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SOCIOLOGY (TEST CODE : 1208)

Name of Candidate	JAHNAVI		
Medium Hindi/Eng.	Eng.	Registration Number	288087
Center	-	Date	

INDEX TABLE		
Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
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3 (a)	20	
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4 (a)	20	
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(b)	10	
(c)	10	
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(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:		
Signature of Examiner		

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.
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

M-1/4, Plot No-A-12/13, 1st Floor, Ansal Building, Dr. Vidya Sagar Homeopathic Clinic, 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.

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5.

6.

All the Best

Q1 (b) Discuss the significance of Arya Samaj and Ramakrishna mission as reform mvt in India.

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प्रश्न की संख्या दीजिए
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Q1 (b) Reform movements in India during 19th century are termed as Indian Renaissance as they brought about a shift in values of society and aimed to purge it of its evils.

Arya Samaj under Dayananda Saraswati gave the slogan "Go back to Vedas" to bring to notice the evils that have crept in society. Thus with this it aimed to ameliorate the conditions of women who had much better position during vedic times. It also attacked caste system as caste was not rigid during vedic times.

Ramakrishna Mission, on the other hand was started by

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Swami Vivekananda and he lay stress on humanity. According to him serving humanity is akin to worship. Thus ~~he~~ it attacked the inhumane practices such as sati, plight of widows, untouchability, etc. in its crusade against evils in Hindu society.

However the influence of these movements was confined to urban middle class only and rural India ~~too~~ was unaffected.

Still these movements lay foundation to the fight against obscurantism and ushered in modernity.

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प्रश्न की संख्या (10)
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M. N. Srinivas, noted sociologist of India, set the tradition of village studies to ~~take~~ ^{formulate} middle range theories and thus established sociology in India.

Village study is a methodology wherein, observes, visits village and ~~examines~~ in a neutral manner & carries out research. The analysis has to be objective. Thus village study is an extension of positivism in India.

Srinivas in his studies in Ranpura establishes this methodology and brings out various theories especially on caste system. ~~He~~ ~~set~~ These studies thus established a field view of India as against the book view of Indologists.

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Muirnivas was firm that book view saw India as static society and failed to bring out the dynamism prevalent in society. With his method, he gave theories of sanskritisation, dominant class, vote bank, etc. which captured the dynamic features of India.

However he himself agrees that observing society neutrally was challenging. Yegendra Singh points out that studying a village won't give picture of entire country thus would hinder macro sociology.

Still, Muirnivas village study was instrumental in establishing carving out niche for sociology in India.

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Q1(d)

A.R. Desai's understanding of Indian nationalism.

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(d)

A.R. Desai, a Marxist, saw Indian nationalism as a product of colonial rule and a fight against capitalism.

He studies Indian nationalism in different phases, with each phase being supported by ~~the~~ some group of people.

Phase I : (1857-85) - It was carried out by newly educated intelligentsia against evils in society. Its influence was only for urban middle class.

Phase II : (1885-05) - The base expands to include ~~pet~~ fight to protect interests of bourgeoisie. The fight is now institutionalised.

Phase III : (1905-18) - ~~The~~ Extremist form of fight take places for interests of petty bourgeoisie & urban middle.

Phase IV (1918-1925) - Gandhian era begins where base expanded

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exponentially. New forces of socialism began to grow. Capitalist influence on freedom struggle enlarged.
Phase V: (1925-47) - People lose faith in Gandhian methods. Socialism grows tremendously.

However Desai sees nationalism in India didn't have Indians i.e. the leaders failed to politicise masses & thus bridge gap between them. Thus India moved from colonial suppression to Nationalist rule without much change for masses.

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01/11/21 Tribal revolts in colonial period

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Tribes in India were untouched till Britishers came. With their advent, ~~the~~ various laws & orders alienated tribes from their land. This led to many tribal revolts in colonial times.

Before Britishers came, outsiders were wary of entering tribal land. But with protection of laws they began settling in tribal areas, managing to get hold of large tracts of tribal land.

This forced tribals further into forests or to work as forced labourers in their ancestral land. Britishers didn't do anything to stop this alienation.

Thus tribals rose against their Hindu landlords & zamindars in form of various revolts. Often these revolts were

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crushed brutally by British forces. eg- santhal uprising led to death of around 10,000 tribals. Many such revolts such as Bissa Munda revolt, Kuki revolts, etc. were suppressed.

