

NEXT IAS

MTS - SECTIONAL LENGTH TEST (SLT) 2024

(To be filled by candidate)

Test Code : SLT001

Test No. : 01

Name of Candidate : RITIKA CHITLANGIA

Roll No. : AIM24GCRA075 Start Time : 2:13 End Time : 5:30

Date of Examination : 6/7/24 Medium : English ☒ Hindi ☐

Q. No	Maximum Marks	Marks Obtained	Q. No	Maximum Marks	Marks Obtained
1	10		11	15	
2	10		12	15	
3	10		13	15	
4	10		14	15	
5	10		15	15	
6	10		16	15	
7	10		17	15	
8	10		18	15	
9	10		19	15	
10	10		20	15	
TOTAL MARKS - 100			TOTAL MARKS - 150		

GRAND TOTAL : / 250

EVAL CODE: EVAL DATE:

GENERAL INSTRUCTIONS

1. Immediately on receipt of the QCA booklet, please check that this QCA booklet does not have any misprint or torn or missing pages or items, etc. If so, get it replaced by a fresh QCA booklet.
2. Candidates must mention all relevant details like Name, Email, Roll No, Mobile, etc. in the space allocated.
3. Candidate is expected to attempt all 20 questions within the given timeline.
4. Answers must be written in the medium authorized at the time of admission.
5. Candidates must write answers for the specific question under the respective question itself. Any answer written outside the space allotted may not be given credit.
6. Please write neatly. Avoid illegible writing.
7. Do not write/mark irrelevant matters in the QCAB.

सामान्य निर्देश

1. QCA पुस्तिका प्राप्त होने पर कृपया तुरंत जांच लें कि इस QCA पुस्तिका में कोई पृष्ठ या सामग्री आदि गलत छपी हुई या फटी हुई या गायब तो नहीं है। यदि ऐसा है, तो इसे एक नई QCA पुस्तिका से बदल लें।
2. अभ्यर्थियों को सभी प्रासंगिक विवरण जैसे नाम, ईमेल, रोल नंबर, मोबाइल नंबर आदि का आवंटित स्थान पर उल्लेख करना होगा।
3. अभ्यर्थियों से अपेक्षा की जाती है कि वह आवंटित समय-सीमा के भीतर ही सभी 20 प्रश्नों के उत्तर-लेखन का प्रयास करें।
4. प्रत्येक उत्तर, प्रवेश के समय चुनी गयी भाषा के माध्यम में ही लिखे जाने चाहिए।
5. अभ्यर्थियों को विशिष्ट प्रश्न के उत्तर संबंधित प्रश्न के नीचे ही लिखने होंगे। आवंटित स्थान के बाहर लिखे गए किसी भी उत्तर को क्रेडिट नहीं दिया जाएगा।
6. कृपया साफ सुथरा लिखें। अपठनीय लेखन से बचें।
7. QCAB में अप्रासंगिक तथ्यों को न लिखें / न ही चिह्नित करें।

REMARKS:

FOR OFFICE USE ONLY

Student Concerns / Query	Evaluator's Feedback / Response
1	1
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2	2
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3	3
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MARKING SCHEME *

MARKS PER QUES	Below Average	Average	Above Average
10 Marks	Below 3.00	3.00 - 3.75	4.00 and above
15 Marks	Below 4.50	4.50 - 5.75	6.00 and above

*Subject to change without prior notice.

IMPORTANT QR CODES



Topper's Copy



Common Mistake and
Correct Filled QCAB



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Next IAS Test
Centre Location

MACRO COMMENTS

The purpose of evaluation @NEXTIAS is to provide constructive suggestions on 'How to improve Answer Writing and thereby score better marks.

STRENGTHS OF THE CANDIDATE

AREAS OF IMPROVEMENT

IMPROVEMENT SUGGESTIONS

Q.1 प्राचीन भारत के राजनीतिक और आर्थिक इतिहास को समझने में सिक्काशास्त्रीय साक्ष्यों की भूमिका का परीक्षण कीजिए। विशिष्ट उदाहरण भी प्रदान कीजिए। (अंक 10)

Examine the role of numismatic evidence in understanding the political and economic history of ancient India. Provide specific examples. (Marks 10)

Numismatical evidence is a key element of proto history and one of the key pillars in understanding ancient economy, society and polity.

Role of Numismatical Evidence

(A) Political History

- 1) use of seals in Harappan society
 $\Rightarrow$ No formal use of coins for trade and exchanges $\Rightarrow$ Nascent stage of political development.
- 2) Mauyarak dynasty introduced the use of silver and copper coins $\Rightarrow$ establishment of Magesha as an important Mahajanapadhe.
- 3) Use of gold coins by Vima Kadaphis of Kushana dynasty $\Rightarrow$ gold from Altai mountains signified richness and political clout.

of the empire.

- 4) Decline of use of gold coins marked the economical and political struggle of Mauryan society.
- 5) Guptas issues some of the purest quality of gold coins $\Rightarrow$ strong empire.
- 6) Issuance of copper coins by Kubal Vardheyas.

Economic History

1) Lack of use of coins in Harappan society $\Rightarrow$ existence of Barter system.

2) Use of gold coins in southern empires of Cholas, Cheras, Pandya $\Rightarrow$ extensive trade relations with Roman empire.

3) Coins showed the state of economy and development.

Eg: decline in use of coins during Palas in Bengal $\Rightarrow$ signs of economic stress.

therefore, coins' evolutionary history is enriched with secrets of political and economic process, proving to be an invaluable source of evidences.

Q.2 नगरीकरण के तत्वों पर प्रकाश डालते हुए चर्चा कीजिए कि किस प्रकार कृषि ने हड़प्पा सभ्यता की स्थायी सफलता और दीर्घायु में महत्वपूर्ण भूमिका निभाई थी। (अंक 10)

Highlighting the elements of urbanization discuss how agriculture played a pivotal role in the enduring success and longevity of the Harappan Civilization. (Marks 10)

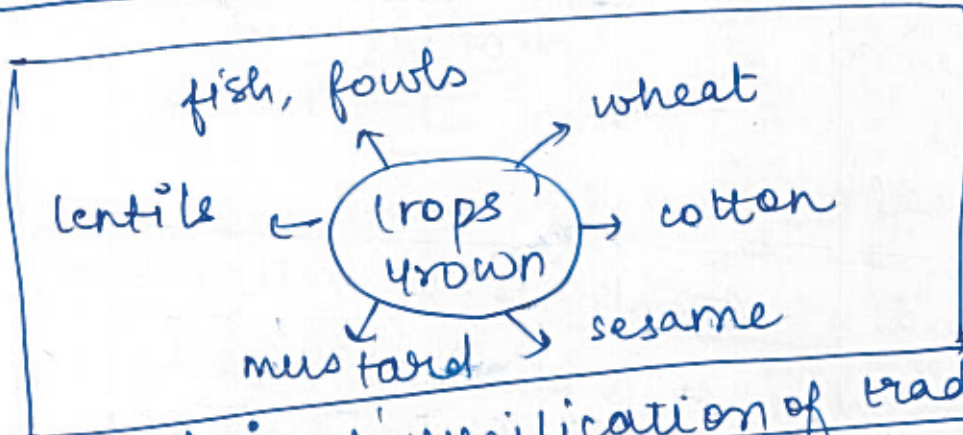
Harappan civilization said to be the first urbanisation of India, lasting from 2600 - 1900 BC, with marked agricultural development.

