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SOCIOLOGY (TEST CODE : 1531)

Name of Candidate	KASTURI PANDA		
Medium Eng/Hindi	ENGLISH	Registration Number	721089
Center	ONLINE	Date	

INDEX TABLE

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

Total Marks Obtained:

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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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

10 (a) Limitations of Indological approach.

The Indological approach has been used by both western and Indian indologists, for systemic study of Indian society.

It suffers from following limitations -

- ① Indology is majorly studied as Hinduised Sanskritised view.
- ② It does not recognise contributions of other cultures like Islamic, British, Jewish to Indian culture.
- ③ Gerral Berreman criticises the use of Indological texts because texts like Manusmriti are prescriptive, not descriptive. It shows how Indian society should be, not how it is.
- ④ Indological texts are prone to exaggerations and eulogises of kings.
E.g. Prithviraj Raso.

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⑤ Indological approach can give contradicting viewpoints. E.g. Ghurye finds caste system as open stratification with mobility but Louis Dumont termed it rigid hierarchial.

⑥ It is also seen as suffering from ethno-centric bias

E.g. GS Ghurye, MN Srinivas gave a nationalistic biased response to the colonial view of British Indologists like Herbert Risley, Baden Powell, Metcalf etc.

→ One view found Indian society as unchanging, exploitative, inability to self rule and white man's burden.

→ other view proved it to be dynamic, vibrant and ever changing

Thus, Indological approach has many limitations.

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1. (b) Caste mobility in India.

Caste system in India is historically as well as contemporarily mobile.

① Historical evidences - Chandragupta Maurya is known to be born in low caste fisherman family but usurped power and got Kshatriya status.

K.M. Panikar argues that Nandas were last true Kshatriyas. Later, Greeks, Guptas go higher status by brahmanical nexus.

② Cultural Factors - lower castes have gained mobility by Sanskritisation. E.g. Hok Lingayats in Karnataka.

③ Economic and Political avenues - Reddy in Andhra Pradesh and Marathas in Maharashtra improved status by utilising land ownership.

④ Education and Employment - It is leading

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to secularisation of caste. Gain in secular
hierarchy also provides mobility in ritual
hierarchy

- ⑤ Social Movements - collective mobilisation
like SKIDP movement, Jyotiba Phule's Satyashodhak
Samaj has emancipated lower castes.
- ⑥ State policy measures - Reservation, abolition
of discrimination and opportunities.
- ⑦ Migration - e.g. when individuals migrate
to new places, they take new identities
- ⑧ Marriage - It is especially recognised to
give mobility to women. e.g. Anuloma marriage
- ⑨ Census - Some lower castes recorded themselves
as higher.

Thus, caste mobility in India is at
individual as well as group/collective level
according to KL Sharma

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Functions and dysfunctions of family as an Institution.

According to AM Shah, family is a social group of people with common lineage, related by marriage or blood who may or may not be living in the same household.

Functions of family are

- 1) Control over sexual behavior of members and reproduction function
- 2) As a unit of economic production and consumption
- 3) Stabilisation of adult personalities and socialisation of children - Parsons
- 4) Cooperation in rituals (like shradh etc.) and common ownership of property - IP Desai
- 5) Modern families also perform a unit of recreational function.

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प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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116
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Dysfunctions of family are

- 1) Perpetuating unpaid labour, unit of domination by men over women and violence - Feminist
- 2) Social control can also inhibit creativity and leads to alienation & anomie.
- 3) It breeds confirmity to normative rules which restricts social change - Marxists
- 4) Social Evils like dowry, child marriage
- 5) Storehouse of tensions and frustrations - Norman Bell
- 6) Modern families are also more prone to breakdowns, divorces etc.

Still, family is an important social institution as it gives identity to individuals.

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1.

(d) Analyze the changing nexus between caste and tribe.

Caste and tribe are social groups with similarities and differences.

The nexus between them has been attributed to colonial isolationist policies to present day tribal development plans.

① Early colonial & British anthropologists like Mandelbaum defined tribes as completely different from castes —

castes

Tribes

- (a) hierarchical
- (b) lived in plains (villages)
- (c) practiced Hindu and organised religion
- (d) formal political structures present

- (a) egalitarian
- (b) lived in forests
- (c) A animism and primitive culture
- (d) purely based on kinship ties

② But later, when Indian sociologists conducted studies, such differences were largely refuted

(a) MNSrinivas included them in his

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10 (e) Islamic diffusion gave birth to emergence of new great and little traditions. Example.

