



VISION IAS

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2:30 - 5:30

3 hour.

SOCIOLOGY (TEST CODE : 3347)

Name of Candidate	Amar Baghel		
Medium Eng./Hindi	English	Registration Number	00606276
Center	Bangalore	Date	5 th August

INDEX TABLE

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

Total Marks Obtained:

Remarks:

INSTRUCTIONS

- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है; नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि।
- The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
इसमें आठ में से केवल 5 प्रश्न करने हैं तथा हिन्दी और अंग्रेजी दोनों में छपे हैं।
- The number of marks carried by a question/part is indicated against it.
प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
- 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.
प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
- Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
- Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।

Is student recommended for One-to-One mentoring?

Recommended

Strongly Recommended

1st 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.

VisionIAS

खंड - A / SECTION-A

निम्नलिखित में से प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में लिखिए :

Answer the following in about 150 words each:

10x5=50

"भारत में ग्राम अध्ययनों ने संरचनात्मक असमानताओं की अनदेखी करते हुए ग्रामीण जीवन को भावनात्मक रूप में आकर्षक बना दिया है।" विवेचना कीजिए।

1(a)

"Village studies in India have romanticized rural life while ignoring structural inequalities." Discuss. 10

MN Srinivas pioneered village studies in India using the approach of Redcliffe Brown.

village studies romanticized rural life

① William Wiser using study of Rajmani system gave functional view of caste system.

② SC Duke via study of Shamirpet village gave the idea of presence of solidarity in villages.

③ Srinivas used structural functionalist framework to give functional role of various institutions in broader sociological context.

④ Andre Beteille through study of Sripuram village talked about reciprocity in village.

But, later Marxist scholar, Indologist & subaltern perspective highlighted inequality:-

- ① Berreman criticised Rajmani system for being exploitative.
- ② Tulsi Patel highlighted the ignorance of field studies toward human right.
- ③ F G Bailey from study of Odisha village has shown village to be ground of factional politics & conflict.
- ④ Ambedkar & Biddleman has shown exploitation of dalit in villages.

But overall, village studies provided empirical real understanding free from Ideological biases.

भारत में नए मध्यम वर्ग के उद्वेग में शिक्षा और पेशेवर गतिशीलता की भूमिका का मूल्यांकन कीजिए।

1 (b)

Evaluate the role of education and professional mobility in the emergence of new middle classes in India. 10

Griddens characterises middle class as carrier of education & skill thus have control over service sector

Role of Education

- ① Keena Fernandes held that acquisition of modern education opens avenues for job thus emergence of new service class as middle class. eg IT sector.
- ② Daniel Thorver held the spread of education brings middle classes in villages.
- ③ Andre Betille also held that education provided avenues for mobility
- ④ Education led to inculcation of modern, liberal value thus

of middle classes.

Professional mobility \Rightarrow middle class

- ① It lead to financial freedom, and gain thus emergence of consumerist middle class
- ② Success of green revolution, policy of reservation etc led to professional mobility & expansion of middle class.
- ③ Growth of service sector led to people move out of agriculture to middle class.
- ④ burcratic Ias held the free labor market is promoting merit & skill thus proliferation of middle class. But, still middle class is under represented by Dalits (bail owned). ~~cat~~ overall, emergence of middle class flexibility of class structure & potential of education as agent of social change

क्या आपको लगता है कि भारत में पितृसत्ता ने अपने मूल चरित्र को बनाए रखते हुए आधुनिक परिवर्तनों के प्रति अनुकूलित कर लिया है? औचित्य सिद्ध कीजिए।

Do you think Patriarchy in India has adapted to modern changes while maintaining its essential character? Justify. 10

Sylvia Walby defined Patriarchy as system of practices, and ritual in which men dominates & suppresses women

Patriarchy in New Form with adopting modernization

① Rajeshwari Rajan through her study of cities of India found that due to high cost of living women is no more restricted to home. They are working.

But → Maintain essential character:- as this work is due to need & high cost of living not for personal freedom.

still major decision are taken by men only.

② Andre Keteille talked about tokenization of empowerment :-

female have now right to choose what to wear, freedom to study & work.

But → Traditional :- still major decision like marriage is not taken by women.

③ serial media, media, movies portray women as powerful. eg Dargah

But, still in advertisement of kitchen product women is shown (Nura Birra)

④ Concept like Dual Burden, Glass Ceiling represent patriarchy in modern work place.

But Tyackson in her study shown presence of modern independent women too in metro cities.

