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SOCIOLOGY (TEST CODE : 2098)

Name of Candidate	Harsh	Registration Number	959882
Medium Eng/Hindi	English	Date	18 Aug
Center	ORN		

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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Delhi- 110009

EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

SECTION - A

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

10 x 5 = 50

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

Family planning has been a significant aspect of Indian political dispensation which is highlighted from National Population Policy, 2000.

Influence of social factors on family planning

① Indian society has universalized the marriage institution, mostly due to gruhashram stage of ashram system.

Ashish Bose states this universalization has posed serious challenge to reduce TFR.

② Gender parity is lagging due to which female are coerced in early marriages. This is reflected in study of Muslims in Lakshwodeep by Leela Duke

③ Male virility is socially accepted

to be immutable, due to which male sterilization is limited to only 1%.

(NFHS 5)

Influence of culture on family planning

① Religious tenets play major role in disincentivizing family planning and using contraceptives. Works of Inbergaj and Rao in villages support this.

② Family planning is getting ineffective in developing women productive skills.

Alka Basu highlights culture of toxic masculinity as its reason. Due to lack of female empowerment, women are less aware of contraception methods.

(12% as per NFHS 5)

The female must be emancipated holistically to realize 75th Independence day ~~year~~ pledge to reduce misogyny → as stated by PM.

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

Sustainable agriculture refers to method of producing crops which takes in consideration needs of our future generation.

Sustainable ~~generation~~ ^{agro} must be ecologically sustained

- ① Ecological balance must not be disturbed through agriculture and resources must be used judiciously.

[Sahas Palshikar] highlights green revolution was not sustainable due to use of demonic technology

- ② Sustainable agriculture must ensure watershed management and soil fertility. Studies by [Savinder Johka] in Punjab highlights ~~for~~ some failure in

soil health card scheme to protect
soil fertility

(3) Sustainable agriculture must be
climate friendly

Sustainable agro must be socially sustained

(1) Agriculture must ensure gender
parity and sustaining female needs.

[Françoise d'Eau Bonne] propounds eco-
feminist approach.

(2) Agriculture must ensure remunerative
parity to lower class and low caste
laborers

(3) Sustainable agriculture can be attained
only when tribals are also emancipated
expansion of cropping areas at cost
of forest loss

(4) Agriculture must ensure gender parity
in family.

Sociological enquiry helps us expand
the meaning of sustainable agro

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

Trans genders form a marginalized section of sexual minority who are 6 lakh in population. They face several issues, most pertinent being entitlement issues.

Entitlement issues

- ① Entitlement to social equality → Transgender are not considered socially at par with others and are socially ostracized. Salim Kidwai depicts role of social media to spread transgender hate.
- ② Entitlement to political equality → Political parties refrain from giving tickets to sexual minorities.
- ③ Economic entitlements → Data shown by Gita Thadani show how covert

discrimination against transgenders makes them devoid of employment, even though they are equally qualified

④ Shadow Pandemic → Transgenders were subject to family violence, which increased in pandemic as there was no social service available

⑤ Lack of Bodily entitlement → NCRB reports 8% rise in sexual violence against transgenders, thereby depriving them of their control over sexuality

⑥ Digital divide → Ruth Vanita shows lack of social media access have repressed transgenders from giving their opinion.

Emancipation of this community needs bottom up approach with latest legislation of Transgenders Act, 2021.

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

Gail Omvedt was one of the renowned Dalit sociologist, who immensely enriched Indian sociology with her academic treatise

Her approach was to look at sociological discourses through eyes of subaltern i.e. Dalits. She claimed earlier theories were brahmanical and so are not encompassing. Dalit ideology has been repressed by the hegemonies dominations and existing paradigm must be deconstructed to understand it.

She also wrote on Peasant and Farmer Movements, which she claimed are reactions to oppression and

lack of alternative source to alleviate issues. All these movements did not consider the dalit plight as the identity of such movements (Tebhaga, Telangana etc) was hijacked by national identity.

She was also involved in reforms and bringing a substantial change. She, with her husband, founded Shramik Mukti^{Dal}n to provide for the downtrodden dalits. She believed in engaging with subjects to bring in change rather than detached observation.

She played a pioneering role and her studies helped in building foundation of other subaltern scholars like Kancha Ilaiah, Harold Gould, Ranjit Guha etc.

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

Caste conflicts are the vibrant example of caste dynamics which eventually results in subordination and domination cycle.

Most caste conflicts which happen, are closely placed on hierarchical scale. A major reason of this is due to close competition and clannishness claims over higher position. Study of Andre Beteille in Sripuram Village highlight how sub castes of Brahmin (Iyers and Iyengars) were in more conflict than between Brahmins and dalits / adi dravidas to get high position.

