

Q.1) Trace the evolution of Stupa architecture in ancient India. How did its form and symbolism reflect the religious and socio-political contexts of its time? (150 words, 10 marks)

Introduction

Stupas, originally rooted in **prehistoric burial mounds**, evolved into profound **Buddhist religious structures** reflecting both spiritual ideals and state power.

Body

Evolution of Stupa Architecture

- **Pre-Buddhist Origins:** Early megalithic and Vedic burial mounds served as the **conceptual and structural prototypes** for Buddhist stupas.
- **Ashokan Stupas (3rd Century BCE):** Emperor Ashoka commissioned **84,000 stupas** to house Buddha's relics; e.g., **Sanchi Stupa I (original core)** marked the earliest stone stupa construction. 
- **Shunga and Satavahana Phase (2nd BCE–1st CE):** Existing stupas were enlarged with **vedikas (railings)** and **toranas (gateways)**; e.g., **Bharhut** and **Amaravati**, featuring narrative reliefs of Jataka tales. 
- **Mahayana Influence (1st–4th CE):** Stupas incorporated **Buddha images**, reflecting doctrinal shifts; e.g., **Dhamek Stupa, Sarnath** with larger scale and pradakshina paths. 
- **Miniaturisation and Spread (Post-5th CE):** Emergence of **votive stupas** and replication in **Sri Lanka, Myanmar, and Indonesia** (e.g., **Borobudur**).
- **Integration with Monastic Complexes:** Stupas became part of larger **vihara complexes** like **Nalanda** and **Vikramashila**, indicating institutionalisation of Buddhist learning. 

Reflection of Religious and Socio-Political Context

- **Relic Worship:** Early stupas embodied **Buddha's presence through relics**, umbrellas, and footprints—avoiding images in accordance with early **Theravada beliefs**.
- **Ashokan Dhamma:** Stupas became vehicles of **moral statecraft** under Ashoka, projecting **imperial authority through spiritual legitimacy**.
- **Lay and Merchant Patronage:** Inscriptions at Bharhut and Sanchi reveal funding by **guilds, women, and commoners**, highlighting **Buddhism's popular base**.

- **Visual Sermons:** Jataka panels on toranas served as **moral instruction tools** for the illiterate, aiding religious dissemination.
- **Shift to Iconic Representation:** With Mahayana Buddhism, stupas integrated **anthropomorphic Buddhas**, reflecting changing theological emphasis on **Bodhisattva ideals**.
- **Cosmological Symbols:** The dome (anda) represented **Mount Meru**, harmika the **abode of gods**, and chhatra the **Triple Jewels (Buddha, Dhamma, Sangha)**.
- **Political Message:** Kushanas and Guptas used stupas and related imagery to align with Buddhism and **assert imperial dharma**.

Conclusion

The UNESCO World Heritage tag given to sites like Sanchi Stupa shows how India's ancient stupa architecture is valued around the world for its religious meaning, artistic beauty, and lasting cultural importance.

Q.2) Examine how the interaction between indigenous Indian traditions and foreign influences shaped the Gandhara school of art. (150 words, 10 marks)

Introduction

The Gandhara school of art, developed between 1st century BCE and 4th century CE, exemplifies a rich fusion of Indian spiritual ethos and Greco-Roman artistic techniques, creating a distinctive Buddhist visual culture in northwestern India.

Body

Interaction between the Traditions

- **Religious Foundations:** The core themes were Buddhist—depictions of the life of the Buddha, Bodhisattvas, and Jataka tales drawn from Indian spiritual tradition.
- **Philosophical Influence:** Indian emphasis on detachment, enlightenment, and the cycle of rebirth gave the art deep symbolic content beyond visual beauty.
- **Greco-Roman Naturalism:** Sculptures adopted Western stylistic features—realistic musculature, wavy hair, and flowing drapery, as seen in the *Standing Buddha of Takht-i-Bahi*.
- **Hellenistic Techniques:** Use of perspective, depth, halos and anatomical precision mirrored Greek sculpture.
- **Political Patronage:** Kushana kings like Kanishka promoted Buddhism while embracing Hellenistic aesthetics, fostering this hybrid art form.



Shaping of Gandhara Art

- **Human Form of Buddha:** For the first time, Buddha was depicted in human form, inspired by Greek gods—calm face, long robe, and halo, seen in *Buddha from Jamal Garhi*.
- **Narrative Reliefs:** Scenes like the *Dream of Queen Maya* or *Great Departure* were portrayed using Greco-Roman compositional devices, yet told Indian religious stories.
- **Architectural Fusion:** Monasteries and stupas incorporated Greek-style columns, friezes, and archways alongside traditional Buddhist chaityas.
- **Material Adaptation:** Use of grey schist stone allowed intricate carving, contrasting with the red sandstone of Mathura.
- **Cross-Cultural Spread:** Gandhara art travelled through the Silk Road, influencing Buddhist imagery in Central Asia, China, and even Japan.



Conclusion

The fusion of Indian themes with Greco-Roman techniques made Gandhara art distinct from indigenous styles like Mathura's idealised symbolism, Amaravati's narrative flow, and Sanchi's aniconism, giving it a unique place in the evolution of Buddhist art.

Q.3) Discuss the transition from tribal polity to monarchy during the Vedic period. What factors contributed to this evolution? (150 words, 10 marks)

Introduction

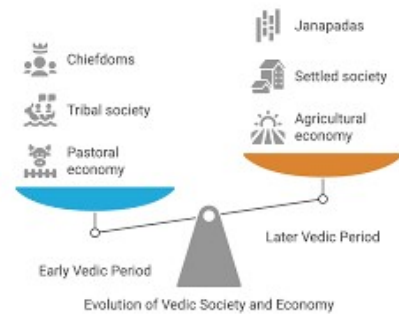
The Vedic period witnessed a transition from early tribal (jana-based) political structures to hereditary monarchies (rajyas) by the Later Vedic Age, driven by social stratification, territorial expansion, and growing need for centralised authority.

Body

Transition from Tribal Polity to Monarchy

- **Tribal Assemblies:** Early Vedic polities featured *sabha* and *samiti*, participatory councils seen in Rig Vedic tribes like the **Bharatas and Purus**.
- **From Jana to Janapada:** Settlement along the **Ganga-Yamuna Doab** led to territorial units like **Kuru and Panchala kingdoms**, replacing mobile tribal groups.

- **Hereditary Kingship:** Decline of elective leadership; kings like **Parikshit (Mahabharata lineage)** were legitimised through dynastic lineage.
- **Royal Rituals:** Later Vedic texts like the **Aitareya Brahmana** describe *rajasuya* and *ashvamedha* yajnas asserting kingly supremacy.
- **Decline of Assemblies:** Monarchs gradually overrode tribal checks and centralised authority under **rajatantra**.



Factors Contributing to the Evolution

- **Agricultural Surplus:** Use of iron tools (*krishna ayas*) enabled clearing forests in the **Middle Gangetic plains**, supporting settled farming.
- **Social Hierarchies:** The rise of **varna system** strengthened kshatriya dominance and Brahmanical justification of monarchy.
- **Economic Power:** Kings like the **Kurus** extracted taxes (*bali*) and maintained standing armies for expansion.
- **Support from Brahmins:** Priests received land and patronage; texts like **Shatapatha Brahmana** described the king as divine representative.
- **External Threats and Warfare:** Constant conflicts, e.g., **Bharata–Tritsu alliance**, required military centralisation and strong rulers.

