



SOCIOLOGY (TEST CODE : 943)

Name of Candidate	Zeba		
Medium Hindi/Eng.	English	Registration Number	18610
Center	Hyderabad	Date	14/10/17

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)	10	
3 (a)	20	
(b)	15	
(c)	15	
4 (a)	20	
(b)	20	
(c)	10	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7(a)	20	
(b)	15	
(c)	15	
8(a)	20	
(b)	15	
(c)	15	

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.

75, 3rd Floor, Old Rajinder Nagar Market, Near Axis Bank, New Delhi – 110060

103, 1st Floor, B/1-2, Ansal Building, Behind UCO Bank, Dr. Mukherjee Nagar, Delhi – 110009

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

1. Write a short note on each of the following in not more than 150 words.
(12.5 x 4 = 50 marks)

(a) Ghurye's sociology of Indian Civilization.

Ghurye is called the doyen of Indian sociology who laid the foundations of Indological approach

According to Ghurye, 'civilisation is the sum total of social heritage projected on a social plane'. Through the rise and fall of civilisations, there are certain values that have remained constant. These are called foundations of culture

These are:

- religious conscience ~~• constancy~~
- conscience
- Tolerance
- Justice
- Free pursuit of knowledge.

Ghurye gave 4 general features of civilisation -

- 1) No society is completely civilised
- 2) Every civilisation has unique qualities.
- 3) It is continuously evolving
- 4) Gradation of civilisation is done on the basis of values.

Criticism

- Not secular approach
- narrow chair view • subjective bias.

1. (b) Caste and Varna

Caste

Varna → mean 'colour' and originates from the word 'vari' meaning the choice of one's occupation.

Caste → or 'jati' originates from the root word 'Jana' - which implies birth.

Varna

- An All India phenomenon
- 4 Varna
- Not ascriptive
- Based on one's occupation
- No restriction on commensality and cohabitation
- Flexible
- For cooperation
- Ex: Brahmin, Vaishya, Kshatriya, Shudras

Caste

- local in character
- > 3000 castes ~~sub-castes~~
- Ascriptive
- Based on birth
- Caste endogamy is practiced
- Rigid
- as a means of stratification
- Ex: Baniya, Marwadi, Mishra, etc.

Empirical studies by Indian sociologists have studied caste at micro level (M.N. Srinivas, Andre Beteille) while Varna at macro level has been studied by Ghurye, Dumont.

1. (c) Dimensions of inter-caste conflict in India

Caste as a social institution in India is marked by multiple fault lines and inequalities which lead to friction. Caste conflicts emerged only after the reformation started.

Reasons

- 1) Sanskritisation
 - 2) Assertion of rights by the lower castes
 - 3) Form of retortation by the upper castes
 - 4) Untouchability.
 - 5) Identity Politics
- etc.

Caste conflicts exist at 2 levels

- a) Manifest → in the form of violence, particularly in rural areas.

Ex: Una Killings.

b) Latent → in subtle form
such as denial to inter-caste
marriages, reservation and
discrimination.

Ex: Suicide of Rohit Verma
was a result of this latent form
of caste conflict in our educational
institutions.

Therefore, the state must use
legal and constitutional measures
to reduce caste conflicts.

1. (d) Different perspectives to the social problem of Untouchability

Untouchability is the most
inhuman manifestation of
caste system in India.

1) Gandhi → Through his harijan
campaign, Gandhi focussed on
ending untouchability.

2) Ambedkar → called for 'annihilation
of caste' as the only way
to end untouchability.

- 3) Racial Theory (Herbert Risley)
distinction between Arya & Dasa. The Aryan race, according to this theory was the victor and relegated 'Dasa' race to do menial tasks leading to untouchability.
- 4) Marxian Theory
due to lack of ownership of resources. However, this theory doesn't hold water.
- 5) Ritual Theory (Louis Dumont)
on the basis of the concept of pollution & purity where untouchables are considered impure.

