



**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. : 01501361

अभ्यर्थी का नाम/Name of Student : UJJWAL PRIYANK

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

**ENGLISH**

तारीख  
Date

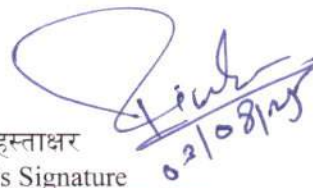
**03.08.2025**

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

केंद्र  
Centre

**PATNA**

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

  
02/08/25

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



**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 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 **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.

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)

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

10

W.H. Wiser in his seminal work on Jajmani system highlighted the role of caste in defining reciprocal and mutual obligation between various parts of society.

Pattern of exchange in a traditional Indian village

1. The Jajmani system was based on the relation between 'jajman' and the 'kameen'.
2. The Kameen were the one who provided service, while jajman hosted them and paid in cash or kind.
3. For example, the Brahmins used

to provide ritual service and in return demanded grains, cattle, etc.

4. Thus jajmani system reinforced the caste-based occupational choice
5. It ensured how different works were done through reciprocity.
6. The jajmani system ensured self sufficiency of village, which led in the belief that they are "little republic" (Metcalf)

However with evolving nature of caste and dilution of caste-based occupation, the jajmani system has also evolved.

The jajmani system helped early sociologist to develop a view about village functioning.

1. (b)

What do you understand by the concept of "dominant caste"? Illustrate with examples.

10

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The concept of "dominant caste" was given by M.N. Srinivas. There are various castes who are not placed high in the "ritual hierarchy" but continues to dominate the social structure due to various features :

(A) Larger population

(B) Access to land resources.

(C) Gained political power etc.

Dominant caste challenges the earlier understanding of caste based on pollution and purity as explained by Louis Dumont

For example, Dipankar Gupta believes that Jats in Punjab, Haryana have access to land wealth and hence up in the secular

hierarchy. They consider Brahmins as lazy.

Dominant caste have gained access to political power due to their numerical strength

↳ Political parties based on caste lines such as RJD for Yadav in Bihar.

The concept of Sanskritisation which held that lower castes copy the rituals of upper caste member, is challenged by rise of dominant caste.

Andre Beteille also found that with Brahmins migrating out for jobs, many lower caste have become land owner.

Dominant caste widens the scope of studying caste as social reality.

1. (c)

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

10

British colonial policies aimed at establishing a social system that could profit colonial mercantilism and weaken Indian tradition.

- 1) The exposure to colonial rule led to the emergence of new middle class, which were imitators of western culture (B.B. Mishra)
- 2) Traditional crafts and cottage industries were shut down, due to availability of cheaper machine made goods. This led to de-industrialisation
- 3) A.R. Desai found that the numerous artisans, who lost jobs, were forced to work as landless labourers in agriculture.

4) Commercialisation of agriculture led to failure of food security, leading to famines and peasant movement.

5) M.N. Srinivas focused on the aspect of westernisation as a change of culture and driver of social mobility.

6) Yogendra Singh in his seminal work "Modernisation of Indian Tradition" focused on how the heterogenetic forces of migration and bureaucracy brought structural changes in the Indian society.

Thus British colonial policies which brought changes were aimed at expansion of market for British goods and "drain of wealth" as per Dadabhai Naoroji

1. (d)

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

10

Polyandry refers to the practise of marriage of one women to multiple men as against polygamy where one man is married to different women at same time.

- Recently, the marriage of two brothers to the same women was in news. It was seen as a custom of Hatti tribe

- It was backed by the tribe stating that such relations prevents fraternal disputes and ensure continuity of property without fragmentation.

- It is related to M.S. Gore theory of a direct relation between increase in affinal bond and decrease in joint household.

