



# 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. : 01217831

अभ्यर्थी का नाम/Name of Student : Bhavika Chopra

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

English

तारीख  
Date

3/8/25

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

केंद्र  
Centre 007  
CND

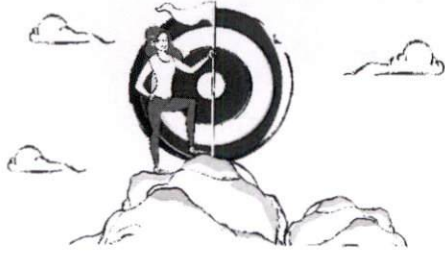
निरीक्षक के हस्ताक्षर  
Invigilator's Signature

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

कार्यालय के प्रयोग हेतु For Official Use	कार्यालय के प्रयोग हेतु For Official Use
<p>परीक्षक के हस्ताक्षर Signature of Examiner(s)</p>	

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

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



**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.

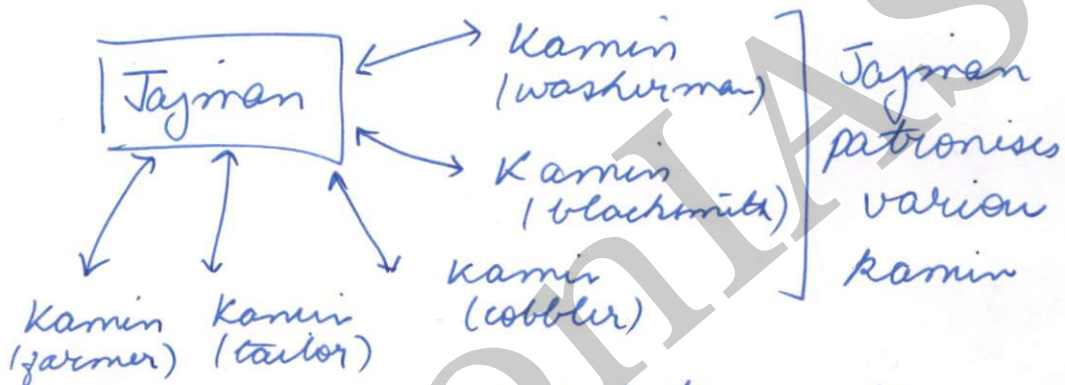
6.

**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

The Jajmani system in India was extensively studied by William Wiser

Patterns of exchange in Jajmani system in traditional Indian village:



1. Two way relation between the jajman and kamin. The kamin provides services and the jajman provides goods to the kamin.
2. Interdependence creating vertical solidarity among village people.
3. Personal nature of relation - i.e. generations of jajman - kamin relations as serving the jajman.

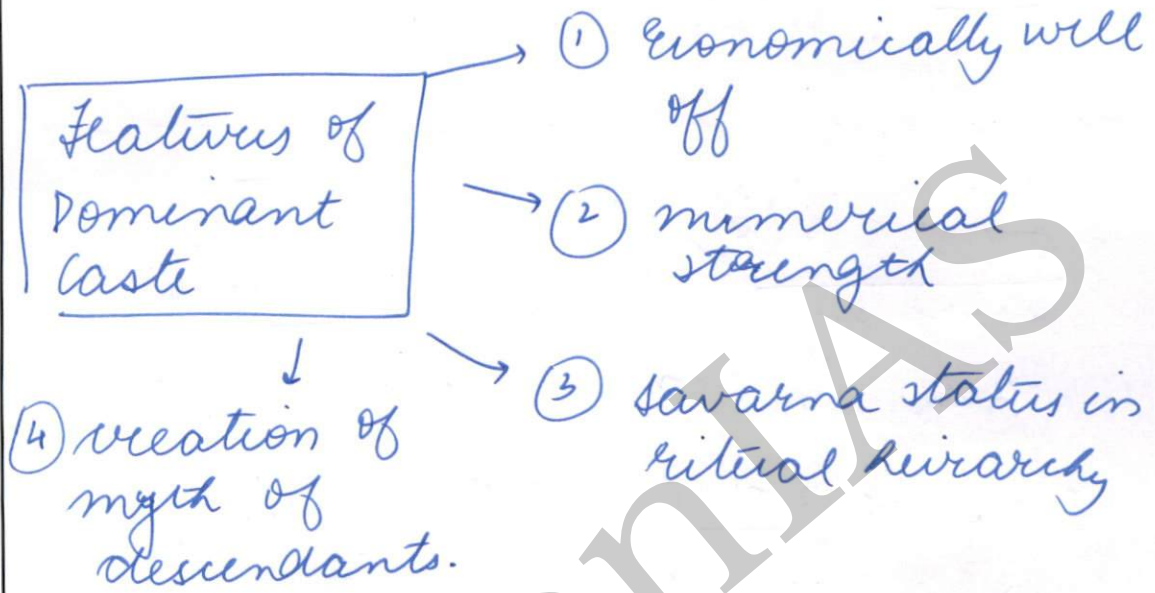
4. AR Desai points towards exploitation of kamin by zamian - extraction and appropriation of surplus value.

This relation also played out in modern India:

1. First universal election voting done as a 'duty' by kamin for zamian standing for election.
2. Reliance on goodwill of zamian for betterment of family / children.  
Eg: School / college education; jobs etc.