Therefore, inspite of abolition untouchability (Art 17); it continues to exist.

2. (a) Critically examine Louis Dumont's understanding of the Indian caste system.

20

Dumont developed an ideal type theory of caste explaining it from a structural functional perspective.

Dumont spoke about caste system in India in his well-celebrated book HOMO-HIERARCHICUS.

According to him, caste is an ideology whose essence is ritual hierarchy based on the notion of pollution and purity.

Pure was superior to impure and this led to separation of groups on the basis of caste endogamy, commensality and consociation. creating closed segments. One of the core

features of caste system was the distinction he made between status and power.

Ritual status was more important than economic & political power i.e.

status encompasses power

Ex: A priest, at least in principle was considered superior to king.

CRITICISM

- 1) Does not respond to the actual reality of caste and presents a stagnant view.
- 2) Status and power are not independent of each other and might reinforce each other (Berreman)
- 3) It represents a brahmanical perspective on caste.
- 4) Doesn't acknowledge caste movements.

- 6) Andre Beteille → Western society is not homo-equalis, since differences existed between clergy, nobles and commoners.
- 7) Andre Beteille → Inequality in India exists along class and power as well and is not ~~only~~ restricted to caste alone.
- 8) Caste system exists in different forms around India.

In spite of the criticism, in the words of T.N. Madan, Indian Sociology would have been poor to a great extent without Dumont.

2. (b) M.N Srinivas contends that "sociology in India is and should be social anthropology". What does this imply? Explain 20

M.N. Srinivas is a prominent Indian sociologist who used structural functionalism to understand Indian society.

His methodology was based on field work which was in stark contrast to the Indologists and Orientalists who primarily relied on book view.

He believed that Indian village was part of the wider entity and studied the village of Rampura to understand caste, Religion, Gender in India.

His main contribution to sociology include the concept of Sanskritisation and Dominant Caste

Sanskritisation allowed social mobility in the closed caste system. It was a form of endogenous social change.

While dominant Caste emphasised on the changing rural power dynamics and the emergence of certain economically and politically powerful dominant Castes.

He further spoke about the secular and ritual aspect of caste system and the existence of horizontal and vertical solidarity

His profound revelations were only possible because of the participant observation method he adopted to study Indian villages instead of relying on stagnant textual evidences.

Criticism

- His theories represent only micro aspects and cannot be generalised.
- Social anthropologists tend to support the Dominant Caste in order to be able to conduct their social experiment (Yogendra Singh)
- Doesn't provide a holistic view and opinion of different sections.

Nevertheless, M.N. Srinivas made valuable contributions to the growth of Indian Sociology through his field studies which was later pursued by Andre Beteille as well.

2. (c) Evaluate the impact of modernization on the "village community".

10

~~According~~
According to the Orientalists, Indian village was considered a closed and isolated social unit. However, the rural landscape has undergone several changes due to modernisation.

1) Economy

Shift from jaimani system to market based economy. and emphasis on surplus produced.

2) Agriculture has been commercialised and mechanised. Growth of small industries and technological support.

2) Caste

~~Caste system has weakened in the secular sphere, although, it continues to play~~

- 2) Caste → Caste system has weakened due to land reforms, P.R.I., G.R.
- 3) Religion → secularisation and ~~lower~~ less emphasis on rituals
- 4) Family → Nuclear families due to migration & weakened kinship ties.
- 5) Gender → Although gender based discrimination exists, women are now involved in agriculture, S.H.G.s and have access to education

3. (a) Yogendra Singh's evaluation of social change in India is a departure from the earlier analysis of social change. Discuss

20

4. (a) Critically analyze if contemporary Indian society is dominated by the 'nuclear family' structure.

20

Family is the most important institution in the Indian social milieu. Although, family system in India was synonymous with joint family till a few decades ago, an increasing change has been witnessed in the composition, structure and functions of Indian family in the last few years.

An increasing number of nuclear families are observed for the following reasons.

