



# VISION IAS

www.visionias.in



## SOCIOLOGY (TEST CODE : 819)

Name of Candidate	SUDHIR KUMAR		
Medium Hindi/Eng.	ENGLISH	Registration Number	21774
Center	DRN	Date	25/10/16

### INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	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.

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

103, 1<sup>st</sup> 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

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

1. (a) "New Rural Elite".

10

Rural power structure in India is mostly dependent on land holding but in present times, it is changing. With influx of secular mobility through education, land reforms, legislations, reservation policy etc., the traditional hegemony of upper castes in power and status structure is eroding.

MN. seirivas highlight this through concept of 'dominant caste' like Yadavs in UP. ~~Louis Dumont~~ Andre Beteille highlights this by talking multiplicity of elites in rural areas as Brahmins dominate status structure, intermediate castes dominant land and political structure.

With commercialization of agriculture, there is new class of landlord emerging — absentee landlords. Thus, land is seizing to be a source of power or status as landholding have become less due to various land reforms and land ceiling acts.

Tajmani relations have ended and wage dominated allegiance is

found in rural areas. Thus there are multiplicity of elites in rural areas contesting with each other for status, money, power. This is reflected by caste conflicts as upper castes are not able to see rise in status of lower castes.

People of rural areas are working in cities in non-farm employments. It has added one more dimension of complexity to analyse rural elites.

1. (b) Secularism as goal of Indian Democracy

10

Indian democracy is based on pillars of equality and secularism. Indian civilization has always been an accommodating and assimilating, says G.S. Ghurye. It is blend of all cultures, yet maintaining its distinction.

Indian secularism is very Indian in character as it is not based on a dichotomy between state and religion as in West. Rather based on respect for all religions and protection for minorities to prosper. Indian secularism is result of people's aspirations and

mingling of culture. All religions whether Buddhism, Sikhism, Jainism, Hinduism, Islam, Christianity, Parsis are given equal status—both by constitution and society. Indian Constitution itself is a result of secularist way of life of India.

Though Britishers tried to erode secularism of India; yet as D. Mukherjee says, that they could not shake the roots of Indian civilization. India is a nation consisting of many nations. Its people understand it well. Therefore importance is on making every minority feel safe.

Indian democracy can only survive if it remains secular due to sheer diversity. Secularism has also led to democratization of democracy like high turnout in elections and democracy has led to more secularization like local-self government, protection of fundamental rights to religion.

Indian democracy is most tolerant of all. Though some fringe elements try to dismantle it, yet as a whole it has maintained its character of secularism.

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

10

with modernisation, westernisation, and the breakup of ~~nuclear~~<sup>joint</sup> family to nuclear family, the person group facing most problems is old-age group.

Indian society is unique in many respects. Till now (even now), aged people were considered responsibility of their sons, but with increasing fast-paced life and competitive environment, children are leaving their old-age parents on their own. What is different than in Indian case is that the old-aged don't have social security to live on their-own as in West.

Indian society is going under rapid transformation and its structures, value systems, institutions are in process of erosion and renewal which is resulting in fragmented inter-generational ties.

Ageing is not just physical ageing but is a transformation from one social role to another.

With children changing occupations, the experience of old-age people is not that relevant now. Old age people feel very disrespected when they are not valued.

Autocracy is changing. Earlier old aged were considered to be decision maker but not now.

Desire for privacy, small family, is leading to it. Children who migrate from rural areas leave their parents back in villages.

Dual career families is also a problem of aged in absence of other social support.

Disabilities, health problems, financial constraints, abuse by son and his wife are some of the other major problems faced.

#### 1. (d) Social movements in post independent India

10

Social movements are collective attempts to advance a common interest or security a common goal through actions but outside the sphere of established structures.

i) Ecological movements : After independence, development push has led to development displacement, which have harboured ecological movements like Chipko movement in Himalayan foothills against felling of trees. Chipko movement was a people's movement against capitalist interests and is first movement to awaken about sustainability.

Narmada Bachao Andolan, 1980s : Tribal

rallied to protest against construction of multiple dams on Narmada. Continuing even today.

Save Silent Valley :- for protection of silent valley, Kerala.

New Farmers' movement: They were regionally organized involving farmers who were together to secure their market interests like assured price, cheap electricity, fertilizers etc.

Anti-corruption Movement started with agitation for RTI and climaxed into Anna Hazare's movement for Jan Lokpal Bill.

Naxalite Movement started in 1960s against the outsiders' exploitation of tribals.

