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SOCIOLOGY (TEST CODE : 821)

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Medium Hindi/Eng.	English	Registration Number	25649
Center	Distance Learning	Date	6/11/2016

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 process of decline of religion, caste and other primordial identities/affiliations in public and private life.

Indologists and Orientalists like Louis Dumont, Ghurye were of the view that caste being a product of value system and societal consensus, it can never be disintegrated.

However, Bhambhakar through his concept of Santhitization spoke of mobility within the caste system which has today transcended towards secularization.

Modernists like Y. Singh indicate that secularization is a function of modernity, which is evident in decline in caste based discrimination, moving from ascription toward achievement (T. Parson), merit based appointments, empowerment of Dalits and backward caste, ~~etc~~ through reservations & political mobilization, better societal ties through inter caste marriages, etc.

However, secularization remains an incomplete agenda as indicated in caste conflicts and attitudes towards Dalits (Omneds, Gould). M. Galanter indicates how reservation policy is leading to another kind of caste conflicts. The Jat, Dalit, and agitation are a case in point. Moreover, attitudes continue as evident from Rohith Vemula suicide case. Rise of dominant caste, politicisation of caste has further created rifts: As Bittel points out, old caste has given way to new caste than being disintegrated.

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

MN Srinivas in his understanding of Indian villages, adopted the structure functional tradition of British anthropologist AR. Radcliffe Brown.

He studied village as a cohesive, stable whole with the component parts inter-related [eg: caste-class relationship] and influencing each other. For eg: caste influences power structure in many villages.

Through his study of Rampurva village, ^{work, etc.} he gave concepts like Sanskritisation, dominant caste, etc. whereby he spoke of mobility within caste system and how it comes to influence the overall social life in the village.

His work is based on field study tradition using empiricism and comparative approach. He is however, criticised for bias towards upper sections, ~~to~~ lack of empirical support, ~~etc.~~ in his work. inadequate concern for lower castes, lack of originality in concepts, etc. in his work.

Le Dube in his study of Indian villages advocates for studying facts for itself and not for fitting it into theories. Unlike Sinivas, he stays away from leaning toward Hinduist ideology as he emphasises on value-free sociology like Weber. His approach involving study of various village aspects like caste, class, power, etc. makes use of interpretive, objective and empirical analysis.

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

Anthropologists like Malinowski have defined tribes as relatively isolated, homogeneous social groups following similar culture and way of life.

Tribes constitute around 2% of India's population. ~~But~~ After India's independence, the country adopted V. K. Mehta's Tribal Isolation Policy (to repair the cultural dislocation caused by colonial rule as indicated by Desai) through P. N. Chatterjee's Tribal Panchsheel formula.

However, failure of this policy led to a shift in approach towards ^{continued} integration as suggested by L. P. Vidyarthi (through Tribal sub plan scheme from 4th FYP onward).

However, integration of tribes remains an incomplete agenda due to policy failure, failure in implementation, continued exploitation, displacement, cultural rootlessness and state apathy making tribes sub ~~the~~ citizens as indicated by Dasgupta, Pathy, Fernandes.

This has led to ethnic mobilization of tribes to fight for their rights and developing into sub-nationalism eg: Naga Movement, Bodo land Movement, due to failure of state to integrate them into the mainstream.

The ~~own~~ persistence of the Naxalite movement over decades ~~is~~ speaks volumes about the paradox of development and hence the ethnic mobilization.

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

Milton & Singer theory of Great Tradition & little tradition is based on Redfield's Folk-urban continuum.

The theory talks about two kinds of civilisation:

- 1) Primary civilisation: elite, urban life in Indian context
- second constituting the Great Tradition
- 2) Secondary civilisation: the village life constituting the little Tradition.

→ when elite culture perpetuates to village life, it is referred to as parochialization and when rural culture spreads to the great tradition, it is known as universalization.

Milton & Singer thus speak of Indian society as a dynamic whole witnessing both the above phenomena.

However, they also speak of persistence of elements of great & little tradition like caste, worship etc. in a way that even forces of modernisation are not able to breach them and it only results in Indianisation of modern institutions. Eg: ~~political~~ caste based appointments to PRLs.

In contemporary context, the rural-urban continuum is witnessing more dichotomy in the form of the divide between India & Bharat. However, modernists like Y. Singh are hopeful that modernity will bridge these divides & bring complete secularisation.

