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SOCIOLOGY (TEST CODE : 2095)

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Medium Eng/Hindi	ENGLISH	Registration Number	929243
Center	KB	Date	08/07/2022

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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Delhi- 110009

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

SECTION - A

1. Write a short note on each of the following in not more than 150 words.
10 x 5 = 50

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

MN Srinivas gave the concept of Sanskritization in his study of Coorg village in Mysore.

Sanskritisation is defined by him as the process by which lower caste or group takes over the customs, culture, ideologies of and style of life of upper caste or 'dvijas' Sanskritization causing positional change : Eg: Kayastha, Bhedas and Smiths, Chandragupta Maurya, they went for mobilisation in secular hierarchy with the help of skills, education etc and got change in

their position in caste ladder.

But these positional change doesn't lead to structural change as they follow the caste system and maintain ritual hierarchy.

(Eg) : Lingayats do not accept water from Brahmins. Gonds of Central India do not treat dhool gonds as untouchables.

As Yogendra Singh writes sanskritisation is product of imitation so the structure of caste is maintained as they act as closed group.

1. (b) Recently Pasmanda Muslim group demanded caste census for Muslims too. In this context, discuss the presence of caste among muslims.

As Louis Dumont writes - that caste in India is the product of cultural beliefs, so it is present in all spheres of society.

Presence of caste among muslims

- divided on the basis of original and converted muslims
- Castes like sheikhs, sayyid, Ahmeds are considered upper castes
- Castes like Raza, Khatuone, etc are treated as lower caste.
- The caste-class nexus is present in muslim society too as the upper castes are engaged in trade, business and are mostly rich and

upper class.

- The lower class castes are engaged mostly in activities like leather works, butchers etc and belong to lower class.

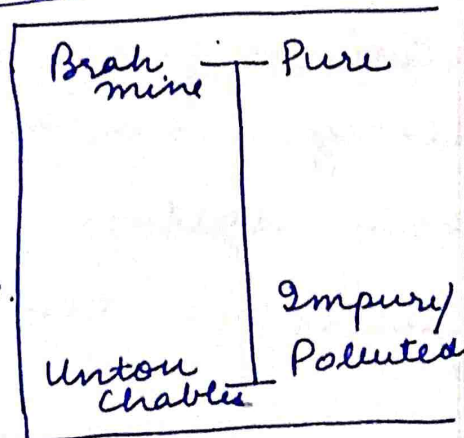
In this context Qasmanda muslims demanded caste census in order to facilitate mobility in the society.

1. (c) Explain the Interactional approach to study of caste in India.

Interactional approach to caste explains the caste hierarchy based its position of interaction to Brahmins.

Louis Dumont describes caste system in India on locating various castes on between binary opposites of purity and pollution.

The position of various other caste is defined by its proximity to Brahmins.



The caste boundaries are defined on the basis of rituals and interaction.

Eg: Kshatriyas performed rituals for their weapons and Brahmins used to perform

rituals at their homes, hence they are placed below Brahmins. Similarly, shudras didn't follow rituals they were engaged in worship of earth as they were peasant class so, they are placed far from Brahmins.

This approach was criticised as it is not always based on consensus, caste system can be exploitative too.

1. (d) Enumerate the distinctive characteristics of the Tribes in India.

DN Majumdar defines tribes as a social group with territorial affiliation, endogamous with no specialisation, ruled by tribal officers, united by language and dialects.

T.P Naik defines distinctive characteristics of tribes.

- i) Economically backward : as they depend on forest produce for their survival and do not engage in economic activities.
- ii) Isolation : they are isolated from mainland people.
(Eg) : Andaman tribes like senegal.
- iii) Follow customary laws : They follow customary laws set up by tribal councils.

(Eg): Tribes in Nagaland have their different customs like rain dance etc.

iv) Different dialects: Their languages are different from what is spoken in rest of India.

v) Community Panchayats: They usually believe in self governance. Tribal Panchayats consist of a chief and his decisions are final and obeyed by all.

Despite having distinctive character, G. S. Ghurye calls tribes as backward Hindus and are an integral part of the country.

1. (e) From dwindling numbers to identity crisis, religious minorities are facing multiple problems in India. Critically discuss.

National Commission
for minorities ~~reggo~~ recognises
Muslims, Sikhs, Christians,
Buddhists, Jains and Parsis as
minority communities, they
consists of 19.3% of the
population of India.

