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## SOCIOLOGY (TEST CODE : 2297)

|                   |                |                     |             |
|-------------------|----------------|---------------------|-------------|
| Name of Candidate | SAURABH SHARMA |                     |             |
| Medium Eng/Hindi  | ENGLISH        | Registration Number | 1040829     |
| Center            | KAROL BAGH     | Date                | 9/July/2023 |

### 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**

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

$$10 \times 5 = 50$$

- (a)** Family is not a static institution but rather goes through a developmental cycle. Discuss.

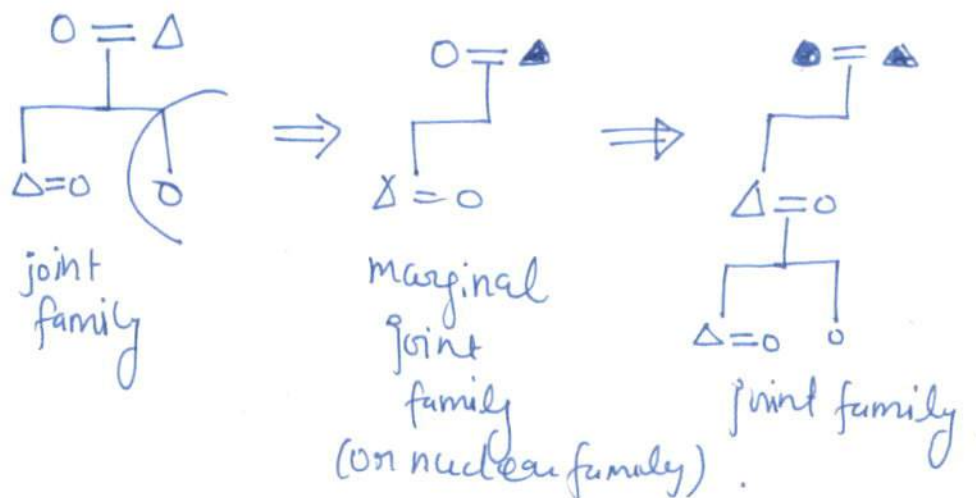
Am Shah in his book "~~Development~~ "Household dimension of family"" has described the developmental cycle of family.

Louis Wirth and other modernist argue that with advent of industry a transition between joint to nuclear takes place. As Parsons described "nuclear family to be fit for industrial society"

AM Shah, [Pauline Kolenda], [MS Gore]  
however argue that Indian family  
has gone for a developmental cycle  
rather than this unidirectional change.

Patrilocal → Natolocal → Patrilocal.

marriage  
of son                  birth of  
                                     offsprings.



Functional jointness is still present despite the decline of structural jointness. Am Shah says that increase in number of household shouldn't be a metrics to describe Indian family moving from ~~joint~~ joint to nuclear. Rather family relation should be of importance.

With rise of service sector jobs and both parents working, grandparents are acquiring role of care givers thus depicting that family isn't a static institution.

1. (b) It has been a difficult exercise to produce a universally acceptable or applicable definition of tribals in India. In this context, discuss the diverse and similar features of tribes across India.

Definition and understanding of tribes have changed from colonial times till today. [Risley] gave race theory to explain tribes. [Ghurye] on the other hand described them as "Backward Hindus".

Tribes across India have been integrated to mainstream society in different magnitude as described by [S.C. Dube] : aboriginals, partially acculturated, fully assimilated.

[F.G. Bailey], [Sujit Sinha] describe tribes from a peasant-tribe continuum perspective.

[N.K. Bose], [S.C. Roy] study tribes from Sanskritization perspective that how tribes are acculturating in caste order in varying magnitude.

L.R.N. Srivastava and D.N. Majumdar  
describe how there is segmentation  
present within tribes (eg) Dhru/Gonde  
vs Rajgoda.

Some similar features across tribes in India;

- Lack of historicity
- Distinct culture - food, dress, festivals
- Endogamy (though not as strict as caste)
- Primitive occupation: nomadism, dependence on forest.

Whereas distinct feature  
vary from matrilinal system in  
Khanis to ~~for~~ youth dormitory system  
in Gonds.

thus tribal policy have to  
accept this diversity rather than  
adopting an one-size fit all approach.

1. (c) The socio-religious reform movements tried to achieve the objective of emancipation of women and extension of equal rights to them. Discuss.

Women movement pre Independence were indeed led by men in the form of socio-religious reform movement around 19<sup>th</sup> century.

They aimed at achieving equal rights for women in form of

- Access to education
- right to parental property

Ram Chandra vidya Sagar, Jyotiba Phule advocated for such rights. Moreover emancipation of women from evils like:

- Sati
- child marriage
- denial of widow remarriage

was also the agenda for socio reform movement. It was led by Raja Ram Mohan Roy, D K Karve, Malabari, etc.

