



## SOCIOLOGY (TEST CODE : 821)

Name of Candidate	Priyadarshini Bhattaraj		
Medium Hindi/Eng.	English	Registration Number	18218
Center	Karol Bagh	Date	13 Nov, 16

### INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1(a)	12.5	
(b)	12.5	
(c)	12.5	
(d)	12.5	
2(a)	20	
(b)	20	
(c)	15	
3(a)	20	
(b)	15	
(c)	15	
4(a)	25	
(b)	15	
(c)	15	
5(a)	12.5	
(b)	12.5	
(c)	12.5	
(d)	12.5	
6(a)	20	
(b)	15	
(c)	15	
7(a)	20	
(b)	15	
(c)	15	
8(a)	25	
(b)	15	
(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 x 5 = 50

1. (a) Secularization and caste

Secularization refers to the declining influence of religion and ritual hierarchy from the public domains of social life - economy, polity, cultural and individual aspects. (personality). It thus is a social process triggered by modernisation and democratisation.

Caste as a social institution, within the context of secularisation loses its ritual stranglehold. As Yogendra Singh notes 'Caste structurally adapts' to the forces of secularization by becoming more secular in its aspirations. Thus caste is no longer trapped within ritualism, occupational specialisation and strict rules of ritual avoidance and commensality.

In fact the 'politicisation of caste' as Rajni Khosla notes refers to the importance of secular factors of dominance and capture of state power.

- Thus caste increasingly has become
- devoid of traditional - ritual content and oriented towards secular forces.
  - It has made the transition from the 'sacred' ritual spaces to the 'profane' spaces of everyday politics and economy.
  - Its influence over social patterns

of interaction has been diluted by features of interdependence and cooperation in an increasingly fragmented society.

Nonetheless, caste retains its resilience within the traditional values within the private domains of the family and ritual spaces. However its influence in social organisation in a secularised context remains limited.

1. (b) With reference to their understanding of the Indian village, compare the perspective of MN Srinivas and SC Dube.

The Indian village has been constructed as an isolated, politically autonomous and economically autarkic social organisation, by the colonialist and nationalist discourse.

M. N. Srinivas and SC Dube both challenge the village as an ossified social entity.

Srinivas emphasises the village to be a distinctive sociological entity based on inter-caste village solidarity. Thus village ties notes Srinivas

Straddle caste hierarchies and reduce caste based tensions given patterns of ownership and social relations that operate within the patron-client (jajmani relationship). Sinivas thus notes this to be characterised by relations of solidarity, cooperation that enable a functional adjustment. Moreover, the village notes Sinivas is connected to the political and economic system through continuous interactions in the form of migration, absorption into the labour economy and constant interaction between the ruling and the ruled.

S. L. Dube on the other hand provides an individual's social location within the village to be based on six features; caste position, patterns of land ownership, education, employment in government service, migration and individual characteristics. Dube unlike Sinivas did not focus only on the jajmani, patron-client relationships. Dube emphasised on social mobility to be possible within the Indian villages.

Both grounded their understanding based on rigorous empirical tradition.

1. (c) Ethnicity and integration in the context of tribes

Tribal groups are distinct social units characterised so on the basis of their ethnic sub-cultures. Ethnicity refers to the perception of one's own group as distinct from others based on shared history, common cultural values, collective memory, geographical isolation and relative deprivation.

An acute consciousness of ethnicity notes T.K. Dommen feels 'ethno nationalism' where a tribe or section may assert territorial integrity. Thus acute awareness of distinctiveness may make integration a politically difficult project for national integration.

A key proponent of the assimilationist model was K.S. Ghugre who regarded tribes as 'backward Hindus', on the other hand Verrier Elwin asserted within an 'isolationist' paradigm, the essential distinctiveness of the tribals patterns of livelihood, cultural mores and sensibilities.

However Virginius Xaxa notes ethnicity to not come in the way of integration. An example is of the Koch Rajbongshis of Assam, who

have been integrated within the social system of the rural agrarian society, by being recognised as Kshatriyas.

However such integration within the caste based framework is only possible notes Xava through linguistic integration.

Thus tribes notes Xava have integrated with the mainstream society without losing out their distinctive practices and their consciousness of forming a distinctive group.

#### 1. (d) Interaction of little tradition and Great Tradition

The concept of little tradition and Great Tradition was given by Robert Redfield in his study of the Mexican Society.

The little tradition refers to particular local influences that are not a part of the mainstream discourse. These traditions are thus particularistic, local and marginal. The Great Tradition on the other hand is universalising and all-encompassing and is related to the practices of the dominant civilisation.

Little traditions within the Indian context would constitute the tribal, animistic and ~~monistic~~ naturalistic practices that have existed in a relationship of cooperation and conflict with the greater Hindu civilisation and culture. Little traditions also constitute other world religions such as Islam, who formed a cultural syncretism with the larger Hindu universe.

A historical illustration of this interaction was the Bhakti tradition, where the rejuvenation of Hinduism was made possible by accommodating diverse tribal and local forms of worship and beliefs.

This interaction notes Redfield preserves the unity and cohesion of the social system, and prevents the development of fissiparous tendencies.

2. (a) "Traditions and modernity are misplaced polarities in the study of social change in India." Elucidate 20

Social theorization has often treated tradition and modernity as existing in a dichotomous relationship. This is particularly of the structuralist framework (Louis Dumont) that treat the two as irreconcilable.

Yogendra Singh in his 'Modernization of Indian Tradition' however argues both tradition and modernity to be in an interactive relationship where each influences the other to create unintended consequences.

An example is the institution of caste which has 'structurally adapted' to forces of modernization by becoming more secular in its aims and goals. The 'politicization of caste', where ~~are~~ caste associations are formed and straddle caste loyalties for state power is a case in point.

An important social group affected by the ~~st.~~ forces of both modernization and traditionalism is the

'middle class'. The middle class thus while are enthusiasts of a global consumer culture, are still rooted to particularistic loyalties and orthodoxies.

Another important domain where the complex interactions between modernity and tradition is that of gender. Women while are moving to participating in the labour economy, continue to be trapped in the 'double burden' of familial care and work.

A significant aspect of modernization in the Indian tradition, is ~~not~~ the cultural lag between material transformation and patterns of thinking and value systems. Thus while our infrastructure and facilities are becoming more utilitarian and modern, our systems of thinking remain ascriptive,

Particularistic and rooted to Community membership.

However modernization notes Singh is negotiating with the resilience of traditionalism. Forces of democratisation, secular education, modern administration, urbanisation are thus making possible a modernisation, which however remains distinctively Indian.

2. (b) Critically analyze to what extent 'structural-functional perspective' is suitable for the study of Indian Society. 20

Structural functionalism view studies the Society in terms of its structure and its functions by drawing upon an organic analogy. Its best proponent was A.R Radcliffe Brown, E.E Evans - Pritchard and later M.N Srinivas within the Indian context.

