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SOCIOLOGY (TEST CODE : 817)

Name of Candidate	Satyam		
Medium Hindi/Eng.	English	Registration Number	1536
Center	OKN	Date	22/8/16

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	12.5	
(b)	12.5	
(c)	12.5	
(d)	12.5	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	25	
(b)	25	
4 (a)	25	
(b)	15	
(c)	10	
5 (a)	30	
(b)	20	

Total Marks Obtained:

Remarks:

Signature of Examiner

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are FIVE questions printed in ENGLISH.
3. All questions are compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. 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.
6. Word limit in questions, if specified, should be adhered to.
7. 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. 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

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

1. (a) Sanskritization and structural changes

12.5

Sanskritization refers to the "process by which a lower caste emulates the rituals, ideology, customs and the way of life of a upper, usually twice born, caste".

M.N. Srinivas studied the Coorgs in South India to give the concept of Sanskritization. He observes in his book 'Social Change in Modern India' that Sanskritization is usually preceded by an improvement in the economic and or political position of a caste. Once a caste is economically or politically strong, it demands a higher position in ~~caste~~ ritual hierarchy.

However, Sanskritization has been criticized on the grounds that it merely leads to positional change and not structural change.

~~in the position of the caste members~~. Though we can argue that it is a result of changes in structure of economy and power.

~~In fact~~, D.D. Kosambi observes that the same caste enjoys different ritual status in different regions if it has different economic status. This points at the lack of structural change in caste across regions.

~~The~~ Change in structure (or the relationships and interactions among people ~~is~~ which is repetitive) is more a result of the change in the power equations, as per Yogendra Singh, which Sanskritization fails to explain.

1. (b) Caste among Muslims in India

12.5

Caste is not restricted merely to Hindus only. Caste is a way of life which affects all ~~set~~ social groups to different extents.

Muslims in India, unlike the ~~the~~ egalitarian claims made ~~of~~ by some people, are also divided into castes or Zats (Persian word for 'Jati' or caste).

Muslims are broadly divided into 2 Zats:

Ashrafs which includes Syed, Shaikh, Mughal and Pathan and Ajlafs who comprise the lower caste converts like Tulaha, Bhisti, etc. Then there are Rajput, Jat and Ahir Muslims who maintain their separate identities.

S.C. Dube in his book "Indian Society" observes that the Ashrafs maintain distance from Ajlafs in social occasions, marriages and dining, with the former following strict norms of endogamy.

However, 'intouchability' is absent among Muslims with all castes participating in common prayers in the mosque.

Today, we come across cases of certain lower castes among Muslims demanding reservation in the SC category. However, since India doesn't have the provision of religion-based reservation, their demands are rejected.

1. (c) Social differentiation among Tribes.

12.5

It is often believed that the tribes in India are homogeneous groups devoid of social differentiation. However, it is far from the truth.

Tribes are often divided on the basis of their region, race, livelihood, extent of assimilation into the mainfold, so forth.

These differences notwithstanding, there are further social differences within the tribes as well.

Let us take the example of tribes in Odisha. Patnaik observes that certain Hinduized tribes are divided into sub-castes like priests, warriors, agriculturists, so on. However, it is also observed that untouchability is absent.

In Jharkhand, Mundas are the landowners. They were given land rights during the British rule. On the other hand, several other

tribes & serve them as landless labourers.

Talking about women among tribes, it is far from the truth that tribal women enjoy equal status. 'Witch-hunting' and 'sale of daughters' is common.

Today, certain tribal groups have benefited from reservations. Virginus Xasca says, a new middle class which has emerged among tribals has ~~have~~ different aspirations than the rest.

1. (d) Land reforms and transition in the agrarian relations 12.5

Land reforms were an old promise of the Congress. Therefore, when India became independent it ~~was~~ decided to eliminate the middle men ~~from~~ or the Zamindars from the land dynamics. Besides, tenancy reforms and land ceiling provisions were also suggested. Consolidation of land holdings as a means to boost productivity was also suggested.

