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Indian Culture: Perspective for Tourism

By:

Ishmeet Kaur

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**Sample Preview
of the
Solved
Sample Question
Papers**

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QUESTION PAPER

(June – 2018)

(Solved)

INDIAN CULTURE: PERSPECTIVE FOR TOURISM

Time: 3 Hours]

[Maximum Marks: 100

Note :(i) Answer any five questions.

(ii) All questions carry equal marks.

Q. 1. Taking examples of two international destinations, given an account how tourism negatively impact local culture?

Ans. Ref.: See Chapter-4, Page No. 19, 'Some International Case Studies' and Page No. 21, Q. No.1.

Q. 2. Explore the potential of fair and festivals for promotions travel and tourism.

Ans. Indian festivals is celebrated by varied cultures and through their special rituals add to the colours of Indian Heritage. Some festivals welcome the seasons of the year, the harvest, the rains or the full moon. Others celebrate religious occasions, the birthdays of divine beings, Saints, and Gurus (revered teachers) or the advent of the New Year. A number of these festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in a different fashion. The Indian calendar is a long procession of festivals, if you can find yourself in the right place at the right time, it is possible to go through your visit with a festival each day. The harvest festivals of the south, the immersion of Ganesh in Mumbai, the rath (Chariot) festival of Puri, snake-boat races in Kerala, Republic Day Parade in New Delhi—all have their unique rituals, colour and fervour. Every region, every religion has something to celebrate.

Also Add: Ref.: See Chapter-8, Page No. 42, 'Major Festivals of India' and 'Fairs of India', Page No. 43, 'Tourism and Festivals and Fairs'.

Q. 3. Identify popular theatrical forms and discuss the tradition of theatre in India.

Ans. Ref.: See Chapter-12, Page No. 64, 'Theatre Traditions In India' and Page No. 66, Q. No. 1.

Q. 4. Write short notes on the following.

(a) Material Base of Indian Textile

Ans. Ref.: See Chapter-24, Page No. 137, 'History of Textiles in India'.

(b) Main Centres of wood crafts in India

Ans. Ref.: See Chapter-22, Page No. 124, 'Wooden Craft'.

(c) Difference between Cult and Sect

Ans. Ref.: See Chapter-7, Page No. 36, 'Cults' and 'Sects'.

(d) Media as a watchdog of society

Ans. Ref.: See Chapter-31, Page No. 175, 'Media: The Guardian' and Page No.177, Q. No. 6.

Q. 5. How has Indian Cinema contributed to the growth of tourism?

Ans. India has a unique distinction of producing the largest number of films anywhere in the world and in many languages. India produces more than 1000 feature films and 900 short films every year. At a rough estimate, a total of about 15 million people see films in India everyday, either in its over 13000 cinema houses or on video and cable. It is estimated that an audience as large as India's entire population flocks to its cinema houses every two months. Films have played a major role in developing Post-Independence Indian identity.

They have served as a very useful and emphatic medium to portray social, economic and political realities of the Indian society at different times. Films had a pervasive influence on the psyche of a common Indian, who often identified himself with the central character of the film, be it a hero or the heroine. For most Indians, cinema is integral to their lives; it is not

a distant, 2-3 hour distraction, but a vicarious lifestyle for them. The large screen provides an alternative, an escape from the realities of day-to-day life. The cinema has largely been an urban phenomenon in India, except in some states like Andhra Pradesh and Tamil Nadu, where they are equally popular in rural areas right from the beginning.

Ref.: See Chapter-13, Page No. 74, 'Achievements of Indian Cinema'.

Q. 6. Explain the five basic categories of Indian architectural functional activities.

Ans. Ref.: See Chapter-16, Page No. 92, Q. No. 1.

Q. 7. Describe the variety of ornaments used in India and the type of material used for making them.

Ans. Ref.: See Chapter-23, Page No. 131, 'Ornaments and Jewellery' and Page No. 134, Q. No. 6.

Q. 8. Discuss the various constitutional safeguards and programmes for development of tribals in India.

Ans. Ref.: See Chapter-28, Page No. 160, Q. No. 3.

Q. 9. Describe the role of Museum and establish their linkage with tourism.

Ans. Ref.: See Chapter-20, Page No. 112, 'Museums: A Historical Accounts' and Page No. 117, Q. No. 5.

Q. 10. Highlight the policies and initiatives of the government to develop and promote India as a cultural destination.

Ans. Ref.: See Chapter-29, Page No. 162, 'Tourism, Culture and State' and 'Government : Policy and Planning'.