Milton Singer and McKim Marriott used the concept of great and little traditions to understand Indian society at two levels.

The little tradition is said to operate at local level among peasants, folks and masses. E.g. vernacular language

The great tradition, on the other hand, operates at an all India level among the elites and educated few. E.g. English.

Islamic tradition came to India by the conquests of central Asian and Persian rulers like Delhi Sultanate & Mughals

It resulted in new little and great traditions like.

Little Tradition - Arrival of the ~~Islamic~~ Persian and

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urdu script, qawallis and Islamic music
by poets like Amin Khusrav, Sufism.

Great Tradition - Architectural marvels like
Aal Darwaza, Redfort, Tajmahal etc., new
taxation concepts like Mansabdari system etc.

It also led to diffusion in the
Indian tradition. For example.

- ① The Hindustani music is highly influenced
by Islamic court traditions.
- ② Rajput architecture is a synthesis of both
Indian and Persian.
- ③ Islamic law contributes to penal codes.

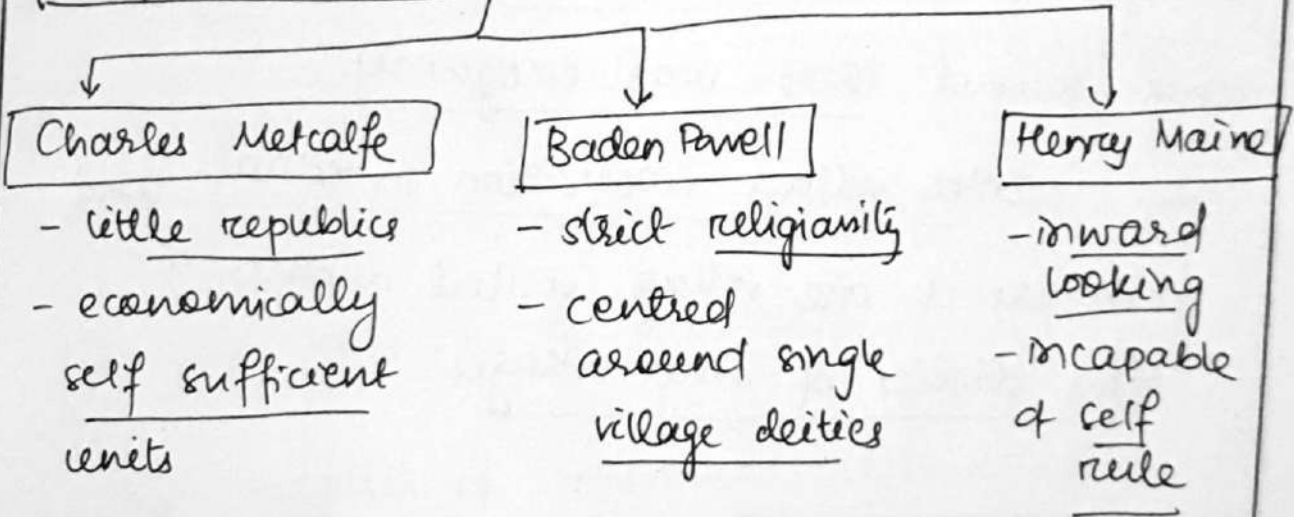
Hence, by processes of universalisation
and parochialisation Islamic diffusion has
occurred in India.

Q. (a) The idea of the Indian village as represented in the earlier writings of the colonial administrators has been critiqued by many scholars. Discuss.

The Indian village has been studied by colonial administrators which gave a very grim picture of Indian society.

→ They portrayed Indian villages as rigid, ascriptive, exploitative and unchanging.

major views were



→ They concluded that villages were status quoist and hierarchically closed systems.

→ But their writings has been critiqued by many scholars like.

1) G S Ghurye using Indological approach, argued that Indian society has been always changing, dynamic and vibrant, owing to an history of 10000 years.

2) M N Srinivas and S C Dube conducted villages studies like Rampur, Shamirpet and found there was exogamy, inter village cooperation in rituals and members of one village visited another to offer dieties of other villages.

3) Andre Beteille in Tanjore village found that youth after gaining education are employed in diversified occupations, both Brahmins and Adi Dravidians.

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- 4) FG Bailey also found conflict in villages, opposed to colonial view of unified republic.
- 5) Village panchayats, association of adults, caste panchayats also show villages as self-ruling units.
- 6) Mahatma Gandhi and JC Kumarappa in Matar Taluka surveyed village exchanges. They also mentioned village industries and village should be centre of economic analysis.
- 7) Sanskritisation, politics in village etc. also provided mobility to the people.
- 8) The processes of universalisation and parochialisation was studied by McKim Marriott in eight Indian villages.
- This way scholars have refuted to

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प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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colonial view of villages.

