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SOCIOLOGY (TEST CODE : 1997)

Name of Candidate	ANAND MALHOTRA		
Medium Eng/Hindi	ENGLISH		
Center		Registration Number	1013150
		Date	23/12/21

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
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3 (a)	20	
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(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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1. Content 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.

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

(a) "The Varna scheme has 'distorted' the picture of caste". Comment. 10 x 5 = 50

The Varna scheme refers to the division of Hindu society into 4 sections called Varnas based on Vedic texts (Purushasukta).

~~It~~ The early sociologists like G. B. Gurne used the Varna scheme to explain the Indian society. However, sociologists like MN Srinivas have argued that Varna scheme gives a distorted picture of caste.

* Varna is the textual view while jati/caste is the contextual reality.

* Varna assumes society to be hierarchical and stationary while caste is stratificational and dynamic.

* MN Srinivas has shown that at the

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existential levels, there is localised hierarchy in the village.

* There are dominant castes like Patidars in Gujarat and Jats in Haryana who rank higher in secular hierarchy.

* There are aristocratic tribes like Gonds and even within Gonds there are land owning peasantry like Orul Gonds.

* There are Kabir Brahmins in WB who are agriculturalists and Testhija Brahmins who perform death rituals in Orissa.

Therefore, varna scheme is only a Brahmanical representation and distorts picture of caste in the field.

1. (b) Ghurye's analysis of tribes was based on tribe caste continuum. Discuss.

Ghurye believed that the tribes were black and hunter who had lost touch with Hinduism.

Historically, they remained in touch with Hindu tradition and were an extension of the caste continuum contrasted to W. E. B. Dubois's isolationist hypothesis.

The tribes were assimilated into the Hindu culture which provided them multi-occupational economy as contrasted with their own primitive single occupational existence.

Further the sages led the acculturation process of the tribes.

This was done through assimilating their performing arts as well as inclusion of tribal gods in the Hindu Pantheon. eg → Kali and Ganesha were tribal gods.

Further, Ghurya was opposed to the term 'Adicasi' which denoted the tribes as a separate entity.

Andue Beteille has in contrast said that the tribes were outside the Hindu cultural organization.

1. (c) The concept of dominant caste is of crucial importance in understanding social and political life in rural India. Analyze.

M N Srinivas through his ^{village} study in Kampana village had propounded the concept of dominant caste.

As per Srinivas, a dominant caste preponderates numerically or wields power through economic or political whereabout. Existence of dominant castes demonstrated that secular hierarchy in a village was different from ritual hierarchy.

→ Vokkaligas owned the land while Brahmins were high in ritual hierarchy.

→ Marathas in MH, Lingayats in KA.

Importance

* Dominant castes wield power in the village and dominate the panchayat (and hence decision-making).

* They act as a watchdog of
cultivation in one village.
→ lingayats v/c Smiths in TN

* They act as a reference model to
other castes who can emulate them.

* They are a source of solidarity
in the village.

→ Jajmani relations promote
vertical solidarity.

* TK Omen has challenged this
concept through his theory of power
pool.

SC Duleey → There are only dominated
individuals but not dominant castes.

Notwithstanding, the
concept of dominant caste has been
useful in sociological study of India.

1. (d) "The Soil grows caste, the machine makes class." In the context of this statement discuss the relationship between caste and class.

In India, the class system did not develop till the British rule.

The economy was predominantly feudal and characterised by a caste-divided society.

However today caste and class both co-exist in Indian society.

The Marxian conception by DD Kausambi and AR Desai views it in the form of dialectics through which one mode of production (feudal) gets transformed to another (capitalist).

However, Andre Beteille has argued that inequality exists in both caste and class terms. Through his study in Sripuram village he showed how a cumulative system of inequality got transformed

into a dispensed system of inequality on the lines of caste, class & power.

Today caste and class both co-exist as a consequence of uneven modernization.

Green Revolution has produced a new land owning ^{class} ~~caste~~ but it keeps its caste identity reserved for reservations and increased fruits of development.

on the other hand, for the poor peasantry where class did not exist earlier, the British contact has produced an agrarian class of agri-labourers.

Thus, while soil gave rise to caste and industry to class, due to uneven modernization both co-exist in India.

1. (e) Discuss the significance of Arya Samaj and Ramakrishna mission as reform movements in India.

The social reform movements in the middle of 19th century heralded a renaissance in Indian society.

ARYA SAMAJ was founded by swami Dayananda Saraswati as an attempt to free the Hindu religion of excessive ritualism and worship, which he viewed as the cause of its decline.

It sought to bring back religious concepts into the fold of Hinduism through Shuddhi movement.

