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## SOCIOLOGY (TEST CODE : 2302)

Name of Candidate	ANITEJ PANGTEY		
Medium Eng/Hindi	ENGLISH	Registration Number	657500
Center	ONLINE	Date	09/09/23

### INDEX TABLE

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

Total Marks Obtained:

Remarks:

### INSTRUCTIONS

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

Is student recommended for One-to-One mentoring?

Recommended

Strongly Recommended

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

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

## EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

**All the Best**

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## SECTION - A

1. Write a short note on each of the following in not more than 150 words.  
10 x 5 = 50

(a) "How does M.N. Srinivas' concept of 'Sanskritization' shed light on the process of social transformation and cultural influences within Indian society?"

MN Srinivas explains Sanskritization as the 'imitation of lifestyles, beliefs & values of the dwija caste by the lower caste individuals & families to mobilize themselves upward in local caste hierarchy'.

Geertz explains Sanskritization of Georgs in his 'Religion & society in the Georgs of South India'.

Sanskritization reflecting Indian Society

I) on SOCIAL TRANSFORMATION

① Caste Mobility: seen through Sanskritization; against Indological

view of Ghurye & Henry Maine.  
↳ Lingayats mobilized in 12<sup>th</sup> century

② Open System : of 'jati' rather than closed system of 'varna' was empirical reality of Indians

II) ON CULTURAL INFLUENCES

① Upper castes seen as reference individuals by all members of society

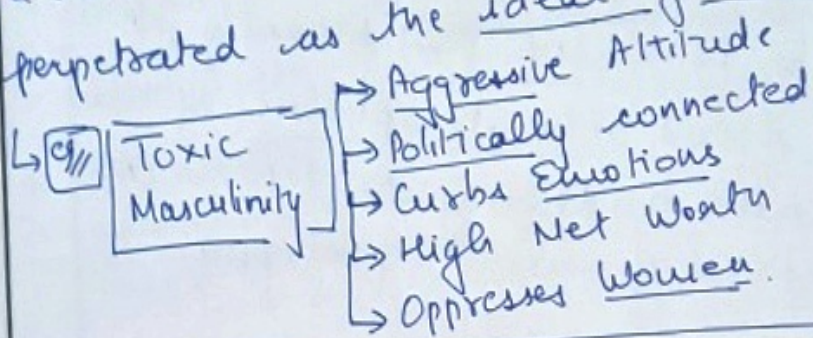
② Soinivas also included other DOMINANT CASTES (otherwise middle or lower castes) as culturally influencing people. eg// Vokkaligas → dominant caste in Rampura village; they were imitated.

CRITIQUE → Reflects Bohrnical ideology (Gail Omvedt)  
→ Idea of De-sanskritization of lower castes observed (C.D.N. Mazumdar)

Despite the critiques, SANSKRITIZATION helps understand social transformation in ancient & contemporary INDIA.

1. (b) "Examine the notion of 'toxic masculinity' and its role in shaping behaviours that uphold sexism and the patriarchal system."

Toxic Masculinity is the concept given by R. W. Connell. It talks about the gender roles & attitudes that are culturally perpetuated as the ideal for men.



Toxic Masculinity → shaping behaviours of sexism & Patriarchy

Toxic Masculinity, as per Connell, not just oppresses women but also oppresses other men who are forced to adhere to unattainable standards of Masculinity.

I) Shaping SEXIST BEHAVIORS

① Men should work & women should adopt reproductive role in household. [held by Parsons, G.P. Murdock]

② Results in emotional & physical abuse of women by men trying to be MASCULINE. [Eg] Recently school boys shared intimate photos of their classmates → adhering to MASCULINE standard of sexual profligacy.

## II) Perpetuates PATRIARCHY

③ Michelle Rosaldo contends that violence by men is through which women are controlled by men.

④ Male dominance in economic & political spheres leads to 'glass-ceiling' & women lack representation in these domains [Sylvia Walby]

However, contrarily, some view Toxic MASCULINITY not as patriarchal but as result of the nature of the top positions of status

1. (c) Examine how did the research of D P Mukerji contributed to understanding the sociological dynamics of rapid urban growth in India?