However, barring the provision of elimination of Zamindars, rest of the provisions of land

reforms showed lacklustre performance. The shortcomings notwithstanding, there was a qualitative change in agrarian relations.

Now, land passed into the hands of the middle castes who were the largest tenants, earlier working under Zamindars. M.N. Srinivas observes that a dominant caste like Patidars in Gujarat or Jats in Punjab came to dominate the agrarian structure as a result of land reforms. Since these castes often belonged to the upper social category, caste-class overlap remained strong.

Land reforms led to eviction of many tenants and sub-tenants who eventually ~~so~~ were reduced to landless labourers. They generally belonged to the lowest castes.

Andre Beteille studying the Seipuram village observed that there is an increasing dissociation between ritual and economic status due to land reforms, whereas Jan Breman called it a new form of exploitation.

2. (a) Critically discuss Marxist approach to the analysis of Indian Nationalism.

20

→ Marxism rests its analysis of society on the idea of 'mutual conflicts'. Therefore, even Indian Marxists ~~to~~ saw the unfolding of the Indian National Struggle in terms of conflicts and bourgeoisie-dominance.

A.R. Desai observed that the Indian National Struggle was a result of the convergence of the interests of various classes. The newly emerged middle class was driven by the selfish interests of new opportunities for education and jobs in free India. The industrial class wanted to expand the industrial base when India becomes independent, so forth. However, there was to be little change in the conditions of the actual working class - the proletariat - like agricultural labourers, ~~workers~~ lowest workers in industries, so forth. So, as per Marxists independence led only

to the change in the State control — from the British to the Indian elites. In fact, as per Bipan Chandra, the Indian National Struggle was a unique case of Gramscian change in hegemony, ~~from~~ from the British to the newly emerged middle class.

However, the Marxian approach ^{is} ~~its~~ not without its own detractors and critics.

Yogendra Singh points out in his book "Modernization of Indian Tradition" that the Marxist approach, though academically appealing, lacks practical proofs. The approach is so deeply embedded in ideology that ~~a~~ real, ground-level backing is missing.

~~Mr~~ Ambedkar observes that though the approach of Marxists is praise-worthy, they tend to miss out on the real place of conflicts.

He says that the real conflict lies between castes, as class structure in India is still not well developed.

Nationalists point out that the Marxist approach seems to belittle the immense sacrifices made by our leaders during the national struggle. Pattabhi Sitaramayya says the under Gandhiji the national struggle had really become a mass struggle because of ~~the~~ its deeply entrenched base among the ~~farmers~~ peasants and workers.

Overall, it can argued that the Marxists tried to diversify ~~our~~ our understanding of the national struggle even if some of their arguments ^{lacked} ~~like~~ empirical evidence.

2. (b) Discuss the impact of Bhakti movement on the Indian society.

15

→ Bhakti means 'devotion'. Unfolding in Tamil Nadu in the 8th century among Alvars and Nayanars, the Bhakti movement gradually spread ~~to~~ Northwards. In ~~Maharashtra~~ Karnataka, Basavanna carried the torch of Vishnavism and in Maharashtra, Saints like Tukaram and Namdev spearheaded an egalitarian cult. In Northern plains, we had 'Nirguna' poets like Kabir and Nanak and 'Saguna' poets like Tulsidas and Suradas. In Gujarat, there was Narsi Mehta and in Bengal there was Chaitanya, so forth.

The Bhakti movement ~~had~~ was broadly based on notions like equality between castes, equality between sexes, so forth. Most of the Bhakti poets rejected the caste hierarchy and many of them belonged to the untouchable community too (like ~~Rao~~ Saint Ravidas)

~~Ho~~ Despite ~~its~~ ^{the} good intentions, ^{of Bhakti movement,} as S.C. Dube observes in his book 'Indian Society', the ~~is~~ hold of caste has been such that several Bhakti cults were eventually codified and get transformed into sub-castes.

Bhakti movement, mostly, created a superficial impact on the caste hierarchy it seeked to challenge, though it admitted people who belonged to various castes into its cults.

