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SOCIOLOGY (TEST CODE : 819)

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Medium Hindi/Eng.	English	Registration Number	19218
Center	Karol Bagh	Date	6 Nov, 16

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)	25	
(b)	25	
4 (a)	20	
(b)	20	
(c)	10	
5 (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. 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.

1. (a) "New Rural Elite".

10

The New Rural Elite unlike the 'rural elite' is an amorphous and more economically differentiated group no longer based on identities of ascription, parochialism and particularity according to Yogendra Singh.

The rural elite in essence locates its power ~~thru~~ within caste based dominance (Srinivas, Kothari), individual personality (S.C. Dube) and land ownership patterns (Thorner and Dhanagare). There existed stable caste-class nexus, with often the upper castes commanding greater economic, social and political capital through land based ownership.

The post-green revolution era however notes Jodhka created a 'new rural elite' who benefitted from the input intensive agricultural model. These elites soon started contesting for power at the regional level - forming farmer unions and political parties.

Sharma notes a "multiple power structure" to exist in the rural areas, no longer based on caste dominance. Thus the new sources of capital are political dominance, cultural educational capital and social networks that can be mobilised.

from time to time.

This new rural elite is more mobile and regards urban forms of consumption as more desirable. It is this new 'sociality' that characterises the new rural elite.

1. (b) Secularism as goal of Indian Democracy

10

Secularism within the Indian historical and socio-cultural matrix means religious pluralism and the freedom of religion as against the classical divide between the State and the Church.

The Constitution is premised on the values of creating a secular polity and society. However T.N. Madan observes secularism to be a multi-vocal term that can be appropriated by different groups due to its inherent ambiguity.

Thus Secularism can often be hijacked by the very institutions that make possible a democracy - political parties, pressure groups, faith based organisations and even the civil society in general.

Secularism thus remains an aspirational goal. However in empirical reality its status remains precarious due to fundamental contradictions. These contradictions are :

- Protection of individualistic fundamental Rights vis-a-vis community identity and religious autonomy
- Intervention of state in secular matters of religious communities; eg: Protection of Muslim Womans Act a consequence of the Shah Bano case
- Aspirations of a Uniform Civil Code and greater social and gender equality vis-a-vis - personal laws.
- Identity based politics, that often takes recourse to religious markers.
- The relationship between 'religion' and politics is complex and interconnected in the public domain.

Thus the goal remains an 'ideal type' with reality diverging at several points.

1. (c) Problems of aged in changing Indian scenario

10

The aged constitute a distinctive socio-demographic constituency given the specificity of their needs, challenges and vulnerabilities.

The problems of the aged are of a multidimensional nature, and impinge on their life chances and life opportunities. These are

- Economic dependency due to lack of irregular sources of income.
- Social dependence on children renders them a vulnerable and structurally disadvantageous position within the household - leading to lack of bargaining power, limited choice and disproportionate bearers of scarce goods and resources.
- Social perceptions and stigmas of 'worthlessness' that hamper growth and security.
- Physical security and equitable access to gerontopathic health care. The lack of which makes them vulnerable to illness.

- A feeling of social and political 'alienation' given their lack of participation in the formal labour force.
 - Gender specific vulnerabilities; women in particular suffer from 'labelling' especially in traditional societies that place emphasis on reproductive abilities of women.
 - General social neglect by a highly urbanised and consumption ridden generation.
- Sensitisation and concrete security specific entitlements must be made available.

1. (d) Social movements in post independent India

10

Social movements are diffused centres of mobilisation around certain specific agendas or themes. Charles Tilly notes social movements to be characterised on the basis of their objectives and goals, their repertoire of communication and mobilisation and their degree of organisation.

Khanishyam Shah notes the post-independence era to be characterised by 'new social movements'. Their uniqueness can be understood in terms of

- The overlap of issues within a post modernist framework. For instance

Women's movements are also related to environmental movements, as well as movements for formalisation of labour.

