



“We help you reach for the star”

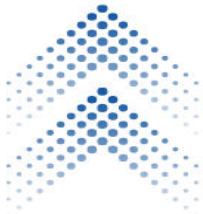
VIDHVATH IAS KAS ACADEMY & STUDY CENTRE

DAILY MCQ'S

FOR UPSC CIVIL SERVICE EXAMINATION

DATE: 27/08/2026 (THURSDAY)

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



 **9972258970 & 9740702455**

**#317/A SKB Arcade, D. Subbaiah Road,
Ramaswamy Circle, Mysuru-570004**



DAILY PRACTICE QUESTIONS FROM STATIC PART

Q.1 Consider the following statements regarding the Charter Act of 1813:

1. It ended the East India Company's monopoly over Indian trade, except in the trade of tea and trade with China.
2. It for the first time recognized the educational responsibility of the State by allocating funds for promoting Indian education.

Which of the statements given above is/are correct?

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

Answer: (c)

Explanation:

- The Charter Act of 1813 terminated the commercial monopoly of the East India Company in India but retained it for tea and trade with China. Hence, statement 1 is correct.
- The Act allocated Rs. 1 lakh annually for the promotion of education in India, marking the first instance of the State acknowledging responsibility in this field. Hence, statement 2 is correct.

Q.2 Under the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, which of the following rights is *not* recognized?

- (a) Ownership rights over minor forest produce.
- (b) Conversion of forest villages into revenue villages.
- (c) Absolute rights for large-scale commercial logging by forest dwellers.
- (d) Rights to protect, regenerate, or manage community forest resources.

Answer: (c)

Explanation:

The Forest Rights Act, 2006 recognizes both individual and community rights, including ownership of minor forest produce, conversion of forest villages, and community rights to protect forest resources. However, it does not allow unrestricted or absolute rights for commercial logging, which would contradict the conservation framework of the Act.

Q.3 Consider the following statements regarding Foreign Portfolio Investment (FPI):

1. FPIs are regulated by the Reserve Bank of India (RBI) under the FEMA Act, 1999.
2. FPIs include investments in equity instruments, debt instruments, and derivatives.
3. Unlike Foreign Direct Investment (FDI), FPIs confer controlling rights and management participation in the companies they invest in.



How many of the above statements are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Answer: (b)

Explanation:

- Statement 1 is incorrect: FPIs are regulated by the **SEBI** (not RBI) under the SEBI (FPI) Regulations, 2019.
- Statement 2 is correct: FPIs can invest in equity, debt, and derivatives.
- Statement 3 is incorrect: FPIs are passive investments and do not confer controlling rights or management participation (unlike FDI).
Thus, only statement 2 is correct → Answer (a) *would be wrong*; actually only one statement is correct, so the correct option is (a).

Q.4 Consider the following statements:

1. Directive Principles of State Policy (DPSPs) are enforceable by courts, whereas Fundamental Duties are not legally enforceable.
2. Fundamental Duties were inserted into the Constitution by the 42nd Constitutional Amendment Act, 1976.
3. Both DPSPs and Fundamental Duties aim to establish a balance between individual rights and socio-economic responsibilities.
4. The Constitution originally contained Fundamental Duties, while DPSPs were added later through amendment.

Which of the above statements are correct?

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

Answer: (a)

Explanation:

- Statement 1 is incorrect: DPSPs are non-justiciable (not enforceable), whereas certain Fundamental Duties can be enforced indirectly (e.g., court rulings linked to Article 51A).
- Statement 2 is correct: Fundamental Duties were indeed added by the 42nd Amendment (Part IVA).
- Statement 3 is correct: Both are intended to harmonize rights with duties and responsibilities.
- Statement 4 is incorrect: DPSPs were part of the original Constitution (Part IV), while Fundamental Duties were added later.



Q.5 Assertion – Reason type-

Assertion (A): Genes located close to each other on the same chromosome tend to be inherited together.

Reason (R): Such genes are said to exhibit linkage, as the probability of crossing over between them is low.

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

Answer: (a)

Explanation:

Genes located close to each other on the same chromosome are less likely to be separated during crossing over in meiosis, hence they are inherited together. This phenomenon is known as **linkage**, and it reduces the chance of recombination between such genes. Thus, both Assertion and Reason are correct, and R correctly explains A.

DAILY PRACTICE QUESTIONS FROM CURRENT AFFAIRS

Q.1 Consider the following statements about the Apatanis of Arunachal Pradesh:

1. Their traditional agro-system is centred on settled wet-rice fields integrated with fish culture, which historically reduced reliance on shifting cultivation.
2. The “Apatani Cultural Landscape” of Ziro Valley has been placed on UNESCO’s Tentative List for World Heritage inscription.