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Sample Preview of The Chapter

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INDIAN CULTURE: PERSPECTIVE FOR TOURISM

INTRODUCING INDIAN CULTURE

Indian Culture and Heritage: The Historical Context–I



INTRODUCTION

Indian culture and the heritage of India is respected and admired in all over the world. India or Bharat, the fifth largest and the second populated country in the world, is one of the few countries which can boast of an ancient times, India was known as 'Bharata Varsha', the country of the legendary king of puranic times called Bharat, and was supposed to be a part of the island continent called 'Jambu Dvipa'. Geologically speaking, India formed a part of the Gondwana land and was attached to Antarctica and Australia, before it was liberated from the Antarctica complex about 135 million years ago and started drifting towards the north and finally joining South Asia about 45 million years ago. The long span of Indian history covering more than 3000 years and enumerating several civilizations has been a constant reminder of the country's rich multicultural extravaganza and world-renowned heritage. The people and their lifestyles, their dance forms and musical styles, art and handicrafts, and such other elements go on to reflect the varied hues of Indian culture and heritage, which truly epitomizes the nationality of the country. This chapter attempts at showcasing all those elements, which act as a window to the culture and heritage of India.

There is an endless diversity in India starting from its physical features to Geological structure, fauna and

flora, demographic structure, races, languages, religions, Arts and crafts, Customs and traditions. India has been variously described as "the Mini World", the "epitome of the world" and an "ethnological museum". The diversity in India is unique. Underneath this diversity lies the continuity of Indian civilization and social structure from the very earliest times until the present day. There was a continuous evolution of drama, music, dance, painting and folk art forms under the different political rules in India that ultimately led to the development of the definite 'Indian' element in each of these forms. Thus, within the ambience of Indian culture one can identify 'Indian Music', 'Indian Dance', 'Indian Theatre', 'Indian Literature', 'Indian Fairs and Festivals', and so on.

India's history and culture is dynamic, spanning back to the beginning of human civilization. It begins with a mysterious culture along the Indus River and in farming communities in the southern lands of India. The history of India is punctuated by constant integration of migrating people with the diverse cultures that surround India. Available evidence suggests that the use of iron, copper and other metals was widely prevalent in the Indian sub-continent at a fairly early period, which is indicative of the progress that this part of the world had made. By the end of the fourth millennium BC, India had emerged as a region of highly developed civilization. India is a diverse country, a fact that is visibly prominent

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in its people, culture and climate. From the eternal snows of the Himalayas to the cultivated peninsula of far South, from the deserts of the West to the humid deltas of the East, from the dry heat and cold of the Central Plateau to the cool forest foothills, Indian lifestyles clearly glorify the geography. The food, clothing and habits of an Indian differ in accordance to the place of origin.

CHAPTER AT A GLANCE

The culture of India has been shaped by the long history of India, its unique geography and the absorption of customs, traditions and ideas from some of its neighbours as well as by preserving its ancient heritages, which were formed during the Indus Valley Civilization and evolved further during the Vedic age, rise and decline of Buddhism, Golden age, Muslim conquests and European colonization. India's great diversity of cultural practices, languages, customs, and traditions are examples of this unique co-mingling over the past five millenniums. India's recorded civilization is one of the oldest and longest in the course of world history, with the kaleidoscopic variety and rich cultural heritage. Indian mythology is a part and parcel of the religious way of day-to-day life.

Culture and Heritage: Problems of Definition

In India, the history of cultural heritage has its starting point from the Vedic period until the seals of Mohenjodaro are clearly and indubitably deciphered. The discovery of Indus Valley Civilization extended the knowledge of Indian history beyond the Vedic age in both material as well as the spiritual realms. The history of India dates back with a record of unbroken civilization of 5000 years and broadly divided into 3 periods—Ancient, Medieval and Modern. The term culture refers to a state of intellectual development or manners. The social and political forces that influence the growth of a human being is defined as culture. Indian culture is rich and diverse and as a result unique in its very own way. Our manners, way of communicating with one another, etc. are one of the important components of our culture. Even though we have accepted modern means of living, improved our lifestyle, our values and beliefs still remain unchanged. A person can change his way of clothing, way of eating and living but the rich values in a person always remains unchanged because they are deeply rooted within our hearts, mind, body and soul which we receive from our culture.

It is rightly said that the nation or the society, which does not know its heritage, cannot fully comprehend its present and hence is unable to steer its future. India's most valued and revered gift not only to herself but also to the entire humanity is its profound and timeless heritage. Heritage is a broader concept. This heritage encompasses almost every aspect of human inquiry, exploration and existence covering philosophy and religion, language and literature, metaphysics and sciences, polity and social living, habitat and architecture, dance and music, and arts and crafts.