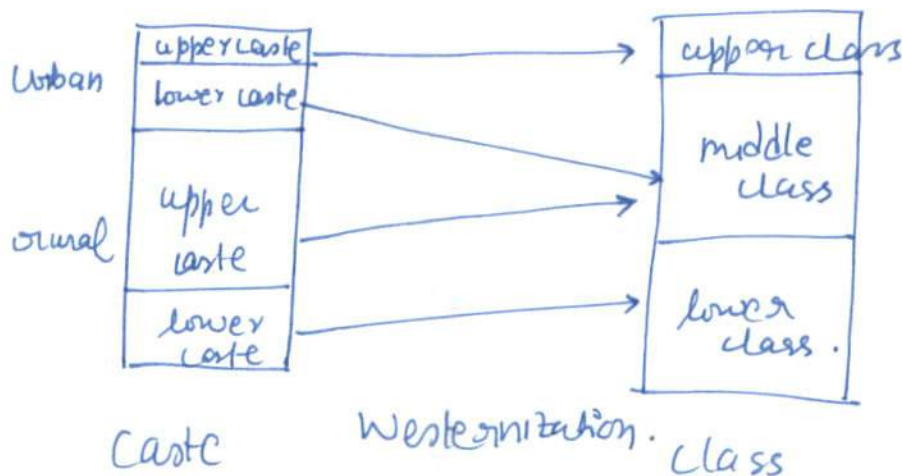
In later phases, leaders like Usha Mehta, Sarojini Naidu demanded for equal franchise for women.

Thus the benchmark or foundation for later phases of women movement ~~was~~ was provided by socio-reform movement of 19th century.

1. (d) There are contestations related to the nature of caste and class in India, while some view caste and class as polar opposites, others view of nexus between caste and class. Discuss.

Class was non-existent in pre-British era due to absence of surplus production in case of India.

As Srinivas describes in his concept of Westernization, that both inter caste and intra caste mobility took place as forces of modernization arrived.



Thus "classification of caste" of took place. However according to Srinivas class is not a homogeneous identity in case of India due to absence of common consciousness.

[Andre Betēille] describes how commulative inequality gave way to dispersed inequality thus higher class status is no longer restricted to a ritually superior caste. This "cashization of class" has resulted in mushrooming up of multiple identities in case of Indian society.

Interplay between ritual hierarchy and secular hierarchy has resulted in both nexus and breaking of caste and class.

1. (e) What impact does government policies and programs have on the socio-economic status of religious minorities in India?

Public policy is necessary for alleviating problems of religious minority. Perpetual neglect of their problems may amount to alienation and feeling of tyranny by majority.

Muslims: Policies like PM-VIDYA, Hunar Haat, Mui Manzil, Mui Udaan have been launched for curbing problems of unemployment and illiteracy. Modernization of madarsa have also been agenda of state for long.

Christians: Protection to Churches, arrests against those accused who have indulged in attacks on nuns have boosted the confidence of community.

Pani: JioPani scheme to address the dwindling population.

Sikhs : Green Revolution has been a boost to income and prosperity of the community. Moreover protection to religious shrines like opening up of Kartarpur Corridor have been regarded as positive steps.

Thus Indian state by pursuing such positive secularism based practices have upheld the plural nature of Indian society.

- 2 (a) Regarding the growth of Indian sociology, it is argued that, like most social sciences in India, sociology is very much influenced by Western philosophical and social scientific traditions but some scholars challenged the borrowed theoretical and methodological assumptions. Discuss. **20**







2. (b) A caste may be said to be dominant when it preponderates numerically over other castes and when it also wields preponderant economic and political power. Discuss. 20