Conclusion

The shift to monarchy introduced ideas of political legitimacy and territorial control that redefined governance beyond kinship. These developments laid the ideological and structural foundation for the emergence of the Mahajanapadas as early state systems.

Q.4) Unity in diversity has long defined the Indian ethos. Critically analyse how this principle is sustained in contemporary India. (150 words, 10 marks)

Introduction

“Unity in Diversity” reflects India’s civilisational ethos—where multiple religions, languages, and cultures coexist within a constitutional framework.

Body

Mechanisms Sustaining Unity in Diversity

- **Constitutional Framework:** Fundamental Rights (Articles 25–30), Official Languages (8th Schedule), and **federalism** ensure pluralism.

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Contemporary Challenges and Strains

- **Religious Polarisation:** Communal rhetoric and sectarian violence strain harmony (e.g. Delhi Riots 2020).
- **Language Politics:** Resistance to Hindi imposition in southern states reflects linguistic assertion.
- **Regionalism:** Movements like **Maratha reservation**, Gorkhaland, or intra-state conflicts in Northeast challenge national integration.
- **Digital Echo Chambers:** Social media has amplified **identity-based fault lines** and misinformation.
- **Economic Inequality:** Disparities between regions (e.g. BIMARU vs South India) can breed alienation and sub-nationalism.

Conclusion

While countries like France face unrest amid growing diversity, India's social fabric endures through its civilisational ethos and constitutional values. Upholding inclusive governance is vital to sustain this unique model of pluralistic harmony.

Q.5) While Gupta temples reflect a formative phase of Hindu temple architecture, Chola temples represent its zenith. Discuss with suitable examples. (150 words, 10 marks)

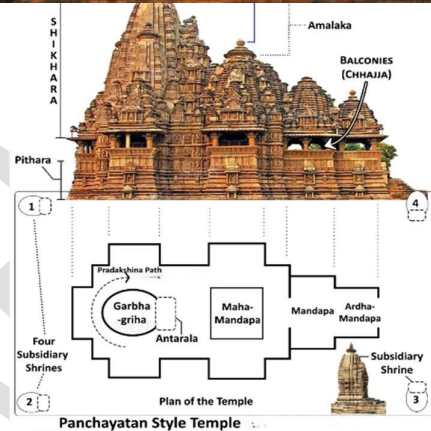
Introduction

The Gupta period marked the beginning of Hindu temple architecture, while the Chola period took it to its peak. Both show how temple design grew with changes in religion, space, and royal support.

Body

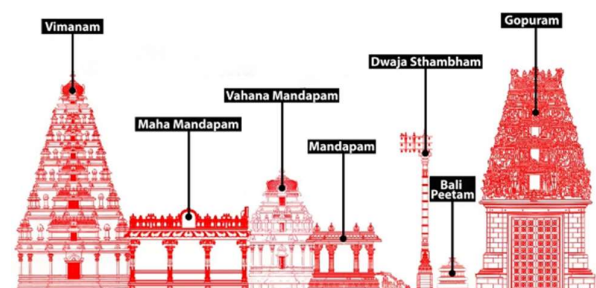
Gupta Temples – The Formative Phase

- **Structural Innovation:** Transition from rock-cut to **freestanding temples** (e.g., Dashavatara Temple, Deogarh).
- **Nagara Style Origins:** Use of **shikhara (tower)** over sanctum began, though modest in scale.
- **Panchayatana Layout:** Central shrine with four subsidiary shrines emerged, showing spatial experimentation.
- **Material Use:** Sandstone and mortar used for proportionate and symmetrical design.
- **Symbolism:** Temples were religious as well as **cultural nuclei** promoting sculpture, music, and learning.



Chola Temples – The Zenith of Dravidian Style

- **Scale and Grandeur:** Massive temples like **Brihadeshwara Temple (Thanjavur)** symbolised imperial power.
- **Architectural Precision:** Granite used for large-scale construction with intricate iconographic detailing.
- **Religious-Cultural Hubs:** Temples became centres for **dance (Bharatanatyam)**, inscriptions, education, and economic activity.
- **Ritual Complexity:** Elaborate festivals and temple administration systems (devadasis, land grants) institutionalised temple culture.



- **Dravidian Features:** Towering **vimana**, pillared mandapas, and massive **gopurams** defined stylistic maturity.

Conclusion

Innings to Chola grandeur, Hindu temple architecture evolved in form and function—spiritual, artistic, and political. Today, UNESCO-tagged temples like Brihadeshwara and Mahabodhi reflect this enduring legacy on the global stage.

Q.6) What were the main events that led the British to pass the Rowlatt Act, and how did the people of India respond to this law? (150 words, 10 marks)

Introduction

The Rowlatt Act of 1919, officially the Anarchical and Revolutionary Crimes Act, was enacted by the British to curb revolutionary activities after World War I, sparking nationwide outrage and mass civil disobedience.

Body

Events Leading to the Rowlatt Act

- **Revolutionary Nationalism:** Rise of revolutionary groups like **Ghadar Party** and **Berlin Committee** during WWI alarmed the British.
- **Wartime Repression:** The **Defence of India Act, 1915** gave the government emergency powers to arrest and detain suspects without trial.
- **Post-war Fear:** Despite the war's end, the British feared **Bolshevik-style uprisings** in India due to economic hardships and returning soldiers.
- **Rowlatt Committee (1918):** Headed by **Justice Sidney Rowlatt**, it recommended continuing emergency powers to curb 'sedition'.
- **Disregard for Indian Opinion:** The Act was passed despite **unanimous opposition by Indian members** of the Imperial Legislative Council, deepening distrust.

Indian Response to the Rowlatt Act

- **Nationwide Protests:** Gandhi launched the **Rowlatt Satyagraha (1919)**—India's first all-India non-violent civil disobedience movement.

- **Hartals and Strikes:** Massive **hartals, processions, and strikes** were organised in cities like Delhi, Bombay, and Amritsar.
- **Punjab Resistance:** The protest turned intense in Punjab, culminating in the **Jallianwala Bagh massacre** (April 13, 1919), where hundreds were killed.
- **Repression and Arrests:** Leaders like **Dr. Saifuddin Kitchlew** and **Dr. Satyapal** were arrested, triggering public anger.
- **Withdrawal of Movement:** Gandhi suspended the movement due to outbreaks of violence, but the Act deeply **shaped Indian nationalist unity**.



Conclusion

The Rowlatt Act exposed colonial authoritarianism and marked a turning point in Indian nationalism, transforming moderate discontent into mass resistance and laying the foundation for future Gandhian mass movements like Non-Cooperation.

