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SOCIOLOGY (TEST CODE : 1528)

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Medium Eng/Hindi	English	Registration Number	392734
Center	—	Date	15/12/2020

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	
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(c)	10	
4 (a)	20	
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5 (a)	10	
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(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.

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

10 x 5 = 50

(a) Elaborate S C Dube's views on village society in Shamirpet.

SC Dube studied Shamirpet Village near Hyderabad. He used structural functionalist perspective in his study and analysed different social institutions, practices and interactions in the village society.

SC Dube criticised the view that villages in India are isolated. He advocated that individuals of village are part of community (ie. caste, Religion etc.) which span outside the boundaries of the village. These social institutions of caste and Religion have their own organisation and sanction mechanism.

caste system in India is based on pollution and purity principle. The basis of caste system lies in ritual concepts and not economic.
writing about religion of

the village, he advocated that two main religions of village (i.e. Hinduism & muslims) interact with each other during festivals which increases social solidarity.

In economic sphere, agriculture is the main occupation of the village. Caste system plays an important role in the agriculture where many service castes provide their services to the different sections of the village.

Hence using structural functionalist perspective, S.C. Dube studied the village through institutions of caste, religion, economy of the village and described the interaction among them.

1. (b) Briefly discuss the various dimensions of inter-caste conflict in India.

Inter caste conflict in India started even before independence time.

But recently many new factors have contributed to the dynamics of inter-caste conflict in India.

Dimensions

① Economic dimension: After independence, many factors like - land reforms, modern jobs, industrialisation etc.

have contributed to the development of lower castes like - Dalits. Due to this Dalits and other Backward classes have started to reassert the rights and identity. Smriti

Sharma in her study from 2001-2010 states that reduce gap between dalits and other castes in economic sphere has led to inter-caste conflicts.

② social and cultural: many castes in India have gone for Sanskritisation

(Concept of MN Srinivas). This upward mobility of sub castes and castes have created a sense of hatred in castes. for example - conflict between ordinary Bhumihar and Brahmanic Bhumihars.

- ③ Political dimension : MNS (MN Srinivas) advocated that many new dominant castes have emerged in India because of their high numerical numbers, large landholding size and increased income. This has led to competition in the political sphere to capture power. for example - conflict between Yadavs and Jats in UP. many castes have formed their own Caste Associations for this purpose.

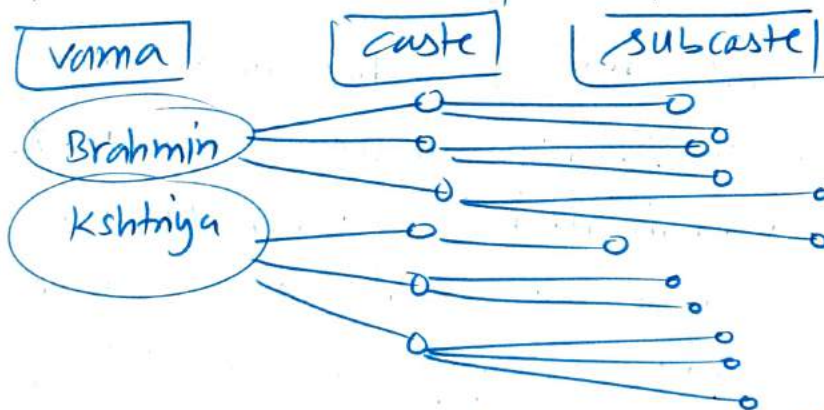
Hence today inter Caste conflicts have arisen in economic, social and political spheres.

1. (c) Bring out the conceptual difference between 'Caste' and 'Varna'.

MN Srinivas wrote about caste and varna and also differentiate between both.

Caste is an ascriptive system which provides many privileges and obligations to different castes.

Varna is a larger group of many castes. Therefore many castes and sub-castes are included in the framework of varna system.



varna system is spread all over India while caste phenomenon is local. many castes which are found in North India are not found in south India. Ex- Kayasths of Bihar.