Even gender discriminations were not duly addressed. Poets like ~~the~~ Mirabai became famous and their creations were well-sung but ~~their~~ women remained stuck between the extremes of 'Dasi or Devi' perception.

Bhakti movement's most important contribution, however, is seen in the field of music, dance and paintings. Whereas classical dance forms like Kathak and Sattriya derive heavily from Bhakti, various forms of 'Kirtan' also became popular.

2. (c) Compare M.N Srinivas and Louis Dumont's understanding of Indian caste system. 15

→ M.N. Srinivas and Louis Dumont stand ~~at~~ divergent from each other when it comes to their conception of caste. M.N. Srinivas followed a structural-functional approach based on his field studies whereas Louis Dumont followed a cognitive-historical approach based on his study of indological texts.

~~Less~~ The two differed from each other on the following grounds:-

(a) Defining caste:-

Louis Dumont believed that the caste system should be defined on the basis of ideas which perpetuate hierarchy and holism in India. These ideas are derived from the ancient Brahmanical texts.

Srinivas, on the other side, believed that caste system can be defined as per the relationships

people of various castes share. He opined that the real working unit of this system is the sub-caste or the Jati.

(b) What ~~is~~ maintains caste differences?

Caste hierarchy, as per Dumont, is maintained by the 'opposition between the pure and the polluted'. Some sections like the 'Untouchables' are considered to be 'permanently polluted'.

Srinivas believed that caste differences are often a result of structural inequalities in land-ownership or power. He believed that it was not the Brahmins, but the dominant castes like Jats, Ahirs, Rajputs, etc. who exercised real control.

(c) Uniqueness of hierarchy: Louis Dumont believed that Indian hierarchical arrangement was fixed and unique whereas Srinivas believed that the hierarchy was difficult to determine in the middle ranks.

Overall, Srinivas tried to dismantle the pre-conceived notions of an arm-chair sociological thinker.

3. (a) Critically analyze the changing caste-class nexus in the agrarian social structure.

25

→ Louis Dumont argues that unlike the Western society where secular attributes like income and power determine the ritual status of an individual, in India, ~~the~~ the ritual status ~~is~~ (caste) determines economic and political status. In such a scenario, it is implied, ~~the~~ caste strongly overlaps with class and, in fact, the former determines the latter.

~~But~~ Srinivas while studying the Rampura village observed that the dominant castes who owned land were also mostly from upper castes.

Andre Beteille opines that under the influence of land reforms, green revolution and democratic politics, there has been a gradual 'dissociation' of caste, class and power.

However, in our analysis of the extent of this dissociation, we can answer the question: to what extent has this caste-class nexus broken?

First, it is observed that the rich farmers are still overwhelmingly from the upper castes whereas the landless agricultural labourers are overwhelmingly from the lower castes.

A case study of migrants from Bihar showed how the greatest proportion of long migrants belongs to the lowest castes who do not own any resources in the villages. Pressurized by the need to sustain themselves and their family and attracted by the relative 'anonymity' of urban way of life, these lowest castes migrate in search of livelihoods.

On the impact of land reforms, Jan Breman

observed that these reforms have led to a shift in the relations from ~~the~~ patronage to exploitation in which the lowest castes - ~~do~~ devoid of their land rights - are invariably exploited with lower wages and bonded labour.

Today, it is observed that the land in rural areas has got converged in the hands of few dominant men who usually belong to the upper castes. They keep tenants to look after their property whereas they themselves live in cities. They are a part of the middle class which actively seeks benefits of the new opportunities liberalisation has showered on them. Their children go to modern schools, and their accessibility to modern technologies is ever increasing.

On the other hand, we have those poor caste groups which are still humiliated back in their villages. Bailey

We can take the example of the poor Valmiki here. Devoid of any resources, these manual scavengers from U.P. are forced to pick up people's ~~of~~ faeces!

M.N. Srinivas points out that present caste groups are using modern technologies, which are a result of higher income among its members, to bolster caste associations across villages and also in urban areas.