Forest laws of Britishers that established 'reserve' tracts of forest, left tribals without livelihood, which also led to revolts.

Britishers followed isolation policy thereafter to protect tribals however it ~~also~~ only perpetuated their backwardness.

Thus tribal uprisings were integral part of colonial struggle of India.

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Q2(a)

G.S. Ghurye liberated the study of Indian society from the colonial biases & laid the true foundation of the discipline of sociology in India. Substantiate this statement

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Q2(a)

Sociology in India had its beginning in the studies of British scholars which had inherent bias against Indian culture.

caste system in India was studied ~~ext~~ extensively by British scholars and they gave many conjectural theories on it.

→ Risley gave race theory where he says Brahmins are from Aryan race whereas Shudra from Dravidian.

→ Nesfield gave occupation theory i.e. caste had its birth in guild system & occupation of people.

G.S. Ghurye rejects such theories and said any ~~the~~ theory on caste should be viewed in light of its features. He gave various features such as segmental division of society, hierarchy, endogamy,

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restriction on commensality, etc.
Thus his study on caste was first
systematic study on topic.

On tribals Britishers claimed

Hindus force themselves on tribals
and are cause of their alienation
from their own culture.

Ghurye called tribals as
'backward Hindus'. But stressed
that tribals were integral part of
Hindu culture and whenever they
come in contact with majority
culture, both meet synthetically.
i.e. ~~And~~ majority culture too
imbibes traditions from tribals.

~~Thus~~ for eg - Temples in Khajuraho
have reflection of tribal traditions.
Thus for tribals Hindu
culture is a home away from
home.

- Britishers also condemned.

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education system of India and called Indians illiterate.

Churye however felt that 'vidya' in India was holistic and helped imbibe values of society. It was unlike compartmentalised western education which was formal. Indian system meant gurukul system where personal bonds between teacher & student helped in growth of student.

Thus Churye was able to establish the foundation of sociology and question colonial bias it had.

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Q2b) Discuss the role of social reform movements in preparing the background of Indian nationalism

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social reform movements in India was result of western education and contact with west. However it laid foundation of Indian nationalism.

→ Backwardness within was clearly seen and people realised the supposition & stagnancy ~~society~~ that plagued society. They saw how handful ~~Indians~~ Britishers ruled big country like India.

→ Nationalism was fostered in people. By bringing forth the rich culture that India had, it gave much needed cultural base to the newly formed middle class.

→ Leaders of Indian nationalism came from this new middle

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class that was highly influenced by these social reform movement

→ Humanism was focus of these reforms. Thus people realised the atrocities that they faced at hands of Britishers were against their basic rights.

→ Crusade against caste divisions ~~has~~ helped foster people together ~~is~~ along nationalist lines. It helped reduce the differences in society and rise against colonial rule.

→ Newspapers were principle media used by them to propogate their ideas. This media was taken up by moderates & ~~was~~ it was instrumental in forming opinions of masses.

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It set right precedent of struggle for civil & religious rights of people. Later civil rights became major part of Indian struggle.

This social reform movements was able to forge together unity in India which later expanded, under guidance of Indian National Congress, to encompass the entire nation against colonial rule.

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Q2(c) Analyse the changing nexus between caste and tribe.

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Caste-tribe nexus has been in constant debate among sociologists in India.

In pre-colonial era, caste hindus stayed peacefully with tribals & never forced their values on them. Ghurye says tribals were acculturated in majority religion in lower position. Binias also finds sanskritisation in tribals was not constant, rather it was highly differential. Thus some ~~entered~~ became khatiya, some shudra, while others became untouchables.

with advent of christian missionaries, tribals were christianised, thus influence of caste declined. Ghurye blames it as major reason for repeatist

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tendencies of tribals.
with independence,
demand for autonomy grows
among tribals to protect from
domination of caste Hindus. Thus
isolation- interaction policies
came in.

In any case caste-tribe
continuum exists in India
which is akin to Ferdinand
Tönnies Gemeinschaft-Gesellschaft
continuum.

Mahapatra points to -
~~the~~ problems of the acculturation
i.e. this continuum is a sham
and the tribals that enter caste
system are always discriminated
against. Thus it is better for
tribals to stay outside caste
system.

