



VISION IAS

www.visionias.in



SOCIOLOGY (TEST CODE : 940)

Name of Candidate	VISHAL MISHRA	Registration Number	13955
Medium Hindi/Eng.	ENGLISH.	Date	04/09/17
Center	ORN		

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	15	
(c)	15	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	15	
(c)	15	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	30	

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.
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.

75, 3rd Floor, Old Rajinder Nagar Market, Near Axis Bank, New Delhi – 110060

103, 1st Floor, B/1-2, Ansal Building, Behind UCO Bank, Dr. Mukherjee Nagar, Delhi – 110009

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. (a) Limitations of indological approach

10

Indology can be defined as approach to study Indian society through scripture text - religious, spiritual, government records, traveller account - It is also called as book view. G.S. Ghurye, Devaki Karve, K.M. Kapadia used it extensively

Limitations

- 1) Excessive reliance on text led to ignoring the empirical realities present in society.
 - 2) Text can be victim of imagination and patron's impact.
 - 3) Text only offer partial truth
 - 4) Same text can be interpreted by different scholar differently.
- It increases subjectivity and contradictions.
- 5) Texts written may ignore the alternative voices of different section of their society

Therefore as an alternative to it, field view and Marxist approach got wide scope acceptance in Indian Sociology.

Despite these limitations Indology offered the foundation to Indian Sociology. Other perspectives arose by questioning and learning from Indology.

1. (b) Secularization of caste

10

Caste is basic feature of Indian social system. Secularisation is process of delinking social institutions and processes, structure from religion.

Caste in past gone for secularization and going for it in contemporary society through various means.

1) In medieval time various social group - untouchables, shudras

gone for Islam - mass scale conversion.
 They carried some element of
 caste in Islam (Ashraf, Arzal, Ajlaf)

- 2) Access of to modern education, skill development, breaking of caste and occupation, creating caste neutral occupation (eg Army, Cinema) All these has done secularization of caste as Andre Beletle pointed that now ~~caste~~ occupation choice are not decided chosen ~~for~~ by caste eg Brahmin going for Army, Agriculture.
- 3) Inter caste marriages, Sanskritization has ~~also~~ ~~also~~ changed pace of secularization of caste.

Despite all these changes, caste is still present as ideology and consciousness in minds of people and some of practice like marriage are done across caste consciousness.

1. (c) Explain the idea of "Indian Village".

10

Indian villages were studied by Britishers for two different reasons - one - curiosity and academic purpose other - to help in administration and rule. It is needed to have understanding of Indian society. At that time 90% population were living in villages.

Orthodox view by Metcalf and Henry Maine offered us that Indian villages are self sufficient, closed, monolithic, little republic and no connection to outside world.

This view was countered by Baden Powell, later on by M N Srinivas, A M Shah - due to different types of exogamy, market, visit to pilgrimage, caste council, to go for money lending. Different villages were interconnected and cannot be considered as closed and monolithic.

The Basic feature of Indian villages were - caste, landownership, joint-family, Jajmani System. SC Dubey in his study highlighted '6' important factors - (1) landownership (2) caste and religion (3) Age (4) government job and access to village institution are deciding factor of Status of Individual in village.

Thus idea of Indian village is diversified and different scholar represented different view.

1. (d) Disintegration of Jajmani system

10

Jajmani System is also called as Patron-client relationship or Jajman-Kamari System. It was based on unity and reciprocity among ^{different} castes and group.

With advent of Britishers and after Independence various factors led to disintegration of Jajmani System - Some factors are -

- 1) Increasing access to modern education and rationality - Now barber's son is not forced to go for father's occupation. Therefore access to education skills one can get different job
- 2) Money entire economy replaced barter system - Now services are quantified and rendered in exchange of money.
- 3) Brahminic supremacy was challenged as people became aware of the fact that one cannot get benefit free of cost in exchange of blessing
- 4) Post Independence - Abolition of untouchability, modern education, reservation, land reforms, all challenged traditionality and infused modernity

Berman explained that Jymani system was exploitative. It should be disintegrated for larger benefits of society

1. (e) Jyotirao phule and idea of social revolution in India

10

Jyotirao phule were champion of dalit rights. He made Salija-Sadhak Sanaj. He ~~worked~~ worked for dalit education, their temple entry abolition of untouchability

He gave the concept of "Bahujan" which means all people - he gave call for that all dalit tribes of western India should be united under this banner of Bahujan - he called for social revolution where Brahminic supremacy was challenged through different kings and leaders figure of past belonging to dalit community (eg King Bal)

He envisaged a casteless society where every section of society should enjoy basic human rights and equality. His teachings greatly affected Dr Bhim Rao Ambedkar who worked for a casteless and classless India through social revolution.