Q.7) How does the risk of heat vary across different states in India, and what geographical and anthropogenic factors make some areas more vulnerable than others? (150 words, 10 marks)

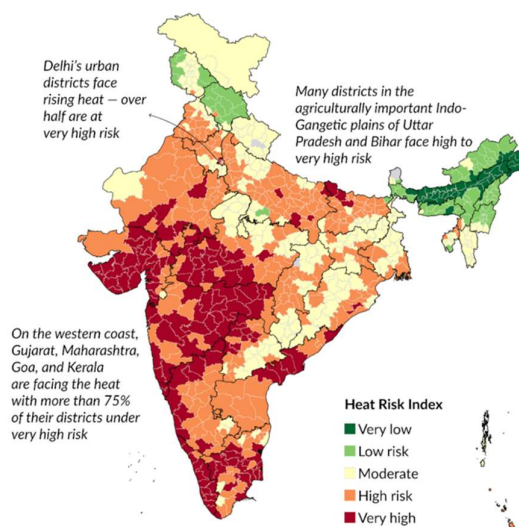
Introduction

India witnessed a record 554 heatwave days in 2024, more than double the previous year. With heatwaves lasting up to 20 days in April alone, states like Rajasthan, Gujarat, and Odisha face mounting climate vulnerability.

Body

Geographic Variation in Heat Risk Across India

- **Northwest India (Rajasthan, Haryana):** Faces extreme dry heat due to **arid desert climate**, low moisture, and prolonged pre-monsoon conditions.
- **Central India (MP, Chhattisgarh):** Records **high land surface temperatures** due to **deforestation** and dry deciduous terrain.
- **Eastern Coast (Odisha, Andhra Pradesh):** Experiences humid heat and high **Wet Bulb Temperatures**, stressing human tolerance.
- **Urban Centres (Delhi, Ahmedabad):** **Urban Heat Island (UHI)** effect elevates temperatures, especially during nights.
- **Northeast and Western Ghats:** Least exposed due to **forest cover, rainfall**, and hilly terrain which dissipates heat faster.



Source: How extreme heat is impacting India (2025)
Note: Grey indicates no data available

Geographical Factors Making Areas More Vulnerable

- **Topography:** Low-lying plains like the Indo-Gangetic region trap more heat compared to elevated or hilly areas, leading to prolonged high temperatures.
- **Vegetation Loss:** Arid zones such as Rajasthan and deforested belts in central India lack natural cooling, intensifying surface heat.
- **Water Availability:** Inland regions without lakes or coastal influence, like Chhattisgarh and Telangana, experience limited temperature moderation.
- **Soil Moisture Deficit:** Dry regions like Vidarbha heat up quickly due to poor moisture retention, raising land surface temperatures.
- **Wind Patterns:** Areas lacking sea breeze or monsoon winds, such as northwest India, face delayed cooling and longer heatwaves.

Anthropogenic Factors Contributing to Heat Risk

- **Urbanisation:** Dense built-up areas with concrete surfaces trap heat—e.g., Delhi's UHI effect increases night temperature by 3–5°C.
- **Land Use Change:** Conversion of agricultural or forest lands into industrial zones intensifies local warming.
- **Socio-Economic Exposure:** Vulnerable populations (slum dwellers, outdoor workers) lack cooling access and heat awareness.
- **Climate Change:** Rising global temperatures have increased **frequency of heatwaves**—India saw **280 heatwave days (2010–2019)**, IMD.

- **Planning Deficit:** Limited **Heat Action Plans (HAPs)** outside metro cities leaves millions unprotected in Tier-2 and rural areas.

Conclusion

India needs region-wise heat plans that include more trees, better warnings, climate-safe buildings, and health support to protect people living in areas most affected by rising heat.

Q.8) The migrant labour is the invisible spine of Indian urban economies. Discuss the systemic neglect of migrants in urban planning using examples from cities such as Bengaluru, Mumbai, Chennai and Delhi. (150 words, 10 marks)

Introduction

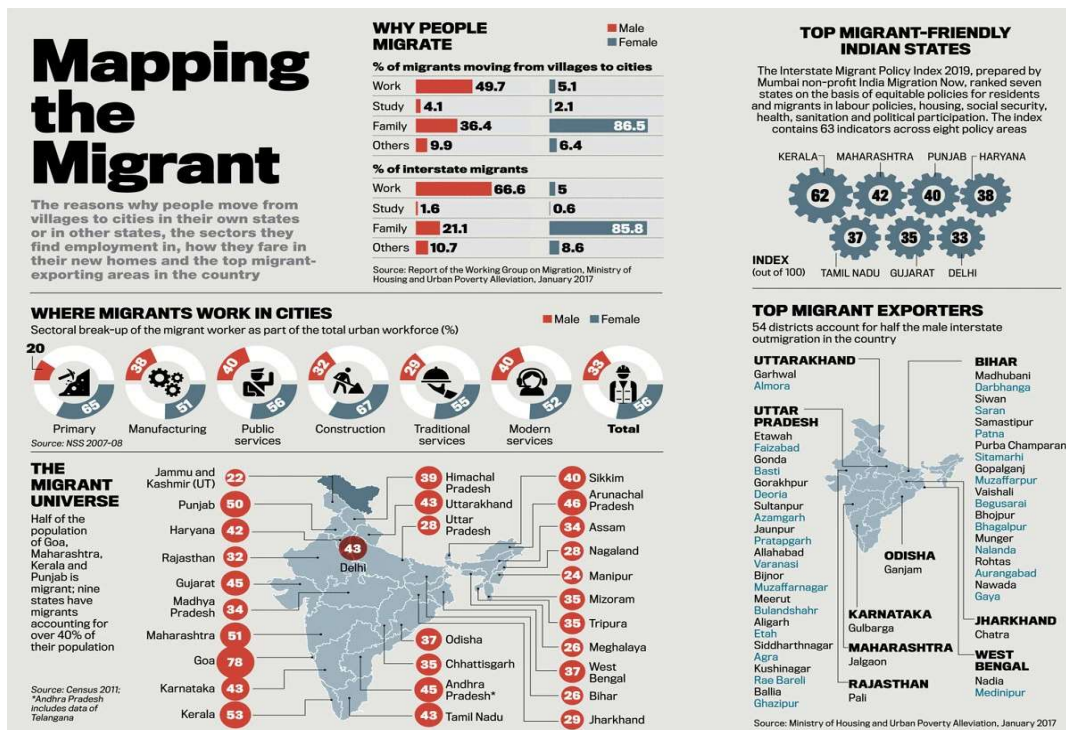
Migrant labour makes up over 20% of India's urban population and drives key sectors like construction, transport, and services. Yet, most cities lack proper housing, healthcare, or social security plans for these essential workers.

Body

Migrant Labour's Role in Urban Economies

- **Construction Backbone:** Over 50% of India's construction workers are inter-state migrants, vital to real estate and infrastructure.
- **Service Sector:** Drivers, delivery agents, cleaners, and domestic workers are overwhelmingly from migrant backgrounds.
- **Low-Wage Manufacturing:** Textiles, leather, and small-scale industries in cities like Chennai and Mumbai heavily rely on seasonal migrant workers.
- **Informal Urbanisation:** Migrants build and sustain city infrastructure, yet live in slums or unauthorized colonies.

- **COVID-19 Impact:** The 2020 lockdown exposed their structural invisibility—millions walked home due to lack of transport, jobs, or housing.



