



VISION IAS

www.visionias.in

SOCIOLOGY (TEST CODE : 1998)

| | | | |
|-------------------|-------------|---------------------|---------|
| Name of Candidate | ATULESH JHA | | |
| Medium Eng/Hindi | English | Registration Number | 77867 |
| Center | Online | Date | 2-12-21 |

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.

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

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp Punjab & Sindh 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

1@. Social change is the change brought about by external or internal factors in social structure:

Law brings about an external (heterogenetic) social change in society according to Yogendra Singh.

Y. Singh says that laws are instigator, initiator and indicator of social change.

Laws are both shaped by society and they shape society eg. Raja Ram Mohan Roy led social movement forced British to form anti-sati legislation which further forced people to let go of this practice.

Y. Singh further elaborates the role of law in social change :

→ It hastens social change.

→ It prevents a negative social change.

Andre Beteille says that despite strong laws dowry continues; as law shows the direction in which society should move, but society moves in the direction of social structure.

Upendra Baxi says that a law whose time hasn't come will fail in face of rejection by society eg. Triple Talaq, still practised due to cultural lag.

Thus, law and society are in a reciprocal relationship which need to synchronise to avoid cultural lag.

16) The problem of Bonded Labour refers to the act of extracting labour from an individual for free or at very low prices by applying social ^{or economic} pressure. e.g. Vetti, bandua; etc.

To treat bonded labour as just law and order problem is myopic and so legal safeguards fail. Various socio-economic processes cause this.

→ Poverty forces individuals to work for extremely low wages and sell labour cheaply.

→ Migrant labour in industries are forced to work as they lack bargaining power, also physical coercion is used e.g. two labours who tried running away from brick kiln in Orissa were found and hands chopped off.

- Parents sell their minor children due to penury. Such children lack any security or bargaining power and are exploited.
- Economic distress due to high cost of marriages or hospitalisation force parents into debt trap at usurious rates, they are forced to work for the debts; even their children are born into debt.
- Caste system practices such as Jajmani force lower castes to perform their obligations even against their will.

We need to realise that only legal provisions are insufficient; schemes like MGNREGA and Gram Kaushal Yojana can help alleviate this crisis.

10) The Balwant Rai Mehta committee forced the government to consider 3rd Tier institutions for political decentralization and social empowerment.

Earlier Politics was largely centred around ideology; it was largely capitalists; socialists or communists who were contesting elections.

However with the advent of Panchayati Raj Institutions political decentralisation has taken place and politics has become representative.

M. N. Srinivas identified it in his study of Mysore village and called it Dominant caste theory. where certain landed castes, with good numerical strength and relatively high ritual status captured secular power like PRLs.

Later we see even Dalit movements and parties like BSP, LJP, RPI etc. attracting Dalit representation and becoming politically powerful.

Farmer and political organisations too made political arithmetic and calculated representations such as ATGR came up.

Regional movements in the North-East or even inter-state movements like Punjab and Telangana choose parties to represent their identity problems.

Thus, we see the evolution of politics from ideology to representation due to deepening of grassroots politics.

1(a) Jyotiba Phule was born in a Shudra caste; but received formal education in English school of missionaries.

He was a social reformer who promoted caste and gender equality and practiced it too. He first taught his wife Savitri Bai Phule.

They together operated a number of schools for girl children exclusively.

They also worked for young widows and encouraged their education. They even opened a hostel for them.

He discouraged Vedas and such Brahmanical literature which he called false; according to him King Bali a Shudra was the real ruler who had been subdued by outsiders who then suppressed Shudras.

In his book 'Gulamgiri' he questioned Brahmanism and ritualism and called the stree-shudra-atishudra ; i.e. women, backward classes and Dalits to boycott them.

He referred to human kind by the phrase 'stree-purush' to signify equality of man-woman.

Jail Amvedt states that his movement inspired shudras and dalits to further question Brahmin dominance.

Even Ambedkar was inspired by his actions and similarly tried to write 'Bahujans'.

Thus, we see that Jyotiba Phule not only believed in caste and gender equality but practised it too.

