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02 AUG 2024

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## SOCIOLOGY (TEST CODE : 2528)

Name of Candidate	Nelaturu Sreekanth Reddy		
Medium Eng/Hindi	English	Registration Number	45939676
Center	Bengaluru	Date	2 <sup>nd</sup> Aug, 2024

### 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:

Remarks:

### INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are **EIGHT** questions divided in **TWO SECTIONS**. Candidate has to attempt **FIVE** questions in all. Questions Nos. 1 and 5 are compulsory and out of the remaining, any **THREE** are to be attempted choosing at least **ONE** from each Section.
3. The number of marks carried by a question/part is indicated against it.
4. 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.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

Is student recommended for One-to-One mentoring?

Recommended

Strongly Recommended

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

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

## EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

## SECTION 'A'

1. Write a short note on each of the following in not more than 150 words. 10x5=50  
1.(a) Highlight the significant features of G.S Ghurye's Indological perspective to study Indian Society. 10

Indological perspective refers to

understanding Indian Society based on

historical texts, literature, religion,

philosophy and Architecture. This perspective

is used by many sociologists like

G.S. Ghurye, Louis Dumont etc.

Significant features of Ghurye's  
Indological perspective

→ According to Ghurye, Indian society

is unique. Therefore we shouldn't

use western methods to study

Indian society.

→ Indological perspective created new

approach "Sociology for India" in

the place of "Sociology of India".

- Texts will help to understand Indian society in continuum.
- Emphasis more on understanding society rather than giving solutions.
- It encouraged inter-disciplinary, multi-disciplinary approach to study Indian society
- Heavily focused on Brahmanism, Sanskrit texts.
- Challenged Metcalfes idea of Indian villages as little republics.

### Critical perspective

- M.N. Srinivas: Arm chair sociology
- S.C. Dube: Can't equate Indian culture to Hindu culture
- Andre Beiteille: Not recognised fluidity of Indian society.

Despite criticisms, as said by Yogendra singh, Indology provided continuity to study structure & tradition

1.(b) Critique the victory narrative of land reforms in the context of Indian Society. 10

Land reforms refers to various structural and non-structural measures taken to achieve equitable distribution of land to achieve productivity and reduce poverty.

### Critique of Land Reforms

→ According to Dandekar due to legal loopholes land reforms are not implemented in letter and spirit.

→ To avoid land ceiling limit in many places land was transferred among kinship groups

→ According to Rudolph and Rudolph due to unequal benefits it created

"Tractor Capitalists"

→ In many places land allocated to landless labourers was taken back by force from local zamindars

→ Land reforms unevenly effected women as men emerged as owners of land.

→ According to [U.S. Bhatta and Chadda] pocketing of land reforms and green revolution by rich farmers.

Despite issues, there are many positive aspects of land reforms

→ Helped in promoting food security and rural empowerment.

→ Tried to maintain power balance among different social groups

Due to many issues of land reforms, it triggered many social movements such as "Naxalbari" movement as a response.

1.(c)

While Dumont's work on caste in India has been influential, it has also been subject to criticism. Discuss. 10

Louis Dumont in his seminal work Homo Hierarchus: Caste System and its implications defines Caste system as a system of "ideas and values" and way of living.

Louis Dumont work on Caste

→ Louis Dumont borrowed "Levi Strauss" binary opposites and applied it in Indian context.

→ His approach : Text + Context  
(Indology) (Structuralist)

→ He used concept of "purity and pollution" to explain various aspects of Caste

→ He also proposed "secular and ritual hierarchies" to differentiate aspects of status and power among Caste groups.

## Criticism of Louis Dumont work on Caste

→ The concept of purity and pollution are not universal.

→ According to Yogendra Singh, Dumont failed to understand impact of modernisation on Caste.

→ M. N. Srinivas criticised Dumont for his bookish view of Indian society

→ M. S. A. Rao criticised his brahmanical superiority by showing the hierarchy of Jats and Thakur landlords in north.

→ Dipankar Gupta criticised for the lack of empirical data.

Eventoday, Dumont concept of Purity and pollution holds relevance as Aids patients, Transgenders etc are treated as pollution in society.

1.(d)

Compare and contrast Sanskritization with secularization.

10

According to M.N. Srinivas, Sanskritisation refers to the process where people from lower sections aspire for social mobility by imitating twice born Caste.

[Ex:] Following Vegetarianism and giving up alcohol.