Dalits Movement : Though not structured, yet it is a continuous movement against caste-based oppression.

India also witnessed autonomous women movement during 1970s and 80s during Shah Bano's case, custodial rape cases. Recently after Nirbhaya rape, there was widespread movement for women safety and relook into juvenile offenders. The result is amendment of juvenile justice Act.

1. (e) Development and environment sustainability

10

Development and environment sustainability are not dichotomous term as is understood by economists. Rather sustainability is the first requirement for any meaningful development. e.g. if a village use recklessly wood as fuel, shortly it may run out of supply, thus widespread discontent. Therefore provision of LPG would solve both problems. This is called development.

In present times of changing world climate, India is at most vulnerable spot due to large number of poor people. We have embraced this concept right from times of 'Gandhian notion of development' to Chipko Andolan to Narmada Andolan.

Environment sustainability is intrinsically related to welfare of tribals, other forest dwellers and coastal area communities, peasants. India being a farmer economy is dependent on favourable environment. Thus there is direct linkage of environment sustenance and development.

Real development comes through bottom approach and people participation.

As can be seen in Western worlds, reckless growth brings nowhere. Issue of insurgency, nationalism are also deeply related to sustainability. This is a 3-way relation. However, it is yet to be understood by policymakers. The civil wars in Central Asian and West Asian countries have droughts, receding rains as one of their reasons.

Our very sustainability lies in environment. Through various community approaches, it is possible to combine sustainability and development.

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

Nativism is a psychological, political, social, regional, linguistic concept which signify a contesting relationship between natives and outsiders and their demands and requirements on institutions, systems are seen to be dialectic.

Thus it is a form of ethnic identity which seek to reserve a place for locals in matter of employment, residence etc. This gave rise to concept of 'sons of soil theory' directed against migrants.

Nativism arises in urban areas, industrial centres where migrants from different places live. The contest for livelihood, status, power lead to outcry from natives.

Moreover, nativism is a political phenomenon which is exacerbated by shortfall in employment opportunities. It is politicisation of ethnic identities.

Middle class is most vocal outcry of nativism as they are the main stakeholders in education, employment opportunities and they also have political backing.

With the rise in industrialization, economic migrants started to move towards industrial centres due to pocketed industrialization, thus grew a demand from locals, who saw migrants as encroachers, to leave the place and migrants face heavy discrimination.

The low development is the foremost factor behind nativism. Example Maharashtra had lots of poor, so feeling of nativism grew there.

However political mobilization of these sections on based of nativism is the reason behind the growth. Thus it is more psychological than economic as it rests on the theory of homogeneous ethnic identity. The MNS and Shiv Sena are childs of these politics.

Other parts like Telangana, Assam, Manipur are also witnessing this. Assam and Manipur are flooded by Bengalis. Therefore Manipur is demanding ILP.

Disparate development and industrialization is the basic reason for nativism. Rather than creating 'islands of growth' focus must be on all round development.

To tackle these movements, which have potential to erode harmonious character of Indian civilization, inclusive development along with good employment opportunities is required.

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

15

Pluralism in Indian society is manifested in many forms like caste, region, language, religion etc.

Pluralism is the very root of Indian civilization as said by G.S. Ghurye. India is not a nation in purist form but is a nation consisting of many nations. Plurality is the binding and cementing force.

Various castes live peacefully in India. Caste continues because it is functional like in matters of marriage,

regional unity, political mobilization etc.

Religious plurality is best form of pluralism in India. Indian Constitution too signify it. Various faiths live cooperatively and in collaboration, not in isolation. Businesses are dependent on each other. Cultural festivals are held to foster national unity.

India contains 3000 languages, dialects. Yet this is an opportunity for integration as people feel that in-ness of India. It is a psychological concept.

Though India witnesses caste conflicts, communal incidents, nativism, regionalism, yet national unity remains foremost goal for everyone.

Role of politicians, academicians, students, teachers is immense in leading to national unity as various faith people are to be educated about faith of humanity. Indian social movements leads gave values like humanism, Saura-dharma, Sambhava, vasudheva kutumbham which signify accommodative character of Indian society.

Majoritarianism cannot sustain Indian society. Thus pluralism is need to sustain India because pluralism give everyone freedom to practice their beliefs, way of life. Our constitution is the guiding light and a confluence point for all pluralist communities and has bound everyone. As Durkheim talked about "social currents" so plurality is a social current uniting Indian society.

