



82

150

Fair attempt

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	Adhered and adequately addressed key demands
Structure of Answer	Certain answers look like a collection of points, lacking flow & continuity and analysis.
Content	Focus on explanation
Presentation (Neatness, charts, diagrams as required)	Neat



Question 1. In what ways does education contribute to social development? Elucidate. (10 Marks)

Ambedkar has called education to be the vehicle of social change and process of development.

Education impacts social development as :-

① Transmission of basic cultural values and norms — as Durkheim states helps in maintaining solidarity.
e.g → Civic values, tolerance

② Ideational development and tempérance as per Aristotle is how education develops its people.
e.g → Pluralism, diversity and unity

③ Economic fervour and modernization
e.g → Value of working hard to innovate — startups, companies

specialisation of occupations

④ Social mobility for the subaltern as Sorokin calls it — secular mode to climb ladders.
e.g → Society moves from ascriptive — caste, race to achieved positions



- ⑤ Creating reward systems for better talent attraction and role allocation as per Parsons.
e.g. → Entrance exams, Bureaucracy on merit
- How?

Despite the aim for social development - challenges persist -

$\frac{4}{10}$

- ① Control of education as ideological tool by Hegemon [Althusser].

However hidden curriculum refers to gate keeping, perpetuating class divide

e.g. → Bowels & Gintis state 'hidden curriculum' of education, changing syllabus based on ruling party; gender disparity

- ② Lack of criticality & focus on rote-learning - Kauna Ahmed e.g. → low functional literacy

you could quote social & cultural capital instead

- ③ Elite capture and cultural circulation as per Pierre Bourdieu e.g. → elite capture despite SC/ST affirmative action

BE SURE OF SOURCES when quoting

- ④ low industry-academia linkage what Ivan Illich calls 'de-skilling'.

NOT CLEAR

'De-skilling' given by Harvey Bravenman sups such as NEP, special focus on women, SC/ST are steps to actually make education instrument of development.



Question 2. How has linguistic identity been weaponized in regional politics to justify displacement and marginalization? (10 Marks)

'Linguism' as an outcome of regional politics is the allegiance to one's own dialect ~~negatively~~ and exclusively.

Linguistic identity when turned chauvinistic add a sense of 'otherization' and 'us' versus 'them' antagonism.

Linguistic weaponization in justifying displacement and marginalization: —

① Politicization of nativism which Werner studied as 'son's of soil' theory.

e.g. → Marathi - son, by Shirsena and Kannada in Karnataka

② Economic bottlenecks and under-employment as vehicle for anti-migrant behaviour.

e.g. → Karnataka 'Reservation' for (75%) Kannadigas, (even in pub. jobs) → Tamilakam in DMK politics.

- economic marginalisation

- cultural

- social



Sleepy Classes IAS

Awakening Toppers

③ Ghettoisation of non-language speaking workers and exclusion.

e.g. → (Auto-wala strike in Bangalore against 'Biharis' workers → Migrant welfare denial)

④ Uneven-economic growth within a region leading to antagonism
e.g. → Vidarbha, Belgavi language issue & bus service suspension

⑤ Political opportunism - [Paul Brass] by regional elites to capture power.
e.g. → Akali Dal, AIADMK

⑥ Sectarian ideology for 'purified' self rule.
e.g. → Dravid Nadu, Bodoland, ethnic-underdogs in N-E, Bengali-outsider v/s insider.

In a diversity like India, even linguistic has-ethnic, religious, caste inter-section-ality used as basis for minority displacement and marginalization.

