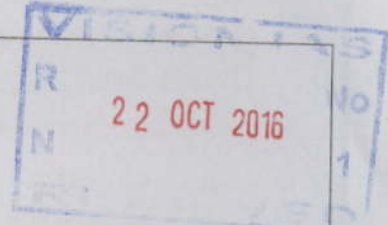




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SOCIOLOGY (TEST CODE : 818)

Name of Candidate	Priyadarshini Bhattacharya		
Medium Hindi/Eng.	English	Registration Number	18218
Center	Karol Bagh	Date	22nd Oct, 2016

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.

Farmer suicides in India are a social fact given the frequently and uniform patterns affected by a complex of socio-economic factors.

The social causes of farmer suicides is related to the agricultural social structure that is suffering from lack of productivity, dwindling farm sizes, non-farm jobs, overburdened peasantry, caste-class nexus, pauperisation of the small peasantry (Paul Brass), the negative fall-out of 'sickle-down' model of Green Revolution and lack of effective social security.

The agrarian crises is located within the larger national and international economy. The thrust given to an industrial-urban model has created social imbalance. A vast population of the rural poor, given their unequal access to health, education and employability are unable to secure better conditions and social mobility.

The lack of effective social mobility, given complex patron-client, semi-feudal linkages in the agrarian structure further exacerbates the vulnerability of the rural poor.

Farmers suicides are not isolated statistics, but point out to a structural malaise. This is related to the deeper agrarian crises requiring systemic interventions.

These interventions must be related to providing social and economic security, through market services and informed, assured prices, crop insurance, financial inclusion, adequate access to health, education and avenues for employability.

1. (b) Developmental phases of household

The household is a structural and empirical dimension related to commensality and co-residence. It was reserved as an important sociological category by A. M. Shah, I. P. Desai and later Pauline Kolenda.

Every household follows a life cycle based on demographic patterns of birth, death, life events, life crises. These processes change the patterns of relations and role

allocations.

Thus, the notion of a typical 'joint family' or a 'nuclear family' is empirically untenable, given the development phases of a household.

These phases of the household create different methods of production, allocation and distribution of goods and services. A common pattern notes Patricia Uberoi is of the 'stem family' system in contemporary India. Here the married couple co-resides with the parents of the male (patrilocal). In such a system the method of production may be divided on lines of gender segregation and/or intergenerationally. This family size and composition may change over time based on the ~~death~~ demise of parents, addition of children, who in turn may leave the household or make it more extensive.

The household is thus located within the life cycle of a family. It is thus most susceptible to structural changes, unlike the family,

1. (c) Socio-economic impact of MGNREGA

The MGNREGA is essentially a labour law and a social security provision that institutionalises the 'right to work' for the rural poor.

The MGNREGA has served as a tool for social empowerment by securing livelihood with dignity. The impact of MGNREGA has had both intended and unintended consequences.

Among the intended socio-economic impact, rural poverty has decreased substantially. MGNREGA has raised the material and financial assets of families. Secondly, it has contributed to women's participation in the rural labour economy contributing to their economic, social and possibly political empowerment. Third, the MGNREGA has created a more accountable and rational local governance, with the Gram Sabha a catalyst for 'decentralised planning'. Another important impact is the greater financial inclusion and access to formal banking channels through governmental efforts of digitalisation.

The unintended consequences however is the sudden downward social mobility of the rural poor. The unintended preservation of the 'unskilled' status of the worker, does not challenge the structural issues of poverty and exclusion. Thus existing caste-class relations are left unchallenged by providing no sustainable avenues for social mobility. The ~~gender~~ Women's participation is also argued to be limited to unskilled, temporary forms of jobs.

Thus macro-economic and socio-structural impacts have been limited.

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

The community development programme and rural development were implemented from 1952, given the national project of modernising agriculture under the Nehruvian vision.

The rural community were treated as isolated, undifferentiated and backward socio-economic spaces requiring state led interventions to catalyse social change. This treatment of the village as a 'community' overlooked complex relations between caste, class, patron-client, village clans and the village elders and the young.

