



**VISIONIAS**  
INSPIRING INNOVATION  
**ABHYAAS MAINS**

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

निर्धारित समय: तीन घंटे

Time Allowed: **Three Hours**

(Test Code : 3136)

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. : 1004873

अभ्यर्थी का नाम/Name of Student : HARSITA AGRAWAL

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

English

तारीख  
Date

01 | 09 | 2024

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

केंद्र  
Centre JVSD, Karol Bagh

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

	<p style="text-align: center;"><b>महत्वपूर्ण अनुदेश</b></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;"><b>Important Instructions</b></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
<p>परीक्षक के हस्ताक्षर Signature of Examiner(s)</p>	

**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							
<b>सकल योग (A+B) / GRAND TOTAL</b>							



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

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

(Test Code : 3136)

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 हिंदी और 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 बनाना 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 **HINDI & ENGLISH**.

Questions no 1 and 5 are compulsory and out of the remaining, any **THREE** are to be attempted.

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.

2.

3.

4.

5.

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)

संस्कृतिकरण में जाति व्यवस्था में बिना किसी 'संरचनात्मक' परिवर्तन के 'अवस्थागत परिवर्तन' शामिल होता है। विश्लेषण कीजिए।

Sanskritization involves 'positional change' in caste system without any 'structural' change. Analyse.

10

Srinivas defines Sanskritization as the process of adoption of rituals, food, way of life by lower castes, for mobility to higher positions, of twice born caste.

Positional change, not structural change

1) Movement in secular hierarchy - due to increased access to education, employment, political opportunities.

2) Ritual hierarchy persists and is unaffected by secular mobility, according to Louis Dumont

3) Limited to intermediary castes - the most backward and untouchables do not get access to Sanskritization due to forced exclusion.

4) Caste domination continues -  
Beena Das studies the highest  
position and respect awarded to  
Brahmins, sanyasis.

5) Caste system is not abolished,  
and thus there is no structural  
change.

However, Srinivas, Beteille, etc.  
argue how sanskritization lowers the  
importance of secular hierarchy.

Mckim Marriott explains how  
political and economic interests take  
precedence and the 'fixed ritual  
hierarchy' doesn't reflect lived  
reality'.

Therefore, we can conclude  
that sanskritization as a source of  
orthogenetic change is slowly causing  
transformation in caste structure in India.

1. (b)

जनजातीय विकास के संबंध में जी.एस. घुर्ये और वी. एल्विन के बीच विमर्श के प्रमुख पहलुओं का परीक्षण कीजिए।

Examine the key aspects of the debate between G.S. Ghurye and V. Elwin regarding tribal development. 10

The debate between Ghurye and Elwin regarding tribal development shaped India's tribal policy and sociology in post-independent India.

### Key aspects

#### 1) Identity

- 1) Ghurye - tribes are a part of Hindu cultural society, they are "backward Hindus".
- 2) V. Elwin - tribes have a distinct social and cultural identity.

#### 2) Cause of backwardness

- 1) Ghurye - tribal backwardness is a result of their imperfect integration into Caste society.
- 2) V. Elwin - tribes are 'aboriginal', having primitive economic systems, leading to backwardness.

### 3) Cultural relativism

Chhuye

• should be reminded of  
integration with Hindu culture

Elwin

↳ separate  
culture should  
be preserved

### 4) State policy

Chhuye

↳ policy of assimilation.  
↳ breaking down of all  
barriers, promoting  
economic integration.

Elwin

↳ policy of Isolation  
↳ state should  
slowly introduce  
modern education,  
hospitals, etc.

### 5) Role of Education

Chhuye

↳ modern education, same  
as that of caste  
society.

Elwin

↳ education  
based on  
their culture,  
relevant to their  
society.

While these debates enriched  
our understanding, it also contributed to  
acceptance of Tribal Panchshul based  
on the policy of Integration.

1. (c)

समकालीन भारत के सामाजिक और सांस्कृतिक परिदृश्य में गांव का महत्वपूर्ण स्थान है। इस संदर्भ में, गांव के अध्ययन के महत्त्व पर चर्चा कीजिए।

Village occupies an important place in the social and cultural landscape of contemporary India. In this context, discuss the importance of village studies.

10

Villages are the avenues for the development of Indian civilisational values, and thus village studies form an important part of sociological analysis of India.

Importance in socio-cultural landscape

1) Villages are the units where Indian cultural values are best practiced, according to Dumont.

2) Agrarian class structure is manifested in villages.

