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## SOCIOLOGY (TEST CODE : 2531)

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Medium Eng/Hindi	English	Registration Number	1004873
Center	ORM	Date	13/08/2024.

### 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

16-B, 2<sup>nd</sup> Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

## EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

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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. 10x5=50

- 1.(a) "जातिगत पहचानों के राजनीतिकरण से भारत में लोकतांत्रिक प्रक्रियाएं और अधिक मजबूत हुई हैं।" समालोचनात्मक मूल्यांकन कीजिए।  
"The politicization of caste identities has led to a deepening of democratic processes in India." Critically evaluate. 10

Rajni Kothari has explained the relationship between politicisation of caste and deepening of democracy in India.

Caste politicization is deepening democracy as

1) Caste is taking organizational forms ↓

Kothari explains this with reference to rise of caste associations, caste federations, which work for safeguarding caste interests.

2) Decentralization of power ↓ due to reservation in Panchayati bodies based on caste.

3) Caste-based political parties ↓ such as Bahujan Samaj Party work for promoting rights of lower castes.

4) Political mobilisation based on caste allows for interest articulation and political participation.

Challenges to democracy due to politicisation of caste identities

1) Rise of identity politics - national interest made subservient to caste interests.

2) Against democratic principles - A. Beteille explains how caste is based on collectivism and hierarchy, while democracy promotes individualism.

3) Increasing demands for reservation due to varnization of caste, eg by Jats, marathas challenging to efficiency of democracy.

4) Substantiation of caste is taking place, as explained by Louis Dumont.

Therefore, caste and politics are a matter of dynamic interest, acting as a 'necessary evil' in our society.

1.(b)

"भारतीय समाज पर इंडोलॉजिकल परिप्रेक्ष्य सांस्कृतिक निरंतरता पर बल देता है तथा सामाजिक परिवर्तन की गतिशीलता की उपेक्षा करता है।" विवेचना कीजिए।

"The Indological perspective on Indian society tends to emphasize cultural continuity and overlooks the dynamics of social change." Discuss. 10

Indological perspective was pioneered by G.S. Ghurye, to study Indian society from the lens of Hindu culture.

### Emphasis on cultural continuity

- 1) Indian society as unique - distinct from other societies. - driven by ancient values, norms, beliefs.
- 2) Importance of values in holding society together - these values have persisted for generations, manifested as trad.
- 3) Caste system - continues because of its function in ensuring stability of society due to merit-based division of labour.

### Overlooks dynamics of social change

- 1) Indological perspective is criticized for

neglecting the changes in structures and cultural values due to colonial rule by Yogendra Singh.

2) Forces of modernisation, globalisation, leading to values of individualism, achievement orientation are not adequately explained.

3) Changing nature of caste - Indology does not explain exclusionary nature of caste, persistence of untouchability.

4) Dynamics of regional cultures - S C Dusey highlights how multiple cultures exist in India, not explained by Indology.

5) Changing dynamics of culture - emergence of Bhakti and sufi saints - elements from Hindu and Islamic traditions - not accounted for by Indologists.

Despite these criticisms, Indology is credited with establishing the Indian sociological tradition as a distinct discipline in India.

1.(c)

भारतीय कृषिक समाज के अध्ययन हेतु डैनियल थॉर्नर के दृष्टिकोण का समालोचनात्मक परीक्षण कीजिए।  
Critically examine Daniel Thorner's approach to study Indian agrarian society. 10

Daniel Thorner gave a comprehensive sociological analysis of Indian agrarian society, contributing to our socio-economic understanding.

Thorner's approach to agrarian India

1) Mature of mode of production

He believed that capitalist agriculture developed in socialist India, leading to concentration of prosperity in upper strata and expansion of poverty in lower strata.

2) Emergence of classes - maliks, kisan and majdoor, who differ on the basis of use, ~~out~~ of land, output from land and use of labour.

3) Failure of land reforms led to landlessness and concentration of land with maliks, according to Thorner.

4) Agrarian distress - he explained it through

lack of access to fair prices, control over cooperatives by elite farmers, etc.

### Critical examination

- 1) Mode of production - Utsa Patnaik explains how Indian agriculture has a purely feudal system, while Gail Oudiz believes it differs area-wise.
- 2) Emergence of classes - A. Beteille believes classes should be defined not by ownership over land, rather through culture  
Eg - cultural landlords, gentlemen farmers.
- 3) Land reforms - Thorne does not account for how land reforms had differential impacts in different areas, as done by PC Joshi.

Despite these criticisms, Thorne's analysis on Indian agrarian system remains crucial in understanding ongoing rural distress and farmers' suicides.

1.(d)

घुर्ये का जनजातियों का विश्लेषण जनजाति-जाति सातत्य पर आधारित था। विवेचना कीजिए।

Ghurye's analysis of tribes was based on tribe caste continuum. Discuss.

10

Ghurye provided an indological understanding of tribes, laying the foundation for integration of tribes into mainstream society.

Ghurye's Analysis based on tribe-caste continuum

1) Tribe-caste continuum explains tribes as a part of caste society; tribes and castes exist along a spectrum rather than being distinct cultural groups (F.G. Bailey, Surjit Sinha).

