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SOCIOLOGY (TEST CODE : 2531)

Name of Candidate	ANUPRIYA RAI		
Medium Eng/Hindi	ENG	Registration Number	
Center	ONLINE	Date	30/08/2024

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	20	
(c)	10	
5(a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6(a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8(a)	20	
(b)	20	
(c)	10	

Total Marks Obtained:

Remarks:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are EIGHT questions printed in HINDI & ENGLISH divided in TWO SECTIONS. Candidate has to attempt FIVE questions in all. Questions Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE from each Section.
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

Is student recommended for One-to-One mentoring?

Recommended

Strongly Recommended

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

VisionIAS

All the Best

खंड 'A'/SECTION 'A'

1. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।
Write a short note on each of the following in not more than 150 words. 10x5=50
- 1.(a) "जातिगत पहचानों के राजनीतिकरण से भारत में लोकतांत्रिक प्रक्रियाएं और अधिक मजबूत हुई हैं।"
समालोचनात्मक मूल्यांकन कीजिए।
"The politicization of caste identities has led to a deepening of democratic processes in India." Critically evaluate. 10

The politicization of caste refers to the use of caste for political mobilization, use of caste identities to assert in the political sphere. ~~UP~~ Brahman Samellane during UP Assembly Elections.

Politicization of caste deepening democracy

① Enabled the ^{ritually} lower castes to assert their identities using secular politics. ~~UP~~ Bhim Army asserting

Dalit rights
② Rajni Kothari says that castes used politics to claim social

mobility by gaining political power.

Ex Tats in Haryana

③ caste-based pressure groups have drawn attention towards caste atrocities.

Ex BSP party and associated pressure groups have raised voice against violence

④ Challenged traditional "cumulative inequalities", as Andre Beteille argues

to give power to backward castes benefitting from land reforms.

Critique

① Resulting in caste competition and substantiation of caste (More Giddans)

② Diverted issues from developmental politics. (Andre Beteille)

③ Gail Omvedt argues that Dalits continued to remain 'second class - citizens' despite democracy.

Thus, caste in politics have played dual role of asserting caste and using it to divert attention.

1.(b)

"भारतीय समाज पर इंडोलॉजिकल परिप्रेक्ष्य सांस्कृतिक निरंतरता पर बल देता है तथा सामाजिक परिवर्तन की गतिशीलता की उपेक्षा करना है।" विवेचना कीजिए।

"The Indological perspective on Indian society tends to emphasize cultural continuity and overlooks the dynamics of social change." Discuss. 10

The Indological perspective was pioneered by G.S Ghurye in India. The perspective seeks to explore the ancient and religious texts to understand social dynamics.

Tends to emphasize cultural continuity

① Believe that Indian society continues to retain its traditional continuities

→ joint family system stays despite economic change, argued Ganeshi Karve

② Assert the integrative role of India's culture and traditions that retain their relevance in contemporary society. → caste system bringing

horizontal and vertical solidarity.

- ③ Uses diffusionist approach of culture.
- ④ Consider Indian society and culture as unique.

However, it overlooks the dynamics of social change

- ① Fails to view the so cultural and structural changes such as globalization, rise of bureaucracy as Yagnendra Singh demonstrated.
- ② Status-quoist and Brahmanical view ignores present-day realities, as Gerald Berenson argues
- ③ Fails to see sanskritization and interaction of caste, class, power that define social hierarchy.

Thus, ethology has limitations. But despite that, it presents a useful insight of society.

1.(c)

भारतीय कृषिक समाज के अध्ययन हेतु डैनियल थॉर्नर के दृष्टिकोण का समालोचनात्मक परीक्षण कीजिए।
Critically examine Daniel Thorner's approach to study Indian agrarian society. 10

Daniel Thorner presented his study of Indian agrarian society in his work "Agrarian prospects of India".

Thorner's view of Indian Agrarian society

- Thorner divided the agrarian class structure into 3 categories

① Malike → upper caste landlords
→ owned large areas of land
→ hired workers to cultivate land

② Kisan → middle-level peasants
→ belonged to middle-level castes
→ owned small units of land

↳ cultivated the land for
subsistence using family labour

- ③ Mazdoor → agricultural labourers
landless sharecroppers
 very little or no land. belonged to lower castes

Criticism

- ① DN Shanogoe argues that land reforms, Green Revolution has led to increased complexity in agrarian class structure which Thorne's model fails to capture.