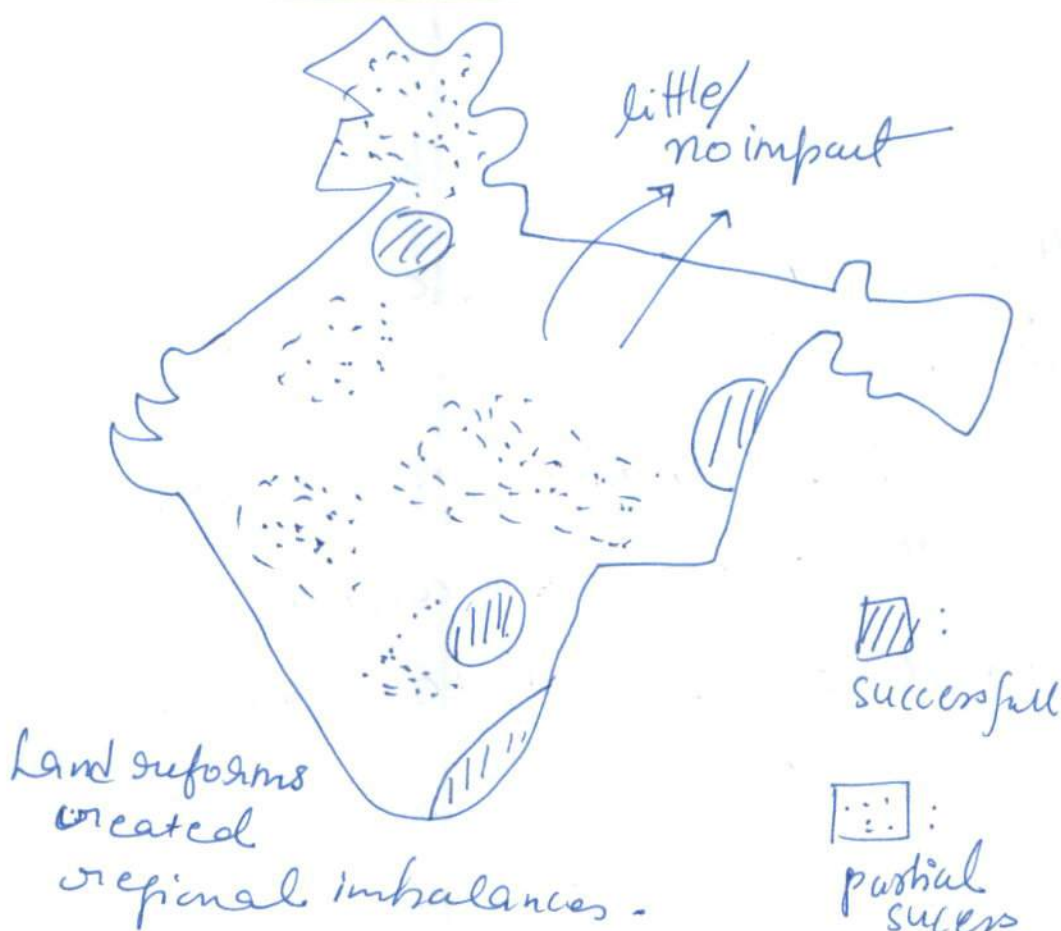
2. (c) Mere upward mobility does not enhance social status nor does it end caste-based discrimination of the marginal identities. Describe the phenomenon of Retribalization in Indian society. **10**



- 3 (a) Land Reforms are both the causes as well as the effects of a thorough-going change in the power balance. Explain. 20

Land Reforms were introduced for equitable distribution of land among rural landless and establishment of equality.

As P.C. Joshi analysis land reforms had differential impact in different parts of country



Land reforms were circumvented by following ways :

- ① False division of family to meet ceiling criterion
- ② Benami transfers
- ③ Friction of tenants at regular hus.s.

Nevertheless, the areas where it was successful lead to rise of dominant caste who were numerically superior and had political ambitions.

The lessening of landlessness meant that small & marginal farmers could mobilize themselves better.

The failure of land reforms gave rise to Naxalite movement in central India, Andhra Pradesh.

The beneficiary of land reforms captured political offices by contesting elections.

Thus land reforms was both the cause as well as effects of through going change in power balance.

The Bhoo dan and Gramdan movement by Vinoba Bhave also impacted/fuelled the struggle for equity of land.



3. (b) Beteille's work on Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village (1966) departs significantly from the writings which equate caste with stratification. Discuss. 20

Beteille, a Weberian sociologist brought a multidimensional view on caste through his work in Sripuram village in Tanjore.

Beteille's work came against Louis Dumont's conception of Indian Society as Homo Hierarchicus based on caste system which discriminates on basis of purity and pollution.

Beteille describes how caste is becoming a competitive identity rather than a ritual rigid prescription.

He described how changes took place in case of South India due to influence of westernization which had differential impact on village social structure.

Betēille says how Brahmins i.e. the ritually superior caste group in past had commanded both large landholdings as well as power structure. This was described as "cumulative inequality" by Betēille which led to marginalisation of Non Brahmins and Adi Dravids.

Betēille however argues that village structure today has multiple forces at play. Brahmins went for modern education and occupation offered by colonial advent. This primary westernization (as described by Srinivas) changed rural dynamics. Absentee landlordism developed leading to Non-Brahmins getting control of land.

Thus secular hierarchy's ascendance is taking place for Non-Brahmins in case of South India. This is reflected in they capturing Panchayat Raj Institution yielding new influences of power in villages.

Thus the trinatarian interplay of caste, class and power is determining social status of an individual.

Betëille's work thus marks a departure from book view of caste given by Ghuse or structural view of Dumont.

Betëille captured the contemporary reality of changing nature of caste due to land reforms, rise of regional parties rather than giving a ritually loaded view on caste.

Thus how dispersed inequality is making caste a mobile system has been described by Betèille.

Though, he is criticized of making sweeping generalization from one village study, his study on caste, class and power has enriched Indian sociological discourse.

