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SOCIOLOGY (TEST CODE : 2528)

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|-------------------|------------------|---------------------|------------|
| Name of Candidate | HARSHITA AGRAWAL | | |
| Medium Eng/Hindi | English | Registration Number | 1004873 |
| Center | ORN | Date | 24/07/2024 |

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 printed in HINDI & ENGLISH 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, 2nd 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.

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All the Best

खंड 'A' / SECTION 'A'

1. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।

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

1.(a) भारतीय समाज के अध्ययन के लिए जी.एस. घुर्ये के भारतविद्यात्मक (इंडोलॉजिकल) परिप्रेक्ष्य की महत्वपूर्ण विशेषताओं पर प्रकाश डालिए।

Highlight the significant features of G.S Ghurye's Indological perspective to study Indian Society. 10

G.S. Ghurye's Indology considers that Indian society is unique in terms of its culture, and thus should be studied from the point of texts, culture.

Features of Indological perspective

- 1) Book-view - based on Hindu religious texts, cultural documents.
- 2) Importance of values - Indian society is held together by values, such as tolerance, co-operation, and thus require sociological attention.
- 3) Focus on Gurus - and teachers who play important role in transmission of values, uphold moral, ethical standards.
- 4) Continuity from the past - Indology

involves study of Indian society as a continuing whole, without breaks from the past.

5) Historical approach - uses archeological findings, travellers records, inscriptions, to make sense of Indian cultural values.

6) Methodological pluralism - development of multiple theories based on cultural, historical texts.

7) Focus on unity, stability - study how solidarity, co-operation is maintained in society, ignoring to conflict and divisions.

8) Supremacy of Hindu culture which is considered as syncretic, and does not account for multiple religions, traditions in India.

Therefore, Ghurye's sociology laid the foundation for a qualitative assessment and discipline of sociology in India.

1.(b)

भारतीय समाज के संदर्भ में भूमि सुधारों की सफलता की गाथा की आलोचना कीजिए।

Critique the victory narrative of land reforms in the context of Indian Society.

10

Land Reforms were undertaken in post-independent India to achieve the goals of agrarian development, rural progress and socialism.

Victory narrative of land reforms-

- 1) Abolition of zamindari system, as land was given to actual tillers.
- 2) Land ceiling led to redistribution of land.
- 3) Tenancy rights, rents of tenants were fixed.
- 4) Land consolidation led to increased agricultural productivity.

Criticism of this narrative

- 1) Land is a state subject - thus land reforms not uniformly carried out across all states.
- 2) Legal loopholes were used to bypass

land ceiling limits.

3) Benami transactions prevented actual redistribution of land.

4) Forceful eviction of tenants prevented ownership rights to them.

5) Danill Thorner explains how failure of land reforms led to concentration of prosperity in upper classes and expansion of poverty in lower classes.

6) Bhalla and Chaddha also show how land reforms failed to improve conditions of the peasants.

7) Crail Omvedt reveals that lower castes were converted into landless labourers as land reforms failed to reach them.

Therefore, scholars now advocate land reforms 2.0 to ensure inclusive agrarian development.

1.(c)

भारत में जाति व्यवस्था पर ड्यूमॉन्ट का कार्य प्रभावशाली रहा है, किंतु यह आलोचना का विषय भी रहा है। विवेचना कीजिए।

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

Louis Dumont presented a cognitive, ideological view of caste in India, explaining caste as an hierarchical system, based on the values of purity and pollution.

Influence of Dumont's work on caste

1) Contextual understanding - Dumont's work relates realities of caste to cultural values and ritual prescriptions.

2) Rigidity of caste was revealed as caste draws from perwasive values which are held by all.

3) Consensual nature of caste system as the notions of purity and pollution are ascriptive, held by all and non-transferable.

Criticism of Dumont's work on caste

1) Andre Beteille reveals that poverty is more contagious than pollution, and caste system is competitive in India.

2) Jonathan Pevy criticizes Dumont by stating that notions of purity are largely personal, eg - MK Gandhi, Guru Nanak.

3) Quigley explains that Dumont ignores 'raja' and how the king holds primacy over Brahmins in ancient India.

