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TEST CODE : 5 3 2 7 8

FIAS - ATS2022 - SOC #8

Forum IAS

## SOCIOLOGY (OPTIONAL)

Name Of Candidate	Kiran Donupala		
Roll No.	1910076157	Date:	06/09/2022

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained		
1		27.25	1. Do furnish the appropriate details in the answer sheet (viz. Name, Roll No, Date).	
2		25.50	2. There are FIVE questions in the question paper. Section A contains 2 Questions and Section B contains 3 questions.	
3	(50)	27.25	3. All Questions are Compulsory.	
4		26.00	4. The number of marks carried by a question/part is indicated against it.	
5		25.50	5. 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.	
6			6. Word limit in questions, if specified, should be adhered to.	
7			7. Content is more important than content length.	
8			8. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.	
Total: 250			Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.	
			-----	
			-----	
Total: 131.50				
Evaluator's Discretion:			For Student Only	
(A+)			Start Time   10:40 AM	End Time   1:40
Total Marks:			Mode Of Examination:	Online <input type="checkbox"/> Offline <input type="checkbox"/>
Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			For Office Use Only	
			ECN CODE:	EG:
			430	V
			Evaluation Date:	

**Note:** You can discuss your evaluated copy with the Mentor. Raise a ticket from your portal to schedule a mentor call or visit the offline centre to meet mentor (all 7 days, Timings - 11 AM to 6 PM). Further if you are unsatisfied with the evaluation, you can seek re-evaluation of the copy.

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language		✓				
Structure		✓				
Presentation		✓				
Handwriting		✓				
Content		✓				
Attempt		✓				

#### ADDITIONAL REMARKS

Dear Kiran ⇒

- 1) you had good contextual clarity regarding demand & dimensions of the questions.
- 2) Str, presentation & content is applaudable in almost all answers.
- 3) you are a deserving candidate for final selection and I repeat it again- you will get more than 300+ in Sociology.
- 4) Try to replicate this content in your final exam also.
- 5) Revise your notes properly before your exam.



## Section- A

Q.1) Answer the following questions in about 150 words each (10 \* 5 = 50 Marks)

a) Write a note on GS Ghurye's Indological perspective on understanding Indian society. (10 Marks)

Indological study/perspective means studying Indian society through Ancient religion scriptures, looking Indian society through Indic lens. It is pioneered by G.S. Ghurye in Indian sociology.

Relevant  
Intro.

G.S. Ghurye's Indological perspective:

- He viewed that western concepts are insufficient to understand Indian society as social reality of India is different.
- He viewed that Indian society is unique, and Indian society is nothing but Hindu society, hence can be understood only through religion scriptures, Sanskrit texts etc.
- G.S. Ghurye argued that Hindus have invented a new civilization long back - 2000 year ago.

Relevant  
&  
Valid  
points

which is unchanging and continuing.

→ Indologists like Ghurye argue that caste system for western section of people may seem different but reading of scriptures informs that it played an integrative role.

However, G.S. Ghurye's Indological perspective is criticized by

i) M. N. Srinivas criticizes G.S. Ghurye for understanding through book view which is picturing Indian society as 'unchanging'.

ii) He is criticized for equating Indian society with Hindu society and ignoring the contribution from other religions.

Despite criticism, G.S. Ghurye laid foundations for Indian society and produced brilliant socialists such as M.N. Srinivas and Jyotiba Phule.

accomplished

and noble points

### Feedback

(For OFFICE use only)

Structure/  
Presentation

Question  
Interpretation

Content

Value  
Addition

Total

5.25



b) Examine sociological dynamics of Satyashodhak movement of Mahatma Jyotiba Phule.

(10 Marks)

Mahatma Jyotibhai Phule and Savitribai Phule formed Satyashodhak Samaj in Maharashtra in 1850's to fight against caste oppression and bring social reforms.

Contextual intro.

Dynamics of Satyashodhak Samaj:

- Challenged the monopoly of Brahmins in Education. They established educational institutions.
- Against the existing social norms, they opened schools for untouchables.
- Marriages without priestly class were conducted.
- Good Gail omnidit argued that Satyashodhak Samaj movement was not just Anti-Hindu but also Anti-Brahmins.

