **Yellow means be updated:** a watch is on, heavy rain or wind may hurt kutchha houses and low fields, and people should follow the next bulletins.
- **Orange means be prepared:** an alert that power, roads, and communications may fail, flooding is likely, and disaster units should stand ready.
- **Red means take action:** a warning of extreme rain and wind, likely extensive damage, and the need to evacuate vulnerable people from the surge line.

How IMD times the cyclone message

- A pre-cyclone watch is typically issued about seventy-two hours ahead, then a cyclone alert, a cyclone warning, and a post-landfall outlook as the storm nears and crosses.
- Colour on the map is tied to expected wind, rain, and storm surge for named coastal districts, not to a single national mood.
- Ports, fisheries, and railways use the same ladder so boats return, trains slow, and salt workers leave exposed bunds.

Why colour codes matter in cyclone belts

- Odisha, Andhra Pradesh, Tamil Nadu, West Bengal, Gujarat, and the island territories need a shared language that works on radio and phone when literacy and time are short.
- After the Super Cyclone of 1999, Odisha's later success in storms such as **Phailin (2013)** showed that early colour-coded warning plus evacuation saves lives even when crops and huts still fall.
- The code is a public-safety tool; it does not itself stop the cyclone.

Flow diagram

Green no action -> Yellow be updated
Yellow be updated -> Orange be prepared
Orange be prepared -> Red take action
Red take action -> Evacuate surge line
Yellow be updated -> Follow next bulletin

Conclusion

IMD's Green-Yellow-Orange-Red ladder tells cyclone coasts when to ignore, watch, prepare, or evacuate. The meaning is action, timed to the storm's approach, not a forecast of zero damage once Red is hoisted.

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Q6 · 10 marks

Discuss the natural resource potentials of 'Deccan trap'

GS I · 2022 · Natural Resources and Industries

Revision summary

The Deccan Trap is a huge basalt plateau of late Cretaceous to early Cenozoic age.

It supplies building stone and weathers to black cotton soil and laterite.

Cotton, soybean, and dry millets ride that soil.

Fractured basalt holds patchy groundwater; rivers still matter for irrigation.

Bauxite and some other ores sit on or beside lateritised trap country.

Introduction

The Deccan Trap is a vast Cretaceous-Paleogene basalt pile across Maharashtra and neighbouring states. Its resource potential is the lava itself, the soils it weathers into, and the minerals and water stored in its layers.

Body

Rock, soil, and farming

- Flood basalts yield road metal, railway ballast, and building stone on a continental scale.
- Weathering produces black cotton soil (regur), which holds moisture and supports cotton, soybean, sorghum, and pulses in Maharashtra, Madhya Pradesh, and Gujarat.
- Laterite caps on trap plateaus give brick earth and, in places, bauxite-rich profiles.
- Inter-trappean beds hold thin sediments and fossils; they also mark breaks where soils and aquifers can sit.

Minerals and energy-related uses

- Bauxite on lateritised trap and nearby plateaus feeds aluminium in parts of Maharashtra, Chhattisgarh, and Odisha's border belts.
- Iron, manganese, and some limestone occur in and around the trap country, though the richest iron belts of India are not only trap rock.
- Vesicular and fractured basalt stores groundwater in shallow unconfined systems, which dug wells and tanks have long used, even if yields are patchy.
- Geothermal and ornamental-stone uses exist locally; they are secondary to soil and aggregate.

Limits of the potential

- Poorly managed black soil erodes into gullies, and rain-fed cotton belts remain drought-prone.
- Hard compact basalt is a poor deep aquifer unless fractures connect, so irrigation still leans on rivers such as the Godavari, Krishna, and Tapi.
- Resource wealth is therefore agricultural and construction-led, not a hidden oil province inside the lava pile.

Flow diagram

Deccan basalt -> Black cotton laterite
Deccan basalt -> Road metal stone
Deccan basalt -> Fracture groundwater
Deccan basalt -> Bauxite caps
Black cotton laterite -> Cotton pulses millets

Conclusion

Deccan Trap potential is basalt aggregate, black cotton and laterite soils, patchy groundwater, and plateau bauxite. It is a farming and building storehouse, not an unlimited mineral sea.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/gs-1/2022/discuss-the-natural-resource-potentials-of-deccan-trap/>

Q7 · 10 marks

Examine the potential of wind energy in India and explain the reasons for their limited spatial spread.

GS I · 2022 · World's Physical Geography

Revision summary

NIWE maps strong onshore wind in Tamil Nadu, Gujarat, Karnataka, Maharashtra, Rajasthan, and Andhra Pradesh.

Offshore potential is large but still little built.

Turbines stay clustered because wind density, land, forests, and evacuation are uneven.

Early policy and substations locked in those corridors.

Hybrids and offshore can widen the map; they cannot put a farm in every district.

Introduction

India has a large wind resource on western and southern corridors, mapped by the National Institute of Wind Energy. Installed capacity is serious, yet turbines cluster in a few states because wind, land, and the grid do not spread evenly.

Body

Potential

- NIWE's wind atlas shows strong winds along Tamil Nadu's Palghat gap, Gujarat's coast and Kachchh, interior Karnataka, western Maharashtra, Rajasthan, and Andhra Pradesh.
- Onshore potential is the present workhorse; offshore estimates for Gujarat and Tamil Nadu are large but still early in deployment.
- Wind matches evening and monsoon pulses in some belts, which can complement solar's daytime peak if the grid can take both.
- Manufacturing and a long private-sector history since the 1990s make wind a mature Indian renewable, not a pilot toy.