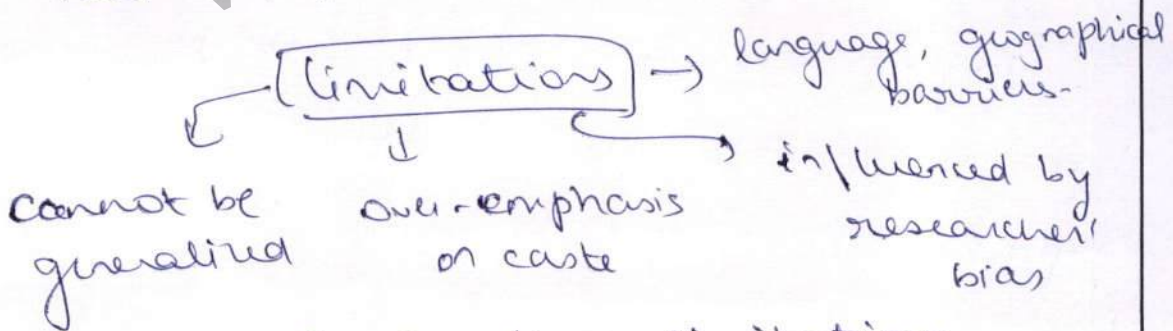
3) Preservation of traditions and localisation of global values occur in villages.

4) Site for practice of little tradition, which shapes mass consciousness. (McInnis Marriott)

Importance of village studies

1) Ethnography in social research made possible.

- 2) Traditional hierarchies and forces challenging it can be evaluated.
- 3) Insights on caste system, eg- Andr Beteille's study of Sripuram village.
- 4) Cultural shifts can be analysed, eg- rise of cultural landlords, gentleman farmers.
- 5) Latent power structures through the study of dominant castes possible.
- 6) Gender analysis and feminisation of agriculture can be studied, eg- by Tulsi Patel, Neera Desai.



Despite these limitations, village studies have greatly contributed to providing a comprehensive view of Indian rural society.

1. (d)

ग्रामीण भारत की सामाजिक और राजनीतिक गतिशीलता को समझने हेतु प्रभुत्व जाति की अवधारणा के महत्त्व का विश्लेषण कीजिए।

Analyze the significance of the concept of dominant caste in understanding the social and political dynamics of rural India.

10

M. M. Srinivas gave the concept of dominant caste to explain the political and economic empowerment of intermediate caste groups, due to land reforms and green revolution.

Significance in explaining social and political dynamics

1) Shift from ritual hierarchy as caste groups with large population and land-holding (Eg. Jats) acquired greater secular position and social status.

2) Regional variations - A. B. Kettle explains how dominant castes differ across regions, challenging to domination of Brahmins.

3) Political mobilization - Rajni Kothari assigns rise of dominant castes to spread of political consciousness among caste groups.

4) Distribution in land resources changing as analysed by AM Shah.

5) Dominant castes as reference groups for Sanskritization by lower castes can be studied.

6) Position in local administration and their role in acting as a link to urban areas.

Criticism of the concept : Decay of Dominant castes

- ↳ K.C. Sharma - due to breakdown of feudal economy
- ↳ democratic decentralisation - 73<sup>rd</sup> AA, reservation for SCs
- ↳ limited applicability in urban areas.
- ↳ Dipankar Gupta : discrete castes and muddled hierarchies - caste hierarchy is dynamic, changing.

Despite these criticisms, the significance of the concept lies in its use in analysing social stability and social change in rural India.

1. (e)

रणजीत गुहा के निम्नवर्गीय (सबाल्टर्न) परिप्रेक्ष्य संबंधी कार्य की मुख्य विषयवस्तु क्या है?

What is the main theme of Ranajit Guha's work on Subaltern perspective?

10

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

Ranajit Guha's work on Subaltern perspective provides a critical analysis of sociological theories that overemphasise on consensus and stability in society.

He criticises cultural theorists like Churye for focussing on functional nature of caste. He points out the discrimination, marginalisation and deprivation suffered by individuals from lower castes in accessing equal opportunities.

He also focusses on how caste hierarchies have been historically challenged via oppositional movements, such as via Buddhism, Bhakti movement, as well as socio-religious reform movements.

He places caste as the

primary organising category in the study of social stratification. He relates the coincidence of economic poverty, political deprivation and social exclusion to the backward cultural status awarded to the lowest castes.

Therefore Guha's approach provides a critical and novel insight into the system of caste structures in India.

2. (a)

चर्चा कीजिए कि किस प्रकार एम.एन. श्रीनिवास के विषय-वस्तु और संदर्भ के एकीकरण ने भारतीय समाज का यथार्थवादी एवं व्यावहारिक चित्रण प्रस्तुत किया है।

Discuss how M.N. Srinivas' integration of text and context offered a realistic and practical portrayal of Indian society. 20

M.N. Srinivas applied a neo-positivist approach to study of Indian society, shaped by integration of text and context, borrowing elements from ethnography.

Srinivas' approach: Practical and realistic

- 1) Based on direct observation - led to comprehensive primary data collection.
- 2) Stress on village studies - where researcher applied objective methods of observation  
Eg - Srinivas' study of Rampura for caste system.
- 3) Study on caste - provided an attributional approach, mobility and regional variations accounted for.  
Eg - Sanskritization theory.

4) Study on social change - textual and empirical analysis showed ontogenetic (internal) and heterogenetic (external) sources of change.

In case of modernisation, there is change - ~~in~~ system rather than total structural transformation.

5) Study on family - his approach revealed the functional jointness in the light of nuclearisation of families.

→ came as a criticism to biased notions of Cultural theorists.

