

# VISION IAS

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## SOCIOLOGY (TEST CODE : 2528)

|                   |         |                     |         |
|-------------------|---------|---------------------|---------|
| Name of Candidate | ARUSH A |                     |         |
| Medium Eng/Hindi  | ENGLISH | Registration Number | 1090050 |
| Center            | -       | Date                |         |

### INDEX TABLE

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

Total Marks Obtained:

Remarks:

### INSTRUCTIONS

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

Is student recommended for One-to-One mentoring?

Recommended

Strongly Recommended

## 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

## खंड 'A' / SECTION 'A'

1. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।  
Write a short note on each of the following in not more than 150 words. 10 × 5 = 50

- 1.(a) भारतीय समाज के अध्ययन के लिए जी.एस. घुर्ये के भारतविद्यात्मक (इंडोलॉजिकल) परिप्रेक्ष्य की महत्वपूर्ण विशेषताओं पर प्रकाश डालिए।

Highlight the significant features of G.S Ghurye's Indological perspective to study Indian Society. 10

As per G.S Ghurye, Indological perspective refers to academic study of socio-cultural aspects of institutions viz lense of Indian cultural manner.

A) Features:-

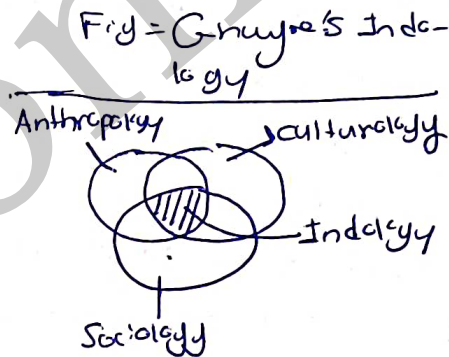
- 1) Culturlogy - is a sociological subject matter to study cultural traits

→ Language, caste, way of life, rituals.

- 2) Tribes - are the backwards hindus and subdivided into 3.

- Partially hinduised tribes
- Complete hinduised tribes
- Hill tribes

Hence, tribes are meant for assimilation in mainstreams societal landscape.



3) caste and society - caste is feature of  
Brahminically run hindu society which  
is binding unit of society

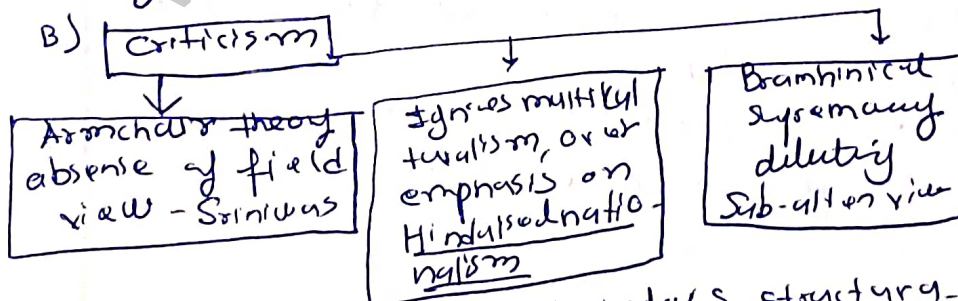
eg - book - "Caste & Race of India" study  
under WHR Reverse.

4) Religion - is a contract of all  
ideological attributes which through people  
are binding one another via rituals per-  
formance

eg - Brahmins practices → "kirtanas"

5) Dogma view - G.S. Gharge is called as  
dogma while studying socio-culturalogy  
eg - by M.N. Srinivas.

6) Civilisation - helps to study contem-  
porary civilisational aspects  
eg - Gharge presented ideological view in committee  
during "Ramsetu" discussions.



His views is recalibration of today's structura-  
tion & acculturation to study it's  
contemporary synthesis in form of "Culturalogy"

1.(b)

भारतीय समाज के संदर्भ में भूमि सुधारों की सफलता की गाथा की आलोचना कीजिए।

Critique the victory narrative of land reforms in the context of Indian Society.

10

Land reforms is a socialistic way of land redistribution to marginalised individuals to break the instances of alienation and future class struggle → Marxist view.

A) Reforms

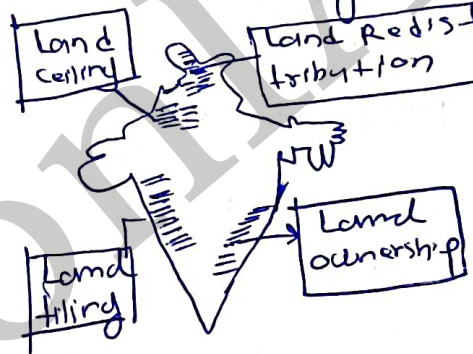
→ Socio-economic mobility

→ Alienation and isolation addressed

→ Social collective conscience developed

eg - Gramdan-Bhoomi movements.

Fig - Land reforms.



B) Critique: victory narratives of land reforms.

1) Social hesitancy - to lose excessive land to landless

eg - Karnataka

2) Weak functional prerequisites and it's regional mobilisation

eg - Parson's AGJL

| A  | C   |
|--|---|
| challenges in<br>Land resource<br>mobilisations  | social mass<br>consumes<br>looking use<br>collective<br>goals |
| Absence of<br>Pain India<br>grievance<br>redressal<br>mechanism<br>for will<br>integration | Improper<br>social<br>collectivism                            |
| I  | L   |

3) Restricted social mobility - due to land bar-  
gains/consent of landlords class.

eg = land parcel transfer to relatives.

4) Pathological practices - to fulfill vested  
"1" factor of self → (Hood)

eg = Benami transactions.

5) Disfunctional land resource - distribution of  
land for just sake of it

eg = poorly fertile land distribution.

6) Marxist - development of "Bulluk capitalism"

eg = Puga - Hariyana.

However, land reforms policies led by  
state authorities depicted the efforts to  
eradicate stratification and class based  
exploitation and socio-economic mobility  
by reducing poverty which were social fact.

