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Answer Question in NOT MORE THAN the Word Limit for each in the Parenthesis.
(Specimen Answer Booklet - For Practice Purpose Only)

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FLT-2 (Paper 2)

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Q1
(a)

Marxist perspective in Indian sociology was popularised by AR Desai, DP Mukherjee, Vandana Shiva etc. It was majorly adopted in mainstream discipline post failure of welfare state & PLS policies.

⇒ Significance of Marxist perspective : Not underestimated :-

-) AR Desai through his empirical, dialectical & historical materialistic perspective focussed on conflicts & contradictions of Indian society.
-) This helped in analysis of economic infrastructure that shaped social, cultural traditions.
-) The exploitative relations b/w Haves, Have nots, nexus b/w land, caste & class was uncovered.
-) Peasants struggle in India by Desai analysed agrarian - rural social movements along w/ rural

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sociology viz pivotal landscape to study Indian society.

*) Marxists in India put less emphasis on religion, caste & other ascriptive identity thus giving secular touch to sociological studies.

*) Marxist Feminists like Utsa Patraik gave insights into women's economic conditions.

However, Structural functionalism, Indological & Post Indological studies ruled the discipline for long.

*) Overly conflicting perspective of Marxist led to hesitation in their adoption.

*) Neglect to caste & religion, two pillars of Indian society led to underestimated use as per Jyoti Basu.

*) A. Beteille opined, Marxists only try to fit in their theories into Marxist framework w/o much empiricism.

However, Marxism enriched Indian sociology & brought new perspectives for policy makers.

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Q1
(b)

Colonial rule in India was observed for about 200 years that socially, economically, politically & culturally brought alterations as J. Singh supposed in his social change paradigm.

>> Despite conclusion, colonial influences continue in India due to reasons -

•) Social sphere

Colonialism brought both positive (ban on Sati, ideas of equality, liberty, prohibition on child marriage) & negative (caste divisions reinforced, communal forces activated) - These are observed even today

(eg) Communal riots, threat perception

•) Political sphere

Democratic, parliamentary form of govt derived from colonial 1935 GOI act continue even today. Political participation of elites, identity politics etc are influence of British

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- 1) Cultural sphere had most prominent colonial hangover as seen in value given to English speaking, western fashion, songs etc. Adoption of western culture has become status symbol.
 - 2) Racism - discrimination & obsession based on color is seen in stereotypes & desirability of fair complexion.
 - 3) Administrative sphere affected by colonial values like corruption, red tapism & legacy of bureaucratic elitism.
- 1 Hence, there's need for adhering to principle of abandoning slavery or any form of servitude of mind & thoughts, Indianisation of administration, Judiciary as CJI (former) called for. Colonial legacy of negative traits should be given up. as Nationalists like Gandhi, Jhunjy held.

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Q1
(C)

Middle class is conceptual stratum between upper class & lower class. It's difficult to exactly characterise it due to its constantly evolving nature as per Beteille.

→ However, certain features of middle class can be drawn :-

- 1) Middle class depends on selling their mental, physical labour for wages in industrial, service sector employment, govt jobs etc.
- 2) Heela Fernandez : middle class is English speaking, consumerist group residing in urban areas mainly
- 3) But, Middle class is considered as a sign of propagation of Bourgeoisie interests as the class consumes surplus production (-Marxists)
- 4) Pavan Deema considers it to be politically significant, universally angry & Pan India educated class.
(eg) Participated in Nerbhaya

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1) It is also considered a link b/w gout & masses. Its participation in civil society, policy think tank holds gout accountable as per Amartya Sen.

2) Its secular in nature, follow rational values atleast in public sphere as found in H. Gould's study in Lucknow

3) Deepankar Gupta, however alleges it to be Westoxicated, victims of mistaken modernity.

4) Women in middle class are considered superficially emancipated - as they engage in education, careers that align w/ their traditional roles.

5) Hence, middle class in India can be considered different from that in western society as Andre Beteille propounded.

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Q1
(d)

land tenure system is the kind of relationship, one shares with land or between landowner, and tenants, cultivators etc. In India 'sociology of land' is imperative to know socio-economic fabric of society.