4) Deepankar Gupta, in his 'messy discrete castes and muddling hierarchies' explains presence of competitive caste relations in a region.

5) Srinivass's Sanskritization discusses mobility in caste, rejecting to the fixed hierarchy of Dumont.

Despite these criticisms, Dumont's understanding of caste contributed to the development of Sociology of India.

1.(d) संस्कृतीकरण की धर्मनिरपेक्षीकरण के साथ समानताएं एवं विभिन्नताएं स्पष्ट कीजिए।

Compare and contrast Sanskritization with secularization.

10

Sanskritization refers to the process of adoption of norms, values, lifestyle of a higher caste to aim for social mobility by a lower caste.

Secularization, on the other hand, refers to the process of disappearance of religion from political, economic, social structures.

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1.(e)

सामाजिक पदानुक्रम के विश्लेषण में प्रभुत्व जाति की अवधारणा का उपयोग किस प्रकार किया गया है? मूल्यांकन कीजिए।

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

The concept of Dominant Caste was given by Srinivas to explain the rising influence of intermediate caste groups due to economic and political mobility.

Dominant caste explains social hierarchies as-

1) Numerical strength - dominant caste groups are numerically strong, allowing them to influence over higher castes.

Eg - Jats in Punjab are controlling over Brahmins due to their large population.

2) Economic empowerment - dominant castes benefited from land reforms, green revolution and thus own large tracts of land.

3) Political participation - dominant castes are able to shape social hierarchies through control over Gram Sabhas, local bodies.

4) Representation in public services -
Eg - Marathas - allows them social capital, cultural capital.

5) Relatively higher position in caste
autonomy, therefore face fewer barriers
in mobility.

Criticism of dominant caste

- 1) Decay of dominant caste (K.L. Sharma)
due to decentralization of power,
modernisation, etc.
- 2) Democratic institutions like Panchayati
raj bodies have increased participation
across all caste groups.
- 3) Pauline Kolinda - class is now important
than caste in modern India, as visible
by the rise of middle class.

Therefore, while it has its
limitations, the idea of Dominant caste
holds great merit in explaining inequality
and stigmatisation in contemporary society.

2.(a)

यद्यपि जाति आधुनिक सामाजिक जीवन का एक महत्वपूर्ण आयाम बनी हुई है, किंतु समकालीन समय में इसकी प्रासंगिकता अधिकांशतः सीमित हो गई है। समालोचनात्मक विवेचना कीजिए।

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

Caste, according to C.S. Chury, refers to a hierarchical system where individuals are bound by civil disabilities, endogamy and fixed choice of occupation.

Caste : Important dimension of modern life

1) Caste and Politics

- Caste provides basis for political mobilisation, according to Rajni Kothari
- Caste-based political parties formed
Eg -
- reservations based on caste persist and demands grow Eg - Jats, Marathas

2) Caste and Economy

- Occupational rigidity: over 95% of manual scavengers belong to lowest castes
- caste gives knowledge, merit, according to Satish Deshpande

Eg - business acumen of Agarwals, Guptas.

3) Caste and Society

•) caste-based discrimination still prevalent.

Eg - violence, exclusion of Dalit students in schools.

•) inability to fully participate in religious festivals, public spaces.

4) Untouchability

•) in urban areas - not allowed to enter kitchens or use utensils, as studied by Thorat and Joshi.

•) Justice S. Ravindra Bhat - explains how there are fewer amenities, no streetlights in Dalit-occupied areas.

Caste: limited relevance in contemporary times

I) Structural changes

1) Diversified sources of power due to

Panchayati Raj Institutions, Green Revolution, state policies, etc.

2) Cumulative to dispersed hierarchies and inequalities - as explained by Andre Beteille - class, and power also determine position now.

3) Legal reforms - untouchability is constitutionally banned, reservation for SCs, OBCs has increased position.

4) Decay of dominant caste (K.L. Sharma) - due to democratization, land reforms, employment guarantees by state.

5) Urbanisation - marked by open caste commensality, eg- stay together in hostels, values of achievement, individualism prioritised.

II) Functional changes

1) Inter-caste marriages are now

common, marriages based on choice,
class than caste.