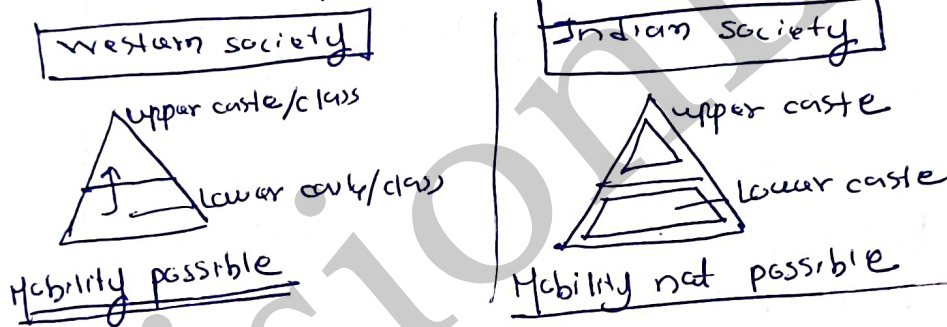
1.(c)

भारत में जाति व्यवस्था पर ड्यूमॉन्ट का कार्य प्रभावशाली रहा है, किंतु यह आलोचना का विषय भी रहा है। चिन्तेता कीजिए।

While Dumont's work on caste in India has been influential, it has also been subject to criticism. Discuss. 10

Louis Dumont, in his book "Homo-Hierarchus", explains the unique nature of caste in India as a social structure.

A) Dumont work on caste: Influential.



→ Homohierarchus and homequias - Western class concept can be compared with India's caste concept

eg: In mobility manner - depicted above.

✱ caste uniqueness - India's caste system is naturally unique concept

→ Principle of upurity & pollution - the lower caste absorbs the pollution hence upper caste can maintain the purity eg = Brahminical society.

- Commensality - is not possible because of caste dichotomy  
eg = Intercasting
- Mutual dependence - despite restrictive mobility  
eg = Lower caste provide "Kachha food" for "Pakka food" to be prepared by upper caste.
- power and status - in west both can exist together but in India it's not always  
eg - Lower caste are always kept at low status & despite poverty Brahmins are at high status
- B) criticism
- Berman - caste is not always a concept of dichotomy
- Dipankar Gupta - many caste related differentiate views are present in different regions.
- Social change forces - despite urbanisation industrialisation untouchability in urban area still present  
eg = Aashish Nandya study
- New forms of caste politics - identity politics  
eg = politicisation of caste & casteisation of politics.  
Thus, Dament caste work provides future new ways to study structural waves in society

1.(d)

संस्कृतीकरण की धर्मनिरपेक्षीकरण के साथ समानताएं एवं विभिन्नताएं स्पष्ट कीजिए।

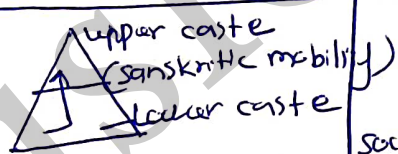

Compare and contrast Sanskritization with secularization.

10

Sanskritisation and Secularisation are the process of social change proposed by structural functionalist sociologist M.N

Srinivas

A) Comparison

| Parameters        | Sanskritisation   | Secularisation   |
|-------------------|---|--|
| <u>Definition</u> | Following the culture of upper caste by way of adapting their way of life.          | Following religion from the all aspects of society.  |
| Nature            |  |                        |
| Methodology       | Behaviour of refined group in daily life<br>eg - Courge of Mysore                   | Engaging in secular activities of society<br>eg - Commonsalty, Serts, multi-religious cultural celebration |
| Nature of society | Flexible and open society where mobility is possible                                | Secular, Liberal, open society.  |
| Examples          | → Indian behaviour like Britishers<br>class life of                                 | → New Religious movements<br>eg - Serts, cults   |

B) Similarities.

→ Both shows nature of open and liberal societal structure.

→ Chances of social mobility - in both aspects is high

→ Social changes - is resulted and help to ensure multicultural landscape of India.

→ Cultural hybridity - can be possibly preserved by following upper caste way of life

→ = G.S. Charya - Indological view point.

→ Culturalogy - as a attribute of both of the society will be preserved.

Thus, Sanskritisation & Secularisation shows the change of socio-cultural dynamism of Indian societal landscape.

1.(e)

सामाजिक पदानुक्रम के विश्लेषण में प्रभुत्व जाति की अवधारणा का उपयोग किस प्रकार किया गया है? मूल्यांकन कीजिए।

Evaluate how the concept of Dominant Caste concept has been utilized in analyzing social hierarchies?

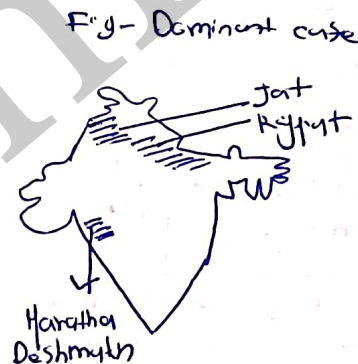
10

In early paper on "Ramambhera  
Village 1876" work, M. N. Srinivas presented  
the views on dominant caste by analysing  
village studies in Rampura.

A) Dominant cast : Analysing social hierarchies

1) Structural functional nature  
of castes - by  
following way of life  
of preferred caste / group

eg - Sanskritisation - Coorg



2) Social hierarchy - is present as there is  
subdivision of various castes based on  
following aspects.

eg - → Segmentary nature - Endogamy  
is present

→ Occupational division in society present

→ Principle of purity & pollution followed

→ commensalism is restricted eg - Inter-  
faith marriage restrictions.

→ Hierarchical authoritative structure  
for power - eg - Panchayat level.

3) Dominant caste is a social fact - which can be analysed via certain parameters

- 1) Availability of sizable arable land  
eg - Landlordism
- 2) Numerical strength of caste
- 3) Hierarchical high status based presence
- 4) Power and voice - is strong
- 5) Urban landscape presence
- 6) Economic powerfulness

### B) Criticism

1) Ghanshyam Shah - is not just caste but there are multiple dominance present

| eg - Level | Dominance            |
|------------|----------------------|
| 1) Family  | → Elders authority   |
| 2) Society | → High caste         |
| 3) Nation  | → Religious Hegemony |

2) Meghendra Singh - forces of change brought multidimensional changes in society  
eg - Westernisation, Modernisation

3) Haxology - dominant caste is manifestation of caste embourgeoisement & subordination of minorities proletariat caste.