Why spatial spread is limited

- Mean wind power density is high only in corridors; the eastern plains, interior north, and much of the north-east are weak for utility turbines.
- Land for large rotors is scarce near cities, and forest or agricultural objection blocks many otherwise windy ridges.
- Grid evacuation, until recent green corridors, lagged in new districts, so developers stayed where substations and old farms already existed, as at Muppandal.
- Intermittency needs balancing power and forecasting; weaker state utilities hesitated to add remote wind.
- Policy and renewable purchase history favoured early movers such as Tamil Nadu and Gujarat, which locked in a clustered map.

Way forward for spread

- Hybrid wind-solar parks, better forecasting, and offshore pilots can widen the map without pretending every district is Denmark.

Flow diagram

NIWE wind atlas -> TN Gujarat KA MH RJ AP
Weak inland east -> Limited spread
Grid land forest -> Limited spread
TN Gujarat KA MH RJ AP -> Clustered capacity
Clustered capacity -> Limited spread

Conclusion

India's wind potential is real on western-southern corridors and in offshore estimates. Limited spatial spread follows the wind itself, land and forest limits, and a grid that grew around the first farms rather than around every state equally.

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Q8 · 10 marks

Explore and evaluate the impact of 'Work From Home' on family relationships.

GS I · 2022 · Indian Society and Diversity

Revision summary

WFH returns commute time to the family and can help care of children and the old.

It erases the wall between office and home in small flats.

Women often add paid tasks to unpaid care rather than trade them.

Privacy, overtime, and sometimes violence risk rise when exit to a workplace vanishes.

Hybrid rules and a fair chore split decide whether the family gains.

Introduction

Work from home, massively widened in the pandemic years, moved the office into the house. Family relationships gained shared time and lost the old wall between paid work and care.

Body

Gains for the household

- Commute hours returned to spouses, children, and elderly parents, which could raise daily talk, meals, and supervision of schoolwork.
- Dual-earner couples in Tier 1 and Tier 2 cities saved travel cost and could live nearer to kin instead of only nearer to the central business district.
- Illness, disability, and infant months were easier to manage when a parent did not vanish for ten office hours.
- Some men saw housework that had been invisible, which is a possible, not automatic, step toward fairer sharing.

Strains and unequal loads

- The same roof held meetings, cooking, and online classes, so privacy, sleep, and tempers suffered in small urban flats.
- Women in India already did most unpaid care; WFH often added office output on top of that double shift rather than replacing it.
- Couples without a separate room faced status strain when one partner's call silenced the other's, which reproduces workplace hierarchy at home.
- Domestic violence risk can rise when abusers are present all day and exit routes to a workplace shrink.
- Kin who expected constant availability treated the worker as always free, which bred guilt and hidden overtime.

An evaluation

- WFH is good for family time when housing, devices, and a fair split of chores exist; it is harsh when the house is the factory floor for one gender.
- Hybrid rules, paid care, and a right to disconnect decide whether the family is enriched or colonised by the firm.

Flow diagram

Work from home -> More kin time
Work from home -> Blurred work rest
Blurred work rest -> Heavier unpaid load
More kin time -> Stronger daily bonds
Heavier unpaid load -> Strain conflict

Conclusion

Work from home can thicken family contact and cut the commute tax. It also blurs rest, piles unpaid work on women, and can trap conflict indoors; evaluation therefore turns on housing and gender, not on the laptop alone.

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Q9 · 10 marks

How is the growth of Tier 2 cities related to the rise of a new middle class with an emphasis on the culture of consumption?

GS I · 2022 · Indian Heritage and Culture

Revision summary

Offices, colleges, and hospitals in Tier 2 cities created salaried households beyond the old metros.

Cheaper housing made apartments, vehicles, and private school feasible.

Malls, multiplexes, and online retail taught a culture of display and credit.

Spending then pulled more services into the same cities.

Informal workers still stand outside that consuming public.

Introduction

Tier 2 cities grew as offices, colleges, hospitals, and logistics spread beyond the old metros. A new middle class formed there around salaries, English-medium schooling, and a culture that shows itself through consumption.

Body

How Tier 2 growth made a new middle class

- IT parks, banks, teaching hospitals, and retail chains in cities such as Pune's wider region, Jaipur, Indore, Coimbatore, Kochi, and Lucknow created white-collar jobs outside Mumbai, Delhi, Kolkata, and Chennai cores.
- Cheaper land than the metro core allowed apartments, two-wheelers, and then cars, which are the first assets of a consuming middle class.
- Private schools, coaching, and malls clustered on the same ring roads, so status was bought as education and branded goods, not only as a government post.
- Return migrants and students who could not afford metro rents brought metro tastes home, which thickened local demand.

Culture of consumption

- Malls, multiplexes, cafes, and online marketplaces teach a lifestyle of choice, display, and credit cards rather than of joint-family thrift alone.
- Weddings, phones, and packaged food become public proof of having arrived, which sociologists call a consuming new middle class.
- Caste and region do not vanish; they are performed through housing societies, clubs, and branded dress in the same cities.
- Media and influencer culture make consumption a daily language of respectability for this class.

The link, with a limit

- Tier 2 growth supplies the jobs and rents that let this class exist; the class's spending then pulls more retail, real estate, and services into those cities.
- A large informal workforce still serves the mall without entering the same consuming public, so the city's growth is dual, not a single middle-class story.

Flow diagram

Tier 2 jobs colleges -> New middle class
Cheaper housing -> New middle class
New middle class -> Malls brands credit
Malls brands credit -> More retail real estate
More retail real estate -> Tier 2 jobs colleges

Conclusion

- **Tier 2 cities and the new middle class grew together:** jobs and cheaper housing created buyers, and a culture of malls, schooling, and brands marked belonging. Consumption is the badge of that class, not the whole of the city's labour.

