

Evaluation Sheet:

Instructions to the candidate:

- *The evaluation sheet needs to be printed with the answer booklet.*
- *The present evaluation sheet is to be uploaded along with submitted answer booklet to receive comments on listed yardstick*
- *Those candidates who are not writing on the printed booklet are to leave margins on 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.*
- *The answer file needs to be uploaded in .PDF format*
- **ALL QUESTIONS ARE COMPULSORY.**
- *Questions might seem tough. But then nothing in life is easy.*
- *Word limit should be strictly adhered to. (150 Words for each answer)*
- *Try to complete the test is Maximum 2 hours.*
- *Write your answers on A4 sized sheets, scan, do write your name on the top and upload on the platform.*
- *Compulsory to name PDF (Student Complete name_Subject_Day_Week) eg:
(Kriti Rathor Sociology Test 3_Week 3)*
- *Give your best. That's what matters now and will matter always ☺*



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कृपया इस स्थान में प्रश्न संख्या के अतिरिक्त कुछ न लिखें।

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Q1. Analyze AR Desai's views on India's Path of Development.

AR Desai was a prominent Marxist Sociologist and his views on India's Path of Development stems from the historical-dialectical analysis of the Indian Society.

Transformation of Indian Society

Before the arrival of the British, Indian society was feudalistic, and its villages self-sufficient with a communal orientation. British changed and disturbed the structure into a Capitalistic Mode of Production through Fragmentation of land, introduction of Land Tenure Systems (Zamindari, Ryotwari, Mahalwari), destroying Tajwani system, Indigenous Handloom Industries etc.

In the guise of Development, British introduced Railways, Bureaucracy, Roadways etc, only to fulfill their

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Economic needs through connectivity and Centralised Authority.

Views on India's Independence Struggle

Desai was highly sceptical of the Indian National Movement and saw it as essentially a movement led by the new Industrial & Middle Class to occupy Administrative positions and transfer power onto their hands.

On Constitution and Post-Independence Policies

See the Constitution as a vehicle of false consciousness to confuse the masses through socialistic aspirations. In reality, it is a Capitalistic document and post-Independence policies like reservation are nothing but a means to keep the proletariat divided.

Therefore, Desai calls for a change in the Constitution and sees Socialism as the only solution to the contradictions in India's path of development.

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Q2. "Traditional and Modernity co-exist in contemporary Indian society". Discuss the factors responsible for this continuity and change.

DP Mukerji saw Tradition - and - Modernity as Dialectical processes, - the encounter between the two leading ~~to~~ either to conflict or synthesis. However, in contemporary Indian society, it has been seen that Tradition and Modernity, increasingly co-exist.

This can be seen in the form of :

1. **Family** : Nuclearisation as well as an orientation ~~has~~ towards Jointness (Studies of AM Shah, KM Kapadia)
2. **Marriage** New Institutions: Live in marriages, single parent households, at the same time gotra-sapinda rules, age appropriate marriages important.
3. **Caste** Harold Grouse's Study - Caste relegated to private sphere, at the same time Caste based political mobilisation.
4. **Gender** Women: Independent, working, At the same time, gender pay gap, Karuna

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Ahmad - Clustering of women in certain occupations.

In this context, Factors responsible for this Continuity and Change →

1. Technology as an Enabler

Continuity	Change
- Websites for ^{or} Gotra/Jati compliant marriages.	- Equal Access to information - Modernisation

2. Religion and Religious leaders

Continuity	Change
2021 <u>Dec</u> Haridwar hate speech against Muslims	- Secularisation - Universal beliefs - God is one.

3. Urbanisation

Continuity	Change
Caste/Kin Networks determining recruitment (e.g. Krishna Kumar)	Urbanism as a way of life - anonymity Division of labour

4. Laws & Legislations

Continuity	Change
No UCC (Art 44) Personal laws still hold good.	Triple Talak, Hindu Marriage Act (1955) Anti-Sati, etc.

Therefore, various other factors like Family Structure, External Influence etc, ensure this continuity-change aspect of Tradition - Modernity.

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3. What is Caste Politics? Substantiate your answer with examples of how identities are defined by Caste Dynamics.

