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SOCIOLOGY (TEST CODE : [REDACTED])

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Medium Eng/Hindi	English	Registration Number	77867
Center	Online	Date	22-12-21

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

1: @ Charles Metcalfe was a British colonial officer who during his surveys made the observation that Indian villages were self-sufficient Little Republics which were able to function completely independent of what happened outside even if dynasties changed.

However, he has been criticized severely for his monolithic view:

① Indian villages had extensive kinship networks expanding upto over a dozen villages as McKim Marriott found in his study of Rishangarhi.

② Even economically they were dependent on outside villages and local markets for a lot of

day to day functions; even
Tajmani relations extended to
multiple villages as S.C. Dube
observed in Shamirpet.

③ Andre Beteille and M.N. Srinivas
too objected to this view and
believed Indian villages to be
economically and socially connected
to other outside especially
due to factors like village
exogamy in North India.

However, we cannot ignore the importance
of Charles Metcalfe's study for it helped
to bring Indian villages to the fore
in sociological studies as an important
unit of study.

1.6 Buddhism originally began as a cult around the figure of Lord Buddha. It was given a lot of importance since the various Kings of Kashi and Magadha adopted its practices under the influence of Buddha. It then diffused gradually to various parts of the nation and world. It came to vogue largely because of its simplicity of rituals and no demand on members in comparison to Brahmanical Hinduism.

It was also a great vehicle for cultural exchange for it spread to countries of South East and East Asia too, thus giving us cultural exchange.

Modern Buddhism is largely absent in India apart from some pockets of Tantric Buddhism in Ladakh and NE India. Even Ambedkar released it new life by converting and starting Nai Buddha movement for emancipation of Dalits through conversion.

The neighbouring countries on East are largely Buddhist and thus form a good cultural backbone in Geo-Political International Relations.

Thus, we see that Buddhism is as relevant today for social emancipation and cultural exchange as it was in ancient times.

10) Robert Redfield gave the theory of Little Tradition and Great Tradition in his study of Mexican village as a theory of cultural change in society.

In India it was applied by Milton Singer and McKimm Marriott in their studies.

→ Milton Singer observed that Chettiars of Tamil Nadu had universal values when operating their business and particularistic values when they were performing religious rights; this compartmentalisation was a source of Great Tradition when doing business

and Little Tradition when doing religious worship.

→ McKimm Marriott identifies Universalisation - Parochialisation dichotomy as Great Tradition - Little Tradition; eg. in Kishangarhi the villagers has Universalised the festival of Raksha Bandhan from a local festival of tying threads by elders; whereas Parochialisation was visible in form of 'Govardhan Puja' which they had adopted as Gobar-dhan Puja and worshipped Cow-Dung.

Even Y. Singh observed that cultural change both heterogenetic and orthogenetic could be studied with help of Theory of Little and Great Tradition in Indian society.

10) Brahmanical Patriarchy refers to the prevalence of social norms of Patriarchy in Indian society which are shaped Brahmanical caste dictates as well.

Culmination of casteism and sexism :

→ Gail Omvedt observed that not only women faced sexual Division of Labour but also religious oppression exclusive to them; such as Purdah and lack of opinion in choice of marriage.

→ For men are allowed 'Anuloma' and 'Pratiloma' marriages; but women only 'Anuloma' and could not marry lower caste men

as Ghurye observed; even for men they had to face some resistance but system such as bride-price was available.

→ Dalit women were financially exploited but allowed relatively more freedom in choices of partner and movement outside house; while upper caste women despite being better off lacked these and depended on husband, father or son.

→ Dowry was also largely upper caste phenomenon which got diffused in process of Sanskritisation.

Thus, we see that women in India suffer from Brahmanical Patriarchy i.e. not just sexism but also casteist restrictions as well.

1e) Indian Middle class evolved during the Colonial era as petty administrators, translators and clerks for colonial administration.

Key characteristics :

- Identity is still traditional even though outlook is modern thus rise to caste-class nexus.
- Indian Middle Class values came in conflict with British material conditions once it developed capitalist orientation.
- Indian Middle Class is an aspirational class; which wished to secure more representation in the civil services and better economic resources for growth and development; hence demanded

more seats and government job. It also demanded a stop to the economic drain and more investment in India.

