



# VISION IAS

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## SOCIOLOGY (TEST CODE : 2300)

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Medium Eng/Hindi	English	Registration Number	1195934
Center	Online	Date	24/08/23

### 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.

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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) A R Desai studied Indian society through lens of contradictions.

Elaborate.

A R Desai objecting to colonial mould of analysis & blind imitation of Western approaches, gave a new intellectual paradigm of Marxism to study Indian society.

Lens of contradictions

○ Nationalism :- He argued for a materialistic basis. Class

contradictions created by British like in agriculture (Permanent Settlement led to new classes of Zamindars) led to nationalism & freedom struggle.

○ State :- He argued that the state is essentially capitalistic with

a myth of welfare approach. It's contradictions lay in proposed ideal of socialism vs practice of capitalism.

○ Path of development: He argued that India has gone for a capitalistic path.

○ Movements: Peasant movements in colonial times and farmers movements post independence were due to class struggle of proletariat peasants against capitalists.

Desai's views were challenged on ignoring religion, culture & caste but he expanded perspectives in Indian Sociology.

1. (b) Are definitional issues an obstacle in tribal development? Discuss.

Tribals' diversity has posed a challenge in uniformly defining them.

### Definitional issues

- Residual terms :- Defined as not having features of caste like hierarchy, patriarchy, historical religion & so on.
- Hinduisation : NK Bose gave 'Hindu form of absorption' while Ghurye called them 'backward Hindus'.
- Sanskritisation : Positions in caste hierarchy open for tribals like Raj Gonds, Bhis (Sonivas).
- Colonial :- Tribes as practicing 'primitive' ~~agri~~ economy in forests.
- Constitutional → ST identity as a measure of backwardness.

## Obstacle in tribal development

- Defining them in own features leads to autonomy, while considering them 'backward tribes' requires development by integration.
- Without definition, it's difficult to ascertain backwardness parameters.

## Not an obstacle in development

- Constitution goes for 5th, 6th Schedule & Forest Rights Act 2006

- Panchsheel → controlled integration without definition

Tribals must be defined based on their own features (Xaxa) for holistic development.

1. (c) Marriage and family, the two social institutions with biological foundations, are complementary to each other. Discuss.

Family is a co-residential, co-operating unit, containing at least two adults of opposite sexes, maintaining socially approved sexual relations & having children (G.P. Murdock)

Marriage is a contract for having & raising children (Malinowski)

Marriage & family - complementary

- Marriage is the basis of forming affinal side of family
- Marriage regulates reproduction - family of procreation (Brown)
- Family regulates marital selections by deciding criteria, & field of selection for mates →

## 'arranged ~~from~~ marriage'

- Marriage gives opportunity to mobilise resources & connect to wider kins → broader family (Mandelbaum)

However, family & marriage are also not complementary :-

- same sex families, cohabitation live-in → families without marriage.
- Friendships, are form of new families (& use of reproductive tech)
- 'Love marriages', use of internet for spouse selection (Ravinder Kaur) show mate selection on own.

family & marriage form a basic unit of society in social analysis

1. (d) In what ways, New Middle Class is different from Old Middle Class.

Illustrate

Middle class is structurally placed ~~from~~ <sup>between</sup> propertied upper class and manual labour working class (Giddens)

However, in Indian context it is more of a symbolic than structural category (Deshpande)

New Middle class arose post 1990s liberalisation and is different from old middle class which arose during colonial modernity.

Difference between both

New middle class (MC)	Old middle class
<ul style="list-style-type: none"> <li>○ New think tank, arguing on policy (Amartya Sen)</li> </ul>	<ul style="list-style-type: none"> <li>○ Instrumental in national freedom struggle.</li> </ul>

○ New MC files PIL & participates in social movements (Dommen)

However new MC is also dysfunctional as compared to old:-

○ Articulates hegemony of ruling class in civil society (Prabha Chatterjee)

○ Privatises & reproduces cultural capital (Deshpande)  
eg education.

○ focusses on consumerism & world class city living (Jeffrey & Veer)  
This is opposed to minimalistic lifestyle followed earlier.

New MC has broadened democracy being in new reforms (Utsa Khanna Das)  
taking the mantle from old middle class.