Thus, nature of patriarchy changed, but it remains. Therefore

Jamla Bhasin called for gender studies to study modern patriarchy.

डिजिटल शिक्षा के विस्तार ने भारत में सामाजिक विभाजन को किस हद तक कम किया है या बढ़ाया है?

(d)

To what extent has the expansion of digital education bridged or widened the social divide in India? 10

Criddens defined education as social institution help to gain knowledge, skill & broaden personal horizon

Digital Education \Rightarrow Bridge divide

- ① Christophe Jafferlet argued the economical nature of digital education make it great agent of social change and further the goal of universal education
- ② Digital education ensure quality education to remote area too thus lower - rural - urban divide
- ③ Feminist argued that digital education allow better female education due to cheapness & reduce patriarchy

- ④ Digital education free from caste bias, and spread of information empower sub-altern community (Ranjit Guha) eg Dalit partner struggle

Digital education ⇒ widened gap

- ① Digital divide and less access in rural area can further divide in society.
- ② Subhash Palehiker argues that digital education is often not in local languages, tribal dialect thus it excludes vulnerable section
- ③ Access of low access to infrastructure one size fit all approach can reduce limitation of education.
- But overall, digital education can be tool to bypass lack of quality education physical infrastructure and bring positive social change & egalitarian growth.

1. (e) एकल परिवारों और दोहरी आय वाले दम्पतियों के उदय के साथ शहरी भारत में 'परिवार' की अवधारणा किस प्रकार परिवर्तित हुई है?

1(e) How has the concept of 'family' transformed in urban India with the rise of nuclear households and dual-income couples? 10

Murdock in his social structure defined family to be universal social institution that perform role of economic placement, sexual regulation etc.

Concept of family with rise of nuclear household

① Role of education placement is outsourced to urban employment system.

② Ronald Fletcher held the rise of bureaucratic alternate to family like creches has reduce the role of family.

③ Increase in divorce rate as family has less traditional sanctions, less role to play together in urban area.

④ Family with more gender equality in cities as female play economic role & affinal relation are strong (Tusi Patel)

⑤ Mowrer highlighted child centric (filial centric) families with less child in family.

family is dual income couple

① Generally neolocal & less patriarchal in nature.

② Domestic role of females is reduced & outsourced to maid (other female) Thus patriarchy still continues (Patricia Ukeroi)

③ Conspicuous consumption based family.

④ often found with dual households & in form of weekend families

Thus, Goode suggest due to urbanisation structure of family has changed.

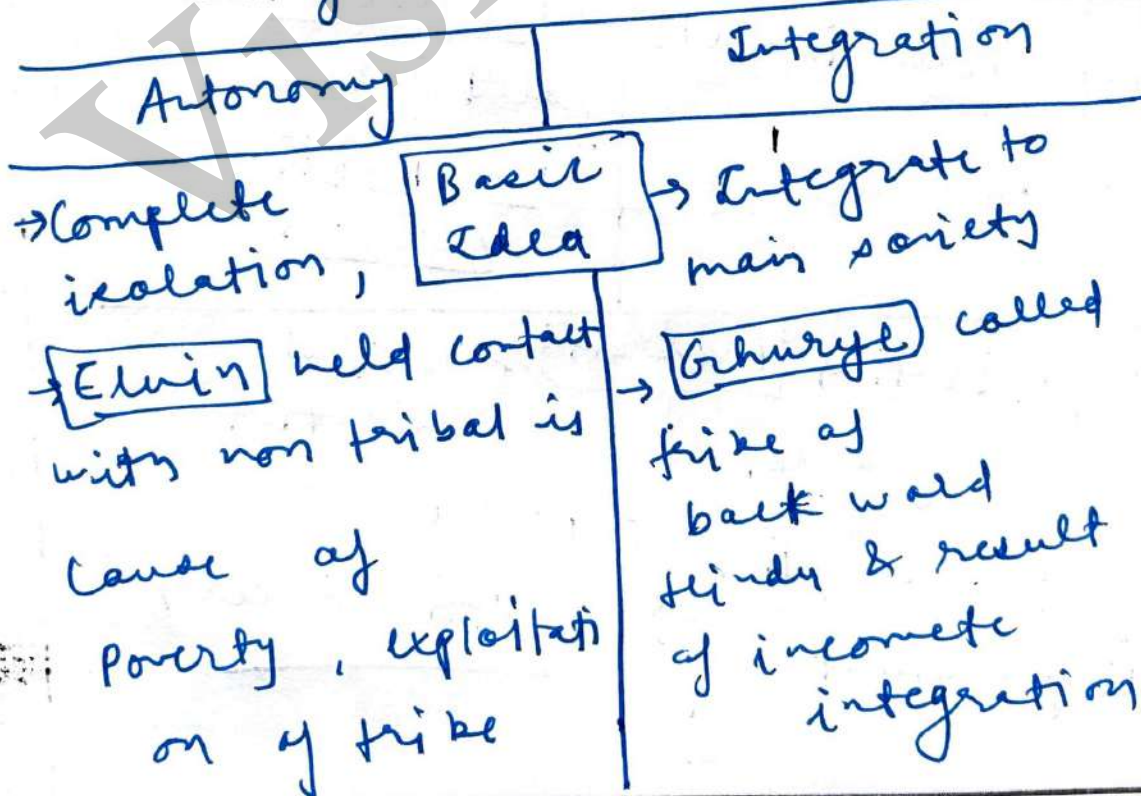
4(a)