When people are mobilized and appealed to on the basis of their Caste Identity, it encompasses a process of Caste Politics. Eg → Akhilesh Yadav's Call for 'Backwards Revolution' in the 2022 Assembly elections in UP.

Identity Definition through Caste Dynamics

1. Recruitment of leadership on the basis of Caste → Esp. in the Northwestern Belt of UP, Bihar etc.
2. Formation of Political Parties on Caste Identities → Eg. Bahujan Samaj Party By Kanshi Ram.
3. Appealing to people on the basis of Caste Identities. Eg: 'Jiski Titni Sankhya Bhasi, Uski Utni Hissedari'

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4. In the South, Injustice Party was formed on the premise of an Anti-Brahmin alliance.

5. Call for Caste Census → a form of Identity Definition — so as to then demand Affirmative Action, Reservation etc.

6. Dalit Mobilisation and Leadership through Reservation is seen as a threat, since they have been the traditional vote banks of upper castes, according to Gais omvedt.

7. Dipankar Gupta disagrees that Caste mobilisation or Identity definition is ~~pr~~ solely on the basis of Caste Name or historical relations with other groups.

Often, varied groups come together to serve their interests. Eg (ATGR — Ahirs, Jat, Gujjars, Rajputs) coming together.

Therefore, Caste Identities & Dynamics continue to shape Politics. The UP election of 2022 and the associated campaigning is a clear example.

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4. 'Institutionalized Inequality in India has its Cultural and economic Coordinates.'
Discuss.

Inequality ~~in India~~ is closely associated with the concept of Relative Deprivation, where a section of people are deprived as far as Income, Status, Standards of living etc. or a combination of these factors are concerned. In India, Institutionalization of such Inequalities has both historical and contemporary connotations. The historical context primarily derives from culture, while the contemporary derives from economic coordinates.

Cultural connotations

1. Caste Starting from the later Vedic times (when caste was institutionalized) to the recent suicide of Rohit Vemuliah due to his caste identity, Caste has created a deep rooted Inequality.
Ambedkar : Caste is in the minds of people.

2. Tribals Ghurye calls tribes: Backward

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Kindus, FG Bailey talks about a Sabe-Caste continuum; such connotations belittle Tribal Identity \Rightarrow alienates them even more \Rightarrow creating Institutionalized Inequality.

3. Women - relegation to Private Sphere (An India Time Use Survey 2019)
- Vina Das: Devi Dichotomy
- Women, seen culturally as care-givers.

4. Religion Historical/Cultural domination of minority Identity. Result \rightarrow Lachkar Committee Report: State of Muslims.

Economic Coordinates

1. Conflict Perspective \rightarrow Wealthfare \rightarrow laws & policies that benefit the rich \Rightarrow results in Inequalities.

2. Functionalists like Herbert Gans talks about the functional aspects of poverty.

3. Oscar Lewis: Culture of Poverty,
Pierre Bourdieu: Acquisition of various Types of Capital.

4. Transnational Corporations and Globalisation

Therefore, Inequality has multiple coordinates - cultural, economic, social, political etc.

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5. "The Soil grows Castes; the machines make classes". Comment.

"The Soil grows Castes: the machine make classes" essentially delivers the idea that Caste is a pre-modern agricultural phenomenon, while with Modernity, Urbanisation and Industrialisation brings with itself Classes. It also has an inherent notion that with the change of the Mode of Production from soil to Machine, Castes will be replaced by Class.

Evidences and Arguments for

- ① Harold Gould's Study of Lucknow Rickshawallas show that people of different Castes work together without any restrictions in the urban environment.
- ② MNSrinivas, a authority in the analysis of Caste System, in a public speech in 1999 titled 'An Obituary on Caste as a system', acknowledged that Caste will ultimately fade away, primarily

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because of the delinking of production from Jati.

③ Secularisation, Affirmative Action, Constitutional provisions have replaced Caste with Class as a system of social hierarchy

④ Green Revolution, land reforms have displaced Service Caste groups. Now the most marginalized peasants work as 'Footloose labours' (Jan Breman).