Caste conflict amongst close castes also happen in case of

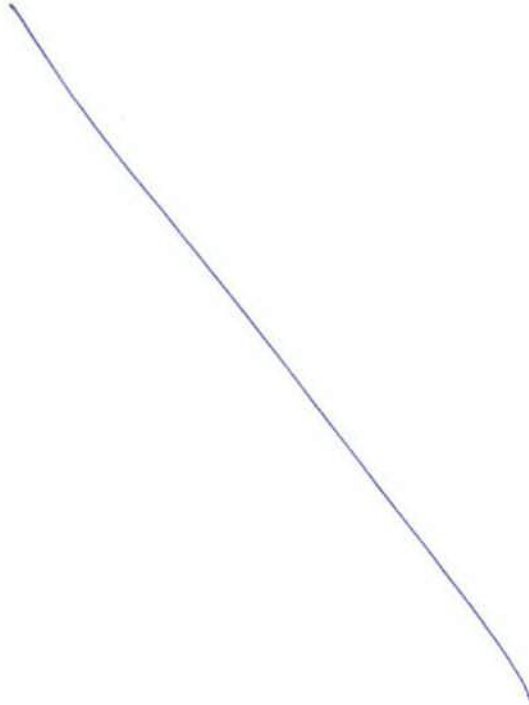
sub caste boundary as result of sanskritization and consequent status inconsistency. Andre Beteille depicted how subcastes among adi dravidas were in conflict because members of adi-adi dravidas were gaining jobs and wealth.

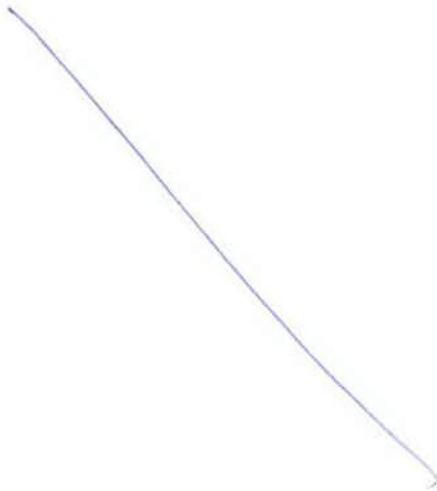
Sometimes castes change their family genealogy, and it ~~was~~ mostly comes in conflict with immediate caste rather than far away caste. Gregard Berraman study of Kshatriyas

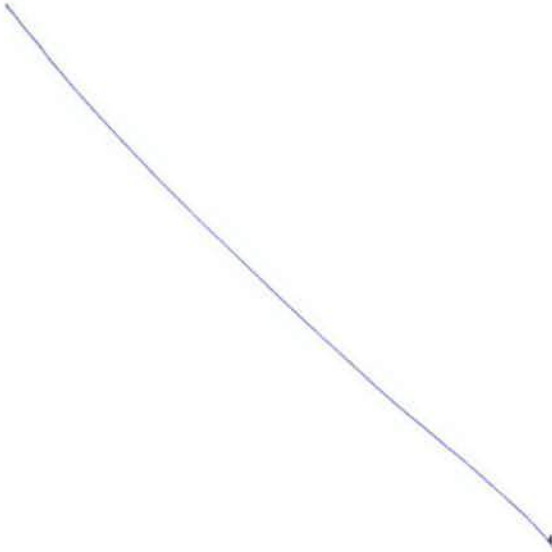
action showed how brahmins came in conflict with kshatriyas as kshatriyas altered their genealogy similar to brahmins, and not like Shudras. Caste conflict has hindered social cohesion, which needs multitudinal approach to sensitize en-masse

2. (a) Is Caste census a necessity of the time or a divisive exercise?
Substantiate with logical arguments.

