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ADVANCED INTEGRATED MENTORSHIP

INDIAN SOCIETY ASSESSMENT TEST-24

(To be filled by candidate)

Test Code : TC325

Name of Candidate : RTIKA CHITLANGIA

NEXT IAS Roll No. : AIM24GCRA075 Date of Examination : 3/12/24

Exam Centre : Old Rajinder Nagar ☒

Bhopal ☐

Online ☐

GENERAL INSTRUCTIONS

This Question-cum Answer (QCA) Booklet contains 27 pages. Immediately on receipt of the 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.

Candidates must read the instructions on this page and the following pages carefully before attempting the paper.

Candidates should attempt the questions strictly in accordance with the instructions specified in the question paper and in the space prescribed under each question in the booklet. Any answer written outside the space allotted may not be given credit.

Question paper will be provided separately and can be taken by the candidates after conclusion of the exam.

SUBJECT/PAPER
GENERAL STUDIES

Invigilator's Sign. :

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[To be filled by the EXAMINER]

Evaluator's response

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(For filling by Examiners only)

Evaluator Code :

Q.No	Pg No.	Maximum Marks	Marks	Total
1	1			
2	3			
3	5			
4	7			
5	9			
6	11			
7	14			
8	17			
9	20			
10	23			
Grand Total				

Signature

MACRO COMMENTS

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1. Do not write your name or registration no. anywhere inside this Question-cum-Answer Booklet.
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3. Do not tear off any leaves from your QCA Booklet, if you find any page missing do not fail to notify the supervisor/invigilator.
4. Do not leave behind your QCA Booklet on your table unattended, it should be handed over to the invigilator after conclusion of the exam.

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1. Read the Instructions on the cover page and strictly follow them.
2. Write your registration number and other particulars, in the space provided on the cover of QCA Booklet.
3. Write legibly and neatly. Do not write in bad/illegible handwritings.
4. For rough notes or calculation, the last two blank pages of this booklet should be used. The rough notes should be crossed through afterwards.
5. If you wish to cancel any work, draw your pen through it or write "Cancelled" across it, otherwise it may be evaluated.
6. Handover your QCA Booklet personally to the invigilator before leaving the examination hall.

1. The ethnic and cultural diversity in India has always been bound by the thread of unity. Discuss the major factors that have contributed to the cultural unity of India.

(Answer in 150 words) 10 Marks

India is a nation of diversity, seen through cultures, food, dress, festivals, religion etc., but unity is a constant feature of Indian society.

Factors contributing to cultural unity

① Tolerance $\Rightarrow$ seen in a way of positive acceptance of diversity by the state, society and individual.

② Accommodation of diversity by integrating cultures into a 'distinct' Indian culture.

Eg: Indian culture consists of practices from Islam, Hinduism, Christianity etc.

③ Expression of diversity $\Rightarrow$ our constitution allows for healthy expression of regional.

religious etc. diversity $\Rightarrow$ scope for growth and confidence to different cultures.

Eg: Article 25-28 $\Rightarrow$ each individual free to follow & express any religion.

④ Adequate protection to safeguard cultural legacy $\Rightarrow$ Eg: Article 29-30, Article 351, 352 etc.

⑤ Upliftment of victims of cultural discrimination
Eg: Abolition of untouchability.

however, there are threats to cultural unity, seen through communalism, sub-nationalism, linguistic chauvinism etc., which needs to be effectively tackled to ensure maintainance of salient unity in diversity.

2. The dichotomy in public and private life in Indian society acts as a major barrier to the annihilation of caste. Justify.
(Answer in 150 words) 10 Marks

Annihilation of caste, as envisaged by B.R. Ambedkar, still remains an elusive reality for India, as dichotomy between public and private life remains prevalent.

Dichotomy between Public & Private life

(A) Abolition of 'caste' in public life

① constitutional protections against caste discrimination - Article 15, 16, 14, 17 etc.

② social legislations to abolish caste ⇒ Protection of Civil Rights, 1955; Prevention of Atrocities Act etc.