1© Swinder Jodhka states that the agrarian system today is in a deep crisis due to cumulative acts of past century. Its manifestation can be seen in the demand for reservations by landed agrarian classes such as Jats, Marathas and Patels.

Reasons for failure of land reform:

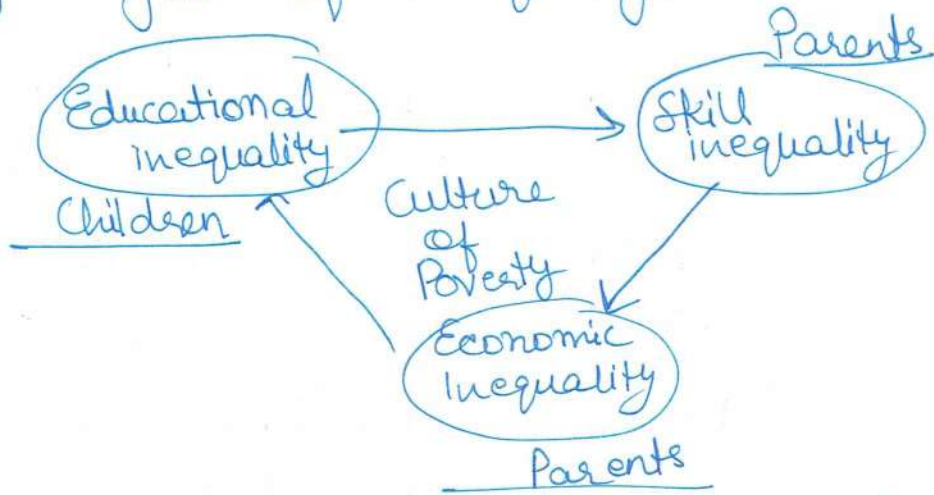
- ① Legal loopholes were exploited by rich landlords in connivance with officials.
- ② Poor illiterate peasants were unable to even file claims.
- ③ Tenants were evicted to avoid tenancy reforms.
- ④ Land was fragmented to avoid ceiling rules.

Rise to agrarian crisis:

- ① Left many labourers as landless; which forces them to move to city to seek migrant jobs.
- ② Fragmentation has led to reduction of land size and reduced production.
- ③ Failure of land consolidation or cooperatives further increases cost and quantity of inputs which makes farming unremunerative.
- ④ Entry of MNCs in Green Revolution like Monsanto which charge high costs for seeds and fertilizers also causes crisis.

It ~~would~~ however should be noted that low productivity, lack of agricultural education and low public expenditure since LPG to contributed to this.

30 Educational inequality feeds into a larger cycle of inequality.



Factors causing educational inequality in India:

① Social:

Ⓐ Girl child are discouraged from education and usually take care of household chores and younger siblings.

Ⓑ Lower castes and untouchables are forced to stay out of schools and not attend it as Andre Beteille observed.

© Tribals feel alienated as they have language barrier as Xaxa pointed out; more over the education content doesn't suit their social needs.

④ Minorities feel alienated and usually go for religious instructions in Madrasas and further suffer inequality due to low quality of education.

② Economic :

④ Culture of poverty persists since rich get better education and poor kids are sent to schools with low quality and develop low skills (Oscar Lewis)

⑥ Capital expenditure by Government on education is less and more

in capitalist infrastructure
as pointed by A.R. Desai.

Steps to reduce educational inequality:

① Improve quality of schools; quantity over quality syndrome pointed by Amartya Sen needs to be eliminated; quality of education over quantity of schools or students enrolled.

② More capital expenditures; increase from current 2.7% to the target of 6% of GDP under NEP-2020.

③ Pierre Bourdieu calls education as social capital and so government should encourage more social attachment to schools in villages by means of social audits and government programmes.

- ④ Marginalised sections such as tribals and girl child to get education in Kasturba Gandhi Schools and Eklauya Model schools.

It is imperative to have an educated and skilled youth to take advantage of the demographic dividend we possess.

3.⑥ Women Rights movement has said to be transitioning into its 4th wave with rise in demand for sexual autonomy as stated by Meena Kandaswamy.