Systemic Neglect in Urban Planning

- **Bengaluru:**
 - Migrants power the **tech city's real estate boom**, yet lack formal rental access.
 - **No language support** or social integration efforts for labourers from north and northeast India.
 - Minimal focus in **master plans** or mobility schemes (e.g., no targeted shelters near work hubs).
- **Mumbai:**
 - Dharavi and other slums house thousands of migrant workers, yet urban renewal rarely considers **livelihood preservation**.
 - Lack of **in-situ rehabilitation**, sanitation access, and Aadhaar-linked service delivery deepens vulnerability.
 - Migrant mill workers displaced post-1990s liberalisation remain unrecognised in housing schemes.
- **Chennai:**
 - Large migrant clusters from Bihar, Odisha, Assam in **manufacturing zones and seafood industries**.
 - **Language barriers** in public services and **lack of health insurance portability** hinder access to schemes like Ayushman Bharat.
 - Urban schemes focus on smart city projects, not labour hostels or mobility needs.

- **Delhi:**

- Migrants dominate construction and street vending; yet **Delhi Master Plan 2041** lacks clear provisioning for **affordable rental housing**.
- EWS housing allocations often bypass migrant populations due to **ID proof/residency restrictions**.
- **COVID-19 exodus** from Delhi NCR highlighted breakdown in urban food security and transport planning for migrants.

Conclusion

Ignoring migrant workers in urban planning not only defies ILO's vision of decent work but also fuels unplanned urban growth—leading to slums, poor services, and inequality. Inclusive policies are vital to achieving **SDG 11 (Sustainable Cities)** and **SDG 8 (Decent Work)**.

Q.9) What is an 'urban heat island'? Discuss the factors behind it and explain its impact on cities in India. (150 words, 10 marks)

Introduction

An **Urban Heat Island (UHI)** is a phenomenon where urban areas experience significantly higher temperatures than surrounding rural regions, due to concentrated human activity, altered land surfaces, and limited vegetation—affecting both climate and livability.

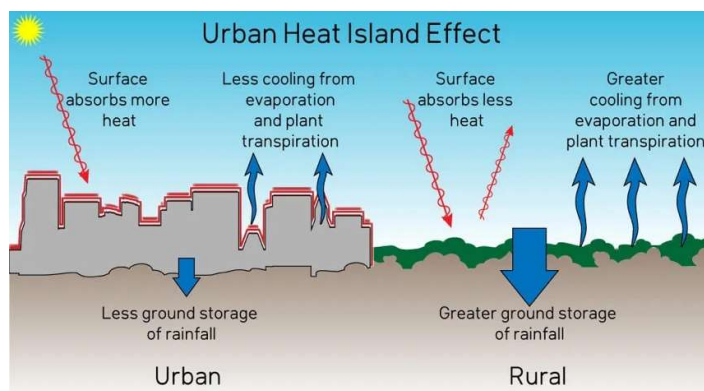


Body

Factors Behind Urban Heat Island Effect

- **Surface Modification:** Concrete, asphalt, and glass absorb and re-radiate more heat than natural surfaces.
- **Lack of Vegetation:** Sparse tree cover and green spaces reduce natural cooling via evapotranspiration.

- **Anthropogenic Heat:** Emissions from vehicles, air conditioners, and industries contribute to local warming.
- **Dense Urban Morphology:** Closely built structures limit air flow, trapping heat, especially at night.
- **Energy Consumption:** Higher energy use in cities for cooling creates a feedback loop—more heat leads to more cooling demand.



Impact on Indian Cities

- **Rising Night Temperatures:** Cities like **Delhi and Ahmedabad** experience night-time temperatures **4–6°C higher** than surrounding rural areas due to the Urban Heat Island (UHI) effect (CEEW, 2024).
- **Public Health Burden:** In 2023, India reported over **1,400 heat-related deaths**, with outdoor workers, the elderly, and slum dwellers at highest risk (NCRB, IMD reports).
- **Energy Stress:** Peak electricity demand in Delhi crossed **8,000 MW** during summer 2024, largely due to cooling needs, contributing to grid stress and higher emissions (CEA, 2024).
- **Inequity in Exposure:** Over **60% of urban slum households** lack proper ventilation or thermal insulation, making them highly vulnerable during extreme heat (NFHS-5, MoHUA).
- **Disrupted Urban Ecology:** UHI contributes to **increased ground-level ozone**, worsens air pollution, disrupts bird and insect activity, and may delay monsoon onset—undermining ecological balance.

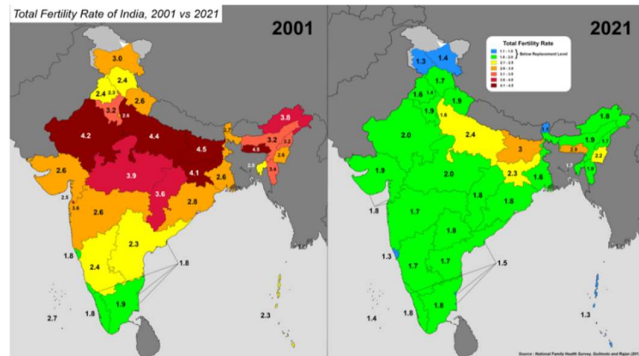
Conclusion

To tackle urban heat, Indian cities must follow the **India Cooling Action Plan (ICAP)** by increasing green spaces, using cool roofs, improving energy efficiency, and raising public awareness—making cities more livable and climate-resilient.

Q.10) Examine the reasons for declining fertility rate in India. Does it vary in Urban and rural areas? Discuss its impact on women empowerment. (150 words, 10 marks)

Introduction

India's fertility rate has dropped to 2.0 (NFHS-5), below the replacement level of 2.1. Urban areas report 1.6, while rural areas stand at 2.1. This change reflects better healthcare, education, and greater control for women.



Body

Reasons for Declining Fertility Rate in India

- **Increased Female Literacy:** Literate women tend to marry later and opt for smaller families.
- **Access to Contraception:** Modern family planning methods are more widely available through ASHA and NHM outreach.
- **Delayed Marriages:** Median age of marriage has risen to **22.1 years (NFHS-5)**, reducing early childbearing.
- **Urbanisation and Cost of Living:** High living costs, career priorities, and lifestyle changes reduce family size preference.
- **Government Schemes:** Initiatives like **Mission Parivar Vikas**, and IEC campaigns have improved reproductive health awareness.

Urban–Rural Variations in Fertility

- **Urban Fertility:** Lower at **1.6** due to education, employment, and nuclear families.
- **Rural Fertility:** Higher at **2.1**, but declining due to rising rural schooling and health access.
- **Access Gaps:** Urban women have better access to **institutional deliveries and contraceptives**.
- **Cultural Preferences:** Son preference and early marriages still more prevalent in rural and tribal belts.
- **Migration Effects:** Rural-urban migrants often carry rural fertility patterns into informal urban settlements.

Impact on Women Empowerment

- **Better Education Opportunities:** Fewer children allow women to **pursue higher education and vocational training**.
- **Workforce Participation:** Delayed childbirth and family planning enhance **female labour force engagement**, especially in services.
- **Health Outcomes:** Lower fertility reduces **maternal mortality and malnutrition**, improving women's physical autonomy.
- **Decision-Making Power:** Smaller families shift household dynamics, often granting **greater voice to women** in finances and mobility.
- With fewer caregiving duties, women gain time for **civic, economic, and political participation**.