Thus, dominant caste work of Srivastava provides the structurally dynamic and culturally realistic viewpoint of Indian landscape.

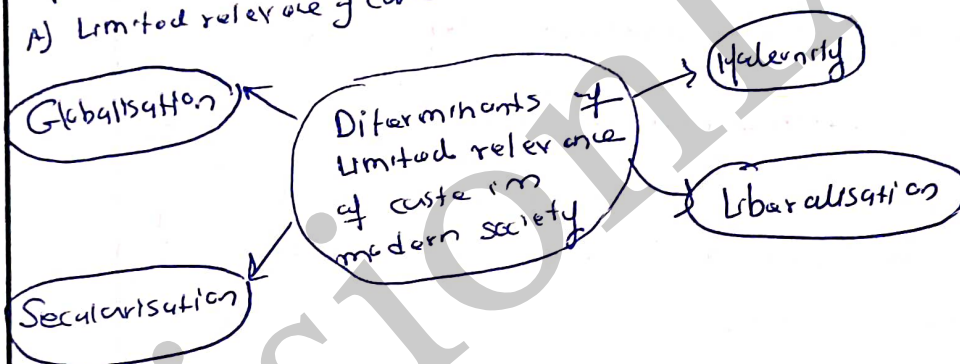
2.(a)

यद्यपि जाति आधुनिक सामाजिक जीवन का एक महत्वपूर्ण आयाम बनी हुई है, किंतु समकालीन समय में इसकी प्रासंगिकता अधिकांशतः सीमित हो गई है। समालोचनात्मक विवेचना कीजिए।

While caste remains an important dimension of modern social life, its relevance is mostly limited in contemporary times. Critically discuss. 20

caste is a dimension of modern life and feature of ascriptive society where principles of parity and pollution is followed across time and space.

A) Limited relevance of caste



1) Societal nature - is more achievement based and less ascriptive based. Hence societal position is achieved by merit  
eg - Dalit entrepreneurs

2) Secular thinking - due to emergence of enlightenment thought led driven by intelligencia class

eg = caste - religion free treatment → Art 15

3) → Intersectionality - is possible due to liberal social norms leading to inter-caste marriage

eg = Kimbley Creshaw view

4) Open society - is replacing closed society  
Hence upward mobility is possible  
eg - No society is absolutely closed

5) Urbanisation & Industrialisation - leading to cross-sectional interactions and helping to form secular multiplexed social, cultural capital

eg = Pierre Bourdieu.

6) Commensalism - is promoted in social institutions in form of inter-dining driven by religious principles

eg = Gurukul's - Lundy, Panjat etc.

7) Voice of voiceless - is getting strong due to political representation and civil society participation

eg = Harigan Senek Santh, Dalit capitalism etc.

e) Sanskritisation and westernisation - leading to modernisation in way of life & caste is disappearing

eg = H.N Srinivas

g) Ritual hierarchy - is getting invisible & secular hierarchy is getting strengthened

eg = Secular educational curricula.

B) Caste - still relevance

→ Division of labour - based on ascriptive identity



eg = Manual scavenging.

→ Social unrest - conflict & instability

eg = Bhima-Korogon conflict.

→ Urban Untouchability - is still practices by social distant behaviour

eg = Ashish Mandy study

→ Intersectionality - caste is present in every society based on different scale of vulnerabilities.

eg = caste within class

→ village segregation - based on principle  
of purity and pollution present → leading  
to poverty, marginalisation (Levie Dumont)  
ग्र - Chetisation

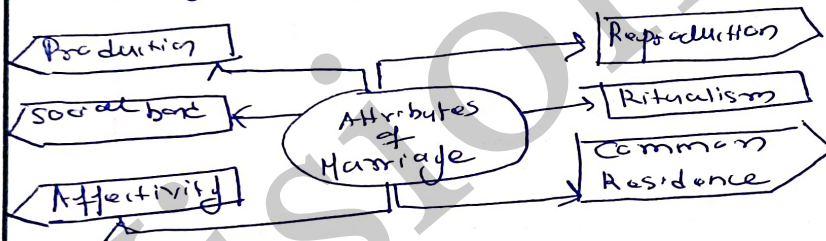
Thus, irrespective of societal nature, the  
ascriptivity of caste is present across  
time, place and society

2.(b)

क्या आपको लगता है कि समकालीन भारत में एक संस्कार के रूप में विवाह की प्रासंगिकता कम होती जा रही है? इसके आलोक में, एक समाजशास्त्रीय अवलोकन प्रस्तुत कीजिए।

Do you think that marriage as a sacrament is losing its relevance in contemporary India?  
Present a sociological overview. 20

As per D. P. Mukherjee, marriage is a contract between adults wherein activities like maintenance of child is being practiced by members.



A) Marriage: losing its relevance

- 1) Source of choice - in spousal replaced by institutions and agencies  
eg - Shadi.com
- 2) Plastic sexuality - is emerging due to globalisation, modernisation waves  
eg - Live in marriages
- 3) Desitualisation - is taking place due to lavish nature of marriage industries

eg - Bollywood marriage.

4) Class consciousness is developing - rather than mass consciousness as preferred earlier as a sacrament ceremony

eg - Destination wedding

6) Politico-legal discussions - about socio-marriageous pathologies and deliberations over criminalising it will destabilize sacred nature of marriage.

eg = Criminalising marital rapes.

6) Shifting priorities - marriage is considered as secondary factor in modern society by prioritising career growth

eg = Weekend marriages in Japanese culture.

7) Dynamic nature of marriage - is getting strengthened due to mass mobilisation and social media flour across globe

eg = Homosexual marriages. 33 countries favoured it. (Netherlands)

e) changing sacredness due to modern flux of ideas and consciousness

eg → Sologamy (Delhi case)

→ Court marriages etc.