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

Comment.

15

Protective / Positive discrimination is the policy of granting special privileges to the exploited / marginalized and under-served sections of society who have faced historical downtroddenness.

Indian society is based on notions of purity and pollution, huge inequality and a hierarchical social order. The lower castes were deprived of even basic human rights for over centuries. Thus they lagged behind when secular opportunities came by.

Thus protective discrimination, by reserving seats for SCs/STs in legislature, employment, education, local self-government, balances two concepts — equality irrespective of caste, religion and social justice.

Women, disabled, OBCs, have also been given protective discrimination to become able to come at par with privileged ones and provide adequate representation in various institutions.

However, along with protecting, this policy also discriminates. Because it reinforces and even strengthens caste identity and related stigma, prejudices. Therefore, in present times, protective discriminated people are facing wrath of others and are being isolated.

It is alleged that it neglects economic status of a person and neglects the highly complex caste-class nexus.

Also it is said that it is at cost of meritocracy and promotes mediocrity therefore not good for overall advancement.

Actually, the problem is in politicization of the policy. Because our Constitution started this policy to finally lead to casteless society after some years. Thus it was supposed to be a stop-gap affair. But it is now being made irrevocable. The more marginalized among SCs/STs need this policy more as there is large intra-hierarchy too. Thus there is need of dialogue to find out common grounds for this policy for overall development.

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

Indian state has had a paramount role in restructuring society as Indian state is not an exclusionist state like in West but is an interventionist one and thus having impact on socio-economic life and institutions.

India adopted a progressive Constitution which signified the state's resolution to dissolve discriminations. It changed society to large extent. Nation building has cemented regional ties and

led to flourishing of plurality in Indian constitution adopted a socialistic model but with mixed economy based on democratic liberal ideology. The principal of equality, fraternity and social justice hit at the roots of casteism, communalism.

More importantly, state replaced concept of holism with individualism, thus making individual and his rights as foremost. Thus family, caste, village, religion took backseat in giving identity.

Secularism as a basic principle was accepted and all minority have enjoyed equal rights.

In political sphere, adult franchise, voting rights to women, Hindu Marriage Act etc. provided for egalitarianism.

Democratisation of democracy started with community development programmes and culminated into 73 and 74th amendments for local self governments.

In terms of gender-based discrimination, state has taken steps like reservation in local governments, equal opportunities in every sphere, breaking gender stereotypes.

Measures like land reforms, land ceiling act, tenancy act eroded the ~~the~~ inheritance authority of feudal lords and led to end of bonded labours. This transformation of agriculture also took place by green revolution, capitalist mode of agriculture.

Protective discrimination policies have led to more equality in society.

Thus state has played a monumental role in bringing about change from up

However, state is not much effective in bringing long-term change in issues like manual scavenging, communalism etc. Indian state is a liberal one but also has to do restructuring for plurality to live peacefully. State has also resorted to pluralism in some cases like reservation

For OBCs, enactment of Act after SC judgement in Shah Bano's Case; criminalisation of homosexuality etc. Thus along with legislation, execution too is paramount

Thus along with reform from above, there must be internalization by people for effective change to come. This requires social campaigning, mobilization, sensitization through mass education. This has not happened. Thus laws have remained at loggerheads with custom

The law against dowry, untouchability are prime examples of it. Despite laws, people continue with them.

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

Women are regarded as second-grade citizens and defined in comparison to their male-counterparts only. There are subjugated to male. violence and women discrimination is rampant everywhere and in both public and private space.

Patriarchal notions want to control women's freedom, choice, sexuality, economic freedom etc.

In India, with laws like RTE and

Since Shiksha Abhiyan, there has been great rise in female education. Emphasis on toilets in school, stringent provisions on abuse in school and 'Behi-Bachao Behi Padhao' have led to women to their rights. Yet the sexist bias continue. It is highlighted by the fact that, where in all spheres, government has moved to rights-based approach, but in matters of women-policy, still welfare-based approach is followed.

Women face discrimination in both urban and rural areas. 50% women are child married. Female foeticide is rampant. Women labour force participation rate is at all time low, objectification of women is on rise through cinema, literature.

Even with women working, their household work is still considered their prime responsibility. Children are socialized for this value-bias from young age.