⑤ Cumulative Privileges $\xrightarrow{\text{changed to}}$ Dispersed in Privileges in the modern machine age, (Andre Beteille)

Evidences and Arguments against

① Caste Politics - active. (Eg: Backwards Revolution (2022) by Samajwadi Party)

② Demands for Caste Census.

③ De-sanskritisation (DN Majumdar) → for Reservation benefits (Eg - Marathas)

④ Cisco Case: Caste Discrimination Case in a global-MNC.

⑤ Yashica Dutt → 'Coming out as a Dalit' shows how Indians take caste with them, wherever they go.

Hence, conflicting tendencies appear and modernity sometimes reinforces tradition.

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6. Analyze Gandhi as a moralist, ascetic and man of action through his Hind Swaraj.

Gandhi is called the 'father of the nation'; for his role in the birth of a free democratic Indian nation. His ideas have been most famously articulated in his 'Hind Swaraj'.

Grandhi as a moralist

- Gandhi calls for formation of 'village republics', where everybody works together communally in the production process.
- Such 'village republics' were envisioned to form the Indian nation.
- Such moral ideas of Cooperatives and stress on the village as building blocks, led to incorporation of Grandhian Directive Principles in the Constitution.
- Gandhi stressed on a very important

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Idea: means are as important as the ends.

→ He did not care for oneshawl of the blind varna system but instead called

for Reforms, calling the Ham Dalits

→ Harjans (children of God).

Gandhi as an ascetic

→ The famous white-and-black painting of Gandhi by Nandalal Bose — illustrates his lifestyle both literally and metaphorically.

→ White loin cloth, and a chappal symbolised self-sufficiency, an idea he emphasized in Hind Swaraj.

→ Lived in the Sabarmati Ashram

→

Gandhi as a man of action

→ Hind Swaraj was not only about Ideas, it was a prescriptive document showing his plan for Independent India.

→ His Ideas of self-sufficiency, self-rule were applied in the Indian Freedom Struggle, where a non-violent, unarmed Indian population won over British.

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7. Illustrate the Importance of 'Kanyadaan' & 'Kulabadhu' in changing Institutions of marriage and family.

Kanyadaan implies a tradition in the Hindu marriage ritual, whereby the girl is handed over to the groom and his family. Kulabadhu means the 'badhu' or 'bride' of the 'ku' - Community or Family. 'Kanyadaan' and 'Kulabadhu', along with other concepts like Feet washing of the Groom, wearing of Mangal sutra, Sindoor by the Bride define and characterize Hindu marriage and family structures. However, such 'ritual' aspects of the marriage have been challenged in recent times, changing Institutions of marriage and family.

KANYADAAN In recent times, many brides as well as families have refused 'Kanyadaan' — on the premise

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That brides are not a commodity which is to be donated or handed over.

Impact on Marriage → Marriage of 'EQUALS'
→ Both the parties have responsibility towards each other's families.

Impact on Family → Equal rights & responsibilities

KULABADHU Being the woman of a community → comes with added connotations → femininity, care-giving, conforming etc. Such connotations have also been challenged in recent times, partly because of the feminist movement and partly because of the change in family structure itself with urbanisation and industrialisation.

Impact on Marriage and Family → More egalitarian and liberty for women.

Therefore, such changes have modified the institutions of marriage & family, while changes in marriage and family has also modified driven such processes.

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8. Comment critically on linkages between Patriarchy and honour killings.

Stuvia Walby in her 'Theorizing Patriarchy' defines Patriarchy as a system of social structures and practices in which men dominate and oppress women. Honour killings → where a person is killed on the premise of 'apparent' 'dishonour' or 'shame' brought to the family, can be seen as a direct offshoot of Patriarchy.

Patriarchy and honour killings

1. Women as having agency when women marry outside Gotra, Religion, Caste lines, to be enforced by the men, in the traditional sense, it is seen as a threat to masculinity.

2. Role of Khap Panchayat Male-dominated Assembly of the village elderly — often gives extra-judicial calls for honour killing.

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3. Male-chauvinism where women are seen as 'objects' who should conform.

4. Chauvinism driven by Religious - Identities → Bajrang Dal's Campaign against Love-Tihad

5. Chauvinism driven by an attempt to oppose modernity → Daliban's Strict code

for women (on the pretense of protecting their culture) can be extrapolated in the Indian context too ⇒ leading to honour killings.

