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## SOCIOLOGY (TEST CODE : 1997)

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Medium Eng/Hindi	English.	Registration Number	263793.
Center	ORD- Pehi (Offline)	Date	07/03/2022

### INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	20	
(c)	10	
5(a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6(a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8(a)	20	
(b)	20	
(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 & HINDI
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. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

- (a) "The Varna scheme has 'distorted' the picture of caste". Comment.

Varna and caste system are identical phenomenon but have different sociological interpretation.

मनु स्मिती माने शब्द Varna model of caste system has provided distorted image of caste system. Every researcher should free themselves from Varna biasedness of caste system to study the actual social reality.

According to Rikveda, Varna is 4 fold classification based on race and occupation and divine justification is given to perpetuate closed, rigid hierarchical system and inequality.

	Race	Occupation	Came from
B	White	priesthood	Mouth
K	Red	Warriors	Arm
Vaishya	Mixed	Traders	Thigh
Shudra	Dark	Agriculturists	Feet

Avarna are placed outside the Varna system due to principle of purity and pollution attached to it.

However, MP Prinival says caste or Jati are idealised territorial group migrated to other areas of India. He used field view to study actual social reality and caste dynamism in Indian society.

In his field study of Coorg village and Rampura village he introduced a concept of dominant caste and sanscritisation to highlight caste mobility in closed rigid hierarchical system.

1. (b) Ghurye's analysis of tribes was based on tribe caste continuum. Discuss.

→ G. S. Ghurye is called  
as doyen of Indian sociology &  
father of modern Indology approach.

Hinduization theory  
of caste system given by Ghurye  
aimed to established tribe-caste  
continuum in Indian society.

He used Indological  
approach to establish the  
relationship b/w tribe and caste.  
He says that tribes have been  
in contact with Hindus since the  
start of Indian civilisation and  
assimilated to mainstream society  
in varying degree.

Based on the degree  
of assimilation, He distinguished

tribes into 3 types

- Hinduced tribes
- Partially Hinduced tribes
- Hill station.

In his "scheduled Tribes of India", Ghurye termed tribes as "Backward Hindu". Their backwardness is attributed to imperfect integration of tribes to mainstream Hindu society.

Being nationalist, he differed from some Elwin views and ~~argued~~ propounded assimilation approach because isolation approach to tribes will develop reactionist tendency and will undermine national unity and integrity.

1. (c) The concept of dominant caste is of crucial importance in understanding social and political life in rural India. Analyze.

→ MN Srinivas in his field study of Rampura village. Introduced a concept of dominant caste to highlight a caste dynamism in society.

MN Srinivas in his "The Dominant Caste and other Essays"

defined dominant caste as caste which has political and economic power and fairly higher position in the hierarchy

# Factors for emergence of dominant caste

- ① Numerical strength.
- ① Universalisation of modern education.
- ① Democratic decentralisation of power through P.R.I.s.

- ⊙ Land Reforms, Green revolution, Commercialisation of agriculture
- ⊙ Reservation policy and so on.

### Importance

- ⊙ Dominant caste acts as reference model to other caste and it leads to sanctification
- ⊙ Acts as a status group in rural India.
- ⊙ Custodian, protector and watchdog of culture
- ⊙ Helps us to understand power equations, power exercisers and power holder in regions.
- ⊙ Acts as arbitrators of justice by adjudicating the cases
- ⊙ Helps us to understand caste mobility in rigid, hierarchical system

1. (d) "The Soil grows caste, the machine makes class." In the context of this statement discuss the relationship between caste and class.

→ The changing nexus b/w Caste and class helps us to understand evolution of Indian society.

caste is the PNA of Indian civilisation. It is closed, rigid hierarchical system with the principle of purity and pollution centrality to it.

class is western concept introduced by Max Weber and defined as a form of stratification based on control over means of production, market skills possessed, unequal economic rewards from market.