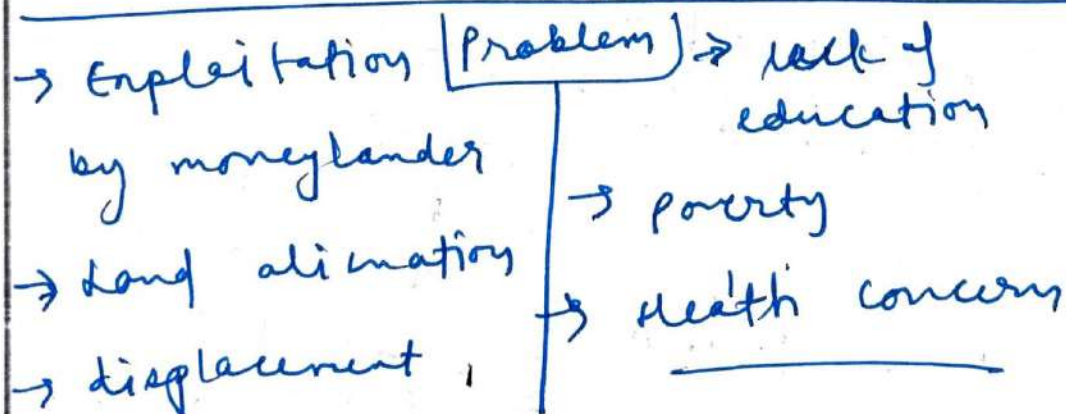
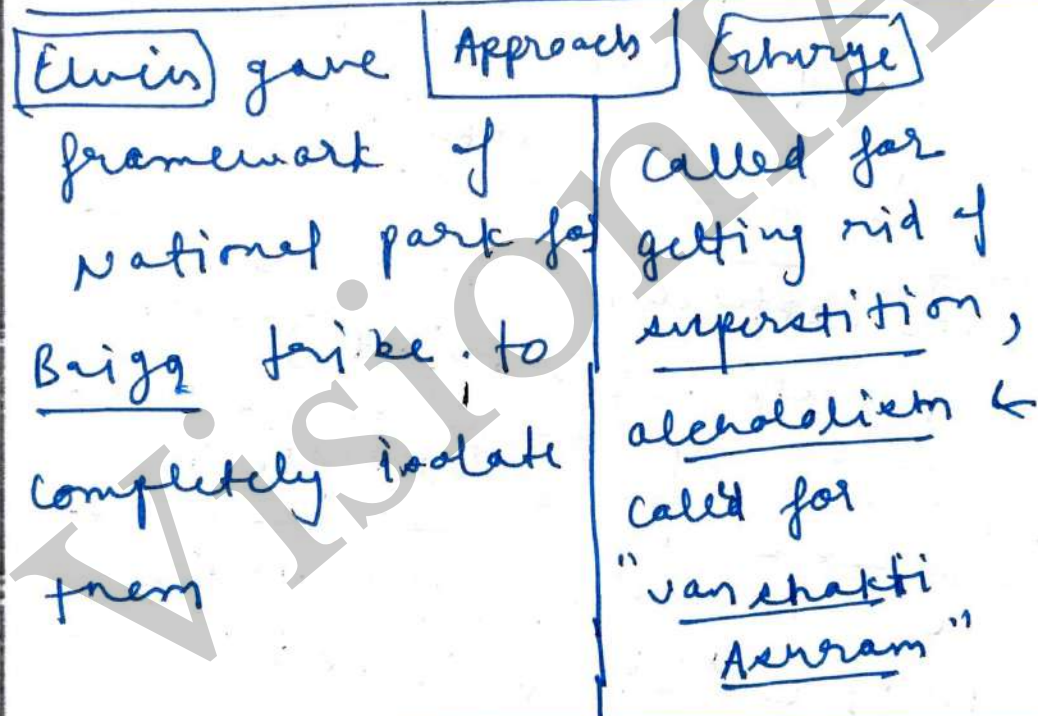
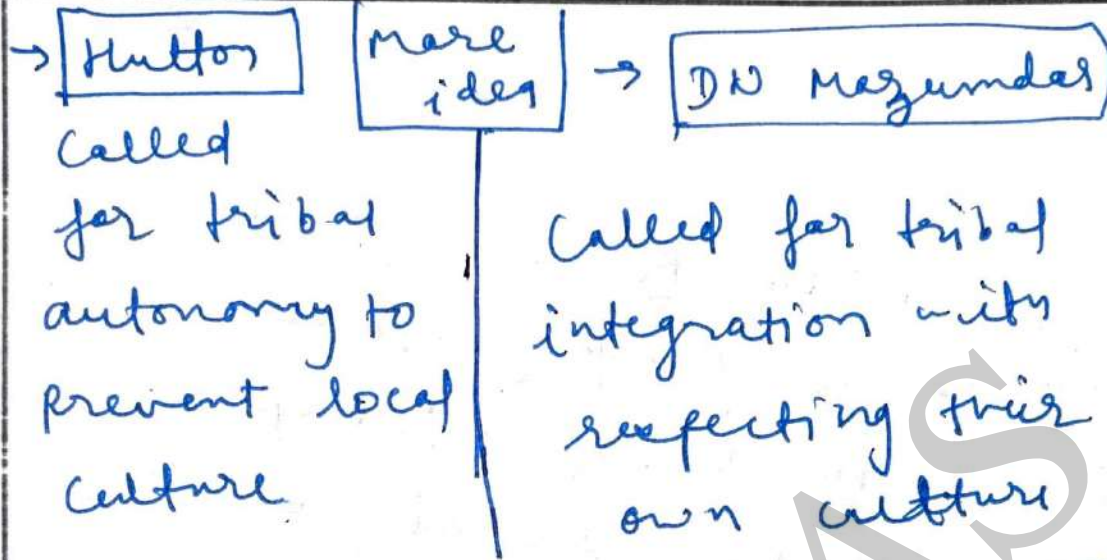
भारत में जनजातीय विकास के संदर्भ में स्वायत्तता और एकीकरण के बीच के विमर्श का आलोचनात्मक मूल्यांकन कीजिए।

