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SOCIOLOGY (TEST CODE : 818)

Name of Candidate	SATYAM	Registration Number	1536
Medium Hindi/Eng.	ENGLISH	Date	4/10/16
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)	25	
(b)	25	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	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. There are FIVE questions printed in ENGLISH.
3. All questions are compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. 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.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

1. (a) Farmer suicides in India.

Ans)

As per government's data, about 2 lakh farmers have already committed suicide since 1990. Therefore, farmer suicide needs to be seen as a major sociological 'problem'. In this light, we are reminded of Durkheim who saw 'suicide' as a sociological 'pathology' arising out of lack of integration and regulation in society.

As Jodhka points out, agrarian sector in India is undergoing a big 'crisis' phase wherein due to the State's gradual withdrawal from agriculture and extension services, farmers, specially the middle farmers who aspire for better harvests but are constrained by lack of resources, are getting caught in debt-traps.

Added to it is the social stigma attached to being under debt and the regular threats of the moneylender or bankers on non-payment of debts.

Besides, the 'crisis' in rural areas is also reflected in the ~~to~~ decreasing integration in villages by which village members are less tied to the community's ways of taking care of its members under distress.

A sense of dissatisfaction and hopelessness arising out of alienation from the ~~act~~ of production plus the product itself ~~because~~ (as cash crops are market-oriented) is also a big reason.

1. (b) Developmental phases of household

→ A household is defined by A.M. Shah as a unit of common residence and common kitchen. It presents a structural picture of the family unit as against the general cultural and emotional underpinnings.

A household is conceived to be developing ~~to be~~ in phases. First a nuclear household is created by a newly married couple

which moves out of the parent's family to create a separate living. This could be fuelled by several factors such as geographical mobility induced due to industrial work or the exercise of individual choice and freedom by the couple.

Next, the couple has children who grow up and stay with their parents until their primary adolescent period is complete. Then the children also get married to stay with the son's parents (in patrilocal society) or with daughter's parents (in matrilocal society) for some time. In such a case the nuclear family develops into an extended family (vertically extended) for some time. This may further nuclearize with the children shifting to a new place.

Ageing parents may join the nuclear families of ~~parents~~ their children to make it extended once again.

A recent trend in dual-worker families is the joining of ageing parents to take care of the children.

1. (c) Socio-economic impact of MGNREGA

→ MGNREGA was envisaged to extend the right to livelihood to every household in rural areas for at least 100 days. Therefore, it was aimed at empowerment of weaker sections like women and Dalits in rural areas who could offer 'unskilled' labour for activities generally not involved in asset creation.

MGNREGA has been interpreted in dualistic terms. On one hand, there are those who celebrate the scheme as a landmark scheme bringing about socio-economic empowerment of rural India. They point at the mobility offered to women. They point at the wage spiral in ~~rural~~ rural India. Besides, an improvement in self-esteem of the weaker sections, who no longer have to depend on the agricultural labour under the exploitative landlords of upper castes, can't be overlooked.

On the other hand are those naybayers who believe that MGNREGA has further added to agricultural crisis by reducing the supply of labour to fields, both in terms of wage spiral and also in terms of the general apathy to agricultural labour. They also say that no worthy ~~But~~ assets are being created.

Overall, we can't ignore the changes infused into the power structures in rural areas as the weaker sections seek out 'autonomy' in livelihood.

1. (d) Community development programme and rural development in India.

→ CDP or Community Development Programmes were envisaged as a community-centric and community-led development programme in our rural India in the 1st 5 year Plan.

The aim was to -

- (a) make the villages more self-reliant
- (b) integrate the rural community divided on grounds of caste and religion

(c)

(C) develop agriculture and related activities
through joint pooling of land and activities
So on.

However, CDPs yielded little benefits in our
countryside. The efficacy of the programmes
like land consolidation ~~was~~ was challenged
by the emotive and familial bond with
land. Besides, several middle castes who had
benefited from the elimination of Zamindars
were reluctant to pool their newly gained
land.

