



VISION IAS

www.visionias.in

SOCIOLOGY (TEST CODE : 1531)

Name of Candidate	Yaksh Chaudhary		
Medium Eng/Hindi	English	Registration Number	342734
Center	ORR	Date	26 Dec. 2021

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	20	
(c)	10	
5(a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6(a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8(a)	20	
(b)	20	
(c)	10	

Total Marks Obtained:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should **attempt FIVE Questions out of EIGHT questions** strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp Punjab & Sindh Bank), Dr. Mukherjee Nagar
Delhi- 110009

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

(a) Limitations of Indological approach

Indological approach uses the ancient texts, scriptures, monuments, architecture etc. to analyse the society. It is used by Ghurye and Louis Dumont to study Indian society.

Features of Indological approach by Ghurye

- ① Indian society is unique, hence use methods unique to India, not applying western models.
- ② Indian society has historical continuity (i.e. historical moorings)
- ③ Indian traditions are found in caste and religion, hence study them through ancient texts.

(Limitations of Indology)

- ① The selection of scriptures and texts depend on the researcher, hence biasness can be infused.

② The real picture of society might not be there in indological texts
ex- Raso (like Prithviraj Raso) exaggerated the king's image.

③ It presents a status quoist view.

MN Srinivas while criticising Dumont argued that caste system can also have mobility and is fluid.

④ It ignored the modernising influence of industrialisation and globalisation.

Yogendra Singh showed how Indian society changed through structural and cultural changes out of different sources of change.

⑤ Indology presents a Hinduised view of society of India.

⑥ Undue emphasis on culture while ignored the impacts of social structure.

Despite limitations, Indology helped in criticising the Colonial view on Indian society and villages. It helped in emergence of distinct Sociological field in India.

1. (b) Caste mobility' in India

Caste mobility refers to movement of individuals from one caste status to other.

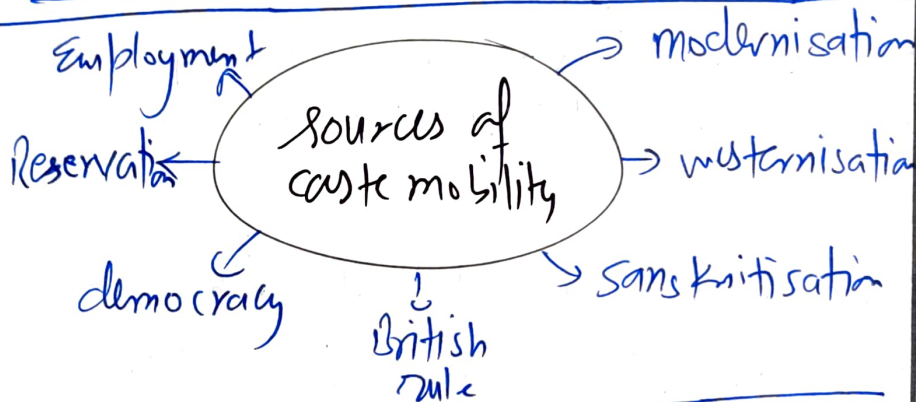


fig. sources of caste mobility

Ancient times MN Srinivas argues that caste mobility was there in ancient India through

- ① donation to religious institutions (i.e. temples) improved status of donor
- ② migration to new places.
- ③ conversion to Buddhism.
- ④ presence of surplus land.
- ⑤ By King's grace.

Medieval time Conversion to Islam, asceticism etc. were sources of caste mobility (MN Srinivas). According to KM Panicker, Nandas were the last true Kshatriya. Hence mobility was there in ~~anc~~ medieval time also.

Modern times

- ① MN Srinivas suggest that with economic power and high numerical strength, few castes convert into "dominant caste".
- ② "Sanskritisation" — By imitating the lifestyle of upper caste, lower caste changed their status. (MN Srinivas in his Rampura village study).
- ③ Yogendra Singh suggest that modernisation, westernisation etc. led to structural and cultural change in caste system.

Hence caste mobility is a reality. However, there are still hindrance in the form of untouchability (Sukhdas Thorat), poverty, illiteracy of some castes in mobility.

1. (c) Functions and dysfunctions of the family as an institution

GP Murdock defined family as a union of two adults of opposite sex engaged in economic cooperation and reproduction.

Functions of family

① GP Murdock defined following functions

- reproduction
- Economic cooperation
- Sexual gratification

② Durkheim argued that family contribute to socialisation and value development in the children.

③ Economic placement of the members

④ Basis of religious rituals and practices for ex- Shradh, marriage, funeral etc. as discussed by Ghurye

⑤ Value ~~consensus~~ Consensus generation (Parsons)

⑥ Basis for kinship, lineage and descent system.