- 1) Industrialisation - has led to increased rural-urban migration for better economic opportunities and social mobility.
 - 2) Fragmentation of land.
 - 3) Agriculture is no longer productive.
 - 4) Urbanisation - cities provide better economic opportunities, limited space for living, high rents and congestion.
 - 5) Increasing individualism.
 - 6) Working women and double income households are more independent.
 - 7) Weakening of kinship ties.
 - 8) Technological advancement allowing easier mode of communication.
 - 9) Westernisation.
- etc.

However, inspite of these changes joint families can be seen both in rural and urban areas and across various communities.

- 1) Business based families and Communities such as Marwadis, Sindhis continue to live in a joint family set up.
- 2) K. M. Kapadia → Although many families are nuclear in structure, there are actually joint in operation.
- 3) S. C. Dube considers that jointness can be emotional, economic, political. Therefore, although there is disintegration of joint household but not of joint family.

- 4) In case of IT professionals, where both husband and wife are working, Parents join them to take care of their grandchildren.

Therefore, the institution of family in India has adapted itself to the changing forces experiencing constant fission and fusion.

4. (b) Almost all the religious communities in India have had important 'socio-religious reform movements' to bring forth desired and necessary changes.
Elucidate

20

religious
Social Reform movements were the set of movements that aimed at reforming and modernising a caste ridden, patriarchy based, orthodox Indian society in the 19th century.

They were a result of both orthogenetic and heterogenetic changes.

Reasons

- Modern Education.
- Rise of middle class intelligentsia
- Administrative and legal uniformity.
- Influence of western ideas of liberty, equality, fraternity.
etc.

HINDUS

They were primarily against idolatry, orthodox customs, sati, child marriage, caste system and subjugation of women.

- ~~Reformatory~~ ← Brahmo Samaj

Reformatory

- Brahmo Samaj by RRM Roy against sati and for widow remarriage.
- Ramakrishna Mission by Swami Vivekananda.

- Satyashodhak Samaj
by Jyotikha Phule
- Temple Entry Movement -
Sri Narayan Guru.

Revivalist

- Arya Samaj

MUSLIMS

- Against purdah system, polygamy and focussed on women education and a scientific attitude towards religion.

Reformatory

- Aligarh movement by
Sir Syed Ahmed Khan

Revivalist

- Deoband School

PARSI

- Religious Reformation Association
by Dadabhai Naoroji to restore
Zoroastrian religion

~~CHRISTIANS~~~~Theo.~~Sikh

Singh Sabha movement to provide modern education.

In spite of their positive impact, they had certain negatives such as - increased religious divide, were not mass based, nevertheless they contributed towards building Indian nationalism.

4. (c) "The Indian tribes are no more an isolated and independent social unit".
Critically examine

10

There are nearly 200 STs as classified under Art 342 of India constituting 8.6% of the total population (2011). Although considered to geographically isolated communities, small size, strong kinship system, pre-agrarian economy and independent social unit, this definition is changing due to the following reasons.

ECONOMIC

- 1) Welfare policies undertaken by the state under its integrative approach - PESA, ERA act.
- 2) liberalisation, privatisation and globalisation has increased the corporate presence in traditional tribal habitat. Ex: Mining in Jharkhand.
This has provided employment opportunities to the tribals.
- 3) Development projects such as dams, roads have increased their integration. a) Tourism

SOCIAL

- 1) Modern education, affirmative policies, awareness amongst tribals has led to their acculturation.
Ex: ~~Gonds~~ in language, religion, lifestyle
Ex: Gonds of Adilabad district in Telangana no longer speak Gond but Telugu.

However, certain tribes like Jarawas of A&N continue to be isolated.

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

(a) Civil society as an agent of social transformation in India.

Civil society constitutes the non-market, non-state groups that actively contribute towards strengthening democracy.