But Varnas like - Brahmins and Vaishyas are present all over India.

caste system is holistic and it includes all section of Hindus. While Varna system is partial. It includes 4 Varnas (i.e. Brahmins, Kshatriya, Vaishyas and Shudras), but it excludes Untouchables like - chandals etc.

MN Srinivas advocates that Varna system provides a framework of communication between different castes which are local in all India basis and Varna system also encourages mobility.

However some similarities are also there between both. For example both are based on occupation and come up with obligations and privileges.

1. (d) Sanskritization involves 'positional change' in caste system without any 'structural' change. Analyse.

MN Srinivas defines sanskritization as a process of imitation of values, ideology and lifestyle of higher castes, more frequently twice born castes by lower castes or tribes.

Through the process of sanskritization, one caste try to improve its ritual ranking in the framework of caste system. There are some presuppositions to the process of sanskritization - like - improvement in economic conditions, relatively higher rank in caste system etc. once a caste attain these preconditions, it imitates the lifestyle of higher castes and try to improve its ritual ranking. for example - jatavs of UP abandoned

the practice of jewellery wearing and piercing of ears.

Positional change occurs in a hierarchy when an individual moves from one strata to other. which is a case in Sanskritisation. Sanskritisation does not threaten the overall structure of hierarchy of caste system but mobility of castes or individuals is within the system. Hence it is a case of change in system and not change of system.

Hence Sanskritisation as a concept can define the positional change of a caste but not the structural change of that caste.

1. (e) Critically examine Louis Dumont's understanding of the Indian caste system.

Louis Dumont in his book "Homo Hierarchicus" sees caste system as a product of ideas.

He borrowed the idea from Hegel (system of ideas) and Bougle who defined three attributes of caste system (i.e. Hierarchy; occupation and mutual repulsion).

Using the concept of Levi Strauss Dumont advocates that binary opposites and value system is the crux of caste system. Binary opposites can be seen in dichotomy between Purity and Pollution, Untouchables versus Brahmins and so on.

Dumont, while comparing caste system to the western society says that caste system is a closed

system where mobility is not possible while western society is based on stratification which encourages mobility.

status of caste system predominate other factors like power and class. for example - Brahmin wield more power than Kings.

However Dumant is criticised on the following grounds:

① Beteille: His understanding of caste system is not practical. He defines what caste system ought to be and what it is.

② MN Srinivas: caste system is dynamic and not static as viewed by Dumant

③ His understanding is textual.

④ Dipankar Gupta: Principles of caste system are decayed when it is accompanied by power. for example - let's take UP do not consider Brahmins as

3. (a) GS Ghurye liberated the study of Indian society from the colonial biases and laid the true foundation of the discipline of sociology in India. Substantiate this statement. 20

Before Ghurye, Indian society was studied by British scholars and administrators who had their vested interest of exploitation of India and maintaining their political hold over India.

Before Ghurye, British scholars viewed Indian society as:

- Isolated and self sufficient villages
- No difference between caste and tribes. Castes are tribes living in plains only.
- Indian society represents a closed system or hierarchy.

Most of the British scholars even never visited India and had very stereotypical understanding of India. Hence their study was based on colonial biases.

Ghurye refuted the earlier Colonial Biased view of Indian Society. He combined Indology with field study and came up with his own understanding of society.

He advocated that Indian society is unique; hence methods to study Indian Society should be different from western ones. He saw Indian Cultures as ingrained in the Hindu Culture.

Ghurye advocated that Indian Villages are not self sufficient. Villages have Connections to wider Society of India. MN Srinivas also support this view.

In his book "Schedule Tribes", he said tribes are nothing but underdeveloped Hindus. He also advocated to Complete Hinduisation of tribes for their development.

In his book "Race and caste in India", 1932, he advocated that caste system is based on values and once values of a caste or individual improved, his mobility was possible. for example - Valmiki achieved status of a Brahmin.

However the views of Ghurye are criticised by many sociologists.