→ Indian Middle Class provided leadership to freedom movement because its progress was held back by British rule; A.R. Desai calls them Bourgeois leaders and says that they ensured no large scale revolution took place to protect their capitalist interests.

→ Indian Middle Class was further criticised by A.R. Desai as being communal and narrow-minded which led to partition and communal riots.

M.S.A Rao is more optimistic and calls Middle Class the carrier of social change and cratch of civil society.

3@ Caste system in India continues to exist despite multiple predictions of its demise; the latest by M.N. Srinivas in 1990s post-LP6r era; when he wrote about 'Death of Caste'.

However, caste continues to define our social structure despite modernity:

- Marriage is now conducted by searching relations online and yet all these websites offer a column to fill the caste.
- Caste institutions have strengthened due to policy of affirmative actions i.e. reservation and are now more organised as caste associations which according to Ghurye are anti-thetical to

Integrity of nation.

→ Caste clustering in various industries and industrial towns has been observed all over India by Jan Breman. He identified that even subconsciously due to extended kinship ties the same Caste people are employed.

→ Caste-class nexus is growing stronger even in Post-liberalisation era.

A research in India Express pointed that over 70% of India Startups are founded by erstwhile trading communities like Marwadis, Agarwals, etc. It is due to their 'culture of excellence' and barriers for other castes that they get easier avenues.

- Villages are drenched in caste structure where 'secular casteism' is also on display; e.g. Dalit darpanches was not allowed to hoist flag in many villages.
- Avenues of desanskritisation are also heavily contested; recently a Dalit was provided security to take his 'Baraat' procession on a horse as Upper Caste objected to it.

However, it has been also observed that caste barriers are gradually breaking:

- Now 9% of registered marriages are intercaste; up from 3% from two decades ago.
- Menon and Andurkar in their study of Mumbai Industries observed that

untouchability was on decline and especially with Dalits from other regions.

→ H. Gould in his study of Ricksha-wallahs of Lucknow noticed that restrictions on commensality were gradually declining which endogamy was still strong.

Thus caste still dominates the Indian fundamental structure of social stratification even despite claims of modernity.

3⑥ Structural functionalism is largely concerned with the study of maintenance of 'Order' and 'Pattern' in social structure.

Organismic model prompts it to take a look at various social institutions as part of a functional whole.

In India M.N. Srinivas was proponent of this school which he used extensively in his study of Gorg and village of Rampura. He explained the various dimensions of Caste using this; such as:

① Caste vs Varne

② Sanskritisation

① He observed Varna as a textual view, giving broad guidelines; while caste was contextual view giving an accurate insight.

However, in his study he only focused on the functions of both institutions and didn't study dysfunctions or non-functions as Merton's paradigm suggested.

→ Caste perpetuates a 'Culture of Poverty' in lower castes and make it difficult to progress.

→ Caste was an anomic Division of Labour.

→ The Unity-Reciprocity thesis of Jayrami promoted by Structural

Functionalists was criticised by F. G. Bailey as only beneficial for upper classes.

② Even in the theory of Sanskritisation the focus is to refute Louis Dumont's monolithic view of caste and present a progressive; open system of mobility.

→ Gail Omvedt says that Sanskritization offers only short range mobility for relatively high castes only.

→ Much lower castes or Dalits like Jatavas of Agra could not get Kshatriya status due to opposition.

→ Most lower castes tend to give up trying and adopt alternate means as Nau Baudha

movement of Ambedkar.

→ M.N. Srinivas completely ignored the conflicts that emerged in this system and also instances of DeSanskritisation like those of Lingayats.

→ Even instances of Islamisation as observed in Punjab and Tribalisation as observed in Uttarakhand were not observed.

Thus, we see that structural functional theories largely studied functional aspects of the social structures and scarcely delved into their dysfunctions.

30) Dipankar Gupta is a post modernist liberal sociologist who believes in taking a field view to obtain pragmatic picture of social reality.

According to him :

- Indian caste system has 'muddled hierarchies' and no single parameter to suggest uniform hierarchy.
- Caste practices differ from places to place; eg. Mallahs are considered touchables in Bengal but untouchable in Rajasthan.
- Some Brahmins even have differential commensal practice themselves such as eating non veg food in East India against vegetarianism in West and South.