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Q10 · 10 marks

Given the diversities among the tribal communities in India, in which specific contexts should they be considered as a single category?

GS I · 2022 · Indian Society and Diversity

Revision summary

Tribes differ in tongue, faith, and farming across India.

They are one category in the ST list, Schedules, reservations, and forest-displacement law.

The shared fact is a relation to land, custom, and the settler-contractor state.

Culture and livelihood need specific names, not a single folklore.

Hold the legal umbrella and the ethnographic many together.

Introduction

Indian tribes differ in language, faith, farming, and kingship, from the north-east to the Andaman. They should be treated as one category only where the Constitution, the forest, and the settler state place them in the same relation of vulnerability.

Body

Contexts for a single category

- The Scheduled Tribe list, reservations, and the **National Commission** for Scheduled Tribes treat diverse groups as one legal class for political representation and jobs.
- Fifth and **Sixth Schedule** areas, governors' powers, and autonomous councils address a shared problem of land, custom, and non-tribal settlement, even when Naga and Bhil histories differ.
- Forest rights, displacement by dams and mines, and the **Forest Rights Act, 2006**, meet a common pattern of state property versus community use.
- **Census**, tribal sub-plan finance, and anti-atrocities protection need a workable administrative umbrella, or the smallest groups vanish from the file.
- In opposition to the diku trader, contractor, and policeman, many communities already speak of a shared adivasi condition.

Where the single category fails

- Language families, shifting versus plough agriculture, and world religions among tribes make one culture claim false.
- North-eastern treaty politics, island Particularly Vulnerable Tribal Groups, and central-Indian peasant tribes do not share one demand list.
- Elite capture inside a pan-tribal party can hide gender and jati-like rank among some groups.

How to use both truths

- Use the single category for rights against dispossession and for affirmative action; use specific names for language, health, and local government design.

Flow diagram

Diverse tribes -> ST list Schedules FRA
Diverse tribes -> Languages livelihoods faiths
ST list Schedules FRA -> One legal category
Languages livelihoods faiths -> Many peoples
One legal category -> Rights against diku state
Many peoples -> Local design

Conclusion

Tribes are one category in law, forest, and anti-dispossession politics because the modern state met them as a single frontier. They are many peoples in culture and livelihood, and policy must hold both facts at once.

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Q11 · 15 marks

The political and administrative reorganization of states and territories has been a continuous ongoing process since the mid-nineteenth century. Discuss with examples.

GS I · 2022 · World's Physical Geography

Revision summary

Crown rule after 1858 carved and merged provinces, including the Bengal partition of 1905.

Independence integrated princely states, then the 1956 Act made language the main state principle.

Bombay 1960, Punjab 1966, and north-eastern states showed the map was still moving.

2000's three states and Telangana 2014 split units inside older language regions.

Union Territories, including the 2019 J&K change, keep reorganisation alive.

Introduction

From the 1850s the map of Indian government has been redrawn as conquest, Crown rule, language, tribe, and administrative convenience demanded. Reorganisation is therefore a habit of the modern Indian state, not a one-time act of 1956.

Body

Crown and late-colonial map

- After 1858 the Crown inherited Company presidencies and then carved **Chief Commissioner's** provinces, as in the Central Provinces, to tighten civil and forest control.
- The 1905 partition of Bengal, reversed in 1911, showed that administrative convenience and communal arithmetic could split a cultural region and then be forced back.
- The **Government of India Act, 1935**, enlarged provincial autonomy and separated **Burma (1937)**, which was an imperial reorganisation of the **Indian Empire's** outer ring.
- Princely states remained a parallel map until 1947, so political India was already two kinds of territory before Independence.

Integration and the linguistic settlement

- 1947-49 integration of princely states, and the 1950 Constitution's Parts A, B, C, and D, turned a patchwork into a Union that still needed a rational map.
- **Andhra (1953)** after Potti Sriramulu's fast, and the **States Reorganisation Act, 1956**, made language the main provincial principle, with Bombay and Punjab still unsettled.
- Bombay split into Maharashtra and Gujarat in 1960; Punjab, Haryana, and a Union Territory of Chandigarh followed in 1966, showing that 1956 was a station, not a terminus.
- Himachal Pradesh moved from Union Territory to state (1971), which is the same logic of upgrading administration as people and roads thickened.

North-east, small states, and later cuts

- **Nagaland (1963)**, and the North-Eastern Areas Reorganisation of 1971-72 that produced Meghalaya, Manipur, and Tripura as states, answered hill politics that language commissions had not settled.
- Sikkim's 1975 accession as a state added a Himalayan case of reorganisation by referendum and constitutional amendment.

- Chhattisgarh, Uttarakhand, and Jharkhand in 2000 split large Hindi-belt and tribal-industrial units for governance and identity.
- Telangana in 2014 divided Andhra Pradesh on a regional-development claim inside one language, proving that linguistic unity does not freeze internal maps.
- Jammu and Kashmir's 2019 reorganisation into Union Territories changed a state into federally administered units, the latest sharp example of ongoing territorial politics.

Union Territories and the city

- Delhi, Puducherry, the Andaman and Nicobar Islands, Lakshadweep, Chandigarh, Dadra and Nagar Haveli and Daman and Diu, Ladakh, and Jammu and Kashmir show that the Union still uses UTs where capital, colonial leftover, island, or security logic outweighs full statehood.
- The process continues whenever a hill, a city, or a linguistic minority finds the existing unit too large or too hostile.

Flow diagram

Crown provinces 1858 -> 1935 provinces princes
1935 provinces princes -> 1947 to 50 integration
1947 to 50 integration -> 1956 linguistic states
1956 linguistic states -> NE small states 2000s
NE small states 2000s -> UTs 2019 map

Conclusion

Since the mid-nineteenth century India has redrawn provinces for empire, language, tribe, development, and security. 1956 was the largest linguistic settlement, not the last word; examples from Bengal 1905 to Telangana 2014 and the 2019 Union Territories prove continuity.