1. (e) Discuss the challenges associated with process of ageing from different sociological perspectives.

Ageing is biological, psychological & sociological changes accumulation with increasing years.

### Challenges with process of ageing

○ Feminist :- Older women due to lack of property, widowhood, patriarchal mindset face increasing challenges  
 eg → Vrindavan widows  
 → crimes against <sup>old</sup> women

○ Subaltern :- Lack of capital prevents children to take care of old, higher nuclearization  
 eg → Chamars of Senapur study of Cohn

○ Indological:- While old were considered as repository of knowledge in scriptures, today materialistic perspectives doesn't value this cultural heritage.

○ Marxist:- Lack of ability of old to participate in productive labour force renders them for pauperisation in capitalism.

○ Functional:- Aging creates vacancies in occupations leading to upward social mobility for young.

Govt has enacted Maintenance & Welfare of Parents & Senior Citizens Act, Old age pension & SACRED portal for welfare of aged.

3. (a) "The appointment of Draupadi Murmu as the President of India serves as a significant advancement towards addressing the intersectional marginalization in Indian society". Critically analyse the significance and limitations of intersectional approach to address issues of vulnerable sections in the society.

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Recently Draupadi Murmu was elected as the President of India. Her election is significant in the light of her being a tribal woman, facing intersectional challenge of tribal & gender identity.

### Intersectional approach

It argues that the whole is greater than the sum of its parts. Multiple vulnerable identities accumulating in one person gives rise ~~of~~ to deprivations & exclusions different from individual identities.

## Significance of intersectional approach to address vulnerable section issues

- To analyse additional burdens & marginalisation faced.
- It helps to deconstruct broader categories, to analyse differential impacts. Dalit feminism  
Tharu & Nisanjama highlight how women's movement fail to take challenges of Dalit women.
- Helps state to pursue adequate policies for subaltern  
(eg) → Nai Roshni for minority women.
- Segregates elites from ~~the~~ vulnerable

in categories (eg) → poor farmer  
(class + agriculture) as against  
taking all farmers together.

### Limitations of intersectional approach

① Difficult to identify all possible intersections. ~~like~~

② Different vulnerabilities may  
change position of oppressor &  
oppressed (eg) → poor, lower caste  
man (class + caste) harassing  
wife (caste + class + gender)  
↳ (oppressed become oppressor)

Intersectional approach can broaden  
our understanding to analyse  
multiple deprivations together.

3. (b) Discuss the sociological significance of affirmative actions taken by welfare state like India for the vulnerable sections of the society. 20

Affirmative actions refer to providing positive support for vulnerable sections to compensate for historical injustice.

Sociological significance

① Helped to gain upward social mobility via education & employment.

② Galanter argues that in the long run affirmative actions reduce the stigmatization associated with lower caste of being incompetent. This helps in challenging such stereotypes.

- ① Helps to reduce poverty among backward classes & Dalits aiming for social inclusion.
- ② Educated & empowered Dalits are able to give better opportunities to their children → intergenerational mobility
- ③ Reservations in Central, State & local bodies have ~~not~~ made democracy widespread. Vora & Palshikar argue this changes politics of ideology to politics of representation.
- ④ Affirmative action reduces alienation leading to better integration, functional for society.

## Challenges of affirmative action

○ Galanter argues there is clustering among castes. Some castes take more advantages.

[Justice Rohini Commission for sub-categorization of OBCs]

○ Caste conflicts :- Retaliation by upper castes against caste mobility

○ Lack of affirmative action in private sector. Upadhyay's study in Bangalore shows IT jobs

crowded by upper caste, urban, middle class.

○ Continued discrimination as caste foam mindset (Louis Dumont) refuses to go.

Affirmative action must be complemented by mindset & societal change.

3. (c) Examine the role of social media influencers in shaping culture of consumerism as a new value as against traditional values of minimalistic lifestyle in contemporary Indian society.

10

Social media influencers are charismatic personalities on internet who have wide reach of 'followers'.

Role of social media influencers in shaping culture of consumerism

- ① Selling 'lifestyle' where commodities acquisition is necessary for showing status.
- ② Act as reference group for young generation, who try to imitate influencers.
- ③ ~~A~~ Neo-marxists argue they sell the ruling capitalistic class ideology of consuming more ~~to~~

so the capitalist earns more profit.