Thus this interdependence existed in the form of traditional patterns of exchange in the Indian villages.

In his study 'Remembered village,'  
MN Srinivas gave the idea of  
dominant caste.



Dominant Caste in Indian Society:

1. Yadavs in UP and Madhya Pradesh -

- assert numerical strength and political strength
- claim descent from Yaduwanshi clan → Lord Krishna (maintain Brahminical values)

2. 'Jatt' caste in Punjab

- economically well off land owning class

- Has savarna status in Hinduism  
(shudras/workers on farms)
- claim warrior history
- dominate politics and popular culture eg: Okali Dal, Punjabi singers

### 3. Jats in Haryana

- Dominant in politics and land ownership (demand reservation)
- strong endogamous tendencies
- have numerical and economic strength.

### 4. Patels of Gujarat

- numerical strength and economically well off (trading community)
- seek reservation for upliftment in secular status.

Thus, muddled hierarchies arise, as Dipankar Gupta points towards a secularisation of caste and push for horizontal mobilisation for furthering interests.

1. (c)

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

10

British colonial policies sought to modernise and civilise India as part of the 'white man's burden' to provide civilisation to India.

Role of policies in shaping traditional structure :

1. Caste census entrenching caste identities and inequalities. Eg: various jatis/varnas clubbed based on text-book view of 4-varna system.
2. Distruption of civilisational ethos  
Eg: Policy of divide and rule, favouring muslims till 1857, then upper caste Hindus in civil services and playing both sides post 1900s — created communal tensions.
3. Jogendra singh's modernisation of Indian tradition — as westernisation

impacted the polity of the country, the family structure and the state:

- Change in polity → new political institutions
  - change in family → joint to nuclear
  - change in infrastructure → railways etc. <sup>set ups:</sup>
4. Resistance to British policies led to resurgence of cultural pride. Eg: 'Back to the vedas' - by Arya Samaj etc.
5. Change in dress, marriage, eating customs - mix between British and Indian customs. Eg: Taking a bath before eating, but eating with cutlery.

Thus, various education policies, social changes and caste policies shaped Indian tradition to modernise it.

1. (d)

Discuss polyandrous customs in Himalayan tribes and their persistence and transformation in the context of modernization and legal frameworks. 10

उम्मीदवारों को इस हद्दिए में नहीं लिखना चाहिए  
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The recent marriage of a woman from the Matli community to two brothers shed light on the persistence of polyandrous customs in Himalayan tribes.

Persistence of these customs:

1. ST status and 5<sup>+</sup> schedule allows for continuation of traditions.
2. Polyandry to prevent division of property of family.
3. Claim descent from Draupadi - justification for custom of polyandry. (eg: Jaunsar tribe of Uttarakhand.)
4. Commune living and raising children - socialises young into cultural milieu.

However, this has transformed in

Recent times:

### Impact of modernisation:

1. Rise of monogamy - western influence.
2. Sanskritisation as a modernising force - many emulate 'upper caste' Hindu customs.
3. moving away from native places - impacts social acceptability of traditional customs. Eg: in urban areas.

### Legal framework impact

1. Safeguarding under constitution but fear of erosion under Uniform Civil Code.
2. Issues of succession, divorce, domestic violence, sexual assault etc. - lack of clarity.
3. Issues regarding registration of marriages - no act for pan-India registration.

Thus, India's diverse culture must be allowed to flourish within constitutional safeguards.

untouchability is based on a binary of purity and pollution, as put forth by Louis Dumont.

Various manifestations of untouchability practices:

1. Permanent untouchability. Eg:

→ Individualistic outlook - by Britishers

→ Andre Beteille: 

UC	}	lower caste absorb pollution by upper caste
LC		

↓  
social segregation,  
non commensality,  
rules of endogamy etc.

2. Temporary untouchability.

- women (upper caste, during times  
are impure of menstruation)

- upper caste men (upon interaction with  
lower castes - eg:  
touching etc - can become  
pure via bathing again)

Professor Ravikant Kisana in his book  
'meet the savarnas' outlines the

various manifestations of untouchability in modern India:

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए  
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1. Rules of pure and polluted food.

eg: Beef / Pork as polluted food, seen as eaten by 'lower castes'

2. Cultural capital of upper castes -

creates spaces inaccessible to lower classes. eg: Higher education, malls, shopping complexes.

3. Occupational hierarchy - mostly dalits form the manual scavengers in India - low social mobility.

4. Segregation in utensils/food eg: separate set for 'untouchables'

5. In 'Dating like a Savarna' - points out how any expression of dalit masculinity is violently suppressed. (eg: rape of lower caste women)

Thus, untouchability still plays out in the Dalit conscious, but as Jitish Pandey points out, urban experience creates a blindness towards it.

2. (a)

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

MN Srinivas was trained under AR Radcliffe Brown for the structural functionalist perspective, in which he studied society and religion among the Goorgs.

MN Srinivas' structural functionalist perspective:

1. Institutions play an integrative role in society. Eg: caste consolidates vertical solidarity via division of labour - role played by washer-women during weddings, death rituals etc.
2. Institutions are functional to society. Eg: The 'okha' or the joint family maintains ties of kinship.
3. Binary between 'maidi and pole' i.e. purity and pollution inducing tasks. Eg: burning nails, hair etc.