In these kind of questions, you could evaluate multiple dimensions such as problem-solution

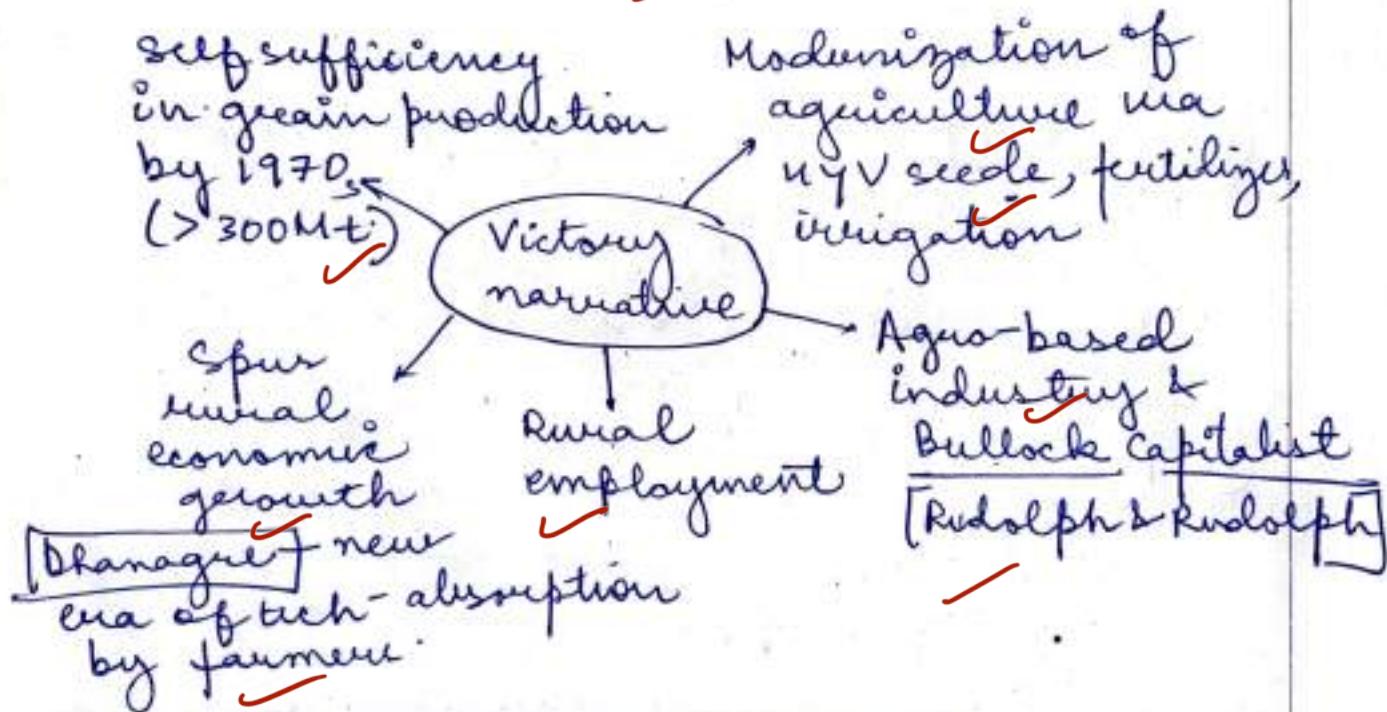
5

10



Question 3. Critique the victory narratives of Green Revolution in the context of Indian society.
(10 Marks)

Green revolution based on innovations of Norman Borlaug in enhancing yield and resistance of crops — using technology and irrigation means was implemented in India in 1960s-80s.



Criticism of Green Revolution

- ① Regional imbalance in growth became strong. e.g. → Farmers in Punjab & Peasant in West-Bengal, Bihar

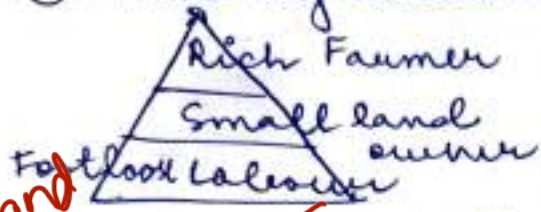
could quote PC Joshi - capitalist agriculture

Bhalla & Chadda



Regional disparities

② New agrarian class stratification



and [Jan Breeman] brings out 'Footloose' labour for pauperized migrating to high yield zones.

