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SOCIOLOGY (TEST CODE : 817)

Name of Candidate	SUDHAR KUMAR		
Medium Hindi/Eng.	ENGLISH	Registration Number	28774
Center	DRN	Date	07/10/16

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	

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.

Total Marks Obtained:
Remarks:
Signature of Examiner

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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 is the process of cultural mobility (also secular) of lower castes to higher castes by way of adopting rituals, practices, ideals of higher castes and emulating their way of living.

M.N. Srinivas's Sanskritization concept deals with establishing caste as a 'not closed structure', especially in the middle of hierarchy. Sanskritization is both aided by and brings about structural changes. Structural changes leading to it —

- i) secular education
- ii) More share in administrative jobs
- iii) Land
- iv) Political participation
- v) Migration

Thus Sanskritization explains the role of secular mobility in cultural mobility and finally structural mobility.

Changes brought about by Sanskritization —

- i) change in caste position in hierarchy
- ii) Awarding of more privileges and vanishing of disabilities
- iii) Removal of stigma attached

Examples of Sanskritization — Nayars in Karnataka
sanskritized to upper castes. A lower caste person
putting tilak on forehead - trying to emulate
Brahmins.

Criticism

- i) Sanskritization is an overblown concept, thus
masking the problems of lower castes. It is
a Brahminic construct.
- ii) Does not explain inclusion of tribes in
caste fold.
- iii) Does not deal with all three spheres of
caste, class and power.

1. (b) Caste among Muslims in India

12.5

Caste is not a social structure present
only in Hindus, rather it is present in
all religions like Muslims, Christians, Sikhs.
in India. Thus caste is region specific
than religion specific.

Caste among Muslims

Muslims society is generally considered
egalitarian, which stands in contrast to
hierarchy. However, in India a peculiar
situation arises as many lower caste
Hindus transformed into Muslims and
thus Islam too was infected by casteism.
Thus Islam does not have caste, but
Indian muslims have it.

Various scholars have studied caste among Muslims. Ashraf constitutes the upper most castes in Muslims constituting of wealthy, learned people having religious doctrine authority. Saiyyad occupies highest rung.

Second category is Ajlaf (Commoner) clean occupational castes include tailor, meat seller, weavers etc.

Third caste is Arzal (meanest) - Neundan or polluting castes like Bhangi are included in them.

These castes occupy specific positions in hierarchy having privileges and disabilities. They are endogamous and have low mobility.

However Muslim castes are not as stringent as their Hindu counterparts as two main features - commensality, endogamy are not strictly observed. Muslims prefer to marry in very close relations like marrying son to sister's daughter. It is called biyahdei system.

1. (c) Social differentiation among Tribes.

12.5

Tribes are thought to be homogeneous entities — permeated by ideals of equality. However, with advent of forces of modernization tribal society too is getting differentiated on account of power and economic rewards.

G.S. Ghurye gave the caste-class continuum concept and explained the two-way process of transfers between castes and tribes. Some lower caste people went into tribal sphere, thus seeds of casteism were sown. Also tribes and caste lived in contact with each, with each supplementing the other, therefore both adopted practices of each. Tribals accepted the caste differentiation and castes accepted animism as a form of worship.

Moreover social differentiation among tribes is not only in caste lines. Rather it is also on lines of economic differentiation leading to social differentiation, rural-urban divide; rural-forests divide, inter-region divide.

Tribes have adopted practices from various religions — Hinduism, Christianity, Muslims etc. The upper category in tribes is most economically proficient and also rule

The power structure of tribes. It is being alleged that upper categories among tribes have usurped the benefits of reservation, thus real inclusion & chill not there.

Tribes are also differentiated ethnically and culturally. They are differentiated on basis of age, kinship, education, property, income etc. Also tribe is based more on class than caste as observed in Bhil tribes of Rajasthan.

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

12.5

Agrarian relations in rural India were traditionally based on concept of rules of subjugation and superiority — mostly dominated by castes. Agrarian relations expand through whole of rural structure, and not just to agriculture.

Land reforms, started in 1960s with tenancy legislation, land ceiling etc. has changed agrarian relations —

Dhanagere tells that now agrarian relations are not based on superiority, rather class based as workers work for wages on land, rather than any moral bundling.

