

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ
न लिखें
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Dist code 1528

Name: Shishu Bhatt

Medium: English

Date: 4 Dec 2020

Centre - Delhi

Registration No - 325249

Start Time - 5:13 PM.

End Time - 8:25 PM.

Time Taken - 3hr + 12 Min.

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Remarks

Section A

Q1

(1st) SC Dube conducted a field study in Shamirpet village. and gave a structural functionalist perspective on Indian society.

According to him. caste in the village played its own unique roles as prescribed by rituals. It ensured village harmony and interdependence.

He differed from colonial view that villages are little republics and argues that village acted as 1 unit to outside world irrespective of internal differences.

He even modified Srinivas concept of Dominant caste and posited that not a group but Dominant individual wield power within a village e.g. Deshmukh in Shamirpet.

He viewed village as an interrelationship between different caste. However his views have been criticised by some sociologists.

Yogendra Singh argues that he did not account for change.

^{BK Nagla}
André Beteille argues that it is impossible to generalise Indian society based on 1 village study.

TK Oommen, Gail Omvedt say that his views are Brahmanic which ignore dysfunctional aspects of caste system over lower caste.

Despite all, SC Dube's study opened the door of villages and windows of caste for Indian society.

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Q1

(b) caste conflict is the ~~power~~ result of cultural & power differential between upper and lower caste, also, between two caste of same position within the hierarchy

According to Gail Omvedt, radicalism caste conflict is expressed in overt manner where lower caste intentionally differ in culture (desanskritise) as a mark of rebellion.

Deepuraj Gupta in his "Interrogating caste" advocates that jats criticised Brahmins as selfish and look down upon them.

Caste conflict in a covert sense is provided by G.P. Poddhar who argue that Post LPG with rise of Dalits in

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secular hierarchy there are
greater violence against
them. This is also reflected
in frequent clashes between
Dalit & Dominant Yakhs
over taking sarbat procession
in UP, similarly lynching
of Dalit sporting moustache
by Rajputs

Caste conflict is also between
upper caste where caste are
forming alliances with Dalit
caste group to achieve secular
goals (Rajni Kothari calls
this casteisation of Politics)

Similarly caste conflict
more recently has taken
secular tone where caste groups
are agitating for affirmative
actions e.g. Tat of Haryana
this caste conflict persists in
Indian Society

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(c) The conceptual difference between caste and varna has been provided by GS Amey and supported by Mahatma Gandhi.

According to GS Amey caste is a hierarchical division of different groups based on occupation, while varna simply means colour. It is a result of diffusion of Aryan with non Aryans.

This view believes that caste hierarchy led to advent of atrocities against lower caste in the form of untouchability.

Louis Dumont calls this disjunction between dwija and ekjati based on binary opposition of Purity & Pollution.

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Grandhi ji, while advocating for varna based division of labor, called caste based hierarchy, a perversion of varna.

Subaltern Perspective by Gail Omvedt, Ambedkar refuted this view as Brahmanical. They instead advocate for annihilation of caste and development of Dalit consciousness.

According to them "Dalit" would liberate them from shackles of caste oppression and would provide them social mobility.

Qd

MN Srinivas based on his study in Coorg came up with concept of Sanskritisation

Sanskritisation is the process by which lower caste group imitate upper caste values, lifestyle to reach upper rungs of hierarchy.

Features of Sanskritisation:-

→ It is not just Brahmanical but can be an imitation of any dominant caste

→ It necessarily proceeds after secular mobility

→ It is cultural mobility.

Based on Sanskritisation many caste like Mundras, Kols etc

could attain mobility

However it is seen that

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Sanskritisation provides a
positional change within local
caste hierarchy without any
real structural change.

Louis Dumont argues that
Brahmins still carry caste
names and binary opposition
persists

André Beteille argues that
there are various phases of
structural inequality like
class, power thus Sanskritisation
is not enough

Mogendra Singh argues that
caste groups are going for modern
Westernisation

Due to its limited nature
many caste groups are going
for desanskritisation for
instance Lingayats -

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(e) Louis Dumont in his Homo Hierarchicus views Indian caste system as a product of Hindu tradition

According to him caste based hierarchy is ~~not~~ not seen with respect to whole. It is relative as not caste is superior by itself. He adds that this is not seen as inequality (unlike west) rather people make a virtue out of this hierarchy

He provides 2 views on Caste division

- Principle of Purity & Pollution
- Binary Disjunction between Pure and Impure

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for instance Dwija vs Ekjati
Brahmin vs Kshatriya -