2. (a) The agrarian class structure has undergone a change from feudal and semi-feudal to capitalist structure. Analyze. 20

Agrarian class structure has undergone various changes due to various factors like land reforms, Green Revolution, urbanisation, accessibility to modern education and employment, Panchayati Raj institutions.

Therefore the debate is whether agrarian class structure is shifted from feudal to capitalist or not.

Different scholars using village studies analysed it. Kathleen Gough studied Kumbapetti. She found that views of Capitalism has reached into country side, she had done studies on the basis of household money/ income. She found different classes Big Bourgeoisie, Rich farmers, Petty Bourgeoisie, Semiprolariat and prolariat.

Similarly Wise Patrick studied village of Haryana. She also found there is element of Capitalism. Rise of rich farmers, big landlords who use modern technologies and utilize profit to earn more money.

Daniel Thorner studied data of 200 villages, and he found that three class developed -

Malik, Mazdoor, Kisan. Malik are entrepreneurial farmers whose aim to utilise resources judiciously and earn profit. Mazdoor are labourers and Kisan are marginal farmer living with hope.

Andre Betelle studied agrarian class structure through his study "caste class and power" he found that land is now sold in open market. Thus gap between landowning and landless classes is reduced it affected other social structure also like political family etc.

Scholar has identified that region of Punjab, Haryana, part of Gujarat, western Uttar Pradesh have more element of capitalist agriculture and that is mainly due to

Green revolution. While Bihar, Madhya Pradesh has high element of feudalism.

More rural economy go for crop sharing more will be feudal element; while going for tenancy means more element of capitalist.

Thus one can say that agrarian class structure impacted and transformed differently in different parts of India.

2. (b) To what extent Marxist approach is relevant in understanding Indian social reality? Discuss in context of A.R. Desai. 15

Marxist approach is one of important approach used in India other than Indological and Structural-functional. A.R. Desai, D.P. Mukherjee are pioneer to use it.

A.R. Desai used it to understand "Social Background of Indian Nationalism" which is his seminal work.

Marxist approach try to analyse social reality through dominant class and subordinate class.

According to this approach economic infrastructure is foundation and other social structure are grounded over it.

Indian social realities like conflict between different caste, how means of production controlled one caste led to exploitation of other and effect of landownership affected other social institutions like marriage, family, etc. All these social realities can be studied through Marxist approach. A.R. Desai also, utilised this.

However, there are certain limitations (1) It considers that caste and class are similar so it give over simplistic approach.

(2) It ignores integration, peace in society and it only consider conflict.

(3) It neglect role of religion, culture

Despite these limitation

A R Desai through this approach broke the domination of Indological approach and offered us alternative views. It led to maturity of this discipline

2. (c) "India's destiny is not caste in stone." Comment.

15

~~Caste~~ Destiny of nation is result of action, vision of its citizen its institutions. Citizens, institutions are directly / indirectly affected by social structure like caste, family, etc in caste of India.

Caste System is fixed system of endogamy, rigid occupation choices based on caste

hierarchy, food and dress
restriction and civil disabilities.
This make India's destiny fixed
and cast in stone.

But caste system
has gone for various changes,
food and dress restrictions are not
there, untouchability abolished,
all education and employment are
open for all caste group. It
means there is flexibility,
achievement & merit orientation
It ^{has} (will) lead to ^{rise of} rationally
and mobility - geographical and
class/occupation. It ^{has} will result
in effective utilisation of
natural human resources.
Therefore one can say.

Indian is on path of economic growth and development though some element of caste (caste endogamy) are still fixing our movement toward traditionality. Still India can fight against it.

3. (a) "Not recognizing common property resources that tribes collectively manage is not only economic injustice, but also breaks traditional order of tribal societies". Comment. 20

3. (b) Compare and contrast the perspective of M.N Srinivas and S.C Dube with respect to Indian Villages. 20

3. (c) Critically examine on the heterogenic features that influenced Indian tradition according to Yogendra Singh. 10

4. (a) Define social reforms. Analyze the impact of the movements in pre-independence period on the social structure. 20

Social Reforms can be defined as attempt to modification in social practice customs, structure to weed out social evil. It does not envisage change of structure rather it focus on change in structure avoiding revolution.

