

144



Instructions to the candidate:

- There are 10 Questions.
- All Questions are Compulsory.
- You should download the question-and-answer booklet, take its print-out, attempt the questions and then scan the same using various mobile apps like Cam Scanner etc. on your mobile, Convert the file using these apps to PDF and upload.
- You will be able to upload the file from where you had downloaded the question-and-answer booklet.
- In case you face any difficulties, you can write to us at sleepy.classes@gmail.com.
- Those candidates who are not writing on the printed booklet are to leave margins on their answer sheet for comments.
- The above-said candidates are to then make their own evaluation sheet in the format stated below to be uploaded with the answer.
- Compulsory to name your PDF file in the following format (Student Complete Name_Test Number) e.g.: (Kriti Rathor_Mains Test-5)

Comments for the purpose of evaluation of Answer Writing:

Relevance to the question	<p><i>All the best</i></p> <hr/> <p><i>keep momentum</i></p> <hr/> <p><i>just go for exam</i></p> <hr/>
Structure of Answer	
Content	
Presentation (Neatness, charts, diagrams as required)	



Question 1. - [Compulsory]

a) ~~Compare~~ and contrast Indological and Structural-functionalist approach to understand Indian Society. (10 Marks)

Indology is the systematic study of Indian society based on historical texts, cultural evidence. e.g. → Veda, Puran, Smritis.

Structural-functionalism is an approach to Indian society to understand role of social structures and their stability maintainance. V-go

BASIS	INDOLOGY	STRUCTURAL-FUNCTIONAL
(i) <u>Basis</u>	→ Uses text, historical evidence to understand <u>norms</u> . e.g. → caste (Vedic) Religion	→ Uses field work and <u>empirical analysis</u> to seek <u>functional role</u> of family, caste, order, etc.
(ii) <u>Tools</u>	→ Attributional analysis of text e.g. → <u>Max Muller's</u> Ancient India → <u>Louis Dumont's</u> Homo Hierarchus → <u>GS Ghurye's</u> Caste & Race	→ Interactional and interpretive. e.g. → <u>MN Srinivas</u> studied Indian caste via <u>field-research</u> → <u>Andue Betellie's</u> unitarian view 'caste, class, power'

20



(iii) Method → Textual, normative, qualitative

→ Empirical and analytical
e.g. → interviews
participant observation

(iv) Change → Orientation to continuity of tradition
e.g. → Tajmani, Vaun-vyavastha

→ Emphasis on adaptive equilibrium and adjustment

(v) Criticism:
• Aum-Chair
• low empiricism
• Western have ethnocentric bias & Indian nationalist
[TK Osment]

e.g. → Role of modernity, education, PRI
• Too much emphasis on functionality
e.g. → Miss exploitation of Tajmani
[AR Desai]
• Value laden and bias e.g. → Andue Belille's Scipiam Study - caste bias & lack of access

Despite differences — Indology helps construct past - roots of Indian society (e.g. → Ghurye's work on Religion, Culture) and functionalism adds dynamism to the study.

V. good answer included all aspect



b) To what extent have market forces and modern trends influenced the Indian marriage system? (10 Marks)

4 Mandelbaum defined Indian marriage systems not as mere union of adults for sexual stability and pattern maintenance but also a sacrament or contract between families as parties. ✓ ✓ ✓

Impact of market forces & modern trends on Indian marriage systems:

- ① Industrialization led to large scale urbanization breaking traditional 'patrilocal' marriages to 'neolocal'
- ② Education of women made them seek 'choice' in partners which Giddens calls 'Romantic relations'
- ③ Modernity and gender-neutral employment opportunities led to symmetric relations not patriarchal.
e.g. → IT couples - sharing burden

do's & don'ts of Market



Sleepy Classes IAS
Awakening Toppers

- ④ New frame of marital arrangements cut across caste, class, religious barriers.
e.g. → Inter-caste, LATs, live-in
- ⑤ Promiscuity in marriage no longer necessary but an economic perspective.
e.g. → DINKs, LGBTQ couples.
- ⑥ Divorce, separation, new options no longer a taboo. e.g. → Serial Monogamy, Blended family.

