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SOCIOLOGY (TEST CODE : 823)

Name of Candidate	Satyam	Registration Number	1536
Medium Hindi/Eng.	English	Date	19/10/16.
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)	15	
(c)	15	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	15	
(c)	15	
5 (a)	10	
(b)	10	
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(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.
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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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.

10×5 = 50

1. (a) Westernization

Ans)

Westernization, as per M.N. Srinivas, refers to the ideological, institutional and technological changes in the Indian society owing to 150 years of British rule.

Western ideas such as liberty, equality, fraternity, so on, reached India through modern education. A new middle class emerged which was educated with these values and which introspected upon the obscurantism and stagnation which had enveloped the Indian psyche.

Western institutions like modern law courts, civil services, police, so on brought about equality before law and rationalisation of our institutional set up such as kin relations.

Western technology such as railways and telegraph were employed to improve administration by the British but they indirectly helped in

increasing the moral density and spreading ideas as people more freely interacted across the nation.

Westernization also ~~created~~ gave a pace to Sanskritization. However, the concept is contested as Yogendra Singh says that the term is 'value-loaded' and should be replaced by 'Modernization'. Besides, Indian society was also affected equally by Irish, Russian and French revolutions.

1. (b) Limitations of dialectical approach to the study of Indian society

Dialectical approach refers to the use of Marxian conception to study India on the basis of 'property relations' or class-based approach. A.R. Desai and D.P. Mukherji are some famous Marxist ~~pk~~ thinkers in India.

However, the problem with this approach has been that it wants to ^{impose} apply Marx on India instead of trying to modify Marx as per Indian scenario.

Yogendra Singh points out that dialectical approach is founded on some sound theorizing but lacks empirical backing.

Dialectical approach has also been criticized by Ambedkar who believed that 'caste' and not 'class' reflects the true reality of Indian society. Dialectical approach loses touch with reality as soon as it looks at India from the perspective of 'richer class' and 'poorer class'.

Besides, dialectics which refers to 'conflict between opposites' looks at even the National Struggle (like by A.R. Desai) from the vantage of elites displacing colonial hegemony for vested interests. However, in the process, it neglects the tremendous sacrifices made by our leaders.

Andre Beteille believes that the National Movement was the joint effort of both the rich and the poor.

1. (c) Impact of Buddhism on Indian society

→ Buddhism emerged in the plains of Bihar and soon spread to different parts of India and beyond. It emerged as a challenge to the hegemony of the Brahmins who had monopolized religious beliefs and practices.

Besides, the agrarian changes ~~so~~, like transplantation of rice, had increased production creating new agrarian classes who also desired for status improvement. The simple practical ideas of Buddhism were easily digested by these classes.

Buddhism created a strong impact on the Great Tradition as several princes viewed their loyalty to it. Vegetarianism, non-possession and egalitarian social outlook were some of the advantages.

On the flip side, agriculture was denigrated as organisms killed during ploughing ~~was~~ ~~was~~ considered as violence.

Buddhism had a major impact on arts and architecture. Gandhara, Mattura, Amravati and Sarnath were some of the popular schools of art which contributed to social dynamism of culture.

The most recent impact was seen when Ambedkar along with many followers converted to Buddhism. Buddhism, thus, served as a tool for identity assertion among Dalits.

Today, Buddhism helps India use its soft power in diplomacy.

1. (d) Subaltern reform movements

→ Indian society caught up in obscurantism and stagnation was jolted to life with the socio-cultural reform movement unfolding as a reaction to increasing ~~introspective~~ cultural denigration of India by the British, who saw Indians as 'backward' and 'ignorant'.

It was true that for ages in India lower castes, specially Dalits, and women had

been subjugated under 'caste hierarchy' and 'patriarchy' respectively.

Sub-altern ~~reform~~ perspective looks at the society from the vantage point of marginalized sections. From this perspective, the efforts of Jyotiba Phule, Ambedkar, Periyar, Gandhi, so forth to improve the conditions of 'untouchables' was noteworthy.

Gandhi believed that untouchables had been denied basic human rights and Ambedkar ^{was} believed that the reason ~~for~~ ^{for} their socio-economic deprivation.