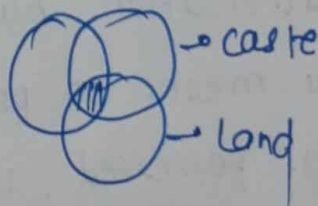
Michael Young has said that soil grows caste and

machine grows class. Thus, caste is rural phenomena while class is urban phenomena.

Louis Dumont says that caste and class stands ideologically opposite to each other. In his "Homo Hierarchicus" says caste is peculiar to Indian society based on ascription while western society is based on class (Homo-EQUALIS)

Daniel Thorner established a caste-class nexus existed in Indian society.

class ~~caste~~  
 Malik - upper caste  
 Kisan - middle caste  
 Mazdoor - lower caste.



Therefore, caste and class dimensions are changing over a period of time.

1. (e) Discuss the significance of Arya Samaj and Ramakrishna mission as reform movements in India.

→ Arya Samaj and Ramakrishna mission are watershed socio-religious reforms during colonial rule due to impact of western liberal ideas, thoughts, values, culture

Arya Samaj

Ramchandran Saraswati

started Arya Samaj movement in 1875. His vision of India included casteless and classless society, united India (religiously, socially, nationally), India free from colonial rule with Aryan religion being common religion of all.

He gave a slogan of "Go back to vedas" which means revival of vedic learning and vedic purity of religion. He

accepted modernity and displayed patriotic attitude to national problems

- ⊙ Accepted chaturvarna system based ~~Indian~~ individual talents, merits
- ⊙ Opposed caste system, idolatry, polytheism and fixed marriage age girls (16) and boys (25).
- ⊙ Took initiative in promoting education
- ⊙ undertook social services during natural calamities

### Rambhadracharya Mission

Based on teachings of Rambhadracharya paramhansa which was later continued by swami vivekananda

- ⊙ Emphasised on spread of message of vedanta.
- ⊙ Salvation through renunciation, meditation
- ⊙ Believed in fundamental oneness of all religions and promoted secularism.

2. (a) The hallmark of Srinivas perspective on Indian society was to break out from confines of textual authority. In this context critically analyse the structural-functionalist perspective in the analysis of Indian Society. 20

→ MN Srinivas occupies pre-eminent place in Indi 1960s generalisation sociologists and celebrated for giving sociology of nativity

Being highly influenced by A.R. Radcliffe Brown and Evans Pritchard, MN Srinivas has borrowed structural functionalism perspective from former while anthropological field studies from latter.

The limitations posed by book view used by colonial scholars and Indology school pioneered by G.S. Ghurye led to departure from book view to field view. which shifted Indian sociology

from nowhere to the stage of maturity.

### Basic Tenets of Structural Functionalism

- ① Emphasised on study of social structure, social groups and pattern of social relationships  
eg. Family, kinship, caste system.
- ② Being functionalist, it argued that all social institutions are interdependent and interconnected with each other ensuring functional unity.
- ③ Developed a tradition of macro sociological generalisation from micro anthropological topics.
- ④ conducting comparative understanding of social institutions.
- ⑤ Helps to break view of timeless and unchanging view of Indian.

society and brought dynamism to sociological studies.

- ① Confined to field view to study actual social reality and dynamism of Indian society.

### Masriovale

He conducted field study of Coorg and Rampura village to understand dynamics of Indian villages.

### Tripathi on villages

Reverted colonial understanding of Indian villages as self sufficient, little republics, monolithic, Anomistic. He says inter-village solidarity is present among villages. It is manifested through.

- weekly village market
- inter-village services
- village exogamy in marriage.

Caste system

In his "Dominant Caste and other Essays", Pradipal defined dominant caste as caste having economic & political power & fairly higher position in hierarchy.

In his study of Gurga village, he introduced a concept of sanskritisation. He defined sanskritisation as process through which lower caste tribe or any social group immitate customs, rituals, ideology of twin born caste.

Thus, actual field study helped to understand dynamics of caste system.

Nevertheless, Mr Pradipal is criticised for his Brahminical, Hindu view of Indian society.

