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SOCIOLOGY (TEST CODE : 2528)

Name of Candidate	ANUPRIYA RAI		
Medium Eng/Hindi	Eng	Registration Number	
Center	ONLINE	Date	9/08/2024

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:

Remarks:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are EIGHT questions printed in HINDI & ENGLISH divided in TWO SECTIONS. Candidate has to attempt FIVE questions in all. Questions Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE from each Section.
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.

Is student recommended for One-to-One mentoring?

Recommended

Strongly Recommended

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, 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.

खंड 'A' / SECTION 'A'

1. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।
Write a short note on each of the following in not more than 150 words. $10 \times 5 = 50$
- 1.(a) भारतीय समाज के अध्ययन के लिए जी.एस. घुर्ये के भारतविद्यात्मक (इंडोलॉजिकल) परिप्रेक्ष्य की महत्वपूर्ण विशेषताओं पर प्रकाश डालिए।
Highlight the significant features of G.S Ghurye's Indological perspective to study Indian Society. 10

GS Ghurye pioneered the Indological perspective to study Indian society. This was marked by the study of ancient and religious texts to understand the dynamics of Indian society. ^{study of Vedas}

Significant features

(1) Integrative perspective: ^{Ghurye's} Indology believed that social structures like caste

play integrative role by writing people through Tati Sabhas and using ideology of the Vedas.

(2) Views on tribes: Reviewed tribes as

'backward Hindu', who need to
be assimilated into Hindu society.

(3) Views on religion: Guwye undertook
a comparative study of Vedic, Mesopot-
-amian, Egyptian religion.

↳ In his work - Role of Indian Sathus,
- viewed Indian Sathus as the
protector of Indian culture.

(4) Diffusion: Believed that caste-system
diffused to other parts of
country from Indo-Gangetic plain area

(5) Hindu-Muslim: little to exchange with
one another

Critics → 'Book view' ignore dynamism
of society
↳ Brahmanical view bias present in
text

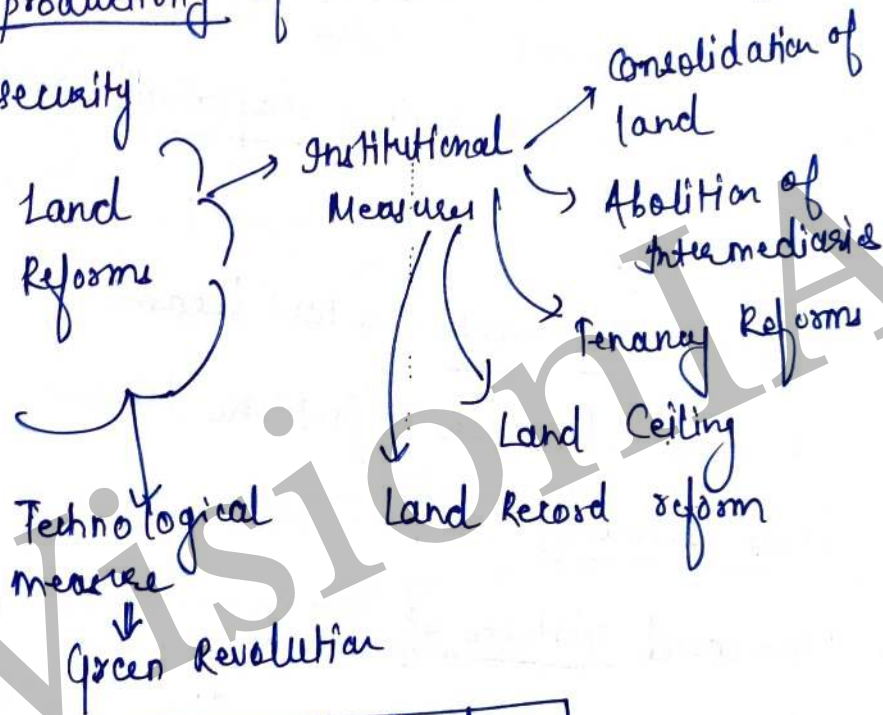
Despite limitations, Guwye's study present
first systematic way to study Indian society.

1.(b)

भारतीय समाज के संदर्भ में भूमि सुधारों की सफलता की गाथा भी आलोचना कीजिए।
Critique the victory narrative of land reforms in the context of Indian Society.

10

The land reforms were undertaken in the 1950s and 1960s to correct the feudal agrarian-structure, increase productivity of land and ensure food security



Dysfunctions of land reforms

- (1) Failure of land redistribution due to lack of political will, dominant caste-class rules (Vyasa)

- (2) Vanclana Khiva brings out how green revolution led use of chemicals, fertilizers destroyed environment.
- (3) Eastwhite landless castes transformed into rich landed class; middle-level peasantry \Rightarrow 'Bullock capitalists' (Rudolph & Rudolph)
- (4) Eviction of tenants \rightarrow now became landless labourers (footloose labour - Jan Breman)
- (5) Increased violence of women - Land became very important \rightarrow due to fear of dowry demands taking away land, daughters became less desirable \rightarrow female infanticide.