⇒ Evolution of land tenure in India

-) AR Desai analyzed nexus b/w social groups & land property. evolving from communal ownership to private during British rule.
-) British rule led to dismantling of traditional Jajmani system in Indian society.
-) Introduction of Zamindari, Ryotwari & Mahalwari led to commercialization & privatization of land.
-) It freed land from caste bounds & commodified it. However, many like PC Joshi, Scarlet Epstein etc argue semi-fudal tendencies & nexus b/w land & caste continue.

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-) land tenure system however felt overhaul during 1950s land reforms, Qandaan, Bhoodan, land ceiling etc.
-) Further green revolution reinforced role of land as vital economic resource. TK Commen opines, it brought prosperity & sufficiency.
-) While, Bhalla & Chadda contends, uneven distribution of agrarian revolution in different sections.

Yet, land tenure system in India remained skewed in favour of upper & middle castes like Jats, thires in Punjab, Haryana. Dalits comprise mainly agri labourers as argued by Gail O'rstedt.

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5(c)

untouchability is social distance that is maintained not just physically but socially & culturally by upper castes from those lower in hierarchy.

⇒ untouchability is checked in manifest form -

•) BR Ambedkar put forward the idea of 'change through law' - Anti untouchability provision in Constitution (Art 17)

•) Other provisions prevent any inequality or discrimination based on one's caste (Art 14, 15)

•) legislations like SC/ST act check caste based atrocities & untouchability

⇒ untouchability practiced in latent forms

•) Prasad, in his South Indian village study found 150 forms of untouchability still practiced.

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o) latent form of untouchability such as Endogamy or opposition to Intercaste marriage is still prevalent (only 5%)

o) Intercaste hostility, conflicts are manifestations of untouchability.

(eg) Not allowing Dalits to hoist flag -
heela Fernandez, in Tamil Nadu study).

o) unhealthy competition for economic & social
resources like demands for reservations or
lack of representation. (eg) IITs, IIMs quota
unfilled.

» However, this seems to change via lower
caste awareness about their rights &
entitlements increased. Dalit social movement

Dalit literature, political empowerment
(73rd & 74th amendment), penalizing such acts
& media mobilization through movies like
Article 15.

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Q2
(a)

Indian society has pluralistic nature in terms of religion, ethnicity, castes & class. Different sections have different, interconnected & complex problems. So, there's need for multiple viewpoints.

•) British anthropologists were the first one to comprehend Indian society by conducting village studies.

•) They highlighted certain features like caste system, Tajmanis, closed village economy & self sufficiency. (eg) McKim Marriott's Kishangarhi study.

•) However, these defining features were questioned by nationalists & ideological studies of Ghurye, Gandhi etc.

•) This view gave unique approach to study Indian society using Indian texts, religious scriptures like Vedas, Puranas etc.

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-) Functionalists & structural studies of MN Srinivas, IP Desai etc focussed on social dynamics in caste & family, household.
-) Inconsistencies & conflicts in Indian society were highlighted by Marxists like DP Mukherjee, AR Desai etc.
-) Special attention of feminists revealed gender inequalities & factors promoting them
(e.g) Uma Chakravarty's analysis of Brahmanism on women's freedom & autonomy.
-) Urban way of life forms major part of Indian society. Sociological studies by DP Mukherjee, MSA Rao etc help in studying multiple problems & features.
-) Indian society is a traditional society, kinship system is crucial to sociologically

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comprehend the concepts of Patriarchy,
lineage, descent etc.

(eg) Isarati Kame's study on kinship.

*) Further social change is also analysed by
MN Srinivas, Y. Singh & McKim Marriott.

(eg) Y Singh's Paradigm on social change.

*) Subaltern studies of Ranjit Guha, Spivak.

Hence, multiple viewpoints to
study variedness of Indian society further
enriched sociological accounts & better
insights were provided.

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Q2b

Beteille studied Tanjore (Sripuram) village to understand social change, prove tributarian model of Weber based on caste, status & power.

