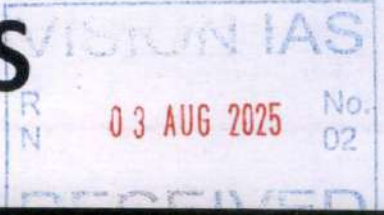




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SOCIOLOGY (TEST CODE : 4487)

Name of Candidate	Purvi Dubey	Registration Number	4611 9902
Medium Eng./Hindi	ENGLISH	Date	3/8/25
Center	DELHI (02)		

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1(a)	10	
1(b)	10	
1(c)	10	
1(d)	10	
1(e)	10	
2(a)	20	
2(b)	15	
2(c)	15	
3(a)	20	
3(b)	15	
3(c)	15	
4(a)	20	
4(b)	15	
4(c)	15	
5(a)	10	
5(b)	10	
5(c)	10	
5(d)	10	
5(e)	10	
6(a)	20	
6(b)	15	
6(c)	15	
7(a)	20	
7(b)	15	
7(c)	15	
8(a)	20	
8(b)	15	
8(c)	15	

Total Marks Obtained:

Remarks:

INSTRUCTIONS

- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है; नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि।
- The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
इसमें आठ में से केवल 5 प्रश्न करने हैं तथा हिन्दी और अंग्रेजी दोनों में छपे हैं।
- The number of marks carried by a question/part is indicated against it.
प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
- 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.
प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
- Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
- Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।

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.

All the Best

SECTION 'A'

1. समाजशास्त्रीय दृष्टिकोण से निम्नलिखित में से प्रत्येक पर एक संक्षिप्त टिप्पणी लिखें।
Write a short note on each of the following from sociological perspective. 10x5=50
- 1.(a) भारत में जाति व्यवस्था पर जी.एस.घुर्ये और लुईस ड्यूमोंट के दृष्टिकोणों की तुलना कीजिए तथा अंतर बताइए।
Compare and contrast G. S. Ghurye's and Louis Dumont's perspectives on the caste system in India. 10

While both Ghurye and Dumont shared indological perspective, their ideas are different on caste, in that former is rooted in history while Dumont is rooted in ideology.

G.S. Ghurye

* Focused on the historical transformation of varna into caste system.

* Saw caste as a Indo-European racial-ethnic system

* Attributional view identifying 6 features - endogamy, hierarchy, segmentary system,

Louis Dumont

* Focused on caste as a system of hierarchy in which no mobility is possible

* Identified ideology of purity and pollution as the underlying cause.

* Held that Indian caste was hierarchical while European class was stratification

occupational disabilities, civil & religious disabilities and restrictions on commensality

* Saw similarities between caste and class underlying Aryans as same stock.

system which allowed mobility

* Saw India as hierarchical while west as egalitarian

Despite differences, both also share similarities.

- ① Both used indology - study of Indian texts like Manusmriti
- ② Both highlighted the attributes of caste
- ③ Both argued for study of caste using indigenous concepts rather than western ideas

Both Churye and Barnett remain foundational to studying caste system in sociology.

1.(b)

चार्ल्स मेटकाफ का भारतीय ग्रामों को आत्मनिर्भर और पृथक मानने का दृष्टिकोण किस हद तक आज भी प्रासंगिक बना हुआ है?

To what extent is Charles Metcalfe's view of Indian villages as isolated and self-sufficient still relevant? 10

From (Indus valley civilisation) to contemporary ruralities, Metcalfe's thesis of Indian villages as isolated and self-sufficient does not hold ground.

METCALFEAN VIEW OF VILLAGES

Metcalfe viewed (Indian village) as independent of the broader political economy of the macro-structure. He held that (Indian villages) reproduced themselves generations after generations without being affected by macro changes.

IRRELEVANCE OF METCALFE'S NOTION

*(Post-Independence), Land reforms & Green Revolution transformed the (agrarian setting) leading to the growth of agrarian capitalism which (Rudolph Rudolph) called Bullock capitalism.

* Traditional Jajmani system has dissolved giving way to market centred production. Non-agrarian classes have grown in villages like salaries professionals.

* state efforts like PMASU have made villages connected to urban space that the dichotomy no longer holds.

* Migration transforms both rural and urban spaces through what Breman calls footloose labourer.

Thus, Metcalfe's notion while not valid even in British era, remains even more refuted now. Sociologists critique Metcalfe's thesis as a discourse legitimising power structures.