Yet ritualism persists

- (i) low divorce rates as S Jodhka studied <math>< 1\%</math> and >90% caste-endogamy
- (ii) Dowry is a modern reality — Dipankar Gupta calls it 'modern sati'
- (iii) Karuna Ahmed points how education of women has increased 'groom price'
- (iv) Married women work through daily 'Patriarchal bargain' — rules & limits.

Hence marital system remains a 'sacrament' despite shifts.

valid part



c) Srinivas's views on religion and society. (10 Marks)

6 MN Srinivas gives a structural-functional relation of religion with multiple facets of Indian society —

① Religion and social identity —

In his study of Coorgs, he identified how religion formed base of an individual's relevance and being as an 'obba' — one who is not a member has no existence.

② Religion and cultural rituals — Have a close connect — grief, celebration, happiness, collective performance, feasts (wome) are intricately linked. e.g. → social 'dicty' and seasonal gathering

③ Religion and Caste — Are linked via ritual horizontal and vertical solidarity. e.g. → within Hindu fold — 'Sanskritization' became a means of social mobility to higher order in hierarchy.

Good work



- ④ Kinship bonds have religious connotation
e.g. → lineage rules, Marital behaviour,
Kin-patriotism in Rampura
- ⑤ Religion and Politics also go hand
in hand as 'Dominant Caste' and
'Vote-bank' have a religious
hierarchy and character.

Criticism → Too much focus on functionality
→ Rajni Kothari misses factionalism
within groups
→ AR Desai ignores dysfunctions
of religious manifestation —
communalism, violence

Despite critique, Guinnal gave a dynamic
and 'field' analysis through his
Mysore and Nilgiri studies on
multi-dimensions of religion.

V. good answer



d) Discuss the characteristics of dominant castes and their effectiveness in understanding modern Indian society. (10 Marks)

6 MN Srinivas coined the term 'Dominant Caste' in his work 'Social System of Mysore Village'. He defined them as caste groups that exercise dysproportional power and leverage in social order by virtue of their unique characters :

- (i) Economic status - land ownership
- (ii) Position in local hierarchy
- (iii) Virtue of numerical dominance
- (iv) Education and occupational achievement

Effectiveness in understanding modern Indian society :

① Even today regionally land ownership or economic strength remains a factor for social dominance.

e.g. → Jaats and Post Green Revolution 'Big Bourgeoisie' in Punjab flourish over small farmers.

mobility aspect

② Local-status defined by 'imitation'
to 'superior' viewed groups
e.g. → Vakalingai and Sanskritization
in Mysore

③ Political dominance at regional and
national level has numerical angle
e.g. → lingayats in Karnataka
Kamma-Reddy in Andhra
Yadavs in U.P

Hence an intersection with 'Vote bank'

④ Reference group behaviours persists
among those who became mobile
by educational benefits
e.g. → ~~Brahmins became Teachers~~
~~Kshatriya went into armed-force~~

⑤ Affirmative action and reservation
demands also represent 'Dominant'
caste trends e.g. → Jat, Patidar, Maratha
OBC status — Rajni Kothari

[Y Singh] criticises the view calling it 'reference'
behaviour & [S C Dube] states not caste
but individual as dominant



e) Indian rural society is a faction-ridden society". Discuss? (10 Marks)

Functionalists and indologists stressed on solidarity of rural society despite hierarchy.

But rural society has layers of fractions within and between groups.

① Social fractions exist within same-caste and kin groups based on land-disputes, opinion conflict etc.

e.g. Josuar Lewis stated rural fractions were based on loyalty, power tussles, land dispute, marital disputes etc.

② Economic aspect based on useption of meagre resources creates rural fractions. e.g. → H. G. Bailey and Adrian Myers depicted conflicts over common property resources (CPRs), village wells, funds for development.

③ Despite kin-patriotism, kin-conflicts formed as a result of Bathara's familial break down - Lakshminarayana.



④ Political factionalism prevalent between and within castes

e.g. → Rajni Kothari studied how Yadavisation dis-integrated by factional tussle and changing loyalty

⑤ Even subaltern groups were not united
 as Badrin Navayan states how Ambedkar and Dalit movement lost over heterogenous beliefs.