⑦ Stabilisation of adult personality (Parsons)

Dysfunction

- ① Christine Delphy considers family as an economic system which exploit the unpaid labor of women.
 - ② According to Ann Oakley, family has assigned reproductive roles to the women, thus patriarchy perpetuates.
 - ③ Conflict Theorist argue that family suppresses the individual liberty, and innovation.
 - ④ Althusser treats family as an ideological apparatus which imbibes passivity in the members (i.e. submissivity).
 - ⑤ low status of women in family, exploitative authority of Karta in joint family etc.
 - ⑥ Marxist suggest that family system perpetuates the private property, hence class system continues.
- Hence family has many functions along with many dysfunctions also.

1. (d) Analyze the changing nexus between caste and tribe.

Caste system has a clear cut hierarchy based on ritual purity and pollution. While tribes have general characteristics of isolated living, unique language and customs, strong kinship ties and non-hierarchical social system.

Nexus of caste and ~~class~~ tribe

① [Ghurye] argued that tribes are nothing but the "backward Hindus". They need to be Hinduised for their development.

② [Surjit Sinha] sees this nexus based on tribe-peasant continuum, where tribes take on the role in farming and are slowly merged into caste system.

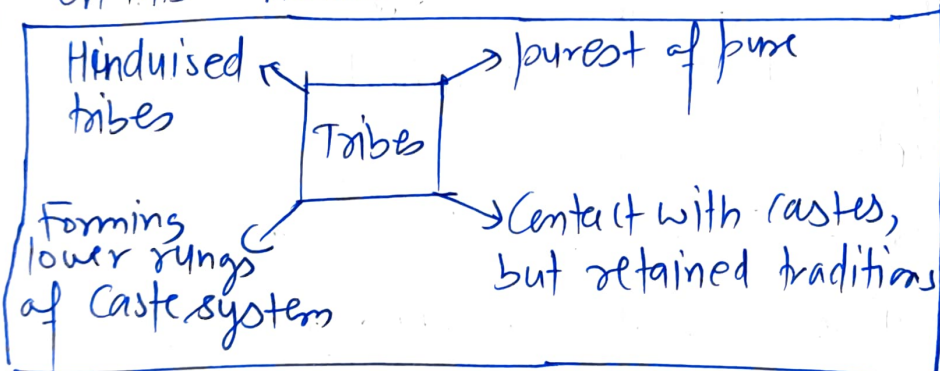
③ [SC Roy] gives the jama-jati continuum.

④ [F. H. Bailey] through caste-tribe continuum says that tribes and caste

Can't be categorised into two distinct categories but must be seen on a Continuum of caste-tribe

⑤ MN Srinivas argued that tribes by emulating the lifestyle of upper caste Hindus are sanskriticised and merged into caste system.

⑥ Elvin gave a classification based on this nexus



The British Scholars like Herbert Risley differentiated between both Caste and Tribe

Majumdar and Madan suggest that tribes have some common feature and should be seen different from castes. Common features between caste and tribes have some common features but also differ on several parameters

1. (e) Islamic diffusion gave birth to emergence of new great and little traditions. Examine.

Vogendra Singh considers influence of Islam as a heterogenetic source of social change in Indian society. He analysed this phenomenon by using the Concept of Milton Singer and Robert Redfield.

Islamic rulers imposed a new administration system and a new land policy, which impacted the great traditions.

Milton Singer defined great traditions as traditions of upper Caste i.e. Brahmins through Brahminic texts like - Ramayana, mahabharat etc.

Islamic rulers brought with them the more influences of Islamic religion. Islamic texts of Kuran and new form of architecture became

and modified the earlier Great traditions based on Hindu culture.

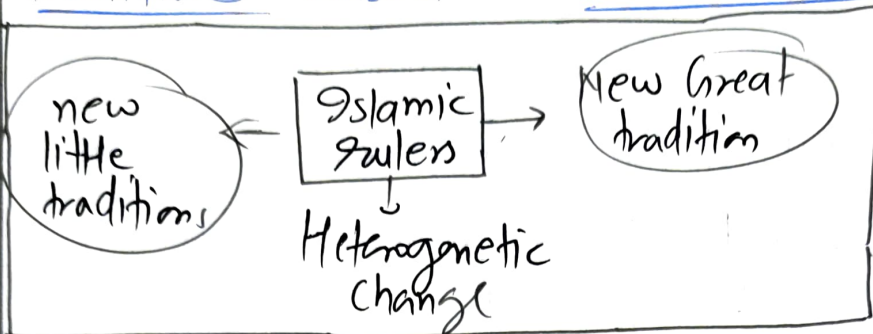


fig. Analysis of Yigendra Singh

Islamic influence also impacted the little traditions of unlettered peasantry (milton singer). It led to religious conversions, new rituals, new social practices etc. and a new reformed little traditions emerged. Yogendra Singh argued that this not only changed the cultural system but also changed the social structure.