1.(c)

चर्चा कीजिए कि शहरी भारत में अनौपचारिक क्षेत्रक का विकास किस प्रकार पारंपरिक श्रमिक आंदोलनों को चुनौती देता है या उनका पूरक बनता है।

Discuss how the growth of the informal sector in urban India challenges or complements traditional labor movements. 10

The pattern of urbanisation in India, especially post LPG era, is linked to growing informality, circular migration and slums. While the capital has been globalised, labour remains local inhibiting labour movements

DECLINING LABOUR MOVEMENTS

In urban India, informal labour is employed in wage labour both in formal & informal sectors as well as in self-employment.

without legal entitlements and steady supply of reserve army of labour, the negotiating power of labour and unions have declined.

Further, the site of production has transformed from

factories to home-based occupations centred into slums.

Additionally, informal labour is gendered with woman dominating the sector. This reduces the tendency to unionise due to informal structures of violence & patriarchy.

However, informal labour has found ways to mobilise.

① Informal labour unions such as SEWA have organised to seek better security & protection.

② Issue-based mobilisation ⇒ with organisations like migrant collective, gig workers associations.

Scholars, like Manuel Castells held technology as a future hope for organising labour movements. Thus, informal labour in urban India battles through changing terrains of conditions.

1.(d)

"भारत में मध्यम वर्ग का उदय पश्चिमी समाजों से भिन्न प्रतिरूप का अनुसरण करता है।" चर्चा कीजिए।

"The emergence of middle classes in India follows a pattern different from Western societies." Discuss.

10

While the middle class emerged in the west due to industrialization, in India, it grew due to colonial policies of law and education.

DIFFERING TRAJECTORIES OF MIDDLE CLASS IN WEST & INDIA

* In the west, industrialisation favoured the creation of a managerial class which led to growth of middle class. During fordism, this middle class expanded further due to high wage growth & booming production.

* On the other ^{hand,} Indian middle class emerged due to colonial administration & education policies designed to create a loyal gentry class.

* contrary to west, Indian middle class was dominated by upper castes. As AR Desai notes that it was upper castes who led the first phase of national struggle.

* While the west saw sustained ^{private} industrialisation, Indian middle class during post-independence times was owing to state PSU and employment.

Post IPA, scholars find the growth of new middle class due to IT revolution, Satish Deshpande notes how caste has been invisibilised yet hides behind the rhetoric of merit.

The differing trajectories of middle class in west and India are rooted in their differing history.

1.(e)

'मृदा जातियों को जन्म देती है: मशीनें वर्गों का निर्माण करती हैं।' टिप्पणी कीजिए।

'The soil grows castes: the machines make classes'. Comment.

10

It is a common assumption that caste grows out of agrarian, feudal systems like Jajmani while class machines obliterate these differences creating classes.

Scholars like Andre Beteille find that industrialisation, modern education, traditional caste system is dissolving into a new system where caste, class & power become relevant to understand society.

However, empirical reality in India shows caste remains even after machines and class arrives in villages.

CLASS IN THE SOIL
Traditional Jajmani relations have given way to market centric relations of production. As Jan Brauman says-

agricultural labourer has been depatronised leading to the development of footlose labour.

Further, with Green Revolution, there has been growth of a capitalist class. class relations have intensified (post-LPa) with the entry of corporates through seeds, machines.

EVEN MACHINES SUPPORT CASTE

Empirical studies show industrialisation does not obliterate caste. Jonathan Parry in his study of Sabnamis shows how Sabnamis are treated not just through labour but as a caste group.

Further, with computers and ICT, upper castes build upon their caste privilege to create 'merit' to capitalise on new opportunities.

Thus, the idea that caste grows on soil and class on machines is simplistic.

2.(a)

आलोचनात्मक मूल्यांकन कीजिए कि क्या मनरेगा जैसे ग्रामीण विकास कार्यक्रमों ने ग्रामीण भारत में पारंपरिक सत्ता संरचनाओं में व्यापक परिवर्तन किया है।

Critically assess whether rural development programs like MGNREGA have significantly altered traditional power structures in rural India. 20

Rural development programs like MGNREGA were designed to provide right to employment. Yet beyond tools of economic policies, these interact and often transform or reproduce the traditional power structure in rural India.

TRADITIONAL POWER STRUCTURE

In rural India, power traditionally coincided with land and caste status. The structure of dominance reproduced itself through availability of rural landless labour. Often this labour was bonded intergenerationally through systems like Jajmani ~~system~~ sumangali system.

