

VISION IAS.

SOCIOLOGY TEST CODE 1533

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INDEX TABLE

| Q.No | Maximum marks. | Marks obtained. |
|------|----------------|-----------------|
| 1a)  | 10             |                 |
| b)   | 10             |                 |
| c)   | 10             |                 |
| d)   | 10             |                 |
| e)   | 10             |                 |
| 2a)  | 20             |                 |
| b)   | 20             |                 |
| c)   | 10             |                 |
| 3a)  | 20             |                 |
| b)   | 20             |                 |
| c)   | 10             |                 |
| 4a)  | 20             |                 |
| b)   | 20             |                 |
| c)   | 10             |                 |
| 5a)  | 10             |                 |
| b)   | 10             |                 |
| c)   | 10             |                 |
| d)   | 10             |                 |
| e)   | 10             |                 |
| 6a)  | 20             |                 |
| b)   | 20             |                 |
| c)   | 10             |                 |
| 7a)  | 20             |                 |
| b)   | 20             |                 |
| c)   | 10             |                 |

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| 8a) | 20 |  |
| b)  | 20 |  |
| c)  | 10 |  |

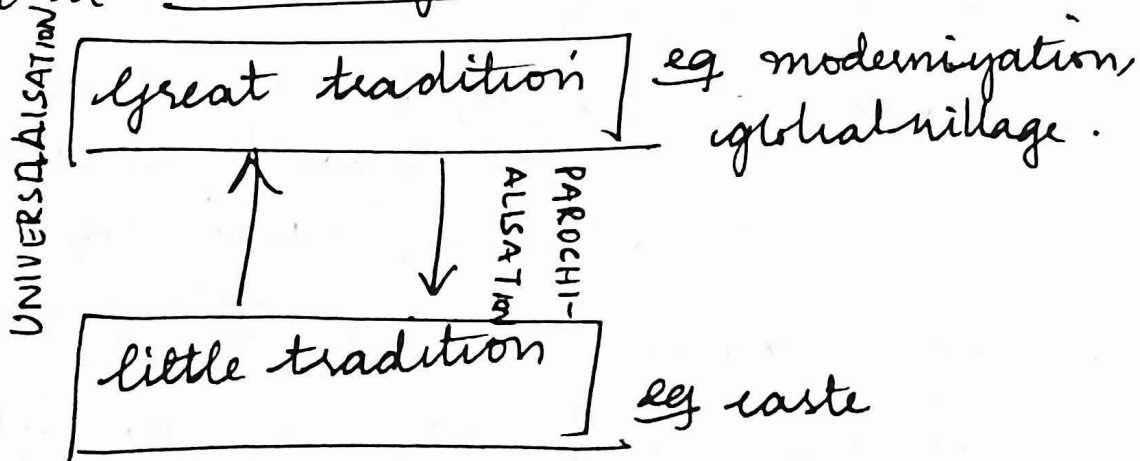
Overall macro comments

1(a) India's destiny is not caste in stone Comment.

Caste is the central theme of Indian society according to G.S. Ghurye and M.N. Srinivas. The following are the features of caste

- i) occupational differentiation
- ii) hierarchy
- iii) restrictions on occupation
- iv) purity and pollution
- v) governed by caste panchayat.

The popular saying that Indian destiny is not caste in stone reflects that caste is not a social dynamic static but a social dynamic



André Beteille observes that caste eventually paves way for class system.  
Mekim Marriott in the study on Kishangarhi village observes that caste is not the only reason for status in social hierarchy.

Social mobility through politics, education, work has diluted caste identities. Rudolph and Rudolph observes that the shanans of Tamil Nadu got better status due to political representation.

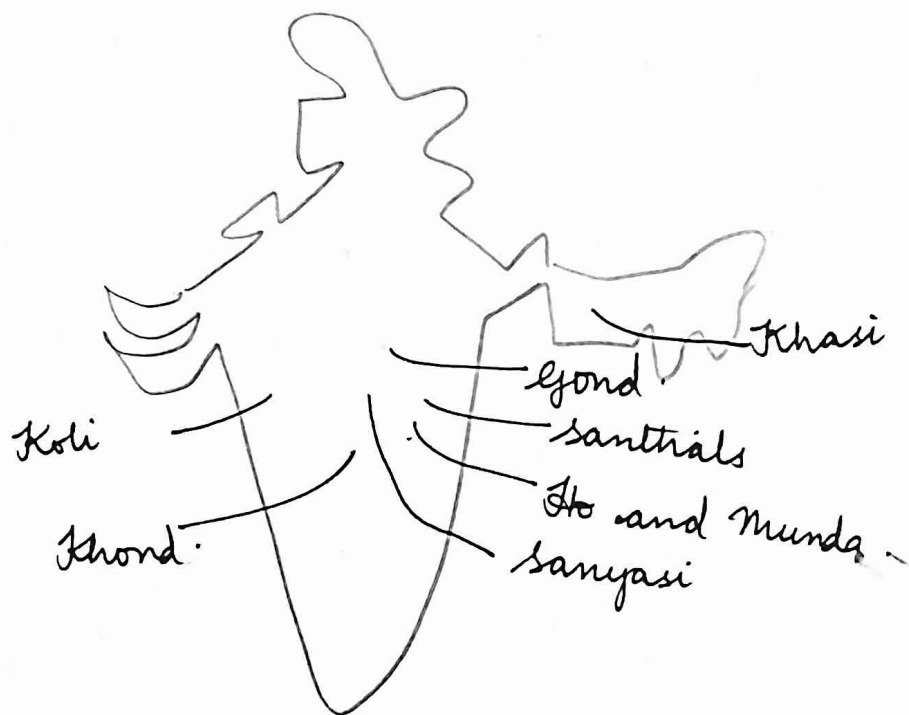
On the other hand, Gail Omvedt is not completely optimistic about caste dilution eg dalit panchayati president made to sit down in TN office