points and examples are not in sync

③ Rise in conspicuous income of few elites and anomic fallout of violence and crime e.g. → Jaats; DEMARU

Avoid stereotyping

④ 'Seeds of Disaster' as per Vandana Shiva where HY crops failed or irrigation technology unavailable e.g. → Vidharba, Marathwada > 600 suicides per year

NOT failure she speaks of ecological issues

⑤ Feminization of agricultural labour due to male migration from East to high output western regions

⑥ Kinship relations change → son-meta preference and female feticide in prosperous zones - [Ashish Bose]

The dysfunctions also led to growth of farmer movements (BKU) and MSP demands - [MS Swaminathan] committee called the Revolution 'unfinished'

5/10

comprehensive evaluation



Question 4. How do intersectional identities such as caste, class, religion, and region shape the multiple trajectories of the women's movement in India? (10 Marks)

women's movement through phases since pre-independence till contemporary have been plural and as Kimberly Gurnahall calls 'intersectional' to social forms of - caste, class, region, ethnicity.

This refers to challenges that are cross cutting identities

Multiple trajectories of women's movement

① Class and change - visible since first create reform movements (1800s-1940s)
? e.g. → Anti-Sati, child marriage, suffrage - all led by upper-class - privileged leaders - AWC, Sarojini Naidu, Anni Besant etc.
→ SEWA headed by Ila Bhatt.

② Caste dimension and Dalit movements emerged in post independence welfare demands.
e.g. → Dalit mahila Samiti, Anti-
violence movements. ?

Gail Omvedt called them 'survival' and 'dignity' based movements.



③ Religious identity seen earliest in the Sanyasi rebellion — later in minority movements
 e.g. → legal frameworks (inheritance, divorce)
 Islamophobia, patriarchy

④ Regional and ethnic movements are issue based

- e.g. → T.N anti-arrack movement
- N-E anti-AFSPA (Jasun Shaumili)
- Bihar 'anti-bsoch' movement
- ecofeminism in hills of Uttarakhand

6 / 10

⑤ Urban and Rural feminism also differs in representation and impact.

- e.g. → Medha Patkar became face of Narmada Bachao
- Chipko was led by rural women as 'livelihood' discord.

could refer to
 eco feminism
 could refer to
 virtual movements
 #MeToo

Modern feminist movements have new themes — workplace, equal pay, care support — yet old dimensions of patriarchy, dowry, ritual subjugation persist. Neera Desai calls them road to equity achievement.



Question 5. What factors explain the rise in male suicides in contemporary Indian society? (10 Marks)

Durkheim defined suicide as an act done directly / indirectly, positively / negatively to end life - done by actor aware of consequences.

The NCRB data suggests 70% attempted and committed suicides are males contrary to perception of being less vulnerable.

Factors for rise of such events

① Financial distress and societal expectation of male-breadwinner. e.g. → Agricultural suicides and even technocratic low-paid employees.

② Family and marital conflicts with fake harassment, dowry, custody battles or alimony demands.

e.g. → Recent chilling videographic confession of Bengaluru Tahira on exploitation by estranged wife's family.

could use sociological referen
parsons
Instrumental role - breadwinner
affective role

Legitimacy could be a Cause of concern



Sleepy Classes IAS
Awakening Toppers

- ③ Work load and stress of 'hegemonic masculinity' and 'competitive lag'
Durkheim called such suicides as a result of excessive Regulation-Fatalist
[CW Mills] - white collar alienation.
- ④ Abuse, urban anomic forms of drug use, alcohol addiction and substance abuse
e.g. → Drug menace of Punjab, NCR
- ⑤ Patriarchy pressured isolation, unfulfilled aspirations and low focus on men's mental health
e.g. → engineering student suicides
→ under-employment, lack of partner, skewed sex-ratio
[DEMARU status - unmarried men]

6
—
10

Did you mean loneliness

However this isn't specific to men

⑥ Faulty and incomplete socialization and negative self image as [Mead] suggested → today aggravated by social-media

Hence contemporary male-suicides can be attributed to old structures & new forms of anomie.