4. Role played by dominant caste -  
as the protector of Brahmanical  
culture, reference group for  
sanskritisation etc.

Thus this functional unity, functional  
indispensability played a role in determining  
MNSrinivas' functional perspective.

Analysing contemporary Indian social  
Institutions:

1. Role played by caste - move from  
vertical to horizontal mobilisation.  
(Dipankar Guptas' secularisation of  
caste) eg: caste in politics.
2. Role played by family - as kinship  
ties - eg: for searching for work,  
migration to cities and urban  
towns etc.

3. Role played by religion - eg:  
mobilisation on the basis of religious  
identity in the public sphere;  
integrative role - celebration of  
festivals together like Diwali etc.

4. Role of dominant caste associations.

Eg: Jat associations, JITO for Jains  
for working towards a secular  
status in society.

However, it does fade in relevance  
as Indian society westernises:

1. Change in citizen-state relationship:

Eg: moving away from zamindar -  
kamin voting patterns and service  
disbursement.

2. Change in caste - breakdown of

caste identities in modern public spaces.

3. Changing nature of families. Eg: live-in relations, etc.

4. Rise of new elite - Eg: corporates  
Thus, with the advent of westernisation  
and modernisation of Indian tradition,  
MN Srinivas' structural functional  
perspective throws light on the  
evolution of institutions and how  
they adapt and change as per the  
needs of the social setting.

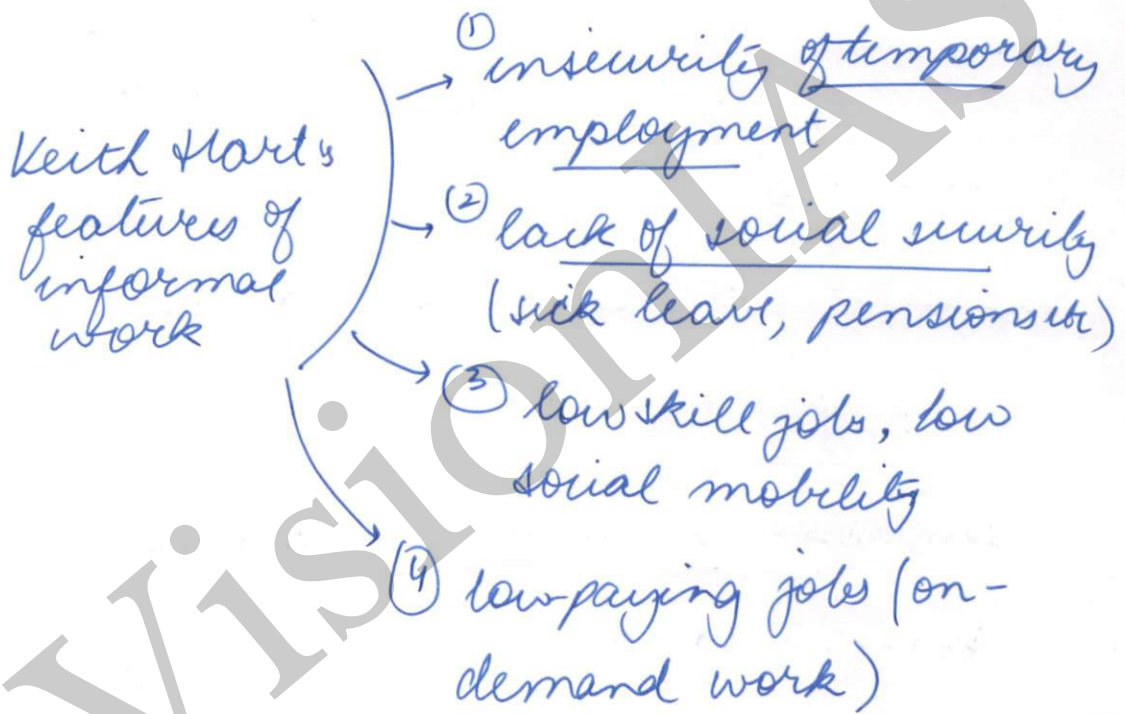
2. (b)

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

20

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

The informal sector is often known to employ the 'precarious' class, as put forth by Guy Standing, because of the precarious conditions they work in.



Informal sector as a source of resilience:

1. Absorbs spillovers from urban / formal employment squeeze.
2. often provides work for women due to work from home,

flexibility in work hours.

3. Ensures livelihoods for multiple low-skill workers.

4. Sides economy in harsh times. Eg: COVID-19 pandemic and rise of delivery-related gig work.

Informal economy as a source of vulnerability:

1. Uncertainty of tenure - no notice period, fixed wages etc.

2. Low payment - benefits accrue to capitalists. Eg: Food delivery aggregators.

3. Lack of regulation on ) → working conditions  
→ work hours.

Eg: Domestic workers - all sorts of work, no fixed hours.

4. Bias in algorithms - replicate caste, class and gender biases → Eg: on

aggregator platforms.

5. no particular legislation. eg: protest against the came by 'urban Clap' workers, 'uber/ola' workers for better deal

6. Rise of marx's Industrial Reserve Army - could create potential discord in society:

7. Enforcing gender roles - as more women opt for 'work from home' for caretaking responsibilities.

8. Neglect of 'emotional labour' and 'care economy' - as put forward by Arlie Hochschild.

Thus, the impact on Employment security and social Inequality is:

Employment security

1. Reduced security - leads to mental health issues, unproductive

work.

