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VIDHVATH IAS KAS ACADEMY
&
STUDY CENTRE

DAILY MCQ'S

FOR UPSC CIVIL SERVICE EXAMINATION

DATE: 01/09/2025 (MONDAY)

- Static mcq's
- Current Affairs mcq's
- Mains Practice Questions

QUIZ TIME!

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DAILY PRACTICE QUESTIONS FROM STATIC PART

Q1. Consider the following statements regarding the Mughal administrative system:

1. The Mansabdari system under Akbar was both a civil and military rank, and promotions were based only on hereditary claims.

2. The Jagirdari system was directly linked with the Mansabdari system, as jagirs were assigned for the maintenance of troops according to mansab ranks.

Which of the above statement(s) is/are correct?

(a) 1 only
(b) 2 only
(c) Both 1 and 2
(d) Neither 1 nor 2

Answer: (b)

Explanation:
The Mansabdari system was not hereditary; it was a combination of civil and military service, where merit also mattered. Hence statement 1 is incorrect.
The Jagirdari system was indeed tied to the Mansabdari system: jagirs were assigned to mansabdars to maintain troops. Hence statement 2 is correct.

Q2. Which of the following correctly describes the term *"Albedo"* often used in climate science?

(a) The capacity of an ecosystem to absorb greenhouse gases.
(b) The fraction of solar radiation reflected by a surface or body.
(c) The heat stored in oceans that drives monsoon circulation.
(d) The natural insulation provided by vegetation cover against desertification.

Answer: (b)

Explanation:
Albedo is the fraction of solar energy reflected back into space by a surface. Ice, snow, and deserts have high albedo, while forests and oceans have low albedo. It is crucial in understanding climate change and global warming.

Q3. Consider the following statements with reference to India's Balance of Payments (BoP):

1. A persistent Current Account Deficit (CAD) necessarily implies a negative Balance of Payments.

2. Capital account inflows can offset a CAD and still lead to an overall surplus in the BoP.

3. Foreign exchange reserves are adjusted in the BoP only when there is a deficit in both current and capital accounts combined.

Which of the above statements is/are correct?

(a) 1 and 2 only
(b) 2 and 3 only
(c) 1 and 3 only
(d) 1, 2 and 3

Answer: (b)

Explanation:
CAD does not necessarily mean an overall BoP deficit, since capital inflows (FDI, FPI, ECBs) can cover it. Hence statement 1 is incorrect.
Statement 2 is correct: capital inflows can offset CAD and produce surplus.
Statement 3 is also correct: forex reserves are used when both accounts together show deficit.

Q4. Consider the following statements about the office of the Governor in India:

1. The Governor holds office during the pleasure of the President, but his removal is subject to Parliamentary approval.

2. The Constitution prescribes no specific qualifications for appointment as a Governor.

3. The Governor can reserve a bill passed by the State Legislature for the consideration of the President.

4. The Governor is not answerable to the State Legislature for the exercise of his discretionary powers.

Which of the above statements is/are correct?

(a) 1, 2 and 3 only
(b) 2, 3 and 4 only
(c) 1 and 4 only
(d) 1, 2, 3 and 4

Answer: (b)

Explanation:
Statement 1 is incorrect: the Governor's removal does not require Parliament's approval.
Statement 2 is correct: no constitutional qualifications are prescribed.
Statement 3 is correct: the Governor can reserve certain bills for Presidential assent.
Statement 4 is correct: the Governor is not answerable to the Legislature for discretionary functions.

Q5. Assertion – Reason type -

Assertion (A): The eastern coastal plains of India are more fertile and agriculturally productive than the western coastal plains.
Reason (R): The eastern coastal plains are broader, formed by large deltas of rivers like the Mahanadi, Godavari, Krishna and Kaveri, while the western plains are narrow and dissected.