Daniel Tharoor introduces concepts of Kiswar, Malik, Mazdurs to explain the complex structure and phenomena of 'absentee landlords'. The peasants who actually sow the land is not the real owner.

Satish Deshpande explains about marginalization of lower castes and no significant changes in their position of being landless.

Land reforms had a clear intent of dividing land among landless, but have failed miserably. Though structure of agrarian relations have changed from jaymani to a mix of capitalism and socialism, yet still class-caste nexus is very strong.

MN Srinivas brings the point of dominant castes capturing lands and usurping upper castes from their position. Andre Beteille talks about that now in agrarian structure, different castes are dominant in different spheres of caste, class, power. Like Brahmins dominant in caste, jats dominant in power, Bariyas dominant in class.

So, the continuum of agrarian relations is changing and shifting paradigms.

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

Various Marxist sociologists like A.R. Desai, Mukherjee have given Marxist approach to analyse Indian Nationalism. 20

Marxist approach employs that production is first activity of human. Britishers were drawn to India by its wealth and the whole process of colonialism itself was due to economic pursuit. Indians first revolted in 1857. A.R. Desai calls it as conflict between relations of production and forces of production. In 1857, Indian relations of production were feudalistic, but Britishers sought to introduce capitalist forces. Thus, conflict emerged between the peasants and Britishers. It was common people's war.

Then, as D. Mukherjee explains that Indian nationalism was not a mass movement as is being made out. He blames elites like Gandhi, Nehru and others for having role in transfer from external colonialism to internal colonialism. Because he believed that though India attained freedom but did not achieve economic freedom, which is reason of

continuing mass exploitation. Thus, only masters have changed, not the rule.

A.R. Desai brings home the point that the elites had no role in getting freedom and they only prolonged British presence. Rather freedom was forced by drudgeries of second world war, Bengal famine etc. As mode of production is infrastructure, so once it was damaged, Britishers were ousted.

Marxist approach also says that Indian labour participation in freedom movement was not as it should have been. There were no attempts to include them.

Criticism

M.N. Srinivas criticizes Marxist approach to Indian Nationalism as being deterministic and one-sided.

Andre Beteille calls this approach as over-simplified and overlooking role of national leaders in educating people and making them ready for struggle.

Also Marxist approach is criticized for overlooking effects of other forces on process of nationalism. It does not talk about that earlier rulers were in collusion with Britishers.

As some say that A.R. Desai is trying unnecessarily to introduce class in caste India. It is said that at time of national struggle, class ~~of~~ concept was not evolved in India and there were many groups, not having common consciousness.

Despite criticisms, Marxist approach opens door for a different approach to Indian nationalism.

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

15

Bhakti Movement was a movement of love and affection to mankind. It originated around 15th century as a reaction to dogmatic, god-fearing religions.

Its proponents sought to change the situation by advocating concentration on supreme authority and that this prayer would give salvation to people.

Bhakti Movement had two forms - Saguna and Nirguna (formless). Both forms had their approaches. Kabir, Guru Nanak were its proponents.

Impact

- i) Freed people from clutches of exploiting religion.
- ii) Showed people the joy of ecstasy and music.
- iii) Led to growth of musical religion, 'Sikhs'?
- iv) Gave equal status to women and lower castes.
- v) Believed in power of reasoning than believing in unnecessary ideas.
- vi) Was a bridge between scholars from various religions. Thus, it was a non-religious movement.

Criticism

Bhakti Movement could not achieve its objective of blend of Sufism, Hinduism and Islam.

Neither could it put an end to caste structure.

Bhakti Movement was good in intent but could not get people's appeal.

Whatever the case, Bhakti movement has added to the spirituality of Indian nationalism and also to reform the closed caste structure. It resulted in a mass of devotional music, literature, creative work which has embedded the Indian civilization.

Bhakti movement freed people from excess of polytheism, tyranny of priests, encouraged religious tolerance.

Thus, though not widespread in impact, Bhakti movement must be evaluated in terms of quality it added.

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

15

Indian caste system has been explained by Srinivas through lens of sanskritization and mobility, while Dumont explains it as a system sustained by ideology.

M.N Srinivas & Louis Dumont

i) Sanskritization and Mobility

Changes in secular hierarchy through migration, marriage, education etc. leads to a change in ritual hierarchy of a caste. Thus he viewed as a hierarchical system at the extremes, but with a scope of mobility in the intermediate strata.