D.P. Mukherji is a doyen of Marxist sociology in India. Belonging to the Lushkoff school of sociology, he made seminal contributions to study of urbanization, modernization etc.

### Research of D.P. Mukherji

- ① Held that problems of modern world resulted from over-individualization. i.e., individual rights gained prominence over community responsibilities.
- ② Believed that 'socialisation' must balance out individualization for balanced growth of society.
- ③ For this, he relied on Indian

cultural studies to offer a  
balanced view of modern society

For Urban growth

- ① Individual aspirations are driving urban growth.
- ② Villages - representing community commitments - are left behind.
- ③ In cities, rise of crime, poverty, high inequality etc. are all result of over-reliance on modernization.

To resolve this, Mukherji suggested a balanced RURBAN-model of growth. ☞ recent PURA scheme also focusses on the organic & linked growth of urban & rural areas.

1. (d) "How does Louis Dumont's perspective on the Caste System in India contribute to our understanding of its social and cultural dynamics?"

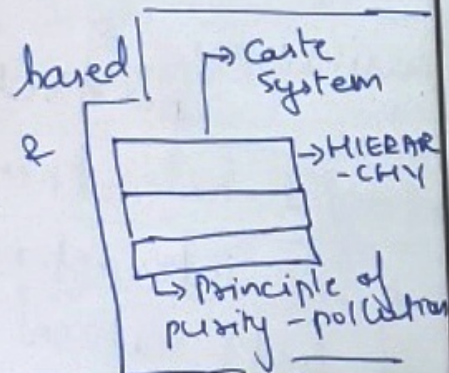
Louis Dumont gives his perspective on caste system in his book 'HOMO-HIERARCHICUS'.

Dumontian perspective on caste

① Unique system with no similar systems globally.

② Based upon the ideology of hierarchy.

③ Hierarchy itself based on principle of purity & pollution.



Utility in explaining social & cultural dynamics of caste

① Continued presence of caste system in India explained through ideological perspective of Archheim DUMONT.

② Universal Ideology: 'varna' hierarchy ideology is found across India uniformly. Result of a single principle of purity-pollution shared by all.

③ Influence in secular domain: Political sphere sees caste-based voting; Economic sphere sees dominance of upper castes in top posts → Hierarchy of caste maintained

Limitations of Dumontian perspective

① Interactional theorists view caste existing via interactions [eg] rules of [taking food] rather than psychological ideology.

② Beteille contends that Dumont was explaining 'how caste ought to be than how it is'.

Despite the critique, concepts like SUBSTANTIATION of caste given by DUMONT aid our understanding of caste

1. (e) "To what degree is the influence of religion over social life receding, reflecting the process of secularization in Indian society?"

Secularization is defined by NN Srinivas, as the process in which what was previously religious is ceasing to be such.

It also involves the process of structural differentiation → social structures being free from religion.

Influence of religion over social life declining → SECULARIZATION

- ① Court-Marriages instead of ritualistic marriages are on the rise.
- ② Inter-religion & inter-caste marriages - against RELIGIOUS SANCTION - are rising in society.
- ③ Education is largely based on

secular lines driven by  
science & technology, than by  
religious injunction

⑦ Politics has been legally separated  
by religion. Section 123 of Represent  
ation of People's Act prohibits religiously  
motivated political campaigns

Limited influence of secularization  
in India

① Madan holds that religion in  
new way can be privatized in  
India. (eg) Hate speeches along religious  
lines still seen in elections.

② Inter-faith marriages are still only  
7% of all marriages in cities.

③ Communist forces are active  
and influence individuals heavily.

④ Continued relevance of God men  
like Ram Rahim Singh, Sadhguru.

Thus, as Y. Singh contends,  
India is both modernizing & neo-  
TRADITIONALIZING (retaining religious  
motivation)

2. (a) "Examine the connections among caste, class, and power in Indian society, as captured by the phrase 'Soil grows caste, machine grows class'."