It encouraged reading of Vedas ('Back to Vedas') and reprimanded untouchability.

It also gave a fillip to education through establishment of DAV schools.

and colleges and many nationalists
like Satyajit Rai were its patrons.

Ramakrishna Mission was
founded by Ramakrishna Paramahansa
in Dakshineswar Temple, Kolkata.

It received an impetus through
Sri Sri Vivekananda.

It believed in the utility of
idol worship and said that
worship of Idol is a worship of
Shiva.

It was instrumental in raising
moral of the youth and in
rekindling the glory of India's
past.

2. (a) The hallmark of Srinivas perspective on Indian society was to break out from confines of textual authority. In this context critically analyse the structural-functionalist perspective in the analysis of Indian Society. 20

MN Srinivas liberated Indian sociology from ideologically charged perspectives like Indology and laid the foundation of empiricism in sociological thought.

Inspired by Radcliffe Brown, the structural functional perspective sought to empirically study Indian society through ~~an~~ participant observation method called village study (positive methodology)

Srinivas believed village was a microcosm of Indian society and the structure of the society was functional as it had endured over centuries.

This started a host of village studies like Srinivas's in Rampura village & Coorgs in South, St Dubey in Samarpeth (TS) ~~and~~

the structural functionalist approach was the ~~village studies~~ ^{structural functionalist approach} ~~was~~ instrumental in offering an empirical critique to the textual perspectives of GH Gunge and Louis Dumont.

They yielded several important sociological concepts: ⇒

1. Concept of dominant caste from a village remembered
2. Concepts of Sanskritization & westernization from Religion & Society in Coorgs of South India

However, this approach has had its share of critique: →

- ① Yogendra Singh has critiqued the methodology wherein ~~the~~ a study of a village was assumed to be a representative sample for the whole society.
- ② Arjun Beteille in Encounter & Experience noted how his view was a Brahmanical view. He has noted the limitations in terms of participants altering behaviour in presence of researcher.
- ③ Structuralist-Functionalist theories have been criticized for their inability to explain change.
Ans Taylor had to use a di-synchronic method in Ramkheri village spanning more than 40 years.

④ Further these fail to account
for conflict. Osman Lewis and
T. Beidelman have critiqued this.

However, their significance in
ushering a grandswell of change
in the Indian sociological thought
remains unforgettable.

2. (b) Louis Dumont treats caste as having brahminic superiority and sanskritic exclusivity in contrast to Andre Beteille who considers it as an objective reality. Discuss.

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Louis Dumont's perspective on caste was a juxtaposition of C.W Lewis binary opposition and Celestine Boyle's particularistic thoughts on caste in India.

As per Dumont, caste is a system of hierarchy based on mutual opposition of pure & impure.

This system was unique to India as it was culturally sanctified through religious texts.

The brahminic superiority stemmed from the need to maintain purity. The scriptures accorded the Brahmins the highest purity and hence they had a superior position.

The sanskritic exclusivity was also a consequence of ensuring the purity of the language in which the scriptures were written by the purest caste i.e. Brahmins.

Shudras were forbidden from even hearing sanskrit shlokas.

Manusmriti even articulates punishment for a shudra stealthily listening sanskrit.

Thus the holistic nature of hindu society which revered hierarchy and inequality led to Brahminic superiority & sanskritic exclusivity.

Contrasted to this, André Beteille has criticised Dumont for not taking into account years of change that has happened

objectively.

In his village study of Sripuram he had shown how the cumulative inequality had changed to dispersed inequality with post independence.

* Rise of new landowning caste
post tenancy reforms and
self-respect movement

* Changing political relations due
to numeric superiority of
lower caste post adult franchise

→ The panchayat office moved
to main village from Agnahera.

Thus, Dumont's interpretation at
best remain textual → far removed
from objective reality wherein

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Enthusiastic responsibility &
unwavering exclusivity and more
& things of the past.

2. (c) Village occupies an important place in the social and cultural landscape of contemporary India. In context discuss the Importance of village studies.

10

village studies seemed an important intellectual critique to the colonial theories which saw Indian village as little republic, geographically isolated and self sufficient.

MN Srinivas believed that the village is a microcosm of Indian society.

→ They provided important input for public policy especially the community development programme.

→ They yielded invaluable sociological research on dominant caste, Sanskritization and westernization.

- Set the foundation of empiricism
- Addressed the crisis in social anthropology in wake of WW II.
- Enabled study of changing power relations post green revolution & land reform

However today village studies have declined in number. J. Harris notes this decline as a consequence of liberalization post 1990s which has weakened caste-bonds.