In case of India, After advent of British, - spread of modern education and western thought led to various attempt for social reforms.

Revivalist movement like Arya Samaj, Theosophical, Ram Krishna movement. Subaltern movement, like SNDP, Self respect, Satya Sedhak Samaj, Janki Pat-Todak Mandal etc.

Various reforms for upliftment of women were attempted by Raja Ram Mohun Roy, Vidhya Sagar, etc.

These has impacted social structure differently. Some of the impacts are -

1) It challenge traditional social institutions like caste. It led to inclusion of lower caste in mainstream politics. Caste ideology was challenged. It weaken caste structure.

2) Revivalist movement led to glorification of past. Suddhi movement of Arya Samaj polarised and communalised society - It started increasing gulf between two communities. It lead to parallel nationalism, alienation of minorities, finally partition.

3) women upliftment reforms challenged patricarchy. Sati and denial of education to women were most targeted. women educational institutions were opened. It led to strengthening of role of women inside family and marriage.

4) Reforms in Muslim communities helped in increasing penetration of modern values. English language though pace was slow. It created divide between Hindus and Muslims as upper caste Hindus captured modernity related benefit more fastly.

Thus one can say, social reforms led to positive and negative impacts. It helped in mobilization of masses against British. It also led to communalism.

4. (b) Explain the evolution of land tenure system and its impact on the agrarian structure. 15

In case of India, there is land Tenure System since ancient times. In Gupta and Maurya period land was categorised into 4 - Vastu khula (open), kshetra (field) Uchhar (Pastoral)

In ^{Medieval} ~~Mughal~~ times, Sulhate followed Lakhi ray system where land was donated for religious purpose. Apart from this, there was tax collection officer, governor. Later during Mughal period, Lakhi ray was continued. However Khudakhasht System - farmer are subjected to high tax as they live close to field and use good fertile land. Paltari system - low tax where farmer clear a patch of forest land / other land of low fertility. It has low taxation.

Later Britishers introduced, "Permanent ~~sys~~ settlement, Ryotwari System, Mahalwar. All three were

equally exploitative.

Impact on Agrarian Structure

Before Britisher, Land tenure System was not exploitative and land has dual ownership - one with King and other with community.

After Britisher introduced their system land was commodified. When peasant failed to pay tax, their land was snatched. It increased landless labourers. Transfer of land to noncultivators.

It also created various classes - tax collectors intermediaries. It gave rise to strengthening of feudal Capitalist system.

After Independence, land reforms, land ceiling were introduced. Zamindari system was abolished. Still tenancy reforms are pending. Land reforms were limited success in India.

4. (c) Discuss the social background of Indian Nationalism.

15

Nationalism as a concept^{got} origin in Europe where one culture one language got united and created psychi unity.

In case of India, A R Desai through seminal work Social background of Indian nationalism tried to understand

it. He highlighted that there are 5 different phases -

(1) Phase one - Pre 1885 - mostly based on religious and peasant based movement and nationalism not present. It led to formation of Indian ~~national Congress~~ national Congress.

(2) Phase two - 1885-1905 - Congress was highly dominated by bourgeoisie and educated class. Congress demanded reducing military services expenditure and indianization of services.

(3) Phase three - 1905-1918 - extremists, religious nationalism

- (4) 1910-1934 - (1) Rise of Communist group (2) Increase in communal tendency - Congress was largely controlled Gandhi Akhru
- (5) 1934-1947 - Increased no of agitation outside congress, masses were outside decision making.

Desai observe that non-violence, peaceful approach, strategy of pressure-compromise pressure, avoiding revolution was measures of Congress to protect bourgeois interest. Desai observe that 1957 revolt was war between ~~the~~ feudal and rising capitalist system. Critics like Bipin chandra are not supporting this view. Andre Betulle

In India peasant movements offers foundation to nationalism. 1957 revolt and peasant movement broken regional consciousness.

Despite these criticism, AR Desai Study offer great insight to Indian nationalism

5. (a) Functions and dysfunctions of the family as an institution

10

Family can be defined as group of people who are related to each other either through marriage or blood or adoption. It is basic building unit of society.