Elements of Urbanisation

- 1) Use of 'grid planning' model in city planning $\Rightarrow$ advanced knowledge of science, architecture and planning.
- 2) Drainage systems $\Rightarrow$ keen sense of urban design, cleanliness and sanitation.
- 3) Division of city into lower and upper 'citadel' towns $\Rightarrow$ urbanicational manife station of socio-economic stratification.
- 4) Integration of ventilation, privacy, ease of access in housing management.
- 5) Development of industries like terracotta sculptures, faience

perfume bottles, bangles etc. especially in Mohenjodaro and Harappa.

Role Agriculture in Success of Harappan civilisation



- 1) Helped in diversification of trade products $\Rightarrow$ exchange of wheat with Mesopotamia and Bahrain.
 - 2) self-sustainability in food production. Eg: cotton cultivation, wheat etc.
 - 3) The proceeds from agriculture played an important part in technological development $\Rightarrow$ Eg: plough model at Kalibangan.
 - 4) sustained 'urban' character through storage of food supplies $\Rightarrow$ Eg: granaries in citadel to help avoid famines.
- Therefore, Harappan civilisation is a watershed moment in ancient Indian history.

Q.3

भारत छोड़ो आंदोलन ने राष्ट्र की आत्मा को जागृत किया और स्वतंत्रता के एकीकृत दृष्टिकोण में विभिन्न वर्गों को एक साथ लाया। चर्चा कीजिए।

(अंक 10)

The Quit India Movement marked the awakening of the nation's soul and brought diverse sections together in a unified vision of Independence. Discuss

(Marks 10)

On 8th August 1942, Gandhi ji gave the slogan of "Do or Die", igniting the spirit of a colonial India to break free from shackles of perpetual slavery.

Quit India: Awakening of Nation's soul

1) Provided a psychological break to the masses $\Rightarrow$ individualised interpretation of Gandhi's message.

2) The arrest of leaders did not hinder the progress of Quit India $\Rightarrow$ led by mass awakening.

3) Formation of parallel government's $\Rightarrow$ symbolised the readiness of masses for swaraj.

Eg: Prattiya Sarkar, Nata Patil etc.

Unification of Diverse sections

1) Peasant movements coincided with Quit India -

Eg: All India Kisan Sabha under

swami shriyanand Saraswati.

2) Widespread participation by women

→ underground radio station by Usha Mehta and Sucheta Kripalani.

→ 'Anna Asaf Ali' → Grand old lady of India hoisted the flag at Gowalia tank.

3) Artisans, herdsmen, painters, weavers etc. participated in massive scale.

4) Students and youth → British suppressed 42,000 student protests but the fire kept burning.

Therefore, the Quit India Movement was the last nail in the coffin of colonisers, and the Indian society's soul was ready for 'swaraj'.

- Q.4 "19वीं सदी के भारत में स्थापित सामाजिक रीति-रिवाजों और औपनिवेशिक प्रभुत्व के विरुद्ध दोहरा संघर्ष सामाजिक-धार्मिक सुधार आंदोलनों की एक प्रमुख विशेषता थी।" 19वीं सदी के भारत के सामाजिक-धार्मिक सुधार आंदोलनों ने औपनिवेशिक सांस्कृतिक और वैचारिक आधिपत्य के प्रति किस प्रकार प्रतिक्रिया व्यक्त की है? (अंक 10)

"The dual struggle against entrenched social customs and colonial dominance was a prominent feature of socio-religious reform movements in 19th century India." How did the socio-religious reform movements of 19th century India responded to colonial cultural and ideological hegemony? (Marks 10)

socio-religious reform movements
mark the apostle of cultural
and national renaissance, and
was the foundational ideology
for future freedom struggles.

Dual struggle for social reformation
and colonial dominance

1) Raja Ram Mohun Roy's efforts
aimed at liberation of women,
lower castes, caste system etc. but
also freedom of press, rational
pride etc.

2) Young Bengal movement introduced
the ideology of liberty, equality,
fraternity → worked to reform
inequalities within society and
against colonial hegemony.

3) Reformist religions like arya
samaj and Deoband school →
urged to purify western influences,
against colonial hegemony.

4) Anti-caste struggles led by Jyotiba Phule, prioritised equally against penetration of slavery.
Eg: Chulavani ⇒ civil war of America.

Response of socio-religious reform movements

- 1) Attempted to instill self-confidence.
Eg: Ramakrishna Mission ⇒ 'essential unity of Indians'
- 2) Highlighted the oppressive nature of British ideology.
Eg: RRR's expression of dissent against licencing regulations, 1823.
- 3) Awakening of national ideology and 'Indian way of life'.
Eg: 'Infallibility of Vedas' against the Provincial Mission theory of British.

Therefore, the socio-religious reformers targeted the inherent limitations of Indian culture, while popularising its uniqueness against British hegemony.

Q.5

क्या आपको लगता है कि समान नागरिक संहिता भारतीय समाज में धार्मिक बहुलवाद और सांस्कृतिक भिन्नता के विचार का खंडन करती है? (अंक 10)

Do you think the Uniform Civil Code contradicts the idea of religious pluralism and cultural differences in Indian society? (Marks 10)

Article 44 of the Indian constitution directs the government to strive towards adoption of uniform civil code, which homogenises the applicability of personal laws across religious and ethnic groups.

Role of uniform civil code vis-a-vis Religious Pluralism

(A) Yes, it limits the cultural differences,

- 1) Reduces the diversity of practices, codes and ways of living across religious groups.
- 2) Externally imposes private laws $\Rightarrow$ not organic in evolution.
- 3) Leads to cultural homogenisation w.r.t. marriages, adoption etc.
- 4) Threat to tribal societies due to loss of cultural autonomy.