As per Dipankar Gupta, village ^{no longer} ~~only~~ exists as a social reality today though it exists as a space.

3. (a) Indian so-
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3. (a) Indian society, through its long historical process of growth, presents a picture of a vast mosaic of culture held together by religion, values and norms of Hinduism. Discuss this statement in the context of Indological perspective of Govind Sadashiv Ghurye.

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As per G.S. Ghurye the Indian tradition is the Hindu tradition which has endured despite vast vicissitudes.

Ghurye's Indological perspective makes a systematic study of Indian society based on monuments and distinctive scriptural prescriptions.

In 'Race and Caste', Ghurye posits that caste is a function of race and hypermixing. The Aryans maintained their racial purity through endogamy. Brahmins took a lead in this and became guardians of the tradition.

Brahminic values became reverent and a unifying force for the society.

In 'God and Man', Glanville notes how Brahminic interpretations of Godheads during different times led to perpetuation of Hindu religion.
eg → Emergence of Vishnu where reforming gyanis were getting expensive.

In 'STs of India'

Glanville notes that tribes were backward Hindus who were assimilated at the behest of Brahmins in the Hindu caste system.

In 'Sadhus of India'

In 'Vedic India', Glanville notes how sprints and sages like Skand and Ryastage led the perpetuation of values and norms.

In 'The Disposal of Human Placenta'

and 'vedic India', Ghurye believes that culture is the bedrock of civilization and recognized key cultural values that have bound the vast mosaic of Hinduism:→

- (a.) Religious consciousness
- (b.) Consciousness
- (c.) True knowledge
- (d.) Justice
- (e.) Tolerance

Ghurye believed that the Hindu tradition provided an excellent normative basis for unity of India contrasted to Islam which he viewed as divisive. Further, it happened at the behest of the Brahmins and their values became the values of the society.

glawye's perspective has been critiqued from :-

- 1) Its focus on normativeness
- 2) Lack of empirical evidence & research
- 3) Convenient departure from scriptures.

3. (b) Caste pol
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3. (b) Caste politics in the sense of identity and vote politics constricts democracy, communal politics endangers it. Critically examine. 20

The uneven modernization and non-inclusive growth have led to a caste-communal politics nexus which threatens the democratic fabric of nation.

Caste politics and its perils

1. As per GM Ramu, caste has taken new forms and identity post independence.
2. There is a rise of caste associations which play an instrumental role (Maheshwari hostels) as well as expressive role (solidaristic).
3. Universal adult franchise has led to casteism as people still vote emotionally due to uneven modernization.

4. The rise of other backward classes (O.B.C.) as an influential vote bank has created divisions due to demand for reservation in education and employment.

5. There were widespread riots and agitations in the wake of Mandal Commission implementation.

6. Hidden motive for policy makers to keep development non-inclusive and play on the emotions through fostering relative deprivation.

Conclusion

Thus, caste politics is leading to factionalism & fragmentation, thereby constituting the democracy.

Communal politics →

1. Sachar Committee highlighted the rising spate of communal riots
2. As per TK Admen, retaliatory, secessionist and separatist communalism are dangerous for democracy.
3. Ghosh → The real motive behind communal riots is rising political and economic ambitions.
4. It leads to alienation of religious minorities
5. Fumes seeds of secession
→ Khalistan movement
→ Terrorism in I & K

Thus, communal politics endangers the unity of the nation and thereby its democracy.

3. (c) Discuss the background of the

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3. (c) Discuss the role of social reform movements in preparing the background of Indian nationalism.

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The social reform movements comprised the first phase of the rise of nationalism until 1885 when Congress was founded.

Socio-Religious Reform

* Movements like Ramakrishna Mission and Arya Samaj gave a glorified account of India's past and inspired the youth

* Progressive social legislation at the behest of these reforms brought in women in mainstream nationalism
→ Abolition of Sati, Women's Education

Sub-Altern Movements

* Keshu's Satya Shodhak Samaj and Arayan Guruswamy's SNDP movement, mobilized peasants and

unintended in mind of self-determination

* Many nationalist leaders like K.L. Kelappa, Tatyasaheb and P. V. Kameswamy were a product of this reform.

→ A.R. Desai felt that the it was the material condition that inspired rise of nationalism and social reform movements were initiated by the Indian elite like Raja Rammohan Roy ~~partly~~ as a consequence of demand for better material conditions.

Thus, social movements paved ~~the~~ a ~~way~~ for fertile ground for future nationalist struggle.