Yet in India, caste can be viewed as a source of social, economic, cultural and political capital

b) Tribal revolts in colonial period

D. N. Majumdar defines tribes a social group with territorial affiliation and endogamous unit governed by a hereditary leader and maintain social distance with rest of the society

Fig : Tribal revolts in colonial India



causes:

1. Relative deprivation - the tribes felt that economic exploitation is causing

them injustice eg Munda rebellion  
to revoke land revenue system

2. Structural strain - The development  
agenda was regarded as an intrusion  
to tribal laws and customs

3. Revitalization - some tribal movements  
wanted to regain lost control  
eg Santhals led by Sidho and Kanho

4. Internal colonization - Tribes felt  
that their land was being internally  
colonized by dikus eg Khasi uprising

Tribal revolts to a large  
extent was suppressed. Prof. Jaganathan  
observes that the tribal policy of British  
caused hatred among them. Nevertheless,  
they become lessons for future India  
to adopt tribal panchel policy.

d) Explain Ghurye's sociology of Indian civilization

G. S. Ghurye regarded as the father of Indian sociology adopts an Indological approach towards studying culture and civilization

According to him, civilization is the sum total of cultural heritage of man projected on the social plane. He identifies the following characteristics

of civilization

- 1) No society is completely or highly civilized
- 2) Every society has certain distinct characteristics
- 3) civilization is a process in continuum.
- 4) Humanitarian values dominate in a civilization.

Ancient texts like Vedas, Upanishad and Puranas set the precedence for Indian civilization. He accords high status to the civilization of ancient India.

He regards that Indian civilization is superior in comparison to the Western civilization. He cites ancient texts to validate his claims.

Bernard Cohen criticizes Ghurye's indological approach for being too naive. Siddique remarks that no conclusion can be drawn from Indology.

Ghurye's work on civilization is highly relevant in the present society which sets its eyes on cultural homogeneity.

d) Evaluate the impact of modernization on the village community.

Indian village is a microcosm of Indian society according to MN-Srinivas. It is not just a place of dwelling but a reflection of culture in the words of Andre Beteille.

Modernization has a differential impact on the village community.

