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SOCIOLOGY (TEST CODE : 1997)

Name of Candidate	ATULESH JHA		
Medium Eng/Hindi	English	Registration Number	77867
Center	Online	Date	22-11-21

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.

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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

10 Varna refers to the textual view of social stratification which divides Hindu society into Brahmins, Kshatriyas, Vaishyas and Shudras, hierarchically. Caste on the other hand is the specific occupational birth group to which one is born and social rules of hierarchy and endogamy are applied contextually.

M.N. Srinivas has addressed the differences between caste and varna:

- Varna is textual view emerging from Indological texts such as Vedas
- Caste is contextual view observed in field work in Indian society.
- Varna does not have specific prescriptions as to the rules

of commensality, endogamy or social and civil disabilities. Caste is the living reality which has specific demarcations on rules of commensality, endogamy, etc.

→ Varna scheme is applied throughout India uniformly; but Caste doesn't; in fact some castes do not exist in other regions.

→ Caste has diffused into other religions as well; unlike Varna. eg. Pasmanda Muslims.

However, Varna scheme is helpful as it provides a rough guide to inter-regional caste comparison.

⑥ G.S. Ghurye was a tribal assimilationist who believed they were 'Backward Hindus'. He did not subscribe to the view that they should be left in isolation, but actively integrated into Hindu way of life.

The tribe-caste continuum treats tribes on a evolutionary linear scale where they gradually evolve as a caste.

Ghurye divided Indian tribes into 3 sections: Hinduised tribes eg. Meena; Partially Hinduised tribes eg. Mund, Ho; Hill Section tribes eg. Khasi, Garo.

He referred to Indological texts to demolish the view that tribes

were distant and isolated from Hindu-fold. He gave examples of marriage of Bhim-Hidimba from Mahabharat to show relations between caste Hindus and tribals.

Tribal aristocracy too was culturally similar to Kshatriyas and emulated them.

Thus, Ghurye was of the view that tribes will gradually grow into castes and be assimilated in larger Hindu culture. This would also strengthen National Integrity.

1. © M. N. Srinivas in his study of village Rampura noticed the rise of Dominant caste. According to him, Dominant caste had the following features:

- ① Strong economic base
- ② Numerical strength
- ③ Political unity/mobilisation
- ④ Relatively high ritual position

Dominant caste became functionally important due to advent of political changes such as PRIs and universal adult suffrage. Economic changes such as Green Revolution enhanced their standing too.

Socially, Brahmins continue to command ritual respect but dominant castes too gained currency. They even went for Sanskritisation eg.

Bhumihaars and Jats or even
de-Sanskritisation as Lingayats.

Emergence of a secular hierarchy
which became important political
caste eg. Yadavs, Patels, Reddy, etc.

These castes pursued better education
and also shifted to urban centres
for better jobs.

They control large lands and hence
village economy which finances their
political rise in local institutions
too.

Thus, we see how dominant castes
are impactful in social and
political life in rural India.

① A.R. Desai studied India society using Marxist historical-dialectical materialism framework and proposed the emergence of class in India. He traces caste as a economic phenomenon emerging due to the land tenure systems prevalent; further they were divided into sub-castes to serve specific functions in the Tajmani system.

Class emerged as a much later with advent of colonialism; for the British preferred merit over ritual status.

Andre Beteille says that caste-class nexus in India is strong as we have not modernised; class recruitment is caste based and sponsored mobility overtakes competitive mobility.

Most of the professors are Brahmin, policemen are Kshatriya, industrialists are Vaishyas and so on.

Pierre Bourdieu theory of Social Capital can explain the casteisation of class in India.

Ambedkar says that class hasn't developed in Indian context and thus caste is the norm.

Although, specific government initiatives such as positive discrimination and Startup India programme is helping to break caste barriers to achieve higher class status.

1.② Reform movements refer to the social movements which try to reform societies by ridding them of social practices which are evil and degrading. They can be religious eg. Arya Samaj or non-religious eg. Satya Sodhak Samaj.

Arya Samaj: Started by Swami Dayanand Saraswati, it was a puritanical movement, which aimed to reform society by countering misinterpretation of religious texts. Swamiji gave call to 'Go back to the Vedas' to purify the Hindu society of evils of casteism and ritualism. He even promoted modern education in conjunction with ancient system of Gurukul.