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Caste, class & power are 3 dimensions of stratification which are observed in Indian society.

Caste is a status group according to specific amount of social honour to its members. Class refers to the market position of a person, linked to idea of capitalism.

As India began its shift from feudal mode of production (soil) & concerned social stratification of caste to capitalist mode of production, the nexus of caste & class was complicated.

Connections among caste, class  
& Power

① Beteille believes that in pre British times, Indian society saw a 'symmetrical hierarchy' of caste, class & power.

↳ BR Brahmins high on all dimensions  
Dalits low on all dimensions.

② However with modernization forces of education, land marketization & newer occupations, the symmetrical hierarchy became asymmetrical

↳ BR in Sripuram, writes Beteille, Adi-Dravidas (Dalits) were now the major land-holders → Highest CLASS position despite being of lowest CASTE.

③ Caste & Power affiliation

↳ Pre-British period: mostly the Kshatriyas were the political elite.  
(COMMON)

↳ This view is contested by PANIKKAR who holds that Mauryas & Guptas

signify presence of Non-Kshatriya  
political elite.

↳ Post-Independence changes → Democracy  
Panchayat  
led to further democratization of  
political power vis-a-vis caste.

↳ Nadars of Tamil Nadu, write Rudolph  
& Rudolph, politically mobilized  
themselves despite being Dalits.

⑦ However, CASTE BASED SYMMETRICAL  
HIERARCHIES are still observed

↳ ④.1 Caste & Class: Carol Upadhyaya's study  
of Bengaluru IT companies → most  
service workers were from upper caste.

↳ ④.2 Caste & Power: Recently, writes  
Ghanshyam Shah, the murder of a  
Dalit Sarpanch in Gujarat highlights  
negative view caste mobility in politics.

Thus, as Y. Singh writes, India  
faces SELECTIVE MODERNITE. Both the  
machine grown class & soil grown caste  
remain determinants of stratification.

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2. (b) A.R. Desai's interpretation of Indian Nationalism presents a paradoxical contrast to the conventional 'Nationalist understanding' of nationalism. Please share your views on this juxtaposition. 20

A.R. Desai presents a Marxist understanding of Indian Nationalism in his work 'Social Background of Indian Nationalism'?

This view is in contrast with NATIONALIST view on Indian Nationalism

Nationalist view on Indian Nationalism

Held by leaders like V.D. Savarkar, Mahatma Gandhi.

- ① India was a nation much before British arrival.
- ② Nationalism was based on the common ideas of pluralism, tolerance & acceptance.

③ British arrival & control didn't create but harmed Indian nationalism.

④ Hindu Nationalist view: Hindu culture was the basis of Indian nation

A.R. Desai's view contesting the Nationalist view

① Desai believes that Indian Nationalism is a MODERN phenomena, resulting from British arrival.

② According to him, British arrival offered such OBJECTIVE conditions which led to rise of Indian Nationalism.

↳ [9] Communication networks, new jobs, land marketization brought changes in social structure leading to rise of feelings of INDIAN NATIONALISM

(OBJECTIVE)  
(SUBJECTIVE)

③ Basis of Indian Nationalism was neither Pluralism nor Hindu culture. The basis was the changes in economic mode of production by the British → 'subnationalist streams' protesting against it for their interests → NATIONALISM  
 ↳ Peasants fought to reduce rents,  
Workers fought to increase wages

### Analysis of Desai's critique of Nationalist view

① It is accepted that modern Indian Nation emerged as a result of British intervention.

② However scholars like Commen believe that historically there were many bases for an Indian Nation. Medieval Period → Synthesis of Hinduism & Islam offered a basis for India.

③ Further, there is no empirical proof to verify Desai's view.

Thus, Desai's critique is comprehensive in its structure but overlooks some key points [Y. Singh].