Which of the statements given above is/are correct?

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

Answer: (c)

Explanation:

The Apatanis have developed a unique paddy-cum-fish system with terrace cultivation, reducing dependence on shifting cultivation. Their cultural landscape at Ziro Valley is indeed listed on UNESCO’s Tentative List.

Q.2 Which one of the following is the specific law that prohibits improper use of the State Emblem of India?

- (a) Emblems and Names (Prevention of Improper Use) Act, 1950
- (b) Prevention of Insults to National Honour Act, 1971
- (c) State Emblem of India (Prohibition of Improper Use) Act, 2005
- (d) Official Secrets Act, 1923

Answer: (c)



Explanation:

The State Emblem of India (Prohibition of Improper Use) Act, 2005 specifically governs use of the emblem. Other Acts deal with broader emblems, national honour, or secrecy.

Q.3 Consider the following statements about mpox (formerly monkeypox):

1. WHO recommended the term “mpox” in 2022, replacing “monkeypox” after a transition period.
2. The 2022–23 multi-country outbreak was primarily associated with clade IIb of the virus.
3. WHO’s Public Health Emergency of International Concern (PHEIC) for the 2022–23 outbreak was declared ended in May 2023.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Answer: (c)

Explanation:

WHO adopted the term “mpox” in 2022. The global outbreak was of clade IIb, and the related PHEIC was ended in May 2023. Hence, all three statements are correct.

Q.4 Consider the following statements with reference to CoWIN and India’s immunisation stack:

1. CoWIN issues digitally verifiable vaccination certificates with QR codes that can be validated online.
2. CoWIN is owned and operated by the Ministry of Health & Family Welfare (MoHFW).
3. U-WIN is being rolled out to digitise the Universal Immunization Programme, leveraging CoWIN’s architecture and integrations.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Answer: (c)

Explanation:

CoWIN certificates are digitally signed with QR codes, the platform is run by MoHFW, and U-WIN extends the framework to routine immunisation. All three statements are correct.

Q.5 Consider the following statements regarding Nilgiri Tea:

1. Nilgiri Orthodox Tea is a registered Geographical Indication (GI) of India.
2. The Nilgiri Hills receive both South-West and North-East monsoons, enabling year-round plucking.



3. Only Orthodox teas are produced in Nilgiri; CTC is not manufactured there.
4. The region's ability to pluck nearly throughout the year is due to winter dormancy of tea bushes.

Which of the statements given above are correct?

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

Answer: (a)

Explanation:

Nilgiri Orthodox Tea is GI-registered. The region benefits from both monsoons, allowing plucking through the year. CTC is also produced, and winter dormancy is not the reason for extended plucking.

Q.6 With reference to the Red Sea, consider the following pairs:

1. Bab-el-Mandeb Strait — Connects Red Sea with Gulf of Aden
2. Gulf of Aqaba — Bordered only by Jordan and Israel
3. Port of Jeddah (Saudi Arabia) — Located on the Red Sea
4. Socotra Island — Located within the Red Sea

How many of the above pairs are correctly matched?

- (a) One
- (b) Two
- (c) Three
- (d) Four

Answer: (b)

Explanation:

Bab-el-Mandeb connects the Red Sea to the Gulf of Aden (correct). Gulf of Aqaba borders four countries, not just two (incorrect). Jeddah lies on the Red Sea (correct). Socotra lies in the Arabian Sea, not the Red Sea (incorrect). Thus, two are correct.



DAILY PRACTICE QUESTIONS FOR MAINS ANSWER WRITING PRACTICE

GS – 1:

Q.1 *“The Bhakti and Sufi movements not only challenged ritualism but also became powerful instruments of socio-cultural integration. Critically examine.”*

Sample Answer :

The Bhakti and Sufi movements from the medieval period represent a civilizational turning point in Indian history. They emerged as a response to rigid orthodoxy, growing ritualism, and widening social stratification within both Hinduism and Islam.

The **Bhakti saints** like Kabir, Mirabai, Tulsidas, and Namdev emphasized personal devotion to a formless God, bypassing priestly mediation. Similarly, **Sufi mystics** such as Khwaja Moinuddin Chishti and Nizamuddin Auliya emphasized spiritual experience, universal love, and service to humanity. This common emphasis on **direct communion with the divine** made spirituality accessible to the marginalized.

