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SOCIOLOGY (TEST CODE : 940)

Name of Candidate	Z E B A	Registration Number	18610
Medium Hindi/Eng.	ENG	Date	29/11/17 4/10/17
Center	HYD.		

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

- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
- The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH.
- The number of marks carried by a question/part is indicated against it.
- 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.
- Word limit in questions, if specified, should be adhered to.
- Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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1. (a) Limitations of indological approach

Indology means the systematic study of Indian society on the basis of texts such as Ramayan, Upanishads (religious) and arthashastra (non-religious) etc. It was started by Ghurye, in response to the growing orientalist view of Indian society. Duménil is also a prominent indologist.

LIMITATIONS

- 1) It provides a book view which is devoid of field view (M.N. Srinivas)
- 2) Not a secular approach
- 3) Lacks objectivity and empiricity
- 4) Equates Hindu society ^{with} ~~as~~ Indian society
- 5) Ignores medieval history of India and presence of other religions.
- 6) Presents caste as an integrating force and ignores its disfunctions.
- 7) According to his critics, instead of aiding him ^(Ghurye) in understanding Indian society, book view disrupted his understanding.

In spite of the criticism, ideological approach laid the foundations of Indian sociology and aided in the development of other perspectives such as structural functionalism (M.N. Srinivas) in the later years.

1. (b) Secularization of caste

10

Caste is a closed, endogamous, hereditary form of social stratification based on pollution and purity. (Dumord)

Over the years various forces like industrialisation, modernisation, urbanisation, democracy, individualism, transport & communication, secularism has weakened caste system in India leading to its secularisation in the following ways.

- 1) Weakening of concept of Pollution and purity in the public sphere particularly in urban areas.
- 2) Disintegration of the Jajmani system due to development of market forces and land-reforms
- 3) De-linking caste with occupation allowing occupational mobility and achievement oriented society.
- 4) While caste has weakened in the public sphere, it has been relegated to the private sphere as shown by Harold Gould's study of Lucknow Rickshawallas
- 5) Increasing instances of inter caste marriages ~~across~~ the ~~nation~~ particularly in urban areas.

Therefore, although caste has been weakened in the ritual aspect but has gained traction in its secular aspect.

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

'India lives in its villages' → Gandhi
Village is not only an demographic
and structural construct in India
but also an ideological construct

The colonial village studies,
done by Charles Metcalfe, described
the Indian village as little Republics,
i.e. politically autonomous and
economically self-sufficient. They
were considered as isolated systems
with communal ownership of
land, self-sufficient village economies,
caste system and patriarchy.

However, this view was later
refuted by many sociologists in the
1950s, based on field work.

It was believed that Indian
village maintained links with other
villages through village exogamy
(M.N. Srinivas). Srinivas further used
concepts of sanskritisation, dominant
caste to understand caste dynamics.

— Contrary to Indian village being
a 'monolithic structure' with complete
social harmony; S.C. Dube listed 6
factors that contributed to status

differentiation in a village such as caste & religion, land ownership, wealth etc.

Therefore, Indian sociologists through their studies proved that Indian village is not an atomised unit.

Over the last couple of years, ^{community development prog} land reforms, green revolution, decentralisation, migration, has further changed the rural Indian village landscape.

1. (d) Disintegration of Jajmani system

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Jajmani system was a scio-economic system of the self-sufficient village economy. It formed the basis of caste system and has been studied extensively by Ghurye, Dumont.

Jajmani system is the relationship between the jajman (patron class) and kameen (service class).

However, in the modern society, the Jajmani system is seen to be disintegrating for the following reasons -

- a) Growth of market economy
- b) Land Reforms.
- c) Green Revolution.
- d) Migration
- e) Disintegration of caste system
- f) Increase in individualisation.
- g) Commercialisation of Agriculture
- h) Decentralisation (73rd Constitutional Amendment)
- i) Urbanisation
- j) Modernisation.
- k) Increasing integration of village economy.
- l) Achievement orientation
- m) Growth of nuclear families.
- n) secularisation.
- o) Industrialisation.

Therefore, the disintegration of Jajmani system has changed the power dynamics of village economy and provided occupational mobility to individuals.

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

10

Jyotirao Phule was an eminent social reformer who had tirelessly worked for the emancipation of lower caste and women.

A) DALIT

Phule coined the word 'dalit' for the depressed class and set up the Satyashodak Samaj. He was against Brahmanical supremacy, orthodoxy of the Vedas and exploitation of the lower castes.