Conclusion

Declining fertility marks India's entry into the third stage of demographic transition, similar to developed nations. To harness the resulting demographic dividend, India must bridge rural-urban gaps and ensure reproductive rights for inclusive, gender-equitable growth.

Q.11) Despite constitutional equality, gender disparities persist in India. Discuss the factors behind this paradox and its impact on inclusive democracy. (250 words, 15 marks)

Introduction

Though the Constitution promises equality (Articles 14, 15, 16), women in India still face discrimination in jobs, education, and politics. This shows a gap between legal rights and real-life equality.

Body

Factors Behind Persistent Gender Disparities

- **Patriarchal Norms:** Traditional beliefs and social roles continue to limit women's freedom, decision-making, and mobility—especially in rural and conservative settings.
- **Economic Invisibility:** Women's **unpaid domestic and care work** contributes nearly **40% to India's GDP** (ILO estimate), yet remains uncounted; female **Labour Force Participation Rate is just 24%** (PLFS 2022–23).
- **Educational Gaps:** Despite near gender parity in primary enrolment, **35% of girls drop out by secondary school** (U-DISE 2021–22), mainly due to domestic responsibilities and child marriage.
- **Political Underrepresentation:** Women hold only **14% of Lok Sabha seats** and **33% in panchayats**, despite the 2023 Women's Reservation Bill, which is yet to be enforced nationally.



- **Gender-based Violence:** India reported over **4 lakh cases of crimes against women in 2022** (NCRB), creating fear and limiting women's access to workplaces, transport, and justice systems.

Impact on Inclusive Democracy

- **Unequal Voice in Decision-making:** Women constitute nearly **50% of India's population**, yet only **14% of Parliament members** and **10% of state legislators**, limiting gender-responsive governance.
- **Skewed Development Outcomes:** India ranks **127 out of 146** in the Global Gender Gap Report 2023, with persistent gaps in health, education, and economic opportunity—hindering sustainable development.
- **Policy Design Flaws:** Only **11% of senior bureaucrats** are women (DoPT, 2023), often resulting in gender-blind schemes that overlook the needs of working mothers, widows, or Dalit/Adivasi women.
- **Trust Deficit in Institutions:** Over **77% of sexual assault cases remain pending in courts** (NCRB 2022), deterring women from seeking justice and undermining faith in institutions.
- **Economic Barriers:** As per NFHS-5, **only 43% of women own a bank account and operate it independently**, while lack of land titles or digital IDs further excludes them from state benefits and civic participation.

Conclusion

Bridging the gap between rights and reality needs a shift from women-centric to women-led development—through education, safety, and representation. As Amartya Sen said, "Empowering women is key to social transformation."

Q.12) How have caste-based reservations affected the socio-economic progress of marginalised communities in India? Do they also lead to increased caste pride and awareness? What were B.R. Ambedkar's suggestions to annihilate the caste system? (250 words, 15 marks)

Introduction

Caste-based reservations were introduced as a form of affirmative action to correct historical injustices and ensure social justice for SCs, STs, and OBCs. While they have promoted mobility, exclusion, identity assertion, and caste prejudice still persist.

Body

Socio-Economic Impact of Caste-Based Reservations

- **Educational Mobility:** Increased access to schools, colleges, and scholarships for SC/ST/OBC students, e.g., SC enrolment in higher education rose to **15.6% (AISHE 2020–21)**.
- **Employment Inclusion:** Representation in public services, particularly in Group C & D jobs, has improved basic livelihood security.
- **Political Empowerment:** Reservation in Panchayats and Lok Sabha has enabled **grassroots leadership** from marginalised communities.
- **Creation of Middle Class:** Emergence of a Dalit-OBC middle class in urban India through jobs and education.
- **Persistent Gaps:** Despite benefits, **economic inequality** within castes and **discrimination in private sector** remain unaddressed.

➔ *These outcomes have not only improved material conditions for many but also sparked a stronger assertion of caste identity and dignity among marginalised groups.*

Rise in Caste Pride and Awareness

- **Identity Assertion:** Movements like **Dalit Panthers, BSP, and Jatav mobilisation** reflect rising caste pride and political consciousness.
- **Cultural Renaissance:** Celebration of figures like **Ambedkar, Periyar, Phule** in community festivals and symbols.
- **Social Assertion:** Visible shift from silent suffering to **demand for dignity and equality**.

B.R. Ambedkar's Ideas to Annihilate Caste

- **Inter-caste Marriage:** Urged caste Hindus to marry outside their jati to break endogamy and social separation.
- **Abolition of Varna System:** Rejected religious justification for caste; emphasised **constitutional morality over Manusmriti**.
- **Education and Representation:** Believed in **educate, agitate, organise** as tools for Dalit empowerment.
- **Separate Identity:** Advocated for separate electorates (initially) and later conversion to **Buddhism** to escape Hindu caste structure.
- **State Intervention:** Called for **reservations, legal safeguards**, and land reforms to dismantle caste-based exclusion.

Conclusion

Ambedkar stressed equality through rights, while Gandhi called for social harmony. Together, their visions remind us that true progress needs both justice and unity to ensure equal opportunity and dignity for all in Indian society.

Q.13) Critically examine how the Treaty of Versailles marked the end of World War I but sowed the seeds for World War II. (250 words, 15 marks)

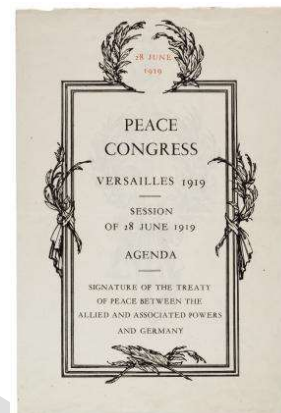
Introduction

The Treaty of Versailles (1919) formally ended World War I by imposing harsh terms on Germany. However, its punitive nature, political humiliation, and economic burdens became catalysts for instability and the rise of militarism in Europe.

Body

Harsh Provisions of the Treaty

- **War Guilt Clause (Article 231):** Held Germany solely responsible for the war, damaging national pride.
- **Heavy Reparations:** Germany was ordered to pay **132 billion gold marks**, devastating its post-war economy.
- **Territorial Losses:** Loss of Alsace-Lorraine, Polish Corridor, and colonies fuelled resentment and revanchism.
- **Military Restrictions:** German army capped at 100,000; no air force or submarines allowed—crippling its defence.
- **Dismantling Empires:** Redrew Europe by dismantling Austro-Hungarian and Ottoman empires, creating **unstable new states** in Eastern Europe.



Political and Economic Fallout in Germany

- **Economic Collapse:** Reparations led to **hyperinflation (1923)** and mass unemployment, eroding faith in the Weimar Republic.
- **Rise of Extremism:** Humiliation and instability enabled the **Nazi Party's rise**, promising revenge and revival.
- **Loss of Trust in Democracy:** Versailles symbolised betrayal to many Germans, weakening democratic legitimacy.
- **Appeasement of Nationalism:** German grievances were manipulated to justify **militarisation, rearmament**, and territorial expansion.

Seeds of World War 2

- **Moral Bankruptcy of Peace:** The treaty ignored **Wilson's principle of self-determination**, leading to discontent in colonies and minority groups.
- **Lack of Enforcement:** League of Nations failed to check German violations due to **weakness and U.S. absence**.
- **Lack of Vision:** Unlike post-WWII settlement, Versailles lacked a vision for **rehabilitating Germany into the global order**.