- ↳ Dalit idea
- ↳ Left Ambedkar
- ↳ Hindu Ambedkar

Though TN Madan depends cooperation in rural India via co-dependence and Survival calls it rural solidarity;

Ambedkar blames the fraction ridden, inequality propagating rural society as a 'cesspool'.

god
 Amz



Question 3

a) What, according to Andre Beteille, are the bases of agrarian class structure in India? Analyse (20 Marks)

Andre Beteille in his work 'Studies in Agrarian Social Structure' and 'Caste, Class Power' via his field studies gave a structural and cultural basis of agrarian class in India°

far

① Caste and land-ownership based on his Tanjore village study -

Caste	land
Brahmin	land owner
Non-Brahmin	Tenant
Adi-Dravid	landless

② land-use pattern and relations of tenancy and management

land owner	land use pattern
Attached	Direct work
Non-attached	cultivated
Tenant	share-crop
labourer	temporary

Multiple combinations existed



③ Status and Power played role in
Agrarian class

e.g. → Brahmins had higher ritual
position but within Brahmins
Ayengars > Non-ayengars

④ Agents of change — education,
land reforms, panchayati raj shifted
class structures

e.g. → Adi-Dravids gained land sold
by Brahmins who left village
for education

→ Political power via PRIs made
Non-Brahmins / Dalits as leaders

Hence Beteille's theory of Agrarian
class structure was non-rigid
and non-singular rather dynamic,
evolving with social change and
culturally-defined

Harmonic
deharmonic System



Criticism:

1) Focus on positive impact of change neglecting structural rigidities
e.g. → Ritual dominance of Brahmins
persistent

2) TK Somen - he ignored atrocities on dalits over land ownership
e.g. → Buying houses, tenancy exploit

3) CW Mills did not consider even political power was hegemonic
e.g. → flouting land rules, Upper caste opposing dalit leadership

4) Some form of am-chair as Beteille was not allowed to visit Dalits
- villagers considered him upper caste

Yet his theory is non-dogmatic
unitarian and encourages multi-
perspective on class.

✓ good



12

b) How the advent of the British in India and their policies led to the emergence of the middle class. (20 Marks)

The British came with the intent of ruling over a 'lesser' civilization by means of power & 'intellect' that became 'white Man's burden'. But their policies and actions created a class that would lead to its empire's decline. ✓ for

British policies and Middle Class

① Advent of codified laws [Laws of Westing's] - code of Gentoo led to an integrated legal unity.
e.g. → Rise of legal professionals

② Western education led to creation of a class - capable of taking advantage of english - education for social mobility. e.g. → Macaulay's Minute (1835)
[Bhambhaniya] called it change in 'little Tradition' through 1st wave Modernization. e.g. → engineers, doctors, teachers

✓ for



- ③ Modern thinking and custom intellectual
awareness created and Indian-Middle
class intelligencia
e.g. → Raja Ram Mohan Roy, Ishwar
Chandna Vidyasagar
- ④ Services such as police, ICS created
'Indians in blood & colour, English
in intellect' as per Mauley
- ⑤ The trickle down effect led to wider
education and social movements
e.g. → Emancipation of women - Sati
Ban, Child Marriage curb
→ Wood's Dispatch and boost to
vernacular education
- ⑥ Modern media - telegraph, papers
and railways generated aware
and mobile society
Also led to criticism of policy
and new nationalist wave
e.g. → Dadabhai Naoroji - Drain Theory
A.C. Dutt - De-industrialization
theory



⑦ Land Reforms by British created a Bourgeoisie land-owning zamindar class — A.R. Desai called them feudal.

⑧ The building dialectic finally created political mobilization via the INC (1885)
e.g. → leaders DN Tagore, Motilal Nehru

As K.M. Panikkar states the most important contribution of British was the unification and 'nationalist' feeling via middle class.

Y Singh called their policies structural and cultural factors for modernity of Indian tradition.

Good Answer

6



c) What are the different forms of untouchability still practised in India? Discuss with suitable illustrations.
(10 Marks)

Despite constitutional safeguard Article 17 and Protection of Civil Rights Act untouchability persists — Prasad in his study of Tamil Nadu villages finds more than 50 forms of existence.