- 2) Occupational freedom - recruitments
based on merit, talent than caste.
- 3) Secularization - cultural sanctions
behind caste breaking down.
- 4) Desanskritization - According to
P.H. Majumdar, distance between caste
groups is decreasing as upper castes
abandon their position, rituals, lifestyles.
Eg. Kashmiri Pandits.

Therefore, a reflexive study of
caste reveals that while caste as a
system is disintegrating in modern
times, caste as an identity is gaining
prominence.

2.(b)

क्या आपको लगता है कि समकालीन भारत में एक संस्कार के रूप में विवाह की प्रासंगिकता कम होती जा रही है? इसके आलोक में, एक समाजशास्त्रीय अवलोकन प्रस्तुत कीजिए।

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

Marriage, according to Lundberg refers to a system of rules and regulations that defines the rights, duties and privileges of husband and wife towards each other.

Marriage as a sacrament losing relevance

1) Secularization of society → sacred nature of marriage is replaced by marriage based on choice, needs.

2) Women Empowerment - women's education, modern employment → demand egalitarian families, challenging to traditional domestic nature.

3) Importance of kinship is decreasing, as love marriages, inter-caste marriages and nuclear families are on the rise.

- 4) Marriage and morality → pre-marital intimacy is now common, marriage no longer sacred.
- 5) Duration of marriages falling, due to increasing age of marriage, rising divorce rates, serial monogamy.
- 6) Alternatives to marriage such as live-in relationships, open relationships are threatening sanctity of marriage.
- 7) New forms of relationships like same-sex couples, who now demand recognition of marriage - challenge to traditional heterosexual norms of marriage.
- 8) Goals of marriage earlier, marriages were for reproduction, continuation of lineage. Now, emergence of child-free marriages, DINK families.
(Double Income No kids)
- ↳ marriages are for companionship, not culture.

Thus, driven by impacts of modern education, globalisation, urbanisation the institution of marriage as a sacrament is losing its relevance.

However, as Yogendra Singh explained, modernity has not entirely replaced traditional institutes such as marriage. Instead, Indicization of modernity shows how marriage is still relevant in contemporary India -

1) Use of technology for marriage, such as online matrimony sites.

2) Child-focused families → new closed conjugal marriages which are focused on their children are popular.

3) Demand for recognition of same-sex marriage shows how marriage still holds social, emotional importance.

4) Luxury weddings • glorifying Indian cultural traditions are being seen in recent times.

5) Arranged marriages have not disappeared, still hold relevance in modern India.

Therefore, with new forces of modernisation and globalisation, marriage as a sacrament is undergoing functional, latent, manifest changes, which are being studied by sociology.

2.(c)

धार्मिक मान्यताएं एवं मूल्य राजनीतिक विचारधाराओं, नीति निर्माण और शासन को प्रभावित करते हैं। समकालीन भारत में धर्म और राजनीति के बीच संबंधों का विश्लेषण कीजिए।

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

10

While the western model of secularism proclaims complete separation of religion from politics, Indian model of secularism stresses on the essential interrelationship between the two.

Strengthening relationship

- 1) Religious ideas influence policymaking
eg - same sex relationship not legalised
due to religious sanctions.
- 2) Threat to religion leading to political mobilisation, eg - formation of religious associations
- 3) Use of religion as a tool for voter politics, which was seen in recent elections.
- 4) Religious values obstruct good governance, such as resistance to

uniform civil code which can help in emancipation of women.

5) State interferes in religious practices, such as banning of Hijab, Triple Talag or allowing women's entry in Basarinala temple.

6) Politics uses religion as a tool to obstruct social change, eg- marital rape is not criminalized due to religious pressure.

Independence of politics from religion

1) Decision making is based on logic, objectivity, human rights, over religious considerations, Eg- decriminalizing homosexuality.

2) Primary to national interests, unity and integrity is given, over religious interests.

Therefore, while religion and politics show independence in some areas, the multi-religious nature of our society deeply ingrains religion in politics in contemporary society.