Critically assess the debate between autonomy and integration in the context of tribal development in India. 20

WHR Rivers defined
tribe as a group of simple
nature, members of which speak
same dialect, have single
polity and act together
for collective wellbeing.

Debate between autonomy &
Integration for tribal growth





- Too much
isolation can
lead to
Ethno-nationalism
- ~~Exotic~~ Apathy
nature.

Criticism

- Buddhadeb
& LP Vidhyarthy
criticised
integration for
ignoring
local culture

Finally, debate of this
settled in form of controlled
integrations like policy
of Punjab Panchsheel as
D N Mazumdar argued.

But, both Isolationist
& Autonomy approach is
criticized by Kaxa in his
"Sari of exclusion and adverse
inclusion"

- Kuxu argues forest right of tribe is not given
- Large scale development project led to displacement
- Walter Fernandes argues in past 50 year 3 crore tribes were displaced. 42% were tribal & 70% never rehabilitated.
- Amita Banister called it cultural displacement for seeing local culture eg Nizangiri hill sacred groves.

Thus, DP Mukherjee

held that tribal panchajali principle of cultural pluralism needs to be upheld. And use local knowledge for growth of tribal.

4(b) समकालीन भारत में वर्गीय संरचना और वर्ग चेतना पर आर्थिक उदारीकरण के प्रभाव का विश्लेषण कीजिए।
Analyze the impact of economic liberalization on class formation and class consciousness in contemporary India. 20

Economic liberalization can be defined as free market, globalised economic policies. This work on capitalistic mindset.

Economic liberalization further class formation & class consciousness

① Prabhat Pattnaik held that economic liberalization was benefitted upper class more thus further class divide in India.

② Economic liberalisation has furthered industrial growth

in India thus also furthered
trade unionization (Andre
Betille)

③ Leena Fernandes held
economic liberalisation as
the cause of rise of
new middle class in
India.

④ Liberal economic policies,
and globalisation has
furthered agrarian classes
in India (TK Oommen).