Gail Anwedt divided women's movement into two types

- ↳ Women's Rights
- ↳ Women's Liberation

→ The first wave movement were women's right with demand for civil rights such as voting and property rights.

→ Second wave came with demand for social activity such as right to work and better wages.

→ Third wave largely promoted political rights and social autonomy; while the fourth wave also focuses on sexual

Autonomy and rights of LGBTQ.

Under India the women rights movement is a dispersed movement as all four waves are simultaneous and parallel; while women in villages fight for property rights with judicial intervention. In the cities events such as Gay rights Parade highlight LGBTQ movements.

Indian movement has been supported by legal changes such as reservation in Panchayats; removal of sec. 377; Equal Remuneration Act; etc.

Dismantling the existing power structure:

① Patriarchy continues to exist and girl child is perceived as burden as

Veena Mazumdar found in her study.

② Domestic violence and workplace harassment are on the rise due to reaction of males to assertion by women.

③ Politically consciousness has been on rise as 17% of MPs are women; more than ever.

④ More companies have women on executive positions; Companies Act 2013 makes it mandatory to have a female director.

However, we need to be cautious since not all changes denote success; most elected women in PRIs are due to male members of family who operate as Sarpanch-Pati.

Women have to work dual shift, at home even after office hours.

Rise of crime against women makes it difficult for them to attain freedom and their bodily autonomy is culturally dictated and their role as mother, wife precedes other role; hence urban TFR is also declining.

Despite having the potential to challenge to social structure; women movement need to be more broad-based and aggressive to achieve success.

30) Secularism is the gradual decline of religion in matters distinct from it and also specialisation of institutions distinct from it as Paul Brass said. Even M.N. Srinivas found secularism to be a declining notion of religion in other aspects of public life.

Recent times however suggest that religious importance to secular sphere such as jobs and politics remains important in India and communalism in public sphere is on the rise.

In 2018 over 300 cases of communal incidences, ^{or riots} were registered by NCRB.

Democracy refers to attainment of political power by citizens who choose their leaders for representation.

The decline in secularism is a failure of democracy as:

- ① It marginalises the community at receiving end.
- ② It makes them sub-citizens by implicit disenfranchisement.
- ③ Majoritarianism affects their economic rights as well.

However; communal consciousness also makes citizens politically aware and active citizens as in case of North-East states or Justice Party movement; but as G. S. Ghurye remarks such affiliations are dangerous for National integrity.

5@ Regionalism refers to the phenomenon when an individual feels attached to his regional identity and also ascribes to it.

Rajni Kothari says that regionalism is but a natural phenomenon as people tend to attach to primordial identities even in the USA such as race and religion; moreover regionalism has led to deepening of democracy and Union government was forced to decentralise and focus on all regions eg. North East which were otherwise neglected.

Dipankar Gupta states that regionalism need not be treated as a problem till it converts into chauvinism like in case of Maharashtra where MNS attacked North Indians.

Regionalism according to Loyal Narain

Can be

- Supra state - South Indian States
- Inter State - Kerala vs Tamil Nadu
- Intra state - Harit Pradesh in UP.

Regionalism can manifest due to socio-economic disparity as in case of Jharkhand but also due to over-development as in case of Punjab. It can also happen that people of developed region feel that with more autonomy they can develop more.

Ethnic regionalism can take ugly face of nativism eg. Assamese vs Bengalis; North Indians in Bangalore. State government too utilise it for political gains such as reserving 75% job for locals in Karnataka.

G.S. Ghurye was apprehensive about National unity and integrity and called it anomic.

5⑥ Pressure groups are a political organisations of similar individuals like farmers, industrialists, students, etc. which exert pressure on governments to attain their goals.

Birth of pressure groups:

- ① Failure of political institutions is reason for consolidation of like-minded organisations to apply pressure on government.
- ② At times people are not aware of their rights. Ramachandra Guha says that Indians got citizenship rights easily and hence they are passive citizens who vote on caste, ~~class~~ lines and easily sell votes. Hence pressure groups also educate citizen of their rights.
- ③ They make people aware of methods to collective mobilization and agitation eg Indian National

Congress began as a political pressure group.