Nice & effective points

Notable  
and  
worthy  
points

- He equated the sufferings of Lower castes with blacks of USA. Satyashodak Movement urged for the unity of lower castes against upper castes
  - Satyashodak samaj aimed at liberating women against Child Marriage and fought for widow remarriage
  - Utselar Sharma argued that Satyashodak Samaj and SNDP Movement laid foundations for the Balit Movement
  - Satyashodak Samaj inspired Ambedkar in his struggle against caste system.
- This Satyashodak Movement aimed at caste annihilation women reforms to make egalitarian society, inspired later Anti-caste social movements

**Feedback**

(For OFFICE use c

Structure/ Presentation
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Question Interpretation
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Content
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Value Addition
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Total
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5.5

c) Discuss the impact of land reforms in curbing rural inequality in India. (10 Marks)

Land reforms means altering the ownership, controlship and usership in land. Government of India introduced various land reforms to make land ownership as egalitarian.

Simple intro.

→ Various Land Reforms & Their Impact

- i) Abolition of Zamindaris
- ii) Land to the Tiller (Land-Redistribution)
- iii) Bhudhan Movement- Voluntary
- iv) Tenancy Reforms.

Valid points

Impact:

- i) Land ownership concentration decreased, middle class benefitted.
- ii) Land redistributed to SC's & ST. Land being a status symbol, improved their social status.
- iii) Certain states such as Kerala & West-Bengal were successful in implementation this

Decent points

reduced inequality

However, Land Reforms could not reduce social inequality in rural areas as

Substantive  
year  
points  
with  
relevant  
thinkers

i) Land distribution was less than 10%, most of land distribution was garnered by middle caste who and later they became bullock capitalists which furthered inequality.

ii) Women constitute more than 60% of women labour force participations but their ownership on land is less than 10%.

iii) According to agricultural census, small & marginal farmers constitute 86% with farm size less than 2 Hectares

iv) Fragmentation of land due to population growth furthered rural inequalities.

Land Reforms have to consider the new emerging challenges such as loss of quality of soil, fragmentation to address rural inequality.

**Feedback**  
(For OFFICE use c)

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
5.25



d) What are PVTGs? What distinguishes tribes from the rest of the population?

Dhebar Committee identifies some tribes as particularly (10 Marks)  
 Valuable Tribal groups to classify more backward Tribals among Tribals.

Factual  
Intro.

- Government of India identified 75 Tribes as PVTGs. Some of PVTGs are Gondas, Santals & Jannas of Arunachal Pradesh.
- Dhebar Committee identified following criteria to classify Tribes as PVTGs —
  - i) Most primitive Agriculture
  - ii) Shyness to interact with others
  - iii) Very less population.
  - iv) Geographically Segregated
  - v) belief in primitive religions, Customs and values.

distinctive  
and  
essential  
points

Tribes can be classified from the rest of population of Indians (caste society) as below.

- i) Relatively egalitarian society
- ii) Relatively economy is not well developed
- iii) There is no concept of purity & pollution.
- iv) Depends on agriculture.
- v) caste-like hierarchy is absent

However, the above features are ideal type in nature. As many tribal groups are developing caste-like structure due to modern forces

As argued by <sup>good</sup> F. G. Bailey in his caste, Tribe, Nation, Tribe & caste (other populations) is futile hence tribe-caste continuum should be used. Therefore strict separation between Tribe & other population is not possible.

Applicable and admirable explanation

**Feedback**

(For OFFICE use c

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
5.5

e) Classes in agrarian society in India.

(10 Marks)

Karl Marx defines class as relationship towards Means of Production. With the growth of surplus production in agriculture classes emerged in Indian agricultural society.

will intro.

→ Classes in Agrarian Society:

Barbara Rudolph and Rudolph classifies Agrarian society into 4 classes:

- Agricultural labourers
- Small landowners
- Bullock capitalists
- Large landowners.

eminent and meritorious points

Daniel Thorner classifies Agrarian society into 3 classes and equates it with castes

- i) Malik - Large landowners - Upper castes
- ii) KISAN - Small landowners - Middle castes
- iii) Labourers - Lower castes

Andrew Betellie classifies agrarian society based on owner, user and controller.

- 1. owner
  - Absentee Landlords - Relies on Rent
  - Enterprising Landlord - Investment Land
  - Traditional Landlord - For status

- 2. Controller
  - Controller as user
  - user as controller

3. User

However other scholars like Gail Omvedt classifies agrarian society based on region. She terms areas of Punjab and

Haryana as capitalists and Bihar as Feudal

Despite classifications in different ways, socialists agree that

a well-defined classes emerged in Indian agriculture

Socialist

Comprehensive & Satisfactory points

Feedback (For OFFICE use c

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
5.75

Q.2) a) Indian sociology during its evolution traversed between sociology of India and sociology for India. Discuss with respect to the development of Indian sociology.

(20 Marks)

Indian sociology as a discipline emerged in the early period of 20<sup>th</sup> century. Though analysis of society can be traced to historical periods (Kautilya), as a discipline it emerged in 1910's.

Fair Intro.