Within castes too, those dominant men, as per S.C. Dube, who own ~~to~~ resources like land, are able to attract followers whereas the poor remain voiceless.

3. (b) 'Modernization in the Indian context is a complex phenomenon involving both continuity and change'. Comment 25

→ Modernization is the process by which a society shifts from attributes like holism, particularism, ascription of status, ~~so~~ so forth, to individualism, freedom, universalism, so on.

✍

M.N. Srinivas uses the term westernization to describe the ideological, technological and institutional change in the Indian society under the influence of 150 years of the British rule. But Yogendra Singh prefers to use the term 'modernization' because this term encompasses within itself ~~both~~ the changes brought about by external exposure to ~~the~~ not only the external forces (heterogenetic) ~~forces~~ but also to ^{internal} endogenetic forces (endogenetic).

Modernization, however, in India is a complex process. Louis Dumont points out that the impact of the western ideational

elements has created a mix of modernity and traditionalism in the Indian context.

Let us look at modernization from both cultural and structural perspective and let's gaze at the impact on Indian society.

Cultural Change : This involves the change in ideas, values, rituals, customs and the way of life of people.

Elements of Continuity -

→ ~~Endogamy~~ Khap Panchayats passing decrees against couples who marry within the same village.

Elements of Change -

→ The 'opposition between purity and pollution' dismantled in urban restaurants, means of transport, secular job areas, so forth.

Structural change : It refers to the change in the relationships of power and ^{pattern of} interactions among various groups.

In caste

1) Elements of continuity in caste :- endogamy

2) Elements of change in caste :-

Yogendra Singh points out that under the democratic politics though ritual status of Brahmins as superiors is not questioned but the economic and political power rests in the hands of the numerically strong groups who are mostly from the middle and lower castes.

3) Elements of continuity in family :-

Women still subservient to male members of the household

4) Elements of change in family :-

Gradual shift ~~from~~ is taking place,

Ram Ahuja points out, from affinal and prateral obligations to marital obligations.

~~Q5) Elements of conti~~

So, we can say that though Indians have started wearing jeans and skirts, there has been a modernization of the exteriors with the interiors still remaining Indian or traditional to a good extent.

4. (a) The colonial rule engendered various movements as a reaction to it. Discuss the nature of these movements and its impact on Indian society. 25

→ The colonial rule was seen as 'alien' and 'exploitative' by the large group of people who had, ironically, benefited from the modern education and ideas like liberty, equality and fraternity which the colonial rule had ~~supp~~ introduced.

~~The~~ Under the influence of these ~~new~~ ideas, several socio-religious reform movements were started which ~~sects~~ can be divided into 2 broad categories:-

(a) Revivalist - These movements were a reaction to the modern ideas introduced in the society.

Hindu revivalists like Dayanand Saraswati gave the call of 'Go back to the Vedas' whereas Muslim Deoband and Wahabi sects sought to revive the pure tenets of the original

Islam.

(b) Reformist:- Here was a complex unfolding to be seen.

A self-criticism regarding the social bigotry like 'untouchability' and 'gender discriminations' ~~was~~ coincided with an aversion to any blind imitation of the west. Driven by a new sense of pride in being Indian, the reformists sought to create a more egalitarian society where widows could ~~no~~ remarry (Vidyasagar), Sati was stopped (Raja Ram Mohun Roy) and the lowest castes could put an end to the ages of slavery and humiliation (Jyotiba Phule).

An important aspect of these movements, more so of the reformist kind, was the

focus on rationalism and humanity.
~~Therefore~~, Raja Ram Mohun Roy protested
 against Sati not only on grounds of human
 rights but also quoted various scriptures
 to prove his point.

The impact of these Movements:-

On caste:-

Whereas 'untouchability' was questioned
 strongly, the real impact was limited
 because the socio-religious reformers had
limited contacts with masses and also
 were challenged by the reactionary forces
 of the bourgeoisie class which had vested
 interests in the caste-class overlap.