- ② Wolf Ladenjinsky argue that a number of 'Gentlemen Farmers' are emerging from urban migrants into rural areas.

- ③ I. Singh argues that Thorne's idea fails to capture recent feminization of agriculture.
 Thus, Daniel Thorne model has limited applicability in contemporary times.

1.(d)

घुर्ये का जनजातियों का विक्षेपण जनजाति-जाति सातत्य पर आधारित था। विवेचना कीजिए।

Ghurye's analysis of tribes was based on tribe caste continuum. Discuss.

10

FG Bailey argued that a tribe-caste continuum exist in which most of the tribes fall somewhere in between the strict definitional categories of caste and tribe. Ghurye's analysis of caste is a reflection of this.

Ghurye's analysis of tribes:

① Consider tribes as backward-Hindus, who have lagged behind in Hindu caste system. → Jounsaai's of Uttarakhand.

② Called for complete assimilation of tribes into Hindu caste society

(3) This group believed will lead to increased development of tribals

(4) Integrate the society in a 'value-consensus' of Hindu caste system.

Critic

① Verrier Elwin called for isolation of tribes considering them distinct from Hindu caste as a 'social fossil'

② A. Beteille argues that tribes do not want complete assimilation and resist it through tribal movements.

eg) Kol Nutting

③ Only few tribal elites have adopted caste system among Raj-Gonds and not all.

Thus, tribe-caste dynamics stay in a state of flux.

1.(e)

भारतीय समाज में सामाजिक परिवर्तन को समझने में लघु परंपरा और बृहत परंपरा के सिद्धांत के महत्व पर चर्चा कीजिए।

Discuss the importance of the theory of Little Tradition and Great Tradition in comprehending social change in Indian society. 10

McKim Marriott and Milton Singer

gave the concepts of Little Tradition and Great Tradition.

While Little Tradition refers to traditions and culture of folk, peasants and local groups. Great Tradition refers to traditions of the high class and larger society. celebration of Holi celebration of Holi

Importance of theory in comprehending social change

- ① Demonstrates how the urban-rural continuum exists with exchange of values. kinship traditions of Little Tradition found in urban India - like Gujarat Bania Baha.

② Helps in understanding how folk cultures usher change in large society. \Rightarrow worship of Santoshi Mata (a folk tradition) became pan-Indian

③ Helps understand impact of globalization and modernization (Great traditions) on rural India. \Rightarrow use of mobile phones; women education in rural India.

④ lead to adoption of new means for social movements. \Rightarrow use of social media (great tradition) for farmers movements (little tradition)

⑤ Increase dynamic understanding of Indian society,

Thus, despite critic of difficulty in distinguishing little and great-traditions, the understanding has opened up new dimensions of sociology.

2.(a)

भारतीय समाज पर श्रीनिवास के परिप्रेक्ष्य की विशेषता यह थी कि वे पाठ्य-सम्बन्धी सीमाओं में बंधा नहीं था। इस संदर्भ में भारतीय समाज के विश्लेषण में संरचनात्मक-प्रकार्यावादी परिप्रेक्ष्य का समालोचनात्मक विश्लेषण कीजिए।

The hallmark of Srinivas perspective on Indian society was to break out from confines of textual authority. In this context critically analyse the structural-functional perspective in the analysis of Indian Society. 20

M.N Srinivas used the structural functionalism to study the Indian society. His ideas are present in his work - Religion and Society among the Coorgs, A Remember Village amongst others.

① Srinivas through his structural functionalist perspective advocated field-view of society distinct from book-view of indologists

② Srinivas differed from the status-quest approach of indologists, who sought to view continuities in society. Srinivas, instead focused on social

change through his concepts of
Westernization, Sanskritization

- ③ Unlike Indologists, who studied
texts, Srinivas engaged in
empirical ethnographical studies in
Rampura to study society,
- ④ While Indologists sought to view
caste as a monolithic identity,
Srinivas took segmentary view
of caste arguing that each varna
is divided into various sub-jatis.
Brahmins divided into Syee and Aiyangar
Brahmins.
- ⑤ Unlike Indologists, Srinivas focused
on comparative analysis. He

studied caste system in both homogenous society like Coorg and heterogeneous Rampura and drew conclusion.