According to Bryan Wilson, secularisation refers to the process where religious aspects lose their social significance.

Comparison between Sanskritisation and secularisation

→ Both try to bring social changes by changing norms & values

[Ex:] Sanskritisation → social mobility  
Secularisation → social equality

→ Both can be a response to socio-economic situations

[Ex:] Sanskritisation → improve social status  
Secularisation → get away from evil clutches of religion.

→ Both leads to formation of new social identity.

Sanskritisation → Higher status identity

Secularisation → Modern and secular identity.

Contrast between Sanskritisation and secularisation

Sanskritisation	Secularisation
→ promotes religious values and hierarchies [Ex:] Brahmins superior	→ Rejects religious superiority
→ Aims at <u>social mobility</u>	→ Aims at <u>social equality</u>
→ Reinforces Caste identities	→ promotes secular identity.
→ local phenomenon	→ Universal phenomenon

Sanskritisation and secularisation challenged traditional norms and promoted social mobility of individuals to create equitable society.

1.(e)

Evaluate how the concept of Dominant Caste concept has been utilized in analyzing social hierarchies? 10

M.N. Srinivas, based on his study of Coorgs of Mysore defined dominant Caste as the Caste which has dominance over social-political and economic aspects.

Dominant Caste used in analysing social hierarchies

① Critique to divine origin theory:

→ The study of dominant Caste in U.P and Punjab regions shown that Jats and Thaker landlords were above in hierarchy than Brahmins.

② Ritual Vs secular hierarchy:

→ Louis Dumont used this concept in proposing secular hierarchy due to economic and political power.

③ Kinship Hierarchies:

→ A.M. Shah used this method in studying household and family among Gujraath villages

④ political Hierarchies:

→ Dominant Castes topped the political hierarchy by better mobilisation of resources

Critical perspective

→ Dipankar Gupta: Micro analysis and pan India generalisation

→ Borrowed from African sociology and replaced race with Caste

→ According to William Wiser there is more independence in India than dominance.

With growing importance of power, dominant Caste analysis will help in understanding power dynamics effectively

2.(a)

While caste remains an important dimension of modern social life, its relevance is mostly limited in contemporary times. Critically discuss. 20

According to sociologist M.N. Srinivas  
Caste forms the building block of  
Indian society.

Caste as important dimension of modern  
social life

① Marriage: Even today Caste plays an important role and promotes Caste endogamy

[Ex!] Caste based matrimonial sites

② politics: Caste emerged as a major vote bank in political mobilization

[Ex!] Caste based parties such as  
Bhujjan Samajwadi party (BSP)

③ Employment: Caste still have a role in occupational segregation

[Ex!] Students rejecting food  
cooked by Dalit women.

④ Discrimination: Even today many sc/st students face discriminations at colleges and formal work organisations

[Ex:] Suicide of sc/st students at IIT Bombay

⑤ New forms: Caste discrimination taking new forms in modern cities

[Ex:] Rating homes only to vegetarians

Limited relevance of caste in contemporary times

① Marriage: Changing marriage patterns in modern society

[Ex:] Inter-caste marriage

② Modern values: According to [Yogendra

[Singh] modernisation has led to new values such as equality and brotherhood.

③ Legal safe guards: laws and constitution promoted caste less society through reforms

[Ex:] sc/st protection from atrocities act.

④ Anonymity: According to [Ashish Nandy] anonymity reduced the caste visibility.

⑤ Economic Empowerment: Through education and employment along with positive affirmations such as reservation promoted economic empowerment.

⑥ Emergence of class: In many places class started replacing caste where economic status is considered better than caste status.

### Critical perspective

→ Relevance of caste has to be seen from a particular location of modern day villages are not of same of modern day cities.

→ According to D.N. Majumdar, many Caste groups are declaring themselves backward to get reservations.

Ex: Gowdas in Karnataka

→ According to M.N. Srinivas, Sanskritization is playing a role in reducing caste differences.

→ Andre Beteille in his study of Sripuram village says that lower Caste themselves stay away from Brahmins as it leads to bad luck.

With changing times the role of Caste in Indian modern life has reduced but not removed. Caste is taking new shapes and forms and re-emerging back based on modern needs and aspirations.

2.(b)

Do you think that marriage as a sacrament is losing its relevance in contemporary India? Present a sociological overview. 20

According to Er. P. Murdock, marriage is an universal institution with the functions of sexual, reproductive, economic co-operation and education.