Not just in cultural sphere, the
disjunction is also reflected
in Power Relations

Louis Dumont's views are
criticised by many sociologists

→ Indologist criticise it as
colonial view undermining
Indian society

→ Radhikam based on his study
in Himalayan foothill
argue that untouchables don't
consider Brahmin as pure

→ TK Oommen posits that Dalits
differ in culture not because
of pure impure nation but
as a matter of rebellion.
Andre Betille rightly says
Louis Dumont's understanding
of caste was book view &
partial

Q3 (a) G.H. Gurne led to the emergence of modern Indological tradition that gave a foundation to sociology as a discipline in India.

Before to Gurne, Indian society was studied by classical sociologists (Indologist) like Max Muller who viewed Indian society from colonial bias. According to them Indian society was backward and village based. They gave a literal interpretation of book view.

To its contrast, Gurne studied Indian society based on texts like scriptures, folk, mythology and combined that with present condition.

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Ghurye's perspective is as follows:-

- According to Ghurye Indian Society is unique and must be studied from its point of view
- He agreed that Indian tradition is hinder tradition
- According to him a researcher must understand the society rather than building theory and generalisations
- Ghurye's views on caste were that caste system was unique to India and it emerged as a result of contact of Aryan with non Aryan
- Ghurye did not see village as backwards or mini republic rather saw them as integrated with larger society.

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→ His view on tribes differed
from colonial isolationist view
He argued that tribes are
backward hindus

Thus Ghandi differed from
colonial view in terms of
way of studying sociology
Ghandi did not restrict himself
to studying text but also
conducted field studies in
villages Mumbai Sex & Improvem
ent in Mumbai is one such
study.

Andre Beteille criticises him
as textual, whereas BK Nagla
argues that Ghandi undermined
role of modernity. TK Oommen
views his sociology as Brahman
-ical

However despite criticism AM
Shah rightly points out Ghandi
as Emile Durkheim of India

Q3 (b)

André Beteille provides a liberal view to the study of caste in Sri Purnam village. On the basis of his field study he argues that caste inequality in India has multiple axis based on caste, class, power.

Inequality Based on	Stratification
caste	Prestige/Status
class	Wealth
Power.	Power.

According to André Beteille initially in Sri Purnam this inequality was cumulative for instance Brahmins were the land owners and. ~~They~~ they wielded political power. On the other side Adi Dravidas were lower

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caste who lived in outskirts and had not access to land or political power.

Andre Beteille adds another dimension to inequality i.e. Dispersed Inequality. Over a period of time domains of domination changed. For instance :-

non Brahmins became the land owners and wielded political power. whereas Adi Dravida became tenants

Andre Beteille mentions various factors that led to this change :-

- movement - like Self Respect movement
- land Reforms
- migration of Brahmins to cities
- Access to education to non

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Brahmins

- outside relation with Political Parties ~~with~~ and Non Brahmins
- Patronage of Non Brahmins over Adi Dravidas.

Not only this inequality also existed ^{within} ~~between~~ a caste group. Andre Beteille calls it intra caste inequality. For instance inequality practised by Sri Vaishnava Brahmins over other Brahmins.

Thus Andre Beteille is the Max Weber of India who provided a trinitarian model of inequality on caste lines.

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Q3 (C) Untouchability is a practice of extreme form of discrimination, segregation and disability by upper caste over lower caste.

BR Ambedkar provides a Dalit Perspective to the origin of caste. According to him caste untouchability was a result of Hindu Tradition of caste system.

In his seminal work "Annihilation of caste" he views that to eliminate untouchability one has to end caste system. He provided various means like :-

→ Burning Manusmriti or any form of caste based domination

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- Separating ban Dalits from Hindu orthodoxy by separate electorate
- Radical movements like Mahad Satyagraha and agitation for equality
- constitutional & legislative measures
- merit based recruitment to caste based recruitments

This view was criticised by Gandhiji who believed that untouchability was a result of perversion of varna. According to him untouchability should be abolished by persuasion and advocacy and not varna system which was functional Division of labor.

However, Ambedkar's legacy remains alive in the form of constitutional Division & Protecting Dalit

Q4(a) Social change means a change from old forms of way of life to newer forms of social life. It can be in forward or backward direction

According to Nationalists social change in India happened due to role of social reformers like J.C. Vidyasagar, Rammohan Roy who brought modern way of life to Indian society.