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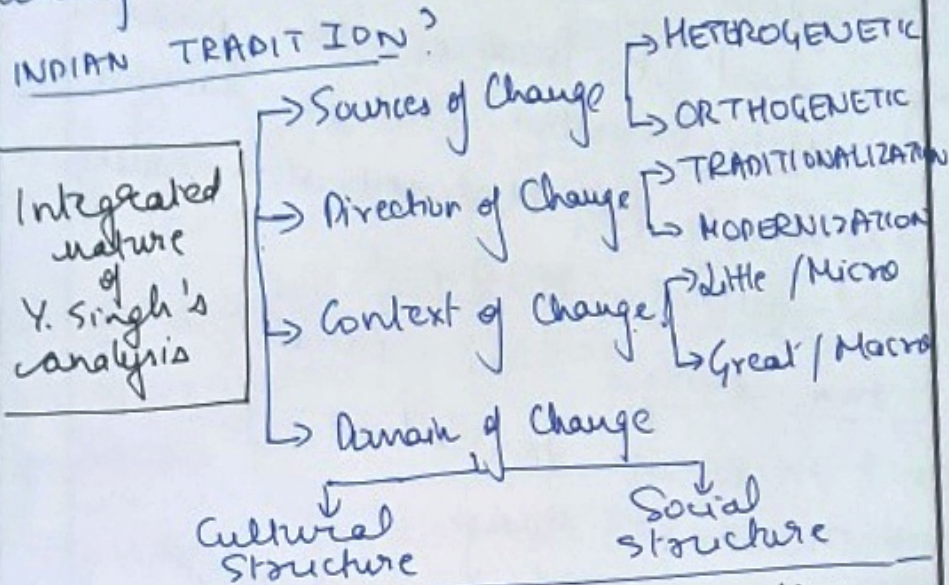
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2. (c) Though integrated and comprehensive, yet Yogendra Singh's analysis of social change has been subjected to criticisms. Discuss. 10

Yogendra Singh analyzed the various schemes for analyzing social change & provided an integrated paradigm to study social change in his MODERNIZATION OF INDIAN TRADITION?



### Critique of Y. Singh's paradigm

- ① J.P.S. Uberoi highlights that Y. Singh focuses too much on uniqueness of Indian modernization. Uberoi believes that a similar process

- of modernization as globally is playing out in India.
- ② Similarly, modernization theorists like Daniel Lerner would argue that modernization is about rationality of goals which is common to all societies.
- ③ Postmodern scholars like Ajit Purohit argue that the modernization paradigm is a 'Meta-Narrative' that is harmful for the society. ☹️ Modernization leading to land alienation of tribals.
- ④ Marxist critique: his paradigm doesn't recognize potential for REVOLUTIONARY change.

Despite this critique Y. SINGH's work is seminal in nature in offering an IDEAL TYPE for other scholars to analyze social change in India.

3. (a) According to Dipankar Gupta's viewpoint on the caste system, its essence lies in the diversity and ritualization of various social practices, rather than a singular hierarchical structure. Analyze this idea and its implications. 20

Dipankar Gupta contends in his 'Discrete Castes & Muddled Hierarchies' that no singular, universal hierarchical structure of caste exists - as was held by DUMONT & GURURU

Castes, rather, are based on horizontal differentiation based on ritualization of diverse social practices

Dipankar Gupta's viewpoint on caste system

I) Against singular hierarchy

- ① Gupta studied the various 'Jati' Puranas of different castes.
- ② Through the study he observed

that no caste accepted their own inferiority.

↳ Jats viewed themselves as superior to Brahmins who were viewed as lazy by them

③ This contests universal hierarchy view.

④ Furthermore, even the much lower castes didn't accept their ritual pollution. They contended their status to misfortune or other mishaps.

II) Caste through DIVERSITY & the RITUALIZATION of Social practices

① Caste or 'Jati Puranas' had their own hierarchies & stories of origin of the respective castes.

② These puranas also ritually sanctioned the different social practices

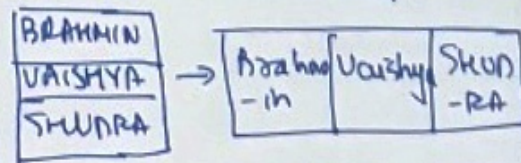
of the castes.