⑥ While Indologists like Dumont believed in rigid ritual hierarchy, Priniva questioned the idea through his Dominant caste concept.

↳ gained ritual superiority through upward mobility ~~into~~ in secular hierarchy

↳ eg Jats, Okkalinga.

⑦ Unlike Indologists, Priniva undertook holistic understanding of society as a social system, where each social institution played a key role. eg Religion for tackling stress.

Critics:

(1) S.K. Kalia argued that tribalization taking place in Rajasthan, with upper caste emulating Bhils to get reservation.

(2) Dipankar Gupta says dominant caste concept takes oversimplistic view of caste rejecting muddled hierarchies.

(3) A.R. Desai questions harmonised view taken by Srinivas.

(4) Y. Singh argues that Srinivas failed to capture structural changes and focussed only on cultural changes.

Thus, despite limitations, Srinivas successfully brought into dynamism in Indian society breaking it from status-quoist ethnological perspective.

2.(b)

"ऐतिहासिक भौतिकवाद के अनुप्रयोग ने भारतीय सामाजिक वास्तविकता को समझने हेतु एक नई पद्धति प्रदान की है"। ए.आर. देसाई की भारतीय राष्ट्रवाद की समझ के संदर्भ में इस कथन पर चर्चा कीजिए।

"The application of Historical Materialism provided a new method in understanding Indian social reality". Discuss the statement in context of A. R. Desai's understanding of Indian nationalism. 20

AR Desai used Historical Materialism and Marxist understanding to study Indian society and Indian nationalism.

Historical Materialism provided a new method in understanding Indian social reality.

- ① Focused on economic factors to be engine of social changes in society.
- ② Draws attention to the conflicts and contradictions that lead to dialectical changes.
- ③ Views society to move across

different mode of production each
rooted into a distinct force of
production. \Rightarrow capital in capitalist society

④ Highlights different interests of different
social groups. \Rightarrow working class vs
capitalist interests

AR Dutt's understanding of Indian
Nationalism

Dutt viewed Indian nationalism as
a dialectical process emerging due
to grievances of different social
groups resulting from:-

- (1) Faulty land tenure system.
- (2) Alienation of land from illness
to absentee landlords
- (3) Forced commercialization of

Agriculture

- (4) Denial of traditional rights over forests to tribals through Forest laws.
- (5) Deindustrialization of artisanal industries
- (6) High rent and taxes leading to peasant revolts.

All these contradictions resulted in ^{different} social groups uniting against the British to fight for their own self-interest

Stages in Indian nationalism

- ① Before 1885: led by western-educated intellectuals like Raja-Ram Mohan Roy.
- ② 1885-1905: The emergent bourgeoisie like lawyers, merchants, and English educated formed the

congress.
↳ placed bourgeois-specific demands like
Indianization of civil services.

③ 1905-1918 - Swadeshi movement marked
by expansion of social base of Indian
nationalism.

④ 1918-1934: Gandhian movements, social
base expanded widely - peasants, tribals,
middle-class, but strings remained
in hands of bourgeoisie. → withdraw
movement whenever masses get violent

⑤ 1934-39: Discontentment with Gandhian
politics

↳ left politics ↳ Revolutionaries

↳ Congress Socialist Party,

Critics → [Y. Singh] - overemphasis on conflict
→ [A. Beteille] - ignores the moral
fabric that united
different social groups in freedom
movement.

Despite limitations, Dasgupta's perspective
brings a fresh perspective to view Indian society.

2.(c)

किस प्रकार ब्राह्मणवादी पितृसत्ता दो प्रमुख मुद्दों: जातिवाद और लिंगवाद का संमिलन करती है। इस पर टिप्पणी कीजिए।

Comment on how Brahminical Patriarchy represents the convergence of two major issues: casteism and sexism. 10

Brahminical patriarchy refers to the social structures backed by Brahminical texts and traditions, which leads to subordination of women and other gender by men.

Brahminical patriarchy: convergence of casteism and sexism

① seeks to control women's sexuality to retain caste purity. caste endogamy calls for women's sexual purity.

② Uma Chakravarti argues that women are burdened with ideas of pativrata, chastity by Brahminical

patriarchy.

(3) Keela Dube argues that pitrachin espoused by Brahminical patriarchy makes women see virtue in bearing sons, while female infanticide is normalized.

