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SOCIOLOGY (TEST CODE : 817)

Name of Candidate	GARIMA LERHWANI		
Medium Hindi/Eng.	ENGLISH	Registration Number	25849
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INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	1. Do furnish the appropriate details in the answer sheet (v2. Name, Registration Number and Test Code).
1 (a)	12.5		2. There are FIVE questions printed in ENGLISH.
(b)	12.5		3. All questions are compulsory.
(c)	12.5		4. The number of marks carried by a question/part is indicated against it.
(d)	12.5		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.
2 (a)	20		6. Word limit in questions, if specified, should be adhered to.
(b)	15		7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
(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			

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

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

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Q1) a) Sanskritisation & structural changes. (12.5)

Ans. MN Sinivai's Sanskritisation theory came as a criticism to Louis Dumont's 'Homo Hierarchicus' which claimed that Indian caste based society is ^{closed} based on hierarchy with no scope for mobility.

Sanskritisation may imply:

a) collective recognition of lower castes as having gained higher status due to acts of chivalry, access to economic, political power, etc.

b) Eg: Kayasthas of Bengal.

b) unilateral attempt of a ^{lower} caste to emulate the rituals/ideology of a higher twice born caste to rise in ritual hierarchy.

Sanskritisation thus implies social mobility; however it is used to bridge the gap between position in ritual and secular hierarchy through 'orthogenetic' change. While more often, it

implies a 'positional change', but it may also lead to a structural change.

This theory is based on R.K. Merton's Reference Group Theory & Middle Range Theory.

for eg: Lingayats of Karnataka, Yadavs of UP, Kurmis of Bihar resorted to 'sanskritisation' to emerge as 'dominant caste' and politically asserted themselves to bring change in the power structure.

However, Srinivas' concept cannot claim originality as it was earlier explained by Dyak & Ristey as 'Aryanisation'/'Brahminisation'.

Moreover, ~~up~~ lower castes have frequently rejected upper caste ideologies etc and resorted to conversions and protests to achieve mobility (SC Dube).

Q1) b) Caste among Muslims in India. (12.5).

Ans Islam in its original form ~~may have~~ was largely free of caste system; however contact between the 'great traditions' of Hinduism and Islam led to emergence of caste system among Indian Muslims. in form of 'Zat' Caste among Muslims produces the same form of segmental divisions, hierarchy, religious and civil disabilities,

restrictions on commensality, occupational specificity and endogamous rules as it produces among Hindus.

While Brahmins occupy the highest rank among Hindus, their Muslim equivalents are 'Ashraf' and command equal respect/~~status~~ in the Muslim community.

However, there are a few differences in the treatment of lower castes. While Shudras are not expected to accept ^{read} religious texts, the lower castes among Muslims are expected to pursue the Quran and other religious texts.

However, they are largely prohibited from entering mosques. ^{lower caste} Like in case of Hindus, Muslims too are gradually achieving mobility through access to education, economic or political power, etc.

Q1) c) Social differentiation among tribes (12.5).

Ans. While Ghurye has called Indian tribes as 'backward Hindus',

A. B. Kille considers them to be largely outside the Hindu civilisation.

The latter's view point would coincide with Bailey's view point that tribes at one end of the tribe-caste continuum were largely egalitarian, driven by 'mechanical solidarity'.

However, 'Hindu acculturation' of tribes has created significant social differences among various caste groups. S. C. Dubé has classified 4 tribes into 4 types: purest of pure, aristocratic, partially acculturated, fully acculturated.

Eg: tribes like 'Shul Gonds' have entered into the caste fold.

Moreover, tribes have followed Brahmin / Kshatriya / Vaishya models of acculturation to seek higher status through Sanskritisation.

thus, the egalitarian social order among tribes has been hierarchicalised (eg: the difference in status between Raj Gond & Bhut Gond). in pursuit of higher social mobility, etc.

SC Dube, however maintains that tribe caste continuum represents a harmonic relationship between little tradition of tribalism and great tradition of Hinduism.