③ Even the otherwise considered RITUALLY IMPURE practices were ritually sanctioned.

↳ ANOT CASTE solemnized their Govaiyya festival with pig-blood; yet Brahmins took water from them.

IMPLICATIONS of this idea

① Difference rather than hierarchy: between different caste groups



② Undermines idea of singular hierarchy & singular definition of pure-impure [DUMONT]

③ Provides a more empirical analysis of caste-system; made from SUBALTERN perspectives.

This view of Gupta is contested by Ghanshyam Shah who holds that perpetuation of untouchability - even today - highlights presence of rigid HIERARCHY.

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3. (b) The concept of Little tradition and Great tradition holds substantial importance in comprehending the dynamics of social change in Indian society. Delve into this significance and its implications.

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The idea of Little Tradition & Great Tradition was first offered by Robert Redfield in his study of the Tepoztlán village in Mexico. In Indian context, it was applied by Milton Singer & McKim Marriott.

Concept of Little & Great Tradition	
Little Tradition	Great Tradition
→ Culture of the <u>folk</u> , <u>unlettered</u> people.	→ Culture of the <u>elite</u> , <u>reflexive</u> few of society.
→ Tradition of <u>rural</u> or <u>tribal</u> people.	→ <u>Praxis</u> , <u>scholar</u> , <u>urbanites</u>
→ Communicated <u>ORALLY</u>	→ Communicated in <u>WRITTEN</u> form

Interchanges between the 2 traditions took place through process of Parochialization & from

Great Tradition to little Tradition) & Universalization (from little to Great Tradition).

Significance of GT & LT in studying social change

① Counters the self-sufficiency: myth perpetuated by orientalist scholars like Maine & Metzger.  
↳ Singer points to multiple Ramayana existing in India via process of Parochialization

② Aids in sociological study: of tribal society & the influence of wider society upon them.  
↳ Surjit Sinha utilizes GT & LT concepts to study 'peasantization of tribals' like Santals.

③ Studying historical events: Cultural study of history can be undertaken through GT & LT.

↳ Commens holds that Medieval India had the syncretic Great Tradition of Hinduism & Islam as basis for nationhood

### Implications of these concepts

- ① Further utilized by other scholars.
  - ② Formulate Ideal Type for analysis of social change.
  - ③ Hybrid dynamism in society. Ex
- Universalization explains popularity of local deities like 'SANTOSHI MATA' across India

### Critique → Scholarly Debate

- ① Y. Singh believes that GT & LT only explain cultural change & not structural change in society.
- ② S.C. Dube has offered a wider set of 6 traditions to comprehensively explain the social change in India

Despite the concerns, the GT-LT paradigm is ubiquitously used in sociology to study dynamics of social change in India



3. (c) The relationship between law and society is reciprocal in the context of societal transformation. Please provide your viewpoint on this interplay. 10

Law is the formal, standardized code of social norms passed by a legislative authority.

Law & society share a reciprocal relationship as law is code of SOCIAL NORMS; and that Society is governed through laws.

Reciprocal Relationship of law & society — regarding societal transformation

I) Society transforming laws

① Technological changes like AI, Blockchain have forced countries to formulate Data Protection laws.

② Social Morality: also brings change in laws. [eg] society beginning to accept homosexuality → decriminalization by court.

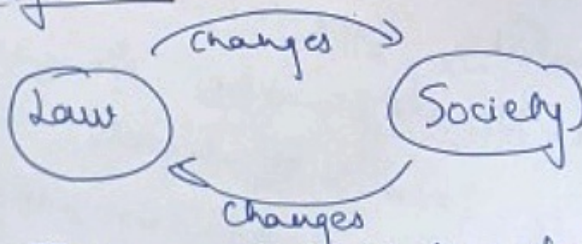
③ Legislative Body itself is part of society & its members belong to society, thus law making is influenced by law society

II > Laws transforming Society -

① Laws legitimizing positive social change:  Ban on untouchability through CONSTITUTION.

