



Instructions to the candidate:

- There are 10 Questions.
- All Questions are Compulsory.
- You should download the question-and-answer booklet, take its print-out, attempt the questions and then scan the same using various mobile apps like Cam Scanner etc. on your mobile, Convert the file using these apps to PDF and upload.
- You will be able to upload the file from where you had downloaded the question-and-answer booklet.
- In case you face any difficulties, you can write to us at sleepy.classes@gmail.com.
- Those candidates who are not writing on the printed booklet are to leave margins on their answer sheet for comments.
- The above-said candidates are to then make their own evaluation sheet in the format stated below to be uploaded with the answer.
- Compulsory to name your PDF file in the following format (Student Complete Name_Test Number) e.g.: (Kriti Rathor_Mains Test-5)

Comments for the purpose of evaluation of Answer Writing:

Relevance to the question	
Structure of Answer	
Content	
Presentation (Neatness, charts, diagrams as required)	



Sociology Test Series

Sectional Test - 7

- Q 1. How does the strengthening of pluralities in Indian society contribute to nation building? (20 Marks)**
- Q 2. Elaborate on the uneven effects of the 'Green Revolution' on rural community. (20 Marks)**
- Q 3. Explain the dynamics of religious change within tribal societies. Support your argument with examples from both colonial period and the post-independence era. (20 Marks)**
- Q 4. While the Panchayati Raj Institution holds constitutional authority, its efficacy is often undermined by the dominance of rural elites, rendering it relatively powerless. Comment (20 Marks)**
- Q 5. How does Industrialization and Urbanization influence the dynamics of Family Structure. (20 Marks)**

(All the Questions shall be answered in not more than 250 words)

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①

Q 1

Nation building is a long process of instilling a sense of collectivity among various social groups towards a shared culture, history & ethnicity. Indian society comprises of pluralities in form of multireligious, multi-ethnic & multilingualistic identities.

How pluralities helped in nation building.

- 1) As per Romila Thapar's neo-Indologist perspective, she argues that Indian society due to its accommodating nature has always been a nation thus pluralities further contributed to nation building.
- 2) Some nationalist's perspectives by Gandhi, Ahimsa etc are shared that highlight presence of multireligiousness as a distinct feature of Indian nation.
- 3) Indian national movement & its contribution in strengthening identities of pluralities like Muslims; Dalits & depressed classes, women

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etc further led to amalgamation of plural ideologies & Interests in constitution of India.

4) The characterisation of Indian state as a secular nation & protection of plural religio-cultural identities created diversity & unity at same time.

5) MN Srinivas calls this as a strength of Indian nation than a weakness. Democratic politics has reduced socio-culture deprivation of different castes by bringing in their separate needs via political participation.

6) Politics & castes are intimately tied to Indian nation. that ^{along with} strengthening plural identities also reinforce notion of democratisation.

⊙ Political representation of Dalits via BSP, RJD etc.

7) The ethnic identities are further strengthened via equal politico-administrative opportunities.

⊙ Tribal - schedule areas → that

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protect tribal identities, customs & traditions while integrating them into political concept of nation building.

8) Equal respect & representation of varied cultural & religious identities through positive communalism & regionalism as

Harehwar Bhattacharya posits, maintains unity of nation.

However, there are many caveats to strengthening of pluralities & nation building exercise

1) extreme communalism.

This has led to division along religious lines & gave rise to communal tensions, riots etc.

(eg) Recent Nuh violence (Haryana)

2) stronger tribal identities also lead to tribal-subnationalism as seen in North-east.

Q2

Green revolution is an agrarian
(GR)

transformation brought about by science
& technology that ensued socio-cultural &
economic changes in society since 1960s-70s

⇒ Uneven effects of GR on rural community

1) GR aimed at increasing productivity
& efficiency of agrarian economy. It used
high cost inputs like HYV seeds, irrigation
facilities etc. Rich & elite farmers could
afford these while poor & marginalized
peasants in rural areas suffered.

2) Accordingly, the profits were also uneven.
as Bhulla & Chadda in their study of
Punjab village found. Rich farmers with larger
land reaped 16 times more income & very
higher productivity as compared to poorer.

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- 3) GR also affected rural agrarian class-structure. [Scarlet Epstein] opined, higher caste & middle caste garnered benefits of GR to emerge as middle & higher class groups: while poor farmers lagged behind.
- 4) Those without land & source of income turned into 'footloose labour' as [Jan Breman] posited. Many were evicted from land & expelled from work due to lack of skills.
- 5) GR also affected female population in rural areas. [Utsa Patnaik] explains how rise in income led to reinforcement of patriarchy. With income, status rose and women were urtailed to work outside, tied to traditional roles.
- 6) [Ashish Bose] also cites that GR has enhanced 'son meta preference' in DEMARU states due to increased value of 'land'.
- 7) Overall, it also led to 'feminization of poverty' due to migration of men to cities

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↳ 'feminization of labour' consequently, ported Divyā yena. Thus affecting both genders unevenly.

However,

1) GR did change socio-economic scenario of rural areas esp in PB, HR, Western UP -

2) New private educational institutions were built in rural areas, enhancing standard of life

Q14 3) High conspicuous consumption among rural elites & changed social-caste & class architecture.