B) Marriage: still relevance in society with its sacrament

→ Feminist view - ~~But~~ Brahminical patriarchy led expectations from girls to marry as soon as possible as their "Dharma"

eg = Uma Chakravarti

→ ~~Weberian~~ <sup>Durkheim</sup> thought - in complex modern society, despite nature of marriage is changing. But mutual inter-dependence

in society is still a social fact

eg = Eron in bollywood marriage ceremonies, without rituals like "Sampatpadi, Kanyadan, Varmala, Hanyalsutra &

Sindur ceremony marriage is in-

complete and for this they rely on

"Pandit's role"

→ Indological view point - In marital life wife is playing role of "Adarsh Bahu" in day to day life of hindu culture  
Pg = G.S. Ghurye.

Hence, it shows marriage as structure and nature is subjected to dynamism but as a social agency is still present which perform the structural functional roles.

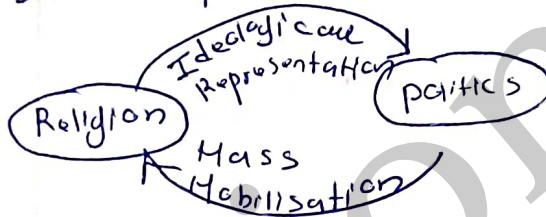
2.(c)

धार्मिक मान्यताएं एवं मूल्य राजनीतिक विचारधाराओं, नीति निर्माण और शासन को प्रभावित करते हैं।  
समकालीन भारत में धर्म और राजनीति के बीच संबंधों का विश्लेषण कीजिए।

Religious beliefs and values influence political ideologies, policymaking, and governance. Analyze the relationship between religion and politics in contemporary India. 10

The polar source as religion and power  
force in politics is a symbols of synthesis  
of traditional and legal-rational authority  
which present in contemporary society.

FEA) Relationship



↳ political mobilisation - by driving from  
religious ideology and group interest to  
form political parties.

↳ Identity politics - driven by group  
ascriptive identities to mainstream  
them politically  
eg - Harijan Sevak-Sangh, RSS etc

↳ Socio-political mainstreaming - by  
building mass social consciousness  
and collective conscience

eg - Ram Janambhoomi Ayodhya

↳ Religious state formation - driven by  
fundamentalist ideology.

eg = Taliban in Afghanistan

↳ Multi-religious principles - are protected &  
taken into considerations while policy  
making

eg = Indian Constitution - "Right to Religion"  
under art 25-28

B) Critical side

→ Political pathological behaviour - by  
Following vote bank politics

eg = Politicisation of caste & casteisation  
of politics.

→ Emergence of dominant caste led community  
in region driven by high numerical strength  
& political panchayat power.

eg = H N Srinivas.

Thus, religion & politics is a neo-  
synthesis of social fact which provides  
sociological subject matter in society.

## खंड 'B' / SECTION 'B'

5. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।  
Write a short note on each of the following in not more than 150 words. 10×5=50
- 5.(a) भारत में औद्योगिक वर्ग की संरचना के उद्विकास का विवरण प्रस्तुत कीजिए।  
Account for an evolution of industrial class structure in India. 10

As per Harxological perspective, the Industrial class is a group of people whose activities like production, consumption and mobilisation of resources are taken place for class interest

Fig - Evolution

A) - Evolutionary Industrial class structure

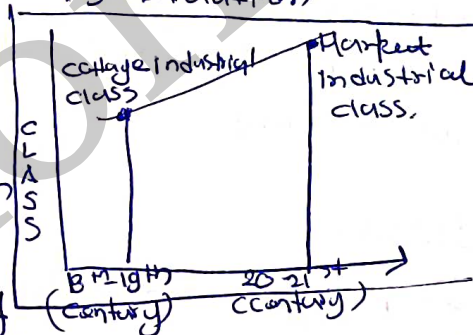
1) Resource mobilisation is done for surplus production. As surviving man is producing man. And producing man should be grabbing natural resources

eg - Karl Marx

2) Market control - earlier rural Hart and new industrial class is focused on multi-market class destinations

eg = virtual Markets - Amazon market place platform

3) Labour class - physical labour in early



touch industries is now replaced by plat-  
form industrial class labour

eg = Gig workers

4) Production patterns - earlier for local and  
subsistence based production but now it  
is for surplus, profit oriented.

eg = 'Production by masses replaced by mass  
production'

5) Production relations - is in form of class  
dichotomy  
eg = Labour proletarian class and owners  
bourgeoisie class

b) Criticism

→ class polarization - is leading to mass  
inequality

eg = Oxfam report → wealth inequality.

→ Economic pathologies faced by producers  
in form of poverty, indebtedness.

eg - "Banarasi, kanchi varm weavers suffering from  
poverty but profit goes into the pockets of those who  
display it in malls.

this, changing nature, structure of indus-  
trial class denotes contemporary subject  
matter of subject in form of "Harxology"

5.(b)

भारत में जाति के अध्ययन हेतु अंतःक्रियात्मक उपागम की व्याख्या कीजिए।

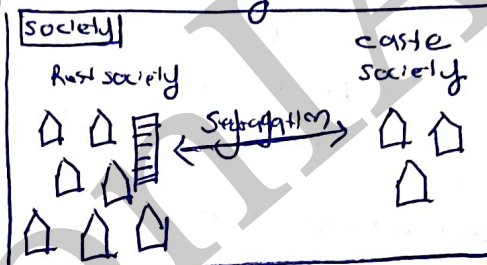
Explain the Interactional approach to study of caste in India.

10

As per interactional perspectives, caste is a system of stratification present in Indian society attributed by principle of purity and pollution.

Fig = caste in Indian Society

A) Interactional approach to study caste in India



1) Caste as ideal type  
Due to its complex structure and nature  
eg = Weber

2) Sanskritisation - Lower caste tries to adopt way of life of upper caste to become like them via anticipatory socialisation  
eg = M.N. Srinivas.