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Q12 · 15 marks

Discuss the main contributions of Gupta period and Chola period to Indian heritage and culture.

GS I · 2022 · Indian Heritage and Culture

Revision summary

Gupta culture set Sanskrit classicism, Ajanta painting, Sarnath sculpture, and early Nagara temples.

Aryabhata, Nalanda, and gold coins mark science, learning, and royal image.

Chola culture set the Thanjavur-type vimana, Nataraja bronzes, and inscribed local assemblies.

Chola sea power carried Tamil Saiva forms into the Indian Ocean world.

The two ages are complementary regional canons, not rivals for a single capital.

Introduction

The Gupta age in the north and the Chola age in the south are two high watermarks of classical Indian culture. One set the Sanskrit, coin, and early Nagara temple template; the other set the Dravida imperial temple, bronze, and Indian Ocean reach.

Body

Gupta letters, thought, and science

- Kalidasa's plays and poems, and a wider Sanskrit court culture, gave later India its classical literary standard.
- The Gupta period saw Aryabhata's astronomy and mathematics, including place-value work associated with the zero tradition, which later travelled with Indian numerals.
- Nalanda grew as a mahavihara of Buddhist learning, while Brahmanical smriti and Puranic Hinduism also thickened in the same centuries.
- Ajanta's later caves preserve painting of courtly and Buddhist narrative that still defines Indian mural memory.
- Gold coins with king and goddess types advertised a stable, literate monarchy and a visual language of Lakshmi and the lyrist king.

Gupta art, temple, and polity as culture

- The Sarnath seated **Buddha** and related sculpture set a calm, translucent classical style.
- Early structural temples such as the Dashavatara at Deogarh show the Nagara tower in formation, which north Indian sacred architecture then followed.
- The Mehrauli iron pillar, associated with a Gupta or immediately later court, displays metallurgical skill as public heritage.
- Land grants to brahmanas and temples spread Sanskrit culture into the countryside, so heritage was an administrative project as well as an aesthetic one.

Chola temple, bronze, and local culture

- Rajaraja I's Brihadisvara at Thanjavur and Rajendra I's Gangaikonda Cholapuram made the imperial Dravida vimana a state monument and a social archive of dance, gift, and staff.
- Chola Nataraja and related bronzes, using the lost-wax method, are among the world's great sacred sculptures and still shape how Nataraja is seen.

- Temple walls and inscriptions record ur, sabha, and nagaram assemblies, so Chola culture includes a documented local self-government around the shrine.
- Painting and sculpture in these temples, and the Tamil bhakti canon already in liturgical use, made the **Kaveri delta** a living religious public.

Chola ocean and the two ages together

- Chola naval expeditions and trade toward Sri Lanka and South-East Asia carried Saiva temples, Tamil merchants, and Indian iconography abroad.
- Gupta heritage is the north Indian classical package of Sanskrit, coin, cave, and early stone temple; Chola heritage is the south Indian imperial temple-bronze-assembly-ocean package.
- Indian culture after both ages treated these forms as canons to copy, not as closed museums.

Flow diagram

Gupta north -> Sanskrit Ajanta coins
Gupta north -> Nalanda Nagara temple
Chola south -> Brihadisvara bronzes
Chola south -> Ocean trade assemblies
Sanskrit Ajanta coins -> Indian classical canon
Brihadisvara bronzes -> Indian classical canon

Conclusion

Guptas gave India a classical Sanskrit, scientific, coin, and early Nagara-Buddhist visual order. Cholas gave the Dravida imperial temple, bronze, inscribed local assemblies, and an Indian Ocean cultural reach. Together they are two regional peaks of one civilisational stock.

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Q13 · 15 marks

Discuss the significance of the lion and bull figures in Indian mythology, art and architecture.

GS I · 2022 · Indian Heritage and Culture

Revision summary

The lion is Durga's mount, Narasimha's form, and the **Buddha** as Shakyasimha.

The bull is Nandi, Jaina Rishabha, and an older emblem of cattle wealth.

Indus seals and Ashokan lion and bull capitals fix both in early art.

Temples use simhasana, vyala, and the Nandi mandapa as built theology.

The Republic's emblem continues the architectural lion as a public sign.

Introduction

The lion and the bull are two of India's oldest royal and sacred animals. They mark power, dharma, and devotion from Indus seals to **Ashoka's** capitals and to the Nandi mandapa of the Hindu temple.

Body

Mythology

- The lion is the vahana of Durga and the man-lion Narasimha of Vaishnava myth, so it stands for the goddess's force and for Vishnu's terrible protection of the devotee.
- The **Buddha** is Shakyasimha, the lion of the Shakya clan, which is why the lion roar of the dharma is a Buddhist figure of speech and of throne.
- The bull is Nandi, Siva's vahana and gate-keeper, and Rishabha in Jaina memory; it also recalls Vedic cattle wealth and the uncastrated strength of dharma.
- Together they pair forest kingship and pastoral-agrarian strength, which Indian myth needed as much as river and mountain gods.

Art

- Indus seals show powerful bulls and related bovids, which already treat the animal as a ritual and economic emblem, even where the later Hindu names are absent.
- Mauryan polish gives the Sarnath lion capital and the Rampurva bull capital, so early historic art made both beasts into imperial standards.
- Buddhist railings and later Hindu sculpture use vyala-lions, simha-vyala, and recumbent Nandi as a visual grammar of the sacred compound.
- Chola and later bronzes and stone Nandis, and Durga-slaying-the-buffalo panels that still keep the lion beside the goddess, keep the pair in living worship.