○ In post-modern societies, symbols & media dominate the mindset which are used by influencers.

○ Globalization has further brought global influencers who promote materialism.

Traditional values of minimalism was upheld in Gandhian ideology which is continuously contested in contemporary 'lifestyle' & 'life-changes' based society.

## SECTION - B

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

10 x 5 = 50

(a) The relationship between education and social mobility in Indian society is complex and intertwined. Discuss.

Social mobility is the transition of an individual, object, value from one social stratum to other. Education plays (Sookin) a major role in ensuring mobility.

~~Kamat envisages four relations~~

Education & Social mobility

○ Education promotes social mobility:

i) Access to subaltern sections

via literacy programmes. affirmative actions have helped to raise class & status.

ii) Higher inter-generational mobility as children are more educated than parents.

- ① Education doesn't promote social mobility
- i) Kalpana Pandey argues stereotype in curriculum (eg mother shown working) restrict mobility of women.
  - ii) Commercialization of education leads to class based education, where poor receive low quality education.
  - iii) Deshpande argues that upper castes are able to utilise social capital for getting employment. This renders SB of education defunct.
- Govt has initiated New Education Policy, 2020 based on vocationalisation, correcting stereotypes, learning in mother tongue & improving accessibility for subaltern to realise education for true social mobility.

5. (b) "Modern slavery – be it bonded labor, involuntary servitude, or sexual slavery – is a crime and cannot be tolerated in any culture, community, or country". Explain.

While ancient slavery of 'owning humans' may have been largely eradicated, modern slavery persists in many forms & must not be tolerated.

### Modern slavery

○ Bonded labour :- based on poverty, caste bondage, child bondage persists.

○ Involuntary servitude :- Providing service against one's will & across generations.

○ Sexual slavery :- Based on patriarchy, poverty, trafficking.

## Cannot be tolerated

- ① It damages the self esteem, self identity of the victim.
- ② Creates an anomic situation in society, where norms & mores persist.
- ③ Leads to marginalisation, de-humanisation, deprivation & ultimately social exclusion.
- ④ Victims become sub-citizens / 'info-citizens' (Habermas) unable to realise their rights.

Article 23 & 24 prohibits bonded labour & child labour. Bonded Labour System (Abolition) Act, 1976, Immoral Traffic (Prevention) Act have been enacted to prevent modern slavery.

5. (c) Globalisation has led to interconnectedness which can be understood under three major themes—homogenization, polarization and hybridization.  
Discuss.

Globalization refers to free flow movement of people, goods & ideas across nations leading to global socio-economic impact.

### Homogenisation

- Flattening of cultures, where one common global culture evolves
- 'Global citizenship', global identity emerge as a concept.
- Erosion of primordial identities like caste, ethnicity etc. (Anderson)

However, opposite process also exists :-

- Rise of ethnic movements to preserve local cultures.

- Rising protectionism in nations  
(eg. 'America for Americans')

### Polarization

- Those aiming for globalized values against those rooting for traditional values.

### Hybridisation

- A form of 'glocalisation' due to mixing of global & local like 'global desi', 'highish' in conversations.

Globalisation is a multi-faceted phenomenon.

5. (d) Indian Village is a microcosm of Indian society. In this context, Explain the Idea of Indian Village.

Indian village is not just a space. In it, are reflected the basic values of Indian society ( Andre Beteille )

Idea of Indian village as microcosm of Indian society

- Colonial :- They identified as closed, little republics ( Metcalfe )
- Gandhian view :- Villages reflect self sufficiency, simplicity & sustainable growth of Indian society
- Ambedkar's view :- Villages are based on inhuman caste, & narrow mindedness.
- Nationalist view :- Villages contain the true values of unity,

culture & heritage of Indian society.

① Sociological view :-

a) MN Srinivas considered caste & village patriarchy as major institutions in village reflecting Indian society. It is also connected with outside society.

b) Beteille :- He saw caste, class, power, kinship operating in village (Sripuram, Tanjore)

c) Modern view :- Caste & agricultural losing its hold (Dipankar Gupta) villages are well connected, globalised.

New realities of women's role, village politics, role of technology underline idea of Indian village as microcosm of society.