20

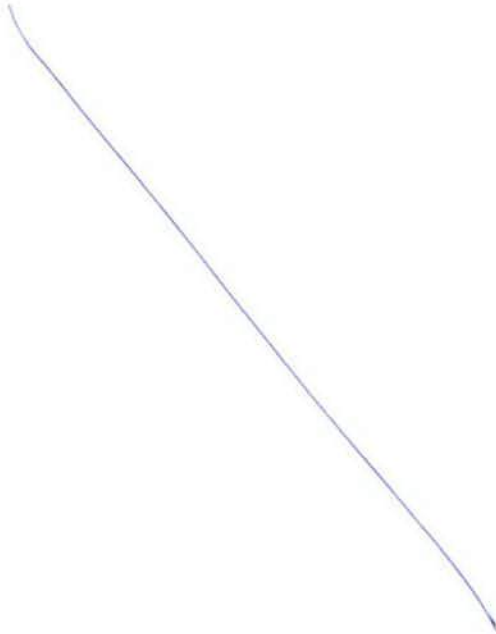


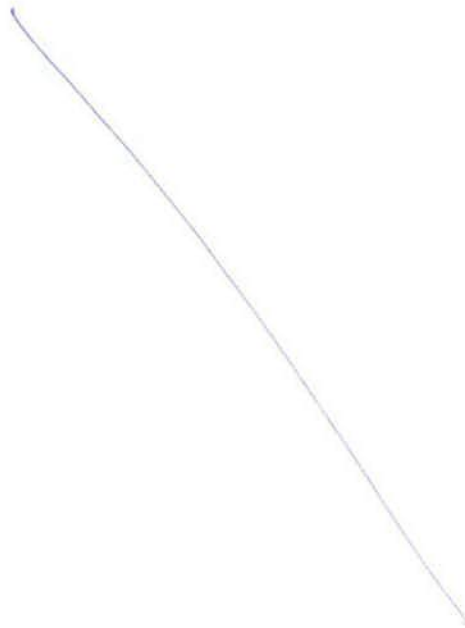


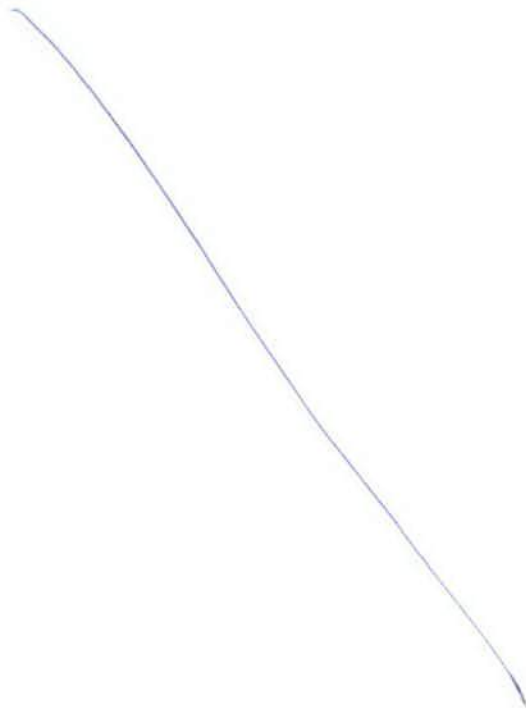




2. (b) The decision of and ability for women to participate in the labour force is the outcome of various socio-economic factors that interact in a complex fashion at both the micro and macrolevel. Discuss. 20



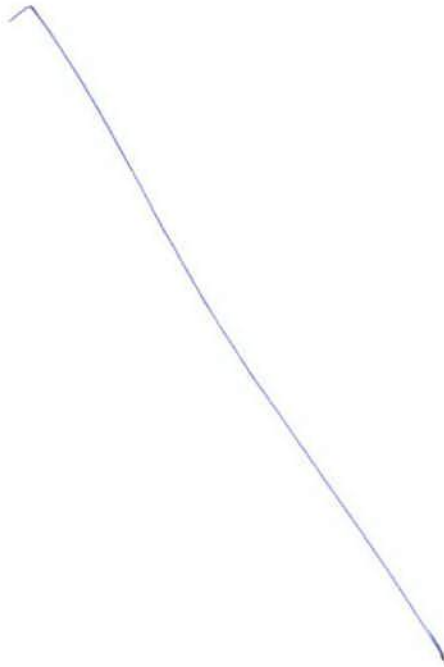


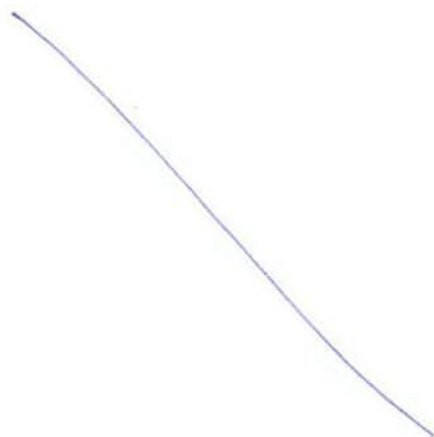




2. (c) Discuss the notion of Lateral entry into bureaucracy through the lens of different sociological perspectives.

10





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

MCRB (2017) depicts that 30% of violence against women are result of perpetrators from family / kin background. This value is claimed to be undervalued by feminists, because the marital rape is not considered in data.

Need to criminalize marital rape

① Women emancipation can be done only when the kin members treat her with dignity and respect. Study of Urvashi Butalia states that marital rape is done by men to project control over his wife.

Marital rape has today become part of rape culture i.e. it is no longer considered a sin. With

and kin members legitimise marital rape as being a normal and personal issue between couple. Works of Susan Brown miller shows that family acts like conditioning device to legitimise marital rape.

Socialization of female from young age has led to developing consensus on marital rapes. Tulsi Patel states women consider themselves to have a moral duty to please their husbands, and let them have their way with her, even though it is gross violation of woman's sexual autonomy.

Sexual violence against bride is

also legitimized on cultural grounds. [Indira Jai Singh] states marital rape is used to punish women who fail to arrange dowry and other marital remuneration.

But clearly and overtly criminalising marital rapes will not be the ultimate panacea for women.