→ There have been also scholars like BR Ambedkar who saw villages as den of ignorance, localism and practice of untouchability which somewhat supports British view.

Depending on perspectives Indian village has been studied which does give evidences of micro-cosmos of the Indian way of life.

U.P.S.C.

संख्या
Question No.)

इस भाग में कुछ
न लिखें
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20 (b) India's nationalism was result of the material conditions created by the British colonialism". Examine the statement with respect to AR Desai's work.

A R Desai in his work "Social Background of Indian Nationalism" argued that Indian nationalism was result of material conditions created by British colonialism.

The material conditions were -

- (I) Introduction of concept of private property as opposed to earlier prevalent community ownerships of land
- (II) Replacement of the feudal agrarian mode of production (MOP) with capitalist industrial MOP.
- (III) Breakdown of self sufficient village economy and its integration to the international market to earn surplus value

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(iv) Introduction of profit accumulating policies of state leading pauperization of masses.

(v) Rise of India middle class leading to true class consciousness.

(vi) Development of transport and communication network by colonists led to unification based on common ideology.

According to AR Desai, above objective conditions were in conflict with prevailing situations which led to Indian nationalism.

But his argument can be challenged by -

① The role of english education was rejected by Desai, which increased awareness of

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Indians against British rule.

- ② The revival traditions like Arya Samaj consider that nationalism in India was an indigenous phenomenon.

Concept of aryavarta (territory), village assemblies (sovereignty), participation of women - equality (in sabha & vidhata during Rigvedic period) etc. were inherent to Indian history.

- ③ Rise of nationalism can also be credited to the leadership, mobilisation during freedom movements like Gandhi and Nehru.

④ International events like Russian Revolution, British losses imbibed aspirations that acted as reference groups towards self rule.

- ⑤ Communalism and two nation theory also

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sowed the seeds of radical nationalism
by Hindu Mahasabha and Muslim League.

Therefore, although British colonialism ignited nationalism due to material conditions created, Indian nationalism is attributed to various socio-cultural factors.

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2.(c) Secularization of caste is essentially a modern phenomenon. Discuss.

Secularization of caste is the process of separation of institution of caste from other social institutions like work, politics, etc. kinship etc.

This is essentially seen as a modern phenomenon because -

- ① With arrival of money economy, complex division of labour etc. work is becoming achievement oriented not ascriptive.
- ② Democratic politics, universal adult franchise, sensitization to rights is leading to an egalitarian society unlike rigidity of caste
- ③ Modern education, secular employment, urbanisation will lead to fading of caste as per [Ghurye] and [MNSrinivas]
- ④ Due to structural nuclearisation of families

U.P.S.C.

by demands of industrialisation and modernisation,
(Pauline Kolenda) found that ritualities associated
with caste are also reducing

But there are also evidences to
find that caste is not secularizing -

- ① Inter caste marriages in India are only
little over 5%. There is also rise in demand
of caste matrimonial websites like jalmatri-
mony.in.
- ② In a study of rickshawallas of Lucknow,
(Harold Gould) found that although work does
not have caste restrictions, they perform all
caste rituals at home.
- ③ Caste is also used as means for mobilisation
in politics. E.g. Moneyas (salt-makers) and
Chamars (leather makers) of Madhopur, UP joined
hand to challenge the dominant Thakurs.

While caste is secularizing in some
spheres, identity politics and substantialization
of caste is also making it stronger.

3. (a) Caste as a social reality was viewed differently by Gandhi and Ambedkar. Their perspectives diverge but meet at a common end. Discuss.

Gandhi and Ambedkar had contrasting perspectives on reality of caste but both aimed to solve its problems like untouchability.

→ Both Gandhi and Ambedkar took empirical understanding of the caste.

→ They worked with the untouchables to make a subjective analysis of the exploitation prevalent.

However, their views differed.

Gandhi

1) He studied caste from above.

2) According to him, caste is exploitative but Varna Vyavastha was an egalitarian system.

Ambedkar

1) He studied caste from below and challenged the arrangement.

2) Using textual evidences, he attempted to prove that Varna was an

U.P.S.C.

of division of labour

3) He called the un-touchables 'Harijan', to give them equal status (as children of God), and wanted their inclusion in Varna system.

4) Gandhi considered all work as sacred and did all the work that was prescribed for untouchables with them.

ascriptive and rigid hierarchical framework.

