



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

समाजशास्त्र (प्रश्न-पत्र II)
Sociology (Paper-II)

निर्धारित समय: तीन घंटे

Time Allowed: Three Hours

(Test Code : 4528)

अधिकतम अंक: 250

Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 88+4 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए, इस पुस्तिका के अंत में खाली पृष्ठ दिया गया है।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-Cum-Answer (QCA) Booklet contains 88+4 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

For rough work, blank page has been provided at the end of this Booklet.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If, so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 46007892

अभ्यर्थी का नाम/Name of Student : Isham Bhatnagar

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English ✓

तारीख
Date

03/08/2025

समाजशास्त्र (प्रश्न-पत्र II)
Sociology (Paper-II)

केंद्र
Centre

Bhopal

Om

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवारों को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवारों को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द या आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidates should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी प्रश्न-सह-उत्तर पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>

कार्यालय के प्रयोग हेतु For Official Use	कार्यालय के प्रयोग हेतु For Official Use
परीक्षक के हस्ताक्षर Signature of Examiner(s)	

प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए)/ Marks Details (To be filled by the Examiner(s))

प्रश्न सं. Q. No.	a	b	c	d	e	अंक Marks	
1							
2							
3							
4							
5							
6							
7							
8							
सकल योग (A+B) / GRAND TOTAL							



समाजशास्त्र (प्रश्न-पत्र II)
Sociology (Paper II)

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

(Test Code : 4528)

अधिकतम अंक: **250**
Maximum Marks: **250**

प्रश्न-पत्र संबंधी विशेष अनुदेश

कृपया प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें:

इसमें आठ प्रश्न हैं तथा अंग्रेज़ी में छपे हुए हैं।

प्रश्न संख्या 1 और 5 अनिवार्य हैं तथा बाकी में से प्रत्येक खण्ड से कम-से-कम एक प्रश्न चुनकर किन्हीं तीन प्रश्नों के उत्तर दीजिए।

प्रत्येक प्रश्न/भाग के लिए नियत अंक उसके सामने सूचित हैं।

प्रश्नों के उत्तर उसी प्राधिकृत माध्यम में लिखे जाने चाहिए, जिसका उल्लेख आपके प्रवेश-पत्र में किया गया है, और इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर किया जाना चाहिए। प्राधिकृत माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेंगे।

प्रश्नों में शब्द-सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।

जहाँ आवश्यक हो, अपने उत्तरों को उपयुक्त चित्रों/मानचित्रों तथा आरेखों द्वारा दर्शाइए। इन्हें प्रश्न का उत्तर देने के लिए दिए गए स्थान में ही बनना है।

प्रश्नों के उत्तरों की गणना क्रमानुसार की जाएगी। आंशिक रूप से दिए गए प्रश्नों के उत्तर को भी मान्यता दी जाएगी यदि उसे काटा न गया हो। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए कोई पृष्ठ अथवा पृष्ठ के भाग को पूर्णतः काट दीजिए।

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

There are **EIGHT** questions and printed in **ENGLISH**.

Question Nos. **1** and **5** are compulsory and out of the remaining, **THREE** are to be attempted choosing at least **ONE** question from each Section.

The number of marks carried by a question/part is indicated against it.

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 a medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Illustrate your answers with suitable sketches/maps and diagrams, wherever considered necessary. These shall be drawn in the space provided for answering the question itself.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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. Handwritten feedback for item 1

2. Handwritten feedback for item 2

3. Handwritten feedback for item 3

4. Handwritten feedback for item 4

5. Handwritten feedback for item 5

6. Handwritten feedback for item 6



All the Best

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 :

10 x 5 = 50

(a)

How does Jajmani system illustrate patterns of exchange in a traditional Indian village?

10

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

Jajmani system shows redistributive and unequal patterns of exchange in traditional villages

as follows :

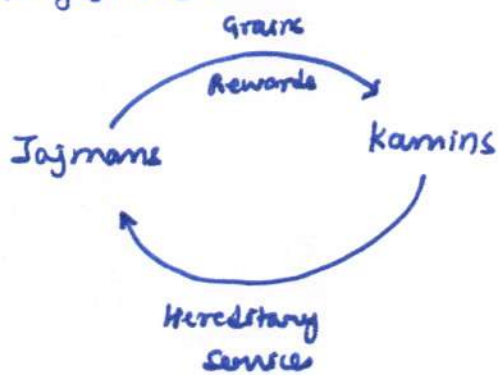


Fig: Jajmani Exchange

1) Mutual Interdependence:

Kamins provided hereditary services while Jajmans provided grains, loans.

social security etc.

2) Functional Interchangeability: similarly situated castes could perform obligations in case of absence of other castes.

3) The same caste (eg Blacksmiths) could be jajmans w.r.t. one caste (eg sweepers) but kamins with respect to the other, eg brahmins.

Functional characteristics of Exchange

As per William Wiser, Jajmani exchange was functional because -

- (i) it led to redistribution of wealth
- (ii) provided job security to Kamins.
- (iii) hereditary nature → prevented competition

Dysfunctions

According to Joan Mencher, such exchange was unequal and based on exploitation of Kamins.

According to Gail Omvedt, jajmani exchange was based upon logic of caste domination. Hence, surplus was extracted from the Dalits and lower castes. Keelke Dube has pointed out exploitation of female kamins.