③ Adequate social upliftment and protection mechanisms.

Eg: Article 15(4), 16(4), 330, 332,
constitutional status to
NCSC, NCST, NCBC etc.

(B) Continuance of 'caste' in Private Life

① Generational cycle of occupational oppression $\Rightarrow$ Eg: As per MOSTE, 43000 / 45000 manual scavengers are scheduled caste.

② Attitudinal biases against lower castes $\Rightarrow$ implicit untouchability prevalent in access to housing, drinking water etc.

Eg: Death of Dalit Boy in Rajasthan as he drank water from public source.

③ Hindrances in access to education and welfare schemes $\Rightarrow$ creamy layer inclusion, sexual assault, coercion etc.

Hence, in order to truly remove 'caste' in social sphere, need to attitudinal change in private life, to actually ensure uptake of welfare through public means.

3. In the context of cultural diversity in India, can we consider Southern states as distinct cultural units in comparison to the rest of India? Substantiate your view.

(Answer in 150 words) 10 Marks

Southern states of India form a distinct cultural unit in terms of food, language, festivals, etc., but unity in diversity remains constant.

South India: Cultural Unit

- ① Geography - separated from rest of India by peninsular upland, Western Ghats and Eastern Ghats.
- ② Dress - due to climatic and economic differences $\Rightarrow$ mainly wears cotton, dhotis, kurtas, sarees etc., as compared to wool in N. India, jute etc. in Eastern India.
- ③ Language - most of south Indian languages have 'Dravidian' roots $\Rightarrow$ different from Austro-Asiatic, Aryan and Sino-Tibetan families.

④ Architecture - Dravidian temples are mainly stone-based, detailed craftings etc.

However, there are features of similarity between southern and rest of India, :

1) Religion - worship of shiva and vishnu is common throughout India, including south India.

2) Festivals - mainly centred around religious scriptures, harvest cycles etc.

Eg: Lohri in Punjab $\Rightarrow$ Pongal in Tamil Nadu

3) Agriculture - mainly paddy cultivation in North-west, South & East.

Therefore, maintainance of unity despite cultural differences is the key to ensure continuance of Indian state.

4. India has a rich heritage in the internationalization of education. In this context how will the recent push for the 'internationalization of education' impact society and foster cultural exchange?
(Answer in 150 words) 10 Marks

Since ancient times, Indian centres of learning like Nalanda, Vikramshila, Amravati etc. have attracted foreign visitors, beginning the trend for internationalisation of education.

Internationalisation of Education

Benefits

- ① Elevation of quality higher education, with access to global best standards in education.
- ② Adoption of best practices, along with technology transfer and expertise development to tackle Indian challenges.
- ③ Improvement of community interaction with exposure to different cultures, customs etc.

④ Enlargement of social thought $\Rightarrow$ women empowerment, democratic participation, reduction of caste consciousness etc.

⑤ Positive social impact as it develops a sense of belongingness and patriotism amongst the youth $\Rightarrow$ work towards eradication of poverty, pollution etc.

Negatives

① Reduction in democratisation of education due to economic barriers.

② Blind imitation of western ideals, not suitable to Indian society - Eg: Gun laws of USA.

③ Threat to cultural diversity due to homogenisation of cultures.

Therefore, National Education Policy envisages the integration of education with global institutions, a welcome step in overall development of Indian society.

5. Examine the uniqueness of tribal knowledge systems when compared with mainstream knowledge and cultural systems. (Answer in 150 words) 10 Marks

Tribal knowledge systems are a distinct asset to India, embedded within which is a reservoir of traditional excellence.

Differences between

<u>Tribal knowledge systems</u>	<u>Mainstream knowledge systems</u>
① Product of <u>generational isolatory evolution</u>	① Product of <u>cultural contact and interaction</u> , leading to <u>dissemination and evolution</u>
② Limited to <u>geographical bounds</u>	② <u>Widespread</u> throughout the country and world
③ Kept <u>preserved</u> and not easily <u>decipherable/accessible</u>	③ Widely <u>publicised</u> and <u>practiced</u> , with <u>multiple translations and acceptance</u>

④ Range of topics is limited to lifestyle ⇒ Eg: Forest, rivers, matriarchy, natural health systems.