→ Development of Indian sociology:

Phase I:

Early sociology was dominated by Indologists such as G. S. Ghurye. Though Indology was used in other disciplines but it was employed in sociology by G. S. Ghurye and Iravati Karve.

admirable explanation

Indologist argues that Indian society is unique and hence Western Model methods cannot be used or cannot be used to understand Indian

Society - Therefore they emphasized on "sociology of

India?

This sociology department was established in Bombay university.

- Indologist focused on integrative role of various social institutions through book view. They ignored dynamics of society hence they lost relevance.

Phase 2:

In 1950's & 1960's, to address the gaps of Indologists, Structural Functionalism focused on village studies.

They studied impact of Government policies and guided policy making. The "Sociology for India" emerged

Structural Functionalist by studying various social institutions like village, caste generated it.

For example, M. N. Srinivas's — sanskritisation,  
 F. G. Bailey — caste, Tribe & Nation  
 S. C. Dube — Shamirpet village.

However, Structural functionalists focused only on "integrative" role ignoring conflict nature of various social institutions such as caste.

will understand of the demand of the question

Phase 3:

- Failure of welfare state in realising the objectives of welfare freedom struggle, Naxalite movement inspired sociologists' to study society through class angle

A. R. Desai pioneered this approach. He argued that in democracy, only elites are sharing power, constitution is a capitalistic manifestation

However, Marxists scholars focused only on class angle and they equated it with class

Feminist sociologists argued that Indian women problems are different from Western Women. Hence

Sociology of India and sociology for India is needed.

Thus throughout period, sociology as a discipline became dynamic. Globalisation led to new ways of

understanding Indian Society. As argued by Wilbert E Moore, Global sociology is needed in India now.

good str. & presentation & relevant content

Feedback (For OFFICE use c)

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
10



b) Present a sociological analysis of the theory of Westernisation with respect to Indian society. Also state how it differs from the idea of Modernisation. (20 Marks)

M. N. Srinivas defines westernisation as adopting the values, culture and traditions of Western society. With the rise of colonial powers in India, the process of westernisation has begun.

Specific Intro.

### Sociological Analysis of Westernisation:

→ Westernisation, it assumed social change and social mobility. M. N. Srinivas argued that Brahmins went first for westernisation and they occupied key positions in British administration.

appreciable and noble explanation

→ Some social reformers believed that Western society is progressive with democratic principles, hence adopting them would make Indian society modern, progressive.

→ For example, Early upper class Indian people adopted

Western dress, culture and language

Westernisation brought social reforms, social conflicts

for example, Christian Missionary established schools for

Dalits, but their conversion programs led to religious

Fundamentalism.

However, the Westernisation concept is criticised.

Post-colonial scholars argued that Westernization is

Occupation of mind by colonisers. Even though political power ended

but "Westernization" remains.

J. Sai Deepak in his "India-The Bharat", argued that

Colonial mindset is being reflect in India through

Education system

You had clarity in your concept. Can be seen in your answer.

By assuming western culture as superior, they created inferiority feeling among Indians.

Gayatri Spivak argues that in the name of reforms coloniser assumed that "white men liberating brown women from brown men"

→ Westernisation is different from Modernisation as below:

Westernisation	Modernisation
<ul style="list-style-type: none"> <li>Adopting/imitating western society ideas, culture</li> </ul>	<ul style="list-style-type: none"> <li>Transition from Feudal society culture, values, thoughts to New ones.</li> </ul>
<ul style="list-style-type: none"> <li>Imposition of one's culture on others.</li> </ul>	<ul style="list-style-type: none"> <li>Auguste Comte argues that Modern society is bounded by <u>rationality</u> and this process is called <u>Modernisation</u></li> </ul>
<ul style="list-style-type: none"> <li>What is western may not be modern.</li> </ul>	

Comprehensive and Satisfactory points

nicely covered all major dimensions of the question

M. N. Srinivas criticized Yogendra singh concept of Modernisation as modernisation as a value-based, hence westernisation term should be used

Recently, American states have abolished Abortion (western) but India allow abortion upto 24 weeks to ensure bodily autonomy of women, in line with modern Principles of Equality and Gender Justice (Modernisation).

The Modernisation and Westernisation are two distinctive process. Indian society has undergoing both the processes as a result of globalisation.

**Feedback**  
(For OFFICE use only)

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
10

c) Village in India is not merely a spatial unit, but it is Indian society in miniature. Briefly discuss. (10 Marks)

Villages in India occupies a central position in understanding Indian society. Villages constitute around 67% of population according to 2011 census, with diversity across region and compositions.

Factual Intro.