4. (a) In Yogen hand. Explain Indian tradi

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

(a) To what extent rise of communalism in India can be traced to colonial presence in India? 10 x 5 = 50

According to Jyoti Basu,
communalism is the sectarian
division arising in social relations
on account of political mobilization
basis religion.

British rule sowed seeds of
communalism in India :→

* Persecution of Muslims post
1857 Revolt as they were thought
to be complicit in raging dissent.

* This led to their neglect and
sowing seeds of relative deprivation.

* Breakdown of princely states
deprived many Muslim artisans
of their livelihood.

* British policy of divide & rule to combat extremism in Bengal.
→ Division of Bengal in 1905 on religious lines.

* Provision of separate electorates to Muslims in 1909, Sikhs, Anglo Indians, Indian Europeans and Europeans in 1919.

* Separate representation of Muslims in Round Table Conference

* Sketchy withdrawal from India and complications in transfer of power leading to communal violence & partition.

Thus, British rule sowed seeds of communalism in India.

5. (b) "Secularism"

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5. (b) "Secularism" has remained weak ideology in India. Critically examine.

Secularism refers to nationalization of social, economic and political aspects of social life through which significance of religion wanes off.

Secularism as a weak ideology :→

* Sachar Committee noted more than 245 instances of communal violence per year.

* Unseen modernization has led to articulation of economic needs through religious means.

* Premature democratization without building a consensus on values or civic education.

* Poor state of education (scientific)

* Persecution of religious minorities through multiple communal riots

* Unseen modernization and conflict between customary law and social legislation.

→ Bheem Tej in Rajasthan sees mass child marriages

→ Protests against uniform civil code

* Gunnar Myrdal has called India a soft state in being unable to usher in reform.

* Politicization of religion → Edwin Mased Criticism → However, many have argued that we have come a long way. There is secular reform with respect to temple entry for dalits.

→ Legislations like Special Marriage Act which allow civil union.

5. (c) Wages for housework is an idea whose time has come. Evaluate in context of sexual division of labour in Indian society.

wages for housework as a construct has evolved as a solution to the manifest patriarchy in Indian society and the resultant sexual division of labour.

* The female labour participation rate is less than 21%, as per Periodic Labour Force Survey 2019.

* More than 80% women are employed in the informal sector.

* Unpaid labour forms the ^{bulk} ~~basis~~ of female labour among all labour categorizations.

* The Time Use Survey has revealed that women spend more than twice the time in household chores (unpaid) than men.

~~Kam~~ Universal Benefit Income for household work can help as: →

1. Recognition of female labour as labour
2. Economic empowerment of women
3. Increased respect in house for caring potential.

Challenges → Determination of the appropriate labour rate, validation of working hours and systematic administrative inefficiencies.

Nevertheless, the political discourse has started talking about wages for household work as can be seen by Kamal Haasan's manifesto.

5. (d) "Family is an imagination while household is a reality". Discuss.

~~As per~~ As per AM Shah family is an imagination while household is a reality.

Contrasted to earlier approaches of looking at families as joint or nuclear, Shah argues for studying household i.e. sum of individuals co-resident in a house.

According to Shah the emergence of households is due to non-completion of domestic cycle which leads to various degrees of co-residential configurations.

Pauline Kolanda has done empirical study to classify

Indian households as: →

- 1) single person household
- 2) Sub-nuclear household → childless
- 3) Nuclear household
- 4) Lineal Joint Family household (JFH)
- 5) Collateral JFH
- 6) Lineal Collateral JFH
- 7) Supplementary lineal JFH
- 8) Supplementary collateral JFH
- 9) Supplementary lineal collateral JFH

Thus we can see that instead of family it is the household dimension which should guide the sociological research.

5. (e) Muslims as a periphery of backwardness of

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5. (e) Muslims as a social-religious group have gradually been pushed to the periphery of development. Discuss the reasons responsible for the backwardness of Muslims in India.

Sachar Committee had noted that Muslims have remained backward despite being 13.5% of the population.

Reasons for backwardness :-

- ① Uprootedness from Pakistan and refugee status post partition
- ② Snapping of royal patronage for artisans post collapse of princely states → Jawed Alam in 'Riches of Hyderabad'.
- ③ Failure of emergence of middle class has led to backward looking orientation and focus on illomas.
- ④ Lack of skilling opportunities in a community which contributes the highest numbers in household

industry as per Census 2011

⑤ Inability of madrassas to keep up with modern education -
Sachar Committee noted worst outcomes across the board from graduation to matriculation for Muslims. Literacy rate is lowest at 59%.

⑥ Poor socio-economic indicators for women

As a result, Muslims in urban areas are the poorest group (44% under BPL v/s 40% for Dalits).