3. (c) A recent report by Ministry of Statistics and Planning and Implementation found that youth with higher education don't aspire to get married early. Analyse the trends in marriage in India from sociological perspective. 10

Market forces in the form of industrialisation and urbanisation have impacted trends of marriage in Indian society.

- ① Live-in Relationship is gaining momentum in urban centres defying the traditional norms of marriage.

It reflects the increasing trends of individualism and dissociation from joint family structure.

- ② Career Orientation and change in ~~of~~ mindset towards institutions ~~toward~~ marriage which is being seen as bondage.

- ③ Solotamy : emerging as new form of "cult of individual".

④ Homosexuality : with decriminalisation of Article 377 by supreme court, homonorms are being openly expressed defying norms of conventional heterosexual family.

⑤ Impact of education : breeding aspirations and scientific temper.

Still, marriage as an institution commands centrality in one's social life in case of India.

- 4 (a) M.N. Srinivas was basically interested not to understand the countrymen through the Western books or through sacred books and literature rather was interested to study them from direct observation and his field experiences. Discuss. 20

MN Srinivas shifted the focus of Indian sociology from book ~~for~~ view to field view inspired by "Participant Observation" of anthropology.

Limitations of understanding  
India through sacred books/literature:

- ① Different texts had different interpretation of same phenomena
- ② Oral transmission of texts had led to accumulation of errors
- ③ Ritually dominant caste's ideology ~~masked~~ masked the complete truth in much of the later texts
- ④ Book ~~for~~ view was at times far away from empirical reality.

Srinivas wanted to capture the contemporary realities of Indian society which books failed to provide. For instance impact of

- Westernization
- Sanskritization

could be highlighted only through direct changes in lifestyle of subjects.

Western books were often ideologically charged with displaying western civilization as superior to that of East. Indian texts on other hand often talked the opposite.

Thus glorious descriptions in texts masked objectivity in research.

Western scholars like Dumont had for instance described India as an closed society.

Srinivas showed through field view that how caste system was very much mobile and an interplay of rituals as well as secular hierarchy.

His concept of "Dominant Caste" depicted the impact of land reforms, political decentralisation which gave a view of contemporary reality of Indian society.

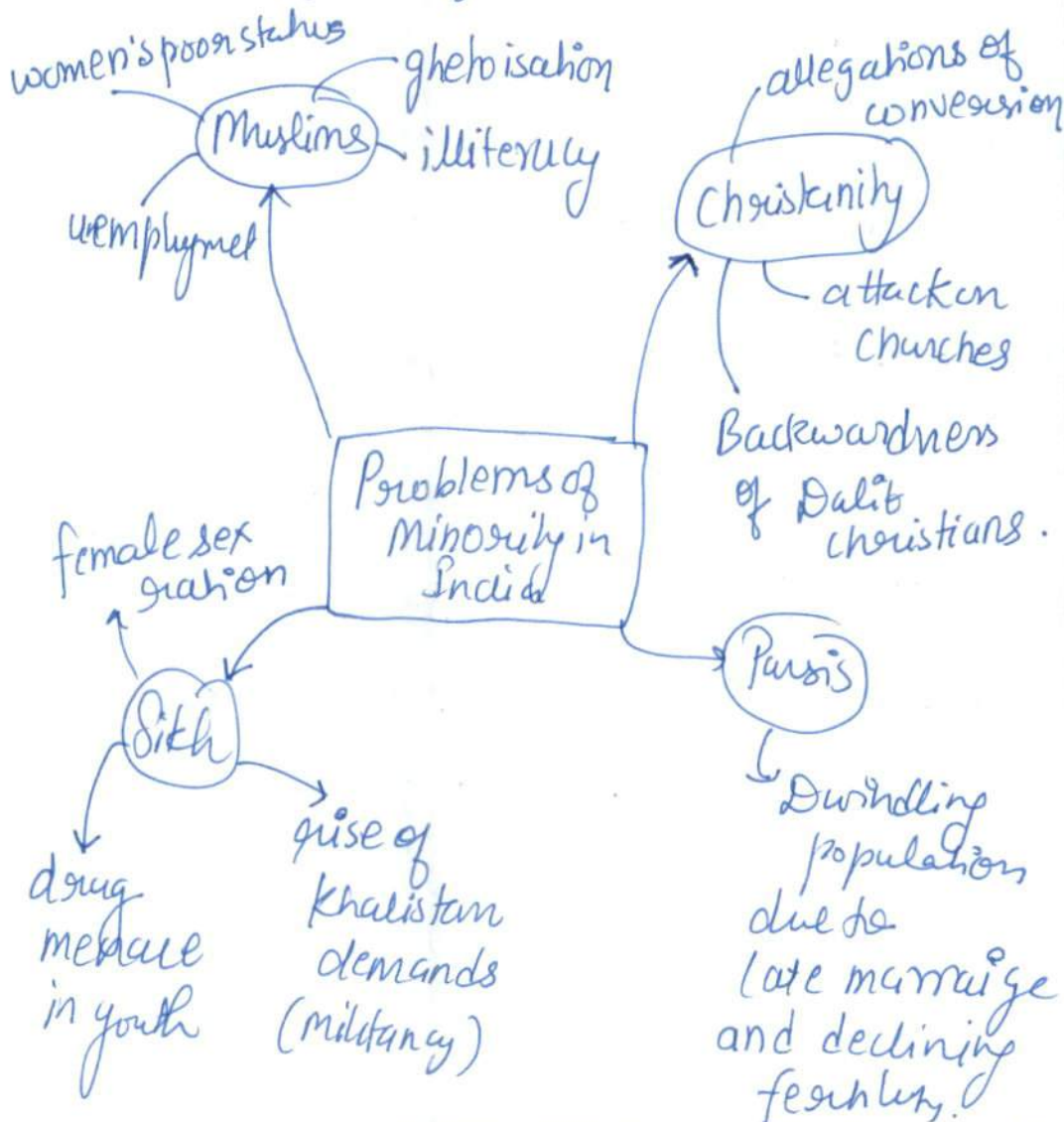
His study of "Religion and Society in Coorgs" depicted the holistic picture of life of individuals which couldn't be captured by book as it would be through direct observation.

