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SOCIOLOGY (TEST CODE : 648)

Name of Candidate	Narendra Kumar Chah		
Medium Hindi/Eng.	Eng	Registration Number	5095
Center	ORN	Date	6/12/2015

INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). - There are EIGHT questions printed in ENGLISH. - All questions are compulsory. - The number of marks carried by a question/part is indicated against it. - 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. - Word limit in questions, if specified, should be adhered to. - Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
1(a)	12.5		
1(b)	12.5		
1(c)	12.5		
1(d)	12.5		
2(a)	20		
2(b)	15		
2(c)	15		
3(a)	20		
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4(a)	20		
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5(a)	12.5		
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7(a)	20		
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7(c)	15		
8(a)	20		
8(b)	15		
8(c)	15		
Total Marks Obtained:			

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

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

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. (a) Caste and Varna

12.5

While cultureologists and indologists study Varma, sociologists study caste. Indologists like Dumont considered that caste is same as varma because both are driven by the norms of purity and pollution.

Srinivas, on the other hand argued that Varma is book view and caste is the field view.

Ghurye found that while Varma are 4 fold, caste are 3000 in reality. In SECC survey (2011), 4 lakh castes and sub castes have been found.

Varma view does not acknowledge the existence of untouchables who are outside. Similarly, Varma doesn't explain sanskritisation and other forms

of mobility. In addition, caste vary from region to region. ~~eg~~

Nevertheless, Varna has a empirical existence because it allows an all India framework for interaction among castes. A Kanyakubja brahmin from UP and a Sri Vaishnav brahmin from South India can interact because of Varna framework, even though brahmins are not a homogenous category.

1. (b) Indological perspective of G.S Ghurye

12.5

Ghurye studied Indian social reality from indological perspective by studying various sanskritic texts.

Ghurye considered that Indian reality is guided by culture of Indian. So, he studied caste, tribe, kinship, mar-

riage, etc from indological perspective. He considered that caste is a structural universal which had origin

in ~~the~~ occupations and race. It got hierarchi-
cal structure in later vedic period.

Similarly, he considered that
tribe and caste have had normal assim-
ilation process for which he called tribe
as backward hindus.

He studied family and kinship
and found the norms of exogamy
and joint family to be rooted in
ancient Indian culture.

He criticised the urbanization
pattern due to British which changed
the urbanisation been happening since
ancient days.

He considered that muslims and
britishers here led to pathological chan-
ges in Indian society.

T.K. Domsen criticised him for
hindu centric while André Beteille ar-
gued that he was a nationalist more
than a sociologist.

1. (c) Village studies by M.N Srinivas

12.5

M.N. Srinivas studies Indian Society from a structural-functional perspective. He studied the Rampura and Coorg villages of Mysore.

His understanding of village was from a cultural perspective. He gave the phenomena of sanskritisation to explain the changes in caste structure due to cultural emulation.

According to him, Varna is the book view while caste is the field view of reality. Caste being an empirical reality should be studied by village studies. He compiled a number of village studies done by sociologists.

He countered to criticisms of Dumont, modernization and marxist theorists.

He argued that a number of the village studied would be able to explain entire 'great tradition' of India.

Seinivas is criticised by Singh for ignoring the structural factors of social change. seinivas studied social reality from caste and village standpoint which is considered myopic.

Nevertheless many modern India sociological theories have been built on the village studies carried out in 1950-1980.

1. (d) Socio-religious reform in Muslim community

12.5

The socio-religious reform movements in muslim community are mainly reformatory movements.

They were started by the western educated middle class muslims like Syed Ahmed Khan. It was in the background of increasing stagnation of muslim community. They

had lower levels of education, low status
in employment, poor condition of women,
domination by the clergy, etc.

In this background, these move-
ments ~~the~~ emphasized on education
and employment. Syed Ahmed Khan
started Anglo-Muslim College in Aligarh
for this. He advocated that muslims
should cooperate with British and
refuse to participate in national move-
ment. The impact of this movement
was rise of middle class especially
among muslims of Uttar Pradesh. Similar
impact was due to Ahmediyya movement
but later Ahmediyya movement
became a ~~revivalist~~ revivalist movement and
contributed to revivalism along with Deoband
school. The movements also led to rise of Muslim
League.

2. (a) The Indian caste system has both its 'merits' and 'demerits' for the individual and society. Discuss. 20

Caste system has persisted because it is functional for those segments of society which are powerful enough to propagate it.

At an individual level, the Caste system has merits for brahmins, Kshatriyas, Vaishyas and the dominant sanskritised backward castes. It leads them to higher ritual status and claim over higher secular status. The institutions of society are structured in such a way so as to provide perpetual benefits to them, what Beteille calls Caste Old and Caste New.

At the level of society, the Caste system provides an all India framework for interpersonal relations.

and most of the other aspects of social life. It provides cohesion to social relations and curb the tendencies towards conflicts and disintegration. It allow political parties to win elections.

But it has far more demerits rather than merits. It sanctions perpetual domination of most by few. The division of labour is driven by the ritual rather than economic logic which hampers economic growth. It leads to division of society into segments and does not allow growth of national feelings. It limits the interpersonal relationship among people. It reduces the size of talent pool.
Nevertheless, the biggest demerits

lie at the individual level. It completely breaks the consciousness of ~~people~~ few people (dalits and shudras). They are discriminated in every matter of life. They are denied food, water, employ-ment, education, religion, rituals, etc. Even the brightest dalit has to bend in front of dumbest brahmin.

All these were quoted by Dr. Ambedkar when he advocated annihilation of caste.

2. (b) Critically examine Louis Dumont's concept of purity and pollution. 15

Louis Dumont studied Indian society from the perspective of ideas and culture. He argued the culture leads to binary cognitive structures in the consciousness of people.

He studied the ancient Hindu texts and found that it is driven by hierarchy, holism and continuity. These values lead to the notions of

purity and pollution. These notions define the dress rituals, residence patterns, interpersonal relations, occupations, etc. Entire aspect of life is determined by them.

Influenced by Baile, he agreed the brahmins are at the top and the untouchables at the bottom of this hierarchy. He considered that King was subordinate to Priest.

This theory is criticised for being cultural and ignoring the material and structural factors by Beteille and Yogendra Singh.

Further, Harold Gould argues that it is driven by assumption that brahminic values are internalised by all which is not true in case of dalits.

MSA has argued that Brahmins are despised in Haryana and Punjab. While Veena Das argued that in India King is as powerful as priest.

Burman argues that the Talabs of Himalayan foothills do not value Brahminic values.

Further, Dumont's analysis does not acknowledge ^{change} especially if that change comes from outside the culture.

2. (c) Critically discuss the dynamics of backward class movement in south India.

15

There are two strands of backward class movement in South India: Radical Reformative

Radical movement is the self respect movement started by Periyar.

The ideology of the movement was anti-caste, anti Brahminism which also included anti-hindu and anti-North. It was argued to disem

antle the hierarchical caste system
 which overshadowed egalitarian culture.
 It also argued against the national
movement. The organizational structure
 was provided by Justice Party and DR
Party. They demanded autonomy to
Dravida Nadu. The methods included
protests and petitions to British ^{and} violence
against Brahmins. The impact of this
 movement was growth of egalitarian
society, rise of non-brahmins, improving
condition of women, etc.

