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SOCIOLOGY (TEST CODE : 1210)

Name of Candidate	SANYA CHHABRA		
Medium Hindi/Eng.	ENGLISH	Registration Number	399525
Center	DL	Date	16/8/18.

INDEX TABLE

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

Remarks:

Signature of Examiner

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. 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.

10×5 = 50

1. (a) Secularization of caste is essentially a modern phenomenon. Discuss.

Secularization, in general parlance, refers to reducing hold of religion in human activities.

In the context of caste, secularization is understood as a process whereby this institution is breaking itself away from shackles of ritual and religion.

Initially, caste developed as an institution hand in glove with religion. In fact, eminent sociologists, more specifically Indologists, trace the origin of caste from scriptures.

The 'Purushukta' theory found in Smritis stands as an example to it.

But it is evolving into a secular institution with modernization.

religious beliefs are being replaced by rationality.

Caste, in modern times, is acting as a pressure group making its voice heard. got Agitation, Patidar & Gujjar Agitation clearly reflect caste organisations with political interests.

Castes no longer limit themselves to ritual performance, occupational identification and religion; rather it has emerged as a group mobilizing masses. Rise of caste group based political parties, especially in UP, is a clear reflection.

Thus, from the shackles of caste & religion, caste has now expressed itself as a political, economic and social interest group in wake of modernisation.

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

Andre Beteille classified movements in India into two categories :-

↓
Reform Movements

↓
Reactionary Movements

Reform Movements aimed at improving the socio cultural scenario of Indian society.

Arya Samaj was a revivalist movement which harked back to golden past.

Indian society was essentially seen as a Hindu traditional society and by this movement.

Following were its contributions:-

- It aimed at preserving essential Hindu identity and thus started 'Shuddhi Movement'.

- It was against the mass proselytisation ambitions of Christians.

missionaries

- It aimed at 'going back to Vedas', thus freeing the ~~orthodox~~ religion off its orthodoxy.

Ramakrishna Mission was another such movement which aimed at social upliftment. It aimed to free Indian society from the inherent evils like sati, stigma on widow remarriage, caste orthodoxy etc.

These movements were first steps towards mobilizing people which later turned into nationalist movements.

Their greatest significance lies in the fact that they ushered in the social & cultural modernity.

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

VILLAGE STUDIES refer to the field studies which started in pre British era but gained prominence in 1940s-50s.

M.N. Srinivas was the pioneer of post independence field studies in India.

'The Remembered Village', the study of village Hampur where Srinivas spent around an year is one of the greatest contribution to the field of sociology.

'India's Villages' is another significant study in this respect.

FEATURES AND IMPORTANCE :-

a) Srinivas' studies challenged the dominant book view popularized by

Indologists.

b) He challenged the British administrative view of Indian villages.

Metcalf called the villages 'monolithic, atomistic and unchanging'. Such views were turned over by him.

c) Since these studies were field based i.e. employed participant observation and ethnographic analysis, they were closer to empirical reality.

d) He viewed villages as not being self sufficient as they practised village exogamy.

e) Caste, in Rampura, was dynamic and change & dynamism were evident.

His greatest achievement lies in the fact that he was the pioneer of village studies in India which later gave direction to development agenda.

1. (d) A.R Desai's understanding of Indian nationalism

A.R. Desai was a prominent Indian sociologist whose achievement stands apart for reviving the Marxist perspective in analysis of society.

In his seminal work, 'Relevance of Marxism in Analysis of Indian Society', Desai saw Indian nationalism as a handiwork of changed economic structure.

With the coming of Britishers, the relations of production had significantly altered giving rise to new modes of production.

from being a feudal society to increasingly capitalist; from jajmani system to new land revenue policies - there had been significant changes.

This gave rise to new economic classes; thereby paving way for conflict.

Moreover, with change in economic structure, different classes developed different kinds of grievances.

What bound them together was a common enemy i.e. the Britishers. This brought mobilized all classes and thus, arose, nationalist spirit.

Thus, Debi's view on Indian nationalism was a ~~cost~~ Marxist, critical view. He saw no cultural, educational or social causes of nationalism; rather attributed all changes to economic structure.

1. (e) Tribal revolts in colonial period

Tribal Revolts and Movements were constitute a significant part of Indian colonial history as they played a crucial role in denting the authority of the Empire.

British policy towards tribes had two elements

- a) Maintaining their isolation as they perceived a threat to their Empire, had they integrated.
- b) Reformist agenda i.e. 'white man's burden' to civilize the 'fallen'.

Both the elements were met with severe reactionary movements.

Santhal Revolt of 1856, Chaur Uprising of 1832, Kol and Ho Uprising of 182 were a reaction

against the proactive forest policy
of Britishers.

for economic gain, Britishers had
initiated state control over forests
(which existed till Forest Rights Act 2006),
thus hurting the emotional, cultural
and political relation the tribes
had with forests; as Mandelbaum
remarks.

Introduction of land revenue system,
proletarianisation tendencies, depriving
them of ownership rights were all
reacted against.

Though Britishers were successful
in crushing down these revolts,
they were significant in ~~our~~ Indian
nationalism in their own
peculiar way.

2. (a) GS Ghurye liberated the study of Indian society from the colonial biases and laid the true foundation of the discipline of sociology in India. Substantiate this statement. 20

G.S. Ghurye, the father of Modern Indology and sociology in India, was a pioneer in crystallizing sociology as a discipline in India.

His approach was Indological i.e. he had an evolutionary historical approach and used scriptures, ancient texts, archaeological evidences to trace features of Indian society.

And so did the Britishers. What differentiated him was his diffusionist approach accompanied by empirical understanding.

His study of caste system in India

views caste as a dynamic social institution. His text 'CASTE AND RACE IN INDIA' highlights the bits at the British understanding of caste as a problem.

He saw it as an integrative force in Indian society.

Glunye's views on tribes were linked to his views on caste. He saw them as 'Backward Hindus' as against British understanding of tribe-caste dichotomy. For him, it was a 'tribe-caste continuum'.

His view on village society was marked by simultaneous existence of 'order' and 'change'.

Order was reflected in institutions

like religion, caste, kinship etc. and change was represented by their dynamic interrelationship. This was against British understanding of villages as 'self sufficient' and 'unchanging'.

Thus, on all aspects, Ghurye challenged the colonial understanding of Indian society and solidified the discipline of sociology in India.

His role in establishment of Dept. of sociology, his Indological perspective which was modern (and not classical), his holistic understanding of village - make him a pioneer in Indian sociology and truly, a father of modern Indology.

2. (b) Discuss the role of social reform movements in preparing the background of Indian nationalism. 20

Social Reform Movements were a peculiar feature of 19th and 20th c. India which had multi dimensional impacts.

The impact of these movements in preparing the background of Indian nationalism ~~was~~ is most appreciable. Following are the contributions in this regard:-

a) MOBILIZATION OF MASSES → These movements brought people out of their homes and made them aware of British exploitation. Gandhi's movements were significant in this regard.

b) ERADICATION OF SOCIAL EVILS → Through movements like ban on Sati by Raja Ram Mohan Roy, widow remarriage by efforts of

Vidyasagar; women were empowered and became active participants in the struggle for freedom.

c) EDUCATION → Various schools were opened by social reformers. Girls' school at Poona by Savitri Bai Phule was an important development. This also added to the spark of nationalism in young minds.

d) GLORIFICATION OF GOLDEN PAST → Celebration of Shivaji Festival and Ganesh Festival by Ilak was an attempt to mobilize masses and take them back to golden days of pre British era.

e) MODERN VALUES → The social reforms, in most of the cases, were Western education. The

rational and scientific thought that was promoted sparked the demand for liberty and democracy in people.

Thus, social reform movements prepared background for Indian nationalism and had direct as well as indirect contribution in achievement of freedom.

Social reformers like Raja Ram Mohan Roy, Swami Vivekananda, Gandhi, Jyotiba Phule and movements like Arya Samaj, Ramakrishna Mission etc. played a historic role in both social reform and Indian nationalism.

Ghurye - ^{Backward, Hindus} Corastimms - Radcliffe Brown.

change - different - PG Bailey
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diff. levels
of assimilation

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कुछ ना लिखें)

2. (c) Analyse the changing nexus between caste and tribe.

10

Tribes in India are a heterogeneous group with linguistic diversity accompanied by geographical incongruity.

Caste, on the other hand, is considered as a universal Indian institution.

The nexus between caste and tribe is complex and the issue is convoluted.

