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SOCIOLOGY (TEST CODE : 2098)

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Medium Eng/Hindi	ENGLISH	Registration Number	929243
Center	KB	Date	26/8/22

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	
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5(a)	10	
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(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:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
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.

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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.

All the Best

SECTION - A

1. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

- (a) Comment on the influence of social and cultural factors on family planning in India.

As marriage in India is guided by religious notion of 'Dharma', so is family planning.

Social factors influencing family planning

- 1) People suffering from poverty give birth to more kids as it ensure survival of few in absence of medical facilities.
- 2) Rural-Urban social divide - more kids in rural area less in urban.
- 3) Family influence on planning - as according to Kapadia smashara plays a big role. so family decides the number of kids.

Cultural factors influencing family planning

- 1) Importance of Kanyadaan - and Pitradan by male child ensures two children ^{one} of ~~both~~ go each gender.
- 2) Culture believes child to be gift of god so abortion is not seen in good light.
- 3) Patriarchal culture - focuses on women's role of reproduction, thus family planning remains a mere concept for educated class.

Thus, family planning in India is influenced less by economic and more by socio-cultural factor, as most of the country lives in rural area and practise religious beliefs.

1. (b) Sustainable agriculture must be both ecologically and socially sustainable. Elucidate.

A sustainable agriculture should be ecologically responsible, environment friendly and socially viable, i.e. should not create inequality in the country.

The practice of green revolution in India, which was aimed at uplifting farmers out of poverty and food security caused many problems both ecologically and socially.

Social impact: As per Lakshmi Menon, green revolution, with the introduction of technology took women out of agri employment.

Ecological impact: As per Vandana Shiva - green revolution has altered the ecosystem of the area where commercial

monoculture is practised
resulting in soil salination
and contamination.

Thus, it was both
socially and ecologically not
sustainable.

Similar example of
Sri Lanka in 2021 promoting
organic farming thought to
bring ecologically sustainable
agricultural practise but it
was not socially sustainable as:-

- Caused economic losses
- threw people on the verge
of poverty
- led to political upheaval.

These two examples of
India and Sri Lanka shows
sustainable agriculture needs better
planning and implementation to
be ecologically and socially
sustainable.

1. (c) Discuss the issues relating to the entitlement of transgender in Indian society.

Transgender community represents the people who are not adhering to gender assigned to them at the time of birth.

Before the passage of Transgender Persons protection bill Act in 2020, the community faced many discrimination like social ostracisation etc.

Issues relating to their entitlement

- 1) They are not taken care by biological families
- 2) They face social exclusion
- 3) Can't take benefits of social welfare scheme due to trans phobic staff.
- 4) No land or property rights as

- they are boycotted by family.
- 5) Most of them are involved in begging and does not get proper education.
 - 6) Till recently, they did not get benefits of reservation.
 - 7) Lack of employment opportunities because of Trans-Phobia.
 - 8) Medical facilities specific to them and awareness about diseases is least.
- Around 60,000 gay population is estimated in the country, 25% of them are HIV positive.

From social to economic boycott, transgender people saw worst form of inequality, with the passage of bill and decriminalisation of homosexuality social norms are changing but slowly.

1. (d) Write a note on the contributions of Gail Omvedt to Indian Sociology.

Gail Omvedt's work clearly outlined the vision of a casteless, classless, democratic just society.

Contribution to Indian Sociology

- 1) By authoring books on Dalit movements like "Non-Brahmin movement in western India" etc, she made dalit movements part of Indian sociological discourse.
- 2) In her book, "We will smash the Prison", she talks about struggles and inequalities faced by women.
- 3) She gave a critical understanding of caste based society of India - inequalities, and discrimination faced by Dalits.

4) On labour rights - she founded shramik mukti dal to fight for the rights of labourers.

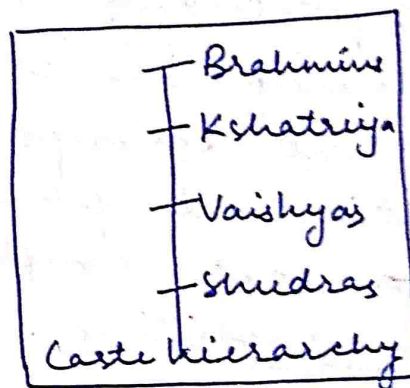
5) On rise of Buddhism in India, she explains the religious discourses taken by people of lower caste who were ostracised by upper Caste.

Her work ranges from Dalit rights to women rights to environmental and social movement, providing socio-logical insights in the lives of marginalised section of the society.