Inspired by the American experience of raising agricultural productivity through State engineered intervention, the CDP however could not ameliorate existing hierarchies and inequalities.

The community development programme entailed agrarian reforms (abolition of intermediaries, consolidation), mechanisation of farming, social schemes for access to education, health care and 'democratization'. However the maximum benefits are noted by Elgion, Suresh Jothka, Dhanagare to have gone to the rich farmers forming a rural elite.

It could thus be argued that such programmes of public investments consolidated and legitimised existing inequalities. Bhaduri notes the resilience of semi-feudal relations of production. Given the thrust on agricultural production, consolidation, mechanisation, input subsidies and politicisation are noted to have bolstered the dominant positions of the rural landlords and rich peasants.

Thus while conceived with best intentions, policies do not operate in a vacuum they are embedded with existing inequalities.

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

The Indian agrarian system is characterised by the co-existence of both pre-capitalistic and capitalistic relations and modes of production.

Surinder Jothka observes the agrarian system to have been forcibly inducted into a capitalistic mode of production under the colonial British. This Alavi refers to as 'peripheral capitalism' on unequal terms, exacerbating the backwardness of the peasants. Commercialisation of agriculture, commodification of land, land alienation, land revenue systems by the British impoverished the rural peasantry.

Post-independence reforms while as Joshi notes created 'sectional' relief, have not challenged the fundamental inequalities. The agrarian system continues to be embedded in the patron-client relations.

Daniel Thorner using the Marxist frame of reference organises the agrarian system into classes of maliks (big land lords, rich farmers), kisan (medium and small peasants) and mazdoor (agricultural labourers and share croppers).

This Dhanagare regards as oversimplistic given the differences in

land holding, size, nature of rights and work performed on soil. Nonetheless a strong resilience is observed between caste and class, that renders the mode of production feudal and precapitalist.

Agriculture like every other economic production is embedded within social relations of production. These social relations in an informal economy are not formal and contractual but deeply entrenched in caste, kinship and village solidarity.

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

20

The middle class occupies a structurally ambivalent position notes Lockwood. Yet as Satish Deshpande notes the middle class exercises a disproportionate influence on ideology.

The idea of a middle class assumes a homogeneity, however as Beteille notes these are 'middle classes' characterised by internal tensions and fissures.

The apathy of the middle class notes Yogendra Singh is a result of the narrow cultural ideology of the middle class, despite its modern forms of consumption and socio-structural locations.

The cause for apathy is related to the continuing hold over 'particularist' loyalties and identities that hinders a common vision of modern values of social justice, secularism, progress and equality. For instance it is observed that the middle class in India only tends to activism when its own interests are affected. For example, the rising farmer suicides have not generated 'public outrage' given the low inflation rates given due to tepid global economic recovery.

Another example of gross apathy is the sexual harassment and everyday violence of rural poor and Adivasi women. It is only when a urban middle class girl's modesty is violated, that this section rises to express its injustice.

The middle class notes Deshpande can be conceptualised

In three ways.

- i) It is a class that articulates the hegemony of the elites.
- ii) It is a class that is dependent on the reproduction of cultural capital (education and skills).
- iii) It is a class which is differentiated, with the elites producing an ideology and the rest legitimising it through consumption.

This activism notes Deshpande can be effectively mobilised given their command over the reigning ideology. Effective access to cultural, social and political capital makes possible this activism.

However this activism argues Yogendra Singh is narrow and limited in its scope. The apathy arises from a lack of integration with the rest of the society.

Scholars such as Amartya Sen and Martha C. Nussbaum have critiqued the smugness of the class and the social insensitivity to the plight of the

vulnerable.

It can however be argued that the middle class have historically played the role of social vanguards. Given their intellectual depth and social consciousness, and political awareness.

The middle class thus must be more than just a 'consumer class' which Sanjay Joshi notes has *made them conscious in 'boundary maintenance'. For this greater responsibility and accountability must be fostered.

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 is not a cohesive community & united by objective and subjective conditions. The Indian economy is multi-sectoral, with different forms of production, allocation and distribution of resources. It is further divided on lines of caste, kinship, ethnicity and gender.