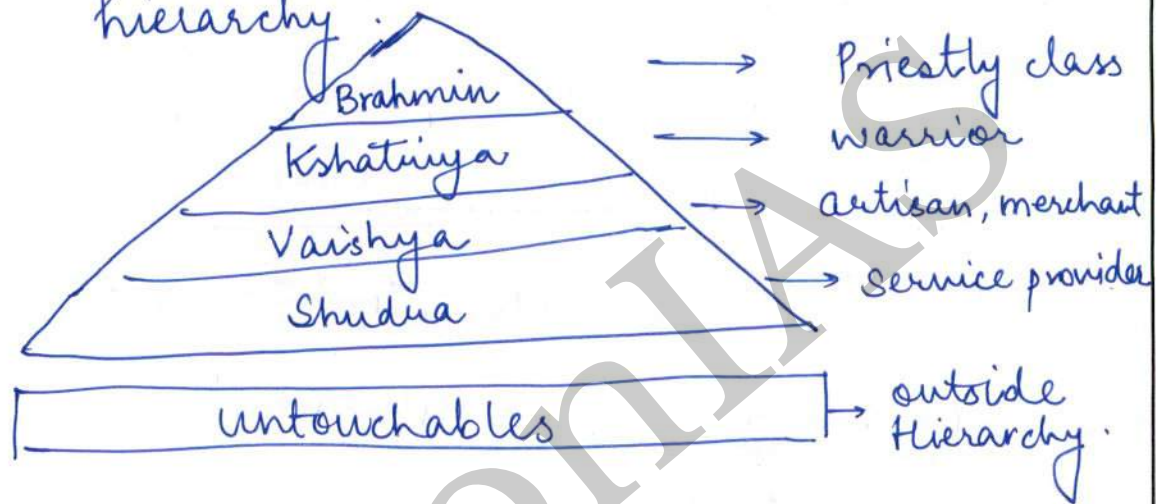
In the emerging modernisation based on rationality, bureaucracy, urbanization and legal frameworks, such customs face challenge :-

- 1) Difficulty in recognising multiple spouse in legal documents.
- 2) The larger Indian society looks at polyandry as a taboo.
- 3) May lead to exploitation of women due to rising individualism and consumerism.

Such polyandrous marriage have now become rare due to impact of globalisation and modernisation. Also law acts as a carrier of social change leading to increased awareness.

However, the demand of autonomy for preserving <sup>TRIBAL</sup> ~~women~~ rights is also necessary for justice.

Untouchability as a practise evolved in ancient India due to marginalisation of service provider and those considered out of caste hierarchy.



1) Untouchability manifested as the process of excluding untouchables from society. Examples include "chandals" who lived on outskirts.

2) Their contact was considered impure and thus they were not supposed to walk on same road or use same well.

[Eg.] Discrimination faced by Ezhava community in Travancore

3) Strict ban on having meals together  
→ restriction ~~of~~ on commensality

4) They were forced to engage in occupation such as manual scavengers

### Untouchability Practises in modern India

Article 15 and 17 has been instrumental in abolition of untouchability. However there are certain persistent issues -

- 1) Over 67000 cases were registered in 2024 related to offences under SC/ST (Prevention of Atrocities) Act 1989.
- 2) Use of social media for caste pride as well as assertion
- 3) Over 98% of manual scavengers in India belong to SC/ST category
- 4) Private life : Upper castes try to maintain distance from untouchables
- 5) Ghettoisation : Most of untouchables living in slum and poor housing.

2. (a)

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

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M.N. Srinivas was a structural functionalist who gave a distinct direction to Indian sociology via field work and enriching caste studies.

Positive impact of Srinivas's perspective in analyzing contemporary Indian social institution

- 1) Based on A.R. Radcliffe Brown structural functionalism, Srinivas wanted to study social structure as a relation among various actors. He gave the functional aspect of each social structure in preserving social solidarity.

2) M.N. Srinivas theory of 'westernisation' helps enrich the depth of understanding how people adapts western ideas for social mobility.

3) His idea of field work to analyse the society of Coorg people is helpful in understanding how caste operates in reality.

This was a shift away from G.S. Ghurye concept of indology based on sacred and historical texts.

4) His idea on Sanskritisation provided for the explanation of ritual and secular hierarchy of caste.

while 'dominant caste' are able to climb up secular hierarchy, there are

Others who imitate the rituals of upper caste to get recognised as a member of upper caste.

Limitation in understanding contemporary social institution

1) There are incidences of even de-sanskritisation about those who reject caste hierarchy.

[Ex] Adidranida maintain distance from Brahmin (Andre Beteille)

2) Yogendra Singh in his seminal work "Modernisation of Indian Tradition" focuses on not only changing cultural tradition but also structural change due to westernisation.

(3) Sanskritisation also seems to reinforce traditional caste hierarchy by promoting Brahmin tradition as superior.