- New repertoire of mobilisation, which include unique mechanisms of forming social networks - sit ins, candle lit marches, social media mobilisation.
- The increasing collaboration with NGOs and INGOs within a globalising era, that renders the borders of a movement translocal.
- Social movements have become more diverse and representative of multiple factions.
- The disassociation from conventional political parties and pressure groups. The recent 'silent marches' in Maharashtra for instance are unique in not allowing political parties to hijack their spaces.
- Social movements have emerged as a new method of lobbying, to gain greater social legitimacy.

1. (e) Development and environment sustainability

10

Development is essentially a value laden term and gets hence the nature of its substance is often defined by the political and social elites of a society. The relationship between development and environmental sustainability exists in a state of tension and in fact can be interpreted through a dialectical methodology.

It was Karl Marx who noted the subordination of nature by man to constitute the first historical act. This relationship becomes fundamentally opposed to each other within the modern capitalist system, where the 'profit maximization motive' subordinates the natural capacities of the environment.

The current development model is however being guided by the 'sustainable development' rhetoric emphasised in the Brundtland Report. It may be argued that 'environmental sustainability' again may be a false consciousness of the global capitalist bourgeoisie. However that would be stretching Marxism too far.

There is an emerging consciousness that development and ecological sustainability must be in a 'functionally harmonious relationship'. The recent Paris Treaty, Kigali Agreement envisions ecology as a part of sustainable economic growth.

Despite the convergence, there remains an awkward dichotomy between Nature vs Culture, as man continues to control the former.

2. (a) There are tendencies in some parts of the country to discriminate against the immigrants. Briefly analyze the factors which give rise to the politics of "nativism".

20

The politics of nativism is rooted to an ethnocentric world view that draws sharp lines between the 'in-group' and the outgroup? Thus immigrants are viewed with hostility, as not only are their customs and ways of life seen as different but divergent and competitive.

The politics of nativism is however less about individual

prejudices and more about the 'mobilisation of bias' by relying upon nativistic symbols that assert a shared history and cultural memory.

Some of the factors that give rise to such expressions are :

- Immigration causing a strain in existing resources and scarce goods, exacerbating competition over its claim.
- The successful integration of immigrants within the labour market economy may fuel feelings of 'relative deprivation' (Merton) among the natives. Bengali middle class in the North east
- Ad hoc incidents of cultural clash may be exaggerated for political mileage. For instance, recent cases of violence by persons from East Africa has created a popular backlash in Northern India.
- Dissatisfaction with the pace of change and economic growth may give rise to disillusionment towards glob. the promise of globalisation. For instance 'Let's

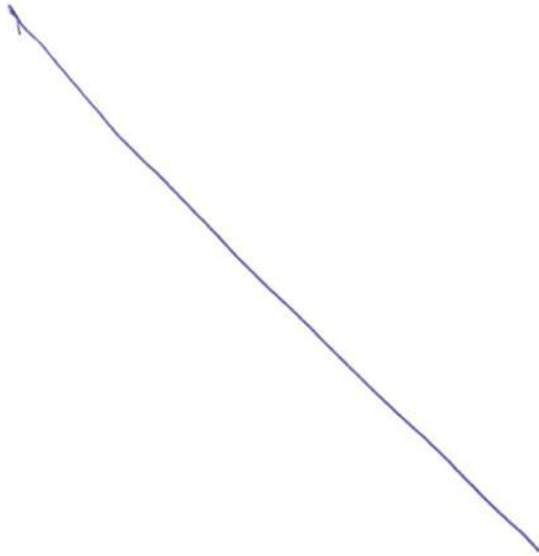
'Make America Great Again',
and such sloganeering by Trump
reveals the anxieties towards
globalisation.

The politics of nativism notes
Common may serve as a subterfuge
for economic grievances rooted
in social identities.

The successful 'mobilisation of bias',
based on the model of
relative deprivation creates politics
of nativism.

The recent amendments to the
Citizenship Act, by the new Bill of
2016 has seen to mobilisation
of sub-nationalistic tendencies in
the North East.

Thus it is a combination of
economic, socio-cultural, historical
and political factors that make
possible the politics of nativism.