(B) No, it does not limit religious differences

- 1) Brings in uniformity w.r.t. women development along with protection from unjust religious laws.
Eg: Banning of ratalag-e-sunnat in Islam.
- 2) Strengthens the civil culture by reducing myths, biases and inequalities.
Eg: Banning of polygamy among Christians, Muslims & Hindus.
- 3) Forges greater spirits of commonality and relatedness.
Eg: combats communalism, regionalism etc.
- 4) Helps to develop administrative efficiency, judicial simplicity and reducing political divisiveness across society.

Therefore, the decision for UCC needs to be taken with a collaborative, empathetic, and deliberative approach.

Q.6 भारत में जनसांख्यिकीय परिवर्तनों के संदर्भ में स्वस्थ सक्रिय आयु वृद्धि को अवधारणा पर चर्चा कीजिए। यह सामाजिक समावेशन में किस प्रकार योगदान देती है? (अंक 10)

Discuss the concept of healthy active ageing in the context of demographic shifts in India. How does it contribute to social inclusion? (Marks 10)

Population Ageing is a consequential phenomena of demographic dividend, with nearly 20% of India's population being 60+ by 2050.

Healthy Active Ageing vis-a-vis Demographic Dividend

⇒ Demographic dividend will be followed by ageing of population that will require:

① social security of the elderly, with appropriate and inclusive pension policies. Eg: National Pension scheme.

② Healthcare ⇒ to tackle cardio-metabolic diseases and ensure active senior citizenry.
Eg: Rashtriya Vayashri Yojana

③ Trapping the economic and emotional intelligence of elderly ⇒ ensure less liability and increased productivity.

- ④ companionship support to ensure positive mental and physical health.

Social Inclusion by Healthy Active Ageing

- 1) Reduction of poverty in old age by ensuring social security at present.
- ② Targeted healthcare will improve and elongate health and productive capacity.
- ③ Reduce gender-specific discriminations i.e. increasing proportion of females in senior citizen age-group.

Eg: Ushindavan widows.

- ④ Equality in senior-citizenship across the rural-urban landscape.

Eg: PM-Maandhan Yojana → targets pension for rural farmers.

Therefore, there is a need to amp up parallel policy making for reaping the benefits of demographic dividend and ensuring future healthy and active elderly population.

Q.7 'सचेत उपभोग' से 'बाध्यकारी उपभोग' में संक्रमण (परिवर्तन) नगरीय क्षेत्रों में पारिवारिक संरचना और गतिशीलता को किस प्रकार प्रभावित कर रहा है? (अंक 10)

How is the transition from 'conscious consumption' to 'compulsive consumption' impacting family structure and dynamics in urban areas? (Marks 10)

with the forces of modernisation and globalisation, an evident shift is seen in terms of conscious consumption to compulsive consumption, severely affecting familial dynamics.

Affect on Family structure & Dynamics

1) Materialisation of happiness
→ less bonding and love towards family, being replaced by material consumption for fulfillment.

2) Compulsive consumption has become the sole means for family gatherings and activities.

Eg: Going to restaurants for family meals.

3) Replacement of emotional bonds with material bonds.

Eg: Parents gifting i-phone to kids to compensate for not

spending time.

4) Degradation of joint-family sustainability ethos.

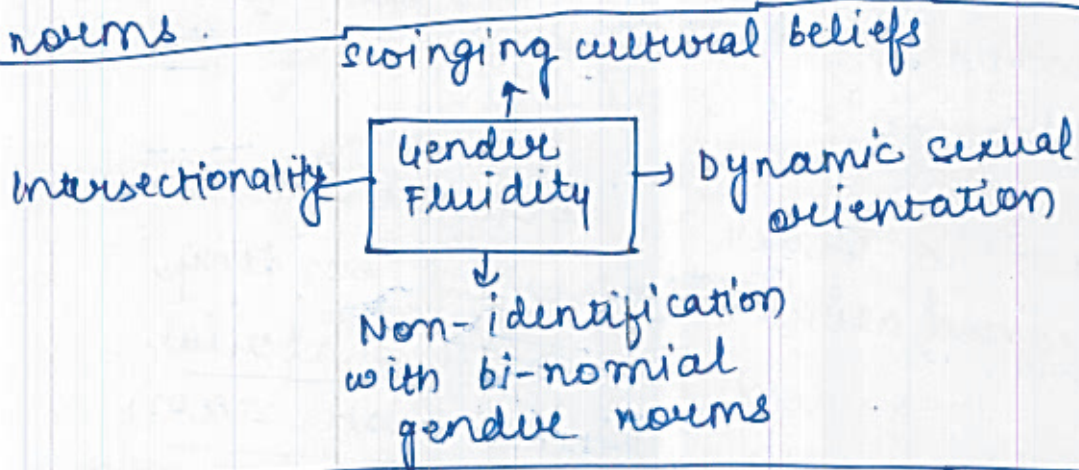
Eg: Joint-families were connected to nature and ethos. less seen in urban-nuclear families.

Thus, in order to avoid this degradation of familial bonding, there is a need to replace material culture with human interaction and regeneration of familial dynamics.

Q.8 जेंडर फ्लूइड पहचान क्या है, तथा LGBTQ समुदाय को पूर्ण सामाजिक समावेशन और समानता प्राप्त करने में किन चुनौतियों का सामना करना पड़ रहा है? (अंक 10)

What is gender fluid identity, and what are the LGBTQ community's ongoing challenges to full societal inclusion and equal treatment? (Marks 10)

Gender fluidity means increasing dynamism and non-conformity to cis-gender norms.