3) Village society - strict caste segregation in interaction present to preserve hierarchical dominance  
eg - Commensalism is restricted

4) Principle of purity and pollution - IS

imbibed to ensure distant interaction  
eg = lower caste absorb pollution as so as  
to preserving principle of purity by  
upper caste → Louis Dumont

b) Dominant caste - is present to be placed  
at top of social status as per  
certain criteria:

- Availability of arable land
- Strong political voice → traditional authority for example.
- Land and economic ownership
- Numerical strength.

c) Mutual dependence - despite having  
restrictions in interactional mobility  
eg = Anuloma, Pratiloma marriage

B) Disfunctional side of caste in India

- caste polarisation - eg Identity politics in 2024 general electoral process
- Pathological form of division of labour  
eg - Manual scavenging.
- Invisibile modernity - presence of Urban untouchability → Ashish Nandy

The caste study by interaction view  
recalibrate the attribute of "India's  
ascriptive social landscape"

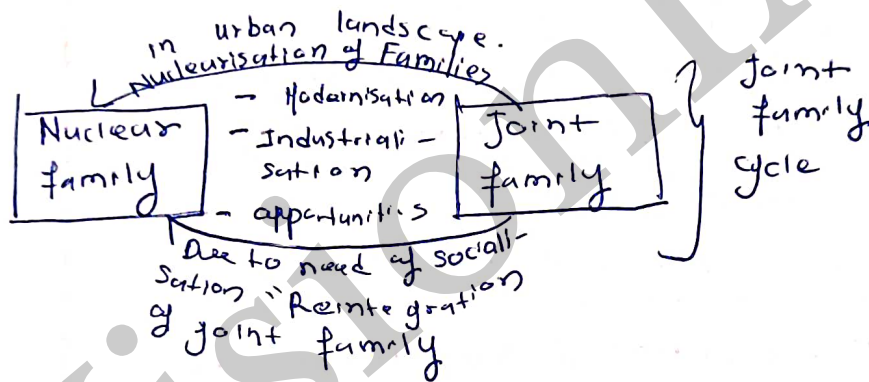
5.(c)

आई. पी. देसाई और अन्य समाजशास्त्रियों ने यह पाया कि भारत में एकल परिवार संयुक्त परिवार के चक्र का मात्र एक चरण है। स्पष्ट कीजिए।

It has been observed by I. P. Desai and other sociologists that nuclear family in India is merely a stage in the joint family cycle. Elucidate.

10

As per Hurdock, family is a group of people where people are as mutually associated with each other and perform socio-cultural-economic activities together as a unit.



→ Globalisation - leading cross border flow of people due to economic mobility of family

eg - Arjun Appadurai

→ Industrialisation & urbanisation - leading to migration of people in search of job opportunities in urban areas

eg = Delhi, Mumbai

- Extended jointness - is present as nuclear ba  
householdisation is taking place not  
complete permanent nuclear family
- Functional jointness - is present because of joint  
familial collective conscience.  
ej = occasional family meets.
- Temporary disintegration of joint  
family - because in nuclear family, to  
perform primary roles they need joint  
family structure in urban area. As in form  
of reintegration of joint family.  
ej = socialisation & social control roles

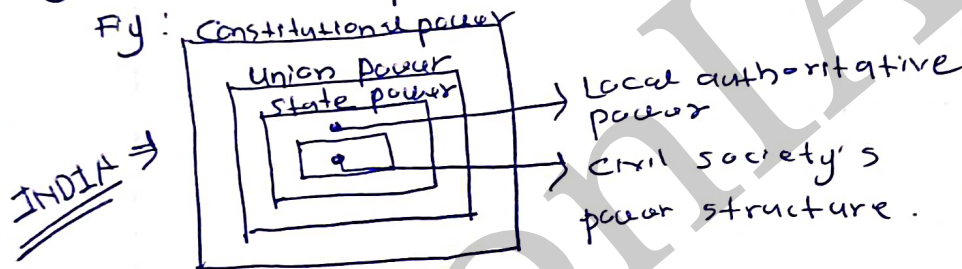
Thus, this changing family structure  
and nature can provide fuel for  
sociological subject matter for structural  
functional society.

5.(d)

भारतीय समाज में कुछ केम स्टडीज का उदाहरण देते हुए, सत्ता के विकेंद्रीकरण की अवधारणा को विस्तारपूर्वक समझाइए।

Citing some case studies from Indian society, expand the concept of Decentralisation of power. 10

As per pluralist sociological perspective, power is a form of force which is enforced by various social organs in states like India.



1) Ideal type of power - because of societal vastness and chaotic, unorganised nature - eg

→ traditional power → Elder in Family (joint)

→ Charismatic power → Gandhiji

→ Legal-rational power → power driven by

"Bharatiya Nyaya Sanhita" 2023

2) Panchayat authority power - to ensure grassroots democracy and people's mobilisation in policy making and evaluation

eg - Gram Sabha

3) Dominant caste power - In caste society to dominate masses structurally and culturally

eg - M. N. Srinivas.

4) Civil society power - where multipolar power dynamics is present

eg - trade unions, students unions.

5) Virtual power structure - where mass mobilisation is done via social media platforms

eg - Digital protest.

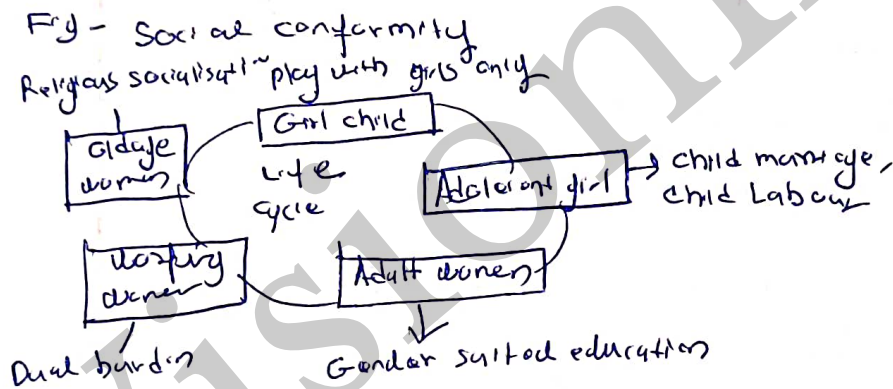
Thus, decentralised power denotes the democratic nature of social landscape which is a social fact.

