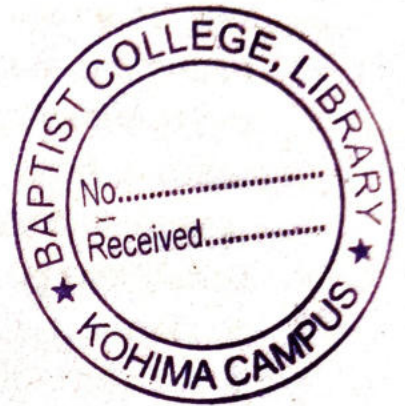


2025
(FYUGP)
BA 1ST SEMESTER
PAPER NO : SOC/SEC-1
Reading, Writing and Reasoning for Sociology

Full Marks : 30

Time: 2 hours

The questions are of equal value



- 1. Review the text** given below by summarizing and responding. **10 marks**

Mistaken modernity: India between Worlds by Dipankar Gupta (2011), published by Harper Collins India in collaboration with India Today

"I have written this book in a style that should appeal to non-academics, but that does not in any way diminish my indebtedness to scholarly contributions. I chose to write on modernity, or rather, on India's mistaken modernity, because of the way people rather loosely associate with symbols of technological progress, such as cars, gadgets, frequent travels abroad, and so forth. I have found such understandings of modernity fairly offensive. Whether one goes to a hospital or a school, or participates in politics, there is no escaping the fact that the mode of relations among people in our country is still not modern. Family connections, privileges of caste and status, as well as the willingness to break every law in the book, characterize our social relations very deeply. This is why I argue that true modernity is about how people relate to other people, and likewise, true ethics is all about a concern with "others" as equal citizens. Modernity is an attitude which represents universalistic norms, where the dignity of an individual as a citizen is inviolable and where one's achievement counts for more than family

background and connections. Once modernity is understood in this fashion, it is apparent that India still has a long distance to go.

There are two ways by which our lack of true modernity is explained away. The first is to say that the true genius of India lies in tradition and in primordial communities. This point of view ignores the fact that tradition has always been very unkind and inflexible to impossible individuals who want to express themselves. In addition, it is to return to the past given the compulsions of contemporary times. Neither will we tolerate today the many injustices that women and underprivileged people faced in the past. The other widely expressed way of coming to grips with our lack of true modernity is to say that there are "multiple modernities," and that the Indian variety is just another expression of modernity. This point of view, though more sophisticated than the first, nevertheless suffers from its inability to distinguish between what is contemporary and what is modern. All that happens today need not necessarily be modern. India is changing rapidly, industrialisation and urbanisation are growing exponentially, and yet our distinctly unmodern attitude still conditions our social relations.

To be sure, modernity is not unadulterated "good," no matter how we understand the term. It breeds its share of heartbreaks. Loneliness, competitiveness, and seething dissatisfaction are some of the characteristics of modernity. But in balance, modernity is still infinitely preferable to tradition. The encumbrances of tradition stifled individual initiative, gave room for self-expression and permanently debased large numbers of people who were locked in an unyielding social hierarchy. There was no such thing as a universal law in traditional India, leaving subjects completely at the whims of their superiors. All innovations were despised as they threatened the stable order of a closed economy. People died needlessly and painfully for lack of medicines, suffered untold misery because of the accident of their birth, and worst of all, nothing in the prevailing order could be questioned without inviting bloodshed and slaughter.

Anyone who has seen how tradition has shackled the poor and helpless, or how it has tormented Hindu widows will not have the

slightest hesitation in welcoming modernity with all its stated drawbacks. I am quite convinced that those who think well of tradition either refuse to see the full picture or are limitless in their naiveté. I would have liked to use stronger words but it is best not to put them in print. An attempt has been made in this book to shake us out of our complacency and recognize the pervasive tenacity of non-modern elements in those very areas where we thought we had left tradition way behind. The past is still very much with us in our present, even though many dramatic transformations have taken place in Indian society. Once we are aware of how unmodern we still are, it is likely we can buck the pace of true modernity. Social interventions led by a self-conscious modernist outlook can play an important role in taking India forward. At least this is the fond hope behind writing this book."

1. Write an essay on any **ONE** of the options below.
10 marks

- A. Quality Education.
- B. Drug Abuse: Causes and Impact.
- C. Music as an occupation in Nagaland: Scope and Limitations.

2. **Summary writing** **5 marks**

Why is "learning how to argue" important?

Knowing how to argue is a useful skill. We use it on ourselves in order to arrive at decisions; we use it with others as we discuss business strategies or policy changes on committees. As members of an action group, we use it in drafting a letter to the editor of our hometown paper. Moreover, we use it when we discuss tax cuts, and university investment policies. Arguing as a skill is helpful in informal conversations; it expands our outlook and perspectives, while enhancing our articulation process. The ability to argue rationally does not generally receive positive response in many underdeveloped or developing societies, that however does not diminish its actual value and benefit. Our ability to express opinions persuasively will allow us to make differences in public life. If we lack

the necessary skills, we are condemned to sit on the sidelines. Instead of doing the moving, we will be among the moved.

3. Comprehension

5 marks

The poor of India today have lost faith in God, more so than the middle classes or the rich. For a person suffering from the pangs of hunger, and desiring nothing but to fill his belly, his belly is his God. To him, anyone who gives him his bread is his master. Through him, he may even see God. To give alms to such a person who are sound in all his limbs, is to debase oneself and them. What they need is some kind of occupation.

Which among the following are the correct inferences which can be drawn from the passage.

- a) Providing occupation is many more times important than giving alms to a bodily sound person.
- b) Poverty tends to erode our faith in God.
- c) Both a) and b).
- d) Neither a) nor b).

Ba/SOC/H/C-1

2025

(FYUGP)

(1st Semester)



SOCIOLOGY

(MAJOR)

Paper Code : SOC/H/C-1

(Introduction to Sociology—I)

Full Marks : 75

Pass Marks : 40%

Time : 3 hours

*The figures in the margin indicate full marks
for the questions*

1. What is thinking sociologically? Discuss. 15

OR

What are the important factors that
contributed to the emergence of sociology? 15

2. Explain the similarities and differences between Sociology and Political Science. 15

OR

What are the important similarities and differences of Sociology and Economics? 15

3. Define social group. Discuss the features of social group. 5+10=15

OR

Explain the meaning and key aspects of social role. 15

4. What is religion? Analyse the role of religion as a social institution. 15

OR

Explain politics as a social institution. 15

5. Elaborate the salient features of class. 15

OR

What is ethnicity? Discuss ethnicity as a form of social stratification in the society. 5+10=15

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2025

(FYUGP)

(1st Semester)

SOCIOLOGY

(MAJOR)

Paper Code : SOC/H/C-2

(Sociology of India—I)

Full Marks : 75

Pass Marks : 40%

Time : 3 hours

*The figures in the margin indicate full marks
for the questions*

- 1. Explain how the nationalist perspective portrays the Indian society. 15**

Or

Give an account of the subaltern critique. 15

- 2. Explain the factors responsible for transformation in the caste system. 15**

Or

Elucidate how caste and politics influence each other. 15

(2)

3. Define tribe. Explain the problems and issues of tribal people in India. 5+10=15

Or

Explain the ways in which tribal development can be approached. 15

4. Explain the occupational structure of an agrarian society. 15

Or

Discuss some contemporary issues pertaining to agrarian societies. 15

5. Explain the dynamics of human relations in industries. 15

Or

What is the role of trade unions for workers in industries? 15

★ ★ ★