(4) Field studies has their own limitation of accessibility and researcher bias.

(5) His views are rejected as being "over-harmonious" thus ignoring social conflict.

However, structural functionalism of Seemivaas was a shift towards studying Indian society in the Indian context.

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

The informal sector is defined by Keith Hart in terms of an organisation being low wages, simple entry, poor skill base of workers.

However studies by Peter Blau finds that informal organisation brings diversity to an organisation and necessary for growth of institutions.

The informal sector as a source of resilience

- 1) The ability of organisation to hire wage labourer without much legal obligation

Creates an atmosphere of "ease of doing business"

2) Informal employment are also present within organised sector to enhance productivity.

3) In India close to 85% of employment are in the informal economy.

4) At times of stress, informal institutions provide wage guarantee to vulnerable groups.

↳ Promoting self employment among street vendors through PM SVANidhi.

5) It can be a way to create social justice via increasing the capability of organisation to hire more at lower wages.

However there can be vulnerabilities related to informal sector

- 1) Informal economy is not able to create social security benefits such as insurance, pension etc.
- 2) Informal economy widens the gender gap via differential wages for male and female.
- 3) Industrial relations are threatened due to lack of trade unions, pressure group for informal workers etc, as they lack legal recognition.
- 4) Occupational Safety are also ignored as the workers are not protected while they are working.

5) No protection against lay-off and firing as it is on the will of employer.

Thus there is a threat of alienation of workers in the informal sector as per Karl Marx.

However, Hawthorne studies by Goldthorpe and Lockwood talks of bringing human relation through informal organisation.

The four labour code on wages, social security, occupational safety and industrial relation is a way ahead to create formalisation.

2. (c)

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

10

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Indological approach was pioneered by G.S. Ghurye who studied Indian Society through religious texts, Shastras, historical documents, etc.

### Limitation of Indological approach

1) His theory of caste is based on attributes that promotes a hierarchy, endogamy, strict rules of commensality and occupation choice.

→ Such theories can generalise notion of caste, but not able to study field view of caste

2) Indological approach of Ghurye treats tribes as "backward Hindu".

It threatens tribal identity and their way of life with

autonomy over forest and land.

3) Indological approach is believed to give "harmonious" view of society based on idealism.  
→ AR Desai studied society through lens of materialism.

4) It aims to justify the social organisation, rather than explaining the causes of social tension.

[Eg.] Feminist perspective on exploitation of women due to Patriarchy.

5) Indological studies is criticised as "arm-chair" scholar.

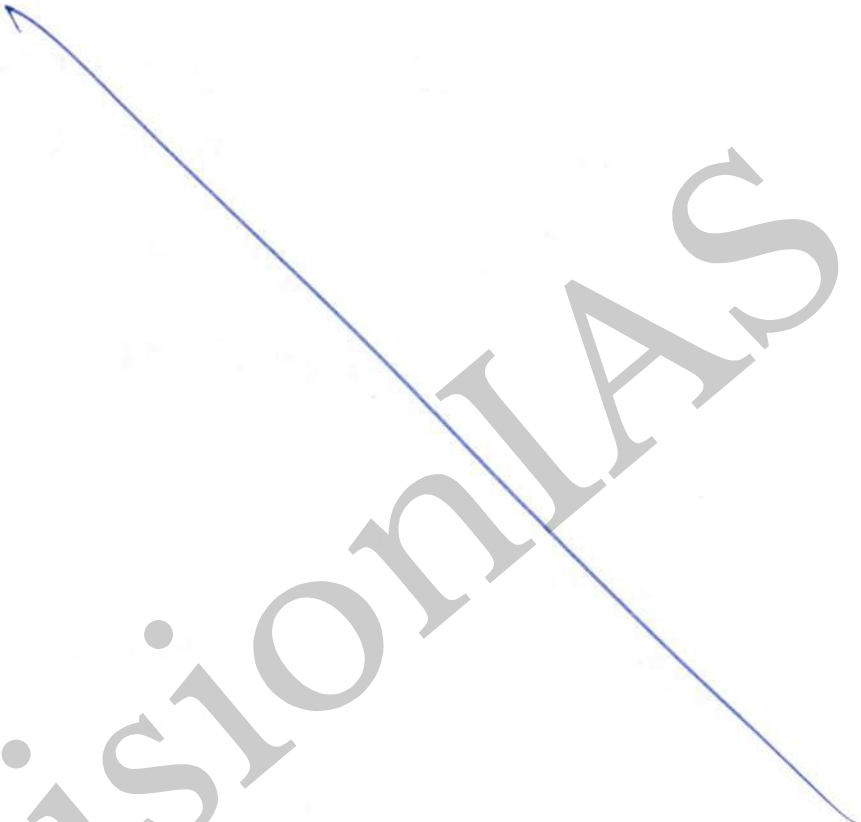
However, the indological perspective gave an ~~an~~ analysis based on context to challenge colonial stereotype.