(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, but R is false
(d) A is false, but R is true

Answer: (a)

Explanation:
The eastern plains are wide and deltaic, enriched by river alluvium, hence agriculturally productive. The western plains are narrow, rocky, and less fertile. Both A and R are true, and R correctly explains A.

DAILY PRACTICE QUESTIONS FROM CURRENT AFFAIRS

Q1. Consider the following statements regarding the Ramon Magsaysay Award:

1. It is often considered Asia's Nobel Prize and was instituted in memory of a former President of the Philippines.

2. Indian recipients have been exclusively from the field of social service and rural development.

Which of the above statement(s) is/are correct?

(a) 1 only
(b) 2 only
(c) Both 1 and 2
(d) Neither 1 nor 2

Answer: (a)

Explanation:
Statement 1 is correct: the award, instituted in 1957 in memory of Ramon Magsaysay (President of the Philippines), is often termed "Asia's Nobel Prize."
Statement 2 is incorrect: Indians have received the award in multiple fields like journalism (P. Sainath), peace and international understanding (Jayaprakash Narayan), literature (Mahasweta Devi), and leadership (Arvind Kejriwal), not just social service.

Q2. Under the Government's Green Credit Programme methodology, how is credit assigned for tree plantation?

(a) Based on market price of timber species planted
(b) Based on the number of saplings surviving beyond 10 years
(c) Based on the incremental carbon sequestration measured periodically
(d) Based on the area of land diverted for compensatory afforestation

Answer: (c)

Explanation:
The Government's Green Credit methodology links credits to the **incremental carbon sequestration** achieved through verified tree plantation and survival rates, rather than just sapling count or timber value. This ensures ecological benefits are scientifically quantified.

Q3. Consider the following statements regarding *Mini Cloudbursts* in India:

1. A mini cloudburst is defined as localized rainfall exceeding 100 mm within one hour in a small area.

2. They are increasingly being reported in Himalayan states due to warming-driven changes in monsoon circulation.

3. Unlike conventional cloudbursts, mini cloudbursts are officially classified by the India Meteorological Department (IMD) as a distinct category.

Which of the above statements is/are correct?

(a) 1 and 2 only
(b) 2 and 3 only

(c) 1 and 3 only
(d) 1, 2 and 3

Answer: (a)

Explanation:
Statement 1 is correct: cloudbursts, including mini ones, involve extremely high rainfall in a very short span (commonly ~100 mm/hour).
Statement 2 is correct: climate change has intensified monsoon variability in fragile Himalayan terrain, increasing such events.
Statement 3 is incorrect: IMD does not officially classify "mini cloudbursts" separately—it remains a descriptive media/academic term.

Q4. Consider the following statements about the Bhairav Commando Battalions:

1. They were created in the early 1990s as part of counter-insurgency forces in Jammu and Kashmir.

2. The battalions are an elite wing of the Central Reserve Police Force (CRPF) with specialized jungle warfare training.

3. They have been deployed for anti-terror operations, VIP protection, and strategic installations' security.

4. Their name "Bhairav" is symbolically derived from the fierce form of Lord Shiva, reflecting their combat role.

Which of the above statements is/are correct?

(a) 1, 2 and 3 only
(b) 2, 3 and 4 only
(c) 1, 3 and 4 only
(d) 1, 2, 3 and 4

Answer: (c)

Explanation:
Statement 1 is correct: they were formed in 1995 in J&K as part of counter-insurgency.
Statement 2 is incorrect: they are not a wing of CRPF but part of the Jammu & Kashmir Police.
Statement 3 is correct: they perform anti-terror operations, VIP duty, and securing critical assets.
Statement 4 is correct: the name Bhairav indeed symbolizes the fierce aspect of Lord Shiva.

Q5. Assertion – Reason type -

Assertion (A): The Vrindavani Vastra, woven in 16th century Assam, is regarded as one of the finest surviving examples of Indian textile heritage.
Reason (R): It was a cotton textile produced by Mughal karkhanas in Delhi under Emperor Akbar, depicting Persian hunting scenes.

