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SOCIOLOGY (TEST CODE : 2297)

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Medium Eng/Hindi	ENGLISH	Registration Number	1227181
Center	ONLINE	Date	Jul 4, 2023

INDEX TABLE

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

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 & HINDI
- 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.

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

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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.

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All the Best

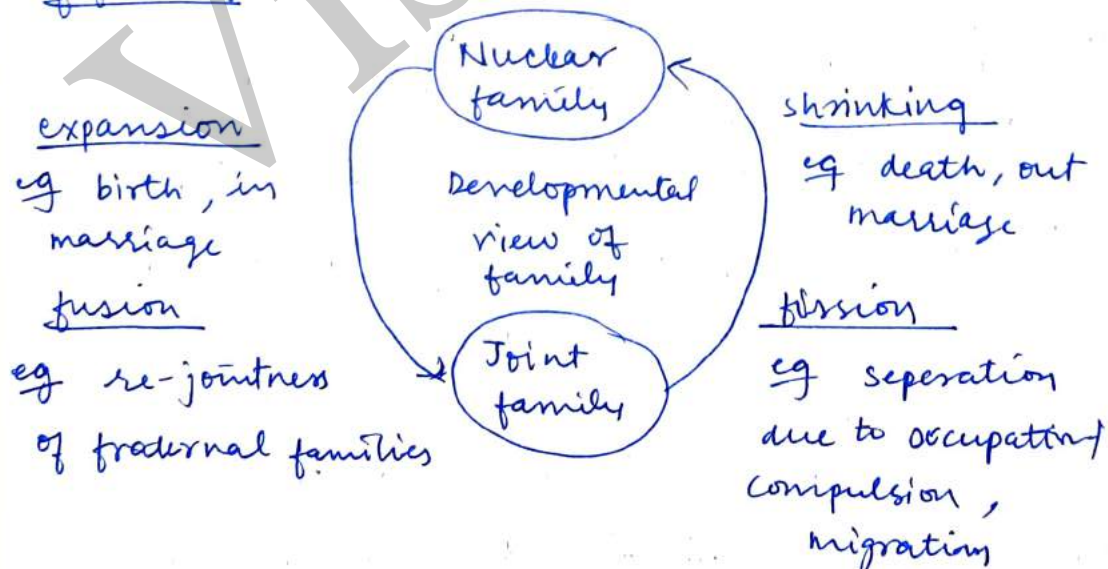
1. Write a short note on each of the following in not more than 150 words.
10 x 5 = 50

(a) Family is not a static institution but rather goes through a developmental cycle. Discuss.

Family has been seen as a static institution by modernizing theorists like Parsons who contend that family linearly progresses from joint to nuclear to suit the needs of modern society.

However, this has been refuted by scholars like Pauline Kolenda, AM Shah, Kapadia etc who present developmental view of family.

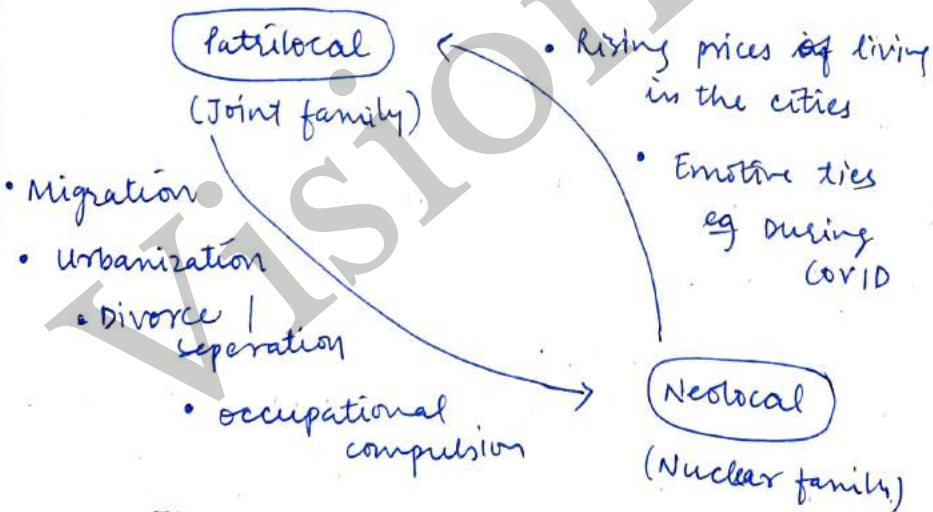
→ AM Shah in his "Household dimension of family" :-



• He contends that in case of India, the linear progression does not hold true.

• Even when households undergo fission or fusion, the jointness of family is retained in terms of orientation of its members towards their kin.
eg fulfilling obligations, religious rituals etc.

⇒ IP Desai also in his study of Mahawa village in Gujaraant argued that there is circular pattern between :-



Thus, family keeps on the transition between the two stages & there can be multiple family forms in between (eg Pauline Kolenda's 11 forms). This may also signify the "demographic transition" underway in India.

1. (b) It has been a difficult exercise to produce a universally acceptable or applicable definition of tribals in India. In this context, discuss the diverse and similar features of tribes across India.

Beteille has contended that there cannot be a universal definition of tribals owing to the diversity & heterogeneity within tribal communities in India.

Diversity of tribals :-

① Numbers : Santhals, Gonds & Khils having more than 1 cr population vs Birjia in Bihar with 17 members of Onges, Sentinlese etc. on verge of extinction

② Religion :

Hinduism vs Christianity vs Islam vs Buddh-ism

eg Gonds, Santhals, Oraons Naga, Kuki, Zomi, Khasi Gujar Bakermals Chakma Aboz etc.