Next, as Ambedkar pointed out, rural
India ~~was~~ lacked socio-economic democracy
as a large rural section comprising Dalits
and women were kept out of development
initiatives.

So, CDPs envisaged on Gandhian ideals failed
the test of hardcore rural realities.

1. (e) Changes in the mode of production of Indian agrarian system.

→ When we talk about changes in the mode of production, we need to take into account changes in both the material conditions and the relations of production.

Indian agrarian system in olden days was characterized by land being restricted in a few upper castes who were served by their kamins (lower castes) under Tajmani system.

Next, the colonial rule, as per Jawaharlal Nehru in 'The Discovery of India', fundamentally interfered with the traditional land relations. Land was commodified ^{and} ~~as~~ handed over to absentee landlords in Zamindari areas. Besides, tribal land was confiscated forcefully and 'Forest laws' were enacted to regulate rights of tribals over land.

With independence, land reforms and later green

revolution connected agriculture to the capitalist forces of market. Besides, a new rural middle class emerged which aspired for better deals for rural India and complained about a better divide between India and Bharat (Sharad Joshi).

Today, Satyendra Kumari's fieldwork in rural Western U.P. shows an increasing shift 'away from agriculture to non-farm work either by outmigration or by serving the nearby urban spaces.

2. (a) The middle class is condemned in India for its apathy but also emulated for its activism. Discuss

20

P.K. Varma in his book 'The Great Indian Middle Class' writes that 'the indian middle class is obsessed with self-salvation over and above community obligations'. Such a statement by the author ~~se~~ shows the middle class as an apathetic class of Indians.

However, history is a testimony to the new middle class, which emerged from the benefits

of Western education and jobs under the colonial rule, spearheading the national struggle for freedom. Bipan Chandra observes that Indian National Congress was a hub of this new middle class comprising journalists, lawyers, teachers, so forth.

However, Marxists like A.R. Desai believe that the middle class even then was moved by its own interests of pocketing the benefits that would naturally come to them after freedom.

After independence, we saw the middle class once again emerging as a potent social-change agent during the 1970s. Price rise agitations, anti-emergency protests, gender discrimination issues and even eco-feminist issues were raised by the middle class.

However, Deshpande points out the then middle

Class was highly dominated by the urban-centric, upper-caste people who ~~to~~ had not been a witness to the days of national struggle. They had even forgotten 'caste' as a reality in public spaces. Caste once again became a reality for this class when Mandal report was accepted. Anti-reservation protests were to be seen then.

But, at the same time, the green revolution had created a rural middle class which ~~was~~ comprised those well-to-do farmers who now aspired for equality with urban areas. This middle class spoke for the entire rural populace and pressed for their demands (activism) but at the same time restricted itself to narrow selfish goals of MSP hike and free electricity (apathy).

In the end, we also need to focus on the middle class emerging out of positive discrimination policies. Dalit middle class asserted a new identity under horizontally mobilizing tendencies (like BSP) but at the same time was apathetic towards rural Dalit masses.

Today, service-oriented middle class is active on social media and pressing for Anti-corruption and other campaigns but is also forcing middle class values on society.

2. (b) Discuss the social and political basis of class mobilization of the industrial working class in India.

20

→ The industrial working class in India, to Marx's dismay, never reached the stage of true consciousness. However, mobilization has usually centred around trade union consciousness which V. Lenin predicts.

As Indian industries expanded, there was an increasing geographical mobility arising out of a need to work in factories far off from the traditional rural settings. However, a caste

relations were kept intact though for more utilitarian purposes like better capacity to bargain jointly. At the same time, kinship relations were also maintained as an upwardly mobile son of a family would invite his other family members to work in the same factory. (Pauline Kolenda). So, the social basis of industrial mobilization was often the continuance of caste and kinship ties which provided instant grounds for solidarity.