Architecture

- Ashokan pillars used the lion as a capital that the Republic later took as the State Emblem, so the architectural lion became a national sign.
- Temple gateways, thrones (simhasana), and pillar bases use lions as load-bearing and apotropaic figures that warn as well as decorate.
- **Separate Nandi mandapas face the linga on an axis, which is architecture as theology:** the bull hears and waits.

- Step-wells, forts, and palace brackets repeat lion and mythical yali forms, so the beasts left the temple for court building as well.

Shared political meaning

- Kings sat on lion thrones and issued coins with bulls, as on some Gupta and later types, which made the animals a language of legitimate force.
- **The pair therefore works at three levels:** story, image, and built space, all teaching who may rule and who may worship.

Flow diagram

Lion -> Durga Narasimha Buddha
Bull -> Nandi Rishabha cattle
Lion -> Sarnath capital simhasana
Bull -> Nandi mandapa seals
Sarnath capital simhasana -> Power dharma
Nandi mandapa seals -> Power dharma

Conclusion

The lion signifies royal and goddess power and the **Buddha's** roar; the bull signifies Siva, cattle wealth, and steadfast hearing. Indian art and architecture placed both at capitals, thrones, and temple doors, which is why they still read as sacred public signs.

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Q14 · 15 marks

What are the forces that influence ocean currents? Describe their role in fishing industry of the world.

GS I · 2022 · Natural Resources and Industries

Revision summary

Surface currents are driven mainly by winds, turned by Coriolis, and steered by coasts.

Density differences drive slower deep thermohaline flow; monsoons reverse the north Indian Ocean.

Upwelling eastern-boundary currents feed the great anchovy and sardine industries.

Warm-cold mixing off Japan and the Grand Banks feeds rich mixed fisheries.

El Niño and overfishing show that current wealth is not a guaranteed harvest.

Introduction

Ocean currents are slow rivers of seawater driven by wind, earth rotation, density, and the shape of basins. Where they lift nutrients or mix warm and cold water, the world's great fisheries gather.

Body

Forces that drive currents

- Prevailing winds, especially the trades and westerlies, drag the surface and set gyres in each ocean basin.
- The Coriolis force turns moving water to the right in the north and to the left in the south, which closes those gyres and sets western boundary currents such as the Gulf Stream and Kuroshio.
- Temperature and salinity make density differences, so thermohaline flow moves deep water in a slower global conveyor.
- Continents, narrow straits, and the equator deflect and pile water, which creates coastal currents and equatorial counter-currents.
- Seasonal monsoon winds reverse surface flow in the north Indian Ocean, which is why the Somali current can flip with the year.
- Tides and storms matter locally; they do not replace the planetary wind-and-density engine.

How currents feed fisheries

- Wind-driven upwelling along eastern ocean boundaries lifts nitrate-rich water, which grows plankton and then small pelagic fish.
- The Humboldt (Peru), Benguela, Canary, and California systems are the classic upwelling fisheries of anchovy, sardine, and related stocks.
- Mixing of warm and cold currents, as where the Kuroshio meets the Oyashio off Japan, or on the Grand Banks where the Gulf Stream system meets Labrador water, creates fog, plankton blooms, and dense demersal fisheries.
- Monsoon upwelling off Somalia and the south-west Indian coast supports seasonal pelagic catches in the Arabian Sea.
- Warm currents also carry tuna and other migratory species along predictable highways that industrial fleets follow.

Industry, risk, and climate

- The world's largest industrial catches historically clustered on these current edges, not on still tropical lagoons.
- El Niño can shut Peru's upwelling, crash anchovy, and ripple fishmeal and food prices, which shows that the fishery is a climate-current couple.
- Overfishing, not the current, now limits many stocks; the current only sets where biology could be rich.
- For India, the monsoon current and coastal upwelling matter for oil sardine and related west-coast fisheries, while the open Bay is a different current regime.

Flow diagram

Winds Coriolis density -> Gyres upwelling
Gyres upwelling -> Humboldt Benguela Canary
Gyres upwelling -> Kuroshio Oyashio Grand Banks
Humboldt Benguela Canary -> Plankton pelagic fish
Kuroshio Oyashio Grand Banks -> Plankton pelagic fish

Conclusion

Winds, Coriolis, density, and basin shape make ocean currents. Their role in fishing is to create upwelling and mixing zones where plankton and fish concentrate; climate swings and overfishing then decide whether that gift is landed or lost.

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Q15 · 15 marks

Describing the distribution of rubber producing countries, indicate the major environmental issues faced by them.

GS I · 2022 · World's Physical Geography

Revision summary

Hevea rubber is an equatorial crop now centred on Thailand, Indonesia, and Vietnam.

Malaysia, India, China, and West Africa complete the main map; Amazonia is no longer the export core.

Plantation advance replaces rainforest with monoculture and fragments wildlife corridors.

Erosion, pesticides, mill waste, and carbon loss are the working environmental costs.

Climate change tightens the rain and disease window for the same belt.

Introduction

Natural rubber is an equatorial crop of *Hevea brasiliensis*, native to the Amazon and now grown mainly in South-East Asia. The map of producers is also a map of rainforest loss, monoculture, and chemical stress.

Body**Distribution of producing countries**

- Thailand, Indonesia, and Vietnam are the leading Asian producers, with Malaysia still important though it has shifted some land to oil palm.
- India grows plantation rubber in Kerala's midlands and in parts of the north-east and Andaman belt, a smaller but regionally dense share.
- China has expanded in Yunnan and on Hainan, often at the climatic edge of the tree.
- West Africa, especially Côte d'Ivoire and others on the Guinea coast, is a growing African pole.
- Latin America, the plant's home, is a smaller exporter today because of South American leaf blight and later plantation geography.
- The belt is wet equatorial and monsoon margins, roughly within the tropics, because Hevea needs rain, heat, and a dry tap season that is not a true temperate winter.