3) Ambedkar rejected Gandhian notion as a political propaganda, which would only numb their sufferings.

4) Ambedkar termed these work as dehumanising and wanted education, skilling of untouchables.

→ Further in terms of objectives also they differed

Gandhi

1) He wanted a spiritual attainment to end the evils of

Ambedkar

1) He rejects Hinduism altogether, only political empowerment

Hinduism

2) Gandhi proposed an utopian rajrajya that treated 'Harijans' equally.

3) Thus, Gandhi only wanted to reform the system from within.

can modernise help the Dalits. E.g. He advocated state appointed priests.

2) Dalits are the 'Broken men' of past and only an egalitarian religion can end their sufferings. So converted to Buddhism with his supporters.

3) Ambedkar wanted complete annihilation of caste.

But despite the differences, their perspective meets at an common end

→ Ultimate motive was emancipation of the untouchables, inclusion in the struggle to India's independence

→ Both wanted to provide social respect and identity to the Dalits

U.P.S.C.

Later, due to their efforts many constitutional legal protections like reservation in jobs, education, prevention of atrocities, and (Article 17) prohibiting untouchability has been made a fundamental right, are provided

U.P.S.C.

इस भाग में कुछ
न लिखें
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प्रश्न संख्या
(Question No.)

3. (b) Compare and contrast the perspective of Andre Beville and MN Srinivas with respect to 'study of caste'.

The field study approach was taken by Andre Beville and MN Srinivas to study the caste system in India.

→ MN Srinivas studied the coorgs of Mysore and village Rampura in Karnataka to study caste.

→ He took a structural functionalist approach to recognise the patterns of relationships and functionality of caste.

→ In his concepts, he identified that lower castes predominantly sanskritise and that westernization is more prevalent in the upper castes.

E.g. lower castes in coorgs imitated the customs in Brahmins; and

ICS officers & Madras were mostly Brahmins

U.P.S.C.

- Srinivas also predicts that due to effects of modernization, cosmopolitanism, globalisation etc, caste will ultimately fade away
- He was aware of the dialectics and conflicts in the coorgs but found that they are getting resolved by Sanskritisation. There is no structural change in caste
- ~~On state review~~
- Andre Beteille studied the village of Sripuram in Tanjore district of Tamil Nadu for his analysis of caste
- He takes the trinitarian weberian perspective and recognised the complex nexus of kenship, class and power added to caste in Indian society.
- Beteille finds that there is no implicit superiority of Brahmins in all societies. The

U.P.S.C.

प्रश्न संख्या
(Question No.)

Lower castes were equally keen to boundary maintenance and less interested to sanskritisation.

E.g. Adi Dravidians in Tanjore had bought land from Brahmins and improved their status.

→ While Beteille agrees that caste identity was fading due to westernisation, but there was 'dual effect'. casteization of politics is not letting caste die by effects of identity politics by political parties.

→ He does not see any harmonious process of resolving dialectics. Rather competition in economics and politics are threatening village solidarity.

Despite the above differences, MN Sreenivas and Andre Beteille also had similarity in some aspects.

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1) Both looked into empirical reality of caste by field studies, opposed to textual views of Ghurye, Dumont etc.

2) Also, both are criticised for narrow empiricism as making generalisation is difficult from single village study.

3) Srinivas commented on the reservation of SC and ST as equal equality in opportunities

but he rejects OBC reservation because it is

based on opportunism of politics. Beitille

also gave similar view and suggests giving land and education to lower castes instead.

Studies of caste system in India have suffered limitations due to the diversity but at the same time also enriched its sociological understanding

U.P.S.C.

3. (C)

Tribes are generally seen to be society based on equality, but forms of social differentiation exists with tribes too. Examine.

While tribes are recognised as primitive social groups which are egalitarian, social differentiations can be identified based on racial, linguistic, geographical and economic traits.

Racial Differentiation → Identified by BS Guha as Negrito, Proto Australoid and Mongoloid.

Geographical Differentiation → Identified by LP Vidyaarthi

- ① North East - E.g. Kuki, Naga, Mishmi, Meitei etc.
- ② North Himalayan) - E.g. Bhulia, Gaddi etc.
- ③ Central - E.g. Gonds, Ho, Munda etc.
- ④ West - E.g. Bhil, Koli etc.
- ⑤ Southern - E.g. Toda, Inular, Cheche etc.

Linguistic Differentiation → Recognised by DN Majumdar as Austic, Dravidian & Tibeto Chinese.

U.P.S.C.

प्रश्न संख्या
(Question No.)