Gender Fluidity

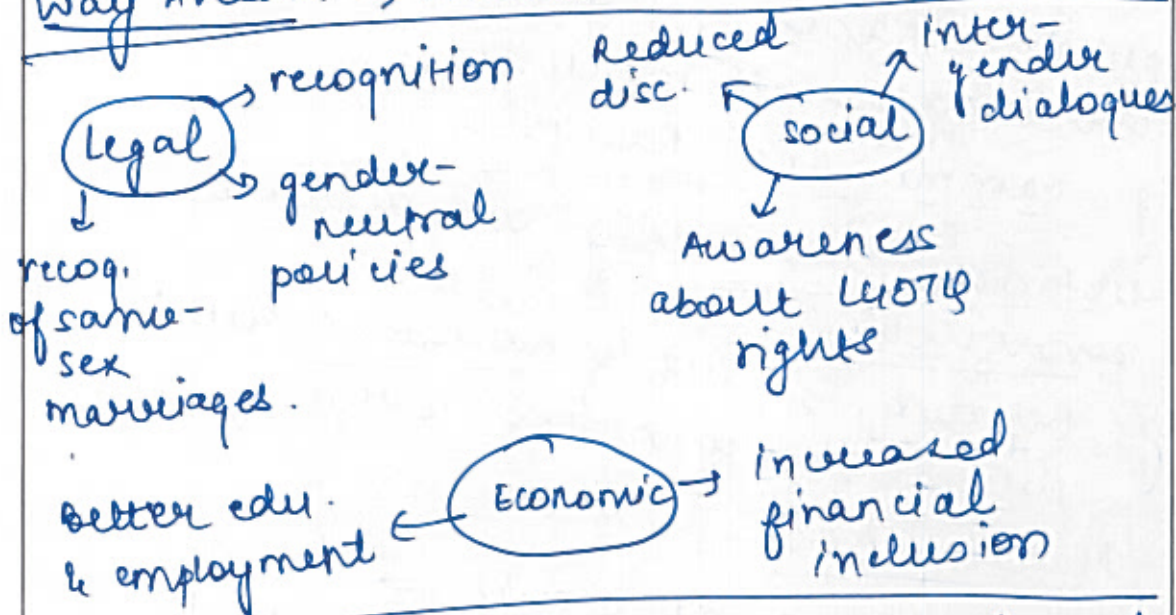
- 1) Intersectionality between gender, culture, social and economic complications, associated with non-formity.
- 2) Need for support and flexibility in adapting to changing internal and external beliefs.
- 3) dynamic gender interactions.

Challenges faced by LGBTQI community

- 1) Lack of legal recognition ⇒ most laws are framed with gender-specific obligations.

- 2) Discrimination and violence $\Rightarrow$ NCRB reported 20% crimes are directed towards U/BTG.
- 3) lack of educational and employment opportunities $\Rightarrow$ mostly trapped in low productivity - high poverty jobs.
- 4) social stigmas & biases $\Rightarrow$ restrict the recognition of same-sex marriages.
- 5) lack of access to better healthcare facilities.

Way Ahead $\Rightarrow$ Need to ensure:



Therefore, U/BTG are an integral part of society, and the generational traumas need to be addressed with empathetic 'healing touch' approach.

Q.9 क्षेत्रीय और राष्ट्रीय पहचानों के मध्य का अंतर्संबंध किस प्रकार क्षेत्रवादी भावनाओं के उद्भव को बढ़ावा देता है? हम क्षेत्रीय पहचान को व्यापक राष्ट्रीय पहचान के साथ किस प्रकार संतुलित कर सकते हैं? (अंक 10)

How does the interplay between regional and national identities fuel the emergence of regionalistic sentiments? How can we balance regional identities with broader national identity? (Marks 10)

India is a land of diversity that is sub-divided into regional cultures, but still displays the mosaic model of multi-culturalism.

Interplay between regional and national identities

1) Relative inequality in terms of economic development.

Eg: Kuki-Meitei conflict.

2) Geographical isolation also leads to predominance of regional identities over national identities.

Eg: Jammu and Kashmir

3) Historical continuity and cultural connections.

Eg: Belgaum $\Rightarrow$ part of Karnataka but historically connected with Maharashtra.

4) International dynamics $\Rightarrow$

Khulistani sentiment in US, UK, Canada $\Rightarrow$ SPK regionalisation demands in India.

Balancing of regional identities with National identities

- 1) Promotion of expression of diversity within broad framework of national identity.
Eg: Division of states on linguistic basis in 1956.
 - 2) Rise of civic festivals with regional elements.
Eg: Republic day parade exhibits regional diversity of India.
 - 3) Use of cultural exports like food, clothes, music, festivals etc.
Eg: college fests.
 - 4) Sports as a unifying factor in forging national identity. Eg: IPL.
 - 5) Empathy and flexibility in dealing with regionalistic demands to prevent alienation and reducing the impact of external / non-state actors.
- Hence, regionalisation is an important spice in the multifaceted curry of 'Indian' identity.

Q.10 विभिन्न सांस्कृतिक प्रथाएँ और परंपराएँ "विविधता में एकता" के विचार में किस प्रकार योगदान देती हैं? अपनी चर्चा के समर्थन में उदाहरण दीजिए। (अंक 10)

How do various cultural practices and traditions contribute to the idea of "Unity in Diversity"? Provide examples to support your argument. (Marks 10)

India is the temple of pluralism and mosaicness of diversity, with unity in diversity being not just an intellectual conception but an emotional experience.

Cultural Practices & Traditions contributing to Unity in Diversity

- 1) Harvest cycles of various regions and cultures coincide $\Rightarrow$ promoting relatedness and commonality.
Eg: Pongal (Kerala), Bihu (Assam),
Baisakhi (Punjab).
- 2) Buddhist architecture integrates Hindu symbols of 'Shalabhanjika' and 'Vajralakmi' $\Rightarrow$ acceptance and enrichment of diversity.
- 3) Cosmopolitan festivals, promoting inter-faith divides.
Eg: 'Phool walon ki Sair' in Delhi $\Rightarrow$ participation of Hindus

and muslims.

4) Mutual learnings and evolution

Eg: South culture $\Rightarrow$ empowerment
of females, can be emulated
in North India.

Cultural Practices nurturing unity in Diversity

1) Communal tendencies engendering
mutual expression of religiosity.

Eg: Nuh violence 2020.

2) Relative inequalities, amplified
by cultural practices.

Eg: common practice of polygamy
in Islam.

3) culture v/s development

Eg: Jains protesting against
tribal development in
Parasnath hills.

Thus, unity in diversity needs to
be preserved through progressive
and inclusive development.

Q.11 विजयनगर वास्तुकला की प्रमुख विशेषताओं पर उदाहरण सहित चर्चा कीजिए। उनके स्थापत्य में इंडो-इस्लामिक तत्व किस प्रकार दिखाई देते हैं? (अंक 15)

Discuss with examples the key features of Vijayanagara architecture. How did Indo-Islamic elements manifest in their structures? (Marks 15)

Vijayanagar Empire was founded by Harihara and Bukka in 1336 in Tungabhadra doab, which emerged to become one of the greatest marks of architectural and intellectual advancement.

Features of Vijayanagara Architecture

1) Introduction of 'Raya copurams', tall towers to mark the vicinity of temples.

Eg: Krishna Dev Raya installed the Raya copuram at Vijay Vittala Swami Temple in 1509.

2) Introduction of 'Kalyana mandapa' ⇒ marked the cultural room for deity, used during weddings, ceremonies, festivals etc.