Women's freedom has also been an important aspect of our democratization and has continued from Sati abolition to the present day demand of severe punishments to women assaulters.

At the same time, transgender's rights have also got a new life as Supreme Court has called them OBCs.

1. (e) Colonial studies of caste system

→ Colonial study of caste system was ~~not~~ mainly done for administrative convenience.

'Caste' was in fact a word introduced by the British which was to replace 'Jati' in eminence. (Caste from Portuguese term 'Casta')

Caste system was studied by colonial administrators from the view point of 'Varna' because often colonialists employed ~~least~~ Brahmins, who were learned in Sanskritic texts, to translate to them the complexities of caste. As can be guessed, the view point ~~was~~ created was of 'Varna Model' as per which Indian Society has 4 Varanas: Brahmins, Kshatriya, Vaishya, Shudra.

Such a model was oblivious of caste mobility because it saw the caste system as a 'fixed' and immobile framework.

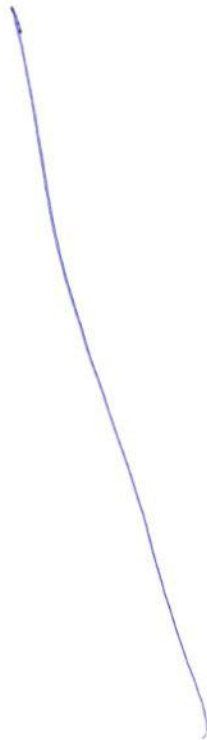
Such a model, unfortunately, also neglected the presence of outcastes.

Srinivas says that the first systematic attempt in caste census was made in 1931 and this created a 'caste consciousness' among people who requested the Registrar to uplift their Caste status.

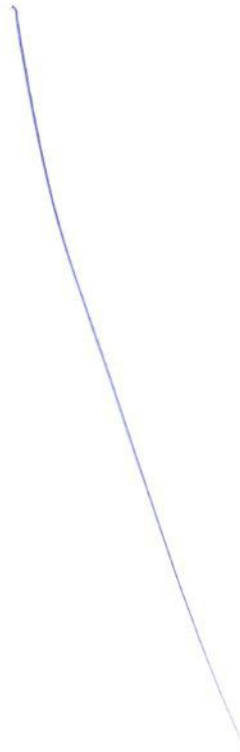
Quite contrary a thing is happening today as castes are requesting to be lowered down in status.

2. (a) "Politicization of caste has given way to casteization of politics".
Critically analyze

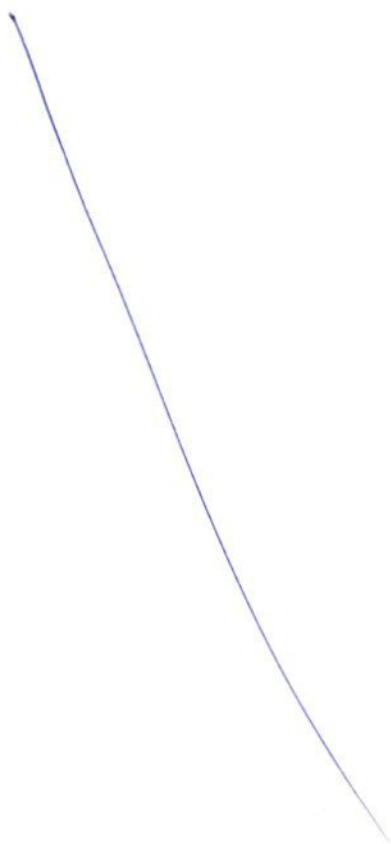
20



2. (b) "Manual scavenging is illegal but still persists". In the context of this statement, discuss the measures taken by government to address the issue and reasons for its failure. 15



2. (c) Give a brief overview of "tribal movements" in post-independence India. 15



3. (a) "The traditional Indian Joint family is characterized by the element of both continuity and change". Discuss 20

→ Indian traditional joint family has been characterized by Iravati Karve as a unit comprising—

- (a) Common Residence
- (b) Common ~~proper~~ Kitchen
- (c) Common place of worship
- (d) Common property
- (e) Common Kinship ties.

If we go by this stringent norm then definitely families have undergone change.