2. (b) Discuss the role of pluralism on national unity in India.

15

Pluralism refers to the plurality of a quality or attribute. In relation to national unity, India presents a unique case of differences co-existing within a national model.

Dipankar Gupta asserts the ^{distinction} difference between hierarchy and differences. Differences notes Gupta are not value-laden in the sense that they are non-competitive and can coexist in a state of harmony. On the other hand hierarchisation creates social tension.

and competition, given the relations of Superordination and Subordination.

Pluralism like differences makes national unity an achievable goal. However problems arise when differences are politically usurped, with artificial meanings imposed on them.

For instance a Bengali and Punjabi in effect cannot be placed in a relationship of hierarchy. However when stereotypes of a 'martial and aggressive Punjabi' are constructed vis-a-vis 'a soft and retiring Bengali', there emerges competition.

This competition can manifest in not only regional Chauvinism, but caste based divisions, clan based distinctions and gender divide as well.

Thus diversity can become difficult to manage, if politics usurps it. Thus pluralism in essence is

not problematic. For instance race in an international context is not so much a matter of biological differences, but socially imposed meanings onto those differences.

Often hierarchisation through models of assimilation create anxiety amongst minorities (religious and cultural). Thus for national unity to be forged differences need not be submerged but rather safeguarded.

2. (c) Protective discrimination not only protects but also discriminates."

Comment.

15

Protective discrimination is a form of affirmative action, where certain sections of the society are assured of certain special entitlements or rights as citizens. Protective discrimination thus must be understood within the nation-state model that strengthens the relations between the nation-state and the citizens.

Firstly, protective discrimination protects. T. H. Marshall in his 'citizenship and Social Class' observes

Social rights to be the acme of citizenship to mitigate the inequalities of capitalism. Similarly protective discrimination assures to the vulnerable their special rights to mitigate against historical injustices and contemporary inequalities. Reservation for the 'Socially and educationally backward' enshrined in the Constitution is an example, to especially provide the Dalits, SCs/STs, OBCs their rightful entitlements.

Nevertheless protective discrimination also objectifies and renders more stark existing divisions within society. It creates resentment and feelings of relative deprivation amongst those excluded from its ambit. The recent struggles for reservation by the Marathas, Patidars, Kapus, Jats are an indication of the seeds of divide between the legal claimants of the status and the other castes.

The recent trend towards 'de-Sanskritisation' is an

example of the unintended. consequences of protective discrimination. This divide between claimants to State based goods and services and those deprived of it fuels existing tensions and sharpens caste, community based divisions.

The dual effects of protective discrimination are an example of the manifest and latent effects.

3. (a) Critically evaluate the role of the state in restructuring Indian Society since Independence. Also explain the factors which has affected the state's effectiveness in restructuring Indian Society.

25

The state emerged as the central axis of power post-Independence. The colonial form of administration was regarded as the cause of economic under productivity, social inequality and the general pauperisation of its agrarian social structure.

The State sought to restructure and re-engineer Indian society based on the socialist model of planning.

The land reforms and Community Development Programmes, with community mobilisation were initiatives undertaken in the agrarian sector. Caste based inequalities entrenched within land ownership patterns it was regarded could be addressed through institutional reforms. However, such land reforms notes Jodhka and Alavi further consolidated existing inequalities rendering the small and marginal farmers fragmented and vulnerable.

Heavy mechanisation and an industrial model in turn notes Jan Breman privileged only a minority of formal workers. There emerged a stark divide between formal and informal workers. The latter in particular occupy low paying precarious jobs without social security.

The downward filtration model, with limited public investment on healthcare, education and employability

have exacerbated existing inequalities.

The emergence of a small section of 'middle class', who command extensive educational and cultural capital were in turn products of state led social engineering.

This model privileged the economy as the infrastructure without addressing systemic social inequalities. It is thus the deep and pervasive inequalities that have hindered further progress.