However, there are other reasons too →

1. Ogburn & Nimkoff: Cultural Lag:
Where collectively as a society, our culture lags behind our Technological Developments.

2. Inadequate protection by State.

3. Parasitic Patriarchal Bargain -
Where women participate in the process.

Therefore, Patriarchy and Honour killings are closely linked and reinforce each other, though other processes are also in play collectively taking away human agency.

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9. Critically assess the role of social legislation in bringing about basic structural changes in marriage, family and property in India. What are the main obstacles in evolving a common civil code?

Social legislation in Independent India has been a major force for structural change in marriage, family and property in India.

- MARRIAGE** :
- Hindu Marriage Act 1955
 - Inter-Religion marriage → Special Marriage Act 1954
 - Prohibition of Child Marriage Act 2006
 - Prevention of Domestic Violence Act 2005
 - Muslim Women (Protection of Rights on Marriage) Act 2019. Against
 - 1986 → Muslim Women (Protection of Rights on Divorce Act)
- FAMILY** → Prevention of Domestic Violence Act 2005
- Muslim Women (Protection of Rights on marriage) Act 2019
 - Dowry Prohibition Act (1951)
- Property** Hindu Succession Act 1956

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Structural Change (1) Brought greater Equality for women : by penalising Downy, Child marriage.

(2) Violence against women in the Domestic sphere — not normalised anymore

(3) Women have equal rights to inherit property. (esp. after the SC Judgement of 2005, 2019).

(4) Greater legal remedies.

(5) Polygamy — legally disallowed by Hindu Marriage Act.

However, certain regressive practices still continue, often causing calls for a uniform civil code (Art 44).

Main obstacles

- Against Diversity of India
- Resistance by the community itself
- seen as homogenisation Attempt.

Therefore, as the Law Commission has also suggested, in the case of India UCC is neither feasible nor desirable at this point. In this context, piecemeal reforms are seen as the solution.

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10. Critically examine Dube's contributions to the study of Indian villages.

SC Dube was a Sociologist and Anthropologist who conducted extensive village studies. In his 'Indian Village' he presents an analysis of the village Shamirpet (in Andhra Pradesh). He discussed the following aspects →

1. Description of the Setting (the people, the pattern of the settlement).
2. Social Structure : Caste, Religious Identities, Status of women — seen primarily in five activities : Domestic work, Agriculture, festivals and ceremonies, birth, marriage and death, village Administration and Politics.
3. Family Structure Patrilineal, Patrilocal (Nuclear or Joint)
4. Economic Structure Agricultural, Poverty—practised by all except Brahmins
5. Factors of Social Differentiation

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- (1) Religion & Caste
- (2) Landownership
- (3) Wealth
- (4) Position in Govt. Service and village organization
- (5) Age
- (6) Distinctive Personality Patterns.

b. The Standard of living categorizes people on the basis of their perception into four levels →

- (1) Rich (2) Wellto do (3) Average (4) Poor

Based on his study →

He concluded that — No village in India is completely autonomous or Independent; for it is always one unit in a wider social system and is part of an organized political society.

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11. How do you relate the growth of development of metropolies and its impact on the mental and social life of people in India?

The Growth and Development of metropolies leads to a distinct way of living — characterized by Anonymity, Specific Division of labour, mechanical way of living — termed 'Urbanism' by sociologists like Louis Wirth. This distinctness has given rise to new Institutions, patterns of living →

1. Family Increasing trend of Single-households, Nuclearisation of families, Single-Parent households, DINK (Double Income No kids).
2. Marriage As the likes of Duncan Fletcher has highlighted, Divorce → Common; LATs (Living Apart Together) etc.
3. Gender egalitarian but at the same time; the empowered women is expected to perform both — social and professional role : Gore & Kapoor.
4. Caste, Tribe, Religion Conflicting

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Tendencies — Relegation to the private sphere, at the same time vulnerable continue to be marginalized.