6) Hidden power structures could be revealed, such as Dominant Castes (eg - Jats, Patidars) in northern India.

7) Role of religion in promoting social solidarity through rituals and practices, revealed in his study of Coorgs of Mysore.

## 8) Modernisation Theory - Srinivas'

analysis revealed how education, modern employment is leading to social change, caste mobility, gendered development, etc.

### Criticism of his approach

1) Social anthropology dominates over sociology, according to Satish Deshpande.

2) Subaltern view - Gail Omvedt criticises Srinivas for neglecting the marginalization of the Dalits and backward castes.

3) Conservative approach - as it does not account for revolutionary change.

4) Village as microcosm of Indian society

Yogendra Singh believed that villages cannot represent cultural diversity

across the country.

5) Objective Idealism - T.K. Oommen

argues that positivism of Srinivas cannot accurately capture realities of social life - social facts are not quantifiable and measurable.

6) Decay of dominant caste because of end of feudal system (K.L. Sharma), democratic decentralization.

Despite these limitations, Srinivas's tribal and contextual approach provides a comprehensive and analytical view of Indian society.

2. (b)

ए.आर. देसाई की भारतीय राष्ट्रवाद की समझ, राष्ट्रवाद की 'राष्ट्रवादी समझ' के विरोधाभासी है। टिप्पणी कीजिए।

A.R. Desai's understanding of Indian Nationalism is paradoxical to the 'Nationalist understanding' of Nationalism. Comment. 20

The origin and causes behind Indian Nationalism has been a matter of wide sociological interest.

Nationalist understanding

- 1) Role of Middle class leaders due to modern education emphasised.
- 2) Result of modernisation that created liberal ideology and challenge to colonial ideology.

Eg- Drain of wealth Theory by Dadabhai Naoroji.

- 3) Role of Education in creating nationalist consciousness emphasised.
- 4) Participation of masses was a result of use of press, media and communication technologies, according to K.M. Panikar.

5) Role of INC - Jawaharlal Nehru

believed in the inclusive and socialist views of INC.

A.R. Desai's understanding as paradoxical

1) Material bases of nationalism -

he argued that the British introduced new modes of production with differential access to resources  $\Rightarrow$  pauperization + identification of British as common enemy  $\Rightarrow$  spread of nationalism.

2) Role of leadership - he believed that leadership was provided by propertied upper class who worked to primarily safeguard own interests.

3) Role of masses - masses were largely excluded from decision making, INC was controlled by elites.

4) Evolutionary, not revolutionary

nature of the National movement was

meant to safeguard the commercial interests of capitalist class.

5) Role of Education is over-emphasised by nationalists. Railways and modern technology transportation much more important in unification of the masses.

6) 5 Phases of National Movement

Phase 1 : Pre-1885

- ) reform movements of Raja Rammohan Roy, Arya Samaj.
- ) social reforms, women's rights, social justice emphasized.

Phase 2 : 1885 - 1905

- ) ~~initiated~~ formation of INC.
- ) led by moderates.
- ) based on prayers, petitions.

Phase 3 : 1905 - 1917

- ) extremists and revolutionaries emerged.
- ) participation of masses in Swadeshi.

#### Phase 4 : 1917 - 1930s

- ) Gandhian leadership
- ) symbolic nationalism.
- ) masses integrated into national movement.

#### Phase 5 : 1930s onwards

- ) growth of socialist and communist trends.
- ) involvement of masses.
- ) Indian National Army by SC Bose shaped post world war movement.

Therefore, we can conclude that while criticizing to nationalist understanding, A.R. Desai's perspective provided a Marxist, critical approach to Indian nationalism.

2. (c)

क्या भारत में न्यायपूर्ण सामाजिक विकास को बढ़ावा देने के लिए जातिगत जनगणना आवश्यक है? तर्क दीजिए।

Is caste census necessary for promoting equitable social development in India? Argue.

10

उम्मीदवारों को इस हार्डिग में नहीं लिखना चाहिए  
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The current Bihar caste census and national demands by oppositional parties has brought the issue into sociological significance.

Necessary for promoting social development

- 1) Data-backed study of backwardness and deprivation will be possible.
- 2) Scientific analysis and policy planning can be achieved.
- 3) Sub-categorization of castes on the basis of access to resources possible.
- 4) L. G. Navannur (Chairman of Karnataka Backward Caste Commission) - resistance to conduct caste census is the result of intention to preserve status quo.
- 5) Satish Deshpande - data on caste groups essential for economic development and social planning.

## Criticism of caste census

उम्मीदवारों को इस हार्शिए में नहीं लिखना चाहिए  
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- 1) Substantialization of caste may occur - according to Louis Dumont.
- 2) Strengthen caste consciousness.
- 3) Practical difficulties - due to presence of multiple sub-castes, language barrier, as highlighted by Deepankar Gupta.
- 4) V.K. Narasimha Murthy questions the necessity, in the light of increasing privatisation of jobs.
- 5) Alternative data is available - via Socio-Economic Caste Census, other state level studies.