There is, for instance, proliferation of nuclear families, which, due to increased geographical mobility and reduced dependence on land as the source of livelihood, has seen greater focus on individualism and affinal relations than on holism and paternal and fraternal relations.

But as S.C. Dube observes that the functional jointness is still maintained as families often ~~see~~ assemble in their traditional homes for shared rituals like marriages, death ceremonies, etc

I.P. Desai studying the Mahuva town observed preference for jointness and Pauline Kolenda observed that the Kins based in urban areas often act as 'launch pads' for their rural kins into the urban way of life such as ⁱⁿ education and jobs.

'Jointness' is even today seen today when on Facebook and What's App people make 'Family Groups' but change is observed when ~~a~~ the role of patriarch is dismantled to create horizontal solidarity even between a grandfather and a granddaughter.

Change is also seen when ^{Joint} family as an institution which subjugates women is challenged by feminists who question the logic of hypergamy ^{and} patrilocal and

Patrilineal forms of family.

3. (b) Critically examine the "Household dimension of the family". 20

→ A.M. Shah described a household as a unit based on commensality and Common residence. Household dimension of family seeks to produce a structural picture of family from the perspective of lived reality or field view.

A.M. Shah went on to classify households

into ^{extended} joint, nuclear, sub-nuclear, so on.

Pauline Kolenda also gives 11 classes of households based on her studies.

Household dimension rejects the 'Sanskritic' view of family as given by the likes of Ghurye and Iravati Karve. Family is seen as a 'rational' unit based on people's needs and expectations.

Household dimension also suggests a 'cycle of ~~house~~ families' whereby every family is once a nuclear household and then grows into an extended household with the marriage of children and again gets reduced into nuclear forms.

Such a perspective is criticized to be neglecting the historical and cultural

Contexts in which families evolve Household dimension is obsessed with the 'structure' of the family and grossly overlooks the 'ritual' and 'emotional' connections too.

For example, K.M. Kapadia believes that families still maintain ritual and emotional jointness. A family, in times of economic distress, looks upon a near close kin for short-term loans.

A family, in order to marry off a son or a daughter, will often seek the advice of the close kins and even request them to seek the marital partner.

A family would invariably meet during death, marriage or child birth ceremonies to jointly share the experiences and express solidarity (as per S.C. Dube)

Such dimensions are often overlooked by the 'household'. However, household gives a more realistic view of family and helps us analyze without romanticizing.

3. (c) Write a short note on G.S Ghurye's understanding of "Indian Tribes". 10

→ Ghurye believed that tribes are backward Hindus incompletely integrated into the mainstream. He explains how tribes have maintained closed contacts with the Caste Hindus (say Krishna marrying a tribal, Bhinna marrying Hidimba, a tribal). Various sub-castes were created out of these marriages.

Ghurye believes that tribes need to go through acculturation to be totally assimilated into the Hindu caste fold.

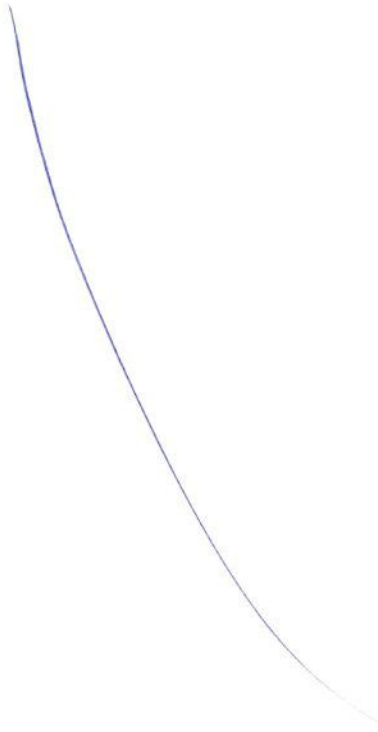
However, such an idea suffers from an 'ethnocentric' mindset which looks at one's own cultural culture glowingly and denigrates variations.