1. (e) 'Many caste conflicts are between castes which are close to each other on the hierarchical scale.' Give a sociological explanation for this phenomenon.

Hierarchy is defined by Maxwell is a process of differentiation in which some people are placed higher than others.

Caste hierarchy in India sees conflict between caste closer to each other as :-



① For social status :- As Pakulski and Waller says - status dimension has become more importance.

② For political power :- As the caste placed closer to each other wants to snatch power from the other.

(eg): Power struggle between Brahmins and Kshatriyas in UP.

3) Rise of dominance of caste due to economic power - so to capture the top ladder of hierarchy, conflicts occur.

4) As Anthony Giddens explain mobility in society occurs, different groups occupy different position at point of time, so ~~class~~ caste conflict occurs to gain mobility.

As Dipankar Gupta in his work "Caste, Race and Politics" - gives various dimension to inter-caste conflicts - it can be for political, economic or social capital. & to

3. (a) It is necessary that sexual violence has no place in society, and the institution of marriage is no exception to it. Critically discuss in context of criminalising marital rape in India. 20

One in every three women have experienced violence in their lives and around 29.5% of married women, according to National Family Health Survey have experienced sexual violence from her spouse.

Sexual violence has no place in society as:-

- 1) It violates the human rights enshrined in Universal Declaration of human rights of women.
- 2) Destroys her emotional and mental stability.
- 3) Cause social stigma around the victim.
- 4) Sometimes leading to death thus violating right to life

(Art 21)

The exploitation of women by sexual violence has been stopped by various laws like for workplace - sexual harassment at workplaces act, for children - POCSO act, in general, under IPC and CrPC. Similarly, sexual violence should be checked in institution of marriage too.

Sexual violence and institution of marriage

Justice JS Verma committee has advocated to bring a law against marital rape.

Though there are provisions against abuse in Domestic violence act, 2005, but it only provides civil remedies, thus

criminalisation of marital rape is demanded.

As said by Flavia Agnes - the male dominant society which is ridden with patriarchal values, women's sexual oppression is reinforced by rationalising the chastity of marriage. Thus there is a need to criminalise marital rape.

ARGUMENTS IN FAVOUR OF CRIMINALISING MARITAL RAPE

- 1) Around 42% countries of the world have criminalised it
- 2) It demeans the sanctity of marriage.
- 3) Women suffering from abuse find no recourse in the law.
- 4) Framing law will also lead to change in social norms

that disfavours the arguments of rape in marriage

5) There should be no place for violence in a marriage where women is entering as equal partners.

There are some arguments against criminalising marital rape as:-

- 1) It will increase false litigation
- 2) It will be difficult to prove the consent was taken or not.

But to check the misuse laws can be brought, it doesn't allow to harm the dignity of women. United Nations term marital rape as worst form of violence and favours ~~scrim~~ inactivation of marital rape.

3. (b) Social Exclusion is maintained through the rules of purity and pollution which have deep roots in religion. Comment.

20

Social exclusion refers to ways in which individual or groups cut off from wider society in terms of access to resources. Religion in India has provided for laws that defines purity and pollution enforcing social exclusion.

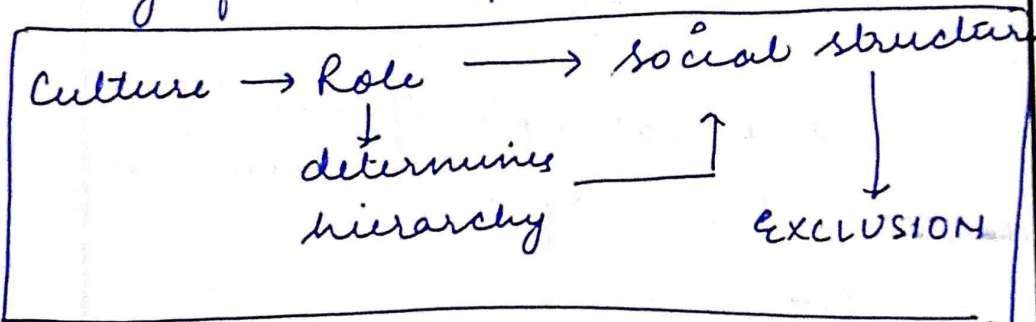
The concept of purity and pollution explained through religion :-

Social Exclusion of Dalits

- To understand caste, Davis Dumont used Levi Strauss' concept of purity and pollution.
- Dalits were considered polluted so they were kept

outside the village while Brahmins were pure.