Thus, the Jajmani system, predicated on exchange of services, was an equal system of redistribution.

As per M.N. Srinivas, dominant caste refers to a middle caste group that rose up the secular hierarchy due to access to land, large numbers, political power and access to education and administrative positions.
 Eg Reddys in Andhra, Yadavs in U.P., Jats in Haryana, Patidars in Gujarat.

Features of Dominant Caste

1. → Historical origin → land reforms + Electoral Politics ⇒ land Power & Numbers
 eg → Yadavas.

2. → Political Influence: constitute the new rural elite exercising power in agrarian politics (Sardar Vallabhbhai Patel).

3. → Economic status: made use of opportunities of green revolution to run "farm as enterprise" (Ishikawa).

4.) Influence on farmers' movement: Hegemonic influence of rich, dominant caste farmers shaping agenda, concerns (Omvedt)

5.) vote bank politics: through horizontal consolidation and alliances such as BJP etc. Parties catering such as BSP (M. N. Srivivas),

Limitations of the concept

1.) village politics has dominant individuals from variety of caste backgrounds (S.C. Dube)

2.) Political dominance challenged post Palit Assertion from the 1990s (Jafferlot)

3.) Incomplete explanation since Palits could not gain power despite high numbers (Omvedt)

Hence, dominant caste is a powerful concept to understand economic and political elites in Indian politics.

1. (c)

Discuss the role of British colonial policies in shaping the traditional structure of Indian society.

10

British Colonial policies had a dialectical relationship with Indian traditional society. While Occidentalists like Mill and Macaulay formed it as "backward" or "stagnant" and sought to justify the white man's burden, Orientalists like William Jones engaged with it more deeply.

Role in shaping traditional structure

1. → Census and consolidation of caste Post-India census exercise under Fraser etc. that required self-disclosure of caste led to cementing of caste identities.

2. → limited reform agenda shown in abolition

of Sati, raising age of marriage etc. (Spivak)

points out that reform happened from dialectic of male reformers and the state, with no voice to the "subaltern" - women.

3. > Codification and stagnation > British sought to

codify personal laws to administer them. Gauri

Vishwanath points out that codification restricted inherent flexibility of interpretation and led to stagnation.

4. > Brahmanical view > since interpretation of traditional laws was done by Brahmin priests,

Brahmanical view of varna ashrama dharma

seen as ideal typical society → evident in Mair's characterization of Indian family's patrilineal.

5. > Neo-traditional institutions like zamindari

through permanent settlement → breakdown of traditional feudal obligations and social security.

hence, as Meera Kosambi argues, colonial

reform was incremental and not always progressive.

1. (d)

Discuss polyandrous customs in Himalayan tribes and their persistence and transformation in the context of modernization and legal frameworks.

10

Niveshita Menon argues that the project of modernization, enshrined in codificatory exercises like the Hindu Code Bill or the UCC is a standardizing exercise bringing uniformity of application. By its nature, it suppresses the inherent multiculturalism and pluralism of the Indian social order - Himalayan tribes, especially in the North East like Khasis, Meitei etc. have had the following system -

- (i) Matriliny, with the youngest daughter inheriting property
- (ii) polyandry and in some instances, polygamy
- (iii) institutions like tribal hostels for premarital cohabitation.

While the tribal customs of North East were kept untouched by Hindu law reform by virtue of Schedule VI, this was not the

case for the Northern and Western Himalaya.

Imposition of uniform legal regime in N. & W. Himalaya

→ Break down of customary institutions

→ Influx of social evils like dowry (earlier they had bride-price)

→ Impact on overall culture: Himalayan languages are overrepresented among endangered languages.

Hence, it is being argued by scholars such as Flavia Agnes that a VCC gives a distinct

threat to matrilineal, polyandrous systems prevalent in NE India.

Untouchability stems from the logic of purity and pollution, which is the ideological basis of the caste system (Durmont). It is grounded in logic of "Communicability" of untouchability and leads to "mutual separation" (F.G. Bailey)

manifestations of untouchability

1. > Absence of access to village wells, village public spaces, bathing ghats → addressed by Article 15(3) of the constitution.
2. > Temporary pollution → menstruation → death in the family leads to mutual separation for desyncetic period.
3. > Urban untouchability practices: separate utensils in household (Sakish Deshpande) is a residual aspect of untouchability.
4. > caste-based violence: often in response to

attempts of Dalits to Sanskritize themselves (Omvest). Eg) Dalit groom beaten up.

5. > Residential separation - gated communities, presumably on ~~caste~~ class basis → implicit untouchability because of caste-class nexus (Dipankar Gupta)

6. > caste based occupational clustering > M.N. Srinivas pointed out that ~97% manual scavengers are Dalits → Dalits restricted to "polluting" occupations like scavenging, leather work, midwifery.

7. > Prevalence of endogamy (~55%) which is the "cement" of the caste system (Iramati Karve)

Hence, untouchability persists in both manifest and latent forms despite the abolition of untouchability w/ RA 17 of the Constitution.

2. (a)

Evaluate M.N. Srinivas's structural-functionalist perspective in analyzing contemporary Indian social institutions. 20

उम्मीदवारों को इस हार्डिए में नहीं लिखना चाहिए
Candidates must not write on this margin

M.N. Srinivas laid the foundation of structural-functionalism in India. Structural-functionalism views Indian society as an integrated whole with different parts contributing to the stability and unity of the whole.