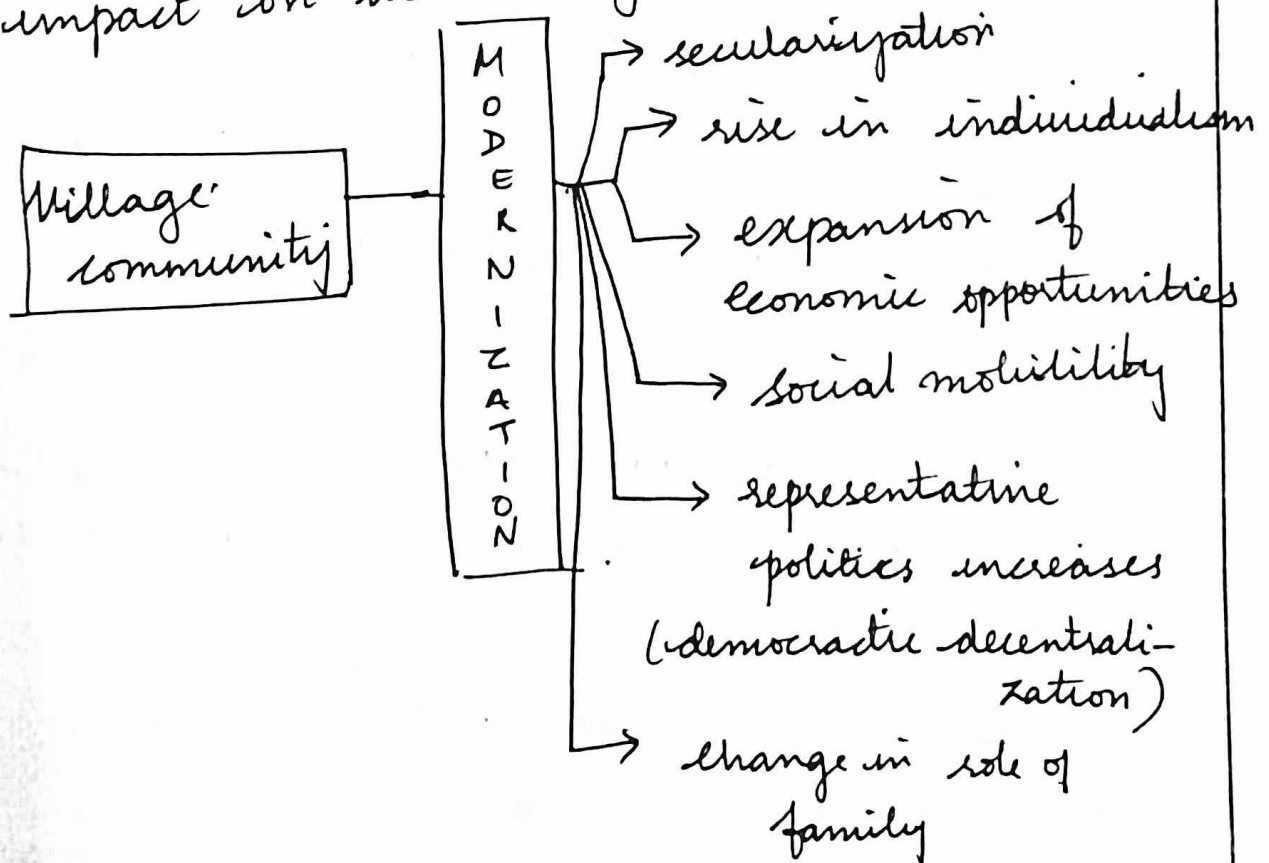


Fig: Impact of modernization

1. Rise in individualism - Modernity is characterized by individualism and collective conscience decreases.
2. Social change as against status quoism eg breaking of caste wall in Tamil Nadu.
3. Rational existence - The belief in superstition will be replaced by scientific and secular thinking.
4. Universalistic - liberal mindset which gives preferences for individuals' free will and choice.

Sansad Adarsh Gram Yojana aims to build model village with modern technology. This can be a starting point towards modernization of Indian villages.

e) Distinguish the book view and field view of the Indian caste system.

Book view also called. Indological view is a branch of social science which studies ancient Indian text and literature

Field view is contrary to book-view which attempts to provide a field analysis through participant observation

Book view - caste

1. It was popularized by E. S. Shryer, Louis Dumont

Personality

Field view - caste

It was popularized by M. N. Srinivas, Andre Beteille, McKim Marriott

Approach

2. It glorified caste and varna system. Piedelman says kamin have a.

They believe that caste identity is not reflected in social hierarchy - The dominant

iduty to ~~perform~~  
serve his jajman.

caste in Rampura is  
not necessarily the  
higher caste;

### Degree of interaction

3. Strict laws of  
pollution and  
purity should be  
observed.

In reality, members  
of different caste  
are dependente on  
each other

### Criticisms

4. They study caste  
in a deterministic  
form rather than  
what it is -  
Andre Beteille.

They accept the  
Brahminic hegemony  
over the members  
of other caste

Caste is a not just a system of  
social stratification but a special form  
of social inequality Max Weber even  
says that caste is the highest form  
of status stratification

4 a) Contrast and compare social position and problems of religious minorities and Dalits in India.

Census 2011 finds the population of religious minorities in India: Muslims - 14%, Christians - 2-3%; Sikhs - 1-7%, Buddhist - 0-8%, Jains - 0-4% and Parsi around 50,000. Dalits (or) SC population is 16.6%.

There are manifold social problems endured by religious minorities and Dalits in India

Religious minorities

Dalits

Identity crisis

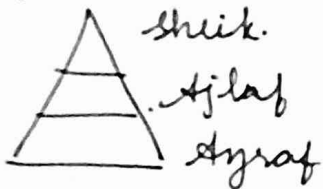
1. Sachhar committee finds that equity, identity and security are 3 major crisis faced by the muslim minorities

The varna system regards the shudras were born from the feet of Brahma.

## Social stratification

• There is similarity  
in of caste system  
muslim and christian  
minorities in India.

Uthman Ansari finds



stratification among  
muslims

Dalits are placed at  
the lowest part of  
social hierarchy - they  
face multiple deprivation -  
inequality, social  
exclusion and poverty

## Social mobility

Jains, Christians,  
Parsi have attained  
social mobility  
through education  
and skilled  
employment. But  
muslims occupy just  
8% of government and  
genral jobs.

This becomes difficult  
due to the factors  
of pollution and purity.  
F-G. Bailey observes  
mobility among  
economically empowered  
members in Bisipara  
village, Odisha

## Work and economic life

Malanika Karelekar finds that despite high education among Andhra and West Bengal Muslims there is high unemployment.

Occupational differentiation and restriction in the choice of jobs is a key characteristic of caste - M.N. Srinivas

## Politics and representation

They are under-represented in Parliament and state assemblies.

Janshyam Shah says that dalit mobility was possible due to political representation and reservation.

## Social class

They are heterogeneous and belong to middle, backward, industrial or agrarian class.

They belong to depressed class according to B.R. Ambedkar.

National Commission for Religious and Linguistic Minorities Commission under Ranganath Misra recognized the vulnerability of religious minorities and recommended welfare measures.