2) Ghurye explained tribes as Backward Hindus - rejecting to Elwin's argument of tribes being a distinct social group.

3) Interaction between tribes and castes is regular - due to village markets, tribes working as peasants for caste groups.

4) Backwardness of tribal groups - according to Ghurye, is because of their imperfect

Integration into caste society.

- 5) Cultural connection - Hindu cultural texts ~~worship~~ mention tribes, such as Midimba in Mahabharata, Konar Sena in Ramayana.
- 6) Worship of Tribal Gods, such as Shiva, Ganesha is an essential feature of caste society.
- 7) Prescription - Ghurye thus advocated for a policy of assimilation, such that tribes are made aware of their historical and cultural connect with caste society.

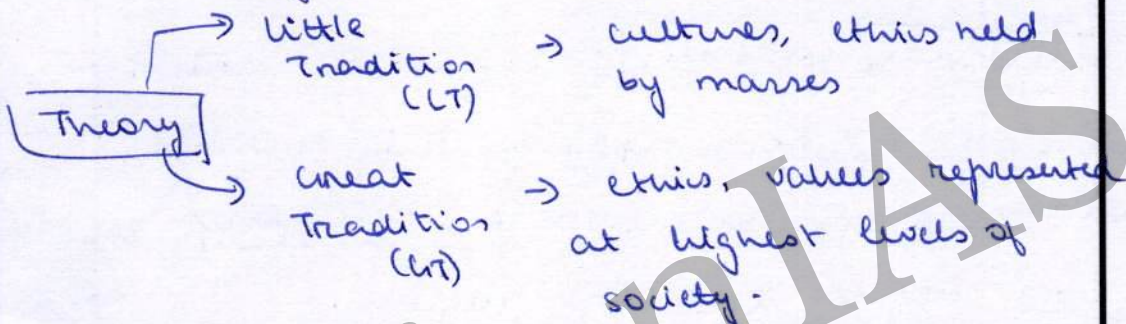
Therefore, Ghurye's analysis on tribe, thus explains how tribes are essentially linked to caste society, existing along a tribe-caste continuum in Indian society.

1.(e)

भारतीय समाज में सामाजिक परिवर्तन को समझने में लघु परंपरा और बृहत परंपरा के सिद्धांत के महत्व पर चर्चा कीजिए।

Discuss the importance of the theory of Little Tradition and Great Tradition in comprehending social change in Indian society. 10

The theory of little and Great Tradition was given by Milton Singer to provide a modernisation theory to explain social change in Indian society.



Importance in explaining social change

1) India as primary civilization - since the GT is inspired from elements of LT, there is a sync in the social change promoted by GT and expected by LT.

2) Forces of modernisation - are filtered by the GT, such that there is not complete erosion of tradition.

Eg- values of strong attachment towards kinship persists in India.

3) Structural continuity - it explains how UT prevents erosion of structures, there is 'change in-structure', rather than 'change of structure'.

Eg - Sanskritisation, instead of disappearance of caste system.

4) Cultural continuity - forces of modern values have not replaced Indian cultural traditions, eg - Scientists in ISRO pray to God before launching rockets.

### Criticism of theory

1) Multiple Traditions Theory of SC Purohit - LT/UT theory only accounts for a homogenous culture.

2) Value bias - the words 'little' and 'great' associated with notions of inferiority, according to Yogendra Singh.

Despite these limitations, the theory holds great relevance in explaining social change in India.

2.(a)

भारतीय समाज पर श्रीनिवास के परिप्रेक्ष्य की विशेषता यह थी कि वे पाठ्य-सम्बन्धी सीमाओं में बंधा नहीं था। इस संदर्भ में भारतीय समाज के विश्लेषण में संरचनात्मक-प्रकारवादी परिप्रेक्ष्य का समालोचनात्मक विश्लेषण कीजिए।

The hallmark of Srinivas perspective on Indian society was to break out from confines of textual authority. In this context critically analyse the structural-functional perspective in the analysis of Indian Society. 20

Srinivas laid the foundation of structural-functional perspective in Indian society, challenging to the textual approach of Ghurye at the time.

Structural-functional perspective

1) Criticism of Indology - which was based on study of texts, historical method. Srinivas argued that this method was influenced by colonial ideology, biases and presented a 'romanticised' view of Indian society.

2) Methodology - Srinivas used village studies, ethnography for a positivist, objective analysis of Indian society. He believed that a researcher can be trained

to study social structures without biases.

3) Structure of society - This perspective drew ideas from Rivers, and argued that society can be divided into distinct structures, which are - social morphology, social forms and social units.

4) Study on Indian village - Srinivas, through his analysis of Rampura, rejected the colonial theories of 'little republics' and 'village autonomy'.

He stressed on economic, political connections of villages with wider society through markets, migration, hierarchy of bureaucracy, etc.

5) Study on caste - Rejecting to optimism of Ghurye, he stated the dynamic nature of caste - through ritual and secular hierarchies - which facilitate mobility through Sanskritization.