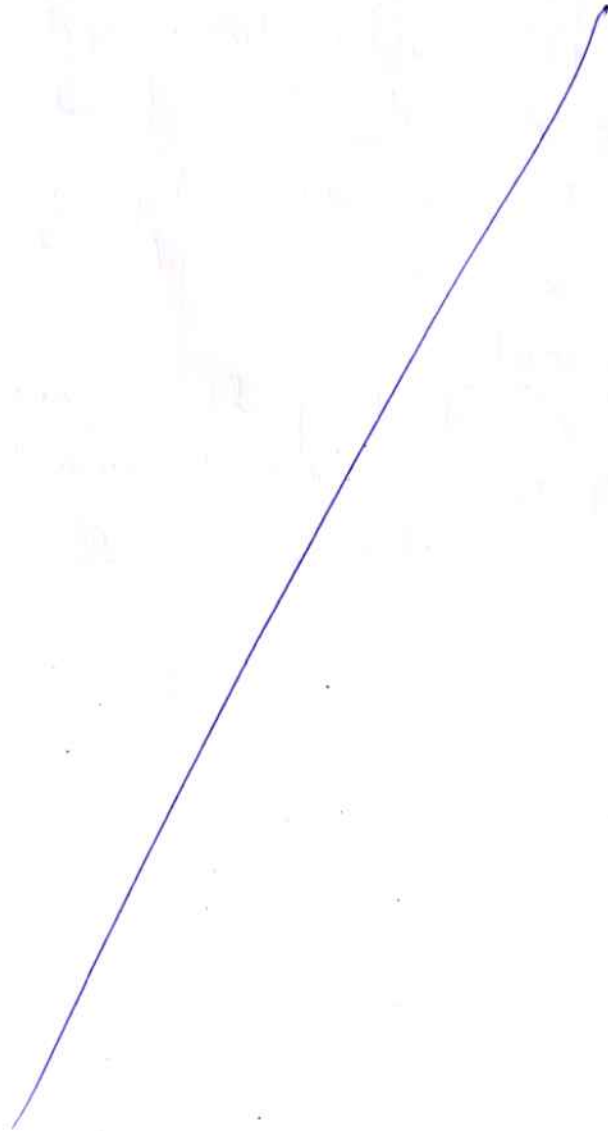
Reformatory movement is the
SNDP movement started by Swi Nair
ayan Guru for the Ezhawas comm-
unity. The ideology of the movement
 was sanskritic.

He argued ~~that~~ ^{for} shunning the

age old occupation of toddy tapping and beering alcoholism. There was increased efforts for education, vegetarianism, personal and ritual purity. The movement was inspired by Gandhian methods and also included temple entry movement.

The impact of this movement was rise of Ezhawas as dominant caste in secular and ritual hierarchies.

3. (a) Examine how changing mode of production in agriculture has led to "embourgeoisement" of some and "proletarianisation" of many. 20