(4) Sanskritization of lower castes to achieve Brahminical status is leading to percolation of control over women among lower castes. (Nivedita Menon). (5) Reduced mobility for women.

(5) Ideas of parda for upper caste women led to control over women.

(6) Female goddess are subordinate in Brahminical religion perpetuating patriarchy. argued Karen Armstrong. Thus, ideas of education and secularism can free women from such shackles.

3.(a)

पितृत्व अवकाश की अवधारणा उस पितृसत्तात्मक धारणा को चुनौती देती है कि बच्चे का पालन-पोषण केवल महिला की ही जिम्मेदारी है। इस संदर्भ में, पितृत्व अवकाश के प्रावधानों को लागू करने से संबंधित चुनौतियों पर विवेचना कीजिए।

The concept of paternity leave challenges the patriarchal notion that child-rearing is solely a woman's responsibility. In this context, discuss the challenges associated with implementing paternity leave provisions. 20

Paternity leave refers to the leave taken by the father for the purpose of child-care. The paternity leave by Virat Kohli led to increased discussion on the issue.

paternity leave challenges the patriarchal notion

① leads to change in 'value-consensus' on sexual-division of labour, where child-care is viewed as responsibility of solely of mother. Only maternity leave reinforces this idea.

- ② Rise of symmetrical families as Young and Willmott envisaged where both husband and wife are working, and share household responsibilities.
- ③ Influences the self-development of the child who sees both parents caring for him/her, leading to erosion of sexual division of labour in future.
- ④ Enable women's re-entry into workforce post pregnancy.
- ⑤ Prevent time-poverty faced by women, which further relegates women to domestic duties.
- ⑥ Enable long-term sustainability of the family, by reducing stress and

dual-burden, as Arlie Hochschild calls it
on women.

However, challenges are associated
in implementing paternity leave provisions

- ① Cultural notions associated with patriarchy will prevent males from taking paternity leaves fearing stigma.
- ② The poor political representation of women in politics will make a reform like paternity leave go into backburner, due to lack of support.
- ③ Increase in cost of production from paternity leaves will resist its implementation in informal sector.

- ④ Stigmatization of wife by society of not delivering her 'motherly duties', in case of husband taking paternity leave.
- ⑤ Increased competition in labour market will put those demanding paternity leave into unfavourable position → unemployment

The way to address the challenge includes a legal framework to enforce paternity leaves, increased awareness by civic society, flexible ways of working like work from home.

3.(b)

यद्यपि भारतीय समाजशास्त्रीय परंपरा को स्थापित करने का श्रेय जी.एस. घुर्ये को दिया जाता है, लेकिन इसे परिपक्वता तक पहुंचाने का श्रेय एम.एन. श्रीनिवास को दिया जाता है। विवेचना कीजिए।

Though the credit to establish Indian sociological tradition goes to G S Ghurye, but it was M N Srinivas who led it to maturity. Discuss. 20

Sociology pioneered by G S Ghurye and
structural functionalism advocated
by M N Srinivas have led to
important insights into Indian social
dynamics.

Credit to establish Indian sociological
tradition goes to G S Ghurye

Ghurye rejected application of western
models to study Indian society. He

argued :-

- ① Indian society is unique and
its uniqueness can be captured
only by distinctly Indian studies of
society.

- ① For this, Ghurye proposed Indology - the 'book' view of Indian society.
- ② Through study of ancient texts and religious scriptures, Ghurye sought to capture the cultural continuities of India.
- ③ He took an integrative view of Indian social institutions like caste which led to horizontal solidarity through goti rathas and vertical solidarity through belief in Vedas.
- ④ Ghurye studied → to be as backward Hindus
 → kinship through gotra-charan dynamics
 → caste-based study of villages
 → Role of sadhus in religion.
 Through, ~~the~~ Indology, Ghurye.

explored distinct Indian social institutions
like tribe, caste, gotra.

However, Ghurye's work was
criticized for being status-quoist by Yogendra
Singh, for evaluating society through Brahma-
nic view by Gerald Berreman. Thus,
MN Srinivas came into picture.

MN Srinivas led Indian sociology
to its maturity

- ① A student of Ghurye
- ② studied Coorg from indological
perspective and gave idea of
Sanskritization or anticipatory socialization
by dalits
- ③ later, learnt structural functionalism
from Redcliffe Brown and ethnography
from Evans Pritchard.