Scholars like J. Goode and George Murdock highlighted functions

of family:- some functions are -

- 1) It control sexual behaviour and reproduction activity
- 2) Family provide replacement to aged member and ensures continuance of society
- 3) It helps in socialization of children, transfer of skills / culture / norms from one generation to other
- 4) It is basic economic consumption and production unit.

However, David Leung, David Cooper and others highlighted dysfunctions of family such as -

- 1) It kills creativity freedom of children
 - 2) Feminist argue due to family women are reduced to private property and victims of housefrization and domestication.
 - 3) Family is like group of gangsters.
 - 4) Rich earn money for family, poor are exploited because of family.
- However, family is basic primary social group and present in almost all kind of societies.

5. (b) Various approaches to tribal development in India

10

In case of India tribes are dispersed through India from North India, Eastern India, central India and in islands also. After Independence different approaches for their development suggested.

Ghurye and Elwin were supporters of their assimilation into larger Hindu society. However, they were criticised for ignoring tribal voice and ~~over~~ ignoring their

identity preservation.

Pt Mehru came up with Tribal Panchsheel whose focus was to respect their culture and forest rights, avoid overdose of developmental programme, focus on creating tribal youth. L. P. Vidhyarthi suggested ^{pronged} three approach - 1) Integration, 2) Rehabilitation of those who are victims of displacement due to developmental activity (3)

Preservation of those culture identity is going to extend. This approach was most inclusive and it avoid assimilation. It led to formulation of Tribal Sub Plan.

Xaka highlighted rights based approach. Recent efforts like Forest Rights Act 2006, Right to education etc are few such steps. Van Bandhu Kalyan Yojana is one such recent step.

5. (c) Critically analyze the merits and de-merits of the caste system

10

Caste System explains that in society there are 4 varnas - Brahmin, Kshatriya, Vaishya, Sudras. All four are originated from ^{body} of universal creator.

Merits of Caste System

- 1) It creates integration within caste. Different castes ~~sys~~ group are united on the basis of food, dress, marriage rules etc.
- 2) It provides clear cut division of labour in Indian society.
- 3) It has regulating controlling functions over members of particular caste.

However, Dr. Ambedkar, Jyotiba Phule, Naicker, A.R. Desai, etc. highlighted demerit of caste system

- 1) It is against equality, liberty and fraternity. More than 30,00 subcastes difficult to unite.
- 2) Untouchables, Sudras are worst victims of caste system - they are not given basic

human rights.

3) one's birth and hereditary is more important than one's capability.

4) Lohia ji highlighted that caste system degrades society and against social progress as it kills creativity and innovation.

Despite all these limitations/dement caste in case of India still stronger because of caste and penties nexus, presence of caste consciousness.

5. (d) Emergence of middle class in India

10

Concept of class was given by Karl Marx however he did not give concept of middle class - Weber gave concept of middle class.

In India, traditionally there was no class rather there was presence of caste. Before advent of British, there was no class.

As British came and established in early phase due to

rise of educated Indians like Rajmohan Roy etc gave rise to middle class

After 1857, and introduction of Bureaucracy, land tenure system, telegraph, and other initiative gave expanded middle class.

After Independence, various initiatives like Green Revolution, Reservation policy, land reforms, panchayat Raj reforms, expansion of government as largest employer expanded Indian middle class in terms of size, form and diversity

After 1990, liberalisation and opening of economy led to market centric society. It diversified Indian middleclass which include formal, informal workers; Dr Kalam, Gulab Charan Das consider that Indian middle class will lead India on path of economic growth and development

5. (e) Critically analyze Dumont's concept of homohierarchicus

10

Louis Dumont compared Indian Society with European Society. Taking inspiration from Parsons he used pattern variable theory and analysed both societies.

He explained that, Indian Society is "hierarchical" society and it closed as merit and achievement are not given due regard. It has slavish orientations, depression, and static nature.

However, European society is dynamic, optimistic, individualistic and innovative in nature.

Various scholars like Quigley, Veena Das, Andre Beteille criticised Dumont on various grounds - like

- (1) No society is absolutely closed or open

(2) Even European society in past & present have some element of hierarchy and it is not truly stratified society

Despite these criticism, Homo Hierarchicus of Dumont offers us understanding of Indian society and comparison of this with that of European.