→ Castes have certain folklores to convince themselves of their superiority and greatness; eg Yadavs consider themselves as progeny of Krishnaji and Kurmis consider themselves as related to Chandragupta Maurya.

→ some castes have even adopted puritanical lifestyles such as Arya Samaj influence and rejected Brahmanism; even Kasis of East UP avoided taking food or water from Brahmin after adopting ritual practices and vegetarianism.

Thus, we see that Indian caste system is difficult to characterise as a macro phenomenon for multiple social practices dominate.

4@ Andre Beteille unlike Louis Dumont did not see India as a closed society functioning exclusively on a ^{rigid} Caste hierarchy.

Andre Beteille in his study observed that :

- Earlier cumulative sources of status existed in form of caste, class and power where Brahmin was considered as superior in all three.
- Now this was dispersed sources of status as Brahmin would be in caste hierarchy, but class could be Jat or any landed gentry and Power was in hands of Backward castes eg. Yadavs of RJD party in Bihar.

→ This change was an asymmetrical distribution of status based on Weber's Trinitarian Model of Power.

→ Andre Beteille observed that despite the above stated changes the society continued to have some semblance of nexus between caste and class; such as many Professors continue to be Brahmin and Kshatriyas continue to dominate Army and Police institutions.

→ Power was emerging in post-independence era as a new form of status due to democratization of society and especially due to advent of land reforms and also

due to Panchayat Ray institutions.

However he was criticised for his theory by :

- Y. Singh who rejected his theory as lacking empiricism and objectivity; largely conjectural.
- Gail Omvedt stated that Andre Beteille overemphasised the Tsinatarian model and open system of caste mobility when it wasn't so.

Despite these criticisms; Andre Beteille successfully brought a new dimension to study of Indian society and challenged myth of closed static system.

46 The British were largely concerned with the process of exploitation of land and forest resources for their imperial-capitalist needs and thus caused tribal unrest.

→ Land was declared as Government Property which automatically disenfranchised any claims by tribals;

→ similarly forests too were declare government property.

→ Major causes of unrest:

@ Clearing of forests was done to plant Eucalyptus trees for railways sleepers in Chota Nagpur region. The santhals were asked to move to 'Damin-i-Koh'.

- ⑤ Emergence of new economic relations between the tribals and outsider 'dikus' turned exploitative due to usury and illiteracy of innocent tribals.
- ⑥ British demanded taxes in monetary values and this forced tribals to participate in market economy.
- ⑦ They were also forced to work in plantations for British such as tea gardens of Assam and Darjeeling hills because they were docile and less demanding.
- ⑧ Various Unrest such as Santhal Hool; Pahadia revolt, etc took place against these exploitative practices; in NE India too revolts

such as Khasi, Garo revolts took place but these were mostly for autonomy and independence.

The British policy of declaring areas as 'Partially excluded' and 'Wholly Excluded' dealt a heavy blow to the tribal lifestyle. This gave Governor's exclusive control under the 1935 Act to act against tribal interests.

Post- Independence:

- Unfortunately, the government continued to regard forest resources as essential for National Development and Displacement induced by Development projects continued to be the norm.
- Tribal forests were either exploited

by contractors or ~~given~~ declared as National Parks or Reserves which rendered them inaccessible to tribals;
e.g. Maldharis were pushed out of Gir forests.

→ Virginus Xaxa committee proposed giving them control over resources found in their areas for better development.

→ Nearly 60 years after independence in 2006 Forest Rights Act: for the first time recognised the rights of tribals and other forest dwellers.

It is to be noted that more progressive policies need to be developed for ensuring preservation of what is left of their lifestyle.

40) Socio-economic challenges faced by minorities in contemporary India are:

① Problem of identity: Being a minority they are fearful of identity being subsumed in majoritarianism such as Uniform Civil Code.

② Problem of equity: Suffering from a minority psychosis they are further not able to ensure equitable development as they are apprehensive of external institutions such as schools and go for traditional madarasas.

③ Problem of 'Othering': They are also considered as pariah and have suffered discrimination in finding

houses in societies and jobs.

④ Demonisation of practices: Eating non-veg especially beef by Christians and Muslims is protested by Hindus and violence too happens.

⑤ Politicisation: Riots are engineered for polarisation and political gains.