3.(a)

अस्पृश्यता न केवल एक सामाजिक समस्या है बल्कि यह मानवाधिकारों का हनन भी है और इसके उन्मूलन हेतु कानूनी सुधारों के साथ-साथ सामाजिक अभिवृत्ति में परिवर्तन की भी आवश्यकता है। टिप्पणी कीजिए।

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)

ए. आर. देसाई धार्मिक सुधार आंदोलनों को पुरातन मूल्य प्रणाली और नई सामाजिक-आर्थिक वास्तविकताओं के बीच विरोधाभासों के कारण उत्पन्न राष्ट्रीय जागृति की अभिव्यक्ति मानते हैं। व्याख्या कीजिए।

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)

ऐसा कहा जाता है कि जनजातियों ने जाति संरचना के लोकाचार को स्वीकार कर लिया है और उसके भीतर समाहित हो गई हैं। जाति और जनजाति के बीच बदलती गत्यात्मकता का समालोचनात्मक विश्लेषण कीजिए।

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) यद्यपि एकीकृत और व्यापक होते हुए भी, सामाजिक परिवर्तन पर योगेन्द्र सिंह के विश्लेषण को आलोचनाओं का सामना करना पड़ा है। विस्तारपूर्वक वर्णन कीजिए।

Though integrated and comprehensive, Yogendra Singh's analysis of social change has been subjected to criticisms. Elaborate. 20

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4.(b)

भारतीय गांव की औपनिवेशिक समझ ने इसे एक 'वैचारिक-श्रेणी' तक सीमित कर दिया, जिससे मूल जीवन अनुभवजन्य वास्तविकता से बहुत दूर हो गया। विवेचना कीजिए।

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) भारत में सरकारी योजनाओं और जनजातीय एकीकरण के बीच समाजशास्त्रीय अंतर्संबंधों का विश्लेषण कीजिए।

Analyse the sociological interconnections between Government schemes and tribal integration in India. 10

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खंड 'B' / SECTION 'B'

5. निम्नलिखित में से प्रत्येक पर 150 शब्दों में संक्षिप्त टिप्पणी लिखिए।
Write a short note on each of the following in not more than 150 words. 10×5=50
- 5.(a) भारत में औद्योगिक वर्ग की संरचना के उद्विकास का विवरण प्रस्तुत कीजिए।
Account for an evolution of industrial class structure in India. 10

Industrial class structure is largely a creation of colonial rule, which introduced the concept of modern industry in our society.

(Pre-colonial Industrial class structure)

Ancient society was marked by localized production, use of simple technology and thus industrial class consisted of artisans, weavers, etc. who held egalitarian positions in society.

(Colonial Industrial class structure)

The British introduced industries in textile, railway, mining, spices etc. Thus, Indian labour and British capitalist emerged as conflicting classes.

There was also a middle class associated with professions such as banking,

teaching, lawyers, bureaucratic officials, etc.

Moreover, commercialization of agriculture also led to it emerging as an industry, with big zamindars, tenants, landless peasants as various classes.

Post-independence Industrial class structure

Initially, state-controlled industries led to emergence of bureaucrats having control over industries, political leaders exercising industrial control, etc.

Post-globalization, industry has expanded to include the service economy, gig economy, informal workforce. Therefore, several new classes have emerged.

Hence, a sociological understanding of industrial class structure allows us to trace the evolution of work and entitlements of workers across time.

5.(b)

भारत में जाति के अध्ययन हेतु अंतःक्रियात्मक उपागम की व्याख्या कीजिए।

Explain the Interactional approach to study of caste in India.

10

Interactional Approach to caste emphasises on studying caste based on realized hierarchies, actual experiences and local structures related to caste.

Louis Dumont pioneered interactional approach to study of caste in India. He explained how caste manifests as a hierarchical organisation driven by notions of purity and pollution. It is a result of Hindu cultural values, and is thus consensual, rigid and acts as a status system.

To its contrast, Andru Beteille explains caste as one of the bases of stratification, along with class and power. He explains how inter-caste relationship may be complementary or driven by interest, while intra-caste relationship is competitive. For eg - Iyys and

Iyngars, both belong to Brahmin caste, yet maintain conflict and distance.

Moreover, he explained that modern education, urbanisation has allowed for mobility within caste hierarchies.

Similarly, Deepankar Gupta through his work on "Dissect Caste and Muddling Hierarchies" explains that in any given region, there can be multiple caste groups, all proclaiming superiority to the other. Therefore, caste structure is not fixed, hierarchical or consensual.