Ramkrishna Mission : It was started was Swami Vivekanand to reform Indian Society and also as a social service movement for upliftment. It also was puritan in nature and shunned caste practices. Women empowerment was also aimed through this.

Both these movements did instil courage and self-respect among Indian masses. However after death of founders they split due to disagreements and failed to bring mass structural changes in society.

30@ J.S. Ghalwe had been a proponent of Indological study of Indian society. He believed that the Indian culture had a history of 3000 years which was captured and dictated by Hindu texts which were to be studied in order to obtain and understand Indian social and cultural structure.

Indological view is largely Book view of Sanskritic texts such as Vedas, Puranas, etc. The Indian society functions according to the mores laid out in the texts like Manusmriti.

Hindu culture is Indian culture in its totality and any study

of Indian society using western sociological tools will present a distorted reality.

Ghurye studied caste as it was depicted in texts and found it to be applicable in the society as it is. He even regarded Islamic influence as external break in Indian culture and not a syncretic composition.

However, this rigid view of Indian society has been challenged on many parameters:

→ Seinivas says that Ghurye was an armchair theorist who was content with book view. He failed to grasp that social changes were brought by Sanskritisation

and traditional caste hierarchy has morphed into dominant caste.

- Y. Singh, criticised Indologists for ignoring modernity and the social changes it brought.
- Andre Beteille, said that since Sanskrit texts were authored by Upper Castes, they were biased in their depiction.
- Gail Omvedt criticised them for presenting a harmonious picture of Indian society and ignoring movements of Phule and Ambedkar.
- Ranajit Guha much later stressed focus on subalterns who were completely ignored in Indological studies.

It would be unkind to Ghurye to completely discard his contribution. He did encourage ethnographic field view of society. His students were methodological pluralists such as AR Desai, I. Karve and M.N. Srinivas. Thus, he is rightly called as 'Father of Indian Sociology'.

3⑥ Rise of caste associations in the colonial period for social upliftment gradually morphed into caste politics. The advent of Dominant Caste with penetration of democratic institutions in rural India further accentuated this phenomenon.

Communal Politics in India emerged as a result of 'Divide and Rule' policy of Britishers who found it easier to instigate the religions among them. The rise of Muslim League in 1905 and Hindu Maha-sabha in 1915 gave further strength to it.

Caste politics has been criticised on following grounds:

- George predicted that caste consciousness will lead to social anomic and weakening of National unity.
- A.R. Desai calls it false consciousness serving the capitalist bourgeoisie and ignoring class issues.
- Yogesh Atal says that caste politics did not benefit castes but caste dynasties as certain families take advantage of identity politics.
- Vote bank politics supersedes the politics of development as caste groups have to be accommodated and pleased.
- Minority castes such as Musahars of Bihar are neglected due to numerical

disadvantages.

Communal politics further damages democracy as it increases the feeling of hostility among communities.

- Paul Brass blames it for causing riots which are engineered for political gain.
- Christopher Jaffrelot states that Muslims do not focus on development but political survival and hence are treated as vote banks.
- Development is geared towards religious identities and politics of name-changing overshadows capital investments.
- Religious symbolism endangers secular political values.

Rajni Kothari disagrees and says that caste and politics both need each other. Primordial identities help strengthen political consciousness and even in USA race, ethnicity and religion is used.

Communal focus of politics also helps minorities voice their issues; the development of 15-point programme and various government schemes are due to importance of their votes.

Thus, even though there are shortcomings, consciousness as a political class can enhance their social value is dispersed social structures.

30 Indian Nationalism was largely a phenomenon of British colonialism. A.R. Desai says, the contradictions brought by colonial mode of production were a cause of rise of Indian Nationalism among the capitalist bourgeoisie class.

Social reform movements of 19th century were a result of the modern western educated class of Indians questioning the social evils and trying to eradicate them. They helped to prepare the background of Indian Nationalism as such:-

→ Modern educated class became aware of Renaissance concepts of humanism, liberty, fraternity, equality and democracy.

→ They also observed the economic drain of wealth to England which could be used to improve material conditions in India.

→ Cross-country interactions and exchange of ideas such as Brahmo Samaj and Atmiya Samaj also arose feelings of unity.

→ Legal reforms such as Sati ban and banning female infanticide realised that they were under common law and order.

These movements also brought a sense of self-respect among Indians who organised to demand for better representation to improve their destiny.