2. (b) Louis Dumont treats caste as having brahminic superiority and sanskritic exclusivity in contrast to Andre Beteille who considers it as an objective reality. Discuss. 20

→ Caste system is cornerstone  
of Indian society existed since  
the beginning of Indian civilisation

Louis Dumont

Louis Dumont in his  
"Homo Hierarchicus: Caste system  
and its implications" says that  
caste is closed, rigid, hierarchical  
system with the principle of  
purity and pollution centrality to it.

As a result of these, Brahmins  
are placed at top and considered  
as pure while untouchables as  
impure.

He combined macro persp  
of Ghurye's ideology and micro  
persp of MN Prasad and used

Culturo-Structural approach by  
Combining text with context.

Being highly influenced  
by Hegel's Idealism, he says  
caste is product of cultural  
ideology present in mind

He borrowed theoretical  
framework of Levi Strauss which  
calls for identification of binary  
opposites. He applied it to caste  
system in form of principle of  
purity and pollution

Being highly influenced  
by Bouglieu's cultural explanation  
of caste system, Dumont says  
that caste as division of labour  
has ritual expression and cultural  
basis than economic arrangements

He further says every  
caste determines their position

in proximity to position of Brahmins  
and every caste maintains its  
own boundary.

∴ caste hierarchy is  
ritual hierarchy is pure hierarchy  
with Brahminic superiority and  
sanskritic exclusivity

### Andre Beteille

Andre Beteille in his  
study of Tripuram village, Tanjore  
used trinitarian model of Weber  
and established caste, class and  
power nexus in Indian society

He says that reality  
is vast, unorganised, dichotomous  
and chaotic. Thus, social reality  
can't be studied from standpoint  
of caste perspective because

political and economic inequality is reproduced from caste system only.

There are multiple forms of hierarchies like

- caste → Based on Ascription
- class → unequal wealth, means of production
- power → unequal access to power & political relationships.

The accumulative privileges enjoyed by Brahmins got replaced with distributive privileges with backward class movements, modernisation.

Besides these, village is divided b/w 3 caste Brahmins (Iyers, Iyengars), Non-Brahmins and Adi-draavidians. Thus, there is hierarchy between & division within caste.

Thus, both Pomona & Beville deepened understanding of Caste system.

2. (c) Village occupies an important place in the social and cultural landscape of contemporary India. In context discuss the Importance of village studies. 10

→ Village studies referred as a field study of rural area. It is considered as departure from book view to overcome a indological and colonial understanding of Indian villages.

### Importance

- ① Ranbir Singh says villages are microcosm of Indian society where soul of India lives and represents the cultural civilisation of India.
- ② Newly independent India needed to frame developmental policy based on social, cultural, economical and political life of rural India.

- ① Helps to understand, analyse the impact of developmental policies agrarian reforms introduced in villages  
eg. Land reforms, Green revolution, poverty alleviation.
- ② Helps to study actual social reality and understand dynamism of Indian society.  
eg. M. Srinivas in his study of Coorg and Rampura village introduced a concept of dominant caste and Sanskritisation to understand caste dynamism.
- ③ Helps to understand social structure, social groups and network of social relationships in villages  
eg. Irawati Karve → kinship system  
I. P. Desai → family system  
Andre Betelle → caste system (Sripuram village)  
D. C. Pube → Shamirpet village study

3. (a) Indian society, through its long historical process of growth, presents a picture of a vast mosaic of culture held together by religion, values and norms of Hinduism. Discuss this statement in the context of Indological perspective of Govind Sadashiv Ghurye. 20

→ Govind Sadashiv Ghurye is considered as a doyen of Indian sociology and father of modern Indology approach to study Indian society.

Indology is referred as a branch of social science dealing with interpretation of ancient texts and linguistic studies to understand Indian society.

It includes interpretation of texts like legal and ancient historical documents, religious scriptures like Vedas, Upanishads, Puranas, manuscripts, manuscripts & even archaeological evidences. Therefore, it is often referred as book view or textual view.

Ghurye on culture

Culture is central to understanding of Indian society. He emphasized to make sense of Indian society through the lens of Indian culture and lays emphasis on uniqueness and greatness of Indian culture.