प्रश्न संख्या में कुछ
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Economic Differentiation

- (a) Northern Tribes practice hunting and gathering.
- (b) Central Tribes are now involved in agriculture due to assimilation into Hindu society.
- (c) Coastal Tribes practice fishing.

Contemporary Changes - Similar to caste, which is based on occupational segregation and associating with social & religious disabilities and privileges are also now entering tribal societies. E.g. Tribals practicing untouchability.

Trends of Equality - Tribes have high sex ratio of 990, there is no strict ascriptive and hierarchical divisions.

The egalitarian tribal societies have been found to be differentiated in various studies.

U.P.S.C.

50 (a) The urban migrant and 'ritual' leg of home.

Urban migrants are those who migrate to urban areas for various push (social compulsion) and pull (social mobility) factors.

Social consequence of urban migration

- 1) Efficient division of labour - migrants get the opportunity for specialised occupations, which can reduce anemic behavior
- 2) Value dissemination through interaction of little tradition of home and great tradition of aspirational cities.

But the urban migration alone does not increase social order. The migrants feel the 'ritual' leg of home because -

- 1) Risks of overurbanisation - exposure to urban congestion, epidemics, lack of basic services.

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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- 2) Social closure practice of urban elites reduces degree of integration of migrants - leading to ghettoisation and alienation
- 3) The kinship ties of family, wife and children is absent in cities
- 4) Assimilation of own identity and culture. Stereotypic behavior of locals if migrants attempt to preserve same - maladjustment can make them marginal man
- 5) Crimes, delinquency and inequalities

The urban migrant crisis is currently being addressed by state through PM urban missions like AMRUT, Swachh Bharat and Affordable housing schemes.

5. (b) Social change can be brought through public policy. Critically analyze.

Public policy plays a major role in bringing, promoting and preventing (negative) social changes.

It is seen in following manner -

① Bringing positive social change - The Right to Education Act has given mobility to erstwhile deprived children.

- Fast Track courts are ~~addressing~~ hastening justice delivery leading to equality.

② Bringing negative social change - The Maternity Benefit Act is slowly leading to perception of women as weak and require extra support. This is leading to low hiring of women, wage gap, glass ceiling

U.P.S.C.

Public policy can also be status quoist and preventing social change.

① Preventing negative social change - The Anti Narcotics law prevents anomie in Society. The PCPNDT Act prevents demographic instabilities due to male preference.

② Preventing positive social change - The positive discrimination and reservation system is sometimes criticised as hindering merit. It does not let India to become achievement oriented free of caste.

- Green Revolution, announcing of MSPs etc. are considered to be reducing rationality in nutritional targets as only cereals are promoted.

Further, public policy alone cannot bring social change, (Upendra Bakshi) argues that even political will is necessary.

U.P.S.C.

प्रश्न संख्या
(Question No.)

50 (C)

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Slum is the lifeline of urbanity. Comment.
Slums are found in almost all cities of the world including Boston (studied by William Whyte) and Dharavi in Mumbai

This points to their indispensability in urban areas.

- 1) They ensure provision of all services and mental work - Functionalist Theory
- 2) They are also attributed as reducing ~~in~~ social responsibility of state and civil society.
- 3) Oswar Lewis in culture of poverty thesis says that slums are medium of perpetuation of value system of the poor.
- 4) Cohen and Miller also mentioned it as distinctive sub-culture and culture
- 5) Slums provide a vote-bank to political

U.P.S.C.

parties and easy mobilisation of supporters.

Slums are not lifelines but created for vested interests.

1) AR Desai attributes slums as feature of welfare state.

2) Marxists argue that it is created by dominant groups to establish their positions.

3) Nersa Bussa argues that middle class plays a role, since slums provide cheap child labour.

4) Slums are ones represented by minorities
E.g. GS Shah finds SCs; in USA, blacks resides in slums.

Slums are necessary in urban areas but the dwellers have to be assured socio-political rights like JAGA mission of Odisha.

U.P.S.C.

So (d) Briefly discuss the concept of ethno-nationalism along with suitable examples.

Ethno-nationalism is the ideology based on the belief that a community of people share similar values based on ethnicity.

The concept has many dimensions.