- ④ studied Kampha, in 'Remembered Village'
- ⑤ gave dynamism to statue-quoist Indian sociology through his

concepts of :-

- > westernization
- > dominant caste,

- ⑥ studied the empirical functions of different social institutions. For eg caste leading to social solidarity in Coorg through ritual interaction.

- ⑦ Observed patterns in society, family,

Critics → [D. Gupta] - oversimplified view of caste

→ [A.R. Desai] - ignores conflicts, takes only functional view.

Thus, despite limitations, Ghurye and Srinivas laid the foundation of Indian sociology distinct from western sociology.

3.(c)

"परिवार एक कल्पना है जबकि घर एक वास्तविकता है" विवेचना कीजिए।

"Family is an imagination while household is a reality". Discuss.

10

Patricia Muehl calls for shift from family-based understanding to household based understanding of social structures to gain greater clarity about the lived reality of family.

Family is an imagination, Household a reality

Family, as per George Murdock refers to people of opposite sex coming together for reproduction, economic cooperation, sharing of living space.

Household, as per AM Shah refers to a residential space with a common kitchen which is shared by people living in it.

② Family is ever evolving from nuclear to joint and vice-versa, but household remains important as:-

- ① Provide greater & freedom.
- ② Help in collection of demographic data.

③ Demonstrate existing diversities - hostels, neo-local households

④ Demonstrate actual internal working within family,

Thus, household ~~are~~ a give better insights into family and its dynamics.

खंड 'B'/SECTION 'B'

5. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।
Write a short note on each of the following in not more than 150 words. 10x5=50
- 5.(a) भारतीय मीडिया में महिलाओं को किस प्रकार निरूपित किया जाता है, इसका विश्लेषण एवं समीक्षा कीजिए।
Analyze and critique how women are represented in Indian media. 10

Media is viewed as an agent of change in society. Media has given portrayal of different groups of society including women.

Women representation in Indian media

Positive representation:-

① Women anchors like Palkhi Sharma have shown women in influential positions.

② women entrepreneurs have emerged as role model (reference group) in social media. Vineta Singh of

Sugar Cosmetics.

- (a) Women politicians coverage like have demonstrated breaking of sexual division of work and greater hold on political power. \rightarrow Nirmala Sitharaman.

Negative representation:-

- (1) Representation as sexual commodities.
 \rightarrow In desirant ads.
- (2) Sidelineing of female actresses in movie vis-a-vis male actors reproduce cultural patriarchy.
- (3) Women characters shown as meek, docile, soft-spoken - features of gender socialization as Ann Oakley argued.
 \rightarrow In vivach movies
- (4) Shown with lack of voice, as one who needs protection of male partners.
Thus, media has played role of cultural reproduction of patriarchy.

5.(b)

"प्रत्येक जाति अपने समकक्षों से श्रेष्ठता तथा उच्चतर जातियों से समानता की मांग कर रही है।" टिप्पणी कीजिए।

"Each caste is demanding superiority to equals and equality to superiors".
Comment.

10

The above statement refers to the phenomena of 'discrete caste' and 'muddled hierarchies' as argued by Dipankar Gupta

Each caste demanding equality and superiority

① D. Gupta argues that no caste visualize itself as inferior to any other caste and continues to practice its distinct rituals.

② Uses various method → Salit assertions through political marches.
Tignesh Mevani led march against Una flogging

③ Use political party formation and contestation to claim higher status. Ex: Nairs of Kerala

④ Contest for claiming benefits of reservation, Ex: Patidars, Jats, without associating reservation with ritually unpure status.

⑤ Use education and occupational diversity to assert identity.

Thus, caste dynamics are evolving and leading to substantialization of caste, as Louis Dumont argued.

5.(c)

राजनीतिक दलों का उद्भव मूलतः सामाजिक आंदोलनों से ही होता है। अपने विचार की उदाहरणों के साथ पुष्टि कीजिए।

Political parties essentially emerge from social movements. Support your view with examples. 10

Political parties refer to groups of people sharing similar ideologies who seek to political offices in a democratically elected constituted elections. \rightarrow BSP party.

Social movements refers to collective action aimed to achieve or resist a social change. \rightarrow LGBTQI+ rights movement

Political parties essentially emerge from social movement

① Due to bureaucratization of a social movement. \rightarrow AAP emerged due to rise of political elites from Anti-Corruption movement.