However, despite limitations, as Zoya Hassan pointed out Backward caste landowners increased from 8% to 38%. But as Ms Swaminathan says - land reforms remain incomplete

1.(c)

भारत में जाति व्यवस्था पर ड्युमोंट का कार्य प्रभावशाली रहा है, किंतु यह आलोचना का विषय भी रहा है। विवेचना कीजिए।

While Dumont's work on caste in India has been influential, it has also been subject to criticism. Discuss. 10

Dumont presented Indian society as 'Homo Hierarchyus' based on caste inequalities against the 'Homo Equalis' society present in the West.

Dumont's work on caste

- (1) Viewed caste as a system based on the values of the Indian culture and society, using Bonert Bougle framework.
- (2) Caste is based on binary principle of 'purity and pollution', with the Dalits and untouchables representing pollution (non-vegetarianism, alcoholism)

and Brahmins representing purity.

- (3) Unchanging caste: Despite upward social mobility in secular hierarchy, ritual hierarchy remains the same. eg Despite Brahmins, not being the wealthiest, the Kshatriyas bowed before Brahmins

Critic of Dumont

① André Bételle - caste is not written on stone. Caste, class, power together decides position in social hierarchy.

② Gerald Berreman study of Himalayan tribes argue that hill tribes practice vegetarianism, abstain from alcoholism - all markers of purity.

③ Y. Singh rejects the static view of caste, bringing out how modernization is infusing caste.

to conclude
① Pollution and purity are two polar opposites with most castes lying in between the continuum

1.(d)

संस्कृतीकरण की धर्मनिरपेक्षीकरण के साथ समानताएं एवं विभिन्नताएं स्पष्ट कीजिए।
Compare and contrast Sanskritization with secularization.

10

Sanskritization as a concept was
proposed by MN Srinivas to demonstrate
mobility in caste system. Secularization
on the other hand is studied in
context of religion.

<u>Sanskritization</u>	<u>Secularization</u>
<p>(1) <u>Srinivas</u> defines it as the process of the 'lower' caste, tribe emulating the <u>practices</u>, <u>situations</u>, <u>lifestyles</u> of the upper caste.</p> <p>→ Salits wearing <u>Janeva</u> (sacred thread)</p> <p>(2) <u>Eruse</u> upward</p>	<p>(1) <u>Bryan Wilson</u> defines it as <u>reducing significance</u> of <u>religious thinking</u>, <u>institutions</u>.</p> <p>→ Declining church attendance</p> <p>(2) Can result in <u>social</u></p>

mobility in social hierarchy

mobility by promoting equality against caste-hierarchy

(2) It is a cultural change

(3) structural + cultural change

Similarities

(1) Both sanctification and secularization result in change in 'cultural hierarchy'

↳ Secularization caused appointment of gods at Travancore temple ~~was~~ poised

(2) Both show dynamism against 'book view' of Indian society,

Thus, sanctification and secularization offer important insights into society.

I.(e)

सामाजिक पदानुक्रम के विश्लेषण में प्रभुत्व जाति की अवधारणा का उपयोग किम प्रकार किया गया है? मूल्यांकन कीजिए।

Evaluate how the concept of Dominant Caste concept has been utilized in analyzing social hierarchies? 10

The concept of 'Dominant caste' was put forward by MN Srinivas in his work 'A Remembered Village' on study of village Rampura.

Dominant caste concept: For analyzing social hierarchies

- (1) Dominant caste concept questions the ritual-ridden static view of caste taken by anthologists.
- (2) Srinivas demonstrates, that certain castes in village hold power by virtue of :-
 - ↳ land ownership.
 - ↳ their dominant numbers

↳ Increasing hold over political power. ↳ over panchayats.

(3) Examples → Jats of Haryana
↳ Vokkaliga of Karnataka
↳ Reddis of Andhra Pradesh

(4) Despite, not being high on the 'ritual hierarchy', by virtue of their 'secular' dominant position, they wield high power

Critic → Sc Dube - There are dominant individuals, and not dominant caste.

Narrow empiricism - based on study of only one village.

Thus, despite limitations, dominant caste concept captures the 'field view' of the caste system.

2.(a)

यद्यपि जाति आधुनिक सामाजिक जीवन का एक महत्वपूर्ण आयाम बनी हुई है, किंतु समकालीन समय में इसकी प्रासंगिकता अधिकांशतः सीमित हो गई है। समालोचनात्मक विवेचना कीजिए।

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

Caste system, as per Louis Dumont refers to an descriptive form of social hierarchy resulting from the notions of 'purity and pollution', with the lower caste being associated with pollution.

Caste: important dimension of modern social life

(1) Cultural role | Pauline Kolenda demonstrated that how caste serves as a source of identity of an individual. \Rightarrow A Brahmin-child automatically acquires high status.