6) Study on social change - Srinivas

believed change could take place from Endogenic (Buddhism, Jainism) or Exogenic (Modernisation, Globalisation) sources. For changes in society, there is evolutionary change, 'change-in-structure' rather than 'change of structure'.

### Critical analysis

1) T.K. Oommen - criticizes structural-functional approach for its 'objective idealism' - the belief that social phenomena can always be studied objectively.

2) Satish Deshpande - believes that, in this approach, social anthropology dominates sociology.

3) Yogendra Singh - criticizes Srivias for his 'conservative approach' - as he does not account for revolutionary change and 'change-of-structure'.

4) Criticism of village studies - Y. Singh  
also argued that villages are not  
representative of larger society, and thus  
cannot be generalized.

5) Gail Omvedt criticizes this perspective  
for its neglect of discriminatory and  
exclusionary social structures, such as  
the lower castes, tribes etc.

6) Feminist perspective criticize it for  
not valuing the role of women and the  
problems faced by them in the analysis.

Despite these criticisms, Srinivas  
and the structural-functional perspective are  
credited for carrying Indian sociology  
to maturity.

2.(b)

“ऐतिहासिक भौतिकवाद के अनुप्रयोग ने भारतीय सामाजिक वास्तविकता को समझने हेतु एक नई पद्धति प्रदान की है। ए.आर. देसाई की भारतीय राष्ट्रवाद की समझ के संदर्भ में इस कथन पर चर्चा कीजिए।

“The application of Historical Materialism provided a new method in understanding Indian social reality”. Discuss the statement in context of A. R. Desai's understanding of Indian nationalism. 20

Historical Materialism was applied by A.R. Desai to study the Indian society from a lens of mode of production and economic structure.

Historical Materialism in understanding Indian social reality

1) History of society - It explained evolution of India with reference to changes in mode of production. Before British rule, the economy was mostly stagnating and uniform. It thus credits the British for introducing change in Indian society.

2) Indian villages were considered as isolated, little republics, self governed as there was absence of market, money economy.

3) Social change - result of contradictions in society due to new modes of production, leading to class struggle.

4) Peasant movements explained in the context of economic deprivation faced by the peasants, and their challenge to the landholding class.

5) Caste-class nexus - explained caste as having a potential class character.

### Desai's understanding of Indian Nationalism

1) Premise - considered that our freedom struggle was a result of economic contradictions introduced by British, such as through new land revenue systems, chained market, etc.

2) Emergence of classes - This led to the emergence of classes, who recognised their deprivation and the British as a common enemy provided grounds for their unification. This led to development of

nationalist consciousness.

### 3) Phases of national movement

(i) Phase 1 : Pre-1885.

- led by educated middle class
- reformative phase
- movements for social issues, such as Brahmo Samaj of Raja R. Roy.

(ii) Phase 2 : 1885-1905

- reactionary phase
- moderates-led.

(iii) Phase 3 : 1905-1918.

- shift towards masses
- extremists made appearance.
- issues of Swadeshi, home rule.

(iv) Phase 4 : 1918-1934

- Gandhian led.
- large participation of peasants, women.
- emergence of socialist trends.

(v) Phase 5 : 1934-1947

- consolidated of socialist leaders.
- expanded base of movement.

### 4) Nature of nationalism

- ↳ 'evolutionary' not 'revolutionary' - ensured the interests of propertied class is protected.
- ↳ leadership by elites - masses not involved in decision-making process.
- ↳ role of education in bringing forth nationalism is over exaggerated.
- ↳ modes of transport and communication played important role in creating common consciousness.

### Criticism to Desai

- ↳ Economic determinism - overemphasis on mode of production
- ↳ neglected role of leaders like Gandhi
- ↳ Neglected microscopic view - different groups participated for different reasons.

However, Desai's understanding of Indian nationalism holds great merit in explaining the Marxist perspective to our history.

2.(c)

किस प्रकार ब्राह्मणवादी पितृसत्ता दो प्रमुख मुद्दों: जातिवाद और लिंगवाद का संमिलन करती है। इस पर टिप्पणी कीजिए।

Comment on how Brahminical Patriarchy represents the convergence of two major issues: casteism and sexism. 10

The concept of Brahminical Patriarchy by Uma Chakraverty explains how caste and patriarchy intersect to define, control and exploit women.

Convergence of casteism and sexism

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- 3.(a) पितृत्व अवकाश की अवधारणा उस पितृसत्तात्मक धारणा को चुनौती देती है कि बच्चे का पालन-पोषण केवल महिला की ही जिम्मेदारी है। इस संदर्भ में, पितृत्व अवकाश के प्रावधानों को लागू करने से संबंधित चुनौतियों पर विवेचना कीजिए।

The concept of paternity leave challenges the patriarchal notion that child-rearing is solely a woman's responsibility. In this context, discuss the challenges associated with implementing paternity leave provisions. 20

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3.(b)

यद्यपि भारतीय समाजशास्त्रीय परंपरा को स्थापित करने का श्रेय जी.एस. घुर्ये को दिया जाता है, लेकिन इसे परिपक्वता तक पहुंचाने का श्रेय एम.एन. श्रीनिवास को दिया जाता है। विवेचना कीजिए।

Though the credit to establish Indian sociological tradition goes to G S Ghurye, but it was M N Srinivas who led it to maturity. Discuss. 20

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3.(c)

“परिवार एक कल्पना है जबकि घर एक वास्तविकता है” विवेचना कीजिए।

“Family is an imagination while household is a reality”. Discuss.