Measures to address these challenges:

① Universal values: To be taught in schools since childhood.

② Constitutional morality: Dr Ambedkar said that secular credentials need protecting

③ Confidence building: Measures such as discussion with leaders on topics such as UCC.

④ Non partisan governance: Role of State and Police during riots to be constitutional.

India has been a secular nation and this is what needs to be maintained.

50 Ethnicity refers to the feeling of subjective identification of an individual with a community.

Clifford Geertz analyses various dimensions of ethnicity and ~~analyses~~ postulates that it is largely based on our collective aspirations and not outside motivations.

Ethnicity as a source of conflict:

① Inter ethnicity : Clashes among Shia-Sunni is observed on events such as Mohaaram; even instances of conflict among Syrian Christians and Malabar Christians is observed in Kerala, emerging due from differences.

② Intra-ethnic : Issue of conflict such as language domination

of Hindi between North Indians and South Indians. These identities come to fore on being emotive issues as largely otherwise they are subdued.

③ Ethnicity vs State : state can also be a party in conflict if demand is for more autonomy such as Naga insurgency or Bodo insurgency.

④ Ethnic sporadic clashes : Such as lynching of NE kid Nido Tania in Delhi over petty issues is also one instance.

Thus, we see that ethnicity can also have multiple sources for conflict but most are subjective manifestations and can be resolved by understanding.

5⑥ Ambedkar was concerned with the lack of social concern shown towards the issue of untouchability in Indian society; even when Upper caste leaders took interest; it was largely in the form of 'benevolent pity'.

Such as Gandhiji promoting interdining and calling them 'harijan' - 'Children of God'.

Ambedkar himself did not use the term Dalit as such but rather it emerged as a cry for oppressed identity. 'Dalit consciousness' was a political consciousness and was given promotion by organisations such as Republican Party of India, BAMCEF and the revolutionary

Dalit Panthers Party.

Ambedkar gave the call to
organise, educate and agitate.

He realised that emancipation for
Dalits lay through political emanci-
pation only.

Dalit identity was a unified one unlike
the disintegrated segmentary identity of
castes as Untouchables.

He even promoted the concept of Bahujan
to enhance political superiority and
attain workable numerical strength.

It is due to this that parties like
BSP, RPI, LJP and JMM today can
command political power; however
Dalits have a long way to go for
true emancipation.

50 Cooperatives are economic organisations found to collaborate in functioning of market.

They are largely found in West and South India due to better economic literacy and culture of investment.

Manifest functions:

- Provide members with financial opportunities and ease of access to credit.
- It gives low rates of loan and allows participatory governance structure.

Latent functions:

- It allows individual experience to operate economic institutions and

get better insights in economic system.

→ It gives opportunity for economic growth and rise of dominant castes due to better economic resources.

→ It also gives political impetus to certain individuals who get social respect due to successful running.

→ Jan Breman observed they also influenced government such as Kerala banned traders under pressure from cooperatives & Political mobilization.

However, some dysfunctions have also crept in such as capture by elite caste; politicisation and profit making. Even illeconomic practices are leading to their failure as in case of PMC Bank.

5d) Rural areas are now just lying vacant for they do not inspire hope. Over 35% of population now resides in urban areas up from 16% two decades ago; this number is expected to go to 50% by 2040.

The emerging focus of development is the 'urban areas' of India.

- Ambedkar called villages as cesspool of degradation and den of vices.

- Dipankar Gupta says that even if people have to stay in squalor and dilapidated slums; they are choosing cities for they are filled with hope and villages are only disenchanting hopeless centres.

→ Indian villages now survive as an idea only which are useful for picnic and memory-making and not a social construct as Ashish Nandi said.

→ Urban spaces impact rural areas in 3 ways -

- ① Jobs to rural people.
- ② Market for rural products.
- ③ Extension services due to cities such as villages in Gurgaon and Noida.

Thus, we see that it is the urban area which now shapes rural India and also impacts the society at large. So planning for urban spaces is the new priority.

5e) Surrogacy refers to the act of commissioning a pregnancy to another female for lack of medical or time constrain availability of biological mothers.

Medically an embryo of the intended parents ^{baby} is implanted to the womb of another woman.

Paradox in India:

→ In India motherhood is considered primary function of a woman even sanctioned by social and religious norms; yet surrogacy for a different woman is being undertaken.