Similarly Ghurye (Indologist) views social change as a result of diffusion of culture between Aryan & Non-Aryan

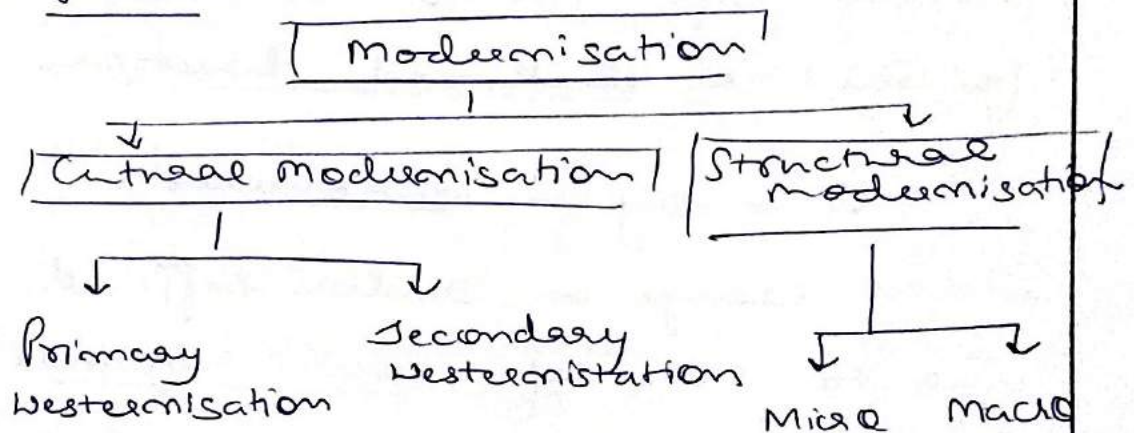
To its contrast Yogendra Singh views social change as modernisation which

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happened only after advent of
Britishers.

He saw social change are
follows



A. As per him modernisation started with Primary Westernisation at little tradition level for instance few liter western educated elites adapting modern western values. This was followed by secondary Westernisation at the great tradition level which led to advent of common justice

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System, modern english education
common laws, land revenue
system.

Structural modernisation at
micro structure happened with
modernisation of family values,
urbanisation diluted caste
segmentation etc. At the
macro structure level it
resulted in development
of political units like Indian
National Congress, modern
means of communication etc.

Yogendra Singh view on social
Change are criticised by
thinkers like Andre Beteille
who believes that middle
class still carry traditional
values. KL Seth based on
his study in Rajasthan
concludes that in India
there is Panchaile Modernisation

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Q4(b) Reform movements are those that aim to change existing social order. They use means like agitation, protest etc.

Reform movements of 19th century were an outcome of exigencies of modern social challenges. For instance.

→ Reforms in Religion by organisation like Brahmo Samaj, Arya Samaj aimed to drive away Obscurantism and Superstition and believe in god in a rational way. They aimed at ensuring instilling self confidence within Indian in challenging time of white supremacy.

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→ Reform in condition of women

Modern condition of women led to Anti Sati movement by Raja Ram Mohan Ray and Widow remarriage advocacy by J. E. Vidya Sagar. This was aimed to ensure development of women on equal footing as men.

→ Reform in caste

Anti caste movement by Jyotiba Phule aimed at providing modern education of low caste and participation in modern dignified occupations.

→ Reform in economic conditions

Rise of prices, infiltration in forest areas of tribals led to many Antisalt Agitations and tribal movements. For instance Munda uprising

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However not all reform
movement were driven out
of modern challenges. Some
movements were carried out
by spirited Indian middle
class who were willing to
reform internal social order
based on humanism &
rationality

Some movement were
conservative which wanted to
restore the old order (anti-
enlightenment) for example
Dharma Sabha by Radhakant
Deb, Revolt of 1857

Reforms in India happened
due to both external forces
as well as endogenous forces
or changes

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Q4
(9)

Land Reforms in India
happened in Post independence
They were aimed at :-

- Providing land to tiller.
- ceiling limits on big landlords
- Security of tenure to tenants

Land Reform led to agrarian
transformation as follows:-

- Approximated 2 lakh tenants
came under direct control
with state.
- According to SS Gill based on
his study in Punjab land
reforms benefitted small
and marginal farmers
- Francis Frankfort studied
250 villages in San India
and argued that land reforms

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benefitted middle farmers
more and this paved way
to capitalistic transformation
of agriculture

This new middle farmer
is what MN Srinivas calls
Dominant caste based on
his study in Ranpur. According
to him they are numerically
strong, economically powerful
and by virtue of this politically
powerful. They are Ahir,
Jat, Gujjar.