3. (a)

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

20

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

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3. (c)

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

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4. (a)

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

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Indian kinship system refers to the social group based on relatedness through blood (consanguine), marriage (affinal) and adoption.

Since Indian society is a patriarchal society, the household and society is dominated by male views who has decision making power.

Patriarchy and entitlements shapes women's roles and rights

- 1) Leela Dube gave the concept of "seed and Earth" to highlight that female in Indian families are traditionally seen as carrying the role of child-bearing and rearing.

2) Gendered norms are social expectation to see women doing household chores and care giving.

[Eg.] Indian women spent 62 minutes more on care giving (unpaid) than Indian men, based on Time Use Survey 2024.

3) Women are not entitled to hold property rights or involve in decision making.

[Eg.] Eastern India saw feminisation of agriculture without much land being owned by female

4) Rural household saw male migration, thus leading to the "feminisation of household"

5) Arlie Hochschild in her work

'Double Shift' shows how women have to balance domestic work with office.

(6) Women role as caregiver, doing household chores etc ensue from their deprivation to resources and opportunities

① lack of proper education

② low awareness of hygiene and sanitation

④ early marriage

③ low health indicator with 60% anaemic women.

(7) Thus, there was a need to bring social change which was done through legislation to prevent domestic violence and female foeticide.

But Uma Chakraverty held that condition of women didn't improve due to being 'voiceless'.

The recognition, reduction and redistribution of unpaid care work is needed to formalise care economy and bring women into ~~to~~ labour force.

Women empowerment will come when women have sense of self worth and control over their own life.

4. (b)

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

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Tribe in India is not a homogeneous social group and their culture, tradition and belief vary across region.

Reasons for problem in defining 'tribe'

1) Tribe are geographically spread in Himalayas, central, western, Southern India as well as on islands.

2) The tribal customs are not uniform.

3) They practise different religion with mostly being converted to Christianity in North-East India

4) There has been a debate on isolationist (Verrier Elwin) vs assimilation approach of G.S. Ghurye.

5) Tribals in western India have assimilated to Indian culture such as Bhils, Mina, etc.

But certain groups like Toda, Sentinelese and Jarawa are still considered as PVTGs.

However, W.H. Rivers defined tribes as a social group with a common language and showcasing unity for social issues like warfare.

Similarly Imperial Gazetteer of India defined tribes as a collection of family bearing common name, common dialect and showcasing territorial affiliation, but not endogamy even though earlier it may have.

These definitional dilemma affect state policy in several manners.

1. There are over 700 tribes recognised as scheduled tribe under article 342 of Indian constitution.
2. However, the needs of each tribal group is different as per their historical, psychological and social situation.
3. The recognition of 75 vulnerable as PVTG provide a way ahead to support those who are most affected.
4. Tribal laws are needed to be moulded to match local needs as per Nehru's Panchsheel. Eg. PESA 1996.

5. PM-JANMAN and Eklavya model schools are relevant to solve social exclusion and deprivation

However, tribal welfare policies must not be evaluated based on public expenditure rather the social outcome.

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4. (c)

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

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B.R. Ambedkar, himself, belonged to the Mahar community which was affected by historical injustice.

1) He gave the concept of "Annihilation of caste" to signify complete removal of caste restriction from one's life.

2) He wanted the state to control temples and recruit priest based on qualification.

3) His idea was based on his "Broken Men" theory which tells that the aboriginal tribe were subjugated by upper caste and forced upon untouchability.

## Significance for contemporary social reform movement

- 1) His ideas are about challenging orthodoxical discrimination by upper caste.
- 2) He wanted equality of opportunity to visit temple, restaurant and public places.
- 3) His ideas are different from Gandhian belief of reforming caste from within.
- 4) He used the word "Dalit" instead of "Harijan" as given by Gandhi.