① Marital rapes cannot be proven in courts as it is closed door affairs (unlike public patriarchy). Lack of evidence will lead to accused go absconding

② Marital rapes can be used as tool to torture the male partner and his family on grounds of fake rape allegations. This will

lead to empty shell marriages and
reduced social cohesion

③ [Flavio Agnes and Nivedita Menon]
claim that current legislative structure
is patriarchal in approach and the
laws so made will not favor the
women. This is evident from fact that
most women are made to get
evidence of marital rape

④ This law for criminalising marital
rape won't benefit Dalit women
due to historical disparity.

There is need for holistic study
and stakeholder, including victim,
engagement for holistic legislative
framing.

3. (b) Social Exclusion is maintained through the rules of purity and pollution which have deep roots in religion. Comment. 20

Social exclusion refers to systematic form of ostracization of certain community, using socially derived cleavages, irrespective of natural, innate ability.

Social exclusion is maintained through dichotomy of purity-pollution which is manifested at multiple levels.

① Caste exclusion :- Louis Dumont

propounded the exclusion of lower castes on grounds of being polluted.

He propounded this dichotomy is legitimized by Hindu scriptures

like Dharmashastras, Pharmanastras

and Manusmriti. Pollution being contagious, is also determinant, leading to strong social closure

② Gender exclusion:- Menstruating women are considered polluted, due to which they are excluded from social institutions like kitchen, pancha-yat, temples etc. Women are also considered to be impure if they engage in inter caste sexual intercourse.

Simone de Beauvoir and Mary Daly

claim women have been given more hard tasks and made to suffer more because religion itself is made by male bias, deriving from religious tenet like Manusmriti.

③ Tribal / ethnic exclusions:- Tribals, according to Vedic literature, are mlecchas / barbaric beings due to which they were excluded from main stream society. Exclusion

was also legitimized from fact that they were also not part of caste system, making their position ambiguous and polluted.

④ Transgender exclusion :- sexual minority are socially excluded on grounds of being sexually impure. Hindu Caste system propounds gotrahasram where it is role of male to create progeny. As LGBIQ+ community are mostly living in families like non normative family, homosexual families, Hijra Gharanas, they are considered impure. Study of queer relations by Ashis Nandy reveal religious boycott of lesbian women on grounds of being polluted.

⑤ Muslim caste exclusion :- Studies by Nasir Meer show that castes among muslims are also patterned around purity and pollution cleavage. Ashraf caste considers themselves pure and maintain social distance from Azraf caste (low caste Hindu converts). This is further propounded by Hadis and Quran's verses.

Social exclusion is hence said to be social construct owing to fact that it derives its legitimacy from social connotation i.e. the religion.

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

Education and politics both have close, intimate relations, which are reciprocal as well.

Education influence politics

① Education helps in developing ideology and world view which helps shape the direction of political discourse

② Critical education, as stated by

Arvind Pethak, can help in better articulation of political aspects, and increase quality of deliberations

③ University plays role of political hotbeds and sandbox where

students get chance to develop charismatic authority and chart

Out their future political career

Politics influence education

- ① Political nature and ideology helps shape the pedagogy which is socialized to children. As stated by Louis Althusser education is a state ideological apparatus
- ② Educational discourses are shaped by legislation of politics. Eg recently China passed laws to inculcate nationalism in Chinese students.
- ③ Politics decides whether education so attained is utilitarian or not. Eg traditional authority focused on exoteric education in past but today's legal rational authority focuses on exoteric education. Both are in reciprocal relationship shaping social dynamical flux.

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

Religious beliefs and practices are said to be in constant flux and are ever dynamic. However these changes need to be understood in relation to structural change in society. It helps in understanding social phenomena in totality.

Social dynamics :- MN Srinivas gave theory of social change through theories of brahmanization, sanskritization, reshatteringization etc. This is derived from changing religious beliefs and practices, like change in family genealogy and ritual practices, due to which the caste structure changes. In 1959 study,

Religious practices of wearing Red Thread, daily pyjamas etc were taken, due to which caste structure changed as coorgs underwent brahmanization

② Dominant Caste :- His study of Rampura village depicts how change in religious beliefs, when coupled with secular mobility, led to change in status quo caste structure as new dominant caste emerged.

Religious belief as engrained in ashram system legitimizes work.

③ Family :- [MN Srinivas] gave 3 types of families based on the

Functional jointness in celebrating
religious rituals

- (a) Highly joint family
- (b) Intermediately joint family
- (c) Loosely joint family

Change in family structure is
result of affiliation towards
religious tenets. Due to rising
family ~~se~~ structure's secularization,
there is paradigmatic shift.

(4) Study on dowry:- MN Srinivas

states the sanctity of dowry as
legitimate practice is derived from
religious practice of offering bride
money out of voluntary vocation.
But today it has altered kinship

structure in a sense that family structure is undergoing traditional modernization.

⑤ Obituary to caste :- In his final theoretical treatise, he stated that caste as system will weaken and this will alter social system in a structural way as it will give rise to nuclearization and individualisation.