- Various religious texts like Manusmriti share the same view thus leading to social exclusion of dalits.
- Religion prescribes that norms that lower castes should perform menial jobs and stay away from temples.



Social exclusion of Menstruating women

- Menstruating women were considered polluted and were not allowed to visit temples.
- Recent Salrimala verdict -

where women of certain age were not allowed to visit inside the temple.

- These beliefs are enforced by religious norms and leads to social exclusion.

social exclusion of widows and childless women

- Most of the religious rituals excluded widows and considered them impure and only married women pure.
- A women who can't bear a child faces social exclusion from the family.

Thus, this notion of purity and pollution is enforced by religious norms, they are social facts, like Durkheim would say, & are

external to human beings.

PURITY AND POLLUTION: PRESENT

In the information technology era, social exclusion has been reduced as people are well informed and myths have been bursted but still we find case like - beating up of Dalit groom who rode horse on religious grounds.

The idea of purity and pollution though subsided but still exists in the minds of people. Education and awareness will help to eliminate it.

3. (c) Does education influence politics or is it the other way round? Give logical arguments in support of your answer. 10

Education opens up the avenues of understanding, of one's ideas and reasoning. Thus education surely influences politics.

Education influencing Politics

- 1) Decreases casteism of politics by what Durkheim says bringing changes in conscience collective of society.
- 2) It helps in making informed decision by weighing positives and negatives.
- 3) Education will also ensure by bringing educated politicians thus promoting rational decision making.
- 4) Education will help bring

power elites who would work for welfare of people.

There can be other way round too, politics can influence education too.

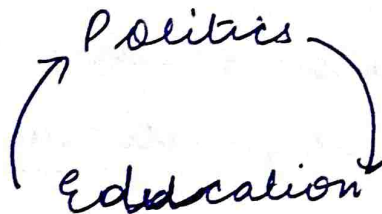
→ by disallowing certain section from getting education

(eg) Taliban politics to disallow women.

→ They influence the information masses get

Karl Marx: Education is construct of power.

→ Politics can control the type of education - like orthodox or liberal education



It is a circle and both influence the other.

4. (a) Religious beliefs and practices vary and change, and this has to be examined in relation to variation and change in the structure of society. Discuss in context of Srinivas's views on religion and society. 20

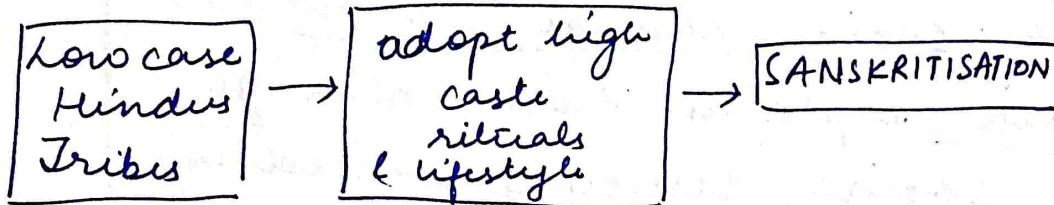
M. N. Srinivas in his book 'Social change in Modern India' explains how change in social structure fueled by mobility changes religious beliefs and practice.

In his study of Coorg village, he gave the concept of 'Brahmanization'.

[BRAHMANIZATION] - to represent the process of imitation of life-ways and ritual practices of Brahmins by lower caste Hindus.

This leads to changes in the religious beliefs and practices of the people. They take bath twice a day, they avoid non-veg.

He broadens the concept further to explain SANSKRITISATION:



This change in religious rituals and beliefs leads to change in structure.

(eg): Chandragupta Maurya - changes in wealth, education, skills led to changes in social structure thus changing religious beliefs and vice-versa.

Srinivas explains this changes further in the form of changes in beliefs and practices after coming of the British - This concept is called - WESTERNISATION:

- It is a process of adopting ideals, beliefs, practices and culture in area of industry, technology, laws, politics etc
- This led to changes in practices and beliefs and gave birth to SECULARISM in India.
- The constitution of India which brought further changes in structure of society, it ~~pro~~ brought
 - + Equality for all
 - + banning untouchability
 - + Religious freedom.
- Thus, changes in religious beliefs and practices brought change of social structure as it paved the way for caste mobility in the form of Sanskritisation.

Similarly, westernisation changed the social structure by all together demolishing caste structure.

Thus, change in religious beliefs and practices leads to change in social structure of a society.