Interactional Approach, thus, allows us a realistic and contextual view of caste system in India.

5.(c)

आई. पी. देसाई और अन्य समाजशास्त्रियों ने यह पाया कि भारत में एकल परिवार संयुक्त परिवार के चक्र का मात्र एक चरण है। स्पष्ट कीजिए।

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

Families in India undergo a developmental cycle, moving from joint to nuclear to joint, depending on demographic factors, norms of residence and patterns of interpersonal relationships (A.M. Shah).

Nuclear family as a stage in joint family cycle

1) Demographic changes - birth, death, migration, etc. impact the number of members in a family, sometimes creating a nuclear family structure.

2) Functional jointness - I.P. Desai explains that even though families are nuclear, they maintain close contact with kinship group for ritual functions, psychological and emotional support.

3) Chain migration - as individuals migrate to urban areas for employment, they initially form a nuclear family. Slowly, other members of the kin group join, creating a joint family structure.

4) Child support - M.M. Srinivas explains how nuclear families move towards joint families as these are required for child support in dual income families.

Therefore, it is clear that joint families are not disintegrating in India, rather a cycle of changes in family structure is being observed.

5.(d)

भारतीय समाज से कुछ केस स्टडीज का उदाहरण देते हुए, सत्ता के विकेन्द्रीकरण की अवधारणा को विस्तारपूर्वक समझाइए।

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

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5.(e)

मीनाक्षी मुखर्जी का मानना है कि सामाजिक अनुरूपता हमेशा से ही पुरुषों की तुलना में महिलाओं के लिए अधिक बाध्यकर रही है। विवेचना कीजिए।

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

Social conformation refers to the pressures and sanctions associated with conforming with the values, norms, behaviours regulated by society.

Meenakshi Mukherjee presents a feminist view on social conformation, evaluating how women bear more pressure than men as explained below-

1) Traditional gender norms, such as playing expressive roles, caring for children, domestic responsibilities bind women more than men.

2) Norms on dress, conduct - women's dress, where she goes, who she goes with are all regulated by societal norms. Not adhering to societal norms leads to victim shaming.

3) Consequences of non-conformity - violence, sexual harassment - create obligations, pressures on women more than men.

4) Control over sexuality - women's sexual choices are regulated through child marriages, marital rape, and non-conformity leads to ostracization, while men's sexual choices are unregulated.

5) Occupational choices - women are forced to conform to pink collar jobs, or they face dual burden, wage gaps, glass ceilings and glass cliffs. Men's occupational choices are left open.

Therefore, a feminist understanding shows how social conformity is unequal, discriminatory and needs to be challenged through holistic empowerment of women.

- 6.(a) उत्तराधिकार कानून, संपत्ति के अधिकार और वैवाहिक विधानों में हुए परिवर्तन पर ध्यान केंद्रित करते हुए, भारत में पारिवारिक संरचनाओं पर विधिक सुधारों के पड़ने वाले प्रभाव पर चर्चा कीजिए।

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

VisionIAS

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- 6.(b) ब्रिटिश शासन ने भारतीय समाज और संस्कृति में आमूल-चूल और स्थायी परिवर्तन किए। एम. एन. श्रीनिवास की पश्चिमीकरण की अवधारणा के आलोक में इस कथन का परीक्षण कीजिए।
- 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

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VisionIAS

VisionIAS

6.(c)

"राजनीति जाति से प्रभावित नहीं है; बल्कि जाति का राजनीतिकरण हुआ है।" टिप्पणी कीजिए।

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

10

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7.(a)

"यद्यपि एक जाति स्थानीय पदानुक्रम में अपने लिए उच्चतर स्थान प्राप्त करने हेतु संघर्ष करती है, किंतु वह दूसरों के प्रयासों, विशेष रूप से निचली जातियों के ऊपर उठने के प्रयासों का विरोध करती है।" इस कथन के संदर्भ में गतिशीलता के लिए अंतर-जातीय संघर्ष की प्रकृति का परीक्षण कीजिए।

"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

VisionIAS

VisionIAS

VisionIAS

VisionIAS

- 7.(b) भारत में धार्मिक अल्पसंख्यक समूहों को घटती जनसंख्या की प्रवृत्ति और पहचान-संबंधी संकट सहित कई चुनौतियों का सामना करना पड़ता है, जिनके आलोक में समालोचनात्मक परीक्षण एवं विचार-विमर्श किए जाने की आवश्यकता है। विस्तारपूर्वक वर्णन कीजिए।

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

India as a multi-religious society encompasses several religious minority groups, including Muslims, Jains, Buddhists, Sikhs, Christians, Parsis etc.

