



# VISION IAS

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## SOCIOLOGY (TEST CODE : 818)

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Medium Hindi/Eng.	ENGLISH	Registration Number	21724
Center	ORN	Date	16/10/16

### 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.

1. (a) Farmer suicides in India.

10 x 5 = 50

India is defined as predominantly farmer economy by different sociologists like Andre Beteille, Daniel Thorner etc. Farmer suicides in recent times point towards growing agrarian distresses due to reasons like unprofitable farming, decreasing land due to fragmentation, middlemen nexus and growth of capitalism in agriculture.

Daniel Thorner defines it as "absence of landlords". Real peasants are being reduced to mere tenants. Farmer suicides has a very negative impact on social current of society as sentiments of whole society is connected to it. There is growing class nexus in agriculture and regional disparity in farmer suicides is profound like Vidarbha and Marathwada see highest number of farmer suicides.

Institutional factors like poor implementation of land reforms, lack of modernization, no link between agriculture and industry is also responsible.

India needs an evergreen revolution spanning whole India and covering all crops as monocrop culture has destroyed the whole farming ecosystem. The marginalized (dalits, poor) are most affected by farmer suicides as seen in NCRB data.

#### 1. (b) Developmental phases of household

Household as a dimension of family is increasingly pursued in contemporary modern times as modern means of communication have rendered physical distances meaningless which were created by fast-paced industrial life.

A household may consist of 5 or 50 members. When son of a man marries, the next generation comes in the household, the household

size may continue to increase till affinity and affection is present in different families. A household consist of many families <sup>or single family</sup> if the standard definition of family is considered.

Patricia Obery focuses on household dimension in changing times of nuclear family. Different households remain in contact as a single family through family rituals, marriage, death proceedings, any danger situation etc. Thus, there is need to look at it from viewpoint of emotional attachment. Thus a household may contain many families or many households may combine to form single family.

A.M Shah and Ganwati Karve talks about development and subsequent disintegration of households as the economic freedom and requirements grow.

Forms of family and household are changing in modern times but the institution is still firm.

## 1. (c) Socio-economic impact of MGNREGA

MGNREGA is a 100-day wage guarantee scheme to every household in rural areas. It is a mixed bag of success both from angle of economy and social.

Positive socio-economic aspect

- i) Given much needed relief from agrarian distress in lean times.
- ii) Much needed action against climate vagaries.
- iii) Both poverty reduction and infrastructure creation go hand in hand.
- iv) Marginalized sections are benefitting more.
- v) Around 40% participation of women which is greater than average of around 20%. Thus greater empowerment.

Negative socio-economic impacts

- i) Creating an atmosphere of freebies because infrastructure created is of poor quality.
- ii) Education of children is suffering as no one to look after them.

iii) The huge amount of corruption involved establishes a cynicism against governance.

iv) MAMRECA is about manual labour, thus no effort made to skill the workers. Thus it is unsustainable in long run.

MAMRECA must be aligned with nutrition security and social impacts to make it truly inclusive and grassroots.

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

Community development Programme (CCDP) started in India in 1952. on recommendations of Ashok Mehta Committee.

The objectives of CCDP were -

- i) Embibing the spirit of cooperation.
- ii) Development of infrastructure through community efforts.
- iii) Decentralization of development.
- iv) Giving panchayats power to audit and regulate finances.

v) Giving much needed attention to agriculture

CDP was very successful in initial 2 years as it led to infrastructure like toilets, common ground, centres, irrigation techniques adoption but then it fell in out.

As Kapadia puts it, "there was no grassroots development in CDP as it was hijacked by bureaucracy as local leaders and groups were given no power to allocate finances. Bureaucratization led to policy paralysis and corruption. Also, funds were reduced in subsequent years as there was no planning of how to make the programme sustainable.

Ultimately it was scrapped and led to Panchayati Raj Programme which was a better institution as having statutory powers.

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

Indian agrarian system has come a long way. Processes like modernization, westernization, capitalism has led to drastic changes in overall agrarian system.

Earlier agrarian system was mostly caste-based and jaimani relations based, where lower castes had an obligation to provide services in return of grains. The agrarian economy was based on subsistence, with land being considered as a source of pride and source of power.

But with Green Revolution, Panchayati Raj, globalization, Indian agrarian system is too seeing capitalistic based relationship of production. Labourers are wage-based and not bonded. Peasants are not the owners, growth in <sup>66</sup> absentee landlords, as land has become a tradable commodity.