Therefore, Mandini Sundar

concludes that while caste census alone will not be enough, the census along with socio-economic empowerment can help include and integrate all castes into India's developmental program.

3. (a)

आंद्रे बेते की जाति संबंधी समझ ड्यूमॉन्ट की जाति संबंधी समझ का प्रतिबिंब एवं उसका विरोधाभास प्रस्तुत करती है। टिप्पणी कीजिए।

Andre Beteille's understanding of caste offers reflections & a contradiction to Dumont's understanding of Caste. Comment. 20

उम्मीदवारों को इस क्राशिए में नहीं लिखना चाहिए  
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Both Beteille and Dumont have contributed to sociological analysis of caste. However, their approaches are largely contradictory, paradoxical and opposed to each other.

Dumont's understanding of caste

1) Fixed hierarchy : Caste as a fixed hierarchy based on the notions of purity and pollution, drawing from Hindu cultural values.

2) Ritual hierarchy as 'puro' : he rejected the role of economic and political hierarchies in shaping caste & believed caste hierarchy as consensual, immutable.

3) Collectivism : Caste society is based on collectivism and inequality, while western societies (class-based) are bound by individualism and competition.

## André Beteille: reflections on and contradictions to Dumont

उम्मीदवारों को इस भाग में नहीं लिखना चाहिए  
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1) Caste as a segmental system - caste system is flexible as inter-caste relationship driven by interest, while intra-caste relationship may be competitive.

Eg - Jeyars and Jyengars - both Brahminic - compete for higher status in Tamil Nadu.

2) Secular hierarchy - caste (ritual) hierarchy also impacted by class and power hierarchies.

Eg - castes cooperate for joint economic and political interests.

3) Criticism to Dumont's Euro-centrism.

Indian society also based on individualism.

• Inequality present even in Europe.

Sanskritization, modern education and employment provides for mobility in caste.

4) Purity less important : Poverty is more important than pollution. Backward castes are 'backward' because of economic dependence, lack of land rights.

5) Caste system not unique to India :

Beteille points that caste-like hierarchies also present in Philippines, South Africa, USA (due to race).

6) Pollution may be temporal : due to menstruation, death in the family - ignored by Dumont.

7) Dispersed hierarchies : Dumont only considers cumulative hierarchies. In reality, class and power cut across caste lines.

8) Changing nature of caste due to modernization, Sanskritization, rise of Dominant castes, reproduction of middle class - ignored by Dumont.

Therefore, Beville's analysis of caste came as a criticism to Dumont, contributing to an interactional, empirical, reflexive and flexible view of ~~the~~ caste in Indian society.

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3. (b)

मध्यम वर्ग की धारणा को प्रायः उदार लोकतंत्र, एक जीवंत पूंजीवादी अर्थव्यवस्था और व्यक्तिगत स्वतंत्रता के परिणाम के रूप में अत्यधिक स्वच्छंदतावादी बताया जाता है। समालोचनात्मक परीक्षण कीजिए।  
Idea of middle class is often highly romanticised as an outcome of liberal democracy, a vibrant capitalist economy and individual freedom. Critically examine.

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उम्मीदवारों को इस हार्शिए में नहीं लिखना चाहिए  
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The concept of 'middle class'

is original to Weber. Middle class in India grew as a response to colonialism and capitalism, sparking sociological study.

[Romanticised view of middle class]

1) [B. B. Sharma] points out ~~liberal~~ the evolution of law and techno-political system led to rise of middle class.

2) [Democracy] created a middle class that was politically conscious, socially responsible and upheld responsibility of the government.

↳ Amartya Sen calls them as 'argumentative Indians'.

3) [Capitalism] in rural areas created a rural-agriculture-bound middle class

and in urban areas, a capitalist-bound middle class, according to Yogendra Singh.

3) Gurcharan Das - calls the middle class as deritualized, innovative, risk taking, focussed on individual freedoms.

4) [Focus on secular mobility] - by stressing on modern education and employment.

5) [Women in Middle class] - socially empowered, economically independent, equal power holders in domestic sphere.

6) [Middle class families] - focus on family planning, investment in education, also DINK families (Double Income No kids).

7) [Focus on consumerism] - part of global chains of consumption, Vesler's conspicuous consumption.

8) [Politically active] - T.K. Oommen calls them 'harbringer of silent revolution'

Eg - using RTIs, peaceful protests.

## Criticism of this view

1) Middle class is not homogenised -

A. Beteille explains the existence of tribal, Dalit, religious middle class.

2) Political elites such as Dominant Castes of Scindias shape rural agrarian relations  $\Rightarrow$  Middle class not democratic

3) Impact of Green Revolution - creation of a rural middle class consisting of big landlords - feudal system persists.

4) Cultural and religious morality still shape middle class, 'individualism' and 'secularism' not lived realities.

Eg - participation in religious festivals highest.

5) Feminisation perspective - position of women marginalized, discriminated, subjected to domestic violence at home and sexual harassment at workplace  $\Rightarrow$  no material change in conditions.

6) Ritual hierarchy still dominates over secular hierarchy, specially for the untouchables, in backward areas.