-) Beteille considered Indian villages to be more than just residential units. He referred them as self sufficient, monolithic as British propounded.
-) ~~As~~ per him, village were the units that reflected values of Indian society. Major concepts like caste, class, power, status can be derived from villages.
-) Beteille caste structure in Indian village - empirical evidence suggested imperative role of caste in socio-political sphere.
-) However, rigidity of caste system as Dumont

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proposed was questioned & shown to be diluting.

-) secular forces like education, jobs, income etc are responsible.
 -) Political participation enhanced social & political status. People are mobilized along caste lines.
 -) Power is held by those having higher ritual, political or class position as can be seen in elite capture of PRI, cooperatives
 -) Yet, Beteille saw social mobility as a difficult component in Indian society due to its closeness.
- ⇒ Yet, Indian villages are losing sheen in sociological study

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-) Dipankar Gupta held, twin shackles of caste & agriculture is now breaking so villages remain less effective space for studies.
-) Ashis Nandy contends, villages as merely statistical datum & demographic unit.
-) Further, cities have now become major fundamental units, control flow of cultural values (- DP Mukherjee)

Hence, Beteille's study indeed added new analytical insights about Indian society but need comprehensive understanding by complementing w/ other studies like Srinivas, Gupta's etc

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Q2c

Mahatma Gandhi although claimed to not provide any philosophical or ecob-logical accounts but his writings provide immensely rich & vivid insights

→ Gandhi's various endeavours

•) Attack on untouchability

Gandhi criticised hinduism for attempting to belittle untouchables or lower caste who he named 'harijans'

•) He presented his views on varna system & defended it against the likes of Ambedkar for being exploitative.

•) Promotion of women in national struggle by citing their "Nari Shakti", participation in Non cooperation, civil disobedience

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-) Gandhi's adherence to passive resistance, non cooperation, satyagraha etc added new methods to social movements.
-) Gandhi also criticised rampant westernization of Indian society, promoted Indian values, traditions.
-) His idea of nation state as mentioned in Hind Swaraj, envisaged India as a 'Ram Rajya', minimum govt & maximum governance.
-) He propagated ethical ideas for education (Hai Talim) & for state & bureaucracy (Talisman).
Hence Gandhi added immensely to sociological, philosophical & ethical wealth of Indian writings.

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Q4
(a)

Religious pluralism is form of religious practice that believes in more than one true religion in a society. It respects the 'otherness' of religions existing.

(eg) India - Hinduism, Islam, Jainism etc.

⇒ Religious pluralism strengthens a society

1) Promotes tolerance

Pluralism promotes tolerance towards other religions in society, increases acceptance.

2) It leads to secularism as PETER BERGER argued as the orthodox religion loses its dominance.

3) Pluralism enhances cooperation & co-ordination for co-existence of various religions.

4) It gives space for religious practices of all religions & mutual respect.

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•) Pluralism accommodates different religions within society & protects them, thus diversity of cultural practices.

⇒ But religious pluralism weakens a nation.

•) Plural religious practices may compete each other & become dysfunctional.

•) There might occur clash of civilization as Samuel Huntington holds.

•) Pluralism may lead to communalism, fundamentalism for protecting one's religion.

•) These forces may lead to communal riots, social disharmony, which hamper unity & integrity of nation.

•) Threat perception may be felt by minority, majoritarianism may suppress minority religion or culture.

① Hindu culture - attempt to make it

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national culture.

•) Difficult to mobilise opinion of entire society,
hampers consensus building.

eg) VCC opposition by minorities.