② Laws initiating social change:   
Transgender rights Act, 2019 offering recognition to socially neglected group.

③ Laws preventing social change which is negative.  Ban on use of e-cigarettes in India.



Thus, a dialectical relationship of law & society sustains societal transformation

## SECTION - B

5. Write a short note on each of the following in not more than 150 words. 10 x 5 = 50

(a) illuminate the societal contradictions inherent in sex work within the Indian context.

Recently, the Supreme court has accepted 'sex work' as a legitimate profession.

Sex work refers to the work carried out by women/men for satisfying sexual desires of others on payment.

Societal Contradictions inherent in Sex Work

① Devadasi system v/s Sex Work

Whereas Devadasi system was ritually sanctioned & accepted, sex work is ridiculed & degraded.

② Contradiction in attitudes of upper caste men: Pratima Pardeshi writes how upper caste men enjoy

exploiting the sexuality of lower caste sex workers, they are stoutly against offering sexual autonomy to upper-caste women.

③ Tribes & Sex Work: Major section of prostitutes are tribal women who were forced by economic compulsion or sold as bonded labour.  
↳ women of Bacchada tribal of MP are 'pimped' out by their brothers & fathers.

④ Contradiction also exists with sexuality being upheld in Indian culture ex Khajuraho sculptures yet being degraded in real, present life.  
Fighting these contradictions requires a shift in world-view towards sex work. The Supreme Court judgement is a first step in that direction.

5. (b) Conduct a critical analysis of the various methodologies used to comprehend the notion of "ethnicity."

Ethnicity is defined as the commonality feeling generated among social groups sharing common social, cultural, ancestral or national histories.

- ↳ [eg] Hindus are ethno-religious group  
↳ [eg] Indians are ethno-national group

Perspectives used for studying notion of ETHNICITY

### ① Marxist- Perspective

↳ Paul Hirst contends that ethnicity is construct perpetuated by ruling class to divide the subject class & prevent 'class consciousness' from forming.

[eg]  Dalits & OBCs divided among the lower castes.

## ② Functionalist Perspective

↳ studies ethnicity as performing the integration function within society.

eg) Aurkheim believed that religion integrated society & reduced suicide

## ③ Feminist perspective

↳ Kimberley Creshaw holds that ethnicity is another dimension of intersectional discrimination against women.

eg) Zoya Hassan → a Muslim woman is much differently placed than Hindu one

## Critique of Perspectives

① Marxist view denies the reality of caste-discrimination [B. R. Ambedkar]

② Functionalist view overlooks the 'CLASH OF CIVILIZATIONS' between ethnicities [Samuel Huntington]

Rise of newer perspectives like Post-modernism have further enriched studies on ethnicity.

5. (c) Conduct a thorough examination of how communalism influences the diverse social fabric of Indian society, highlighting its implications on pluralism.

Communalism is defined as the ideology which prioritizes one's religious identity over other identities & establishes an 'OTHER' community in society.

Influence of Communalism on diverse social fabric of India

① Results in communal conflicts between religious communities.  
↳ Paul Brass states how the major chunk of deaths in violence are from the minority.

② This violence worsens fears of minorities. They then resort to Ghettoization & 'Social Closure' against the majority.

③ Communalism also fuels regionalist demands. eg Sikh riots of 1984,

fuelled the demand of a separate Khalistan among Sikhs.

④ Kamla Bhasin contends that 'communal riots are played on WOMEN'S BODIES'; during Partition of 1947, lakh of women were raped & molested.

### Implications of communalism in pluralism

Pluralism is the belief that more than one ways of living & religious doctrine are true. Communalists fundamentally disbelieve pluralism.

They hold that their own religious doctrine is superior to that of the OTHER.

Communalism is often aimed to achieve some secular benefit-like jobs, political power - however, in this pursuit it erodes the spirit of pluralism → basis of INDIA as a NATION.