- ① MN Srinivas : caste system is more dynamic as considered by Ghurye.
- ② Beteille : Ghurye's understanding of Indian society is confusing.
- ③ His views are textual and from upper caste perspective.
- ④ He failed to see cultural structural aspects of Indian society and focussed only on cultural aspects.

Despite all shortcomings and criticisms of Ghurye, he freed Indian sociology from clutches of earlier colonial bias and established first sociology in India in true sense.

3. (b) "Social inequality in India has multiple dimensions." Explain this statement in the light of the views of Andre Beteille on caste in India. 20

Andre Beteille in his book "caste, class and Power: Pattern of stratification in a Tanjore Village" viewed social inequality through multidimensional view of caste, class and power. He used trinitarian view of Weber and used it in Indian context. Andre Beteille did a field study of a village in Tanjore district of Tamilnadu and presented his views based on that.

Dimensions of social inequality as studied by Beteille are:

- ① class: Beteille advocated that class is based on material conditions of individuals and groups of society. In Agrarian system, he says that classes are based on the landhold-

ding criteria as well as ritual criteria. Hence based on these many classes like - Controllers, owner Controller, owner but not Controller, sharecroppers etc. can be defined.

He stressed that class is many times work as a social inequality independent of caste system. for example - kallars of Tanjore Village had high landholdings and they dominated even Brahmins in the village.

- ② caste : caste system is based on ritual criteria. It defines many privileges and obligations to different castes. High castes are considered ritually superior to the lower castes. for example - Brahmins are superior. Hence caste system creates a social

Inequality in ritual sphere.

- ③ Power: Through the advent of democracy, Panchayati Raj Institutions (PRI) in India, especially after independence, the groups of people having large numerical numbers wield more power. for example- Kallars of Tanjore Village were landholding peasants having large numerical strength, hence they exercised high power in the village. The power wielded by the individuals depends on his place in the political power and regional politics and not his place in caste system or class.

Disjunction Between Caste, Class and Power

Andre Beteille argues that earlier, high caste used to exercised high

power. Brahmins were the owners of land, hence constituted the upper class also.

$$\boxed{\text{High caste}} = \boxed{\text{High Power}} = \boxed{\text{High class}}$$

But in contemporary time the symmetry between caste, class and power has broken down because of education, industrialisation, urbanisation and modern means of income, abolition of jaymani system. Hence High caste may not always be high class and wield high power.

However DK Karve in his study found that high castes still have high landownership and the symmetry between high caste and high class has not completely broken down.

3. (c) "The removal of untouchability requires the abolition of caste system in totality". Analyse the statement with respect to Dr. Ambedkar's perspective.

10

BR Ambedkar advocated that since inequality is ingrained in the Hindu Religion and caste system hence to remove the social inequality and untouchability, the total abolition of caste system should be the aim.

BR Ambedkar argued that untouchability is the core feature of caste system and the caste system is beyond reformation. He criticised Gandhiji who were in favour of uplifting the position of untouchables (i.e. Harjans) while not completely destroying the varna system.

BR Ambedkar supported the help of different legislations,

Constitution and political mobili-
sation of untouchables to improve
their social situation. He even
criticised Hindu Religion as a
whole and advocated conversion
to Hinduism to give respectable
Buddhism
place to untouchables in the social
settings.

Ambedkar argued that
untouchability was imposed by
Brahmins on Dalits by cheating.
and they imposed their way
of life on Dalits.

Ambedkar wanted to
assert Dalit identity and favoured
complete abolition of caste system
to eliminate the menace of
untouchability.