(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, but R is false
(d) A is false, but R is true

Answer: (c)

Explanation:

Assertion is true: the Vrindavani Vastra, commissioned by Srimanta Sankardeva in Assam, narrates episodes from Lord Krishna's life, making it a rare textile art piece.

Reason is false: it was not a Mughal cotton textile but an Assamese silk textile, woven by artisans under Vaishnava influence, not depicting Persian themes.

Q6. Indira Point, the southernmost tip of India, is located in which island group?

(a) Little Andaman
(b) Car Nicobar
(c) Great Nicobar
(d) Ritchie's Archipelago

Answer: (c)

Explanation:

Indira Point is the southernmost point of India, located on **Great Nicobar Island** in the Andaman and Nicobar Islands. It was submerged partially during the 2004 tsunami.

DAILY PRACTICE QUESTIONS FOR MAINS ANSWER WRITING PRACTICE

GS Paper 1:

Q1. *Discuss how the Bhakti and Sufi movements contributed to the democratization of Indian society during the medieval period. Illustrate with examples.*

Answer:

The Bhakti and Sufi movements emerged between the 8th and 17th centuries as powerful reformative traditions, challenging orthodoxy and rigid hierarchies in Indian society. Their contribution to democratization was profound.

First, both movements emphasized *personal devotion* over ritualistic practices. Bhakti saints such as Kabir, Mirabai, Tulsidas, and Chaitanya stressed love for God that transcended caste, creed, or gender. Similarly, Sufi saints like Khwaja Moinuddin Chishti, Nizamuddin Auliya, and Bulleh Shah focused on mystical union with the divine through love and compassion, thereby making religion more inclusive.

Second, they actively opposed social divisions. For instance, Basavanna and the Virashaiva movement in Karnataka rejected caste discrimination and priestly dominance. Kabir ridiculed both Hindu and Muslim orthodoxy, advocating for a universal God. These teachings weakened Brahmanical hegemony and clerical authority, encouraging lay participation in spiritual life.

Third, the language of communication was a democratizing tool. Saints preached in vernaculars—Awadhi, Braj, Marathi, Punjabi, Tamil—rather than Sanskrit or Persian. This empowered common people, who could now access spiritual teachings without mediation by elites. The Sufi practice of sama (devotional music) and Bhakti poetry enhanced cultural inclusivity.

Fourth, these movements nurtured syncretism. The fusion of Hindu and Islamic traditions created spaces for dialogue and co-existence, visible in composite art forms, music (qawwalis, bhajans), and shrines like Ajmer Sharif which attract people across faiths.

Finally, their egalitarian ethos sowed seeds of reform. The emphasis on compassion, charity (langar in Sufi khanqahs), and rejection of untouchability contributed to a more humane and egalitarian order.

In conclusion, Bhakti and Sufi movements democratized Indian society by dismantling hierarchies, empowering commoners, and fostering unity across communities. Their legacy remains relevant in India's pluralism and constitutional values of equality and fraternity.

GS Paper 2:

Q2. *The Indian Constitution enshrines Directive Principles of State Policy (DPSPs) as a means to achieve socio-economic justice. Critically examine the challenges in realizing these principles in contemporary governance.*

Answer:
The Directive Principles of State Policy (Part IV, Articles 36–51) were designed to guide India towards social and economic democracy, ensuring justice, equity, and welfare. However, their implementation faces persistent challenges.

Firstly, resource constraints hinder realization. For instance, universal healthcare (Article 47) and free legal aid (Article 39A) require significant fiscal commitments. With competing priorities like defense and infrastructure, welfare objectives often remain underfunded.

Secondly, federalism complicates execution. Many DPSPs require cooperative action between Union and states (e.g., Article 48A on environment, Article 45 on early childhood care). Divergence in political will and administrative capacity leads to uneven progress across regions.