Their significance lies in:

1. **Challenging ritualism and orthodoxy** – The saints criticized caste barriers, untouchability, meaningless sacrifices, and hollow rituals. Kabir’s dohas and Basava’s vachanas were sharp social commentaries.
2. **Cultural synthesis** – Vernacular literature flourished. Bhakti poetry enriched Hindi, Marathi, Kannada, and Bengali, while Sufi traditions influenced Urdu and Hindustani music.
3. **Communitarian spaces** – Khanqahs and Bhajan gatherings created spaces for shared spirituality, transcending caste and religious divides.
4. **Political impact** – They acted as cultural glue in a fragmented polity, softening communal boundaries in a diverse society.

However, the integrative power was **not absolute**. Orthodoxy persisted; caste stratification remained strong despite critique. The Bhakti movement’s egalitarian ethos often got absorbed into mainstream rituals, and Sufi orders too saw hierarchical degeneration.

Yet, their long-term legacy is profound. They infused Indian culture with values of **tolerance, pluralism, and syncretism**, which influenced later reform movements, from Sikhism to 19th-century socio-religious reforms.

In conclusion, Bhakti and Sufi movements were not merely spiritual currents but cultural bridges that democratized faith and created a **shared moral vocabulary of devotion, compassion, and equality**, crucial to India’s composite heritage.



GS – 2:

Q.2 “Despite affirmative action policies, social justice in India remains elusive. Discuss the structural challenges and suggest reforms.”

Sample Answer :

India’s constitutional commitment to social justice is enshrined in Articles 14–17, 38, and 46. Reservation policies in education, employment, and political representation aimed to uplift marginalized groups. Yet, despite decades of affirmative action, **social justice remains unfinished business.**

Structural challenges:

1. **Caste rigidity** – Caste continues to dictate access to resources, status, and networks. Untouchability may be legally abolished but persists in subtler forms.
2. **Creamy layer and intra-group inequalities** – Benefits of reservations are often cornered by relatively better-off sub-groups, leaving the most marginalized (like Dalit women or Particularly Vulnerable Tribal Groups) behind.
3. **Economic stratification** – Poverty intersects with caste, making upward mobility difficult. Informal sector dominance limits effectiveness of job quotas.
4. **Educational deficits** – Poor quality schooling and digital divides hinder marginalized children from even reaching higher education or competitive jobs.
5. **Social discrimination** – Discrimination in housing, marriage, and labour markets perpetuates exclusion beyond policy domains.
6. **Policy design flaws** – Overemphasis on quotas without parallel investments in healthcare, skilling, and social capital creates dependency rather than empowerment.

Reforms needed:

- **Targeted measures within groups** – Sub-classification in SCs/STs to ensure equitable distribution of benefits.
- **Focus on quality education** – Improve government schools, mid-day meals, and digital access.
- **Social sensitization** – Strengthening awareness campaigns against discrimination.
- **Beyond reservations** – Enhance employability through skill-development, entrepreneurship support, and land reforms.
- **Stronger enforcement** – Effective implementation of laws like the SC/ST (Prevention of Atrocities) Act.
- **Intersectional policies** – Gender-caste-poverty linkages must be addressed holistically.

In conclusion, reservations remain necessary but insufficient. True social justice demands tackling deeper **structural inequalities**—in education, economy, and social relations—so that the constitutional promise translates into lived equality.



GS – 3:

Q.3 “The increasing frequency of urban floods in India points to a crisis of urban planning rather than just climate change. Critically analyze.”

Sample Answer:

Urban floods in India—Mumbai (2005, 2017), Chennai (2015), Hyderabad (2020), and Bengaluru (2022)—demonstrate an alarming pattern. While climate change intensifies extreme rainfall, the persistence of urban floods points primarily to **planning failures**.

Crisis of urban planning:

1. **Encroachment on natural drainage systems** – Lakes, wetlands, and stormwater channels have been encroached for real estate, reducing absorption capacity.
2. **Unregulated urbanisation** – Cities have grown haphazardly without zoning laws or enforcement. Paved surfaces reduce groundwater recharge.
3. **Poor drainage infrastructure** – Outdated stormwater networks fail to handle high-intensity rainfall; solid waste clogs drains.
4. **Weak governance** – Multiple overlapping agencies with little coordination exacerbate response delays.
5. **Neglected climate adaptation** – Urban master plans rarely integrate resilience or risk-mapping.

Climate change factor:

- Increased frequency of cloudbursts, erratic monsoons, and rising sea levels (coastal flooding) amplify the risk. Yet, without human mismanagement, rainfall alone need not translate into devastation.

Critical analysis:

- Floods are thus not “natural” but largely “man-made disasters.” For instance, Chennai floods were worsened by encroachment on Pallikaranai marshland; Bengaluru’s IT corridor floods exposed poor stormwater planning.
- Blaming climate change alone risks absolving urban planners and governance systems of accountability.