Conceptualising the society as possessing a structural integrity between various sub systems - economy, polity, culture, personality amounts to a theoretical abstraction. The degree of interrelatedness thus may differ from society to society. For example Srinivas in his study of the Coorg Society, found a structural integrity between religion, marriage and the social institution of caste.

Indian society is characterised by social differentiation, economic inequality and cultural pluralism.

Thus structural functionalism can at best be a macro-level study and not a micro-level as it does not concern itself with the diversity of social groups.

Secondly the functionality of existing social practices can also be studied within the Indian context. However careful attention must be given to the dysfunctional aspects of society including the latent tensions and conflicts that may result in social change.

Thus structural functionalism can be useful in a morphological understanding of society, but not a substantive. For the latter, the particular social composition of Indian society gains salience.

Here a dialectical approach would be more appropriate in understanding the class based tensions and its nexus with class and gender.

Moreover the structural functionalist approach is ahistorical and syncretic. The need for a dialectic nature of study is critical to understand the influence of the past historical forces.

2. (c) Andre Beteille's view on Indian caste system is regarded as approximating social reality. Critically examine 15

Andre Beteille in his 'Caste, Class and Power' takes from Max Weber's trinitarian approach to examine Caste in relation to class and power.

Based on his fieldwork in Tanjore, Beteille argues Caste to not be the sole determinant of access to power within the village society. Rather Caste hierarchy is also contingent upon patterns of landownership, political clout and forms of network with other Caste groups.

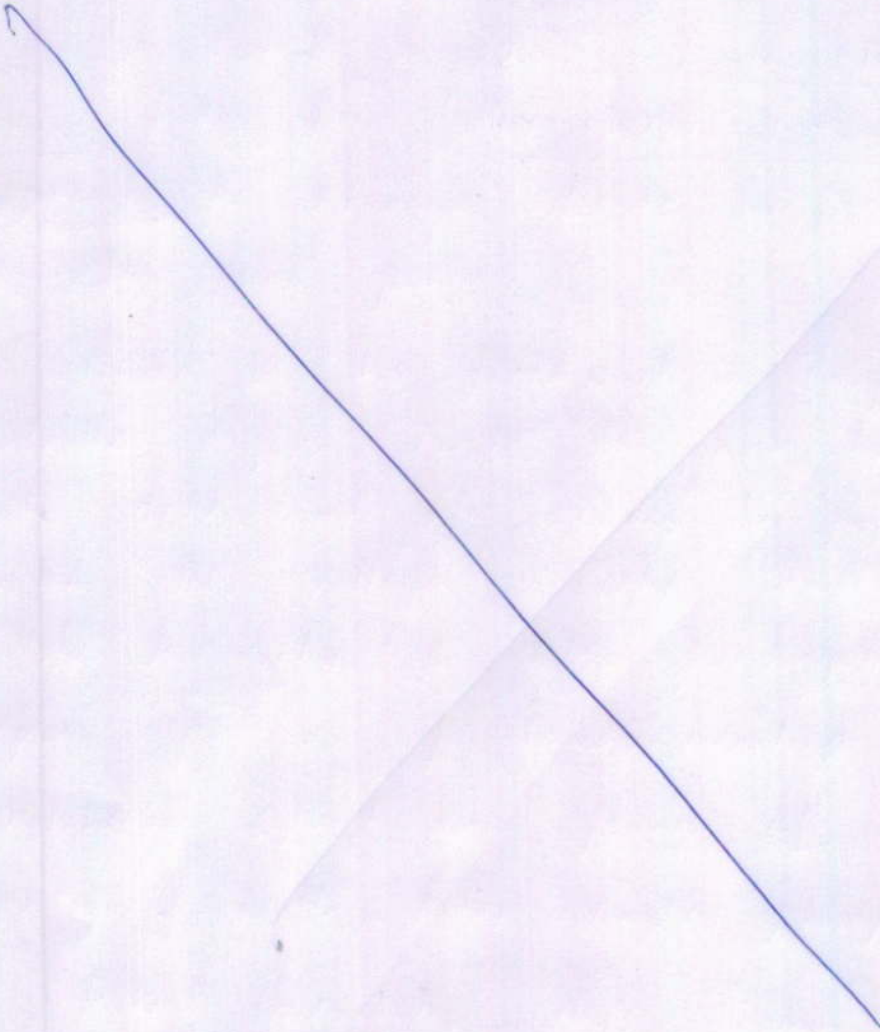
Ritual hierarchy thus forms only one of the many axes of Caste. Another important axes therefore is the secular axes. Thus power is not aggregated by only the upper Castes, but those who also contest on the secular factors.

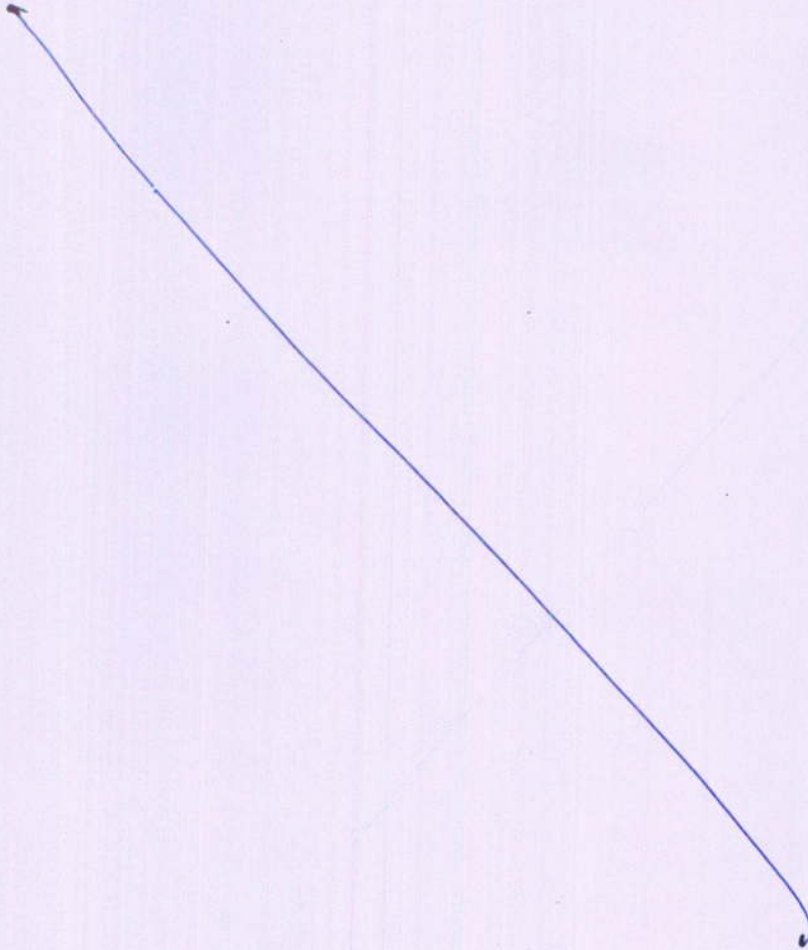
Beteille thus provides a more rounded understanding of social reality, that entails an interaction between local hierarchies and emerging influence of democratized politics and election. It is castes who leverage the new opportunities of education, political participation and social consolidation who enjoy social power.