With pressure on land with population rise, there is growth of tenant farmer.

as our land is proving less. The produce is being sold in markets.

But, despite changes like increasing land-holding of lower and middle castes like Ahirs, Jats etc., India's agrarian system is very informal and far away from modernisation.

2. (a) The middle class is condemned in India for its apathy but also emulated for its activism. Discuss 20

Middle class in India is a very diverse grouping (many groups). As Amartya Sen says, "vibrating Indian Middle class", Indian middle class is on a development spree.

But as Andre Beteille says that there is no middle class in India but many middle classes due to India being an informal economy. Indian middle class is different from European middle class as it

is less concerned with raising voice of workers population. Traditionally, middle class performed most imp. roles in struggles like French Revolution as it provided a medium for venting of anger of lower classes.

### Apathy of Indian middle class -

- i) Indian middle class is exhibitionist. Like will exhibit their clothes brand, dining in restaurant.
- ii) Indian middle class is self-centered i.e. takes less part in democratic processes like campaigning, debates.
- iii) Doesn't have consciousness of being one community.
- iv) Not leading to any growth in society as a civilization as too busy in amassing money for creature comforts.

Thus it presents a gloomy picture of Indian middle class, but as Amartya Sen says, "Argumentative Middle class". Indian middle class likes to take part in proceedings against issues like rape, corruption

etc. But problem is that they are not willing to provide leadership to it, therefore no social revolution has taken place.

Middle class played most important role in RTI activism and unearthing of scams. It raises voice against any increase in food, oil prices.

But Indian middle class has no interest in international affairs like Palestine, Syria issue or in environmental issues. But with more internet penetration, situation is changing and true consciousness is growing.

Indian Middle class displays acute nationalism and is at forefront in criticizing terrorism and praising surgical strikes. Just that Indian Middle class considers higher class as its reference group and therefore completely loses picture of workers class. They need to become their voice.

Indian middle class is seen as working class by European standards. It is an amalgam of teachers, taxi driver, clerk, bureaucrats; everyone.

2. (b) Discuss the social and political basis of class mobilization of the industrial working class in India. 20

Industrial working class comprises of manual, non-manual, skilled workers in India's industrial and urban areas.

Class is not a distinct form of stratification in India. It is mixed with many other identities like caste, religion, region etc. Therefore basis of industrial working class mobilization are many.

### Social basis

Class mobilization means uniting of a particular class for a common cause of upliftment and better working

and social conditions. In a survey, it was found that, 60% of all workers in industries, got jobs due to their primordial connections like caste, region etc. Thus workers are not an integrated whole and identify them differently in different times. Thus caste may be a source of mobilization of working class.

Region based mobilization is also seen as working class mobilization is more in some parts of India due to greater integration and consciousness. Marx viewed true consciousness as liberator of proletariat.

### Political mobilization

Trade unions are getting increasingly politicized. The effect of this is that the welfare of workers take a backseat in wake of political interests.

Also elections may have to do with working class mobilization as elections spur such activities.

Andre Beteille studied this dimension and found that working class is wo

much politicized to work as one community. With talks of more labour reforms for weakening of ~~int~~ privileges of labourers, future of industrial workers look gloomy.

As Marx said working class is marred by alienation and none has interest in their mobilization in India. True economic justice requires making class mobilization.

The primordial identities need to be less emphasized as then it diverts attention from direct problems.

Indian working class is most homogeneous of all classes in India. A continuous mobilization of it is required as Marxist scholars put it.

2. (c) Critically discuss the impact of proselytization on the social fabric of India. 10

Proselytization means encouragement or inducing people to join a religious movement, religion. It often takes form of forcible religious conversion.

India is a rich multi fabric and multi religious society — where many religions live peacefully and mutually ~~transversing~~ <sup>interacting</sup> with each other.

In present times, proselytization news have increased. It runs the risk of instilling fear in minorities. A rich culture sustains when minorities feel as safe and as part of total whole.

as majority community feels. Attempts at proselytization are to instill a majoritarian rule and show belief of some pseudo-religiousists in primordial identities for 'status' and 'authority'.

India has 14% Muslims, 78% Hindus, 2% Sikhs, 2% Jains, 1% Buddhists, 3% others. Thus India's minorities are also large in number. India as a civilization is respected for its assimilative character. Proselytizing is also in direct violation of Article 25 of constitution which gives individual freedom of conscience.