But the general poor conditions of workers, lower wages, long working hours and the conflict of trade unions of workers with managers (as in case of Manesar steel plant in recent times) became the rallying 'instigating factors'.

On the political front, we observe a general leftist support to the ~~is~~ demand of the industrial workers. Industrial workers were seen as the exploited 'proletariat' who need to raise their voices against this exploitation. In this regard, the Bombay workers' Strikes in cotton mills and the strike of the railway workers under George Fernandes in 1974 were some watershed moments.

However, it is often argued that post-LPG there have been attempts to weaken trade unions both from within (by making stringent laws to outdo them) and without (like creating parallel unions of professionals and managers, all competing for varied interests).

Today, when we talk about 'labour reforms' we are talking about 'ease of doing business' with more freedom to HIRE and FIRE workers.

2. (c) Critically discuss the impact of proselytization on the social fabric of India.

10

→ Proselytization or converting someone to one's own faith & was first observed ~~as~~ as a policy of Delhi Sultans who wished to have a larger Muslim populace to provide a positive sanction to their rule.

Later, Christian missionaries were also alleged to be converting Hindus, specially the poor & lower caste Hindus, to Christianity in hure

of better education and jobs. As a reaction, there was the emergence of 'Shuddhi' movement by the Arya Samajists to reconvert those who had earlier converted. The 'Shuddhi' rhetoric was once again visible in the 'Ghar Waapsi' campaign unfurled recently. Its communal overtones can't be overlooked.

These ^{processes} ~~movements~~ have been functional for those who benefited from conversion, like in North East, Christian converts have high levels of education and exposure to the world.

But they were non-functional for those who could not improve their social positions despite conversion. For example, the Syrian Christians still treat the Dalit converts in Kerala as 'lower caste' people.

These processes were dysfunctional for the society in the sense that seeds of communalism were sowed and religion started getting traded.

3. (a) "Proliferation of slums is the result of failure of housing policies".
Critically analyze. 20

→ According to the National Institute for Urban Affairs, the rise in the number of slums has been owing to 3 factors which are:-

- (a) Increasing rural to urban migration
- (b) Inadequate housing facilities in urban areas
- (c) Lack of access of the urban poor to the ~~to~~ urban land market due to high costs.

As can be seen, 'housing' inadequacy is only one of the reasons and not the only reason. Rural to urban migration is perhaps the most important contributor because of the general 'push factors' contributing to agrarian distress. Besides, the debilitating caste hierarchies in rural India is escaped by the outmigrants, mostly lower castes, who are ready to live in slums for better livelihood opportunities.

These slums are popular among immigrants because they serve as centres of apprenticeship of the migrants into the 'urban way of life'.

Next, proliferation of slums also needs to be seen from the viewpoint of poverty begetting poverty. Negligence and deviance among slum-dwellers permeate their poverty or lack of access to better resources and opportunities. In this regard, the sub-culture of slums defined by alcoholism, broken families, so forth, can be highlighted. However, 'structural constraint' theorists would opine that this sub-culture is essentially a result of lack of access to resources, and not the other way round.

No doubt that even failure of housing policies like inadequate living space and

Ventilation, inadequate basic amenities like water and electricity, so on, are also the reasons for slummification of urban 'peripheries' but they can rather be seen as an outcome and not as the cause of slum proliferation.

In this regard, we also need to look at the 'apathy' of the urban elites towards the slum-dwellers. Besides, there could be vested interests of certain sections like contractors in keeping the slums poor and the wages low.

Today, as we are talking about the right of the urban poor living in slums (ghetto poor) we tend to deal with the "right of the poor on urban spaces" as a consensus-based approach to slum problem.