With MGNREGA, however, rural labour finds an alternative.

MANREGA CHALLENGES POWER STRUCTURES

With MANREGA, rural labourers can exert agency, ~~are~~ evaded bonded & patronised labour. This creates a shortage of labour in village leading to higher demand and negotiatory power.

Further MANREGA effects the depatronisation of labour post Green Revolution which Jan Breman called 'footloose labour'.

S. Anandhi & I. Seyeranjan's study as well as Jadhka's study highlights how dalit labourers refuse working in the fields, questioning dominance.

MANREGA & GENDER POWER STRUCTURE

With MANREGA, women in rural settings can find employment giving

them (agency) and providing access to (power) to shape their lines

However, (MANREGA) also reproduces the traditional power structure

① while the labourers predominantly come from dalit class, their employers i.e. local body officials & elected representatives (continue) to be from upper caste.

② state (too) creates delays in release of funds. The modality of (AADHAR) verification often excludes the labourers who fail to get (biometric verification).

③ (corruption), especially through use of (machines) and false entry of

labourers continues to perpetuate
class inequalities in the village
settings.

Thus, while MGNREGA
aims to transform the rural
settings, it often ends up reproducing
the traditional structures of power

2.(b)

लुई ड्यूमॉन्ट की शुद्धता और अशुद्धता की अवधारणा उस विचारधारा पर अनावश्यक बल देती है जिसने भारतीय समाज का बौद्धिक विवरण प्रस्तुत किया था। आप इस तथ्य से कितना सहमत हैं?

Louis Dumont's concept of purity and pollution puts unnecessary stress on ideology that produced an intellectualized account of Indian society. How far do you agree? 20

Louis Dumont saw caste system as a hierarchical system rooted in the ideology of purity and pollution.

DUMONT'S IDEA OF PURITY & POLLUTION

Dumont finds that the hierarchy of caste system is a result of the consensual ideology of purity and pollution which is believed by everybody.

This ideology has presence not just in caste system but is present everywhere. He cites saying that a Brahmin after bathing becomes pure and becomes impure after eating.

This ideology for him creates a rigid hierarchy of caste system with Brahmins and Dalits.

at opposite system ends.

While Dumont's view seems intellectualised, he admits that sociology can never comprehensively study caste system through millions of empirical Jati's and create a coherent understanding of caste system. Yet,

DUMONT'S VIEW CREATED AN INTELLECTUALISED ACCOUNT OF INDIAN SOCIETY

① Dumont by characterising India as hierarchical essentialises and totalises India into one single ideology without incorporating the ideas of diversity.

Nicholas Danks calls him the modern orientalist who recreates the British view of Indian society.

- ② His totalising view treats society as a single whole. Yet Andre Bekeille argues that this view risks typifying societies. He argues that all societies ~~are~~ have clisharmonic systems - where inequality is not deemed legitimate.
- ③ Further, Rumont's intellectual account neglects history. Gail Omvedt has shown how from Buddha to Ambedkar, caste system has been consistently challenged.
- ④ Difference, not Hierarchy : Ripankar Gupta argues that castes view themselves as superior, maintain their distinctions and hence hierarchy does not suit the

Study of caste system.

- ⑤ CROWN WAS NEVER HOLLOW :
 scholars like Jean Mencher and
 Maria Goodwin Rabeja argue that
status does not subsume power
 rather power subsumes status
 Brahmins gained status due to
 their association with ruling
class.

Thus, while Lewis
 Kement provides a coherent view
 of caste system, it typifies,
essentialises Indian society.

2.(c)

क्या 'क्रीमी लेयर' की अवधारणा सामाजिक न्याय और समानता के सिद्धांतों को कमजोर करती है? उच्चतम न्यायालय के हालिया निर्णय के निहितार्थों पर प्रकाश डालिए।

Does the concept of the 'creamy layer' undermine the principles of social justice and equity? Throw light on implications of recent Supreme Court judgment. 10

In State of Punjab vs Davinder Singh,
SC upheld that scheduled caste do not constitute
do not constitute a homogeneous group
and legalised the idea of creamy layer.

While, the Judgement
addresses the emerging class divide
within (scheduled caste) and seeks
to create an efficient system of affirmative
action with proportionality,
it undermines the
history & language of social justice &
equity in India.

① social exclusion and discrimination
faced by Dalits does not stop
with economic mobility. Cases of
caste discrimination have been reported
in MNCs like CISCO.