Beteille's concept of multiple hierarchies is also emphasized by Anand Chakroborty and Dipankar Gupta.

3. (a) Critically examine D.N. Dhanagare's views on agrarian movements in India.

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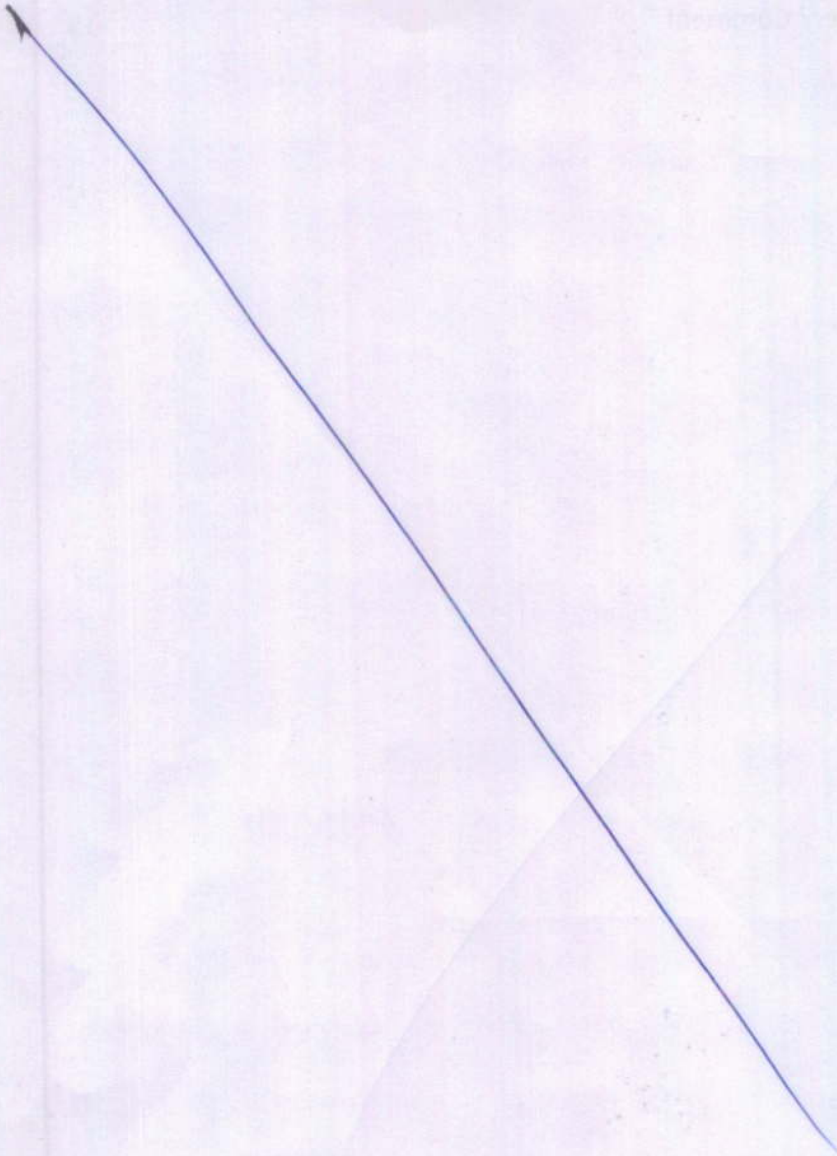






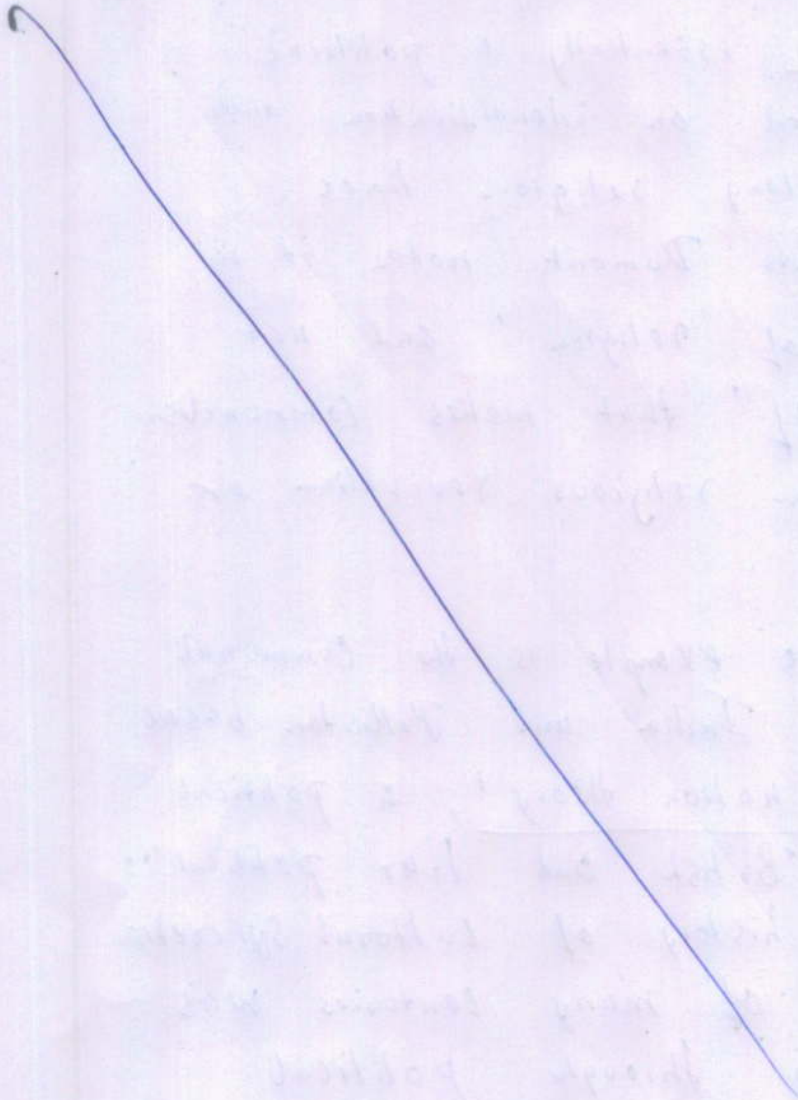
3. (b) Write a short note on "Commercialization of religion" in context of Indian society.

15



3. (c) "India needs modernization and not westernization". Is one possible without the other? Comment

15



4. (a) "Communalism is a political doctrine which makes use of religious and cultural differences to achieve political ends". Discuss along with adequate substantiation.

25

Communalism is essentially a political expression based on identification and mobilisation along religious lines.

Thus as Louis Dumont notes it is 'the shadow of religion' and not religion itself' that makes communalism distinctive from religious revivalism or traditionalism.