According to Rajni Kothari
this has resulted in rise
of regional party and in a
way casticisation of politics.

Dominant caste are leading
to a dysfunction also by disrupting
work done by Dalit sampradha
in villages according to various
subaltern Sociologists

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Section B

Q5

(a) Rajni Kothari studied the relationship between caste & politics and argued that in India "casteisation of politics" and "politicisation of caste" is happening.

According ~~to~~ to this view, caste is dominating Indian politics :- for instance.

Dominant caste like Ahirs Jats in UP acting as a pressure groups and advancing cause of politics to perme their interest.

Rise of Regional Parties like BSP is a result of growing relation between caste & class power.

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On the other hand Indian politics is also influencing caste. for instance : — many caste associations are coalescing with other caste groups to pursue secular goals.

Gunnar Myrdal in his Asian Drama calls India a soft state where politics of populism and vote bank prevail over other important ^{the} issues. caste plays an important role in mobility.

Recent reservation agitations by Jats of Haryana, Patil of Gujarat flower relevant of Byom Kothari study of how caste & politics are related

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Q5

(b) Daniel Thorner studied the agrarian class structure of India and came up with a classification based on land ownership and number of labourers hired.

He classified into 3 class categories like malik, kisan magdoor. According to him malik is the one who own large tracts of land and only hires labourers.

magdoor is the one who doesn't own any land but only hires himself out.

Kisan is the one who owns some tracts of land, works based on family support and also hires him out.

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According to Thoremin this forms the Basis of power as malik is generally money-lender and buyer who exploits poor.

This view has been criticised by sociologist like André Beteille. According to him Thoremin ignored the cultural prescriptions for instance a Brakman might be owning small land but has to hire labour. As per Daniel he would be malik.

Dgnelfeldt & Lindberg gave multiple dimensions to capital as unlike only land based by Thoremin. For instance capital can be monetary, usuary land based.

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Q5(c) Patriarchy is a social relation in which men control and exploit women [Sylvia Walby in Theorising Patriarchy]

As per feminist sociologist like Kate Millet, Sylvia Walby Patriarchy is an outcome of poor socialisation. In case of India Usha Patnaik, Usha Nagamdas agree that socialisation in India prescribes unequal & hierarchy.

Ways in which socialisation results in patriarchy

- Girls are taught to be docile and feminine by society.
- Gender roles performed by mother at home inculcates Patriarchal view that women are supposed to do care work
- School a primary source of

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Socialisation are concentrated with female teachers (Karuna Ahmed calls this Pinkification of work)

→ Lessons taught advocate the Patriarchal bias present in society.

→ Girls are socialised not to take up subjects [STEM] dominated by men. They are discouraged when doing Social Sciences

However not just socialisation other factors that advocate Patriarchy especially in Public domain are :- Glass ceiling for women in Promotions
Lack of Political Will for women
No entry reservation for entry into Legislature. more recent Social media and objectification of women are new advocates of Patriarchy

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Q 5
(a).

Caste as a social capital means that Caste based social networks within the society - It has both functional and disfunctional role in society

MN Srinivas provides functional dimension of caste groups based on his field study at Rampura and coorg. According to him caste based jajmani relations are a source of vertical integration thus ensuring village solidarity. Not only this intra caste kin group relation are also strengthened. This provides horizontal integration caste group unite for each other.

As per André Beteille caste groups acts as a source

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of Political recruitment while K.L. Krishana argues that it also ensures industrial recruitment

However, caste as a social capital has also been disfunctional for the society - For instance Subaltern view by Gunnar Myrdal advocates that caste acts as means to justify violence against untouchables

Naichinan (Marxist) argues that caste groups prevent entry of lower caste to upper class jobs/occupations thus acting as a glass ceiling to their progress.

Caste is also infiltrating into Secular Politics as Pee Kajari Rathai

Ms Andee Beteille argues that Caste has different roles for different groups

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Graffiti Karpe in her Social Organisation of Families in India provides a historical comparative view on Indian family.

She classified families based on socio-cultural setup. most prominently language. On the basis of that she divides Kinship System into 4 types :-

Kinship	Language
1) North Indian	Indo Aryan
2) South Indian	Dravidian
3) Central	-
4) Eastern	Mon Khmer. Munda

According to her North Indian Kinship System is practise in UP, Nagpur, Gangetic Belts. The kinship in such areas is Extensive, it follows rules.