2 vs Totemism | Nature worship | ancestor | spirit

③ Language :

Ho, Mundari, Santhali, Kondhi vs Mix of various
eg Kattunayakan - mix of Dravidian languages

④ Geography :-

Hill tribes eg Northeast ; forest tribes eg

Central India ; secluded eg Andaman & Nicobar tribals

(5) Degree of Assimilation -

eg Negis & Meenas
well integrated

vs Abuj Maria, Santireles, Jaranwas etc.
secluded ← PVTGs
from mainstream

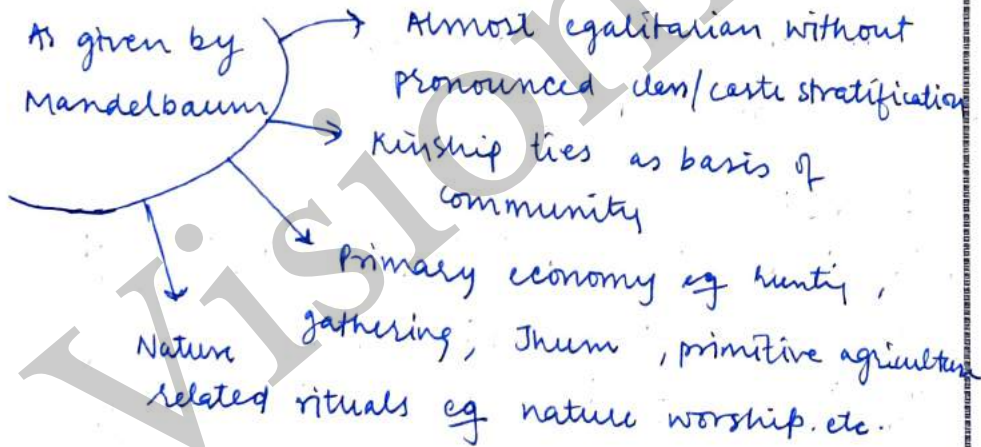
(6) SC Dube gave a classification to show diversity

among tribals :-

secluded ↓ living in village with tribe identity

→ somewhat in touch with mainstream & completely integrated

Similarities :-



Thus, today instead of debate around common criteria for defining tribals, they are seen in terms of tribal identity - based on assertion for rights - "Jal, Jangal & Jameen"

1. (c) The socio-religious reform movements tried to achieve the objective of emancipation of women and extension of equal rights to them. Discuss.

Socio religious reform movements, as orthodoxie source of social change, led to cultural reorientation that provided base for nationalism & modernity. [Yogendra Singh]

These had reformative agenda of purifying Indian society from the socio-cultural evils.

Emancipation of women & equal rights to women as agenda :-

① Emancipation by banning the practices derogatory to women -

- Banning of sati with efforts of Raja Ram Mohan Roy
- Efforts for widow remarriage by Vidyasagar, Ranade, Karve, Vishnu Shastri Pandit
- Against "Purdah" among Hindu women
- Arguing against the practice of Polygamy & Kulinism which put husband on higher pedestal
- Against child marriage: ^{efforts} eg¹ by Dayanand Saraswati, Roy, Keshub Chandra Sen etc.

② Rights of women -

- women education → Vidyasagar as head & promoter of girls schools
- voiced for equality eg Phules were against the practices of female foeticide

The reformers achieved these objectives via :-

- quoting from ancient scriptures
eg Roy quoted from Vedas to argue that there was no such practice as sati
- appealing to rationality & humanism - the modern values
eg Akshay Mitt used medical science theories
- worked with British to bring legislative backing
eg Bengal Sati Regulation, Age of Consent, ~~Reservations~~ Hindu Widows Remarriage Act etc.


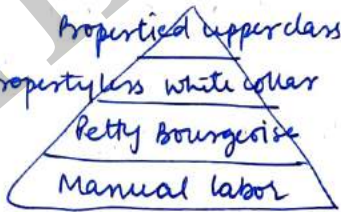
Indian Renaissance, was thus, unique in the sense that these nascent 'feminist' efforts were initiated by the male intelligentsia of that time. Nevertheless, it resulted in lessening social injustices of women & improving their dignity.

1. (d) There are contestations related to the nature of caste and class in India, while some view caste and class as polar opposites, others view of nexus between caste and class. Discuss.

Caste & class are form of social stratification that operate in the realms of status-group (house of honor) & house of wealth respectively.

[Weber's trinitarian view on stratification]

Caste & class as dichotomous →

Parameter	Caste	Class
Basis	Dumont - Purity & pollution	Weber - occupation, income, wealth
Eg	Indian society 	
Mobility	Indologists like Gherge - closed system as ascribed (birth based)	Modernists - open system with high mobility due to focus on attribution) achievement based
Inter-relationship of strata	FG Bailey - As <u>organic</u> system of cooperation	As <u>competitive</u> classes
Symbolism	Symbolic / Present in traditional societies with values of hierarchy	Representative of meritocracy with belief in equality of status & opportunity

Dumont is the main proponent of this view who contrasted caste system in India to Western class system.

Nexus between caste & class :-

→ In India, both have been found to be overlapping at times.

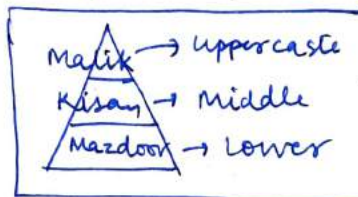
Yogendra Yadav - Top & bottom classes are subsumed in caste hierarchy.

Brahmins → Study by Ravi Saxena - 90% of directors in top 1000 corporates belong to upper caste.

Shudras (SCs, STs) → 97% of manual scavengers are SCs/STs

→ Utsa Patnaik - caste overlaps with class in agrarian class structure.