⑤ Access to global social media,
internet has made worker
aware of their rights thus
furthered class consciousness

⑥ It also led to rise of gig economy, platform worker etc. Thus giving rise to precarist' class (Giggy standing)

⑦ Wicker's idea of proliferation of middle class is true in Indian context too. As economic liberalism gave rise to white collar technocrats working for global companies.

Globalisation lead to decline in class consciousness & class formation

① Globalisation has led to competition among developing

nation to attract manufacturing
This led to weakening of
labor law and destroyed
class solidarity & consciousness

② ~~Global~~ Liberal market policy
has helped small companies
to grow. As earlier only
large corporation benefited.
Thus further mobility in
class structure.

③ Free labor market leads to
less self recruitment & fluid
class structure (Giddens)

Thus, overall, liberalisation
has opened new class structure
& furthered class consciousness
but also provided mobility

"वैश्वीकरण ने पारंपरिक पदानुक्रम को सुदृढ़ करते हुए वर्ग असमानताओं के नए रूप सृजित किए हैं"
विवेचना कीजिए।

4(c)

"Globalization has created new forms of class inequalities while reinforcing traditional hierarchies." Discuss. 10

Griddens defined globalisation
is process of class social, political
and economic interaction between
nations

Globalisation ⇒ New forms of
class inequality

① Informalisation of labor led
to proletarianization of labors
(Marx Amis)

② Vandana Shiva argues that
globalisation has led to corporate
control of agriculture and furthering
poverty in agriculture. eg Monsanto
plant patent.

③ Global competition is putting
Indian MSME sector at risk
and leading to their failure. This
rise of jobless youth.

- ④ Created new elites who worked in MNC in IT sector thus further have not divide
- ⑤ Leena Fernandes vice of new middle class.

Globalisation \Rightarrow reinforce traditional Hierarchy

- ① Dipankar Gupta held that divide between rural & urban area furthered as all benefit is given to urban area
- ② Srinivas held that upper caste adopted better with globalisation thus caste divide furthered.
- ③ Mridula Singh held that globalised technology reduced opportunity for women due to automation.

Thus, Arjun Appadurai calls for de-globalisation to end the exploitation of vulnerables.

खंड - B / SECTION - B

निम्नलिखित में से प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में लिखिए :

Answer the following in about 150 words each:

10x5=50

21वीं सदी के भारत में ग्रामीण सामाजिक गतिशीलता को समझने के लिए "प्रभु जाति" की अवधारणा किस प्रकार प्रासंगिक बनी हुई है? सोदाहरण स्पष्ट कीजिए।

5(a) In what ways does the idea of "Dominant Caste" remain relevant for understanding rural social dynamics in 21st-century India? Illustrate with examples. 10

MN Srivivas using structural functionalism of Redcliffe Brown & field studies of Rampure village gave the concept of dominant caste.

Dominant caste relevant in 21st

① Ashish Nandy held that political structure in villages is still under hegemonic control of dominant caste.
eg Yadav in UP, Jat in Haryana.

② Agriculture is still dominant economic activity in village thus high land holding ensure the domination & relevance of dominant caste.

③ 73rd & 74th amendment lead to decentralisation of power but Arun Sinha argues that Dalit / Adivasi still controlled by dominant caste.

Declining relevance of dominant caste

① Dipankar Gupta held the importance of caste & land is declining in village thus not the relevance of dominant caste declined

② He also argued that urbanisation is reducing relevance of dominant caste

③ Gupta also suggest liberalisation, market economy, IT sector had reduced relevance of dominant caste,

overall, ~~the~~ prevalence of dominant caste based political mobilisation shows continued relevance of dominant caste.

भारत में अंतर्जातीय और अंतर्धार्मिक विवाहों की बढ़ती प्रवृत्ति के साथ जातिगत अंतर्विवाह की पारंपरिक अवधारणा किस प्रकार चुनौती का सामना कर रही है?

5(b) With increasing inter-caste and inter-religious marriages in India, how is the traditional notion of caste endogamy being challenged? ¹⁰

Caste is broadly defined as system of classed stratification with ascriptive nature and has notion of purity & pollution.
Inter caste & inter religion marriage challenging caste endogamy.

- ① Declining significance of ritual status and custom & rituals from institution of marriage
- ② Class based marriages questioned the domination of tradition in endogamy.
- ③ Declining notion of purity & pollution by mixing & inter caste marriages.