2. Causes lack of social security - increased vulnerabilities for women, poor, backward classes and castes.

### Social Inequality

1. Causing a 'great divide' as the work force becomes an hourglass with pauperisation and embourgeoisment.
2. Low social mobility - further exacerbates caste and class inequalities  
Eg: caste and low skill occupations, lack of access to education etc.

Thus, the Rajasthan big workers bill seeks to correct some of these vulnerabilities but faces issues in implementation, which must be rectified.

2. (c)

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

10

The Indological Approach was initially used by British scholars to understand Indian society, and then expanded upon by GS Ghurye, the doyen of Indian Sociology.



Limitations in understanding marginalised communities:

1. Overlooks subaltern experience  
Eg: Ranjit Guha's study of Nalanda
2. Explains only a one-way acculturation process. Eg: Ashis

Nandy says acculturation a two way process. Eg - Varaha avatar of Vishnu from tribal interactions

3. Villages were not 'self-sufficient' republics, but rather 'dens of ignorance' - Study of villages by Dr. BR Ambedkar on Dalit exclusion and exploitation.

4. Homogenises Indian minorities. Eg: Hindu culture equated to Indian culture, role of Islamic, Buddhist, Jain traditions ignored.

Thus, marginal sections such as peasants, tribals and dalit people were often ignored in the Indological perspective which stuck to texts and ignored ground realities.

3. (a)

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

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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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4. (b)

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

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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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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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The NEP 2020 focuses on a new educational paradigm in India :

Impact on equity and access :

1. Three-language policy - ensures accessibility in mother tongue.
2. Self-paid learning - ensures equity in access.
3. ABCD - credit bank - to continue higher education - 'earn as you learn'
4. Vocational training to ensure skill mismatch is bridged in society.

5. Focus on foundational numeracy and literacy - for basic needs.



Thus, education is a powerful agent of social change, equity and accessibility improves long term earning outcomes and ensures reaping a demographic dividend.

The silver economy focuses on capitalising upon the ageing population and their experience and insights into work and work culture.

Silver economy reshaping family dynamics:

1. Fewer economic dependents - better interpersonal relations.
2. Traditionally joint families - in function, but separate households.
3. Lesser insecurity among aged people.
4. Increase in children living with parents as cost of living rises.
5. Lower care-taker needs - all outsourced to markets

However, to fully capitalise on the benefits; one must ensure:

1. Healthy life for elderly.
2. Social circles to ensure mental well-being.
3. Ensuring feminisation of poverty does not occur (widows most susceptible to mistreatment)

Thus, ensuring social security checks can ensure the elderly contribute to the economy - as well as the family - often as socialising agents for grandkids

5. (c)

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

10

Pluralistic societies such as India work on the basis of both - acceptance and assimilation of varied identities. As a secular state, the principle of equidistance guides the government apparatus.

Religious communities shaping social identities:

1. Assimilation of culture into mainstream.

Eg: Islamisation of Hindu populations - such as Kayasthas, Khatrias etc.

2. Determining living arrangements.

Eg: not letting out apartments to Muslims - creates ghettoisation and 'marginal man'

3. Acceptance of public display of religion.

Eg: Hijab for school girls, college students etc; Headgear for Sikhs

4. Inter-mixture of culture. Eg: Punjabi

by multiple religions; Bengali identity shared by multiple religions.

### 1. Shaping political identities:

1. collective mobilisation on lines of religion. eg: SBPC backed Akali Dal, muslim backed All India Muslim Parties etc.
2. sense of collective identity. eg: Relative deprivation and struggle for recognition of rights.
3. creation of 'secondary' citizens occasionally - as the state discriminates.

However, secularism is entrenched in the social and political ethos of the nation.

5. (d) "Gated communities in Indian cities represent a new form of urban segregation." Discuss.

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Gated communities in India aim to create public spaces inaccessible to poor / less well off and create social fissures in urban areas.

new form of urban segregation:

1. new concept of 'wealth' — being away from crowded spaces.
2. creation of 'habitus' or a lifestyle inaccessible by certain classes.
3. new form of exclusion from social life — fewer public spaces, parks etc.
4. creates fewer spaces for civil society.
5. Inhibits access to basic services. eg: sanitation, electricity etc.
6. creates an 'othering' in society.

7. works as a dimension of 'status' in power equations of urban dynamics.

8. creation of larger bargaining power for groups - hold more collective strength against authorities.

9. create relative deprivation in society.

Thus, urban segregation creates fewer public spaces, which has larger impacts for society - as Jurgen Habermas points out.

This segregation often results in feelings of antagonism and hostility between the inhabitants and non-inhabitants; rupturing the social fabric of society.

5. (e)

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

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Ethnographic village studies work based on participant observation, and the following methodological challenges present themselves:

1. Lack of entry into village. Eg: Srinivas' attempt to study Rampura after vandhi Ti's death
2. Gatekeepers and informants - who may present a bias.
3. Lack of role availability in village.
4. non-acceptance by villagers.
5. Personal biases of researcher may creep in
6. Loss of subaltern perspective.  
Eg: Andre Beteille not allowed into 'untouchable' living area.
7. non-informed village - consent violation ethical issues.