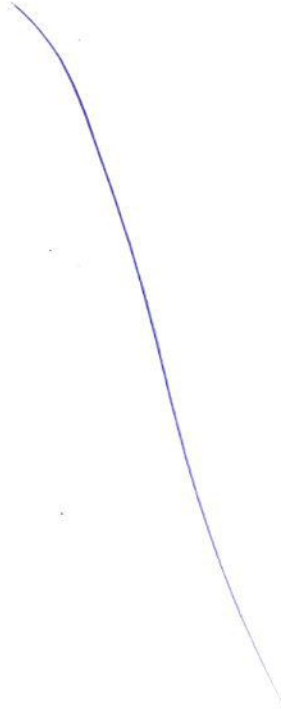
Verrier Elwin writes in 'Freedom for Tribals' says that those who press for assimilation must first explain as to what position will tribals get in the caste hierarchy (lowest status?) and what would the tribals, who won't have the necessary skills to participate in economy fully, be doing ~~with~~ for their livelihood?

4. (a) Discuss the "Agrarian class structure" in India.

20





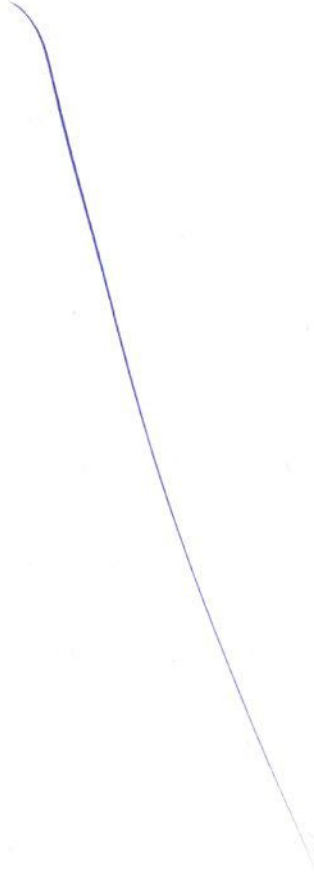


4. (b) "Indian village is an 'idyllic' social reality, with 'Varna' system of caste hierarchy and complete functional integration between the different occupational groups." Comment **15**



4. (c) The social problem of untouchability has been understood through different perspectives. Examine

15



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

10 x 5 = 50

(a) Feminist Environmentalism

→ Women ~~are~~ have traditionally been considered closer to 'Nature' and men closer to 'Culture'. So, any form of environmentalism without women is not possible, specially when our Nature is herself considered as a 'Mother'.

In 1970s, when Chipko Movement unfolded, women were seen spearheading the concern for environment. Ramchandra Guha points out in "Unquiet Woods" that Chipko was an expression of eco-feminism because women are most intimately connected with their environment right from fulfilling their domestic needs of water and fuel wood to their religious needs like worshipping a river or a rock.

Later, in 1980s ~~the~~ and 1990s, the tribal

movements against development-induced-displacement ^{were} ~~was~~ also strongly backed by tribal women who had to suffer the most due to alienation from their land and forest.

Today, a woman needs to be equated with a man while starting any Campaign for environment because even our Earth is our 'Mother', as discussed in Paris Climate Deal.

5. (b) Green revolution and social change

→ Green Revolution brought about rapid growth in food crop production in India. However, it changed our society too.

At the level of structure, it changed the agrarian structure at 2 levels -

(a) at the level of technology used - HYV seeds, irrigation, fertilizers, so on.

(b) at the level of social relations.

On one hand, machinization reduced the
dependence on agricultural labour but on
the other hand labour available at cheaper
price in the relatively poorer states like
Bihar started seasonally migrating to
relatively richer states like Punjab for
transplanting and harvesting.

At the same time, rural class-based
inequalities increased as the already
well-off farmers could afford to employ the
~~rich~~ costly inputs such as HYV seeds and
tractors.

By creating a class of enterprising farmers
who ~~rep~~ pressed for 'Bharat's needs' (as
against 'India'-biased approach), Green
Revolution also changed politics. However,
the smaller farmers were reduced to
agricultural labour and pangs of distress migration.

5. (c) Changing mode of production in Indian Agriculture

→ Indian agriculture saw a change in relations ~~mode~~ of production when land was commo-
dified under the colonial regime. The
land was taken away from the tillers
and given into the hands of Zamindars
who went on to hegemonize the rural
relations.