5. (e) What is ethnicity? In the light of recent Manipur Violence, discuss the issue of ethnic conflicts and reasons for it from Sociological perspectives.

Ethnicity is based on cultural ideas! An ethnic group is perceived to be so by the group & by the others (Giddens).

It can be on the basis of biology (family, kinship), territory (region, locality) or culture (language, religion).

### Reasons for ethno-conflicts

- Perceived relative deprivation:  
Kukis feel they haven't received development as much as plain residing ~~Meiteis~~ Meiteis
- 'Internal colonialism' (Hechter)  
→ Demands for separate

administration due to <sup>perceived</sup> feeling of internal colonialism.

### ○ Instrumentalist perspective

Few argue that ethno conflict is being utilised by elites for vested self interest.

### ○ Attachment to identity →

Both communities are deeply attached to ethnic identity

### ○ Cross border linkage → Others

argue than ethnic linkages across border (Kerki-chin) are also responsible.

Ethno conflicts are a major challenge to societal integration.

6. (a) Discuss the role of technology and digital transformation in bringing about social change in Indian society. How has this change influenced social relationships and behavior?

20

Social change is a significant alteration in structure, behaviour patterns & culture (Wilbert Moore)

Technology & digitalization is playing a major role in bringing change

⊕ Functional social changes

⊙ Mobile technology in villages helping farmers to access markets, gain reduce information asymmetry (Feb Tenhunen's 2008 study)

⊙ New forms of ~~joint~~ jointness in family:- Connected via online chats, whatsapp etc. strengthening interpersonal relationships.

- Women gain flexible education,  
e-commerce markets leading to  
dismantling patriarchy.

### Dysfunctional social changes

- Digital divide: Creating a new  
class of 'knowledge elites'  
Suoney (Jean Dreez) showed only  
5% SC/ST had access to online  
education in Covid.
- Gen Tech assisted violence  
against women: eg 'Sulli Deals'  
auctioned Muslim women.
- Use of technology by  
fundamentalists & radical elements  
leading to societal tensions.
- Creation of 'gig economy' → a new  
set of proletariats.

## Influence on social relationships & behaviour

- ① Empowerment of subaltern has reduced hierarchies in relationships. Women employed (work from home) have better decision making in house hold.
- ① Alienation due to reduced interpersonal bonds (lack face to face connection)
- ① More digitally inclined behaviour in workplaces & family.
- ① Political relationships have become trans-local, faster & heterogeneous due to technology (Tennunen)

Technology & digitalization has embarked a new 'evolutionary universal' in society.

6. (b) "The rise of social media has transformed the dynamics of social movements in India." Discuss. 20

Social movements are a form of sustained collective action, aimed at bringing or resisting social change.

Social media has transformed dynamics of social movements

⊙ Rise of new social movements based on new methods (mobilisation by media), new constituency of middle class & on issues like human rights, environment.

eg → social media was used for Aasey forest movement in Maharashtra.

- Pan-Indian reach of movements is being ensured via social media. Eg → #metoo movement against sexual harassment spread across the country.
- Ideology :- Newer ideologies focusing on lifestyle other than class, caste are spreading. Eg → movements against air pollution.
- Globalization of movements → Purvi Mehta argues that Dalits now identify with other forms of discrimination across globe. This forges global solidarity.
- Wider membership & reach

as anyone with access to social media can participate.

However, certain elements of social movements remain intact :-

① Older issues like women's empowerment, caste, ethnicity still behind movements. Social media hasn't changed this.

② Physical mobilisation and organisational structures are still required. (eg → recent farm bills protest)

social media is playing a critical role in achieving the 'change orientation' of social movements.

6. (c) Examine the issue of honour killing in the light of Modernization of Indian tradition theory of Yogendra Singh. 10

Yogendra Singh gave an integrated theory of social change & modernisation of Indian tradition.

- ⊙ Change in from both orthogenetic & heterogenetic sources.
- ⊙ Change in both structure & culture.
- ⊙ Change at the level of little tradition (limited region like linguistic) & great tradition (at level of elites).

Honour killing is the killing of own children by family when they marry against their wishes as per socio-cultural norms, mostly seen in inter-caste & inter-faith marriages.