Some of these relate to :

- Stable caste-class connections that render vulnerable a large section of the rural and urban poor.
- hindered access to scarce goods and valued resources, hindering the progress of more than half of the country's population
- Lack of capacity building through skilling, employability and education
- Strong collusions between bureaucratic machinery and dominant communities, with

resilience of patron-client relationships

- Lack of bargaining power and Social security of a burgeoning informal labour.
- A top to bottom driven approach, with civil society organisations and institutions of local governance participating in growth only later.

Thus while the factors are many, essential is the inability to address systemic inequalities without which no scheme or project can usher shared prosperity.

3. (b) "Despite rising levels of education, gender awareness and stringent pro-women laws, there is still a perception that women are second-class citizens". Comment.

25

Compared to legal mechanisms and institutional changes, perceptions and attitudes display a certain resilience. These attitudes are nourished by a patriarchal social structure that places low social worth on the abilities of women.

The perception of women as second-class citizens is a result of their unequal access to

nutrition, healthcare, education, employability, career progression and the limited choices in decision-making.

The genesis of such attitudes are families, where expressive and nurturing functions are assigned to women regarded as natural and normal. Leonard and Delphy note, the unpaid and underpaid labour performed by women within social contexts of kinship networks to place them at a structural disadvantage.

The limited access to resources such as land and property, notes Bina Aggarwal creates economic dependence, robbing women of their agency.

Furthermore, participation in the labour market is limited to

casual, contractual and informal labour deprived of social security benefits.

For those who do make it to secure forms of earning, 'double burden' of child rearing and work management stalls prospects of career progression.

This vulnerability continues ~~to~~ with elderly women in particular subject to neglect and discrimination.

A citizen is one who has a legal entitlement to certain scarce goods and resources. A second class citizen on the other hand has a position of compromise, and legal uncertainty.

Women face this uncertainty throughout their life cycle in the form of both covert and overt forms of discrimination.

4. (a) "Literacy is a pre-requisite for the successful implementation of policies for economic and social development." Elucidate. 20

For policies to promote economic and social development, the very resource base that constitutes the human capital must be built.

Literacy is not simply the ability to read or write, but to make meaning of life. Taking from the symbolic interactionist school of thought, education is about the ability to construct meanings and make meanings to re-engineer life.

A person with sound education

would be an informed citizen,
capable of taking actions for his/her
betterment and the collective good.

Thus it is not only literacy, but
education grounded to certain
values that can lead to
successful implementation of policies.

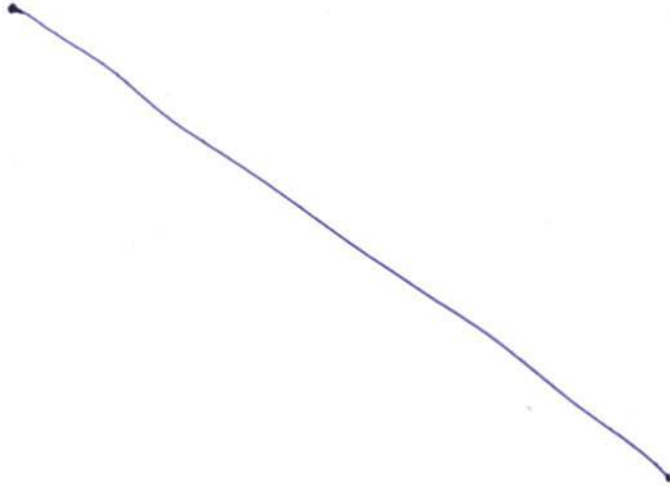
Implementation issues relate not only
to the capacity of the bureaucracy
but to the receptivity, awareness
and responsibility of the beneficiary -
the citizen. For instance,
the Janani Suraksha Yojana
which seeks to provide
maternal care and a conditional
cash transfer shall not be
implemented in the right spirit
if the family ~~spends the cash~~
saves the cash as a part of
the ~~child's~~ girl child's dowry.

This would reflect the
patriarchal tendencies of the
family.

Another example is the Mid-day Meal Scheme. If school authorities discriminate between young girls and boys from accessing equal calories of nutrition, based on 'traditional' notions of 'first boys', the scheme would fail.