However, Pluralism can be fruitful

w/ secular principles of India which adheres

to Sarva Dharma Sama Bhava & equal

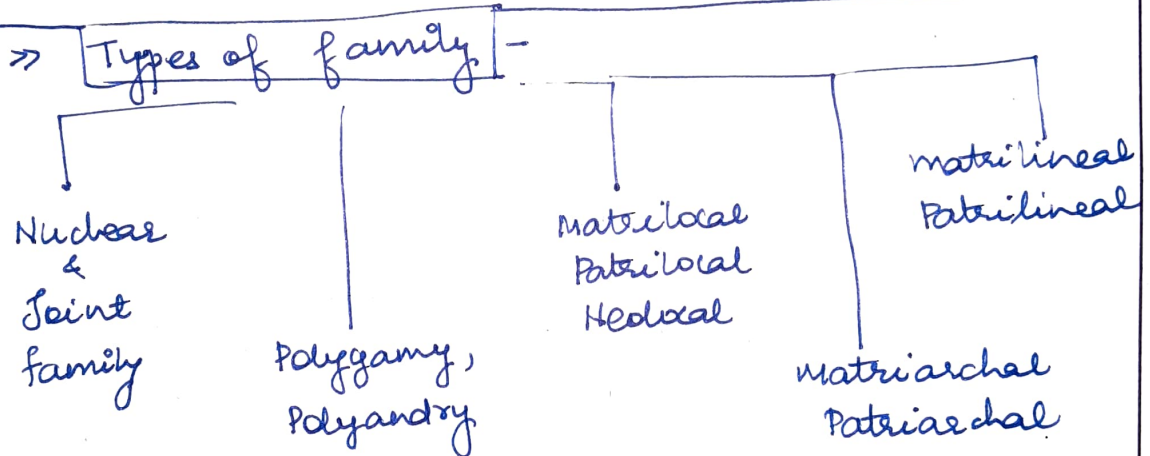
protection to all religions.

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Family is the cornerstone of society. It is a universal institution that continue to exist from primitive to industrial society as per Peter Muedock:



Family of orientation -

The family in which a person is born. One has rights & responsibilities with respect to one's parents, siblings & descent group. consanguine bonds are stronger.

Family of procreation

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The family in which one is a parent.
one has higher rights & responsibilities
with respect to wife, family - children etc
Affinal or marriage bonds are
stronger. One enjoys higher authority as
'Karta' as senior male, playing instrumental
role as Parsons held.

However, both share intimate yet
complex relationship. Family of procreation
gets prominence in Nuclear families while
kinship relations in family of orientation
are prioritized in traditional families.

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Q4C

Caste is rigid social hierarchical structures that depends on concept of purity & pollution as Henri Dumont held in 'Homo Hierarchicus'

→ Caste is more than mere social stratification

-) Caste is considered special form of inequality & not a social stratification by Dumont.
-) As, stratification allows for social mobility across different strata while caste system is rigid, no scope for mobility.
-) It is based on strict hierarchy maintained by separation b/w social groups based on purity & impurity.
-) Brahmins reside top position due to their purity in ritual hierarchy & secular parameter of employment like priesthood.

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- o) Vice versa is true for Dalits or Shudras who occupy lower hierarchical positions & indulge in impure works. (- Ambedkar)
- o) As per Dumont, these features can't change because of underlying ideology.

However, such theory is refuted by dynamism in caste system due to Sanskritisation, secularism etc as proposed by Srinivas, SC Dube etc.

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Q5
(a)

Education is considered agent of social change by BR Ambedkar who believed, it can bring social mobility.

→ It can act as social change agent

-) It can initiate positive social change.
(eg) western educated middle class opposition to sati, child marriage in 19th century.
-) It can fasten social reforms & acceptance of social change. (eg) values of liberty, equality
-) It can bring technological & industrial revolution.
→ [Lipset & Zetterberg thesis]
-) Education can increase prospects of better employment & occupational opportunity
-) It can enhance chances of intergenerational equity as SC Dube held - by enhancing awareness about rights

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⇒ Aided in bringing social Justice

-) Promoting social mobility avenues for those on the lower rungs like Dalits & women.
-) ensure promotion & protection of rights & entitlements of all sections.
-) Enhance social status & equitable opportunities for social resource access.
-) Increases political participation & awareness
-) Economic opportunities are increased by providing skills required (- Functionists)

⇒ criticism

-) Paul Willis held, working class children attain working class values, thus status quo.
-) Gender inequality is not addressed rather traditional roles are promoted. (- Feminists)
-) Not much avenues of social mobility?
-) commercialized education (- Raymond Boudon)

Hence, by eliminating these, education needs to be democratizing, liberalizing as ^{per} Sally Tomlinson

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Q5
(b)

child labour is a social crime & should be dealt with legal, social & economic tools. As per census 2011, 3.9% children are engaged in child labour.