- **Revisionist Alliances:** Axis powers like **Germany, Italy, and Japan** rose partly in reaction to post-WWI arrangements.
- **Trigger of WWII:** Germany's invasion of Poland (1939) was a direct challenge to Versailles-imposed borders and terms.

Conclusion

The Treaty of Versailles ended World War I but its harsh terms created anger and instability, helping Hitler rise. After World War II, leaders avoided such punishment and focused on rebuilding to ensure lasting peace.

Q.14) The decline of Indian handicrafts during British rule was not merely due to foreign competition but also due to colonial policies. Examine. (250 words, 15 marks)

Introduction

Colonial economic policies such as duty-free import of British textiles, heavy taxation on Indian crafts, and dismantling of local credit networks led to a 50% decline in artisan employment by 1850, crippling traditional industries and livelihoods.

Body

Exploitative Colonial Policies

- **Deindustrialisation Strategy:** British aimed to make India a **raw material supplier** and **market for British goods**, sidelining local artisans.
- **Tariff Discrimination:** Indian goods faced **high duties in Britain**, while **British imports were duty-free** in India—creating unequal competition.
- **Revenue Settlements:** Heavy land taxes under **Permanent Settlement** forced artisans-turned-farmers to abandon crafts and prioritise subsistence.
- **Destruction of Institutions:** The **guild system and craft clusters** (e.g. weaving in Bengal) lost state and societal patronage.
- **Transport and Railways:** Designed to aid **British commercial interests**, they brought floods of imports, undermining local production networks.

Causes beyond Competition

- **Loss of Royal Patronage:** Decline of princely states and courts (e.g., Awadh, Hyderabad) reduced demand for luxury crafts.
- **Lack of Technological Upgradation:** Indian artisans were not supported in modernising tools or accessing capital.
- **Census and Classification:** British census often **misclassified skilled artisans as 'low castes'**, marginalising their social status.
- **Mass Unemployment:** Handloom weavers and metal workers lost livelihoods—by **1850s, over 1 million weavers** were displaced.

- **Famines and Poverty:** Colonial neglect during famines further eroded artisan incomes and sustainability of crafts.

Conclusion

Colonial deindustrialisation uprooted artisan economies, causing long-term damage to India's industrial base. This legacy still echoes in today's rural poverty, overreliance on agriculture, and India's struggle to create broad-based, inclusive non-farm employment.

Q.15) What are the consequences of Himalayan glacier retreat on India's agriculture and water availability? Explain. (250 words, 15 marks)

Introduction

Himalayan glaciers are retreating at an alarming rate of 20 meters per year, with the International Centre for Integrated Mountain Development (ICIMOD) warning that up to 40% of their ice could vanish by 2100—threatening India's water security.

Body

Impact on River Water Availability

- **Flow Disruption:** Glacier melt contributes nearly **45% of the Indus River's summer flow**. Continued retreat may cause **initial surges**, followed by a sharp **decline after 2050** (ICIMOD 2023).
- **Reduced Perennial Flow:** The **Gangotri Glacier has retreated over 3 km since 1935**, threatening to make **Ganga and Yamuna seasonal**, reducing irrigation water in Uttar Pradesh and Bihar.
- **Groundwater Recharge:** Glacial rivers recharge **Indo-Gangetic aquifers**, which supply **85% of rural drinking water**. Declining meltwater may lower water tables and affect drinking water availability.
- **Hydropower Risk:** Key projects like **Tehri (Uttarakhand)** and **Karcham Wangtoo (Himachal Pradesh)** face risks of **reduced output** and **sedimentation**, impacting dam safety and energy security.
- **Water Conflicts:** Declining glacier-fed flows in rivers like the **Chenab and Jhelum** worsened tensions during **dry spells such as 2021**, impacting Indus Waters Treaty dynamics.

Consequences for Indian Agriculture

- **Irrigation Stress:** Around **64% of India's irrigated land** depends on glacier-fed rivers. Reduced flows affect **rabi season irrigation**, especially in **northern plains**.
- **Crop Yield Decline:** Studies show a **15–20% yield drop** in wheat and rice due to unreliable irrigation in Punjab, Haryana, and western UP.

- **Flash Floods and Sedimentation:** Glacial lake outburst floods (GLOFs) like the **2021 Chamoli disaster** damaged agricultural fields and caused siltation, reducing soil quality.
- **Shift in Cropping Patterns:** In water-stressed regions like **eastern UP and Bihar**, farmers are gradually switching from water-intensive crops to **millets and pulses**.
- **Livelihood Vulnerability:** Over **85% of Himalayan farmers are smallholders**. Glacier retreat threatens their **food security, income stability**, and may accelerate **distress migration**.

Conclusion

Himalayan glacier retreat threatens India's water and food security. Strengthening missions like the **National Mission for Sustaining the Himalayan Ecosystem (NMSHE)**, glacier monitoring, and watershed management is vital for resilience and sustainable development.

Q.16) What is a bomb cyclone? Explain the meteorological conditions that lead to its formation and discuss its potential impacts. (250 words, 15 marks)

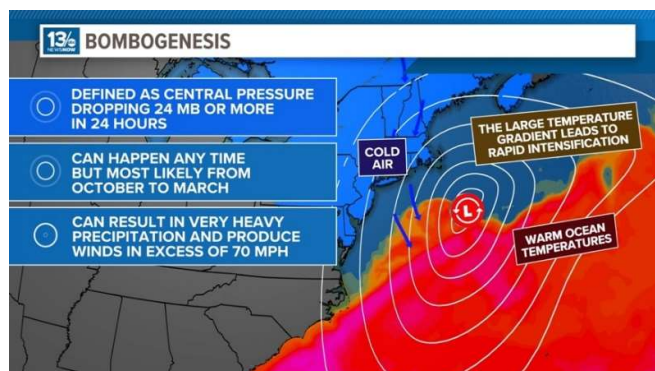
Introduction

Coined in 1979, the term *bomb cyclone* emerged from the concept of “explosive cyclogenesis”—mid-latitude storms that rapidly intensify with pressure drops of ≥ 24 millibars in 24 hours, resembling the suddenness and impact of a bomb explosion.

Body

Meteorological Conditions for Formation

- **Pressure Instability:** Interaction between **cold polar air and warm tropical air** creates strong pressure gradients.
- **Rapid Pressure Drop:** A deep low-pressure system experiences **bombogenesis**, causing pressure to fall ≥ 24 millibars in one day.
- **Jet Stream Influence:** Strong upper-level **jet stream divergence** enhances vertical air movement, accelerating intensification.



- **Warm Ocean Waters:** Supply **latent heat** and moisture, fuelling cyclogenesis, especially over the **North Atlantic or Pacific**.
- **Seasonal Factors:** Often occurs during **late fall to early spring**, when temperature contrasts between land and ocean are maximum.