However, despite these criticisms, the concept of middle class is crucial in explaining the interface between economy and sociology in India.

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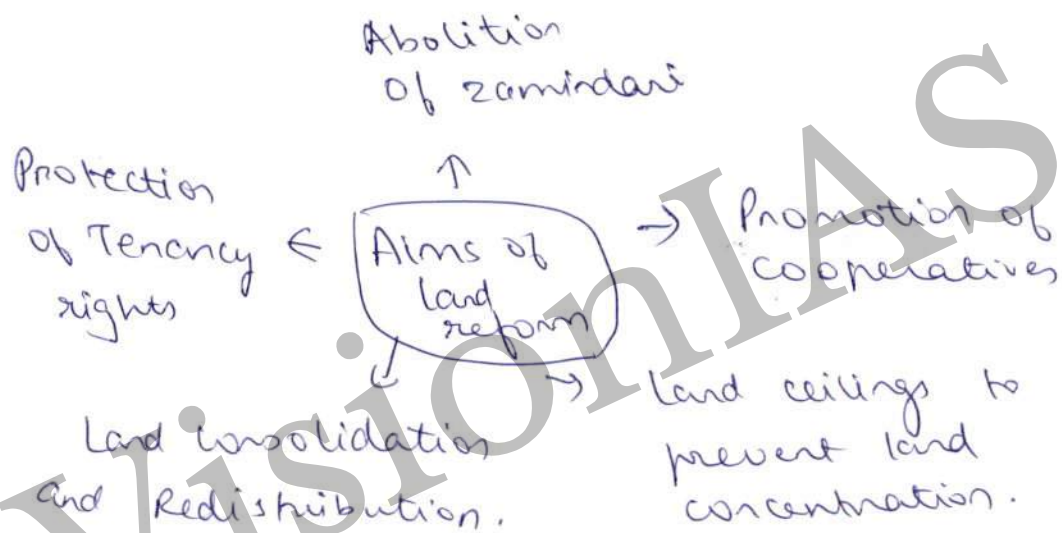
3. (c)

“स्वातंत्र्योत्तर भारत में लागू किए गए भूमि सुधारों का उद्देश्य सामाजिक-आर्थिक असमानताओं को दूर करना था, लेकिन इसके मिश्रित परिणाम प्राप्त हुए।” मूल्यांकन कीजिए।

“The land reforms implemented in post-independence India aimed to address socio-economic disparities but achieved mixed results.” Evaluate. 10

उम्मीदवारों को इस कश्चि में नही लिखना चाहिए  
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Land Reforms in post-independent India were a program for economic and social overhaul of Indian agrarian system, while ensuring food security & social justice.



### Positives of Land reforms

- 1) Andre Beteille - led to dispersed inequalities on the basis of class, caste, power - due to land redistribution.
- 2) Power balance was altered and made more egalitarian, as per MN Srinivas.

3) Political mobilisation of caste facilitated  
as per Rajni Kothari,

4) End of feudal system via abolition of  
zamindars achieved.

### Lacunae in land reforms

1) Not implemented properly - as  
'land' is a state subject.

2) loopholes in laws exploited, e.g.  
Berami Transactions (A.R. Desai studied)

3) Social conflicts - due to resistance by  
landlords, upper castes.

4) Bhalla and Chaddha - benefits  
cornered by rich farmers.

5) Daniel Thorner - it led to capitalist  
agriculture in socialist India - expansion  
of poverty in lower strata and concentration  
of prosperity in upper strata.

Therefore, economists now  
suggest land reform 2.0 to achieve the  
objectives of equity and social justice.

4. (a)

इस कथन का समालोचनात्मक विश्लेषण कीजिए कि भारत की सामाजिक व्यवस्था मूलतः जाति संरचना के इर्द-गिर्द संगठित है, जिसकी वजह से जाति को राजनीति से पृथक करना असंभव हो जाता है।

Critically analyze the statement that India's social system is fundamentally organized around the caste structure, making it impossible to separate caste from politics.

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4. (b)

चर्चा कीजिए कि किस प्रकार भारत में सामाजिक परिवर्तन के संबंध में योगेन्द्र सिंह का मूल्यांकन सामाजिक परिवर्तन के पूर्ववर्ती विश्लेषणों से भिन्न है।

Discuss how Yogendra Singh's evaluation of social change in India marks a departure from earlier analyses of social change.

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4. (c)

क्या आपको लगता है कि भारत में कृषिक वर्ग संरचना का उद्विकास हो रहा है? कारण सहित अपने उत्तर का समर्थन कीजिए।

Do you think the agrarian class structure is evolving in India? Support your answer with reasons.

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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)

भारत में लिंग (जेंडर) आधारित हिंसा की बढ़ती प्रवृत्ति पर एक समाजशास्त्रीय आख्यान का निर्माण कीजिए।

Construct a sociological narrative on increasing trend of gender-based violence in India.

10

उम्मीदवारों को इस शीट में नहीं लिखना चाहिए  
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The recent brutal rape and murder of a doctor in Kolkata has shaken the collective consciousness, drawing attention to sociological analysis of gender-based violence in India.