Q1) d) Land Reforms and transitions in the agrarian relations (12.5)

Ans. The unequal / dialectical land relations existing in pre colonial feudal India (eg: Tajmani system / Jagirdari system), became consolidated under the exploitative agrarian policies of colonial era (eg: Zamindari / Ryotwari systems, etc).

This necessitated land reforms post independence mainly through abolition of landlordism, tenancy reforms and land ceiling.

~~and~~ However, as Lunit Sen asserts there has been a regional imbalance in implementation of land reforms. ^{Especially} they have been more successful in ^{the} communist state governments like Kerala, West Bengal.

B. Thirner asserts that land reforms have not changed class-caste nexus as 'Malihs', 'Kisan', 'Mazdoor' still largely hail from upper, middle, lower castes respectively. Moreover, there has been capitalist agriculture has developed in socialist India.

A. Rudra's ~~study~~ Dandekar indicate how instead of socialism, there ~~has~~ been growth of feudal (Bihar), semi-feudal (UP), semi-capitalist (TN), capitalist (Haryana) land relations.

~~scattered~~ K. Gough indicates how capitalist agrarian relations have consolidated class divisions (bourgeoisie agriculturalists and landless labourers).

Thus, land reforms have not been uniformly and successfully implemented. This has led to grave repercussions in the form of Naxalbari Movement, the present agrarian unrest, etc as PC Joshi asserts.

Q2) a) Critically discuss Marxist approach to the analysis of Indian Nationalism.

The Marxist approach ~~is based~~ to the study of Indian nationalism, ~~traces~~ as developed by AR Desai in his celebrated work 'Social Back ground of Indian Nationalism' traces the origin of Indian nationalism to the material conditions created by the British in colonial India.

Applying Marx's economic determinism and Historical/Dialectical Materialism, Desai explains the emergence of Indian nationalism. ~~white~~ Exploitative colonial agrarian and industrial policies like zamindari system, sub-infeudation, dismantling domestic handicrafts and other industries, trade monopoly, etc led to exploitation, pauperisation and proletarianisation of the masses leading to polarisation among classes and beginning of class struggle.

Moreover, he links tradition to material conditions such that a change in later leads to change in former. Thus, ~~change~~ British creations of modern education, railways, etc. led to change in traditions like disintegration of caste and unified the masses for struggle against the British.

However, Marxist approach has been widely criticized:

- SC Dube and A Beteille assert that Indian sociology must be liberated from economic determinism.
- Yogendra Singh claims that Marxist theory fails at the level of empirical support.
- Harrington claims that ~~the~~ instead of the exploited peasantry, it was the middle class that initiated the freedom struggle which the lower classes later joined.

- Marxist approach also ignores the impact of socio-religious reform movements and other 'ethnogenetic' changes that strengthened national consciousness to fight against the British.
- Desai also ignores how colonial policy of 'Divide & Rule' largely succeeded in preventing polarisation of masses.

However, despite the criticism, Marxist approach added significantly to ~~this~~ study and empirical research involving bibliographic and field work and introduced a new dimension to study of Indian nationalism.

Q2) b) Discuss the impact of Bhakti movement on the Indian society.

Ans. Bhakti movement emerged as an 'orthogenetic' change, as per MN Srinivas, to challenge the hierarchical, exploitative caste based Hindu ^{societal} order.

Bhakti movement ^{largely} ~~was~~ prevailing from 12th to 16th century can be called as the Indian Reformation era. It ^{emerged} ~~two signi~~ emerged to save Hinduism from the rising tide of Islam and also to bridge the gulf between Hinduism and Islam.

Bhakti Movement emphasized on selfless personal devotion to one God, ~~and~~ monotheism, religious tolerance, equality, service to mankind, religious purification ^{and simplicity}, and rejection of ritualistic orthodoxy, development of vernacular languages, and rejection of social hierarchies.

Bhakti movement thus had a profound impact on the prevailing intellectual and social climate.