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of caste endogamy and gotra exogamy. In such system status of women is inferior & differentiates between Agnates and uterine

On the other hand South Indian kinship system is intensive, status of women is not as inferior for eg matrilocal Nair. There is not difference between agnates & uterines.

Central Indian kinship system is transition between both where Dwijia practise north Indian type and Kyati practise south Indian type.

Eastern kinship is unique and also multiple types of kinship relations are practised for eg. matrilocal - Gaoos to Patrilineal Mundas. This is Pravati Kelve's classification of kinship.

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Q7(a) According to GP Murdock marriage is a social institution where bonds of affinity are socially recognised. Marriage in India has been studied by various sociologists. For instance, According to Ghurye marriage in India are guided by rules like caste endogamy and gotra exogamy. Similarly Karen Kapadia argues that marriage is guided by tradition and religion where it plays important functions like :-

- Dharma - Duty
- Pray'a - Lineage
- Rati - Sensual Pleasure

However modern society represents a departure from tradition and rituals and

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this has affected institution
like marriage. Following
are the changes in marriage

→ As per Yashendra Singh marriage
in modern society has become
choice based due to rising
modern values like individualism.
Hence there are rising cases
of Love marriages.

→ Grawalt Kaew studies the
conjugal relationship between
husband and wife in marriage
and finds that ~~one~~ the
conjugal bonds stronger than
consanguinal bond.

→ Ritual dimension of marriage
is getting diluted as more
Inter-caste and Inter-religious
marriages happening (epkadiya
case)

→ marriage for Recreation is
being questioned seeing the

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rise of surrogacy and LGBTQ relationships.

→ Universality of marriage is diluting when in urban areas one can see live-in (even SC has legalised live-in)

→ marriage as sacrament is negated seeing rising cases of divorce, spinsterhood

Hence Institution of marriage has undergone changes. However still marriages in India

are arranged by parents, According

to IHDS study only 3-5% marriages are inter caste

Inter religious marriages are

being tagged as Love jihad and

live in couples are looked down by society. Thus India is

in a state of immodernity of tradition as per Rudolf & Rudolf

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Q7(b) The concept of Tribes in India was given by Britishers who used it to refer to those who stayed in forest and practised primitive occupation.

According to Oriental thinkers like Max Mueller, Verrier Elwin tribes were different from caste while tribes for were primitive, caste were those who lived in villages and practised settled agriculture.

To this view many sociologists have provided diverse views to show tribes were integrated to caste.

As per Amartya (Sociologist) tribes were assimilated to Hindu tradition. He called

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tribes as backward hindus
many tribes of central India
like munda, Kols were
placed in lower ranks of caste
system.

LP vidyarthi referred to many
sanskritic text to show that
tribes were a part of Hindu
caste system.

SC Dube (functionalist) argued
that tribes merged with Indian
caste system when its little
tradition got merged with
Hinduism's Great Tradition

For instance Krishna was a
tribal got got merged with
Vishnu who was great tradition
of Hinduism. This process
was Sanskritisation.

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Maxist argue that tribes integrated to caste system when tribals changed their mode of production to settled agriculture. They call it Tribal-Peasant continuum.

This view of tribal integration has been refuted by subaltern view. For instance Xaxa argues that Tribals though different from each other, however are bound together by Adivasi consciousness. Rising separatist movement in form of Naga Nationalism, is its testimony.

Andre Beteille provides a contextual view by saying that different tribes have differently integrated to caste system and should be studied contextually.

Q(c) Patriarchy is a social relation where men dominate and control women. It is expressed in various domains for instance rituals, economic, behavioral, social etc.

Commodification of women at cultural level is a manifestation of patriarchy. Trends in which women are commodified are :-

- Rituals during marriage like Kanyadana, Kulavader portray women to be a property of father given off to another man.
- Jha kati karve studies South Indian family system and finds sister exchange based marriage simply suggesting commoditised women.

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- In Popular culture, women are commoditised as sex objects who are appealing to eye.
- In societal culture rising instances of crime against women are symbolic of women as a commodity (As per NCRB on average 93 rape per day)
- Institutionalisation of Dowry according to Utsa Patnaik is commodification instance
- In work culture women are put in desk jobs which Karuna Ahmed calls Pink jobs leading to frustration of her personality

Recent instance like #Boys Locker Room is another instance how society has socialised young boys to see women as a commodity