Similarly, his study of Kambara village yielded results and ideas which enlarged sociology of India.

Thus at the time when Indian sociology was overpowered with Indology, Binivas through his structural functionalism diversified Indian sociological tradition.

4. (b) The rise of the problem of minorities is a logical consequence of the ascendancy of nationalism and these problems persist despite of various approaches adopted towards a solution of these problems of minority. Discuss. 20

Hilal Ahmed describes how minority are feeling alienated in contemporary Indian society due to growing minority-majority contrast and rise of religious-nationalism.



Partho - Chatterjee describes how majority's demand for political empowerment are driven by two agenda :

- i) Non-interference in religion by State
- ii) Demand of minority status in 8 states.

Zoya Hasan states that how minority face exclusion as described by

Amartha Sen on two fronts :

- i) Active exclusion : deliberate and direct
- ii) Passive exclusion : subtle and indirect

For instances report by Sachar committee highlight that Muslims contribute just 4% of government employees despite being approximately 14% of population.

Various approaches employed by state include :

- i) Ministry of Minority Affairs housing
- ii) Schemes like TiParsi, Hajj subsidy, PM-VIKAS, Nai Manzil, Nai Udaan
- iii) Secularism where public holidays are declared for festivals of almost all major religions.
- iv) Constitutional protection to cultural and linguistic minorities (Article 29, 30)
- v) Freedom of Religion as a fundamental right (Article 25-28) with right to freely profess, propagate one's own religion.
- vi) freedom to establish and administer educational institutions.

Still despite these interventions problems of minorities persist.

Over-intervention by State in religious affairs is seen as intrusion of State into private life.

Thus policies like Uniform Civil Code have not <sup>been</sup> ~~being~~ implemented since 75 years of independence owing to its sensitive nature.

Excessive concession is projected as minority appeasement. Thus a healthy mix of support and independence is required to solve the problems of minorities.

4. (c) Ambedkar's engagement with untouchability, as a researcher, intellectual and activist, is much more nuanced and intimate as compared to his viewpoint on caste. Elaborate. 10

Ambedkar as a social researcher condemned untouchability as worst form of sin based on historical analysis of its origin and its consequences.

Guh's argue that his views on elimination of caste such as  
— competitive exam for priesthood  
= end to endogamous marriage  
were impractical solutions.

Moreover they were ideologically charged.

However, his stand over untouchability is highlighting its inhumane aspect. Having a first hand experience of untouchability, Ambedkar

wanted complete elimination  
of this practice. Article 17 in  
Indian constitution reflect  
~~And~~ Dr. Ambedkar's researches  
and intellectual guide which  
was much more nuanced  
than his view on caste.

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

10 x 5 = 50

(a) Marriage is not merely concerned with the couple; rather it affects the whole society and future generations. Discuss.

Marriage can be defined as socially legitimised cohabitation of two adults for purpose of procreation and establishment of family.

Marriage in case of traditional societies like India are all encompassing feature in a social context. Its much more than mere communion of two consenting adults of same/opposite gender.

The big fat weddings and expenditure on marriage rituals in India reflect the amount of importance it occupies. Its considered a vital event in one's social life.

However, as Durkheim, described that sum is greater than total of parts, similarly marriage

has impact beyond the couple  
and affects whole society.

For instances evils like  
child marriage, sati, dowry deaths  
are aspects related to marriage  
as an institution which have  
impacted society.