Early classical sociologists viewed tribes and as an integral part of Hindu caste society. Different perspectives were:-

- Ghurye viewed them as 'Backward Hindus'
- Simhas saw lower rungs of caste hierarchy being open for tribes who could undergo upward mobility through 'Sanskritization'.

But this nexus is evolving. Current perspectives view caste and tribe as two distinct categories.

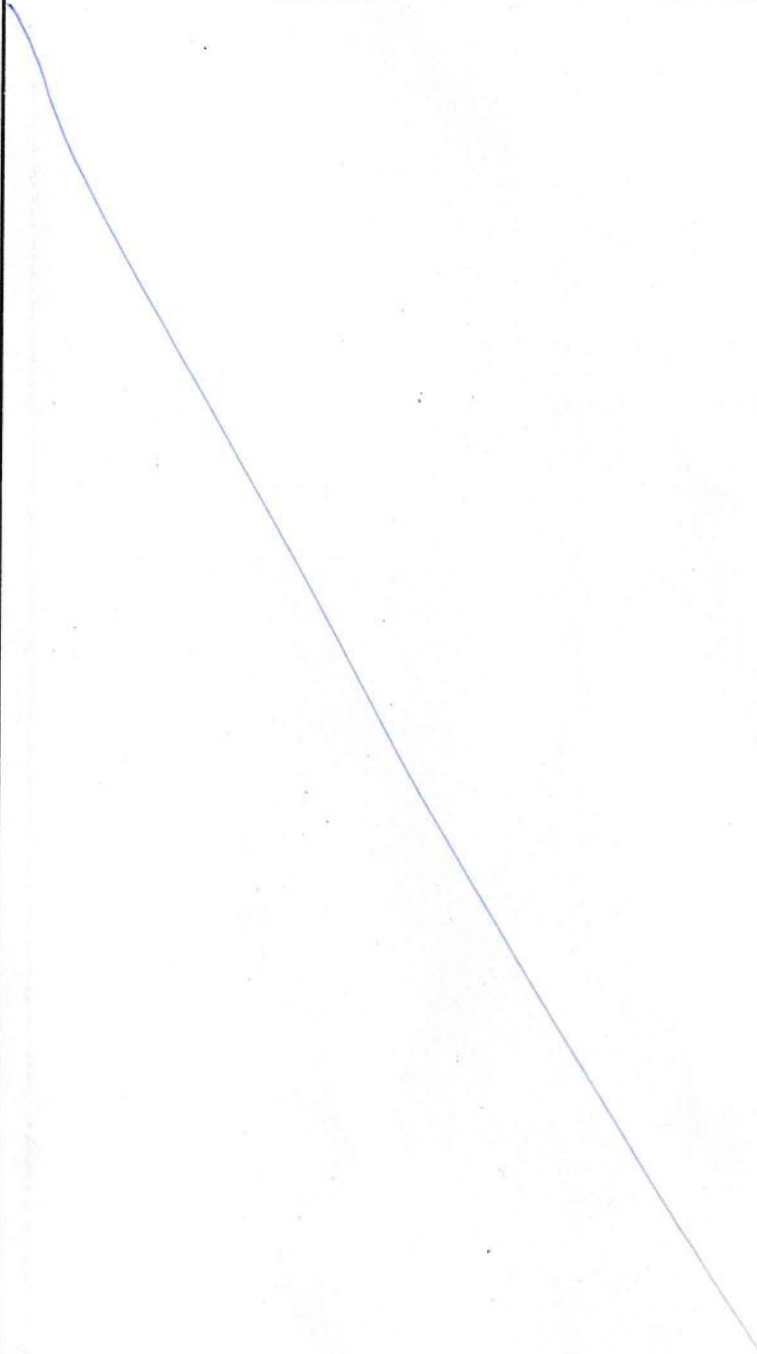
They do not have endogamy / exogamy rules as caste has; neither do they possess a hierarchical organisational structure.

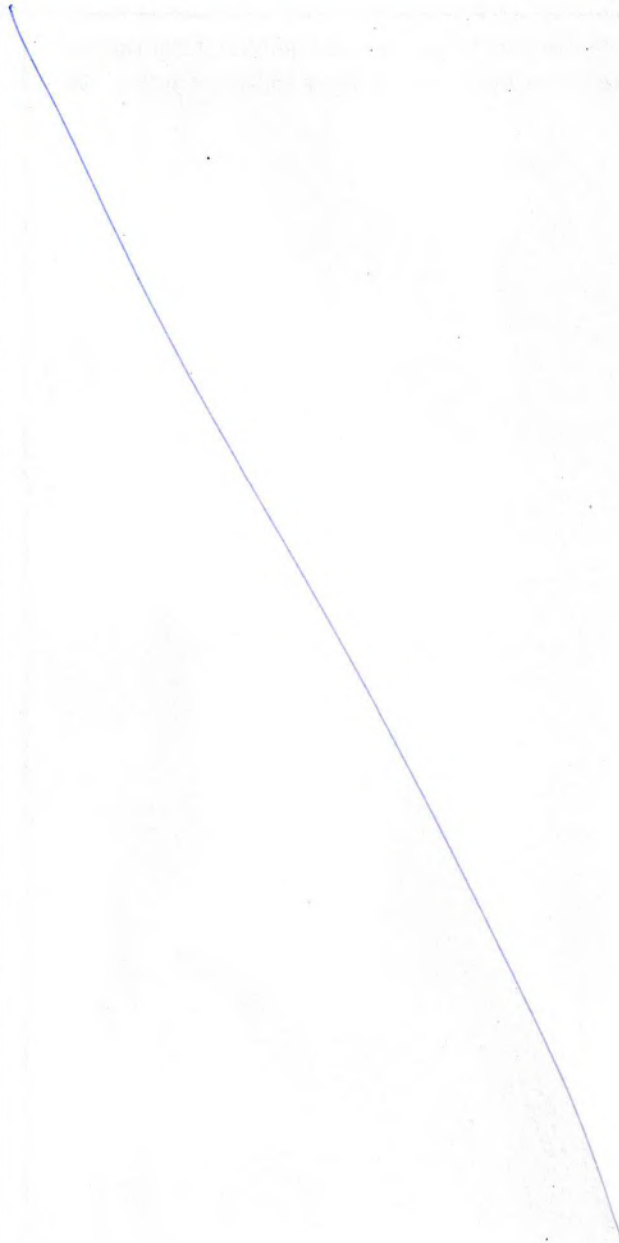
But it must be noticed that various Central Indian tribes like Bhils, Gonds are at a higher degree of assimilation than Great Nicobarese whose numbers are fast dwindling.

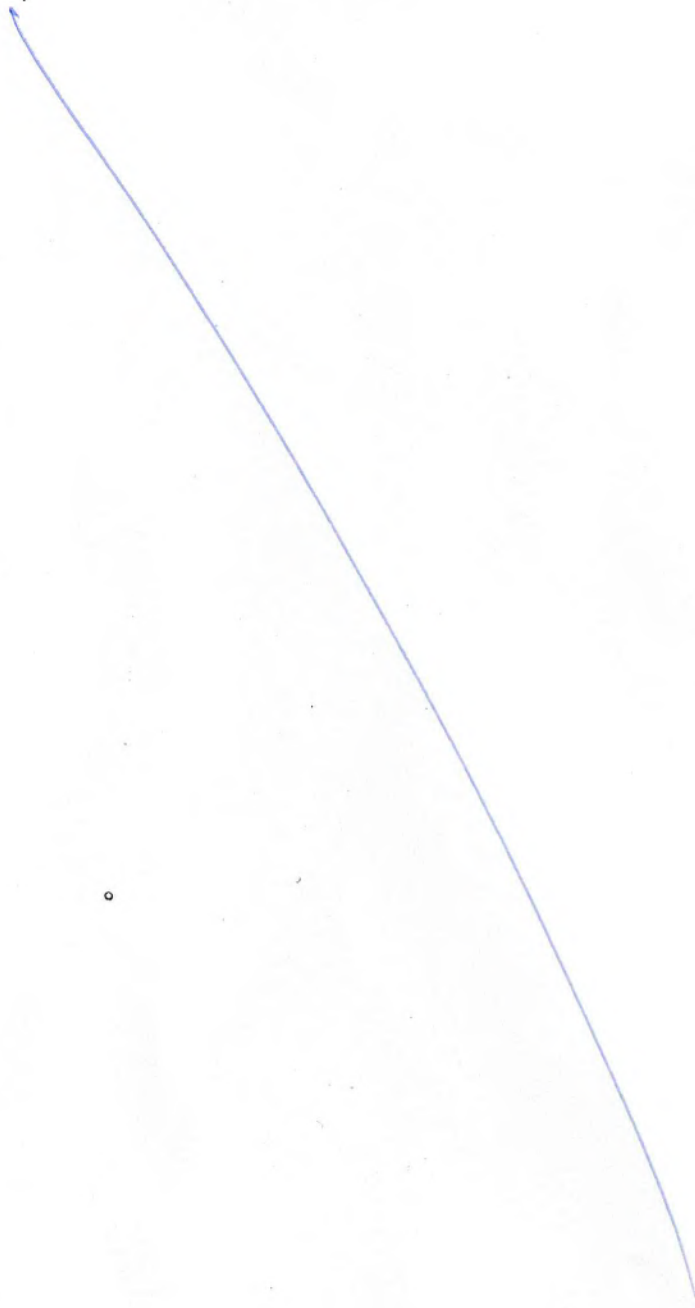
Moreover, tribes are emerging as a political group which castes are not per se.