5.(c)

मीनाक्षी मुखर्जी का मानना है कि सामाजिक अनुरूपता हमेशा से ही पुरुषों की तुलना में महिलाओं के लिए अधिक बाध्यकार रही है। विवेचना कीजिए।

Meenakshi Mukherjee observes that social conformity has always been more obligatory for a woman than for a man. Discuss. 10

Women are subjected to follow their socio-cultural duty in form of social conformity observed by Meenakshi Mukherjee. It shows the presence of patriarchal ideology across time and space.



- Family - Serving men first and taking care last as so familial conformity
- Joint extended family - role of 'Adarsh Bahy image
- Mobility restrictions - by the name of Safety and reputation in Society
- Gender based division of labour - as

women perform <sup>Attractive</sup> ~~Instrumental~~ role  
eg = Talcot parson

→ Glass ceiling - Fulfillment of new women is depicted here as myths due to public-patriarchal dominance Hence restriction to follow higher reference group

eg = R. H. Herten.

→ Pink collar jobs - as well suited by society  
eg = Karuna Ahmed.

→ Brahminical patriarchy - by practicing mother hood role as sacred role

eg - Uma Chakravarti.

B) Men : social conformity

→ Responsibility - to nurture family and economic stability.

→ Instrumental role of men → Parson.

→ Emotion neutrality - due to strangeness & social misconception.

→ Stereotypical restrictions on men's occupational choice

eg = Men Study, Men Studies in Humanities.

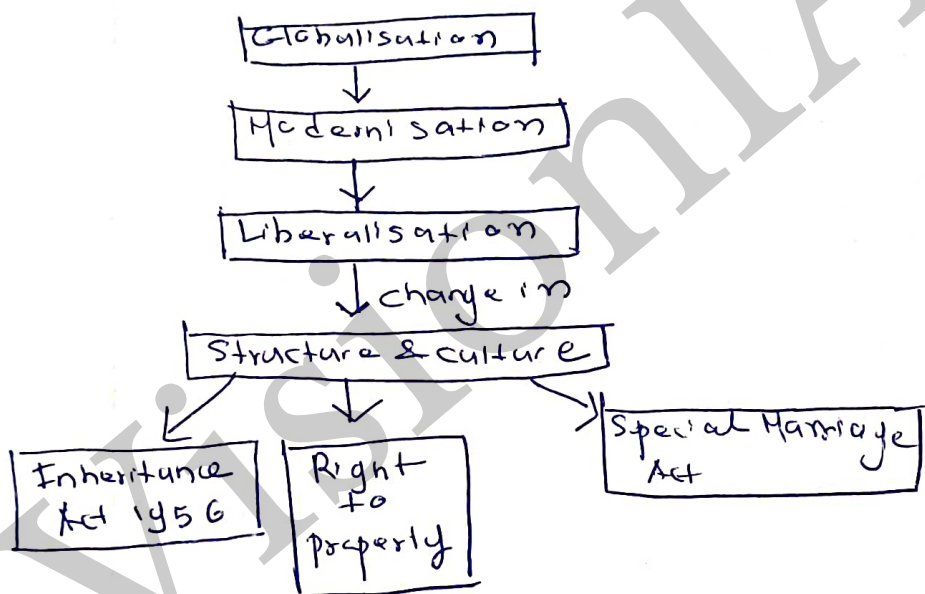
In society both are subjected to social conformity. Because, girls are laid down by restrictions & boys by responsibilities.

6.(a)

उत्तराधिकार कानून, संपत्ति के अधिकार और वैवाहिक विधानों में हुए परिवर्तन पर ध्यान केंद्रित करते हुए, भारत में पारिवारिक संरचनाओं पर विधिक सुधारों के पड़ने वाले प्रभाव पर चर्चा कीजिए।

Discuss the impact of legal reforms on family structures in India, with a focus on changes in inheritance laws, property rights, and marital legislations. 20

Social forces like globalisation and liberalisation legal reforms are taking place to transform societal landscape across time and space.



A) Impact on Family structure

→ Democratic families - where every person gets property rights & stake in inheritance property

2) Economic mobility of women in family - improved by giving legal property rights

eg - Hindu Succession Act 1956

3) Legal rationale policies - leading to more political families of same field via political reservation

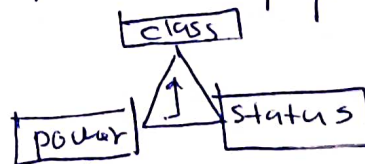
eg - 13<sup>th</sup> and 2023 Hari Shakti Vandan Adhiniyam.

4) Marital equality - in decision making & all life choices

eg - Symmetrical family structure - Willmott & Young

5) Functional family structure - due to domestic violence legal reforms, women's stance increased in family  
eg - structural functional view

6) Family's trinity model is getting strengthened due to financial upliftment driven by resource mobilisation and acquiring properties



7) Legal deterrence - in society leading to treat women with dignity  
eg - Special Marriage Act.

8) Behavioural change - due to legalising maintenance of women  
eg - SC judgement - 125 section - giving adequate maintenance to muslim women.

9) Divorce & separation - in family no longer considered as taboo hence leading to single parent families  
eg - 49% divorce rate in USA

### Critical side

→ Legal formalism - misusing legal norms for vested interest even by women sometime  
eg - SC said

→ Shadow pandemic - is present even in form of private patriarchy  
eg - marital rape.

Thus, as Andre BeHolie rightly said,  
"Law determines how society should move  
but it's culture that determine how  
society actually moves". Hence true  
legal reforms will fulfilled via it's  
grassroot awareness which brings functional  
changes in not only family structure but  
whole society.

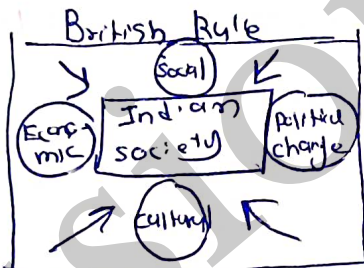
6.(b)

ब्रिटिश शासन ने भारतीय समाज और संस्कृति में आमूल-चूल और स्थायी परिवर्तन किए। एम. एन. श्रीनिवास की पश्चिमीकरण की अवधारणा के आलोक में इस कथन का परीक्षण कीजिए।

British rule produced radical and lasting changes in Indian society and culture. Examine the statement in the light of M.N. Srinivas's concept of westernization. 20

M.N. Srinivas used the concept of westernisation for explaining the western impact of ideologies over Indian societal landscape.