5. (d) The phenomenon of elite accommodation has frequently manifested within contemporary political landscapes. Evaluate this aspect within the context of India.

Elites are defined by Mills as the people who have decision making - power in society & own societal rewards → power, prestige & wealth.

Elite accommodation refers to accommodating interests of elites within sub-political discourse, neglecting interests of the masses  
Elite Accommodation manifesting in India

① Farmer movements: as held by A.R. Desai, are elite-rich farmer driven movements. Interests of peasants like tenancy regulation are left out.

② Political Parties: Partha Chatterjee

contends that there is a growing influence of 'personal power' within Indian parties.

③ Middle Class Elites: Arundhati Ray argues that the new middle classes through gentrification drives are being accommodated at the behest of slum dwellers.

④ Satya Dew & Daniel Thorner highlight this elite accommodation phenomena among rural cooperatives as well.

However, Dipankar Gupta points out in his 'Revolution from Above' that there is rise of a new breed of elites - CITIZEN ELITES like Kailash Satyarthi - who are bringing positive change for society than <sup>utilizing</sup> ~~just~~ their own interests.

5. (e) Craft a sociological account of the escalating prevalence of gender-based violence in India.

According to NCRB report of 2021 there was a jump of 16% in gender-based violence (GBV).

Sociological account of escalating prevalence of GBV

I) Against Women

① Manifest violence

①.1 Sexual harassment at the workplace is increasing in occurrence.

①.2 Rapes & gangrapes are continuing. eg recent gangrape of tribal women in Manipur.

①.3 Public Patriarchy - against women moving out of homes - is getting more common. eg groping of women in buses, on streets.

② Latent Violence

②.1 Restriction of educational & employment opportunities.

②.2 Emotional torture against women. (eg) Lolita Sarkar writes how ANXIETY is life-long companion of a woman.

②.3 Restrictions of equal rights in inheritance, but economic independence.

## II) Against TRANSGENDERS

① Viewed as sex workers as a stereotype & attacked.

② Laws don't recognize violence against transgenders.

③ Family-violence: using torturous techniques like Sex Reassignment Surgeries.

In context of this rising violence, need is for strengthening legal as well as social awareness.

6. (a) Examine how the Prohibition of Child Marriage (Amendment) Bill, 2021, seeking to elevate the legal age of marriage for women from 18 to 21 years, contributes to the advancement of gender equality and empowerment of women within the Indian context.

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### Prohibition of Child Marriage

Act Bill 2021 seeks to raise the age at marriage for girls from 18 to 21. It was brought on the recommendations of JAYA JAITLEY committee.

Contributing to gender equality & empowerment of women

- ① Gender parity: age at marriage is now the same for boys & girls.
- ② Educational support: Raising the age coerces parents to allow girls to enter tertiary sect educational & become skilled.
- ③ Health Benefits: NFHS survey points

out that offspring of women below the age of 21 → malnourished & disease-prone

④ Curbing the Fertility Rate : of women especially in North India above national average of 2.0 (NFHS V)

- UP → 2.4
- Bihar → 2.9

### Concerns with the Amendment Bill

① Treats the symptom : major reason for early marriage of children girls is the patriarchal mindset of girl as 'Paraya Dhan' (else's property).

② Curbs Agency of girl : 25% of cases brought of child marriage are those where girl has chosen her husband.

↳ PCM Act is a bypass for parents to curb marriage by choice of girl

③ Poor enforcement : of the PCM Act ; NFHS-V shows that 23% of all

girls were married before  
age of ~~21~~ 19.

↳ Pushing up the age will make  
little sense without implementation.

⑦ Education is the best contraceptive

↳ NFHS highlights,

♀ Literacy rate of Bihar = 53% →  $\frac{TFR}{2.9}$

♀ Literacy rate of Kerala = 99% → 1.7

Way Ahead for the  
situation

① Educational, healthcare facilities  
for girls has to be broadbased.

② Societal mindset of patriarchy has  
to be modified [eg] #BetiKotibarBano  
(Make the daughter an officer) campaign

Already the average age at

marriage for girls is at 19.3.