(2) Marriage: Despite modernization, only

5% of marriages in India are inter-caste marriage (NCAER research). caste endogamy continues to keep strong hold.

(3) caste control over women: feminists like Uma Chakravarti brings out how even in modern lives, the behaviour of upper caste women is controlled by caste norms. Reaching home early, no night shifts

(4) Continued relevance in private lives:

Harold Gould's study of Rickshawalas show that despite fluidity in public life, caste continues to be practised in private lives.

(5) Rate Casteization of politics: Rajni Kothari

bring out how caste is used to mobilize political support. \rightarrow Brahmin Sammelans organized during UP Assembly election.

However, despite existence of caste hierarchies, its relevance is mostly limited in contemporary times as: -

(1) Urbanization and increasing commerciality homogenization of living spaces (Amit Thorat). \rightarrow Modern flats in residential societies have different castes living together.

(2) Merit-based occupation has led to breaking of caste role in deciding occupation. \rightarrow An IAS can be a Rajput, Dalit, Backward caste.

Don't write anything in the margin
can mark & give marks

(3) Increasing love marriages based on companionship than caste

(Peevay Mody)

(4) Muddled Hierarchy (Dipankar Gupta)

argues that strict caste hierarchies have dissolved and today muddled hierarchies based on 'differentiation' exists. Patidars, earlier claiming Rajput status, demand OBC status to claim reservation.

(5) Increased sharing of spaces: Patidars eating meal in restaurants together, irrespective of castes.

Though caste system remains in the form of untouchability as the recent episode of killing of Salit student in Awar demonstrake, it is fast transforming. There is need for strict action against caste violence.

2.(b)

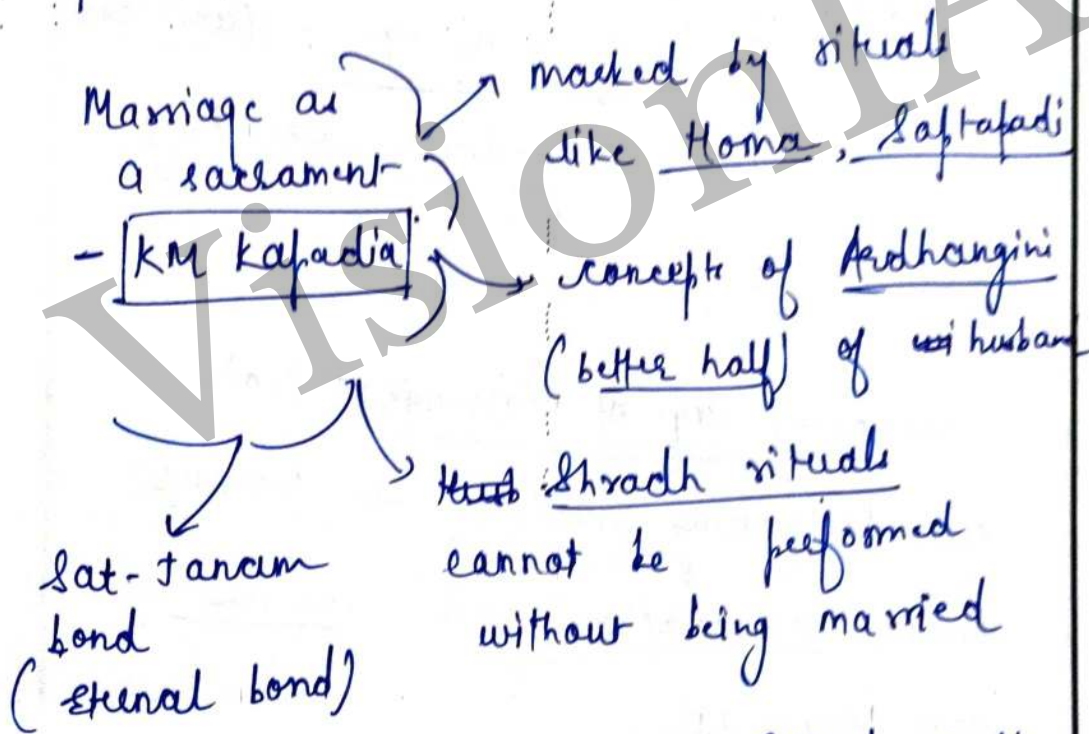
क्या आपको लगता है कि समकालीन भारत में एक संस्कार के रूप में विवाह की प्रासंगिकता कम होती जा रही है? इसके आलोक में, एक समाजशास्त्रीय अवलोकन प्रस्तुत कीजिए।

Do you think that marriage as a sacrament is losing its relevance in contemporary India? Present a sociological overview.

20

Marriage is viewed by Malinowski as a contract for production of children.

Mandelbaum argues that in India, marriage means more than this, as it involves coming together of two families and extension of kinship network.