10

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4.(a) भारत में नातेदारी और परिवार के अध्ययन में इरावती कर्वे के योगदान ने भारतीय परिवार व्यवस्था की विविधता एवं जटिलता की समझ को आकार दिया है। चर्चा कीजिए।

Irawati Karve's contributions to the study of kinship and family in India have shaped the understanding of the diversity and complexity of Indian family systems. Discuss. 20

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4.(b)

समकालीन भारतीय समाज में वर्ग संबंधों की बदलती प्रकृति को समझने में मार्क्सवादी परिप्रेक्ष्य की प्रासंगिकता का समालोचनात्मक विश्लेषण कीजिए। उपयुक्त उदाहरणों सहित अपने उत्तर की व्याख्या कीजिए।

Critically analyze the relevance of the Marxist perspective in understanding the changing nature of class relations in contemporary Indian society. Illustrate your answer with suitable examples. 20

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4.(c)

भारत में आधुनिक धार्मिक आंदोलन के रूप में रामकृष्ण मिशन की विवेचना कीजिए।

Discuss the Ramakrishna Mission as a modern religious movement in India. 10

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## 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. 10x5=50

5.(a) भारतीय मीडिया में महिलाओं को किस प्रकार निरूपित किया जाता है, इसका विश्लेषण एवं समीक्षा कीजिए।

Analyze and critique how women are represented in Indian media.

10

Recent controversy of unjust coverage of women athletes in olympics calls for sociological analysis of women in media.

Women in Indian media

1) Functionalists like Parsons would argue that women in media are shown to perform expressive, emotional roles so that adequate role allocation and stability of society can be ensured.

2) Perpetuation of stereotypes - such as most advertisements on cleaning, cooking, washing clothes show women as being responsible.

3) Glamorification of violence against women -

Movies like Animal, Kasin Singh, blur the boundary between romantic love, stalking and psychological violence.

4) Suited for male gaze - athletes in sports, women in movies are shot such that their physical body is crafted for the viewing of men.

5) Women in video games are sexualised, shown as 'damsels in distress' that need to be 'saved'.

6) Achievements of women are often trivialized, and their 'beauty' given more importance than their achievements,

Eg- "Ranking of world's most beautiful scientists!"

7) Women in social media - subjected to online bullying, deepfakes of women are circulated and trolling and 'rape threats' have become mainstream.

The issue of women and media is distressing, unfortunate and requires wide sociological study and public action.

5.(b) "प्रत्येक जाति अपने समकक्षों से श्रेष्ठता तथा उच्चतर जातियों से समानता की मांग कर रही है।" टिप्पणी कीजिए।

"Each caste is demanding superiority to equals and equality to superiors".  
Comment. 10

Deepankar Gupta's Theory of "Muddling Caste and Discrete Hierarchies"  
allows us to examine and explain the given statement.

Caste demanding superiority to equals

1) Intra-caste conflicts - A. Beteille explains how Iyers and Iyengars in Tamil Nadu, while belonging to Brahmins, argue for a higher ritual status.

2) Dominant castes of Srinivas explains how certain caste groups like Jats, Patidars, acquire higher status due to numerical strength and economic empowerment.

3) Competition for scarce resources, such as jobs in public administration, also allows some caste groups to claim superiority to equals.

Castes demanding equality to superiors

- 1) Sanskritization for mobility in ritual hierarchy is a result of castes demanding equality of status to superiors.
- 2) Inter-caste relationships - A. Beteille explains how different castes claim equal status to fulfil their political and economic interests.
- 3) Equal access to resources - and prevent concentration of benefits in higher castes,  
Eg - SCs reservation in local bodies
- 4) Abolition of untouchability is also a result of the lower castes demanding dignity and equality of life opportunities to superiors.

Therefore, changing nature of caste in India shows modernisation of Indian traditions, according to Yogendra Singh.

5.(c) राजनीतिक दलों का उद्भव मूलतः सामाजिक आंदोलनों से ही होता है। अपने विचार की उदाहरणों के साथ पुष्टि कीजिए।

Political parties essentially emerge from social movements. Support your view with examples. 10

Political parties refer to groups of individuals organized to fight elections and gain control over power.

Political parties emerge from social movements as-

- 1) Social movements provide ideology for unification, eg - Indian National Congress emerged as a result of Freedom movement.
- 2) Movements generate public interest for issues and problems - thus help in national organisation for achievement of those issues.  
eg - Aam Aadmi Party as a result of Anti-Corruption movement.
- 3) space for Emergence of leadership - social movements act as training ground for emergence of political leaders.

Eg - leader of farmers' protest formed own political party after movement ended.

4) Movements help to shape mass opinion  
+ analyse the degree of acceptance of one's ideology.