Thus, the relation between caste and tribe is not only complex but ever evolving too.

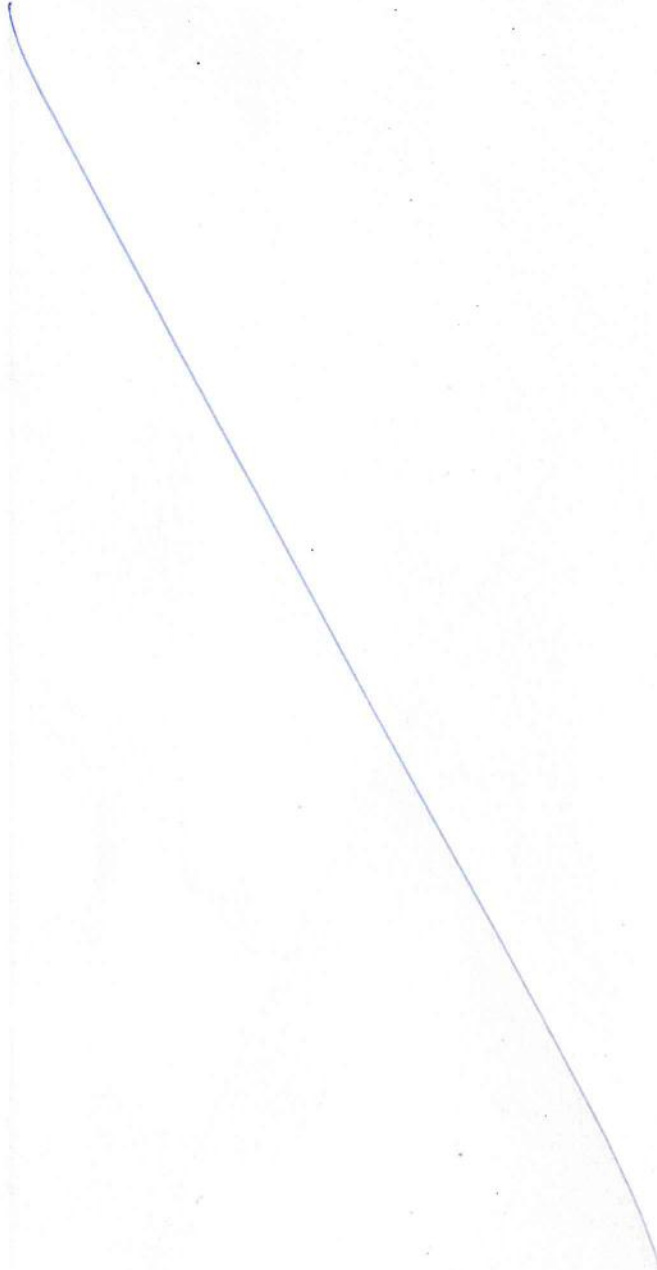
3. (a) Discuss the Louis Dumont's concept of purity and pollution. Comment on the suitability of applying these concept to the study of Indian society. 20







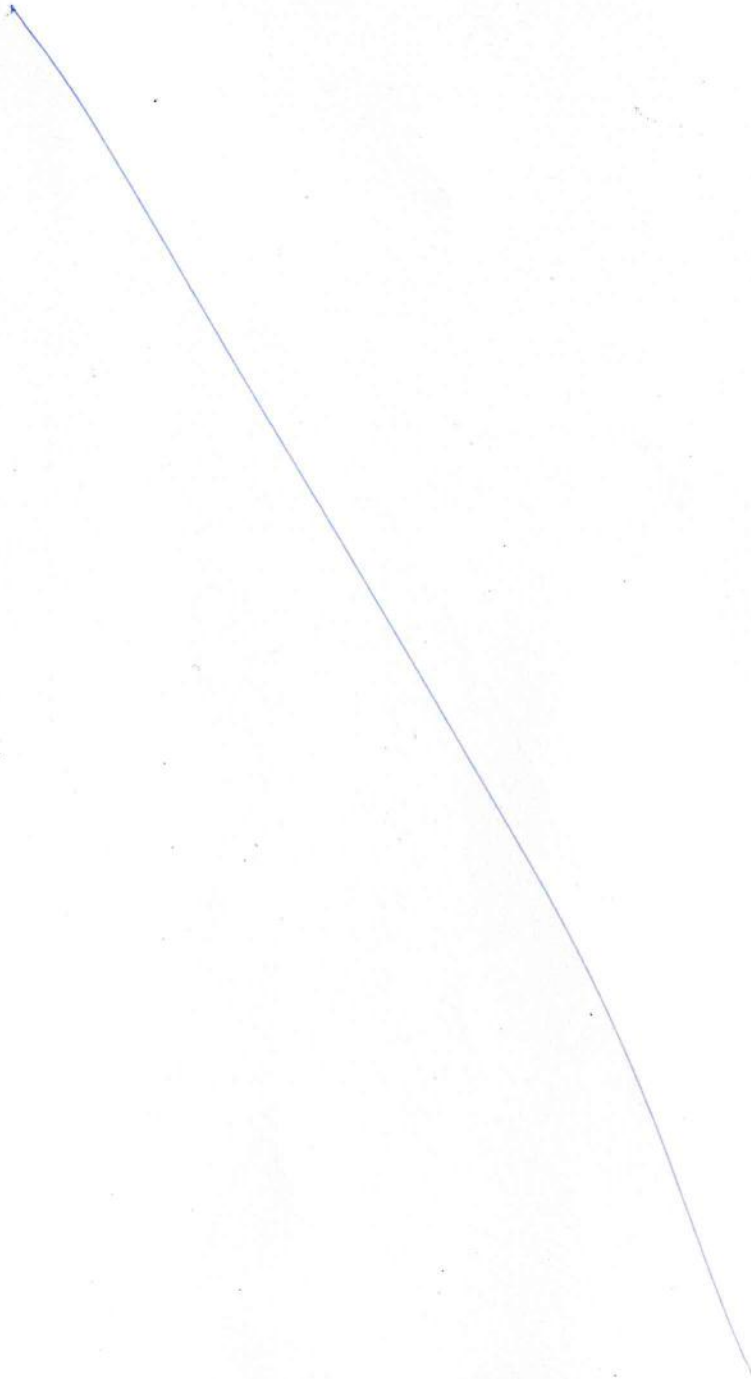
3. (b) "Customary agrarian relations are undergoing dynamic changes".
Analyse. 20