Despite the axes of differentiation, the social and political basis of class mobilisation can be many.

A common basis would be the subjective awareness of objective material injustice or deprivation.

These could relate to rigid labour reforms, lack of social protection, increasing casualisation of labour, precariousness of work, and limited avenues for career progression and social mobility.

The recent September rally by labourers organised under trade unions points to the increasing labour unrest and dissatisfaction with the sluggish recovery of national and global economy. An important ground for mobilisation here was the increasing liberalisation, globalisation and its concomitant casualisation of labour perceived as threats.

The increasing inflow of FDIs, relaxation of labour norms for 'hiring and firing' and contractualisation of labour are providing a common base against global capitalism.

The basis of mobilisation can be formed by a common perception of objective disadvantage accruing from state policies.

Such working class groups as Dahrendorf notes can form effective pressure groups to vent their manifest interests. Trade unions and various industrial confederacies (FICCI, CCI, ASSOCHAM) can provide institutional grounds for mobilisation and political expression.

An important aspect of class mobilisation is however the difficulty of achieving a class polarisation in the Indian context. Deshpande, Gore and Sharma note how caste and kinship patterns continue to remain effective channels of recruitment and mobilisation. The co-existence of traditional and particularistic identities along with rational universalistic interests is a distinctive aspect of the industrial working class in India.

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

10

Proselytization refers to the religious conversion of people usually under institutional and sectarian orders. Reasons for proselytization could be diverse, with the degree of acceptance and soft coercion a variable.

The Indian society is characterised by religious pluralism. However co-existing with religious differences are socio-economic hierarchies and divisions.

The possible impacts of proselytization can be manifold. Some are worth considering

- i) Proselytization can create greater social tensions and insecurity amongst religious minorities. Here proselytization could be regarded as a project of assimilation.
 - ii) Proselytization may lead to structural incorporation of diverse groups within a united cognitive religious framework. Various tribes have consciously taken to the Hindu framework - Raj Bongshis, Meities of North East
 - iii) It could lead to the weakening and dilution of a cultural heritage and their patterns of life and social practices. For instance many Christian tribes have given up animism and social practices of polyandry.
 - iv) It may serve as an escape from ritual and social humiliation eg: Dalit Christians and Neo-Buddhists.
- There is no linear or uniform impact, but can cause social churning.

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

Slums are unique social urban spaces formed as a result of socio-economic factors. These constitute not only objective spaces but social units of commensality, cooperation and organisation of a community life.

Slums proliferate due to ever increasing rural to urban migration, poverty, lack of non-farm jobs, poor housing facilities, overcrowding, poor urban town planning and the inability to absorb excess capacity.

Housing policies are only one aspect of the entire complex. Slums are mostly formed as a result of excess population being clustered in certain pockets of underdevelopment.

Providing accommodation to the poor remains a government priority, with various schemes such as Indira Awas Yojana, Housing for

All some policy actions .

However the problem is a result of inadequate urbanisation which is not able to accommodate migrants. This leads to overcrowding, congestion, urban squalor and poor hygiene exacerbating the vulnerability of people.

The current urban models of growth, 'SMART City' and 'AMRUT' must not only create infrastructure, but social infrastructure and community spaces for the urban poor. By ~~simply~~ simply attracting 'foreign investments', one would be sidelined from the imperative of inclusive growth.

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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

The ideology of patriarchy supports sexual division of labour as natural, irrevocable and permanent. It rests on this logic to further perpetuate inequality and women's unequal access to scarce goods and resources.

Socio-cultural determinants of gender based division of labour must be located within different social institutions and processes.

Critical to explore causality of gender based division of labour is an investigation of caste, family and religious interpretations that places women at structurally disadvantageous positions.

Altekar notes religious discourses to place women as 'inferior' and ritually impure existing in opposition to the ritually pure men. Ancient laws, texts, especially the Manu Smriti, relegate women to the

private spaces of the homestead.

The caste system in turn exacerbates the structural disadvantage of women by constructing women often outside the 'varna', four fold schema. Ritual practices of 'purdah' or 'veiling' notes Uberoi construct a symbolic boundary between the personal and public spaces.