Structural functionalism in analysis of Indian Society

1. → Field view : emphasized village studies, ethnographic methods and using anthropological tools to collect evidence-based views on Indian society.

2. → Dynamic view : marked shift from Ghurye's stagnant Indological approach with minimal social mobility to a dynamic jati order characterized by social mobility through processes such as Sanishrutization.

3. > Holistic Perspective > traces how one institution interacts with and influences another → for instance, Seinivas gave concept of Dominant Caste to explain how caste interacted with political processes.

4. > macro-generalizations on micro-anthropological insights: For instance, Seinivas founded concept of Brahmanization (later Sanskritization) based on the Study of the Coorgs.

5. > views on caste | M.N. Seinivas viewed caste as a hereditary, segmental, hierarchical division of society. He argued that caste was transforming with breakdown of Jajmani systems from a vertical hierarchy to horizontal units competing with one another for benefits.

6. > views on religion | In his study of the Coorgs, M.N. Seinivas found that religious festivals brought the community together, fostering social cohesion and

Legitimacy traditional authority structures

Limitations

- 1) Ideational Empiricism | Yogendra Singh pointed out that structural functionalism presumes evolutionary change and thus formulates evidence to support a status quoist view of society.
 - 2) Brahmenical orientation | Gail Omvedt pointed out that M.N. Srinivas largely ignored the concern of Dalits and did not account for their absence of mobility.
 - 3) Critique of Sanskritization → positional mobility without structural change → legitimizes "ritual purity" of Dvijas (Kanchiah Iyengar)
 - 4) Problem of generalizability of village insights
+ pan-India basis (Yogendra Singh)
- None the less, M.N. Srinivas' perspective has

had enduring contribution to Indian
Sociology -

(i) it liberated Indian Society from
the book view (A.M. Shah)

(ii) Development of methodological techniques
village studies, ethnography.

(iii) Inspired further research by A.M. Shah
on family, Betwala on village stratification
etc.

Hence, structural functionalism gave robust
foundations to structure & growth of
Indian sociology

2. (b)

"The informal sector is both a source of resilience and vulnerability." Discuss this paradox with respect to employment security and social inequality in India.

20

उम्मीदवारों को इस हार्डिंग में नहीं लिखना चाहिए
Candidates must not write on this margin

The informal sector in India employs ~90% of its labour force (ILO). Owing to high penetrability, low skill barrier counterpart with precarity, it is a distinct source of resilience and vulnerability.

A. Employment Security

(i) resilience

1. → Informal sector employs unskilled, semi-skilled workers with less entry & exit costs (Keith Hart) → broad based level of employment.

2. → Creates opportunity for low capital enterprise membs (Gurcharan Das) → entrepreneurial evolution, startup culture, job creation.

3. → crisis employment sector since it absorbs formal sector layoffs like in 2008 financial

crisis, Covid-19 etc -

(ii) vulnerability

1. > Preariat - Guy Standing points out that it is characterized by precarity - hire and fire culture, lack of job security.
2. > Rept of social security - due to defection of labour laws, inapplicability to informal sectors, leads to less safe environment (Sharat Bhawmick).
3. > Deficits in Decent Work | ILO points out unsafe work environment, low wage, absence of upskilling opportunities.
4. > Globalization → increasing informality, leading to declining bargaining power of Indian labour.

B. Social Inequality

(i) Resilience

1. > Allows for social mobility by providing

Caste - delinked urban employment, allowing Dalits to escape oppressive rural structures (302 hke)

2-> Low up-front costs → allows Dalits, with less access to capital to set up enterprises → Dalit entrepreneurs (Chandra Bhan)

3-> Startup culture allows women to set up enterprises.

4-> Gendered workspace - majority of informal sector workers are women → raising female LFPR ~ 40%. (PLFS)

(ii) Vulnerability

1-> caste-based divisions | with "polluting" work like scavenging, leather industries done by Dalits (Cornwell)

2-> Skill deficit → lower paying jobs susceptible to automation to lower caste (Sahil Deshpande)

3-> Gendered Impact | Usha Patraik points out that women comprise lowest paid workers.

in skills labour intensive industries like
textile and yarn. → most impacted by
global integration. Eg) Korean yarn impacted
female weavers in Bihar.

4. > Absence of labour rights and security
(Sharat Bhownick)

5. > Fragmentation of informal sector and
non penetration of trade unions → marginalization
of voices and demands.

6. > Informal workers as footloose labour →
cyclic migrants with limited social prestige,
entitlements, exclusion from welfare (Jan
Baerman)

Hence while the informal sector is a buffer
and sponge to absorb excess labour, we
must go for upskilling and formalization to
ensure access to decent work and a living
wage.

2. (c)

Evaluate the limitations of an Indological approach in understanding marginalised communities in India.

10

उम्मीदवारों को इस क्राशिए में नहीं लिखना चाहिए
Candidates must not write on this margin

Indological approach was pioneered by Govind Sadashiv Gherge. It sought to understand Indian society based on textual basis by visiting ancient texts like Ramayana and Mahabharata.

Features of Indological Approach

Assumes cultural continuity from ancient to present times.