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

20

Traditions and modernity are seen as ideological extremes in Indian society, despite the fact that tradition & modernity have always co-existed in Indian society.

AR Desai had indicated how traditions are rooted in economic relations and change in the latter leads to change in tradition and onset of modernity. He indicated how Indian society changed from feudalism to capitalism in British rule and this was accompanied by change in social relations leading to unification among the masses to initiate revolt against the Britishers.

Milton & Lingit also advocate that tradition being strongly entrenched in Indian society, the ~~forces~~ an encounter with modernity only leads to

Indianization of modern institutions | ~~eg~~ | eg: industrial appointments based on caste / kinship, etc., thus, tradition & modernity co-exist in India.

Scholars have argued how forces of modernization have altered the macro-structure (with modern institutions like industry, education, PRIs, etc) without affecting the micro-structure of caste, kinship and other primordial affiliations in a way reflecting the 'cultural lag' (Ogburn) seen in Indian society.

Deepankar Gupta in his 'Mistaken Modernity' too argues how individualism / consumerism / exhibitionism doesn't constitute modernity. Modernity is an attitude which includes universalistic world view, dignity of labour, etc.

However, Indian brand of modernity has prevented Indian society from ~~the~~ mindless imitation of Westernization.

This has meant that our society has been saved from perils of post modern society by retaining family, kinship ties, ~~to~~ more respect for elderly, ~~to~~ sustainable development, respect for diversity, etc.

While the West is reeling under rampant consumerism, commodification/objectification of women/personalities/religion/culture, etc., India's cautious adoption of modernisation has enabled it to view social change from a holistic perspective.

V. Singh rightly advocates how responses to modernity differ from society to society. In case of India, our ^{others} traditional heritage has both functions & dysfunctions when it comes to modernity & social change.

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

Structure functional perspective in the study of Indian society has been more influenced by British Anthropological tradition of AR Radcliffe Brown.

This approach views Indian society as a stable, cohesive, persistent whole that with its various parts inter-related and influencing each other. It studies both the essence of structures and their functions.

~~Eg -~~ ^{next} This approach has been successfully adopted by Indian sociologists in the study of Indian village, based on field study and empiricism.

Eg: M. Srinivas's study of caste
A. Chatterjee's study of PRK.
Uma Chatterjee's study of gender relations in village
& studies by F. Bailey, O. Lewis,

CC Sube and others on caste class, land relations, etc.

These studies have played an instrumental role in understanding study of Indian society -

- D. Thorne in his study reveals the caste-class nexus as 'Malins', 'Masdooi', 'Kisan' hail from upper, middle, lower castes respectively.
- K. Gange indicates how capitalism in agriculture has consolidated class division/relations
- V. Chakravarti indicates difference between Brahminic and Satit Patriarchy, the latter witnessing more violence despite ^{relative} economic independence of women
- J. Sivivas explained mobility through Sanskritization, relation between caste & politics in study of 'dominant caste'

- A. Chakravarty indicates how politics esp PRIs are still driven by casteist identity
- P.C. Joshi indicates how failure of land reforms has led to persistence in caste hierarchy
- I. Epstein studied how cooperatives came to be dominated by upper castes/classes.

These studies reflect not only the essence of structures like caste, class, power, land-holding, ~~etc~~ gender relations, etc., rather they explain the inter-relationship among the same that is manifested in every social reality witnessed in Indian village & Indian society. Thus structure functionalism has contributed immensely to Indian sociology by liberating it from Book view/Indology/Economic Determinism, etc. However, it has certain limitations like upper caste/class bias in studies, lack of empirical support, etc.

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

A. Beteille in his study of Indian caste system emerges as a true realist.

He adopts a 'liberal' approach in the study of caste system. He challenges Dumont's assertion that Indian society is closed/static, arguing that no society is absolutely closed or open, by explaining mobility in Indian caste system.

Beteille indicates how modernity has led to flexibility in caste system with avenues of mobility in the form of education, economic opportunities, change in landholding pattern, etc. ~~this is because~~ Moreover, Dalit movements/consciousness has always challenged Brahminic domination over economy, polity, etc. thereby advocating for a change in secular hierarchy.

He thus asserts how Indian caste based society too has witnessed mobility. ~~However,~~ and is dynamic.

However, he also asserts that in modern times, secularization is an incomplete agenda as old caste is being replaced by new caste instead of being disintegrated. Caste based hegemony, exploitation, antagonism has weakened but has not been eliminated.