3. (b) "Sexual division of labor, a necessary consequence of all human interaction with nature has now become a relationship of dominance and exploitation". With respect to this statement, explore the social-cultural determinants of gender based division of labor in Indian context. 20

→ Sexual division of labour is the manifestation of structural form of patriarchy or male-dominance in society. It was, however, not always exploitative or uni-directional. In the primitive societies, Marx says, that there was little exploitation. Verrier Elwin talks about the high levels of mobility and autonomy accorded to women in tribal societies in India. ~~However~~, These societies are remnants of the indigenous ways of living in the lap of nature. Both men and women did housework such as building huts and baskets and did outside work such as field work in agriculture.

Gender based division of labour, however, is a gnawing reality today. It is seen at various levels -

(a) domestic work being restricted to women

This domestic work involves the child care and emotional work which fall disproportionately ~~in~~ on the shoulders of women.

Apart from this, gendered division is also seen in the feminization of agriculture due to outmigration of husbands to do 'outside' work in urban areas. Gendered division is also seen in informal sectors where women are mainly concentrated. Gendered division, lastly, is also visible in stereotyping women to certain 'pink jobs' in the organized sector.

Gender-based division of labour can be owed to several factors.

First, women have inadequate access to family's property - both of her father's and her husband's. If material conditions shape up social reality (Marxists) then women are denied ~~their~~ good or equal status because of their

economic dependence on malefolk.

Second, women are 'domesticated' because they are socialized into 'expressive' gender roles and are made to internalize ideas of 'Pati Parmeshwar' in India (the patriarchal mindset)

Third, even ~~women~~ when women go out to work, there are threats that they are exposed to. Sharmila Rege, a feminist scholar, points out that 'upper caste women are denied mobility ~~and~~ and lower caste women are exposed to public forms of violence in agricultural fields and beyond'.

Fourth, women are often stereotyped into certain gender roles because, tied ~~down~~ down by reproductive roles, women are generally concentrated in part-time jobs with frequent breaks in careers which reduce their bargaining capacity in the labour market.

3. (c) Critically analyze to what extent the recent amendments made to Child Labor (Prohibition and Regulation) Act, 1986 will help curbing the menace of child labor in India.

10

→ Child labour in India is a result of the structural constraints arising out of poverty.

A poor family often employs its child in the fieldwork and sees its children as additional working hands. Besides, a sense of hopelessness in certain sections due to their belongingness to marginalized or socially excluded sections (like Dalits in rural India) can dissuade children from going to schools where the middle-class teacher enforces his own world view.

The recent amendments prohibit children ~~from~~ below 14 from all kinds of labour and below 18 from hazardous factory labour. It is in line with India's promises to the UN Convention on the Rights of the Child.

But ~~may~~ as Andree Beteille points out, mere laws don't change the course of Indian society. Besides, it would be difficult to prevent children from working outside unless the main causes like poverty, lack of access to schools, broken families under the influence of alcohols, etc. are taken care of.

4. (a) "Migration is influenced both by the pattern of development and the social structure." With reference to the given statement, discuss the causes of Migration in India spanning across social and economic dimension. 25

→ Migration is defined as the temporary or permanent ~~migration~~ movement of people across geographical areas.

Due to the presence of patrilocality family structure, women who migrate to their husband's family are significantly contributing to rural to rural migration. Besides, the 'inequalities' created in rural India due to Green Revolution based ~~on~~ 'skewed development' of certain Western States

has forced agricultural labourers from poorer Eastern States like Bihar^{to} migrate in search of seasonal employment. But, today, due to the impact of local welfare schemes like MGNREGA, this form of rural to rural migration has reduced. Structural changes in the way agriculture is practiced like increasing mechanisation and leasing of land to enterprising middle-level farmers has also reduced ~~migration~~ immigration in the relatively developed States (Jodhka's study of agrarian 'crisis' in the age of liberalism).