→ In political sphere, Srinivas found multiple



castes coming together as a class to assert their political dominance. eg ATGAR alliance

→ Castes often come together to compete for economic resources eg Dumont's substantialization of caste

Thus, in case of India the relationship between the two is rather organic - for upper caste it may be invisible while for lower these impact as an intersection of disability (Hira Singh)

1. (e) What impact does government policies and programs have on the socio-economic status of religious minorities in India?

India as a diverse nation has multiple religious minorities eg Muslims (largest), Parsis, Sikhs, Buddhists, Christians etc.

However, since Hindus constitute 80% of the population; it becomes imperative to have minority specific safeguards & some welfare programs to ensure their interests are met.

Impact on socio-economic status →

① Economic status -

- Salit Sikhs & Buddhists have been provided reservation as SCs that provides them opportunities in politic-administration, thus improving economic standing.
- Upon Sachar Committee's report, steps have been taken to improve the credit availability to Muslims. This provides them opportunities for entrepreneurship & improving standard of living.
- Scholarships are provided that improve their education & skill development avenues.

② Social status :-

- Govt's policies & programmes are tailored to minority specific needs :-
- for Muslims, eg Madarsa Modernization, Haj subsidies
- for Sikhs eg support for Kartarpur corridor, recognition of holidays on ~~their~~ birth dates of sahibzade's
- for Parsis eg Jiyo Parsi program, village Panchayats in Bombay to address the dwindling numbers of Parsi community
- for Buddhists eg Inauguration of Buddhist circuit with Nepal; international seminars.

Result

- These policies help in preservation of identity of minorities
- Help prevent their alienation from the majority mainstream
- Helped in supporting their ^{religious} practices

Thus, government policies have been instrumental in maintaining "Indian secularism" that protects & respects all religions equally & provides equal protection to all.

13

(a) Land Reforms are both the causes as well as the effects of a thorough-going change in the power balance. Explain.

20

Land reforms were undertaken in post-independent India to realize the goals of - reducing rural poverty, abolishing intermediaries, eliminate all forms of social injustices in rural India & provide equality of status & opportunity to every person.

These signify both - result of social transformation & cause of newer social transformation in India.

Land Reforms a result of change in power balance :-

Backdrop of land reforms :-

- Indian ^(INM) National Movement that won freedom from British.
- Peasants, tenants, agri-labourers played an active role in sustaining the movement after 1930s.
 - This signified a change in appeal of

INM → to rural masses & newer demands of the masses → peasant demands.

- As Desai has pointed in social background of Indian nationalism, post 1934 → the social base of INM became rural mass.
- Thus, this shift in power → driving class of INM resulted in consensus upon fulfilment of their demand of land reforms post independence.

→ As Doshi & Jain point out, land reforms were the result of rural distress & inequalities sowed by the land revenue settlements of the British. :-

- Led to emergence of new classes that wielded power — absentee landlords, sub-feudal lords like Mirasidars, moneylenders.
- Traditional aristocracy lost land due to Sunset law & if that wasn't the case — was stripped off traditional police & judicial rights. Thus, depriving of traditional power.

- This, all along with proletarianization of peasantry, commercialization of agriculture led to disruption of old agrarian order, thus, disturbing the power dynamics.

Land Reforms as cause of changing power balance :-

① Abolition of Zamindari - deprived Zamindars of their feudal power

② New owners of land due to land redistribution; often from lower caste

eg study by Zoya Hasan - 1940s 1990s
% OBCs land owners \Rightarrow 8% \rightarrow 38%

Since land is central to agrarian order, this shifted the power balance

③ Emergence of new middle peasantry :-

Yogendra Singh - This new class had numerical majority & developed vested interests in keeping landless labor dependent upon its patronage.

④ such middle peasantry compounded with majority in village emerged as "Dominant caste", displacing upper castes eg. Brahmins from institutional power. [Beville in Sripuram study]
 eg of such castes - Jats in Haryana, Yadavs in UP etc.

⑤ Feudal power relations transformed to capitalistic.
 eg Jan Breman: Relation between landless labor & landlord shifted from patronage to exploitation.

⑥ Division of common family property on paper to evade land ceiling led to actual division in joint families, thus transforming the earlier authority of "Karta". (Lakshminarayana)

Thus, land reforms had been instrumental in bringing social change in India. However, due to their unsatisfactory implementation, they are still an "unfinished agenda" as contended by Swaminathan.

3. (b) Beteille's work on Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village (1966) departs significantly from the writings, which equate caste with stratification. Discov. 70

Andre Beteille conducted his village study in a village - Sriperum in Tanjore district in 1961-62 & studied the rural social structure & power dynamics.

"Class, Caste & Power" is the description of that study that provides a fresh view on caste system.

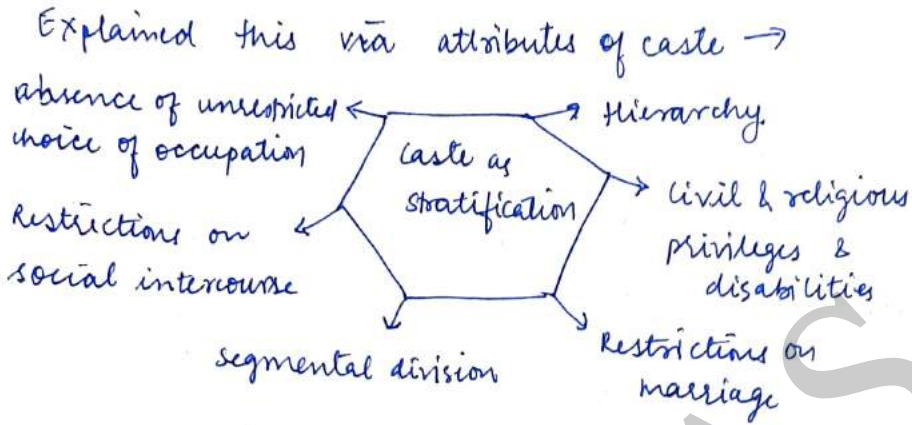
Previous writings equating caste with stratification system :-

Stratification system entails a social structure that is all encompassing in nature, i.e., determines an individual/group's access to resources / privileges / rights & identity.