Due to modernisation, westernisation and functional alternatives the relevance is losing its sacrament in contemporary India.

Marriage losing its sacrament in contemporary India

→ Emergence of live-in relationships, emerged as alternatives to the marriage institution

→ Increase in inter-caste, inter-religious marriages goes against the age old

principles of Caste endogamy and  
religious endogamy

→ Emergence of "Double Income - No kids"  
(DINK) families removed the aspect of  
progeny from marriage

→ Increase in divorce rates is  
affecting the stability of marriage

→ Usage of alcohol and non-vegetarian  
food as part of pre-wedding celebrations  
goes against vedic principles of marriage

→ Due to emergence of registration  
based marriage, marriages became  
de-ritualised.

→ New generation is just seeing  
marriage as a companionship without  
fulfilling its objectives.

Despite challenges, marriage as an institution still hold relevance in the contemporary society.

### Relevance of marriage in the contemporary society

- Caste based matrimonial sites are still promoting marriage on the lines of caste-endogamy
- In Hindu marriages, still the rituals in front of Agni along with Vedic Chanting is practised.
- Still values of Dharma (duties), Pati (sex gratification), proja (procreation) are promoted through legal means.

[Ex] Restitution of conjugal rights by courts

## Sociological perspectives

→ According to M.N. Srinivas, institutional, ideological and technological westernisation lead to changes in marriage.

→ Marxists like A.P. Desai blames change in mode of production and capitalism to increase divorce rates.

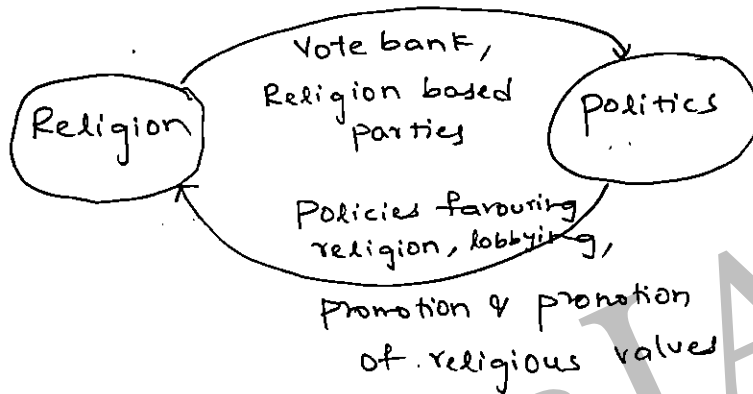
→ Feminist thinkers like Sylvia Walby argues that women empowerment will leads to changes in marriage as they resist the exploitation.

Even though modern methods impacted the sacrament of marriage, but the universality of the institution still holds relevance for its role of co-operation, socialisation and procreation.

2.(c)

Religious beliefs and values influence political ideologies, policymaking, and governance. Analyze the relationship between religion and politics in contemporary India. 10

Religion and politics became Complementary to each other to promote and protect their values and agenda.



Influence of religious values in politics, policy making and governance.

① Vote bank politics: Many times political parties use religion to get vote bank politics

[Ex:] MIM party.

② Subjugation of minority rights: At times minorities lack representation in politics due to their religion

[Ex:] Low Buddhist and Jain representation in 18th Lok Sabha.

③ Religion directs policies: Societal resistance to uniform civil code, same-sex marriages, is playing a major role in not making policies on them.

④ Religion's role in governance: Religious ideologies promotes governance initiatives  
[Ex:] 'AAP ka Ram Rajya website' by Aam Aadmi party

⑤ Promotion of religion by state: Through initiatives like Hajj subsidy, Hindu tourist circuits, New air port at Bodh Gaya

Sociological views

→ Kanche Illaiah: Today caste ideology such as dalit ideology dominates religion in politics.

→ Yogendra Yadav: Regional identities dominates over religion in politics

Indian values such as "Sarva Dharma Samabhara" should be upheld to avoid religionisation of politics and politicisation of religion

3.(a)

Untouchability is not just a social problem but a denial of human rights and its eradication requires both legal reforms and a transformation of societal attitudes.  
Comment.

20

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3.(b)

A. R. Desai considers religious reform movements as an expression of national awakening due to contradictions between the old value system and new socio-economic realities. Explain.

20

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3.(c)

Tribes are said to have accepted ethos of caste structure and absorbed within it. Critically analyse the changing dynamics between caste and tribe.