Quality education provides inculcates values of equality, humanity and social responsibility. Without such values, the beneficiary would not make the right use of resources.

The T.S.R Subramaniam Panel Committee thus goes beyond literacy to emphasise value based education as necessary to realise larger goals of development.



4. (b) Critically analyze to what extent the policies of the government "to tackle the problem of population since independence" has been successful?

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The policies of the government to tackle the burgeoning population has been choquered and erratic, given the tensions between agency (reproductive choice) and structure (social imperatives).

The National Family Planning Policy built on the urban nuclear family model of 'Hum do Hum do Hamare Do', failed to address

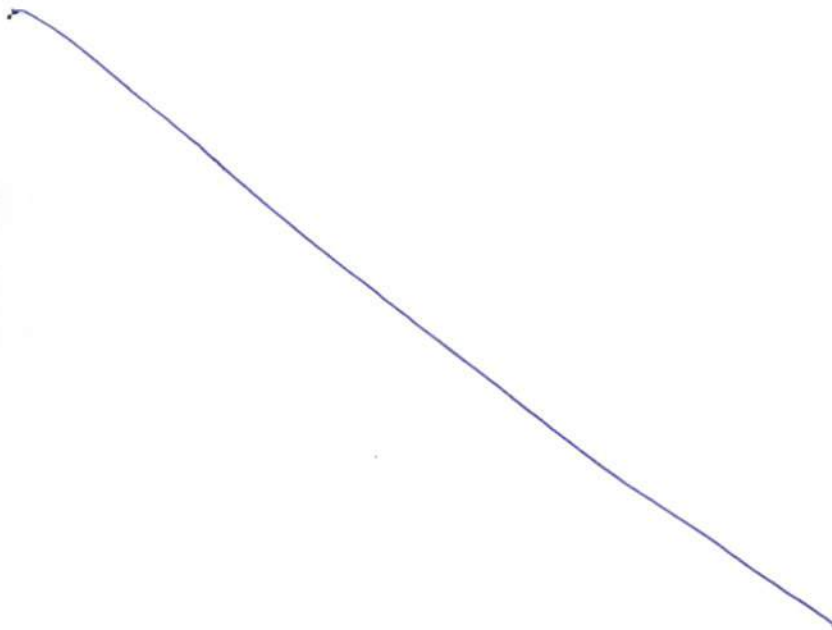
the reproductive pattern affected by socio-cultural preferences, economic status and familial pressures. Moreover the notion of State as a 'regulator' within a democratic regime led to criticisms. Mass tools of media advertisements have been ineffective under the National Policy.

The mass sterilisation campaign of the 1970s reflected the inefficiency of a state led population control model.

The contemporary times however have seen to covert techniques of sterilisation through mass hysterectomies being conducted in medical camps. These reflect a gender bias, with often young women operated upon, with conditional cash transfers provided to them. Men are often not made a part of such family planning techniques given cultural associations of manhood and virility.

However, civil society organisations such as the Population Foundation of India are being successful through their innovative techniques of 'edutainment'. A recent campaign 'Main Kuch Bhi Kar Sakti Hoon' (I can do anything), is leading to significant results.

Thus, the extent to which a State led model of population control can be effective is doubtful. Important is to create more innovative tools that promote social learning.



4. (c) Write a short note on "Sub-culture of poverty".

10

The 'Culture of Poverty' was an expression made famous by Oscar Lewis. Lewis observed poverty to be a way of life to fight against a transitional and threatening urban economy and society.

The sub-culture of poverty refers to the distinctive social institutions, social relations and norms that govern poverty.

Those social institutions include the slums, the ghettos, the

neighbourhoods, the street side, the dingy clubs and networks. For instance William Whyte in his fieldwork among the poor in the U.S observed the street side to be an important point of association.

The slums in particular may serve as units of social control, commensality and cooperation, notes M. S. A. Rao.

The relations may be anchored to distinctive caste, community, kinship, friendship based loyalties, rather than simply economic deprivation.

The norms may be governed by both competition and reciprocity depending on the degree of integration.