- 1) WOMEN → ~~also~~ with the establishment of SEWA, Bharatiya Muslim Mahila Andolan^(BMMA) have highlighted women's grievances such as equal wages, domestic violence and access to sanctum sanctorum. The recent was by BMMA against Triple Talac.
- 2) CHILDREN - against child labour, child exploitation (physical, mental, sexual) and access to education.
Ex: Kailash Satyarthi's 100 million for 100 million against child labour
- 3) ENVIRONMENT - against environment degradation, displacement.
Ex: Narmada Bachao Andolan.

- 4) CASTE → Against caste prejudices, untouchability and exclusion.
- 5) GOVERNANCE → To improve administration & make it more accountable and transparent.
Ex: India against Corruption.

Therefore, civil society has actively contributed towards highlighting the voice of marginalised groups & make the state accountable for its actions.

5. (b) Institutional communalism in India

According to Bipin Chandra, Communalism is the belief that because a group of people follow a particular religion, they have common social, political and economical interests that are different from other religious communities.

Pre British

India was a syncretic society where all the religions lived in harmony.

British

The first seed of communism was borne by British through its divide and rule policy which eventually led to partition of India.

Post Independence

Although we are a secular society, various incidents such as Godhra riots, Muzzafarnagar riots, Operation blue star and recent incidents of Dadri lynching has flared up communal tensions. This has been compounded by use of hate-speech and vote bank politics.

5. (c) Social base of political parties in India

Political parties in India are diverse groups with a varied social base.

1) Ideology based

Centre, left, right are the 3 distinctive ideologies, however, there is a recent shift towards development based politics irrespective of ideology. Ex: Congress, CPM, BJP

2) CASTE

Growth of BSP in North and AIDMK in south is primarily based on caste mobilisation.

3) REGIONAL

Emergence of regional parties such as TRS in Telangana, TDP in Andhra, TMC in West Bengal.

4) CLASS

The middle class has excluded itself from political participation.

Therefore, the membership primarily includes ~~lower class~~ and upper landed class due to the presence of money power in politics.

- 5) GENDER - less than 12% of seats in Parliament are occupied by women. Therefore, politics is considered to be largely a male domain.

Therefore, it's important to make our political parties more inclusive and less divisive.

5. (d) Challenges to Indian Democracy

Although Indian democracy represents a robust and strong democracy that has strengthened itself over the last 70 years, it continues to face the following challenges.

- 1) Casteism: strengthening of caste based identities can draw social fissures.
- 2) Communalism: Using religion as a political tool to disturb the social fabric.
Ex: Godhra riots

- 3) Terrorism - both state and non-state led terrorism.
Ex: Pathankot attacks
- 4) Secessionist movements in North East, J&K.
- 5) Naxalism affecting the red corridor districts of India
- 6) Inequality → India has a high Gini coefficient of 3.6
- 7) Poor Human Development Index with a low ranking.
- 8) Gender based discrimination.
- 9) Illiteracy - only 74% with stark gender, religion, caste, region based divide.
- 10) Administrative inefficiency and corruption that goes against Rule of law.

Therefore, the state must make conscious social, economic, legal and constitutional efforts.

5. (e) Cultural nationalism and Minority rights

Minorities in India can be divided into linguistic and ~~seg~~ religion based minorities.

Religion and Cultural

Cultural Nationalism denotes excessive emphasis on a singular cultural value as a source of nationalism.

Cultural Nationalism & Religious Minority

Recent efforts to call India a Hindu nation has diluted minority rights in India. Further cow vigilantism, restrictions on culinary habits, attacking churches and wandalism is antithetical to the idea of a secular nation.

Cultural Nationalism and linguistic minority

Imposition of Hindi as the official language disregards the other languages in a multi-lingual

nation like India. Further, efforts should be made to promote our vernacular and traditional languages.

India must protect the rights of its minorities and curb the wave of fundamentalism and certain right wing groups.

6. (a) "Domestic violence is India's most widespread crime against women". In the context of this statement, examine to what extent, Domestic violence act protects and grants relief to victims of domestic violence.