A) British rule: radical & lasting change



→ Political change

→ State formation & functioning -

Way of power performing governing agency

eg - Parliamentary form of government

→ policy continuation - to make state protected from radical ideologies &

upheavals

eg - Sedition law

→ Land reforms - as it's methods and way changed leading to mass mobility and reduced landless strata

eg - Gramdan, Bhudan movement.

→ visionary policies and legislations - via parliamentary collective conscience

eg - Hari warden Adhiniyam 2023

### Economic change

→ Resource mobilisation - as spelled by Parson in "Adaptation" function is driven by distribution of financial power to institutions

eg - Finance Commission

→ Welfare capitalism - is laid down via economic policies

eg - CSR funding (Company Act)

→ Economic growth engines - developed in urban sprawls

eg - Mumbai, Kolkata, Chennai etc.

→ Global trade - is driven by globalisation like "India-EU Free trade talks"

eg - Arjun Appadurai.

Social change

- Mass education - is became core centre of economic development via strengthening fundamental literacy and basic numeracy  
eg = National Education policy 2020
- Feminist view - women oriented legislations and voice strengthened  
eg = Vishaka guidelines
- Anticipatory socialisation - is practiced via adopting means of Sanskritisation  
eg = class lifestyle etc.
- Nuclearisation of family structure - due to urbanisation & expansion of urban population  
eg = by 2050 50% Indian population will be urbanised.

thus, colonial rule imparted Indian society from root to root

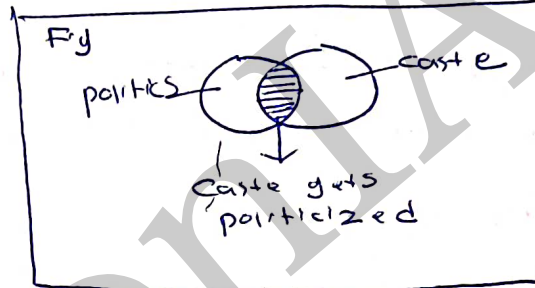
6.(c)

"राजनीति जाति से प्रभावित नहीं है; बल्कि जाति का राजनीतिकरण हुआ है।" टिप्पणी कीजिए।

"It is not politics that gets caste ridden; it is caste that gets politicized." Comment. 10

Caste is a social dimension where people are lived based on socio-cultural activities like like division and purity-pollution principles.

A) caste gets politicised :-



→ Vote bank

politics - is practiced to fulfill vested political interest by caste mobilization

eg - 2024 general election - vote bank politics

→ politicisation of caste - to fulfill certain caste interest and demands

eg - Maratha reservation politics in Maharashtra

→ Identity politics - is practiced & promoted for caste mainstreaming

ing

eg - caste based political parties

→ Latent consequences - of caste<sup>is</sup> getting  
particised to weak mass collective  
conscience and social upheavals  
eg - Bhimakarajaram conflict.

→ Social marginalisation - of minor  
castes due to excessive power and  
position of dominant caste in parties  
eg - MN Srinivas

Thus, caste & politics denotes socio-  
political synthesis and confluence  
which is subject matter of multi-  
disciplines like "Political Sociology"

8.(a)

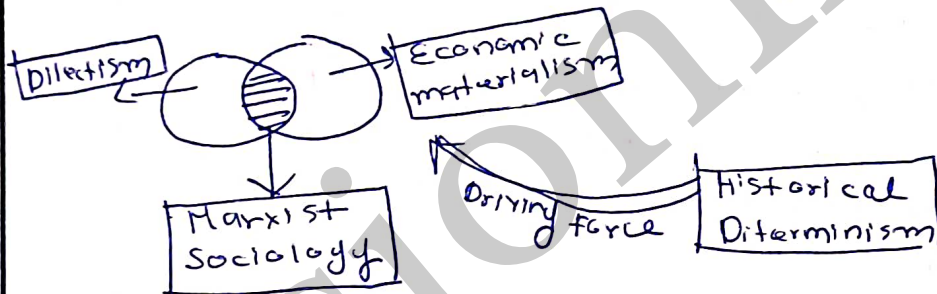
ए. आर. देसाई ने भारतीय सामाजिक संरचनाओं और वर्ग संबंधों के अपने विघ्नेषण में मार्क्सवादी सिद्धांतों को कैसे एकीकृत किया?

How did A R Desai integrate Marxist theories into his analysis of Indian social structures and class relations?

20

In his work, "Social Background of Indian Nationalism", A.R. Desai showed the Marxist ideological presence in Indian social units

A) A.R. Desai : integrate Marxist ideology



→ Ancient social structure - is built by Aryan's invasion and destroyed ancient primitive cultural landscape

eg- strengthened caste

→ Religious hegemony - by patronising new religious social waves in society

eg- Buddhism - Jainism patronaged by emperors → New Avatar

→ class formation - is started by colonial political structure in form of land-lordism, feudalism, profit orientation etc

eg = British Permanent Settlement and agriculture policies.

→ National movement era - critical hegemonic class interest fulfilled by synthesis of class elites and colonial rulers.

eg = 1857 revolt failure due to upper class tilt toward british and hence mass mobilization replaced in class mobilization.

→ class relation - power shift from colonial bourgeoisie to democratic bourgeoisie. It means outsiders power elites are shifted into national power elites.

eg = He said, Independence is without democratic participation.

→ Social structure - is not unique but hegemonic in nature.

eg = Class polarization is dominated.