Studies institutions like family, kinship, caste from texts

Sees caste as "integrating factor" of bringing diverse communities into Brahmanical fold.

Limitations in understanding marginalised communities

1. > Brahmanical Bias | arising out of reading Brahmanical texts such as vedas, Puranas etc. (Laxi Upadhyay)

2. > Hindu Nationalist view | since it sees dominant Hindu culture as culture of all of India (T.K. Doran)

This leads to "otherization" of Islam → limited applicability to studying religious minorities (Canal upadhyay)

3. → Focus on culture over economic base for

[A.R. Desai] this led Ghurye to 'ignore economic exploitation underlying social relations. This means that lower classes are not sufficiently accommodated.

4. → Ignores Dalit Perspectives | Gail Omvedt argued

that ideology glorifies that Brahminical view of society is varna ashrama dharma, which does not deal with Dalit exploitation, experiences, & subculture.

5. → views tribals as "backward kinds" →

assimilative idea denies them a separate identity (Vernor Elwin)

6. → no critical engagement with gender stereotypes

hence, Indological approach had serious limitations, leading to Dalit sociology, subaltern approach etc.

3. (a)

Illustrate the importance of 'Kanyadan' and 'Kulabadhu' in changing institutions of marriage and family. 20

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस क्षतिप में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

VisionIAS

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

3. (b) Critique the application of resource mobilization theory to social movements in India.

20

उम्मीदवारों को
इस अक्षिप में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

VisionIAS

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

3. (c)

“Women-led development models foster both participation and leadership.” Discuss.

10

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

VisionIAS

4. (a)

Discuss the intersection of patriarchy and entitlements in shaping women's roles and rights within Indian kinship systems.

20

India has a diversity of kinship systems which show differential approaches to women's position, role and entitlements in forms like patriliney, matriliney etc.

North Indian Kinship System

1> Characteristics: Patrilineal, patriarchal, patri-
viralocal, joint family marked by coparcenary
land ownership (M.S. Gore)

2> Status of women → Subordinated to men
→ Seen as the "seed" → passive,
matriliney principle that does not contribute
to inheritance & lineage of the child
(Leela Dube)

Prevalent gender notions of self-sacrifice
enshrined in concepts like "pativrata",
"sati savitri" and "arthangini" (Leela Dube)

3> Entitlements

Patriarchy contributes to diminishing entitlements

- (i) For the girl child - limited access to health and education opportunities → capability deprivation (Sen & Nussbaum)
- (ii) Socialization → low self esteem and "putting up" with injustices (Kamla Bhasin)
- (iii) Nutritional deprivation owing to "bread-winning" role of men (John Houdinoff) → bad health outcomes such as high anaemia in NFHS-5.
- (iv) limited autonomy - traditionally, little choice in spouse, career etc.
- (v) Burdened with upholding "purity of the lineage & caste" → policing women's bodies under Brahminical Patriarchy (Uma Chakravarty).
- (vi) Economic Dependency - fostered by limited access to property rights, curtailing economic freedom (Uma Agarwal)

South Indian kinship system

Characteristics

(Zamati Karve)

→ can be matrilineal & patrilineal

→ matrarchal & patriarchal

↳ marriage preference roles: uncle-niece
and cross-cousin marriages (Dumont)

Status of
Women

→ High autonomy

→ No asymmetric relations of
bride & bridegroom family due to
marriage in close relation

↳ Traditional Nayar braves - choice of
spouse, matriliney, matrilocality

Entitlements

1) Better position of women owing to kinship
and better education → better socio-economic
indicators like near-100% literacy.

2) Despite some rights in property, limited
decision-making power since decisions
taken by brother/husband.

Western Kinship system

1) Characteristics: mostly patriarchal, patrilineal and patrilocal.

2) Status: better than in the Northern kinship systems.

3) Entitlements → limited property rights → more access to stridhan

↳ Customs emphasizing link of bride with her family

Eastern Kinship system

1) Characteristics: matrilineal & matrilineal tribes (North East) - Khasis, also patrilineal etc.

2) Status: greater autonomy

3) Entitlements: Khasis → matrilineal where property passes to youngest daughter but decision still by males

Hence, there is a tremendous regional variation in status and entitlements of women.

4. (b)

Why is defining 'tribe' a persistent problem in Indian sociology? How do these definitional dilemmas affect state policy?

20

उम्मीदवारों को इस हाथिए में नहीं लिखना चाहिए
Candidates must not write on this margin

A.R. Desai pointed out that tribes in India lie on a spectrum of differential integration in Indian society, making common anthropological features difficult to find.