However, despite these challenges, village studies have been undertaken extensively by:

1. SC Dube (Shamirpet, UP ; Jwajpur MP)
2. Andre Beteille (Supuram)
3. MN Srinivas (Coorg study, Rampura)
4. William Wier (Study of Jayrami)

Thus, a rigorous sociological outlook can overcome these challenges.

6. (a)

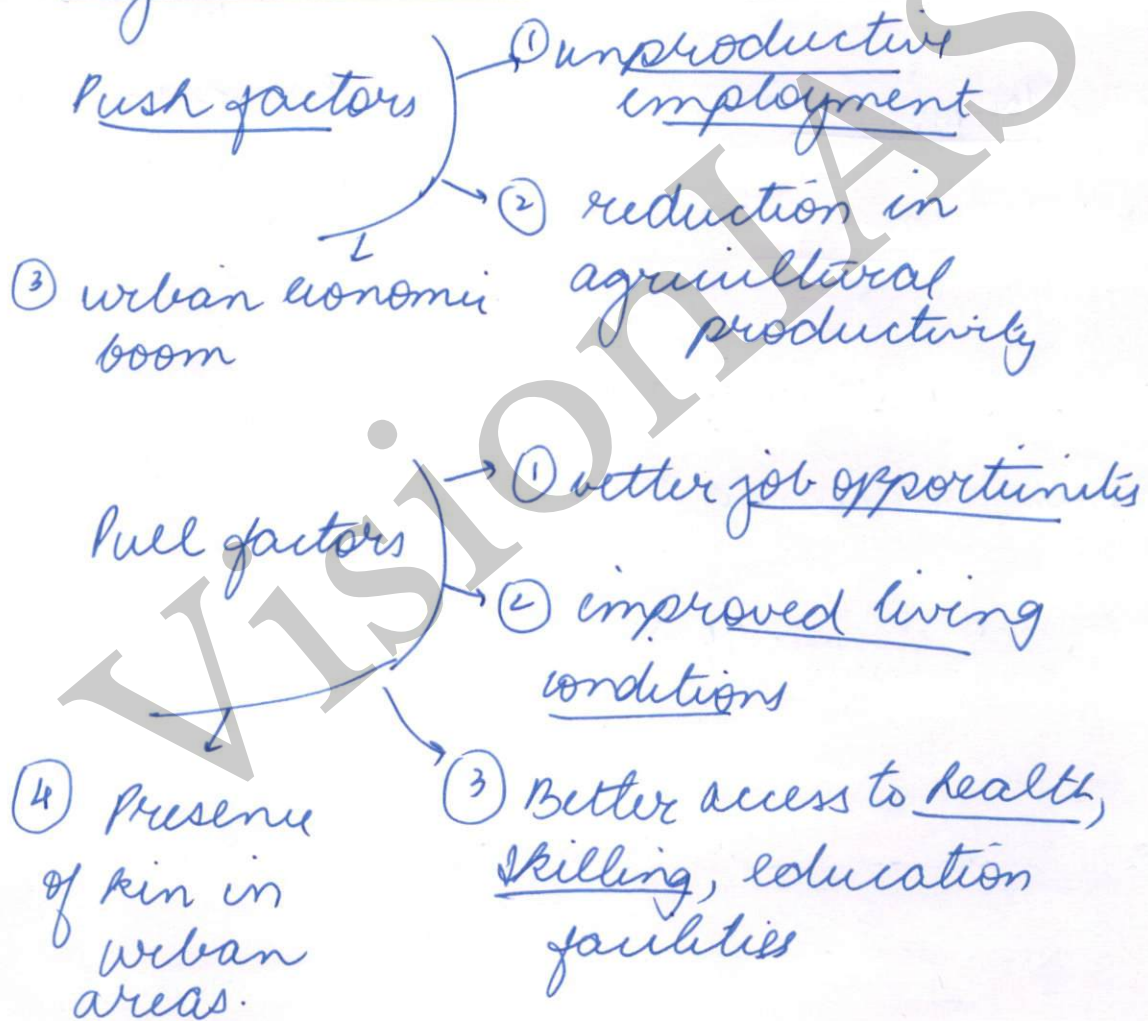
"The feminization of agriculture in India is a consequence of male out-migration rather than women's empowerment." Discuss.

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As India urbanises, various push and pull factors pull people from rural India to urban India.

Among these trends, males tend to migrate more:



Feminisation of agriculture as a consequence of male out-migration:

1. labour market demands

better suited for low skilled males. Eg: construction work etc.