Impact on the Mental Health

- Increased Instances of Depression, Anxiety
- Cases of Atomic Suicide (Duskheim).
- Alienation (Goldthorpe and Lockwood — Alienation among Affluent workers).
- Drug Abuse: Cases of Bangalore IT workers sourcing Metamphetamine via Mizoram from Myanmar.
- Loneliness Ministers appointed in Japan.

Impact on the Social Life

- Ferdinand Tonnies → Gesellschaft (Society) distinct from Gemeinschaft (Community): Sense of belonging not found.
- Harold Gould → Caste relegated to private sphere, so egalitarian values.
- CISCO case → Employee complain on caste discrimination.
- Weekends in fancy restaurants seen as an expression of social life.
- At the same time, Associations of people based on common interest, bringing a sense of community. Eg: Cycling groups.

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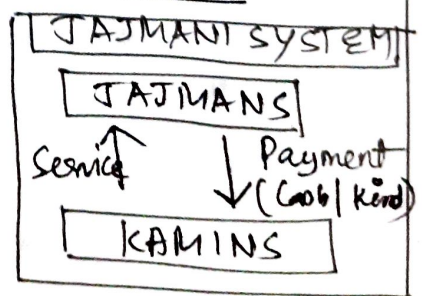
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12. Assess the Impact of market economy on the Traditional rural economic structure.

The Imp Market Economy, characterized by formal relationships and the invisible hand of the market and its impact on the Traditional rural economic structure have been analyzed by prominent sociologists like AK Desai.

Impact

1. Change of the Feudalistic Mode of Production to a Capitalistic Mode of Production.
2. Breakdown of the Jajmani System, and displacement of service castes
3. Migration : of labourers & Rise of Free wage labourers which Jay Breman calls Footloose labour.



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4. Marketisation of land leading to rise of Intermediate Classes \Rightarrow Differentiation increased.
5. Rise of a new Rural-Urban Dynamic Elite \rightarrow Masio Ruten: Farms and Factories: highlights the case.
6. Exploitation: Jan Breman in his 'Patronage and Exploitation' has ~~have~~ highlighted how change in the structure of the Rural economy has adversely impacted the agricultural workers who have witnessed a shift from Patronage \rightarrow Exploitation.
7. Vibha Arora in ~~the~~ Globalisation and Depeasantisation talks about depeasantisation of the agricultural workers in the backdrop of globalisation and market economy.
- At the same time, the market economy has brought better access to credit, better bargaining power and access to the best of technology.

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13. Comment on the changing Democratic Profile of India.

~~The Demo.~~ India's democratic profile, has been downgraded by several International agencies → like V-Dem Institute, Freedom House etc. In their respective reports. Major reasons cited are →

1. Hinder Majoritarianism seen in the context of Ram-Kandir Judgement, Hate speech against Minorities, legislations like Pork Ban, Jone Jihad in various regions.

2. Journalistic Freedom 'Reporters - sans - borders' have downgraded India's Journalistic Freedom Index, owing to frequent crackdowns on media.

3. Freedom of speech frequent arrests of comedians like Munawar Faruqi, hate speech against Vir Das, Social media → freedom of speech.

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4. Cancel Culture of brands (like Tanishq's Advertisement celebrating Hindu-Muslim synthesis); of people (based on intolerance).

5. Increasing tendencies of centralization

In terms of a 'One Nation, One Model'; homogenizing tendencies etc.

6. Regressive legislations - Frequent Recourse: like AFSPA, Sedition etc.

In this context, it is important for Civil Society, NGO's, Enlightened Individuals, Judiciary and the Establishment to reverse such tendencies and take recourse to the tolerant India of the past.

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14. Comment on the Critical Issues of Commercialization of higher Education in India.

Higher Education in India has a Gross Enrollment Ratio (GER) of around ~26% (2018), which the New Education Policy aims to take upto 50% (by 2030). In this context, Commercialization of higher education is often seen as a feasible recourse. However, certain critical issues remain →

Critical Issues of Commercialization of Higher Education

1. Issues of Accessibility

- Caste: Pierre Bourdieu: Cultural Capital recycled in the privileged section of society. Lower Caste might not be able to access such Education.
- Class essentially excludes two ones that can't pay.
- Gender In the lockdown, it was seen that parents, pulled out their

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Children from private schools; In general, - more no. of girl children in ~~private~~ Government school than private.