Hence, Green revolution emerged as a transformative phase of agrarian economy yet much left to do. being equal & even socio-economic benefits for all castes, classes & gender -

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Q3

Tribal societies have always been much diverse & culturally, ethnically rich social group. They went through various changes pre & post independence & as it continues, it's imperative to know about their dynamics esp in cultural & religious sphere.

→ Dynamics of religious changes within tribal societies -

1) Generally, it's considered, Tribals follow primitive religion as also defined by Mandelbaum. But TB Naik contested this idea, as today tribals have varied religious identities.

→ 2) Pre independence

1) With interaction of tribal societies with mainstream society, some of these assimilated while others associated yet maintained their own distinct religious identities. posits [SC]

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Dube in his fine fold classification of tribes. For instance, Yechas in Rajasthan & Bhils in MP assimilated to large extent.

② AS Ghose supported this assimilation as he referred tribes to "Backward Hindus" whose development can be ensured by their integration.

③ MN Srinivas analysed few "Sanskritised tribes" thus implying ritual & religious dynamism among them.

(e.g. Negi, Paharis etc.)

④ Post Independence

① British colonial policy towards tribal societies - emphasised on "isolationist stance", where tribals were excluded from mainstream society.

⑤ However, Christian missionaries encouraged in these tribal regions to religiously convert tribals. As a result education, mannerism

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etc was imparted.

⇒ Post Independent

① Most crucial debate was to - whether integrate tribals or isolate them. "Punchheer" emerged as a solution that was proposed by Pt. Nehru to emphasise on protecting "tribal way of life" while upstreaming + training them for their own welfare.

② several religious identities of tribal societies remained intact as

- Muslims in hakkhdoop.
- Hinduism in central India
- Buddhism in hadakh, himachal etc
- christian in North east

Hence, tribal societies.

remained diverse social groups. creating

definitional complex to put them into

any one socio-religious identity.

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Q4

Panchayati Raj Institutions (PRIs)

are based on "Idea of subsidiarity" that also focused on promote social, economic & political representation in rural areas. But the idea despite having constitutional authority suffers from 'efficacy' issue. pertaining to many reasons, one being Rural elites.

Rural elites are those groups which excel in rural areas either due to social status (wealth, education, ritual hierarchy) or political influence (in terms of numbers, pressure group)

> How rural elites dominance render PRIs powerless —

1) PRIs are mostly dominated by rural elites at the cost of representation of depressed caste or marginalized. This is seen in electoral process where muscle money power of rural elites favour them to maintain

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hegemony.

2) See number of members of rural élites give them upper hand in democratic politics.
or their economic power act as dominant pressure group. as M N SRINIVAS also posited via his 'Dominant caste' concept.

eg Jats & thirs - dominant group in Punjab, Haryana.

3) PRIs render powerless especially for those who are socially & economically disadvantaged like Dalits, women & depressed class.

4) Policies are skewed in elite favours.
Cooperatives are captured by them and are run according to their whims & fancies as Daniel Thorner also found out & called it 'caste economics'

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5) Furthermore, most high & middle castes either have secular or ritually higher position in local ~~bi~~ social structure. So they generally keep lower castes or disadvantaged groups as "Proxies"

(e) concept of "Sarpanch Pati"

→ Defeating the very purpose of positive discrimination in PRIs.

> However, this has also seen reversal where rural elites are rendered powerless by democratic PRIs. like Dipankar Gupta argued dominance of coalition parties like AJGAR over dominant castes.

Similarly, Andre Beteille

argued class primacy over caste & how many other secular factors overplay traditional rural elites in PRIs.

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Q5

Industrialization & Urbanization.

as modern secular force emerged in India during British rule. Before this, they were more based on traditional forces.

Hence, they changed social, economic & cultural structure of Indian society & brought social change as MN Srinivas & Yogendra Singh argued.

→ Industrialization & dynamics of family structure

- 1) general sociological viewpoint that Industrialization bring nuclear family structure was accepted to certain extent as Parsons proposed.
- 2) Due to migration & need for geographical mobility led to breaking of the great

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India traditional joint family.

3) However, Am Shah contends that it has only altered the 'household dimension' of family while orientation towards kinship & family remained intact.

4) ~~It~~ Industrialization also led to family being a unit of consumption than unit of production.

5) Its role of economically placing the individual in society also diluted as society became achievement based.

Urbanization & dynamics of family structure

1) New structural changes due to urbanization

→ Nuclear households; small family

→ Pauline Kolenda & MN Srinivas

showed how family structures have adapted themselves according to new values & needs of urban & industrial areas.

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2) Cultural dynamics.

- families have become more western values based, thus impact of westernisation of society (great tradition) manifested ~~at~~ in little tradition (family becoming more open, individualistic, & freedom for women)
- function of families have changed & rather enhanced as per Fletcher. He showed how parents role have increased with new technology & institutions in place.
- kinship ties have reduced but have also formed concrete social institutions in cities in form of "modified extended family" as Eugene Litwak held.

Hence, Urbanization & Industrialization led to many modern secular, western values in Indian traditional institutions like family & kinship