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SOCIOLOGY (TEST CODE : 1528)

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Center	DELHI	Date	19/03/2021

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	

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.

Total Marks Obtained: -

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

SC Dube published his full length study of Shamirpet village near Hyderabad, in his 'Indian village' in 1955. It is a milestone in village studies tradition in India as it was the first full length work on a single village and was holistic in its approach.

SC Dube's views on village society in Shamirpet

SC Dube study of Shamirpet was part of a multidisciplinary project, which aimed to not only study the village in its entirety, but also develop plans for its development. In fact, Shamirpet was meant to be a sort of laboratory, where experiments in designing rural development programs could be carried out.

Sc Dube recognised six factors that contributed towards the status differentiation in the village of Shamirpet. This factors

- were -
- 1) land ownership
 - 2) Position in government service and village organisation
 - 3) wealth
 - 4) Age
 - 5) Religion and caste
 - 6) Distinctive personality traits

According to Sc dube, attempts to claim a higher ritual status was not a simple process. The group had to negotiate it at the local power structure. He also pointed out that in Indian villages, Muslims are a separate and self sufficient groups.

Sc' Dube's study of village was conducted in the same lines as Robert Redfield and provides important insights regarding Indian village.

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

Caste is a rigid structural system prevalent in Indian society for centuries. Caste has remained a system of cooperation as well conflict. Cooperation among castes is seen in Tajmani, dividing labour etc. Further, there are various dimension of inter-caste conflict.

VARIOUS DIMENSIONS OF INTER CASTE CONFLICTS

1) Social dimension - Socially, the intercaste conflict is seen in rules of strict endogamy, Practice of untouchability and backwardness of the Dalits and lower castes.

The mob lynchings of Dalit youth for riding on a horse for marriage procession is example of conflicts among so called higher and lower castes.

2) Economic dimension - The practice of 'periodic scavenging' in India is example of economic angle of inter caste conflicts. Dalits are forced by upper castes in many cases to take up the inhuman job.

3) Political dimension - Politically, the demand for reservation by dominant castes (Jat, Maratha) and anger shown by upper castes against Reservation policies are examples of inter caste conflicts.

Also, political mobilisation of Dalits (e.g. groups like Dalit Panthers) is another manifestation of anger towards upper castes.

The cooperation aspect of caste has mostly diminished and it remains a major faultline of India society, which must be tackled through communication education and mobilisation.

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

'Caste and Varna' are basically two systems of stratification in Indian society. It is believed that 'Varna' system which existed in Rig vedic period gradually developed into more complex and hierarchical system called the 'caste system'.

VARNA AND CASTE

As per the Purushasukta in Rig Veda, people belong to four main Varnas constituting the four body parts of the purusha or the creator. (Brahmana, Kshatriya, Vaishyas, Shudras)

With the evolving society, change in economic structure, intermingling and intermarriages, migration, new four group led to development of thousands of groups called caste.

Differences between Varna and caste

<u>Varna</u>	<u>Caste</u>
1) There are only 4 Varnas - <u>Brahmins</u> , <u>Kshatriya</u> , <u>Vaishyas</u> & <u>Shudras</u>	2) There are hundreds and thousands of caste, differing from one area to another
2) Varna was supposed to be <u>open system</u> , in which status dependent on <u>abilities</u> and <u>occupation</u> . Social mobility was easier.	2) Caste is considered to be <u>closed system</u> with <u>positions</u> ascribed with way. There is no way to change this position.
3) Varna system has a clear hierarchy - Brahmins at top and Shudras at last	3) Caste system has muddled hierarchy, with lot of confusion in hierarchies - especially in intermediate levels

Neither was Varna a completely open system, nor is caste a completely closed system.
Processes like Sanskritisation, modernisation have
led to changes in caste system.

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

The term Sanskritisation was coined by MN Srinivas and he defined it as 'the process by which a 'low' caste or tribe or other group takes over the customs, rituals, beliefs and style of life of a high, and, in particular, a twice born caste'. It is an endogenous source of social change (change in caste system)

SANSKRITIZATION INVOLVES POSITIONAL CHANGE

MN Srinivas, in his study among the Wangs of Mysore found that lower castes, in order to raise their position in the caste hierarchy, adopted Brahminical customs and gave up some of their own, which were considered to be impure by the higher castes (like meat eating, consumption of liquor etc.) They also imitated Brahmins in matters of food,

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

Louis Dumont in his seminal work 'Homo Hierarchies: Caste system and its implication, 1966' synthesised macro perspective of Chunre with macro perspective of empirical study and gave theory of caste based on principles of 'Purity and Pollution'.