4. (a) Yogendra Singh's evaluation of social change in India is the departure from the earlier analysis of social change. Discuss. 20

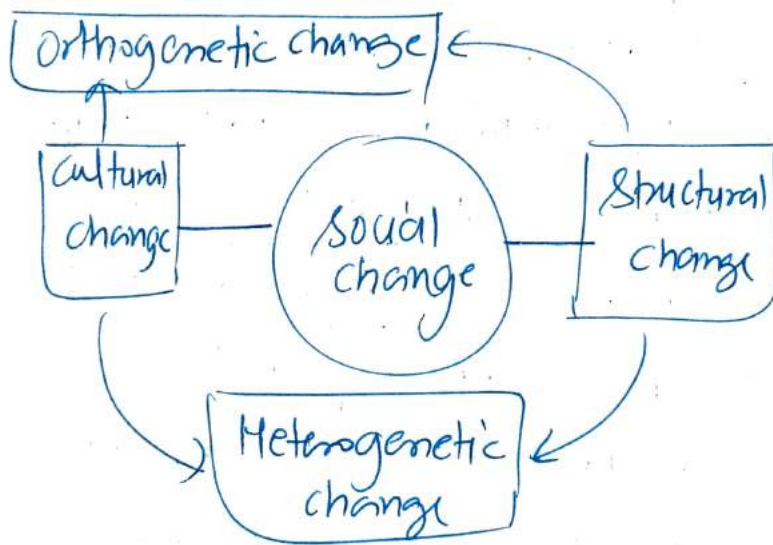
Yogendra Singh in his book -
"Modernisation of Indian Traditions"
1973 provides a multidimensional
view of social change in India.

Yogendra Singh argued
that the concepts provided by
earlier sociologists like - McKim
Marriott's Parochialisation and Tradit
ionalisation, MN Srinivas' Sanskrit
isation and westernisation and
similar other concepts can only
define change in cultural sphere
while neglecting the structural
social change in India.

He Yogendra Singh
using many concepts of other
sociologists provided a holistic

understanding of Indian social change

He advocates that social change can be on two levels i.e. Structural change and Cultural change.



Orthogenetic changes are those those changes having source from inside the society. for example - sanskritisation, Parochialisation etc.

While heterogenetic changes sources their reason from outside the society. eg. Islamisation, Westernisation.

Orthogenetic changes can occur at both structural level as well as cultural level. eg- migration, population growth are orthogenetic changes occurring at structural level. While influence of Buddhism, Sanskritisation are on cultural level.

Similarly Meterogenetic changes also occur at structural and cultural level. eg- Islamisation, influence of British rule in India impacted social change at cultural level. while international migration, industrialisation brought social change at structural level. It created new middle class in India, bureaucratization etc at structural level.

Both ortho and hetero-genetic changes impact little tradition as

well as great tradition. Eg-
Islamisation changed the society
at the level of elites (ie. changed
bureaucracy, new laws etc. and as
well as masses (ie. new forms of
arts, folk dances, new music style)

Yogendra Singh also argues
that the little tradition is some-
what independent of the Great
tradition. That is the reason
of continuation of caste system and
other social practices of masses
even after the advent of muslim
rulers and Colonial rulers.

Hence taking a multidimen-
sional perspective, Yogendra Singh
define social change at both
structural and cultural level through
orthogenetic and heterogenetic
factors.

4. (b) "Reform movements in 19th century in India grew out of the exigencies of modern social challenges". Critically analyse the statement. 20

Reform movement of 19th Century India was started by enlightened Indians and British administrators.

These enlightened Indians were mostly educated in English and had a more liberal views and considered prevaleut practices and customs as regressive.

Advent of Britishers in India brought new modes of communication, new administration practices, new social ideas and values which impacted the Indian society. The newly english educated middle class took the task of reforming the Indian society and culture.

The newly educated middle class of India was influenced by western Philosophy of Roussen, John Locke and Montesquieu. They hold progressive views and viewed Indian social practices as backward. Instead of completely abolishing the culture of India, they tried to reform it.

The women were not considered as equal and were dominated by men. They were forced to follow sati practice, Purdah system and remain at home as housewife.

The enlightened Indians like - Raja Ram Mohan Roy, Iswar Chandra Vidyasagar took the cause of women and advocated for education of women, widow remarriage,

and equal rights for women.