B) WOMEN

Jyotirao Phule and his wife Savitri Bai Phule set up the first all women's school by ~~rational~~ rationals. They were against child marriage, sati, polygamy and propagated for women education.

C) Agriculture

He proposed building dams, tanks for ~~water~~ water ~~cons~~ restoration and developing agriculture into a productive activity.

Don't write anything in margin
(इस भाग में कुछ ना लिखें)

D) Universal Religion

He was against ritualism, fatalism, idolatry, theory of reincarnation and propagated a universal religion based on humanity and equality.

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

20

Agrarian class structure in India has transformed from Feudal Tajmari relations to semi feudal & capitalist relations of production under colonial rule & post industrial modernisation and land reforms.

Agrarian Classes in Pre-British India

- ~~Tajmani System~~.
- Defined by caste relations and not class.
- Tajmani System - divided into Kameene and Tajmans on the basis of their relationship.
- Agriculture was subsistent in nature, no surplus value and no market economy. i.e. self sufficient.

British

- Emergence of distinct agrarian classes → landlords, tenants, Peasant proprietors, agriculture working class, landless.
- Both caste & class became prominent forms of exploitation.
- Commercialisation of agriculture to grow indigo, plantation crops.
- ~~Agriculture~~ Land reforms such as Zamindari, Ryotwari and Mahalwari further changed the dynamics.
- Indian agriculture got integrated with the world market economy & got exposed to market risks.

Post Independence

Agriculture is now treated as an enterprise with the onset of mechanisation, green revolution, land reforms, marketisation of land, state interventions,

Commercial crops such as cashew, sugarcane, paddy, tea are increasingly grown.

- It ~~has~~ is now integrated with the world economy ^(globalisation) and increasingly exposes itself to the policy decisions taken at world forums → Ex: WTO on Public Stockholding and various sanitary and phytosanitary measures imposed by EU.

There is increasing emphasis on strengthening the upstream and downstream processes attached to agriculture such as credit availability, GM crops, insurance, food processing, e-NAM etc. Further new models like Contract Farming, land leasing have also been proposed by Niti Aayog.

Trend in Agrarian Class structure has been summarised by P.C. Joshi

- a) Decline of feudalistic and traditional tenancy, but it is replaced by a more exploitative lease arrangement
- b) Rise of commercial landlords.
- c) Proletarianisation of Peasant class

Further the recent trend of commercialisation of agriculture has led to regional disparities, ecological consequences such as degradation in ~~soil~~ soil quality etc.

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

15

The Marxist approach adopts dialectical materialism in understanding Indian society. It developed in India as a result of Russian revolution, however, soon dissipated in response to growth of a welfare state after independence, however, it again came to the fore in 1970s.

The main sociologists are A.R. Desai, D.P. Mukherjee, Kathleen Gough with A.R. Desai being the most prominent one.

FeatureA.R. DESAI

- 1) A.R. Desai's most prominent study was Social Background of Indian Nationalism in which he explained the growth of Indian nationalism as a result of material ~~fact~~ factors. Before the British came to India, there was no sense of nationalism. However, British got with themselves new factors of production, changed the economic landscape and led to the development of an active working and peasantry class.
- 2) He explained growth of Farmer's movements as a result of the antagonism between the different classes that emerged as a result of British economic policies.
- 3) He considered jajmani system to be based on economic exploitation rather than socio-economic cooperation.
- 4) Villages were considered as self-sufficient units, where relationship was based on ownership of land.

Criticism

- There is no empirical basis to his studies.
- He has disregarded the role of religion, caste in the Indian Socio-economic milieu.

In spite of the criticisms, A R Desai's study ~~was~~ had profound impact in understanding the underlining class tensions present in a caste ridden Indian society.

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

15

Caste system is an endogamous, closed, hereditary form of stratification in Indian society based on pollution and purity. (Dumont)

Although considered to be a rigid and all-pervasive feature of Indian Society, it has undergone ~~a~~ changes due to the following reasons.