Thirdly, conflict between DPSPs and Fundamental Rights emerges. For example, prohibition under Article 47 has often clashed with the right to livelihood of communities dependent on liquor production. Similarly, reservation policies under Article 46 for weaker sections face judicial scrutiny for balancing with equality rights.

Fourth, judicial enforcement is limited. The Supreme Court in *State of Madras v. Champakam Dorairajan (1951)* ruled that DPSPs are non-justiciable. Though the Court later harmonized DPSPs with Fundamental Rights (e.g., *Kesavananda Bharati*, *Minerva Mills*), their non-binding nature allows governments to selectively implement them.

Fifth, socio-political challenges persist. Corruption, bureaucratic inertia, and vested interests dilute welfare policies. For instance, land reforms envisaged under Article 39(b) remain incomplete due to resistance from landed elites.

However, there has been progress. Mid-Day Meal Scheme, MGNREGA (Article 41), Right to Education Act (Article 45), and environmental jurisprudence (Article 48A) reflect gradual operationalization. Courts have expanded Article 21 to incorporate socio-economic rights, indirectly enforcing DPSPs.

In conclusion, while DPSPs embody India's vision of a welfare state, their realization requires stronger fiscal commitment, cooperative federalism, institutional accountability, and political will. Making them central to policy evaluation, rather than symbolic, is key to bridging constitutional ideals and governance realities.

GS Paper 3:

Q3. *India has witnessed an increasing frequency of climate-induced disasters such as floods, droughts, and heatwaves. Evaluate the gaps in India's disaster management framework and suggest measures to strengthen climate resilience.*

Answer:
India ranks among the most disaster-prone nations, with nearly 68% of land vulnerable to droughts, 12% to floods, and significant exposure to cyclones and heatwaves. Climate change has exacerbated these risks, challenging disaster management frameworks.

Key gaps include:

1. **Reactive approach:** Disaster management remains response-centric. While the Disaster Management Act (2005) created the NDMA and SDMAs, pre-disaster risk reduction is underemphasized.

2. **Urban vulnerability:** Poor urban planning—encroachment on floodplains (Chennai floods, 2015), inadequate drainage, and unplanned expansion—aggravates climate risks.

3. **Data and forecasting limitations:** Although IMD has improved cyclone prediction, real-time data for localized events like cloudbursts and heatwaves is insufficient. Dissemination at community levels remains weak.

4. **Institutional coordination:** Multiple agencies—NDMA, NDRF, state departments—often operate with overlapping mandates and poor coordination.

5. **Socio-economic inequities:** Marginalized groups—small farmers, women, informal workers—lack coping capacity, making them disproportionately vulnerable.

6. **Climate-disaster disconnect:** Disaster management and climate adaptation policies often function in silos. For instance, State Action Plans on Climate Change are poorly integrated with district disaster management plans.

Way forward:

- **Shift to resilience-building:** Mainstream disaster risk reduction into all development planning, especially infrastructure and housing.

- **Nature-based solutions:** Restore wetlands, mangroves, and forest cover to buffer against floods and cyclones.

- **Technology and forecasting:** Enhance localized weather prediction, AI-based early warning systems, and last-mile dissemination.

- **Community participation:** Train local panchayats and civil society in preparedness; integrate indigenous coping practices.

- **Financial instruments:** Expand climate insurance, green bonds, and disaster risk funds to support recovery.

- **Policy integration:** Align climate action with disaster frameworks, ensuring convergence of SDGs, Sendai Framework, and Paris Agreement goals.

In conclusion, India's disaster management must evolve from reactive relief to proactive climate resilience. Building adaptive capacities at community, institutional, and ecological levels is essential to safeguard lives, livelihoods, and long-term sustainability.

GS Paper 4:

Q4. *Ethical leadership in public service requires balancing personal morality with institutional responsibility. Discuss with examples how civil servants can navigate ethical dilemmas in governance.*

Answer:
Ethical leadership lies at the heart of public service, requiring civil servants to balance their personal morality with institutional duties. Ethical dilemmas arise when legal mandates, organizational norms, and personal values conflict.