- ④ Inter religion marriages show decline of religious sanction on marriages & delinking caste from religion.
- ⑤ Inter caste & religion marriage are based on mutual choices thus decline of hypergamous & patriarchal nature of caste endogamy.
- ⑥ It shows strengthening of legal system & rise of pure-relativism (Giddens) based on mutual happiness independent of traditional authority of caste. But such instances are rare, endogamy is still prevalent. (95% - NHFS-5). Thus Pravati Karve suggest ~~less~~ strong relevance of rituals in marriage.

योगेन्द्र सिंह का आधुनिकीकरण का सिद्धांत किस प्रकार भारतीय समाज में परंपरा और आधुनिकता के बीच विरोधाभासों की व्याख्या करता है?

5(a) How does Yogendra Singh's theory of modernization explain the contradictions between tradition and modernity in Indian society? 10

Yogendra Singh gave integrative approach to explain modernization in India which take care of both cultural & structural aspects

Yogendra Singh theory depict conflict between tradition & modernity

① Multiple source of social change :- Both orthogentic in form of tradition like Sanskritization . And heterogentic source like westernization leading to inculcation of modern value & structure.

Don't
anything
man
your
at

② Conflict between value like culture, rituals even against western influence

eg Sati & child marriage protected, & defended against westernization influence

③ Globalisation & Perochialisation: local culture like dance, folk is getting popular

④ Tradition resist against modern value eg British led political structure took time to reach local area.

Thus, this theory show the cultural resistance of tradition against modern forces.

समावेशी विकास पर आधारित शहरीकरण शहरी गरीबी का दीर्घकालिक समाधान प्रदान करता है।
विवेचना कीजिए।

5(d) Urbanization based on inclusive development provides a long-term solution to urban poverty. Discuss. 10

Louis Wirth defined urbanisation as process of increasing urban population and spread of urban way of life to country side.

Inclusive development ⇒ solution to long term urban poverty

① Housing facilities will reduce slums thus less crime & culture of poverty in slums (as car wild)

② Trilok Singh available urbanisation will reduce less deviant act & crime such as drug peddling, robbery.

③ Cost of living can be reduced by sustainable urbanisation. This will provide affordable, education & health \Rightarrow reduced poverty.

④ Public transport infrastructure will decongest city & allow growth of peri-urban area & economic opportunity to them.

⑤ Sustainable urbanisation will ensure environment integration thus reduce flood, air pollution & reduce poverty. (Amrita, Banker)

Thus, there is need of inclusive urbanisation to reduce problem of slum & urban poverty.

5(c) पर्यावरणीय समस्याओं ने गरीबी और लिंग आधारित हिंसा के संकटों को किस प्रकार बढ़ावा दिया है?

How have environmental problems contributed to the crisis of poverty and gender-based violence? 10

Nandini Sunder held that development without balance with environment concern lead to metabolic rift i.e. disbalance between society & nature

Environment problem \Rightarrow crisis of poverty

- ① ~~It~~ It leads to poor agriculture output due to declining soil quality, frequent disaster thus further poverty
- ② more health burden thus further poverty.
- ③ Environment displacement like salt water intrusion leads to pauperization of coastal community
- ④ Encroachment of wetland \Rightarrow floods \Rightarrow disaster \Rightarrow poverty

Environment problem → gender based violence

- (i) Vandana Shiva - Ecofeminist argues that degradation of environment make female vulnerable, eg Tribal women's declining authority if her access to forest taken away.
- (2) High domestic burden -
eg water fetching when water crisis
- (3) High domestic responsibility due to ill health of children (impure water)
- (4) Thus, environment problem is a social problem which impacts poor & rich also male & female differently

धार्मिक पुनरुत्थानवाद और नृजातीय संघर्षों के प्रसार में सोशल मीडिया की भूमिका पर चर्चा कीजिए। इसे कैसे रोका जा सकता है?

6(a)

Discuss the role of social media in religious revivalism and the spread of ethnic conflicts. How can it be countered? 20

Post modernist argues institution of sign & symbol such as social media has become main agent of social change in modern societies.

Role of social media in religious revivalism

① Religion based mobilisation further religious consciousness, thus further religious revivalism

② Christophe Jafferlat argued the spread of hatred, on social media on religious ground further religious revivalism

③ Social media used for Communalism, fundamentalism etc. thus leading to revivalism

④ Fear psychosis in minority of majority imposition lead to revival of religion in ~~the~~ minority (Ashish Vandy)

Social media ⇒ Ethnic Conflict

① It further exerts ethnocentric views. Thus increased feeling of "other" leads to ethnic conflict. (eco-chambers)

② Cultural domination theory argues imposition of core community of their value ~~lead~~ on said media lead to ethnic conflict by ethnic

minority.