Although MN Srinivas is criticised on ground of lack of Integrity, Precision, Objectivity by Yogendra Singh, his theory has helped co-relate the religious connotation to the structural paradigm.

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

20

Louis Dumont gave his treatise of caste in his book "Homo Hierarchicus" where he gave a structural - cum - indological approach of caste system in India. He was mainly influenced by 2 scholars.

① Baugh → He considered caste to be deeply rooted in Hinduism

② Levi Strauss ⇒ He claimed any social entity has biopolar manifestation.

His views on caste

He gave ~~an~~ caste a status quoist description, where all values of caste system are derived from ascriptive characters. Caste derives

its basis from Dharmashastras,
Dharmasutras and other Brahman
ical texts. Due to this, he claims
caste system is not exploitative,
rather it is based on the value
consensus religious scriptures.

His views of purity and pollution

On basis of Dumont's interviews
of brahmins, he concluded that
the brahmins are to topmost caste
strata and they define the existing
and purest caste. The degree of
purity of other castes depends
on their proximity to brahmins.

He also stated that pollution

is contagious and spreads while

purity is not contagious. The upper
castes use lower, impure castes as
reservoirs to dump their impurity.

eg → Brahmins make dāṭṭ to wash
their feet.

Caste domain also decides the
commensality rules.

Dilemma of modernization → He states

modernity is impossible as Indian
society do not have homogeneity
(as in west)

Critique

① MN Srinivas claims caste is
dynamic system with sanskritiza-
-tion and mobility. He states

Dumont has misinterpreted caste
with varna

② Andre Betelle claims pollution
is less contagious than poverty.
Poverty is pragmatic and cuts
across caste divide.

③ Yogendra Singh claims Dumont's
theory do not represent orthogenetic
and heterogenetic sources of
change.

④ work of Dipan Ghanshyam Shah
state there is classification of caste
i.e. caste is losing relevance.

Despite the criticism, his theory
gave revivalism to indology by
enquiring into the structural
domain.

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

New social movements are those spontaneous, sustained collective action, which aim to or are concerned with changes in emerging issues, like lgbt rights, climate change, black racism, nuclear disarmament, feminism etc.

Recent Indian social movements are New social movements

① 2013 Besharmi Marcha in Delhi was done to assert LGBTQ + rights and have self respect and dignity for sexual minority.

② Movements like #NoconditionsApply (Sindoor for queer, lesbians), #Lahu Ra Lagaan, Pinkis Tod Movement use digital platform to assert female rights

In Indian society.

③ Digital social movements by Disha Ravi shows newfound climate change movements materialising in India.

④ Intersectionality movements, are also considered to be New social movements. [Gopal Gurni] started #Dalit women fight back aim to emancipate dalit women, oppressed by caste and gender divide.

⑤ Farmer movements recently are a shift from conventional peasant movements as they use media to create spectacle.

Rise of digitalization and globalization has created forums for new social movements spearheaded by middleclass.

SECTION - B

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

10 x 5 = 50

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

NCRB recent data reported rising modern slavery and child labor, thereby violating article 24 of constitution.

Child Labour deprives child rights

① Right to healthy lifestyle → Children are mostly employed in hazardous work conditions. Neelra Bora states nimble fingers of children are useful in bangle making factory, leading to silicate poisoning.

② Right to personality development → Child labour deprives children of education and skill development. Myron Weiner study shows how child labour in agro makes it difficult for children to attend class.

③ Right to gender parity → Mostly girl

Children are employed as labourers (maids) in cities, which leads to gender divide in entitlements

Child labour reinforce intergenerational cycle of poverty

① Children in labour are not able to develop skills for employment, due to which they eventually end up in casual workforce with low wage.

② Child Labour deteriorates child health, due to which the child cannot work productively in future.

③ Children involved in labour internalize culture of poverty and in future they will make their children do same work, leading to inter generational viscious cycle of poverty.

Child Labour needs to be done away through engagement of civil society and legislation.

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

Dravidian Movement is a localized, movement, limited to south India, which aims for asserting dravid identity in various domains like culture, religion, language etc.

Dravidian movement developed as result of influence of past movements like SNDP movement, justice movement, self respect movement etc. Dravidian movement developed due to relative deprivation as the interest of south was neglected at center.

Dravidian movement also indicates the rise of civil society and middle class intelligentsia. Rajni Kothari

states social movement is strengthened by regional civil society as it helps build collective ideology.

Dravidian movement is now revitalized through social media and digital universalization too. Studies by Frederick Barth states that ethnic movements alter their relations as per needs and changing demands. Here too Dravid ethnicity changed its relations, from overt opposition to mainstream in 1920s to cooperative approach.

Dravidian movement, if out of control, can lead to social disruption. Karl Deutsch states ethnic movement have the ability to Balkanise nations.

Despite the anomalies, Dravidian movement is sign of democratic tolerance and highlights Indian unity in diversity.