Next, ~~urban~~ rural to urban migration is fuelled by structure of caste hierarchy which concentrates rural resources in the hands of certain 'dominant castes'. Besides, the benefits of the 'new economy' created out of the shift of people in rural areas to non-farm work is also dominated by the

upper castes. Therefore, migration among lower caste men is rampant. Apart from it, the development-related 'positive and progressive' outlook towards cities - which are centres of secular education and jobs - is also fueling this form of migration.

Next, the capitalist ~~ind~~ structure in urban areas is such that geographical mobility owing to occupational mobility in factories is leading to urban to urban migration. Today, certain IT-hubs ~~but~~ which are 'islands of super-development' like Bangalore and Hyderabad have pressed professional class to migrate. Besides, students, too, are migrating for better education.

Urban to rural migration in India is still low and not in sync with the 'urbanism as a way of life' as Lewis Wirth would call it.

4. (b) Give a detailed analysis of socio-economic and demographic profiles of major religious communities in India. 25

→ In India, as per 2011 census, there lives a population of 1.21 billion people out of which roughly 80% are Hindus, 14% are Muslims, 2% are Sikhs and the rest are Christians, Buddhists, Jains, Parsis and Jews.

Overall sex ratio in the country is 940:1000 (1000 female: male). But the sex ratio is better among Muslims and Christians. Sikhs, mainly concentrated in Punjab, have a low sex ratio.

reason for
The better ratio among Muslims and Christians is the absence of the practice of dowry in these religions. On the other hand, a Hindu girl is often seen as a 'burden' because she needs to be given off with dowry to some other family ('Paraya Dhan').

Labour Force Participation Rate is about 27% for women and 78% for men. But this is low in case of Christians. Among Muslims, women are kept away from 'outside work' to the greatest extent.

However, the Labour Bureau statistics shows that Christians and other relatively well-off communities have lower labour force participation because aspiration for better job education and jobs delays joining the workforce.

Among social indicators, fertility rate

is maximum among Muslims but is ~~to~~ fast catching up with the average rate. Higher fertility rates among Muslim is because of stigma attached to contraception, lower choice and freedom to women among Muslims and prevalence of male-dominance which sees a woman's body as an instrument of sex.

Education levels are the best among Jains, Parsis and Christians because of their relatively & well-disposed economic and cultural capital.

Certain communities are also facing specific problems ~~like~~. Parsis are worried about their ever falling fertility rates due to delayed marriages and more choice to individuals to have less children. Christians are facing the challenge & of assimilating modernity of the west with the traditional values of India; so forth.

India Ramchandra Guha says that 'religion along with ~~the~~ caste and language is one of the disparities in India'. However, India is one of those unique nations which harbours tremendous diversities and still believes in peaceful co-existence. (Religious Pluralism is well manifested in India).

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

(a) Objectives of Hindu and Muslim Marriage

→ Marriage is the legally - accepted union between two ~~individuals~~ adults who try fulfilling their social, economic and reproductive needs together. In this ~~the~~ definition of George Murdock we ~~are~~ get the general objectives of both Hindu and Muslim marriages in India.

However, there are some differences between Hindu and Muslim marriages too. Marriage among

Muslims is a contract defined by 'Mehar' amount to be paid back by the husband if the contract is broken. ~~Muslims~~ The custom of 'Triple Talag' allows a man to marry thrice whereas a woman's rights are restricted.

Among Hindus, marriage is not merely a marriage between adults but it is also a marriage between families as marriages are seen as extending kinship ties. Marriage is, therefore, a socio-religious custom authenticated by rites and rituals extensively conducted by a priest.

However, even Muslim marriages can't be seen as mere contracts and ~~even~~ they, too, are embedded in social customs. For instance, the Ashrafs among Muslims practice endogamy just like the caste Hindus. Among caste Hindus, endogamy ~~a~~ within sub-caste and exogamy outside gotra provides a security to the

Containment of family property within the lineage itself.

5. (b) Kinship system of north and south India

→ Kinship system refers to the system of relationship ~~established~~ based either on blood or on marital links. Irawati Karve talks about 4 major kinship systems in India, two of them being that of North and South India.