According to Ghurye, Indian society is Hindu society with Hinduism at its centre and Brahmical ideas and values at its core. However, Hinduism is not a religion but a cultural tradition that involved an amalgamation of local tradition.

Triad of essential Hindu values

© Gods - Brahma, Vishnu, Mahesh.

- ① Purushartha - Artha, Kama, Dharma, Moksha.
- ② Ashrama - Brahmacharya, Grihastha, Vanaprastha & Sanyasa.
- ③ Virtues - Dharma, Karma, Danda.
- ④ Attributes - Mana, Buddhi, Ahankar.

### ① Ghurye on Religion

The pro-Hindu stance of Ghurye regarded both Hindus & Muslims as distinct groups and little possibility of give and take.

He argued that Muslim invasion led to destruction of Hindu culture which was source of cultural unity earlier. They stopped patronizing Brahmins which in turn stopped the spread of cultural values. The Sanskrit language got replaced with Persian.

and temples by mosque. Besides these, demolition of Hindu temples, forced conversion, interfaith marriages further damaged Hindu culture.

The Great partition of India was outcome of dialectics of culture.

### Criticism

- ① Arm chair theory with lack of empirical evidence.
- ② Criticised for culture bound, myopic, textual and overemphasised Hindu & Brahminical view of society.
- ③ Ignored muslim contributions to Indian society and failed to recognise cultural pluralism due to entry of Islam culture.
- ④ Authenticity of book view is questionable and compromised the objectivity to research.

3. (b) Caste politics in the sense of identity and vote politics constricts democracy, communal politics endangers it. Critically examine. 20

→ Caste is PNA of Indian civilisation. It is closed, rigid and hierarchical system with principle of purity and pollution centrality to it.

### # Caste politics

Ideologically, Caste and liberal democracy stands exactly opposite to each other. On one hand, Caste system preaches inequality, hierarchy, socio-economic and political exclusion based on ascription.

On other hand, liberal democracy preaches liberty, equality, fraternity, rule of law.

Individual freedom and social inclusion of all sections of society to establish egalitarian society and extract equal fruits of developmental process.

The rise of caste based political can be traced back to its roots to colonial legacy. Various political party, associations were formed to further regional caste interests and undergo caste consolidation

eg. Republican party of India (RPI) by Pt. B.R. Ambedkar.

- Justice party - T.M. Parry, C.N. Mudaliyar, P. Thyagraja Shetty.
- Prajida Kazakam - C.N. Annadurai.

Even after India's independence,  
Caste based politics gained momentum  
due to universal adult franchise.

Reservation policy, democratic decentralisation  
of power, Rise of vote bank  
politics after Mandal Commission  
reports and rise of dalit factor  
after formation of BSP by Mayawati

Thus, Caste based politics  
constructs democracy as it  
defines main developmental  
agenda and elections are fought  
won on the basis of Caste based  
equations.

Political party put forward  
Caste members to win elections  
and enjoy power <sup>rather</sup> than checking  
merit, capability of an particular  
individual.

Communal riots are outcome of vested political interests as per Rajeev Bhargava as it leads to religious based polarisation of society which strengthens one's affiliation with particular religion.

Communalism, religious fundamentalism harms the basic structure of Indian democracy i.e. secularism

Caste based pressure groups are formed to further their sectional, narrow minded caste interests. eg. Bhim Army, Ranvir sena, Diamond ring, Sanatan Pharma Sabha

one caste, religion is pitted against other leading to caste based conflicts to win elections through undemocratic means.

3. (c) Discuss the role of social reform movements in preparing the background of Indian nationalism. 10

Social Reforms movements played key role in preparing the background of Indian nationalism.

### Role

- ① weaker section involvement in India's freedom struggle movement increased due to movements against Casteism and Brahminical supremacy  
eg. Satyagrahadar Samas, self respect movement, NPP movement, Temple entry movement and so on.
- ② Emphasis on spread of western education in both western & vernacular coupled with women upliftment led to national integration.  
eg. M.G. Ranade, Ganesh Agarkar formed Poojan education society, vidyavagar

helped to form Bethune society.