Ethno-nationalism as functional

→ It leads to regional politics and rise in political aspirations / people participation

- Rajni Kothari e.g. regional ethnic parties in Indian enrich federalism like BJD Biju Janata Dal of odia people

Ethno-nationalism as dysfunctional

→ It can lead to ethnic chauvinism, hostility to migrants, subnationalism and secessionism. e.g. Naga movement, sons of soil perception in Marathas, Dravidian nationalism

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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Ethnonationalism as result of material conditions

→ Relative Deprivation E.g. Punjab Insurgency
despite economic prosperity

→ Competition for scarce resources and
regional disparities E.g. Tribal movements,

Bodoland & Gorkhaland issue

Ethnonationalism leading to social change

→ Historical demands have led to Indian
~~regional~~ reorganisation of states based on
linguistic regions . E.g. Fazl Ali commission
approval .

→ Granting of autonomy to regions and
enrichment of democracy . E.g. 5th & 6th
schedule areas in Indian constitution .

Ethnonationalism from charismatic leaders

E.g. Phizo (Nagaland), Potteru Sriramulu (Andhra),
Periyar (Tamil Nadu), Bal Thackeray (Maharashtra)

The concept of ethnonationalism can be related
to the socio-cultural and political milieu of India.

U.P.S.C.

Q.5 (a) Give a brief overview of the "Evolution and persistence of communalism in Indian society".

Communalism is an ideology in which a community promotes its own interests at the cost of other communities.

While it can be based on ethnic, racial, religion etc., in Indian society it is based on religious antagonism.

Evolution of communalism in India

- 1) Impact of colonial rule - With an overall objective of divide and rule policy and appeasement to weaken national movement, Britishers pitted the Hindu-Muslim strife.
- 2) Pluralistic nationalistic consciousness - E.g. Radical nationalism in form of Hindu Mahasabha and Muslim League.
- 3) Socio-political milieu of India - In present

times, political parties find it easier to mobilise supports based on religious identity.

Persistence of communalism in India

- 1) The vested capitalist interests - By use of technology, and media and material conditions, social phenomena are given communal phenomena color to increase profit. E.g. Recent Tanishq ad-campaign which was taken down was criticised.
- 2) Ideologies promoted by state - This is seen in form of majority dominance, appeasement of minorities, state budget used to promote religious policies.
- 3) Cocktail of democracy, poverty, illiteracy - It makes the situation conducive to arouse false consciousness based on sectarian interests.

Adding to it, the partition history of India based on religion makes communalism a social fact, thus persisting till today. E.g. 2020 Delhi Riots.

U.P.S.C.

प्रश्न संख्या
(Question No.)

प्रश्न संख्या
(Question No.)
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6. (a) "Domestic violence is India's most widespread crime against women". In the context of this statement, examine to what extent, domestic violence act protects and grants relief to victims of DV.

Domestic Violence Act is a legislation aimed at reducing atrocities against women in private and household spheres.

It protects and grants relief to the victims of domestic violence to some extent

- ① As a sanction against exploitative patriarchy - punishments assigned in the act are social controls against violence to women
- ② Incorporate protection in emerging forms of families also - The act comprises domestic violence in cohabitation and live-in relationships
- ③ Gives the victim inclusion to justice delivery services - women herself can

registers case without promise of warrant.

④ legislation is secular in nature - women of any religion, caste etc. can lodge complaints. It also identifies both physical and mental violence against women.

⑤ Protection from patriarchal bargain - violence of female domestic members like mother-in-law is also recognised.

⑥ Access to technology and empowerment of women - online complaints are allowed and rehabilitation measures like education, employment through shelter homes

But the incidences of domestic violence in India has not reduced.

Failures in Domestic Violence Act

① Patriarchal ideology is strong - Women are

U.P.S.C.

prevented from social discourse, under reporting
and social stigma attached to women going
to courts

② Notion attached to stability and sacredness
of marriage should not be reduced

③ Rise in fundamentalism - discourage
empowerment of women by religious backing.

④ Marxist view - women are economically
dependant on men, hence subordinate to
them. Even legal charges cannot be ~~be~~ put up
by women.

⑤ lack of formal and informal education
- women are not aware of their rights
and illiteracy hinders their bargaining to
rights

⑥ Political apathy of state - some forms like
marital rape are kept out of purview of
domestic violence despite Verma Committee

recommendation.

⑦ Elites among victims - It is argued that only certain privileged classes of women have benefitted from the act. Dalits, Muslim women are more vulnerable.

While Article 14 of Constitution grants right to equality to women, the implementational issues have given mixed results to Domestic violence act.

Cultural institutions like media, literary traditions have also played a role which are still largely patriarchal

60 (b) "The pluralist and multi religious character of Indian society is facing constant challenges." Discuss in context of problems of religious minorities in India.

Indian society is plural and multi-religious with religious freedom and tolerance. Yet latently, there have been challenges to religious minorities.