- Rule of Law
- Secularisation
- Modernisation
- Democracy
- Decentralisation
- Urbanisation
- Market Economy
- Individualisation
- Land Reforms
- ~~the~~ Industrialisation

etc

CASTE AND CHANGE

- 1) The concept of pollution and purity has weakened in present day posity society.
- 2) Disintegration of Tajmani sys has broken caste based ties and led to new relationships.
- 3) Delinking of caste and occupation faailitating occupational mobility
- 4) Cumulative hieraerchy has given way to dispersed hierarchy (Andre Beteille)

CASTE AND CONTINUITY

- 1) Caste continues to have its endogamous characteristic intact majorly
- 2) It has strengthened its secular aspect through vote bank politics, politicisation of caste (Rajni Kothari), Growth of caste associations (Ghurye) [Ex:] The recent UP Elections saw amassing of Thakur vote base by appointing a Thakur CM.

3) It continues to be a part of an individual's identity

Ex: After P.V. Sindhu won the Olympic medal, the top google search was regarding her caste.

Therefore, the more caste is weakening, the more it is strengthening itself and hence, continues to play a role in social power dynamics particularly in rural areas.

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

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

Social reforms are the reformatory movements that were carried out during the British rule to improve the condition of the marginalised and bring incremental changes. (Indian Renaissance)

They were divided into 2 types.

- a) Reformatory → Brahmo Samaj, Prarthana Samaj, Aligarh Movement etc
- b) Revivalist → Arya Samaj, Deoband movement etc.

Impact

A) WOMEN

- Raja Ram Mohan Roy, under William Bentick abolished Sati.
- Ishwar Chandra Vidyasagar fought for widow remarriage and education.
- The minimum age of marriage was increased under Sharda Act for children, particularly girls.
- Against ~~set~~ polygamy & 1

2) CASTE

- against idolatory, caste based discrimination and untouchability
- The self Respect movement, Temple Entry movement paved way for lower-caste empowerment

3) RELIGION

Although religions was enforced, and the social reforms were rooted in religious reforms, they objected to the orthodox and regressive practices being carried out in the name of religion - They condemned idolatory, excessive rituals and expenditure.

4) EDUCATION

- Jyotirao Phule and his wife Savitri Bai Phule set up the first all girls school by nationals.
- Focus was not only on women education but education based on rationality and scientific knowledge.

However, inspite of the advantages, they had various shortcomings such as.

- Increasing emphasis on religion flared up communal tendencies
- It was not mass-based

Therefore, the Social Reform movement not only reformed the society but paid a clear role in building nationalism.

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

Land Tenure system in India has been highly dynamic and changed with changing authority.

It can be divided into 3 phases

Pre British → British → Post British

PRE BRITISH

1) Pre-Islamic Period

- Rights over land based on village community.
- Kings usually recognised these rights and collected taxes from the peasantry as a condition of land holding.

2) Mughal

- Land records were made more formal
- Payment in kind replaced with monetary tax based system on average yield (Mansabdari)

BRITISH

1) Zamindari System

- Permanent settlement (1793)
- started by Cornwallis
- led to emergence of intermediary class and peasants lost ownership right.
- West Bengal, UP, Orissa, Bihar.

2) Ryotwari

- ~~At~~ Lord Munroe, 1822
- Maharashtra, Gujarat, MP
- Ryot held ownership of the land and directly paid taxed to officials - But very high tax.

3) Mahalwari

- William Bentinck, 1833
- Punjab, Haryana, ~~AP~~, Rajasthan
- Revenue was collected at village level through hambaardar & village was divided into Mahals.

ConsequencesA) Economic

- Capital erosion in Indian agriculture in general & ~~is~~ particular & village in general.
- Rural indebtedness and bondage.
- Commercialisation of Agri.

B) Social

- Total transformation of Agrarian social structure.
- led to development of new classes at top - zamindars & moneylenders

Post Independence

Land reforms such as abolition of Zamindari, Tenancy reforms, land ceiling have been carried out along with Green Revolution.

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

So Indian Nationalism emerged both as a result and reaction to colonial policies.

Reasons

- Economic and administrative unification.
 - Rise of Middle class intelligentsia
 - Modern Education
 - Communication and transportation
 - International events such as Russian Revolution
- etc.

The most important study on the social background of Indian nationalism was done by A.R. Desai who said that Indian Nationalism arose as a result of the material reasons and new economic relationships that were introduced by British through industrialisation, land tenure system, commercialisation of agriculture. He listed out 5 stages in the course of inter growth of Indian nationalism.