② Modern Dalit economic mobility has ~~of~~ resulted in backlash & collective violence which the Judgement ignores.

③ Undermines history: Dalit reservation was the result of a historical fact between the Indian nation and Dalit leadership and not a social justice policy. Its roots predate Indian constitution.

④ Undermines Dalit unity: By creating a creamy layer concept, it divides Dalit as a political category resultant of centuries of humiliation.

Thus, the idea of creamy layer does not gel with social justice, equity in the context of Dalits.

3.(a)

हालिया उलट प्रवासन की प्रवृत्तियों के संदर्भ में भारत में ग्रामीण-शहरी प्रवास की बदलती प्रकृति का विश्लेषण कीजिए।

Analyze the changing nature of rural-urban migration in India with reference to recent reverse migration trends. 20

Migration in India, especially rural-urban migration is a livelihood strategy & is rooted in the changing agrarian settings, industrialisation, caste & kinship networks.

CHANGING RURAL-URBAN MIGRATION

① Circular Migration: Rural labour migrates to urban centres during lean seasons in agriculture returning back in sowing seasons. This enables them to enhance livelihood, maintain their rural lines.

② CHAIN MIGRATION: Migration is driven by caste & kinship networks. Caste networks enable labourers to find work as well

as urban shelters in slums.

③ Youth migration : is driven by aspirations primarily for education and occupation. Lack of education facilities often forces families to migrate to urban centres.

④ Feminisation of migration : of late, migration has shown gendered character. While traditionally women migrated due to marriage, today they migrate in search of employment and education;

⑤ Reverse migration : Reverse migration first became visible during COVID-19 (but) remains a consistent feature due to
(i) slowedown in growth, less of

jobs & retrenchments

(ii) Declining ecological conditions of
Indian cities due to pollution,
(urban heat island effects).

(iii) Friction of slums as a developmental
strategy of state;

(iv) Saturation of government schemes
in rural areas like Raj Saevan
(Yojana), (PM Awas Yojana)

(v) Increasing opportunities in rural
space due to markets. Reverse Migration,

as Rogaly et al argue becomes a
likelihood strategy to invest;

(vi) Seasonal reverse migration as
in the case of footloose labour

Reverse migration also
reflects the pressures on the urban

spaces and the inability to support
the rural migrants.

Rural Urban Migration in India
this remains a livelihood strategy
shaped by factors like caste, class
and the developmental strategy of
State.

3.(b)

"भारतीय समाजशास्त्र का विकास औपनिवेशिक ज्ञान प्रणालियों और देशज बौद्धिक परंपराओं के बीच संवाद के रूप में हुआ था।" समालोचनात्मक परीक्षण कीजिए।

"Indian sociology developed as a dialogue between colonial knowledge systems and indigenous intellectual traditions." Critically examine. 20

While sociology in the West arose as a result of modernity and its challenges, in India, sociology was a consistent dialogue between colonial knowledge system and indigenous intellectual traditions.

COLONIAL KNOWLEDGE SYSTEMS

Bernard Lehn identifies 3 strands of colonial knowledge → orientalism, colonial anthropological survey, missionary knowledge

While orientalism essentialised India into a glorious civilisation of the past essentially different from the West, missionary knowledge saw it as a barbaric civilisation requiring reform & colonial intervention. Colonial surveys on the

other hand, tried to measure Indian social system yet ended up reifying caste system and tribal identity.

It was in this context, that Sociology in India emerged.

SOCIOLOGY IN INDIA : A DIALOGUE

① A.S. Chavde both challenged the British orientalist view yet borrowed from them.

(i) He rejected the idea that India was an exotic land different from the west. Rather, he showed how caste and class were correlated due to endogamy.

(ii) However, he privileged the Indigenous sociology developed by Ra Bhandarkar Institute. His idea of diffusionism rejected.

British evolutionism, privileging the role of Brahmins & traditions in unifying India culturally.

② Village studies rejected the notion that villages were static, unchanging and self-sufficient. (AM Shah) showed how villages were interdependent for land & labour.

③ Indian sociology also rejected the notion of caste system as fixed and unchanging. Rather, MN Srinivas showed how Sanskritisation meant mobility was inbuilt into the structure of caste system.

④ A R Desai too applied Marxist ideology yet rooted in Indian conditions.

He rejects the notion that Indian society was static, as held by colonials of Marx.