Sociological narrative

1) Violence is the physical manifestation of patriarchy - Shows how men attempt to control over women through gender-based violence  
Eg - domestic violence.

2) State as patriarchal - Nivedita Menon explains how laws are inadequate and access to justice insufficient, promoting violence. Eg- fast track courts under POCSO not constituted.

3)

3) Role of media - sexualised portrayal of women, catering to male gaze.

Eg - movies like Animal, Kavin Singh glorify gender-based violence.

4) Cultural sanctions - Uma Chakravarty's Brahminical patriarchy - women's reproductive roles controlled for ensuring caste purity.  
⇒ manifests as honour killings.

5) Intersectional deprivations - women from minority religions, lowest castes face multiple violence issues

Way forward → swift justice and strict laws to create deterrence  
→ change in social values and socialisation related to women  
measures like CCTV, women helpines, women-police forces.

Therefore, action against gender based violence is imperative to safeguard half of the population's integrity and stability.

5. (b)

भारत की प्रवास संरचना के वर्तमान प्रतिरूप एवं उनमें हुए परिवर्तन क्या हैं?

What are the current patterns and changes in migration structure of India?

10

उम्मीदवारों को इस हाशिए में नहीं लिखना चाहिए  
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India had around 450m migrants according to Census 2011. The last decade has seen several transformations in the structure of migration.

Current patterns and changes

- 1) Reverse migration due to COVID pandemic and lockdown.
- 2) Influx of refugees from Bangladesh, Myanmar → issue of illegal immigrants.
- 3) Women's migration for education and employment increasing.
- 4) Rural - to urban migration in last post-COVID era, driven by agrarian distress and spread of gig economy.

- 5) Seasonal migration based on demand cycles.
- 6) International migration - leading to Brain Drain - to Western nations.  
+ dishressed migration to West  
Asian nations → poor working conditions
- 7) Caste, religion, kinship act as a signpost for migration - according to Jan Breeman.
- 8) Push-back factors - Ashish Bose explains how poor living conditions, spread of slums pushing people away from urban areas.

Therefore, sociological analysis of migration is required to understand urbanisation and social planning.

5. (c)

आप इस तथ्य से किस हद तक सहमत हैं कि भारत में हुए हाल के सामाजिक आंदोलनों में नव सामाजिक आंदोलनों के तत्व विद्यमान हैं?

How far, do you agree, with the view that the recent social movements in India have elements of New Social Movements?

10

उम्मीदवारों को इस कक्ष में नहीं लिखना चाहिए  
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## New social movements, (NSM)

act as a departure from old social movements which were characterised by economic issues, class participation and formal organisation.

Elements of NSM in recent movements

1) Goals - focus on social, environmental, quality of life issues.

Eg - LGBTQ movement.

2) Membership - mass membership, participation of different classes.

Eg - as seen in farmers protest.

3) Organisational structure - it's not formalised, there are supporters.

rather than members

Eg - seen in youth protests  
against Agnipath.

4) Methods of struggle - use of  
social media, symbolic means,  
along with direct action.

### Criticism

1) Several movements limited to  
upper classes

Eg - #NoToo movement only  
for those with access to internet

2) Economic goals are still central,  
Eg - demands for MSP.

Therefore, recent social  
movements, while adopting elements  
of MSM, have not completely  
transformed.

5. (d)

“आतंकवाद को रोकने हेतु कट्टरपंथीकरण की प्रक्रिया को समझना महत्वपूर्ण है।” विश्लेषण कीजिए।

“Understanding the process of radicalization is crucial for preventing terrorism,” Analyze.

10

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Terrorism is one of the biggest challenges to India's sovereignty and integrity in current times. Radicalization acts as the fuel of terrorism, and thus requires sociological study.

Radicalization is the means for spreading religious consciousness or jihadist agendas, by instigating the moral consciousness of vulnerable groups.

for eg. recruitment of young women from Kerala for terroristic aims by ISIS.

Studying radicalization is important to prevent untoward consciousness and threats to social solidarity.

Moreover, radicalisation needs to be countered to prevent cross-border terroristic intentions, as seen in Kashmir, by recruiting local youths for militancy.

उम्मीदवारों को इस हानि में नहीं लिखना चाहिए  
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Radicalisation is also a tool used by foreign governments for creating instability in society and thus needs to be averted.

Eg - as done by China in existing militancy in North-East.

Therefore, sociological understanding of radicalisation is pertinent and crucial.

5. (e)

कोटा में छात्रों की आत्महत्या संबंधी घटना का विश्लेषण कीजिए और इस समस्या के समाधान हेतु सामाजिक संस्थाओं की भूमिका पर चर्चा कीजिए।

Analyze the student suicides in Kota and discuss the role of social institutions in addressing this issue. 10

The rising student suicides in Kota signifies the failure of moral fabric and social systems in protecting the vulnerable in India.