Increase in divorce rates  
reflects how status of marriage  
in a society reflects the sense of  
collective individualism.

The demands of criminalisation  
of marital rape reflect how  
assertiveness and awareness level  
of women is on the rise. Thus  
marriage has all encompassing  
effect on society.

5. (b) Recently, Supreme Court asked government to decide whether or not to include Dalit Christians and Muslims under the Scheduled Caste for availing benefits of reservation. Discuss the reasons and challenges thereof.

Dalit Christians and Muslims have historically being denied reservation in schedule caste category. However, the deprivation within the community has attracted attention lately.

Reasons for denial of reservation :-

The untouchables in Hindu fold were perceived to be converted in Christianity and Islam for shedding of their untouchable identity.

Thus the conversion has provided them with mobility to adopt themselves into the ~~equat~~ egalitarian religions is what was argued.

However the process of conversion has failed them to get the desired social mobility.

Researches point out that, they remain untouchables despite adopting to egalitarian religions.

Moreover, they are victims of intersectionality of being a minority as well as an untouchable.

They are the most vulnerable among the Muslim and Christian community respectively.

### Challenges

- ① Meagre population of Dalit Christians / Muslims wouldn't enable them to compete with other Dalit communities for reserved seats.
- ② It will trigger "competition for backwardness"

5. (c) Examine the changes to agrarian class structure, before and after Indian independence.

Agrarian class structure went under a significant overhaul with arrival of British who for the first time made land a private property and a market commodity.

AR Desai described pre independence class structure as feudal with State being the super-landlord.

Post independence, with partial success of land reforms, green revolution ~~and~~ led commercializing Indian agrarian class structure has diversified itself.

Daniel Thurner calls it a Capitalist mode of production where profit from agriculture is being invested back on land & farmers have become entrepreneurial.

PC Joshi a marxist scholar criticizes it saying that Indian agriculture is still largely feudal in nature.

Usha Patnaik who applies a Leninist framework sees Indian agrarian class structure as Pre capitalist.

Gail Omvedt says that present agrarian class structure is highly variable from pure feudal to semifeudal to semicapitalist to pure capitalist.

Thus there is no uniform view among view among scholars given the diversity in Indian agrarian class structure today.

5. (d) The village and its hamlets represented "India in microcosm". In the light of this statement, explain the significance of village studies.

Village studies gained special significance for ensuachment of Indian sociological discourse guided and led by MN Srinivas and his students.

Village study, a form of Participant Observation marked a shift ~~from~~ armchair book view depicted by Indology or ideologically charged Marxism both of which were far from empirical reality.

Different aspect of social structure were studied by different scholars through village study such as.

Caste: Beteille, MSA Rao

Power structure: Maud Chakraborty

Kinship structure: IP Desai, AM Shah.

Thus, village may be a mere pattern of settlement for geography, but for sociology its a microcosm.

Villages in India are a miniature of Indian society.

However, Dipankar Gupta argues that with forces of globalisation and modernisation entering the shields of village, villages have ceased to be a sociological treasure.

5. (e) Explain the position taken by different social scientists regarding the issue of integration and autonomy of tribals in Indian society.

The debate between integration and autonomy of tribals in Indian society has confused policy makers of striking a balance between assimilation and preservation of tribal culture.

### ① Policy of Isolation

as propounded by Varrier Elwin for preservation of tribal autonomy.

Often criticized as "Museumization of tribe policy", it aimed at integrating tribals only at their own will and pace.

### ② Policy of Integration

## ② Policy of Assimilation

as propounded by GS Ghurye,  
NK Bose, SL Roy. Ghurye described  
tribes as Backward Hindus and  
vouched for assimilation of tribes  
into mainstream for holistic  
development.

## ③ Policy of Integration

selected by JL Nelson  
on the policy of Tribal Panchasheel  
for development of tribes at  
their own genius.

6. (a) According to A.R. Desai, reform movements during British period were an expression of national awakening due to contradictions between the old value system and new socio-economic realities. Discuss. 20

A.R. Desai adopted a Marxist framework to study growth of Indian nationalism. He enriched Indian sociological discourse which was allergic to Marxism and was engaged in Indology or Structure functionalism.

Desai adopted the idea of dialectical materialism to reflect upon how traditional Indian values came in conflict with western values propagated by British.

He found the birth of Indian middle class as a product of this dialectics. This middle class provided the consciousness to the masses and provided leadership to freedom struggle as well as reform movements.

British land tenure policies changed land into a private property leading to bourgeoisification of agriculture. As land lost its traditional significance and became a commodity, the peasants were transformed into proletariat. This depeasantization was accompanied with destruction of handloom industry and ruining the prospects of traditional artisans.

Moreover, colonial exploitation of forests lead to tribal alienation as they lost their culture, livelihood and means of sustenance. Forests were classified into Protected and Reserved leaving the restrictions of tribals extremely prohibited. This lead to rebellion in form of Santal uprising, Munda, Kol, Ko rebellion.