- ③ misinformation, fake news.
sensationalisation further
ethnic divide. (on social media)
- ④ stereotyping leads to ethnic
conflict (on social media)
- ⑤ Social media further the
idea of son of soil, historical
glory based on language
(e.g. Dravidian). thus further
ethnic divide.
- ⑥ Asian Drama quote that
Indian remained soft state where
politician used ethnic
difference for political gain lead
to high ethnic conflicts
(bunker myrdal)

Way to counter it

① Restrain on social media to avoid algorithmic sensationalisation. Flag

fake news.

② Promoting & strengthening of civil society to further inter community bonding.

③ Fact check lead by civil society to counter misinformation.

④ However, social media also lead to spread of liberal secular value that countered religious revivalism (Bainbridge)

Overall, social media need regulation to ensure positive social change.

वन अधिकार अधिनियम, 2006 का जनजातीय समुदायों पर पड़ने वाले प्रभाव का विश्लेषण कीजिए। क्या इसने ऐतिहासिक अन्याय का सफलतापूर्वक समाधान किया है?

- 6(b) Analyze the impact of the Forest Rights Act, 2006 on tribal communities. Has it successfully addressed historical injustices? 20

Forest right act aimed
to give land right to tribe
upto 4 acre thus to ensure
tribal right over forest
resources

Positive impact of forest
right 2006

① DN Mazumdar called
forest right act as strategy
of controlled integration which

further trust of tribe on
state & provides them
cultural & economic capital

② It counter British policy
of alienation of tribe

for personal gain.

③ Kaxa Committee appreciated the forest right act for countering historical injustice of cultural displacement.

④ It will ensure value, custom of tribe & sacred groves.

⑤ Empower tribal women as the region control over forest produce (Vandana Shiva)

Failure of forest right act

- ① only 4 acre of land given
- ② Domination of forest ministry & forest only inside

villages is considered,

③ Scheme of tiger reserve, protected forest, national park furthered limited access to forest.

④ Nandini Sundar held that state failed to provide forest right. But also we have to displace them

eg Salwa Jadam thus furthered displacement led insurgency

⑤ Lack of access to judiciary, law led to failure of forest act 2006.

⑥ Kaxa held the non-enforcement of forest act by bureaucracy led to exclusion of tribals

in his book, "Social Exclusion & Adverse Inclusion".

(7) Amita Banister also held that poor implementation of laws lead lead to cultural isolation of tribe.

But overall forest right act upheld the goal of Tribal Panchayat of respecting land & forest right of tribe.

Kaxa Committee recommended for strong punishment for bureaucrats for not implementing FRA 2006 to ensure their compliance.

भारतीय समाज में लिंग और हिंसा की समझ विकसित करने में नारीवादी समाजशास्त्रीय योगदान पर प्रकाश डालिए।

- 6(c) Highlight the feminist sociological contributions to the understanding of gender and violence in Indian society. 10

Nera Desai characterises gender violence as violence against women that harms or potentially harm women physically or mentally.

Feminist contribution in understanding gender violence

① Niti Misra held that the commodification of women by media lead to objectification & violence against women.

② Patricia Uberoi held that ritual of purdah, ghunghat kept women in private sphere. thus their increase in presence in public sphere is falls into violence

③ william croode held the competition

for high, paid job & education
lead to violence by men

⑤ Uma Chakravarty held the
downy violence is cause of
rise of violence against
women.

⑤ Surinder Jadhav held the
nation of women been meek
& submissive is basis of
gender violence

⑥ Also, tradition institution
like marriage, failure of law
enforcement (DVA 2005) leads to
persistence of violence.

⑦ Nowadays, new dimension of
LGBTQ + violence aspects emerging.

Thus, Patricia Uberoi
Call for financial independence of
women to end gender violence
in India.

राज्य की बदलती मंशा भूमि काश्त प्रणाली की बदलती प्रकृति में काफी हद तक परिलक्षित हुई। चर्चा कीजिए।

7(9) Changing intent of state was greatly reflected in the changing nature of the Land Tenure System. Discuss. 20

Land Tenure System can be defined as the basis of land inheritance, land transfer, and system of revenue collection by state. eg Zamindari System during British

Changing intent of state → Reflect land tenure systems

During British Rule

① To take support of zamindar and to gain maximum revenue for British gain
⇒ Zamindari system adapted.