Culture and its Determinants

Culture is determined and shaped historically and socially. It in its turn influences the social, economic and political development of people or nation. Culture is the life and mind of a society at any given time in history. The present study is an attempt to identify some of the extra-economic influences. It begins by recognizing that region or culture. Next, it tries to identify the attributes of a region or culture which might be the actual determinant of such factors and concludes that, in the Indian case atleast and possibly in several other areas with cultural differences in demographic indicators, the status of women is a prominent determining attribute. The study then tries to make a more general argument in favour of a significant connection between the status of women, as defined in specific ways, and demographic behaviour, as measured by fertility, child mortality, and gender differences in physical welfare. A predominant feature is to identify the proximate determinants in the observed connections between women's roles and these measures of demographic behaviour.

Other factor as such Political Structure has also an impact on our culture. As in the periods of political decentralization, after the disintegration of the Gupta Empire and, later the Mughal Empire. Also forms of agricultural products introduced by Aryans also contributed in our culture. Even culture awareness have the connection with History.

Historical Evolution

Harrapan civilization was discovered in the late 19th century. It was five thousand year old civilization and represented by an advanced level of cultural development. There was a certain unity of conception

among the various cities. The Vedic civilization is the earliest civilization in the history of ancient India associated with the coming of Aryans. It is named after the Vedas, the early literature of the Hindu people. During the life time of Lord Gautam Buddha, sixteen great powers (Mahajanpadas) existed in the 7th and early 6th centuries BC. Besides the republics, there were monarchical states, among which the important ones were Kaushambi (Vatsa), Magadha, Kosala and Avanti. These states were ruled by vigorous personalities who had embarked upon the policies of aggrandisement and absorption of neighbouring state. The decline of Buddhism and the rise of Hinduism led by the great South Indian religious figure, Shankara (788-820 A.D). He was born in Kerala and developed the philosophy of Advaita (Monism). There were many streams emerging which preached a child like devotion to God while Shankara, upheld the orthodoxy in Hinduism.

The Gupta period has been described as the Golden Age of Indian history. The first famous king of the Gupta dynasty was Ghatotkacha's son Chandragupta I. He ruled over Magadha (Bihar), Prayaga and Saketa (east Uttar Pradesh). His kingdom extended from the river Ganges to Allahabad. If we take the period of the empires of Guptas and Harsha to the early 16th century, we find the following developments. Now comes a revolution known as the Bhakti Movement. Followers of Bhakti movement in 12th and 13th century included saints such as Bhagat Namdev, and Saint Kabir Das, who insisted on the devotional singing of praises of lord through their own compositions. After that India came in touch with Arabs and through, them, with Islam. Slowly by the 14th century the Turks reached most parts of India and forced the local people to be under their rule. During the 10th and 13th century that the tradition of Hindu architecture and sculpture as witnessed in temple building reached its climax. This period also witnessed the art forms that the sultanate period brought about. Similarly in music the popular qawwali was introduced for the first time; Khayal was developed; ragas like zilaph, sazgiri, sarpada, etc., were created and a new musical instrument sitar was also developed. Other important monuments are Qutub Minar, Quwwatul Mosque, Iltumish Tomb, Balban's Tomb, and Khirki Masjid in Delhi.

CHECK YOUR PROGRESS

Q. 1. What are the components of our culture?

Ans. The things which constitute our culture are certainly broader than it seems like. The particularities of different community which constitutes their rights and expressions are also included within the meaning of culture. As the process of intellectual, spiritual and aesthetic development, it includes greater human understanding; acceptance, tolerance and the recognition of our Oneness survive at the foundation of our "civilized" world. With cultures on film we intend to create and distribute a "film library" exploring the amazing connectivity we humans share through our diverseness one culture at a time and, in our own small way, or perhaps not so small help make the world a better place. Our mission is to observe, preserve and celebrate this diversity through film, by creating compelling, thought-provoking documentaries that chronicle the tremendously different people and cultures that fill our world community. The Indian culture varies like its vast geography. People speak in different languages, dress differently, follow different religions, eat different food but are of the same temperament. So, whether it is a joyous occasion or a moment of grief, people participate whole-heartedly, feeling the happiness or pain. A festival or a celebration is never constrained to a family or a home.