The family is most often a site of perpetuating such division of labour based on gendered parenting built on patriarchal and traditional ideologies. The nature of tasks delegated to girls usually tasks of nurturance, caring, domestic unpaid labour notes Leonard and Delphy place women at an economic disadvantage.

Even spaces of education may exacerbate inequalities if not subject to gender awareness and sensitisation.

Another key socio-cultural determinant are traditional notions of property rights and access to land, based on gendered notions. Bina Agrawal and Ursula Sharma observe such socio-cultural notions to feed into deciding distribution of resources, and property relations. The political economy of village exogamy and patriliney is noted to deny women their rightful stake. This economic dependence on men sanctions and maintains a gender division of labour.

It is not the difference of tasks that is a problem, but the power equation of dominance and subjugation that defines it. Marxist feminists in particular like James Scott, Leonard and Delphy, Randall Collins regard gender division of labour to be perpetuated by traditional socio-cultural ~~little~~ sensibilities.

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 reflects the structural disadvantage that children suffer as a result of their age and position within usually impoverished households; located in socio-economic backwardness.

The Child Labour (Prohibition and Regulation) Act, 1986 has been amended to ban child labour below the age of 14 years in consonance with the ILO Conventions. However the amendments sanction work performed within family enterprises and kinship relations.

The Bill firstly fails to understand the precarious position of children within the households, and their possible exploitation within informal kinship networks. Families can often serve as a subterfuge for deep inequalities.

Secondly, the bill is not gender sensitive in that it does not pay attention to the 'double burden of young girls'. Young girls often have to perform unpaid domestic work

in their families, given kinship demands.

Third, often caste trapped debt bondage perpetuates child labour within families.

Fourth, the Bill has narrowed the scope of 'hazardous' jobs from 83 to 3, calling question to its effectiveness in preventing children from exploitation.

Child Labour while a result of socio-economic deprivation, also is a result of socio-cultural practices, gender division of labour and the distinct social location of children.

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 a social outcome of the changing social structure. It is the movement of people to host locations for economic, social and even psycho-social reasons.

Migration patterns can be urban-urban, urban-rural, rural-rural or rural-urban. They can be in form cyclical, seasonal, linear and the like.

Causes of migration relate to the convergence of 'push and pull'

Factors.

Some of the economic causes relate to

- Lack of economic opportunities in terms of employment and upgradation of Skills
- An inadequately integrated rural or village economy to the larger national economy.
- Agricultural unproductivity and lack of non-farm jobs
- A burgeoning informal labour sector in the urban towns and cities.
- Perceptions of greater opportunity in the form of jobs, living conditions, access to valued goods and services.
- Perception of favourable contractual relations.

Some of the social causes relate to

- Preference for anonymity, and greater freedom from the stranglehold of caste, kinship and village ties

- Perceived or real chances of upward social mobility, based on individual rather than ritual-corporate ranking.
- Often migration is also a result of resilience of caste, kinship and friendship networks. Studies by Deshpande, Gore and Sharma reaffirm this.
- Often cultural expressions and ~~tales~~ folk-lore support and emphasize migration over rootedness. Studies by O.M Lynch, M.S.A Rao highlight this.
- Perceptions of better housing conditions, equitable access to health, education.
- Often marriages and movement of families.

Increasing trends of migration in India point to a deeper rural structural malaise which is not able to accommodate the needs and aspirations of its people.

The transition from an agrarian to an industrial manufacturing model is creating greater concentration of

~~Urban~~ informal labour in the urban spaces. Another critical factor is the increasing resentment amongst the rural youth to agrarian occupations as noted by a recent FAO report.

This migration is however distress migration, with the rural human

Capital ~~poor~~ deficient in terms of education, skills and employability, this could add to the demographic burden of urban spaces.

For regulated migration, rural areas must be invested with economic and social infrastructure, with greater avenues for mobility. This would require structural changes through government planning, policy leadership and rural rejuvenation, along with coordinated urban planning.

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

The major religious communities of India comprise the Hindus, the Muslims, ~~the~~ Sikhs, followed by Christians, Jains, Buddhists and Parsis. The tribals form an important category.