Untouchability practised in India

- ① Housing and commensality exclusion
e.g. → Ronki Ram found 'Ravidas Deras' on outskirts of city in Punjab
→ Recent reports of child-segregation in mid-day meals in T.N
- ② Cultural segregation and practices
e.g. → Se Dube states how 'upanya' reserved for dwija
- ③ Marital and ritual untouchability
e.g. → Exploit and violence over Dalit-intercaste
→ Recent road block in Andhra on Dalit 'Baraat'



④ Occupational untouchability
e.g. → Govt data shows 95% of sewage workers belong to SC/ST community (100+ deaths since 2024)

⑤ Economic untouchability as studied by Subhadra Thorat practiced in low paid occupations even in urban centres e.g. → cleaning, tannery work.

⑥ Ghanshyam Shah & Amit Thorat studied how violence and exploitation based on caste skewed in 'untouchable Dalit' representation.
e.g. → NCRB - >50K cases of violence - 2023

Shum A spurring rise in sexual assaults against dalit women, lynching dalit reporter in M.P and burning of a dalit Saunbach in Gujarat depicts political - social stagnancy of our society

Shum

Shum

12



Question 4

a) Evaluate the effects of industrialization on the caste system. (20 Marks)

Arnold Toynbee coined the term industrialization as the process of shift of production of animate to inanimate power.

In India, industrialization has modified the rigid caste structures —

- ① Shift from antagonistic-cooperative 'jajmani' mode of production to industry-capitalism.
e.g. → occupational roles shift.
- ② accelerated urbanization and rural to urban migration reduced significance of 'land' ownership and 'freedom' from caste-hierarchy based roles.
e.g. → urban factories, ^{old} ascriptive to achievement based.
- ③ Urban incomes and modernity in education led to inter-caste marital relations.
Ambedkar stated mixing of blood ends caste.



④ Urban industries became source of individualism and escape from village-land-caste barrier. RC Chander

⑤ women's education, mobility created egalitarian society.
e.g. → common schooling of child, symmetric families.

Yet caste remains sticky

① Ritual centrality even in industrial setup refuses to die in 'private'.
e.g. → Marold Gould's Riskshavala study of Lucknow.

② Family based small-scale industries supported by caste associations.
e.g. → Agaveal Sabha, Vaishya Sangathan, Marwari Sabha.

③ Pauline Kolinda states how occupations have caste based referral patterns.
e.g. → Urban kins act as launch pads for rural migrants.

fission
fission



④ Even inter-caste marriages are limited
and endogamy persists.

e.g. → [S Jodhka's] - IKDS survey > 90%
caste-endogamy.

⑤ Politicization of caste groups within
and outside industrial setup.

e.g. → Daily wagers, officers, mechanics
all have different 'associations'
and caste-inductone.

~~Though industrialization
provided secular means of mobility,
occupations today are still captured
by upper-caste-male-elites.~~

As [Andre Beteille] states -
caste developed cracks but not collapse.

Class
element
in caste

⊕

12



b) Examine the framework of modernization of Indian traditions in understanding social change in India. (20 Marks)

[Y Singh] in his work 'Modernization of Indian Tradition' took the factors of both cultural change - Great tradition and little tradition [Milton Singer] and structural macro-micro framework.

As per the framework - Indian process of 'modernization' had both orthogenetic & heterogenetic factors at play.

Change	Cultural		Structural	
	LT	LT	Micro	Macro
Orthogenetic (Cultural)	1) Islam 2) Custom	1) Secondary Islam 2) Secondary custom = Modern	- Role Difference - Family Society	- Bureaucracy - Political structure
Heterogenetic (Cultural)	1) <u>conspiring</u> Tradition	↓ Cultural Renaissance ↓ Jainism Buddhism	- Population Change - Migration	- Rise and fall of empire - cycle of civilization



Hence unlike western theories of unilinear change — India undergoes ~~for~~ selective modernization and neo-traditionalization i.e. modernity and tradition not fully antagonistic but absorbing and changing

Understanding Indian society

- ① The LPG '91 reforms brought change but India still welfare-economy.
- ② Caste and occupation not fully de-linked despite modern education
- ③ New freedoms in marriage, family yet rituals 'sacrosanct'.

Ogburn & Nimkoff call it cultural lag.