Perspectives that see caste as "stratification system" →

- ① Ghurye in his "Caste & Race in India" provided for caste as an overarching system in Indian society that integrates

all the Indians (Hindus).



② Louis Dumont in his "Homo Hierarchus"

saw caste system as pan-Indian ideologically rooted stratification that every Indian adheres to.

He provided its basis as principle of purity & pollution that determines

hierarchy ← ↓ → division of labor
separation
between groups

③ Srinivas though provided for 2 hierarchies

— ritual & secular but in his concept of dominant caste, led to the conclusion that for a caste to be dominant it should have an acceptable position (rank) in ritual hierarchy.

However, diverging from all these, Beattie put forth an imperial dynamic view that caste pertains to the hierarchy of status group & is often decoupled from other hierarchies of power & class in modern times.

- Inspired from Trinitarian view of Weber
- Explained as :-

Cumulative inequality

Dispersed inequality

- Class, caste & power hierarchies as overlapping
- Thus, one's caste determined position in power & class hierarchy
 - ↓
 - eg Brahmins as dominant caste
 - ↓
 - eg Brahmins as land owning caste
- Thus, caste system acts as overarching stratification system

- With changes in modern India, caste is no longer the determinant of a social group's rank in power or class hierarchy
- Thus, different from past system.

Egs provided by Betelle from seipuram :-

- Brahmins as white collar workers turning into absentee landlords.
- This land is purchased by Non-Brahmin peasants, who now wield power due to numerical majority
- Shudras were taking up white collar clerical jobs due to access to modern education. Thus, no longer mere agricultural labourers.
- With anti-Brahmin movement in south India, their ritual (informal power) had decreased, and with village panchayats, now non-Brahmins controlled institutional power due to majority.

Thus, Betelle significantly differs from earlier views of caste system. Utsa Patnaik, however, contends that in agrarian system still overlap of caste & class can be seen in Malik, Kisan & Mazdoors.

Nevertheless, Betelle rightly provided a much more contemporary view on caste system.

3. (c) A recent report by Ministry of Statistics and Planning and Implementation found that youth with higher education don't aspire to get married early. Analyse the trends in marriage in India from sociological perspective. 10

As K M Kapadia has opined, traditionally marriage in India has been seen in the socio-religious domain & hence, has been governed by traditional norms & values.

However, with modern day changes, the erstwhile traditional norms of marriage have been changing.

Trends in marriage in India :-

- ① With economic changes - industrialization, urbanisation & globalization :-
- marriages with neolocal residence in metropolitan city.
 - symmetric marriages with considerable autonomy if not equality for women.
eg decision making in financial aspects
[Young & Willmott]
 - Dual worker marriage relationships due to increased employment & standard of

life with neither of spouse working.

- Increased avenues of education & skilling, thus, increased age of marriage to first achieve financial independence.

② With modernization, westernization :-

- values of equality, individualism, freedom
↳ improved status of women

↓
Better participation / autonomy in deciding when to marry & mate selection

- Thus, better awareness & increased age of marriage for women

(eg NFHS-5 data - one of the lowest % ever in underage marriages till date → 23.3%)

- consumerism → lavish weddings
↳ dowry as status symbol

[Kasve : instances & rate of dowry is rising]

③ Legislative changes eg personal laws codified, Domestic Violence Act etc.

↳ Better position of woman in marital relations ; right to divorce etc.

Thus, India is seeing a "demographic transition" in marriage relations & age as well.

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5. Write a short note on each of the following in not more than 150 words.
10 x 5 = 50

(a) Marriage is not merely concerned with the couple, rather it affects the whole society and future generations. Discuss.

Collins dictionary defines marriage as sexual union between two persons that is socially acknowledged & accepted & often legally ratified also.

However, in India it is not limited to the union of two persons, rather it has widest connotation :-

- ① Village exogamy rule in marriage in north Indian kinship group [Dravati Karve] leads to marriage as connection between two village societies, thus having wide societal impact.
- ② Marriage is the societal acceptance of sexual access of man/woman. In a caste community - it is seen as entrance to the caste, which is securely guarded by the society.

As Uma Chakraborty says - non conformity to caste endogamy can threaten the Brahmanical order. Thus, marriage has wide implications.

③ Morgan sees marriage in terms of functions such as procreation → it performs the social pre-requisite of member replacement.

④ Functionalists such as Parson see it in terms of role fulfilment & social requirement :-

→ Primary socialisation of children

→ stabilisation of adult personalities

→ Cultural transmission : Parsons contend that a family is the factory for production of "cultured personalities" ; Marriage forms the basis of it.

⑤ Marxists argue that marriage satisfies the ruling class requirement of production of cheap labor & maintaining it.

Thus, marriage as social institutions serves as building block for goal attainment of society & it is significant beyond the micro level relationship between two individuals.

5. (b) Recently, Supreme Court asked government to decide whether or not to include Dalit Christians and Muslims under the Scheduled Caste for availing benefits of reservation. Discuss the reasons and challenges thereof.