→ Usually surrogates aren't allowed any rights to visit the child and this forms another paradox in

Indian society since mother-child relation is prime.

→ If at times a twin get birthed, the parents and even the surrogate is unwilling and unsure to take responsibility of other child.

→ Usually surrogates are chosen as close relatives such as mother or elder sister to avoid any complexity going ahead.

It can be seen that values of lineage and descent promote Indians to go for biological procedures like surrogacy and not for adoption, since con-sanguinity is important.

6@ Globalisation is a phenomenon of increased interconnectedness due to economic systems merging together.

Impact of Globalisation on family structure in India:

- Rise of immigration for not only job but also education to foreign locations are giving rise to nuclear families.
- Interaction also enhances inter racial marriages for Indian who go abroad.
- Indian households now usually have both working spouses thus children are now being socialised in creches and play

schools.

→ Language is being increasingly globalised and use of American English in schools is taking over in place of local and regional languages.

→ Long distance marriages are fast emerging as both spouses might have offices located in different locations.

→ It is also giving rise to instances of higher rates of divorce as lack of intimacy is observed; it gives rise to what Giddens terms as serial monogamy.

→ Indian families are not able to give ample time to children as they might to work late into night due to time zones. This causes improper socialisation and also instances of children falling prey to Blue Whale Games.

→ Technological advances such as Internet has pervaded our homes and cannot be ignored now. Even Protective function earlier performed is under threat as online bullying, harassment and sexual exploitation takes place and even parents have no idea.

- Digital divide gives rise to generational gap further more and also cultural lag since society is moving at a faster pace.
- Emerging concepts of single parent, LGBT and divorced parents are changing structure too.

Family in India has gone a functional change due to globalisation and is fast losing its role and importance to alternate institutions.

6⑤ Recently India has witnessed a trend of single party ^{politics} and decline of coalition politics. From 1989-2014 India's Union had coalition parties but not it is governed by single party for nearly 8 years.

Cause for this:

→ Mobilisation of masses: Single Party ~~namely~~ BJP has been successful to engineer a manifest progressive image as a strong government after years of coalition politics which yield little results and also 'Policy paralysis'.

→ Appeal to primordial instincts:

Initially implicitly but more recently explicitly it has tried to appeal to the religious sentiments of the majority as Pratap Bhanu Mehta points out.

Even Rajni Kothari said that primordial identities ensure better voter turnout.

→ Lack of opposition strength: It

is another issue cited by psephologist Abhay Dubey; also lack of any concrete minimum programme on behalf of opposition has failed to coalesce voters.

→ Disarray on agenda in opposition: While politically the ruling party has well

established priorities in form of infrastructure development programmes and a slightly majoritarian bias.

Whether this trend will continue?

→ Indian democracy had seen this trend earlier during Congress System as Rajni Kothari called it too.

→ The populace was voting largely on historical antecedents and ultimately grew tired of it and demanded substantial change.

→ However, this time the party has been focused on delivering development targets too apart from pleasing its vote Bank.

→ It would need some mammoth effort on part of opposition to dislodge the single party rule.

→ It is not however, impossible as can be seen by the dip in vote share when superimposed on legislative and parliament elections; but even state governments are going the single party way as can be seen in Delhi, West Bengal, etc.

As long as a party can deliver on its promises it need not fear for mobilisation will need some sustained failure in leadership and governance.

60) Untouchability has been explicitly declared unconstitutional under Articles 17 and also by Civil Disabilities Act.

However it still persists in various forms in India;

Urban

- It is much more subtle by actions such as not allowing them residences and ghettoisation.

- Job clustering in leather factories and cleaning of sewages again

Rural

- Village roads, tanks and buildings like school and temple are barred from untouchables.

- Denial of access in terms of 'secular casteism' such as Dalits

Reinforces this.

- Commensurality
is still practised
on caste lines;
even school
going children
are socialised
as such.

can't host flags
on Independence
Day.

- Children in
schools are made
to sit out and
bring own utensils
for Mid Day Meal too.

Thus we see that despite legal
and constitutional barriers the
practise of untouchability continues
although it has decreased in degree
and exogamous marriages are
also observed in urban areas; but
still the society has a long way
to go.