6. (a) Idea of middle class is often highly romanticised as an outcome of liberal democracy, a vibrant capitalist economy and individual freedom. Critically examine.

20

The Indian middle class was a product of British colonisation as a consequence of socio-economic and political modernization.

The British rule produced several middle classes: →

(a.) Commercial middle class

(b.) Industrial middle class

(c.) Professional middle class

(→ Raja Ram Mohan Roy

→ Lawyers, civil servants)

(d.) Agrarian middle class

(→ Bhadrakal → Kaluvela Nath Taware)

Post independence, especially in the wake of economic reforms of 1991, there is an emergence of a neo-middle class.

This middle class is widely romanticised :->

-> Lila Fernandez views it as an impetus to consumption side of our economy. It is a highly consumeristic capture-demand class of 40 million strength.

-> Pavan Kumar Venema in the 'Great Indian Middle Class' has argued that this middle class is responsible for ushering in high FDI

-> As per Pew Research, Indian middle class is 30% of population but contributes 79% of the taxes.

→ It has resulted in establishing
a stable democracy in India

→ It has led to capitalist trans-
-formation of agriculture via
green revolution (Jais & Sebris
in Punjab), strides in defense and
space ^{technology} production as well as
making India a knowledge economy
through a vibrant IT sector.

→ It has also contributed to
rise of demand in education
as it constantly seeks upward
mobility.

However it is not without its
share of criticism

→ Green Revolution has led to a
rise of demand politics, as seen
in recent farmer agitation.

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→ Pursuit of education has seen a renewed urge in demand of reservations which has been divisive

→ Rajni Kothari calls the consumerist ethos of the Middle Class as a growing amnesia of poverty

Thus, the product of liberal democracy, capitalist economy & individual freedom is also a source of division in society.

6. (b) Land reforms are not only necessary to boost agricultural production but also to reduce far-entrenched poverty from deeper pockets of India. Discuss.

20

Land reforms refers to redistribution of surplus land to landless farmers.

India embarked upon land reform post independence as a remedy to the historic injustice under British subjugation to permanent settlement, Ryotwari & Mahalwari systems.

Despite govt. measures like abolition of zamindari system & tenancy reforms as well as people movements like Bhoodan movement, ~~not~~ land reform has been highly skewed and met with mixed results.

Necessary to boost agricultural production →

* Avg. landholding size is 1.08 Ha and more than 86% of farmers own less than 2 Ha land

* Division of land among sons (Dayabhag) further puts pressure on landholding size

* Small size caps the surplus production

* It is cost prohibitive for mechanization and capitalist mode of production necessary for extensive agriculture

Utsa Patnaik notes that capitalist mode of production never formed in Bengal in agriculture where landholding size is comparatively bigger.

But Amrit Bhadani found agriculture to be friendly in terms of mode of production in hinterland belts where land reforms had not taken place.

Necessary to reduce far-entrenched poverty ⇒

* As per RBI data, credit indebtedness has increased by 50% in the last 10 years despite 500% increase in flow of credit → Credit is flowing only to big bondholders who can show land as collateral

* This is increasingly wide ranging inequality and rural poverty

* Lands had ended the pitiable state of resettlement of tribals → only 10% urbanization → so need land allocation

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* Rise of Naxalite movement
amongst peasantry and presence
of Red Corridors as consequence
of ruin of poor peasantry.

Thus, land reform is crucial
not only for increasing agri-
productivity but also for
alleviating hinterland poverty.

6. (c) "Untouchable"
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6. (c) "Untouchability" has often been termed as the inhuman institution of Indian Society. In this context, discuss the social problems of untouchability from different perspectives.

10

Untouchability refers to imposition of extreme civil and religious disabilities on members of lower caste especially Pariahs.

- Ban on temple entry
- Dwelling outside main village
- Humiliating forms of social intercourse

Key Perspectives on untouchability

* Stigma model →

Propounded by Louis Dumont and more recently Michael Moffat.

It views untouchability to be a unifying force and untouchables themselves adopt and follow this culture.

* Distinction model :
Propounded by Genard Bernmann who viewed untouchability to be a division force in the society. Untouchables do not consider themselves part of the mainstream tradition as they are outcast.

* As per Kathleen Gough, untouchables only adopt that part of mainstream tradition which does not advocate their untouchability while discarding the rest (like Kaume theory)

* B.R. Ambedkar considered untouchability as exclusionary and divisive and wanted an annihilation of caste as a remedy to the trials of untouchability.

* Gandhi also viewed untouchability as an aberration though differed in his solution.

Thus, the eradication of untouchability has been of multi-facious dimensions.