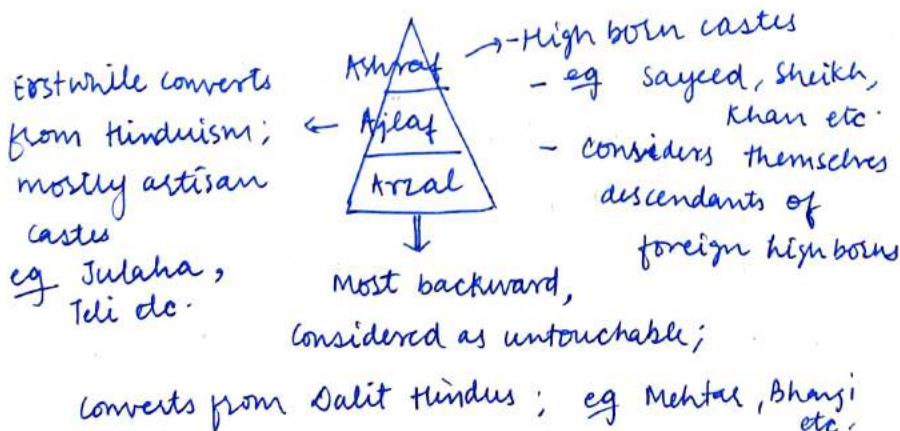
"Dalits" are identified with ex-untouchable castes in Hinduism who have been given reservation in politico-administrative system as per their population, by provisions of the constitution.

The term used is - Scheduled Castes.

Reasons for the proposal of inclusion of Dalit Christians & Muslims :-

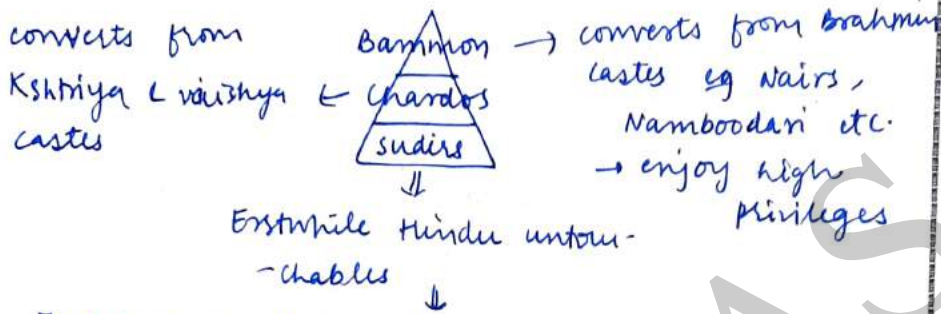
→ Various studies have confirmed the existence of castes & caste based discrimination among Christians & Muslims.

- 1) Muslims - study by Irfan Ahmad & Ghansu Ansari -



Thus, Azal caste among Muslims has similar caste based disabilities as Dalits.

•) Christians - study by Duncan Forrester etc.



These are treated on the same lines as Dalits.

•) study by Amit Thorat & omkar Joshi → untouchability practised by Muslims → 18%.

Thus, like Dalit sikhs & Buddhists, Dalit Muslims & Christians demand reservation.

Challenges → both religion do not sanction caste based systems & are egalitarian in nature

Thus, providing reservation would negate their tenets & worldview.

As is famously said, in "India you can change your religion, but not your caste." With regard to welfare motive, the reservation demand should be emphatically reviewed.

5. (c) Examine the changes to agrarian class structure, before and after Indian independence.

Agrarian class structure pertains to the stratification based on pattern of land ownership, use etc. [Beteille]

Before independence →

A. K. Desai has provided the agrarian class structure overview as :-

- did not own land but were in feudal relation with land-lords via Tajmanis ties



→ Had traditional rights over land for cultivation

- The ownership of land at macro level was community based - lying in village council
- Thus, agrarian class structure was feudal with primitive agriculture practised with rudimentary technology
 - man power
 - bullock power.
- The changes were only quantitative in nature, not qualitative.

During British
~~Post-independence~~ :-

New classes emerged & traditional ^{agrarian} ~~social~~ structure got disrupted eg Intermediaries like Mirasidars, Zamindars, moneylenders etc.

Post-independence :-

The major social transformation came due to land reforms which abolished intermediaries, redistributed land & transformed feudal relations into capitalistic.

Using Lenin's framework, new class structure is:-

- 1) Big landlords - organize farm as an industry employing managers & labor
- 2) Big farmers - (>15 acres) Employ labor & personally supervise the farms
- 3) Median farmers - (5-15 acres) Employ mostly family & his own labor in the farm
- 4) Small farmer - (<5 acres) Solely use their own labor
- 5) Landless labourers - work in other's farms

Jan Breman → terms them "footloose" labor in modern context.

Modern India has seen emergence of "progressive farmers" with Green revolution as untended by betulle.

5. (d) The village and its hamlets represented "India in microcosm". In the light of this statement, explain the significance of village studies.

Village studies emerged in post-independence times due to the worldwide focus on social transformation, establishment of welfare state in India & emergence of structural functionalism in sociology with its focus on empiricism.

Since, village was seen as "microcosm of Indian society" by structural functionalists like Srinivas, there was much focus on studying the onground realities & dynamism of Indian society (village).

Significance →

- ① Provides "field-view" of Indian society as an alternative to prevailing "book-view" / indological view. of Ghurye, Dumont etc.
- ② Studied the social reality through direct observation, thus provided a better & truer picture of Indian society.
eg Srinivas in his village study of Coorg
↳ Varna is only a macro framework;
it is caste (Jati) that operates across India.

③ corrected the colonial view of Indian village as "self-sufficient republic" by likes of Malinowski.

eg Srinivas & others provided critique of it by showing social, economic & political village exogamy ↓ eg Jajmani services across villages; 'Maat' ↓ eg caste-councils across villages & connectedness

④ provided critical inputs to policy planning & review eg Dubé's study of Shamirpet

⑤ Also provided disharmonious aspects of village thus providing a balanced view eg FG Bailey → coercive caste relations

⑥ provided the much needed wealth of empirical data for macro level sociological generalizations. It provided base for new concepts eg Sanskritization, vote bank politics of Srinivas, Universalization & Parochialization of Marriott.