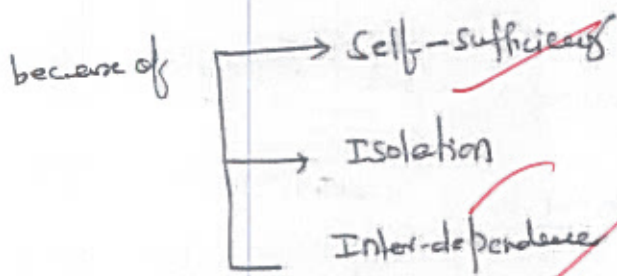
Structural Functionalists argues that Villages are not just spatial unit but a society in a miniature for following the reasons.

Relevant and valid points

i) caste system - operates more rigidly in Indian rural areas than urban areas.

ii) Social interactions, Economic operations gives a glimpse about India's economy. As Charles

Metcalf argued "Indian Villages are Mini-Republic"



ii) Diversity of India is reflected in Indian Villages. As argued by M.V. Srinivas, Generalization of a village phenomenon study can be done as caste is common across the villages.

However, Village as a societal miniature is criticized by

i) Louis Dumont argues that there is nothing called a single village in India and village is just a territory

ii) Deepankar Gupta in his "Whither India" argues that villages have lost significance in India as urbanisation is taking place.

iii) Ambedkar criticizes villages as "Pool of Factionalism" ridden with caste.

Despite criticism, villages represent diversity hence village studies can be conducted to ascertain the changing dynamics of villages due to modern & globalisation forces.

Significant  
cont.  
and  
summarizable  
points

## Feedback

(For OFFICE use only)

Structure/ Presentation
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Question Interpretation
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Content
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Value Addition
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Total
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3.5

Section - B

Q.3) Answer the following questions in about 150 words each: (10 \* 5 = 50 Marks)

a) Analyse the structural changes in the Indian family system. (10 Marks)

G.P. Murdock in his "Social Structure" defines Family as a social unit where two adults with social acknowledgment lives under same roof with one or more children, own or adopted.

Excellent  
intro.

→ Indian Family traditionally considered as "Joint Family" is undergoing changes to Modernisation, Urbanisation, Globalisation and Progressive laws.

Fair  
points

→ Changes in Indian Family —

i) Traditional Joint Family to Nuclear Families  
↳ Functionally Joint Families as argued by I.P. Desai

admirable  
explanation

ii) Joint Family to 'Nuclear households' — as argued by A.M. Shah in his "Household dimension of family"

iii) Neo-local residences are emerging due to women's Education & Freedom.

iv) Inter-faith and inter caste marriages are increasing.

Therefore Family is now diverse. According to

IHDS survey ~5% of marriages in India are

inter-caste marriages.

Urban-phenomena like Live-In-Relationships are

Challenging traditional Family. i.e. Cohabitation without

Marriage. Malvath committee recommended long-term

live-in relationship should be considered as "Marriage"

vi) Living apart together Families

vii) Double-income - No child Families (kids).

These forces of modernisation, Globalisation are putting a

strain on traditional family, causing structural changes.

adequate and acceptability

points vs

**Feedback**  
(For OFFICE use c)

Structure / Presentation

Question Interpretation

Content

Value Addition

Total

5.5



b) Examine the issues of religious minorities in India.

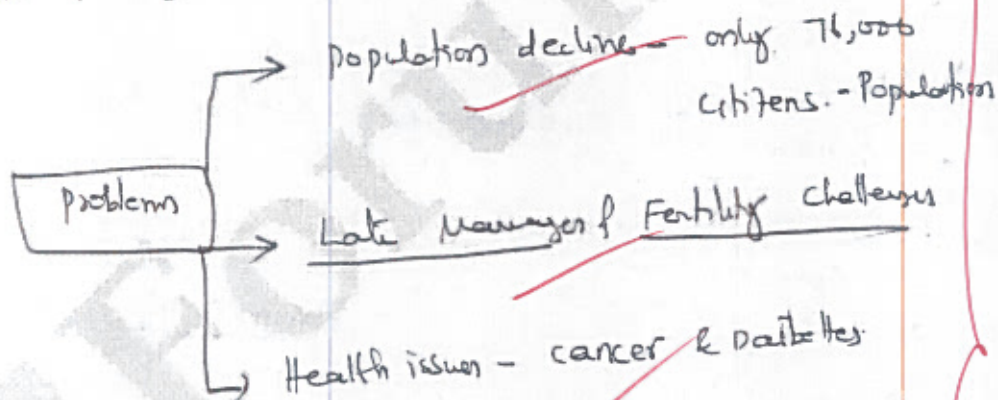
(10 Marks)

According to the population census 2011, Religious minorities constitute ~20% of India's population. Religious minorities includes Muslims, Christians, Buddhists, Sikhs & Parsis.