5@ Communalism is the feeling of realisation of separate identities and their manifestation beyond the domain of religion and into the public

Colonial powers encouraged Policy of 'Divide and Rule' post - 1857 Revolt and instigated religious communities against another.

Communalism emerged in 3 stages:

Nationalist Communalism: It gave rise

to the feeling that both the communities are separate and needed separate policies for their growth and development; eg. Aligarh movement by Sir Syed Ahmed Khan for reforms in Islam since Hindu reforms were also ongoing.

Liberal Communalism: It is the realisation that the social needs of both the communities are mutually exclusive and competitive. Thus demand of Separate Electorates by Muslim League - Glorification of Shivaji by Hindu Mahasabha in freedom movement.

Extreme Communalism: Not only are

the needs mutually exclusive and separate, but also antagonistic and hostile to each other which will result in clashes. Demand for Pakistan and Direct Action Day.

Thus, we see how rise of communalism was a by product of colonial legacy and still continues to be so.

⑥ 'Secularism' emerged during the French Revolution as an offshoot of the anger against the clergy. It was to be complete separation of religion from politics and public sphere.

In India, however 'Secularism' was defined as equidistance of the State from all religions simultaneously and to support each equally eg. management of temples and support for upkeep.

Secularism has however remained weak in practise as it has been frequently violated as can be seen in numerous communal riots and political leaders calling for religious statements.

T.N-Madan says that Secularism is a failed project in India due to two reasons; firstly it imagines that rationality will overtake culture and drive religion irrelevant, but this didn't happen. Secondly, religion can't be evicted as in the case China for it will face too strong resistance.

However, secularism has also enabled social progress by addressing concerns of all communities. India survived as a vibrant democracy due to its secularism. Even secessionist movements have been failed as the realisation of equal political opportunity strikes.

50 'Wages for housework' has been discussed in western democracies for quite sometime. Similarly in India a private members bill sponsored by MP Shashi Tharoor has proposed it.

Division of house as a unit of consumption and factories as unit of production after capitalism has given rise to the understanding that house work is unimportant and not respectable as Ann Oakley says.

The capitalist economy pays one individual (husband) for the labour of two since house work goes unnoticed.

Sexual Division of Labour assigns women as default fit for house work as they are for 'expressive work'.

It further degrades such labour as only man is considered 'bread-winner'.

The image of bread-winner supercedes that of bread-maker, for the dimension of a house bounds it.

Wages for housework will break this mould; it will lead to economic upliftment; social status and recognise importance of emerging challenges of housework and care economy.

It has been noticed that economic attachment makes the cook respectable since earlier cooking was considered women's job; but in hotel industry most cooks are men as they are paid position.

Thus, wages for housework will be a step in the right direction.

Q. A. M. Shah in his study of Gujarat noticed that joint families were gradually fissioned, but joint households were increasing in numbers.

He traced that due to change in economic needs and rise of urbanisation the image of traditional joint family is changing. Households are a modern reality which can be defined as co-living, common residence and common kitchen; but no compulsion of customary obligations.

Households have emerged due to multiple reasons such as:

→ Migration from rural to urban and then gradually family members or even non members from village joining them.

- Students going to cities to study and living in hostels or PGs.
- Cost of living is high; which forces families to live together in structures such as chawls.
- Montek Singh Ahluwalia further proposed the concept of homeless households to include those who lived under flyover bridges or at construction sites in makeshift houses.

Therefore, although families still maintain functional jointness in a collectivist society, the dimension has shifted to households which needs to be studied for better policy implementation.

50 The Sachar Committee Report on Muslims painted a grim picture of social reality for Muslims. Muslims have ~~poored~~ fared poorly on most socio economic indicators compared to other communities; only better than SCs and STs.

Reasons for backwardness :-

- Communal psychosis: Fear of majoritarian drives them to associate together and lives in ghettos and separate colonies.
- Discrimination: The notion of social incompatibility also acts as a barrier as Hindus do not wish to give them apartments or houses on rents.
- Economic backwardness: Most Muslims are convert from backward

castes that still continue their caste occupations of barber and carpenter which do not pay well.

→ Education: Muslims prefer cheap religious instruction schools (Madarsas) which rarely have modern infra and modern syllabus. Thus lack modern skills.

→ Patriarchal Orthodoxy: Women are severely oppressed for most Muslim families practice purdah and till recent exploitative practices such as Triple Talag were practised.

→ Lack of Political capital: Being a minority they are largely treated as a vote bank.