- ④ Women's employment and education elevated their status yet violence and patriarchal boundaries persist
e.g. → Dowry

Dipankar Gupta calls it 'Mistaken modernity'



Criticism of the schema

- 1) KI Shauma tradition has deepened due to threat of modernity.
e.g. → Vigilantism, Love Jihad, Anti-Romeo Squad
- 2) JPS Dewasi Both Indian and western modernity outcome of antagonism to religion → hence linear.
e.g. → Sects-cults oppose Brahminic dominance
- 3) Too much focus on grand theorizations
- 4) Some changes unique, modern, permanent
e.g. → LGBTQ rights, live-in culture

Despite critique the theory is rooted in unique 'indian' system of analyzing change.

Multiple Modernity



c) Briefly explain Bauman's idea of 'liquid love' with reference to contemporary society. (10 Marks)

5 Zygmunt Bauman in his work 'liquid love' displays how personal bonds no longer hold people together — love becomes transactional and choice and freedom add multiple layers to it.

Contemporary society

- ① Fragility of bonds as successive dating, breakup and even what Giddens calls 'serial monogamy'
- ② The dichotomy between lasting bonds and choice / individual freedom
e.g. → low 'compromise' leads to high expectation and greater instance of breakups / divorce
- ③ Intimate relations have become transactional - bodily - 'plastic sexuality' and love until further notice
e.g. → App-based dating, short-lived, hookup-culture

Valid Prod



④ ~~Even marital and kin bonds break~~
~~New forms of family — Blended family,~~
~~LATs, separated but co-habitation~~
e.g → India has low divorce rate
but high separation rate

⑤ ~~Digital forms of connection and~~
~~relations and anomic fallout:~~
e.g → ~~Sham marriage, green-card~~
~~marriage, ghosting.~~

⑥ ~~In this hyper-connected world, people~~
~~are hyper-lonely.~~
e.g → ~~perfect social media page —~~
~~no true friends / partners.~~
Baudrillard calls it hyper-reality

~~Capitalism, neo-liberalism,~~
~~hyper-consumerism, digital access~~
~~and individual-centrality has created~~
~~such a culture~~

Criticism



5
Question - 5 [Compulsory]

a) Discuss sub-categorization among Scheduled Castes. (10 Marks)

Pursuant the efforts of BR Ambedkar for 'safety-net' and security of Dalits — The 'SC' reservation (affirmative action) is guaranteed by 1st Amendment for educational and occupational opportunities (15% seats).

Despite the action — the 'trickle down' effect did not occur — leading to demands for sub-categorization :-

① High occurrence of elite capture and dalit-capture in reservations as

Sachidanand calls it.

e.g. → children of Grade-A services get same benefits meant for dalits in rural — non-urban areas.

② Circulation of dominant culture as Pierre Bourdieu calls 'cultural capital' and nepotism.

e.g. → Educational scholarships bagged by well to do SCs.



③ Modernity and change created elite-SC bourgeoisie forming top-most 'creamy-layer' of their order.
e.g. → 'Meena' first Sanskritized but then reversed to seek reservation benefits

④ Politicization of caste - creates need for sub-categorization.
e.g. → Kanhi Ram BAMCEF & Mayawati's 'social engineering' means of power-capture

Criticism → Satish Deshpande states how 'SC' are not economic groups but socio-culturally subjugated.

→ Jai Prakash Deshpande: Despite safeguards, high violence cases even in upper reaches of power & position.
e.g. → low SCs at higher bureaucracy.

In the Nagraj case, the Supreme Court suggested sub-categorization but later lifted it to case-by-case basis since 'dalits' are psychologically subjugated and need safety at all-levels.

Recent Judgement

Recent Judgement



6) Bring out the sociological perspective of expansion of the informal sector in India? (10 Marks)

Informal sector is one beyond the legal and bureaucratic structure of work-security.

India has 56 cr. labour force - 90% of which is informal.

Sociological lens on informalization :

① Developmental models post-LPG 1991 and sudden influx of global trade led to high competition and informalization.
e.g. → Ahmedabad Mill workers
pauperized overnight - [Ila Bhatt]

② Lack of agrarian productivity and large scale rural to urban migration create informal class.
e.g. → Foot loose labour [Jan Beeman]
from Bihar, UP in urban centres.