Yogendra Singh traces the emergence of modernisation of Indian tradition from the Bhakti movement.

The movement helped to bridge the 'cultural lag' (Ogburn) for emergence of true modernity → as it helped reform the Hindu religion ridding it of its caste based and other inequalities, ^{and ritual orthodoxy and civil customs} (enabling lower castes to seek mobility) and had a profound impact on religious convergence & which can be gauged from the fact that the teachings of Nandor (a Hindu saint) & Baba Farid (a ^{Muslim} Sufi saint) are found in the Adi Granth Sahib!

Thus, Bhakti movement constitutes a landmark event in ushering Indian society into modernity.

Q2) c) Compare MN Srinivas and Dumont's understanding of Indian Caste system.

Ans. L. Dumont in his 'Homo Hierarchicus' maintains that Indian society based on caste system is closed unlike European society that is based on ^{class based} ethnification.

Dumont traces origin of caste system to ideology that is based on principles of purity and pollution and produces hierarchy. To him, secular hierarchy is always subordinate to ritual hierarchy. (eg: even a king bows down before a priest!)

- However, Dumont's view have been widely criticized +
- Beteille says that his views don't support ^{empirical reality} empirical reality
 - Quigley asserts that he fails to recognise that power can be a point of reference.
 - Deepankar Gupta asserts that Brahminic view of pure, sacred figure is unacceptable
- Dumont was influenced by L. Strauss (binary opposites) and Bangle (Brahmin as ~~point of view~~ reference group)

However, Dumont's most bitter critic is MN Sinivas who considers that caste system is dynamic and explains mobility through orthogenetic (sanskritisation) and heterogenetic (westernisation) changes.

Sinivas believes that caste system offers mobility - eg: Coorgs of Mysore Brahminised themselves through sanskritisation (emulating behaviour of upper castes).

Moreover, having gained a higher position in the secular hierarchy, many caste groups in the lower/intermediary ranks emerge as dominant castes and even seek a change in the economic / power structure. Eg: Yadavs in UP, Kurmis in Bihar.

However, Sinivas is criticised for being biased towards upper castes and his concepts in fact take him closer to Hindutva ideology of cultural nationalism than taking interests of lower caste/ groups into consideration.

Q3)a) Critically analyse the changing caste-class nexus in the agrarian social structure

Ans. The ~~the~~ caste class nexus has been an important feature of the agrarian social structure in India.

Scholars like Burmont, ~~be~~ Lingit believe that caste is different from class, so much so that class could never replace caste in India.

It is on the same lines that scholars have believed that ~~agru~~ agrarian land relations in ancient India through Tajmani system (where 'Tajman' came from upper castes and 'Kamins' from lower castes) ~~lower castes~~ were based on unity and reciprocity.

However, Bailey and Hardiman assert that Tajmani system was exploitative and used ~~the~~ caste hierarchies to

legitimise control over modes of production.

With weakening of caste based hierarchies, Tajdani system disintegrated and gave way to a feudal society. However, the caste-class nexus remained as strong as earlier such that upper castes retained constituting the 'leisure class' retained control over land and lower castes constituted the sharecroppers, tenants, etc.

AR Desai ~~the~~ supports the above view (contradicting Marx who called pre colonial India as Asiatic mode of production),

~~with~~ In The colonial era, marked the beginning of capitalist interests in Indian agriculture through private property, surplus production, etc. Colonial ~~masters exploited~~ ~~existing caste divisions~~ policies increased the caste-class nexus as landlessness, pauperisation among the lower castes increased and Zamindars class prospered.

Post independence, the state tried to radically transform the agrarian social structure through land reforms.

However, failure and non-uniform implementation of land reforms (abolition of landlordism, tenancy reform & land ceiling) has ensured that caste-class nexus remains strong.

This is supported by D-Thorne's study which states that 'Malik', 'Mazdo Kisan', 'mazdoor' still largely hail from upper, middle and lower castes.