The Hindu community constitutes more than 80 percent of the religious communities. Their socio-economic profiles reveal greater access to formal education,

employment and scarce goods and services. The socio-economic profile is however divided on lines of Caste, Class, gender.

The Muslims of India constitute the second largest religious community around 12% of the population. Access to education, employment, government jobs and services are however scarce. The Sachar Committee of 2005 in fact noted the deprivation of the community, requiring state-led interventions.

The Sikhs despite a disproportionately low demographic ratio are more socio-economically prosperous, with access to resources given their entrepreneurial ability.

The Christians display high literacy levels, with better participation in the labour market.

The Parsis though a ~~highly~~ small and dwindling community of 60,000 persons remain a ~~strong~~ prosperous socio-economic community.

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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

Hindu and Muslim Marriage are often ~~posed~~ counterposed to each other based on their objectives. Marriage in the Hindu tradition is a sacrament which goes beyond a legal contract and in fact holds permanent ritual sanctity and legitimation. The Muslim marriage on the other hand is a contract of a legal-secular

nature, which can be dissolved through the talaq system. which this entails returning the mehr of the lady as a form of honouring the contract.

Hindu marriages are largely monogamous and based on kinship principles of extended exchange. Thus clan and village exogamy, along with caste endogamy are practiced.

Muslim marriages have traditionally allowed polygamy given the earlier Arab-Bedouin traditions. Marriages often take place among close-knit kin groups including cross-cousin and parallel cousin marriages.

Thus while Hindu marriages 'sacralize' the contractual nature of marriages, Muslim marriages 'secularize' the sacredness of marriage.

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

Isavati Karve provides an understanding of kinship systems based on their corresponding linguistic and sublinguistic zones.

The North Indian Kinship system converges with the Sanskritized linguistic tradition. Kinship ~~principles~~ ^{patterns} are based on extended exchange, where broader alliance formation is based on village exogamy and caste endogamy. The gotra system is

essential in dividing consanguines from affines. Families are patriarchal, patrilocal and patrilineal. There exists a fundamental asymmetry between bride givers and bride takers. Practices of levirate and sororate imply marriage between families and not simply individuals.

The South Indian kinship system corresponds to the Dravidian region. Kinship is based on immediate exchange. The preferred mate is the elder sister's daughter, father's sister's daughter and hence the uncle-niece or cross cousin marriage is upheld. The clan system rather than the gotra system is important. There exists no asymmetry between wife-givers and wife takers drawing the community into a close-knit community.

While the descent principle is crucial in the North Indian System, the alliance pattern in the South Indian gains salience.

5. (c) Status of cooperatives in India

Cooperatives in India are social networks of ties that are professionalized. These are small groups formed by the rural poor who nevertheless constitute an entrepreneurial class. Cooperatives consolidate assets into a common pool to create democratic systems of management.

Cooperatives are not growing in India with the imagined intensity and vigour due to lack of consolidation of assets, low access to credit, market information and social innovation.

The 'Amul Model' by Dr. Arjun remains a model to be emulated.

5. (d) Feminization of Informal Sector

This refers to the increasing participation of women in the informal sectors especially agricultural labour, that renders them more subject to exploitation.

Rather than ensuring empowerment, the informal sector is characterised by unregulated working conditions, lack of social security, precariousness of labour.

Informal labour serves the complex nature of women's lives including their personal, familial commitments. Such flexibilisation of labour ensures the ability to transition between the public and private spaces.

(e) Law as an instrument of social change.

Law is a crystallised objective statement based on the logic of rationality. Laws can serve as instruments of social change based on the ideals that they espouse.

Jogendra Singh observes the Constitution to be the mother of all laws in it espousing a pattern of social change. This is referred to as a 'Civic Revolution' as against a 'Social Revolution'.

The Prevention of Atrocities Against Schedule Castes and Tribes, Article 17, Protection of Civil Rights Act are all examples to remove the scourge of caste based discrimination and concomitant deprivation.

Thus laws can often be aspirational and move

Juster , with societies being laygards .

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