③ Class stratification via capitalists keeping a serving 'reserve army' as underclass to serve [AR Desai]
e.g. → Middle class keep domestic 'servants'
→ Cheap labour for factories.



④ Feminization of informal work both
urban and rural
e.g. → Male migration → 60% agri labour
female
→ low paid, low entry barrier jobs
[Kieth Nait] preferred for women

⑤ Technology and service sector revolution
as per [Daniel Bell] created a set of
cheap informal staff
e.g. → gig workers, contractual, varied
& portfolio workers

Though informal jobs provide seasonal-
flexibility, they are characterized by
exploitation, ^{mal-integration} and no social security.

Efforts such as 'skilling',
'e-Shram' and DBT - financial inclusion
are positive steps by government

for work →

6



c) To what degree does reinforcing pluralism in Indian society contribute to nation-building? (10 Marks)

Pluralism is the peaceful and cohesive co-existence of multiple religious, ethnic, linguistic and cultural groups.

As Andre Beville states - India is a democracy because of its plural-diversity not in spite of it.

Pluralism contributes nation building

① Enable tolerance and respect for multiple views - preventing what Rajeev Bhargava calls 'Tyranny of Majority'
e.g → freedom and respect for religion, language, culture

② Expouse welfare of subaltern and minority traditions
e.g → curbing tribal practices, civil participation of minority

③ Prevents centralization and secessionist ideology due to exclusion
e.g → Psychological 'otherness' in ethnically distinct North-east



- ④ Contains historical-antagonism and communal-thinking & keep harmony
e.g. → Bipin Chandraj - states communalism outcome of historical fear
- ⑤ Political inclusion and regional autonomy
e.g. → SC/ST reservation, Asymmetric-federalism (A370)
→ 3-language policy, A30 rights

Challenges to Plural society

Rancho Chaturjee | More Macro-level laws not enough - micro change for harmony. e.g. → religious communalism

Bipankar Gupta | Chauvinism of identity (e.g. linguistic) leads to 'otherization'

Secular Reasons | Ashish Nandy | state policies not enough - plural mindset e.g. → Political jingoism

India is not a forcefully plural 'melting-pot' like U.S but a collection of 'salad-bowl' of plural identities.
Growth of nation needs respect-harmony among all ✓ for

Val

6



Sleepy Classes IAS
Awakening Toppers

d) Examine the impact on rural landless laborers due to development led displacement. (10 Marks)

[Y Singh] defines development as a process of planned direction of social change via - infrastructure, construction of roads, bridges, dams, etc.

[Guha & Gadgil] add that development and local displacement are two sides of same coin.

Impact on rural landless laborers

① Economic impact due to sudden loss of livelihood and improper integration e.g. → [Martin Dhasur] studied how JSR-steel plant created local-cheap labourers.

② Social links and kin relations break down and prone to exploitation e.g. → [MSA Rao] in his dams' displacement analysis depicts pauperization of males, low education of child and prostitution of women.

③ Legal challenges due to improper rehabilitation e.g. → LARR implementation



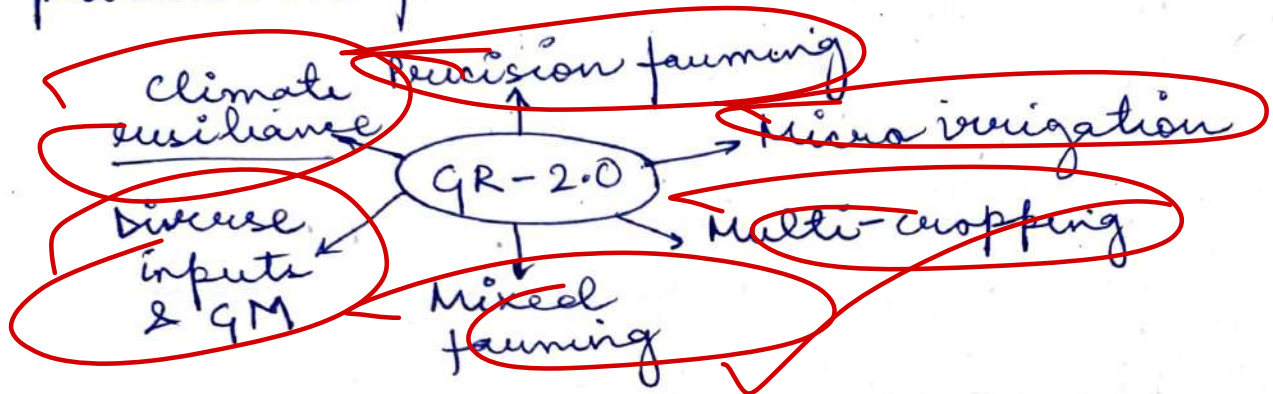
- ④ De-culturation of the landless who had intricate relation with local resources.
e.g. → DN Majumdar states how planned development led to de-tribalization (e.g. Hirakud - 11 m tribals)
- ⑤ Double-burden on subaltern — women, children and tribals.
e.g. → Exploitation in Narmada Dam rehabilitation
— Fernandez states how out of 30 million displaced >50% are tribals.
- ⑥ Lack of bargaining power due to landlessness, and giving up livelihood for 'greater-good' impacts ecology & society.
— Arundhati Roy calls it 'sacrifice' or 'collateral damage' for the bourgeoisie. e.g. → POSCO project Odisha