K. Gough in her study of Kumbapetti village too corroborates how ^{new} capitalist agrarian structure has consolidated the caste-class divisions.

Studies by P. Bailey, S. Gristine, and others also supported this view.

Moreover, this can empirically be observed through movements like Nanabhau

where the peasantry class or the Dalits hail largely from the lower castes or tribes.

A. Rudra, ~~Dar~~ Sandhu assert how development of feudal, semi feudal, ^{semi} capitalist and capitalist ~~to~~ relations ~~to~~ have led to diversified concerns among peasantry class hailing from marginalised sections.

However, modernist scholars like V. Singh assert that land reforms, rural development programs, Green Revolution, etc. have significantly contributed to mobility among lower castes and has changed caste-class nexus significantly. This is evident through 'dominant caste' theory of M. Srinivas too which has led to political mobilisation of lower caste peasantry (eg: Lok Dal) to create a distinction between caste and class.

Q3)b) Modernisation in the Indian context is a complex phenomenon involving both continuity and change. Comment.

Ans. Yogendra Singh and CC Dube assert that modernity and tradition co exist in case of India.

Tonnies (in his Gemeinschaft & Gesellschaft) and Durkheim (in his mechanical vs organic solidarity) both assert that 'rationalisation' is a key feature of modernisation. This was taken^{up} by Parsons in his explanation of pattern variable to claim how modern~~the~~ society is based on universalism, achievement, individualism, etc.

However, Surgin & Mariotti advocate that tradition is so greatly rooted in Indian society that

modernising ideologies have only led to ~~traditionalising~~ 'Indianisation of modernity' such that modern institutions have been traditionalised (eg: dominant caste politics).

Ar Desai, however feels that that 'the heterogeneous changes brought ~~the~~ by colonial ~~at~~ rulers through modern education, unified legal system, railways, etc led to change in tradition and not led to ~~not~~ its modernising thus helping to reduce the 'cultural lag' ~~or~~ (Ogburn).

~~Deepan~~ It is however widely accepted that 'modernisation in India involves both continuity and change. H. Rudolf rightly says how Indians have adopted 'selective modernity'.

Moreover, modernity has not been able to influence the micro traditions of caste, family, etc. There are vast structural inequalities such as democracy without equality/freedom of speech (sedition law), bureaucracy without civil ethics (eg: corruption), secularism without religious tolerance (eg: ^{Deepan} communal riots), etc.

P.C. Joshi asserts that India's half hearted entry into modernity has led to uneven development such that the 'voiceless ~~and~~ underclass' (peasants, ~~tribes~~ ^{tribes}, women, etc) continue to remain marginalised.

Deepanhar Gupta in his 'Mistaken Modernity' claims that technology and consumerism alone do not constitute modernity.

Modernity is an attitude which requires dignity of individual, universalistic norm, achievement orientation. However, modes of relations among people still remain traditional/federal. Eg: political/industrial appointments based on caste, kinship criteria than merit.

Thus, it can be sufficiently concluded that modernisation ~~is~~ undergoes both continuity and change in Indian context

Q4)a) Colonial rule engendered various movements as a reaction to it. Discuss the nature of these movements & its impact on Indian society.

Ans . The colonial rule introduced a period of 'heterogeneous' change in the 'great tradition' of Indian society.

→ The change in material and social conditions led to change in tradition (CAR Desai) such that a period of socio cultural reform ^{was} ushered in through access to modern education, transport, etc.

→ ~~The~~ Indian renaissance that began hereon led to reformers like ~~R. R. R.~~ Raja Ram Mohan Roy, I. C. Vidyasagar campaigning for women's rights to leading to abolition of sati, education for women, widow remarriage, etc.

→ These reformers also attacked the caste based hierarchical social order which then gained momentum with beginning of 20th century.

Movements like J. Phule's Satya Shodhak Samaj, & Narayan Guru's INDP Movement, Periyar's Self Respect Movement campaigned for social rights and abolition of Brahminic supremacy.