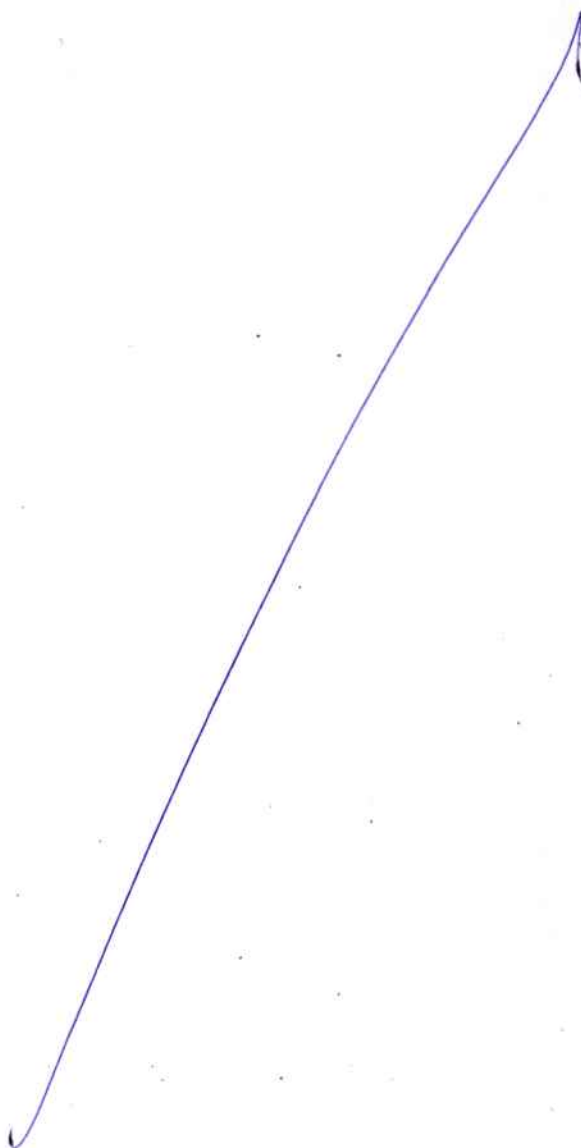


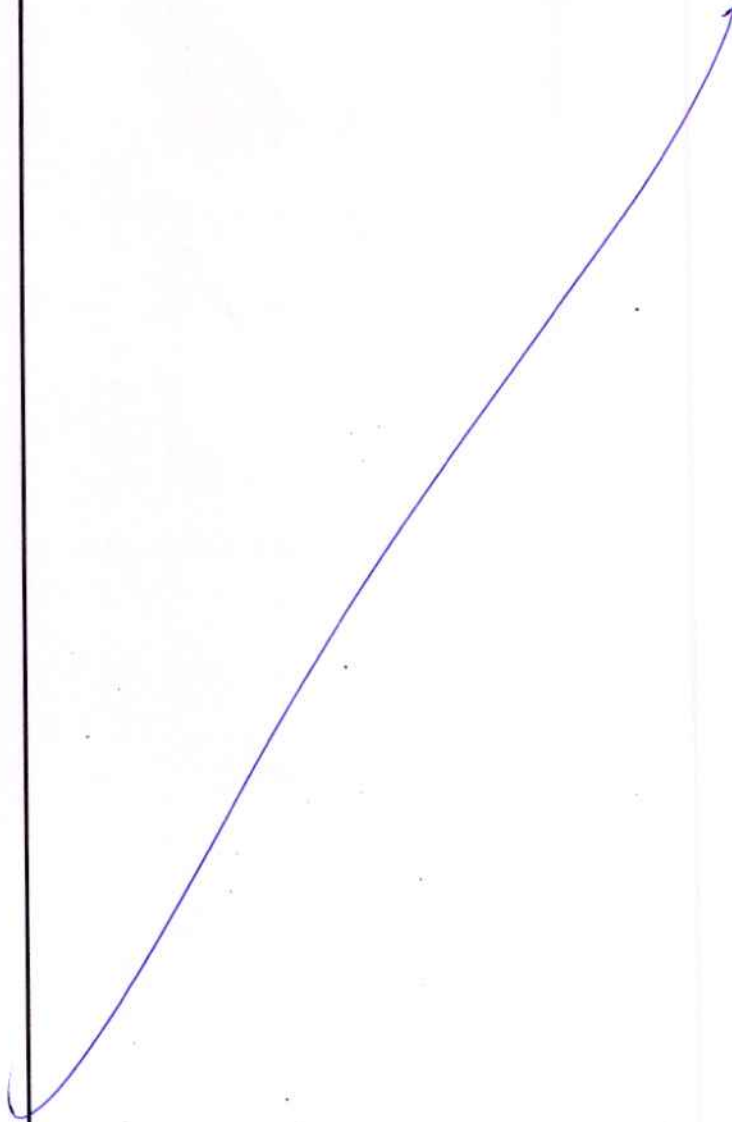
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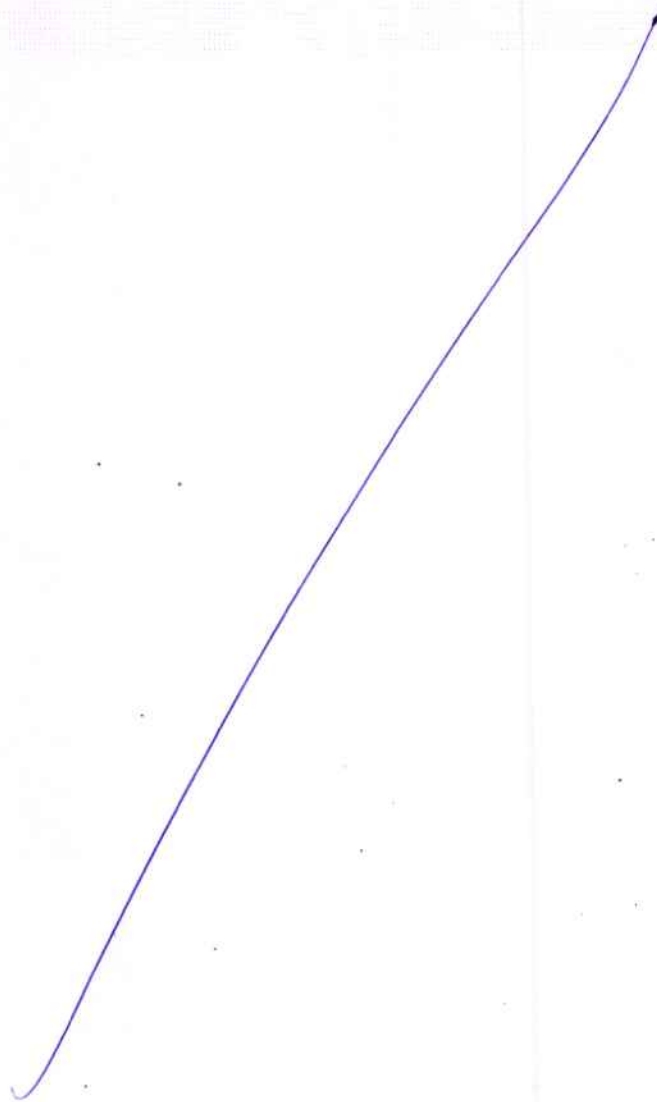
3. (b) "The nuclear households were common in pre-modern India, even though the joint family ethos was strong". Do you agree? Substantiate. 20





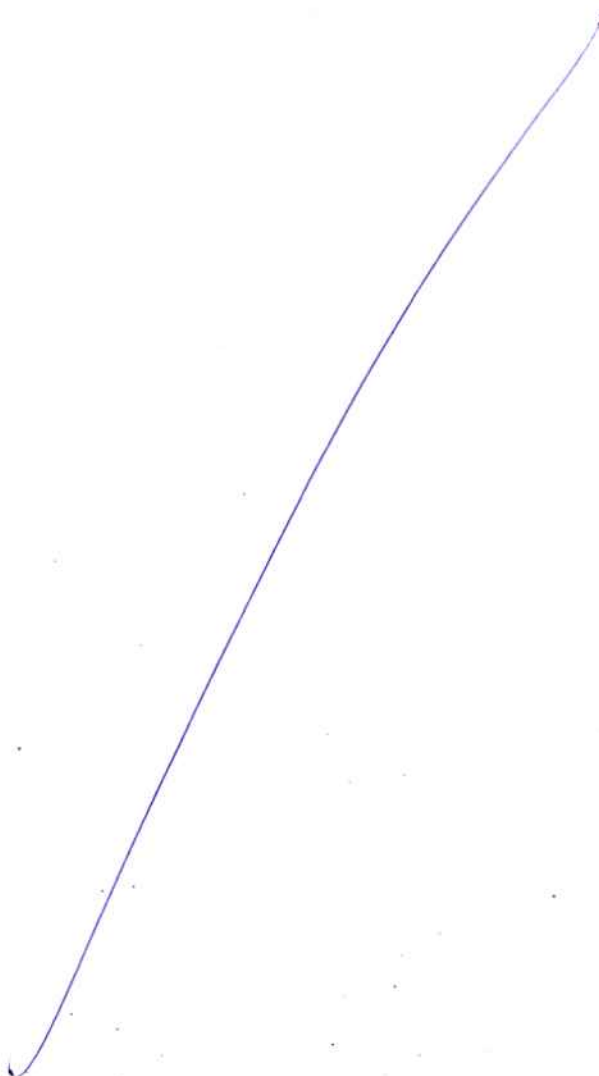
3. (c) Examine the "social problem of untouchability" from different perspectives.

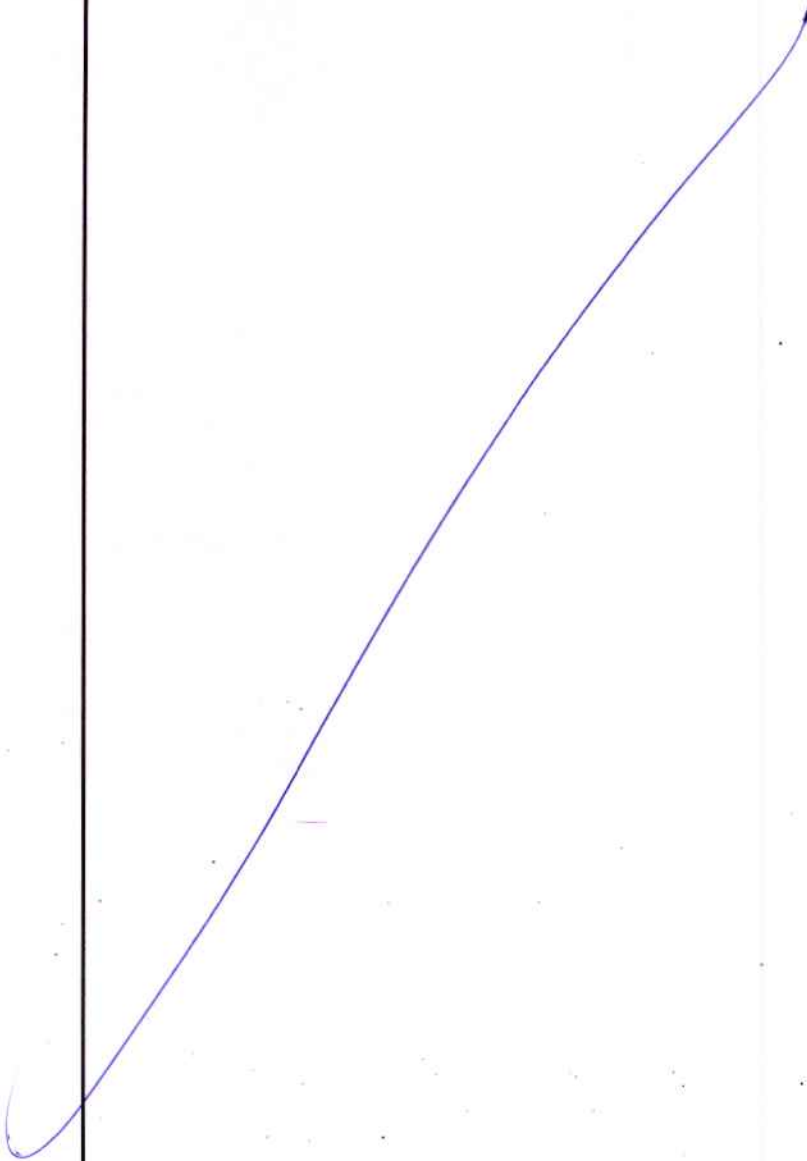
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4. (a) "Indian society is confronting a series of dilemmas and paradoxes". Throw some light on this statement by means of examples from socio-cultural life.