10

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4.(a)

Though integrated and comprehensive, Yogendra Singh's analysis of social change has been subjected to criticisms. Elaborate.

20

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4.(b)

The colonial understanding of the Indian village' reduced it to an 'ideological-category' distributing the native life in a way much removed from the empirical reality. Discuss. 20

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4.(c)

Analyse the sociological interconnections between Government schemes and tribal integration in India.

10

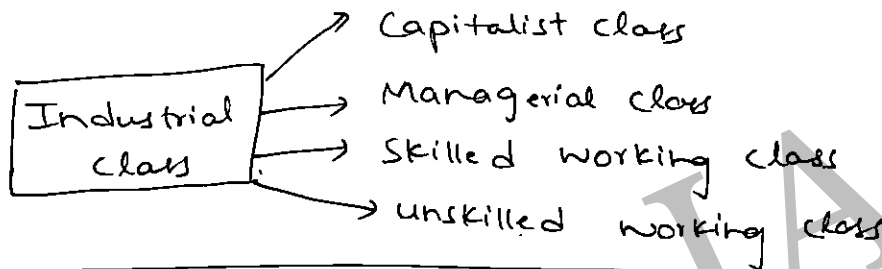
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## SECTION 'B'

5. Write a short note on each of the following in not more than 150 words. 10x5=50  
5.(a) Account for an evolution of industrial class structure in India. 10

The seeds of industrial class was laid down during colonial era which was undergone significant changes over the time.



Evolution of Industrial class in India

① pre-British Era:

No/Low industrial production due to subsistence agricultural practices. Production process used to happen at homes with very little surplus.

② During - British Era:

Industrial revolution of West lead to technological improvement and production in India as well.

The elite class invested their Capital into industries and created new working class called middle class.

### ③ post-Independence era!

→ Role of state became prominent in supporting industrial sector through tax concessions.

→ According to Satish Deshpande, kinship self-requirements became major phenomenon in industrial class

[Ex] Tata's, Ambanis

→ Few Caste groups like Brahmins and Baniyas dominated in industrial sector

→ creation of new institutions such as FICCI, ASSOCHAM helped in lobbying.

→ According to Morris D. Morris people lacked bargaining power due to high availability of labour.

India's sudden jump from Industrial sector to service sector led to pre-mature development of Industrial class in the evolution process.

5.(b)

Explain the Interactional approach to study of caste in India.

10

Interactional approach of sociology  
of study of Caste refers understanding  
the Caste hierarchies from context  
and situation

Core aspects of Interactional approach

- Understanding the social interactions  
among different Caste groups
- Understanding Caste dynamics in the  
form of static/dynamic aspects.
- Understanding the perspectives of  
various Caste on hierarchies
- Emphasis on Contextual understanding.

Interactional approach to study Caste

① Louis Dumont:

- Based on his study of Caste  
system, he emphasised on understanding

"text plus context" to study Caste.

→ According to Dumont hierarchy is based on purity and pollution.

McKim. Marriot

→ According to Marriot ritual hierarchy itself is linked to secular hierarchy such as political & economic power.

→ Talked about consensus among Caste groups on hierarchies.

Andre Beteille

→ Andre Beteille in his study of Sripuram village said that adi-dravidians don't want to mix with Brahmins as it bring bad luck to them.

Criticism

→ Micro analysis and macro generalisation.

→ Dipankar Gupta: Lack empirical evidence

→ Not given enough importance to rigid attributes of Caste.

Interactional approach helped in countering european view of "little Republics" and helped in understanding Caste dynamics.

5.(c)

It has been observed by I. P. Desai and other sociologists that nuclear family in India is merely a stage in the joint family cycle. Elucidate. 10

I. P. Desai based on his studies of Mahuwa Village proposed that structural break down of joint family into nuclear families is only apparent but not real.