Forest and biodiversity issues

- Conversion of lowland rainforest to rubber, especially in mainland South-East Asia and on Indonesian islands, cuts habitat for elephants, hornbills, and other forest species.
- Monoculture blocks are biological deserts compared with mixed dipterocarp forest, even when the crop is a tree.
- Expansion into montane and seasonal forests, as in parts of the Mekong uplands, fragments corridors and raises landslide risk on steep grades.

Soil, water, chemicals, and climate

- Clean-weeded slopes erode; laterite and poor tropical soils lose organic matter under repeated tapping landscapes.
- Pesticides, fertilisers, and mill effluent pollute streams that village fisheries still use.
- Smoke-houses and processing can add local air and water loads around factory towns.

- Climate change shifts the rain window and raises disease pressure, while producers also face the irony that rubber replaced forest that stored more carbon.
- **Labour and land conflicts sit beside ecology:** smallholders may over-tap, and concessions may ignore customary forest.

A fair close on distribution and harm

- The environmental issue is not the tree in a home garden; it is landscape-scale replacement of rainforest by one industrial species across the equatorial producing states.

Flow diagram

Hevea tropics -> Thailand Indonesia Vietnam
Hevea tropics -> India Kerala NE
Hevea tropics -> West Africa China
Thailand Indonesia Vietnam -> Rainforest loss
Rainforest loss -> Erosion chemicals carbon

Conclusion

Rubber production clusters in equatorial South-East Asia, with India, China, and West Africa as other nodes. Those countries face deforestation, monoculture, erosion, chemicals, and a tightening climate envelope; the map of latex is a map of tropical forest under pressure.

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Q16 · 15 marks

Mention the significance of straits and isthmus in international trade.

GS I · 2022 · World's Physical Geography

Revision summary

Straits are sea chokepoints; isthmuses are land necks between seas.

Malacca, Hormuz, Bab el-Mandeb, Gibraltar, and Bering structure bulk and energy routes.

Suez and Panama canals cut isthmuses and abolished two great capes for most liner trade.

Blockage raises world freight; law and navies try to keep gates open.

India's energy and East Asian trade still pass these few gaps.

Introduction

Straits are narrow sea gates; isthmuses are narrow land bridges. Together they decide how cargo moves between oceans, which is why Malacca, Hormuz, Suez, and Panama sit at the centre of world trade and strategy.

Body

Straits as chokepoints of trade

- The Strait of Malacca is the shortest sea path between the Indian Ocean and the South China Sea, so East Asian industry and Gulf energy meet there.
- Hormuz gates Persian Gulf oil; Bab el-Mandeb gates the Red Sea approach to Suez; Gibraltar gates the Mediterranean and the Atlantic.
- The Bering Strait is a polar gate of lesser bulk trade today but of rising Arctic-route and strategic meaning.
- Dover, Palk, and the Turkish straits show that even regional seas depend on a few legal and physical gaps.
- A strait saves fuel and days; blockage by war, piracy, or tanker accident raises freight for the whole chain, not only for the two facing coasts.

Isthmuses and the canals that cut them

- An isthmus forces a long circumnavigation unless a canal, rail, or road crosses it.
- The Suez Canal cuts the Isthmus of Suez and links Europe to the Indian Ocean without the Cape, which remade steam-age empire and still carries containers and oil products.
- The Panama Canal cuts the Isthmus of Panama and links the Atlantic to the Pacific without Cape Horn, which structures American and East Asian shipping.
- Proposed Kra or other isthmus canals show that states still dream of bypassing Malacca; the geography lesson is the same: land necks tax sea trade until cut.
- The Corinth Canal is a smaller European example of the same isthmus logic.

Trade, law, and power

- UNCLOS transit and innocent-passage rules try to keep straits open as public seaways, because private closure would be a world tax.
- Navies, insurance, and pipeline or Arctic alternatives exist because chokepoint risk is priced into every long-haul cargo.

- For India, Malacca, Hormuz, and Bab el-Mandeb are the working triangle of energy and Look-East trade; an isthmus canal elsewhere would only redraw, not abolish, that dependence.

Significance in one line of argument

- Straits concentrate ships; isthmuses concentrate the temptation to dig; both concentrate political leverage over globalisation's physical body.

Flow diagram

Straits -> Malacca Hormuz Bab Gibraltar
Isthmus -> Suez Panama
Malacca Hormuz Bab Gibraltar -> Shorter sea trade
Suez Panama -> Shorter sea trade
Shorter sea trade -> Chokepoint risk power

Conclusion

Straits shorten oceans and isthmuses block them until canals open. International trade therefore hangs on a handful of named gates-Malacca, Hormuz, Suez, Panama among them-whose openness is an economic and a strategic fact.

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Q17 · 15 marks

Troposphere is a very significant atmospheric layer that determines weather processes. How?

GS I · 2022 · World's Physical Geography

Revision summary

The troposphere is the lowest, moist layer under the tropopause.

A fall of temperature with height allows convection and cloud.

Almost all water vapour, rain, cyclones, and the monsoon live here.

The layer is deeper in the tropics, which permits taller storms.

Daily weather is therefore a tropospheric process, not a stratospheric one.

Introduction

The troposphere is the lowest atmospheric layer, about eight to sixteen kilometres thick, and it holds almost all weather. Clouds, rain, storms, and the monsoon are processes of this moist, unstable slab beneath the tropopause.