- ① Reforms like Abolition of Sati, child marriages, widow remarriages, women's education etc. has increased women participation in national freedom struggle movements. eg, sarojini naidu, Aruna Asaf Ali, pandita Ramabai Ranade, Ramabai Saraswati, savitribai phule.
- ② Revival of past culture and heritage of India led to boost among Indians.
- ③ Bal Gangadhar Tilak started Ganesh and Shivaji festival for the revival of Indian culture & develop national consciousness.

### Limitations

- ① narrow social base
- ② failed to reach rural India.
- ③ failure to eradicate Caste and untouchability practice.

5. Write a short note on each of the following in not more than 150 words.  
10 x 5 = 50

(a) To what extent rise of communalism in India can be traced to colonial presence in India?

Ram Ahuja defined communalism as antagonism practiced by the members of one community against the other.

It is an ideology which means developing strong commitments with one's own community.

Rise of Communalism

① Rise of communalism can be traced back to colonial legacy through divide and rule policy to weaken the national freedom struggle movement.

eg. → Bengal partition 1905  
→ separate electorate to Muslims

- by Govt of India Act 1909.
- Communal award, 1932 which provided separate electorate to minorities
  - policy of appeasement towards Muslims
  - ① Hindu nationalism propounded to promote Hindu interests. eg. All India Hindu Mahalabha. RSS formed Tilak used Ganesh & Shivaji festival

### Other factors

- ① Economic backwardness as they were not properly reaped benefits of western education, and not adequately represented in govt jobs.
- ① psychological insecurity as Hindu majority believe Muslims as extremists and fanatical.
- ① Role of media to further communal tension.

5. (b) 'Secularism' has remained weak ideology in India. Critically examine.

→ Supreme court in A.R. Bommai judgement says that secularism is basic structure and cornerstone of Indian democracy.

secularism of India rests on doctrine of "sarva dharma sambhava" as propounded by Mahatma Gandhi which equal respects to all religions and ensure peaceful co-existence of all religions.

# Secularism: weak ideology

⊙ secularism is still an elusive concept in India because people identify a lot with religion & ready to even die for it. Thus, religion lives in hearts of Indians and flows through body just like blood.

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∴ India is country which breathes religion yet Constitutionally secular.

① T.N Madan says that still religion dictates food, language, dressing style. . . eg. sacred thread by Brahmins, Burqa, Hijab by muslims.

② Communalism, and incidences of mob lynching has provided threats to Indian secularism. eg. Godhra, Kandhamal, 2001-02 riots in Delhi.

③ Incidences of Honor killing due to interfaith marriages.

④ Forced conversion activities

⑤ Campaign against Love Jihad and Ghar Wapasi campaign has communal tendency.

⑥ Thus, silent revolution needed to strengthen the roots of secularism in Indian society.

5. (c) Wages for housework is an idea whose time has come. Evaluate in context of sexual division of labour in Indian society.

Sexual division of labour is defined as differentiation of gender roles based on sexual orientation.

Ann Oakley is her "Housewife" says that sex is biological concept while gender is socio-cultural ~~either~~ concept. Thus, sexual division of labour is perpetuated which has deep roots in patriarchy based on idea of masculinity and femininity. It is perpetuated through socialisation where male is termed as breadwinner and women as raising of children and household chores.

As a result, women are mostly engaged in unpaid, unrecognized, non-rewarded domestic work.

This has resulted in economic dependency of women on male counterparts and lack of decision making power

f. Time has come to the idea of wages for housework.

- It will ensure rights of unpaid workers and gain financial independency
- Step towards gender equality to recognise the unpaid domestic work
- Lead to women empowerment and will help to overcome from feminisation of poverty and trigger for intergenerational virtuous cycle
- Recognising an extremely intimate form of labour, that has proved keeping unit of family intact & functional.

5. (d) "Family is an imagination while household is a reality". Discuss.