The Untouchables were at the lower rungs of the society. They were segregated, humiliated and exploited by higher caste. People like - B.R. Ambedkar, Jyotiba Phule fought for the cause of Untouchables. Ambedkar formed Scheduled Caste Federation of India for political mobilisation of Untouchables.

Earlier women's cause was taken by men. But later women like - Savitribai Phule, Sarla Devi Chaudhroni, Margaret Cousins formed their own organisations to assert equal rights of women.

Gandhiji was an ardent social reformer of India. He took the cause of Untouchables and

women and advocated equal rights for them. Gandhiji also wanted them to take active part in the national movement so that Indian society is united against the British rule.

However many social reformers like - DK Karve etc. advocated for social reforms not as a reaction to modern social challenges but as an instrument of justice to all sections of the society.

Among Muslim Community, reformers like - Sir Sayyid Ahmad Khan took cause of social reform. He advocated education, removal of Purdah system so that muslims can also take part in administrative jobs and become progressive in outlook.

4. (c) Land reforms not only led to agrarian transformation but renegotiation of caste-power structure. Discuss in relation to emergence of dominant caste. 10

MN Srinivas in his book "The Remembered Village", 1976 defined few preconditions to become a dominant caste as :

- Numerically high population
- Education
- Landownership
- High place in ritual hierarchy
- Income from other sources apart from agriculture

Land reforms contributed to the agrarian transformation as it led to emergence of many dominant castes like - Jats of UP. Land reforms also reduced the clouts of earlier Zamindars and the new dominant castes dominated social, economical, and political resources of the region. Ex - Vadars of UP.

changing Caste-Power Structure

In dominant caste framework of MN Srinivas, dominant ~~the~~ castes like - lingayats etc. came to dominate the power in the region. They fought elections and wielded ~~Economic~~ Political Power through their numerical strength. Earlier this political power was exercised by zamindars and Brahmins. For example - In Rampura Village, power of Brahmins was reduced and lingayats wielded more power. Dominant castes benefitted from land reforms, Urbanisation and industrialisation bought more lands in the village and wielded Economic power also.

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

10 x 5 = 50

(a) Give an account of Rajni Kothari's study of the relationship of caste and politics.

Rajni Kothari in book "caste and Politics in India" has described the phenomenon of politicisation of caste.

Rajni Kothari argues that due to advent of democracy, pancha-yti Raj Institutions, castes have mobilised themselves and formed Caste Associations to capture the political power. for ex- Brahmin mahasabha, jat mahasabha etc.

These caste associations are readymade votebanks ~~at~~ for the political parties who lure these castes by giving many benefits.

Politicisation of caste on the one hand has made democracy stronger on the other hand it has strengthened the caste based identities.

Many castes sometimes come together to fight for elections. for example - Kshtriya mahasabha of Rajasthan is a cluster of many castes which come together to take benefit politically.

Poddy tappers of Tamil Nadu formed the Nadars mahajan sabha is another example of caste Association.

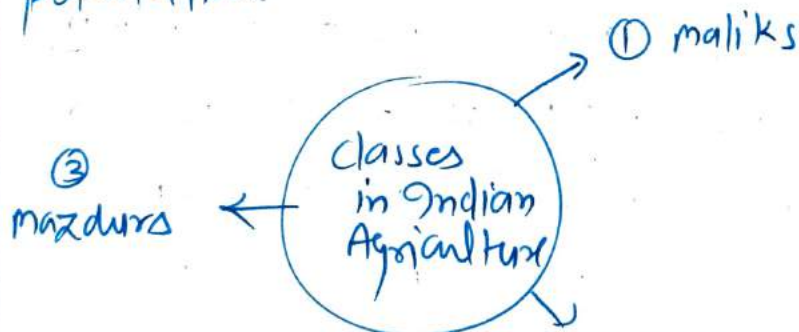
Menu according to Rajni Kothari caste Association are an instrument of political mobilisation and there has been a phenomenon of politicisation of caste in India

5. (b) Elaborate on 'Daniel Thorner's' division of the agrarian population of India into different class categories.