However many of the elements of little traditions as well as great traditions were retained as suggested by Yogendra Singh.

2. (a) The idea of the Indian village as represented in the earlier writings of the colonial administrators has been critiqued by many scholars. Discuss. 20

Colonial administrators and scholars have vested political and social interests and accordingly they represented an image of Indian villages which suited those interests of maintaining their power and hegemony.

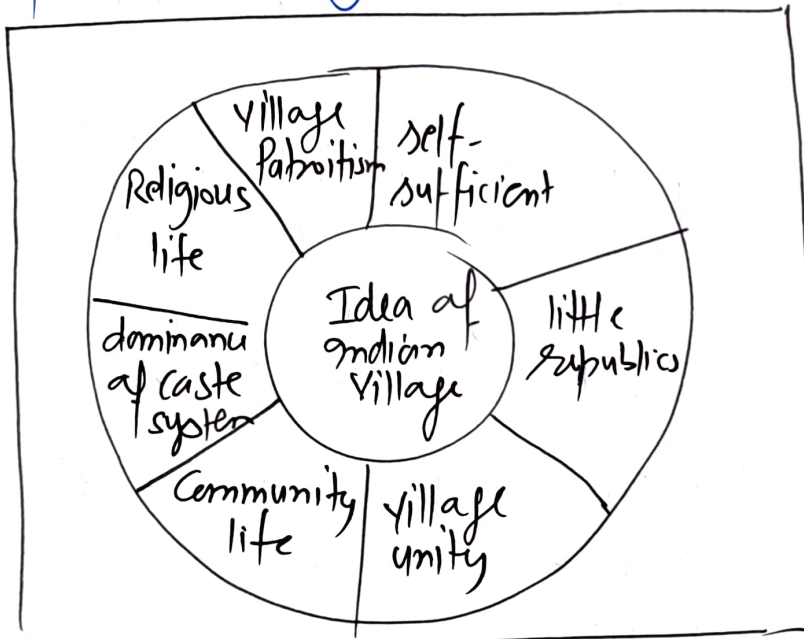


fig. idea of Indian villages by Britishers
However this indological and
book view of early British administrators
like- Henry maine, Baden Powell was

criticised by field studies of many scholars.

① self sufficiency of villages

[MN Srinivas] argued that villages were having relationships with other villages through village exogamy, pilgrimages etc. He studied Rampura Village in his study "The Remembered Village".

similarly [Andre Beteille] in his study of Sripuram village of Tanjore explains how villages had social networks spread outside village.

[SC Dube, Ghurye] also criticised the self-sufficient image.

② Village Patriotism

[Adron myer] gave this concept. [MNSrinivas] criticised it as while villages have unity but this unity through village

patritism is occasional and not always present.

[Fg Bailey] in Bisipara Village study suggest that villages have many cleavages through Caste system and status. Hence village unity is not possible.

Similarly [Andre Beteille] also said that villages are divided through caste, class and power.

③ Status Quo and stagnant view

[MN Srinivas] through Sanskriti sation explained the fluidity and mobility in Caste system.

[Andre Beteille] also explains with more employment, British influence, the stratification system of villages is changing.

④ Religious life and Caste system

These are important in villages but new parameters like - dominant

Castes (MN Srinivas), Class (Andre-Beteille) are also becoming important and deciding the power distribution.

- ⑤ The Community life of villages is also being undermined by the influence of administration and employment. [Andre Beteille] argued that Brahmins of Tanjore village seek employment outside village.

However [AR Desai] believes that there is exploitative class structure in Indian villages. The self sufficient and little republics is true up to an extent according to him.

According to [Dipankar Gupta] the traditional social reality of villages is breaking down with breakage of twin shackles of village (Agriculture and caste system).

Hence the self sufficient, peaceful and unified view of Indian villages by Britishers was criticised by many scholars.

2. (b) "India's Nationalism was the result of the material conditions created by the British Colonialism". Examine the statement with respect to AR Desai's work.

20

AR Desai analysed the background of nationalism in India through marxist and dialectical material paradigm. He examined this in his book - "The Social Background of Indian Nationalism".

AR Desai argues that Indian Nationalism was a product of Colonialism by British. It was produced by the material conditions formed by the Britishers. He criticised the view of other scholars (Nationalist thinkers) who advocated that Nationalism was present even before advent of Britishers.

Britishers introduced the new land policy and enhanced the land

tax rate. It led to emergence of many new classes of Zamindars, moneylenders, absentee landlords etc.

These classes exploited the poor peasants and sharecroppers. Hence this exploited class started struggle against the Britishers and Zamindars.