- Thus tribal-caste nexus has
seen continuous change with time

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Q5 (a) - Patriarchy is a result of socialization.
comment

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a) Patriarchy is an institutionalised dominance of male over female in all aspects of life. It is a result of socialization.

As Herbert Mead points out the 'me' in a person develops through interactions. Thus it is socialization that ingrains patriarchy in the minds of people.

~~The~~ S.C. Subey in his studies show that women ~~to~~ with eyes down was mark of respect and patriarchy had laid firm rules.

When a child sees his mother behave a certain way, that gets engrained in his mind. Comics, fables, media all reinforce the image of patriarchy and male dominance in society.

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~~state~~
Violence against women outside
house reinforces the need of male
protection. Sylvia points out that
internal domination is being
replaced with societal domination
exploitation.

Thus patriarchy perpetuates
through values, institutions that
reinforce male dominance over
female.

The recent Sabarimala case
where females are not allowed
inside temples and with ~~religious~~
doubters
protecting male dominance, ~~the~~
patriarchy as result of socialization
gets evident.

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Q5(b) Family as an "agent of social control". Discuss

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Family is a ~~social~~ basic social unit of a society with relations replicated in no other institution. It is an agent of social control.

The rules of endogamy, ~~caste~~, clan exogamy, prohibition on incest helps control social order.

Caste system gets solidified. ~~at~~ ~~the~~ Rules of endogamy helped maintain the secrets of occupation, kept number of people ~~constant~~ stable and also provided easy adjustments in new family.

Joint family had an authoritarian figure that ~~decided~~ ^{takes} the major decisions of every member. Thus as Durkheim claimed society as a true force clammed down on individual

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through of joint family & its norms.

However, family may not always serve as agent of social control. With changing society, structure of family is changing. New forms of family is emerging such as single parent family, gay family which are outside the norms of society.

Individualism is gaining ground and even joint family is giving autonomy in many decisions which may be variant from societal norms.

Thus family though a major source of socialisation, is undergoing change & may not necessarily act as an agent of social control.

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Q5(c) Emergence of working class.

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~~For~~ working class in India is fast undergoing changes with globalisation. However working class was always dynamic class in India.

During pre colonial era, working class was formed by potlers, weavers, craftsmen living in cities such as Agra, Murshidabad. ~~to~~ This class was treated fairly by capitalist class as traditional values were dominant.

with advent of British rule, deindustrialisation took place. The industries that did emerge were oppressive in nature. These proletariats were exploited by bourgeoisie.

This led working class to become 'class for itself'

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and they formed various trade
organisations. such organisations
led various strikes that resulted
in better negotiation & improve-
ment in the lot of living condi-
tion of working class. Thus the
revolution which Marx proclaimed
was channelled into reforms
within capitalist ~~class~~ system.

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Q.5(d) Explain reasons behind the growth of sects and cults in India.

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Sects and cults ~~are~~ are integral part of Indian society. However their rapid growth in India was spurred by various factors -

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→ Tolerance is integral part of Hindu culture. The philosophy of 'Anekanta vada' has much to do with this feature. Thus Hindus believe, attainment of God possible through various means & thus ~~sect~~ tolerated growth of sects.

→ Evils that have crept in Hindu culture was resisted against. Thus Bhakti movement, ~~Radhha~~ ~~Ram~~ Lingayats, etc. were against evils of superstition, caste divisions, etc.

→ Diversity in Indian society in terms of religion, language, ethnicity promotes growth of cults & sects.

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Alienation from traditions is another factor ~~or~~ that leads to growth of sects. With anomie developing in society, people search for alternates to give balance to their life. This they find in various sects & cults.

Thus growth of many cults & sects in India is due to multiferous factors that work together.

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Q5(e) Examine the role of 'middle class' in contemporary world.

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(e) 'Middle class' developed in India with advent of British rule. It was chief instrument in developing nationalism in India. This middle class has a tremendous role in ~~contemporary~~ contemporary world as well -

→ Middle class is catalyst to social changes. Since it is not oppressed as lower class and is not driven by huge economic stakes as with upper class, it can drive changes in society.

→ Middle class cannot be taken for granted as it ~~is~~ has knowledge as a capital. Thus they examine various changes in society, government policies & put forward their views. eg - recent withdrawal of FROD bill was due to protest of middle class.