An immediate example is the communal divide between India and Pakistan based on the 'two nation theory', a political tool of the British and later political leaders. The history of cultural syncretism and coexistence of many centuries was rendered hollow through political stratagems of the 1904 Morley Minto reforms, encouragement to the Muslim League and the concessions accorded to Muslims in the 1916 Lucknow pact.

The similarity of social practices,

Kinship systems and a shared history were eclipsed through politicisation of identities. Communalism here was about the capture of state power.

Another illustration is of the degradations of the local Burmese Buddhists over the Muslim Rohingyas leading to distress migration and precarious livelihoods of the latter. The Burmese Buddhist assert a religious, cultural and thereby territorial cohesiveness, that has deprived the Rohingyas claim to citizenship status and concomitant rights.

Thus the political ends often relate to acquisition of state power, limited resources and valued services and territorial acquisition. Religion and cultural differences here are superficial camouflages.

A regional issue that threatens to disrupt the Middle East is the religious divide between the Palestinians and the Israelis. The latter have encroached upon the Gaza Strip, East Jerusalem and the

West Bank, with aggressive warfare and heavy bombardment. A separate Palestine it is felt could compromise the strategic security of Israel.

Thus examples indicate a similar pattern of relying upon atavistic loyalties to mobilise and channel resentment.



4. (b) "Citizenship in the globalized world". Critically discuss

15

Globalisation refers to the intensification of social interactions and interdependence through increasing in migration, movement of people, goods and services. Globalisation has ramifications for the integrity of the nation state and the status of the citizen.

Citizenship, essentially refers to the entitlement the relationship between the individual and the state. The citizen is assured of certain entitlements and rights. However, given the porousness decline in state capacity, the extent to which this relationship remains strong is under question.

1. Ethnoscapes - Arjun Appadurai regards national boundaries to be replaced by ethnoscapes, where individuals interact not as citizens but as consumers of globalisation.

2. The emergence of a diaspora  
- The linkage between citizenship

and national loyalty is becoming weak, given the ~~complementary~~ movement of capital and people.

3. Dual citizenship - Citizenship is no longer restricted to ones birth place, but residence, rendering weak the linkages.
4. Global Capitalism and Trade - Forces of global capitalism are affecting citizens including farmers, manufacturers, small entrepreneurs often in an adverse manner calling question to the relationship between the citizen and the nation-state.
5. Rise of NGOs and INGOs. - The emergence of such civil society organisations are eroding state capacity and legitimacy. ~~Moreover~~ <sup>However</sup>, these NGOs and INGOs have also secured to citizens the awareness of their rights and entitlements.  
Thus citizenship is no longer a straight forward relationship, but one influenced by globalisation.

4. (c) To what extent Reservation policy in India has been able to restructure the social fabric of Indian society. Discuss 15

The Reservation policy is a legal and institutional mechanism of mitigating existing socio-economic inequalities perpetuated by the caste system. The current reservation to the SCs, STs and OBCs have had the following benefits

- Individual awareness of particular rights and entitlements
- Political enfranchisement
- Access to education and employment opportunities
- Integration with the social fabric, reducing alienation and disenchantment.

However reservations have been limited in restructuring the social fabric given the stagnant levels of poverty and inequality that share a strong relationship with caste status. This is seen in the following

- Literacy rates among the SC/STs are around 50 percent as

- against the national average of 70 percent
- Most of the SLs/STs are trapped in low productivity jobs, clustered in the informal sector exacerbating vulnerability.
- The unequal agrarian social structure characterised by a combination of pre-capitalist primordial relationship and capitalist relationships. Here the low castes form the marginal agricultural peasants, share croppers and tenants.
- The limited participation and of the low castes in high skilled, high competence jobs.

The recent aspirations of Dalit Capitalism, asserting reservations in the private sector is an example of the limited effects of reservation of significance is the upsurge in Dalit grievances evinced in the Uthallies. These focus attention to the structural inequalities that continue to operate at the local levels.

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

12.5 x 4 = 50m

(a) Briefly discuss the concept of Ethno-nationalism along with suitable examples.

Ethno-nationalism refers to a heightened awareness of one's ethnicity as requiring distinctive political representation through territorial integrity. It is thus the perception that not only is a social group distinct in terms of its shared history, cultural distinctiveness and collective experiences but also represents the claim of representing a separate political system.

Examples of ethno-nationalism can be related to aspirations of a 'Greater Nagalim' among the Nationalist Socialist Council of Nagaland (NSCN). The Naga insurgents have been assertive in expressing their fundamental dissonance from the Indian national system.

Other examples include assertion for a separate Khalistan by the Punjabis as well as a separate Kashmir by certain sections of Kashmiri society.

Ethno-nationalism not only arises from an acute awareness of cultural disparateness but from perceptions of relative deprivation and Socio-economic backwardness.

Ethno-nationalism has often been regarded as a primordial assertion that regards Community life to be possible <sup>only</sup> through shared linkages, and a common historical past. Contemporary nation state systems however notes common challenge this association.

5. (b) 'New Farmer's movement' in India

New social movements notes khanshyam Shah are distinguished on the basis of their social constituency, ideology, action repertoire and organisation. New farmers movements in effect, have the following salient features:

- These movements comprise of a diverse social constituency of both peasant and farmers, with the latter serving as the rural elites post green Revolution.
- These movements are increasingly organised outside the framework of

### Formal political parties

- An emerging interaction however exists between regional political parties and the farmers movements.
- The nature of demands are not related to 'class wars' against rich landlords, but 'supra class' issues that relate to farmers rights, ecology, globalisation and other overlapping issues.
- The tenor of these movements is more reformatory rather than radical. Thus unlike peasants movements conceptualized under Lenin and Mao, they are not so much about upturning existing social relations.

However, the 'new' social farmers movements have been criticised for overlooking issues of land deprivation and socio-economic disabilities of the landless peasants, share croppers and tenants. Moreover issues such as the 'feminisation of agricultural labour', 'proletarianisation of SC/ST peasants' remains in the back burner.

## 5. (c) Constitution as a living document of social change

The Constitution embodies the aspirational goal of social and economic democracy as envisioned by Dr B.R Ambedkar within a highly unequal society.

Thus as Ogden would argue it is the society which is a legend vis-a-vis the law.

Yogendra Singh notes the Constitutional to embody a 'silent revolution' through its progressive social legislations. For example Article 17 that abolishes untouchability, Prevention of Atrocities Act are laws and provisions that theoretically exist despite the casteism and social discrimination experienced by the Dalits.

The Constitution in turn reflects the tensions between universalism and particularism by providing rights for the individual (Fundamental Rights) vis-a-vis collective rights (Cultural and religious minorities).

This tension is also noted by T.N Madan between the values of

Secularism and a reality fraught with religious domination.

In the recent Dalit attacks, Satish Doshpande notes the Constitution to be an aspirational goal far removed from the reality of caste violence and inequality.