On gender:-

Pandita ~~Rambh~~ Ramabai established 'Arya
 Mahila Samaj'. Tarabai Shinde challenged

the male hegemony in her book 'Steri Purush Tulana'. B.M. Malabari played a vital role in passing the ~~so~~ 'Age of Consent' Bill'. Both Arya Samaj and Brahmo Samaj wanted to give women their due rights.

These efforts, however, also attracted adverse reactions from many like 'Educated women would enslave their husbands' or 'Loose character women delay marriages', so forth.

Overall, we can say that though the impact was mainly superficial, the changes in the great tradition were noteworthy as, in the long term when ideas ~~flow~~^{trickle} down, even the little tradition is affected.

4. (b) What evidence would you offer against the view that 'tribes are primitive communities living isolated lives untouched by civilization'? 15

→ Tribes are often characterized by their geographical isolation, unique cultures and economic backwardness. However, while "stereotyping" Indian tribes into boxes, we often tend to overlook the rich diversity the tribes encompass.

First, not all tribes are 'primitive communities'.

If being primitive means following hunting and gathering, then Mundas and Oraons of Chotanagpur are settled agriculturists. If

being primitive means having little social differentiation then tribes in Odisha, as per Patnaik, are divided into social ~~cast~~ sub-castes like priests, warriors, agriculturists, so on.

In fact, G.S. Ghurye believes that tribes ~~are~~ are merely 'backward Hindus'. He studied various tribes like Bhils, Santhals and Mundas.

Second, ~~so~~ though some tribes like Jarawas in Andaman have maintained their 'isolation', most tribes today are far from maintaining their isolation from the mainstream. The ~~wide~~ gap which was understood to have been present in the 'continuum' between tribal existence and caste-Hindu existence is ~~so~~ gradually disappearing.

Several tribes like Meenas in Rajasthan and Santhals in Chotanagpur have benefited from reservation policy. Xasca points out that the new tribal middle class wants a share in the projects of modernity.

It also can't be argued that the tribals are untouched by modern civilization. In fact, some tribes in North-East (like in Mizoram and Nagaland) ~~are~~ under the influence of modern education are more modern than the mainstream Hindu castes.

4. (c) Give a brief analysis of G.S Ghurye's understanding of Indian Civilization.

10

→ G.S. Ghurye was an indologist who studied various ancient scriptures to produce a picture of the society.

He differentiated culture from civilization saying that culture is 'the sum total of the ideas and values in society' whereas civilization is the 'sum total of the social attributes projected on the social plane'

Civilization, G.S. Ghurye, argued had the following features:-

- (a) It is under a continuous process of evolution
- (b) ~~It is~~ There are some unique elements of in every civilization
- (c) NO society is completely civilized
- (d) The spread of cultural attributes explains the extent of the spread of civilization in a society.

Ghurye, however, is criticized to have given a Brahmanical view of culture and civilization, grossly overlooking the culture and civilization of sub-altern groups, Muslims, Christians, so on,

Ghurye's attempts were restricted to producing 'book view' of social realities.

5. (a) Write a short note on each of the following in not more than 100 words.

10 x 3 = 30

I. Dominant Caste

→ M.N. Srinivas in his field study of the Rampura village in Mysore gave the idea of dominant castes. He believed that due to land reforms, certain castes who owned land, usually belonged to the upper castes and were numerically strong came to dominate the village scene in India.

Other attributes of dominant castes could be a job in government service, modern

education and an urban source of income.
He ~~then~~ then identified certain dominant
castes like Patidars in Gujarat, Rajputs in
Bihar, Reddys in Andhra, Jats in Punjab and
Haryana, so forth.

These dominant castes were mainly the large
tenants who were direct beneficiaries of the
elimination of Zamindars from the agrarian
relations.

S.C. Dube opines ~~a~~, based on his study of
Shamirpet village, that there are rather
dominant men in the village scene. During
elections, various competing factions are created
centred around these dominant men of various
castes.

Today, due to dissociation between caste, class
and power, we see the emergence of various
dominant sections ~~sa~~ within the same village,
each having ~~their~~ ^{its} own source of power.