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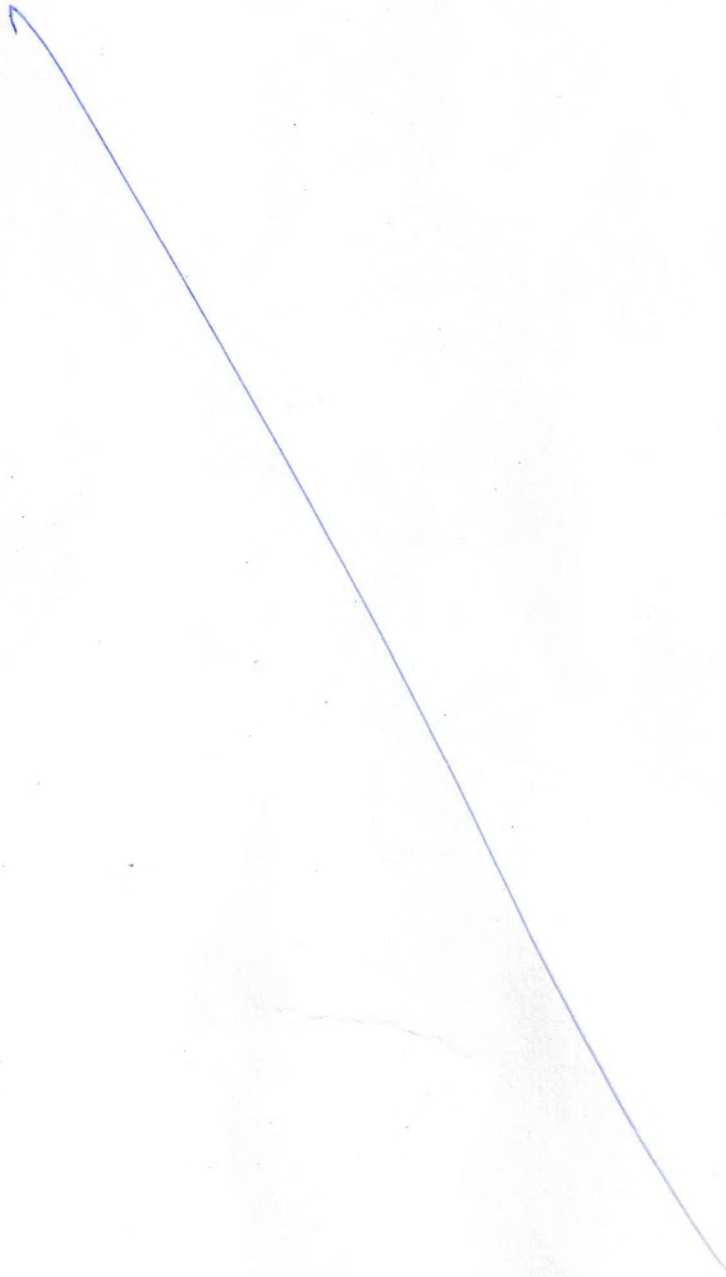


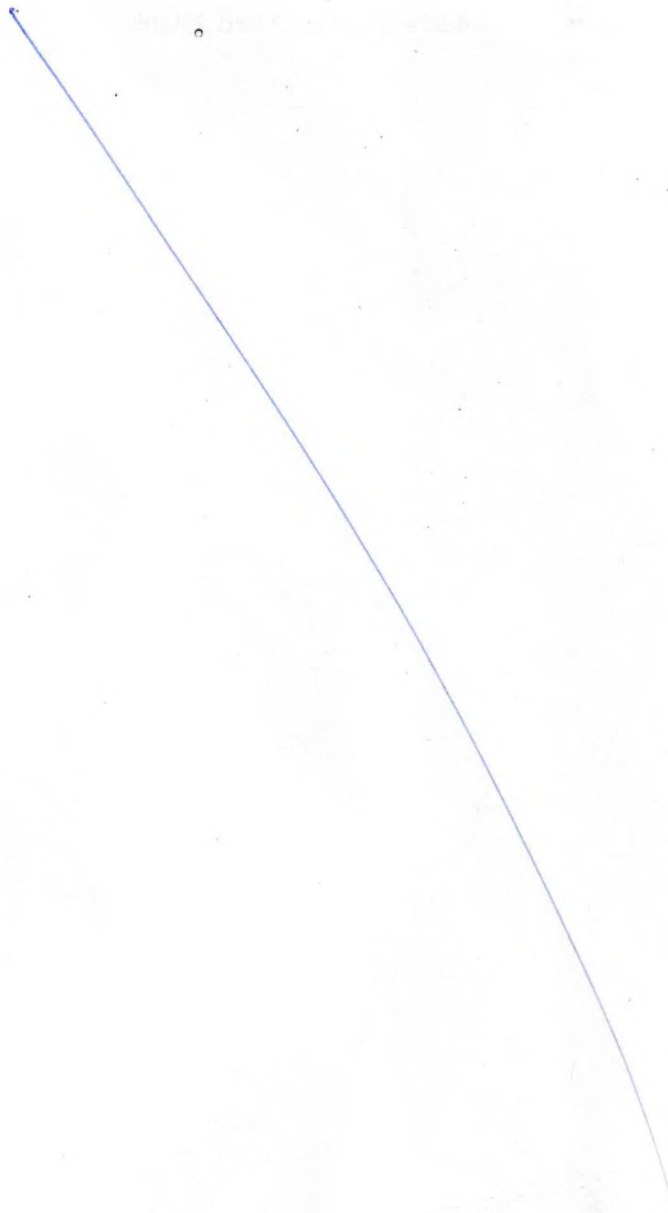


3. (c) "Indian agriculture has been the victim of its past success". In the context of the statement, discuss the social and economic implications of Green revolution. **10**