Nevertheless ideas as Max Weber tells us can be powerful catalysts of social change. The Constitution is thus built upon the ethos of a progressive, secular and modern society. It thus remains a torch bearer.

5. (d) 'Social alteration in the institution of Marriage in India'.

The institution of marriage must be placed within the context of rapid social change characterised by urbanisation, modernisation and globalisation.

Marriage as a union of two individuals no longer finds its sustenance from the ritual cosmology only. It has emerged as a social contract based on individual choice and convenience.

Social alterations are best evinced in the emergence of

- The emergence of Conjugal marriages over elaborate parental supervision.
- The dilution of Caste endogamy, with an increasing trend towards intercaste marriages. The revivalistic tendencies such as Idhar Panchayats are a reaction to the challenge to traditional practices.
- Inter-regional marriages, given the emergence of Cosmopolitan subcultures due to modern education and political enfranchisement.
- Disintegration of extended family system, with emergence of nuclear or stem family systems.
- Emergence of alternative lifestyles - single parent mothers, same-sex couples and female headed households.
- Late median age for marriage - a result of increase in literacy rates and ambitions

6. (a) "The resurgence of regionalism in various parts of the country has emerged as a threat to unity and integrity of the nation." In the light of this statement, critically analyze the reasons for its emergence and how such divisive tendencies needs to be addressed. 20

Regionalism refers to giving salience to common identities of regional culture, geography and shared history, as well as linguistic affiliation for certain political and economic aims.

Regionalism threatens national integrity by creating competition and conflict. It thus creates dissiparous tendencies that upset the social equilibrium.

Reasons for regionalism entail "

- Cultural homogenization or forced assimilation that creates identity crises or anxiety.
- Socio-economic backwardness and a perception of relative deprivation.
- Perception of state partisanship with respect to political and administrative policies
- Misgovernance or over administration

- Linguistic imposition
  - Presence of insurgents, local militias  
threatening development works.
  - Unequal global capitalism and  
FDI inflows creating competition  
between states.
  - Diminished human capital in terms  
of quality and capability (+). Limited natural  
resources (inter-  
river)
- To address these divisive tendencies,  
anxieties of communities & must be  
addressed within a conciliatory model
- Opportunities to preserve language,  
customs and cultural symbols
  - Addressing socio-economic backwardness  
through public investments, special  
packages and the 'Special  
Category Status'.
  - Maintaining harmonious relationships  
through 'Cooperative federalism' that  
entails consultation and collaboration
  - Adequate administration, with respect  
for local systems of governance.
  - Access to nutrition, quality education,

employability and healthcare, for a robust human capital.

Important is to mitigate regional Chauvinism through cooperative channels - Inter States Council, Zonal Council, social parleys and redistributive measures.

6. (b) Critically discuss the role of education in the process of nation-building with particular reference to India.

15

Education can foster nation-building by generating 'value consensus' through patterns of socialisation that create responsible and aware citizens. Education within a functionalist framework can create social integration and cohesion, through 'internalisation' and appropriate socialisation.

However, education in itself does not exist in a vacuum. It is anchored to the social context of caste, class, gender, ethnicity that determines learning outcomes and its success. Jean Dreze in particular notes how caste disabilities, gendered parenting, poverty can be impediments to education. By impeding equitable access, education thus ~~if not~~ may exacerbate inequality.

With respect to nation-building education if rooted to a value-based system can foster cooperation, solidarity and empathy for the other. This has been emphasised in the recent J.S.R Subramaniam Committee report.

However within the Indian society, education has created gradations and reinforced class divide divisions. The poor quality of education in rural, remote areas and the inequity in accessibility has strengthened the position of those who have it. Education has thus become the cultural capital of a middle class, who form the bulk of the professionals. Such divisions can create social faultlines, not healthy for national integrity.

Thus while education has the potential to integrate, its also limited access and monopolisation can exacerbate divisions.

6. (c) Briefly discuss the role of backward class movement in strengthening the process of social mobility among lower caste. 15

The backward class movement comprising of the Schedule Castes, Other Backward Classes and groups has been important in mobilizing firstly a consciousness of identity and secondly the organisational ability of a relatively heterogenous social group.

Beginning from the 20th century under the aegis of Dr. B.R Ambedkar who was preceded by revolutionaries such as Jyotiba Phule, the movement has sought to build a united identity. This gained salience in the 1970's Dalit Panthers movement, through creative literature and poetry.

An awareness of identity has been paralleled by formation of political organisations serving as both pressure groups and political parties, contesting elections.

The backward class movements however notes Gail Omvedt

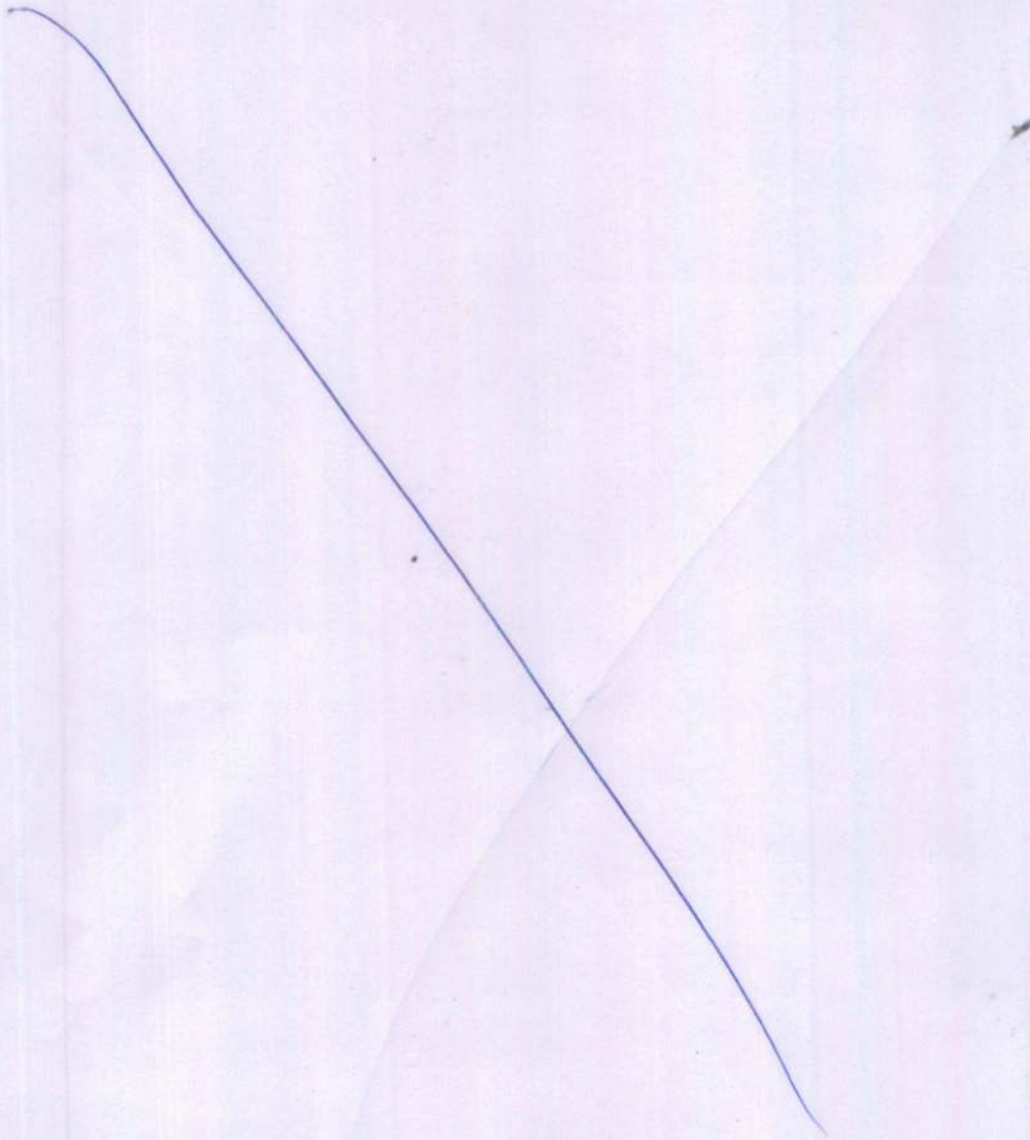
have been limited in providing avenues for mobilisation for the lower castes, who remain marginalised by the OBCs and dominant castes. Rather antithetical trends have been observed