However, with Modernization

of Indian Traditions taking place,

marriage as a sacrament is losing its relevance as demonstrated by

- (1) Transformation of marriage as an 'eternal bond' to marriage for companionship, mutual support,
- (2) Desacralization of marriage: patriarchal customs like kanyadaan are being abandoned.
- (3) Increasing age of marriage: People are postponing marriage to prioritize their education and career over marriage.
- (4) Indispensability of marriage does not

exist anymore - [Y. Singh] argue that
guilt-free pre-marriage sex is
making marriage ~~irrelevant~~ dispensible

(5) Alternative to marriage emerging

↳ Live-ins

↳ chosen family of LGBTQ [Sasha
(Rosencil)]

↳ Cohabitation without marriage

(6) Increasing divorce rate (Nicky Hart)

resulting from → increasing stress in
marriage (E. Leach)
↓
rising expectations

(7) Remarriage (Serial monogamy - Giddens)

have become common.

However, despite significant
changes, marriage as a institution
continues to hold a special

nature' in contemporary India! -

(1) Divorce and remarriage are viewed as dysfunctional anomaly and therefore stigmatized.

(2) Marriage is viewed as a 'Shame' to be completed by all.

→ Haridwar couple sue their son-daughter-in-law for not reproducing.

(3) Despite love marriages, the educated women adhere to the norms of society to keep family intact. (Damma-raju)

Thus, in India, marriage continues to enjoy sacramental status, despite modernization.

2.(c)

धार्मिक मान्यताएं एवं मूल्य राजनीतिक विचारधाराओं, नीति निर्माण और शासन को प्रभावित करने हैं।
समकालीन भारत में धर्म और राजनीति के बीच संबंधों का विश्लेषण कीजिए।

Religious beliefs and values influence political ideologies, policymaking, and governance. Analyze the relationship between religion and politics in contemporary India.

10

Religion and politics, despite representing
the tradition and modernity respectively,
continue to share space in India.

Relationship between religion and politics

① Paul Brass brings out how
religion is used as a mobilizing
tool for vote-bank politics.

② Influence political ideologies: Religious
ideas influence political leanings
of a religious group. eg Muslims
voting for Samajwadi
party in Lok Sabha elections

③ Policymaking: Religion can influence

policy - decision in favour of a religious group or based on Sarva-Dharma Sambhau. \rightarrow organization of Haj Pilgrimage by government.

④ Governance: Religious inclination can influence policy - execution. \rightarrow Jiyo Parvi scheme for parvi

Dysfunction } Religious polarization in politics

} Communalism and hate speech

Contact Hypothesis of G. Alport

should be used to reduce tensions between different religious communities.

खंड 'B' / SECTION 'B'

निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।

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

भारत में औद्योगिक वर्ग की संरचना के उद्विकास का विवरण प्रस्तुत कीजिए।

5.(a) Account for an evolution of industrial class structure in India. 10

The industrial class ^{structure} refers to the class structure emerging out of the industrial mode of production. [Karl]

[Marx] studied industrial class structure in the form of [capitalist bourgeoisie] and [working class] in western context

Evolution of Industrial class structure in India

→ Pre-British India: local artisans produced Muslin, swords, artefacts; which was purchased by the zamindars, nobles and royalty.
• However, caste-based occupation

prevailed instead of class

→ British India — Deindustrialisation and
flooding of machine-made goods
from England in India pauperized
the Artisans (P.A.R. Desai) and
forced them into agriculture.

↳ Swadeshi Movement, non-cooperation

movement led to rise of retail
capitalist — TISCO (of Tata)

↳ ship building (V.O.C Pillai)
↳ Cotton mills.

↳ class struggle witnessed in cotton-mill
strikes, Ahmedabad mill strike with
working class demanding higher wage

→ Independent India → Government-owned
companies led to emergence of
government employees as workers and
controllers of factories

→ Post-1991 → Gig Economy — rise of informalization — reducing
power of
working
class

5.(b)

भारत में जाति के अध्ययन हेतु अंतःक्रियात्मक उपाय की व्याख्या कीजिए।
Explain the Interactional approach to study of caste in India.

10

The Interactional approach of caste seeks to take the 'field view' of caste capturing the dynamics of caste in the society. Studies by Andre Beteille, MN Srinivas present interactional approach of caste.

① Views caste as dynamic: MN Srinivas concepts of sanskritization, Dominant caste show how caste is dynamic are different from static-view of caste presented by Dumont.

② Multiple determinants of status
↳ Andre Beteille brings out how caste, class, political power together decides.

position in the society, instead of ritual hierarchy of caste alone.

③ Constant Dual movement of caste :

[Peteille] argues that while vertical separation between castes is shrinking, with people from different castes claiming equal status, the horizontal expansion of caste is taking place. \Rightarrow Rajputs and Brahmins claiming equal status.

④ Constant fission and fusion process

taking place within caste structure.

\Rightarrow Caste fusion in political context -

BJP Alliance

\Rightarrow Caste fusion in matrimonial context. \Rightarrow

Based on marriage between Aiyer and

Aiyangar Brahmin.

thus, interactional approach display the working of caste in lived reality.