The new administrative system by Britishers based on discrimination was introduced. Educated people not finding employment (i.e. middle class) started the national movement.

The industrial class also faced the discriminatory practices of Colonial rulers through discriminatory custom duty, freight charges vis-a-vis Indian and foreign industrialists.

All these material conditions fuelled the emergence of Indian National movement.

AR Desai classified national movement in 5 stages:

① Till 1905 : sporadic incidents of struggle with local issues happened. No Central leadership was there. small social base of these struggles was there.

② 1905-1905 : Indian National Congress (INC) was formed by the disenchanted middle classes to serve their interests and also awaken the masses. New Bourgeoisie class also joined movement.

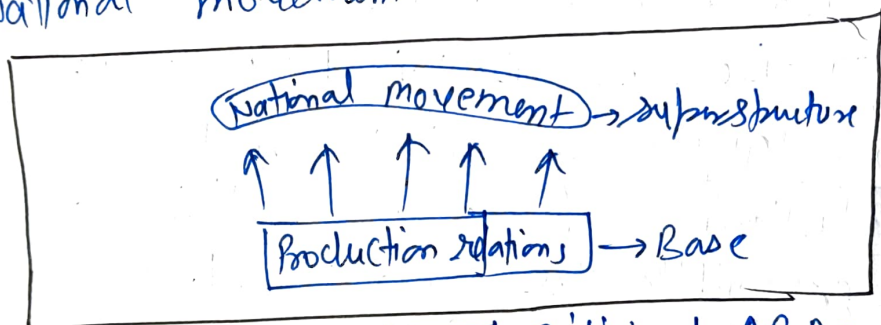
③ 1905-1919 : extremis increased by disillusionment of moderate politics. lower middle classes also joined. Due to swadeshi push, industrial class also supported it.

④ 1919 - Civil disobedience movement : masses, working class, women also joined the movement. The organised workers movement under AITUC and Communism under CPI (1925) also started.

⑤ 1930 - 1947

- dissent with Gandhian methods
- Socialism started to gain importance
- depressed class movement started by Ambedkar.

[AR Desai] argues that the leadership of National movement remained under the hand of bourgeoisie and middle classes. The production relations encouraged the growth of National movement.



[Vogendra Singh] criticised AR Desai on being failed to provide any substantive evidence to support his theory and neglecting of other factors other than material factors.

He says AR Desai sees the roots of India National movement in the material and productions relations formed by the Britisher Colonialists.

2. (c) Secularization of caste is essentially a modern phenomenon. Discuss. 10

Secularisation of Caste means that the religious sanctions (Ghurye) behind the caste system are fading. Along with this, the rigid hierarchy of the caste system is also becoming open and mobile.

① With modernisation, the empowerment of different caste is happening.

[Dipankar Gupta] argues that the empowerment of lower castes has led to horizontal differentiation of castes and muddled hierarchies.

② The ritual factors are losing dominance in forming the caste hierarchy.

[M.N. Srinivas] in his "social change in modern India" explains that the secular hierarchy through political and economic power is undermining the ritual hierarchy.

- ③ According to Andre Beteille, with more economic empowerment and modernisation, the Congruence between the Caste, Class and power is disintegrating. Hence secular features also decide the hierarchy now.
- ④ Louis Dumont through his "Substantiation of Caste" concept explains how different caste are becoming independent and impenetrable blocks and hierarchy is undermined.
- ⑤ Dalit Consciousness is increasing and Dalits and OBCs are demanding their rights. However, Harold Gould in his Rikshawallah's study of Lucknow says that caste rituals are still dominant in private sphere. Sukhdeo Thorat and Ahmed Shah also argue that caste system still prevails in 80% of villages. Hence secularisation of Caste is happening under influence of many factors.

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

Caste as a system of hierarchy is viewed differently by Gandhi ji and Ambedkar. Gandhi saw it as a Consensual model and emphasised its reform while Ambedkar demanded its complete abolition.

Difference in Views of both

① Emergence of Caste System:

Ambedkar argued that, Untouchables were the original inhabitants of India. Aryans came from outside and imposed caste system on the original inhabitants.

Gandhi said that Varna system is an authentic model of Hinduism which can improve solidarity in the society.

② Impact of caste system

Ambedkar saw caste system as exploitative model where upper class dominate and put sanctions on the lower castes. Indian villages were seen as a den of this inhumane exploitation.

Gandhi also saw that Untouchables are discriminated. Gandhi emphasised on varna system where people are treated equally and occupation is a choice of people. Hence he sees varna system as a desirable institution.

③ Reformation of caste system

Ambedkar argued that Hinduism is beyond reformation. Since caste system is inherent part of Hindu religion, hence it can't be reformed.

Ambedkar converted to Buddhism also due to this view.