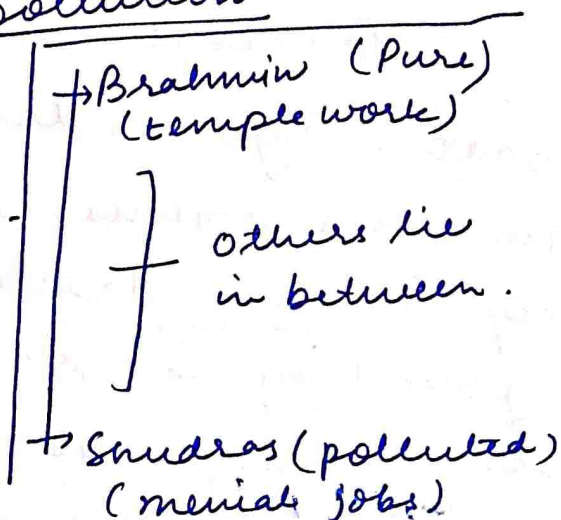
4. (b) Critically analyse Louis Dumont's perspective on Caste System in India.

20

Louis Dumont in his book 'HOMO HIERARCHICUS', compares Indian and Western society and gives a detailed analysis of caste system in India.

Louis Dumont's perspective was influenced by Ernest Borge and Levi Strauss. He explains that caste system is product of caste roles, putting people in asymmetrical manner by the basis of idea of purity and pollution.

He gives four characteristics of caste in India :



1) Transcendental → caste values are based on ideological consensus and following it will lead to salvation.

2) Wholism → caste system is a whole and every caste is a unit of system without any independent existence.

3) Particularistic values → there are particular set of values for each case.

4) Hierarchical - ritual hierarchy of castes is independent of economic and political power.

Dumont calls caste a static system driven by above four values and purity is non-transferrable but pollution is, so lower caste are kept at a distance.

Dumont by comparing India and west gave assumptions

Western society - driven by scientific development, individualism, optimism and rationalism is equal thus calling it 'homo equalis'

Indian society - driven by hierarchy, cultural orientation, collectivism and pessimism produces inequality calling it 'homo hierarchicus'

This explanation of Dumont of caste system in India is criticised as being Eurocentric.

Gould - Dumont assumes that all castes have internalise Brahminical dominance which

is false.

Andre Beteille - calls Dumont's theory as mere speculation as caste system is not built on consensus as was challenged by Buddhism.

Dipankar Gupta - Dumont over-glorified position of Brahmins there are Brahmins who work to earn their living.

Jonathan Perry - Dumont talks of collective purity by ignoring individual purity that is foundation to Buddhism and Jainism.

Dumont's perception of west being egalitarian is criticised as every society has hierarchy, collective mobilisation leads to establishing egalitarian society.

4. (c) How far do you agree with the view that the recent social movements in India have elements of New Social movement? 10

New social movements are defined as collective mobilisation driven by the idea of emerging issues, new organisations.

New social movement in India

① Environmental movements like chipko, Aarey forest movements are driven by idea of quality of life as defined by Habermas in his 'New social movements'.

② Dalit rights movements - Gail Omvedt in her book 'Revivifying Revolution' points out that new social movements are driven by concerns of social inequalities.

③ Farmer protests and movements
- mostly by middle class
as Frank Parkin suggests new
social movements will be
driven by middle class.

④ "Me too" movements - driven
by issue of equal human
rights for women.

⑤ Supported by NGOs, mobilis-
ation is done through social
media etc - thus new social
movements using new ways.

New social movements
are not focussed on materialis-
tic gains instead to push
society to new identity,
lifestyle and culture. Thus
movements in India has
elements and characteristics
of new social movements.

SECTION - B

5. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

(a) Child labour deprives children of their rights and reinforces intergenerational cycles of poverty. Discuss.

According to census
2011, the number of child
labourers in India is 10.1
million.

Child labour depriving child of
rights

1) Lack of educational opportu-
nities - as they can't attend
school.

2) Deprived of welfare schemes,
food security benefits

(eg): Mid-day meals.

3) Human rights violation as it
causes underdevelopment of
the child as he involves in
physical and mental labour.

4) Child abuse with child
labourers is rampant.

Don't miss anything the moment you open your eyes in the morning

Child labour reinforces inter-generational poverty

- 1) As due to lack of education as Ashwani Deshpande claims, they would lack pre-labour market characters like education thus leading to poor employment.
 - 2) Lack of awareness - about the available welfare schemes for rehabilitation.
 - 3) Less wage thus can't build economic capital to come out of poverty. As John Sinclair says poverty is lack of vital resources.
 - 4) Child labourers would suffer from multi dimensional poverty as pronounced by Amartya Sen - thus carrying the burden further.
- Every child has right to study and get basic needs fulfilled.