In North India, there is the concept of caste ~~exogamy~~ endogamy and gotra exogamy. That's why members of a village are not allowed to marry among themselves (because they are understood to be sharing gotra relationships).

In the North, there is a restriction of marrying anybody on father's side upto 5 generations and anybody on mother's side upto 3 generations.

In South India, marriage is allowed between cross-cousins and between uncle and niece.

In fact, such marriages are celebrated and considered as 'best marriages'.

In North, the bride-giver is inferior to the bride-taker. No such notion exists in South.

Besides, in South the bride usually goes into a known family, so her socialization into her in-law's customs is relatively easy compared to the plight of brides in North who are exposed to relatively unknown family and customs.

In North, the kinship ties are mostly focussed on consanguinal relationships and affinal links are not appreciated whereas in South affinal ties are well-established and appreciated.

5. (c) Status of cooperatives in India

→ Jan Breeman divides cooperatives into —

(a) Farming-based — $\begin{cases} \rightarrow \text{of rich peasants} \\ \rightarrow \text{of poor peasants} \end{cases}$

(b) Services-based — $\begin{cases} \rightarrow \text{Extending credit} \\ \rightarrow \text{Milk, vegetable \& other cooperatives} \end{cases}$

The farming cooperatives of the rich peasants were made to escape land reforms, specially the land tenancy acts.

The farming cooperatives of poor peasants have suffered from reluctance to pool land and other resources. They also have their own resource-crunch.

Milk, vegetable and fruit cooperatives in India need a special mention. Specially the milk cooperatives under 'Operation Flood' empowered weaker sections like small and marginal farmers and women among these groups.

The credit-extending service-based cooperatives suffer from caste-based hierarchies, dominance of certain ~~rural~~ dominant rural families, politicization of activities and a patriarchal mindset preventing women from developing. They also are under debt-burden due to 'wilful default' of ~~upper-caste~~ the rural elites who don't pay back their debts.

5. (d) Feminization of Informal Sector

Informal sector is characterized by lack of job security, absence of trade unions for bargaining better conditions for workers, lower wages with longer working hours and absence of pensions and other forms of social security.

Since patriarchal structure leads to gendered division of labour, it is argued that the women are forced to take up ~~and~~ informal jobs, partially because they are seen as 'weaker'

sexes' and 'unequal citizens', and partially because ~~sexes~~ their exploitation in these jobs is relatively easier. The low-paying piece-rate jobs offered to women are often home-based and allow them to work despite domestication. They also compensate for their lack of skills.

In rural areas, the agricultural labour of women belonging to lower castes and Dalits is increasing as their male folk migrate to urban areas under distress.

In urban areas, apart from the home-based work suited to the poor upper caste women, there is employment in construction work where ^{Dalit} women are offered low-end jobs and seldom allowed to get promoted to 'supervisors'.

Informal sector job takes a toll on women's well-being because they can be exposed to public forms of violence like sexual and verbal assault in fields and beyond (Sharmila Rege).

(e) Law as an instrument of social change.

→ Ambedkar drafted the Indian Constitution with a vision that laws, when enforced well, can change the socio-cultural realities of the country. The example of Sati being abolished was there in front of everybody as a law which actively instigated social change.

However, on the contrary, often social change becomes an instrument of law-making. Like the gay marriages have been accepted in the US as a result of socio-cultural changes.

Andre Beteille and Deshpande believe that the Indian Constitution talks about the 'ideal reality' (as it should be) and not the 'lived reality' (as it is). That's why, Deshpande says, despite Scheduled Caste Scheduled Tribes (Prevention of Atrocities) Act, 1989, Dalits are ~~are~~ being humiliated and their dignity violated even in present India (Una incident in Gujarat).

So, law can only show the direction
in which society should move. The ultimate
path is decided by society itself.