Thus, the legal change should also  
be backed by changes in capability  
building initiatives for girls.



6. (b) Explore the idea that environmental movements in India emerge as acts of resistance by communities striving to safeguard their livelihoods and existence.

20

Environmental movements in India have been a characterizing feature since 1980s.

Although they seek to protect the environment, they also seek to protect the livelihoods & existence of communities resident there.

Environmental Movements for protecting livelihoods & existence

① Tribal movements seek to protect their Common Property Resources of 'Jal, Jangal, Jameen' [Water, Forest, Land] vs protests by Niyamgiri Koudh tribals against steel plants.


Tribals rely on forests for their livelihoods.

② Tribals also linked to the nature through their culture.  
↳ [eg] Santhals of Tharkeband in 2022 protesting encroachment of a hill-top treated as 'MARANG BUKU' deity.

③ Chipko movement another example of ecological movements saving livelihoods [Guha in his 'UNDALET WOODS']  
↳ [eg] Bhotiya women of Chamoli saved the trees as they harvested the forest produce for sustenance.


④ Narbado Bachao Andolan led by Medha Patkar is also a call to save the lives & households of the Korbu & Ahil tribals resident on its banks.

⑤ Ecology also offers various ecosystem services to communities. These, although unaccounted, are

key to sustaining livelihoods  
 ↳  Mangroves protection helps in  
protection from cyclones & purifies  
groundwater.

Ecological movements arising  
for other objectives

① often movements are anarchical,  
 fuelled by foreign states to undermine  
development

↳  Greenpeace protesting Kudankulam  
 nuclear power plant construction.

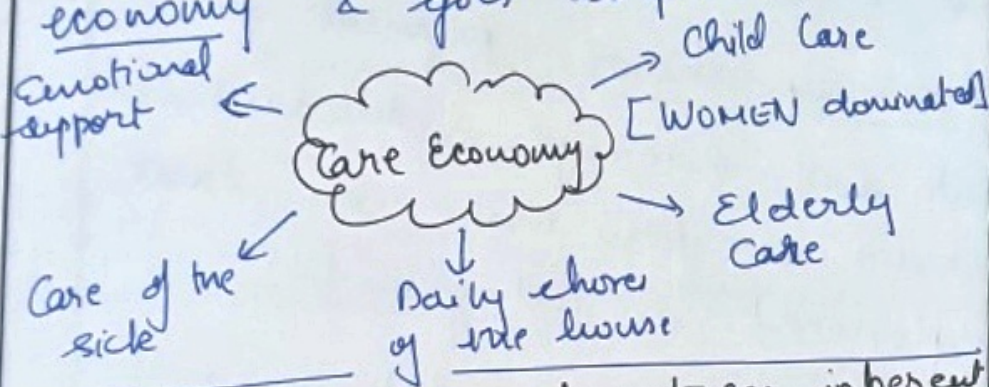
② Ecological movements are also  
 intrinsically linked with feminism  
 as held by Vandana Shiva.

Thus, environmental movements  
 are true social movements ensuring  
 rights protection of tribals, women  
villagers & their livelihoods



6. (c) Assess the sociological perspective of the statement regarding the substantial employment and economic advantages inherent in the care economy.

In the recent economic survey, it is stated that 7.5% of India's Budget GDP is part of the care economy & goes unpaid.



Employment & advantages inherent in care economy

- ① Walby highlights how unpaid care work perpetuates Patriarchy. Adding monetary benefits to it will undermine patriarchy.
- ② Will improve economic independence of women; Ela Bhatt holds that this Janomebly isnt improves the self-worth

of women.

③ Sharing of Work: monetary payments for chores will also facilitate others in house → husband to participate in work & ease burden of women.

④ Frees up Labour: payment for work will minimize redundant work  
↳ Women can focus more on their employment or self-growth.

However monetizing labour may result in commodity fetishism. Many women actually work through their love & care.

Need is to facilitate sharing of domestic labour by establishing symmetrical families & partnership households.