Ambedkar called for the annihilation of caste to undo the historic wrong doings. Similarly Rammohanai. Lohia constituted the end caste conference.

India is a land of pluralism; the harmonious social fabric is conducive for diverse groups with diverging interest.

4b) Law on love jihad and denial for need for marital rape law, indicates the lack of agency<sup>①</sup>, choice<sup>②</sup> and consent<sup>③</sup> to women with respect to marriage. Comment

Feminist like Sylvia Walby, Uma Chakravarti regard family and marriage as an institution perpetuating patriarchy.

The recent debate on love jihad has moved from the primary question of choice of marriage for a woman to just moral policing.

Lack of agency, choice and consent

Women are assigned expressive role in a family and the instrumentive role performed by men. Jesse Bernard regards marriage as a personality destabilization process for a woman.

K.M. Kapadia points out that, hindu marriage is not just a contract

but a sacrament which is indissoluble.  
There is a Durga dichotomy in our society where women are worshipped as goddess but have no freedom of choice within the family.

Scholars like Loya Hassan move on to claim that women's role is reduced to reproductive slavery. Nivedita Menon also echoes similar views. She says that women are forced to sleep with her enemy.

When post modern thinkers argue that the status of women has increased. Jennifer Sommerville remarks that change in the institution of marriage is just an exaggeration.

Marrist scholars like Engels argue that women were needed for socializing the next generation of workers. Dan Ashley says that women act as sponge in cases of conflict.

These arguments present the case where women, though with improved education and standard of living lack the freedom to choose their life partners.

eg Pinkie, 24 year old woman in Haryana faced social boycott from the entire village for choosing her classmate as life partner.

Social and political elite (eg kshap panchayat) perpetuate the

sentiments of patriarchy.

On the other hand, marital rape still prevails. It is a dichotomy that a society which claims to protect the dignity of women through love jihad gives social sanction for marital rape.

Law is an agent of social change. according to Yogendra Singh, at the same time, laws on love jihad do nothing to establish a women's freedom of choice.

4c) Not only law has acted as agent of social change but new laws have been formed in view of social change. Dismiss.

MacIver and Page define society as a web of social relationship and social change is the change in the system of relationship.

Yogendra Singh studied law as an agent of social change. It performs the following ④ functions

1. It initiates social change.  
eg Protection of Transgender Act, 2019.
2. It speedens social change eg RTE
3. It prevent negative social change.  
eg Narcotic Drugs and Psychotropic substance Act.

4. The legislature endowed with the power of law making frames laws keeping in mind social change.

Muslim Women (Protection) Act aimed to protect the rights of a divorced women. Laws like Protection of Children from Sexual Offenders (POCSO); Domestic Violence Act, 2005 aimed to bring to light the problems faced by the weaker sections of the society.

Laws have the capacity for mitigating the structural strain caused due to traditional practice and establish structural conduciveness

Andre Beteille however criticized on the limitation of constitution in India where manumission is more popular.

India is a young nation which has brought several transformative laws that can initiate and speeden social change.

5a) Briefly discuss the impact of Buddhism on Indian society.

Buddhism was founded by Gautama Buddha in the 6<sup>th</sup> century. This Indian religion has a profound impact on Indian society.

Buddhism mandates a society characterized by compassion, tolerance, empathy. It rose in opposition due to Brahmin dominated Hinduism.

### Impacts of Buddhism

1. It initiated social mobility among members of the depressed class and caste. It gave them equal status and opportunity.
2. Gender equality - it ~~was~~ accepted women believers and teachers. The status of women improved in the initial phases of Buddhism.

3. Nation - state - should work for the welfare of people (i.e) public interest above self interest.

4. Ambedkar propogated the conversion to Buddhism due to its egalitarian principles

5. Work and economic life - The distinctions caused due to occupational differentiation got diluted in Buddhism.

Buddhism was truly a global-religion which advocated the doctrine of Middle path for its followers. It was also an agent of social change.

b) Objectives of Hindu and Muslim marriage.

Marriage is the legitimate sexual union of a male and female in order to reproduce to continue the lineage and descent in a family.

Objective of Hindu marriage

The vedas proscribe the ③ objective of Hindu marriage which is a sacrament.

- i) Praya - birth of child (procreation)
- ii) Shraddh - performance of last rights
- iii) Rathi - sexuality.

According to the vedas, marriage is the phase of grihastha (or) household life.

The belief in Dharma and Karma established the thinking that Praya was the sole purpose of marriage. A male son was more preferred.

## Objective of Muslim marriage

Muslim marriage is a contractual relationship between a man and woman. Procreation is central to Muslim marriage.

The principles of divorce is easier through the practice of triple talaq (banned in Shah Bano case); Mishah Halala

Marriage in India not just unites two individuals but two families though the objective might be different for a Hindu and a Muslim marriage.

c) Approach to understand the concept of ethnicity.

Ethnicity in India has multiple approach there is no clear cut distinctions between these approach.

~~Ethno~~ Parnelkar gives 4 features of ethnicity

- i) religion
- ii) race
- iii) language and
- iv) caste.