Eg - success of socialist ideas led to emergence of political parties like <sup>Congress</sup> Socialist Party by R.M. Lohia.

5) Movements for social justice - spread awareness about social injustice and consolidate support base → leading to political party.

Eg - Republican Party of India by D.A. B.R. Ambedkar.

6) Anomic movements - such as for autonomy, regionalism, nationalism also lead to creation of political parties.

Therefore, the inter-relationship between political parties and social movements are of wide sociological interest.

5.(d)

भारत में सांप्रदायिकता के उदय के लिए औपनिवेशिक शासन के काल को कितना जिम्मेदार ठहराया जा सकता है?

How much can the rise of communalism in India be attributed to the period of colonial rule? 10

Communalism refers to the degree of mistrust, dislike and perception of threat between different religious groups in Indian society.

Rise of communalism as a consequence of colonial rule

1) Colonial policy of divide and rule -

Vishal Arora studies how differential benefits given by Britishers to different religions led to development of communalism.

2) Result of socio-religious reform movements -

which spread values of Hindu Chauvinism, cultural superiority

Eg - Shuddhi campaign of Anya Samaj

3) Result of freedom struggle - Bipin Chandra

analyses how Swadeshi movement's Emphasis focus on Hindu gods, image of Bharat Mata, created alienation among Muslims.

4) Colonial definition of history - colonial scholars like Metcalfe, Muirse, Henry Maine divided Indian history into ancient / Hindu rule and medieval / Muslim rule, creating divisions in society.

Other factors for rise of communalism in post-independent India.

1) Incomplete modernisation and secularisation is leading to communalism, according to T.K.ommen.

2) Globalisation → increasing contact between religions → increasing threat to religious identity → communalism, as explained by Samuel Huntington's Clash of Civilisations.

3) Secularism is creating threat to cultural distinctiveness, manifesting as communalism → Ashish Nandy.

Therefore, measures such as cross-cultural contacts are needed to fight communalism in present times.

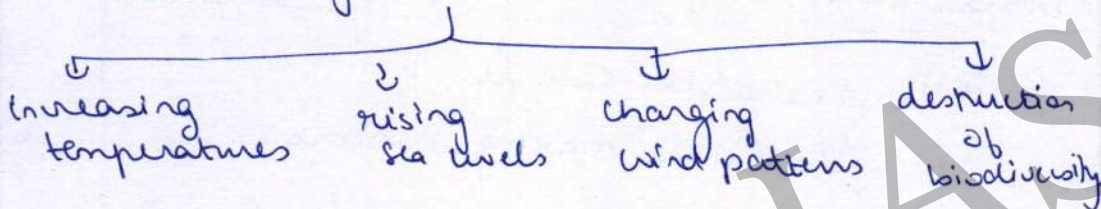
5.(e)

"जलवायु परिवर्तन न केवल एक पर्यावरणीय मुद्दा है बल्कि एक सामाजिक न्याय का मुद्दा भी है।" विवेचना कीजिए।

"Climate change is not just an environmental issue but also a social justice issue."  
Discuss. 10

The multi dimensional impact of climate change across ~~all~~ classes, calls for its analysis as a social justice issue.

Climate change as an environmental issue



However, to analyse the impact of these issues on human populations →

Climate change as a social justice issue

1) Differential impact of climate change across classes - the poor are more vulnerable to issues like heat waves, flooding, sea level rise etc.

2) Impact on women - climate change acts as a 'threat multiplier' for women, due to their dependence on nature for livelihood.

3) Climate apartheid - impacts of climate

change are acting as a tool for subordination of backward castes, races, ethnic groups, etc.

4) Climate change and tribes - Tribal way of life is intricately linked with nature and climate, and they face higher threats due to climate change.

5) Centralisation of climate change action - the most vulnerable classes are not involved in decision-making process.

Way forward → decentralisation of climate action - use of traditional knowledge systems  
→ gender-based policy planning for environmental protection.  
→ 'community welfare' approach for sustainable urbanisation.

Therefore, protecting the integrity of environment and integrity of social groups are naturally and intricately linked.

6.(a)

NFHS-5 के अनुसार, इतिहास में पहली बार भारत में महिलाओं की संख्या पुरुषों से अधिक हो गई है। क्या आप मानते हैं कि यह भारत में परिवार नियोजन की सफलता को दर्शाता है? इस स्थिति का समालोचनात्मक विश्लेषण कीजिए।

According to NFHS-5, women have outnumbered men in India for the first time in history. Do you believe this reflects the success of family planning in India? Provide a critical analysis of the situation. 20

NFHS-5 noted the sex ratio to be 1020, showing women have outnumbered men. However, several latent truths underlie this fact.

Manifest function : reflects success of family planning.

1) Increased Empowerment of women through institutional deliveries (>86%), nutrition support (through Anganwadis) has reduced maternal mortality rate (<100).

2) Improved access to contraceptives

↓  
Better family planning + lower unwanted pregnancies

↓  
fewer infant mortality rates.

3) Socio-cultural shifts - decline in 'son-male preference' and thus lower female infanticide.