④ safety valve; they also channelize social discontent into constitutional methods of voting, electioneering which could otherwise lead to deviance and anomie.

It is imperative that an educated active citizen collasce and demand action of government on certain agenda they find pressing. Hence, pressure groups help them to get their voices heard.

50 Child sex ratio is defined as the number of girl child born for every 1000 male child in a year. For India the child sex ratio is abysmally low at 918.

Socio-demographic determinants of child sex ratio in India are:

- ① Religion: It promotes birth of male child as they ensure 'Moksh' for parents.
- ② Social status: A woman who gives birth to son is considered auspicious and given respect in orthodox families.
- ③ Son-meta preference: Multiple reasons:
 - ① Dowry Hence women are considered economic liability and sons are welcomed.

- ⑥ Security Social crimes such as rape, harassment and molestation make parents feel girl child as burden.
- ⑦ Lineage: Patrilineal system renders girl child undesirable as only males can carry lineage.
- ④ Health concerns of girl child are neglected and they even die due to lack of care.
- ⑤ Sex selective abortion or foeticide due to son-meta preference; even infanticide.
- ⑧ Economic Survey and Amartya Sen have stated there are over 20 million 'missing women' due to such reasons; the sex ratio of last child (SRLC) is pre-dominantly male after third child and this also causes population boom.

5d) 'Caste is getting consolidated as more it disintegrates.' Inter caste conflicts are a recent phenomenon of colonial times and arose largely because of opportunity structures to attain social mobility in secular hierarchy.

Gail Omvedt identifies largely 3 types of conflicts

- ← Brahmins vs others
- ← Brahmins vs non-Brahmins
- ← Others vs Dalits

The rise of caste associations post independence to consolidate for political representation caused caste consciousness according to Ghurye.

Srinivas: Traces this to his Sanskritisation Theory due to which upper castes feel threatened and perpetuate violence.

Harold Gould: Says that acts such as 'horse-riding' in marriage are not Sanskritization

but a form of challenge ~~and~~ and to upper Caste resent it; eg. recently police protection was give to Dalit baraat for 'horse-riding' in Meerut.

Constitutional provisions such as affirmative action of reservation initially gives rise to inter-caste conflict between distant castes; but gradually it converts to conflict to similarly placed classes due to limited resources such as Jats v/s Gujjars; Meenas v/s Bishnois and Yadavs v/s Kurmis. This was also highlighted by Dipankar Gupta in his theory of 'muddled hierarchies'.

It can be seen that social structures are getting challenged and thus it gives rise to caste conflicts; we need to be cautious it does not develop into law and order problem and become anomic.

50 Environmental movements have been classified by Jan Breman as under New social Movements as they are mass-based; do not possess narrow ideologies; question the government and its policies; led by Middle Class.

Environment exploitation post independence in India was viewed as method for Nation building; hence dams were built, forests were chopped and mining was done indiscriminately.

Eco-feminism arose due to the direct conflict of feminist needs and environmental exploitation of state resources. Vandana Shiva points that women largely depend on forest resources for their needs and were affected the most.
e.g. Rajasthan woman need to walk

over 20 km to fetch water.

Protest against chipko was fuelled by need for economic benefits the forest generated; even Raj Kondhs depend on Niyangisi mountain for their food and so protested.

Dams such as Jardar Sarovar change the landscape and agrarian landscape; poor tribals are alienated; de-tribalised; forced migration and end up bonded labour. Their children too are uprooted and end up uneducated and unskilled.

Ramachandra Guha in 'Dams for whom' states that supracitizens dominate sub-citizens.

Thus; environmental movements usually have parallel ^{and} tangents which help people protest for their livelihood and survival.

7@ Dalit movement in India can largely be traced to the colonial social reforms movements of SNDP self-Respect movement, Madad Salyagraha, etc.

Dalit movements in modern India have been largely shaped by Dr. B.R. Ambedkar's call for 'Educate and Agitate'.

However, the post LPr period brought major changes in social structure and horizontal mobility in form of migration too brought chances of vertical mobility; eg. in study by Menon, he found that Marathi industrial workers do not practices untouchability with North Indian workers for they cannot distinguish.