I. P. Desai on Joint families

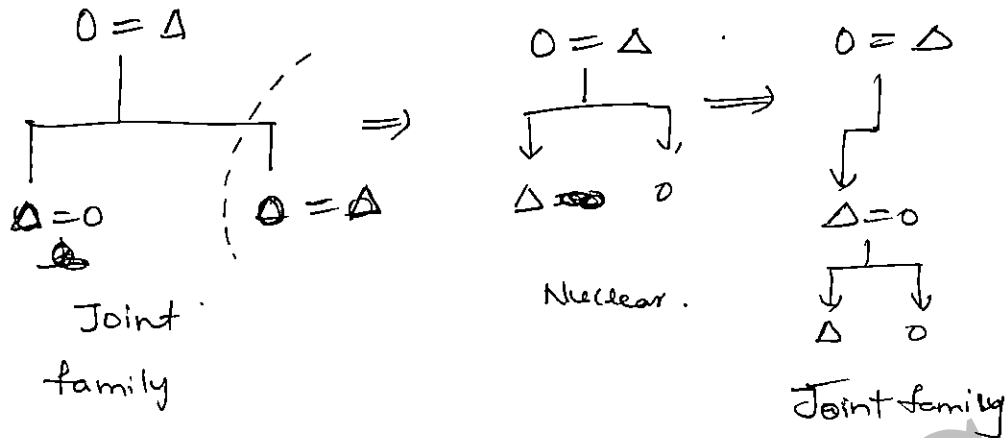
→ I. P. Desai argued that intra family relationship is more important to decide jointness than co-habitation & common kitchen.

→ He proposed Functional Joint family (Nuclear families under common authority) and substantial Joint family (common property)

Nuclear family a stage in joint family

→ According to I. P. Desai today's joint family might give rise to many nuclear families and each nuclear family will become joint with

Coming of grand children



→ Even A.M. Shah argues that the transition between nuclear to joint families happens through Progression and Regression.

→ According to T.N. Madan there is not breakdown of joint families but just separation and connection between them is through Money order Economy.

Criticism

→ According to Parsons, Nuclear families are functional

→ According to Yogendra Singh, modernisation lead to nuclear families

With rise in service sector jobs nuclear families increased due to neolocal shift but still jointness holds through festivals & ceremonies.

5.(d)

Citing some case studies from Indian society, expand the concept of Decentralisation of power. 10

Decentralisation of power refers to devolution of powers from higher hierarchies of government to lower hierarchies.

Concept of Decentralisation of power in Indian society

→ Constitutionalisation of local bodies through 73rd and 74th constitutional amendments empowered local bodies.

→ Women reservation also decentralised the power from patriarchy to the women.

→ Reservation for SC/ST communities in the local village level decentralised the power from dominant caste to lower sections of society.

→ Decentralisation of power by providing

Tribal autonomy led to empowerment of tribals

→ Emergence of nuclear families lead to decentralisation of power from traditional head to nuclear head.

→ Economic empowerment of women made women equal power holders in household decisions.

### Criticism

→ Even in local bodies dominant caste controls the elected individuals

→ Marxist argue that in Capitalistic societies real power can never come to common man.

→ Feminist scholars criticise the concept of patipanchayat / Sarpanch pati.

Decentralisation of power helped in improving secular hierarchy of lower sections in Indian society.

5.(e)

Meenakshi Mukherjee observes that social conformity has always been more obligatory for a woman than for a man. Discuss. 10

Social Conformity refers to following Social values and norms in any social situation. This concept is very much explored by E.K. Merton in his studies.

Social Conformity more obligatory for women than for a man.

Patriarchal nature of Indian society forces women to be more socially conform than man.

Uma Chakravarty blames the Brahmanical texts such as Manusmriti for the oppression of women.

Even today, women have less say on pregnancy and number of children as society forces women to have children early and to have male children.

Andre Betielle in his studies of Sriparam village says that conformity is more seen in higher caste women than lower caste as higher caste women are ~~not~~ not allowed to take part in outside work activities.

Women are also forced to bear the issues such as domestic violence on the idea of pati-parameshwar.

Feminist scholars like Meehakshi Mukherjee also emphasised on the double burden on women due to household and organisational duties.

In some cases we can also see men facing conformity issues in providing bread & butter to family, not showing emotions etc.

Social conformity should be upheld in promoting equitable society rather than supporting gender oppression.

- 6.(a) Discuss the impact of legal reforms on family structures in India, with a focus on changes in inheritance laws, property rights, and marital legislations. 20

Legal reforms in the Indian society lead to significant changes questioning the patriarchal norms and heteronormativity along with promoting social mobility of women and other genders.

Impact of Legal reforms on Family Structures in India

① Family structures:

→ Emergence of nuclear families due to promotion of service sector jobs through liberal reforms.

→ Increasing gay and lesbian families after de-criminalisation of homosexuality by Supreme Court

→ Delayed Marriages and children due to educational and economic

Empowerment of women by government

Ex: Beti Bachao Beti Padhao initiative

→ Increase in single parent and separate living families due to divorce rates of women became more legally empowered due to awareness.