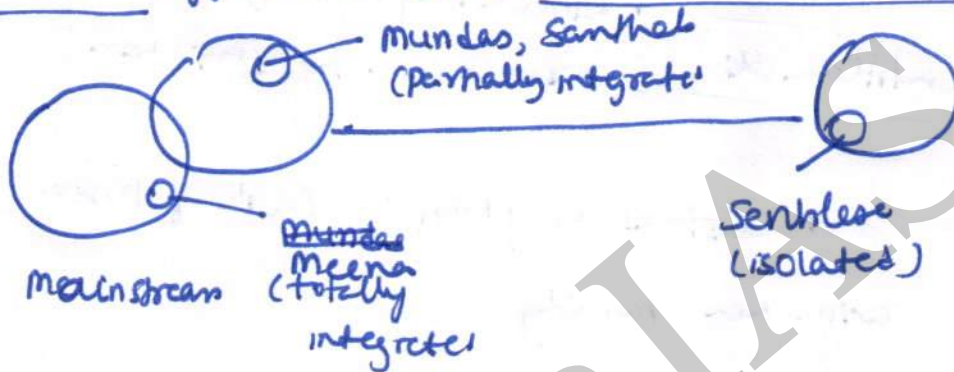


Fig: progress of integration

Definitional Problems →

1) Lack of scholarly consensus: while

P.N. Dhargare characterized tribes by their relative isolation, G.S. Ghose argues

that tribes are "backward tribes" with imperfect integration into Indian society

2. Colonial legacy: classification of tribes as

"criminal", barbarians, primitive → ethnocentric

bias promoting white man's burden (Nicholas Dirks). This continued to influence definition that stressed "primitive institutions" etc.

3. > Tribes - Caste Continuum | F.C. Bailey

argued that societies are often not fully tribal - segmental - egalitarian or caste - organic - hierarchical but lie somewhere between the two

4. > Andre Betelle pointed out the following diversions from the ideal type -

<u>Ideal type</u>	<u>Counter-example</u>
1) Geographically isolated and tied to their land (Dhangars)	Tribes like <u>Meenas</u> are quite integrated and spread over large parts of India
2) Distinct language, culture, dresses	<u>S.C. Dube</u> has highlighted the <u>parochialization</u> of mainstream

culture to tribal society
and universalization of
tribal customs -

• Increasing adoption of
Hindi & vernacular language →
endangered tribal language

3> Egalitarian
tribal society
(दादा)

• Presence of class within
tribe, and a tribal
elite undermines this
ideal type (दादा)

Impact on state policy

1.> Improper classification | Vernier Elwin

suggested differential approach — isolation for
isolated tribes

such differentiations
not maintained,

social-economic development
for integrated/assimilated
tribes

leading to improper assimilation

2.> Cornering of benefits | by tribal elite, leading

to a tribal middle class and otherization of marginal tribal voices (Laxa).

3. > Inadequately tailored policies → not respecting distinct social & cultural institutions. eg > Laxa Committee pointed out inadequate devolution to Gram Sabhas etc.

4. > Inadequate protection for marginalized tribes led to feelings of relative deprivation, especially in Central and Eastern India, leading to left wing extremism (Nandani Sunder).

hence, Surajit Sinha recommends a caliberated governance approach recognizing tribes as a continuum.

4. (c)

What does B.R. Ambedkar's concept of "Annihilation of Caste" signify for contemporary social reform movements?

10

Dr. B.R. Ambedkar's call for "annihilation of caste" is a radical agenda that seeks not the reformation of caste system but rather the dismantling of caste as a basis of social stratification.

Inferences for contemporary social reform movements

1. > Re-establishing Dalit identity - imbuing it with element of pride & solidarity around history of shared oppression.
2. > Ambedkarite critique of theory of karma and transmigration → pointed out the scriptural subordination of lower caste.
He pointed out that emancipation could not be achieved by sanskritization alone.
3. > Endogamy as basis of caste system → to be

dismantled through inter-caste marriages.

Contemporary movements must - (i) Contest challenges to special marriage Act, and

(ii) advocate for greater safety and protection of inter-caste couples.

4. → caste as an impediment to national solidarity (Ambedkar) → contemporary movements to pursue social justice as a constitutional cause under broad national identity of civic nationalism.

5. → Emancipation through education | Enshrined in the motto "educate, agitate, organize" → contemporary movements to ensure accessible education, and ensure dissolution of systemic biases highlighted by Rohit Verma's search.

Hence, Dr Ambedkar's vision continues to guide present efforts at social reform like # DalitKusam Movement (Yengde)

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 :

10 x 5 = 50

(a)

Outline the main objectives of the New Education Policy, 2020, and its likely implications for equity and access in India's education system.