Decline of Dalit movement:-

→ Economic consciousness has overtaken primordial identities in many cities and caste is transforming to class.

→ Decline to forces of communalism where Dalit identity is subsumed under religious identity and they try to attain ritual respect by attending such acts; eg. over 70% of arrested in Godhra riots were Dalits.

→ Breakup of dalit consciousness due to limited resources of reservation and inter-caste conflicts of close castes like Jatavas and non-Jatavas of UP.

Regeneration of movement:

→ Instances of caste based discrimination and violence such as incident in

Una of flogging solidifies consciousness.

→ Social boycott or violence faced due to practices held exclusive for upper castes such as 'Horse riding' in marriage.

→ Political consciousness on the rise as demonstrated by renewed vote share of RPI, LJP and BSP in Lok Sabha elections.

→ Rise of Dalit economic organisations such as DICCI on lines of FICCI to promote entrepreneurship.

Limitations of New Dalit Movement:

→ Communal identity overtaking ~~set~~ caste.

→ Kancha Illaiah states that attempts to subsume them into larger Hindutva-fold.

→ Opposition from Upper castes who hold sway over government institutions

such as police.

However, we cannot deny the possibilities being brought about:

- Rise of new young Dalit leadership in various states.
- Dalit Bureaucrats more sensitive to issues of caste discrimination.
- Political awareness and activity rising as seen in recent Bihar and Maharashtra elections.

Dalits refuse to be treated as vote banks now and are on path to become active citizens — Christophe

Jaffrelot

7⑥ The lockdown induced by pandemic was said to have been made more bearable due to digital connectivity provided by gadget.

As Jurinder Jochka points, there has been 'mediatization of family'; WhatsApp groups; facebook wishes have come to dominate interpersonal relationships.

However the new technologies come with new set of challenges:

② Digital Divide: Social inequality is further exacerbated due to lack of funds to afford devices or decent devices thus alienating poor students. Old people are unable to access them due to lack of technical knowledge and feel generational gap.

- ② The phenomenon of exposing 'Glorious peripheralisation' i.e. only displaying happy pictures on Instagram further cause inferiority complex in others, for life is mundane.
- ③ Youngsters are unduly influenced to believe in make believe economic benefits and engage in sports betting and gambling to gain quick money. This gives rise to anomie and deviance.
- ④ Social crimes such as stalking, harassment, bullying are on the rise and affect youngsters more.
e.g. Games like Blue whale encourage self harm.
- ⑤ Pornography; especially child porn is an emerging menace which needs to be curbed but being facilitated by modern technology.

⑥ 'Work from home' has blurred the difference between office and home as workers are expected to work for extended hours and this impacts mental well being disproportionately.

However; it would be unfair to blame gadgets entirely for they offered some peace during this raging pandemic too.

① Education institutions were able to continue due to them, thus saving precious year.

② Economic activity progressed and new job opportunities in gig market too opened up.

③ It also reduced loneliness as people caught up with their family and friends.

Althusser and Bourdieu usually
criticise technology for exercising
undue influence on our society.
Government surveillance too is
an aspect which needs to be
studied; even private orgs like
Google and Facebook indulge in
'capitalism surveillance'. Thus, we
need to be careful and cautious.

7© 'Women are usually neglected in our society due to ~~patriarchy~~ patriarchy, they are seen as a burden on family and future liability; Vena Das.

Reproductive health of women is generally neglected as :-

- ① Bodily autonomy of a woman is second to social mores; her role of reproduction is controlled by society.
- ② Women are expected to submit to it for religious sanctions; eg. Muslims believe that God begets children and Hindu-scriptures praise a fertile woman.
- ③ Economic considerations are secondary for women due to patriarchy and lack of economic resources.

- ④ Women are unable to go out and seek medical help due to 'Purdah' system. Males have to accompany them and they are usually too busy for this.
- ⑤ Lack of economic autonomy: Women are not educated enough nor financially independent to take medical decisions.
- ⑥ Government schemes are neglected for the women are not aware of it or usually men protest against it.

However, the institution of ASHA and Anganwadi have been a positive step. They are trained women thus have better access to village women and encourage institutional delivery and improve IMR and MMR.