He also speaks in favour of reservation policy for SCs/STs but is critical of reservations for OBCs. According to him, Anti Mandal agitation has been the biggest cause of caste polarisation since independence.

Bikillu thus presents a realistic position on the caste system and how it undergoes change over a period of time.

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 an ideology where 2 communities (mostly religious) have conflicting interests and view these interests as antagonistic to each other, according to Bipan Chandra.

This is then manifested in the form of violence, religious conflicts, religious sensitisation and even religious fundamentalism.

Communalism is a political agenda which is furthered by creating insecurity among citizens, particularly among minorities. ~~Minor~~ Religious minorities are according to J-Pathy characterised by relative isolation, low numerical strength and mainstream participation, etc.

In case of India, minorities include Muslims, Sikhs, Christians, etc. The Hindu-Muslim rivalry in India has been persistent since the days of Partition.

The creation of Pakistan itself was a political goal, more than a secular goal. After India's independence, India's secular fabric continues to be marred with religious conflicts, riots, etc. eg: Recent riots in Muzaffarnagar, Godra riots, etc.

This can be clearly attributed to politicization of religion to develop vote banks, secure funding, etc. to further the interests of the political class and maintain ^{their} hegemony.

Majsonian communalism is the most dangerous as indicated by B. Chandra. This involves deliberate creation of insecurity in the minds of the minorities as witnessed recently in the Beef ban controversy, Sabri lynching, etc. This is part of Hindu cultural revivalism (Hindutva) that is more political than religious.

It is due to persistence of communal tendencies & hatred ~~relig~~ hatred that secessionist tendencies develop eg: Khalistan movement, Kashmir, etc.

On an international scale too communalism as a political doctrine has led to Israel-Palestine conflict, persecution of Rohingyas in Myanmar, Islamophobia in US, etc.

Moreover, communalism has today transcended into a more dangerous phenomena of religious fundamentalism which involves unleashing terror to achieve political ends in the name of religion. Eg: the goal of ISIS to create a Caliphate is driven by political interests.

Thus, flaming of religious passions today has achieved massive proportions affecting India's secular fabric - from Kashmiri Pandit evictions

to ~~legit~~ Sikh Riots / Khalistan
movement to Babri Masjid
Demolition & riots to persistent
Anti-establishment movement in
Kashmir, are all political creations.

The failure of the state
in providing inclusive development
has also led to furthering these
religious conflicts. Moreover,
as TN Madan & A. Nandy
indicate, India can never be
~~a~~ totally secular as religion
is a way of life for its citizens.

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

15

Citizenship refers to a formal recognition of the living in a particular state.

From classical scholars like Plato, Aristotle advocated for citizenship rights based on natural inequality which later became a hereditary concept through Hobbes-Locke Social Contract Theory.

However, with globalization concept of citizenship has transcended

hereditary and other boundaries. Wallerstein in his World System Theory speaks of global integration and emergence of the trans-national citizen.

The Division of Labour having now become an international concept, globalization has encouraged the movement of people across nations such in pursuit of economic opportunities, etc. such that national ties are being blurred. with concepts like dual citizenship, immigration, work visas, etc.

Modernists like Bendin & depict argue that by integrating the world economy, Globalisation acts as a unifying force leading to internationalism. This leads to decline in primordial affiliations based on territory, kinship, race, ethnicity, etc.

However, Citizenship national citizenship has proved to be dysfunctional too as indicated by Post Modernists like Foucault. ~~In con~~ Forced assimilation of immigrants in many countries, race based discrimination, etc. has led to ethnization of work (Blanner), ~~to~~ racial conflicts, etc. even in developed countries like the US.

The recent exit of E Britain from EU (Brexit) indicates how anti-immigration agenda is on the rise.

Such disenchantment among minorities, ~~et~~ immigrants, etc has led to religious ~~revival~~ revivalism, ethnic mobilisation, etc.

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

Reservation policy is a component of Affirmation Action undertaken by the Indian State to reverse the historical injustices meted out to backward castes as ~~is~~ mentioned in Articles 15(3), 16(4) of the Indian Constitution.

Reservation Policy has introduced mobility in the caste system and has provided the benefits of development to the deprived sections, making social order more harmonious and decline in caste based atrocities, etc. Moreover, reservation benefits in education, govt jobs has led to economic empowerment of backward castes which has led to political ~~em~~ & cultural empowerment and overall rise in secular hierarchy. This has made ^{Indian} social order more egalitarian, and achievement driven and harmonious.