3) Introduction of secular buildings with romantic symbolisation.
Eg: Lotus Mahal ⇒ private chambers of royal household.

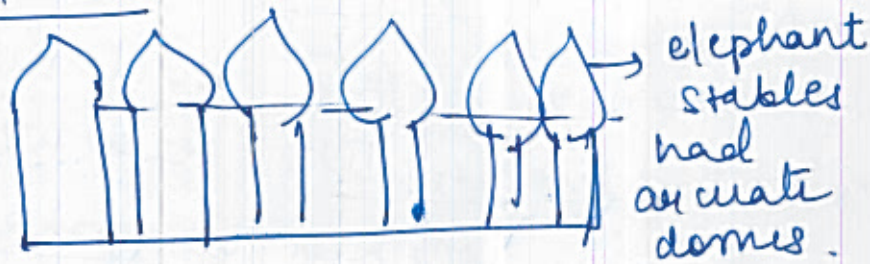
- 4) construction of 'Mahanavami Dibba' for special Navrati celebrations.
- 5) Integration of 'Yali' sculptures, mythical 'house-like creature'.
- 6) Temples were marked by paved corridors, with sun chariots, and concretised slabs, in which merchants set up their shops.
- 7) construction of elaborate elephant stables $\Rightarrow$ natural importance of animals in empire.

Manifestation of Indo-Islamic elements.

- 1) use of 'jali work' called as 'Mesh rabia' was seen in construction of lotus mahal.
- 2) The 'Char-bagh' style of construction was seen in the vijayanagar cities $\Rightarrow$ use of ponds for decoration and drinking purposes.

3) use of arcuate domes and onion-shaped lenticles.

Eg:



4) waves and pendentive squinches were visible in the architecture.

Eg: Royal palaces.

Therefore the vijayanagar empire's addition of contemporary northern influences, epitomises its diversity and tolerance of different faiths $\Rightarrow$ syncretic culture.

- Q.12 नालंदा और तक्षशिला जैसे प्राचीन भारतीय विश्वविद्यालयों की विशेषताओं की तुलना भारत के आधुनिक राज्य-वित्तपोषित विश्वविद्यालयों से कीजिए। आधुनिक विश्वविद्यालय अपनी प्रभावशीलता को बेहतर बनाने के लिए प्राचीन विश्वविद्यालयों से क्या सीख सकते हैं? (अंक 15)

Compare and contrast the features of ancient Indian universities like Nalanda and Takshashila with modern state-funded universities in India. What lessons can modern universities learn from ancient ones to improve their effectiveness? (Marks 15)

Ancient ~~industries~~ and universities marked the beginning of higher education in India, which has culminated in the present-day plethora of state-funded universities.

Comparison b/w ancient and modern universities

Ancient Universities	Modern Universities
1) <u>Religious</u> institutions with focus on <u>philosophical</u> learnings.	1) <u>secular</u> institutions with focus on <u>outcome oriented</u> learnings.
2) Established by the <u>kings</u> and worked towards <u>promotion</u> of <u>political</u> and <u>religious</u> <u>clout</u> .	2) <u>state-funded</u> institutions, but are <u>not</u> required to <u>popularise</u> the <u>government</u> .

③ Focussed more on holistic development of students, with sound morals, ethics and philosophies. ⇒ taught the way of life.

④ Decentralised control, with ' guru' being the leader of universities.

③ focussed on standardised discipline-specific teachings, with practical methods of subject learning.

④ Centralised, bureaucratic set-up with top-down approach of administration.

Learnings ^{from} ~~from~~ modern societies
from ancient universities

1) Acceptance and tolerance for diversity.
eg: Nalanda attracted scholars from all religious affiliations.

2) Cultural exchanges to enrich learning traditions.

Eg: Fa'xian and Huen Tsang visited Nalanda and popularised it

impact in their writings. Modern societies can also focus on foreign exchange programmes to enhance soft power.

3) Holistic and synthesised teaching of skills, morals, ethics and 'Dharma' $\Rightarrow$ modern universities are 'discipline' focused $\Rightarrow$ detached learning outcomes.

4) Diversified and individualised methods of evaluation and assessment. Present day universities are relying on standardised evaluation $\Rightarrow$ educational inequalities.
Eg: NEET paper scam.

Therefore, the rich learning traditions of ancient universities can become the guiding light to the present-day structural gaps of higher-education in India.

Q.13 ब्रिटिश नीतियों ने भारत के विऔद्योगीकरण में किस प्रकार योगदान दिया तथा इस प्रक्रिया ने भारतीय कारीगरों के जीवन और व्यापक अर्थव्यवस्था को किस प्रकार प्रभावित किया है? (अंक 15)

How did the British policies contribute to the de-industrialization of India, and how did this process affect the lives of Indian artisans and the broader economy? (Marks 15)

Deindustrialisation refers to the decline of traditional industries without a simultaneous rise of modern industries. British colonial policies triggered rampant de-industrialisation of India.

Contribution of British Policies in deindustrialisation of India

1) Industrial capitalism Policy (1800-1860)

1) one way free trade policy ⇒ no customs on British imported goods but heavy duties on Indian exports ⇒ loss of economic viability of production.

2) commercialisation of agriculture

⇒ led to reverse migration of artisans from cities to villages due to less demand for manufactured products and more demand for

agri-raw materials.

3) Transfer of redundant technologies to India from Britain $\Rightarrow$ Indian manufacturers lost their market due to uncompetitive production.

4) British started controlling the sale and purchase of raw materials for artisans $\Rightarrow$ failed to keep up with exploitative prices.

(b) Financial Capitalism - 1860 to 1947

1) Development of railways $\Rightarrow$ helped in reverse migration and penetration of cheap machine goods till villages.

2) Political conquest and dehumanizing of empires $\Rightarrow$ artisans lost their patronage.

3) Defence production decreased due to imported English weapons.

4) No protective tariffs for Indian industries.

Therefore, British exploitative policies led to de-industrialisation, having several negative affects.

on artisans and economy.

Impact of de-industrialisation

- 1) loss of livelihood for traders, artisans $\Rightarrow$ intensification of poverty.
- 2) Reverse migration to villages $\Rightarrow$ increased the pressure on land $\Rightarrow$ reduced productivity.
- 3) Beginning of debt traps for weavers and farmers due to reduced profitability of business.
- 4) Indian economy lost its self-reliant structure and became a parasitic ally of British dumping ground.
- 5) Mass unemployment, illiteracy and desertification of medieval vibrant cities.
- 6) Drain of wealth.