Ambedkar is a leader who showed ray of hope to the dalit and led them to at least legal equality.

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.

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New Education Policy 2020 aims to create citizens who are skilled and contributing to make an inclusive, plural and diverse society.

Objectives of New Education Policy 2020

- 1) It aims to move from rote learning to vocational and skill-based education to generate employability.
- 2) It envisions education as an agent of social change. It can be done by ensuring awareness and social values.
- 3) New Education Policy 2020 can be instrumental in generating national consciousness.

4) It also aims to provide opportunities to the marginalised such as tribes through initiatives such as Eklavya Model residential school -

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The NEP 2020 will have significant impact on the equity and access in India's education system -

- 1) It will ensure women empowerment and ensuring increased female participation in labour force -
- 2) Talcott Parson view education as a means of building "value consensus"  
Thus it will promote equality of opportunity and constitutional morality.
- 3) Improved access to digital learning to marginalised and remote areas via development of public schools -  
PM-Schools for Rising India (SHRI)  
can be a torchbearer in promoting knowledge with skills for human development.

With a rise in the population of "aging group" due to increased life expectancy and access to better healthcare facilities, there is a need for "silver economy" in India.

- 1) "Silver economy" refers to the growth of services and products that cater to the needs of old population.
- 2) It can reshape intergenerational family dynamics by providing a solution to "geriatric care" while ensuring involvement of demographic dividend in economy.
- 3) Old age population often suffer from various chronic illness such as diabetes, blood pressure etc. which can be solved via better nursing facility.

4) Development of products that cater to needs of old people can provide them equity and ability to synergise with young generation.

5) They face social isolation due to involvement of children and grand children in employment and education.

Digital technologies can help reduce the gap and promote a sense of self worth and identity.

6) Silver economy can also involve old people to reap the benefits of "grey dividend" as their expertise can contribute to growth.

Silver economy can help solve the intergenerational differences and promote a contributing society.

5. (c)

How do religious communities shape social and political identities in plural societies like India?

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Plural Societies like India is a land of different religions which coexist together such as Hinduism, Islam, Sikhism, Christianity, Buddhism, Jainism, Parsi etc.

→ It is different from multicultural society, because in plural society there is a dominant group (majority).

Religious communities shaping social identity

1) Religious minority comprise about 18% of population as per Census 2011.

2) It is not based on population strength, rather on perception of equity, threats and security.

3) Sachchar committee found that Muslim community perform low on socio-economic indicators.

4) Jains are identified as business

class because of their ideology of neither being agriculturalist nor being warriors

5) Similarly, Christian population have evolved as performing better on educational as well as sex ratio

### Political identities of religious communities

1) Socio-political identity based on religion can lead to communalism (Bipin Chandra)

2) Politicisation of issue of minority led to formation of political parties on religious line

[Eg.] AIMIM upholding Islamic ideology.

3) Role of religion in promoting regionalism, such as Khalistani issue for secession of Punjab.

4) Religion has been exploited to create social identity and threaten social solidarity

[Nehru] said that test of Indian secularism is not in what it majority thinks, but what its minority feels.<sup>51</sup>

Urbanisation in India was usually a result of modernisation and Industrialisation since colonial times.

1) Urban centres help in dilution of caste via providing merit-based society and anonymity.

2) However, urban centres are not about equality.

3) Gated communities represent a particular class based on common ~~the~~ metric of income, wealth or property ownership.

4) Thus gated communities provide a surface of urban segregation based socio-economic class indicators, rather than caste ghettos prevalent in rural India.

- 5) While majority of urban poor and working labour finds shelter in urban slum which according to Geeta Dewan is a failure of moral values.
- 6) At the same time, the particular section of middle class resides in gated community under residential welfare association
- 7) The upper class and capitalist generally lives in a separate part of city with access to the best civic amenities and faster access to important locations.

The gated communities are a reference group and acts as aspiration for numerous slum dweller as it represents a hope that tomorrow will be better.

5. (e)

Examine the methodological challenges encountered during ethnographic village studies in India.

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The ethnographic village studies aimed at studying the diverse ethnic groups and communities residing in the village -

- 1) One of the earliest ethnographical study was done by Herbert Risley, a British official to study the origin of caste.
- 2) However, ethnography for village studies based on field work gained importance in 1950s with sociologists such as MN Srinivas, FG Bailey, Adrian Mayer studying different villages.