The reasons for such treatment are—

- i) Non-implementation of laws like inheritance law exists, yet almost no woman gets share in property.
- ii) Low rate of conviction in cases of molestation, rapes; violence is rampant
- iii) Dowry continues
- iv) Lack of education, employment opportunities
- v) Severe malnutrition due to neglect of girl child by family members. It was found that almost 80% of girls are anaemic and malnourished. It leads to hampered later life.
- vi) Pink-collar jobs: Women are restricted to such jobs as patriarchal society can't see them rising as 'equals'.
- vii) Economic dependence of women on men as women are considered 'social pride' of family, so kept confined in four walls.
- viii) Domestic violence, marital rape.

Marriage is a legalized form of prostitution in India as woman's consent doesn't matter. Women are socialized by parents to keep silent to save family honour.

These factors combined together lead to degradation of women as equal citizens. Equal representation in all services, legislatures can be a way out. Overhaul of education system is required as a child's mind is formed in school. It must be made gender-neutral.

However, laws can never be panacea as we have seen. What is required is social mobilization as the problem is very deep-rooted one.

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

Education is the prime engine for growth and is a major investment in human capital formation. It leads to productivity, growth as seen in cases of China, Japan which invested heavily in education. Therefore, Indian government also runs various policies for spreading literacy to various sections.

Literacy is the ability to read, write. It is very important for successful implementation and internalization of policies. In present times, it's

pre-requisite for successful implementation of economic and social development policies.

Because literacy means ability to understand and fight for rights. Thus, it leads to awareness among people. Thus they understand the rationale behind policy, become capable of raising voice against any wrongdoing. Thus establishing a system of checks and balances.

It provides people with self-confidence to deal with officials and bureaucracy.

Education is important for smooth working of democracy. It helps in securing accountability of government and transparency. Right to information is result of this people's fight for transparency.

Literacy gives more access rate to employment schemes like MGNREGS. Corruption is a reality in India. Literate people can end corruption.

effectively. Literacy also make people employable and skilled, thus more economic upliftment of society.

With India ushering into digital age, Literacy becomes more important because then adaptation becomes easy. Like National Agricultural Market is a revolutionary idea but require literate peasants to eliminate all intermediaries.

Education also lead to socialization, value transfer and building of character. This is required for civilization advancement.

Also - education promotes social capital. Education makes understanding more profound and in a pluralist country like India, it is a necessity. It reduces social tensions, promoting collective conscience and solidarity.

It abolishes of gender discrimination, caste discrimination etc.

Thus increased literacy and educational levels lead to national development.

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

India was first country to recognize population menace problem and adopt an official Family Planning Policy. Population control policies are based on Malthus's theory who advocated that increasing population is a stress on limited sources.

Moreover despite early start, India has failed to regulate population. as India will most probably overtake China by 2030. This will put Indian resources under tremendous pressure.

Birth rate is still very high at 2.2.

Steps taken by government

i) First 5-year Plan had reduction of birth rate as one of its goals. But it had no specific targets. Besides services were not decentralized and social stigma remained a barrier in ~~access~~ <sup>access</sup>. People were expected to go to clinics to seek advice and family control measures.

The 3rd 5-year Plan changed this approach to education awareness about benefit of small family for economy and women health.

Fifth Plan launched National Population Policy. It focused on improving structures. But it was darkest phase as there was pressurized sterilization of men and women as ANMs were given targets.

Post-emergency government followed family welfare approach which focused solely on educating people

about various methods. Various benefits of it. Various liabilities of big family. Age of marriage were increased.

Thus despite a well directed intention, India has not managed its population well. Reducing poverty levels, more literacy levels, reducing social disparities is also required alongside to reduce population.

Health and sanitation, girl child marriages are still rampant. Also, there is religious disparity and regional disparity too which shows effect of culture, values. Northern states have high population growth than rest of country.

Reason for high population growth

- i) Early marriage
- ii) Poverty, illiteracy
- iii) High infant mortality, child labour
- iv) Sex considered a taboo, so low sex education
- v) Men don't participate in family planning programme

True India has fared well in last few years. But there is need to do more to reap full benefits of demographic dividend.

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

10

Sub-culture of poverty is the culture created by people living in chronic poverty. This may look deviant to outsiders.

Oscar Lewis introduced this concept to study poor. This culture is hereditary passed. The need of this sub-culture is due to poor being marginalized.

Sub-culture of poverty distrusts political parties or mainstream institutions. Children are socialized by this sub-culture. Therefore

it continues for long and therefore it is said that poverty breeds poverty. Such a culture block attempts at economic emancipation, development or change in norms, beliefs because poverty becomes a way of life.