Thus, British economic policies broke the back of India's flourishing urban centres, which are now on the path to recovery and growing rapidly to its potential.

- Q.14 क्रांतिकारी आंदोलन (1920-1930) और गांधीवादी अहिंसक संघर्ष के बीच वैचारिक मतभेदों और समानताओं का विश्लेषण कीजिए। इन दोनों विचारधाराओं ने एक-दूसरे को किस प्रकार प्रभावित किया है? (अंक 15)

Analyze the ideological differences and similarities between the revolutionary movement (1920-1930s) and the Gandhian non-violent struggle. How did these two ideologies influence each other? (Marks 15)

1920's saw the parallel yet synthesised rise of non-violent Gandhian methods of struggle and the revolutionary violent activities.

Ideological differences between the two	
Gandhian struggle	Revolutionary activities
1) Idea of non-violent 'satyagraha' → winning the heart of tyrant 'ideology'	1) Elimination of tyrant and securing freedom at cost of English blood.
2) 'Struggle-Trouce-struggle' strategy, with movements followed by a period of peace and re-construction.	2) Use of one-time revolutionary force to snatch independence.

③ Relied on ideology of mass-participation and non-violent resistance.

Eg: Non-cooperation movement.

③ Relied on use of force by young bravehearts that would inspire national awakening.

Eg: Bhagat Singh & Batukeshwar Dutt.

④ Wanted to 'live' and fight for struggle and swaraj.

④ wanted to 'die' for the freedom of India.

Ideological commonalities b/w the two forms of struggle

1) 'swaraj' or 'self-governance' was the end goal of both manifestations.

2) Mass mobilisation was the objective of both Gandhian & revolutionary movements.

3) solidarity of communities to fight the foreign power.

Eg: Gandhi is propagated for Hindu-Muslim unity.

→ Friendship between Ramprasad Bismil and Ashfaqulla Khan.

4) Influences of communism was common. Soviet Leftism and Leninism was common.

Eg: Gandhi's admiration for Lenin and Russia.
Revolutionary influences of Russia.

5) Upliftment for the weaker section of the society. ie. women, lower castes

Eg: Gandhi → participation of Annie Besant and Lalaji
Naidu

Chittagong armoury raid → Prithvi
Waddadar.

Therefore, though different means were used, but the sacrifices and contributions of both the struggles remains etched in the hearts of 140 years Indians to this day.

- Q.15 'समाज में उपयुक्त समानता प्राप्त करने के लिए सामाजिक गतिशीलता आवश्यक है।' इस संदर्भ में भारतीय समाज में अंतर-पीढ़ीगत गतिशीलता में आने वाली बाधाओं पर प्रकाश डालिए तथा सामाजिक गतिशीलता पर शिक्षा की भूमिका पर चर्चा कीजिए।

(अंक 15)

'Social mobility is essential for achieving true equality within society'. In this context highlight the barriers to intergenerational mobility in Indian society, and discuss the role of education on social mobility. (Marks 15)

Social mobility refers to the upward movement and fluidity between different social strata of the society, to ensure the overturning of rigid discrimination in the society.

Social mobility is essential for true equality.

- 1) It ensures that any stratification-based discrimination does not get etched in society.
Eg: Shudras do not get stuck doing limited occupations.
- 2) Establishes Rule of Law by ensuring equality of opportunity and development of capabilities.
Eg: breaks generational cycle of poverty.
- 3) Contributes to overall development, as all sections of society get an opportunity to grow $\Rightarrow$ whole

society grows.

Barriers to social mobility

- 1) Entrenched forms of injustice $\Rightarrow$
eg: casteism, patriarchy, communalism
etc.
- 2) Lack of development of generational social capital $\Rightarrow$ required for upward mobility.
- 3) Violence and resistance against lower strata upward mobility. Eg: IIT Bengaluru student incident against Dalit.

Diagram illustrating a cycle of poverty and lack of social capital:

```

        graph TD
          A[Low income] --> B[more children]
          B --> C[less education]
          C --> D[low quality jobs]
          D --> A
      
```
- 4) Upwarping of benefits by the relative advanced groups. Eg: reservation benefits have been taken mainly by creamy layer.
- 5) Lack of skills and aspirations among the weaker sections $\Rightarrow$ no awareness of rights, means or dreams.
Eg: Even today, 99% of manual scavengers belong to scheduled castes.

Role of Education in social mobility.

- 1) Education gives awareness → aspirations → fulfillment of aspirations by developing requisite skills.
- 2) Education provides the social capital required for upward mobility.
eg: Eklavya Model Residential school
↳ working for isolated tribal students.
- 3) Breaks the vicious cycle of poverty by cultivating economic development, intellectual emancipation and social stability.
eg: Abdul Kalam ⇒ first person to be educated in his family.
- 4) Education leads to civil society vigilance. ⇒ reduces discrimination
- 5) Acquires requisite skills for high quality employment. eg: National Skill Development mission.

T
Thus, education is the single most potent weapon to cut through all barriers and ensure equitable development of society.

- Q.16 भारत में प्रवासन प्रतिरूप पर वैश्वीकरण के प्रभाव का विश्लेषण कीजिए। बढ़ते आंतरिक और अंतर्राष्ट्रीय प्रवासन के आर्थिक और सामाजिक निहितार्थ क्या हैं? (अंक 15)

Analyze the influence of globalization on migration patterns in India. What are the economic and social implications of increased internal and international migration? (Marks 15)

Globalisation is the inter-linkages and connectedness, leading to free flow of capital, goods, ideas and people. Thus, a key component of globalisation is migration.

Influence of globalisation on migration patterns

- 1) Increased U-U migration due to career mobility, international recognitions and better employment opportunities in global market.

Eg: Nearly 15 lakh citizens renounced Indian citizenship for foreign countries (MHAR).

- 2) Increased 'R-U' migration within India $\Rightarrow$ urban areas have become engines of economic growth $\Rightarrow$ 3% of land area but 15% of GDP.

- 3) Better educational opportunities $\Rightarrow$ nearly 4 lakh Indian students go to foreign countries for higher edu. (MHA).
- 4) Women empowerment $\Rightarrow$ mobility of female migration.

Implications of Migration

(A) Economic

Positives

- 1) Greater development of economy $\Rightarrow$ grown by 7 times since 1991.
- 2) Rapid urbanisation of India.
- 3) Greater inflow of remittances.
Eg. India received \$100 Billion through remittances.

Negatives

- 1) Brain-drain $\Rightarrow$ leakages of intellectual potential of India.
- 2) Neo-tech-colonisation $\Rightarrow$ Imports of foreign goods predominate.
- 3) Greater instability due to volatile nature of foreign remittances and investments.