5.(c)

आई. पी. देसाई और अन्य समाजशास्त्रियों ने यह पाया कि भारत में एकल परिवार संयुक्त परिवार के चक्र का मात्र एक चरण है। स्पष्ट कीजिए।

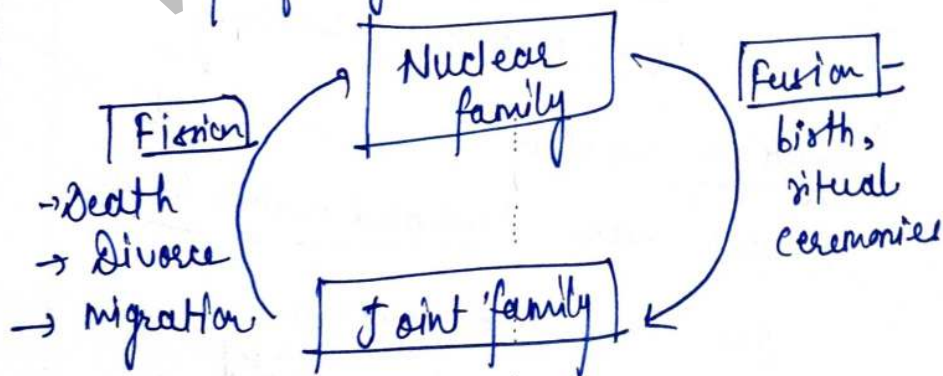
It has been observed by I. P. Desai and other sociologists that nuclear family in India is merely a stage in the joint family cycle. Elucidate.

10

I. P. Desai, A. M. Shah, K. M. Kapadia
study family and its changing
structure from joint to nuclear and
vice-versa.

Nuclear-family in India is merely a
stage in joint family cycle

① Continuous fission and fusion takes place
in a family structure, with
nuclear family representing a mere
stage of cycle



② MN Srinivas argues that ^{joint} family disintegrates due to urbanization and migration, however, it gets reconstituted due to various needs-

↳ Babysitting requires grand-parents cooperation

② MS Gore study of Agarwals in Delhi show that joint families remain even in urban areas, as economic base to

support larger family increase (Pauline Kertland)

Critics

↳ Hans Y. Blich - increasing neo-local families based on love-marriages emerging

↳ migration resulting from push-pull factors make 'isolated nuclear families'

Thus, joint and nuclear families continue to have hold in India, interacting with one another continuously

5.(d)

भारतीय समाज से कुछ केस स्टडीज का उदाहरण देते हुए, सत्ता के विकेंद्रीकरण की अवधारणा को विस्तारपूर्वक समझाइए।

Citing some case studies from Indian society, expand the concept of Decentralisation of power. 10

Weber defines 'power' (authority) as a capability to enforce one's decision in a collective action, even if it is against the will of others. Andre Beteille believes that 'cumulative inequality' existed in traditional India, with increasing power being concentrated in hands of Brahmins and upper castes. However, this scenario is changing.

Decentralisation of power

- ① Dominant caste concept of Srinivas brings out that power from ritually superior groups have decentralized to dominant castes → like Vokkaliga in Rampur by virtue of higher numbers, land ownership → Jats

② The reservation in Panchayati Raj has enabled many Dalits and untouchable to sit on high political offices like of sarpanch. Rudolf Tand Rudolf study of Nairs in Tamil Nadu

③ Andre Beteilly study of tripuran show that Non-Brahmins have occupied land-ownership and power thus, leading to 'dispersed inequality' instead of 'cumulative inequality'

④ J.C. Dube study brings out that access to government employment, wealth, individual personality traits have resulted in decentralization of power

Thus, decentralization of power has enabled increasing social mobility across different caste groups.

5.(c)

मीनाक्षी मुखर्जी का मानना है कि सामाजिक अनुरूपता हमेशा से ही पुरुषों की तुलना में महिलाओं के लिए अधिक बाध्यकर रही है। विवेचना कीजिए।

Meenakshi Mukherjee observes that social conformity has always been more obligatory for a woman than for a man. Discuss. 10

Feminist scholars like Meenakshi Mukherjee argue that patriarchy has constituted a social structure that demands social conformity from women more than man.

Social Conformity : Obligatory for woman

① Control over the choices of career, way of life, spouse of the women to ensure that they conform to social norms of femininity and patriarchy is visible across the society.
 ↳ Uma Chakravarty
pativata concept

② Prem Chowdhary brings out how women is forced to adhere to

caste norms by practicing strict ^{caste} endogamy.
Any resistance is met by honour killing
eg In Haryana.

④ Women as Keela Dube argues are
socialized to conform to gender norms
of docility, shyness, soft-speaking.