Daniel thorne divides agrarian population into many classes based on the criteria:

- Right of landownership
- type of income earned from the land (profit or rent)
- where this income is spent.
- Type of labor engaged in field.

According to above criteria, he came up with a three fold classification of Indian agrarian population.



① maliks

According to Daniel Thurner, maliks are those who have land-ownership rights and collect

rent from the ~~rentiers~~ ~~or~~
tenants. They don't put their
own labor in the agri-field.

- ② Kisans: They own small patches
of land. They put their own
family labor for agri-production.
They do not lease out their land
but work on it for subsistence.

- ③ Mazdurs: Mazdurs are landless
laborers. These consist of artisans,
agriculture labourers, sharecroppers
etc. They put their labor on a
field which they don't own.

Hence Daniel Gurner divides
Indian agriculture class into Maliks
Kisan and Mazdur. Andre Bettle
advocates that ritual factors should
also be considered with land owner
ship to divide Indian Agriculture classes

5. (c) "Patriarchy is a result of socialization". Comment.

Uma Chakrabarty advocates that patriarchy is reinforced and is perpetuated by the gender socialisation of male and female differently.

Sylvia Walby defines patriarchy as a system of institutions and practices where men dominate over women.

Girls and boys are socialised differently by their parents. for example - Girls are taught to do feminine work like sweeping, cooking etc. while boys go with their father and learn economic activities outside home. Girls play with dolls while boys play with Guns. Hence different socialisation

of girls and boys gives rise to patriarchy. family plays an important role in development of personality and value system of children. Parsons argue that family is the instrument of primary socialisation of children.

children look at different activities performed by their parents based on gender and children also try to emulate the same. Mead calls it role taking during personality development.

Hence gender socialisation is the main cause of emergence and perpetuation of patriarchy in the society. "women is not born but she is made by different treatment of society."

5. (d) Caste as a social capital is functional as well as dysfunctional to the Indian society. Discuss.

caste as a system can be functional as well as dysfunctional to the society.

Functions of caste system

- ① It improves solidarity and integration among castemates, reduces competition between castes by defining occupation.
- ② Helps in finding life partners.
- ③ Helps in family rituals. Different castes have different rituals.
- ④ facilitates interaction between different castes.
- ⑤ mobilisation in political spheres.

Dysfunctions of caste system

- ① exploitation of lower castes like untouchables.
- ② inter caste conflicts.
- ③ lack of social mobilisation and hinders mobilisation of individuals

- ④ discourage individual merit because it defines occupation ascriptively.
- ⑤ Perpetuates inequality

Ghurye argued that Caste system is based on values and it improves solidarity and integrity in the society.

However Caste system is losing its vigour. Caste norms are no longer followed strictly. secular phenomenon dominates ritual phenomenon of Caste system. Weber argues that Caste system has lost its many features but it still plays important role in Communism.

5. (e) Elaborate on Iravati Karve's classification of regional kinship variations.

Iravati Karve in her book "Kinship System in India" provides a diverse view of kinship system in India. She differentiated between North Indian Kinship system from South Indian Kinship system.

North Indian Kinship system gives preference to endogamy, hypergamy, village exogamy and marriage in a strange family. While South Indian Kinship system prefers cross cousin marriage where the family is already known. Dumont calls it isogamy.

The kinship terminology of ~~North~~ ^{South} India is classificatory and symmetrical while that of

North India is descriptive.

North India uses different terminology for affinal and consanguinal kins. while that's not the case in the south India.

North India follows Negative rules of marriage while south India follows positive rules of marriage where preference for partner is clearly defined.

Menon Praewati Karwe differentiate south India and North India kinship system based on kinship terminology, marriage rules and partner preference.