Way forward:

- Enforce **zoning regulations**; protect wetlands and floodplains.
- Build **nature-based solutions** like bio-swales, permeable pavements, urban forests.
- Modernize stormwater systems with real-time sensors.
- Create **unified city-level disaster management authorities**.
- Integrate **climate risk assessments** into smart city and AMRUT missions.

In conclusion, climate change is a multiplier but the root lies in flawed planning. Urban floods will persist unless governance shifts from reactive relief to proactive **resilient urban design**.



GS – 4:

Q.4 “*The utilitarian principle of ‘greatest good for the greatest number’ has shaped governance philosophies but also invites ethical dilemmas. Examine.*”

Sample Answer :

Utilitarianism, articulated by **Jeremy Bentham** and refined by **John Stuart Mill**, posits that the morality of an action should be judged by its consequences—maximizing happiness or welfare for the largest number.

Contributions to governance:

- **Policy-making:** Utilitarianism underlies cost–benefit analyses in welfare schemes, infrastructure projects, and taxation. For instance, public health vaccination campaigns seek to protect the maximum population even at some individual cost.
- **Democratic ethos:** It aligns with majoritarian decision-making where policies are designed around collective welfare.
- **Law reforms:** Bentham’s call for rational, secular, and codified laws influenced modern legal systems.

Ethical dilemmas:

- **Tyranny of majority:** Maximizing collective happiness may trample minority rights (e.g., compulsory sterilization programmes once justified on utilitarian grounds).
- **Measuring happiness:** Utilitarianism struggles with intangible values—justice, dignity, and liberty—which cannot be reduced to numerical utility.
- **Ends vs. means:** Utilitarianism may justify ethically questionable actions (e.g., torture to extract information) if they lead to greater net benefit.
- **Long-term vs. short-term:** Policies that yield immediate majoritarian gain (like subsidies) may harm sustainability and intergenerational equity.

Reconciliation attempts:

- Mill’s refinement emphasized **qualitative happiness** and protection of individual liberties to guard against majoritarianism.
- Modern governance blends utilitarian logic with **deontological principles** (rights-based, justice-oriented approaches) and constitutional checks.

Conclusion:

Utilitarianism remains a pragmatic guide for governance, especially in resource-constrained democracies. Yet, governance cannot be reduced to a calculus of numbers. A balanced ethical framework must harmonize utilitarian efficiency with **rights, dignity, and justice**, ensuring that pursuit of the greatest good does not create the gravest wrongs.



Current Affairs

Q.5 “Operation Guddar has highlighted the evolving nature of counter-insurgency in India’s internal security framework. Discuss its significance, challenges, and implications.”

Sample Answer:

Operation Guddar, launched in 2024, is a coordinated offensive against Naxal insurgents in the **Maad region of Chhattisgarh**, once considered a core Maoist stronghold. It represents a significant milestone in India’s counter-insurgency efforts.

Significance:

1. **Strategic penetration** – Forces entered areas hitherto inaccessible due to Maoist dominance, establishing permanent camps.
2. **Psychological impact** – Demonstrated state capacity to reclaim “liberated zones,” weakening Maoist propaganda of invincibility.
3. **Integrated approach** – Operation involved **CRPF’s CoBRA units, state police, and intelligence inputs**, showcasing inter-agency coordination.
4. **Security-development nexus** – By opening road connectivity and preparing ground for welfare schemes, it aligns with the “clear, hold, build” counter-insurgency doctrine.

Challenges:

- **Terrain & logistics:** Dense forests, poor connectivity, and landmines complicate sustained operations.
- **Civilian protection:** Avoiding collateral damage is crucial; excessive militarization risks alienating local tribal communities.
- **Resilience of Maoists:** Despite setbacks, Maoists retain underground networks, local sympathizers, and propaganda machinery.
- **Development lag:** Unless followed up with effective governance—schools, health, livelihoods—the security gains may not sustain.

Implications:

- **Security landscape:** Success in Maad reduces Maoist geographical space, pushing insurgents into survival mode.
- **Policy trajectory:** Reinforces the model of combining **kinetic operations with developmental push** in LWE areas.
- **Long-term stability:** Paves way for tribal integration, but also tests the state’s ability to deliver inclusive governance.
- **National message:** Symbolizes India’s determination to decisively end Left Wing Extremism, a decades-old internal threat.

Conclusion:

Operation Guddar reflects a maturing counter-insurgency paradigm—shifting from defensive containment to proactive territorial reclamation. Its success, however, will ultimately depend on whether **security gains are consolidated with socio-economic justice** for tribal populations long trapped between insurgency and neglect.