⑤ Restrictions on freedom of women is
undertaken. eg Ban on wearing jeans
by a khap panchayat in
Haryana

⑥ Denial of sexual freedom: Tuki Patel
says that patriarchal norms hold
denial of sex to husband as a
sin

Though men are also socialized
to conform to norms of masculinity,
bread-winner syndrome, machoism,
women are more pressured to
conform to social norms.

6.(a)

उत्तराधिकार कानून, संपत्ति के अधिकार और वैवाहिक विधानों में हुए परिवर्तन पर ध्यान केंद्रित करते हुए, भारत में पारिवारिक संरचनाओं पर विधिक सुधारों के पड़ने वाले प्रभाव पर चर्चा कीजिए।

Discuss the impact of legal reforms on family structures in India, with a focus on changes in inheritance laws, property rights, and marital legislations.

20

Family is defined by George Murdock as a universal institution where adult people come together for reproduction, economic cooperation and sharing of household. Family in India is undergoing changes in wake of legal reforms.

Impact of legal reforms on family structures in India

- ① Size of the family: With government's initiative for ~~not~~ family planning, women's empowerment through scholarship, delaying marriage (Kanyashree Yojana of Bengal), women are producing

less number of children, leading to reduce family size.

② Rise of nuclear families: The legal reforms such as Hindu Succession Act, Property Acts, along with rising individualism, neolocal families are emerging, with each family taking their property share from hitherto common joint property.

③ Authority structure: with increasing legal reforms to empower women, patriarchal norms have given way to women playing major role in decision-making.

↳ Achieved status: instead of authority

of 'karta' is deciding the way
in decision-making.

(iv) Changing forms of family : with
scope of inter-caste and
inter-religion marriages with
laws like Special Marriage Act,
increasing love marriages, DINK
families are emerging.

(v) Chosen family : with the Supreme
Court decriminalizing Section 377
on homosexuality, many homosexuals
families are emerging,

However, certain
continuities continue to stay
in families :- -

① Strong parental role : [Ne Gore]

study of Agawals in Delhi -
mother-son relationship stronger
 than husband-wife relationship

② Rising joint families : [Pauline]

[Kotenda] argues that rising
 incomes have provided economic
base for large families → leading
 to joint families so-on.

③ Increasingly extended family in
 cities to enable easy migration
 and settlement

Thus, family as an
 institution is in a state of
'flux' showing continuity and
change.

6.(b)

ब्रिटिश शासन ने भारतीय समाज और संस्कृति में आमूल-चूल और स्थायी परिवर्तन किए। एम. एन. श्रीनिवास की पश्चिमीकरण की अवधारणा के आलोक में इस कथन का परीक्षण कीजिए।


British rule produced radical and lasting changes in Indian society and culture. Examine the statement in the light of M.N. Srinivas's concept of westernization. 20

MN Srinivas defines westernization as the impact of the British rule on India's socio-cultural, political and economic structures.

British rule produced radical and lasting changes in Indian society and culture

① Widespread impact at multiple levels: -

↳ Srinivas studied 'westernization' to have impact on multiple levels

① Primary westernization (impact on people with direct contact with British. 

Bengali Bhadrakaloka

② Secondary westernization: impact

on people being in direct contact with the primary westernized families and relatives of Anglicized Indians.

② Tertiary westernization: widespread permeation of western values, culture throughout the society.
! Change in dressing → from Kurta Pyjama to Jeans

Besides, this, westernization had its impact on various structures of society,

① Foundation of Indian nationalism was laid by → western education
uniting of India through railway, police
and western ideas of equality, liberty

② Reformation of Indian culture :

The socio-religious movements such as Arya Samaj, Brahma Samaj, Paramhansa Mandali were led by western-educated leaders like Rammohun Roy.

③ The emergence of private property in land due to British land reforms → Commercialization of agriculture

↓
breakdown of Talman system
↓
Transformation of agrarian structure from caste to class-based.

④ The forest policies and railway expansion broke into the tribal areas, resulting in

De-traditionalization (Buddhadeb) of
tribals, and intrusion of money-
lenders, zamindars → Anomie

(5) Increased interaction between
Great Tradition of western values
and Little Tradition of Indian villages
led to 'modernization of Tradition'
(Singer and Marriott) and 'traditionalization
of modernity'. (eg) Adherence to caste
in politics

Dysfunctions → led to cultural
inferiority among
Indians
Intrusion of dysfunctional
values - consumerism & exploitation

Thus, westernization has
transformed India, while getting itself
traditionalised at times.

6.(c)

"राजनीति जाति से प्रभावित नहीं है; बल्कि जाति का राजनीतिकरण हुआ है।" टिप्पणी कीजिए।

"It is not politics that gets caste ridden; it is caste that gets politicized." Comment.

10

casteization of politics: (Rajni Kathaei)

and politicization of caste (Rajni Kathaei) are taking place in

India.

Politics gets caste ridden

① Verted interests use caste and religion to mobilize votes (Paul Brad): BSP calling for Dalit votes.