## Honour killing & modernisation theory

- Idea of 'love marriage' is gaining ground from external sources like globalisation values and internal changes like removal of legal barriers (Special Marriage Act).
- This change is resisted by traditional values of 'caste honour'.
- Structural change in legal system but no cultural change on ground in values. Prem Choudhary argues that even police handles couples to family as they come from same socio economic order.

Honour killing is against the law of land.  
~~& does~~ ~~& modernity~~.

8. (a) "Caste identity and caste-based politics are intertwined in Indian society." Discuss this statement in light of role of caste in electoral politics, representation, and social mobilization. 20

Caste is an endogamous social unit, based on hierarchy as per principle of purity & pollution.

### Caste-identity & caste based politics

#### 1. Electoral politics

- Caste based political parties contest in elections

eg → Samajwadi Party is considered party for OBCs & Yadavs in specific.

- Parties distribute tickets based on caste calculus

#### 2. Representation

- Different caste based pressure groups agitate for rights.

○ Affirmative actions ensures (reservation) representation of backward castes & Dalits in legislature & local bodies.

### 3. Mobilisation

○ Agitations for reservation based on caste identity by both backward & dominant castes.

eg → Jat, Maratha etc. agitation

○ social movements : Dalit & BC movements like Satyashodhak Samaj, Ambedkar's movement & Dalit Panthers.

However, caste identity & caste based politics do not always play a role

① Electoral politics :- First past the post system requires gaining majority, which makes parties appeal to all castes.

② Representation :: Class, gender are also being sought as basis for representation. eg EWS reservation for poor

③ Mobilisation :- There is increasing 'classification of caste' (DL Sethi) where people find solidarity more in class than caste.

Satish Deshpande argues that Caste remains relevant in present times in its ability for political mobilisation, however it increasingly differentiation requires more nuanced analysis

8. (b) How is Indian morality different from constitutional morality? How does it affect the social change that it was supposed to bring, as envisioned by founding fathers?

20

Morality is a set of guidelines that guides choice, behaviour & actions based on sense of right vs wrong.

Indian morality is rooted in its culture while Constitutional morality is based on values of Preamble.

Difference between Indian morality & Constitutional morality :

- Equality:- On one hand culture promotes equality but practice of caste discrimination, patriarchy, poverty, exclusion.

- ① Secularism: While Constitution promotes secularism, Indian culture holds religion dear to its heart. TN Madan argues that it is a top down modernist project.
- ② Liberty: Familial boundaries, gender, caste, ~~religion~~ ethnicity restricts freedom.
- ③ Democracy: While structures of elections, universal adult franchise promote democracy; lack of decision making in family for women, 'Saspanch Pati' (Veena Das) poor rights realisation by Dalits (Gail Omvedt) repales democracy.

## Affect on social change

- Traditionalisation of constitutional modernity :- New structures are seen based on traditional values. eg → Caste discrimination in universities (N. Sukumar)
- Political democracy without full social & economic democracy.
- Change in structure without change in underlying value system, leads to poor on ground change. eg → ethnic conflicts despite aiming for fraternity.

Constitutional morality is in line with true Indian ethos of pluralism, accommodation, based on equality & fraternity.

8. (c) "Urbanisation is the inevitable outcome of the processes of growth and of modernisation". Analyse sustainable urbanization as a way to inclusive development. Elaborate. 10

Urbanisation refers to spreading of socio-psychological urban processes & institutions & 'way of life'.

Inevitable outcome of growth & modernisation

⊙ Modernisation is associated with formalisation, association based relationships, heterogeneity.

This is seen in urban areas (George Simmel) → metropolis)

⊙ City is the engine of growth as it has more productive occupations.

⊙ Modernity with better decision making for women, dilution of caste happens in urban areas.

## Sustainable urbanisation - inclusive development

- ① Equitable allocation of land resources increasing access for poor (eg PM Awas Yojana)
- ① Urbanisation design based on better access for women (eg more lighting) so they don't negotiate 'risk' & 'safety'.
- ① Ecological considerations by better waste & pollution management
- ① Urban poverty :- Better access to basic amenities like health education, sanitation in slum areas.

Sustainable urbanisation is the way forward as we estimate to reach 55% urbanised population by 2050 (UN Habitat).