Further, he finds nationalism in India driven by middle class which arose without industrialisation again rejecting the idea that only bourgeoisie can drive nationalism.

Even today, (Sociology) in India aims to decolonise the knowledge about India as evident in the debates on caste, village and urbanism.

3.(c)

"सोशल मीडिया ने भारत में राजनीतिक लामबंदी की प्रकृति को मौलिक रूप से बदल दिया है।" चर्चा कीजिए।

"Social media has fundamentally altered the nature of political mobilization in India." Discuss.

10

social media, once imagined as a benign space of decentralised communication, has not only changed politics but the nature of political mobilisation in India.

SOCIAL MEDIA ALTERED THE NATURE OF POLITICAL MOBILISATION

- ① social media becomes the new civil society where citizens can question the state. Youtube facilitates the critique of state by citizens.
- ② social media is utilised by political parties to reach, identify and mobilise their political base. Bharat Jodo Yatra for instance, regularly posted videos on the internet.

③ social media facilitates social movements through dissemination of ideology, organisation and leadership.
Climate Action Strike 2019 was primarily organised on social media.

④ Social media facilitates gender movements, expression of resistance to patriarchy. #Me Too movement was organised on social media.

⑤ It becomes a medium which enables India's political society to organise and seek benefits like cash transfers, free electricity.

social media has therefore led to the emergence of what Habermas calls a new public sphere where state, citizenship & civil society interact.

- 4.(a) यद्यपि जनसांख्यिकीय लाभांश को आर्थिक संवृद्धि के प्रेरक के रूप में देखा जाता है, किंतु भारत में वृद्धजनों की बढ़ती आबादी संभावित चुनौतियां प्रस्तुत करती है जो इन प्रयासों को कमजोर कर सकती है। क्या आप इस मत से सहमत हैं?

While the demographic dividend is seen as a driver of economic growth, the growing elderly population in India poses potential challenges that could undermine these efforts. Do you agree with this view?

20

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- 4.(b) आधुनिक समाज में धर्मनिरपेक्षता किस हद तक एक विवादास्पद अवधारणा बनी हुई है, तथा हाल ही में उच्चतम न्यायालय द्वारा "धर्मनिरपेक्षता" पर की गई टिप्पणियों पर एक समाजशास्त्रीय परिप्रेक्ष्य को शामिल करते हुए, इसका मूल्यांकन कीजिए।

Evaluate the extent to which secularization remains a debated concept in modern society, incorporating a sociological perspective on recent Supreme Court comments on "secularism."

20

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- 4.(c) नई शिक्षा नीति, 2020 ने भविष्य की आवश्यकताओं हेतु तैयारी करते हुए किस प्रकार पारंपरिक चुनौतियों का समाधान करने का प्रयास किया है?

How has the New Education Policy 2020 attempted to address traditional challenges while preparing for future needs?

10

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SECTION 'B'

5. समाजशास्त्रीय दृष्टिकोण से निम्नलिखित में से प्रत्येक पर एक संक्षिप्त टिप्पणी लिखें।
Write a short note on each of the following from sociological perspective. 10x5=50
- 5.(a) "भारत में विकेंद्रीकरण के कारण लोकतंत्रीकरण तो हुआ है, लेकिन जरूरी नहीं कि विकास भी हुआ हो।" समालोचनात्मक विश्लेषण कीजिए।
"Decentralization in India has led to democratization but not necessarily development." Critically analyze. 10

73rd & 74th Amendment Act brought the system of local bodies ushering in an era of democratisation.

Decentralisation led to democratisation

① Decentralisation shifted the locus of power and authority from capitals to local settings leading to increased democratic participation.

② 33% of women reservation provided gender empowerment and voice to women in democratic politics.

③ Reservation for SC & ST have provided access to power to marginalised & excluded sections.

However, this decentralisation has not led to development reunitedly -

DECENTRALISATION WITHOUT DEVELOPMENT

- ① Agrarian crisis : Agrarian sector with suffers from fragmented landholdings, ecological crisis, rising indebtedness and farmer suicides ;
- ② Rural distress migration continues with footloose labour avalanching to urban centres.
- ③ Urban bodies hold relatively no fiscal powers, slums, informal sector, urban pollution have become the characteristic of urban life.
- ④ Real decentralisation evades due to nexus of caste, class & power visible in phenomena of proxy candidates of panchayat patti.
Thus, the trajectory of decentralisation in India shows deficits of development.