Then the relations changed when under
land reforms, after independence, New
rural classes emerged. Daniel Thorner
says that, based on ownership, income
and labour work, these classes can be
divided into 3 groups: Maalik, Kisaan
and Mazdoor.

Green revolution further changed the
relations as enterprising farmers belonging
to dominant castes paid the agricultural

labour in cash and Tajmani was
decisively dismantled

Today, as the lower castes are fast
migrating to nearby urban areas and are
making use of Schemes like MGNREGA, they
are no longer solely dependent on agricultural
labour for their sustenance.

On the side of technology, material reality
which started changing with Green Revolution
is continuing to change with further machinization

5. (d) The need for modern education

Modern Education during the colonial
Regime brought about new ideas to
the Indian scene. Liberty, equality, demo-
cracy, so forth, were able to create a
strong impact on the minds of the newly
emerged middle class, who then went on
to carry the torch of National Freedom
Struggle.

Modern education thus helped in creating a self-critical class of people who wished to improve India based on the international changes.

After independence, education was supposed to be on rational and humanitarian view point instilling ideas of justice, democracy, secularism, so on, among young people. In 2009, RTE Act was passed to spread modern, rational, basic education to every child below 14.

The positive benefits expected are:-

- (a) equality of opportunity
- (b) end to discriminations based on caste, gender, so forth.

However, questions are raised as to what is 'Modern'. Isn't 'Yoga training' also modern though traditional? Besides, modern educational values should not be restricted to middle class values only.

5. (e) The challenge of secularism

→ Secularism is an ideology ^{of} separating the State from religion. 'Secularism', it is believed, is an imposed concept on India as Indian religion has not been an ecclesiastic religion but a 'way of life'. Since religion has been so strongly tied with people's life, secularism is difficult to achieve in India as per some proponents.

The second challenge lies in the fact that ever since the colonial rule, 'divide and rule' policy is employed by vested interests to communalize the society. So, secularism needs to tide over this political trade in religion.

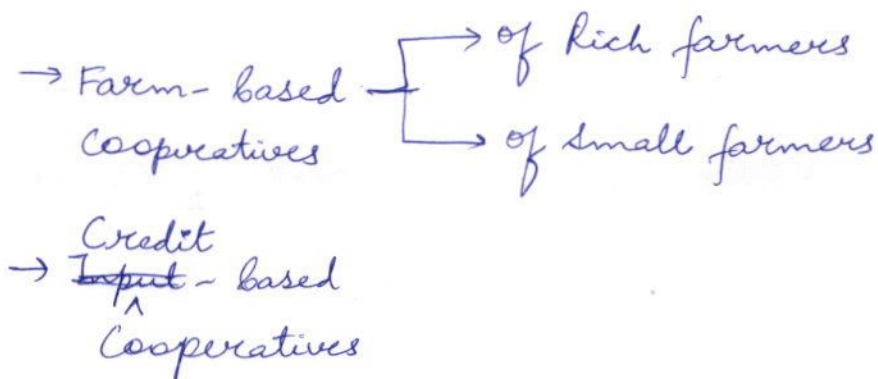
Next challenge ~~to~~ of secularism is the reactionary use of the word 'pseudo-

secularism to point out at some of the rights given to minorities. These rights though allotted with the best intentions are often dubbed as 'minority appeasement' by certain quarters.

Indian secularism is different from that of west. It is not supra-religious but derived from equality to all religions and here lies a conceptual problem.

6. (a) "The cooperative sector has played a distinct and significant role in the country's process of socio-economic development". Critically examine 20

Cooperative sector in India can be divided as -



Farm based cooperatives of the rich farmers were often created to escape the land

Ceiling acts.

Peasant Cooperatives of small farmers have been successful in certain sectors like milk, fruits, etc. Milk cooperative, starting from ope Anand in Gujarat and later culminating into 'Operation Flood' was able to bring a sea change in the lives of small and marginal farmers and women in areas of Gujarat.

However, in other States specially in the Northern Belt, it wasn't that successful.

Cooperatives of sugarcane in Maharashtra are often hegemonized by rich farmers and their kind. There is little ~~sa~~ space for small farmers in them. These cooperatives have become politically dominant in Maharashtra as the Board Members are

often chosen on the basis of candidate's
Capacity to generate State funds for the
Cooperatives.