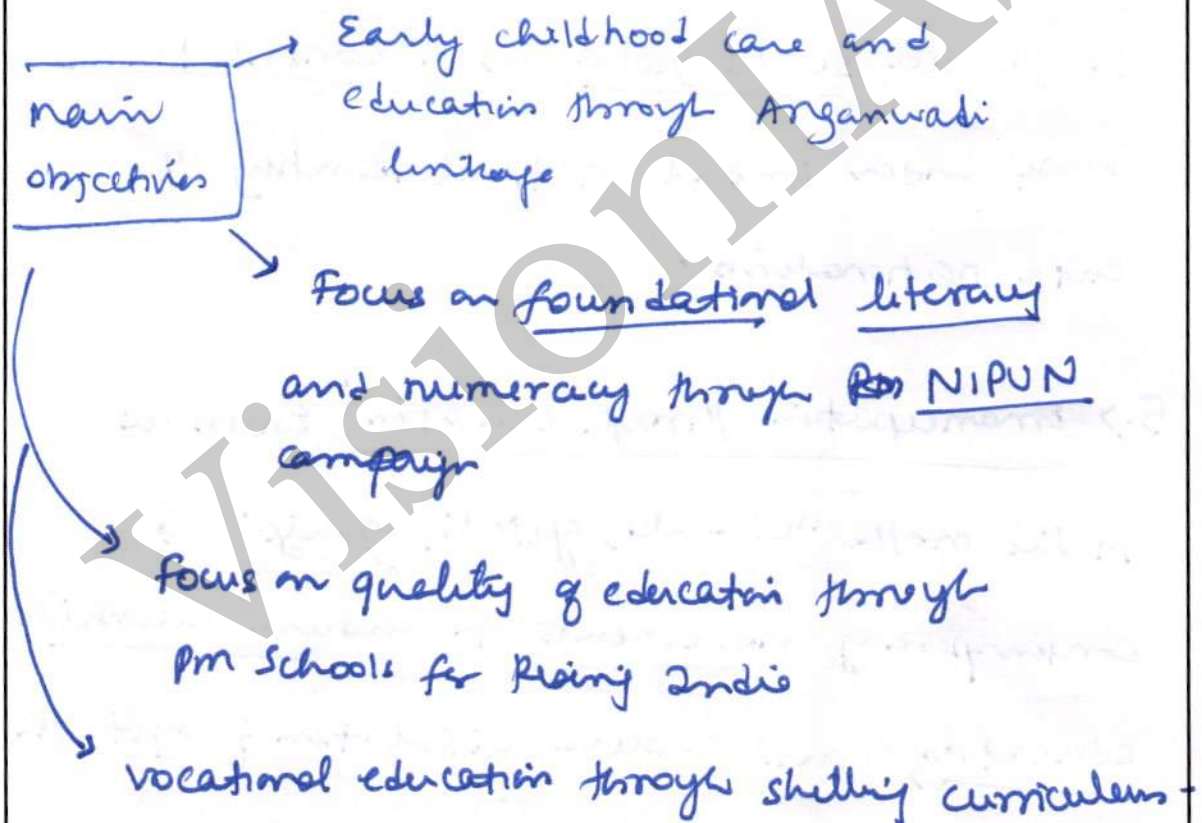
10

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

New Educational Policy, 2020 came about as

a consequence of K. Kasturba Committee

and stresses inclusivity, quality, early interventions and vocational training.



Implications for equity

1. → Addresses problem of quality → piecemeal attempts without holistic teacher training.

2. > Teaching incentives miscalibration →
dropouts, inadequate teacher attendance,
less teaching hours (Sen & Preze)

↓

Sought to be partially addressed through
regular assessments showing gaps in
teaching.

Impact on access to education

1. > Education in India is gendered, with girls
lagging behind due to cultural norms
(Karuna Ahmed) → NEP strives to drive behavioural
change ('Beti Bachao, Beti Padhao') and provide
gender-sensitive infrastructure (toilets etc.)

2. > Tribal marginalization in education due to
absence of mother tongue teaching (Kaxa) →
Strong provisions for mother tongue education
in primary classes.

Thus, education, as policy, is potentially transformative
(Kaxa), its impact depends on actual
application.

"Silver economy" seeks to leverage the learnings, accumulated expertise and the lifelong experiences of senior citizens (described in India as people over 60 years of age)

Impact on reshaping intergenerational dynamics

The nuclearization of family households (A.M. Shah) led to change in family structures. Despite functional jointness (Desai), we saw the changing of family bonds, with greater autonomy for young (Patricia Uberoi). Now, a consequence of nuclearization, changing gender roles and geographical mobility was decline in social security for elderly. Silver economy reverses some of these trends:

1) Recasts relationships of dependency of ageing

as empowered relation among financial equals.

2) Flexible working and post retirement consulting roles → continued social participation & relevance.

3) Demishes generational gap by bringing the elderly into occupational mainstream -

4) Cross generational occupational networks → mentoring support by elderly, physical and moral support by the young -

5) Enhances capabilities & freedoms (Sen) → by increasing range of options with the elderly.

6.) Contexts stereotype of "dependent", "passive" elderly → ensures active, dignified, fruitful old age.

Hence, "Silver economy" recasts the intergenerational dynamic to one grounded by parity, independence, mutual respect and dignity

5. (c) How do religious communities shape social and political identities in plural societies like India?

10

Plural societies like India have multiple bases of identity like religion, race, caste, gender, place of nativity etc. Crenshaw proposes an intersectional approach that sees identities and deprivations as ~~was~~ cumulative.

Role of religion in shaping social identities

1. > Religion as a way of life | In 'Religious Consciousness' G.S. Ghurye argued that religion shapes lifestyles, customs, ways of dressing, values etc.
2. > Religion as totalizing experience | T.N. Madan argues that religion is a totalizing factor that incorporates even the domain of the secular decision of business, family etc.
3. > Impact on construction of family - Religion reinforces patriarchal values (Dele Dube), and

impacts view of marriage as sacrament (Hinduism), contract (Islam).

उम्मीदवारों को इस हाथिए में नहीं लिखना चाहिए
Candidates must not write on this margin

Role of religion in shaping political identities

1. > Communalism → "false consciousness" (Bipan Chandra) where religious identity used to create narrative of conflicting interests → basis of communalization.
2. > Political entrepreneurs → misuse religious identity for mobilization, including riots during elections (Paul Brass).
3. > Religiosity, coupled with relative deprivation and historical narrative of oppression leads to majoritarianism and minoritarianism (Jaffrelot).