Challenges Encountered by religious minority groups

- 1) Declining population as seen in Parsi community.
- 2) Identity-related crisis - Jaganath Padhy explains how minority groups have distinct physical or cultural features, and are discriminated based on these features, which makes them inferior to the majority.
- 3) Cultural deprivation - values, practices and rituals of minority groups under threat.
Eg - Imposition of Uniform Civil Code.

- 4) Socio-economic deprivation due to unequal access to education and employment opportunities.
- 5) Low representation in public services - Rengarath Mishra Committee highlighted low participation of Muslims in public services in India.
- 6) Ghettoization due to imperfect integration, insecurities and religious conflicts.
- 7) Prejudice and stereotypes against religious minorities creates alienation.
- 8) Rising violence against religious minorities which manifest as mob violence, cow vigilantism, violence during elections.
- 9) Imposition of Hindu culture/identity is threatening to religious consciousness of minority groups.
Eg- debate on using Hindi as national language.

10) Problem of untouchability persists
even after conversion,

Eg - Pasmanda Muslims, Dalit Christians

11) Position of women subject to intersectional
deprivation Eg - triple talaq

xii)

These challenges warrant critical
examination and discussion as -

1) Fundamental Rights - as guaranteed
under Article 25 - 28 of Constitution,
is threatened.

2) Secular nature of Indian state is
challenged by issues of marginalization,
inequality, and emerging issues such as
hate speeches.

3) Creation of a pluralist society requires
equity of all religious identities, spirit
of tolerance and inter-faith co-operation.

4) Preserve unity and Integrity of India
as religious problems can breed

Communalism, violence, regionalism, etc.

Measures to counter challenges

- 1) State intervention to control population decline, eg - Tijyo Parsi scheme.
- 2) Preservation of cultural heritage of minorities eg - Kamari Dharohar scheme.
- 3) Women Empowerment, eg - Maji Roshni scheme for skill development of minority women.
- 4) Educational Empowerment - through scholarships, coachings etc.
- 5) Economic empowerment, eg - through USTAAD, Maji Manzil schemes.
- 6) Value education to build tolerance, fraternity, compassion for all.

Therefore, the problems of religious minorities require joint effort from individual, community and state to preserve the secular nature of India.

7.(c)

भारत में मध्यम वर्ग के उपभोग प्रतिरूप में हो रहे परिवर्तन पर समाजशास्त्रीय अवलोकन प्रस्तुत कीजिए।

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

With the advent of globalisation, the middle class in India has undergone changes in its preferences, demands and consumption patterns.

Changes in consumption of middle class

- 1) Conspicuous consumption - demand luxury goods, as explained by Veblen.
Eg - sale of luxury cars rising.
- 2) Priority to foreign brands - which are considered superior to Indian made products.
Eg - Apple, Samsung over Indian made phones preferred.
- 3) Influence of targeted advertising with proliferation of social media - has led to consumption of unnecessary goods.
- 4) Consumers of foreign films, music, media - middle class now watches

English films, prefers English music over Classical music.

5) Environmental conscious - Indian middle class demands sustainability reporting, consumes goods which are less polluting.

Eg - brands which are highly polluting are boycotted.

6) Health conscious - demand for organic, transparent foods increasing.

Eg - consumption of Diet Coke, sugar free biscuits.

7) Competitive education - middle class consumers is demanding coachings, tutions and quality education in foreign countries.

Therefore, the consumption patterns of Indian middle class shows how they have become innovative, conscious, risk taking and deritualized.

8.(a)

ए. आर. देसाई ने भारतीय सामाजिक संरचनाओं और वर्ग संबंधों के अपने विश्लेषण में मार्क्सवादी सिद्धांतों को कैसे एकीकृत किया?