Challenges faced during ethnographic village studies

- 1) Ethnography involves direct observation

and participatory observation. However, most of the remote villages and communities do not welcome researcher in their culture

2) Andre Beteille faced difficulty in studying Adi dravidas.

due to him residing in Brahmanical community.

3) The subjects start to act in a different way when they are conscious of the presence of an external observer.

4) Various people belonging to marginalised community are not accessible

↳ Adrian C Mayer talks about the women being able to meet and talk only near the village well.

Thus ethnographic account face challenges of researcher as well as subject bias.

6. (a)

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

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The large-scale migration of male members from rural areas to different regions in search of better "life-chance" led to feminisation of rural household.

Feminisation of agriculture should be seen as a hybrid of women empowerment along with result of male out-migration.

Feminisation as women's empowerment

1) Women led the second green revolution in Eastern India in 2010.

2) Women as a symbol of social change in agriculture

↳ Role of self help groups.

3) Women could achieve a sense of self-worth through participation

↳ Drone Didi scheme for drone monitoring of farms.

4) Women could get access to resources and opportunities by acting as agripreneurs.

5) Sylvia Walley sees control over decision making as a key feature of women empowerment. Women could lead agricultural markets.

But, this is a picture half complete. The women farmers though actively participated in agriculture, they could not gain substantial role in agrarian society which is still Patriarchal.

## Feminisation of agriculture due to labour out migration

- 1) Most of labour migrated to urban centres to work in industries for better opportunities.
- 2) Rural labourer in Punjab, Haryana have migrated from Odisha, Bihar etc.
- 3) Thus there was shortage of male members which necessitated female participation in farms.
- 4) Female do not hold any land property in their name due to patriarchal norms of land entitlement to men.
- 5) Female in western India, Haryana

and Punjab were forced to retreat to household due to shift towards capitalist farming.

As Rudolph & Rudolph called farmers in Haryana as "Bullock capitalist"; there is still feudal agriculture in Eastern India (Gail Omvedt). The feminisation of agriculture has increased female labour force participation, but not true women empowerment.

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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?

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Recently Supreme court provided for providing creamy layer classification to SC/STs category for effective justice

Positive of creamy layer concept

1) It will promote an inclusive society

2) SC (under article 341) and ST (under 342) is not a homogeneous category

3) Some castes have gained significant social mobility due to reservation

## Limitation

- 1) It can weaken the social cohesion and solidarity.
- 2) Despite some caste gaining significantly, we cannot say that each member of that caste has gained higher status.
- 3) It can create politicisation of caste, leading to ethnic violence.

## Role in advancing social justice

- 1) The one who are most marginalised will get benefit under creamy layer.
- 2) Effective justice delivery

to those who require the most,

3) The workforce and organisation will become more diverse, equitable and inclusive (DEI)

However there are certain challenges :-

1) Most SC/STs are not aware of their rights, leading to exploitation

2) It can fragment dalit community → divisive politics.

3) Threat to national consciousness and civil religion (Robert A. Bellah)<sup>62</sup>

Thus as Paul Brass said  
politicisation of ethnic groups  
can lead to a social fabric  
which is fragile.

However it will also  
ensure justice delivery to the  
last mile based on socio-  
economic historical injustices.

6. (c)

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

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Indian society is traditionally a patriarchal society where male dominates decision making and public spheres.

However, in recent times, there is an increase in violence seen against men.

Sociological significance

- 1) Loss of social value consensus due to rise in individualism.
- 2) Failure of marriage as a sacred bond as well as a bond of companionship.
- 3) Rising materialism and utilising legal loopholes for extracting benefits

from men.

However such incidents are rare to hear and suffer from under-reporting due to patriarchy.

- 1) Male finds it shameful to come and speak up about their victimisation.
- 2) Male ego is responsible for underreporting.
- 3) More emphasis on female violence due to historical injustice.

Thus a way forward lies in balancing gendered role with women empowerment where male and female are partners in society.

7. (a) Critically discuss the sociological rationale for conducting a nationwide caste census. How could such data impact policies aimed at social justice? 20

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

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7. (c)

“Sustainable development is intimately linked to addressing poverty and malnutrition.” Examine.

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

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

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

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