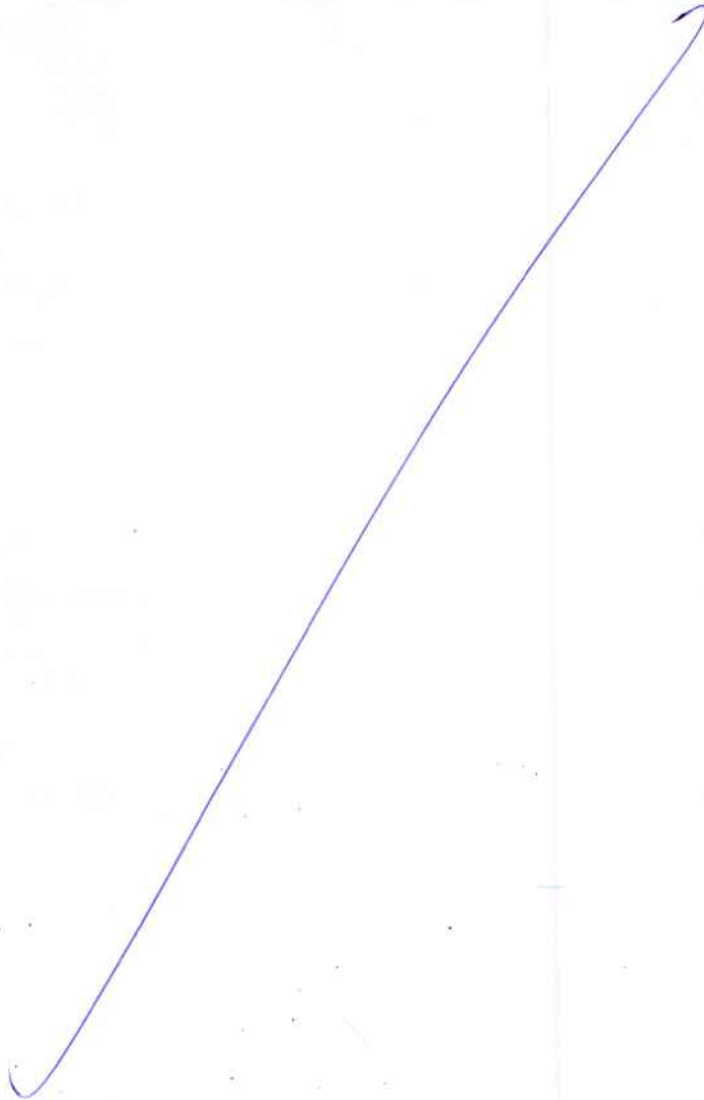
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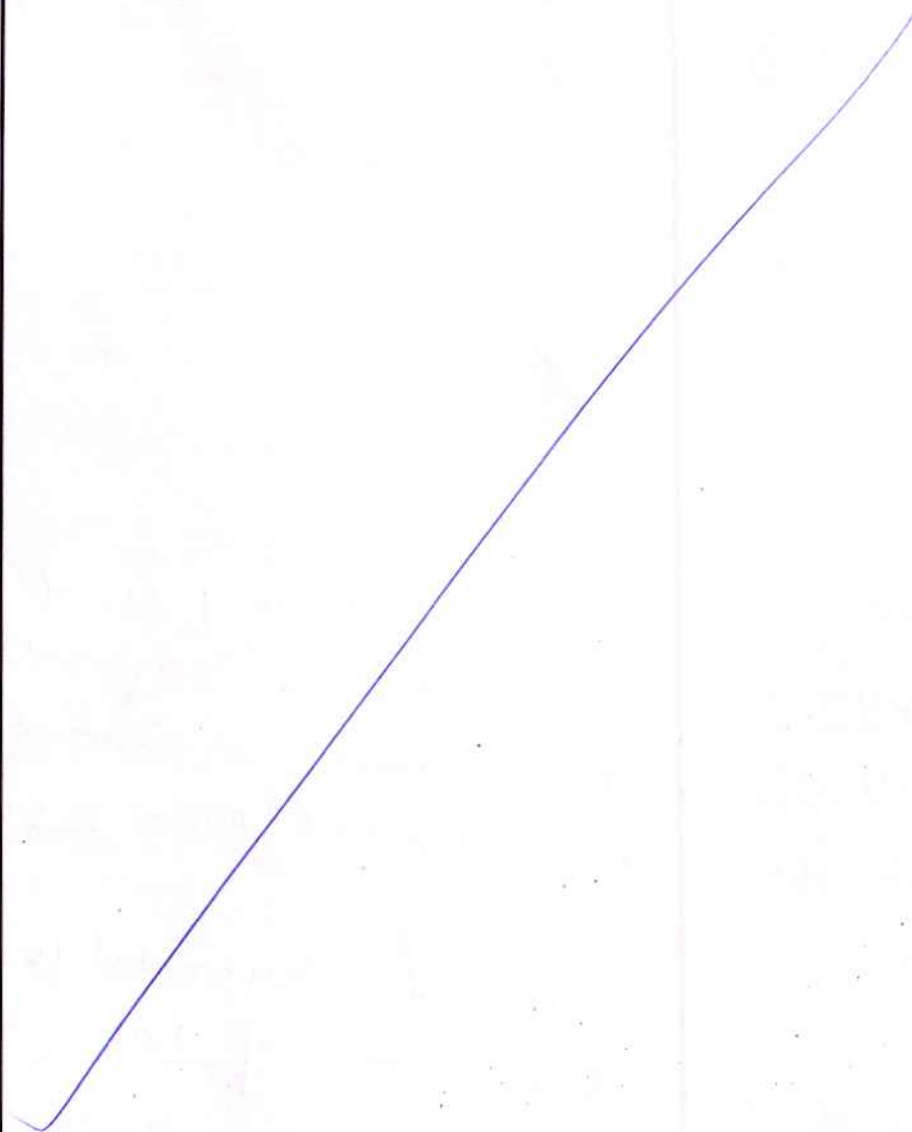
4. (b) Poverty is not merely an economic phenomenon but a synonym to structural violence and social inequality. Discuss.