While Gail Omvedt calls these class movements and equates them to Civil Rights movement in US, Gopal Guru calls them cultural movements for social reform, and Fernandes calls them secular political movements as many of these like the Self Respect Movement became political with formation of political parties like Dravida Kazhagam, etc.

- The exploitative colonial agrarian and industrial policies also mobilised the peasantry class for seeking to end their exploitation, etc. Movements like Eka, Moplah, Champanan, Kaira, Bardoli, Deccan Riots, etc. marked emergence of true class consciousness among the peasants who then rebelled against the ~~British~~ colonial masters.
- Similarly, exploitative forest policies of the British gave way to tribal rebellions like Santbal rebellion, Gond uprising, Koli uprising, etc. who rose against the exploiters or 'Dikus' to fight for their rights.
- Moreover, the most significant reaction to British ~~of~~ ~~not~~ exploitation emerged in the form of a 'nationalist'

'movement' that unified the masses cutting across caste, class, gender to gain independence from colonial rule. (A.R. Desai)

~~These also~~ Some consider these movements as class movements, ~~others as~~ (Gail Omvedt), others as cultural revolts (G. Gunn) and yet others as political mobilisation (Fernandez).

However, scholars like Hardiman assert how these movements are ~~is~~ interlinked with ~~for~~ g: ~~Nawal rebellion~~ Kisan Sabha movement was linked to both peasant and national causes; Nawal rebellion to peasant, tribes and environment issues, ~~or~~

Q4) b) Evidence against the view that tribes are primitive communities living isolated lives untouched by civilisation.

Ans A Bi kille considered Indian tribes as largely outside Hindu civilisation.

Bailey too considered tribes at one end of the extreme in the caste tribe continuum constituting an egalitarian society driven by ~~organic~~ mechanical solidarity.

However, there is sufficient evidence to prove how tribes have been integrated into mainstream.

→ The Hindu acculturation of tribes as propounded by B. S. P. Sube has made them enter the caste fold and introduced hierarchy among tribes.

→ Limbas claims how tribes have been sanskritised (eg: Drul Gonds) to enter caste system and attain social mobility.

→ Industrialisation and urbanisation has made in roads into tribal forests & communities and have exposed them to mainstream culture, however, leading to deculturation in the process.

Eg: Anti-Pesco movement #2

→ It was thus to save tribal identity & resources that Blavin recommended a policy of tribal isolation that Grinje opposed.

Q4) i) Brief Account of Ghurye's understanding of Indian civilisation.

Ans. GS Ghurye studied Indian civilisation from indological, diffusion, comparative and integrative perspectives.

He believed that Indian ~~culture~~ ^{society} being unique, it must be studied through the lens of Indian culture using internal resources (book view)

He ~~to~~ emphasized on the integrative force of Hindu ideology, since he believed ~~in the~~ that caste system was based on common cultural/value consensus.

He perceived anti Sanskrit movements like Dravidian movement as a threat to Indian

unity. He considered that caste system, initially harmonic, became exploitative with downfall of Hindu rulers. ~~and was~~

- However, Ghurye's analysis has been criticised widely.
- SC Dube claims that Indian culture cannot be equated to Hindu culture.
 - Bernier advocates that book view based on Sanskrit texts is biased and limited.
 - Y. Lingh asserts that he lacks methodological empiricism.
 - Moreover, he ignores contribution of Muslim and other religious traditions.

(15) a) i) Dominant Caste

The concept of Dominant Caste was given by MN Srinivas

According to him, lower / intermediary caste groups which have ^{high} ~~rich~~ numerical strength and have ~~acquired~~ risen in secular hierarchy (through Sanskritisation or otherwise), ~~then~~ seek to assert themselves economically or politically.

He claims that ~~cast~~ they have gained from access to education, secular ideology and rise in economic status.

These caste groups then ^{begin to} ~~form~~ politically assert themselves driven by politics of opportunism than ideological compatibility. and [eg: Congress-BSP alliance in UP in the past]. emerge as dominant caste groups.