5.(b)

"भारत में जनजाति की परिभाषा मानवशास्त्रीय से अधिक प्रशासनिक आधार पर निर्धारित की गई है।" टिप्पणी कीजिए।

"The definition of tribe in India has been more administrative than anthropological."
Comment.

10

The category of tribe itself was a colonial administrative construct designed for administrative convenience and colonial agenda.

DEFINITION OF TRIBE HAS BEEN MORE ADMINISTRATIVE THAN ANTHROPOLOGICAL

① Colonial definitions: Risley defined tribes as those practising animism in 1901 census. Yet this definition is not rooted in anthropological realities as many tribes practised Hindu religion like Rajgonds.

② Indian post-colonial state does not define tribes but lists features like primitive, shy, geographically isolated etc. Yet this definition too fails in anthropological rigour. many tribes

today practice modern occupation in cities and compete in global economy.

③ even the anthropological definitions lacked anthropological rigour

* (AS Churne) saw tribes as 'backward Hindus' however many tribes converted to (Christianity) and Islam.

en) Lakshadweep tribals have converted to Islam;

* ~~(AR Stunias)~~ saw

* (NK Bose) saw tribes as (proto peasants)

however many tribes like Santhals engage in wage labour in industries.

(Virginius Xaxa) promptly describes that definitions of tribes has been centred on what tribes lack rather than what they are. Today, (self-identity) of tribes and Indigenous people is remaking the ~~tribes~~ defines of tribes.

5.(c)

क्या जाति और नातेदारी की पारंपरिक संरचनाएं शहरी बस्तियों में प्रकार्यात्मक भूमिका निभाती हैं? विस्तारपूर्वक व्याख्या कीजिए।

Do traditional structures of caste and kinship play a functional role in urban settlements? Elaborate.

10

It is assumed that urbanism constitutes a segmented, secondary relationship dominated and transactional space yet in India, caste & kinship play a functional role in urban settlements.

CASTE & KINSHIP PLAY A FUNCTIONAL ROLE

① socio-spatial segregation in urban India: urban settlements in themselves are segregated on the basis of caste. Studies show how majority of leather workers in khairati are Muslims & Dalits;

② caste & kinship: chain of urban migration caste & kinship facilitate migration of rural labourers to urban spaces, finding work and settling in urban India;

② In Bhelakpur slum of Hyderabad, caste decides the settlement & employment. Relit groups dominate waste processing which has international networks.

③ Urban employment: research studies demonstrate how informal labour is dominated by lower caste while upper caste dominates professional class.

Sohit Deshpande argues that upper castes convert their 'caste privilege' into 'merit'.

④ casted communities are dominated by upper castes which thrive on nearby slums for informal labour like housekeeping.

Thus, caste & kinship get socially reproduced even in the urban spaces.

5.(d)

“एम. एन. श्रीनिवास ने मात्र दो दशकों में एक अज्ञात स्थिति से परिपक्वता की स्थिति तक का सफर तय किया।” विश्लेषण कीजिए।

“M N Srinivas took from a state of nowhere to a state of maturity in just two decades”.
Analyse.

10

The journey of MN Srinivas mirrors the journey of Indian sociology. At the founding days of Indian sociology, his career transformed from nowhere to maturity in just two decades.

FROM NOWHERE TO MATURITY

* MN Srinivas started as a PhD student of LS Kuvshinov under whom he studied the phenomena of Brahmanisation which later revised for Sanskritisation.

* His stint at UK led him to study structural-functionalism under AR Radcliffe Brown and Evans Pritchard. Returning back, he applied the field study method to Indian villages.

* Equipped with ethnography and structural functionalism, in Rampura, MN Srinivas demystified the power structure through the concept of dominant caste.

* His experience of Indian society laid him to preclaim the tendency of caste and predict the changing nature of caste mobilisation - from vertical to horizontal.

* The legacy of MN Srinivas was carried forward by his students like Andre Beteille, AM Shah.

Thus, starting from nowhere, MN Srinivas attained maturity & remains a foundational figure in Indian sociology.

5.(e)

“प्लेटफॉर्म आधारित अर्थव्यवस्था ने अनौपचारिक क्षेत्रक में कार्यरत महिलाओं के लिए सशक्तीकरण का एक माध्यम प्रदान किया है” आलोचनात्मक परीक्षण कीजिए।

“Platform economy has provided a mode of empowerment to the women working in the informal sector”. Critically examine. 10

Platform economy refers to an economy mediated by digital platforms connecting consumers and services.