Ashish Nandy thus argues against de-emphasizing innate religious identity but rather emphasizing Tolerance as founding value of religion in India for social peace and harmony.

5. (d)

"Gated communities in Indian cities represent a new form of urban segregation." Discuss.

10

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

Gated communities symbolize urban segregation and the limits of social mobility in urban, industrializing India.

Gated community as urban segregation

1) Spatial Segregation as these are located in well-connected areas with adequate infrastructure.

National Institute of Urban Affairs → slums, on the other hand, in far-flung, low lying areas vulnerable to urban floods.

2) Caste-class Nexus - Dipankar Gupta points out limited vertical mobility and prevalent horizontal mobility:

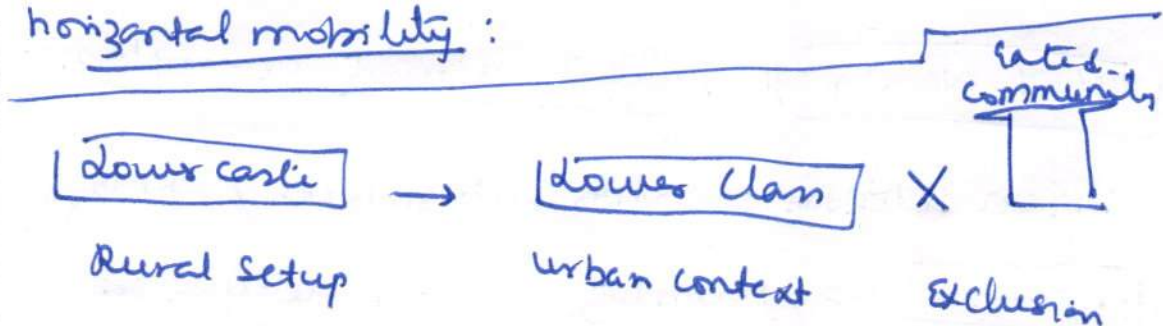


Fig: urban segregation

3> Religion-based segregation Ghanshyam Shah

points out distinct segregation of Hindus & Muslims in some cities, leading to ghettoization of Muslims.

4> Gated Communities a feature of new middle

class - deela Ferrandes argues that the

"technocratic" new middle class that took advantage of IT-BPO boom stays in urban gated communities in metropolitan areas.

Those from rural backgrounds and without required skill set were excluded.

5> Gated Communities as a biased "general"

category - using Satish Deshpande's argument in

caste & castelessness, we can argue that

gated communities are a false neutral -

hiding upper caste, upper class, primarily Hindu,

English speaking population.

These gated communities depict urban inequalities

and stratification.

Village studies in India were pioneered by M.N. Srinivas and envisaged prolonged stay in villages and use of participant observation method.

Methodological Challenges

1. Problem of generalizing Insights from one village to all-India level owing to heterogeneity of social structures (Yogendra Singh).
2. Problem of access | Brisac Beteille in his study of Sripuram could not access to Dalit community owing to caste dynamics of village.
3. Problem of essentialization | Dipankar Gupta in 'Whither Indian Village' argues against essentialization and states the Indian village is disappearing as a discrete sociological reality.

4. > Issues of participant observation → researchers seeking acceptance by villagers may lead to over-conservative analysis.

5. > changing village dynamics | Sunder Jodhe in India's villages in the 21st Century (2019) argued about methodological insufficiency of present tools in studying —

(i) extent of digitalization in villages:

needs census & survey insights

(ii) evolving agrarian relation in rural India.

(iii) revisiting village class structure studies — largely left in 1970s

6. > Dominant Perspective | Ernest argues that bias of researchers can lead to dominant, same perspective marginalizing Dalit voice.

hence, village studies must be rejuvenated with — subaltern perspectives, triangulation, support from all-India level data and research into new issues like digital transformation.

6. (a)

"The feminization of agriculture in India is a consequence of male out-migration rather than women's empowerment." Discuss.

20

Maria Mies has argued that women's entry into the Indian labour force was "driven more by necessity than emancipation". This is especially true for the agricultural sector.

feminization of agriculture as consequence of male outmigration

1. > male out migration, driven by -

- (i) industrial sector jobs
- (ii) mechanization of agriculture
- (iii) informal economies

led to feminization of agriculture, with more than 50% of agricultural labour being female.

2. > Jan Breman → distorting effect of

rural-rural migration:

- (i) men migrate to green revolution areas of Punjab & Haryana
- (ii) mechanization → fewer, high wage jobs monopolized by men

(ii) E-India → Labour intensive, unpaid labour undertaken by women. Ex rice sowing transplantation.

3. > Feminization of poverty | Binu Agarwal

points out that though women perform ~ 58% of all agricultural labour, they only have access to ~ 13% of all land titles. This

leads to the following -

- (i) less access to agricultural loans → substandard inputs → stagnating incomes.
- (ii) income accrues to the husband/owner of land → ~~no~~ curtailed financial autonomy
- (iii) undervaluation of women's contribution and limited negotiating power.

4. > women-related stratification | Karuna Ahmed

points out that women occupy the least paying, most precarious jobs with least job security.