Village studies, however, have been criticized for over-generalization, using village rather than caste as unit [Dumont & Pocock]. But, despite these views, these gave a new direction to sociology.

5. (e) Explain the position taken by different social scientists regarding the issue of integration and autonomy of tribals in Indian society.

The debate around integration & autonomy of tribals emerged after independence when the Indian state contemplated the path of development for tribals. [Vidyarthi]

Different positions

① Full autonomy view / National Park Approach

- Verrier Elwin was proponent of this
- Modern definition of development shouldn't be imposed upon tribals as an ethnocentric bias.
- Tribals should be left in isolation, undisturbed in their lives
- ~~criticism~~ criticism by Thakkar Bapa -

Tribals are not "zoo exhibits", rather equal Indian citizen who have equal rights in fruits of development.

② Full integration view - Assimilation view:-

- Ghurye was chief proponent
- suggested assimilation of tribals by Hinduisation to bring them in mainstream

→ Provided that tribals are "backward Hindus"
& their backwardness is due to their imperfect
integration in Hindu society due to which
they have cultural defects → intoxication
→ loose sexual morals.

→ Criticism - Ethno-centric view denying
autonomy

③ Economic Integration - by Sinha who consid-
-red labor of tribals as necessity for farmers
thus proposed "tribal-pesant" continuum.

④ Political Integration - proposed by Ghunge
for northeast hill tribals as they are majorly
non-Hindus & have secessionist tendencies.

⑤ ^{tribal} Panchsheel by Nehru

- To have development of tribals by their own
genius
- Recognize their rights over land & forest
- Ensure their participation in administration
- Avoid introducing parallel institutions in
tribal society.
- Result to be judged by quality of humans
evolved.

Thus, integration & autonomy were
not seen as polar opposites by Indian state
rather a balance between them was adopted.

7. (a) To what extent does Modernisation lead to the breakdown of traditional social structure and values? Give reasons to support your answer. 20

SC Dube defines modernization as the transition from traditional social structure to the desired progressive one with associated change in values, culture & institutions.

Modernization leading to breakdown of traditional social structure :-

- ① Jajmani system - that constituted bedrock of traditional Indian society dismantled due to modern changes eg introduction of money economy, secular jobs. [srinivas]
- ② untouchability - institutionalized by the caste system has been abolished today by the constitution (anti-thetical to modern values of human dignity)
- ③ social practices of sati, not allowing widow remarriage etc. have been done

away with with the effort of Indian reformers like Raja Rammohan Roy & Vidyasagar

- ④ Feudal social structure comprising communal ownership of land, zamindars has given way to capitalistic system. [A.R. Desai]
- ⑤ Caste panchayats dictating norms to communities have been replaced by modern village panchayats. [Srinivas]

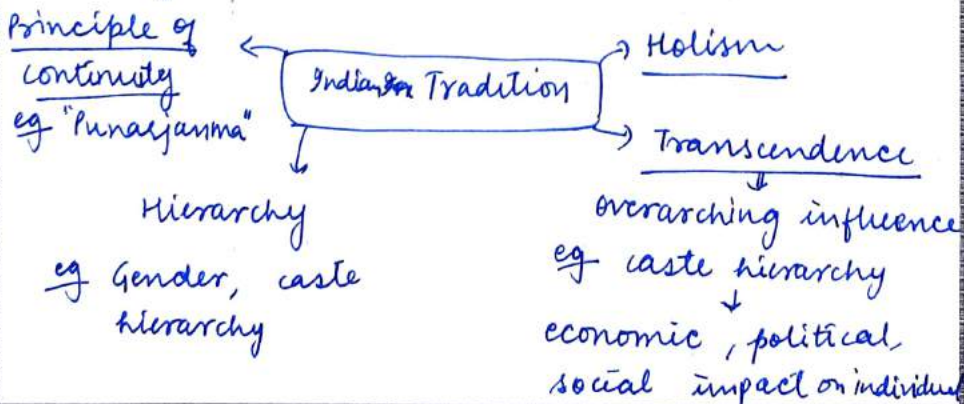
However, in India's case only selective modernization has happened, with some traditional structures still surviving though in modified forms :-

- ① Beteille :- Indian society pertains to 'disharmonic social structure' ⇒
- | | | |
|----------------------------|---|--|
| <u>different normative</u> | & | <u>existential social order</u> |
| ↓ | | ↓ |
| Constitution: Equality | | still existing caste, gender hierarchies |

Thus, modernization has been "selective" at best & social structure still transitional.

② Yogendra Singh in his "Modernization of Indian tradition" provides that :-

- Indian traditions have not died down due to forces of modernization, rather they have adapted to modern needs.
- Modernization in India was result of orthogenetic change led by contact with West that resulted in cultural response in Indian society.
- India's case is different from West as the prevailing conditions in India were different -
 eg Indian Renaissance - reformation of society
 Indian national movement - political consciousness
 existing social structure -



• Thus, modernisation forces did not result in the same outcome as that of West.

eg of modernization of Indian tradition :-

→ Joint family has survived in form of "functional joint family" [IP Desai]

→ caste system → politicisation of caste

Thus, still survives

↓

casteisation of politics [Lejini Kothari]

↓

vote bank politics [Srinivas]

→ Religion continues to play a role eg Hindutva politics

Thus, quest for modernization is accompanied with a search for identity; and these traditional social structures provide that identity to individuals.

Hence, we live in a society of contradictions where the social institutions are modern, but the values remain traditional (transitional). [Betelle]

7. (b) In what ways has the caste system been present in other societies around the world, and how have these systems been similar to or different from the caste system in India? 20

According to structural view of caste system as propounded by Bereman, caste system as a social structure with principles of separation, exclusion & determinant of access & deprivation; is found in other societies as well.