Household is new dimension to family system arising in wake of modernisation, urbanisation, industrialisation, globalisation and so on.

G.P. Murdock in his "Social Structure" defined family system as social group characterized by common residence, economic co-operation, reproduction and socially approved sexual relationship b/w opposite sexes.

A.M. Shah in his "Household Dimension of Family System" defined household as strictly residential and commensal group.

Household (ghar) is defined as residential and domestic unit where one or more persons living

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Don't write anything in the margin (for notes & pages are forank)

together under same roof & eating food cooked in same kitchen.

Household	Family
<ul style="list-style-type: none"> <li>① Mortar and dwelling unit</li> <li>② Commensality is core feature</li> <li>③ Stay of members is temporary</li> <li>④ Residence of choice as one can choose a member of household</li> <li>⑤ Friendship is more important</li> <li>⑥ No liability towards other members</li> </ul> <p style="text-align: center;">∴ Family is an imagination while household is an reality</p>	<ul style="list-style-type: none"> <li>① Fundamental social unit of society</li> <li>② Emotional attachment is core feature</li> <li>③ Stay of members is permanent</li> <li>④ Residence of compulsion where members can't be chosen</li> <li>⑤ Kinship is more important</li> <li>⑥ <del>the</del> social, economic, emotional liability toward other.</li> </ul>

5. (e) Muslims as a social-religious group have gradually been pushed to the periphery of development. Discuss the reasons responsible for backwardness of Muslims in India.

As per Sachar Committee and various other committee reports, Muslim minority suffers from socio, economic and political backwardness in Indian society.

### Reasons

#### ① Educational Backwardness.

- Adopted Madrassa education based on religious values and failed to modernise it.
- Urdu language is largely missing.
- As per Islam, co-education is not allowed. Hence, it has resulted in high dropouts of Muslim girls.
- Only 2% of Muslim population has undertaken post graduation.

### ① Economic Backwardness

- closure of traditional occupations with advent of 1990s economic reforms (LPG) which included garment, Handloom industry, Leather making and so on.
- paces socio and economic boycott in various areas of Gujarat, Chattisgarh.
- poor representation in govt jobs like bureaucracy, police, armed forces.

### ② Physical and Psychological Insecurity

- As it is minority group, it suffers from psychological insecurity due to untimely of Great partition of India, communal riots, mob lynchings.
- Recent Hijab row in Coimbatore, Bullbar app controversy further leads to forced socio-economic exclusion of Muslims.

6. (a) Idea of middle class is often highly romanticised as an outcome of liberal democracy, a vibrant capitalist economy and individual freedom. Critically examine. 20

Middle class is defined as a intermediary class that structurally lies between property owning upper class and lower working class.

Middle class is a western concept introduced by Max Weber as he believed that there will be swell of middle class as capitalism advances and it will lead to reduction of poverty.

As per current estimates, there are roughly 100 to 250 million middle class in India and it is projected to be 400 million by 2030.

prior to colonial period, Jatmani system was practiced.

It was reciprocal economic exchange system b/w Jajmans (upper caste) and Kamins (lower caste). Thus, class dimension was overshadowed by caste dimension in Indian society.

The middle class was outcome of westernisation during colonial period

Rudra Pott says that British wanted to create a group of intelligentsia who would be Indian in blood and colour but western in thought, ideas and culture. They will be loyal to British regime and support their rule.

Therefore, Capitalism induced industrialisation, westernisation induced modern western education, army, police, bureaucracy system.

Judiciary system has led to emergence of middle class in India.

Independent India.

Newly independent India with liberal, vibrant democracy and socialist agenda of govt led to swell of middle class and emergence of new middle class.

⊕ Reasons

- ⊙ PM Nehru says industries are modern day temples hence, rapid industrialisation was introduced through Mahalanobis plan.
- ⊙ Universalisation of modern education.
- ⊙ Reservation policy
- ⊙ Democratic decentralisation of power through P.R.I.
- ⊙ Rural development programmes like land reforms, Community dev. prog., poverty alleviation program.