Thus, we see how Muslims lack the means and status for mainstream development.

6@ Middle class is defined as ~~the~~ the class which lies on the 75% to 125% of median income in India by B.N. Mishra. The Economist classifies it as a class which saves $\frac{1}{3}^{\text{rd}}$ of its income after spending on food and other necessities.

Emergence of Middle Class:

- In pre-colonial times it was confined to a small guild of artisans and merchant class which were only economically oriented.
- Colonial era it developed as a class to serve in British administration as tax collectors, translators, etc.
- Modern education, improved salary, political consciousness and as an aspirational class demanding

more representation in governance and civil services-

- Modern capitalist class and its offshoot as they owned small scale means of production or skilled labour to sell.
- Modern value system such as liberty, fraternity, democracy and demanded social reforms such as Raja Ram Mohan Roy.
- Founders of modern urban centres which are growth engines of our economy post-LPG and contributing to economic growth due to their consumerism and savings.

However this over glamourised image of middle class in India has been criticised on these grounds:

- They are denationalised and only seek selfish gains, do not wish to contribute to social development and instead ~~settle~~ settle abroad as NRIs.
- T.N. Madan says they have locked minds and have contributed to emergence of fundamentalism and communalism by propagating outdated irrational religious theories and engaging in mythological speculation.
- Dipankar Gupta is very critical and says instead of modernising and appreciating values such as dignity of labour and universalism; they are engaged in lavish consumption and technical opulence which they mistake for modernity.
- The aspirational class post 1990s has been replaced by a politically

infertile class which peddles fake news and casteist and communal bigotry.

We can see that despite achieving an enhanced economic prowess, middle class continues to cling to traditional notions of caste and religion. Even modern means of marriage such as Shaadi.com have caste column.

However, there is much hope for it once was at forefront of social reform and still movements like 'Nishkanya Protests' give relevance to modern social reforms.

6(b) Land reforms in India were undertaken post Independence for over 60% of our population depends on it directly.

Land reforms can be classified into these three types:

① Land ceiling and redistribution: It means the government defined specific parcel sizes which could be owned by individuals or families and rest were to be given to landless labours.

② Rent control: This would specify the rent that could be collected by the landlord from the tenants or landless peasants so that they are left with enough produce to run their households.

③ Tenancy Reforms: It would abolish intermediaries such as sub landlord and reduce absentee landlordism; also tenants would gain rights to remove frivolous actions on part of landlords.

Benefits of Land Reforms:

→ It helped provide land to landless labour who could then work on it for not only the produce but also surplus profit.

→ Ensure sustainable income for the 'Kisan' and 'Mazdoor' who were erstwhile oppressed under jaimani relations as observed by F.G. Bailey.

- Emergence of intermediary castes as Dominant castes such as Jats, Bhumihars, etc. due to land resources.
- Enhancing political capital by forming associations such as AJGR (Ahr, Jat, Gujar, Rajput). They also further reformed by OBC positive discrimination.
- Rudolph and Rudolph identified rise of bullock capitalists from Green Revolution who invested in real estate and emerging markets.

However, not everything has been so positive.

- Andre Beteille says that the under-class women, children and marginalised didn't benefit as much.

- Rural distress due to declining agri-profits has led to farmer suicides on a anomic scale.
- Powerful landlords scuttled rules and bribed officials. Illiterate peasants weren't aware too.

Land reforms are thus still necessary to not only ensure enhanced productivity; but also to reduce poverty as they ensure survival of 60% of our population. Schemes for computerisation of land records are a positive step in that direction.

60 Untouchability has been described in the Indological texts as the practise of maintaining a distance from certain 'lower' castes which performed menial jobs considered impure.

Untouchability has been rightly identified as a social problem and has been discussed as :

Indologists : It was practised on the notion of purity-pollution dichotomy; for the tasks were impure and thus polluting. Hence, it was advisable to maintain a safe distance.

Structural functionalists : Largely treated this as an extension of social structure which were necessary to perform certain functions.

Beyond that they ignored the shortcomings.

Marxists: studied the exclusionary practice as emanating from a economic perspective and was a mechanism to obtain cheap labour by denying them human respect akin to slave societies.

Seibalter: This perspective did give credence and only in 1980s did social movement like SNDP and Mahad satyagraha were analysed.