Dumont's understanding of Indian Caste system

- 1) Dumont saw caste system in terms of ideas and values. According to him, caste system is an ideology peculiar to Indian society.
- 2) He saw caste direct result of Indian society, seen from binary perspective compared with western society. Western society is modern, non-hierarchical & equal. Indian caste society, is traditional, hierarchical & unequal.

3) According to Dumont, caste system is hierarchy of status and not power. Even kings were subordinate to priests. This hierarchy comes from binary of pollution and purity.

4) He identified a number of impure and impure practices and based on them explained Caste hierarchy, higher caste attached with Purity and lower caste with pollution.

Criticism of Dumont's theory

- 1) Andre Beteille says his views are much on what caste ought to be and not what it today is.
- 2) Dumont idea of caste paints Indian society as completely rigid and closed, which is not true.
- 3) Yogendra Yadav criticised him of being obsessed with integrational aspect of caste.

Despite criticism, his approach to caste is unique. T. N. Madan said - "Indian Sociology would have been poorer without contribution of Dumont" -

2. (a) Critically analyse the structural-functionalist perspective in the analysis of Indian Society.

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In the analysis of Indian society, structural-functionalist perspective was mainly used in the 1940s. M N Srinivas is considered to be the first sociologist to use this perspective to understand Indian society. He combined this approach with his field study in Coorg, Mysore.

Structural-functionalist perspective

the major premise of this perspective:-

- 1) It aimed at studying the pattern of relationship, social institutions and their working in the society in a holistic manner.

For example, M N Srinivas in his study of Coorgs of Mysore, not only gave an ethnographical account of Coorg society

but also developed a holistic picture of solidarity among groups in terms of their customs, beliefs, religion, family etc. More importantly, existing socio-political framework was taken into account through a field view.

2) This perspective attempted to develop an interpretation of a particular social phenomenon in functional terms within a larger social context. For example, studies in family in India emphasized upon understanding its significance in the context of Indian society, rather than simply studying it as a type of family.

3) Structural functional perspective in India also took into account actual structural

challenges and social differentiation in society.

It tried to break the mould of stimulus
and unchanging Indian society and brought
the much needed dynamism in the sociological
studies.

4) This perspective also emphasized upon
comparative understanding of various social
institutions, while taking into consideration
various variations and their implications in
wider society.

5) Initially, structural functional perspective
was confined to an anthropological view, But
during 1960 & 1970s studies focused on
particular phenomenon of institution from purely
structural functional perspective.

Criticism of the perspective

1) This perspective ignored conflicts in Indian society. Social institutions may be dysfunctional and causing conflict in society. M N Srinivas is criticised for upholding upper caste values through his concepts of dominant caste and Sanskritisation.

2) This perspective is considered status-quoist. Generally, social patterns were considered desirable and functional in a broader context.

3) It lacked purity in its application due to influence of other perspectives. Cultural influence was quite marked in the study of structures.

Despite some deficiencies, the contribution of M N Srinivas in establishing this perspective in Indian sociology is immense. His concepts like dominant caste, role bank, Sanskritisation are useful in explaining trends in Indian society.

economic infrastructure. Desai highlighted that contradictions and conflicts present in India during the turbulent decade of 1970s in the wake of apparent failure of planned growth.

According to him, the Britishers introduced a colonial capitalist system, which led to introduction of modern capitalist property relation in India. The agrarian social structure was imposed, traditional industries were disturbed and inequalities rose.

Even after independence, the capitalist system is persisting. Introduction of capitalist modes of production in Indian agriculture led to impoverishment of peasantry and hence peasant struggle. Desai has a vision of anti-bureaucratic and anti-imperialist

Indian society. For him, caste and Tajmani were exploitative systems.

Thomas Picketty's observations about India

According to Picketty, India is leading the world trend of rising inequality. This inequality is due to capital accumulation in the hands of few. According to him, the inequality is not a natural phenomenon, but a result of government policies, lack of social redistribution of resources.