Thus change in economic ~~str~~ substructure lead to change in superstructure

Reform movements were a consequence of the same which were lead by middle class who were trained in Western education and wanted to eliminated the orthodoxy and malignancy Indian society had acquired.

The likes of Rajakam Mohanby, Ishwar Chandra vdyasagar resented the menace of sati, child marriage, and vouched for widow remarriage and female education.

As per Desai, British wanted a set of intermediary who were "brown in colour, but white in mind" to govern the country. They emplantated it in form of middle class.

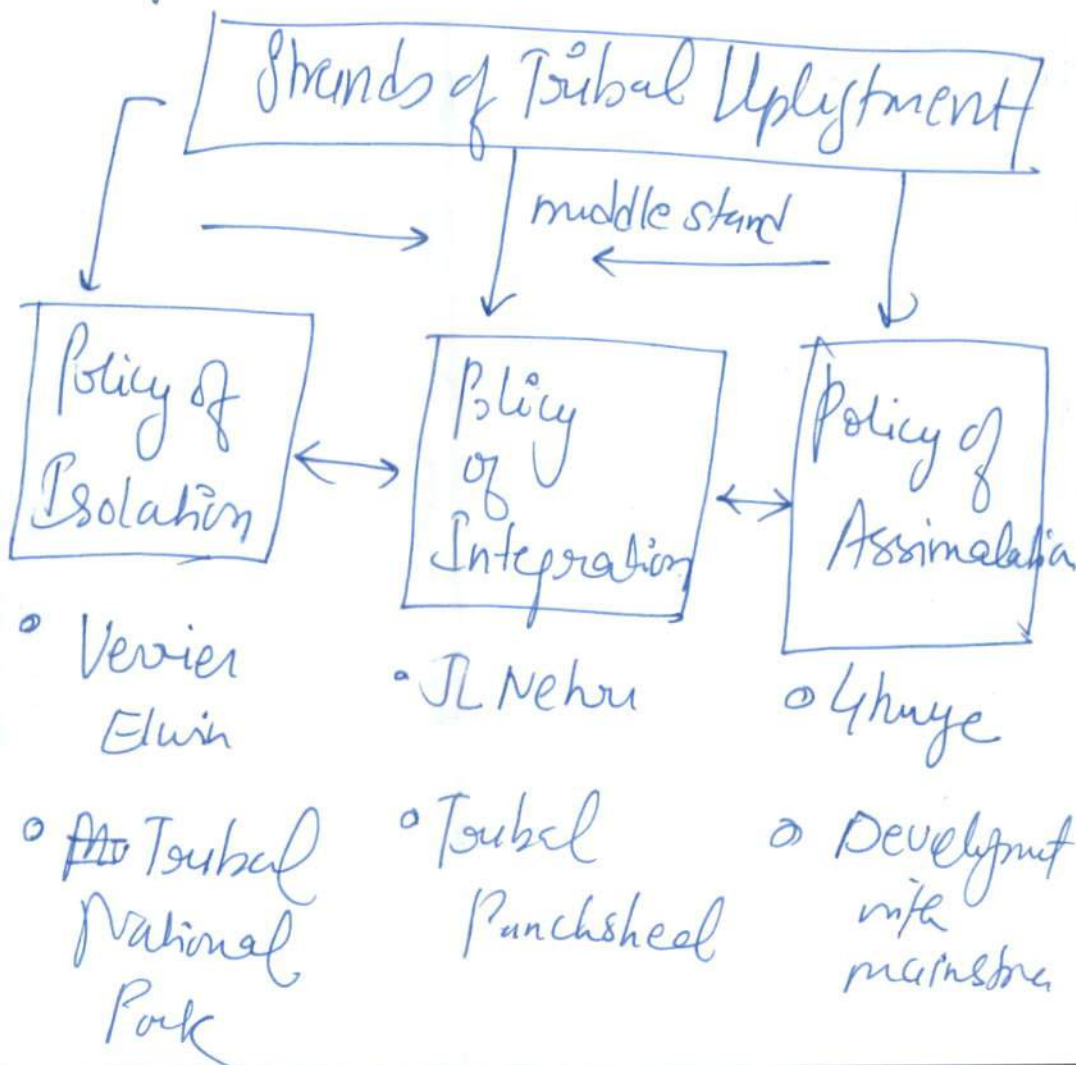
This middle class was also consuming the surplus production which was being dumped by Britain in Indian markets.

Thus new socio-economic conditions contradicted with old realities.

The interplay of the two lead to growth of middle class which played a pivotal role in India's freedom struggle.

6. (b) "Tribal modernization is being considered as panacea for tribal emancipation ". Discuss the statement in the light of contemporary Government's approach towards Tribes. 20

Policy towards tribes in independent India has been debated to strike a balance between tribal autonomy and integration into mainstream.