② Inheritance Laws:

→ Acts like Hindu succession acts, granted equal rights to women on inheritance of wealth and property

③ Marital Legislation:

→ Acts like Hindu Marriage act promoted monogamy over the existing polygamy.

→ In many cases, Supreme Court upheld the resitutation of conjugal rights to strengthen the marriage institution

→ Acts like Special marriage act, promoted inter-religious and inter-caste marriages. over the existing norms of caste endogamy and religion endogamy

### Sociological perspective

→ According to I. P. Desai, nuclear families are not completely nuclear as they are forming functional and substantial joint nuclear families

→ M. N. Srinivas, "westernisation" of institutions, ideas and values lead to acceptance of LUBTAT families.

→ Feminist sociologists like Uma Chakravarty argue that even now religion and culture dominates over laws in Indian society. with respect to

Women empowerment.

→ According to Veena Das, legal reforms impacted different sections of society differently.

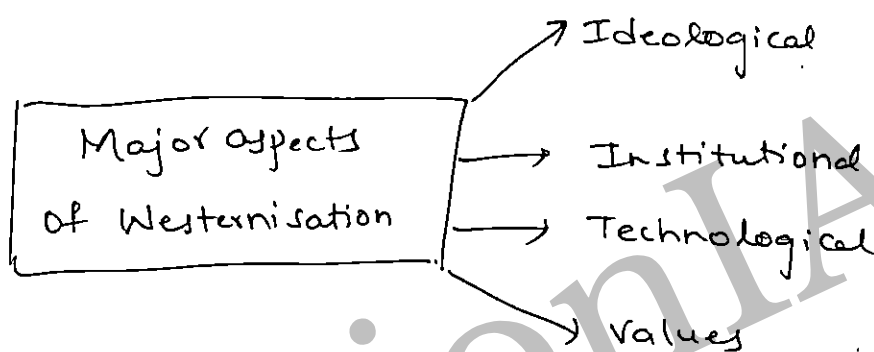
→ Some sociologists like P.K. Merton emphasised on understanding unintended latent dysfunctions of reforms such as kinship conflicts due to inheritance laws

Despite having laws, family dynamics, caste dynamics, gender dynamics play a significant role on the ground reality of implementation of these laws.

6.(b)

British rule produced radical and lasting changes in Indian society and culture. Examine the statement in the light of M.N. Srinivas's concept of westernization. 20

According to M.N. Srinivas, Westernisation refers to changes in the Indian Society and Culture as a result of 150 years of British rule.



Radical and Lasting changes in Indian society due to British rule.

① Ideological changes:

→ Age ideology of Caste based occupation was challenged by British by allowing everyone into British administration

→ Hindu marriages ideology related

practice of sati was abolished by the British

### ② Institutional Changes:

→ Religious institutions are replaced by modern institutions

[Ex:] Saving money in Temples to  
Saving money in Banks.

→ Traditional institutions such as Caste groups in conflict resolution were replaced by police and bureaucracy.

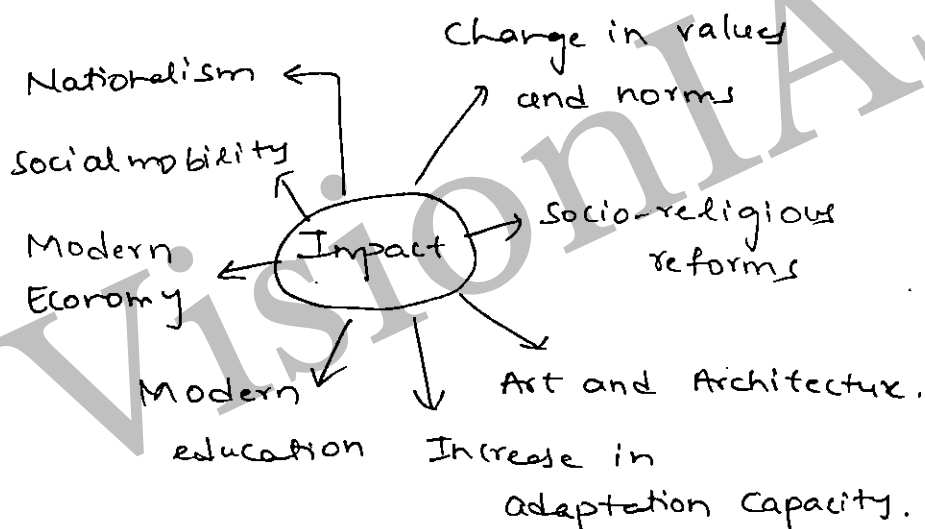
### ③ Technological Changes:

→ Subsistence mode of production is changed to Industrial mode.