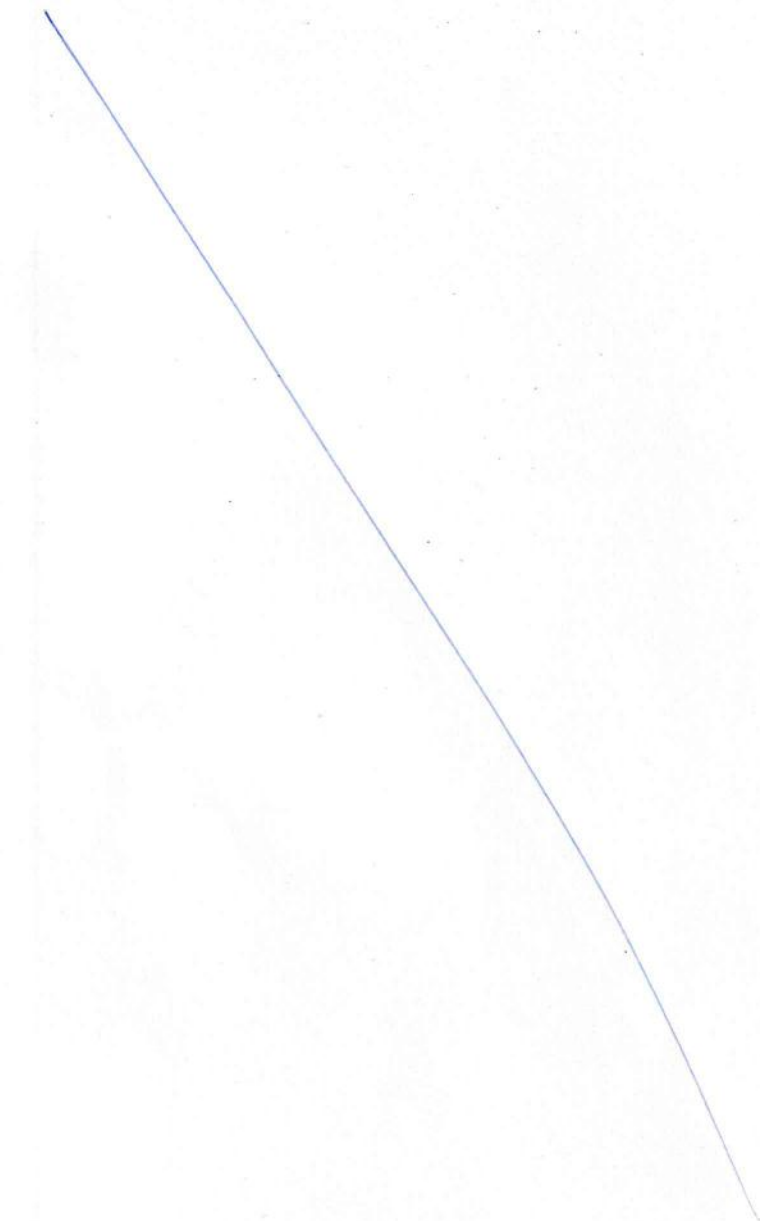


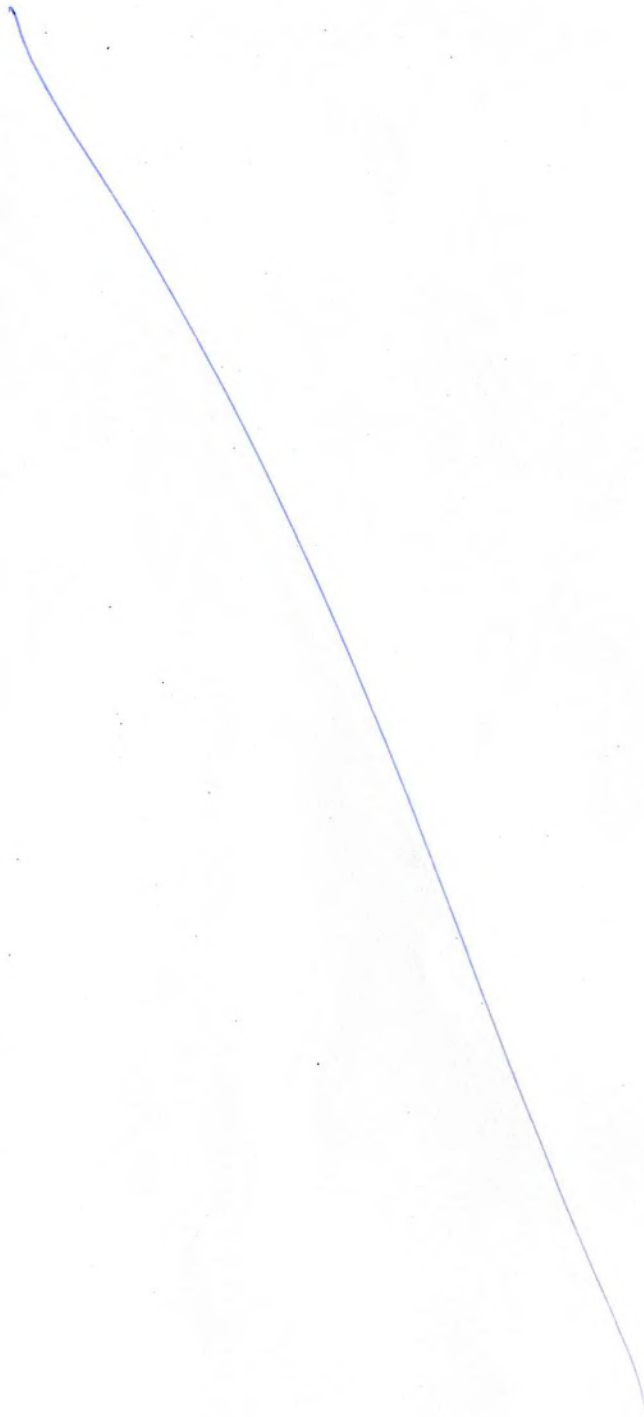
4. (a) Caste as a social reality is viewed differently by Gandhi and Ambedkar. Their perspectives diverge but meet at a common end. Discuss. **20**

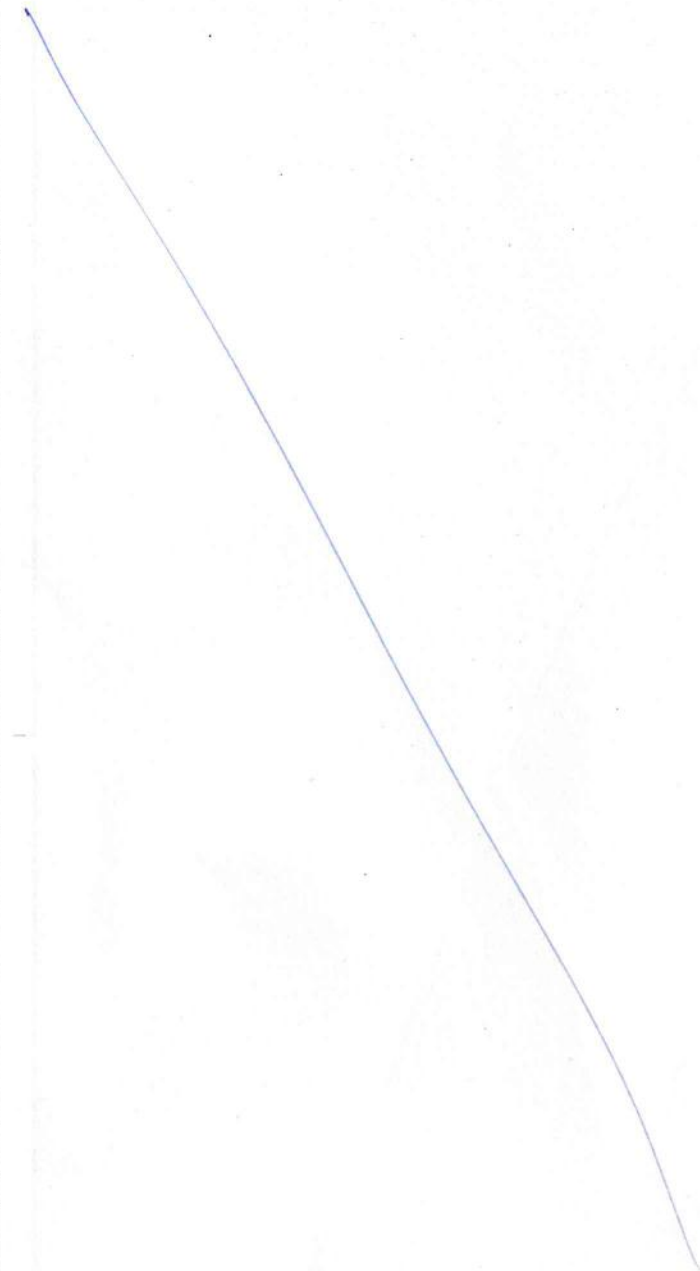




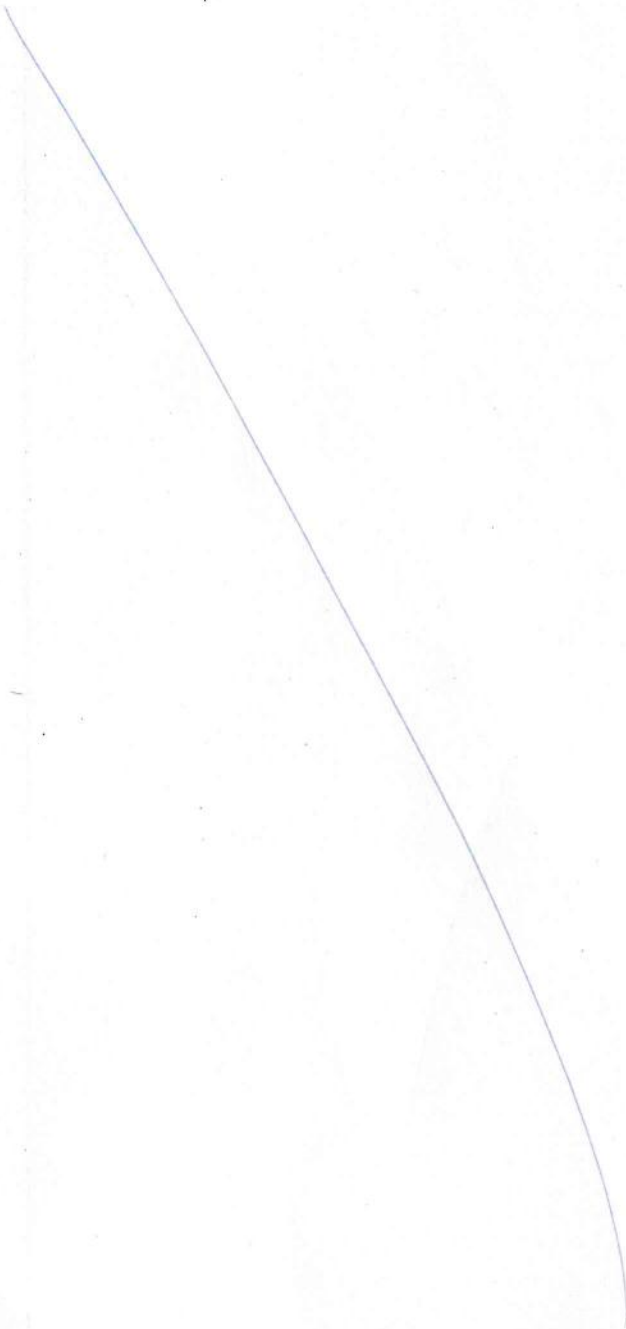
4. (b) "Yogendra Singh's contribution to the exploration and analysis of social change in India in general and cultural changes in the context of globalisation in particular is immense". Discuss. 20