PLATFORM ECONOMY & EMPOWERMENT OF INFORMAL WOMAN LABOUR

- ① Access to employment: Platform economy allows women to break the confines of domesticity & lack of social security. ex) Cloud kitchens allow women such opportunity.
- ② Provides equal wage: with platform economy, women gain higher negotiating power than erstwhile traditional employment.
- ③ Safety & Security: Platform economy enables women to work from the confines of home increasing employment.

safety for women.

Yet, the empowerment remains an unaccomplished project.

① Primitive accumulation of labour :

Platform economy enables exploitation by accessing women's labour at low cost.

Post-globalisation, firms have relied on this strategy to extract from labour.

② Equal burden : since ♀ women in platform economy mainly operate from home, it intensifies their unpaid labour.

③ Low social security & alienation : women in this sector are alienated as there is no control on the pace of work and limit to the working day.

while platform economy provides the dream of empowerment, it ends up perpetuating the same hierarchies.

6.(a)

"धनागरे ने कृषि आंदोलनों को विरोध के तरीकों, जैसे याचिका, प्रदर्शन और सशस्त्र संघर्ष में वर्गीकृत किया।" विवेचना कीजिए।

"Dhanagare categorized agrarian movements into various modes of protest, such as petitions, demonstrations, and armed struggles." Discuss. 20

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6.(b)

नागरिकता और राष्ट्रवाद की अवधारणाएं किस प्रकार आपस में जुड़ी हुई हैं? पूर्वी भारत में शरणार्थी संकट से उत्पन्न समस्याओं पर चर्चा कीजिए।

How are the ideas of citizenship and nationalism connected? Discuss the issues posed by the refugee crises in Eastern India. 20

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6.(c)

"घुर्ये और एल्विन दोनों ने जनजातीय विकास के लिए अपूर्ण समाधान प्रस्तुत किए।" समकालीन जनजातीय मुद्दों के आलोक में इस कथन का मूल्यांकन कीजिए।

"Both Ghurye and Elwin offered incomplete solutions to tribal development." Evaluate this statement in light of contemporary tribal issues.

10

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7.(a)

समकालीन भारत में जाति व्यवस्था की बदलती विशेषताओं को समझने में 'विविक्त जातियों और संभ्रमित सोपानों' की प्रासंगिकता की जांच कीजिए।

Examine the relevance of 'discrete castes and muddled hierarchies' in understanding the changing features of the caste system in contemporary India. 20

At a time when hierarchy had become the dominant lens of seeing caste system especially due to Lewis Dumont, Deponkar Gupta's perspective on discrete caste & muddled hierarchy came as a fresh intervention in Indian sociology.

DISCRETE CASTES AND MUDDLED HIERARCHY

Gupta rejects the notion that castes can be understood by hierarchy.

He notes how each caste considers itself superior, has its own notion of hierarchy and maintains its

discreteness through rituals & hypersymbolism

caste groups thus don't believe in a single hierarchy rather the hierarchy is muddled

ex) He gives the examples of Uchhis

of Bombay who consider themselves as Kshatriya according to a myth that their forefathers had skinned a tiger.

Similarly, Chamars of UP believe that originally they were Brahmins yet remain defiled due to accidentally touching a cow carcass.

This perspective of Aneeta holds relevance in light of changing caste system

① Ethnicisation of caste system as visible in the growing symbolism of caste. ex) Brahmin / Lat symbols on the vehicles

Similarly, social media too is ripe with groups centred around castes.

② Politicisation of caste shows how caste groups compete for political

power and influence to claim their ideology of hierarchy and ground it in material reality.

③ Horizontal caste mobilisations such as Khap Panchayats show how caste groups maintain their distinctiveness & assert their power over violation of norms as witnessed in case of honor killings.

However, contrary evidences defy Gupta's claim

① Untouchability & collective violence:
Untouchability has today morphed into collective violence against Dalits as a backlash against assertion. This highlights the existence of a single hierarchy in Indian society.

② Invisibilisation of caste ∴ satish

Deshpande argues how upper caste groups invisible their caste privilege under the rhetoric of merit. This shows that some caste groups shed the notion of hierarchy.

③ Urban manual scavenging remains dominated by Dalits highlighting the fact that Dalits constitute the bottom rung of hierarchy.

Thus, caste system both shows features enunciated by Ajita but also goes beyond them.