Question 6. Discuss the phenomenon of Cultural Revivalism with suitable examples from recent trends in arts, languages, and crafts. (20 Marks)

Cultural revivalism is renewed interest and participation in traditional practices that had been eroded or flattened by globalization, modernity or western-hegemony.

→ Revivalism in Art :

(i) Classical dance have taken centre stage in movies (e.g. - Kathak) and consumer market e.g. → Bharatnatyam classes — Sanitized from old 'Devdasi' image to stage art (Rukmini Arundati's contribution).

apt
example

(ii) Folk performances from Chhau to Kerala's Theyyam have become centre of tourist attraction globally.

(iii) Folk story-telling dramatics, songs now used in drama schools.
e.g. → Maach (M.P), lavani (Maharashtra)



→ Linguistic Revival :

- (i) Promotion of vernacular even by policy. e.g. → Kasturba's NEP '20
- (ii) Resistance to homogenization
e.g. → Demand for 8th schedule inclusion of Ho, Kokborok, (Teipwa) (Thakhand)
- (iii) Marathi pride via cinema, fests and Dravid programs of historical victories. e.g. → Tamil Sangamam

→ Crafts and Traditional Knowledge :

- (i) Madhubani paintings led by women of Mithila (Bihar) — are popular clothing, scare & decoration art.
- (ii) Chikankari of Lucknow used by luxury designers and worn by media personality.
- (iii) Bamboo art of N-E, Silk of Benaras, Ayurveda and Ayush have brought back ancient knowledge to main-stream.



Challenges

① Commoditification of art and craft and culture-appropriation
e.g. → Prada selling Kolhapuri chappal for 1 lakh rupees without benefit sharing.

② Linguistic chauvinism leading to violence in Karnataka & Maharashtra.
Dipankar Gupta called it armistice form of survival.

③ Politicization of culture.
e.g. → Centre state tussle over Kuladi excavation
→ Use of 'Ru' symbol by Tamil Nadu in budget instead of '₹'.

The survival movement is impactful for society only when performers, artisans and subaltern benefit and get due credit. else it is mere culture capture by elite and dysfunctional.

well written
adequately
addresses
key demands



Question 7. Examine how social media contributes to the process of communal polarisation in contemporary society. (20 Marks)

Communal polarization is the creation of 'us versus them' based on ethnic, religious, ideological lines leading to conflict.

✓ Social Media has in contemporary world become a vehicle of rapid information exchange — thereby contributing to polarization:

① Amplification to wide group at a very short time by a click.
e.g. → WhatsApp forwards, Facebook videos.

② Mis-information and selective representation of facts create panic and discord.

e.g. → Deep-fakes, Rumours, doctored videos.

✓ The Muzaffarnagar Riots, Delhi Riots were fanned by social media posts.

✓ Baudrillard has called this use of 'hyper-reality'.



- ③ Creation of echo-chambers creates communal animosity and breeding ground for fundamentalist exposure.
e.g. → Islamophobia, Xenophobia, Hindu-extremism (RWE)
- ④ Vehicle of recruitment for impressionable youth. e.g. → ISIS uses social media for Indian recruits, TeM, LeT communication — creating external medium of internal polarization.
- ⑤ Politicization tool — use of social media. e.g. → fanning religious passions, cow vigilantism, love-Jihad, self proclaimed 'Rakshaki' of culture.
- ⑥ Template for ideological hegemony as Foucault had predicted.
e.g. → Khalistani 'Toolkit' controversy during Farmer protest '2020.



The advent of AI and integration with social media has added to complexity — as Yuval Noah Harari makes in his recent novel 'Nexus'.

Communal hate now transpires globally — not just locally at light speed.