But Dumont says that no mobility is possible as notions of 'purity and pollution' cannot be changed by any mobility and that caste is a perfectly closed system.

ii) Caste as a system

Srinivas said that caste is a system of beliefs, rituals, norms, sustained through practices like endogamy, boundary maintenance, caste panchayats etc.

But Dumont viewed caste as a system sustained through ideology. Brahmanic ideology becomes mass ideology and notion of purity and pollution sets deep in consciousness. Dumont

studied caste as a system of dialectics

ii) Obituary to caste

Scrinivas said that caste is changing forms rapidly in recent times due to many factors, however, it has still not outlived its functionality, thus will continue to function, though in less stringent form.

Dumont viewed caste as a cultural system which is perpetuated by ideology. There is no change in its form and all changes are superfluous.

iii) Scrinivas dominant castes concept

lower castes and intermediary castes are becoming dominant due to more numbers, education, land, jobs, thus caste purity is under challenge and hegemony of upper caste is under strain.

Dumont said that caste is based on factors like occupation etc. There is no scope for any mobility.

Thus both M.N Scrinivas and Dumont explains caste differently, based on their bearings of study. While Scrinivas's aim was to free caste from varna and thus stop its romanticization, Dumont was interested in establishing it as a cultural system, overlooking its economic aspects.

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

25

The Indian agrarian social structure is transpired by jaimani relationship, of respect, subjugation, in earlier times. It was strictly based on caste and class. Lower castes had to give services and also remained poor.

H.M. Shah and Kapadia looks into caste-class nexus and its changing form. They find in their study that agricultural labourers are no longer exclusively from lower castes, rather from upper caste too. They look at forces of modernisation and their impact on relations.

Daniel Thorner through his concept of Kisan, Malik, Magdoo explain that the group who is weak in one form (like land possession) is also normally weak in other form too (like who does work)

Rhulla and Chaddah looks at changing caste-class nexus from viewpoint of effect of Green Revolution. They observe that now family labour is used less and less and wage labour is being used more and more. The labourers are not

necessarily from lower caste of villages, rather they may be migrant workers from poor states.

Andre Beteille in his study at Tanjore explains the changing nexus between caste, class and party. One group/community is dominant in status sphere, other in economic sphere and other in power structure. And all different communities share solidarity (organic) as all are interdependent on them.

MN Srinivas in his study in Coorg finds out that by Sanskritization, lower castes are mobilising up and thus also leaving their caste based occupations and leading to a change

After land reforms and Green Revolution and with decrease of agriculture contribution to GDP, caste-class nexus has changed forms, though it is firmly present. Also with mechanization of farm land, the requirement of labour for petty works became low.

With advent of formal credit system to farmers, subsidies by government

has changed the power dominance of upper castes and landlords.

Andre Beteille in his study of Bengal jotedars believe that though caste is changing into class but there is no definite shape or structure of this change.

K.S. Gill highlights that mechanization is leading to depeasantisation and proletarianization of peasants.

Also, a very disturbing trend is coming. Earlier, rural society used to be relatively less polar in terms of income. But capitalist MOP, is increasing the divide between rich and poor.

There is rise of intermediate castes, significantly change from cumulative inequality to dispersed inequality.

Thus, the caste-class nexus is growing only complex and both hierarchies exist independently.

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

Modernization in India started with advent of colonialism. It brought changes in social, cultural and economic structure and relations.

Initially, British advent led to growth of modernising sub-culture in presidencies, where a few educated elite emerged. Subsequently, Indian nat intelligisia like Raja Ram Mohan Roy, influenced by western ideals of equality, rationality ran a crusade against Hindu traditions.

These movements led to growth of a modernizing great tradition.

Along with these changes in norms, modernization also came in structure. Like rational bureaucratic system of police, courts etc.

However, caste, religion still played a role in recruitment in army, bureaucracy.

Communal electorate was also announced. These reflect continuity of Indian processes even in face of modernization.

Introduction of adult suffrage after independence led to democratic modernization.

Reforms like land reforms, CDP, Panchayat Raj have carried modernity reforms deep in the rural hinterland.

But still there is an element of both continuity and change as India has also been going under process of traditionalization.

Primordial identities like caste, kinship, regional have only changed to mask themselves. Caste has made deep inroads into politics. Caste-class nexus is changing in agrarian relations, but still lower castes constitute highest share of agricultural labourers. The continuance of caste marriage show the continuity.