→ Examples of caste system in other societies:-

① Japan -

- Burakou community is treated as untouchables due to their association with butchery, tanning of leather etc.

② South Korea -

- Baekjong community is treated in the similar fashion as above & remains excluded from normal social order.

③ Somalia -

- Midgan community is found on similar terms as Ati Shudras in India.

④ As per the 2013 Resolution adopted by European union that condemned caste discrimination acknowledged that caste discrimination is a worldwide phenomenon present in -
South Asia, Nigeria, Yemen, Somalia etc.

→ Other scholars have drawn parallel to other social structures in other societies with caste system :-

- ① Dalit scholars -
 - Parallel of caste to racial social structure of America
 - Gail Omvedt - Both are synonymous as both impose disabilities based on birth in specific community.
 - Dalit Movement has often taken inspiration from Civil Rights Movement of USA
 - ↳ Dalit Panther Party on lines of Black Panther Party
 - Herbert Risley termed Indian caste

system as ^{based on} racial differentiation with
ritual rank in caste \propto $\frac{1}{\text{Nasal index}}$

- ② Ambedkar compared caste system, especially its practice of untouchability to Anti-semitism of Germany under Hitler & Apartheid system of South Africa.

Found caste system as more unjust as there was no hope of escape from caste.

Differences between these system & caste system :-

- ① cultural-indological theorists like Grube & Sumont refute these claims. As they trace the basis of caste system in religious values of Hinduism.
- ② Racial theory has been refuted —
→ Dipankar Gupta —
Racial system of USA does not work on purity & pollution pollution. eg Black

women as cooks, wet nurses are acceptable but it can't even be imagined in brahmanic households in India.

- Ghurye - Racial distinction can best be true only in case of north India.
- Beteille - Racial basis of caste is unscientific.

③ Ambedkar has denied ^{any} ~~the~~ similarity between Indian caste system & that in other countries or communities in India (eg Muslims, Christians etc.) as →

- These are not based on cultural ideology eg sanction by religious scriptures
- These are mere cultural practices & not an all encompassing social stratification.

Thus, though caste system like social practices can be found elsewhere, the operating principle is not the same.

7. (c) "Working people need the protection of a union now more than ever."
Do you agree with this statement? Give arguments supporting your view. 10

As contended by Desai, the worker's movement saw its zenith in 1970s & 1980s & with modern changes & improvement in standard of living, it is no longer active mobilizing force today.

However, with the changes of liberalization, privatization & globalization & recently due to emergence of wave of Industrial Revolution 4.0 coupled with ICT revolution, there are problems associated with workers that need attention :-

① Informalization of labor -

leading to unsecure tenure, lower wages

② Emergence of gig economy -

As observed by NITI Aayog it is going to expand in coming years.

Challenges → lack of social security
→ lack of rights like ordinary workers
→ Alienation due to algorithm based incentive

③ "Footloose labor" → Seasonal agri-labour [Jan Breman] that circularly migrates from poor region to Green Revolution beneficiary states (eg Punjab, Haryana).

↳ It remains exploited due to design of the system to keep labor as cheap

④ Downturns of service sector (which also doesn't have developed labor unions)
eg Recent mass layoffs at top MNCs like Google, Facebook, Twitter

⑤ Deskilling of worker & emergence of language AI that has potential to displace petty labor :- It needs mobilization of workers to demand reskilling & adequate alternatives.

Thus, owing to all these issues, the need of union is felt.

Nevertheless for majority of workers, modern technology has proven as a boon eg Goldthorpe & Lockwood - rise of affluent labor, which is a welcome development.

8. (a) Is India's rising middle class an engine of growth or a loose wheel?
Discuss in the light of impact of COVID Pandemic on middle class in India 20

Leela Fernandes in her "India's New Middle Class" has termed the rising middle as "new middle class" which is English educated, urban based, & is characterized by new ethics of conspicuous consumption.

Rising middle class as engine of growth :-

- ① Abhijit Banerjee & Duflo have expressed optimism about rising middle class as fueling Indian economy :- (MC)
-) Has sufficient surplus income & aspiration for social mobility
 - ↳ Entrepreneurial class emergence
 -) Focus on middle class values of education, skilling along with saving
 - ↳ capital for entrepreneurship
 -) Propensity to consume
 - ↳ fueling demand in the economy

② Gurcharan Das sees it in terms of MC's values of belief in meritocracy & new reference of New millionaires.

Recent surge in number of unicorns in India can be seen in this light of MC's focus on striving for achievement & seeing New Millionaires as ~~top~~ ^{result} of their excellence & professional training.

③ Abhijit Ray focuses on the consumption culture among the rising MC as fueling the growth of economy by -

- making India as most attractive market for global MNCs
- rise in incoming venture capital & FDI is a testimony to it, & it will increase investments in economy

④ Pavan Valma characterizes this rising MC as highly connected & active ^{with} ~~which~~ every individual owning smartphone with internet connection.

↳ This is driving the ICT Revolution

& digital revolution in India.

⑤ As per the estimates of World Economic Forum, number of Households with disposable income \geq \$10K have increased 20 times in last ~~2500~~ years.

↳ These provide the majority of tax revenue to government which contributes to India's growth in terms of initiatives by the government.

⑥ The sharp revival after COVID-19 was fueled by MC in form of "revenge shopping" & "pent-up" demand.

IN's rising MC as loose wheel :-

As per Pew Research Report, 2021, ~~the~~ India's MC shrank by more than 30 Million during the COVID-19 period.

→ This signifies the high susceptibility of IN's rising MC to economic downturns.

→ Krishnan & Hatakai's estimation of India's MC according to consumption (CE) expenditure also express similar opinion:-

~~households~~ People with CE between \$2-4/day make up 70% of the Indian MC, which

shows that contingency like COVID can shift them to near poverty very quickly.