Pluralist and Multi Religious Character

1) Monotheist and Polytheist

↓
Islam, Christian,
Parsis, Tribal religious

↓
Hinduism, multi
totem animistic
religions

2) Monist, Non Monist, Semitic

↓
unity of god
and follower

↓
deny existence
of god

↓
strict separation
of god & follower

E.g. Advaita Bhakti,
Sufism, Nirguna
Hinduism

E.g. Buddhism,
Jainism

E.g. Islam,
Christian,
Parsis.

3) Sects and cults

Mutts, ISKCON,
lingayats

maresh Yogi, Sadhguru,
Nath sampradaya

4) Also atheists, claiming non-religiosity.

Religious minorities in India

→ Hinduism is majority (80%)

→ Muslims (14%) and others - Christian,
Buddhist, Jain, Sikhs, Parsi are minority

Problems faced by religious minorities

1) Form of state - democratic state is
majority rule. Hence, inherent contradiction
is neglect of minority interests.

2) Conflicts and antagonism - Hostility due
to economic competition for resources

3) Stereotyping ghettoisation and habitational
segregation - minorities are over represented

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in slums and substandard living conditions.

4) Reaction to proselytising religions - Christian missionaries are seen with suspicion and recent upticks against Islam as encouraging conversions by love Jihad.

5) Alienation - lower access to education, jobs also hinders mobility and estrangement from larger society. E.g. Only 27% Muslims are in regular employment & 2% pursue higher education.

6) Gender issue - Punjab has the lowest sex ratio and Sikhs have highest son-male preference. Strong patriarchal society leading to more atrocities on Sikh women.

7) Demographic Issues - Despite high education, economic prosperity, Parasis are called urban tribe (population is < 60000). It is

inward looking society with strict intra-breeding.
Researches also mention genetic issues in them
due to it.

→ Some of the above problems are
being addressed by the state and civil society
like Jan Vikas Karyakram, Humari Dharohar,
Vikasat, Hunar Haat (to protect their culture),
Jiyo Patti (medical and health support) and
scholarships to improve social capital.

→ In order to reduce challenges and
ameliorate conditions of minorities, practical
solutions are needed.

- ① Improving capabilities by education - Sachar
Committee
- ② Reducing patriarchal notions to reduce
educational unemployment by ⁱⁿ Muslim women
educated unemployment
- Malvika Karlekar

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8. (a) "Middle class has been taken as the cornerstone of a stable democracy." Discuss in context of Indian society.

The middle class of India rose to prominence during the colonial rule and swelled post 1991 LPG reforms, playing a greater role in stabilising the democracy.

Middle Class as source and leadership to independence

- ① By primary westernisation, they were the first to acquire English education.
- ② They demanded access to public jobs and acted as mediator between the British and masses. E.g. SN Banerjee.
- ③ They became economists and journalists who highlighted dictatorial state of colonists and broke down false consciousness of masses that British will civilise India. E.g. Dadabhai Naoroji, Bal Gangadhar Tilak

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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④ They also played leadership in early social reform movements. E.g. Abolition of Sati by Raja Ram Mohan Roy, women education by Ishwar Chandra Vidyasagar.

⑤ In order to put up an organised mass struggle, the middle class of lawyers like Gandhi and Gokhale were responsible for mobilisation of masses.

⑥ A new leadership of Nehru and Bose were also pragmatic and gave vision of development of India.

Middle class for Planning and Revolution in Independent India

① They gained technical education and training in IITs, AIIMS etc. who helped in evolution of modern industries.

② Employed in PSUs (engineers), hospitals (doctors)

U.P.S.C.

and agricultural scientists were the new human resource and social capital.

→ India was not self-sufficient that time and food insecurity had weakened our bargaining power E.g. Dependence on USA (PL480 program).

③ Efforts of Mr. Vireeswaraya and MS Swamina than, PC Mahalanobis made the democracy of India stable - prevented disintegration of nation.

④ As state lacked enough capital, it was the saving attitude of middle class that helped in sustaining middle mixed economy.

Post LPG Reforms functionality of middle class

① The Balance of Payment crisis could have collapsed Indian democracy - but the consumerism of middle class was largely responsible to working of reforms.

U.P.S.C.

② The middle class now demands improvement in quality of life through new social movements E.g. Against Delhi air pollution.

→ Although some instances of conflict and pathological traits can be seen in middle class against democracy.

① They are seen as exhibitionists, aspiring to opportunistic power ~~seeker~~ and fragmented on ethnic lines as per Todre Beville.