② Due to need to persist fighting
for the cause of social movement.

→ Shiromani Akali Dal for farmers
rights.

③ Due to increase in resource
base of the social movement, as
Charles Tilly argues, → Indian National
Congress mass support resulting from
freedom movement.

④ Due to persistence of efforts of
social movement

Parties → Many parties emerged
with social movement.

→ BJP

many social movement have disintegrated
without formation of parties.

This, an organic relationship
exists between political party and social
movement

5.(d)

भारत में सांप्रदायिकता के उदय के लिए औपनिवेशिक शासन के काल को कितना जिम्मेदार ठहराया जा सकता है?

How much can the rise of communalism in India be attributed to the period of colonial rule? 10

Communalism is defined by Jayaram
Pandey as a political consciousness
that views the interest of one
religious community as standing opposite
and antagonistic to interests of
another religious community. Hindus
Muslims

Rise of communalism relation to colonial
rule

① Communal division of history
into → Hindu period } by James
→ Muslim period } Mill
→ British period }

② Communal and caste-based census
to highlight differences between

different groups.

③ Divide and rule politics fomenting aggression. \rightarrow Partition of Bengal on religious lines -

④ Religion-based reservation \rightarrow Communal Electorates under 1909 Act

⑤ Promotion of communal parties, \rightarrow Muslim League

⑥ However, there were other factors too responsible! -

- (1) Celebration of communal Shivaji festivals
- (2) Cow-riots existed before British.
- (3) Hindi vs Urdu debate remained persistent
- (4) In independent India, loyalties of certain minority groups continued to be questioned \rightarrow alienation.

⑦ Discrimination in employment, education leads to further communalization leading to riots and tensions.

5.(e)

"जलवायु परिवर्तन न केवल एक पर्यावरणीय मुद्दा है बल्कि एक सामाजिक न्याय का मुद्दा भी है।" विवेचना कीजिए।

"Climate change is not just an environmental issue but also a social justice issue." Discuss. 10

Climate change refers to long-term weather changes that have adverse effect on the society. Disasters like Amphan leading to mass mortalities

Climate change - ~~not just~~ an environmental issue

(1) leads to heat stress

(2) Increase triple crisis of biodiversity loss, pollution and destruction,

(3) Global warming

(4) unpredictable weather

(5) High disasters.

Climate change: also a social justice issue

- ① leads to disproportionate impact on poor and marginalized. (eg) Poor people huts destroyed by cyclones.
 - ② Increase gender-disparity with women becoming 'water-wives' due to water-crisis.
 - ③ leads to tribal displacement. (eg) from Andhra Pradesh coastal areas due to sea-level rise.
 - ④ Increase dependency of global south on developed countries for climate-aid.
 - ⑤ Gail Omvedt argues that Dalits have low-capacity to recover from climate-change & caused damage.
 - ⑥ Reduced productivity due to heat stress will further lead to informalization.
- This, climate changes social dimension must be taken into account to fight it in its entirety.

6.(a)

NFHS-5 के अनुसार, इतिहास में पहली बार भारत में महिलाओं की संख्या पुरुषों से अधिक हो गई है। क्या आप मानते हैं कि यह भारत में परिवार नियोजन की सफलता को दर्शाता है? इस स्थिति का समालोचनात्मक विश्लेषण कीजिए।

According to NFHS-5, women have outnumbered men in India for the first time in history. Do you believe this reflects the success of family planning in India? Provide a critical analysis of the situation. 20

The NFHS-5 revealed that sex-ratio in India stands at 1022 women : 1000 men. This outnumbering of men by women have led to debates on India's family planning.

Reflects success of family planning in India

- ① Use of artificial contraception has increased to 57% demonstrating family planning increased penetration.
- ② campaigns like Beti Bachao, Beti Padhao have made grass-root impact, with increase sex-ratio in

Madhya Pradesh.

- (3) The extensive network of ASHA and Anganwadi workers have provided folic acid supplements to women → helped treat anaemia → reduced ^{maternal} mortality rates.
- (4) Promotion of institutional deliveries through ASHA workers has reduced maternal mortality rates.
- (5) Schemes like Sukanya Samriddhi Yojana have increased preference for girl-child.
- (6) Collaboration of family planning programmes with local initiatives like Piplantri 111 fee model on birth of girl child have helped fight patriarchy.