Q. 2. What are the main factors which influence culture?

Ans. The Indian society is not a uniform one. Culture is determined and shaped historically as well as socially. So it influences the social, economic and political development of people or nation. Following are the main factors which influence our Culture:

1. Culture, Society and History: India has a rich cultural and artistic heritage. One social unifier is the Indian system of casteism adhered to by all racial groups belonging to the Hindu religion fold. The gender inequality is a phenomenon causing concern in the Indian society. The Indian society is highly prejudiced against the female gender. Customs such as Dowry are worsening the process of subjugating women in the society. In spite of significant leaps made by India in the economic front, poverty is still a dominant social reality. A majority of the population of India lives in utter poverty without access to health care, housing, drinking water and education.

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2. Political Structures and its Impact: Political structures have an impact on our culture throughout its history. For example, the periods of political decentralization, as after the disintegration of the Gupta Empire and later, the Mughal Empire, resulted in the growth of regional cultures. Similarly the periods of centralization, such as Mughal and the modern periods, helped in the development of a composite that has the ingredient of national culture. Similarly a more liberal, democratic and secular rule may witness the growth of non-religious art forms as seen in modern and contemporary India. An oppressive rule can also stimulate cultural expressions of protest as seen during the colonial rule.

3. Outside Influences and Culture: India's culture has been enriched by India's history as repeated new influences as a result of trade contacts, conquests followed by settlements and adoption or intermixing with the native populations by different tribes and races. This is true that we have contacts with outside world since the earliest times. Our entire scientific and technological heritage is a shared heritage. The Aryans brought with them the forms of agricultural products, new good beliefs. With Turkish conquest came, gunpowder, cavalry and new techniques. Starch, cloth, domes, arches, paper, glass making techniques, and water-wheel are some of the elements which came from outside. Persian influences bring new melodies, musical forms, musical instrument, dastan and ghazals as forms of literary expression, miniature painting, etc., hence it is a culture of Unity in Diversity.

4. Cultural Awareness and History: Cultural awareness has a connection with history. Likewise, a scientific temper is possible only in the context of modernity, as are secularism and an attitude of pluralism. Consciousness of these values and awareness cannot be searched in our ancient past. At the same time, however, there are many things like slavery, caste system, discrimination against Dalits and women, religious intolerance etc., which must be seen as inimical to our development today. The past and present both must be critically examined and then the positive things be assimilated and the negative things be not needed.

Q. 3. Buddhism is considered to have originated as a religion of protest against Hinduism. Critically examine this statement.

Ans. Buddhism, known in ancient India as Buddha Dharma, originated in northern India in what is today

the state of Bihar. It rapidly gained adherents during the Buddha's lifetime. Up to the 9th century, Indian followers numbered in the hundreds of millions. While the exact cause of the decline of Buddhism in India is disputed, it is known that the mingling of Hindu and Buddhist societies in India and the rise of Hindu Vedanta movements began to compete against Buddhism. Many believe that Hinduism's adaptation to Buddhism resulted in Buddhism's rapid decline. Also, Muslim invaders are recorded to have caused massive devastation on monasteries, libraries, and statuary, as they did on Hindu religious life. Many Indian Buddhist populations remained intact in or migrated to places like Sri Lanka, Tibet, and other Asian countries.

The Upanishads, from the Vedic tradition, had a separate influence on early Buddhism possibly derives from Upanishadic principles. One National Geographic edition reads, "The essential tenets of Buddhism and Hinduism arose from similar ideas best described in the Upanishads, a set of Hindu treatises set down in India largely between the eighth and fourth centuries B.C." Early Buddhists rather questioned or debated ideas found in the Upanishads and examined if they were compatible with the Middle Path. Since many early Buddhists belonged to the Brahmin caste of the day, they had been educated in the Upanishads. However, Gautama, the founder of Buddhism, for the most part rejected relying on Vedas for salvation, which included the Upanishads. He redefined Indian cosmology, incorporating many existing terms in his doctrine, but redefining them for his purposes in explaining the Middle Path, also teaching that to achieve salvation one did not have to accept the authority of the scriptures or the existence of God. Later Indian religious thought was in turn influenced by the new interpretations and novel ideas of the Buddhist tradition. Buddhism attained prominence on the Indian subcontinent, but was ultimately eclipsed at its point of origin by Hinduism and Islam. Conversely, Buddhism flourished outside of India. Tibetan Buddhism may be seen as a continuation of Buddhism as it existed in India prior to the Muslim invasions. It predominates in the Himalayan region, as does Theravada Buddhism in Sri Lanka and Southeast Asia, and Mahayana Buddhism in East Asia.

Buddhism primarily arose in opposition to the ritualistic Brahminical society and reached its peak