- Political nexus between backward classes and the political elite, that have diluted the materialist interpretation of deprivation.
- Politicisation of Caste over the material backwardness of class
- The existing urban-rural divide that prevents the formation of a united constituency.
- The social heterogeneity of the backward classes comprising the vulnerable SCs to the landed OBCs.

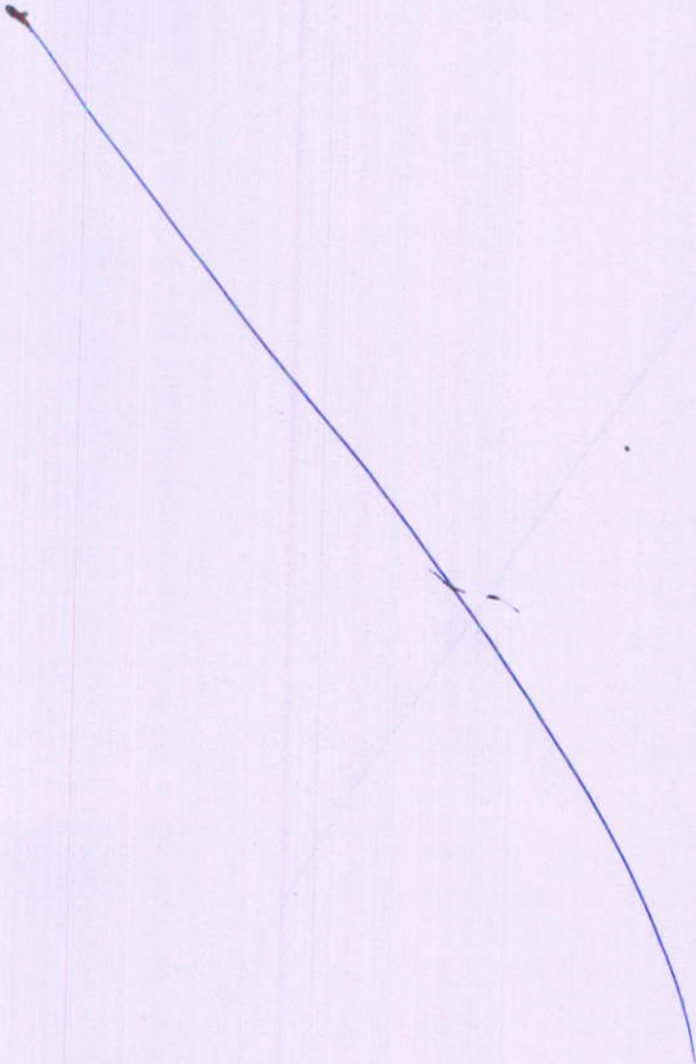
Thus avenues for social mobility have been limited given the lack of representation of the poor and the vulnerable by the relatively better-off.

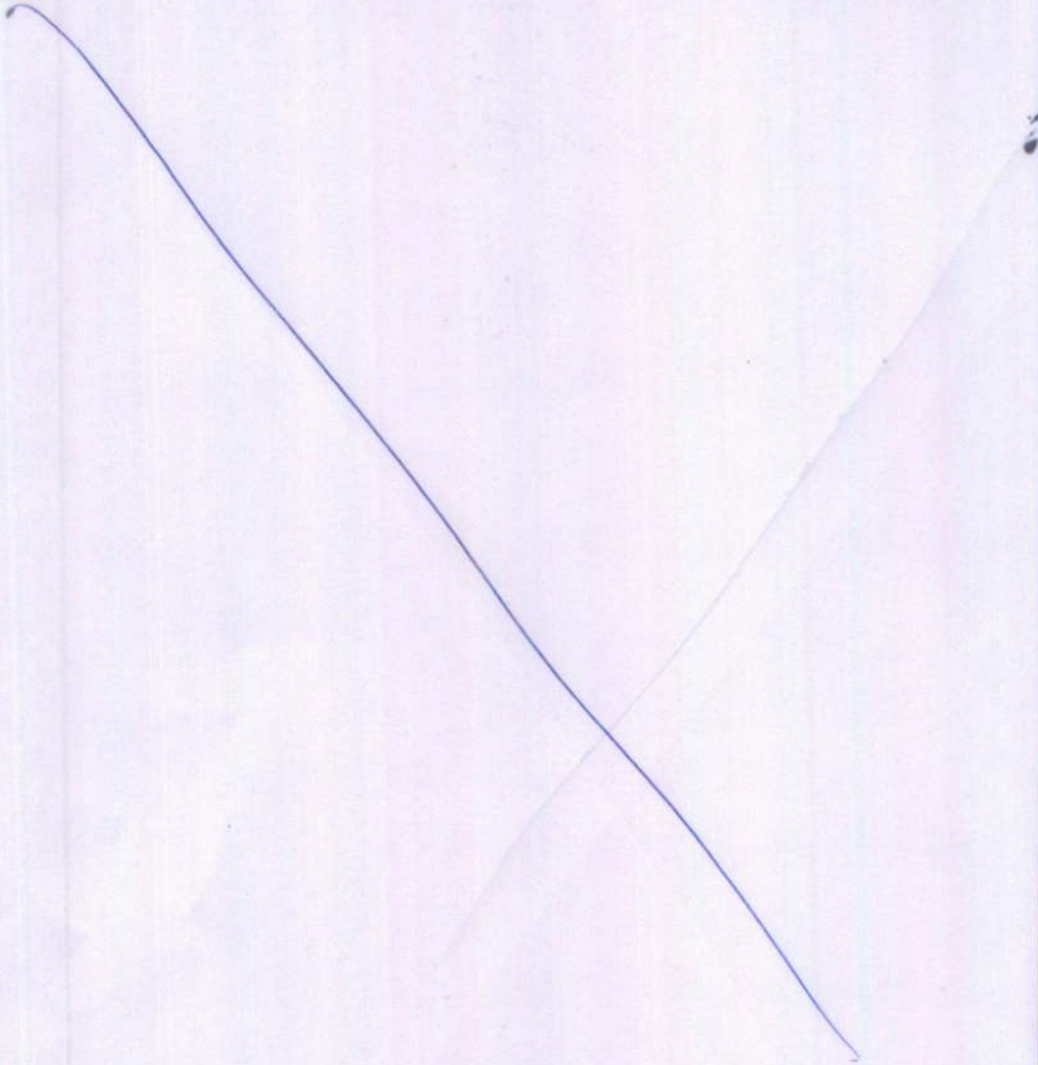
7. (a) "Reservation of women in the legislature is must for ensuring more participative, inclusive and egalitarian society". Comment 20