Factual Intro.

Religious minorities suffers various problems!

1. Parsis: Even though they considered as "Model minority" because of their Entrepreneurial spirit, they are facing below problems.



New and effective points

2. Sikhs:

- Religious Fundamentalism is growing
- Unemployment, conversions is increasing
- Threat of Drugs due to illegal trafficking

acceptable and worthy points with Christianity good use of facts & examples

Muslims → Under representation in Administrative, political institutions. — Jachar committee

Islamophobia — is rising

→ Zoya-Ul-Salam argues that Muslims women suffer from "Hyper sexualisation and invisibilisation" — Bullied & Sullied

→ Religion intolerance & Fundamentalism.

Threats due to Perceived religious conversions

Communal riots — Kandhamal targeting Christian Minorities

Religious Minorities problem can be resolved when as argued by Amartya Sen "of equitable resource redistribution takes place", hence Government policies should be designed in that way

**Feedback**  
(For OFFICE use c)

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
5.25

c) Write a note on the impact of Green Revolution on the rural society in India.

(10 Marks)

Government of India introduced Green Revolution under which High Yielding Variety seeds to increase production, productivity to make India a Food Secure Nation.

Simple intro.

→ Impact of Green Revolution:



- 1. Production & productivity increased. India became self-seeded nation.
- 2. Post-Green Revolution, the enrollment of youth in educational institutes increased.
- 3. As argued by Rudolph & Rudolph in his pursuit of Lakshmi, new class called 'Bullock capitalist emerged' among backward castes castes like jats became politically dominant in rural areas.

Significant and remarkable points

eminent & meticulous explanation

4. However, Gail Omvedt argues that capital intensive Green Revolution led to "Feminization of poverty" as women continued to home based employment

5. Dhanagare argues that gap between rich farmers and poor increased as most benefits are garnered by rich farmers.

6. Greenpeace organization argues that because of Green Revolution Rural areas in Punjab became cancer hubs as toxins entered food chains and ground water contamination.

Green Revolution impact is diverse, have both latent and manifest functions, disfunctions. Its impact could be seen in recent farmer movements against new farm bills.

**Feedback**  
(For OFFICE use c)

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
5/75

d) Sociologically analyse the problems of migrant women in urban India. (10 Marks)

Urbanisation as a process led to the expansion of urban centres in India which attracted workers from rural areas.

Contextual  
Intro.

- As argued by J.H. Kant, rural women are the major work force in urban informal economy.

→ Problems of Migrant women in Urban India

i) Majorly constituted in informal sector, so lack of social security.

ii) Migrant women who migrated for marriage reasons are out of Female Labour Force.

According to PLFS, Labour Force participation is lowest in urban areas.

Valid  
points

ii) As argued by Melabika Kattelkar, women in urban areas are more prone to sexual violence because of anonymity, lack of community watch. This will be more for urban migrant women.

iii) Transportation, security challenges to work.

However, urban women have certain positives:

i) Patriarchal values are weak as compared to rural areas. so she enjoys freedom, liberty relatively.

ii) In urban areas, conjugal bonds are high, so family obligations are less.

Despite this, the urban women problems are significantly different from rural areas. At one end, urban centres are liberating women but new forms of violence such as cyber bullying reinforcing patriarchal values.

Melabika  
and  
wasthy  
points

**Feedback**  
(For OFFICE use c

Structure/  
Presentation

Question  
Interpretation

Content

Value  
Addition

Total

525

e) How can the New Education Policy induce social changes in India? (10 Marks)

Government of India adopted New-Education policy 2020, making a new shift in India's educational transformation.

Simple Intro.

→ NEP can induce social changes as following provision envisages.

Provisions:

- i) Increase in Gross Enrolment in Higher Educational institution to 15% by 2025.
- ii) Gender inclusion Fund - Inclusive of transgender.
- iii) Setting up schools in Tribal areas & mother-tongue in Tribal areas.
- iv) Setting up foreign universities in India.

applicable points

Changes:

Vignesh Varma argued that English language in curricula alienates Tribals and hence more drop outs.

NEP focuses on Mother-Tongues for Tribals, thus it would lead to their inclusion.

According to ASER report, SC/ST/women have high dropout rates. Focus on increase in GER to 25%.

Education is a distant dream for SC/ST. It could address this gap.

Increase in investment of upto 6% of GDP on education will lead to more investment on infrastructure quality.

As prince bandis argued educational institutions will become new cultural capital centres.

However, NEP may fuel social inequality. Suraj Kengles argues that NEP will make segregation of Education and excludes Dalits & Tribes.