Problems faced by minorities
in India

i) Problem of identity: As their
number is less, their socio
cultural practices differ from
majority community. They
fear loss of identity with loss
of cultural values.

ii) Problem of security: some
communal incidents in the
country can generate the fear
of security in minds of
minorities.

iii) Problems related to representation:
As they are less in number so
their representation in political,
economic and social sphere can
be low.

Despite these problems,
India is example of unity
in diversity.

Steps to improve their position

- i) Reservation in jobs for people
from minority community.
- ii) schemes for uplifting the
downtrodden from these
community

(eg) Nai Manzil scheme.

social cohesion of
various communities can be
seen in celebration of Hindu
festivals by sikhs, all people
from various religion visiting
mosques and Gurudwaras.

3. (a) A. R. Desai's understanding of Indian Nationalism is paradoxical to the Nationalist understanding of Nationalism. Comment. 20

In his book 'social background to "Indian Nationalism" A.R. Desai applies marxist approach to study Indian Nationalism during the British rule.

He uses the concept of historical materialism and dialecticism to explain various movements in Indian society. He divides it in 5 phases.

Phase 1: Destruction of Indian feudalism by Britishers and bringing of capitalism to India. Till 1885, the national movement had a narrow base. Many ex-fudal lords got into industry under British

Phase 2 from 1885-1905, coming of the middle class due to development in education. So national movement was driven by economic interests of these middle class.

Phase 3 1905-18 : National movement became militant and acquired wide social base. This was done to recieve support from hungry masses in support of economic interest of middle class.

Phase 4 - till 1934, social base of national movement was enlarged as now the nationalism was driven by economic survivalism.

Phase 5 : Disenchantment with Gandhian policy and rise

of socialism which was continued after independence.

So according to AR. Desai India had different classes like the peasants, the zamindars, all have different economic interest and national movement was driven by the idea of survivalism.

His theory was in contradiction to nationalist understanding which defines nationalism as driven by idea of oneness and hate towards the alien rules.

Nationalist tried to evoke the emotions of people by portraying India as 'Bharat mata', people were driven by the feeling of disenchantment towards

British who is harming
Bharat Mata. India was
portrayed as 'sona ke chiriya',
Golden bird and Britishers
were looters. According to
Nationalists like Gandhiji
Indian national movement
tied the whole country in
one and this togetherness
led to independence.

3. (b) The impact of colonial rule in India has brought about far-reaching changes in social, political and economic structure of Indian society. Discuss. 20

As Romila Thapar describes India, it was never a nation but multiple nations were present in India. British policies led to social ~~and~~, political and economic changes which brought these nations together as one.

Positives and negative impact of British rule on economic structure :

negative :

i) led to destruction of traditional industries led to distress in artisans, traders etc.

ii) Indian cottage industries could not compete with British

made goods.

Positives

- Brought technologies in the industrial sector led to growth of economy.
- Built railways which helps in ease in moving goods, facilitating trade and exports.

Positives and negatives in political sector:

Positives

- Unified the country with the feeling of nationalism.
- Leaders like Nehru ji, Subhas Chandra Bose were stalwarts of national movement led the nation even after independence.

Negatives:

- Broke the traditional monarchy, people were comfortable with it.

ii) Their divide and rule policy fueled the communist sentiment in the country which led to the partition of the nation.

Positives and negatives in social sector :

Positives :

i) DP Mukerjee says Britishers brought value modernity in India led to banning of evils like sati coming up of widow remarr-
iage act.

ii) Improved conditions of women, untouchables which made way to the safeguards in Indian constitution.

Negatives

i) Destroyed the social fabric as kings were retired, artisan people working for them became unemployed.

The impact of colonial rule can be seen even today in the constitution which is largely borrowed from government of India act 1935, modernity in India was a result of colonial rule. As MN Srinivas says, people went for westernisation. Swami Vivekanand told to acquired best from both world.

3. (c) India social system is organized around caste structure; therefore, caste and politics can never be separated. Critically analyse the statement. 10

Indian social system is based on social interaction in which individuals are guided by norms prescribed by caste system. Hence even politics in India is guided by caste.

In Indian village mostly sarpanchs are from higher caste. Even if the seats are reserved for lower castes, they find proxy candidates and rule on their behalf. As Louis Dumont says caste in India is result of value consensus and culture no one questions supremacy of higher caste.

But this interconnection

between politics and caste is getting blurred as Yogendra Singh points, it is destroyed by statutory limits and value modernity.