Gandhi argued that Caste system can be reformed by doing away its exploitative practices. He was against Untouchability. He formed Harijan Sevak Sangh to reform Hinduism.

④ methodology for reform :

Ambedkar saw political and educational program to improve the status of Untouchables. Inter-Caste marriages, rulebook for priesthood was also seen as a way forward by Ambedkar.

Gandhiji saw religious method to reform Caste System. He emphasised the need of awareness among people about inhumane face of Untouchability. He said that each human should do all their work by themselves. He even glorified the manual scavenging by doing it himself.

Similarities between both

- ① Both saw untouchability as exploitation and threat to unity and solidarity of society.
- ② Reform of caste system was necessary according to both.
- ③ Both emphasised the need of educational program to uplift the people. However method of education was advocated differently.
- ④ Both advocated and give importance to capability of individuals under the caste system.

Hence, Gandhi and Ambedkar had different views on caste system in its working, reform and upliftment of lower caste. However both argued for upliftment of the untouchables and doing away with exploitative nature of caste system.

3. (b) Compare and contrast the perspective of Andre Beteille and M.N Srinivas with respect to 'study of caste'. 20

MN Srinivas studied caste through structural - functional perspective while Andre Beteille used the weberian Trinitarian paradigm to analyse caste system in the society.

Difference

Similarity Between Both

① Mobility

in caste system

Both see that caste system is mobile.

MN Srinivas in his Rampura Village study argued that secular hierarchy based on landownership, numerical strength is becoming important. It has given rise to "dominant caste" in villages (ex- Lingayats, Reddys) Sanskritisation as a way of cultural imitation was also an instrument for social mobility in caste system.

Andre Beteille in his study of Tanjore Village also give importance to secular parameters. He argues that employment, land and political power has given fluidity to the caste system.

② Interdependence of caste:

MN Srinivas argues that with changes in the society, the jajmani system is weakening.

Andre Beteille also argues that Brahmins of Tanjore were seeking employment outside village. The empowerment of lower castes through income and political power is undermining the jajmani system.

③ Importance to Economic factors

MN Srinivas advocates that the landownership, enhanced income from

Urban areas etc. has improved the status of few castes and they have become dominant in the village.

Similarly Andre Beteille also argues that classes have not cutting across the status groups (i.e. castes). The Congruity between caste and class is breaking down.

- ④ Both see Caste as a system of status. (MN Srinivas emphasise on ritual status while Beteille on honor).

Difference between both

- ① MN Srinivas give larger importance to caste as a system of hierarchy. While Beteille gives equal importance to caste, class and power.
- ② MN Srinivas gives importance to integrative nature of caste system while Beteille considers it as disjunctive.

③ MN Srinivas uses concepts of Brahminisation and Sanskritisation to explain ritual mobility of caste system, while Beteille ignored this aspect.

④ According to MN Srinivas, Untouchables have very little chances of upward mobility (Hinduised/Brahminic view). While Beteille do not considers so and advocate equal opportunities for all castes.

Hence both see caste system as an important institution of Indian villages. Both see it as related to status differentiation and segmentary in nature. However they defined mobility in it through different perspectives and paradigms.

3. (c) Tribes are generally seen to be society based on equality, but forms of social differentiation exists within tribes too. Examine. 10

According to Mandelbaum, lack of clear cut hierarchy is a basic feature of tribes. Majumdar and Madan also view ~~to~~ tribes based on the principle of equality.

Social differentiation in tribes

- ① Tribes have sex based social stratification. women are given less importance. women engaged in domestic work and gathering while men go for hunting.
for example - Sibux Indians society is generally dominated by male hunters.
- ② Age based stratification is also a feature of tribals. Elders are given more respect and status. elder people dominated the tribal panchayats and assemblies.

④ According to Malinowski, totem worshipping tribes gives more status to people who gather more number of totems.

Even totems are put into hierarchy based on their importance.

⑤ Yerrier Elvin argues that there is differentiation among in a single tribe based on the integration of people into caste differently.

However Marx and Engels considered primitive tribal society as lacking private property, hence equal.

India government policy also discriminate against different tribes based on PVTG status.

Hence although tribal societies are egalitarian in character but some form of inequality based on sex, age, courage etc. also prevails in tribal society.

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

10 x 5 = 50

(a) The Urban migrant and 'ritual' tug of home.

According to [KM Kapadia], the urban migrants even while living urban areas have orientation to their family in rural areas.

Ritual "tug" of home

① [Ghurye] emphasised the role of family in the "religious rituals" and other rituals like- shraadh, birth and funeral ceremony.

Hence migrants have to return to their native place to perform these rituals.

② People living in urban areas generally prefer to celebrate festivals along with rituals in the families from where they migrated from.