The only protective pathway to development is fair impact assessment, support, rehabilitation and cultural-dignity protection.



6
e) How would the green revolution 2.0 change India's agrarian scenario. Discuss. (10 Marks)

Green revolution 2.0 aims to go beyond the HYV seeds, rapid irrigation and production focus.



Impact on India's agrarian sector :-

- ① Reduce regional disparity
e.g. → Dhan Dhanya Yojna for bottom 100 agri-distinct support
- ② Enhance rural-small farmer inputs and curb class-stratified 'Malik-Kisan, Kojdoor' setup (Daniel Thomson)
e.g. → PM-Krishi Sishayi, PMKISAN, Agro-education
- ③ Focus on soil quality enhancement and regenerative farming.
e.g. → Mixed crop, pulse & hence curb migration



- 4) Empower women from farm labourers to enterprise
e.g. → Sone Didi, Lakshmi Didi - SNG
- 5) Access of technology from bourgeoisie to small farmer (< 2 ha)
e.g. → Agric. Survey fund, DPI, GIS in soil health & crop mapping
→ Kisan credit card - interest subvention
- 6) KVKs to ensure training for mixed farming - horticulture, fisheries, beekeeping as 'social security'
e.g. → Tuna cluster in Andaman
→ Forest produce in Thakheral

Challenges

- elite capture by rural bourgeoisie
- leakages in funds [Jean Dreze]
- lack of training and support

As M.S. Swaminathan had stated green revolution as 'unfinished', certifying its error and sustainable approach is the way ahead.

S 60) Am



11
Question - 8

a) Critically analyse the changing democratic profile of India. (20 Marks)

In the 78-year journey of a democratic republic - India has transitioned structurally and culturally maintaining basic ideals of constitution.

Changing democratic profile

① Evolution of leadership - from small group of 'Nationalist elites' to civil and social elites - Dipankar Gupta
e.g. → Middle class educated - engineers, doctors, social workers.

② Widening of Political discourse - from what Rajni Kothari called the 'congress-system' to plural system.
e.g. → Regional parties - AI DMK, JMM, cultural & ideological shifts.

V for

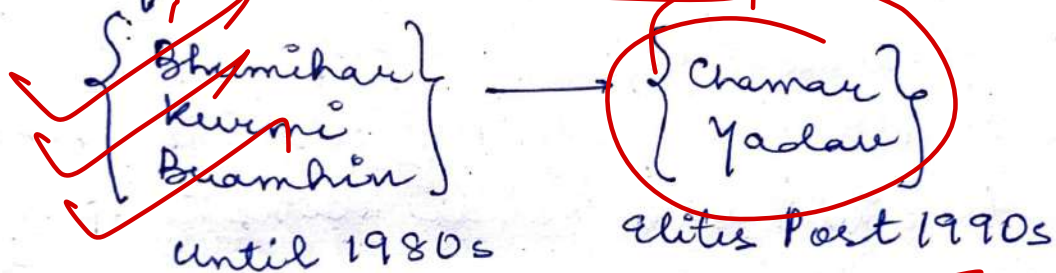


③ Ascent of dalit and backward classes

e.g. → Kanhai Ram's BAMCEF
→ Mandal Era and rise of DB ← C/A
→ Bhim Army post 2000s ← BSP