However, M. Galanter indicates how reservation policy has created new form of caste conflicts, as witnessed in recent Jat, Patidar agitations. ^{Higher} Castes are now seeking de-sensitization to ~~to~~ seek reservation benefits on economic criteria, etc.

A. Bihle, ~~too~~ in his analysis of reservation policy support reservation for SCs but not for OBCs. He added that the Anti Mandal agitation has been the worst form of caste polarisation since Indian independence.

The caste conflicts thus resulting from Reservation policy has in turn widening caste based divides, weakening social solidarity, encouraging caste based atrocities, making Dumont's assertion true that caste can never disappear in India. This can however be summed up in P. Kolenda's assertion of how organic solidarity of caste has given way to competitive solidarity.

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 glorifying/^{purifying} ~~nation~~ sub national/ secessionist aspirations based on grounds of ethnicity.

Ethno nationalism in India has been witnessed in Naga Movement, Dravidian Movement, Khalistan Movement, Bodo land movement, etc.

PC Joshi indicates how uneven development in India has led to regional & ethnic mobilisations. Saxa, Pathy, Fernandes indicate how the failure of the state to integrate tribes or empower them has led to ethnic mobilisation of these 'sub citizens' to demand a separate state/nation. Eg: Naga, Naga movement

They indicate how ~~conclusion~~ exploitation of tribes through land alienation, displacement, cultural displacement has impoverished them & forced them into

c refugees of an unacknowledged war (Akhedhati Bey). Moreover, ethno nationalism can also be fanned by ~~insecurities~~ linguistic, religious and racial identities. (as in Dardistan & Khalistan movements).

All this is reflective of ~~incomplete~~ ^{national} integration of despite territorial integration as indicated by M. Weiner

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

AR Desai in his study of agrarian movements ^{has} divided them into peasant movements in pre-independence period and farmer movements in post-independence period.

The New farmer movements differs from peasant movement in the sense that driven by capitalist mode of production in Indian agriculture, the peasant ^{has become} an enterprising farmer, more

concerned with profitability than sustenance, with ~~cash~~ cash crops over food crops and overall commercialization of agriculture.

G. Omvedt indicates how farmer movements are linked to caste / tribal / habit movements.
Eg: Naxal Movement

Failure of state to implement land reforms (Throne, P. C. Joshi), ~~in~~ unequal gains from Green Revolution, uneven development, failure of agrarian policies, bureaucratic ~~in~~ apathy, ~~etc.~~ has led to ~~transforming~~ farmer faulty policies like APMC Act, inadequate credit facilities, etc. has led to pauperisation of farmer leading even to farmer suicides in the most backward regions of the country.

A. Chakravarty rightly calls them as sub citizens. However, due to divisions on lines of caste, region, etc. prevents unification of farmers (like in Russia, China) leading to weakening of ~~per~~ new farmer movement as indicated

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

India ^{reflects} ~~to~~ a shared vision of Indian society based on progressive, humanistic, inclusive ideals.

The constitutional philosophy intended a ^{thorough} social transformation in Indian society → secularism in place of religious intolerance, civil fundamental rights over suppression of civil liberties, socialist ~~philosophy~~ democratic socialism over exploitative capitalism, abolition of ~~the~~ untouchability, reservation/affirmative action to reverse caste based historical injustices, abolition of titles to bring social equality, decentralization of power through PRIs in place of ~~set~~ centralised decision making, fundamental duties of citizens toward maintaining social harmony, ~~to~~ respecting women, educating wards, etc. in place of irresponsible citizenry.

The Constitution has thus become a living document of social change as its universalistic humanistic ethos is timeless and envisions a social order based on principles on egalitarianism, rationality, justice, true liberty, social harmony, meritocratic respect, just/inclusive economic order, and humanism in the everyday way of living.

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

Marriage refers to a socially acceptable / legitimate sexual union between two individuals. It is based on consanguinity.

With social transformation over time, the institution of marriage has also witnessed changes. This is reflected in the following trends:

→ rise in same sex marriage unions over time.

- delay in marital age and even abstinence from marriage
- rise in live-in relationships and other conjugal relations over marriage.
- emph marriage today emphasises more on conjugal relations than father-son relations in family; it is more functional in providing emotional security than just reproductive functions
- decline in perception of marriage as a necessary milestone in life as indicated by R. Palivwala.
- Increasing trend of inter-caste, inter-religious & love marriages ~~to~~ out of love & mutual consent.
- Increased exhibitionism in Indian marriages as indicated by Deepankar Gupta
- Modern increased magnitude of ^{in marriage} dowry as indicated by Urvashi Patil due to greater commodification of women caused by modernisation/globalisation.