③ Even while living in urban areas, the attachment to the joint family

back home remains strong. [Am Shah] argued that the family should be judged from the perspective of orientation.

④ Similarly, [IP Desai] argues that migrants in urban areas fulfill the ritual and other obligations to the family of native place.

⑤ The male dominated urban migration, where females are left behind in rural areas along with parents, force migrants to go back to their native place for different functions and rituals.

Hence the nature of urban migration and the community attachment of urban migrants to native community but migrants in "ritual tug" of home where they visit their native place for different rituals.

5. (b) "Social change can be brought through public policy". Critically analyze.

McIver and Page defined social change as change web of relationships in social processes, social institutions and social organisations.

Public Policy can bring social change as well as gets influenced by society.



fig. relationship between society and social change

Social Change by public Policy

① Public policy can push social reforms.

Parsons puts the government policies under personality system which defines goals and mobilise members to achieve that goal.

ex- Anti-Sati Policy brought social change.

② Public policy is a result of pressure from different groups of society.

(Robert Dahl) calls this pluralism.

Disadvantaged and marginal sections
can put pressure to bring welfarist
policies for them.

Ex - Anti-Untouchability laws.

③ Development in society through
public policy in health, education,
skills etc. can help in social mobility
of people. It makes the social
stratification open and fluid.

④ Public policy can act as an instrument
of social control. (Durkheim). The
deviant behavior of people can be
checked.

At the same time public policy
is also influenced by the society. for
example - women movements demanded
anti-rape law.

Hence public policy through develop-
ment, welfare, social control can act
a factor of social change.

5. (c) "Slum is the lifeline of Urbanity". Comment.

Slum is a place of high density population, poor infrastructure, lack of basic facilities etc.

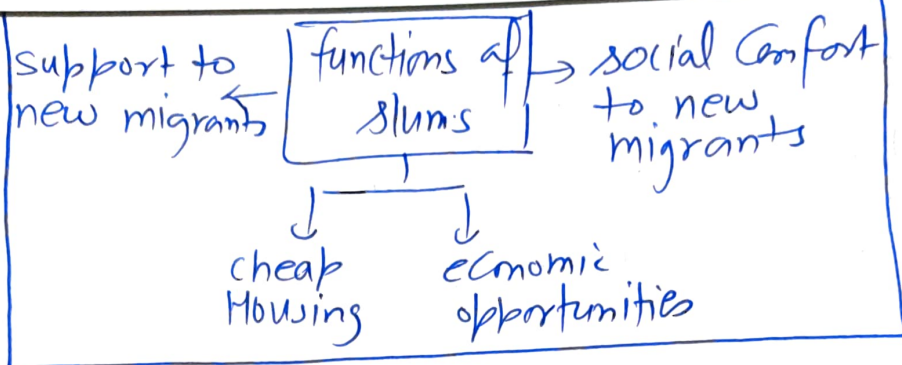
Slum: lifeline of Urbanity

① Slum provide cheap services to the society of urban areas.
ex- domestic help, street vendors

② It acts as a cheap accommodation for the new migrants and poor people.

According to William Foster Whyte, it is a place of convenience and organised life for its members.

③ According to Kalpana Sharma in her study of Dharavi (2000), slums inhabits extraordinary people who defied fate and unhelpful state.
Thus it acts a place for survival for people.



④ Slums provide workforce for the informal sector and msme's of the economy. Thus help in development

But despite these functions, the slums are also harmful for society.

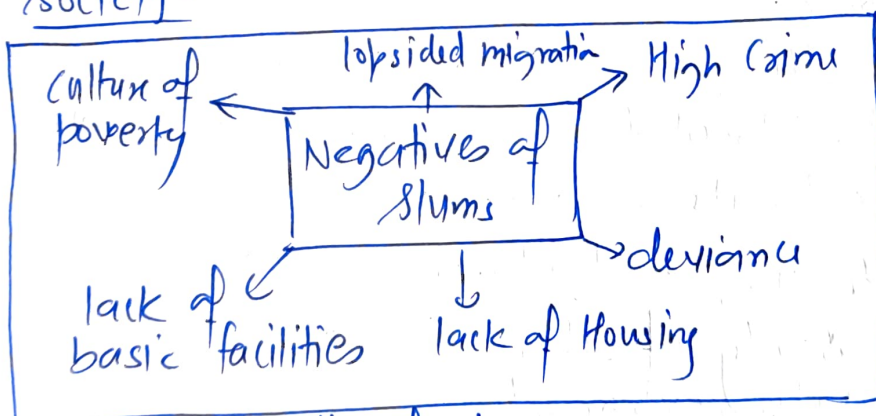
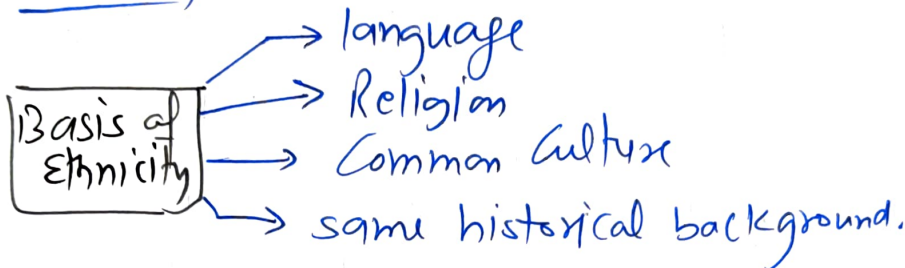