6. (a) "Marriage is the universal social institution of Indian society". To what extent statement is true in the backdrop of modernization. 20

Marriage is basic social institution whose purpose is to have legitimate sexual union for reproduction.

Modernization is the process of increasing influence and usage of rationality and scientific knowledge, it focus on individualism, individual rights.

There is a debate that process of modernization has

It Challenged "Marriage" which is considered to be universal social institution of Indian Society.

There is increasing demand for legalising of rights of Homo-Sexuals. Also, Increasing emphasis on individual achievements professional life has also attracted youth not to go for marriage.

Similarly, there is increase in divorce rate, and rising trend of open relation like love-in relation which offers freedom and no responsibilities or limited responsibilities.

These factors has led to sense that marriage is not going to be universal institutions

However, Marriage is still a universal institution the above discussed factors are limited

in terms of their intensity and influence and region. Most of the changes are confined to metro cities.

In case of Indian society, marriage has religious and cultural sanction. without marriage one's life is not considered to be complete. It helps in meeting Dharma, Arth, Kaam, Moksha obligations.

There may be difference in type of marriage in terms of rituals, rites, customs but marriage is present. whether it is tribal or Islamic society.

Many forces of modernization has highlighted importance of marriage and also facilitating marriage. eg. use of social media & website to choose mate,

Techniques like surrogacy are helping people to go for marriage and have family.

Increasing work pressure, urban isolation restlessness, offers ~~the~~ ^{marriage} greater role to provide emotional support.

Therefore, no institution dies but it have some and other kind of functions.

6. (b) "Caste and class are ideological opposites". Critically analyze. 15

Concept of caste is unique to Indian society. It often debated and analysed whether class (which is feature of ~~the~~ European society, given by Marx) and caste are similar or opposite. Different scholars view it differently.

For ^{many} Marxist scholars, caste and class are one. They consist that in India upper caste are upper class and exploited lower one.

Weber studied Indian society and he found caste is social group where groups are ranked on the basis of prestige and status while in class, social groups are ranked on the basis of economic terms. Therefore caste and class both are altogether different and opposite.

Louis Dumont also compare both and found Indian society is closed and hierarchical because of presence of caste system.

However, MN Srinivas gave concept of Sanskritization which offers caste mobility. It is analogous to class mobility. Therefore one can say that some elements are common between them.

Andre Beteille explained that within caste there is presence of class and social relations are determined by both eg Brahmin - upper middle, lower class so marriage rules will also affected class consciousness

Therefore there is not ~~an~~ a clear cut division between caste and class, at least in contemporary society.

6. (c) Critically analyze the changing nexus between Caste and Tribe. 15

Caste and tribe nexus was (and is) studied ~~by~~ differently by different scholars.

Earlier studies by Britisher considered that All Indians are tribes (plain dwelling and forest dwelling) later on studies by S.C. Roy, G.S. Ghurye highlighted tribes are different from caste in terms of their religious practice

However they considered that
tribe and hindus are going for
open cultural communication and
exchange - Tribes adopting hindu
castes voluntarily.

However, scholars like
Meena Radha Krishnan, N.K. Bose, A.R. Desai

etc highlighted that all tribe
caste nexus are not voluntarily
as britishers snatched their forest
and livelihood. They were forced to
adopt caste system. All tribes are
not equally positively attracted
to hindu caste system.

However, tribes are
not interested to go for caste
adoption rather they are emerging
under new identity. "ADIVASI"
and fighting for ^{their} rights and
share in development

Xaxa rightly pointed out that all tribes were not gone for hinduism rather tribes in Deunachal gone for Buddhism, gone for christianity in Central & N-E India. Therefore it is not fruitful to study caste tribe nexus in contemporary ~~society~~

The focus should be on their rights and share in democracy and development-

7. (a) Discuss the paradoxical nature of change in contemporary Indian society. 20

7. (b) Explain the concept of Patriarchy? How have the women's movements in post-independence India confronted the norm of patriarchy? 20

7. (c) Briefly discuss different types of Kinship system in India.

10

8. (a) Distinguish between secularism and secularization. Analyze nature and extent of secularization in India. 20

8. (b) (i) Modernity and religious fundamentalism

10

8. (b) (ii) Relationship between caste and politics in India

10

8. (b) (iii) Features of traditional Indian social system

10