Body

Why weather lives here

- Temperature in the troposphere generally falls with height, which allows parcels of warm air to rise, cool, and condense: that lapse rate is the engine of convection.
- Almost all water vapour sits in this layer, so evaporation from sea and land can become cloud, rain, snow, and latent-heat storms.
- The tropopause lid stops most vertical mixing into the stratosphere, which traps weather systems in a shallow working volume.
- Earth's surface heats the bottom of the layer unevenly, which sets pressure differences, winds, and fronts.

Processes that make daily weather

- Turbulence, thunderstorms, and tropical cyclones are tropospheric towers of convection organised by wind shear and sea heat.
- Mid-latitude cyclones and fronts are tropospheric waves along the polar-front jet, which itself sits near the tropopause.
- **The Indian monsoon is a seasonal tropospheric overturning:** moisture-laden south-west winds, orographic lift on the Ghats and Himalaya, and rain as condensation in this layer.
- Fog, dew, and local thunderstorms are shallow tropospheric events tied to night cooling or afternoon heating.
- Greenhouse gases in this layer, especially water vapour and carbon dioxide, control the radiation that sets the lapse rate itself.

Vertical and geographic variation

- The troposphere is deeper in the tropics than at the poles, which is why tropical cumulonimbus can be taller and why polar weather is shallower and icier.
- Pollution, pollen, and most aviation weather hazards also sit here, so human life is lived inside the weather layer, not above it.

- Stratospheric ozone and the jet's stratospheric side matter for climate, but tomorrow's forecast is still a troposphere problem.

Significance for the examiner's 'how'

- Without a moist, unstable troposphere under a tropopause lid, there would be no ordinary rain cycle, no monsoon, and no cyclone; weather would not be the daily drama it is.

Flow diagram

Surface heat moisture -> Troposphere lapse
Troposphere lapse -> Convection clouds
Convection clouds -> Rain storms monsoon
Tropopause lid -> Troposphere lapse
Jet fronts -> Rain storms monsoon

Conclusion

The troposphere determines weather because it is warm at the base, cold at the top, full of water, and capped by the tropopause. All rain, wind systems, and storms that affect life are organised in that layer.

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Q18 · 15 marks

Analyze the salience of 'sect' in Indian society vis-a-vis caste, region and religion.

GS I · 2022 · Social Empowerment, Communalism and Secularism

Revision summary

Sect means sampradaya or panth inside a larger religion.

It can recruit across caste, yet it often becomes a new endogamous circle.

It wears a regional language and shrine map.

Religion, caste, and region remain the thicker grids of law, marriage, and state.

Sect is the inner badge used when those three are too coarse or too crowded.

Introduction

- **A sect in India is a bounded path inside a wider faith:** a sampradaya, panth, or denomination with its own guru, book, and mark. It matters because it can split a religion, cross a caste, or sit inside a region without replacing any of the three.

Body

Sect and religion

- Religion names a large identity such as Hindu, Muslim, Sikh, Christian, or Jaina; sect names Vaishnava, Shaiva, Lingayat, Sunni, Shia, Ahl-i-Hadith, Khalsa, Nirankari, or Syrian and Pentecostal churches.
- **Sect is therefore intra-religious salience:** people fight conversion, shrine, and law inside one census religion.
- Bhakti and Sufi panths historically made religion livable as a local path rather than as a single church.
- Politics can freeze a sect as if it were the whole religion, which is why Shia-Sunni or Khalsa-other Sikh lines become public when votes and processions meet.

Sect and caste

- Many Hindu sampradayas claim a guru who takes disciples across jati, which is the sect's promise of a religious public beyond birth.
- In practice Lingayat, Satnami, or certain Dalit panths also became new ranked communities, so sect can harden into a caste-like boundary.
- Endogamy often remains inside the sect's inner circle even when the discourse is equality, which is why caste still organises marriage while sect organises the temple or dargah.
- Reservations and census categories sometimes meet sects that want ST, OBC, or minority status, which shows sect bargaining with the caste-state, not floating free of it.

Sect and region

- **Sects are mapped:** Chaitanya Vaishnavism in Bengal, Varkari in Maharashtra, Virashaiva in Karnataka, Kashmir's older Shaiva and later Islamic lineages, Kerala's Syrian Christians.
- Region supplies language, festival, and shrine circuits that make a sect feel like a homeland.
- Migration carries the sect into a new city, where it may become a caste-like association among strangers, as in urban jati-sampradaya sabhas.

Salience today

- Sect is most salient when a religious majority is too large to mobilise without a sharper badge, or when a minority needs an inner law and a guru against the outer census box.
- Caste remains the stronger grid of marriage and job; region remains the grid of language and state; religion remains the grid of festival and personal law.
- **Sect is the flexible fourth:** sometimes a bridge across caste, sometimes a knife inside religion, always wearing a regional face.

Flow diagram

Religion -> Sect panth sampradaya
Caste -> Sect panth sampradaya
Region -> Sect panth sampradaya
Sect panth sampradaya -> Crosses or hardens caste
Sect panth sampradaya -> Splits religion locally

Conclusion

Sect is salient in India as a path inside religion, a possible but incomplete escape from caste, and a regional style of worship. It never abolishes caste, region, or religion; it reorganises how those three are performed in shrine, marriage, and vote.

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Q19 · 15 marks

Are tolerance, assimilation and pluralism the key elements in the making of an Indian form of secularism? Justify your answer.

GS I · 2022 · Social Empowerment, Communalism and Secularism

Revision summary

Indian secularism grew from living with many faiths, not from a revolutionary church-state wall.

Tolerance is the ethic of restraint; it was always imperfect.

Constitutional pluralism in **Articles 25-28** and minority rights is the legal core.

Civic assimilation into one citizenship is needed; creedal assimilation is not.