Christophe Jaffrelot calls it silent revolution as parties like BSP, SP have taken over power by electoral democratic process. So the dynamic of caste and power is changing.

SECTION - B

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

(a) Discuss Andre Beteille's conception of natural and social inequality. 10 x 5 = 50

Andre Beteille in his book 'Caste, class and power', differentiates between ascription based inequalities and achievement based inequalities.

Natural inequality - is the basis of inequality present in India, the one that is based on birth. Birth defines the caste of a person, it defines its kinship group, primordial affinity.

Social inequality defines the hierarchy in society, it defines the person's class which is defined by occupation and economic life of people. social

inequality can also be defined by Power status.

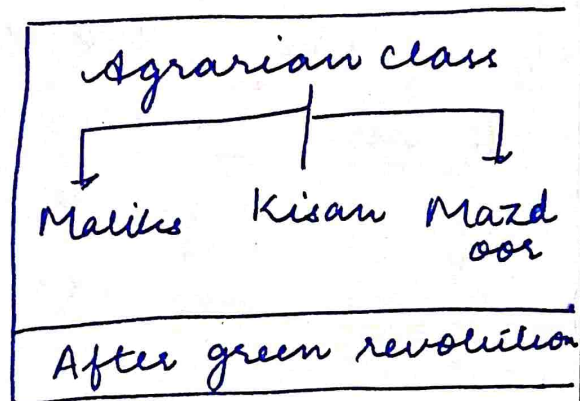
Eg: sarpanch of a village holds a higher status than other villagers.

so, Andre Betelle distinguishes between natural inequality defined by costs and social inequality defined by class and power and how symmetry and asymmetry between them defines status of people in society.

5. (b) Elaborate on 'Daniel Thorner's division of the agrarian population of India into different class categories'

Daniel Thorner, while studying Indian agrarian class, writes that green revolution has created a class of gentlemen farmers and has not helped poor.

Thorner draws linkage between caste and class in agrarian India



after the land reforms. He divides agrarian class into three categories:

- i) Maliks: They are the upper caste, whose income is derived primarily from property rights in the soil. They are capitalist who keeps rent up and wages

down.

ii) Kisans: are working peasants belonging to middle caste, owning small plots, uses own and family labour to sustain.

iii) Mazdoors - are from lower castes, they have no land work in lands owned by maliks, they are prone to migration in search of jobs.

Daniel Thorner, by explaining the inequality of agrarian class ~~to~~ tells how policies have been milked by the upper castes and poors are not benefitted from them.

5. (c) Discuss various sociological perspectives on tribal integration and autonomy in India.

Tribal integration is a point in question from the colonial era and proceeds till today.

sociological perspective on tribal integration and autonomy:

G.S. Ghurye: called tribes backward Hindus. He defines tribal integration as product of colonial policies. Due to development of various manufacturing centres some people from tribes moved to urban centres and formed caste identity, rest which remained in forest are backward Hindus or tribes.

N.K. Bose: Book - "Hindu method of acculturation". The little

tradition of tribes got merged with greater tradition and integration happened as the way of acculturation.

Tribal ~~Res~~ Isolationist approach:

given by Verrier Elwin. He says, to maintain tribal autonomy, programs should be formulated by respecting their custom, self governance, rights on forest.

Participative approach said to make society more inclusive and tribal participation in development should be encouraged.

Despite these as Xaxa says, most of benefits are pocketed by tribal elites. Better approaches are needed for integration.

5. (d) Construct a sociological narrative on raising the legal age of marriage for women in India.

As in Indian society marriage is considered as sharma, the burden of fulfill ment of these rules falls on women, hence legal age of marriage should be raised.

As Ann Oakley analysed the social actions and its impact of on gender relation. So marriage as a social action acts as disadvantages to women marriage at younger age cause

- + loss of education of women
- + loss of reproductive rights
- + causes health issues related to pregnancy.

Eg: National Family Health survey find a large percentage of ~~old~~ girls are anaemic.

Raising the age of women will
lead too :

i) Better education and financially
independent women who will
not just act as 'sponge' as
termed by [Fran Ostry], to
soak anger and frustration of
men.

ii) she can claim rights over
her body can lead to
better development of child

Eg: National Family Health survey
finds mothers who are well
educated have less changes of
maternal and infant mortality.

Despite these legal
changes, changes should be
brought at ideological level
to fight patriarchy and
improve conditions of women.

5. (e) Jainism and Buddhism grew as a reaction to Brahmanical orthodoxy.
Comment.