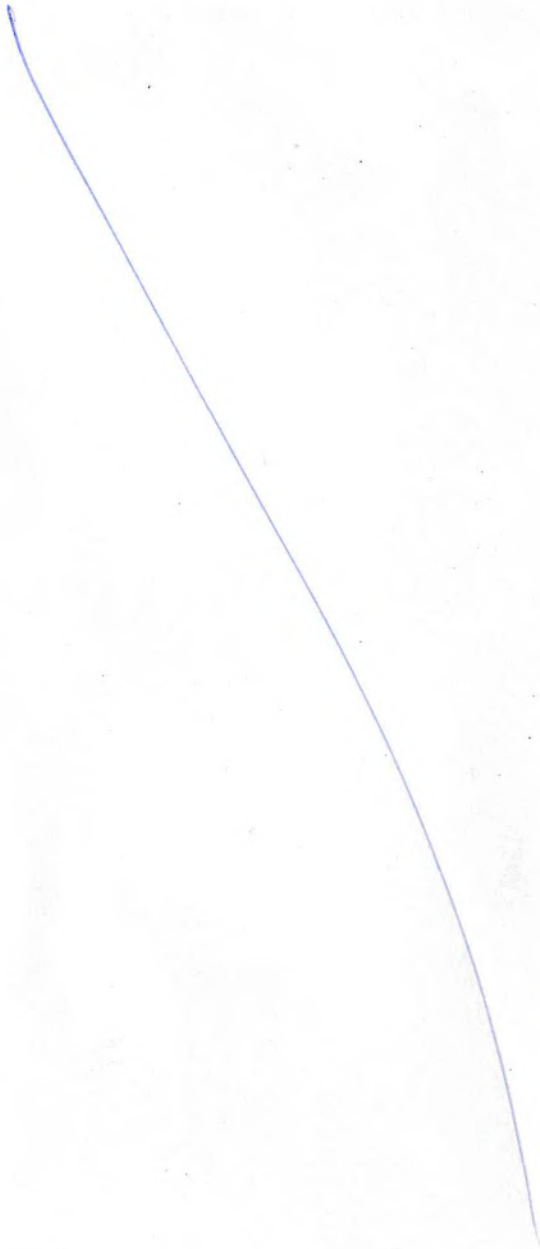






4. (c) Discuss Andre Beteille's account of the relationship between caste ,class and power as a change from symmetrical to asymmetrical one. 10





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

10×5 = 50

5. (a) "Patriarchy is a result of socialization". Comment

Patriarchy refers to dominance of a male member in all spheres, be it family, religion, kinship, work; in both manifest and latent forms.

Socialization plays an important role in perpetuating patriarchy.

"One is not born a man/woman; one is made", into someone rightly remarked.

This reflects the importance of socialization. From the early days, differentiation of toys impacts impressionable minds of children.

Kids seeing their mothers being dominated by fathers, lack of women in decision making in

financial matters, different
choice of subjects for study -
all inherently sow the seed
of gender discrimination.

Patriarchy begins at home. What
is surprising is that women
themselves perpetuate male
dominance by making boys
socializing boys differently from
girls.

Thus, socialization plays a significant
role in promoting patriarchy in
young minds.

5. (b) Family as an "agent of social control". Discuss

Family is an institution which gives sociological & sanction to biological ties.

It ~~has~~ plays many important functions in society; a major one being 'social control'.

Family has certain implicit and explicit rules/norms of conduct. Linked with them are notions of punishment and reward which discourage and encourage members from performing a certain act.

This punishment might be subtle or as harsh as ostracization.

Moreover, the behaviour of a young child is controlled through 'socialization'. Certain values are

imparted which help in social control.

For instance → By practicing certain endogamy / exogamy rules, families preserve caste boundaries in Hindu societies.

Social control is ^{thus} also reinforced by family through various ways. This makes family a functional unit in society and helps in maintaining structure intact, as Leinvas points out.

5. (c) Emergence of the working class

Working class, primarily, emerged in India as a result of industrialisation enforced during British rule.

while jute, cotton and sugar industries developed in early years of British rule; later period saw emergence of many other industries.

Labourers who were exploited in the feudal agrarian structure, shifted to industries which were centred around 'ports' and emerged as working class.

Anthony Giddens saw ^{emergence of} working class as a shift from feudal to industrial class structure.

A.R. Desai explained their emergence as a beginning of era of exploitation which would culminate into a revolution. He, in fact, called it 'permanent revolution', in Trotskyite terms.

Thus, emergence can majorly be attributed to industrial growth in India. Post independence, this working class has become better off due to social security through various legislations.

5. (d) Explain the reasons behind the growth of sects and cults in India.

Sects and Cults are the new development in religion in India

Of late, many sects and cults have emerged. This can be owed to various causes:-

a) Secularisation of religion

b) People are looking for rational solutions to this worldly problems which traditional religious institutions are unable to provide -

c) Means of communication like internet and television which has made mobilization easier -

d) Westernization and modernization

sects and cults in India are also, in some cases, rising because of gullibility of Indian masses due to illiteracy and impoverishment.

Though they provide an alternative to orthodox religious institutions which are traditional, they are also getting in the trap of orthodoxy.

5. (e) Examine the role of 'Middle class' in contemporary world.

Middle class, according to Anthony Giddens, is the one possessing technical and educational skills.

In general parlance, middle class is seen as the one between ruling authoritative class and the working class; bearing characteristic features of both.

ROLE :-

- a) Social movements
- b) Social Reforms through NGOs, P/Ls.
- c) Voice to muted poor
- d) Effective check on democracy
- e) Watchdog of liberal and secular ideals.

f) Darwinism of social change.

Thus, the role of middle class in contemporary world and India, in particular, is immense.

Rightly, they are the agents of social change and social activism.

6. (a) Critically analyse, to what extent contemporary Indian society is dominated by the 'nuclear family' structure. 20

The term 'nuclearisation' is a complex one and is understood differently by various sociologists.

While some like IP Desai and Andre Beteille do not see nuclearisation occurring, others like Bailey view it happening at a rapid pace.

With increasing urbanisation, modernization, seeping in of Western individualist values, higher education, increasing in marriage-able age of ~~young~~ youth, decline in authority of Karta, nuclearisation seems to be occurring at a rapid pace.

Migration, from rural to urban and from urban cities to metropolises, is another ~~for~~ cause of nuclearisation.

~~A study~~
Census 2011 ~~set~~ revealed that the
number of households is increasing
and the average number of
people in a household is diminishing.

But joint family structure is nowhere
seen to be diminishing.

IP Desai views jointness not in
terms of coexistence or coparcenary;
rather as a form of 'orientation'.
There might be different residences
but obligation fulfilment persists.

Andre Beteille also views jointness not in
structural but also cultural terms.

What is arising is 'modified
Extended families'.

To get a true picture of Indian society, contemporary sociologists are moving beyond the debate of nuclear-joint extremes.

They are analysing emerging forms of 'jointness'. Travati Karve also classifies various types of families which lie between nuclear & joint extreme.

Thus, it can be said that nuclearisation might be happening in structural terms but 'jointness' has not diminished, if seen from a cultural perspective.

Glueck rightly remarked :- Though the incidences of nuclear families are increasing, the joint families are not seen to be diminishing anytime in near future.

6. (b) Discuss the regional variations in kinship in North and South India with particular emphasis on rules of marriage. 20

Marriage is a universal social institution and is even termed as 'dharma' (duty) in Hinduism and 'sunnah' (obligation) in Muslim or religion, Islam.

India, being a pluralist and a multi cultural society, has witnessed immense regional variations in marriage rules as well.

Jawahar Karve, an eminent sociologist, has identified differences in North and South India in the context of marriage.

Following are the basis of variations:-

a) Endogamy / Exogamy Rules →

While in North India, caste endogamy, gotra exogamy and village exogamy are observed;

South India has more prevalence of village endogamy.

b) Cousin Marriages / Incest Taboo → While incest taboo is wider in North, South Indian culture permits cross ~~and~~ cousin marriages with certain exceptions and limitations.

c) Hypergamy → North India has higher incidences of hypergamy i.e. higher status of bride taker.

South Indian marriages are usually within the kin group. Thus, the question of hypergamy does not arise. Dumont calls it 'isogamy'.

d) Levirate / Sororate → Levirate is not permitted in South India. Some groups in North do practice.

e) Bride - daughter distinction → The distinction between 'bride' and 'daughter' is strict in North India. The bride is a complete stranger and is expected to behave in a certain way, different from her father's house.

In South, the bride is a kin member, thus making the scenario different.

The conspicuous symbol of this distinction in North India is 'veiling of bride'.

Thus, diversity in Indian culture is exemplified in the institution of marriage as well; more specifically in the rules of marriage across the country.

6. (c) Tribal are the worst affected by the various developmental related displacements. In this context, critically examine the objectives of Forest Right Act, 2006.

10

Approximately 3 crore people have been displaced in the last decade.
42% of them were tribals.

The above mentioned statistics reflect their plight. The 'economic growth' and 'development' seems to them as 'internal colonialism'.