4) State support in providing education, nutrition → reduced financial burden on families → better attitude towards girl child.

Eg. 'Beti Bachao Beti Padhao' Campaign, 'mid-day meals', etc.

5) Coercive Control through laws like Prohibition on Prenatal Sex Determination, violence against women, has improved the number of healthy women in society.

Latent truth: Better sex ratio does not imply success of family planning

1) Sex ratio at birth is still below 980, showing continued instances of female foeticide, infanticide.

2) Regional disparities - sex ratios are

much worse in north-western states of Haryana, Punjab, despite being economically developed.

3) Access to healthcare specially in rural areas remains inadequate → lower quality, fewer hospitals and doctors.

4) Burden of family planning still placed mostly on women → over 90% of family planning services, contraceptives accessed by women.

5) Sexual and Reproductive Health are still a challenge for women, due to lack of access to menstrual products, control over sexual activity by family (eg. through child marriages), and lack of awareness about sexual diseases.

6) Violence against women is on the rise, according to NCRB (increased by 720% in 2022 over 2021).

### Way forward

- 1) Updating National Population Policy 2000 to meet post-covid needs (such as missed immunizations).
- 2) Socio-cultural change - increased participation of men in use of contraceptives, through media, advertisements promoting change.
- 3) Empowerment of women - access to quality healthcare, education, safe working space → 'life cycle approach'

Therefore, targeted and urgent actions are required to prevent 'economic development' and 'civilisational collapse' as predicted by Ashish Bose.

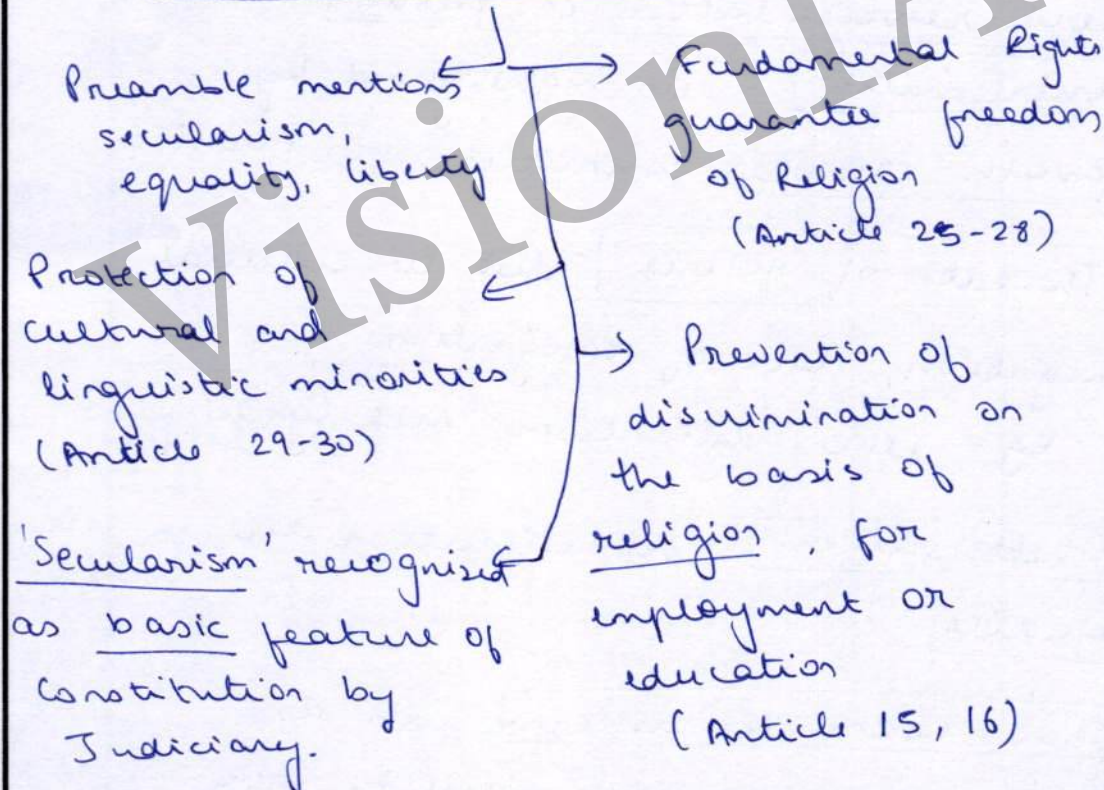
6.(b)

पंथनिरपेक्षता भारतीय संविधान का मूल सिद्धांत है। भारतीय पंथनिरपेक्ष ढांचे के आलोक में, भारत में धार्मिक अल्पसंख्यकों द्वारा सामना की जाने वाली समस्याओं पर चर्चा कीजिए।

Secularism is the cardinal principle of Indian constitution. Discuss the problems faced by religious minorities in India, in the light of secular framework in India.20

Indian Preamble proclaims it as Secular, establishing 'principled distance' between politics and religion in Indian society.

Secularism as cardinal principle of Indian constitution



Problems faced by religious minorities in India.