Despite criticism, NEP-2020 is aimed at bringing social changes and make India - hub of knowledge economy.

will  
understanding  
of  
the  
demand  
of  
the  
question

**Feedback**  
(For OFFICE use c

Structure/  
Presentation

Question  
Interpretation

Content

Value  
Addition

Total

5.5



Q.4) a) Caste mobility is not just a theoretical conception but is evident in Indian society. Justify the above statement with suitable examples. (20 Marks)

Dr. Ambedkar in his "Genesis, origin of caste" defines caste as a closed hierarchically system with religious sanctions. Wallace and Wallace defines mobility as movement of a people member from one position to other position.

Excellent Intro.

Theoretically, caste was considered as a closed system with no mobility. Following are considered as features of closed caste system.

- Rigid Division of labours
- Caste linked with occupation. Ex: Chamars
- Caste is decided at birth and a person cannot change it

admirable explanation

However, theoretically caste mobility was also emphasised.

- Early caste system in Vedic period, allowed

Mobility

- mobility was based on achievement.

M. N. Srinivas in his "Religion and society among the Coorgs" argues that through the process of 'Sanskritisation', possibility of social mobility exists.

M. N. Srinivas in his "Rampura - The Remembered Village"

backward castes can become dominant castes (upward mobility)

However, the theoretical model of mobility is evident in

Indian Society:

⇒ As argued by Andre Beteille in his caste, class and power, the backward castes became a dominant castes, the erstwhile untouchables acquired land.

⇒ According to population census, literacy rate among untouchables at independence time is

- less than 5% but now it is more than 65%..
- iii) Traditional caste hierarchy assigned administrative positions  
Such as <sup>current</sup> IAS IIPS reserved for Brahmins & Kshatriyas  
However, as a result of affirmative actions guaranteed through "Constitutional Article 15, 16", lower castes are getting mobility
- iv) Sukadev Thorat says that Dalits constitute around 10. to 12% in higher administrative positions.
- v) Rudolph & Rudolph in their "Pursuit of Lakshmi", argues that traditional backward castes acquired wealth through Green Revolution and became "Bullock capitalists" (Upward Mobility).
- vi) Yogendra Singh also argues that modern education, through political party formation backward castes now have "Backward caste Elites" (Upward Mobility)

nicely  
covered  
all  
major  
dimensions  
of  
the  
question

However, such mobility is of short range and Caste system still prevents mobility to an extent.

As argued by Sukdev Throat, "Education for Dalits is a distant dream". Students from SC/ST face severe untouchability in higher educational institutions (AIIMS).

Yogendra Singh in his study of university professor in Rajasthan says that 50% of professors are brahmins (Elite self-recruitment)

According to Social Justice Ministry, 90% of Manual scavengers are Dalits.

Thus despite modernisation, affirmative action, progressive policies Caste mobility is of short range - Indian society is a long

way to go in establishing egalitarian society

good str, & presentation & relevant content

Feedback (For OFFICE use c)

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
11

b) Does the rising demand of a separate religious code by certain tribal communities add to the growing assertion of tribal identity. Give your views. (20 Marks)

Roland Robertson defines Religion as a supernatural entity which has a governing effect on its believers and followers. Tribal communities in India have their own religion beliefs and practices.

specific Intro.

Recently, Tribals from Jharkhand have demanded addition of a new religious code for them in the census to be conducted. Such assertions added to various demands for

acceptable explanation

Tribal identity

Tribal identity / Tribal identity Movements are focused on protection of forest land, alienation from land and against displacement.

Manifestation of Tribal identities:

Tribal identity in North East

Sanjay Baruah argues that Tribals undertake in movement in North-East because of perceived deprivation as a result of

i) Hindus from Bengali - Hold important administrative positions

ii) Bengali Muslims & Bangladeshi immigrants working in agriculture

iii) Tribals becoming minority as a result of counterfeiting of voter list & demographic profile change

The tribal identities in North-East are aimed at restoration of their social, Economic & political power

Metals & many paints

ii) Tribal Identity Movements in Central India:

i) They were founded on

i) Rehabilitation challenges - according to

Waller-Fernandez 42% of displaced people are tribals.

ii) Virgnao xata argues that alienation of

Tribal from Land, eviction from forest

leads their Tribal identity movements

accomplished  
and  
distinguished  
points

→ Growing assertion:

i) Separate religious demand might not be a

growing assertion as all the tribals do not share

it. Tribal groups like Banjara in Telangana

and Mecras are well integrated & assimilated

into Hindu fold

ii) Tribal groups in the North-Eastern states  
 such in Nagapur & Mizoram became christianised  
A. R. Desai calls such phenomena as "Christianisation  
of Tribals"

well understanding of the demand of the question

As argued by pre-modial thinkers like Clifford Geertz,  
 as modernisation grows, pre-modial identities like Tribes  
ethnicity reemerge to create solidarity and as a defence  
Mechanism

**Feedback**

(For OFFICE use c

Structure/ Presentation
Question Interpretation
Content
Value Addition
Total
10



c) Why did community development program fail to deliver unlike the cooperatives program. (10 Marks)

Community Development programmes means the schemes, policies aimed at collective development of people. Post-independence, Government introduced infrastructural development, right to work for food to bring rural development.