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

Indian Parliament recently passed Medical Termination of Pregnancy Act, 2021 and despite the modernity fever, women's access to abortion is challenging.

Reason

- ① Cultural factors :- Hinduism is based on 3 goals, dharma, praja and sati. Praja makes it necessary for couples to have children, due to which abortion access is difficult.
- ② Social factors :- It is considered that a woman becomes ~~a~~ complete, ~~only~~ when she bears children, due to which abortion is not taken access of.
- ③ Family factor :- In Indian society, filial relation is kept over and above natural, sexual husband and wife relation (as seen in study of Punjab).

families by Veena Mazumdar). Due to this family decides whether to keep child or not, and mostly the child is kept to maintain family continuity.

④ Regional inequality :- Tribal women are not able to access proper health care. (as highlighted in works of Nadeem Hasnain)

⑤ Lack of judicial sensitization :- Upendra

Bakshi states that courts lack the sensitized approach due to which abortion is not proscribed. eg recently Delhi HC did not ~~prevent~~ allow abortion on grounds of child's right to life.

Abortion must be a universalized service with pan India availability, accessibility and affordability.

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

Recent NCRB data highlighted 100% increase in communal riots from 2018 to 2020. Both caste and communal violence are threats to growth of nation

Caste Violence :- Stalls growth of nation

Caste conflict and caste based violence leads to exclusion and ascriptive ostracization which is against the norm of inclusive growth. This results in high deprivation. Study in 2006 by Girishyam Shah and Sukhdeo Thorat showed rural developments in 80% of villages did not include dalit as whole sole beneficiary.

Rising per capita income of dalits can also be stalled by caste conflicts. Smeeti Sharma work shows how

Reduction in economic divide between dalits and upper caste has led to rising violence against dalits.

[Communal unrest in India]

Communal unrest can lead to poor image of India on global platform. The recent communal clashes in Lulu Mall of UP was circulated on social media which might have reduced investor confidence.

[Ashutosh varshney] states 47% of ~~the~~ communal riots happen in 8 cities, which shows how city getting engulfed in communal flames can hurt Indian economy.

There is need to strengthen pan India pan community Nationalist identity through uniform civil code and secularization.

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

[P N Mukherjee] study on indigenisation and social mobility have helped develop sociological knowledge and Open new perspectives

[His thoughts on indigenisation]

He felt indigenisation is necessary to ensure we are not victims of exploitative consumerist patterns. There is need for import substitution and strategic de linking from global economy.

Also he propounded the global linkages must be framed in such manner so that the indigenized aspects are sold at world stage. This can be achieved only when we strengthen

Our forces of production and
develop economies of scale

His thoughts on social mobility

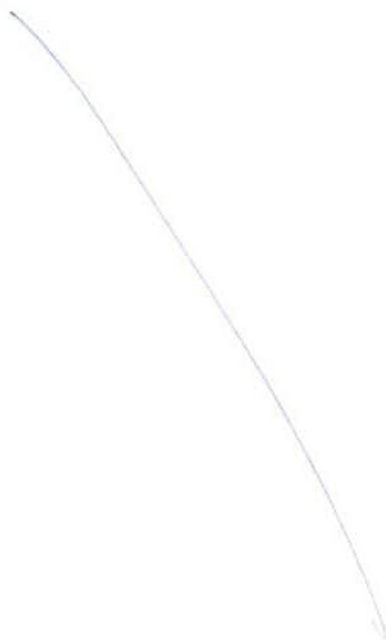
He claimed social mobility is
necessary aspect in post modern
Indian society in which there is need
to develop culture of excellence
to make people the vehicles of their
own development.

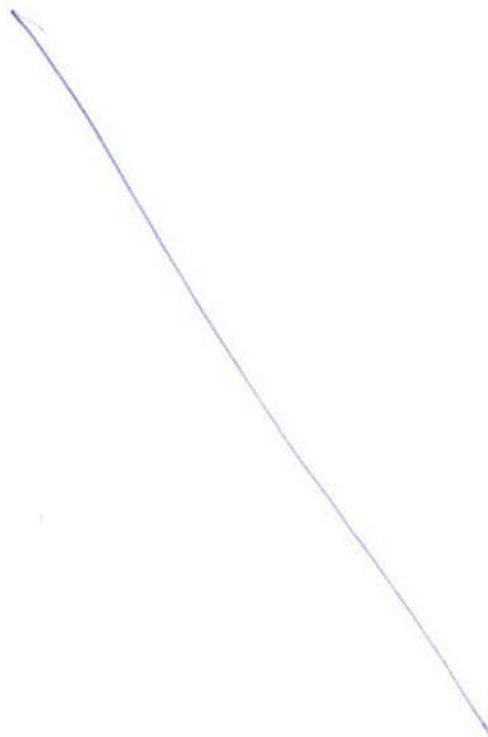
He stated traditional social
structures are often hindrance
to the mobility and hence there is
need for legislative empathy for mobility.