Potential Impacts of Bomb Cyclones

- **Hurricane-like Winds:** Gale-force winds (>100 km/h) can cause **structural damage and power outages**.
- **Heavy Snowfall or Rain:** Leads to **blizzards** or **flash floods**, depending on the region and temperature.
- **Coastal Storm Surges:** Coastal areas face **flooding and erosion**, especially along low-lying shores.
- **Transportation Disruption:** Air, road, and rail transport can be **paralysed** by extreme weather.
- **Economic Losses:** Damages to infrastructure, agriculture, and energy sectors can be substantial, especially in densely populated coastal regions.

Conclusion

Bomb cyclones are intensifying with changing climate patterns. Investing in satellite-based monitoring, AI-driven models, and robust early warning systems is vital to reduce disaster risks and adapt to the growing frequency of extreme weather events.

Q.17) The definition of a 'Scheduled Tribe' in India is both legal and socio-cultural. Critically analyse the criteria used for tribal classification. (250 words, 15 marks)

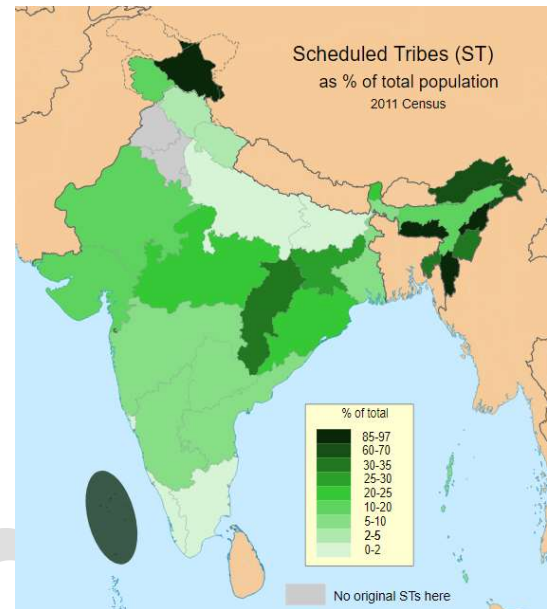
Introduction

Scheduled Tribes in India are identified based on Article 342 of the Constitution. Their classification depends on factors like distinct culture, remote location, and a long history of social and economic marginalisation.

Body

Constitutional and Legal Framework

- **Article 342:** Empowers the President to specify tribes as STs, subject to Parliamentary modification.
- **No Uniform Definition:** The Constitution does not define 'tribe'—classification is based on **state-wise context** and historical distinctiveness.
- **SC/ST Orders (Amendment) Acts:** Periodically update the ST list, often after recommendations from states or commissions.
- **Judicial Endorsement:** Courts have ruled that tribal status once granted cannot be altered by individual claims unless notified by law.
- **Exclusivity Clause:** A group recognised as ST in one state may not be so in another—leading to regional disparities.



Socio-Cultural Criteria for Classification

- **Primitive Traits:** Traits like **animism**, **shifting cultivation**, **oral traditions**, and distinctive customs are often cited.
- **Geographical Isolation:** Historically **inaccessible habitats** like forests, hills, or islands are key indicators (e.g. Andamanese tribes).
- **Social and Economic Backwardness:** High poverty, low literacy, and exclusion from dominant caste economy are major criteria.
- **Endogamy and Distinct Language:** Linguistic and marital isolation from mainstream society is common among classified tribes.
- **Community Self-Identification:** Tribal consciousness, mythology, and resistance to assimilation are increasingly recognised in classification debates.

Critical Analysis and Challenges

- **Over-Generalisation:** The "primitive traits" criteria are seen as outdated and **essentialist**, ignoring dynamic tribal identities.
- **Sidelineing of PVTG:** Dominant tribes may corner benefits, sidelineing **Particularly Vulnerable Tribal Groups (PVTGs)**.
- **Political Pressures:** Demands for ST status by groups (e.g., Gujjars in Rajasthan) often reflect **political bargaining** rather than anthropological basis.

- **Neglect of Cultural Rights:** Economic indicators dominate, but **customary laws, governance systems**, and spiritual traditions get lesser weight.
- **Exclusion of Converted Tribals:** Questions of **religious identity** and tribal status (e.g., Christians or Muslims of tribal origin) remain contentious.

Conclusion

Tribal classification should evolve with changing realities—focusing on lived experiences, community participation, and overlapping vulnerabilities. This ensures that affirmative action reaches the truly marginalised without confining tribal identity to outdated or rigid criteria.

Q.18) Rural-to-urban migration in India, driven by globalisation, is reshaping traditional social values. Examine its impact on gender roles, family structures, and community ties in rural society. (250 words, 15 marks)

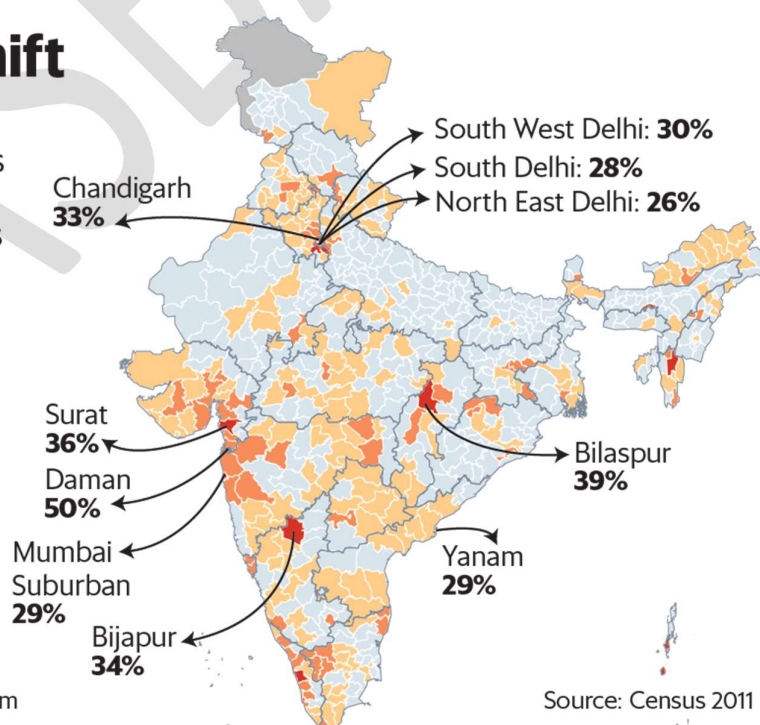
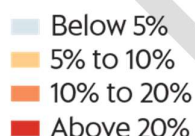
Introduction

Over 45 crore Indians are internal migrants (Census 2011), with over 60% migrating for work or family. The surge in rural-to-urban migration—especially post-liberalisation—has deeply influenced social institutions, norms, and values in the countryside.

Body

The urban shift

Daman and Bilaspur lead the top 10 districts in terms of share of rural-to-urban migrants in their population.



Compiled by howindialives.com

Source: Census 2011

Changing Gender Roles

- **Women as Household Heads:** Male out-migration leaves women managing farms and finances, leading to **greater agency**.
- **Feminisation of Agriculture:** Women now constitute **over 40% of agricultural labour** (Economic Survey 2022–23), assuming roles once male-dominated.
- Increased workload enhances decision-making, but also **intensifies time poverty** and dual burden.
- **Control on Remittance:** In some areas, women handle remittances, influencing **spending and child education decisions**.
- **Challenges:** Despite increased responsibility, **patriarchal norms and limited legal rights** restrict full empowerment.