Mid  
intro.

However, unlike cooperative movements, community development programmes failed because:

i) Elite capture

ii) Policy makes assumed that villagers have collective solidarity - as structural functionalism was dominated. As A.R. Dubei argued dominant

class have say over rural affairs

iii) Absence of service mentality among civil servants as argued by Louis Wirth

Notable  
and  
working  
points

iv) Nexus between Political Class, Bureaucrats

v) Community participation was absent

co-operatives were succeeded because:

i) Empowered inclusive of people - AMUL

ii) Participation of women, Economic Empowerment - Sugarcane cooperatives

Thus the policy design, prevailing social norms, administration and class & caste factors played a role in not realizing community development programs its true potential

need to add more relevant content for your answer

Feedback

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Structure/  
Presentation

Question  
Interpretation

Content

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5

Q.5) a) Decentralisation of power against its intent furthered the interest of social and political elites. Critically analyse. (20 Marks)

Weber defines power as imposition of one's will against the others and executing it even without consent of others. Parliament through 73<sup>rd</sup> & 74<sup>th</sup> CAA decentralised the power by establishing panchayat & Municipal (City) governance.

Standard  
intro.

Provisions of Local Governance & its intent:

- Reservation for SC, ST & women to ensure their political participation and mobility.

- Rural and Urban Development - Decision making

→ Intent of decentralisation of power is to bring social change and community development through

people's participation.

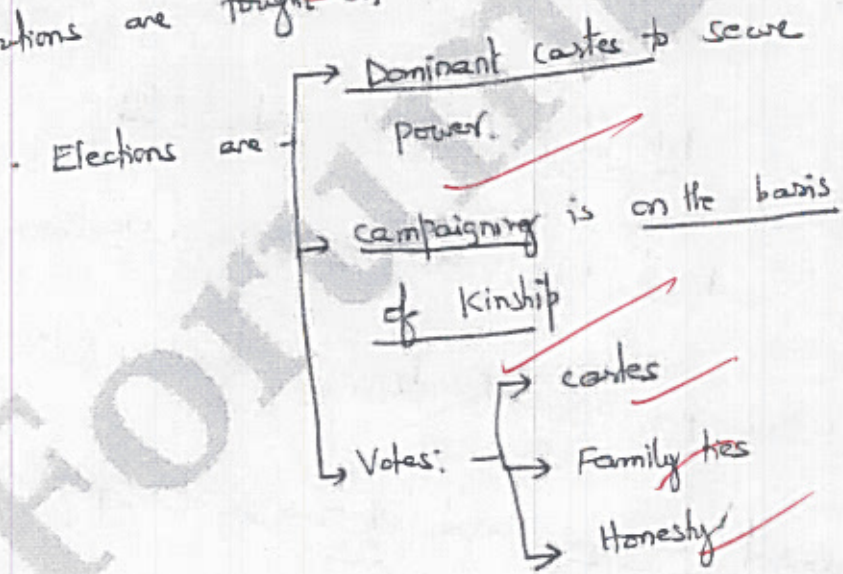
→ Despite this hefty objectives, decentralisation has furthered the interests of Social & Political Elites.

Relevant  
and  
valid  
points

Decentralisation & social and political Elites

i) Ambedkar argued that Local Government, if setup, they become "pools of faction" as villagers were marked by caste.

ii) Yogendra Singh argued that Local governance institutions are fought on the lines of



He further says, upper castes factor "Securing power to them" while voting whereas "Untouchables" factor who can protect them from atrocities. This signifies power differentials.

eminent & meritorious explanation

iv) Sarpanch pati - is predominant feature in local institutions despite 33% of representatives are women.

Recently, a Sarpanch husband took oath on behalf of her wife. This signifies patriarchy (social elite)

iv) S.C Dube argues that Panchayat raj institutes were captured by upper castes and garned the resources

v) Bowmick says that schedule caste representatives rather than working for upliftment of their fellow poor people, represented upper class, upper caste interest. Gail omvedt calls them as Hemjan elites

However, PRI's & urban governance strengthened democracy and participative

i) Because of mandatory requirement of 33% Reservations, highest number of women representation in the world

You had clarity in your concept can be seen in your answer

i) Ester Dufflow argues that women sarpanchis invest more on infrastructure such as drinking water provision which reduces their burden.

ii) PRI's & Urban local governme allowed social mobility for backward castes. M.N. Srinivas says they became Dominant castes.