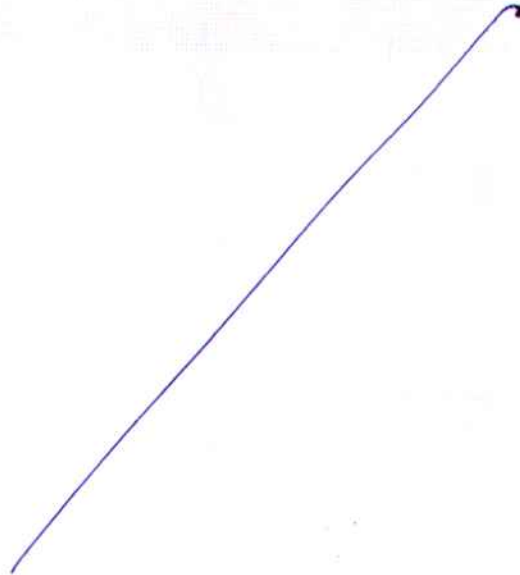
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4. (c) The problems related to disability vary across 'class' and 'gender'. Discuss.

15





5. (a) Law and social transformation in India

12.5

Law can be a source of social statics as well as dynamics. Throughout history, law was used ~~for~~ by conservative elements like king and Brahmins for social continuity.

Law has been instrumental for change with the arrival of British and establishment of common law system.

Suddenly, the law was based on principles of equality rather than hierarchy.

in terms of religion, caste (community), gender. All India unification also happened due to law.

Further, law led to growth of lawyers (professionals) who spearheaded westernization and national movement.

In terms of law, various progressive laws have been passed to change the social system as well as cultural systems.

Hindu marriage act, ^{code} abolition of untouchability, anti dowry law, domestic violence act, panchayat Raj, land reforms, educational laws, and common charge the political, education, social, economic and family structure of India.

Similarly, law led the change towards organic solidarity (Durkheim) in India.

but any law would be effective only when it is implemented properly, a major problem for India

5. (b) Structural factors behind violence against women

12.5

Violence against women, is not just due to contextual and psychological factors. Further, a number of structural factors are root causes.

The notion of patriarchy and patriarchal socialisation, leads to values of subordination in women. This reduces the chances of reporting of cases and hence encourages the aggressor.

The women are educationally disadvantaged, economically unempowered and political marginalised. This lowers their reactions against violence.

Some forms of violence are not even recognized like marital rape.

A number of crimes are committed inside family and by secondary kins. This

also reduces the reactions.

Sometimes the married woman is not sure whether her family would accept, if she resists violence of her in laws.

Society ~~has~~ as a whole assumes a defensive attitude and blames the women for the crime. eg women being blamed for rapes by being drunk or wearing 'revealing' clothes.

5. (c) Social exclusion of transgender: problems and prospects

12.5

Transgenders include a vast category of individuals who do not recognize themselves in strict category of male or female. It is primarily social rather than biological issue.

Transgenders are the most excluded category in the society. They are considered to be victim of their own 'Karma' of past life & they are

primarily considered criminals and sinners. They are barred from contesting elections in many states. They are not considered 'normal' for employment and education. They have a lower cognitive skills as per majority of the population. Their parents refuse to accept them. They are residentially ghettoised.

In this ^{ground} back, Supreme Court ordered the government to treat them as socially backward and institute affirmative action. Central government also issued guidelines for their welfare.

But all these are too little and too late. It is time that conscience of society wakes up and ~~reduces their~~ embraces them as 'normal' human.

5. (d) Socio-economic profile of Indian slums

12.5

Slums are unique phenomena of Indian urbanization. They are much larger, denser and lack civic ameni-
ties more than any other country.

Indian urbanization is divided on caste lines. Upper caste occupies the good areas. This has disdain for manual work like house hold work and driving, etc. Hence, lower castes are called. ~~for~~ They inhabit mostly the slums.

Further, the slums are characterised by male population more than females. Males from poorer regions leave their families and migrate towards cities. There is extreme lack of civic facilities, educational facilities and recre

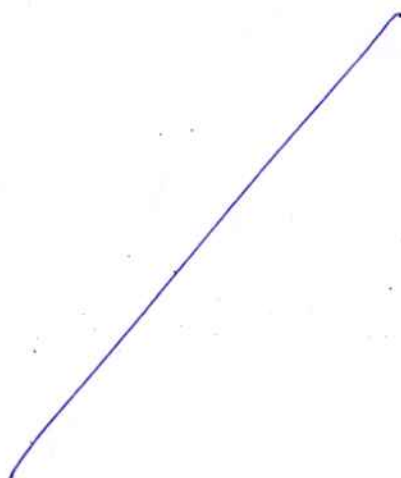
ational facilities. This leads to child
delinquency and increasing crime rate

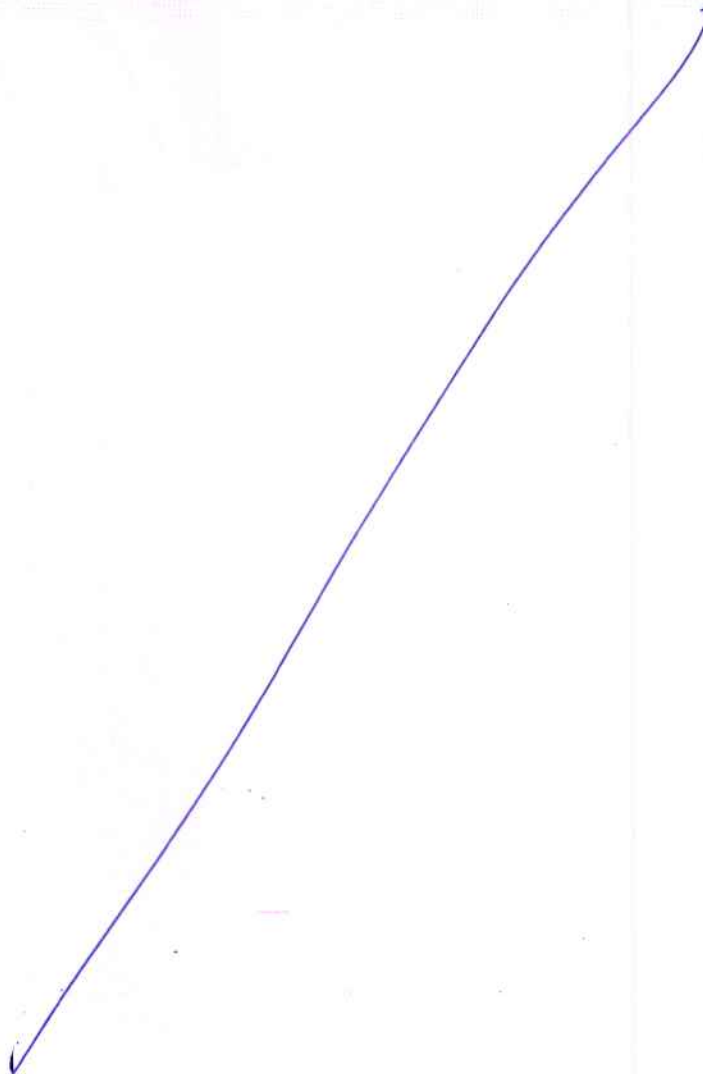
On the other hand, few slums
are also engines of growth for household
industries. eg Dharavi.