- 1) Before 1885
 - low mass base.
 - Led by middle class intelligentsia
 - Focussed on indianisation of services, and accountable administration.
- 2) 1885-1905
 - Formation of Indian National Congress
 - low mass base, • Moderates
 - Focussed on constitutional methods such as protests, petitions, prayers.
- 3) 1905-1918
 - Militant nationalist
 - lower castes.
 - Religious influence - Tilak, Lal, Bal, Pal
 - Women Participation during Swadeshi movement
- 4) 1918-1934
 - Gandhi's leadership.
 - Membership base expanded to include women, youth, peasants, working class.
 - Rise of socialistic and communalist factions.
- 5) 1934-1939
 - Peasant movements, state movements, women, youth, working class, army
 - Congress Socialist Party emerged.

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

Family is a social group characterised by common residence, economic cooperation and reproduction (G. P. Murdock). He also considers family as a universal social institution.

Functions

1) Talcott Parsons says Family performs 2 'Basic and irreducible' function

- a) Primary socialisation of children.
- b) Personality stabilisation of adults.

Family is also called as 'factory producing human relationships'.

2) Ogburn and Nimkoff gave 5 functions of family -

- a) affectional
- b) economic
- c) recreation
- d) protective
- e) educational

Family holds a very important place in Indian society as Indians continue to be bounded by tradition & collective identity

Dysfunctions

- 1) Family also preaches patriarchy, subordination at a very formidable age.
- 2) A family might sometimes curb individual identity.

In spite of the dysfunctions, family continues to be the fundamental unit of social organisation.

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

10

Tribals constitute more than 8% of total population in the country and hence their development was always of major concern leading to 3 main approaches -

A) Policy of Isolation

was given by V. K. Mehta who believed that Tribals are distinct groups and hence must be isolated. This is also called as National Park approach.

B) Policy of Assimilation
 given by Jharkhand, in response
 to V. Eluvim. Jharkhand called tribes
 as 'backward caste' hindus due to
 their imperfect integration. Tribals
 must therefore be absorbed and
 made a part of mainstream society.

C) Policy of Integration
 given by Nehru, which was a
 combination of isolation and
 assimilation.

Nehru gave the Tribal Panchsheel

1. Tribal development should be
 based on old genius of tribals
2. No development projects should
alienate them.
3. They should be trained to
 participate in mainstream society.
4. Should take their inputs
5. Success shouldn't be evaluated
 on the amount of money
 spent.

In line with this policy - Schedule
5 and 6, PESA act were adopted,
 however, tribals continue to be
 marginalised.

5. (c) Critically analyze the merits and de-merits of the caste system 10

Caste system is a closed, endogamous, hereditary system of stratification based on pollution and purity (Dumont)

MERITS (at individual level)

- Cognizance of one's specialities and strengths
- Permanent occupation
- No scope of relative deprivation.

at societal level

- occupational stability
- increasing efficiency at job
- large labour pool (lower caste)
- No inter-caste conflicts over resources.

DEMERITS

At individual level

- untouchability → most heinous expression of caste system.
- increasing frustration with the rigid system.
- No scope of mobility
- No achievement orientation.

At societal level

- Dehumanisation.
- No Effective role allocation.
- Inter caste conflicts.
- low productivity as a society
- social exploitation
- stagnant, rigid traditional and ascribed society

5. (d) Emergence of middle class in India

10

Middle class refers to the intermediate strata of the society, neither too rich nor too poor, emerging as a product of modernisation and is governed by aspirations of upward mobility, occupational interests, common lifestyle and a preference for political democracy.

In India, MC emerged with the onset of colonial period & modernisation, grew post independence by reservation policy, jobs and education and flourished post-LPG.

Emergence - Factors (B.B. Mishra)

- 1) Constitutional Govt. & rule of law. (eg: Munshis, clerks)
- 2) security of private property (Zamindars)
- 3) Modern secular education (eg: lawyers, doctors)
- 4) Laissez Faire Economy (industrialists)
- 5) Growth of transport & communication
- 6) Reservation Policy

Characteristics of Middle class^{etc}

- 1) Continuum of tradition and modernity
 - 2) Suffer from relative deprivation & anticipatory socialisation
 - 3) Formation of Riggs.
 - 4) Heterogeneous $\rightarrow$ highly differentiated & not a single class (Andre Betelle)
- Therefore, Middle class is undergoing a constant flux.

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

Dumont explains caste ideology as an ideology based on the hierarchy.

Dumont explains caste as closed, endogamous, hereditary form of social stratification based on the concept of pollution and purity.

This concept was explained in his book 'Homo-hierarchicus'.

He believed that Indian society ~~Criticism~~ was based on hierarchy and was distinct from western society based on homo-equalis. This hierarchy was based on the concept of pollution and purity where pure is superior than impure.