② competition among castes in politics results in caste-violence. Panchayat Elections in Bihar see Dalit-upper caste violence

③ Ghurye spointed out that caste associations are making caste

revive in politics.

However, [Kothari] argues
that its caste that gets politicized!

- ① Lower Caste asserts themselves
through having strong control over
politics. \Rightarrow Brahmin vs Thakur politics
in Uttarakhand.
- ② Lower caste use ^{politics} for social
mobility. [Rudolf and Ruckhoff] demonstrated
how Nairs in Tamil Nadu used
political power to claim higher status.
- ③ Fission and fusion of caste occur
to claim political power. [Andre Beteille]
 \Rightarrow ATGAR Alliance of Ahis, Jats, Gijjars
Thus, caste groups are
using politics as an agent of social
transformation.

7.(a)

"यद्यपि एक जाति स्थानीय पदानुक्रम में अगने लिए उच्चतर स्थान प्राप्त करने हेतु संघर्ष करती है, किंतु वह दूसरों के प्रयासों, विशेष रूप से निचली जातियों के ऊपर उठने के प्रयासों का विरोध करती है।" इस कथन के संदर्भ में गतिशीलता के लिए अंतर-जातीय संघर्ष की प्रकृति का परीक्षण कीजिए।

"While a caste struggled for a higher position for itself in the local hierarchy, it resented the efforts of others, in particular the lower castes to move up". Examine the nature of inter-caste struggle for mobility in the context of this statement.

20

Inter-caste struggle reflect the struggle between different castes to claim a higher status over one-another, this often results into caste conflicts and caste violence. \Rightarrow Rajput-Gujjar conflicts in Rajasthan

caste struggling for upward mobility in local hierarchy

- (1) Caste resort to sanskritization or emulation of upper castes culture, practices to claim higher status.
- \Rightarrow Untouchables in Rampura. avoiding non-vegetarianism.

(2) claim dominant caste status
(M.N. Brinivas) by virtue of
their → higher numbers
→ land ownership
↳ Jats, Ahirs

(3) claim of higher status in actual
hierarchy after ascendancy in secular
hierarchy. eg Kayasthas claiming higher
status by virtue of strong
relations with Mughals.

However, such attempts of
claiming higher position by certain castes,
are resented by others, especially
if the caste claiming status is a lower
caste, resulting in inter-caste conflicts.

Nature

① usually takes place between ~~castes~~

ritually - lower caste and higher caste, who view the lower caste to be violating the social norm. \Rightarrow Attack on Salit grooms mounting horse during wedding procession.

- ② Takes place commonly between closely placed caste in caste hierarchies, because the upward social mobility of one caste can bring the ranking of the other caste in hierarchy down.

\Rightarrow Jyer and Aiyangar Brahmins conflicts in Bipuaran (Andre Beteille)

- ③ The struggle for ritual-hierarchy spill into struggle over secular issues. \Rightarrow Kuki-Meite conflict

for recreation.

⑨ Inter-caste struggles reduce the effectiveness of government's measures to uplift the lower castes, by hijacking government's initiatives. by dominant castes taking over the cooperatives in Maharashtra (B.S. Baviskar)

Thus, including education, empowerment and sub-categorisation of SC, ST, OBCs can ensure upliftment of castes, while putting a check on inter-caste conflict.

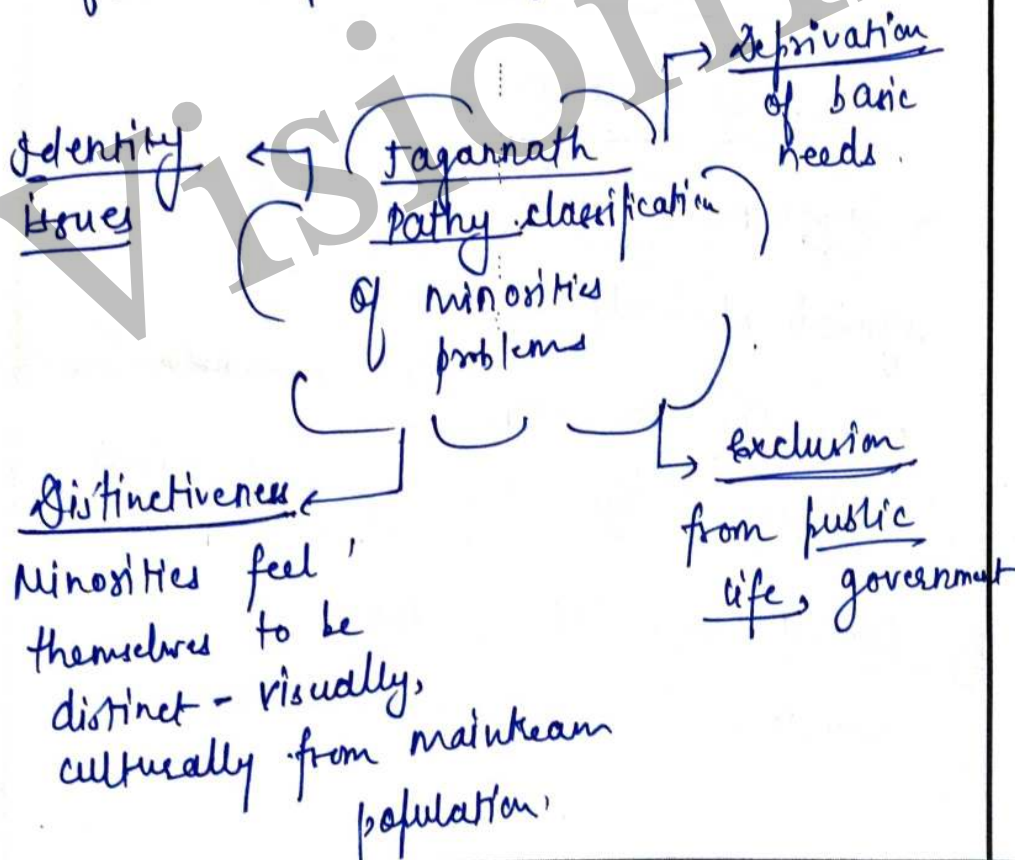
7.(b)