Slums also lead to politics of
regularization.

6. (a) Youth unrest has always been a common trend in different societies. Critically analyze the socio-economic reasons for such trend in context of Indian society.

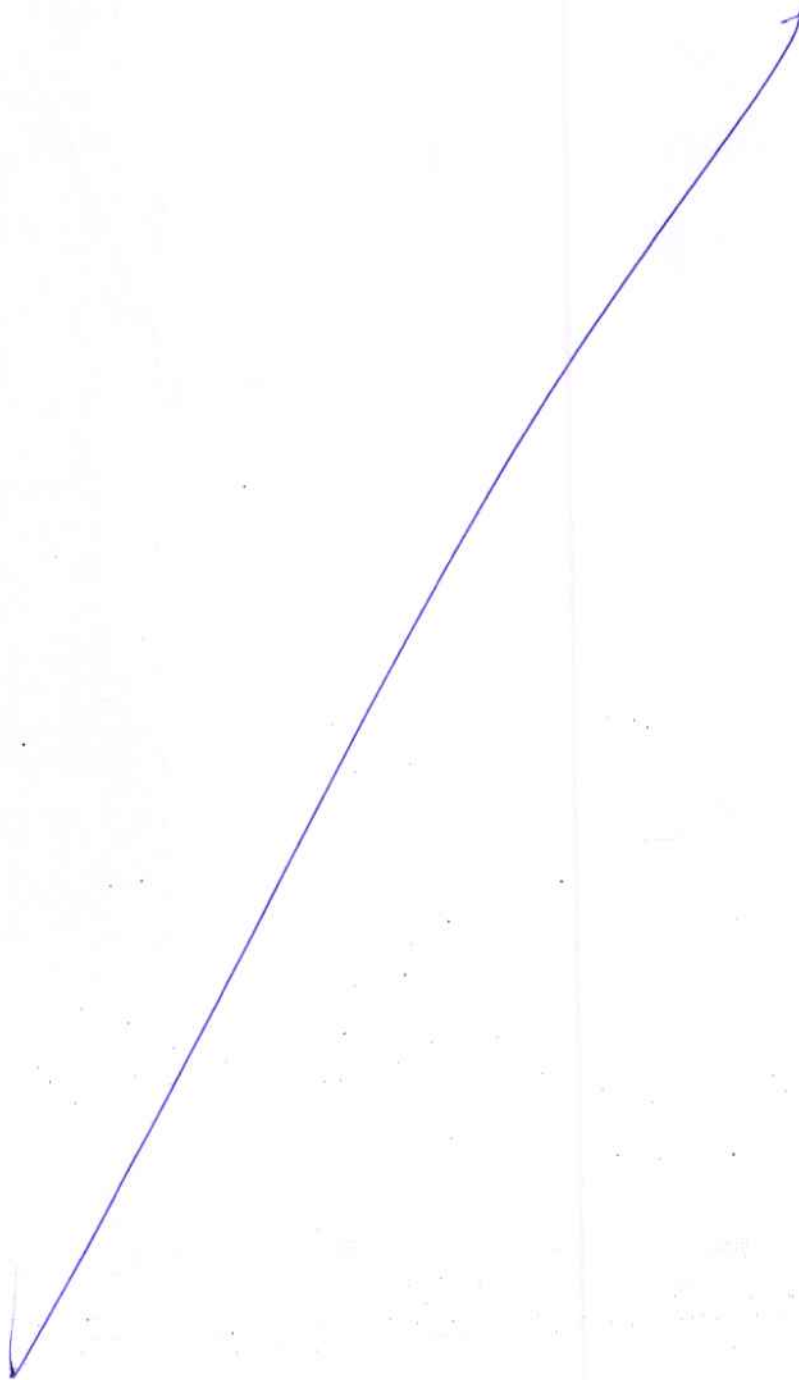
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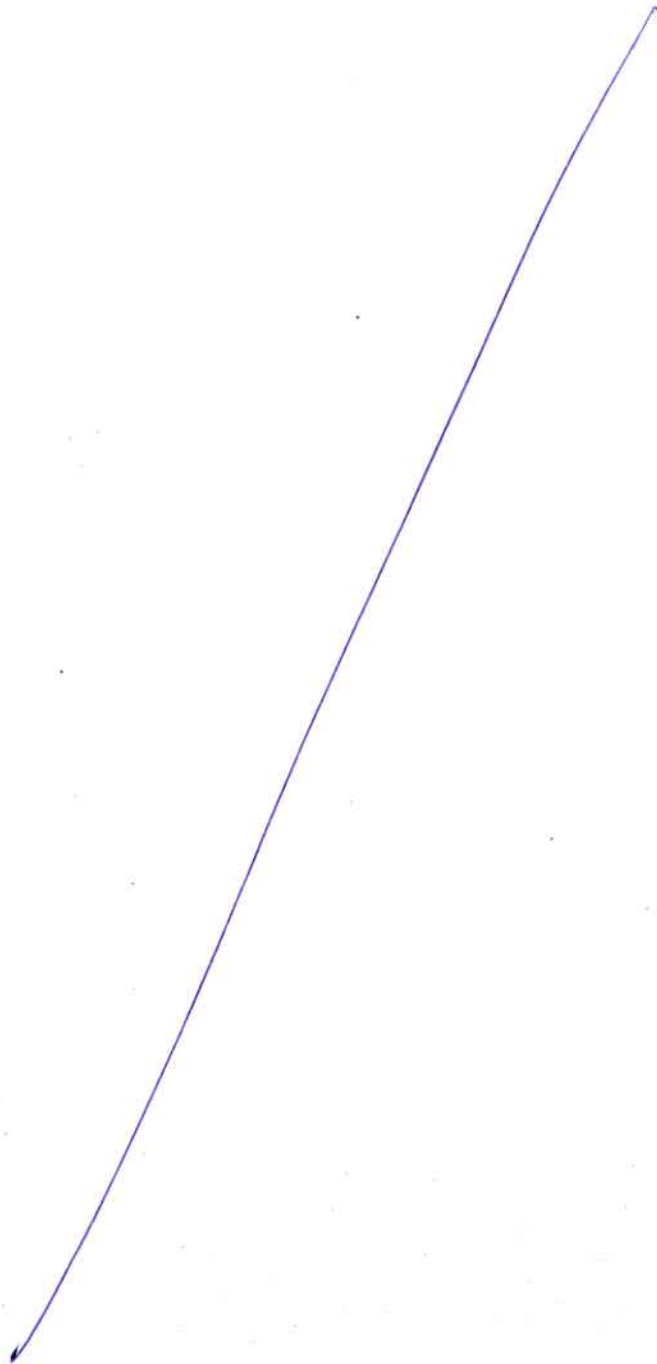




6. (b) Critically analyze the role of pressure groups in the policy making process in India.