~~Input-based~~ Credit-based cooperatives
meant to extend credit to needy farmers
suffer from various problems which
have deterred any substantive socio-
economic change.

First, politicization is rampant, as
discussed in ~~the~~ sugarcane cooperative too.
Second, dominance of certain castes
and complete neglect of women are also
stifling realities. Besides, often these
cooperatives suffer from indebtedness
and resource-crunch because rich
farmers corner maximum credit

and wilfully don't pay back.

As 97th Amendment Act has made
Right to form and manage Cooperatives
a fundamental right, it is expected
that more resources would be pooled
in and Land cooperatives, which are
suffering from reluctance of people to pool
land, need to be given a chance too.

6. (b) Discuss the concept of "Juvenile Delinquency" with respect to its social causes and implications. 20

→ 'Juvenile Delinquency' refers to the
deviant behaviour among the young,
specially those below 18 years of age.

Jeremy Bentham might say that juveniles
are delinquent because they get pleasure
of out of their deviance. A group of young
motorcyclists breaking traffic rule can

be cited as an example. However, we need to understand that ~~the~~ such delinquency is often a result of 'group-behaviour' and 'herd mentality' often influenced by the 'adult-folks' who depict such acts as 'cool' or 'acceptable'.

Delinquency, however, needs to be seen from deeper perspectives like the sub-cultures of deviance perpetuated in slums where crimes are often resorted to. But aren't these slums developing such sub-cultural elements because of resource constraint? Often a delinquent young male brought up in a poor family gets disenchanted by the poverty and helplessness of his family and his 'sense of frustration' of not having gone to school, or not enjoying

Sports facilities, so forth, ~~are~~ is expressed in delinquent acts. Such acts are ~~often~~ often acts of defiance by these helpless and powerless young minds.

Besides, 'label' of delinquency is also significant in making an individual internalize his deviance. For example, the delinquency of a rich child would be seen as a 'harmless prank' whereas that of the poor child is seen as 'socially vicious'.

Delinquency has not only an impact on the delinquent who gradually labels himself/herself as a 'criminal'. But it also has an impact on the family which feels distressed and socially stigmatized.

The conditions of remand homes are so deplorable that a delinquent turns into a hardened criminal and the cycle is perpetuated.

But the most important impact is on the well-being - safety and security - of the society, specially on women and aged in urban areas who are the prime victims.

6. (c) Critically examine the "social consequences of rapid Urbanization". 10

→ Rapid urbanization has been because of both ~~int~~ orthogenetic factors (like increase in ~~pop~~ birth rate vis-a-vis death rate) and heterogenetic factors (like rural to urban or urban to urban migration). But its most important sociological dimension has been the proliferation of urbanism as a way of life which means increasing

individualism, ^{relative} anonymity in living
Compared to rural areas and wide-
spread use of technology like urban means
of transport and communication.

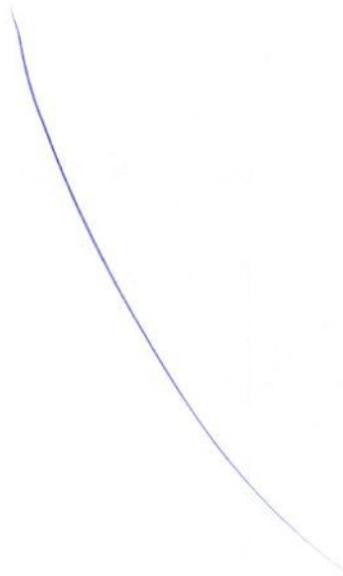
However, 'haphazard' urbanisation has
led to proliferation of slums, which
are denied basic amenities like water,
toilets, open spaces, so on. These slums
also become hotbeds of crimes and deviance
such as drug abuse, prostitution, so on.

The impact on aged and children is
also 'alienating' as they get confined
within their homes, glued to television sets

Besides, 'Marginal Beings' caught up in
the rapid pace of transition (Anomie) are
also created.