→ Technological interventions such as railways promoted social mobility.

④ Value changes

→ Conservative values such as child marriages, untouchability etc are being replaced by liberal values such as equality, liberty and freedom.

Overall ImpactCritical perspective

→ Westernisation only brought cultural changes not structural changes

→ Kanche Ilaiah argues that still

dalits are seen as untouchables despite ideological westernisation.

→ M.N. Srinivas concept projects the  
Xenocentric view of Western culture.

→ Dysfunctions of westernisation are  
not discussed such as colonial  
mindset in Indian society.

→ Over focus on caste in explaining  
Westernisation

→ Marxists like A.R. Desai argue that  
Westernisation of Indian society is  
primarily for colonial interests and  
not for empowering Indian society.

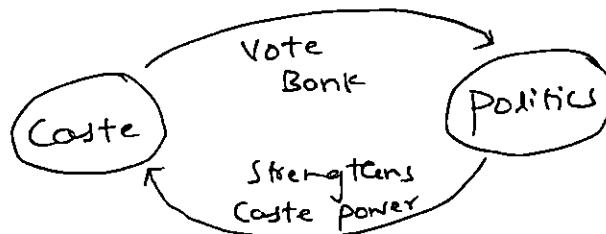
In the current era we can  
see a new phenomenon called Indo-  
Westernisation where in both Indian  
and Western societies are influencing  
each other which can be seen in  
celebration of diwali and Yoga at White  
house and change in fashion in Indian  
Society.

6.(c)

"It is not politics that gets caste ridden; it is caste that gets politicized." Comment.

10

According to Rajini Kothari, Caste  
need politics as much as politics  
need Caste.



Interplay between Caste and politics

The above given state emphasises  
on role of Caste in Indian politics

### ① Mobilisation:

Caste is used as a major tool to  
mobilise people during elections.

### ② Caste based parties:

Caste became very much evident  
in politics through Caste based parties.

Ex: Bahujan Samaj Party (BSP)

### ③ Caste based reservations

SC/ST Communities were given Caste based reservations to enter politics which also strengthens Caste identity.

### ④ Local governance:

Dominant Castes are making SC/ST members of local governance as rubber stamps

### ⑤ Caste based violence:

Competition of power between Caste groups often lead to Caste based violence.

### Criticism

- Reduction of role of Caste in urban areas
- Caste has been overtaken by other factors such as economic growth employment in politics
- politics also equally impact Caste

Due to Caste identities in India, it is often said "Indians don't cast their vote rather vote their Caste".

7.(a)

"While a caste struggled for a higher position for itself in the local hierarchy, it resented the efforts of others, in particular the lower castes to move up". Examine the nature of inter-caste struggle for mobility in the context of this statement. 20

According to M.N. Srinivas Caste is the building block of Indian society.

According to Pitrim Sorokin mobility refers to change in position / status of an individual / group in social hierarchy.

Inter-Caste Struggle for mobility

→ M.N. Srinivas concept of Sanskritisation can create inter-caste struggle as at times upper class don't allow lower castes to practice the way of life of upper castes.

Ex: In many places Brahmins fought against the use of sacred threads by lower castes.

→ With respect to Caste mobility in politics often Caste groups get into violence activities

[Ex:] Dalit leaders were killed in Madurai district as a warning not to contest in local body elections.

→ Even in terms of ritual hierarchy and ritual mobility, Caste conflicts are arising

[Ex:] Conflicts over non-Brahmin Castes appointment as temple priests

→ Conflicts over secular hierarchy can also be seen among Caste groups

[Ex:] factionism between Caste groups in Rayalseema region of Andhra

→ With respect to horizontal social mobility, tensions are taking

place over the utilisation of local resources

[Ex:] Maratha Caste Vs

Non Marathas in Maharashtra.

→ Caste based riots can also be seen to strengthen the caste-hierarchy whenever it is challenged by lower castes

[Ex:] Karamchedu Massacre of Dalits by Kamma Caste

Sociological perspective

→ [Marxists] view that conflict is the basis for social change in any society.