Caste system in India has faced many reactions from ancient times. The two major challenges to Brahmanical orthodoxy was Buddhism and Jainism.

As caste system was based on collective purity acquired just by being born in upper castes. Challenging this notion Buddhism and Jainism started focussing on individual purity by the way of good deeds, right path.

Jainism and Buddhism as reaction to Brahmanical orthodoxy : —
+ allowed people from all castes to join.

- + Used languages other than sanskrit which was patronised by Brahmins.
- + defied rituals and rites and emphasised on meditation and good deeds.

As opposed to Louis Dumont's view that caste system in India was based on consensus, Buddhism and Jainism challenged the supremacy of upper castes and gave way for emancipation of lower castes.

6. (a) As individuals, families, communities, and societies increasingly become integrated into new complex globalized systems, their values, traditions, and relationships change. In this context discuss impact of globalization on family as a social institution.

20

Globalisation is defined as integration of the national economies, with this occurs integration of culture and lifestyle with movement of people in more open world.

Changes brought in family as an institution:

- Increase in number of nuclear families - with globalisation comes industrialisation, leads to breaking up of families.

Talcot parsons - gives fit theory, nuclear family fit in globalised world where expenditure is increasing, so it is easier to sustain a nuclear family.

• Institution of marriage has seen changes : with coming up of modernity, there is change in values, new forms of marriage has evolved like live in relations, contract marriage.

Eg: According to ancient text, in India, marriage was considered as Dharma, which has changed.

• Rise of new forms of family : like single parent family, family with no children, pet parents family. Rise in such institutions is due to mingling of values due to globalisation.

Globalisation has also brought changes which

are positive to the institution of family. They are: -

- Female head of the family:

women getting educated are not just secondary in the family but can also act as breadwinners of the family. So globalisation has brought more equality in family.

- same sex couples forming family: Decriminalisation of homosexuality ~~in~~ ⁱⁿ India by

the supreme court is a result of change in values and traditions brought by globalisation.

- Nuclear family with functional jointness: example, people living

and working in Germany, but take advices from their joint family living in India. This jointness is brought by technology facilitated by globalisation.

Globalisation has much as ~~some~~ changed traditional values, has also brought new set of values and facilitate closeness among families.

6. (b) The last few decades of economic development and democratic governance have also transformed the structures of social stratification in India. In the context discuss the evolution of middle class in India. 20

The stratum between the upper rich section and the lowest poor is termed as middle class. They were the result of industrialisation around the globe.

Evolution of middle class in India:

- British colonial policy led to emergence of middle class, who were educated and part of industries and clerical jobs. They were the stalwarts of national movement as Weber describes - middle class are positive outcomes of capitalism. So in India emergence of middle class is attributed to British capitalism.

- 1) After independence, middle class was the product of green revolution and land reforms. The ones which got the benefits of policies rose in status and became middle class.
- 2) Today's middle class as explained by DL Seth in ~~the~~ his book "Old middle class and new middle class". The old emerged due to British mercantilism, the new middle class is result of rise in information technology, public sector etc.
- 3) Yogendra Singh differentiates between urban and rural middle class - ~~sub~~ rural

middle class, has his interest
in agriculture, urban middle
class has interest in jobs.
Rural middle class is declining,
urban middle class is rising.

Today, government
survey finds middle class in
distress and term it as
"missing middle". They do
not get the benefits of
welfare schemes designed for
poor and they are not as
rich, driven by inflation.
They lack proper insurance
policies, houses etc. Hence,
the middle class in India
has evolved from colonial
time till today. Then they

were agents of social change
and nationalism, today
they are in distress. Govern-
ment should frame policies
by keeping them in mind.

6. (c) The purity of the caste can be ensured through closely guarding women who form the pivot for the whole structure. In light of this statement, discuss how gender and caste are related to each other. 10

Sylvia Walby in her 'theorising patriarchy' explains how every institution of society is marred with patriarchy. caste is one such institution which leads to domination of women by men.

As Leela Dubey points out irrespective of ~~caste has~~ its own rule of patriarchal caste women suffers the most as every caste has its own rules of patriarchy. Lower caste manifests it in violence towards women, upper caste through rituals.

Rituals like endogamy,
Jati panchayats enforce

these rules & don't let women
to marry in other caste to
maintain purity of caste.

virginity of women
needs to be ensured, leading
to early marriage in order
to maintain purity of caste.

so, in order to
enforce caste, women are guarded
and are subjected to inter-
sectional dominance based
both on sex and caste.