7. (a) Critically analyze the "evolution of national population policy" in India and reasons for its failure to check the population growth. 20





7. (b) Define women empowerment. To what extent political and economic empowerment of women is sufficient condition for improving social status of women in India?

20



7. (c) "Slum is the lifeline of Urbanity". Comment

10

8. (a) "Globalization is a double -edged sword. It is a controversial process that assaults national sovereignty, erodes local culture and tradition and threatens economic and social stability." In the context of this statement, discuss the impact of globalization on Tribes.

20

Ans)

Globalization has always taken place but, as per Anthony Giddens, its pace and intensity has increased manifold today under the impact of rapid technological progress.

Globalization as a concept is standing opposite to the 'tribal way of life' which

is based on indigenously developed modes of production, local unique culture and egalitarian social structure. But, on the other hand, as ^{our} globe is getting ready to deal with the climate change, we are reminded of the usefulness of Noam Chomsky's saying that the globe would have come to an end but for the wisdom of tribals' ways and customs. So, in this renewed understanding of 'environment', we see globalization converging with tribals too.

Globalization with its focus on machine-based production ~~replaced the~~ and industrial development has looked to acquire land

and cut down forests for commercial purposes, thereby alienating the tribals from their land and forests. Development-induced-displacement in the ~~name~~ name of 'Common Welfare' overlooks the impoverishment and marginalization tribals go through.

Impoverishment → loss of livelihood and absence of skills to work in 'modern' modes of production; banks not extending credit; downward occupational mobility as ^{tribal} farmers are reduced to agricultural labourers when the industries take away their land; land given in compensation is often of poor quality.

Marginalization → loss of unique culture, loss internalization of 'inferior status',

tribal women get domesticated and lose
contact with natural resources; so on.

However, on the positive side, ~~at~~ today
tribal cultures are also being recognized
at national and international levels, like
tribal arts (Pattachitra of Odisha) or tribal
medicinal systems (like Homopathy of Jharkhand).

8. (b) "The practice of child marriage has its root in traditional, cultural and religious practices and sustained by poor economic condition." Comment

20

→ Child marriage was not prevalent during
the Vedic period. However, after the Guptas
and more so during medieval period,
Hindus were stung by this ill-practice.

Such a practice needs to be seen from
the perspective of tradition. Traditional
practices of child marriage has persisted
and as a reaction against modernity
which gives greater space to individualism

and choice, the practice continues as a remnant of the traditional parochialism.

Cultural factors like patriarchy also support child marriage. Sharmila Rege, a feminist, points out that child marriage is employed to regulate the mobility and sexuality of a woman in India. A child, devoid of choice and voice, would be ~~an~~ easy easier to control and regulate (or rather 'domesticate' as Ann Oakley would put it). Besides, there is an inherent 'male bias' in society which looks at 'girl children' as burden. This makes parents dispose off this 'burden' sooner than later.

Religious practices like giving away a girl child to a temple as an 'offering' (as in Devadasi system of Odisha) or excessive value attached to a girl's 'puberty' (because a menstruating girl is considered 'impure') have also led to support to child marriages.

But the most important factor is still economic. Marx had said material conditions shape up realities and this is very true in this case too. A girl child, if not married early, will have to be sent to school which is costly. Aged girls when married are to be given for greater dowry because

men ~~pre~~ often prefer younger girls.
Besides, large scale poverty makes parents
opt for 'bride price' and in such
cases girls are commodified.

8. (c) Write a short note on "informal sector and condition of employment in India".

10

→ Informal sector comprises about 90%
of the total employment in India.
In this sector, labour laws and trade
unions are absent ^{and} ~~at~~ workers are lowly
paid for little job security and no social
security (like pensions, insurance, etc)

Informal sector's constituents -

→ Self-employed labour, like that of a
farmer's family

- agricultural labourer, like a woman— whose husband has migrated to an urban area temporarily in search of livelihood— working in other's field for cash.
- piece-rate based work like ~~was~~ that of women working from home and making bangles or 'bindis'.
- street vendors, &
- construction labourers; so forth.

Condition of employment is such that there is no bargaining capacity and little security. Women—who can be easily duped into ^{being paid} ~~paying~~ low—are often employed and even children are exploited in Bidi-making or brick-making factories.