According to Picketty, the top 1% of earners in India captured less than 21% of total income in the late 1930s, before dropping to 6% in early 1980s and rising to 22% in 2016-17. In other words, India is more unequal today, than any time since British Raj.

2. (c) How are caste and class related in rural social structure? Elaborate. 10

Caste and class resemble each other in certain respects and differ in others. Caste constitutes the status groups based on ascription. Class positions are understood in terms of ownership or non-ownership of material resources. In India, caste and class both converge at times and other times, are unrelated.

Convergence of Caste and class in India

1) Caste in India is mostly associated with occupation, therefore also decides class position in India. For example, Dalits are mostly involved in unskilled and menial jobs and hence, they are poor.

According to UNDP's multi dimension index, poverty incidence is high among Dalits (33%), even when they constitute 16.6% of Indian population (2011 census).

2) Many of the organisations like Jat Sabha are not purely caste organisations, they are also class organisations, as they are mainly group of peasants.

3) According to Yogendra Yadav, in India, caste and class represent the same structural reality. class largely operates within the framework of castes.

Delink between caste - class

→ The delinking of caste and class statuses is generally seen at intermediate levels of hierarchy

→ With the affirmative policies of government, education a divergence in caste and class is observed.

thus, even if with the modernisation, urbanisation, industrialisation, the caste-class nexus may have weakened to some extent, largely the nexus is there to see.

The Britishers translated many of Indian texts e.g. Max Müller translated Vedas. Western view considered India as a land of villages, which were considered as self sufficient, isolated, static and orthodox units.

Indian society was seen as an unchanging unit. Religion was considered to be central to the understanding of society and its institution. Caste system was seen as closed and a symbol of feudal and backward character of Indian society.

Contribution of G. S. Ghurye in removing colonial bias and laying foundation of Indian Sociology

G. S. Ghurye laid the foundation of modern Indology, which criticised the orthodox

from a structural perspective by using
universal stratification as a general phenomenon.

His study of social inequality is focussed
not only on hierarchy of caste alone, but
social stratification in general.

According to him, In superior, it
was not only Brahmins that maintained
distance from other castes, but Adi-Dravidians
(the so called depressed classes) also avoided
mixing with the Brahmins, as they saw
doing so will attract misfortune. Thus,
Indian society does not represent a sole
phenomenon of Brahminical superiority.

The inequality in India is more
complex. There were inequalities within the
group of Brahmins and within the groups of

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

(a) Give an account of Rajni Kothari's study of the relationship of caste and politics. 10 x 5 = 50

Caste and Politics, ^{democratic} seem to be antithetical to each other, based on different set of values.
Rajni Kothari rejected this view in his 'Caste and Politics India' as western view of democracy. He analysed the intrusion of caste into politics and politics into caste.

Rajni Kothari's study of caste and politics

Rajni Kothari does not believe that caste is necessarily bad in politics. He takes a positive outlook towards caste in politics.

According to him, politics has been able to give voice to the powerless and has uplifted them from the oblivion. The rise of caste based parties (BSP for Dalits) and associated

has expanded, but still carries hierarchical ideas. Among the Indian middle class, habit of reading news papers, going for family vacations, spending money for leisure activities is constantly increasing:

However, the interrelationship between various group considered to be falling within middle class - a factory worker, a lower pehvi man and small trader is not based on modern values of equality, but hierarchical and traditional notions of caste, religion etc.

According to Andre Beteille, there are no definite values of Indian middle class, and they are difficult to characterise as they are still in the process of formation and have still not acquired a stable form.

6. (c) What do you understand by 'assimilationist communalism' and 'welfarist communalism'? Substantiate your answer with suitable examples from the Indian context.

10

T K Commen has offered six types of communalism in India - assimilationist, welfarist, retreatist, subaltern, separatist and secessionist. Communalism is basically an ideology where one identity - religion, ethnicity is considered to be incompatible or in competition with other identity.

Assimilationist Communalism

This type of communalism is one in which small religious groups are assimilated or integrated into a larger religious group.

For example - In India, Assimilationist communalism claims that many of the scheduled tribes and religions like Tanis, Sikhs and Buddhists are essentially Hindus and they