Forest Rights Act, 2006 was enacted to dilute the state monopoly of forests continuing since the British era.

Following were its objectives :-

a) Forest Rights - Tribals were granted rights on minor forest produce, thus, reinstating their economic bonds.

b) Controlled Integration - The Act tried to maintain a careful balance between 'autonomy' and

'integration' of tribals into
mainstream.

a) Preventing Displacement → the tribals
are made the key decision makers
in implementation of a development
policy and resulting displacement.

In spite of brave objectives, the
implementation is far from
satisfactory.

The ensuing revolts against Vedanta
group in Niyamgiri in Odisha,
which turned into a global movement,
is an example.

Thus, though this Act has careful
provisions and benign objectives,
the tribal issue is so convoluted
that it needs continuous
fine tuning and evolution.

7. (a) Caste as a social capital is functional as well as dysfunctional to the society. Illustrate with examples and observations from Indian society. 20

Caste, as an institution, is unique to Indian society. As a social capital, some like Smirnov view it as functional while others like Barley are critical of it.

Following are the functional aspects of caste as social capital:-

a) Integrative Role → In the course of traditional Hindu society, caste plays an integrative function. Since each person has a distinct ascriptive caste, the chance of conflict reduces.

b) Occupational Identification → Being ascriptive in nature, traditionally caste determined the occupational

status. Thus, the functionalism of society!

c) Identity → Caste provided the essential identity to an individual.

But, the dysfunctions of caste must also be taken into account.

a) Divisive Role → With modernization, caste based organizations are formed which disrupt the traditional fabric. ~~cast~~

For instance → lynchings, in the present day, on the basis of caste.

b) Rigid Hierarchy → Caste acts as a rigid institution. Being ascriptive, it disallowed mobility.

c) Stereotyping of Occupations → NSSO data revealed that 98% of manual scavengers ~~beas~~ are from the lower caste. The allocation

of a particular work, considered demeaning, to a specific caste is unacceptable in modern society.

(d) Untouchability and Exploitation → While for Brahmins, caste identity becomes a social capital; for lower castes, it becomes a cause of exploitation.

Thus, caste has its own set of functions and dysfunctions. ~~So~~ with secularization, urbanization and westernization, the institution is seen to be diluting in some aspects but on the whole, stands tall in the minds of people.

7. (b) "Modern society is characterized by departure from tradition and religion to individualism and rational organization of society. ". In the context of this statement, discuss to what extent the institution of marriage in Indian society has undergone changes. 20

As we are departing from tradition to modernism, the entire fabric of society is witnessing a sea change; and so is marriage.

The institution of marriage has undergone the following changes:-

a) Rise in marriageable Age → With coming up of scientific and rational thought, career orientedness is increasing. Spread of higher education has also led to rise in age of marriage.

b) No stigma on divorce, widow remarriage → Due to legal and cultural factors, widow remarriages are becoming common. Divorce and separation are also no longer a stigma as marriage has moved from being a

sacred and indissoluble institution to a contract.

c) Convenience Marriage → this is more prevalent in west where such requirements are forcing people to marry; though only legally.

d) Live-in → An alternate to traditional institution of marriage, live ins have come up for which more & more people are opting.

e) Dilution of caste influence → Youth are increasingly flouting Khap rules and even practicing gotra endogamy.

f) Rationalisation of institution → Special Marriage Act, 1954 and Hindu Marriage Act, 1955 have done away with various evils prevalent in this institution. Polygamy, for instance, has been banned.

g) Triple Talag Issue → more recently,
SC of India banned triple talag in
Muslim marriages.

h) Inter religion marriages → the religion
no longer acts as a barrier.
Love marriages are becoming more
common.

Though these changes are occurring
and evolving this institution, many
groups still practice irrational
practices like dowry, wasteful
expenditures on luxurious weddings.

Nonetheless, ~~the~~ change has
begun and Indian society is
adapting to them at a fast
pace.

7. (c) "The household study of family offers a new dimension to sociological research, at the same time it has certain limitations". Analyse 10

Household refers to the dwelling or residential unit.

It is different from family in the sense that there can be:-

- family households
- non family households - PGs, flatmates (co workers residing together).
- institutional households - hostels, dormitories etc.

'The Household Dimension of family in India' provides an insight into a new dimension.

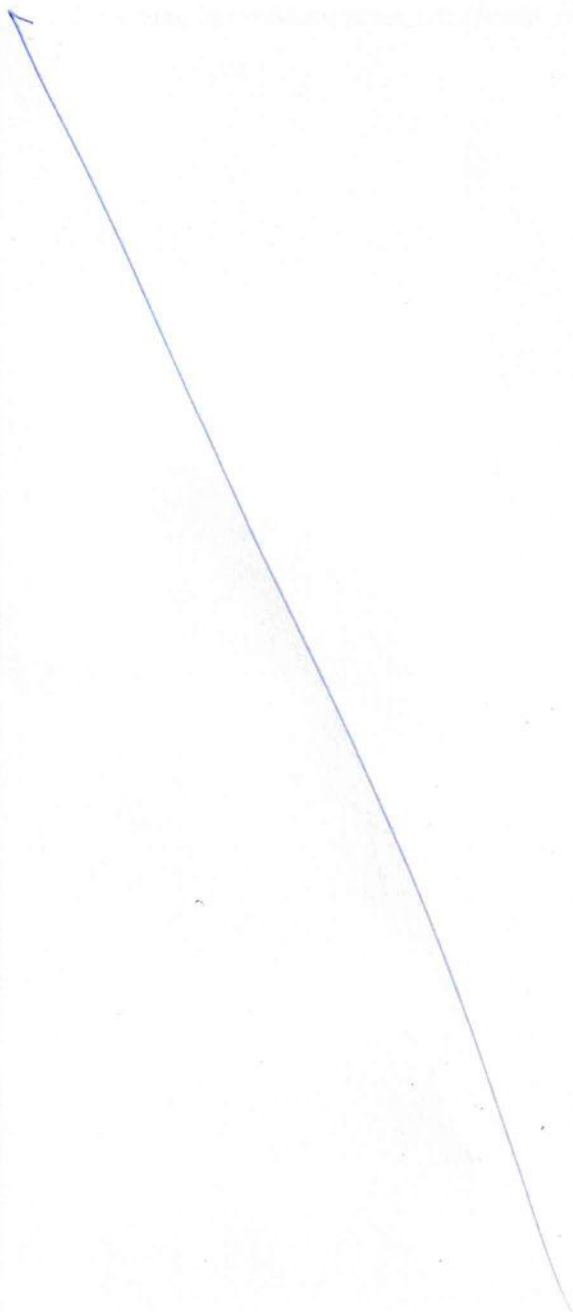
It reflects adaptation to evolving changes. For instance - live ins, single parent families, separated spouses can only be studied by this dimension.

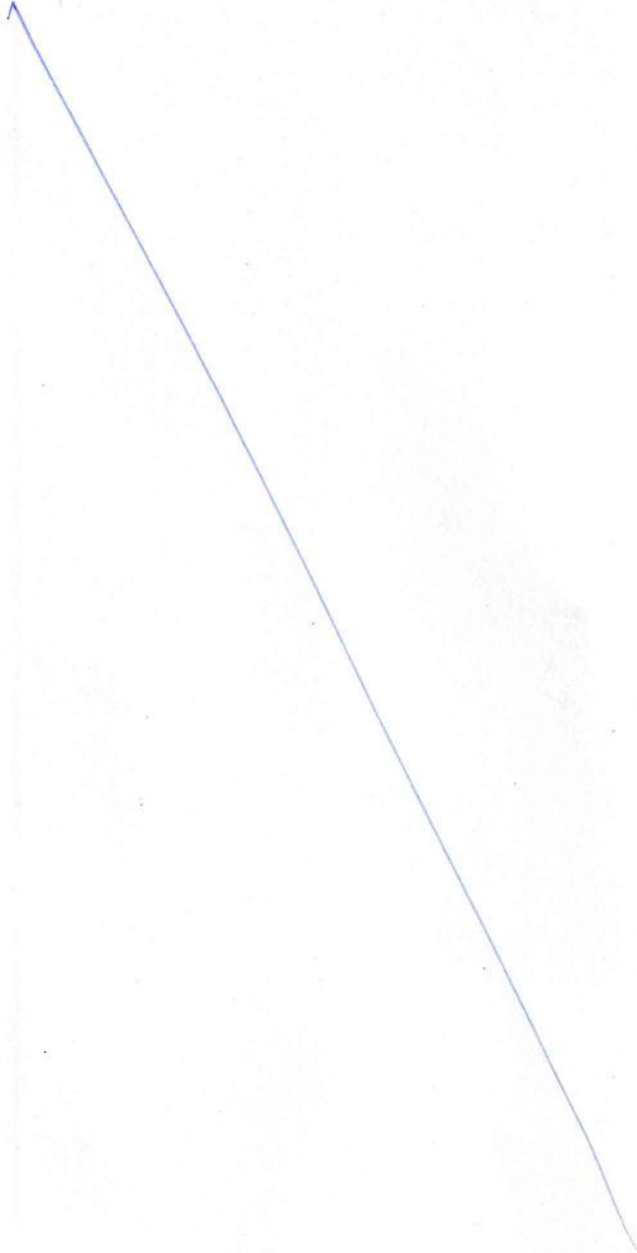
Moreover, economic studies, more specifically sociological economic studies, focus more on household dimension.