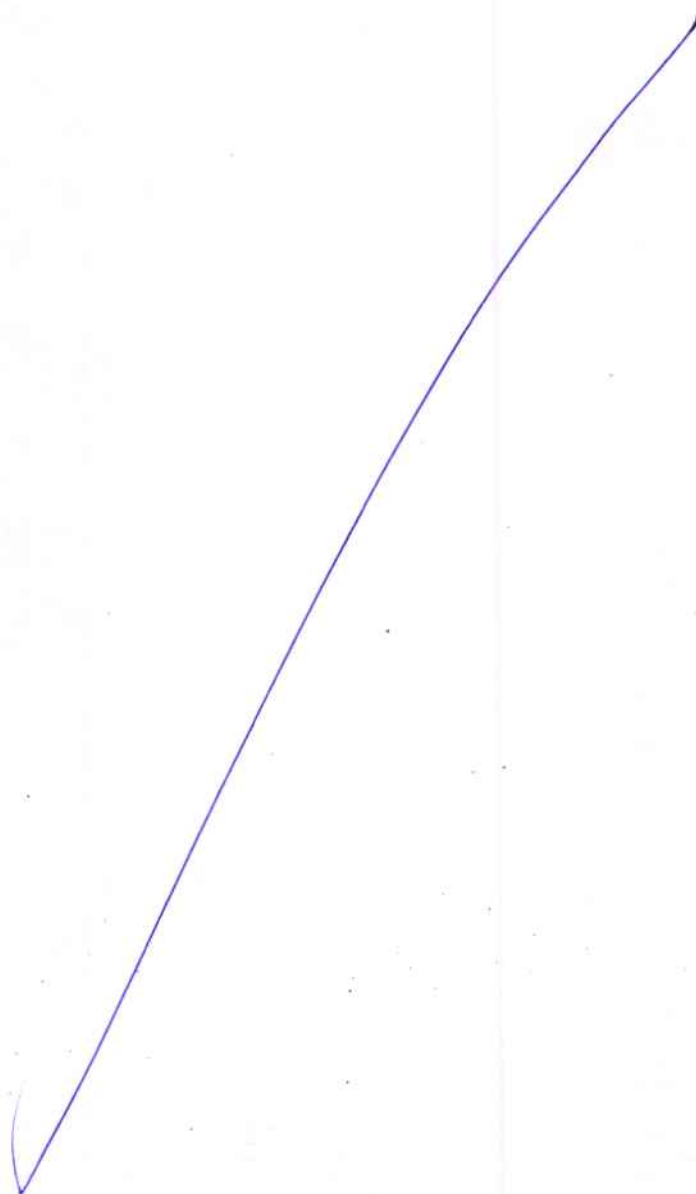
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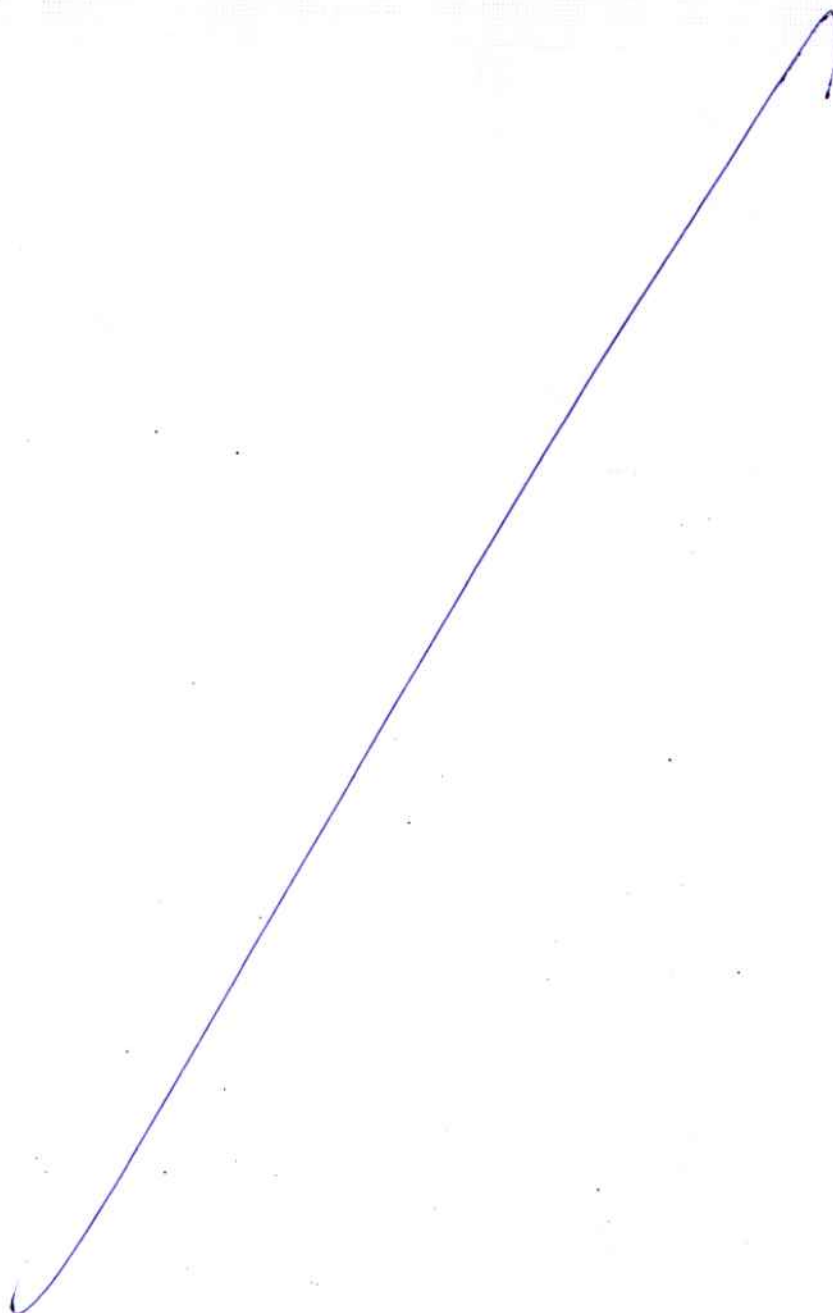




6. (c) "Environmental movement in India is a hall mark of participatory democracy". Comment.

15





7. (a) Critically examine the factors responsible for continuation of "Caste Consciousness" in the Indian "collective conscience". 20

Continuation of Caste system in spite of modernization of Indian tradition has been an enigma for some while a prophecy for some others.

~~Dumont~~ Marxists argued that as land grows caste and machine grows class, industrialisation and urbanization would lead to transformation of caste to class. Similar view was taken by modernization theorists like Yogendra Singh.

On the contrary, Dumont argued that caste consciousness exist because it is the product of culture of hierarchy. This leads to cognitive structures of purity and pollution.

Ghurye argued that the

growing number of caste associations are a reason for caste consciousness. These associations lead to substantialization of Caste where each caste makes avenues for educational and employment opportunities for its own caste only.