Indian women are subjugated²⁰ to structural forms of violence at every stage in life. One such form of violence is domestic violence through verbal, physical, sexual or psychological.

Reasons

- Patriarchal mindset
- Poverty

- low literacy among women
- Economic dependence.
- low self-esteem and confidence
- dowry.
- child bearing capacity.
- etc.

Therefore, the government introduced the Domestic Violence Act

1. Protection from domestic violence in the form of sexual, verbal, physical, mental abuse.
2. Extends to live-in partners, in-laws, wife, daughters, widows etc
3. Provides rehabilitation to the aggrieved women.

ISSUES

- 1) Lack of awareness amongst women.
- 2) Low conviction rates due to a slow judicial system.
- 3) Many of such cases are not

only reported by women for fear of facing its wrath in the future.

4) Insensitive police force and few lady officers.

5) Fear that prestige of family will be at stake.

6) low financial interdependence for an expensive legal process.

7) Further, the law has ~~been~~^{to be} made gender neutral to protect innocent men and their families.

8) Exclude marital rape
Way ahead

1) Increase awareness.

2) Set up special courts to resolve cases related to women domestic violence.

3) Make the police force and legal mechanism sensitive to women.

4) Fast legal procedure.

5) Protect the life & dignity of women. should be protect.

Domestic Violence Act is a potent act to protect women from institutionalised forms of violence and therefore, must not be rendered toothless.

6. (b) Disparities in education has kept many sections of the Indian society on the margins of growth and development. Discuss 20

Education is a prime social institution and a source of social change and mobility. The government has therefore made extensive efforts to improve literacy rate in India and reduce educational disparities across caste, class, region, religion, rural-urban etc.

Efforts so far

- National Educational policy, 1968
- National Educational policy, 1986
- Right to Education (Art 21A)
- Sarva Shiksha Abhiyan.
- Midday meal.
- Beti Bachao Beti Padhao etc.

This has aided in increasing ~~education~~ literacy levels from 12% in 1947 to 74% in 2011 census.

However, wide disparities remain,

1) Gender disparities

Difference between male (82%) and females (65%) reinforces gender based divide, poor economic empowerment of women and patriarchal values. Women don't have access to better pay jobs. Further, inspite of universal enrollment, dropout rates are highest among girls.

2) State

While Kerala has a literacy rate of 93% ; Bihar has the lowest (63.82%). This has led to poor human capital in Bihar, high poverty levels, and attachment to primordial values.

3) Religion

Muslims have the lowest literacy rates (59%) in the country, leading to their exclusion from mainstream society.

4) Caste & Tribes

In spite of affirmative policies, SCs and STs continue to have low literacy rates hampering their development.

5) Rural- Urban

Rural areas have poor infrastructure, and low learning levels (ASER report) and development

Therefore, the state must make conscious efforts to make education inclusive, inequitable and affordable (SDG-4). This can be done by increasing the budgetary support (from 3% to 6%); better teacher training, improve infrastructure and reduce educational disparities.

6. (c) "Social change can be brought through public policy". Critically analyze.

Public policy constitutes the set¹⁰ of rules, acts, policies in the governance of a nation.

Women → Policies like Equal Wages, Hindu domestic violence, maternity leave, Code Bill have improved their condition.

Animals → Prevention of Cruelty to animals, Wildlife Protection Act,

Caste → SC/ST (Prevention of atrocities)

Children → RTE, child labour prohibition Act, POCSO Act.

Environment → Environment (Protection) Act,
Air (Pollution and Control), Water
(Pollution & Control)

Tribals → SC/ST Act, PESA Act, FRA act

Therefore, public policy allows -

- Protection of the minorities.
- Grievance redressal mechanism.
- Establishment of equality.
- Legal action against regressive and discriminatory policies.
- Citizen awareness.
- Overall development.
- Bring social change

However, public policy must be implemented well and should accommodate itself to citizens changing needs.