Approach to understand ethnicity

1. Ethno-nationalism - Nationalism based on common features of race, language etc  
eg Naga nationalism demanding secession

2. Ethno-linguism - language plays a key role in social cohesion  
eg Karnataka's Kannada policy

3. Ethno-regionalism - Harischandra.

Bhattachandra points out that the

diversity in language, culture etc has given rise to regionalism. Harrison also says that regionalism is the pre-cursor to nationalism.

4. Ethno-racial - division based on races highlighted by Du Bois in his study of Negroes in Africa  
of racial tension faced by North East students

Ethnicity is a dimension of social stratification which creates in-group and out-group demarcations.

d) Compare the evolution of BCM in North and South India.

Backward class movements in India began in 1960's. Christopher Jeffrolet calls the backward class movements a silent revolution.

M.S.A. Rao list three types of movements

1) Brahmins v/s others - eg self respect movements

2) Brahmins v/s non Brahmins.

eg satya shodak samaj

3) Dalits v/s others eg SNDP.

Evolution of backward class movement in N.I.

Christopher Jeffrolet traces the evolution of backward class movements in North India to the process of sanskritization and assimilation

Sections of people like jats, gijjar demanded higher status in the social hierarchy owing to their better economic

status. It was not necessarily a struggle against Brahmins; as there ~~is~~ were diverse dominant caste in North India.

### Backward class movements in South India

This was pioneered in the Madras province led by Periyar against Brahmin hegemony. The demand centered around social justice and self-respect. eg Ungayatr

It became a popular mode of protest in South India in comparison to the north. eg Justice party from self-respect movement.

Backward class movements had singular objective of upward social mobility -

e) relationship structure

India's TFR is 2.2 NFHS-4.  
In this light, it is important to analyze the relationship between fertility and social structure of Davis and Blake-

Fertility and family.

High fertility rate has a negative consequence on the economic productivity of family - the dependent population increases and adds additional burden.

Fertility and religion

Religion governs an individual's social norms and customs - Islamic laws discourage family planning techniques.

Fertility and Education

Education and better awareness a positive correlation with fertility rates.

States like Kerala and Tamil Nadu which have higher <sup>literacy</sup> ~~fertility~~ rates have lower fertility rates.

### Fertility and politics

Demographic dividend and its potential can be capitalized if fertility rates are adequately studied and analyzed.

Anthony Giddens presents plastic sexuality as an alternative to delink between sex and reproduction.

However, fertility rates influence the population dynamics of the country.

6 a) With all signs indicating socio-economic progress over the years, has development as an objective under deliberative democracy.  
centered the psyche of India's voters.

Politics in India is witnessing continuous changes according to political scientist and sociologist Rajni Kothari

Deliberative democracy is a functional aspect of plural political structure according to Joseph M. Besette.  
Gone are the days, when voters were plagued with limited choice of candidates and ideology

Right from 1947 till date, India is showing several progressive socio-economic progress. The shift from capturing power to development agenda has been a welcome move.

Several scholars observe that politics has provided avenues for.

social mobility [Rudolph and Rudolph]  
grass root politics and decentralization  
of democracy has shifted the Indian  
political scenario from politics of ideology  
to politics of representation [Vera and-  
Palshikar]

The question now lies down if  
the psyche of Indian voters has changed  
and become secular in outlook.

[Rajni Kothari] agrees in part that,  
people have moved beyond caste and  
ethnic identities in elections.

However, still casteization of  
politics and politicization of caste prevails.  
The popular saying that Indian voters  
don't cast their votes but vote their  
castes.

The early 1970's witnessed elections fought on the plank.

Gandhi Hatao to the present Abhe Din.