India's neighbours countries have seen the wrath of proselytization and have become failed states because social fabric affects all spheres - legal, economic, educational etc.

Thus proselytizing is a sin by all measures as it takes away individual freedom and it is very easy to induce people due to high incidence of poverty.

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

Slums are characterized by indiscrete and inhuman, unhygienic living conditions in urban areas. Slums are traditionally being studied as failure of housing policies. However, slums are result of institutional failure and an overall social structure requirements.

Slums are seen as 'requirements' as they provide cheapest labour for urban dwellers'. Thus, they are maintained, prospered by urban dwellers. Slums signify a deep disparity in income levels which create polar classes.

Slums are not a result of housing policy failure and neither creation of more houses will solve this problem as conditions behind creation of slums are not dealt with. Slums signify a total neglect of development of village economy and infrastructure and especially

agriculture. As urban sociologists put it  
"slums are necessary evils" in informal  
economy of India. Weberian scholars  
study slums as failure of equal  
access to market opportunities.

Brazil too has lots of slums, but basic  
human needs are well in place  
there as slum dwellers too earn  
decently. So, till the time slum people  
won't get nice employment opportunities,  
this problem won't solve.

Slums are also seen as an  
opportunities for politicians because  
politics is based on showing rosy  
dreams about future. Thus, they are  
lured, respected and then forgotten  
after elections.

Slums signify a deep apathy for  
working class and their welfare.  
Marrinian approach provides good inputs  
as it says that slums are considered  
a blot on prosperity by rich people  
but they would shrug from the idea  
that they only have created it.

Inter-region disparity in development is also a major reason behind their proliferation as everyone wants to come to metropolis for sustenance.

Rural-urban divide, cultural factors, caste atrocities in villages, ostracization, also pushes people to cities, though it may amount to living in slums.

Thus a holistic approach to slums can only help us understand the fabric sustaining them.

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

Sexual division of labour is a natural phenomenon, which must develop on its own, without anyone's authority.

India's labour force participation of women is declining continuously and today it stands at 18%. This is worrying.

With increasing modernization in economic terms, India is going back civilizationally as patriarchal domination is increasing.

The gender-based division is a culmination of all prejudices, patriarchal authority persisting in society.

Thus, though women work in paid-sector, yet the 'unpaid work' still remains their 'original' responsibility. Men don't consider it as their duty to contribute in it. This is ingrained in them from decades and notion of masculine stops them.

Women (around 80%) do only unpaid

household works. They are neither credited nor praised for it and have to remain dependent on their husbands for economic needs. This is akin to slavery, though a legalized one.

Parenting a child remains sole duty of women. India gives only maternal leaves and not paternal leave. This is manifestation of this thought.

In paid sectors too, 'pink-collared' jobs like receptionist, hospitality, air hostess, nurses, primary teachers jobs are considered 'suitable' for women due to their 'feminine' nature. This heavily curtails women's empowerment and mobility.

Early marriage, low education of girl child lead to their low 'market chances' in future, thus low employability.

Also deterring fact is that women get 33% less paid than their male

counterparts for same amount of work done.

Women are seen as 'respect' of family. Thus, they are 'allowed' to work only for 'economic' needs of 'family' and not as a matter of equal rights. When a family prospers, women are taken out of work as it is considered a thing of poor, low caste people.

Thus behind sexual division of labour are ideas of control over women sexuality and freedom. Patriarchal society doesn't want to loosen their 'authority'.

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 in India have serious effects on their education, health and future life. Recent amendments to Child Labour Act —

- i) A new category of 'adolescents' of age 14-18 is introduced. Now below 14 age children are prohibited from working in any commercial establishment.
  - ii) 14-18 are prohibited from working in dangerous works like mining etc.
  - iii) Below 14 can work in family business, entertainment industry, provided they complete their education daily.
  - iv) Increases the jail term for offenders.
- The amendments are made to align it with convention of ILO and RTE Act. It also takes into account realities of family enterprises.

However, as UNICEF commented, that it could lead to more children

working in unregulated conditions. It can't be regulated whether a business is family or not and whether they are doing it willfully or being coerced. It can lead to victimization of poverty. In family enterprises, there is no skilling done. It is akin to slavery. Thus instead of it, more better would have been introduction of vocational education, which will make children a better asset for family and for nation.