II. Village studies in Indian sociology

→ ~~Burying~~ Deeply burying the views of the orientalists who considered Indian villages as 'little republics', sociologists like Srinivas, S.C. Dube, McKim Marriott, Andree Beteille, etc., gave a more practical picture of the village scene. In this way, Indian sociology was taken closer to the ground reality (field view) of Indian society.

M.N. Srinivas studied a village in Mysore which he called Rampura. He opined that the villages had relationships of trade and commerce with other regions. Salt, for instance, was a popular commodity sold by Banjaras moving across villages.

S.C. Dube in his study of Shamirpet gives a deathly blow to the ideas of villages being autonomous, static and harmonious. First, caste, religious or tribal units in villages

were seen across many villages. Second, there was social differentiation in villages based on wealth, caste, age, so forth. Third, contact with administration had changed political scenario and people's outlook (not static).

Sometimes village studies focused on caste relations (like McKim Marriott's study of Kishan-garhi) and sometimes on conflict (like Bailey's study of Ganjam distillers of Bisipara village).

III. Indological approach to the study of Indian society

Indian society is unique and should be studied in its unique ways, ~~say~~ the indologists studying the society.

Indologists follow the following approach :-

(a) Study of India ~~is~~ from India's perspective. This perspective is obtained from the ancient cultural texts of India.

(b) Study of Indian society in terms of groups and not in terms of individual identities because holism is its unique feature.

(C) Focus on the integrational role played by caste and family in the social set-up. Both Louis Dumont and G.S. Gherye view caste system as integrative (producing social stability).

However, indological approach is criticized on the following grounds:-

- (a) it is the approach of the arm-chair sociologists who are devoid of the 'field view' of ~~soci~~ society (as per M.N. Srinivas)
- (b) it gives a Brahmanical understanding of society. The indologists overlook the fact the society seldom followed the ancient scriptures in practical world reality.

(c) There is too-much focus on consensus whereas conflicts are overlooked.

~~Besides, it is~~

These shortcomings notwithstanding, the Indologists trained a large body of thinkers who enriched sociology.

5. (b) "Are Tribal protests and movements an indication of limitation of the policy of integration in the independent India". Comment 20

→ Virginus Xaxa says:-

"There has been the rise of a distinct middle class among tribals. This middle class is often benefited from reservations. This class spearheads movements pertaining to not only tribal culture and identity but also wants a share in the projects of modernity."

Tribal question has been answered by different scholars differently. Jawaharlal Nehru gave the integrationist approach which said that tribals should develop but ~~not~~ develop in their own ways.

To realize the aforementioned policy, Indian ~~so~~ leaders gave the autonomy to various areas to set up their own councils and create their own development plans. Tribal

ministries were made compulsory in certain tribe-dominated states whereas the Panchayats were extended to tribal areas through PESA Act, 1996, which empowered the Gram Sabha.

The FRA, 2006, explicitly recognized the rights of tribals over land and forests.

However, these policies were ~~often~~ not properly implemented and were often mixed in corruption. There has been a reluctance, for instance under FRA, among forest officials to share power with tribals.

The improper implementation of the integrationist approach has given rise to feelings of being cheated, deprived and marginalized. ~~Area~~

Arunhati Roy writes in ^{her} ~~his~~ "book" "In the ^{name} ~~name~~ of the Greater Common Good, the tribals were displaced and were denied their rights of rehabilitation."

The Tribal movements ^{were} ~~usually~~ centered around ideas of identity when it was felt that the tribals were losing their unique culture due to strong forces of acculturation or the majoritarian ideas being imposed on them (like in North East).

The tribal movements have also been centred around displacement issues, like the Niyamgiri tribals standing up against Vedanta in Odisha.

The tribal movements have also been centred around the recognition of their separate Statehood, like in case of Jharkhand and Chattisgarh.

Overall, we can say that tribal movements have not just been about limitations of integrationist approach but they have had a rich cocktail of reasons including the one Xaxa pointed out: wanting a share in modernity.