→ Also, as argued by Pavan Kumar, IN's rising MC is the most aspirational class in the world - it supports extreme steps until those subserve its interests.

eg Backing "strong leaders", or as suggested by Mander - "looking away" from social issues persisting.

↳ Thus, its contribution can be very biased or unsatisfactory as against expectations.

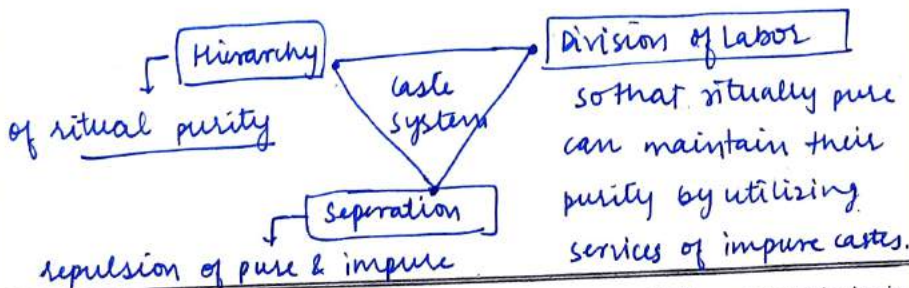
Hence, it is pertinent to make sure IN's rising MC does not become loose wheel by ensuring better socialization of children at young age, providing policy support to lower Middle class & further assisting in quality education & skill development.

8. (b) It is argued that the caste has lost its traditional elements of purity and pollution and became more of an identity group. Discuss. 20

Caste system is seen as the salient feature of Indian society which has been studied by various perspectives. With changes in Indian society, it has also adopted new forms, i.e., has modernized in today's times. [Yogendra Singh]

Caste: Elements of purity & pollution :-

- Proponent of this view have been cultural indologists like Louis Dumont & Ghurye.
- Louis Dumont in his "Homo Hierarchicus"
 - Caste system is based on the ideology of "opposition of purity & pollution".
 - He explained features of caste system given by Bouglé using this



→ Thus, it has manifested itself in all social institutions, value systems & practices in the society.

eg Practice of endogamy, caste based occupations, untouchability, caste based land ownership pattern etc.

However, with changes, these all encompassing manifestations of caste system have changed :-

(A) Retreat from notions of purity & pollution -

•) Urbanisation → Anonymity, mass transport, restaurants, residential apartments

No notions of purity & pollution in these aspects of public life

•) Westernization → Homogenisation of culture, availability of mass consumption for everyone

Thus, no notions of separate "sub-culture" among castes

•) Industrialization → caste neutral occupations

[Srinivas] Dismantling of Jajmani system

Thus, no caste based division of labor.

- 1) Modernization → Modern education, skill development
 ↓
 Modern value systems based on achievement orientation, equality etc. ↓
 Avenues of improving rank in secular hierarchy for all [Beteille]

Upper class attribute their achievement to their hardwork & education, rather than caste. Thus, caste becomes "invisible" for them (Hira Singh)

- 2) Land reforms & market economy → Decoupling of landownership from caste [eg Beteille's study in Sriputam]
- 3) Modern political system → Representation of Dalits in proportion of their population. Thus, power no longer is derived from ritual purity.

→ Thus, as Beteille has pointed out - modern life is characterized by dispersed inequality - with no overlap between ritual purity & control over land & power. ~~any~~

→ Karanth also mentions that caste as a system no longer persists in India, rather there're individual castes competing with each other.

8. (c) "The basics of family is kinship relation; the basis of a household is residence". Elaborate. 10

A.M. Shah in his "Household dimension of family" focused upon differentiating between family & household to get a more nuanced picture of changes in joint family in India over time.

Differentiation between the two →

<u>Family</u>	<u>Household (HH)</u>
<p>As per Shah, it is</p> <p>→ Can be understood as -</p> <p>i) common residence & kitchen (HH dimension)</p> <p>ii) as <u>social group</u> - parents & children</p> <p>iii) as <u>wider kinship group</u> - with extended kin</p>	<p>→ As per census definition it is the group of people with common <u>residence</u> who take meals from common kitchen.</p>

Thus, a family is different from HH :-

eg Same HH, different family

→ Institutional HH eg Hostels, orphanage etc

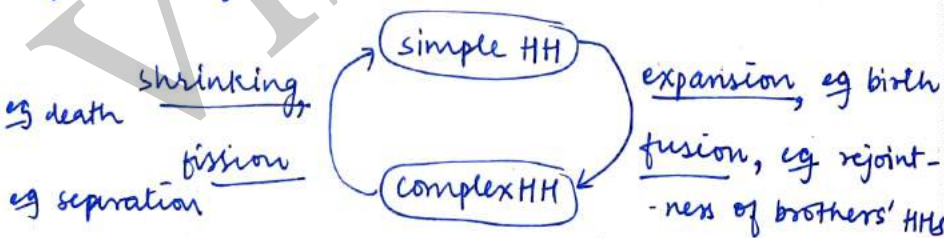
eg Same family, different HH

→ Parents living in India & children gone

abroad for study ;
living apart due to occupational compulsion ;
brothers living apart but fulfilling their
obligations - "functional joint family" etc.

Further, family has essentially its basis
in affective ties due to kinship, while HH
may or may not have.

Also, as AM Shah has opined in developmen-
tal view of family, a HH may change
due to expansion, shrinking, fission &
fusion; the family stays together due to
kinship ties which is seen in the orientation
of action of members towards kin.



Thus, a HH presents mere demographic
picture of society as contended by scholars
like Gore, Kapadia etc. ; but it is the ~~family~~
jointness in terms of shared responsibility, norms
etc. that constitute family