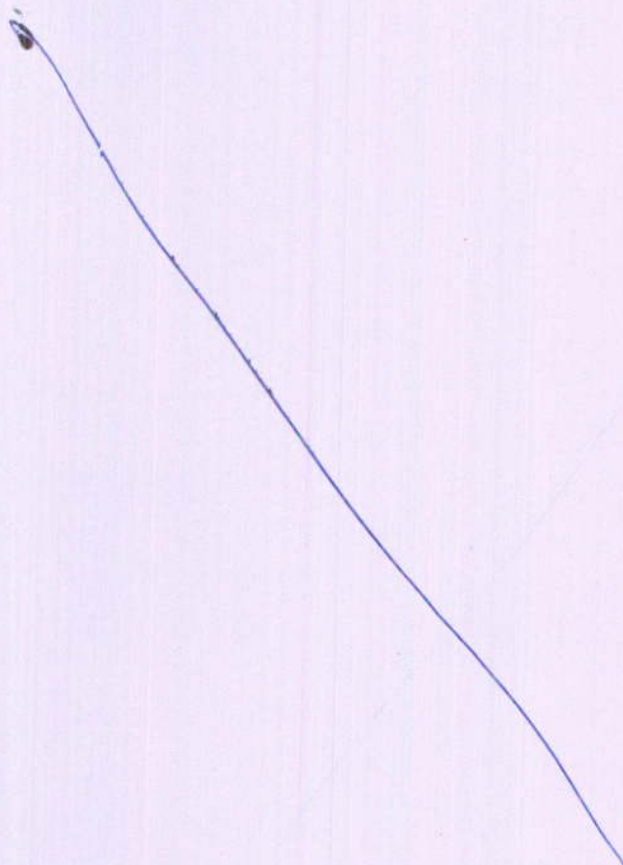


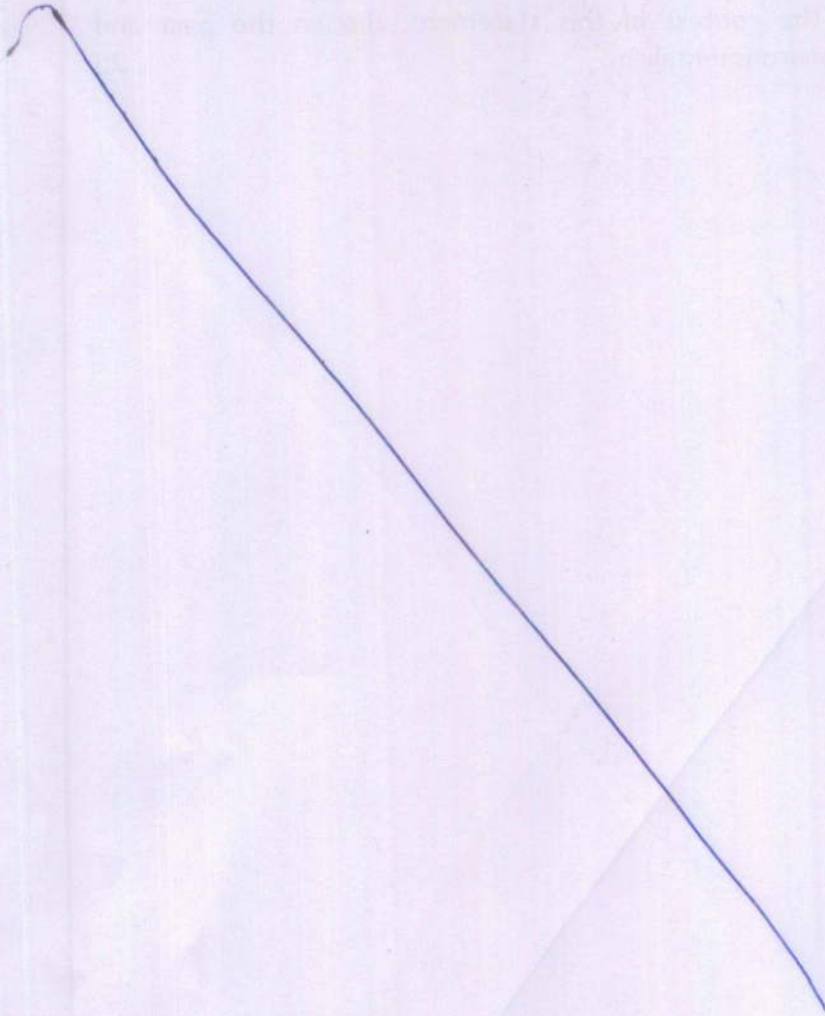
7. (b) What is the relationship between fertility and social structure as viewed by Davis and Blake. 15





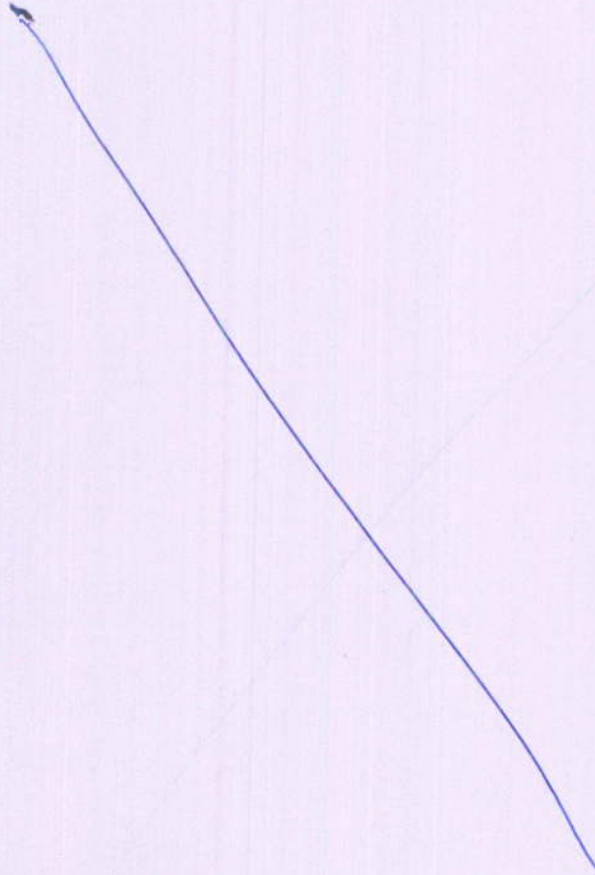
7. (c) Critically discuss the challenges faced by 'persons with disability' in accessing the Indian labor market. 15