The Indian form is principled coexistence, still tested by communal politics.

Introduction

Indian secularism did not grow as a strict wall between church and state in the European revolutionary sense. It grew as a public ethic of living with many faiths, and tolerance, pluralism, and a limited assimilation are indeed its working parts, though not as equals.

Body

Tolerance as a historical base

- Ashokan dhamma, bhakti-sufi sharing of shrines, and Akbar's sulh-i-kul taught that the ruler should not make one cult the only lawful path.
- **Social tolerance was always uneven:** it coexisted with hierarchy, conversion conflict, and riot. The inheritance is a norm, not a perfect past.
- The national movement's claim to a composite people, and **Gandhi's** equal respect, put tolerance into modern politics before 1950.

Pluralism in the Constitution

- **Articles 25** to 28, minority educational rights, and personal-law plurality recognise that India is many religious publics, not one official church.
- **The 42nd Amendment's word 'secular' (1976) named a practice already in the text:** the state may regulate religion for equality, yet it may also aid all faiths rather than starve them.
- Festivals, languages, and pilgrimage in the public calendar are pluralism as lived culture, which a French-style laïcité would thin out.
- Courts' 'essential practices' doctrine is a clumsy tool, but it shows the Indian state walking into religion to keep a plural peace, not standing wholly outside.

Assimilation: use and danger

- Assimilation, as sharing a civic language, a vote, and a common criminal law, is a key element of one citizenship.
- Assimilation as melting all faiths into a majority custom is not Indian secularism; it is majoritarian absorption, which the Constitution's minority rights reject.
- **Tagore's** and **Nehru's** 'unity in diversity' asked for a civilisational conversation, not for the erasure of the smaller voice.
- Therefore assimilation is a civic, not a creedal, element.

Justification of the ranking

- **Yes:** tolerance (daily restraint), pluralism (legal and cultural many-ness), and civic assimilation (one Republic) are the key elements of the Indian form.
- The distinctive Indian stress is principled distance plus pluralism, not the American wall and not Ottoman millet frozen in time.
- Communal violence and majoritarian campaigns show the form is incomplete; they do not prove that another model was the real Indian design.

Flow diagram

Tolerance restraint -> Indian secularism

Plural rights many faiths -> Indian secularism

Civic assimilation -> Indian secularism

Creedal melting -> Not the model

Indian secularism -> Articles 25 to 28

Conclusion

Indian secularism is made of tolerance, pluralism, and a civic assimilation into equal citizenship. Pluralism and restraint are the heart; faith-melting assimilation is not. The justification is constitutional text plus a long, uneven civilisational practice of many paths under one state.

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Q20 · 15 marks

Elucidate the relationship between globalization and new technology in a world of scarce resources, with special reference to India.

GS I · 2022 · Globalisation and Indian Society

Revision summary

Globalisation carries new technology across borders as machines, patents, and platforms.

Scarcity of oil, water, land, and minerals is the test of that pair.

Yield-raising, digital, and renewable tools can stretch Indian resources.

The same pair fuels consumption, e-waste, and imported mineral thirst.

India's way is public digital and green technology, not resource-blind consumer globalism.

Introduction

Globalisation moves goods, capital, and ideas across borders; new technology changes how much resource each unit of output needs. In a world of scarce oil, water, land, and rare minerals, the two together can save resources or burn them faster. India lives both sides.

Body

How the two forces join

- Open trade after 1991 let India import machines, seeds, and later smartphones, so new technology arrived as a global package, not only as a domestic lab.
- Digital networks, the internet, and now renewable hardware are global production systems; no country, including India, makes the whole stack at home.
- **Scarcity is the third term:** hydrocarbons, groundwater, fertile land, and critical minerals are finite, so technology is asked to decouple growth from depletion.

Easing scarcity

- The Green Revolution's high-yield seed, later drip and satellite weather, and now soil sensors show technology stretching land and water, even as they created new chemical loads.
- Solar modules, wind turbines, and LED lighting, traded globally, let India cut some oil for power and lighting despite poor domestic oil reserves.
- UPI, Aadhaar-enabled delivery, and remote work reduce some travel and leakages, which is a resource saving in time, fuel, and subsidy waste.
- Indian IT and generic pharma used global demand and licensed or off-patent technology to earn without a matching claim on domestic mines.
- Recycling, electric mobility, and efficiency standards are the scarcity-facing face of the same global tech market.

Tightening scarcity and unequal access

- Global middle-class consumption, copied in Indian cities, raises meat, air-travel, and gadget demand that technology often serves rather than caps.
- Export agriculture and data centres are thirsty; chips and batteries need minerals India does not dominate, so scarcity is offshored, not abolished.
- E-waste, leftover patents, and a digital divide mean new technology can waste rare metals and leave the water-poor farmer outside the saving.

- TRIPS-era rules can raise the price of green and health technologies unless public procurement and compulsory paths are used.
- Climate change, itself a global-technology-and-growth product, makes Indian monsoon water more scarce in some regions even as apps improve forecasts.

India's special reference

- India must use global technology to leapfrog dirty industrial stages, and must regulate global consumption models that treat groundwater and clean air as free.
- Public digital infrastructure plus renewable manufacturing is the scarce-resource path; uncritical consumer globalisation is the waste path.

Flow diagram

Global markets -> New technology
New technology -> Stretch water energy land
New technology -> More consumption e-waste
Scarce resources -> Stretch water energy land
Scarce resources -> More consumption e-waste
India DPI renewables -> Stretch water energy land

Conclusion

Globalisation delivers new technology at speed; scarcity decides whether that technology is used to stretch land, water, and energy or to multiply wants. India's task is to import and make saving technologies while refusing a global lifestyle that treats finite resources as infinite.

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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

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