- 1) Declining population Eg - Parisis.
- 2) Threat to Identity due to rising Hindu chauvinism, right-wing politics.
- 3) Discrimination - Jagannath Padhy explains how they face subordination due to distinctive cultural or physical features.
- 4) Low representation in public administration - as highlighted by Ranganath Mishra Committee for Muslims
- 5) Threats of violence due to cultural segregation, lack of integration.  
Eg - cow vigilantism, mob lynching.
- 6) Ghettoisation and alienation due to prejudices.
- 7) Socio-economic concerns such as poverty, unemployment, due to lack of access to education, healthcare.

- 8) Threats to culture due to increasing homogenisation.  
Eg - through uniform civil code, restrictions on practice of religious rituals, regulation on personal choices (Eg - Hijab).
- 9) Problems of women - Zoya Hassan highlights low position of Muslim women due to cultural backing.
- 10) Problem of untouchability persists in religious minorities, due to conversions.  
Eg - Pasmanda Muslims, Dalit Christians
- 11) Forceful conversions Eg - Shuddhi campaigns

### Way forward

- 1) Role of state in safeguarding interests.  
Eg - skill development, education, subsidized credit to improve economic position.
- 2) Protection of culture through

Schemes like Namami Gharohar.

3) Increase representation in public service, following recommendations of Sachchar Committee.

4) Protection of rights of women -

Zoya Hasan recommends Uniform Civil Code for the same.

Therefore, special safeguards for religious minorities are crucial to maintain the stability and continuity of multi-cultural society like India.

6.(c)

शिक्षित लोगों में बेरोजगारी के व्यापक सामाजिक परिणाम देखे जाते हैं जो व्यक्ति से परे परिवारों और समस्त समाज को प्रभावित करते हैं। व्याख्या कीजिए।

Unemployment among the educated has significant social consequences that extend beyond the individual to affect families, and society as a whole. Explain.]0

While unemployment is an economic issue, sociological analysis relates it to its social consequences and social causes.

### Consequences of unemployment

#### I) For individual

- ↳ poverty, lower incomes
- ↳ increased vulnerability to rising prices.
- ↳ low motivation, poor perception of self.

#### II) For Families

- ↳ low standard of living
- ↳ inability to access quality healthcare, education.
- ↳ reproduction of poverty - Oscar Lewis' culture of poverty persists.
- ↳ Relative deprivation creating

structural strain.

↳ feminisation of poverty - women face higher burden → lack of nutritious food, lack of access to education for girl child.

III) for society

- ↳ Promote deviance due to inability to access socially approved means
- ↳ Increased inequalities leading to reduced social solidarity
- ↳ Politicisation of poverty - using poverty alleviation programs to maintain visibility of governments (Anand Kumar)
- ↳ lead to juvenile delinquency, higher crime rates.

Therefore, creating adequate employment opportunities for all is essential not just for economic growth but also for safeguarding social stability.

7.(a)

भारत में सामाजिक असमानता और संघर्ष संबंधी वर्तमान समस्याओं के समाधान हेतु अहिंसा, सत्याग्रह और सर्वोदय जैसे गांधीवादी सिद्धांतों के महत्व का विश्लेषण कीजिए।

Analyze the significance of Gandhian principles such as non-violence, satyagraha, and sarvodaya in addressing today's issues of social inequality and conflict in India.

20

VisionIAS

VisionIAS

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7.(b) सहकारी समितियों को सामुदायिक विकास के एक मॉडल के रूप में देखा जाता है। सहकारी समितियों से संबंधित प्रावधानों का उल्लेख कीजिए तथा भारत में उनके कामकाज का मूल्यांकन कीजिए।

Co-operatives are seen as a model for community development. Outline the provisions related to co-operatives and evaluate their functioning in India. 20

VisionIAS

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7.(c)

उन कारणों पर समालोचनात्मक चर्चा कीजिए कि क्यों कृषक समुदाय में महिला कृषि श्रमिकों की व्यापक भागीदारी के बावजूद भी निर्णय निर्माण में उनकी कोई भूमिका नहीं होती है तथा अवसरों तक उनकी पहुंच सीमित होती है।

Critically discuss the reasons why, despite being a significant part of the farming community, women agricultural workers lack a voice in decision-making and have limited access to opportunities." 10

VisionIAS

VisionIAS

8.(a)

समाज में गरीबी कभी भी संकट का कारण नहीं बनती है, लेकिन 'सापेक्ष गरीबी' में तबाही लाने की क्षमता होती है। भारत के संदर्भ में व्याख्या कीजिए।

Poverty is never a cause of distress in society but 'relative poverty' has the potential to bring catastrophe. Explain in context of India. 20

While poverty refers to lack of access to basic resources required to live with dignity, 'relative poverty' is a measure of inequality and relative deprivation in society.

Poverty is never a cause of distress but 'relative poverty' can bring catastrophe, because-

1) Threat to social solidarity - 'relative poverty' or inequality creates class divisions in society, leading to polarisation, according to Marxist.

2) Higher social conflict - disparities in access to resources creates disenchantment, anger, frustration, leading to violence and conflicts.