However, Rajni Kothari claims that caste needs politics as much as politics needs class!

ii) Village Studies in Indian Sociology

Ans Indian sociologists used Structural Functionalism (Borrowed from W.H.R Rivers) to undertake village studies.

→ Earliest village studies by Linnavar, ~~etc~~ (Kanpurva village) and others came as a challenge to Metcalfe's analysis which treated villages as "little republics" that were isolated, inward looking & culture bound.

However, Linnavar, Dube and others claim that villages always were integrated with ~~not~~ urban areas.

→ M.S.A. Rao (Yadavpur Village), P.G. Bailey (Bishipara village) & others studied caste relationships and social mobility.

→ K. Gough, S. Epstein studied land holding patterns.

→ A. Chakravarty (Benigan village),

A. Rudra, studied power dynamics in the villages.

→ V. Pannik, Leela Dube studied gender relations.

Village studies constitute an important leg in ^{the} wheel of Indian sociology. From Gandhian philosophy to Nanabhau, every sociological reality is rooted in Indian village!

However, taking up Ambedkar's view of village as "cesspool of corruption & degradation", D. Gupta asserts how Indian village is ~~losing~~ disappearing as socio-logical reality due to agrarian unrest, etc.

ii) Indological approach to Study of Indian society.

An Indological approach pioneered by GS Ghurye views Indian society from the lens of Indian culture.

~~And~~ It is based on 'Book view', i.e., study of Indian society ~~in~~ through literary / textual sources (both religious and non religious)

It is, ~~however~~, based on historical, comparative and diffusion perspective. However, it assumes that Indian society has remained unchanged over the past 3000 years.

It is rooted in the Oriental studies by W-Toner, M. Mueller, etc. and has led to significantly contributed to the disciplines of History, Philosophy and Sanskrit.

However, it has been criticized for lacking ~~explicit~~ empiricism (V. Singh), for equating Indian culture with Hindu culture (CC Dube), for assuming that Indian society has remained unchanged and for over emphasizing on integration (Benyman).

Q5) b) Are tribal protests & movements an indication of limitation of the policy of integration in independent India. Comment.

Ans. Tribal protests and movements in India ~~reflect~~ ^{underscore} the ~~issue~~ ^{paradox} of uneven / imbalanced development, as asserted by P.C. Joshi.

Post Independence, V. K. ~~Blwin~~ India adopted a Tribal Isolation Policy as recommended by V. K. ~~Blwin~~ ^{Blwin}, pursued through tribal block development program & Nehru's Tribal Panchayat.

This approach was ~~first~~ ^{fiercely} criticized by Ghurye who ~~asserted~~ ^{advocated} a tribal integration policy.

However, it seems that tribal integration in ~~subsequent~~ contemporary

that begun
India's part the 5th Five
Year Plan has done more
damage than good.

As India strives to
achieve the 'super power' status,
development ~~has~~ of the nation
has been achieved at the
cost of tribals & their resources.

This has led to deculturation,
marginalisation, alienation among tribes
and exposed them to
foreign ^{alien} culture without being
adequately prepared.

The increasing dis-
enchantment, pauperisation
among the tribes has led to
many tribes glorifying their
ethnic identity and waging
revolts against the Indian
state. ~~this to~~ the present
Naxalite / Maoist insurgency is
a reflection of the same.

Moreover, sometime
these revolts can be

manifested in the form of sub nationalism like the Naga sub nationalism in the north east.

Thus, tribal integration has actually threatened the unity of the nation itself through exploitation of tribes ^{& their resources} in the name of industrialisation, urbanisation, etc.

Xaxa, Pathy, Fernandes rightly state how tribal revolts are indicative of a conflict ~~fr~~ between the Indian state and its sub citizens.

It may thus be time to revert to policy of tribal isolation as SP Vidyarthi rightly states that forests are not just an ~~ident~~ habitat but a source of culture and identity for tribes and destroying them in name of integration will lead to emotive, cultural isolation of tribes!