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Middle class ^(MC) is competitive in nature. It doesn't see upper class as enemy, rather it sees them as reference group, thus ~~leading to~~ ^{leading to} innovations in society. The growing entrepreneurial base, start ups in India is through this class.

→ MC provides link with global world as it forms ~~the~~ large part of diaspora. Thus they also bring in foreign reserve in form of remittances.

→ MC leads ~~for~~ protests for protection of interests of marginalised groups.

Thus MC ~~is~~ has a major role to play in contemporary world, especially now when its size is increasing in accordance with Weberian class structure.

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Q7 a) Caste as a social capital is functional as well as dysfunctional in society. Illustrate with examples & observations from Indian society.

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Q7 a) Caste is a hereditary system of ~~the~~ hierarchical stratification in Indian society based on concept of division of labour.

It is functional to society as -

→ It provides efficiency in work as specialisation of work is predefined and thus one receives training from the very beginning. In recent prohibition of child labour act, government took in this factor and allowed family work to be taken after school.

→ It predecides the occupation thus reducing anxiety of decision taking. Thus it prevents the anomic situation of little/no constraints on individual as ~~pre~~ given by Durkheim.

→ It protects the interests of individual by giving him identity & sense of

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belongingness. Present reservation system protects individual interests based on caste identity.

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→ It perpetuates self sufficient nature of villages, thus protecting them from consumerism & other evils of modern world. Tagmani system still present in many villages.

caste system is also dysfunctional as →

→ It creates divisions in society and promotes sub-nationalism.

→ As democracy in India is relatively new; political party take help of caste system to sustain themselves.

Thus it leads to populist measures. eg - SC ~~struck~~ gave 50% ceiling in caste reservation. often breached for political gains.

→ It led to child marriage, dowry system as endogamous nature

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Reduced the field of marriage.
→ Destruction to national economy
as protests such as Jats protests
in Haryana, Maratha protests in
Maharashtra are often violent.
→ Patriarchy is perpetuated through
caste system. ~~The caste~~ Honour
killings in name of rules of
marriages due to it.
→ Caste system promotes exclusion
of untouchables, tribals, etc. that
later become marginalised. ~~and~~
~~go~~ Now they are joining together
in protest against traditions.
various sects are growing, such
as Lingayats is a sect that grew
out of caste system and played
a major role in Karnataka elections.
Thus caste system is
both functional & dysfunctional
to Indian society, in line with
Merton theory of functionalism.

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Q.716) "Modern society is characterized by departure from tradition & religion to individualism & rational organization of society." In this context, discuss to what extent the

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institution of marriage in Indian society has changed.

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(b) Modern society faces many challenges such as globalisation, westernisation, growth of capitalism which in turn is promoting individualism & rationalization.

Marriage in Indian society are not untouched by these changes. The traditional marriage relations are fast changing -

→ Role of women is increasing in many decisions of household due to growth of education.

→ Dual career families are growing i.e. both ~~male~~ husband & wife actively pursue their careers. Thus sacrifice is expected from both sides and no more confined to domain of women alone.

→ Love marriages i.e. marriages based on own choice based on companionship.

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ship is growing. ~~Nuclear~~ ~~family~~
Individuals promotes thinking
of self interest. Thus now familial
interest or dictate is being under-
mined to self interest.

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→ New forms of marriages are emerging
especially in foreign countries,
such as gay marriages. Though
in Indian society, it is still not
legal acceptance is growing.

→ Division of labour in marriage is
being challenged, with husband
taking equal part in upbringing
of child and wife providing for
material resources through work.

However, traditions still have a
stronghold on Indian marriages -

→ Marriage based on caste lines
still widely prevalent. In spite
of individuals, youths still keep
in mind society and choose

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companion ~~to~~ on caste lines .
Despite dual career families, women still do major work of household and gives much more time to it compared to husband. Annie Maurice here contents that women sometimes themselves prevent husbands to work ~~is~~ at home.

→ functional & joint families are evident in Indian society. Thus the hold of joint families on marriage still present.

This ~~even~~ ~~though~~ individualism & rationalisation is bringing about change, yet traditions persist. ~~That~~ As Ashis Nandy points out India drinks cocktail of modernity & tradition.