→ Village studies by [M.N. Srinivas],

[Andre Beteille], [S.C. Dube] talks about

the caste conflicts for social mobility both in secular and ritual hierarchies of Indian society.

→ Rejni Kothari talks about Competition of castes to gain political power.

### Critical perspective

→ Caste is slowly replaced by class in struggle of social mobility.

→ In urban settings role of caste reduced in gaining economic mobility.

→ Reservations lead to inter and intra generational mobilities of lower caste without any caste struggle.

→ Ritual hierarchy is losing its traditional significance due to secular values.

Despite legal and constitutional provisions the inter-caste mobility at the ground reality is guided by various factors such as economic, political, numerical strength.

7.(b)

Religious minority groups in India encounter numerous challenges, encompassing declining population trends and identity-related crises that warrant critical examination and discussion. Elaborate. 20

Government of India notified 6 groups as religious minorities which include muslims, christians, sikhs, Buddhists, Jains and parisis. They constitute 20% of our population as per 2011 census.

### Challenges faced by Religious minorities in India

#### Common challenges:

- Minorities face the issues related to social prejudice
- Increase in communal tensions among religious groups
- Identity crisis due to majoritarian ideology
- Religion used as vote bank as part of politics

- Minorities also face security issues
- Lack representation in politics and bureaucracy

### Specific challenges:

#### ① Muslims:

- Loss of kharkhanas
  - High child labour
  - Uniform civil code
  - Islamophobia
  - ghettoisation
- Bipin Chandra says partition aggravated the trust deficit
- According to Marx, religion will be used as opium for masses to promote tensions

#### ② Sikhs:

- Alcoholism & Drugs
  - Decline in sex ratio
  - Khalistan movement
- Veena Das criticises green revolution and need for men in agriculture which

led to female population in the region.

② Parsis:

- ↳ Dwindling population
- ↳ Inbreeding
- ↳ High migration
- ↳ Late marriages

④ Jains:

- ↳ Gender discrimination in taking up business
- ↳ Rigid practices such as Sallekama

⑤ Buddhists:

- ↳ Economic deprivation
- ↳ Majorly with lower caste population with low development.

⑥ Christians:

- ↳ Conflicts over conversion
- ↳ Identity issues

→ often Dalit Christians face double oppression

→ Role of missionaries lead to conflicts.

Critical perspective

→ Ramchandra Guha says Indian society manifests religious pluralism.

→ Intersectionality is needed to understand minorities effectively.

Ex: Dalit Women Vs Urban Catholic Christian

→ Ashish Nandy and Sujatta Patel criticise Hindu domination and Hindu nationalism over minorities

→ According to Veena Das gender dynamics intersect with religious minorities.

Addressing the minorities issues is need of the hour to make Indian society inclusive and democratic. We must strive hard to uphold the Indian ethos, "Sarva Dharma Samabhara"

7.(c)

Provide a sociological overview of changes in consumption pattern of middle class in India. 10

L.P. Cr reforms, English education,  
Information technology boom created a  
new social class in India called  
Middle class

Changes in consumption pattern of  
Middle class in India

→ Globalisation exposed the diversity  
of choices for ones consumption as  
Buru Charan Das called middle class.  
as children of globalisation

[Ex:] Imported Cars, watches

→ Eating habits changed due to  
emergence of convenience food

[Ex:] KFC, Macdonalds

→ Fashion of Indian middle class is

highly influenced by western culture

[Ex:] Branded clothing.

→ Consumption of entertainment has changed to OTT platforms, online games in middle class

[Ex:] Netflix and chill attitude.

→ Consumption became status symbol for middle class. This lead to unwanted consumption of goods & services

[Ex:] Designer bags

### Sociological Perspective

→ According to B.B. Mishra, middle class consumption attitude is on colonial lines

→ Feminists argue that middle class is not true middle due to lack of women.

→ Yogendra Singh attributed modernisation in changing consumer habits of middle class.

→ According to Satish Deshpande, Consumption is core aspect of middle class identity.

New consumption patterns questioned the inequality and unsustainability aspects of middle class behaviour in the current times.

8.(a)

How did A R Desai integrate Marxist theories into his analysis of Indian social structures and class relations?

20

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8.(b)

Annihilation of caste is not merely a socio-political goal but requires a radical rethinking of religious principles. Discuss.

20

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8.(c)

Write in detail about Iravati Karve's comparative analysis of kinship system in four cultural zones of India.

10

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