### Sociological Analysis

- 1) Result of lack of integration with Society → Egoistic suicide of Durkheim.
- 2) Self-regulation and realistic goal settings have not been achieved.
- 3) Cultural socialisation - stresses on becoming doctors / engineers as only source of happiness, success in life.
- 4) Breakdown of social networks that can work for stress management due to increasing competition.

## Role of social institutions in addressing

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1) Coaching centres - creating a positive learning environment, open and approachable channels of communication.

2) Family - assist in realistic goal setting, confidence and unconditional support to students.

3) Media should abstain from glorification of toppers or certain institutions or professions.

4) State - ensure alternate opportunities, higher number of seats to reduce pressure and competition.

Therefore, different social institutions need to work together.

6. (a)

विभिन्न समाजशास्त्रीय परिप्रेक्ष्यों के जरिए नौकरशाही में पार्श्व प्रवेश (लेटरल एंट्री) की धारणा पर चर्चा कीजिए।

Discuss the notion of Lateral entry into bureaucracy through the lens of different sociological perspectives.

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6. (b)

हेनरी लेफेब्रे की 'शहर के अधिकार (राइट ऑफ सिटी)' की अवधारणा और भारत में शहरी असमानताओं को दूर करने में इसकी प्रासंगिकता पर चर्चा कीजिए।

Discuss Henri Lefebvre's concept of 'Right to the City' and its relevance in addressing urban inequalities in India.

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6. (c)

“सोशल मीडिया विभाजनकारी आख्यानो को बढ़ा-चढ़ाकर प्रसारित करके सांप्रदायिक ध्रुवीकरण को बढ़ावा देता है।” टिप्पणी कीजिए।

"Social media fuels communal polarization by amplifying divisive narratives." Comment.

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7. (a)

चर्चा कीजिए कि किस प्रकार मलिन बस्तियों में विभिन्न प्रकार की वंचना वहां के निवासियों की सामाजिक-आर्थिक कठिनाइयों को बढ़ाती है, तथा यह व्यापक शहरी परिवेश में एकीकृत होने की उनकी क्षमता को कैसे प्रभावित करती है?

Discuss, in what ways, do the different types of deprivation in slums exacerbate the socio-economic difficulties of their residents, and how it affects their ability to integrate into the broader urban environment?

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Slums are the grim realities on the shining face of urban India, housing about 17% of the urban population (Census 2011).

Different types of deprivations

1) Economic deprivation - Slum dwellers are excluded from formal, meaningful employment  
→ act as a source of cheap labour and cheap supply of goods and services (as seen in Dharavi).  
→ act as lifeline of urbanity, according to M.S. Gore.

2) Social deprivation → lack of access to affordable housing, basic necessities such as clean water, sanitation.  
→ unable to access modern education or healthcare leading

• to poor skill development, low human capital formation and perpetuation of poverty.

3) Political deprivation → lack of representation in urban local bodies.  
→ deprived of Symbolic Capital of Pierre Bourdieu.

4) Cultural deprivation - excluded from modern values, lifestyle.

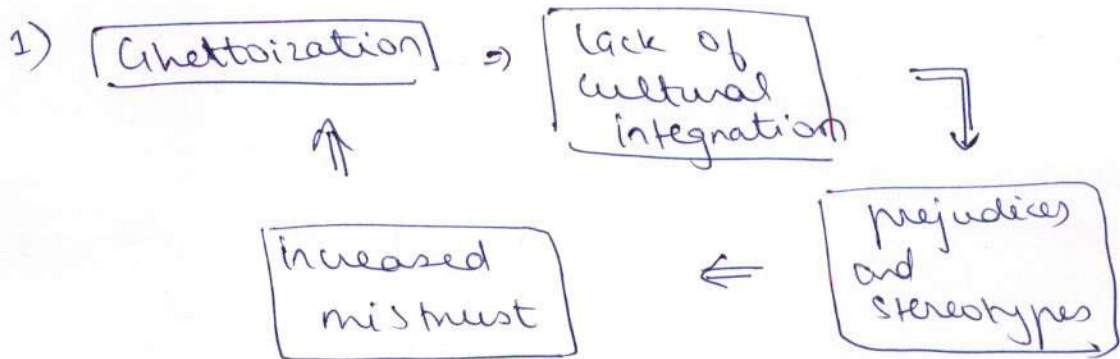
→ Oscar Lewis: culture of poverty promoted, which leads to low investment in education, poor saving habit, leading to vicious cycle of poverty.

5) Environmental deprivation - slums act as 'threat multipliers' in case of natural disasters, such as floods, cyclones, etc.

6) Intersectional deprivation - Krenshaw's analysis explains how women, disabled, aged face more issues due to multiple sources of domination.

## Challenges in integrating to broader urban environment

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2) Trilok Singh explains how economic deprivations inspire deviance (such as drug trading, theft, etc) which further isolates these communities.

3) G. S. Ghurye believes that lack of cultural integration challenges to spirit of nation building.

4) Inequality in opportunities creates social divisions, conflicts and relative deprivation.

5) Anomic urbanisation - deprivations in slums impact solidarity, co-operation,

challenging to stable growth of  
urbanisation.

→ Community welfare approach -  
via participation of slum  
dwellers (eg - Jaga mission).