His thoughts are although objected
on grounds of eurocentrism, but
they are relevant in today's
context.

6. (a) A legalistic approach to increasing the age at marriage will produce positive results only if structural factors prevailing in the society are properly addressed. Discuss.

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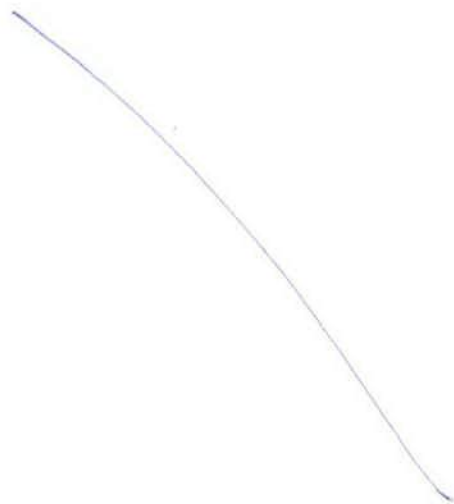


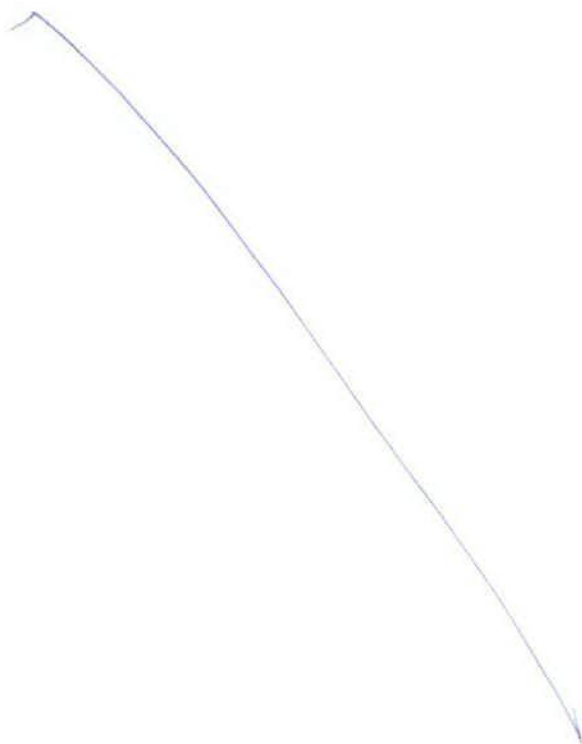


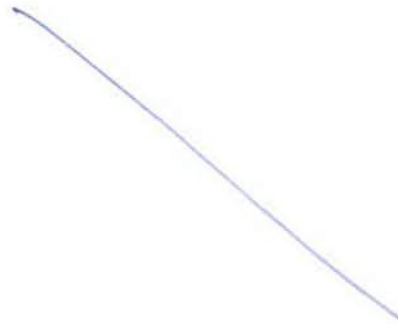


6. (b) Discuss the Sub-altern perspective of David Hardiman in studying Indian Society.

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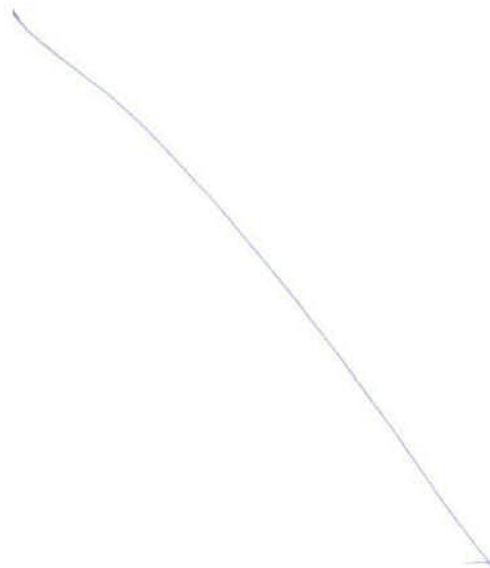






6. (c) To what extent human rights and religious faith are at crossroads to each other?

10



7. (a) Social-media is engaged in heralding a new world order. Discuss from Sociological point of view. 20

Social media is considered to be an important component of Media Scape, as propounded by scholar Arjun Appadurai. This social media is today developing new world views and creating new ideological fervor.

① Rising Consumerism:- Social media has led to rising and socially conscious consumerism. People tend to consume goods to elevate their status. Bhiku Parekh states this has resulted in individuals limiting themselves to mere non living entities. The things consumed decide social stature today.

② High Modernity :- Anthony Giddens

Claims social media has led to disembedding current social relations and spreading them across time and space. Social media has led to creation of formal channels, thereby reducing abstractness of imagined world. A new world order of overt engagement is present.

③ Digital Vertigo :- Social media has created a world order of hyper-visibility, where people are more exposed to other's views and subjective bias. Facebook can be used to see personal and private moments of individuals.