7. (a) "Modern society is characterized by departure from tradition and religion to individualism and rational organization of society". In the context of this statement, discuss to what extent the institution of marriage in Indian society has undergone changes. 20

marriage can be defined as a sexual union of two individuals which is sanctioned by the society. most of the time sexual gratification, emotional support, reproduction etc. are the major motives of marriage.

changes occurring in marriage system

- ① selection of partner : Increasing individualism in the society has provided for individuals to select the partner. Earlier families used to play important role in selection of partner.
- ② motives of marriage : In old times, marriage was considered as a

union of two families. Today marriage is seen as an instrument of emotional support. Earlier reproduction was considered as major aim of the marriage, while in modern times, reproduction is secondary.

- ③ New forms of marriage : New forms of marriage like lesbian marriages, LGBTQ marriages, Gay marriages are emerging. Supreme Court of India in its judgement gave equal rights to LGBTQ Community to choose their partner. live-ins are slowly replacing marriages. Giddens advocated that in developed countries, living Apart Together (LAT) is emerging.

(4) social Relations inside family / marriage

The unequal relationship between husband and wife is being replaced by equal relationship where both husbands and wife are equally responsible for household work and care of children.

Men's gendered / sexual division of labor is slowly declining. Willmott and Moore called this phenomenon as emergence of "symmetrical families" in industrial society.

(5) Structure of family / marriage system

AR Desai argued that joint families are being converted to Nuclear Families under the influence of capitalism. while Yogendra Singh attributed this transition to modernisation of Indian society. However

Am Shah, km Kapadia saw this transition from joint to Nuclear family as intermediary and transitory. IP Desai even see this decline as only change in residence of members and not their orientation to family members.

⑥ Size of family: Increasing expenditure on children for their education, health etc. has Compelled Couples to go for small family.

⑦ Role of Religion in marriage: However rationalisation of society has not eliminated the role of religious rituals in the marriage. But Religious necessity of being married has lost its significance.

7. (b) "The transformation of the tribes into castes in India is conceived to occur through certain methods that have been diversely conceptualized." Elaborate. 20

British colonialists suggested that caste and tribes are one and the same. While castes are tribes living in the plains and pure tribes live in hills. Hutton criticised this view and differentiated between both.

Transformation of Tribes into Castes

① Hinduisation of Tribes :

Ghurye advocated this view that tribes are underdeveloped Hindus only. slowly these tribes are being assimilated into Hindu caste society.

② Sanskritisation : MN Srinivas viewed

that tribes are taking values, ideology and lifestyle of caste Hindus and getting into caste system. for example - Raj Gonds

joined caste system.

③ Tribe - caste Continuum : FG Bailey

gave this concept where tribes join caste system. Generally tribes join caste system in the lower castes. for example - Gaddi Lohar of Rajasthan joined caste system.

④ Tribe - Peasant Continuum :

Surjit Sinha in this concept argues that caste people need the services of tribes, hence they encourage joining of tribes at the level of lower castes so that they can provide services and labor to the peasants and higher caste people.

Vernier Elvin classified tribes into many categories based on their assimilation into Hindu caste system as:

- ① ~~Castes~~ Tribes that are purest of pure and have not adopted Hindu traditions.
- ② Tribes in contact with plains but maintained their own tribal mode of production.
- ③ Tribes forming lower rungs of caste system.
- ④ Tribes fully adopted Hinduism and caste system.

In Contemporary times, tribes have been asserting their own identities instead of aspiration to join caste system or Hinduism. Today tribes are not going for Sanskritisation but demanding

preservation of their own Culture.
1905 unrest in Assam and resultant Assam Accord which provides for preservation of tribal Culture of Assam is a case in point.
many tribes of Nagaland have come together and demanding separate state for preservation of their Cultural identity.

7. (c) "There is a general trend towards commodification of women at the cultural level in India." Explain. 10

Recently there has been a new trend emerging in India where women are commodified.

women in movies are presented as an instrument of sexuality. Even in advertisements on TV and social media, women are represented as a product.

Rise of social media in last decade has intensified the phenomenon of commodification of women. Images of women are shared on social media which many times compromise privacy of women. Even women are culprit of this trend. women themselves share pictures on facebook and instagram which

depict them as a way of
sexual gratification