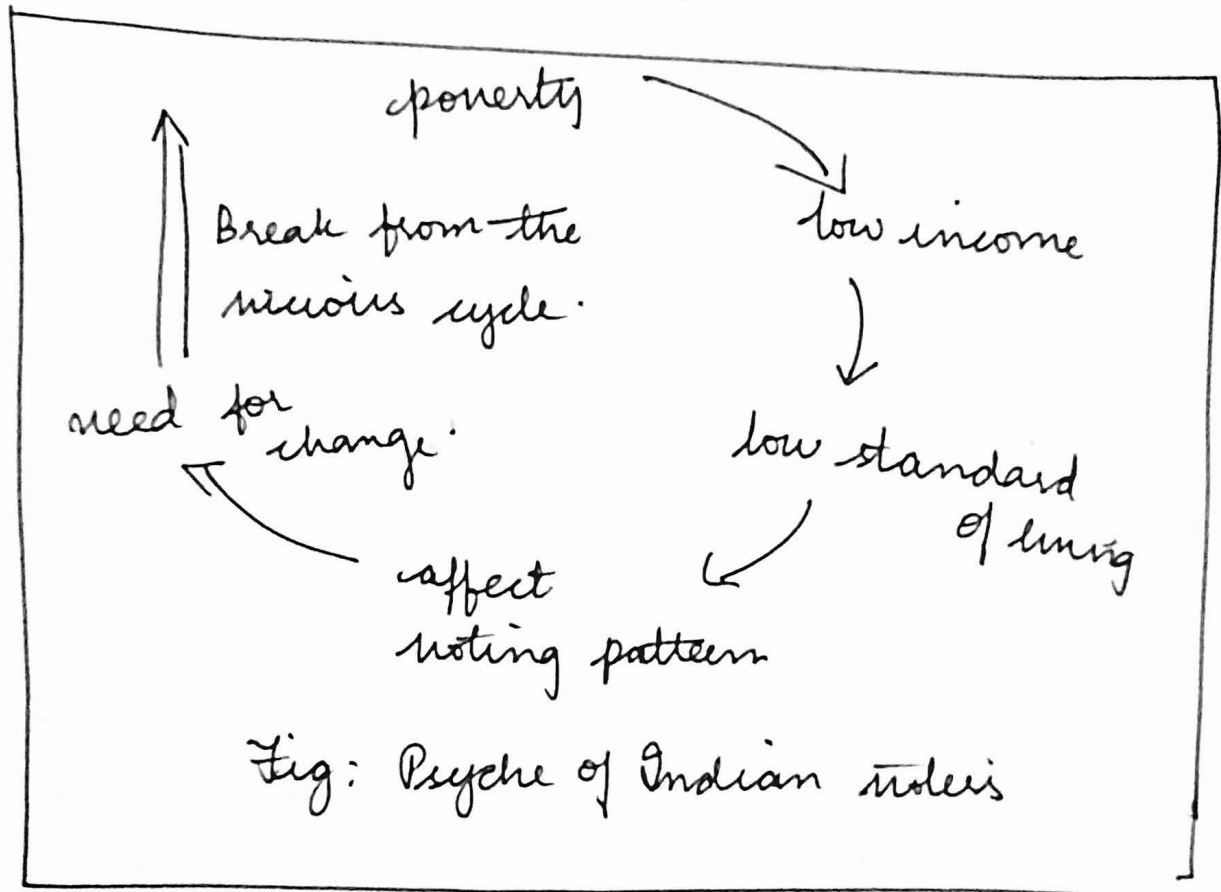
Democracy has provided the means for achieving social justice and equality.

### Criticism

It is important to note that, the Human Development Index has slipped from 129 in 2019 to 131 in 2020. This shows political apathy of people's representative towards this concern.

Ashok Kumar points out that poverty alleviation programmes have become just a tool for popularising political manifestations. Similarly, says that in a democracy

like India political system has given rise to glorification of political personality.



However, India was able to pull 271 million people out of poverty between 2005-06 and 2015-16. An humalayan achievement. This was largely due to the concept of welfare state and the programmes of development.

b)

"A toxic social environment leads to vulnerability and impairs resilience!  
Discuss the statement in context of growing suicide among youth in India .

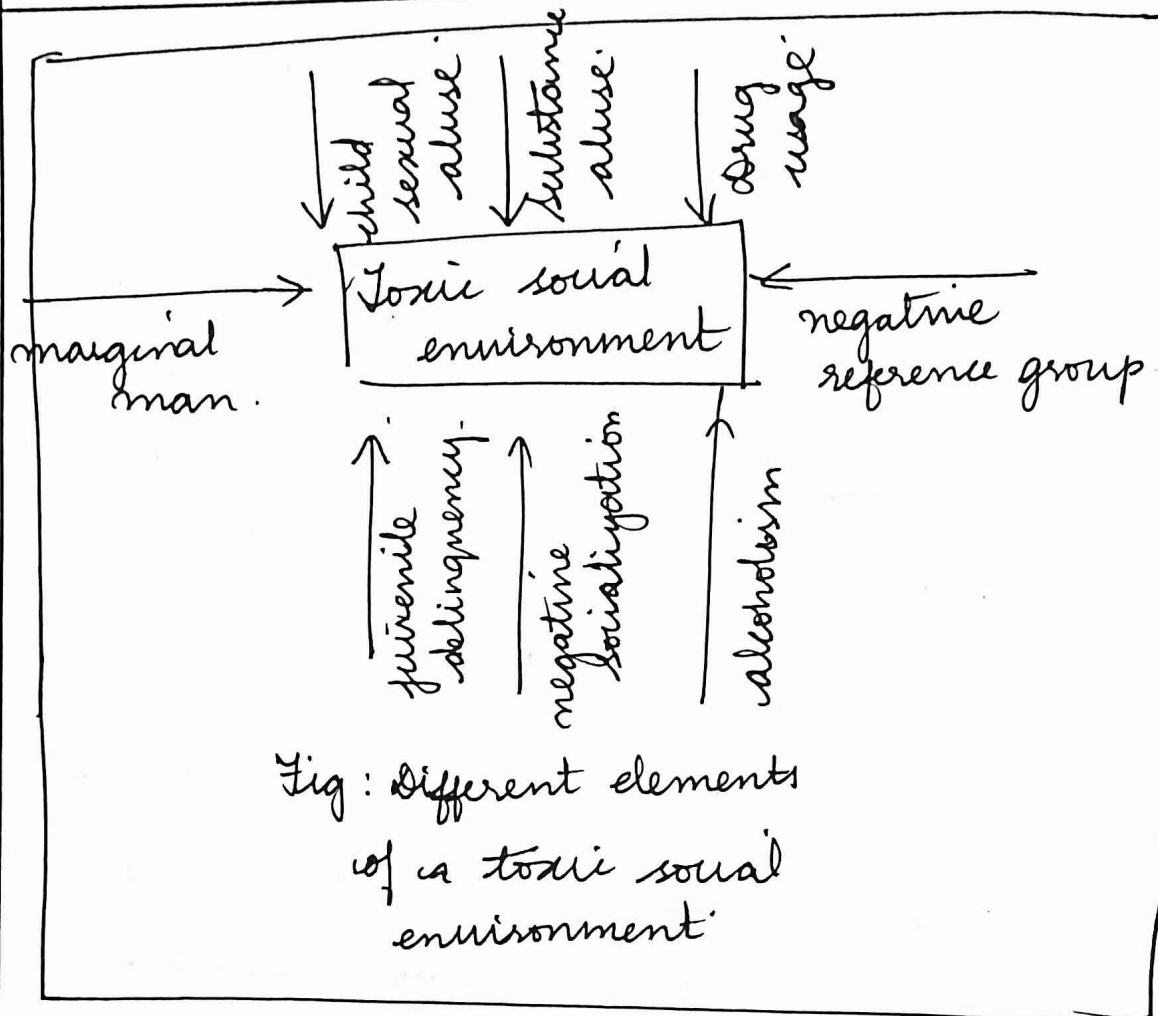
NCRB report show a spike in the number of suicide cases between 2017 to 2018 .