5. (b) Give a sociological narrative of Dravidian Movement in India.

Dravidian movement in India was fueled by regional sentiments and vision of anti Brahmanic and separation from Northern India.

Rise of Dravidian movements

→ with the spread of western education and Christianity, anti Brahmin sentiments developed against caste system.

→ self-respect movement - by E.V. Ramaswamy Naicker - aimed at uniting non Brahmins of south India.

- Ghurye called these movements as secessionist as it aimed at dividing south and north India.

- Various temple entry movements were launched like SNDP movement - MSA Rao

termed it as reactionary as they had suffered from discrimination

- These movements were not just against social inequalities but economic and political inequalities faced by people of lower caste

- As given by Neil Smelser in his structural strain theory - for ~~ss~~ Dravidian movement these inequalities caused strain and generalised beliefs were formed by spread of western education.

Dravidian movements were assertion of their rights to counter the deprivation they have faced over the past years.

5. (c) Despite of a progressive law, accessing abortion by women is still challenging in India. Discuss.

Despite laws like Medical Termination of pregnancy Act, and various supreme court judgements supporting women's right to abortion in India, access to abortion is still a challenge.

Problems of accessibility is due to

- 1) Cultural factors - 60% of population lives in rural India who are bound by custom and traditions and abortion is like going against God's will.
- 2) Lack of medical infrastructure
 - In rural areas, absence of doctors and medical machinery for termination of pregnancy.
- 3) Poor road and transportation
 - linking rural to urban areas

decreases the accessibility.

4) Emergence of live-in relations and stigma around unmarried pregnancy.

5) Unempathetic doctors and staff who ~~so~~ view abortion with judgemental gaze.

6) Reproductive coercion, term coined by Orna Donath - leading to forcing women to bear the child.

7) Economic cost involve in abortion process, can't be affordable to lower classes of society.

Thus, ~~to~~ ensure reproductive justice in the country, abortion should be made available to every nook and corner of the country.

5. (d) Be it caste or communal violence, they stall the growth of the nation. Discuss in light of rising communal unrest in India.

Caste and communal violence is manifestation of inequality and fundamentalism present in our country which dents the democratic fabric of the nation.

Caste stalling growth of the nation

i) Lack of 'pre-labour market' characteristics like education and social capital with lower caste ~~Vaishnava~~ Deshpande

ii) Lack of economic opportunities thus can't contribute to country's growth

Eg: Only 6% and 2% of MSMEs are owned by SC and ST respectively

iii) Discrimination leads to poverty, thus the nation performs poorly of human development indicators - stalling nation's growth

Communal violence and country's growth

In India religious communalism is most spread form. They give rise to violence and dent in social cohesion.

- 1) Destruction of public property causing economic harm to public exchequer.
- 2) Weak social cohesion causes instability - this causes low foreign investment thus reducing growth.
- 3) Dent in social stature of country and downgrading its reputation.

As Camphella says, failure of sociological and societal condition that causes inequality in society - be it caste or communal violence gives rise to revivalism and dents country's growth.

5. (e) Discuss P N Mukherjee's thoughts on Indigenisation and Social Mobility.

P N Mukherjee's idea on indigenisation and social mobility is based on a mix of Gandhian as well as Marxist ideas.

Indigenisation - means to produce within the country.

This approach he applied in study of sociology from Indian perspective and explained the need for field work and empirical understanding.

He criticised the euro-
centricism of western sociology.
He advocated to use new
methods centric to Indian
society.

Social mobility - to change the
position in the social ladder.
Threats to social mobility :-
→ discrimination
→ intergenerational inequality

+ constructs and enforcement by
the upper caste

so, social mobility in
a closed society like India
can't be product of educa-
tional opportunity, disman-
ting of old beliefs through
revolution.

P.N. Mukherjee contributed
to sociology by starting
sociology for India giving
emphasis to field study

7. (a) Social-media is engaged in heralding a new world order. Discuss from Sociological point of view.

20

As defined by Hallinan,
New social movements will
be driven by new politics
and new ideas - this ideas
today are distributed to us
by social media - thus in
a process to create a new
~~new~~ world order.