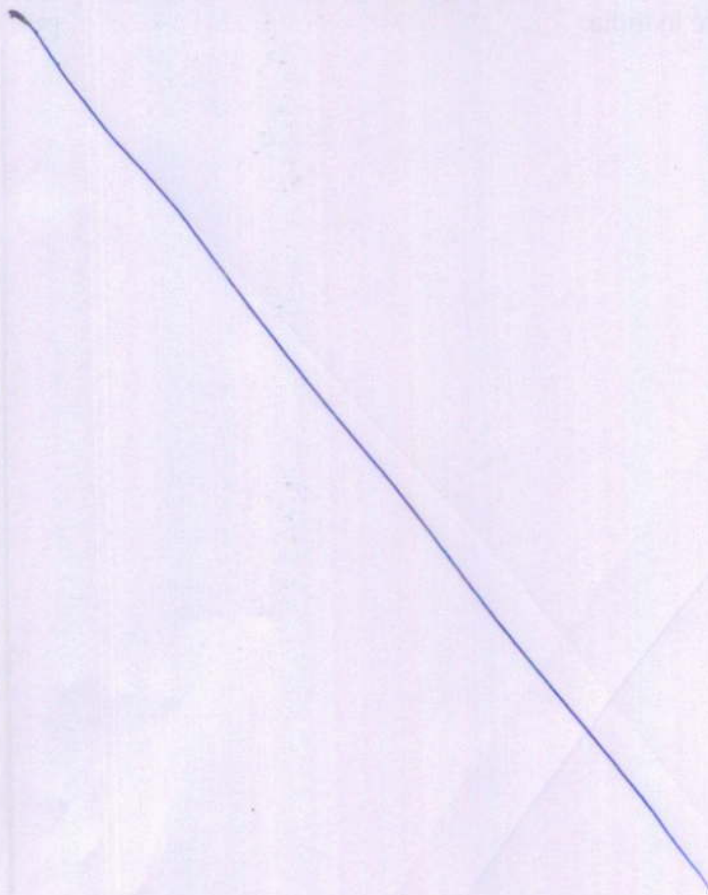




8. (a) "The prime victim of economic liberalization has been environmental sustainability." In the context of this statement, discuss the past and present of Indian Environmentalism. 25

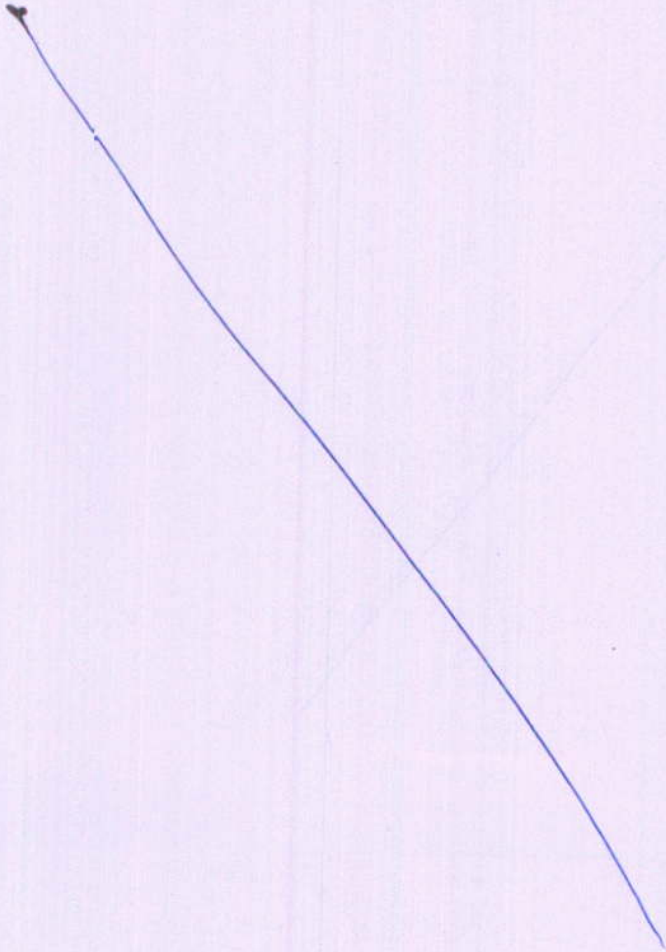






8. (b) Briefly analyze the interplay between the economic status, gender, and social status in influencing the use of and access to maternal and reproductive health care in India.

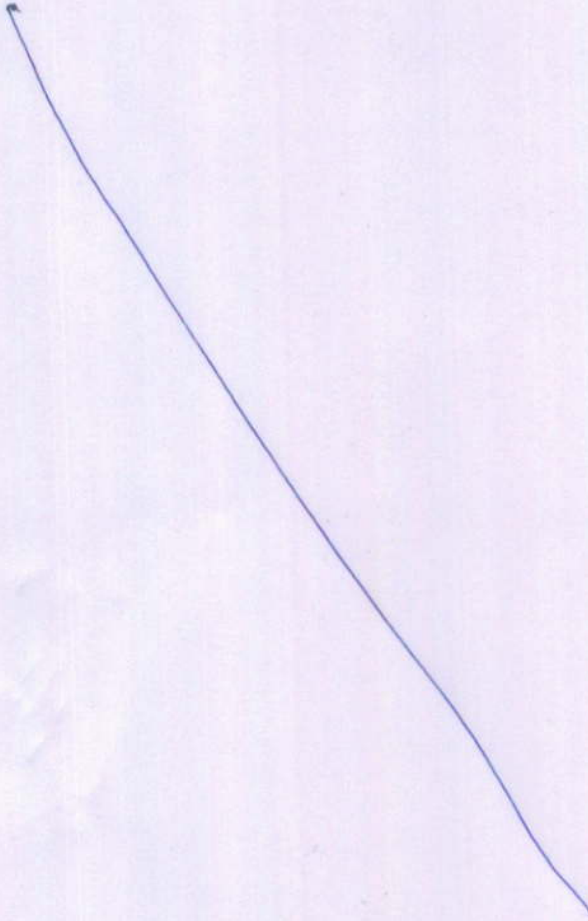
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8. (c) Extensive urbanization has led to dysfunctional consequences in context of India. Discuss

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