Thus the outcomes of decentralizations are mix of positives and latent disfunctions. To ensure Gram swarajya as

envisioned by Mahatma Gandhi, apart from law, social attitude needs to be changed to make decentralization truly

Inclusive

appreciable and distinctive points

**Feedback**  
(For OFFICE use c

Structure/ Presentation
Question Interpretation
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Total
10

b) Social movements emerge due to varied reasons. Discuss some of the theories of emergence of social movement. (20 Marks)

Charles Tilly defines social movements as a collective group struggle to bring social change or to maintain status quo.

Excellent intro.

Social movements emerge due to various reasons such as below as pointed out by M.S. Rao

Fair points

- Relative Deprivation
- Status-quo for a long period
- Absence of social mobility

Sociologists have given many theories for the emergence of social movement. As below:

i) Theory of Relative Deprivation:

"If two huts stay side by side people would not feel anything. Let a structure built beside a hut, people who feel they are relatively deprived" — Karl Marx

admirable explanation

Relative Deprivation occurs when people perceive that their interests are being undermined.

↳ Resource Mobilisation Theory : Charles Tilly

Tilly argues that social movements emerge when they get sufficient resources (fiscal, human & material resources).

He says leaders of social movements are like entrepreneurs who develop an idea, ideology and bring resources.

However, his theory is criticized for

↳ resources are not mandatory to start a social movement. They can be generated as movement goes. For example, Arab Spring was begun with one individual without resources.

acceptable  
and  
adequate  
with  
good  
examples



iii) Neil J. Smelser identifies following factors cause

good or Social Movement

- i) Strain
- ii) Relative Deprivation

iii) Generalization among group that there is a strain

iv) Ideology

v) Spark - A sudden event which ignites people's attention.

Superstition and eminent points

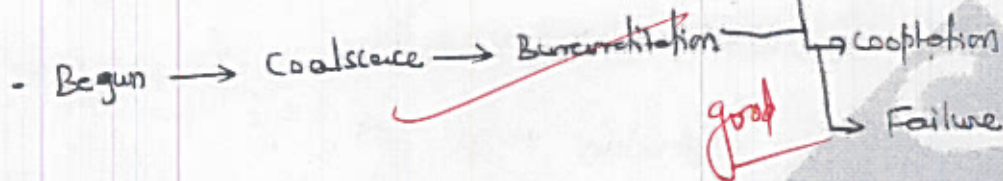
For example, Nirbhaya Movement:

i) There was a significant atrocities on women, according to NCRB Data, every crime time difference against women is just 10 minutes.

There is a strain in society regarding belief.

ii) Nirbhaya rape acted as a spark event which began Social Movement

The social movement begins and goes through various stages such as



Social movements makes people participative in functioning of the government. Either they can bring drastic social change or maintain status-quo.

good  
str's  
presentation  
&  
substant  
content

**Feedback**

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Presentation

Question  
Interpretation

Content

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10.25

c) Ageing is just not a physical issue but has emerged as a sociological problem.

Comment.

(10 Marks)

Ageing means the process of growing physically and mentally after birth. According to National Census-2011, Senior citizens constitute 8% of population & expected to grow 200% by 2045.

Factor  
Intro.

Ageing — a sociological problem:

i) Breaking of Traditional Joint Families: In traditional families, Senior citizens enjoyed high status, however with the break of Traditional Families, their status is being reduced.

ii) S.C. Dube argued that Till middle age, adults were authority, after that they slowly recede into background by giving authority to male breadwinner.

iii) Rise of institutional homes, spread of Non-communicable diseases, feeling of alienation in older homes & old age.

Significant  
&  
distinctive  
points

Milton Senger argues that though Senior citizens worry about their dependency on their children, but they want to live with their children in their old age.

Women suffer from double burden. i.e. from patriarchy and old age. Meeva Gopal argues that women face more stress than men in their old age.

Lack of social security, savings pushes women to work in informal sector in rural areas.

To address problems of aging, Government has initiated programmes like institutional homes, pension schemes and social security provisions. Government policy, social behaviour of adults is vital in securing the interests of aged and aging population.

Key  
and  
effective  
explanation

**Feedback**

(For OFFICE use c)

Structure/ Presentation	
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Total	5.25

# Augmented Test Series (ATS) Sociology (Optional)

## Offline & Online



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