Rob of legal mandates via IT rules, DPDPA '23 and Fact check units are essential — but this is a complex reality & depiction of cultural lag [Ogburn & Nimkoff].

Its a 20 marker, you could incorporate way forward, for a dimensional analysis

10
—
20

In the conclusion try



Question 8. Analyze the shifts in class, caste, and regional composition of political elites in recent decades. (20 Marks)

Political elites are those who hold legislative power and party affiliation.

During nationalist struggle they were more of educated - intelligencia class - the trend has shifted in recent years :

① Class of Political elites seen a departure from homogenized groups of educated, middle class men, to heterogeneous politics + [Y Singh] when [Rajni Kothari] studied the 'congress system' she witnessed factions which later came up as prominent - lower-class leadership which is not land-owning.

② [Badri Narayan] studied how old circulation of elites - { Brahmhin }
in Bihar shifted { Bania }
to new elites - { Kayasth }
{ Chamari }
{ Yadav }



③ Sanjay Banua identified 3 facets of political elites in India — Caste
Class
Gender
In the recent years —
 { Brahmin / Kshatriya } → { Lower Caste }
 { English-Educated } → { Vernacular }
 { Land-owning men } → { Women / Dalit }
 Politics of 1960s → 1990s

④ Mandal-era gave power to OBC communities — Yadavs, Kurmis, [BAMCEF] Jats becoming new elites of social engineering

⑤ State-level parties created regional elites — T.N, West Bengal, Karnataka
 e.g. → Kamma-Reddy in Andhra
 Lingayat in Karnataka
 Adi-draavidism - T.N movement (AIDMK)
 Tribal - JMM

⑥ Dalit movements as per Gail Omvedt ushered new era of 'movement from below'
 e.g. → Bhim Army, Patidar andolan
Christopher Jafferlot has called rise of these elites as 'silent revolution'



⑦ Rudolph and Rudolph state Indian politics has shifted from 'command' to 'demand' which explains rise of new 'Reformer' elites
e.g. → AAM Admi party (Kejriwal)
Jan Suraj (Prashant Kishore)

⑧ Paul Brass suggests that Indian politics shifted from 'ideology' to 'identity' and caste-elections a new feature.
e.g. → significance of Hindi-heartland in national election, OBC-PM and Tribal President.

Despite new forms of hierarchy - old system of 'upper class-caste' and dynastic elite rule remains ground reality.

Political elites apply formula of money-muscle-caste power to usurp power.

Comprehensive evaluation of key demands



Question 9. Discuss the dynamic relationship between environmental activism, developmental interventions, and the assertion of tribal identity. (20 Marks)

With the hope of post colonial development, assimilation and growth - environmental cause, developmental models and Tribal impacts have been changing - catalyzing into complex dynamics.

Try to frame shorter sentence. Avoid clustering

① Environmental activism & Tribal assertion

(i) The Naumada Bacho Andolan brought together activists [Medha Patkar] and Adivasi dependents of M.P.

(ii) Geological assertion became livelihood movement as per [Guha] when tribal women came at fore front of Chipko.

(iii) The Dongri Khonal resistance against capitalism and mining ambition of POSCO group - defeated in protection of ruined Niyamgiri hills.

(iv) Tribals in Silent Valley played huge role in ban of mining plans and setting up of National park.

Explain the convergence first then go flow it up with illustrations



② Development intervention & Displacement

(i) Nehruvian model of infra-led growth resulted in large scale tribal displacement.

- Hirakud Dam - 2 million
 - Bhakra Nangal - 11 million
-] $\frac{1}{3}$ displacement
 $\frac{2}{3}$ development

(ii) Fernandez points out that out of 30 million displaced > 50% were tribals.

(iii) DN Majumdar suggested developmental models with faulty assimilation led to de-tribalization.

e.g. → Maulin Dasgupta studied Jamshedpur steel plant where tribals were 'labourers' and pauperized.