⇒ implying Guardians might not want to invest in the girl's education esp- higher Education.

d. Religion Sacchar Committee Report: Muslims lagging behind. Privatisation and lack of affirmative action might accelerate the process.

e. Region often metropolis like Delhi provide a Culture of Excellence, not found in hinterlands & remote areas, ⇒ exacerbation if privatization.

2. Issues of Excellence Quality of Education have to be ensured through effect regulation.

3. Role of State Economists like Jean Drèze are not in favour of privatisation of higher education, and stress that state should play an important role.

4. Corruption and Donations during Admission
5. May affect State's Affirmative Action

In this context, such Accessibility, Affordability, Excellence has to be ensured if in the case of Commercialization of Education.

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15. Elucidate the concept of 'Majoritarianism' and 'Minoritarianism' in accentuating Communal Tensions in India.

The antagonism practiced between members of one community against the other community on the basis of religion is called Communalism. The origins ~~roots~~ of Communal Tensions in India can be traced to the concept of the 'Majoritarianism' and 'Minoritarianism'; even before Independence, leading to Partition of the nation. It has also been Instrumental in accentuating Communal Tensions in contemporary India :

Examples →

① Hate Speech : Recent Haridwar Hate Speech by Hindu Religious leaders — with calls to wipe out Muslims.

②. In the 1980s, 1990s and early 2000s, the burning of villages in Bodo-majority areas, citing

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Bangladeshi Immigrants Occupying their areas.

③ Legislations of Beef Ban, Love Jihad primarily in the Majoritarian - (religion based) party ruled states.

④ Sexual crimes with a political aspect

— Kathua Rape case (of a Bakherwal Muslim girl in a Hindu place of worship)

— Sulli Deals, Balle Bai App.

In this context, Donald E Smith in his 'India as a Secular State' observed that consolidation of secularism is problematic in India because of Religious and Caste loyalties. Ashis Nandy and TN Madan both reject secularism in the Indian context and call for a return to the Religious tolerance of the past.

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16. Write a short note with a sociological perspective on : 'Isolationism' as a dominant feature of colonial Tribal Policy.

~~From the 1940's~~ Since the beginning of the British rule in India, the colonial rulers have maintained a policy of 'Isolationism' towards the Tribals primarily because of two reasons :

- So that they do not form part of the mainstream, and develop national consciousness.
- They were seen as relatively harmless to the resource extraction policy of British in India.

However, this was not consistent, ~~was~~ as it clearly evident from certain other actions →

1. Conversion of Tribals into Christianity esp. in the North East
2. Forest Policies → aimed at maximizing resource extraction →

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Vessier Etoin writes that so many exemptions, penalties were put into place that all tribals violated such forest laws several times in a day.

3. Exclusion and Ecological Imperialism where they were alienated from their symbiotic relationship with the forest as highlighted by the likes of Mandelbaum.

In a nutshell, however colonial rulers achieved both their objectives — Resource Maximisation as well as keeping the tribals aloof from the National consciousness development, leading to several fissures and secessionist movements even in Independent India. The Tribal Policy of British therefore can be called 'Isolationist'.

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17. Highlight the main features of the Inter-linking of Rivers' Project in India. What could be its probable advantages to Indian Agriculture?

Interlinking of Rivers project intends to transfer water from the "surplus" basins to the "deficit" basins.

Recently, the Ken-Betwa River Interlinking Project has been initiated (to transfer water from surplus MP Regions — to deficit UP regions)

Main features ① It has 2 Components

→ Himalayan component: comprising Ganga and Brahmaputra and their tributaries across India and Nepal.

→ Southern Grid to connect the rivers of South India — Mahanadi, Godavari, Karnasi, Krishna etc.

② Proposed Benefits → 'Hydropower generation'

- Irrigation
- Employment generation
- Resolution of problem of 'Droughts' and 'Floods'.