④ Broader range of topics ⇒ Eg: Polity, society, economy etc.

⑤ Verge of extinction due to indigenous tribal exploitation ⇒ demand protection.

⑤ Well-documented and preserved

Therefore, tribal knowledge systems are unique in sense of its history, geographical expanse, rudimentary social structures and unique power relations, which needs to be preserved and practiced to ensure its timeless survival.

6. Why do traditions in our society impede change? To what extent can social legislation be instrumental against old customary practices? (Answer in 250 words) 15 Marks

Traditions bound in family, culture, society, religion, education etc. are a significant influence on our path to progress.

Why Traditions act as impediment to change

① Orthodox justifications ⇒ a sense of preservation of traditions as a way to resist change.

Eg: Patriarchy ⇒ often justified by preservation of family life.

② Ancient texts, especially literary sources ⇒ source of resistance to change as they perceive to have religious sanctity.

Eg: Manusmriti, Ramayana etc.

- ③ status quoist attitude of older generations $\Rightarrow$ inability to give up power.

Social legislations

They can be an effective weapon against old customs:

- ① Provide statutory backing against practice of discriminatory customs.

Eg: Abolition of Sati Act $\Rightarrow$ statutory protection against sati.

- ② Legal penalisation incentives $\Rightarrow$ threat of legal repercussions.

Eg: 498A of IPC & Dowry Prohibition Act, 1960.

- ③ It spreads awareness regarding the practice of old customs.

Eg: Protection of Civil Rights Act $\Rightarrow$

against caste system.

- ④ Constitutional protection and recognition adds gravity to the problem.

Eg: constitutionalisation of
NCST, NESC, NCBC etc.

Challenges / Limitations

- ① Does not remove social biases, entrenched in attitude.

Eg: Manual scavengers → AS per MOSJE, 43000 / 45000 are SC.

- ② Flagrant violations and lack of speedy justice
Eg: Death of dalit school boy in Rajasthan.

- ③ Legal loopholes and lack of quick grievance redressal.
Eg: 18000 complaints pending with NCSC.

Therefore, social legislations are critical but needs to be accompanied with attitudinal changes.

7. Do you think that the forces of modernization that catalyzed the eradication of social evils in Indian society have also threatened our cultural values and ethos?

(Answer in 250 words) 15 Marks

Forces of modernisation can be recognised as globalisation, industrialisation and urbanisation, that have played their role as a double-edged sword.

Modernisation : Catalysts of
Forus 'Good' change

- ① Eradication of evil customary practices like sati, child marriage, genital mutilation etc.
- ② Increase in spread of education ⇒ driver for growth of society and economy.
- ③ Helped to generate awareness about liberty, equality.

democracy.

④ catalyst for women empowerment,
as it has improved health,
education and employability
of women.

⑤ Adoption of good practices
in terms of modern healthcare,
better job opportunities etc.

However, they have also
threatened our cultural
ethos.

Modernisation = Threats to Foras Cultural Ethos
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① Homogenisation of
cultures $\Rightarrow$ especially due to
globalisation $\Rightarrow$ reduction in
distinctness of indian cultural
diversity in terms of

music, dance, clothes, food etc.

② Threat to Indian linguistic diversity as more than 400 languages are on verge of extinction.

③ Destruction of traditional Indian family structure $\Rightarrow$ nuclearisation of families.

④ Challenges in social institution of marriage as individualism of west is penetrating in tradition of marriage.

⑤ Reduction of healthy lifestyle due to decreased physical labour, increased consumerism of junk, sedentary habits etc.

Therefore, there is a need to accept the good and discard the bad, to evolve modern forces in Indian society to tradition.