But it has certain limitations. For instance - no residence, which is an essential feature of family, is the only dimension it touches. Various other dimensions like interrelationship, rules norms of relations, terms of address are not taken into account.

Thus, this dimension becomes limited as it is focused on a narrow dimension.

8. (a) "Untouchability has often been termed as the inhuman Institution of Indian Society". In this context, discuss the social problems of untouchability from different perspectives. **20**



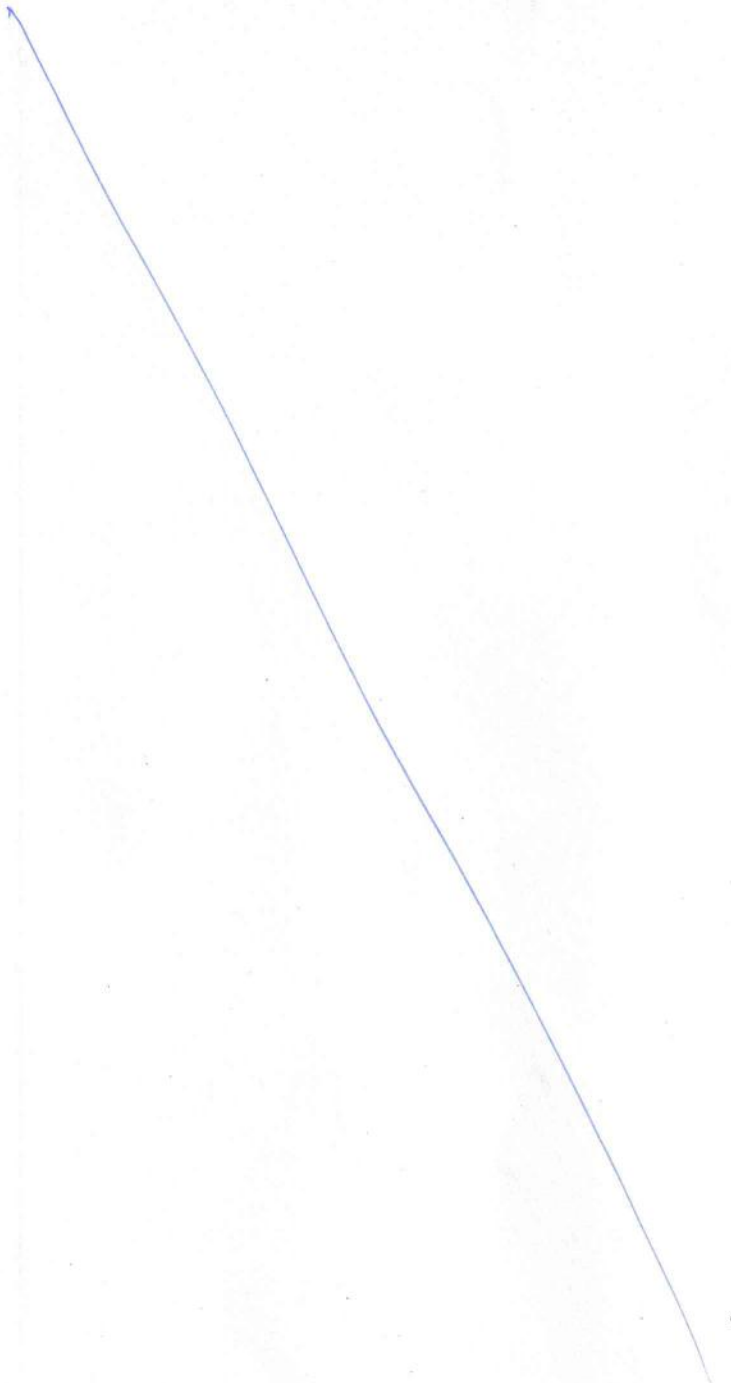


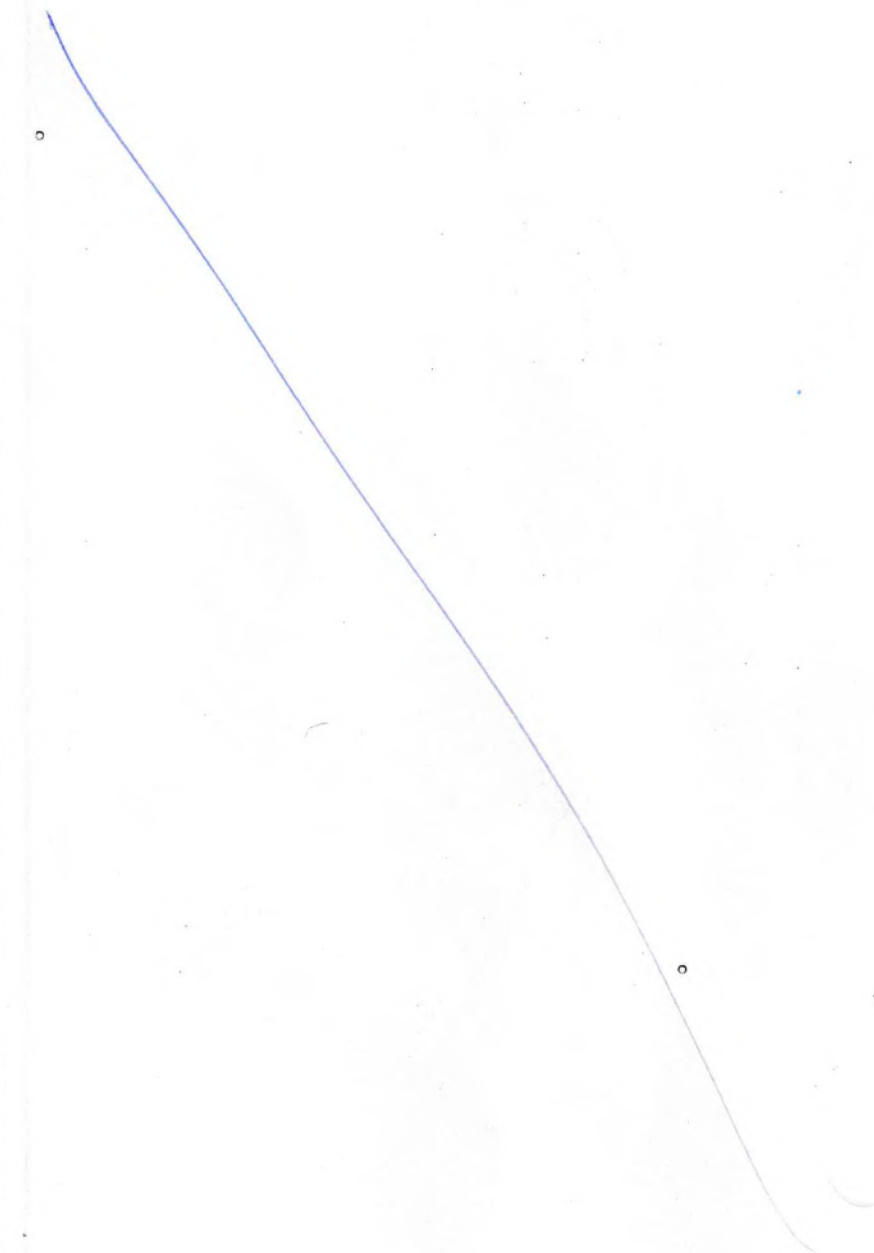
8. (b) "The pluralist and multi-religious character of the Indian society is facing constant challenges". Discuss the statement in context of the problems of religious minorities in India. 20

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8. (c) Critically analyse the issue of 'Isolation-Integration-Autonomy' of the tribal communities in India. **10**