Indian traditional structure resist the values of secularism, caste-freedom, non parochialisation. The existence of Panchayats, Caste Councils show that the communities are hard trying to defend their effect.

Even political mobilization is along caste and religious lines.

Many legislations sought to end untouchability with constitutional article 17 also against it, yet this horrific practice is continuing till date.

Patriarchy is rampant in India, even if there are more job opportunities for women.

Modernization has also reinforced traditionalism. Now, it can be seen that people prefer to do more rituals to show their culture.

Caste, family, kinship too have retained their character. Caste has been most elastic structure, with making inroads into every possible organization.

Thus modernization in India, while leading to changes in beliefs, structure, traditions have also led to reinforcement of tradition as a reaction against modernization.

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 spanning over 200 years brought about transitional change in nation-making of India. It affected every sphere - economic, political, legal & social etc. therefore different sections had different response.

1) Peasants movements like in Champaran, Bardoli, etc. At first peasant movements were confined to achieving individual goals of agriculture but then it got attached to Indian struggle. The advent of nationalist leaders, legal structure empowered the peasants more and peasants became furious with British policies of land rents and doctrine of lapse.

2) Tribal movements

Colonialism was first and biggest blow against tribal way of living. The outsiders - planters, debtors, moneylenders, financiers were allowed in the tribal area, disrupted their agrarian order. This gave movements like Kol, Phulki, Mising, Santhal Munda rebels. All the tribal

movements were about intrusion of outsiders and thus confiscating of their land after being trapped. Tribals also refused Christian Missions in their area.

(iii) Social reform Movements :- This was the biggest type which emerged during colonial times. Leaders understood that India is severely divided on caste, religion lines and that only way to fight Britishers is nation-making. It can be achieved only by reforming the social sphere. Thus, movements like Prarthna Samaj, Arya Samaj, Brahmo Samaj, movement against sati, child labour were started.

(iv) Labour strikes

Indian colonialism also led to formation of large scale industry but with capitalist relations. Wages were low and conditions pathetic. Thus labourers too joined with national leaders and considered their struggle as nationalist struggle leading to emancipation of them. It led to various legislation for

them in free India.

Women's rights movements, education movements, against child marriage.

Attack on idolatry and superstitions.

Movements against child marriages, sati, widow remarriage.

A reaction against modernization of tradition in 'Going Back to Vedas'

Each social group had their own reasons to raise voice against colonial process. These movements engaged masses and created awareness and led to development of anti-British feeling. This was important for nation-making. The common enemy was Britain.

The various social movements sprang up as a result of colonialism and created nationalism, rationalism leading to unification of country.

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

Tribes are the aboriginals — original inhabitants. But the idea that tribes are someone living in jungles, totally untouched is based on wrong grounds.

As Ghurye says that tribes are not primitive communities but that they are misplaced tribes who could not be integrated well in the caste structure.

Moreover, tribes were not always the suppressed ones. Rather, they used to be kingdoms ruled by tribals.

They had a well flourished economy, having constant economic and labour exchange with outside world.

There is study to show that tribals work in farmlands in peak agricultural season and this is continuing from many centuries.

With advent of Britishers, the downturn started. It marginalized tribes by introducing outsiders and totally destroying their way of life. Moneylenders led them into debt trap and this led to confiscation.

of their land.

Post-independence, India followed Panchsheel approach towards tribals along with positive discrimination. It bore some fruit.

At present, there are very few tribes living untouched. (examplee Jarawas).

Reservation policy has led to their integration with rest of Indian society. It has led to assimilation of ideas of animism in caste society.

It is found in a study that tribals worship Hindu Gods (local deity) and also celebrate their ~~fest~~ festivals. Tribes in North East have mainly adopted Christianity, thus showing effect of religion. Also tribes are not un-divided, rather are socially differentiated on many accounts.

Thus we can say that tribes are relatively isolated communities having less contact with others ~~but~~ and maintaining their culture

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

G.S. Ghurye is doyen of Indian Civilization and studied Indian civilization through indological approach. Ghurye was a theoretical pluralist as he employed various methods — indology, nationalist, diffusionist — to study of Indian society. Though he focused more on textual approach yet he favoured field approach too.

Ghurye defined civilization as total of social heritage projected on the social plane. It is attribute of a society.