Thus sub-culture refers to a distinctive pattern of living that defines a social group.

5. (a) Give a brief overview of the "Evolution and persistence of communalism in Indian Society". 20

Communalism refers to the appropriation and mobilisation of community based identities for political gains.

Communalism notes Louis Dumont can be traced to pre-colonial past, given lack of structural unity between the Hindus and the Muslims. Dumont contests that these two communities while may have ideologically fused at different junctures of history, never maintained a structural unity.

This dissonance Dumont asserts became sharper under the colonial government. The formal emergence of communalist based politics can be attributed to the post Swadeshi era, followed by the emergence of the Muslim League. and the religious revivalism of the Swadeshis. The political aspirations of a conservative section of Muslim society were fanned by the

British by announcing the divisive Morley Minto reforms of 1909. Its acceptance with the formalization of the 1916 Lucknow pact is regarded as sowing the seeds of communalism.

The presence of militant rightist organisations caused escalation of tensions. This however reached an ~~extreme~~ alarming pitch in the 'Tabligh' and 'Shuddhi' movements to purge the respective religions of the outside influence.

The recourse to religious revivalism to forge national unity however had unintended consequences of alienating Muslims from the wider nationalist mobilisation.

The political usurpation of such anxieties eventually led to the Partition - that still remains a thorn, with present day ramifications.

The persistence of communalism in Indian society is a result of the political mobilisation of a composite hegemonic model of 'Hindutva' and the existing grievances of minority communities.

The persistence of stark socio-economic inequalities and the multiple handicap suffered by the Muslims is best evinced in the Sachar Committee Report. The recent Literacy Census also shows Muslims as having low literacy rates.

The reality of poverty, accumulation of grievance is often used to the advantage of stoking hostilities.

Moreover, 'in-group', 'out-group' identities are evoked.

Charles Tilly in fact notes the 'repetitive dramaturgy' of communal riots; manipulated by political parties.

5. (b) "The impoverishment of the Indian peasantry was a consequence of the transformation of the agrarian structure". In the context of this statement, analyze the nature and the extent of the peasant movements in pre-independence period.

20

The Agrarian crises under a colonial capitalism was a result of the commodification of land, oppressive revenue systems, exploitative patron-client relations and the discriminatory colonial trade policies.

Peasant movements thus arose as an expression of the 'accumulated grievance' of peasants, to an indifferent and negligent bureaucracy.

The nature of these movements were characteristically local, reformative rather than radical, short lived and sectional. Examples such as the Champaran movement, Kheda Satyagrah, Eka movement serve as illustrations.

These movements would make use of traditional repertoire, that would be appropriated within the nationalist struggle. For instance the symbol of the indigo peasant became a symbol of resistance made popular in Mitra's 'Neel Darpan'. The Eka movement of Maharashtra led by Madari Pasi, in turn used ritual symbols to make a statement.

The peasant movements in turn braided with the national movements at various levels especially post 1920s. This notes Ranajit Guha provides evidence of 'Subaltern historiography'.

Thus while pre 1920 movements remained loosely fragmented and localised, the post 1920s saw to an ideological consolidation. This was the

ideology of agrarian transformation through socialism. Its ardent proponent was Jawaharlal Nehru, who gave support to the Kisan Union, and promised peasants land reforms ushered post Independence.

These peasant movements however ^{became} ~~were~~ ~~politically~~ more political later on instead of addressing the plight of the vulnerable.

5. (c) Write a short note on "Decentralization of power and political participation". 10

Decentralisation of power provides an effective avenue for political participation. It refers to the dispersion of power along the hierarchy of governance. It thus reflects the fragmentation of power and greater dispersion within effective political channels.

The pluralist model of power treats power not as a lump that can be handed from one to the other, but as shared and interactive.

Effective decentralisation would entail flow of power from the Centre to the regional state machinery, followed by local governance bodies and essentially, to the people and their civil society representatives.

Decentralisation of power mitigates against excessive centralisation and thereby may serve as an effective model against fissiparous tendencies and ethno-nationalisms.