④ New democratic - social stratification

e.g. → Badri Narayan studied circulation of elites in Bihar



⑤ Rudolph & Rudolph call a shift from command politics to demand politics

e.g. → social movements, women's rights, Anti-farm protest, anti CAA

⑥ Pressure on legal and institutional structure for subaltern benefits & cause. e.g. → social security, anti-violence, rape, LGBTQ rights

Christopher Jaffrelot calls it 'Silent Revolution'



Challenges & anomie

Communal undertones and divisive politics

e.g. → Anti-South Indian - Shiv Sena
→ 'Hinduization' in main stream

Failure of safeguards and weakening institutions

e.g. → Media curb, judicial corruption

Sons of soil exclusion, Majoritarianism, linguistic chauvinism

Despite challenges civil-rights movements, social media and technology continues to play significant modernizing role.

Paul Brass suggests how

the 'ideology' politics is thing of past and shift to identity and issue-based democratic setup.

fair
Party
Bring = vote view
Media view
Party democracy



12 ✓
b) In what ways does social media exacerbate communal polarization, and what are the potential solutions to address this issue effectively? (20 Marks)

Foucault had predicted how media will play a major role in future social discourse. Social media has become that vehicle powerful enough to direct society into conflict and discord.

Communal polarization is the dialectic created between two groups based on negative 'otherization'.

Social media exacerbating communal polarization :-

① Echo Chambers for one-sided exaggerated view of reality.
e.g. → Facebook 'communal' groups.

② Fake-news fanning communal passions and deep-fakes altering reality. Baudrillard called it creation of 'hyper reality'.
e.g. → WhatsApp videos led to spark in Delhi riots over beef-park.



- ③ Politicization and discourse handling
using social media.
e.g. → Paul Brass studies how riots are created by 'party workers' [e.g. Muzaffarpur Riots].
- ④ Large scale reach and resource mobilization. e.g. → Fundamentalists use social media for funding and gaining impressionable followers.
- ⑤ Communal idea based terror recruits
e.g. → ISIS, JeM use Facebook, WhatsApp, Telegram for recruits online via emotional white-washing.

Potential solutions

- ① Structural and legal rules on social media content with balance of free speech.
e.g. → Digital personal data protection Act, Safety of Minors, IT rules.



- ② Awareness and education of youth
e.g. → PIB training sessions, fact-check unit.
- ③ Strong penalty on communal politicization. e.g. → Election Commissions Model code strengthening.
- ④ Application and data controls via fiduciary responsibility.
e.g. → Twitter's 'community notes' and whatsapp - end to end encryption.

Despite legal safeguards as Beteille states - law can only give direction - people decide where society goes.
Quasi root technology education, social temperance, political maturity and role of civil society is paramount.

fair point



6
c) Point out the main causes of 'child labor' in India. How far the State policies have succeeded in its elimination? (10 Marks)

UN defines child labour as minor who ought to be in school but are involved in work - labour instad.

Prevalance persists in India

- ① Acute poverty and lack of parental education
e.g. → Brick kiln workers,
Rural agri labour



- ② Economy of child's labour heavier than spend on their education
Utsa Patnaik. e.g. → Cost between full time education & full time labour

- ③ Neera Burra states how middle class actively propagates child labour as 'cheap' support. e.g. → Domestic work.

- ④ Neeti Mohanti argues a gendered dimension as girl's education not paramount and apt for labour. e.g. → Beedi rolling,
textile labour by little girls



Role of state policy in eliminating child labour

- 1) Constitutional right of protection as per Article 24 & Factories Act
- 2) Human Rights & child commission with suo moto powers
- 3) Pecuniary and jail term for employers in hazardous work
- 4) Support via police agencies & NGOs

Challenges

The cracker industry notoriously employs children

e.g. → Recent blast in Gujarat

No means for rehabilitation

Child labour a symptom - poverty, root cause not tackled.

As Kailash Satyarthi states - 10 million children out of school.

Need both state support, NGOs and civil society to tackle the menace.

V god