8. How does Indian society maintain continuity in traditional social values? Enumerate the changes taking place in it. (Answer in 250 words) 15 Marks

Indian civilisation is said to be a continuous civilisation as it has consistently flowed through time and adapted itself to changing conditions.

How Indian society maintains continuity

1) Flexibility in approach to time differences $\Rightarrow$ accepting the needs which arise with differences in time.

Eg: In modern times, women participation in workforce has increased as the time demands so.

2) Acceptance of diversity $\Rightarrow$ due to its tolerant nature,

Indian society has evolved into a mosaic model of multi-culturalism.

Eg: India is only country with multi-lingual, multiracial and multicultural tribals society.

Andamanese of A&N central Indian tribes N.E. tribes.

3) interaction and exposure with different cultures $\Rightarrow$ accepting the good from various cultures and discarding the bad.

Eg: Abolition of untouchability as it was derogatory to human dignity.

Changes in Indian society

① Nuclearisation of family structure $\Rightarrow$ socio-economic necessities have mandated mobility in family structure.

- ② Urbanisation of Indian society $\Rightarrow$ reduction in significance of rural folk houses.
 - ③ Equity in marriage power dynamics $\Rightarrow$ husband-wife parity, demands for legalising same-sex marriage etc.
 - ④ Attitudinal changes in society $\Rightarrow$ reduction in caste consciousness, patriarchy erosion etc.
 - ⑤ Imitation of west $\Rightarrow$ reflected in Macdonalisation of food systems, Walmartisation of shopping etc.
- hence, the need is for a balance between modernising forces and ancient cultural practices, to maintain the continuity of Indian society.

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

(Answer in 250 words) 15 Marks

An interesting feature of the Indian society is the prevalence of 'sects' within the larger segments of caste, region and religion.

Salience of 'sect'

(A) Caste - refers to an hierarchical, endogamous, occupation-based social grouping, divided into multiple sects.

Eg: Within Brahmins, there are sects, like 'Kaliya Brahmin'; Tuliya Brahmin etc.

→ sects in caste leads to uniqueness of customs within a social group based on homogeneity of occupation.

→ caste system itself a salient

feature of Indian society, and 'sects' in caste, based on regional, occupational, linguistic differences in unique to India.

(B) Region - geographical - socio-economic boundary, where people associate a 'sense of common identity'.

→ sects within region include diversity of groups, within a region ⇒ For eg: North-East India is a tribal region but divided between ethnicities like Mompa, Mishmi in Arunachal Pradesh, Meihs, Kutis in Manipur, Khasi, Jaintia in Meghalaya etc.

→ 'sects' within region add diversity to regional food, dress, language, dialect,

occupation etc.

→ However, it can also be a source of violence and ethnic clashes.

Eg: Kuki-Meitei conflict 2023.

(c) Religion - social group based on allegiance to common god and practices.

Eg: Within Christianity ⇒ Catholics, Syrian Christians, Protestants etc.

→ Adds heterogeneity in terms of socio-economic conditions, needs, demands etc.

→ can also become a source of ideological conflicts.

Therefore, 'sects' is a unique concept of Indian society, where the diversity of India is represented in utmost detail, the management of which is a crucial task.

10. Are tolerance, assimilation, and pluralism the key elements in the making of an Indian form of secularism? Justify your answer (Answer in 250 words) 15 Marks

Indian form of secularism is based on principled distance of the 'non-religious' state from all religions, while providing scope for growth and development of all religions.

Key elements of Indian secularism

(A) Tolerance $\Rightarrow$ positive acceptance of diversity, manifested through:

(a) Non-interference of state in religious matters, but makes provision for humanitarian development (Art. 27)

(b) Society $\Rightarrow$ cohabitation peacefully

Eg: Hindus (80%), Muslims (14%), Christians (2%), Sikhs (2%), Parsis, Buddhists, Jains etc. (census 2011)

(c) Individual - respect for inherent differences $\Rightarrow$ Eg: Freedom of speech & expression (Article 19(1)(a)).