भारत में धार्मिक अल्पसंख्यक समूहों को घटती जनसंख्या की प्रवृत्ति और पहचान-संबंधी संकट सहित कई चुनौतियों का सामना करना पड़ता है, जिनके आलोक में समालोचनात्मक परीक्षण एवं विचार-विमर्श किए जाने की आवश्यकता है। विस्तारपूर्वक वर्णन कीजिए।

Religious minority groups in India encounter numerous challenges, encompassing declining population trends and identity-related crises that warrant critical examination and discussion. Elaborate.

20

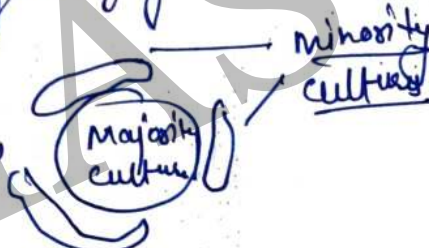
As Arnold M Rose defines minority as a deprived sections whose culture, tradition, religious beliefs differ from the those of the majority.
~~As~~ Jains in India. Minorities suffer from multiple challenges.



Numerous challenges faced by religious minorities in India

① Problem of cultural marginalization:

Rajeev Bhargava argues that the majority puts their culture at the core, while ~~for~~ marginalizing culture of minorities. \Rightarrow Call for 'Hindu, Hindi, Hindustan'



② Problem of identity

Gyanendra Pandey argues that symbols of cultural identity of minorities are seen with suspicion. \Rightarrow stereotyping of Hijab

③ Forced assimilation: Majority culture tries to assimilate the

minorities. \rightarrow ghar-wafari campaigns.

\rightarrow Minority religion viewed with

suspicion of conversion

\rightarrow Love-
 Jihad
 narrative

\downarrow
Graham
Stein death

④ Physical Insecurity resulting from
communal riots, not lynching. \rightarrow
Pehlu khans lynching

⑤ Demographic issues such as declining
population of Paris

⑥ Problem of practising religion: Open
practise of minority tradition
may evoke violent response.
 \rightarrow Attack on church in Roostice
for celebrating Christmas.

③ Increasing alienation and resulting
secessionist tendencies. | eg Khalistani
movement

The way forward lay in
increasing cross-cultural linkages
under the spirit of Sarvadharm-
sambhava (Rajeev Bhargava),
using legal and constitutional
remedies to protect minorities (Ujjwala
Baxi)

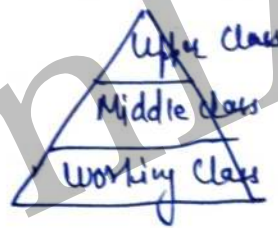
7.(c)

भारत में मध्यम वर्ग के उपभोग प्रतिरूप में हो रहे परिवर्तन पर समाजशास्त्रीय अवलोकन प्रस्तुत कीजिए।
Provide a sociological overview of changes in consumption pattern of middle class in India.

10

Pavan Veena defines middle class as a group standing in between the professional upper class and the manually working lower class. It stands distinct by virtue of its educational and professional credentials.

Changes in consumption pattern of middle class in India



① Increasing consumerism : Andre Beteille

bring out that middle class engages in consumption of branded clothes, mobile handsets, live in 'gated communities' to emulate upper class way of life.

② Increasing investment on education:
with education being seen as
as agent of upward social mobility,
middle class send their children to
English-medium private schools

③ Denationalisation of middle class - Prakash
Kochhar argues that middle class
are sending their kids abroad, increasingly
consuming imported items. Eg Punjabi
middle class shifting to Canada.

④ Increasing conspicuous consumption,
especially on luxury trips. Eg trips to
Kerala, Maldives.

Thus, middle class is
India is undertaking anticipatory sociologisation
keeping upper class as their reference group.