Transformation of Family Structures

- **Shift from Joint to Nuclear:** Migration often leads to **fragmented families**, weakening traditional joint family support systems.
- **Rise in Female-headed Households:** Temporary or permanent absence of men creates **new social roles and responsibilities for women**.
- **Intergenerational Gaps:** Aspirational youth in cities develop **modern values**, creating cultural distance with elders in villages.
- **Delayed Marriages and Fertility:** Urban exposure leads to **lower fertility and later marriages** among migrants.
- **Emotional Dislocation:** Long separations strain marital ties and parent-child relationships.

Impact on Community Ties

- **Weakened Caste Control:** Migration weakens the influence of caste panchayats and rigid social hierarchies. A 2020 IIPS study reported that 52% of migrants experienced reduced caste-based restrictions in urban areas.
- **New Social Networks:** Over 65% of rural migrants (NSSO 2017–18) build informal urban networks based on work or regional origin, reducing reliance on traditional village kinship systems.
- **Festive Decline:** Participation in local festivals declined by 40% in high-migration regions of Bihar and Uttar Pradesh, as per a 2022 NIRDPR report—indicating erosion of communal cohesion.
- **Remittance Economy:** India received \$111 billion in remittances in 2023 (World Bank). This has created visible class divisions within villages, reshaping traditional community balance and social roles.
- **Reverse Influence:** A 2021 CSDS survey in Tamil Nadu found 80% of return migrants advocating urban values like formal education, improved sanitation, and smaller families—reshaping rural mindsets.

Conclusion

To prevent unplanned urbanisation and cultural disruption, India must strengthen rural economies through initiatives like the **Rurban Mission**—bringing urban amenities and jobs to villages, making migration optional and preserving traditional community structures with dignity.

Q.19) How does the Indian diaspora living in other countries affect politics and society in India and abroad? Illustrate with some examples. (250 words, 15 marks)

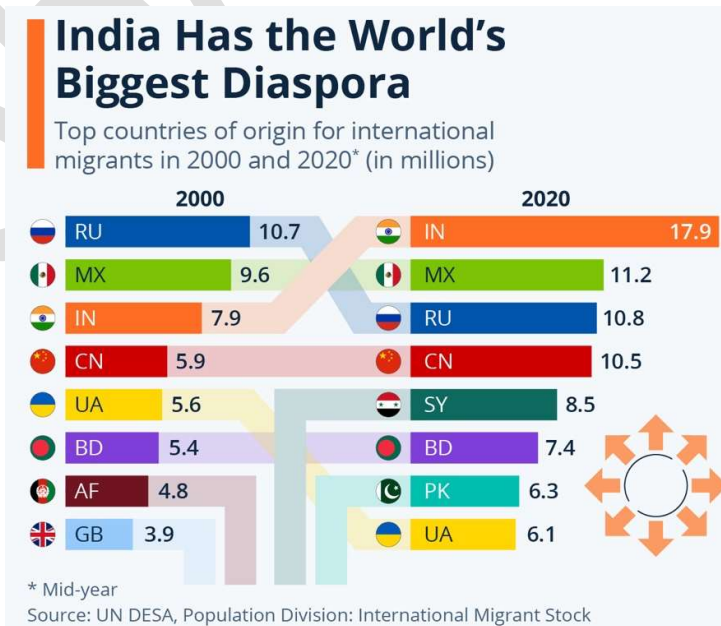
Introduction

The Indian diaspora, over 32 million strong globally, plays a pivotal role in shaping both India's domestic politics and bilateral relations through remittances, lobbying, cultural influence, and transnational engagement in democratic and developmental processes.

Body

Influence on Indian Politics and Society

- **Remittances and Development:** India received **\$111 billion in remittances in 2022** (World Bank), supporting household incomes and rural economies.
- **Electoral Participation:** Diaspora campaigns and funding have influenced political narratives, especially among NRIs from **Punjab, Kerala, and Gujarat**.
- **Soft Power Diplomacy:** Celebrations like **Pravasi Bharatiya Divas** and global Yoga Day enhance India's cultural diplomacy.
- **Policy Feedback:** Diaspora intellectuals contribute to **policy research, innovation, and philanthropy** (e.g., Infosys co-founder N. R. Narayana Murthy's global influence).
- **Cultural Revitalisation:** Promotes Indian languages, festivals, and traditions in global cities—leading to a **revival of pride in Indic heritage**.



Impact on Host Countries and Bilateral Relations

- **Political Representation:** Persons of Indian Origin (PIOs) like **Rishi Sunak (UK PM)** and **Kamala Harris (US VP)** enhance India's global image.
- **Lobbying and Advocacy:** Diaspora groups in the US and UK lobby for **favourable visa, trade, and foreign policy** positions (e.g., US-India nuclear deal).
- **Bridge Diplomacy:** Diaspora acts as a **bridge between India and host nations**, strengthening strategic and economic ties.
- **Crisis Diplomacy:** During COVID-19 and Ukraine war, diaspora networks helped stranded Indians, showcasing transnational solidarity.
- **Challenges:** Diaspora activism may sometimes stir tensions—e.g., **Khalistani groups in Canada and UK** affecting diplomatic relations.

Conclusion

As Dr. S. Jaishankar said, *"The Indian diaspora is a force multiplier for India globally."* Strategic diaspora engagement enhances India's cultural diplomacy, trade linkages, and national development through this globally connected and influential community.

Q.20) Examine the ideological foundation and legacy of Bandung Conference in shaping post-colonial internationalism. (250 words, 15 marks)

Introduction

The 1955 Bandung Conference was the first major meeting of newly independent Asian and African countries. It promoted unity among them and became the starting point for the Non-Aligned Movement during the Cold War.

Body

Ideological Foundations of the Bandung Conference

- **Anti-Colonial Solidarity:** United newly independent nations against imperialism and racial discrimination.
- **Non-Alignment Principle:** Advocated an **independent foreign policy**, avoiding military blocs of the US or USSR.
- **Peaceful Coexistence:** Emphasised **sovereign equality, mutual respect**, and resolution of conflicts through dialogue.
- **Economic Cooperation:** Sought collective development through **South-South trade, technology, and resource-sharing**.
- **Cultural Respect:** Encouraged preservation of indigenous cultures against westernisation and cultural imperialism.

Legacy and Long-Term Influence

- **Non-Aligned Movement (NAM):**

Bandung paved the way for NAM (1961), with leaders like **Nehru, Nasser, Tito**, institutionalising neutrality in global politics.

- **South-South Frameworks:**

Inspired **G77, UNCTAD**, and later **BRICS**—platforms for equitable global economic participation.

- **Voice for the Global South:** Enabled third world countries to articulate **alternative development visions** and demand reforms in global institutions.

- **India's Global Role:** Nehru's leadership at Bandung helped India emerge as a **moral force** advocating disarmament, decolonisation, and peaceful coexistence.

- **Modern Relevance:** Bandung's spirit echoes in **climate justice, vaccine equity**, and demands for **reformed multilateralism** in today's geopolitics.



Conclusion

"In many ways, the Bandung spirit lives on in India's leadership of the Global South," noted EAM S. Jaishankar. Today, India champions multipolarity, sovereignty, and development justice—values first articulated by post-colonial nations in Bandung.