- ✓ (a) GS Ghurye liberated the study of Indian society from the colonial biases and laid the true foundation of the discipline of sociology in India. Substantiate this statement.

20

By opposing the colonial studies, GS Ghurye established Indology, which is the study of history, culture, language and literature of India. Building of sociological insights using indology to get the true sense of sociology of India.

Approaches used by G.S. Ghurye

- i) He used sanskrit and vernacular languages - to make people understand the sociology of India.
- ii) Diffusionist approach to explain origin of culture.
- iii) Methodological pluralism
- iv) Theoretical pluralism.

By using these approaches he attempted to define Indian institutions of caste, tribes, religion etc.

Caste - He rejected colonial theory of race and defined that caste is based on value consensus in India. The origin of caste is not divisive.

Tribes - As opposed to Verrier Elwin's isolationist approach, he called them backward Hindus and they are part of Indian society.

Religion - which was considered divisive, Ghurye explained it as being total cultural source of unity of man.

Concept of Vidya - explained that knowledge comes out of culture and texts.

By establishing the discipline Ghurye guided various other sociologists of India. He was the pioneer of the theory of sociology for of India.

With help of texts he constructed sociology of India. Despite being criticised as - being value loaded, elitist and Brahmanical in approach, Ghurye established road for studying India through Indian perspective liberating it from colonial biases.

7. (b) While caste remains an important dimension of modern social life, its relevance is mostly limited in contemporary times. Critically discuss. 20

Caste is universally present in every institution of Indian society. From voting behaviours to interaction all are still guided by caste notions in India.

Presence of caste in modern life:

i) Casteisation of politics: India being the greatest example of democracy, the voting behaviours of people are still guided by caste notions. Political parties have affiliations from various Jati Sabhas.

ii) Endogamy and institution of arranged marriage:

People are still driven by caste notions while marrying. Around 80% of marriages in India are arranged marriages driven by caste beliefs.

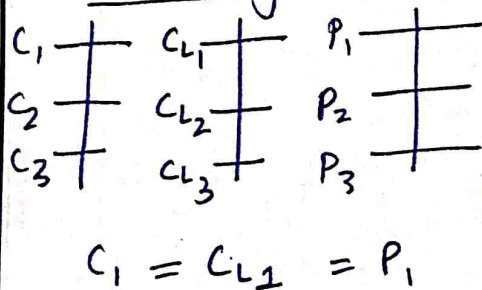
iii) Practise of private caste: people may not practise caste system in public, but privately they are averse to except change. seen in their behaviours towards house helps.

But these caste beliefs are undergoing changes. As M.N. Srinivas writes "Obituary to caste in 1999", finds occupations are now caste neutral, caste positions have become dynamic due to modernity.
Eq: A farmer having good

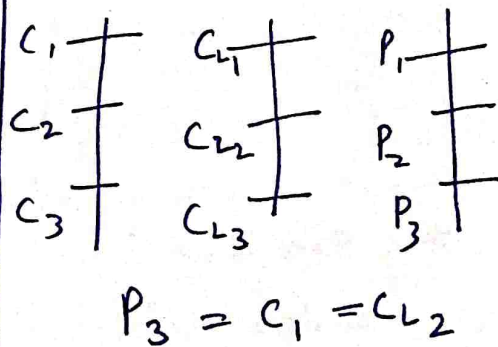
harvest becomes rich and
rises up in hierarchy. so
in modern times M.N. Srinivas
couldn't find caste hence
he wrote an obituary to it.

Andre Beteillo in
Caste, class, power explains
how caste and power dynamics
are changing.

In traditional
society



In modern society



so he explains how
the symmetry between caste
class & power has changed.

so as the country

is moving towards modernity,
in contemporary times, caste
dynamics have blurred.

7. (c) Discuss the regional variation in kinship in North and South India. 10

The system of kinship varies from North to South from difference terminologies to different marriage rules.

Differences

<u>North India</u>	<u>South India</u>
i) Negative rules of marriage. Eq: Lower caste boy can't marry upper caste, one can't marry in same gotra.	i) Positive rules of marriage
ii) territorial exogamy is followed	ii) almost no territorial exogamy
iii) Hypergamy is practised	iii) Isogamy is practised Eq: Cross cousin marriages.

iv) wife is stranger so lower status	iv) wife is not stranger so upper status.
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Despite the difference,
caste and kinship are linked
in both North and South
India.