Criticism

- a) André Beteille said that western societies are not homo-equalis, as there exists inequality in these societies → nobility, clergy and common man in European society.

- b) Further, ritual power and status are not distinct attributes and infact are two sides of the same coin (Berreman)
- c) Apart from Caste, class and power also play an important role in determining an individual's status (Andre Beteille)
- d) He ignored dysfunctions of caste.
 In spite of the criticism, in the words of T.N Madan, Indian sociology would have been poorer without Dumont's contributions.

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 more than a sexual union in India. as a Marriage mobilises the family's social resources and through marriage, members renew kin ties or establish new bonds of kinship (Mandelbaum)

It holds a prominent position in Hindu tradition, where it is considered a sacrament and a means to fulfill 3 aims of marriage i.e. dharma, Praja, Rati. Further, Islam looks at marriage as a Sunnah, that must be fulfilled

by every muslim. Therefore, even from a religious point of view, marriage is a universal social institution in India.

Hence, due to the following reasons, marriage has undergone the following changes - in the last few years

- 1) Modernisation
- 2) Secularisation
- 3) Individualisation
- 4) Urbanisation
- 5) Increasing women empowerment
- 6) Equality based social order
- 7) Emphasis on education
- 8) Legal sanction etc.

Due to these reasons, marriage as an institution in India has undergone the following changes.

- 1) Increasing rate of divorce and marital breakdowns.
- 2) Increase in average age of marriage particularly among urban men and women.
- 3) Increasing trend of love marriages over arranged marriage

- 4) Decreasing emphasis on ritual aspect of marriage, and greater emphasis on the secular aspect
Ex: legal provisions like Special Marriage Act have reduced the need for ritual ceremonies.
- 5) Increasing trend of inter caste marriages in urban areas.
- 6) The main goal of marriage has changed from need for procreation to need for companionship.
- 7) Increasing emphasis on educated bride and groomer.
Ex: Matrimonial ads are filled with such specifications.
- 8) Increase in non-institutionalised forms of relationships such as live in, same-sex marriages.
- 9) Dowry has become ~~an~~ a important part
- 1) Dowry has now institutionalised itself, with exorbitantly high ~~amounts~~ rates.

However, all these changes have led to greater exploitation of women and have shaken the institution of family as the fundamental unit of society.

Nevertheless, the institution of marriage continues to form the bedrock of conjugal relations in India and has been evolving to suit present day needs.

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

15

Caste and class are two prominent forms of social stratification in Indian society.

Caste is a closed, particularistic, ascriptive system that offers no scope for mobility. while class is an open, achievement oriented, universalistic, and allows social mobility.

Therefore, while soil grows caste, machine grows class.

^{However,} Although, they are not mutually exclusive and are continuously

interacting in the Indian social milieu.

D) RURAL INDIA

The juxtaposition of caste and class is most apparent in rural India as given by Daniel Thorner

- Malik - Upper caste
- Kisan - artisan class
- Mazdoor - lower caste

2) URBAN INDIA

In Urban India too, this relationship can be seen as most of the people living in slums, engaged in informal sector belong to lower castes while the service class majorly belongs to higher caste.

Although this trend has changed, as the growing middle class has a heterogeneous composition with varying caste cutting across a single class.

- 3) Further, Yogendra Singh says that caste and class represent the same structural reality. Although there is considerable divergence between caste and class, the top and bottom segments of the class system are largely subsumed under the caste structure.

Therefore, both class and caste are continuously interacting to present a complex social pattern.

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

Caste and Tribe are two prominent social groups in Indian society.

Due to lack of a uniform definition of tribes, their relationship with ~~the~~ caste is usually contested.

Similarity

- 1) Ghurye called them backward caste hindus due to improper integration into the Hindu society. He divided them into
- Hinduised.
 - Partially Hinduised
 - Hill sections.

He adopted a assimilation strategy to explain their relation level of integration.

- 2) Tribes and caste are also considered the two extremes of tribal-caste continuum.

Differences

Tribes

- No concept of pollution & purity
- Simple societies & community ownership of land
- Clan exogamy
- Simple, unwritten religion

Caste

- Based on pollution and purity.
- Complex societies & private ownership of land.
- caste endogamy
- complex, written religion with rituals.

In the present day, Government of India has differentiated between Scheduled Tribes and SC, BCs and OCs. Therefore, although the differences are not well-established, they are treated as two different groups by the State.

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.

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All the Best