(16) sociological implications

Positives

- 1) cultural hybridisation due to exchanges and cosmopolitanism.
Eg: Dussehra celebration in USA.
- 2) Betterment of status of women due to global perceptions.
- 3) Increased fluidity of ideas and greater liberalised through process.
Eg: Acceptance of LGBTQ relationships in India.

Negatives

- 1) Loss of cultural diversity, especially for tribals.
- 2) Cultural homogenisation of languages, food, markets, clothes etc.
- 3) Discontinuity of traditional ethical structures.
Eg: shift from conscious consumption to capitalist consumption.

Therefore, globalisation is a rapid and undeniable force, but India has waged better in terms of cultural preservation and economic development.

- Q.17 चर्चा कीजिए कि भारत में लिंग आधारित हिंसा किस तरह पितृसत्तात्मक मूल्यों की अभिव्यक्ति है। इस संबंध में कानून में आधुनिकीकरण ने किस सीमा तक महिला सशक्तिकरण के साधन के रूप में कार्य किया है? (अंक 15)

Discuss how gender-based violence in India is a manifestation of patriarchal values. To what extent has modernisation in law served as an instrument of women's empowerment in this regard? (Marks 15)

According to survey by Pew Research centre, nearly 92% of women have faced some kind of violence in public-private familial domains.

Gender-based violence as a manifestation of Patriarchal Values

- ① Discrimination against one gender $\Rightarrow$ dowry harassment, rapes, murders etc.
- ② Inequality of opportunity $\Rightarrow$ sexual harassment at workplace, 'glass-ceiling and glass-ceiling' in corporate offices.
- ③ Resistance against social mobility of women. Eg: Acid attacks, physical abuse etc.
- ④ Reinforcement of traditional gender power dynamics. -Eg: marital rapes, lack of reproductive rights.

Modernisation in law

Positives

- 1) Reduction in dowry deaths and harassment cases after implementation of Protection of Dowry Harassment Act, 2006.
- 2) Safer workplaces after implementation of Prevention of Sexual Harassment Act and Visakha guidelines.
- 3) Increase in political representation
 → 73rd and 74th Amendment ⇒ 48%
women leaders in Panchayats
 → 106th AA ⇒ 33% reservation for
females in Lok Sabha and
State assemblies.
- 4) Equality of opportunity in capabilities
development.
 Eg: Beti Bachao Beti Padhao.

Limitations

- 1) lax implementations of laws.
 ⇒ still everyday 4 deaths occur
due to dowry harassment.

- 2) lack of skill development and employability among women due to traditional barriers, lack of access to education $\Rightarrow$ LFPR for females - 27%.
- 3) Poor health outcomes for females.
Eg: Average life expectancy $\Rightarrow$ stagnated at 71 years; Maternal mortality still 25/1000 (census 2011).
- 4) lack of change in societal attitudes.

Therefore, only legal reforms are not sufficient, but there is a need to recognise cultural sensitivity of women's issues and promote empathetic policy making, swift implementation and inter-gender dialogues.

Q.18 सोशल मीडिया प्लेटफॉर्म किस तरह से सामाजिक असमानताओं और सत्ता (शक्ति) संरचनाओं को बनाये रखते हैं या चुनौती देते हैं? एक आलोचनात्मक विश्लेषण प्रस्तुत कीजिए। (अंक 15)

In what ways do social media platforms perpetuate and challenge social inequalities and power structures? Provide a critical analysis. (Marks 15)

One of the products of globalisation and modernisation has been the penetration of social media, within rural and tribal areas, leading to significant alterations in social dynamics.

Social Media : An engine for social transformation

(A) Challenging social inequalities

1) Democratisation and de-centralisation of access to information and communication.

Eg: Teledensity penetration of 80% in India

2) Bridging of rural-urban divide in access to skills, employment and quality of life.

3) Medium for public service delivery, promotion of solidarity etc. use of e-Krishi app to help farmers.

4) Female empowerment $\Rightarrow$ access to education, help against abuse, awareness about rights etc.

5) Greater expression of dissent and protests $\Rightarrow$ civil society vigilance.

Eg: #Me Too movement.

(B) Perpetuates social inequality and Power structures

1) Though bridged, but rural-urban divide is stark in some of social media usages.

2) Male-female disparities.

Eg: 66% of women use phones, in comparison to 78% males; 80% women have access to internet, in comparison to 88% males (SBI study).

3) Social media also becomes the engine for malinformation and disinformation due to vague fact-checking and ease of spread.

- 4) social media illiteracy can harm those vulnerable to cyber frauds, deepfakes etc.
- 5) social media has become a tool for polarisation, hate-speech etc. $\Rightarrow$ reinforces biases against religious and ethnic communities.

Way Forward

social media is a tool for immense development, but requires following interventions:

- 1) Bridging R-U divide
- 2) Equality in access to internet and social media
- 3) Accountable fact checking to ensure no disinformation is spread.
- 4) reduce imposition of arbitrary internet bans.

Thus, social media as a tool can significantly alter societal inequalities and power structures.

Q.19 जनजातीय एवं मुख्यधारा समाज का तुलनात्मक विश्लेषण कीजिए। क्या जनजातीय समाज मुख्यधारा समाज से ज्यादा प्रगतिशील है? उदाहरण सहित तर्क दीजिए। (अंक 15)

Give a comparative analysis of the tribal and mainstream societies. Is tribal society more progressive than mainstream society? Argue with examples (Marks 15)

Tribals have been an integral part of society since times immemorial, now accounting for nearly 9% of population of India (census 2011).

Comparison between Tribal and mainstream societies

Tribal society	Mainstream society
1) <u>Isolation</u> from mainstream, closer to distinct geographical terrains 2) <u>Primitive economic activities</u> like hunting and gathering, slash and burn farming. 3) <u>Unorganised animistic religion</u>, based on natural	1) Fully adapted to city living and way of life. 2) <u>Advanced economies</u>, rooted in natural resource exploitation and industrialisation. 3) <u>Organised religion</u> based on idol worships.

worship

- | | |
|--|---|
| 4) Poorer health outcomes due to separation from mainstream. | 4) Better access to advanced health care. |
| 5) Egalitarian society. | 5) unequal society |
| 7) Ecological sustainability | 6) Ecological destruction. |

- (A) Tribal society is more progressive
- 1) Better organisation of tribes w.r.t access to opportunities, equitable resource distribution and female empowerment.
Eg: Khasi tribe → matriarchal society
 - 2) living in harmony with nature
⇒ sustainable consumption.
 - 3) lesser inter-tribal conflicts and discrimination.
 - 4) Fitter and active lifestyle, rooted in cultural ethos and traditions
⇒ no cultural dilution.
- (B) Tribal society not more progressive

- 1) Poor economic development. $\Rightarrow$ only 12% of scheduled tribes have access to regular employment.
- 2) Poor health outcomes. Eg: Prevalence of sickle-cell anaemia
- 3) Religion is still rooted in myths, taboos and superstitions.
- 4) Lack of development and utilisation of modern means of production and consumption.