2. Stigma around women working in 'public sphere' - do not leave 'private sphere' of home.

3. Questions and concerns around family honour. Eg: women not allowed to work as sanskritisation occurs.

4. Care-taking, cooking, cleaning and child rearing ) - care work  
enforce gender roles and patriarchy ) - domestic chores

5. Idea of kulvadhu - i.e. a good daughter-in-law who cares for parents-in-law.

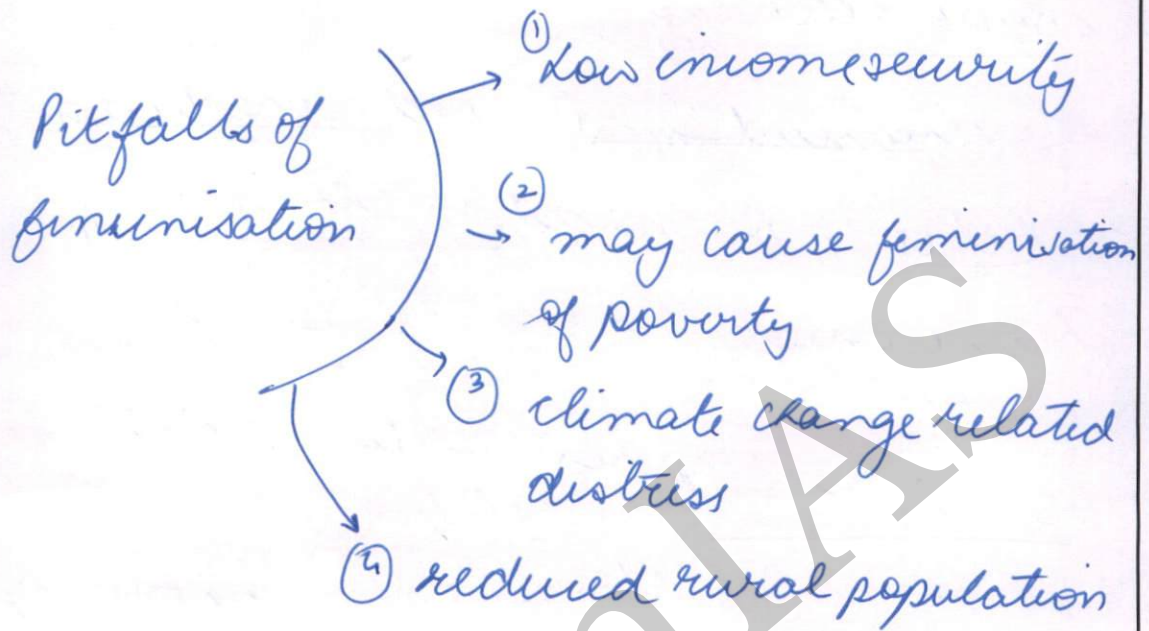
6. Women work on small fields and own only 15% of farmlands.  
(Agricultural Survey 2015-16)

However, this is not the case across several India as women get empowered:

1. Feminisation as a result of access to credit. Eg: via micro finance and SHGs
2. Rise of cooperatives. Eg: AMUL - dairy farmers are largely women.
3. Rise in farmer organisations, and farm-to-table entrepreneurs. Eg: creation of 'organic farming' food and produce.
4. Rise in village tourism - Eg: visiting north-eastern / Himalayan villages

Thus, this feminization is not a mono-causal event, but rather

among a series of factors leading to the feminization of agriculture.



Thus, pushing for upskilling and value added agriculture can ensure empowerment via feminisation of agriculture

6. (b)

Critically analyze the concept of the creamy layer among SC/STs in the context of reservation policy. Does this move advance or undermine the goal of social justice? 20

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The recent judgement by the Supreme court allowing for sub-categorisation of scheduled castes and scheduled tribes is premised on the basis of heterogeneity among the groups.

SC heterogeneity ) → creation of dalit elites  
→ Eg: Mahar caste (Ambedkar's caste)

ST heterogeneity ) → meena tribe  
→ Historical Tribal elite (as per Elwin)

creamy layer as advancing social justice:

1. Ensures benefits to those oppressed  
Eg: manual scavengers from SC backgrounds
2. Dalit elite make up discourse. Eg:

Dalit panthers, certain group interests

3. Loss of caste consciousness. Eg: increased relevance of class status in modern, urban cities
4. Backward among the backward. Eg: PVTs most vulnerable but most lack reservation in state apparatus.
5. Co-optation of power by new elites - prevents disbursement of benefits.

However, Yogendra Yadav argues that when no one needs reservation is when it should cease to exist; not on arbitrary parameters.

Undermining goal of social justice:

1. Cultural capital as said by Pierre Bourdieu missing for Dalits and tribes
2. Caste still exists as 'master status' for most in India. Eg:

discrimination in IIT Bombay based on 'rank as caste'.

3. non-assimilation of tribal groups in mainstream. (Xana Committee speaks of entant discrimination).

4. Cultural lag exists in acceptance of 'lower' castes and tribes as equal citizens. (Bengaluru Committee)

Thus, as the reservation policy expands its scope to include EWS citizens as well, social justice must be ensured for those at the receiving end of 'symbolic violence'.

Way ahead outlined:

1. Data based decisions showing backwardness.

2. Ensuring faulty reservations do not get awaited. Eg: Fake certificates, Bhangicisation, De-Sanskritisation etc.

As Dr. BR Ambedkar pointed out, political democracy is only a top dressing on an inherently unequal society. A society with social fissures must develop fraternity, otherwise all political endeavours at unity remain symbolic, not substantial.

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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Recent reports highlight that violence against men often goes unreported and close to 8% of Indian men were stuck in abusive marriages.

Sociological significance of recognizing violence against men:

1. Historically seen as oppressors - often grievances are overlooked.
2. Lack of gender-neutral sexual harassment law - will bring to light sexual offenses against men.
3. mental health concerns could be highlighted - emotional violence comes to light.