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Q7(c) "The household study of family offers a new dimension to sociological research, at the same time it has certain limitations". Analyse

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Household ~~class~~ is a place where people with ~~the~~ same kitchen, residence, having some relation live together.

Household ~~dimension~~ ^{study} of sociological research gives new insights to family structure in India.

Household is place where patriarchy, joint family traditions actually come to play. As Durkheim points out social facts assert themselves. This assertion in India is from ~~of~~ joint family norms.

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Q8(a) "Untouchability has often been termed as the inhuman institution of Indian society." In this context, discuss the social problems of untouchability,

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from different perspectives

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a) Untouchability is a phenomenon that involves physical, cultural, social exclusion of a group of people based on their identity. It is an inhumane practice as it deprives ^{them of} resources that society has to offer and also creates in them a sense of inferiority complex.

From Marxist perspective

untouchability helps elite keep control on modes of production.

Thus it protects class structure & helps exploit untouchables.

Kansamki points out that caste is a form of class. In caste there

is ~~perpetual~~ presence of inferiority-superiority, dominance-vulnerability, anxiety-confidence.

All these are features of caste system.

Thus untouchability helps upper caste

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maintain their hold on modes of
production.

from feminist perspective

~~the~~ untouchability leads to perpetuation
of patriarchal norms. When people
violated caste rules of marriage,
they were rendered untouchable &
excluded from society. This it
helped keep women in toe with
& social norms. Traditionally
untouchables were not allowed
to wear anything above waist,
including women. This it led to
sexual exploitation of women.

From ~~the~~ structural-
functionalism of Merton, untouch-
ability ~~is~~ dysfunctional as
it leads to tensions in society.

It created a group that is system-
atically deprived of resources,
thus creating an enmity and

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resistance against norms &
traditions .

from subaltern perspective

untouchability led to perpetual
poverty, hunger, exploitation
at hands of upper caste.

Thus untouchability is
a inhumane practise which
though outlawed in India, still
continues. Thus sustained
campaigns against it, to bring
about change in society, is needed.

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Q816) "The pluralist and multi-religious character of the Indian society is facing constant challenges".

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Discuss the statement in context of problems of religious minorities

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India is a land of diversity. It has various religions living together, with Hinduism being majoritarian. Other recognised minority religions are Sikhism, Jainism, Buddhism, Parsis, Muslims, which form ~20% of Indian society. This pluralist tradition is facing constant challenges.

Muslims in India are economically backward. In a study ~~by high class~~ in 2005 under Justice Sharma it was found that they are economically, educationally equivalent to scheduled castes & tribes. Personal laws of Muslims are often contested against and are a major challenge to uniform civil code as enshrined in Ar 44. They measure secularism in India with respect to autonomy in

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personal laws.

Cultural differences such as puuadh system, clothes, easily differentiates them thus they are subject to discrimination.

Recent spate of mob lynching against Muslims in garb of cow protection raises doubt on India's pluralist culture.

~~At~~ Sikhism in India

has political fallout with demand for Khalistan renewing in foreign land. Recent protests in Canada, Britain point to same.

Parsis are facing demographic problem as their number is decreasing. Government has launched Shyama Prasad scheme to deal with problem.

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Buddhism is often seen as a resort to by shudras to demand increased status in society. Thus they are viewed with suspicion by upper castes.

Christianity prevalent majority in tribes in north east faces allegations of forced conversions. The 'ghar vapsi' campaign by right wing is seen in this regard.

However despite challenges present, there is unity in diversity still present in India.

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Q.10) Critically analyse the issue of 'Isolation-Integration - Autonomy' of tribal communities in India.

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Tribals of India have unique customs, traditions, culture, etc. which needs to be protected from domination of majoritarian culture.

Isolation theory lays that tribals must be isolated from rest of society, developed therein i.e. they should be prepared first & then allowed to slowly enter in society. However this theory of Elvin had challenges of modernisation. The labourers of factories, agriculture land were tribals.

This new theory of interaction came in by Vidyarthi. He gave 3 types of tribals - one that is ready to enter society, one that needs development, one that faces existential threat. Thus sub-plans

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were formulated in accordance to need of specific type. However this too failed as it was difficult to follow plan.

Then came developmental theory where each family would be raised to level of development.

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