fig. Negatives of slums

Hence slums help urban areas by providing basic services, cheap labor and providing an affordable place to live for its inhabitants who are poor.

5. (d) Briefly discuss the concept of Ethno-nationalism along with suitable examples.

Ethnonationalism refers to the strong attachment and a psychic state of connectedness to one's ethnicity.



Through ethnonationalism, people try to garner more support from the ethnicity members. It improves the social solidarity among the members of ethnic group.

The ethnic group provides an identity and bond for the people.

With high modernisation and globalisation, the homogenising tendencies have forced people to cling to their old identities like- ethnicity,

to get emotional support.
Ethno-nationalism also acts
as an instrument of social adjustment
in the new place.

However ethno-nationalism has
also infused cleavages in the society.
It has fuelled the secessionist
tendencies also. For ex - Nagaland
group (Nagas) are demanding separate
Country.

After independence also, the
Dravidian movement ~~also~~ had the
roots in the ethnic identities and
ethnonationalism.

Tribal Conflicts in the North East
India can be attributed to ethnonationalism.
Ex - tribal Conflict in Tripura against Boms

Hence Ethnonationalism is a
concept that defines strong attachment
of people to their ethnic group. It
has some positives and some negatives.

5. (e) Give a brief overview of the "Evolution and persistence of communalism in Indian Society".

Communalism defines the strong attachment to one's group. In extreme Communalism, the interest of different Communities are seen as dichotomous and different.

Evolution of Communalism

According to Bipin Chandra, the Communalism in India started during the British rule where they used the policy of divide and rule. AR Desai attribute the Communalism in India to be grounded in the material conditions. It emerged during Colonial time according to him. The Competition for material benefits is the greatest cause of Communalism according to Desai.
Ancient India did not have Communal clashes. The antagonism

were low during medieval times. But British time saw huge emergence of Communalism. Some nationalist leaders also fuelled it.

Persistence of Communalism

- ① Usage of religion by political parties to garner votes.
- ② Unequal development of different religious communities. (Sakhhar Committee 2006 showed low development of muslim community).
- ③ lack of trust and confidence between different communities.
- ④ Identity threat
- ⑤ Threat of assimilation and threat to their culture of minorities.

Hence Communalism evolved during Colonial times especially after 1885 and has persisted owing to many factors in social, economic and political sphere.

7. (a) "Drug abuse not only affects an individual but society as a whole". Critically examine the statement in context of growing incidences of drug addiction in India. 20

United Nations office on Drug Control (UNODC) suggest that drug incidences in India are on rise.

Drug abuse and impact on individuals

- ① Negative impact on health.
- ② lack of education and inadequate skills because individuals focus shift from productive activities to the drug use. Hence the social mobility of individuals hampers.
- ③ Negative impact on mental health.
- ④ social capital of individual reduced by drug usage.
- ⑤ financial strain on financial health of individual.
- ⑥ It might lead to deviant behavior.

of the individual (RK merton)

Drug abuse and Society

① Impact of on family :

- incidences of domestic violence and wife beating increases.
- The money that could be spent on health and education of children is siphoned off to buy drugs.
- harmony in family is disturbed.

② Impact on social harmony

- deviant behavior of individual is threat to stability of the society
- Human resource of society is wasted because the drug addicted get involved in the unproductive activities.

③ other impacts

- Increased financial burden on the government because of policing and rehabilitation of drug addicts.
- Increased illegal activities of the drug trade disturbs the collective conscience as advocated by Durkheim.
- High incidence of black money, illegal drug trade related money laundering.
- drug trade from Golden triangle in east ~~and~~ to Golden Crescent in west is a threat to Nation State of India and its integrity.

To prevent drug abuse in India, various measures are needed. India need to enhance awareness about the negative impacts of drug abuse. Since family and schools are primary institutions of socialisation, the awareness campaign must target them. Proper rehabilitation, counselling and strict legislation are the instruments that can curb the menace of the drug abuse.

Hence taking cue from the RK Merton theory of deviant behavior and Durkheim's social solidarity, India needs to curb drug abuse so that its negative impacts on the individual and society are minimised.