Patriarchal norms contributing to under-reporting of male victimization:

1. Raelyn Connell's essentialised hyper

masculinity - causes downplaying of violence / domestic abuse.

2. Lack of emotional expression - because seen as 'feminine' - performative gender roles.

3. men seen as breadwinners - often takes a toll on mental health.

4. men seen as 'overtly sexual' - difficult to stop sexual advances or report assault.

5. Body image issues of hyper-muscular men in mass media - creates symbolic violence against men.

Thus, a gender neutral law recognising violence against men aids in overcoming the patriarchal norms that perpetuate violence against men.

7. (a)

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

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A nation-wide caste census has been called an 'X-Ray' of Indian society by Yogendra Yadav, essential for accurate diagnosis of the diseases that afflict Indian society.

Sociological Rationale for caste census

1. need for enumeration of castes and linkages to occupations.
2. mapping out social mobility in caste-ridden society — has it been only in the middle? (André Beteille status topmost and lowermost castes showed no mobility)
3. Evaluating impact of reservation policies — provided for, in the constitution.
4. Evaluating impact of government

welfare schemes - Eg: for Tribal Development, PM-JANMAN; socially backward sections - such as OBCs etc.

[ Rationale against conducting caste census ]

1. GS Ghurye warned against caste patriotism that arose as a result of British Caste Census in 1931 - Indian Disunity
2. MN Srinivas warned against rise of caste associations which disrupt fabric of society - horizontal mobilisation will take place.
3. Could lead to 'mandalisation of Jatis' and strengthening of caste identity - as opposed to what constitution makers wanted.

However, such data could yield

rich insights into policies and formulation for social justice:

1. Pressing for demands for most backward sections. eg: sub-categories among caste.
2. Pressure for reservation / representation in legislature and executive.
3. Can help target government aid where required.
4. Can point towards income and asset inequalities arising out of caste.

As Srundhati Roy and Prof. Ravikant Kishan point out - India remains a caste-ridden society, with the nature and function of caste

changing across space and time.

A caste census does not create issues - but rather highlights them.

- Issues with caste census
- ① Enumeration issue:  
too many jobs.
  - ② self-identification -  
would lead to false  
claims → de-  
sanskritisation for  
benefits etc.

However, scholars such as Satish Deshpande support a caste census for data driven policy formulation.

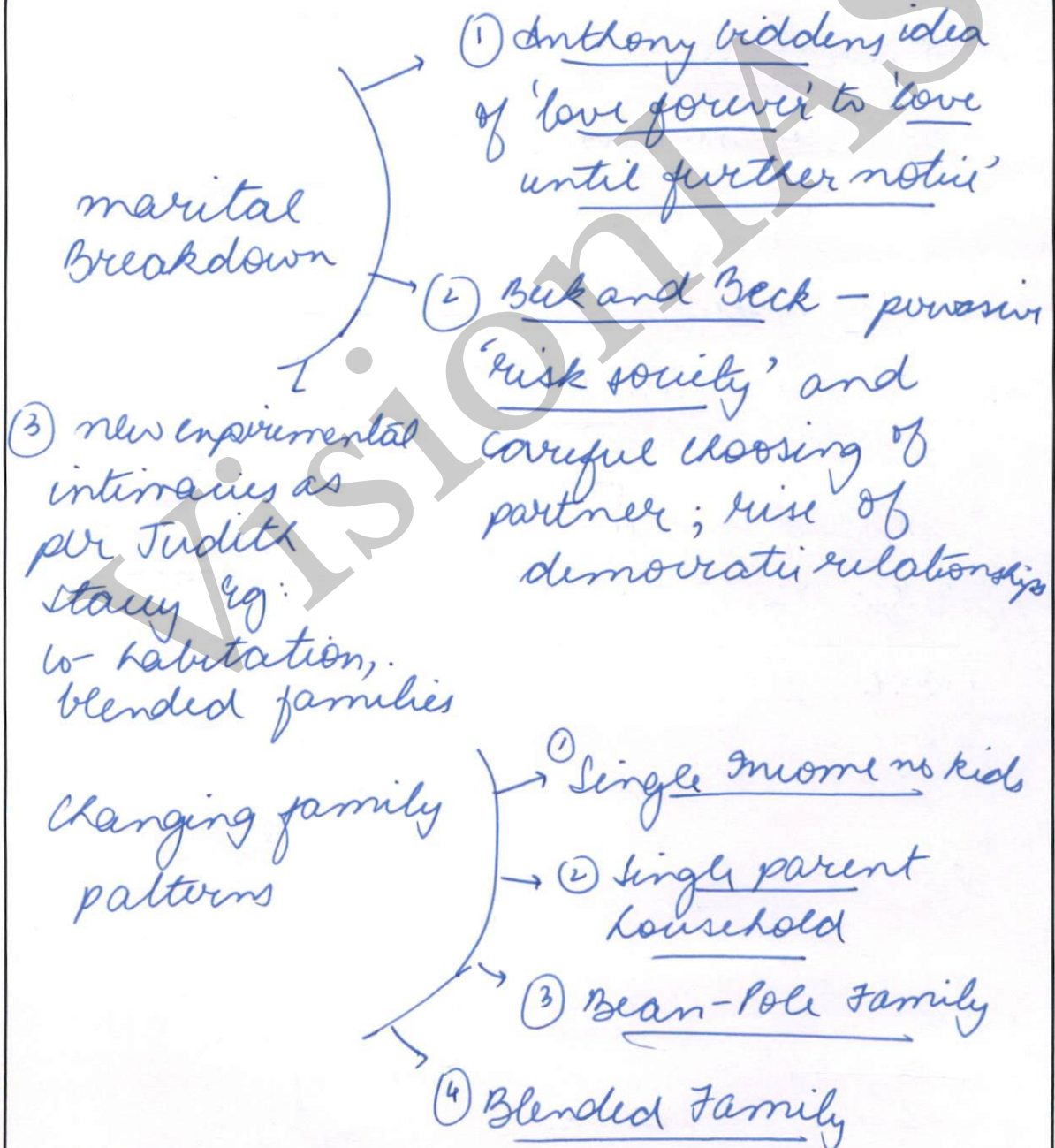
7. (b)