However, success of family planning reflects only one dimension of the story. Other factors responsible for women outnumbering men are:

- (1) Male-centric migration from rural areas have resulted in feminization of rural areas (पुंजीय जाकिरति)
- (2) Randomized cluster sampling model of NFHS-5 may result in empirically narrow view of society with male-dominated area being not accounted for completely.
- (3) Patriarchal values that forbid women from taking names of male members of family, often results in faulty survey data.

(4) status of sex-ratio at birth remains
at 928 girls per 1000 boys; demonstrating
skewed sex-ratio and meta-son
preference. (Madhu Kirhwar)

(5) Feminization of Ageing is another
factor leading to outnumbering due
to child marriage, natural longevity,

Thus, family planning
efforts ^{need to be} continued with all strength
to prevent female foeticide,

adequate attention to reproductive
health of population. Though ^{some} success
has been achieved, continuous efforts
are needed.

6.(b)

पंथनिरपेक्षता भारतीय संविधान का मूल सिद्धांत है। भारतीय पंथनिरपेक्ष ढांचे के आलोक में, भारत में धार्मिक अल्पसंख्यकों द्वारा सामना की जाने वाली समस्याओं पर चर्चा कीजिए।

Secularism is the cardinal principle of Indian constitution. Discuss the problems faced by religious minorities in India, in the light of secular framework in India. 20

Secularism is defined by Rajeev
Bharagava as a principle that
seeks to promote equal treatment for
all religious groups in the state.
eg) Indian secularism based on idea of
Sarva Dharma Sambhava.

Secularism is cardinal principle of
Indian constitution

- ① Preamble describes India as a secular country.
- ② Right to Religious Freedom (Article 25-28) is part of fundamental rights


③ Article 15, 16, 14 prevents discrimination on the basis of religion.

④ Article 29, 30 seeks to preserve the culture of minorities.

However, despite the constitutional

norms, religious minorities in India suffer various problems:-

① Cultural alienation: Rajeev Shargava argues that majority culture is made into core of national culture, whereas minority cultures are relegated to periphery.



② Muslims in India suffer from:-

(i) low representation in education, public employment, as Sachar

committee pointed out

- (ii) Ghettoization due to alienation.
- (iii) Radicalisation by terrorist groups that tap into alienation.
- (iv) High poverty
- (v) High birth rate due to reduced access to family planning.
- (vi) Target of communal violence.
Delhi Riots.

③ Stikes:-

- (i) low population - only 2%.
- (ii) Radicalization by Khalistani groups
- (iii) Poor sex-ratio

④ Paras:-

- (i) Shrinking population due to low birth rate.

(ii) reduced protection for women marrying into another community,

⑤ Christians:-

- (i) Attacks on missionaries. ~~eg~~ Graham
- (ii) Vandalization of church. ~~eg~~ Roorkee
- (iii) No reservation incidents.

⑥ Jains and Buddhists

- (i) low population.

Thus, the minorities need to be promoted through schemes like Jiyo Parsi, PM Jeevan scheme, UDAN ~~scheme~~ Ustaad scheme. Increased interaction between minorities and majority community to promote secular harmony must be promoted.

6.(c)

शिक्षित लोगों में बेरोजगारी के व्यापक सामाजिक परिणाम देखे जाते हैं जो व्यक्ति से परे परिवारों और समस्त समाज को प्रभावित करते हैं। व्याख्या कीजिए।

Unemployment among the educated has significant social consequences that extend beyond the individual to affect families, and society as a whole. Explain. 10

Unemployment refers to the phenomena where those actively seeking employment fail to get gainful employment. The PLFS - survey places unemployment rate at 3% in India.

Unemployment's social consequences

- ① leads to anomie, distress and self-doubt → sometimes leading to anomic suicides
- ② causes tensions and stress in families → breakdown of family.
- ③ Increase domestic violence due to frustration from unemployment.

(4) Disguised unemployment in agriculture leads to low rural incomes and stagnant rural economies.

↳ suicides by vidoesha farmers.

(5) forced migration of unemployed youth into cities → rise of slums urban sprawl.

(6) lack of employment → reserve army of labour (Marx) → helps keep wages low, increased exploitation of workers in informal sector.

(7) Rise of gig economy with low job security and social security.

Thus, unemployment must be rectified through cooperatives, skill development