Positive role of social media in
new world order

- 1) Helps in spreading of ideology-
which leads to understanding
social realities to bring new
order.
- 2) Upliftment of lower caste and
bringing their grievance in
mainstream discussion. Thus
building a new conscience
collective as said by Durkheim.

3) In order to bring new social order, social media helps to understand micro-realities and interpretation like Max Weber has said

(Eg) - Grievances of women in the form of period problem are part of mainstream discussion.

4) Social media has led to bridge the difference between haves and have nots - everyone has equal opportunity.

(Eg) Small business operating on social media.

5) Social media plays a functional role in heralding new world order by building cultural cohesion between people as it has given a platform for interaction.

Negative role of social media in building new world order

- 1) Leads to create disharmony in society by spread of fake news giving rise to communalism.
- 2) Poor socialisation of children.
As Mead would say - development of 'self' which was done by significant other - now out-sourced to social media.
- 3) Relative deprivation as envisaged by Talcott Parsons R. K. Merton as people treat celebrities as reference group. Thus causing lack of confidence.
- 4) Cyber attacks can lead to harmful attack through social media on new world order.
- 5) Instances of hate speech in the form of posts against particular gender, caste, race and religious community.

Thus social media can act as harbinger of change and status quo at the same time.

Steps to use social media better to help in establishing peaceful world order

- 1) social media platforms need to be more accountable and responsible.
- 2) Using of social media by people should be with responsibility to not hurt other.
- 3) Laws should be brought to protect against cyber abuse.

Thus, if use responsibly, social media has the power to bring social transformation and help establish new and just world order.

7. (b) Recently, Uttarakhand government appointed an expert panel to examine the possibility of implementing the Uniform Civil Code in the state. In light of this, discuss the idea of Uniform Civil Code from a sociological perspective. 20

Article 44 of the constitution of India is a Directive Principle of state policy, which recommends to bring Uniform Civil code for all personal laws to bring uniformity and equality.

Benefits of uniform civil code in bringing sociological changes

1) Improving status of women:

Leela Dubey points out the role of inter sectionality - leads to worst form of gender discrimination - thus Uniform civil code will provide equal rights to all women of every community.

2) Helps couples who opt for inter religious marriage - which ultimately bring more social

cohesion in the society. As they have uniform laws across religion.

3) Enforce secularism in true sense : Justice will be provided without any religious laws as blockage. Secular law will promote cohesion.

4) As John Locke says - "All men are born equal" so equal rights through uniform civil code will ensure better justice delivery.

5) Help in bringing social reforms as equal caste, marriage, birth, inheritance laws will make it easier to eliminate social evils.

(Eg) Triple Talac till recently put Muslim women to disadvantage position.

In this regard Uttarakhand government appointed

a panel to examine possibility of implementing uniform civil code.

But despite these benefits uniform civil code can face challenges in implementation in India as:-

Challenges to Uniform Civil Code

- 1) Unity in Diversity :- as India is multi cultural and multi religious society, it will be difficult to implement.
- 2) Freedom of Religion - Art 26 allows to manage religious affairs uniform civil code will infringe it.
- 3) Defeat Indian model of secularism - which is unique from western model as it allows religion to coexist with state.
- 4) Loss of cultural values - As

religious beliefs of marriage,
birth etc preserve culture of
various religion
eg: Kapadia says in Hindus
marriage rules are based on
"smashara".

Thus, to implement
uniform civil code, all stakeholders
and their consideration should
be debate. Coercive implement-
ation ~~inst~~ religious matter
of uniform civil code can
cause structural strain (Neil
smelser) in the society.

7. (c) Explain how Gender, Caste and Class hierarchies plays a pre-dominant role in sexual exploitation in rural India. 10

Leela Dubey gives a concept of intersectionality - discrimination of women transcending caste, class and religion.

Gender, caste and class hierarchies plays huge role in sexual exploitation as seen in recent rape cases of Unnao etc.

Gender and sexual exploitation

→ Women are major sufferers of sexual exploitation

→ 1 in 3 women face sexual abuse from her intimate partner.

→ Their reproductive justice is not possible in patriarchal rural setup.

Caste and sexual exploitation

- India averaged 87 rape cases a day in 2019 and a disproportionate number were against lower caste women.
- They don't get justice
(Eg) Burning of death body of victim in Unnao rape case.

Class and sexual exploitation

- Women from lower class who live in slums are major victims of sexual abuse.
- They don't get easier justice due to lack of resources or get defeated by rich perpetrators.

Thus, sexual abuse transcends gender, class and caste. Empowering women through education, self defense is the only possible way to protect them.