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

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marital breakdown in Indian society takes place as a result of modern values turning marriage from a sacrament to marriage as a contract.



# Consequences of breakdown of marital relations and family structures.

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## Social Consequences

1. Lack of security in 'risk society' - emphasis on children (Beck and Bernsheim-Beck)
2. Lack of symmetrical households - impacts primary socialisation of young. Eg: lack of fatherly / motherly role model
3. Rise in child delinquency.
4. Care-taking gender roles assigned to women - causes 'double-shift' (Arlie Hochschild)
5. Senior care responsibility - women as primary care-takers - emotional labour performed.
6. Rise in sexual assault cases in blended family set ups.

## Economic consequences

1. Strain on resources - as single parent households earn less.
2. Increased risk of poverty.
3. Reduced earning outcomes for children.
4. Increase in dependency ratio in economy. (older and younger population)
5. Compromising demographic dividend as family breaks down.

## Legal consequences

1. Entrenched legal barriers for men/women - for access to children, custody battles.
2. Legitimation of new living set-ups.  
eg: live-in relationships.
3. Change in norms around adoption, inheritance and succession.

However, the very definition of family evolves to meet social needs, with kin stepping in via communal living, extended family and households stepping in etc.

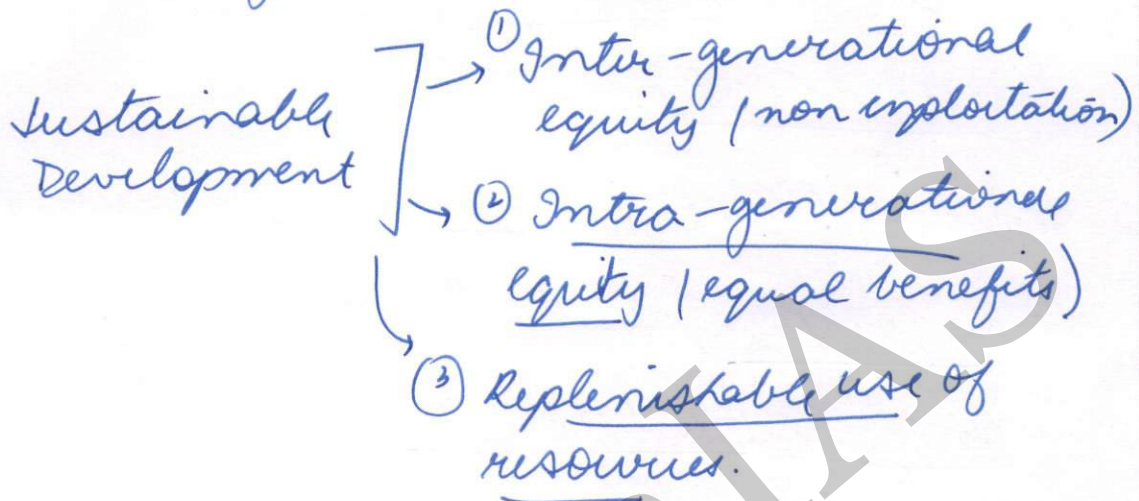
Thus patterns of family have always been complex, and the breakdown is only but a trend as the institution evolves.

7. (c)

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

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Sustainable development goals 1 and 2 revolve around addressing poverty and hunger across the globe.



Link of sustainable development to address poverty and malnutrition:

1. DN Dhanargu's idea of growth as justice. - growth benefits those who have been left out of mainstream discourse. eg: tribal population and lack of benefits from infrastructure
2. Addressing poverty via sustainable means - eg: mining that does not pollute and gives ownership to

indigenous people. (eg: Jharkhand, Odisha)

3. Addressing hunger and malnourishment

eg: Tribal women - ~ 50% are anaemic, development must address diets.

4. Avoiding displacement trauma. eg: Medha Patkar's Narmada Bachao to avoid displacement and conserve environment.

5. India's population is nutrient deficient - ~ 80% cannot afford a nutritious diet - must address inflation of food basket and diversity in diet.

6. Climate justice and adaptation -

India set to lose 2-5% of GDP in next 10 years in agriculture due to climate change - must hedge against risk.

Thus a 'whole of society' approach,

focused on demand and supply

factors can aid sustainable development. 75

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?

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