(iv) LP Vidyarthi stated 3-pronged method for tribal assimilation:

- Integration
- Rehabilitation
- Preservation

(v) As Arundhati Ray stated - Tribals give up homes for 'greater good' but often pauperized. → USA Rao questions in his study as to whose good?

Answer could be better organized -
to analyze more effectively. Here it looks like a collector of points



③ Asserting Tribal identity

The fallout of development & crisis — push tribals to seek:

- (i) Legal safeguards in the form of, PVTG, PESA, Schedule rights, Forest Rights Act. e.g. → Ladakh Demands for 6th schedule
- (ii) Autonomy — search for self rule and even secessionism. e.g. → Bodo movement, Naga sub-regionalism
- (iii) Cultural preservation and call for own identity. e.g. → linguistic demands to preserve 'No', → Santhali Demand of own religion — 'Sauna Dharma' and own Sauna code.
- (iv) Demands to abolish the Denotified tribes act and re-classify DNT/SDNTs into fold of SC/ST affirmative action.

As Virginus Xaxa stated — policy and corruption curbs tribal law implementation behaviour latched suspecting Tribal participation & 'own genius' is imperative.

10
20

content is fairly relevant & competent



Question 10. How does the sex ratio reflect underlying gender biases in Indian society? Analyze from a sociological perspective. (20 Marks)

Sex Ratio is defined in India as the number of females per thousand males in given population.

The number average (1933-2011 census) has remained stagnant or reduced due to demographic & sociological factors

— Gender bias being common data link :

① low focus on maternal health at child birth itself reduces birth outcome and health of child.
e.g. → maternal mortality, under-5 deaths, non institutional delivery

Avoid biological aspects

Focus on sociological concerns

② The patriarchal notion of male-child as 'heir', care-taker of family — economic survey called it the 'Son-Preference'

e.g. → Female child like 'seed-earth'
Vena Das taken care like plant of someone else's family



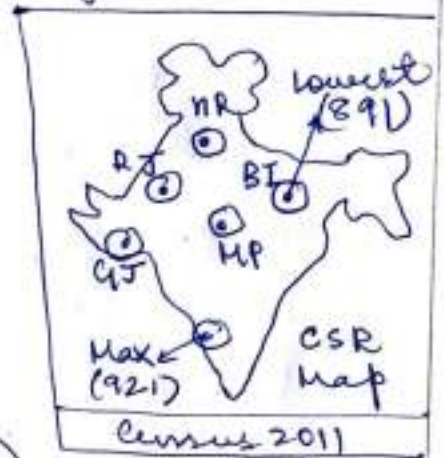
③ A regional culture pattern specially in skewed child - sex ratio depicts what

Ashish Bose called -

'Daughter eliminating male aspiring rage - for ultra sound' (DEMARU)

states - Karnataka, Punjab, Himachal, Guj

Regional Pattern



④ Combination of patriarchal culture and material resource to undertake female feticide.

e.g → Not poor but those pockets of North-India awaiting doctor & Ultra-sound

prosperous states showing alarming trend of feticides - due to access to ultrasound

⑤ Education and parental employment projects lowest sex ratio in Bihar and highest in Kerala (max literacy rate)

⑥ skewed male-migration also leads to unbalanced ratio - cycle of

- anomie
- forced marriage
- polygamy
- violence
- honour killing

unclear why it impacts sex ratio



- ⑦ Dr. Betty Cohen in her study of Ludhiana presents how first girl is welcomed, second - tolerated, third - eliminated.
- ⑧ Ashish Bose suggests foeticide and dowry deaths - present civilizational collapse not just cultural-lag.
- ⑨ Amartya Sen states how 100 million women in S-Asia are 'missing' due to disempowerment, gender-selective practices.

Awareness measures such as Village of Ludhiana study, Khasi support for 'Beti Bachao', free-girl-child education; legal measures of PCPNDT - silent observer can help improve sex ratio.

Yet as Andre Betelle states - law can only give direction - people decide where society goes.