→ AR Desai held that this zamindari system created aristocratic elite supported by British state to exploit peasants (proletariats)

② To further land revenue for gain of state ⇒ Ryotwari system (direct control of state).

→ Daniel Thorner suggested it lead to debt trap in farmers

Part British - Independence

① Intent: To end sworel poverty and in agriculture income ⇒ state adopted.

land reforms - Abolished Zamindari,
tenancy reform, land consolidation

⇒ Thus direct control over
land by farmers (200 lakh)

⇒ D N Mazumdar Econometric
study has shown that it

led to decline in rural
poverty (It reduced rural inequality)

② To ensure self-sufficiency
& gain independence
(PL-480 program)

⇒ policy of green revolution
that lead to commerciali-
sation of agriculture.

⇒ L Murthy suggest it
ensured self sufficiency.

→ T.K. Oommen It lead to labor
agriculture, unionisation

→ Andre Beteille → It furthered
capacity of farmer to accept
technology.

③ Intent: To double the
farmer income (Ashok Dalwai)

⇒ Land tenure system on
line of cooperative farming,
and land digitisation etc.

Thus, the goal of
farmer welfare decided
and guided land tenure
system in India's post
independence.

हिंदू सामाजिक व्यवस्था की बी.आर. अंबेडकर की आलोचना और समतावादी समाज के लिए उनके दृष्टिकोण का विश्लेषण कीजिए। समकालीन भारत में उनके विचार किस हद तक साकार हुए हैं?

7(b)

Analyze B.R. Ambedkar's critique of Hindu social order and his vision for an egalitarian society. To what extent have his ideas been realized in contemporary India? 20

Hindu social order
can be defined as traditional
authority of religion, its
institution like caste, marriage
etc.

Dr Ambedkar critique to Hindu
social order

(1) He rejected Grandhian
version of varna vyavastha
and called for annihilation
of caste and not reform.

(2) He critiqued Hindu system
as den of superstition &
exploitation. Thus beyond
repair & need of alternate
order.

- ③ He held institution like temple, rituals etc are exploitative.
- ④ He rejected karma & transmigration theory. The idea of papa-punya as they justified Dalit exploitation
- ⑤ He called for state appointed priest in Temple & pracet less marriage.

Thus he converted to Buddhism later in his life

vision for egalitarian society

- ① Inter-caste marriage,
Inter caste dining to end
caste isolation
- ② state appointed priest
- ③ Education & political

empowerment for ~~social~~
egalitarian society

④ Declining influence of caste
on family, marriage etc

His idea getting realised

① Policy of reservation for
political & economic gain to
counter historical injustice
implement.

② Adherence to secular Constitution,
on modern Hindu code law.

③ Dalit mobilisation to gain
political is present.

④ State sponsor inter caste
marriage eg 50000 ₹ award for
inter caste marriage

⑤ Liberal policies for welfare
of SC/ST by state.

Limited implementation of his ideas

- ① Inter caste marriage is still low (5% only - NFHS-5)
- ② Presence of caste, tribe elite defeat goal of mobilisation of all eg. Patan in UP, Meena tribe
- ③ Persistence of Hinduism as main cultural systems
- ④ persistence of economic untouchability eg. 95% manual scavenger are still SC/ST.

Thus, overall, Dr. Ambedkar provided basis of egalitarian society but still need to & Dalit mobilisation need to be furthered to end historical injustice.

क्या जाति-आधारित आरक्षण से जाति का उन्मूलन होने के बजाय उसका राजनीतिकरण हुआ है?

7(c) Did caste-based reservations have led to the politicization of caste rather than its annihilation? 10

Caste based reservation
has led to rise of
identity politics in India
as argued by M N Srinivas

Caste reservation \Rightarrow politicization
of caste

① Rejni karnari held that
caste based mobilisation has
made caste as tool of
mobility in secular hierarchy
thus caste get politicized.

② Srinivas held caste politics
make caste a interest group,
a pressure group thus getting
political in nature eg
Dominant caste Yadav in
UP.

① Andre Beteille held the angle of power in determining the stratification thus caste getting politicised by caste based reservation

Annihilation of Caste

① Uma Chakravarty held to end caste there is need of political empowerment of caste

② Dr. B.R. Ambedkar also felt politics as tool of caste empowerment & its annihilation

③ ~~Dr. B.R. Ambedkar~~ J.P. DL Seth via concept of secularisation of caste held that politicization of caste has reduced national purity & pollution.

Overall, caste based reservation is double edged sword which has change the nature of caste to be a secular meritocracy.