This sub-culture of poverty is found in third-world countries like India. Poverty is celebrated for its virtues of innocence, being grounded. Poor lose all hopes of advancement and therefore shun their belief in mobility.

This deepens the sub-culture. Only way out of it is universal education to poor because then only poor can be given alternate socialization to culture to give them spirit to fight for development, rights.

Oscar Lewis concept of sub-culture of poverty stands true and is very relevant in understanding problem of widespread slums and poverty.

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

20

Communalism is a political ideology which preaches that society is made of diverging groups with divergent interests, demands and are opposed to each other. This leads to antagonism. Communalism is best defined as "political trade in religion".

In India, there are no evidences for communalism till medieval times. Communalism was the state policy of colonialists whose empire stood and prospered on policy of 'divide and rule'.

India is a plural society - an amalgam of castes, religion, ethnicity but they coexisted peacefully.

But with British rule, different religious communities were put against each other starting with separate electorates in 1909 by Father of Communalism - Lord Minto

After 1857, Britishers realized that

They could sustain only by pitching Hindus against Muslims. The introduction of English education and benefit it gave to Hindu community and grabbing of government offices further antagonized the Muslim people. This was a well-~~intention~~ directed policy.

Thus Muslims continued falling in secular structure and social parameters. Britishers then pounced on the opportunity.

Religion based politics like Akali Dal, etc. have also deepened communal roots.

British historians presented ancient India as Hindu rule and medieval India as ~~medieval~~<sup>Muslim</sup> rule to antagonise Hindus against Muslims.

Social problem like unequal population growth is a factor too. The continuance of Muslims with their archaic personal law also is breeding distrust among Hindus.

Conversion and religious movements like Shuddhi Movements made gap wider.

These factors led to increased demand for a separate state on religious lines.

In present times, religion is used for vote-bank politics - This strengthens religious consciousness like in Ayodhya case.

Also as highlighted by various reports, minorities are also most backward in India. Sachar Committee highlighted it. There are various schemes like Standup India, Skill India, Muzi Udaan etc.

The only way is to bring about political and electoral reforms as communalism sustains only because of politics.

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

Ans: Indian peasantry was impoverished due to —

- a) Colonial exploitative land tenure policies of Zamindari System.
- b) Ruin of handicrafts leading to pressure on land.
- c) De-industrialization by flooding of Indian markets by cheap colonial imports.
- d) Colonial economic policies of 'economy drain'.
- e) Colonial repressive judicial system and overemphasis on cash crops.

Thus peasants suffered forced evictions, moneylenders' exploitation, unpaid labour etc.

The peasants, from owner of land were reduced to be mere tenants, sharecroppers and landless labourers.

because Britishers made land a private ownership. This realization of exploitation led to social movements. Nature of these movements -

- i) Their demand were more economic lines than on nationalist.
- ii) Peasants took help of legal recourse.
- iii) These were short lived as there was no theory in these movements.
- iv) It were limited in its objectives.
- v) After 1900, these struggles merged with freedom struggle like Champaran, Bardoli Movement etc. then they acquired better results.
- vi) They educated people about the economic cruelty of colonisers. Indigo Movement (1860) is a case in point.

### Examples

- i) Kisan Sabha Movement in Awadh against high rents, 'bedakhali'
- ii) Eka Movement in UP against high rents, evictions.

- ii) Mabilla revolts in Kerala, which unfortunately got entangled in communal angle.
- iv) Telangana Movement against Razakars who exploited peasants.
- v) Chambaran, Bardoli Satyagraha

Most of these movements were successful. However as they were limited in scope, so could not lead to reformation of agriculture system.

Thus capitalism developed from land in India by zamindari system which was main cause for peasants exploitation.

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

10

Power and Political participation is basic structure of social system. The top-down approach to power has failed in most of places to bring about peace, prosperity. Decentralization is process of redistributing functions/powers to people by a central authority. Thus it is grass-root development.

Political decentralization started with Panchayati Raj and constitutionalized by 73rd and 74th amendments, give locals say in decision-making, thus democratization.

Successful decentralization requires local participation because locals know better how to spend finances better and how to bring about social change.

Process of decentralization enhances opportunities for participation as more people get a chance to be part of representative politics.

Women, marginalized groups are also getting chance to participate in decision making process due to decentralization.

Recently, Maryland and Rajasthan governments enacted educational requirements for political participation, it will inhibit people's participation

Mohalla Sabhas in Delhi also work on this concept. This provides people with a sense of ownership, thus better management.