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 symbolizes not just movement of people but also movement of their beliefs, norms, lifestyles, cultures.

India sees a lot of migration from many dimensions — inter state, intra-state, urban-rural, rural-urban (most), immigration, and emigration.

Migration is dealt by push and pull factors. Push factors have economic, social and political

dimensions -

Villages push people out as there are no employment opportunities, infrastructure, education for children, water, electricity. so, people prefer living in cities, may it mean living in slums.

Also people migrate from villages to city as social conditions like caste, religion, identity are strong in villages and lower castes face ostracization and are anyway landless so lowest in status hierarchy, and power structure of villages.

People migrate from one state to another due to economic reasons like people migrating from Bihar, Jharkhand, Orissa to other states and working as casual labourers.

People also migrate to other states as lack of political and social stability.

Lots of Indian workers are migrating out of country as pushed by

fragmenting land, increasing population India sees less of immigration, but persecuted minorities like Tibetans, Buddhist refugees have migrated to India and assimilated nicely.

### Pull Factors

The prosperous regions hold dreams of change in lifestyle and income opportunities.

People sees this as a chance to advance in ritual hierarchy too as after migration, they change their surnames, to get rid of lower caste identity, that was forced upon them.

The city infrastructure, opportunities lure people to leave their families and migrate

People from Bihar migrate to Maharashtra, Maharashtra. This has also given rise to theory of 'son of soil', where regionalist

ideas hold sway over freedom of movement.

Migration is Failure of government's policy of spatial development equally. It creates some hotspots and weak spots, ~~so~~ thus also leading to heavy burden on some areas.

In international scene, conflicts, civil wars, extremism has given rise to the gravest of migration wave and it is also leading to suspicion against migrating people.

Thus migration has many motives attached with it and social, economic, political, legal all factors determine the pace and direction of migration.

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

India is a multi-religious community where plethora of religions and sects live mutually peacefully. However, not all religions are on same level of socio-economic development.

### HINDUS

Hindus are among the most socio-economic developed community in India, but this view fails when practices like scavenging, untouchability, Dalit oppression are taken into account.

Hindus have lowest sex ratio among all major religions, signifying the value attached to male child and patriarchal authority.

Women in Hinduism are considerably better off. Hindus occupy a proportional share in administrative jobs, land holdings etc.

The level of women education is low and incidences of female foeticides are rampant.

Thus though Hindus occupy a dominant position when seen inter-religion, but within Hindus, there is great hierarchy.

### MUSLIMS

Muslims comprise 14% of all population. Their average fertility rate of 3.1 is greatest among all but it is decreasing very fast.

According to Sachar Committee report, Muslims are most marginalized section both employment wise and status-wise. Status of education is low.

Women freedoms are very low in Muslims and there is considerable control over them. But female sex ratio is better than in Hindus, thus foeticide is not as rampant or not at all. Though Islam is an egalitarian religion, but Indian Muslims have caste based divisions as due to centuries of inter-living.

Muslims are marginalized in almost all spheres and it is very difficult to start a business.

### SIKHS

Sikhism is considered a very peaceful and egalitarian religion based on humanitarian values.

It comprises 4% of all and is confined to only Punjab, Delhi, Haryana.

Sikhism gives equal opportunities for women to work. But female foeticide is rampant here too as mainly agricultural based so desire of male-child as successor.

Sikhs have high rate of education and are successful in all spheres.

and even outside country. NRI boom have given a boost to their economy, though have also brought its problems with it.

### CHRISTIANITY

Christianity comprises around 3% of India's population and is found more in Southern and North-Eastern states. There are also tribal Christians.

Christianity is an egalitarian religion having highest indicators in sex-ratio, girl education, women labour force participation.

Though caste system is present here too, but it is not pronounced.

Though it is found that some fringe and extremist elements are trying to establish majoritarian rule, yet India remains truly a happy, multi religious nation with various shades of cultures.

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

Marriage is defined as legalized union of two individuals for procreation and social support. Different communities attach different meanings to it as it is a social action.

Hindus consider marriage as a solemn, divine affair. Marriage are said to be made in heavens and considered irrevocable.