→ contemporary class structure - is still  
driven by class consciousness  
of - chronic capitalism

→ State policies - like land reforms and  
reservation is falsified in nature  
in the name of reformism

of = Reservation of politics replaced true  
sense of reservation of sociology

### B) Criticism

→ Ghanashyam Shah - domination is present  
in every societal sphere  
of - Family, Society, State

→ Gradual reforms are also possible to  
bring societal change  
of - Karl Popper

Thus, despite criticism, Desai's contribution  
reflects the synthesis of conflict and  
ideological confluence to understand today's  
events like 'Neo-colonialism', 'MNC culture'  
by new body of knowledge, "Heterology"

8.(b)

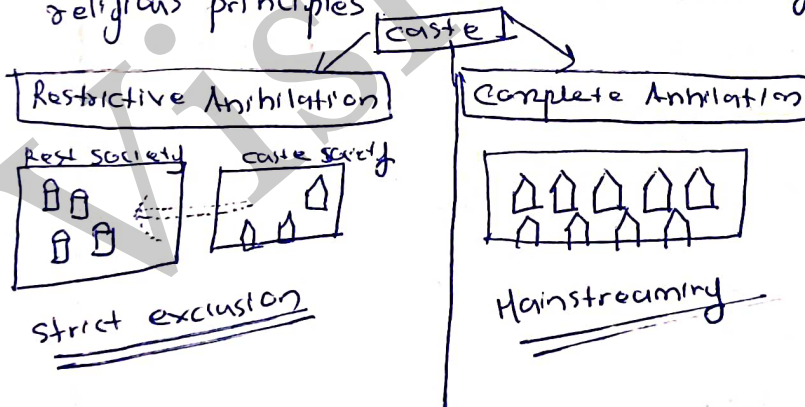
जाति व्यवस्था का उन्मूलन मात्र एक सामाजिक-राजनीतिक लक्ष्य नहीं है, बल्कि इसके लिए धार्मिक सिद्धांतों पर भी पूर्ण रूप से पुनर्विचार किए जाने की आवश्यकता है। विवेचना कीजिए।

Annihilation of caste is not merely a socio-political goal but requires a radical rethinking of religious principles. Discuss.

20

Dr Ambedkar in his book "Anihilation of Caste" says, caste is that aspect of social life that does not caste away. Depicting the ascriptive nature of society. It can be done away with rethinking the socio-religious principles.

A) Anihilation of caste: Not merely socio-political goal but require radical rethinking of religious principles



→ Principle of division of labour - can be resolved from it's stratified rigid nature

eg - Shudra → service duty

→ Caste endogamy principle - should be eradicated by promoting inter-faith communism

eg - Inter-dining

→ Secular marriage norms - in form of inter-faith marriages to eradicate caste rigidity.

→ Sanskritisation - can be promoted to ensure religious secular mobility and freeing from rigid ritual mobility.

→ Radical voice against violence - in form of mobilisation and development of dalit caste for itself consciousness

eg - ~~Bharat~~ Dalit Panther movement

B) Similar need is socio-political goal strengthening

→ Legal deterrence - as a tool of pathological practice's social control mechanism

eg = Civil Rights Act, Article 17 etc.

→ Socio-economic mobility - by promoting equitable opportunities

eg - Dalit Capitalism

→ Affirmative political action - to mainstreaming in society

eg - Article 16 - Reservation policy.

→ Interfaith relations - to annihilate caste consciousness and ascriptive inequalities

eg - Special Marriage Act

Thus, annihilation of caste requires both - "socio-political goal as well as rethinking religious principles" to mainstreaming society

8.(c)

भारत के चार सांस्कृतिक क्षेत्रों में ब्याप्त नातेदारी व्यवस्थाओं पर इरावती कर्वे द्वारा किए गए तुलनात्मक विश्लेषण के संबंध में विस्तारपूर्वक लिखिए।

Write in detail about Iravati Karve's comparative analysis of kinship system in four cultural zones of India.

10

In kinship organisation in India by 53  
Iravati Karve talked about kinship systems  
across regions of India by comparative  
analysis.

A) Comparative  
analysis of kinship  
system:

\* Northern zone

→ Linguistic land  
and linguistic dialects

eg - Bihari, Nepali, Bengali, Punjabi etc.

→ clan exogamy is present.

→ Caste endogamy is practiced

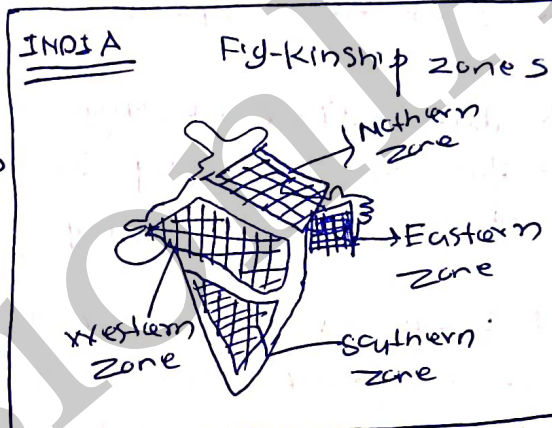
→ Patrilocality is dominated.

\* Central zone

→ Languages spoken are - Gujarathi,  
Marathi etc.

→ Sanskrit ideology is being followed.

→ Both patrilocality & matrilocality present.



### \* Southern zone

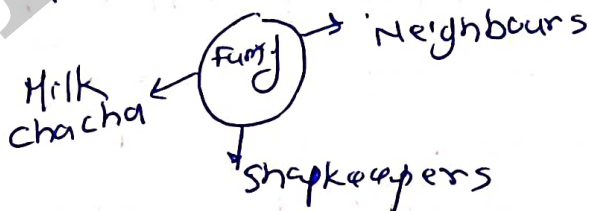
- Practices of Tamil, Telugu, Malayalam, Kanada life Dravidian dilets are present
- Cross-cousin marriages are followed
- Matrilineality and matrilineal kinship relations are present.

### \* Eastern zone

- Communities like Khmer, Mon are present
- dilets like Goid, Naga, Manipuri spoken
- Matrilineal kinship society is present  
eg = Garo - Khasi - Jaintiya.

- Karwa & Darnel work by Go - she studied group relations at village level as kinship is present at both level

eg - within group      Outside kinship in village kin



- cross kinship relations - also present in one group
- eg - in central zone features of both dravidian & Santhit group zones are visible

thus, Regional kinship variation depicted by Iravati Karve shows regional dynamism of Indian landscape as subject matter.