Don't  
anything  
marks  
get your  
age or rank.

## Post LPG

Liberalisation, privatisation  
and Globalisation reforms introduced  
are considered as a watershed  
moment in India's economy which  
further nurtured middle class.

### Reasons

- ⊙ occupational diversification.
- ⊙ service sector boom which led  
to development of corporate world.
- ⊙ emergence of knowledge economy  
as primacy is given to meritocracy.
- ⊙ separation of management and  
ownership.

In a nutshell, middle class  
in India developed as a result of  
liberal democracy, a vibrant capitalist  
economy, individual freedom which  
includes teachers, lawyers, doctors, engineers,  
journalists, small entrepreneurs etc.

6. (b) Land reforms are not only necessary to boost agricultural production but also to reduce far-entrenched poverty from deeper pockets of India. Discuss. 20

→ Land Reforms was outcome of historical injustice done to agrarian economy by oppressive colonial rule.

British regime driven by economic zeal and imperialistic ideology introduced 3 land tenure system namely - Zamindari, Ryotwari and Mahalwari system. It has resulted in mass poverty, rural indebtedness, food insecurity, hunger malnutrition, marginalisation, exploitation and deprivation of peasants, tenants and so on.

It resulted in backwardness and stagnation of agrarian economy.

As a result, newly

Independent India driven by socialist agenda introduced land reforms to correct historical injustice and achieve following objectives.

- ① Modernisation of Indian agriculture
- ② To improve the productivity of land and efficiency of Indian agriculture.
- ③ To ensure food security and reduce malnutrition, hunger
- ④ To reduce far entrenched poverty from deeper pockets of India.
- ⑤ Remove Indian agriculture from colonial backwardness and stagnation.

### Land Reforms

- ① Abolition of Zamindari system which includes abolition of zamindars (intermediaries) and rent payment system.

- ① Tenancy Reforms introduced for security of tenure, fair rent under Rent Regulation Act
- ② Land Ceiling Act for equitable land distribution among all peasants, tenants, landless laborers and so on.

### # positive outcome

- ① Nearly 20 mn tenants, peasants, landless laborers become landholders and nearly 6 mn ha land was distributed among them. The most of beneficiaries include SC, ST
- ② Tenancy reforms got succeed in Kerala and West Bengal
- ③ Helped to reduce poverty and leading to socio-economic empowerment of lower sections of production.

⊙ Land reforms and later Green revolution has ensured food security to India and boost agricultural production which in turn made India a food basket of world

### Negative

- ⊙ Though reforms were good on paper it was bad at its implementation. Hence, it achieved a limited success.
- ⊙ Lack of political will, nexus with politicians, bureaucrats, landowners, corruption, bribery, long delays in judicial process has defeated the purpose.
- ⊙ Failed to improve agricultural efficiency as it was not supported by agricultural credit, inputs like quality seeds, fertilisers, etc.

6. (c) "Untouchability has often been termed as the inhuman Institution of Indian Society". In this context, discuss the social problems of untouchability from different perspectives. 10

Untouchability is the most inhuman manifestation of caste system practiced in Indian society since centuries.

Untouchability not only referred as prohibition of physical contact and involves much broader set of social sanctions and civil, religious, social, economic disability.

### # Social problems of untouchability

- ⊙ Named as Ahut, Avarna, Palit, Haritan, scheduled caste but all are untouchables subjected to historical injustice, exploitation, marginalisation, dehumanisation.
- ⊙ Restrictions of commensality and

social interactions with upper caste

- ① Restrictions on marriage through caste endogamy to maintain the purity of blood.
- ② Restricted choice of occupation where untouchables engaged in menial jobs based on principle of purity and pollution.
- ③ Cruel and Religious disability and privileges to different caste.

Ambedkar is saviour of untouchables, greatest dalit leader

gave a call for complete annihilation of caste system to eradicate the ~~cast~~ untouchability

Gandhi being political revolutionary aimed to bring reforms in Hinduism (reformative approach) to eradicate untouchability by an act of atonement.