Way  
forward

→ affordable housing through  
PM Awasas Yojana (Urban)

↳ Access to basic services, such  
as water, sanitation, under  
AMRUT scheme.

↳ participation in political  
bodies via reservation of seats.

Therefore, an immediate and  
target action schemes in urban areas are  
required to achieve inclusive and  
sustainable development.

7. (b)

एक समालोचनात्मक विश्लेषण प्रस्तुत करते हुए, विस्थापन एवं विकास की तलाश के बीच अंतर्निहित संबंध का परीक्षण कीजिए।

Examine the inherent connection between displacement and the pursuit of development, providing a critical analysis.

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Development, as defined by Yogendra Singh, refers to the direction of planned social change, which is considered as desirable by all members of society. However, the problem of displacement challenges this notion.

Connection between development and displacement

1) Land as the basic resource for development - Thus, setting up of new industries, dams, expansion of agricultural land inherently causes displacement.

2) Land as source of livelihood - large sections depend on land for access to food, fodder, water, and having cultural significance.

Eg - Dongria Kondh tribe in Niyamgiri hills.

3) Disproportionate Impact - Tribals form about 40% of those displaced, while scheduled castes constitute another 20%.

4) Lack of participative planning - the displaced populations are rarely involved in the planning process, becoming passive actors rather than active contributors in the developmental paradigm.

5) Impacts of displacement not accounted for in Environmental Impact Assessment

- ↳ loss of livelihoods
- ↳ loss of common property resources
- ↳ threats of trafficking
- ↳ breakdown of social solidarity, kinship bonds.

6) Inter-sectional deprivation - women, children subject to violence, disease, lack of food due to displacement.

7) 'Risk Society' - Ulrich Beck shows how large technological shifts creates risks, such as xenophobia for the displaced.

However, it is difficult to argue that pursuit of development will always involve displacement. This can be achieved by a process of inclusive and sustainable development, as explained below -

- 1) Social costs should be included in economic analysis for testing viability of the project.
- 2) Provisions of land rehabilitation and resettlement should be strengthened
  - ↳ quality of resettled land should be evaluated.
  - ↳ new land should not be very far from original.
  - ↳ provision for common property resources should be made.

3) Alternatives to developmental projects should be evaluated to achieve lowest displacement.

4) Chua and Hadgil explain that

environmental safeguards should be promoted - the protection of nature and humans are inherently related.

5) Ecofeminism of Vandana Shiva stresses on realising the inherent connection between patriarchy and capitalism, to protect interests of women.

Therefore, India's developmental pursuits should be shaped by sociological empathy and scientific analysis to achieve maximum collective welfare.

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7. (c)

"लिव-इन रिलेशनशिप और समलैंगिक पार्टनरशिप की कानूनी मान्यता भारतीय नातेदारी की पारंपरिक धारणाओं के समक्ष चुनौती उत्पन्न करती है।" चर्चा कीजिए।

"The legal recognition of live-in relationships and same-sex partnerships challenges traditional notions of Indian kinship." Discuss.

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While the Supriya Chakrabarty judgement declined legal recognition of same-sex relationships, the demands for the same have never been louder.

Challenge to traditional notions

1) Traditional functionalists - like A.P. Murdock - define families as consisting of a male and female, engaged in matrimony and reproduction through social sexual relations.

↳ challenged by same-sex and live-in relations.

2) Marriage and morality will be challenged as live-ins promote pre-marital sexual intimacy.

3) Individualism > Familial obligations - relationships based on class,

• love, interest, rather than bound  
by caste rules.

4) Role of kinship in marriage  
declines as persons choose their own  
partners.

5) Decline of traditional forms of  
marriage like levirate, sororate,  
uncle - niece marriage.

6) Therefore, sociological analysis  
of these emerging forms of marriage  
and family are crucial in understanding  
social change.

8. (a)

समालोचनात्मक मूल्यांकन कीजिए कि दबाव समूह किस सीमा तक लोकतांत्रिक प्रक्रिया की जीवंतता और प्रभावशीलता में योगदान करते हैं।

Critically evaluate the extent to which pressure groups contribute to the vitality and effectiveness of the democratic process.

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8. (b)

अनौपचारिक कार्यबल के भीतर, लिंग-आधारित व्यावसायिक पृथक्करण स्थायी रूप से विद्यमान है। इस संदर्भ में, अनौपचारिक श्रम के स्त्रीकरण का विश्लेषण कीजिए।

Within the informal workforce, persistent gender-based occupational segregation exists. In this context, analyze the feminization of informal labor.

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8. (c)

“भारत में समान नागरिक संहिता के संबंध में विमर्श मात्र एक कानूनी मुद्दा नहीं है, बल्कि यह धर्म, राजनीति और सामाजिक परिवर्तन के जटिल अंतर्संबंध को भी प्रतिबिंबित करता है।” विश्लेषण कीजिए।

"The debate surrounding the Uniform Civil Code in India is not merely a legal issue but also a reflection of the complex interplay of religion, politics, and social change." Analyze. 10

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