Theories of suicide by western scholars like Emile Durkheim attribute integration and regulation as the reasons for suicide .

The theory on conformity and obedience views suicide as a sign of anomie (a) state of normlessness .

Sydney interactionism and Chicago school of sociology believe that rise in suicide is due to psychological factors

A toxic social environment leads to vulnerability and impairs resilience among youngsters



The case of student suicide in Kota and IIT campus are due to the unusually high expectations from the society.

Social mobility in the present times is measured in terms of.

securing IIT, IISc seats. These can also be regarded as the dysfunctional consequence of meritocracy and achievement.

Youth these days ~~now~~ are assigned in group / out group membership based on their class, caste, status etc. Marginalization of youth leads to alienation.

Another disturbing trend in India according to NCRB is that, the prosperous states of Tamil Nadu, Maharashtra have high suicide rates.

<sup>mead.</sup> ~~Mead.~~ explains this deviant behaviour by the conception of self and identity

○ expectation

High income  
good house  
care.

} when not met  
then commit  
suicide

Family has an important role to play in countering the toxic social environment. According to Horton and Hunt Protection and affection are important functions of family. These are measures for resocialization of deviant behaviours.

The dichotomy between self orientation v/s collective orientation in role performance needs clear analysis.

Suicides in India is a growing cause of concern. Fatalistic and Egoistic suicide demand a relooking of our social system.

6c) The latest NHM report has flagged the uneven burden women bear in family planning. Discuss the reasons for this imbalance and other socio-cultural barriers for family planning in India.

India is a signatory to International Conference on Population and Development, 1994 which advocates voluntary family planning through awareness.

The latest National Health Mission has flagged the uneven burden that women bear in the process of family planning. Mass vasectomy is more popular than tubectomy.

### Reason for imbalance

1. Reproductive slavery - Zoya Hassan  
women are viewed just for their reproductive function. So it becomes their duty in case of family planning.
2. Patriarchal entitlements by Uma Chakravarti perpetuates the thinking

that women have the sole responsibility  
in child bearing  
other barriers.

3. Religious norms - The muslim <sup>religious</sup> personal  
laws criminalizes family planning.  
Similarly, Hindus regard 'praja' as a  
blessing from God.

4. There is not much distinction between  
love and sex. The concept of sexual  
plasticity proposed by Anthony  
Lyddens is yet to be popularized in India.

5. Social taboo associated with  
condoms and contraceptives leads to  
decreased awareness.

. The National Population Policy, 2000  
envisions an ecosystem with better  
awareness and reproductive literacy.  
This can reduce the unenviable burden  
faced by women.

80)

The reason mentioned in GHI lies in the patriarchal society, where females suffer from stark socio-economic inequalities among other reasons. Elaborate

Global Hunger Index published by Weitzhehunger life places India at 94/117 lower than most of our south Asian neighbours.

The dismal performance of our country has deeply entrenched reasons of patriarchy and economic inequality in the background.

Sylvia Walby, a feminist scholar elaborate on the transition from private to public patriarchy.

In public patriarchy, women are subjected to exploitation by all of external environment.

Jean Dreze terms the pathetic situation of malnourishment as nutritional emergency - Utsa Patnaik

remarks that India was moving  
from being Republic of India to  
Republic of hunger

Food and Nutrition report published  
FAO throw light on the disproportionately  
high prevalence of malnutrition and  
anaemia among women.

says women face nutritional  
disparity due efficiency, equity and  
charging.

Uma Chakravarty claims that  
~~where~~ women offer unpaid labour  
to the family and in turn gets nothing.  
Marriage as a social institution  
perpetuates inequality and discrimination  
according to Zoya Hassan.