→ child labour : a crime committed by few - REASONS for child labour

-) Poverty - one of the major reasons for engaging children in work.
-) Irregular Income & employment of Parents.
-) structural inconsistencies, increased inequality, deprivation & exclusion suffered by certain social groups
-) some critical thinkers consider middle class need for domestic workers as a reason for child labour.
-) certain factories like beedi making, bangle making prefer children as workers.

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→ Whole society is responsible

-) lack of engagement in civil society for fighting against child labour like Bachpan Bachao Andolan by Railash Satyaarthi.
-) child labour is promoted due to increased use of the products they make, need for boycotting (eg) NPK's products boycotted which engaged child labour.
-) lack of regular learning opportunities & assured employment.
-) Turning blind eye towards child labour, loopholes in legislations.

However, there are concerted efforts by govt in form of child labour prohibition act, Art 24 of constitution, PENCIL portal & civil society activism in this regard which further need robust people's participation.

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Q5
(c)

Land reforms post Independent were aimed at bringing social justice, land to tiller & equitable resource distribution - based on JC Kumarappa committee.

⇒ Post Independent land reforms are futile today.

•) There's not much abundant land left to be redistributed by imposing land ceiling, average land holding in India is merely 1.15 ha.

•) much of the lack of land reforms completed, rest require new strategy & efforts in new direction.

•) The ineffectiveness due to red tapism, collusive corruption, benami transaction, need to deal with it w/ more robust reforms.

⇒ Need for new reforms for contemporary agrarian social structure

•) currently, agrarian issues involve productivity, over irrigation, overuse of fertilizers &

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chemicals. There need reforms in cropping pattern, social awareness campaigns & extension services.

•) Agri subsidies, lack of crop insurance & capital investment render agriculture less remunerative.

•) Kathleen Gough presents capitalist nature of agriculture, land-caste nexus & exploitative relations of land owners & labourers.

•) capital investment, labour intensive agri-culture & promotion of Kelhoz model of communist farming is needed.

feminists argue, land property rights to women can reduce feminization of agricultural labour.

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Q5
(d)

Working class has been defined by HOLMSTROM as social group that shares similar economic conditions, distinguishes itself from property owners, managers etc.

→ Working class: nature of problem changing

-) Working class emergence in India is traced by AR Desai along three phases mainly as - Formative, emergence, consolidation + post world war II phase.
-) Post Independence nature of ^{of} problems ^{of} workers are different from earlier. As they are now more exposed to globalization & Informalization.
-) Capitalist economy increased exploitation of workers. Shalet Bhowick argued since capitalist wealth is built upon working class exploitation.
-) Demands for better standards of living,

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social security & participation as stakeholders. (Goldthorpe's embourgeoisement study)

•) Due to highly organized, class consciousness & globalized reach, problems are more focused on vital needs, affluence + stakeholder capitalism.

•) Gig economy further increased irregularity of work in informal sector, thus demands for job protection, better working conditions

However, efforts are being made by govt across India like Rajasthan's social security bill for Gig workers, labor codes, minimum wages, POSH act etc.

More sociological analysis of informal sector is needed for dealing with working class problems + protecting their rights & liberty.

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Q5
(e)

Indian agriculture is 67% rainfed & monsoon dependent. Recently Interlinking of rivers is mooted by GOI which can immensely impact agrarian society.

⇒ Advantages of River Interlink

-) Availability of water in rain deficient regions. (eg) Bundelkhand.
-) Regulation of flooding in water surplus regions. (eg) Ken - Betwa link.
-) Microclimatic conditions can be maintained.
-) Social benefits - Increased agriculture activities & income of farmers & peasants.
-) Navigation, connectivity would flourish economic activity.

⇒ Impact on agrarian society

-) Enhanced moisture, increased productivity of land would resolve issue of productivity

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1) River linking can enhance irrigation sources thus mitigating drought prone agriculture region.

2) Overall prosperity of agri & allied activity like fisheries, aquaculture etc.

3) Food productivity & sufficiency in region, reduced nutritional & economic prosperity.