One classic dilemma is between **rule compliance and compassion**. For instance, a strict application of eviction orders against slum dwellers may uphold legality but violate humanitarian considerations. Ethical leadership requires finding innovative solutions—rehabilitation before eviction—that harmonize legality with empathy.

Another dilemma is **conflict of interest**. A district officer overseeing a tender process may have relatives among bidders. Here, transparency and recusal uphold integrity and institutional trust. Personal morality demands fairness, while institutional responsibility requires avoidance of even perceived bias.

Civil servants also face **political pressure**. For example, transferring officials for resisting unlawful directives is common. Ethical leadership demands courage of conviction (*civil service neutrality*), using constitutional safeguards like reporting to higher authorities or judicial recourse, while still respecting the chain of command.

Examples from practice strengthen the argument. E. Sreedharan (Delhi Metro) demonstrated ethical leadership by refusing political interference, delivering projects with efficiency. Armstrong Pame, known as the "Miracle Man of Manipur," mobilized community resources ethically to build roads, aligning personal morality with institutional goals.

Tools to navigate dilemmas include:

- **Code of Conduct:** adherence to All India Services (Conduct) Rules.

- **Ethical reasoning frameworks:** utilitarian (maximizing welfare), deontological (duty-bound), or Gandhian (truth and non-violence) approaches.

- **Institutional mechanisms:** Lokpal, vigilance commissions, RTI promote accountability.

- **Personal integrity:** cultivating virtues like honesty, empathy, and courage helps resist compromise.

In conclusion, ethical leadership is not about choosing between personal morality and institutional duty, but integrating both to serve public interest. By upholding constitutional values, displaying integrity, and exercising prudent judgment, civil servants can convert dilemmas into opportunities for ethical governance.

Current Affairs:

Q5. *Critically analyze the relevance of the Panchsheel Doctrine in contemporary India–China relations. Can the spirit of Panchsheel guide future engagement?*

Answer:

The Panchsheel Doctrine, formulated in 1954, outlined five principles of peaceful coexistence: mutual respect for sovereignty, non-aggression, non-interference, equality, and peaceful co-existence. Though initially a milestone in India–China relations, its relevance in today's geopolitics is contested.

Historically, Panchsheel embodied post-colonial aspirations for independent foreign policies and was endorsed by leaders like Nehru and Zhou Enlai. However, the 1962 India–China war exposed its fragility, as territorial disputes contradicted mutual respect and non-aggression.

In contemporary times, challenges persist:

- **Border disputes:** The 2020 Galwan clash and ongoing standoff in Eastern Ladakh show breaches of non-aggression and sovereignty principles.

- **Strategic rivalry:** China's Belt and Road Initiative (BRI) undermines India's sovereignty in Pakistan-occupied Kashmir, violating Panchsheel's spirit.

- **Interference in spheres of influence:** China's growing presence in South Asia (Sri Lanka, Nepal) and Indian Ocean challenges India's regional primacy.

- **Asymmetry in power:** Economic and military imbalance reduces space for equal partnership envisaged in Panchsheel.

Yet, Panchsheel retains normative value. It provides a framework for dialogue and coexistence amidst rivalry. Both nations continue to cite Panchsheel in diplomatic rhetoric, reflecting its symbolic significance. Moreover, principles like mutual respect and peaceful coexistence resonate with multilateral norms under the UN Charter and Bandung Conference.

The way forward lies in recalibrating Panchsheel. Trust-building through border agreements, economic interdependence, and multilateral cooperation (BRICS, SCO, G20) can revive its spirit. However, realism demands that Panchsheel must be supplemented with deterrence, strategic alliances, and robust border management.

In conclusion, Panchsheel alone cannot resolve India–China contradictions, but its principles offer a moral compass to prevent escalation and seek areas of cooperation. For the future, a blend of Panchsheel's ideals with pragmatic security measures will shape stable engagement.