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

The resurgence of regionalism has emerged to be the biggest threat to the nation's integrity and unity. This can be attributed to the growth of various forces.

~~As Poshi indicates~~
TK Dorem indicates how autocratic Congress rule led that failed to respect/nurture regional aspirations led to rise in regional tendencies and in the form of regional parties like ADMK, Assam Gona Parishad, etc. This eventually culminated in the rise of multi party system and coalition politics.

Paul Brass indicates that regionalism is a form of political opportunism that relies on exploiting regional tendencies to further the political interests of certain sections

PC Joshi indicate how uneven economic development across the country flames regional currents. This has been seen in the creation of Telangana recently and also demands of statehood from Uttaranchal, Bundelkhand & other regions.

Moreover, failure of the state to integrate tribes into the mainstream or employ them has led to divisions on ^{ethnic} regional lines, with demands for creation of separate states, even transcending into sub-nationalism as in Naga Movement, ~~Shankar~~ Santal rebellion, etc.

Regionalism can also be prevail due to religious intolerance / insecurity among minorities, ~~regional~~ culminating into religious revivalism or even separatist tendencies.

Eg: Khalistan movement,
Kashmir unrest.

Regionalism is also
fueled along linguistic/ethnic
lines as in case of Dravidian
movement, etc.

It is imperative to
bridge the regional divides in
order to maintain integrity
of the country. This requires
holistic, inclusive development
to overcome economic woes
of various sections and integrate
everyone into the mainstream
economy; This as advocated
by A. Sen.

Moreover, this must
be supplemented with a harmonious
social order based on secularism
and secularisation, probity
in governance and functioning
of political parties, encouraging
cultural exchanges between
states and developing a humanistic
ethos.

6. (b) Critically discuss the role of education in the process of nation-building with particular reference to India. 15

Education has been hailed as a powerful weapon of social change by F. Brown. It is through its power to usher social transformation that it is imperative in the process of nation~~at~~-building.

This is because access to education not only aids in socialisation as indicated by Durkheim, it also brings about behaviour change, value transformation (Claude & Haulby). In addition, it helps impart a secular outlook, rational orientation and humanist world view.

All this is critical in the process of nation building through the bridging of ~~the~~ divisive currents ~~to~~ on lines of caste, class, religion, gender, etc to develop national solidarity.

Moreover, education is a tool of economic & political empowerment which again leads to equality of opportunity, balanced & inclusive regional development and thus helps bring harmony in the social order as advocated by A. Sen.

In case of India too greater access to education has helped empowering the millions, has helped reduce provincial affiliations based on caste & kinship and has led to evolution of a rational, achievement driven society.

This is visible in ~~greater~~ reduced ~~class~~ caste conflicts, political mobilisation of backward castes, minorities, reduced gender inequality, better representation at political/economic/cultural level, and stride towards an inclusive, non alienating economy to build nationalism as was envisioned by B.R. Ambedkar.

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

§ Burrow's assertion of caste system as a static, hierarchical system has ~~been~~^{been} consistently challenged through various avenues of social mobility - from Sanskritisation (Linivas) to Secularization (Y-Singh).

Backward class movements among lower castes that emerged during colonial rule in the form of Satyagraha Shodhak Samaj movement, Self Respect Movement, INDP Movement, etc were based on rejection of Brahminic domination and attempt to rise in secular hierarchy. (Omvedt, Gould)

These movements have accelerated the process of social mobility among lower castes by devaluing the supremacy of upper castes and emphasis on an egalitarian social order. These movements led to constitutional recognition of

affirmative action which in the form of reservations has led to economic empowerment of back lower castes.

Moreover, the rise of Samit Panther Party, and BSP/CP post Yadav movement has led to political mobilisation of Salits & lower castes thus witnessing social mobility in the caste system.

The backward caste movements also led to introduction of land reforms, agrarian revolution that has altered the caste-class nexus and increased Salits' access to land and modes of production.

Even in the cultural sphere, these movements have led to an overall rise in their social status & dignity, such as delinking caste from occupations like manual scavenging, etc., opening of temple entry, secular literature & art and overall secularization of society.