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Probable Advantages to Indian Agriculture

1. Irrigation : esp in the Rainfall-Deficit and Drought-Prone areas ~~have~~ to be
2. Crop Diversification : Around the Year water availability \Rightarrow crop diversification.
3. Maximisation of Produce
4. Better use of other inputs \rightarrow Seeds, Machines etc.
5. Agrarian Distress - Suicides in Marathwada, Migration - Jan Breman - 'Footloose Labour'; will provide relief.
6. Feminisation of Agriculture and Double Burden to Women will decrease with men in the village.
7. Round the year work availability.

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18. Examine the Impact of Mass Media on Indian Society. Whether Western Consumerism and materialistic cultures, creeping in through mass media, are adversely affecting the traditional Indian culture?

Mass Media refers to those forms of Information and Communication which reach a mass audience. Eg- television, Print Media, Digital Media. New Media like Social Networking and the web also encompass the Mass Media.

Western consumerism and materialistic culture have definitely crept in through the Mass Media. It has a varied Impact on Traditional Indian Culture — sometimes negatively affecting it and at other times, reinforcing it.

As a negative effect on Indian Tradition

1. Western Materialism has ~~def~~ crept into the Indian self-sufficient

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tradition, as highlighted by Dipankar Gupta in his 'Mistaken Modernity'.

2. Impact on Marriage | Sanctity of marriage questioned, new institutions adopted from the West → Live-in-Relationships, Divorce & Normalized.

3. Habits and Lifestyle | Eating Patterns (fast foods, packaged products), Dressing Styles etc.

4. On Family | less communication
Formal relations
less importance to kinship

As reinforcing Indian Tradition

1. Revivalist tendencies : Strengthened.
Eg. Khap Panchayats, Bajrang Dal etc.

2. glocalisation : local modification of global templates - in terms of advertisements, content etc.

3. Universal values : are disseminated, reinforcing traditional liberal views, and tolerance.

Therefore, what is required is a Synthesis of Western Materialism and Indian spiritualism as highlighted by Swami Vivekananda.

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19. How will India's decision to enhance its Renewable Energy Capacity impact India's development?

India has been a frontrunner in Environmental protection through Renewable Energy generation and capacity enhancement both in the terms of ambitions as well as achievement.

India's decision to enhance its Renewable Energy Capacity & its Impact on development →

1. 'Vandana Shiva' in her 'Honocultures of the Mind' writes that contemporary ideas of development ~~have~~ are based on the dominance of "the other" — vulnerable communities, tribals, women, children, environment etc. In this context, capacity enhancement ~~is~~ assumes two connotations :

(+ve) — If done without harming such communities.

(-ve) — If done by displacing such communities.

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2. Such plans are heavily dependent on ~~less~~ Western Financial Support and Technology Transfer.

(+ve) Greater integration into Global Value chains.

(-ve) Development of Underdevelopment

- AG Fraak and 'Carbon Imperialism'.

3. Development - will assume both Qualitative and Quantitative meanings if simultaneous phasing down of Fossil fuel is achieved.

4. Lesser Health Burden in terms of Respiratory / other diseases => leading to development.

5. Greater Bargaining Power and Soft Power in the International platform

Therefore India's decision ~~has~~ to enhance Renewable Energy generation ~~has to be~~ has positive impact on development, if done in the right manner.

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20. Write short note on a sociological perspective on: Trends of Infant Mortality Rates among females.

Infant Mortality Rates refer to Infant deaths below the age of one year per 1000 live births. According to SRS Survey (2018) → it is '32' in India.

Comparatively, Female IMR is more as compared to male, although there is an improvement over the years. Such trends can be understood in the context of →

1. Girl Child seen as undesirable, esp in the Northern Belt States.
 2. Not taken enough care of — leading to health issues.
 3. Intergenerational → Mother herself weak and young → leading to death of child.
 4. Inadequate health infrastructure
- Prof. Amartya Sen in his famous article 'Missing Women' has articulated

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That over 100 million women have been missing in the past decade, in South Asia.

Recommendations →

1. Better Institutional Capabilities
→ in terms of Healthcare, Human Resource.
2. Better regulation
3. Integrated Approach
(POSHAN, JSY etc.)
4. Engagement of ~~Private~~ Civil Society and Collective Efforts of NGOs.

Therefore, progressive policies along with better implementation can change the trends of IMR among females.