Recently, women sugarcane-labourers in Maharashtra offered sale of wombo due to agricultural distress. When men migrate, the burden of family falls on a woman.

In this case economic inequality strains the status of women's nutrition. The recently released NFHS-5 portrays a poor picture of health outcomes of women and children.

Women from below poverty line families face double discrimination of economy and patriarchy. There is a perception that men as an earning member requires more nutrition than women who is staying in the house.

There are also other factors for, poor performance in the Global Hunger Index. Lack of proper implementation of schemes and policies

eg only 30% of funds under Poshan Abhiyan utilized in 3 years of its inception

India's poor rank in Gender Inequality Index 122/162 also shows that India's development agenda should be made gender centered with focus on women's health.

Qb) The Cooperative Movement origin in agriculture and allied sectors  
Elaborate, also comment on the threats posed by globalization on cooperative societies in India.

Cooperations are homogeneous group of people who come together to build social capital in a democratically organized institution. - II ARC.

Cooperative Movement in India.

Soon after Independence, the Agricultural Reforms Commission was constituted under J.C. Kumarappa committee. He emphasized on the need for cooperative in a young nation like India.

Daniel Thorner - Evolution of Cooperative

Phase I

consolidation of small and marginal farmers within 10 years  
expansion of cooperative

Phase II

limited role of cooperative and expansion in cooperative credit societies.

Phase III

Cooperatives become a fundamental right under article 19. It was popularised as an effective mode of economic production with limited resources.

### Agriculture and allied sectors

Cooperatives played a key role in integrating the allied sectors like animal husbandry, pisciculture, beekeeping etc.

In 1970's, China's cooperative model became immensely popular.

India tried to replicate the cooperative model. AMUL was established through the pioneering work of Dr. Verghese Kurien. He integrated the local milk production into cooperative units.

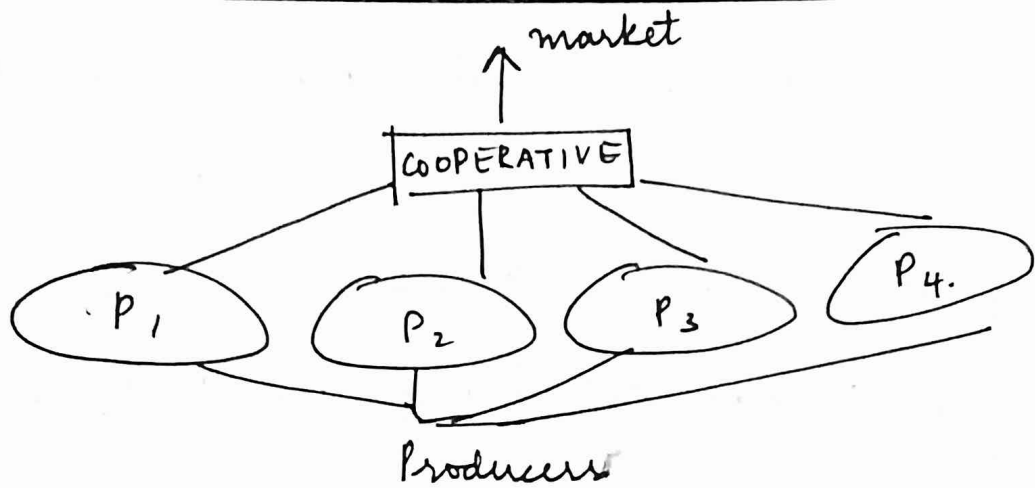


Fig: cooperative model.

There are several threats to the cooperative structure through globalization.

1. Panishkar studied about the sugarcane cooperatives in Maharashtra. It turned into the cooperatives of politics.
2. The commercial interest of capitalist dominants over the small and marginal producers. This perpetuates exploitation according to Marxian thought.

3. Post modernist argue that globalization will improve the standard of living. But it offers no guarantee.

4. Leads to marginalization of local interests.

5. Pattern maintenance through traditional customs is replaced by legal-rational authority.

6. It results in many unintended consequences like increased female foeticide, child marriage due to low income from agriculture.

Cooperative hold the key in agricultural reforms. Globalization should strike a balance between the needs of people and the market.

4/ Delhi riots prove the project of secularization in India is far from being complete. Comment.

M. N. Srinivas defines secularization as the religious ceasing and differentiation in aspects of politics, society and economic establishing discrete relationships

Recently, the Delhi riots took place along communal lines. This has questioned India's progress towards secularization which is marred by fault lines

Bryan Wilson comments that secularization was possible in the west due to increasing disengagement and differentiation in religion. India is yet to witness such large scale differentiation

Indian society is characterized by the coexistence of tradition and

modernity. In fact religion forms the basis for secular goals according to

Kingsley Davis

However, Rajeev Bhargava remarks that Indian secularism maintains a principled distance between religion. So relig. secularization does not mean the doctrine of separation.

Secularization in the west is characterized by rise in individualism. This is not the case in India where collectivity matters more than individual manifestation.

Secularization is a process in the making. It is possible in a land of pluralism like India according to

T.N. Madan