Srinivas argued that the growing demands for reservation are also cause for caste consciousness. He criticized the politics of reservation has replaced the sociology of reservation.

Andre Beteille argues that during the times of election the entire television media brings up caste. The caste based voting patterns lead to reinforcement of caste consciousness.

Similar effect was due to the caste censuses started by British.

Dr. Anubek has argued that endogamy is the biggest reason for continuation of caste. In modern times, nati-
monial ads, websites, etc are reasons for that.

Hence, while ~~urbanization~~ ^{modernization} has weakened caste at some sections, caste has emerged at some other spheres which shows resilience of caste in India.

7. (b) "Forces of globalization have fostered cultural changes in the institution of family". Comment. 15

Globalization has led to change of values which led to changing values inside families too.

There is growing phenomena of generation gap. The cultural outlook and values ~~between~~ differ between two generations. ~~This~~ This can be seen in terms of food, dress, recreation choices, outlook towards marriage, etc. Marriage is viewed as a contract now.

Yogendra Singh argued that attitude towards elders have also changed. The respect which was earlier due to fear and cultural reasons has been replaced by reverence and instrumental reasons.

The position of women has definitely improved. The important functions of the family revolve around the women. She is given due respect especially in case of urban working women.

The authority of eldest male member has decreased. The power relations inside family are becoming more egalitarian.

The phenomena of globalisation has led to growing consumerism in side family. The relations sometimes

are viewed in more utilitarian perspectives.

In cities, the attitude towards traditional Indian festivals is declining while 'modern' ~~festive~~ festivals like halloween, valentine's day, etc are celebrated.

Some couples are trying new sexual methods of gratification like wife swapping, threesome, etc.

7. (c) "Feminization of work has led to transformation of gender relations in different spheres". Critically examine in context of Indian society. 15

feminization of work refers to increasing concentration of females in few selected sectors. These sectors normally are clerical, catering, caretaking and cashiering, etc.

This led to transformation of relations in these sectors. Women who were primarily considered closer to nature are now legitimate players. But

their prospects are limited by unequal pay ^{and} promotion prospects. The glass ceiling is still not broken.

But, it has also changed gender relations in other spheres. Inside family, the women are now treated with more respect. Working women are less burdened with child work and given more share in decision making. Working women are also treated with respect in other spheres like clubs, marriage, recreational places, etc.

But a number of relations have not changed. The housework and child-care still remains prime responsibility of women who are double burdened now. Further the work of women are

denigrated and treated with reduced dignity. Sectors like teaching, air hostess, washing, home maids are considered unworthy works.

Other sectors like religion and politics remain closed for women.

The societal attitude of patriarchy will need more than few sectors of economy to be dismantled.

8. (a) "Focusing on the automatic "gains" to be delivered by the demographic dividend may result in an under emphasis of the effort needed to meet the new challenges that the current phase of the demographic transition brings". Elaborate.

20

India is at a unique point in history. When all the countries of the world are aging, India is still young. The working age population in India is booming (15 yrs - 59 yrs). This is slated to increase till 2030.

It has been praised by many including the current Prime Minister

as demographic dividend. It gives us an opportunity to leap forward to become developed country. The youth will contributed to economic growth without being burdened by the burden of old age and young. The old countries will also need youth from India to provide services.

But there are certain problems which need not be overlooked. The unemployment rate is already 9% with most of the workforce in inefficient informal sector. Unless new jobs are created for 1 million youth every month, it will turn into demographic disaster. It would lead to increased crime rate, social conflicts.

and growth of slums.

Similarly, only 2% of workforce is skilled. There would be requirement for training and educational facilities.

The half of workforce is women but they are not given equal opportunities. Similarly, adivasi and dalit are systematically discriminated. Unless these segments participate, it will be an exclusive growth. According to WB, women could contribute to 50% increase in Indian GDP.

In addition, there is a need to prepare for future increased number of old age population. They are slated to increase to 324 million by 2050. They need pension, health, retirement benefits and emotional support. There is a need to look at this opportunity holistically.

8. (b) Critically analyze the impact of globalization on the social heritage of tribal's in India.

15

Globalisation has certain characteristics which threaten Indian tribals structurally and culturally.

Structural changes are caused due to increased industrialisation, migration, urbanization, growth of urban centres, etc. These factors have caused displacement of tribals from forests - due to dams, mining, etc. Their mode of production has been changing from agriculture to industrial workers. Some tribes like Chokanaicker have left hunting-gathering. Tourism is Andaman and Nicobar ~~are~~ ^{is} threatening the survival of few tribes like Jarawas.

Culturally, the ~~tribes~~ ~~are~~ forces of globalisation have homogenizing tendencies. The language, religion, rituals and practices are being lost ~~and~~ ^{under} the influence of 'great tradition' of India.

The tribes are getting modern education and participating in ~~new~~ ^{demo-}cratic elections. This changes their values of power, authority and other world view. Tribes which were not patriarchal are becoming patriarchal.

Under globalisation, a thin middle class is emerging in tribes. They are having the values of consumerism, individualism and universalism.

Hence, globalisation has led to new forms and forces of assimilation and acculturation.

8. (c) "Indian society is at war with its religious diversity." Discuss the statement in the light of the incidences of communal violence in India. 15

Nehru considered that unity in diversity and shared history are the very foundations of Indian society. But, this foundation is shattered in present times.

Some incidents which reflect this are ~~the~~ lynching of a muslim ~~man~~ over issue of beef, murders of few rationalists, silencing of different views, ~~etc.~~ Muzaffarnagar riots these incidents are evidences of how Indian society is undermining its own religious diversity.

Bipan Chandra argued that majority communalism will lead to fascism. The present instances of violence against ~~the~~ minorities are evidence of this.

Neera Chaudhoke argues that minorities have to be given special rights to allay their fears of domination by the majority. But, politics of religion consider this as minority ~~majority~~ appeasement. The majority is mobilised for these issues.

Seemingly, secular issues like Uniform Civil Code are communalised to such extent that minority ~~fears~~ that it is an agenda of majority to deculture them.

The root causes of these problems are politics of numbers, which focuses on mobilizing people, lack of jobs, lack of modern values in Indian population, huge inequality in society, etc. The present discourse of 'public life' sends shivers when one thinks about future.

REPORT

On the 1st of June 1881, the first of the season's crops of wheat was sown on the farm of Mr. J. H. Smith, near the town of ... The soil is a rich loam, and the weather was very favorable for the growth of the crop. The seed was sown at the rate of 15 bushels per acre, and the land was well prepared for the purpose. The crop is now in the hands of the reaper, and it is expected that it will yield a good crop of wheat.

The second of the season's crops of wheat was sown on the 15th of June. The soil is a rich loam, and the weather was very favorable for the growth of the crop. The seed was sown at the rate of 15 bushels per acre, and the land was well prepared for the purpose. The crop is now in the hands of the reaper, and it is expected that it will yield a good crop of wheat.

The third of the season's crops of wheat was sown on the 1st of July. The soil is a rich loam, and the weather was very favorable for the growth of the crop. The seed was sown at the rate of 15 bushels per acre, and the land was well prepared for the purpose. The crop is now in the hands of the reaper, and it is expected that it will yield a good crop of wheat.