Ghurye was a nationalist and therefore studies Indian civilization as being antique and integral. He applies diffusionist idea that culture has a history and that they spread.

He says that there has not been any completely civilized society. Also, there is law of continuous change. Every civilization has some distinctive qualities.

But Ghurye's perspective was Brahminical. He considered tribes as lost castes who could not be integrated well into the

caste fold. He was Indian's Durkheim, focusing on structures leading to solidarity. He believed that Islamic invasion broke continuity of Hindu civilization.

Arnold is criticised as being Brahminic, overseeing the fusion of Hinduism and Islamic ideals, the independent nature of tribes, of being overly textual.

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 introduced this concept to explain changing caste dynamics.

- i) Numerical strength
- ii) Possession of economic, political power
- iii) Land Holding
- iv) Education
- v) At least intermediary place in local caste hierarchy.

Possession of these attributes make a dominant caste.

Forces of modernization, reservation have added more factors like jobs in administration, political contacts etc.

Dominant caste plays the role of patrons in the local hierarchy - acting as protector of culture, adjudicating disputes through village councils.

Dominant caste is found at regional level and not at village level.

Dominant castes are model of Sanskritization. For lower castes like Pathidars, Cunjars.

Criticism

- i) There is nothing called dominant caste, but dominant groups.
- ii) Dominant group is based more on class interests than caste interests.

Dominant caste concept explains the shifting structure of caste.

II. Village studies in Indian sociology

Indian villages were conceptualized as internal, self-sufficient, mini-republics, communal ownership of land, closed and isolated systems. This was colonial view.

The book view portrays villages as organic system with total harmony between various varnas.

Andree Beteille :- Seipuram in Tanjore had extensive contacts with the town.

M.N Srinivas :- Rampura village was a part of larger entity.

S.C Dube also conducted village studies and found that factors like land, wealth, government jobs, caste lead to unequal rural structure.

M.N Srinivas through Sanskritization and Westernization showed the regional mobility and influence of outside mobility forces on village structure.

These village studies established that villages have reciprocal relationship with outside world.

III. Indological approach to the study of Indian society

Indology means a systematic study of Indian society and culture through Indian literature of texts. It rests on the assumption that Indian culture is unique and thus needs to be studied uniquely. Thus Indian texts must be used. Ancient history, epics, manuscripts, literature, Vedas, Puranas are used to explore the origin of Indian culture. Therefore also called book into. Thus indological approach is a cultural study.

Indology as discipline and also as an

approach. It consists of indic studies and oriental studies. Orientalism offers a negative view of Indian culture. It served the needs of British empire who used it to justify their mission of civilizing Indians.

Indological approach has been used by Wherry, Sarkar, Kapadia, Iravati Karve.

Criticisms

- i) No regional variations
- ii) Over glorifying
- iii) Too textual view, without support from present reality

Indological approach is important as it provides a continuity to study the Indian society, structure and tradition.

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

Tribal communities are economically backward, relatively egalitarian, homogenous and inhabiting far flung locations.

They have faced a myriad of problems like outsiders' exploitation, destruction of forests, moneylenders' menace, educational backwardness, low health parameters.

India approached tribal problem through lens of 'integration' than isolationism or assimilation. Tribal Panchsheel -

- i) encouraging art and culture.
- ii) rights on land and forests reaped
- iii) Tribals' involvement in development
- iv) Provision of vernacular language for education.
- v) Not over-administered.

However, this approach could not be much successful due to poor execution and led to various tribal movements.

The industrialization and development there have led to displacement of

tribals and tribals being considered as someone to sacrifice for the larger good.

Development projects have displaced tribals. Changes in land-use pattern, acquisitions, forest clearing, mining licenses, environmental degradation have added to their misery.

Development displacement is the major cause of their rising movements. Displacement leads to landlessness, joblessness; devoid of spirituality, mortality.

Thus tribals are found in unorganized sectors. There is also worrying trend of encroachment of vernacular languages.

Marxists and Naxalists struggles reflect their anger with state policies. Tribes are not psychologically integrated to rest of India.

The very developmental approach is destroying tribals. The Autonomous

Councils, Tribes Advisory Councils have been usurped ^{by} the elites. States legislature are dominating them.

Thus policy of integration remained peripheral and did not do much for integrating tribes with mainstream India.