7.(b)

समकालीन सामाजिक-राजनीतिक संदर्भों में भारतीय समाज के अध्ययन हेतु देसाई के मार्क्सवादी दृष्टिकोण की प्रासंगिकता पर विवेचना कीजिए।

Discuss the relevance of Desai's Marxist approach to studying Indian society in contemporary socio-political contexts.

20

While AR Desai applied the Marxist approach, he did ~~not~~ it while tending to India's unique history & social profile.

DESAI'S MARXIST APPROACH

* Focus on dialectics within a system.

ex) explored the inner dialectics of British rule and how it gave birth to nationalism.

* Focus on material conditions as the objective base on which social structure stands.

ex) explored the exploitative land tenure system during ~~caste~~ British rule and how it gave birth to agrarian classes.

* Focused on the role of state in transforming/perpetuating class

relations

ex) In his articles on post-independence, he critiqued the secularist facade in India;

As a founding father, his perspective remains relevant in studying Indian society even today

① Agrarian crisis

The agrarian sector in India is ridden with crisis. low landholdings, fragmented classes, indebtedness, landlessness among peasants

Further, state seeks market reforms & entry of corporates which the farmers are resisting by farmer's movement

Result, Marxist perspective will help explain the nexus of state, capitalism & agrarian structure.

② Urban spaces & industrialisation

The urban space in India is

characterised by informal labour,
stems of urban displacements.

Further, urban spaces
are characterised by the dichotomy
of gated communities and slums.

Finally, the role of
state in urban displacement echoes
Desai's marxist approach;

③ Neo-Nationalism → Desai studied
nationalism in pre-independence
yet the world is witnessing a
new era of neo-nationalism driven
by populism neo-middle classes
and neo-liberalism. AR Desai's
perspective remains relevant to
understand the class background
of this new nationalism.

Using Desai's
methods, one can argue how globalisation

has led to (informalisation) of
proletariat leading to a readymade
support ~~for~~ base for neo-nationalism.

As Lesai would
himself, Marxist approach remains
relevant as it helps us ask the
right questions.

7.(c)

भारत में महिलाओं के विरुद्ध होने वाली हिंसा के विभिन्न रूपों तथा उन मुद्दों के प्रति सामाजिक अनुक्रिया पर चर्चा कीजिए।

Discuss the various forms of violence against women in India and the societal response to these issues.

10

Violence against women is a phenomenon rooted in patriarchal notion of men as superior & women as inferior. Yet as a system, it takes various forms.

FORMS OF VIOLENCE AGAINST WOMEN

① Physical violence - (e.g) slap, etc.

As per data, this violence is mainly done by kins or husbands highlighting the patriarchal ideology.

② Sexual violence such as rape, molestation

As per NCRB, >36000 cases of rape were registered in 2024 highlighting the unsafe public spaces.

③ Psychological violence → (e.g) molestation, manplaining and treatment as inferior. It reflects the everydayness of patriarchy in society.

④ Caste violence : especially in terms of dalit women rapes as a collective punishment to the ~~caste~~ Dalit groups as seen in Khairlanjee violence

SOCIETAL RESPONSE TO THESE ISSUES

① Violence against women has become routinised and part of the everyday reality. Hence most of it remains unnoticed & remains legitimised.

② Despite laws, poor enforcement reveals low conviction rates.

③ Symbolic protests in some cases of sexual violence as seen in Delhi, West Bengal;

④ social media protests such as Me too movement

Violence against women, as Sylvia Walby argues, remains a key structure of patriarchy.

- 8.(a) एस. सी. दुबे के शमीरपेट अध्ययन के संदर्भ में विश्लेषण कीजिए कि भारतीय गांव किस प्रकार विभिन्न समुदायों के बीच संरचनात्मक-प्रकार्यात्मक ऐतिहासिक संबंधों को दर्शाते हैं।

Analyze how Indian villages illustrate the structural-functional historic relationships among various communities, with reference to S.C. Dube's Shamirpet study. 20

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8.(b) भारत में घटित 'युवा उभार' की परिघटना क्या है? यह सामाजिक स्थिरता, रोजगार और राजनीतिक गतिशीलता को किस प्रकार प्रभावित करती है?

What is the phenomenon of 'youth bulge' in India? How does it affect social stability, employment, and political dynamics?

20

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8.(c)

भारत में नृजातीयता और पहचान-आधारित आंदोलनों के बीच संबंधों का विश्लेषण कीजिए।

Analyze the relationship between ethnicity and identity-based movements in India. 10

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