Thus tribal modernization which is top-down in nature may not be accepted by tribes.

These community are peculiar about how they want to lead their life. They have hostility towards outsiders unlike other sections of society.

They are particular about their culture and its preservation.

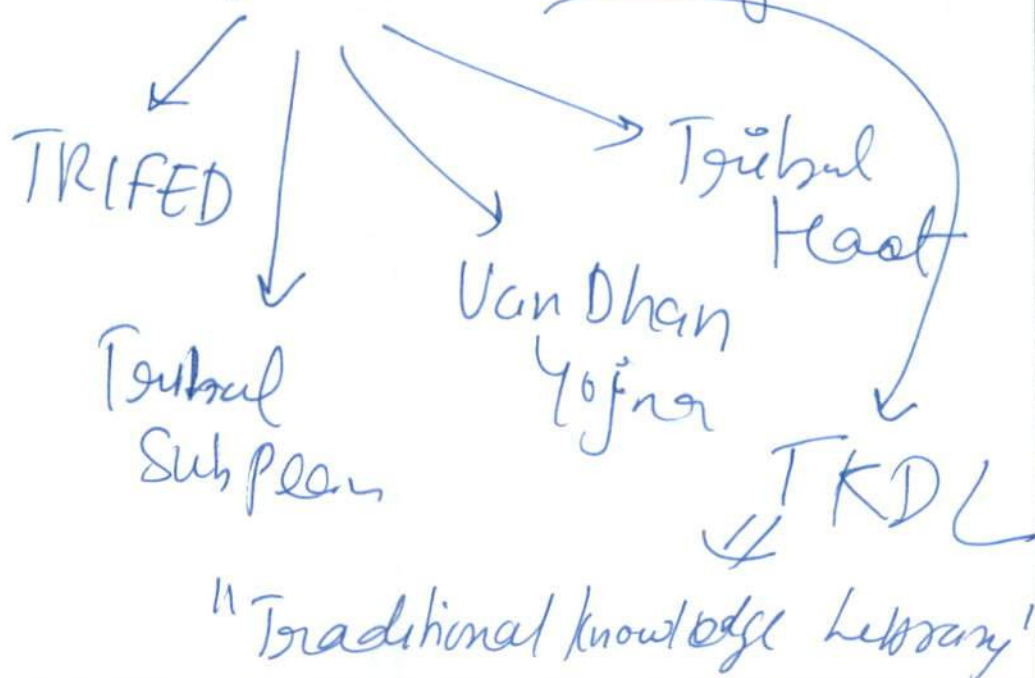
They enjoy life with contentment and satisfaction. These are their ideals of a good life.

Thus as Panchsheel principles  
argued development of tribes  
should be along their genius.

Based on their capability and  
consciousness.

While integrating them with  
mainstream is equally important  
it should happen at right pace.

Some contemporary  
developments in this regard are



Thus, contemporary  
approach to development of tribes  
is very much on the  
own strengths of tribes  
rather being a top down model.

6. (c) "The nuclear family is more democratized & there is more co-operation between husband & wife based on equality". Discuss the statement in the light of changes in family in India. 10

Young and Willmott described how advent of industrialisation is marked by 1<sup>st</sup> stage family which are symmetrical in nature with joint conjugal role.

Joint family places much more premium on consanguineous bonds.

Wife/Bride is seen with an eye of suspicion and are subordinated as compared to daughters of household.

Nuclear family on other hand is a symbol of individualism.

The role of male patriarch declines and women have a equal say as that of ~~women~~ men. Even children can voice their wherens —

- in what is described as  
"Philio centric families"

In case of India, as women  
are entering into workforce,  
nuclearisation of household is on  
the rise in urban centres.

However responsibility of household,  
child rearing is seldom divided  
on equal lines between men and  
women.

Feminists like Uma Chakrabarty  
that lineage and descent perpetuate  
patriarchy. Acorn Oakley, Sylvia Walby  
thus emphasize on destruction  
of family and marriage as an  
institution for true emancipation  
of women.

7. (a) To what extent does Modernisation lead to the breakdown of traditional social structure and values? Give reasons to support your answer. 20







7. (b) In what ways has the caste system been present in other societies around the world, and how have these systems been similar to or different from the caste system in India?

**20**







7. (c) "Working people need the protection of a union now more than ever."  
Do you agree with this statement? Give arguments supporting your view. **10**



8. (a) Is India's rising middle class an engine of growth or a loose wheel? Discuss in the light of impact of COVID Pandemic on middle class in India. **20**







8. (b) It is argued that the caste has lost its traditional elements of purity and pollution and became more of an identity group. Discuss. **20**







8. (c) "The basics of family is kinship relation; the basis of a household is residence". Elaborate.

**10**