② Yogendra Singh differentiate urban and rural middle class (MC) with conflicting ideological leanings. While UMC is rising, rural MC is decreasing.

Nevertheless scholars like Amartya Sen refer middle class as argumentative Indians and Gurucharan Das sees them as creative, innovative risk taking, who are harbingers of democracy.

8. (b) The lopsided, inequitable, and environmentally destructive processes of development has given rise to environmental movements in India. Examine.

The crisis of development and unsustainability of social-environment has led to inequalities and deprivation giving rise to environmental movements.

In India, the causes are accorded to

Lopsided, inequitable and destructive processes

- ① The chipko and Appiko movement - destruction of forests by stale and capitalists
- ② Narmada Bachao Andolan and Tehri Dam Movement - obstructing natural course of river

But RC Guha and Amrita Bariskar

reject the above movements as environmental and recognise social reasons

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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They called it subsistence struggle because the developmental processes lead to

- ① loss of livelihood and alienation of peasants from economic process. E.g. In Chipko movement, they lost access to forest dependant agricultural activities
- ② Deculturation and Detribalisation - displacement of habitation for development and lesser compensation or rehabilitation led to violent revolts against state
- ③ Association of ethnic identity with the Environment - Forests and nature was compared to gods (totems) which are sacred & spiritual
- ④ Exploitation of women by use of patriarchy, violence - E.g. During Chipko movement, alcohol was distributed to males

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who then drank and women were subjected to violence. Due to role of women, Chipko is called eco-feminist movement.

⑤ state and bureaucratic apathy to needs of local people. At the same time, it was furthering of capitalist interests. E.g. Dams

⑥ The environmental movements are also seen by the leadership, mobilisation and ideology

↳ Medha Patkar,
Chandi Prasad Bhat.

↳ Gandhian, Marxian, Constructive Negotiations
(Peaceful) (Violent)

⑦ Some western sponsored environmental movements (like Greenpeace India) ~~also~~ are seen with suspicion due to their vested interests.

However, with contemporary consciousness and rise in middle class, some indigenous movements are also coming up

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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like .

- ① Against water pollution in Kolkata (arsenic contamination from textile industry) .
- ② Against Delhi air pollution - agriculture and industries
- ③ Against water crisis in Chennai - anthropogenic activities

with increase in civil society participation, cognisance of SC and National Green Tribunal and numerous rules under Environmental Protection Act , environmental concerns are being ~~ag~~ addressed .

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80 (C) "Surrogacy is both a need and source of income". Discuss in context of Indian society.

Surrogacy is a process in which the child bearing role of a woman is performed by another woman but after birth child is handed over to the former.

Commercial surrogacy has been banned in India but altruistic surrogacy is allowed.

Concerns leading to ban

- 1) The surrogate is often exploited due to poverty and illiteracy.
- 2) estrangement of the child, sometimes due to abandonment by intending parents.
- 3) capitalistic practice - it is affordable only by rich and dominant sections of people.

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But it is argued that surrogacy
is a need and source of income in India

- 1) Childless parents often suffer from social exclusion due to stigmatisation.
- 2) Child is seen as functional pre-requisite to stability of family.
- 3) Children are the possessors of traditionalised authority.
- 4) Income from surrogacy can improve capability of surrogate mothers - effective role allocation in society.
- 5) Women will suffer - patriarchal society perpetuating unpaid labour.

In order to achieve improvement in human development and reduce social inequalities, surrogacy should be regulated, not banned.

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6. (c) "Demography offers a potential, 'it's not a destiny". critically comment.

The interaction of demography with sociological variables at individual, contextual and structural level reveals its potential as well as challenges.

Potential of Demography

- 1) Increase in population as led to evolution of modern technology and progressive change in modes of production according to Marx.
- 2) Higher interaction leading lead to rise in both material and moral density
- ensures ~~more~~ social order and value consensus - as per Durkheim
- 3) Ensures that all types of services are available in society. E.g. Rise in ageing society also requires young population to care

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for them.

But it is not the density due to multiple issues like

- 1) Rise in psychological and societal issues of the aged. E.g. crimes against old people in Delhi, separation from family during COVID
- 2) The social obligation of reproduction added to individual aspiration of security during old age leads to son meta preference and skewed sex ratio. E.g. child sex ratio fell from 929 (2001) to 919 (2011).
- 3) Feminists have argued that despite higher enrollment of women in economic life, their problems are not addressed E.g. Issues of maternal work life, health effects of menstruation etc.

In order to reap the demographic dividend @ 2041, India needs to take a more inclusive approach.