⇒ However, there are challenges

1) Lack of sufficient water in rivers due to erratic rainfall pattern (El Niño, climate change)

2) Technological & operational difficulty in such projects due to terrain unevenness.

3) High cost & capital intensive projects.

4) Cultural significance of rivers.

5) River disputes between states, create federal issues.

However, functional, dysfunctional analysis of such projects can help in balanced approach.

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Q 6a

Development is desired change in positive direction. It is qualitative growth from one lower state to higher state of well being.

However, development can lead to imbalances & issues -

•) Displacement due to development

most affected are the tribal groups, Leela Fernandez found about 40% displaced are tribals.

(eg) Sardar Sarovar dam

•) unequal distribution of development

(eg) Bhalla & Chadda's Green revolution study reveal difference in income of rich farmer & poor peasants

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•) Role of women in policy beneficiaries is generally ignored due to gender inequality & stratification in society.

(eg) Meidula Singh: Rehab policy then blind towards single women needs.

•) Dens of inequality & modern endures of prosperity are created due to unequal development.

(eg) Globalization led to informalization, irregular work opportunities & exploitation.

•) Certain communal & ethnic groups benefit less than others.

(eg) Sacchar committee cites low developmental indicators among Muslims (education, health)

⇒ However, development also brings positive changes in society —

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-) Overall growth & development, Infrastructure (social & physical)
-) Economic development of society, enhanced Income & wages as observed in case of East Asian economies
-) Growth opportunities to women, enhanced learning & educational attainment due to Industrial development. (— Friedrich Engels)
-) Social sphere becomes more rational, secular, egalitarian. Thus, socio-religious traditions like caste, religion take back seat.

Hence, development should be inclusive, sustainable & bring happiness for all as Gandhiji held.

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Q6
(6)

Green revolution is agrarian - scientific movement that was based on HYV seeds, irrigation to enhance productivity & sufficiency of Indian agriculture.

⇒ Green revolution led to new power elite

-) Power elite is social group that exceeds based on secular (education, economic) or ritual status (caste).
-) Green revolution brought economic prosperity and food sufficiency as held by Tk Dommen.
-) It uplifted & led to social mobility of hitherto considered middle caste like Jats, Yadavs etc in Punjab, Haryana, western UP.
-) Increased productivity, income, better life chances, made these groups elites & dominant caste (-srinivas)

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- *) New power elite attained political power & captured PRIs in rural politics
- *) They organised themselves as strong pressure groups & influenced policy making.
(eg) BKU - farmer's movement - withdrawal of farm bills.
- *) Various economic & social benefits ~~are~~ are majorely harnessed by power élites of rural areas.
(eg) Daniel Thoenes explains élite driven cooperatives.
- *) However, These power élites also comprise of oldee élites -
- *) Previously advantaged social groups like upper castes, higher class enjoy power.

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-) Reservation policies & affirmative actions have provided level playing field to lower castes & women (73rd CAA)
-) New power elites come from different backgrounds & join hands to defeat traditional elites.

② Dipankar Gupta's concept of ATGAR,
MY, KHAM etc.

Hence, concept of Power elite applies well in understanding of rural power structure & sociological dimensions.

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Q6c

Social movements are sustained collective action driven by an ideology, leadership & mass mobilization.

(eg) chipko andolan

⇒ Social movements

1) Black rights movement

organised along lines of agitation against racist attitude & discrimination in USA.

It also fought against social, political & cultural exclusion faced by them.

Recently, George Floyd incident

gave immediate context for global movement against racial profiling.

2) #Me Too

It was a movement that highlighted, sexual harassment faced by women in

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workplaces. Resource mobilization was provided by social media & robust participation seen across the world w/ polycephalous leadership (- Paul Byrne)

→ Difference

Revolt

Revolt is a type of social movement that occurs for shorter time duration.

It doesn't have robust ideological base, less participation

small scale changes

eg 1857 revolt

Revolution

Charles Tilly compared it to revolt. Although a social movement but w/ radical overtones & political overturning.

Robust leadership, ideology & radical change.

eg Arab spring

Hence, both social movements bring socio-political change in society & state.