7. (b) "Regionalism has remained perhaps the most potent force in Indian politics ever since independence". In the context of this statement, examine whether regionalism is a threat to national integration. **20**

Regionalism in India started even before independence (ex- Wagah demand of separate nation). But it intensified after independence in the form of demand of language based states, more autonomy in the North East India.

Regionalism can be a threat to the integrity of India as well as improve the integrity.

Regionalism : a threat to National Integrity

- ① secessionist movements in the North East India. ex- demand of Greater Nagalim.
- ② High attachment to the region ignores the national interests.

③ Conflicts in the society

Antagonism towards people from outside region. for ex- discrimination against migrants in Mumbai and Bangalore. [Myron weinert called this phenomenon as "Sons of soil".

④ Conflicts between states :

Disputes over the river water sharing among different federal units
ex- dispute over Cauvery between Karnataka and Tamilnadu

⑤ Violence in society : Intra-State regionalism like - Khalistan movement and inter-State regionalism like - Assam-mizoram leads to riots and violence according to [Gopal]

[Narain]

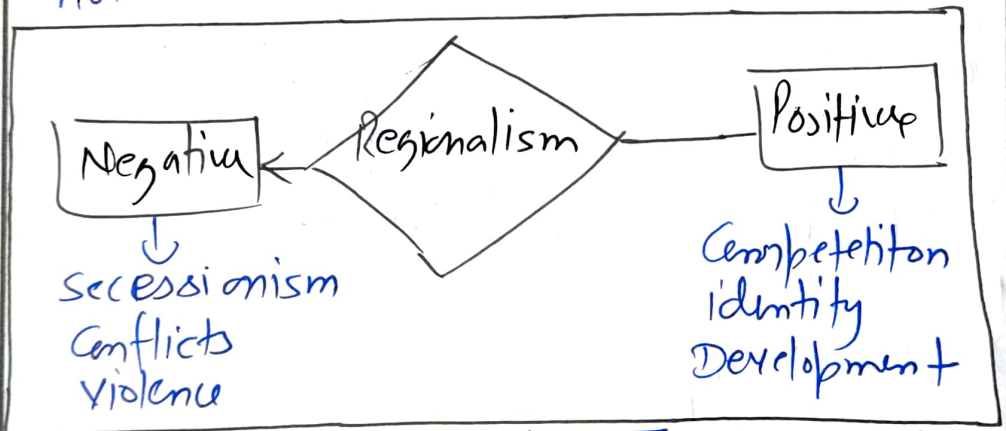
⑥ Reduces the social capital and social harmony.

Regionalism: a promoter of national integrity

- ① According to Rajni Kothari, regionalism has strengthened the Indian federalism.
- ② Induced Competition among states improves the resource usage efficiency and improves development.
- ③ Regionalism provides an identity to the people. Paul Brass says that regionalism and its identity gives gratification to the individuals.
- ④ It encourages the decentralisation process and enables people to take part in democratic process.
- ⑤ Positive regionalism enhances the social solidarity to the inhabitants of the region.
- ⑥ Regions can demand more benefits

from the Central government. It helps in the equal developments of all the regions.

According to Dipankar Gupta Regionalism might not be anti-people and anti-nation. The form and content of regionalism decides if it is anti-national process or not



Harinar Bhattacharya argues that diversity of India and concentration of different language, culture etc has fuelled the regionalism in India. Regionalism can enhance national integration as well as can be anti-national integration also.

7. (c) The "post-Ambedkar Dalit movement" challenged some of the deepest aspects of oppression and exploitation, but failed to show the way to ultimate transformation & social mobility. Discuss. 10

Dalit movements refers to the organised social activities which demand equal status and welfare along with preservation of Dalit identity.

Ambedkar demanded equal status to Dalits. He advocated the wage of politics, education, modern jobs to undo the menace of untouchability.

After - Ambedkar, many Dalit movements started. In 1972, Dalit Panthers started as an intellectual movement. Political mobilisation through parties like - Bahujan Samaj Party also started. But these movements have not improved the status of Dalits as shown by the study

a) Ghanshyam Shah and Sulchdeo
Thorat in 2012.

The post-Ambekar Dalit move-
ments demanded the reservation
and equal opportunities. They took
pride in Dalit identity through Dalit
Consciousness. The issue of manual
scavenging also raised.

But these movements have failed
to transform the society. They lacked
a clear cut ideology and leadership.
The sporadic events of struggle and
protests were used but a sustained
central program of activity could not
be started.

The reforms have been quantitative
in nature but the real structure of
society remained same. Smriti Sharma
(2013) shows how dalit discrimination
still continues. Hence post-Ambekar dalit
movement failed to transform the social structure