A relationship of marriage goes

beyond this life. Marriage is a men-biased institution and proliferates the patriarchal domination and subjugation of women. Hindus consider it as sin for women to live after their husband dies, therefore a long fight had to be waged for legislations like divorce, anti-sati etc. Also, dowry is intrinsic to Hindu marriage as girl is thought 'praya-dhan'. Hindu emphasize <sup>caste</sup> on endogamy, gotra exogamy, monogamy.

In Muslims, marriage is considered a means to procreation and advancement of family life. It is almost a notion to marry within intermediate relationships like cousins etc. as it is thought to keep the property within and deepen the ties. Polygamy is legally and socially recognized within muslims. Divorce can be done orally by triple talaq method, thus marriage not seen as divine affair.

Thus different communities have different motives, situations so give different meanings to institutions.

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

Kinship system signifies marriage, commensality, property distribution and whole gamut of interdependent relationships. North India and South India present somewhat different pictures of kinship system.

North India

- i) Father side kinship structure is given more weightage in all family rituals and otherwise.
- ii) Property gets distributed in father-side kinship and though girls are legally entitled, but in practice

only male share the property.

iv) Patrilineal system

v) Godra and kinship ~~endogamy~~ <sup>exogamy</sup> is strictly followed.

vi) Agricultural land remain united between distant kins as considered source of prestige.

vii) Heavy dowry in marriage.

viii) Households comprising of many families

South India

i) Kinship exogamy in marriage is not followed strictly.

ii) Considerably equitable - both patrilineal and matrilineal, though property is divided on father side.

iii) Girls take their share of property.

iv) Dowry present.

v) Agricultural land is divided legally quite soon.

vi) Considerably small families and kinship group.

Thus multidimensional India presents diverse kinship structures.

## 5. (c) Status of cooperatives in India

Cooperatives means development through cooperation. Cooperativization started in India in 1960s, with collective farms, seed cooperatives, credit cooperatives and market cooperatives.

Cooperatives are doing quite well in areas like insurance, agriculture marketing, food processing but overall they have failed to realize what they promised.

The foremost reason being bureaucratization of cooperatives. Cooperatives can be successful only when based on inclusivity, equal participation, fair elections. But in villages, they are being hijacked by dominant communities for availing different government benefits.

Utsa Patnayak highlights how some castes in Madhya Pradesh dominate cooperatives for getting high quality seeds at cheap prices, thus leaving nothing for truly deserving marginalized farmers.

Annual Cooperatives showed the way. It must be continued.

Housing cooperatives are also becoming successful in southern states. Cooperatives have great viability in making credits available, raising of voice, mobilization and securing of interests, risks.

#### 5. (d) Feminization of Informal Sector

Informal sector is characterized by absence of provident benefits, health insurance, worker protection etc.

India's labour force women participation is around 18% but in informal sector, it is around 50% or 60% in some regions. This signifies feminization of informal sector.

India's system of division of labour is not based on merit or choice

but on patriarchal notions of masculinity and femininity. Women are seen as 'second citizens' and are identified with respect to their husbands. Thus, patriarchal notion demands that men be given higher positions of formal sector to sustain their dominance.

Informal sector pays less for same amount of work done and this is another case of subjugation of women. Informal sector has no job security and no provision of maternal leave thus both women and her children suffer.

Formal organizations hesitate to keep women at work due to reasons like gaps due to pregnancy, night shifts etc. And unequal opportunities in early education inhibits women from good employment opportunities. Thus, it is a 2 way process leading to feminization of informal sector in India.

(e) Law as an instrument of social change.

Social change is characterized by change in social structures, relations,

law is a very important instrument of social change, especially in multi-cultural society of India.

India's constitution is a wonderful piece of legislation giving equal rights to everyone, thus paving the way for economic, social and political justice. The provision against discrimination, untouchability have led to emancipation of Dalits.

Law like Hindu Marriage Act paved way for equal status to women in Marriage. Prevention of Atrocities against Dalit Act led to protection of Dalits.

Similarly, Medical Termination of Ill Patients Bill allow for passive euthanasia. It may change the whole paradigm of life and death as other worldly affairs.

Law is effective when it is accepted by all. For law to be effective, it must be all inclusive and based on wide consultations with all stakeholders. Because a law ~~is~~ devoid of social realities would serve no purpose.

Presently, Uniform Civil Code is being debated. It may bring about a great change in status of all as equal citizens. But again, it must be a uniform code and not a majoritarian code.

Thus law holds great capability to bring social change.