Untouchability imposed work, residence and education restrictions on these castes which ensured their bondage to this system for perpetuity. It is now weakening due to positive discrimination and social associations like Safai Karmachari Andolan. Laws such as Civil Disabilities Act 1955 and SC/STs Act 1989 also are a step in right direction.

7a) Scheduled tribes in India are those that have been prescribed the status by government notification in schedule.

Scheduled tribes in India have special status for they are not easy to integrate into mainstream; they are geographically isolated; practice primitive occupations, shyness from general population and economically backward.

In order to empower Schedule Tribes it is important to ensure that they attain literacy and education can ensure better social integration and mobility.

The impact of missionary education in the tribes of North-East India is visible in the parameters of social development. They are both economically and socially much well off as compared to tribes of central India.

However there are multiple challenges in providing education to tribals :-

→ Geographical isolation : They usually live in distant hills or deep into forests where development is yet to reach. Even e-mode of education can't be used due to lack of internet or electricity.

→ Shyness from population: Many tribes still shun outside contact and avoid mingling with population.

→ Economic backwardness: They ^{mostly} can't afford to pay and only government investment or CSR funds can be mobilised.

→ Lack of political will: Unfortunately due to low political will they rarely feature as a priority.

→ Maxal movement: Blowing up schools and killing teachers as ^{they are} seen as ideological state apparatus; trust deficit.

→ Language and cultural barrier: Many tribes have peculiar and unique customs which make it difficult to reach out to them; apart from issues of language barrier.

However, it would be too pessimistic to give up so easily.

→ Meena and Bhils have been largely mainstreamed by efforts of government and positive discrimination.

→ Mobile schools for transhumance tribes such as Gaddis and Bhotias in hill regions.

→ setting up Eklavya Residential Schools for all round development.

→ CSR investment to provide infrastructure for education in distant areas.

We can see that despite many challenges tribal education has given positive results and thus it can help in their empowerment.

7⑤ Paternity leave is the leave granted to fathers to take care of their children. Historically, the notion that caring, cooking and comforting are the job of women only was prevalent (Ann Oakley). It was even propounded by Functionalists like ~~Horton~~ Parsons under expressive role that women are biologically suited to this task and males are incapable. However with the emerging understanding that a child's attachment to father is as important as to his or her mother came after a longitudinal study of delinquents and juveniles in Britain in 1980s.

The challenges to paternity leave provisions can be understood as :-

Functionalists : Deny any role of men in child-rearing; since child-birth is an exclusively female act. Men cannot be biologically suited to this task. This school of thought is socially pervasive and also common sense knowledge for men are even ridiculed for taking care of children.

Marxists : Marx himself believed that sexual Division of labour was farcical and that each of us was suited to every natural task. Capitalists have intentionally planted the notion of child rearing as a

women's task for it frees man to labour more thus enhancing profits. Paternity leave is protested by industries as they see additional economic burden; even maternity leave is stigmatised and few women hired in organised sector.

Feminist School: Socialisation of men as incapable of child rearing kills the feminine spirit and also creates artificial social distinction.

Thus; barring the social notion ^{of stigma} and economic short sightedness of capitalists; paternity leave is a welcome move which will further contribute to an egalitarian society and socialise children as responsible beings.

7(c) Kinship as a concept has been around since the beginning of time as man has been a social animal.

Kinship is approached through the means of descent and alliance.

Descent means tracing ones ^{birth} kin through his fathers or mothers or both lineage and kin groups.

Alliance refers to affinal and conjugal relationship which enhances the kinship network.

Difference between the two:-

<u>Descent</u>	<u>Alliance</u>
① It is a persons birth kin group.	① It is a persons kin-group obtained on marriage.

- | | |
|--|--|
| <p>② It allows rules for inheritance, residence, ritual, etc.</p> <p>③ It can be patrilineal matrilineal or non-unilineal.</p> <p>④ Father-son or Mother-daughter relation strongest.</p> <p>⑤ One is born into a descent group.</p> | <p>② These parameters do not apply here and a reciprocal relationship usually exists.</p> <p>③ No such distinction as alliance is a marriage.</p> <p>④ Husband-wife relationship is usually subjugated.</p> <p>⑤ Choice of arranged or love marriage. Reasons can be economic, political or status (homogamy).</p> |
|--|--|

However, it has been increasingly observed that kinship of alliances are gaining currency due to love marriages and also evolving inheritance laws which give rights to all irrespective of gender.

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