5 > Compounding effect of globalization | Usha Patraik

has argued that price instability has marginalized the agrarian worker, as market integration pits Indian agriculture sector against better supported agricultural sector in western countries. This has a disproportionate impact on female labourers -

- (i) is poorest & most marginalized agrarian labourer → most impacted
- (ii) low skill set → prone to automation
- (iii) price decline → farmers cut labour costs → female workers impacted first and worst.

However, feminization of agriculture is not ~~the~~ only caused by male out migration -

1) factorial resource allocation theory : female labourers employed because they cost less → most of them get near about poverty line living wage.

2) customary rule → tea plantations, paddy

Cultivation etc.

However, it can be said the feminization primarily takes place in East India, North East & hilly states etc. To that extent it is primarily driven by male migration to urban centers of other rural areas offering better wages.

This is complemented by ouster of women from agriculture in mechanization-based work in green revolution areas (Mach. Res). Thus, women have lost agency, financial independence, and find themselves trapped in house-wife career roles.

उम्मीदवारों को इस दृष्टिकोण में नहीं लिखना चाहिए
Candidates must not write on this margin

6. (b)

Critically analyze the concept of the creamy layer among SC/STs in the context of reservation policy. Does this move advance or undermine the goal of social justice?

20

उम्मीदवारों को इस हाशिए में नहीं लिखना चाहिए
Candidates must not write on this margin

The concept of creamy layer in SC/ST reservation posits income and asset thresholds for inclusion in reservation-based quotas.

As per the Supreme Court in Davinder Singh's Case, it seeks to further substantive equality by ensuring that benefits reach the most used disadvantaged first.

Creamy layer is advancing social justice

1) SC/ST were legal categories imposed on or internal caste hierarchy within lower caste

(Suntivas) and on differently placed tribes (Peras).

2) Hence, these are not uniform social categories, but rather have internal socio-economic stratification.

3) Access to similar opportunities leads to the creation of an elite, cornering the benefits

of affirmative action.

Thus Gopal Guru documents the emergence

of Daalit middle class out of benefits of

affirmative action in education and public

employment. Virginius Xaxa has similarly

documented the emergence of a tribal elite

that has disproportionate benefits, whereas

PVTGs have been left behind on most

developmental indicators (Dhebar Commission).

4. > The Supreme Court thus ~~is~~ in Indra Sawhney's

case argued that creamy layer allows us to address this internal disparity.

Limitations of the Concept of creamy layer

1. > Discrimination faced by SCs/STs is not just economic, rather it is social as well.

Louis Dumont argued that the logic of purity/pollution applies irrespective of position in

2) Even affluent Dalits or STs may face institutional discrimination - Gopal Guru has highlighted institutionalized casteism in high education. Similarly, North Eastern tribes face everyday racism, impeding support and integration.

3) Intersectional Reading | Kimberly Crenshaw argues that disadvantage is cumulative - hence, while economic disadvantage may be removed, there may be social, or region-based disadvantage.

4) Income difference between affluent SC/ST and the General Category - Desai & Dubey using IHDs data showed -

- (i) persistent educational deficit
- (ii) employment discrimination
- (iii) reduced mobility

even equalizing the economic position of individuals.

Hence, Arup Surendranath has argued that an intersectional reading supports a sub-categorization based approach that allows for -

- (i) prioritizing the most marginalized among SCs, STs
- (ii) ensuring female SC/ST representation
- (iii) acknowledging differences from mainstream, upper caste society

Towards this, Aravind Khatun advocates a shift from group based to individual centric affirmative action that looks at a 11-point social deprivation index to further social justice.

6. (c)

Discuss the sociological significance of recognizing violence against men. How do patriarchal norms contribute to under-reporting of male victimization?

10

Violence against men is a prevalent and underreported phenomenon. Reports on child sexual abuse show underreporting of sexual abuse against boys, showing the sociological significance.

Contribution of Patriarchal Norms

1. > Gender roles of men as the "active agent" (Dele Dube) → leads to viewing men as "actors" and women as "recipients" of actions.
2. > Patriarchal norm of hegemonic masculinity → glorification of "strong", "invulnerable" men → reporting or complaining about violence seen as weakness.
3. > Gender-biased laws | Pratixa Badi argues that rape law in India suffers patriarchal bias of women as "victims" and men as "offenders".

then the solution is goods market law.

उम्मीदवारों को
इस हार्जिफ में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

7. (a)

Critically discuss the sociological rationale for conducting a nationwide caste census. How could such data impact policies aimed at social justice?

20

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

VisionIAS

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

7. (b) Examine the social, legal, and economic consequences of rising marital breakdown and changing family patterns in Indian society today.

20

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस क्षतिप में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस ह्राशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

7. (c) "Sustainable development is intimately linked to addressing poverty and malnutrition." Examine.

10

उम्मीदवारों को
इस हार्निफ में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस हार्मिफ में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

8. (a) "The emphasis on skill development and vocational education in recent policies reflects a shift in India's development paradigm." Discuss.

20

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हशिप में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

VisionIAS

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

8. (b) Discuss how climate vulnerability is exacerbating agrarian distress and transforming rural occupational structures.

20

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidate
must not
write on
this margin

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

VisionIAS

उम्मीदवारों को
इस ह्राशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

8. (c) Outline the sociological factors contributing to urban flooding. What strategies can be adopted for sustainable and inclusive urban development in response? 10

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidate
must not
write on
this margin

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

AL

VisionIAS