(B) Assimilation $\Rightarrow$ Assimilation means inclusion into mainstream, to the extent that individual units are non-distinguishable.
 $\rightarrow$ While Indian secularism has embraced inclusion of diverse streams of in-migration, there is still adequate scope to maintain individual autonomy to profess, practice and propagate one's religion. (Art 25).

(c) Pluralism $\Rightarrow$ co-existence of multiple religions together $\Rightarrow$ pluralistic but multi-culturalism in a unity of mosaic assembly.

Indian secularism has provided scope for expression of one's religious identity, unlike the western states. $\Rightarrow$ creation of pluralistic society.

Other key elements of Indian secularism

① Peace & embracement of diversity.

② Uniform and principled intervention of state in religion for socio-economic development. Eg: Abolition of animal sacrifice, fire rituals etc.

③ Evolution and dynamism $\Rightarrow$ Natural development of pluralism.

Therefore, Indian secularism is unique and needs to be protected from forces of communalism, to ensure unity in diversity of India.

Space for Rough Work

Candidates must not
write on this margin

$$\frac{16 \frac{2}{3}}{48}$$

$$16 \frac{2}{3} = \frac{50}{3} \div 100$$

$$\frac{50 \times 1}{3 \times 27 \times 100}$$

NEXT IAS

Candidates must not write on this margin

Amount = $P \left(1 + \frac{R}{100}\right)^T$ Space for Rough Work

$$6350 \Rightarrow P \left(1 + \frac{50}{300}\right)^3$$

$$6350 = P \left(\frac{350}{300} \times \frac{350}{300} \times \frac{350}{300}\right)$$

$$\frac{\text{Amount}}{6350} = P \times \frac{7}{6} \times \frac{7}{6} \times \frac{7}{6} = \frac{343}{216} P$$

$$\frac{6350 \times 6 \times 6 \times 6}{7 \times 7 \times 7} = P$$

$$7 \times 7 \times 7$$

$$521 - 352 = 169 = 13^2$$

$$352 - 231 = 121 = 11^2$$

$$231 - 150 = 81 = 9^2$$

$$150 - 100 = 50 = 7^2$$

$$100 - 76 = 24 = 5^2$$

$$A = x \left(1 + \frac{10}{100}\right)^3$$

$$= x \left(\frac{110}{100} \times \frac{110}{100} \times \frac{110}{100}\right)$$

$$(A) = x \times \frac{11}{10} \times \frac{11}{10} \times \frac{11}{10}$$

$$= \frac{11x}{10} \times \frac{11}{10} \times \frac{11}{10} \quad \text{or} =$$

$$A - x = C.I.$$

$$\frac{1331x}{1000} - x = 1655$$

$$1331x - 1000x = 1655 \times 1000$$

$$331x = 1655 \times 1000$$

$$x = \frac{51655 \times 1000}{1331}$$

$$x = 5000$$

$$5000 \times \frac{5}{10} \times \frac{5}{2}$$

$$7) 6350(907$$

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$$\text{Amount} - P = C.I.$$

$$\frac{343}{216} P - P = 6350$$

$$343P - 216P = 6350 \times 216$$

$$127P = 6350 \times 216$$

$$P = \frac{6350 \times 216}{127}$$

$$P = 10800$$

$$S.I. = 10800 \times \frac{50}{100} \times \frac{3}{100}$$

$$S.I. = 108 \times 50 \times \frac{3}{100}$$

$$10800 \times \frac{50}{100} \times \frac{27}{100}$$

$$1331x$$

$$1000$$

$$10800 \times \frac{50}{100} \times \frac{27}{100}$$

$$1350 \times 50 \times 9$$

$$2 \frac{1}{2}$$

$$S.I. = \frac{P \times R \times T}{100}$$

$$S.I. = \frac{5000 \times 10 \times 5}{100}$$

$$S.I. = \frac{5000 \times 5 \times 5}{100}$$

$$S.I. = 50 \times 25 = 1250$$