8@ Ageing is defined as the act of passage of time beyond the age of working and earning a living. In India the average age stands at 27 years of age and life expectancy is 68 yrs. which at independence was merely 35 yrs.

India's population is increasing and longevity is also increasing; thus in future we will have a population comprised largely of elderly people like in Japan where 50% is over 50 yrs of age.

Demographic Dividend refers to advantage gained due to a younger population distribution which is expected to drive economic growth.

Offsetting of demographic dividend :-

① Rise of care economy : India will need to allocate more funds for taking care of its elderly as costs of medical are going up.

② Lack economic support : Fewer than 30% of workers retire from organised sector and fewer than 20% have social security as pension. Rest will need state support.

③ Increase in Dependency ratio : Due to high birth rate and low death rate; India has entered a expansionary phase, thus the earning population needs to support more people than ever.

- ④ Social alienation : Nuclearisation of family and casualisation of labour leaves little economic capacity in families to take care of their elderly; hence govt. has to step in.

However, we need to be aware of socio-economic benefits as well:

- ① Increase age of retirement to accommodate and enhance worker capability in expanding economy eg. age of 65 years for retirement of Professor.
- ② Elderly acts as reservoir of knowledge and experience for younger generations.
- ③ The return of joint family system as both parents are working and need them to look after house and babies.
- ④ Japan engages its elderly in social programmes like school education which

keeps them active and fit and reduces health expenditure.

We need not look at our elderly as economic burden for the value they bring in socialisation of younger generation cannot be calculated. Even Parsons AGIL framework specifies Latency as important for social balance in structure which can be imparted by the elders.

8⑥ Post-liberalisation the impact has been felt most vividly on middle class :

① Middle class has expanded in size as earlier only govt. servants or few professionals like doctors were part of it. However the IT sector boom has brought in more jobs and specialisation hence more type of jobs too.

② Middle class has economically improved too; since the average income of Indian middle has increased over 30 times since 1991.

③ The middle class can also be seen contributing most to government taxes both directly and indirectly.

④ Political mobilization due to New social Movements cannot be ignored; even Old social Movements such as demand for Telangana State were fueled by Middle Class.

How middle class shapes polity:

- ① Awareness of economic policies and taxation has made it more assertive in demanding better transparency as can be seen in RTI movement.
- ② The political class has to be held more accountable on charges of corruption as seen in Anna Movement led by Middle Class.
- ③ Safety and security of middle class is primary for case of Nisbhaya was vehemently protested and forced government to bring new law.

④ Political leadership is held accountable if price-rises disproportionately to income rise and at times of elections governments are forced to cut them.

⑤ social movements of caste atrocities and women rights witness support from urban middle class too; even social media and hashtags are used to highlight such issues like #MeToo movement was amplified by Middle Class.

However, it would be infantile to assume that class identity has subsumed middle class;

⑥ Caste barriers still exist and inter-caste marriages are still few.

② Nirbhaya case was protested but many such cases in rural areas like Hathras go unnoticed.

③ Middle Class consciousness is riddled with communalism as most such riots take place in urban centres like Godhra, Kanpur, Muzaffarpur etc.

Middle class has become a 'class in itself' but yet to become a 'class for itself' and evade other false consciousness.

80 Tribals and Other Traditional Forest dwellers have been historically harassed and marginalised since colonial times.

Chandi Prasad Bhatt said that govt

only consider forests as source of economic generation and ignore the people for national development.

Even though FRA, 2006 has come to be of 15 years; barely 13% of identified land has been awarded by government as rights to rightful claimants.

Over 70% of claims awarded are individual lands; which deny community initiative of tribals and promote concept of private property.

The role of Gram Sabhas have been questioned in social audits of TISS which ignore the marginalised sections.

The District Magistrates have been accused of ignoring claims or rejecting them for lack of documents; the benefit of doubt should ideally be to the tribal but alas.

Even judicial recourse is a far cry for they lack resources and education for it. Recently the Supreme Court order multiple evictions orders too.

Hence unless the govt and civil society takes a proactive approach it cant be implemented in its entirety.