Therefore, the relative progress of tribal society depends on the parameters being judged, but remains significant scope of mutual learnings.

Q.20 निर्धनता किस प्रकार जाति, सामाजिक स्तरीकरण और लैंगिक असमानता जैसी अन्य सामाजिक समस्याओं से जुड़ी हुई है, और इन परस्पर संबंधित मुद्दों के समाधान के लिए आप कौन सी व्यापक रणनीतियाँ सुझाते हैं? (अंक 15)

In what ways does poverty intersect with other social problems like caste, social stratification, and gender inequality. What comprehensive strategies do you suggest to address these interrelated issues? (Marks 15)

According to Niti Aayog, nearly 25% of population still lives in multidimensional poverty, that presents the unique dilemma of poverty intersections with social stratifications.

Intersectionality of poverty

① Caste

→ Nearly 20% scheduled castes and 12% scheduled tribes have access to regular employment, as compared to 30% general category.

⇒ caste introduces barriers to employment, education, violence etc. ⇒ reinforces biases, poverty.

② Gender ⇒ Female labour

force participation rate stands
at 27%

→ Feminisation of poverty due to
agricultural low productivity jobs ⇒
80% women workforce in agr. but
only 12% land holdings.

→ low informal jobs ⇒ No social
security

→ wage gap ⇒ Acc to WEF, 34%
wage gap between men and
women.

Ethnicity

→ Acc to sachar committee report,
only 70% of muslims belong to
above poverty line.

→ Biases, discrimination etc.

→ Polarisation ⇒ stuck in
generational cycle of poverty.

holistic strategies to overcome Poverty

1) community sensitization
programmes to redress.

caste-based discrimination.

2) Inter-faith dialogues to bridge trust deficit between communities.

3) Gender-equality campaigns, increasing women's participation in politics and policy making.

4) Sub categorisation of OBC's and scheduled castes to target the most vulnerable.

Eg: Justice Rohini Commission.

5) Skill training of PVTU's, tribal students etc. to improve employability.

6) Development of disabled-friendly buildings and roads
⇒ ensures equitable development.

Therefore, poverty is not merely an economic disability, but it stems from social, ethical, historical and philosophical disabilities, that need to be corrected.

NEXT IAS

Space for Rough Work

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Space for Rough Work

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महत्वपूर्ण निर्देश	
अभ्यर्थियों को निम्नलिखित निर्देशों को ध्यानपूर्वक पढ़ना चाहिए। किसी भी निर्देश का उल्लंघन करने पर दण्डित किया जा सकता है।	
क्या न करें- 1. इस प्रश्न-सह-उत्तर पुस्तिका के भीतर कहीं भी अपना नाम या पंजीकरण संख्या न लिखें। 2. अपनी QCA पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तरों के अलावा कुछ भी न लिखें। 3. अपनी QCA पुस्तिका से कोई भी पृष्ठ न फाड़ें, यदि आपको कोई पृष्ठ गायब लगे, तो पर्यवेक्षक/निरीक्षक को सूचित करना न भूलें। 4. अपनी QCA पुस्तिका को अपनी टेबल पर न छोड़ें, परीक्षा समाप्त होने के पश्चात इसे निरीक्षक को सौंप देना चाहिए।	क्या करें- 1. कवर पृष्ठ पर दिए गए निर्देशों को ध्यान पूर्वक पढ़ें और उनका सख्ती से पालन करें। 2. QCA पुस्तिका के कवर पृष्ठ पर दिए गए स्थान पर अपना पंजीकरण नंबर और अन्य विवरण लिखें। 3. स्पष्ट और पठनीय तरीके से लिखें। खराब/अपठनीय लिखावट में न लिखें। 4. रफ नोट्स या गणना के लिए, इस पुस्तिका के अंतिम दो खाली पृष्ठों का उपयोग किया जाना चाहिए। रफ नोट्स को बाद में क्रॉस कर देना चाहिए। 5. यदि आप किसी कार्य को रद्द करना चाहते हैं, तो उस पर अपना पेन चलाएं या उस पर "रद्द" लिखें, अन्यथा उसका मूल्यांकन किया जा सकता है। 6. परीक्षा हॉल छोड़ने से पहले अपनी QCA पुस्तिका व्यक्तिगत रूप से निरीक्षक को सौंप दें।

ऑनलाइन सुविधा का लाभ उठाने वाले अभ्यर्थियों के लिए विशेष अनुरोध
1. QCA पुस्तिका को ठीक से स्कैन करें। हम चाहेंगे कि आप स्कैनिंग के लिए कैमस्कैनर ऐप (CAM SCANNER) का प्रयोग करें। (यह कोई प्रमोशन नहीं है)। 2. कृपया QCA पुस्तिका को पर्याप्त रोशनी में स्कैन करें। कम रोशनी में स्कैन की गई पुस्तिकाएं, उनके मूल्यांकन की गुणवत्ता को बाधित कर सकती हैं। 3. स्कैन के दौरान छाया वाले किसी भी पृष्ठ/पीडीएफ को फिर से स्कैन किया जाना चाहिए। कृपया सुनिश्चित करें कि आपके द्वारा अपलोड की गई पीडीएफ यथा संभव स्पष्ट हो । 4. QCA पुस्तिका का उपयोग नहीं करने वाले उम्मीदवारों को अपना विवरण पहले पृष्ठ पर देना चाहिए और मैक्रो टिप्पणियों के लिए अगला पृष्ठ खाली छोड़ दें। यह समझना चाहिए कि उत्तर स्कैन की गई पीडीएफ में पृष्ठ नंबर 3 से शुरू होना चाहिए। 5. QCA पुस्तिका का उपयोग नहीं करने वाले उम्मीदवारों को प्रश्नपत्र के अनुसार उत्तर के अनुक्रम का पालन करना चाहिए। 6. कृपया स्कैन किए गए संस्करण में उत्तर के अनुक्रम और कुल पृष्ठों की संख्या की जाँच करें। सुनिश्चित करें कि यह उसी के भौतिक संस्करण के अनुरूप है।