This has resulted in world order of socially driven consciousness

④ Commodification of bodies :- Today social media has created a world order of perfection and flawless body. Grina Datta Institute show $\frac{1}{3rd}$ of Indian actresses on OTT have shown some form of nudity. This has resulted in people getting alienated from their bodies and rootless. People try on new products to get flawless bodies leading to rising pharmaceutical consumerism.

⑤ Fundamentalism :- Social media has also created a bigoted, fundamentalist world order for some social media consumers. Fake information and radicalization, has led to religious revivalism.

⑥ Entitlement :- Social media has led to strengthening of civil society and people can now easily assert their rights. Queer sociology by Annamarie Jagan show how LGBT used digital toolkits to spread queer awareness.

Although Steve Fenton shows social media can be used to spread moral panic, yet its junctional impact has brought paradigm shift towards, what Bauman calls, liquid modernity.

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

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(UCC)
Uniform Civil Code refers to implementation of one same law on all individuals, irrespective of their race, religion, caste, Creed etc. This has internationally been perceived and has Constitutional backing under article 44

Idea of UCC

- ① UCC will bring in social cohesion and communal solidarity as there will be single code due to which there will not be any overt demand for relaxation.
- Andre Beteille states UCC is the

has binges to modern Indian society.

② UCC will ensure gender parity in terms of entitlement rights.

This will help in reducing patriar-
chial bargain to some extent.

Most personal laws are derived from religious tenets, due to which they are gender bias.

eg → Muslim personal code allows women to acquire only half property as that ~~of~~ ~~he~~ acquired by her brother.

③ UCC will help in unbiased and objective interpretation of law.

[Rajeev Bhargava] and [Upendra Bahshi]

claim that simplification of laws
will help in judicial dispensation.

But UCC has some negative connotations too.

① It might lead to otherisation
of the minority. [Amartya Sen]

states that national identity is
hijacked by majority, and if UCC
(which is majority driven agenda)
is imposed on minority, it will
lead to protective stones and
retaliatory communalism

② It can lead to hyphenated
identity i.e. the minority
identity will oscillate between

Indian (derived from UCC) and traditional Muslim. [Andrew Pilkington]

states this oscillation creates
rootlessness, worthlessness, alienation
and deprivation

(3) UCC is also considered as
a tool to institutionalise Islamophobia
c gives as majority rule/
identity prevails. [Imtiyaz Ali] and

[Nasir Mees] perpetrated in diversity
of minority in political discourses

UCC is not the ultimate panacea
to strengthen nationalism. There is
need to standardise social discourses
with pan India consensus.

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

NCRB recent data shows 87% increase in sexual violence against women, which has been a result of hierarchical structures of Gender, Caste and class.

Gender role in sexual exploitation

The subordination of women by men and universalized and sacred connotation of marriage has led to marital rapes and higher non consensual sexual intercourse.

Rise of digital penetration in rural areas has made rural people exposed to social media, which as

Maitrayee Choudhary says, has commodified female body. Newfound social phenomena has led to deviant behavior of sexual exploitation

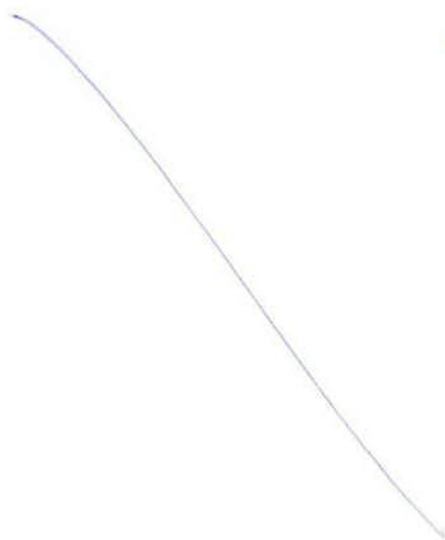
Role of Caste

NCRB states everyday 6 dalit women are raped. Dalit women are sexually exploited because the sacredness and prestige of caste is considered to be in ~~that~~ cast woman's virginity. Violating her, as Lotika Sarkar states, will lead to demeaning the ~~to~~ other castes.

Role of class

Works of Bennis Altman and Jagan Shankar states handed labour, which are ~~sexually~~ ^{also} lower class labourers, are sexually assaulted. This is legitimised ~~on~~ ^{on} grounds that the sexual assault repays the debt taken by victim. The tenology of these hierarchies are detrimental for female emancipation, which need holistic intervention.

8. (a) SC in its recent judgements held that live-in relationships come within the ambit of Right to Life under Article 21 of the Constitution of India. In this regard, discuss judiciary as a beacon of social change in India. **20**







8. (b) The third phase of women's movement is characterised by fading of the purported solidarity which is mark of increasing consciousness at multiple levels. Explain.

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8. (c) Discuss the manifestation of social inequalities in cyber space.

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