Eg - anger over large Hollywood

celebrations like Met Gala, while people in the country lack access to food, shelter.

3) Increased deviance due to structural strains in achieving goals → lack of quality education, healthcare prevents access to socially approved means.

4) Increased corruption due to relative poverty, further impacting delivery of welfare services and integrity of moral fabric.

5) Elite Accommodation through elite self-recruitment, circulation of elites (Pareto), due to unequal control over political and economic power.

Eg - dynastic politics,  
'unle-judge syndrome'.

6) Reproduction of cultural capital according to Bourdieu - the rich keep

getting rich while poor keep getting poorer.

Sc. Dusey also discussed this in his theory of Perpetuation of Poverty.

7) Lower Economic Development due to lower demand, uneven market forces, creation of monopolies.

8) Intersectional deprivations - Crenshaw's perspective explains how poor women, excluded castes, tribal groups, disabled face higher vulnerabilities due to their lower social status.

Eg- violence against Dalit women in Indian villages.

9) Threat to Nationalism - Andre Beteille explains how issues of poverty, inequality prevent the development of a common national consciousness.

Way forward

1) Capabilities Approach of Amartya Sen -

Investment in education, health, skill development to reduce relative poverty.

2) Marxists argue for redistribution of wealth through state control over resources, wealth taxes, etc.

3) Ensure access to welfare services by reducing leakages.

Therefore, the challenges of relative poverty and inequality need to be addressed to ensure stability and social solidarity in Indian society.

8.(b)

इस कथन पर अपनी राय व्यक्त करते हुए उपयुक्त उदाहरण प्रस्तुत कीजिए कि 'पश्चिम में पर्यावरण संबंधी आंदोलन इस समय आवश्यक हो गया है, जबकि भारत की संस्कृति में पर्यावरण संरक्षण गहराई से अंतर्निहित है।'

Discuss your opinion on the statement that environmental movements in the West are essential at this time, whereas environmental protection in India is deeply ingrained in its culture, providing suitable examples. 20

Increasing threats of global warming and climate change calls for sociological analysis of environmental movements in the world.

Environmental protection in west - Essential at this time

1) Historical Contributions - The western countries have been largest contributors to greenhouse gas emissions, having no consideration for sustainability of their development.

2) Rapid pace of development of technology

- Western countries are emerging as 'risk societies' according to Ulrich Beck.

Environmental movements are thus required to align these technologies to sustainability

Eg - Fridays for future by Greta Thunberg

3) Higher vulnerability of certain groups,

who do not have access to climate adaptation services, need to mobilise for action.

4) State-supported environmental degradation

through policy measures, incentives for development → need for civil society to mobilise for protection of environment.

Environmental protection in India: deeply ingrained in culture

1) Historical co-dependence between humanity

and earth nature - Max Muller, in

his theory on 'Maturism' explains how Vedic Hinduism is based on nature worship, attachment with forces of sky, earth, soil, air, water.

2) Cultural significance of Environment -

our architecture, literature, dance,

music, folk tales stress on aspects of nature and need for their protection.

3) Sustainable way of life - our culture prescribes 'limited needs', 'living as poor', use of local technologies, which ensure environmental protection and prevents overuse of ecological resources.

4) Mode of production - agrarian society, culture prescribed crops such as millet, soil conservation, organic farming.

5) Tribal culture - based on dependence on nature for livelihood, worship forests, consider environment as sacred.

Eg- Konda Reddy tribes worship Godawari, Bishnois known for tree conservation

6) Role of Gurus - Chhaya explains how Gurus, Brahmins lived a ascetic lifestyle, roamed in forests, taught values of respect towards nature.

7) Eco-feminism - Vandana Shiva explains how women in India are linked to the surrounding environment, and thus play integral role in its protection.

Eg - Chipko movement led by women.

8) Primitivist movements as explained by Radgil and Guha highlights the role of traditional indigenous knowledge in protection of environment.

Therefore, reimagining and relearning of our cultural values as stressed by Churye, holds the key to ensuring sustainable development in India.

8.(c)

भारत में क्षेत्रवाद समय-समय पर चिंताओं का कारण बना है। समाजशास्त्रीय परिप्रेक्ष्य से क्षेत्रवाद की अवधारणा पर चर्चा कीजिए।

Regionalism in India has been an issue of concern at times. Discuss the regionalism concept from Sociological perspectives. 10

Regionalism refers to the ideology that prioritises one's local interests over interests of the nation at large.

### Sociological perspectives

- 1) Functionalists argue that regionalism is essential for ensuring decentralisation of power, and representation of interests of all sections.
- 2) Rajni Kothari explains that regionalism is beneficial to democracy, as it allows interests of backward castes and classes to be heard.
- 3) Cultural theory, on the contrary, believes that regionalism is anti-thetical to democracy, as it creates division in society.
- 4) Rabindranath Tagore however believes

that regionalism is essential to protect cultural integrity, as nationalism is largely exclusionary and ingoistic.

5) Developmental perspective explains regionalism as essential to ensure equitable distribution of economic resources.

Therefore, different sociological perspectives provide a comprehensive understanding of the issue of regionalism in Indian society.