How did A R Desai integrate Marxist theories into his analysis of Indian social structures and class relations? 20

A. R. Desai is credited with introducing Marxism in India, challenging to idealistic study of Ghose and application of western methods of Srinivas during that time.

Use of Marxist theories in analysis -

1) Historical materialism - he explained that social change is a result of changes in material conditions.

Eg - Introduction of new land revenue system by Britishers led to changes in agrarian social structure.

2) Class struggle - He applied Marxist theory of class struggle to explain the national movement against colonial rule - as new economic classes faced poverty and thus united against common enemy - the British.

3) Importance of Economic base in explaining society - He explained that role of education in the freedom struggle is overstated, and it is disintegration of traditional economic structures that caused nationalism to evolve.

4) Dialectical approach - he explains that conflict is the foundation to society. For eg. conflict between old value system and new socio-economic realities led to religious reform movements.

5) Caste-class nexus - He gave primacy to class, and explained that caste assumes potential class characteristics. Eg - lower castes integrate due to common economic problems, exploitation.

6) Idea of Indian villages - He explained how, throughout history, new rulers (eg. Mongols, Mughals), new religions (eg. Buddhism, Jainism) did not materially

change Indian villages, as economic bases remained constant.

7) Idea of welfare state - He believed that state acts as instrument of the bourgeoisie, and thus welfare state must have democracy, play a positive role in ensuring equality, and promote mixed economy.

8) Land Reforms - Desai explains how failure of land reforms led to transformation from external to internal colonies, and exploitation of labour remained as it was.

9) Peasant movements - Desai used Marxist concepts of homogenization, resolution to explain peasant movements targeting 'change-of-structure' in post India.

Criticism to Desai

1) Economic determinism - believes only economy causes social change, ignores influence of politics, social institutions in driving social change.

- 2) Macroscopic - does not explain different realities across regions.
- 3) Overemphasis on conflict, - does not explain unified, solidarity, integration observed. Eg- Jajmani system.
- 4) Oversimplification of caste - does not explain discriminatory nature of caste.

Despite these criticisms, Desai's sociology drew attention to class exploitation and class conflict in our social structures, while laying the foundations of Sociology for India.

8.(b)

जाति व्यवस्था का उन्मूलन मात्र एक सामाजिक-राजनीतिक लक्ष्य नहीं है, बल्कि इसके लिए धार्मिक सिद्धांतों पर भी पूर्ण रूप से पुनर्विचार किए जाने की आवश्यकता है। विवेचना कीजिए।

Annihilation of caste is not merely a socio-political goal but requires a radical rethinking of religious principles. Discuss. 20

'Annihilation of caste' is a notable work of Dr. B.R. Ambedkar, that calls for a radical rejection and removal of caste system for the establishment of social justice in India.

Annihilation of caste: Socio-political goal

- 1) Equality and social justice through state intervention - positive discrimination to provide for equal opportunities.
- 2) Representation in public services, politics of the lowest castes is ensured through reservations for SCs, OBCs, which have constitutional backing.
- 3) Fundamental Rights (such as Article 14, 15, 16) guarantee equal access to public services, roads, schools, community lands.

4) Focus on meritocracy - annihilation of caste involves emphasis on achievements, talents, merits, and not ascriptive identities.

5) Inter-caste marriages - which are promoted by state are required to weaken the caste system.

Radical rethinking of religious principles

B. R. Ambedkar explained how caste system derives legitimacy from Hindu cultural values. Thus, annihilation of caste cannot be achieved by merely socio-political steps, but requires a radical rethinking of Hindu religious principles, which are -

1) Origin of caste - traced to Vedic times. Sanshritic religion - lower castes said to be originating from foot of the ancient God.

2) Religious scriptures are written by

upper castes, taught and interpreted by Brahmins, and legitimize the subordination of the lowest castes.

3) Religious rituals are considered monopoly of Brahmins, priests are from upper castes + lower castes not allowed to participate + discriminatory religious practices (eg - swearing of lower castes on food watters of upper castes)

4) Marriages between different castes are not legitimized by religion.

5) Untouchability - cultural values of purity and pollution, as explained by Louis Dumont, give religious sanction to inhumane practice of untouchability.

6) Civil and religious disabilities - the lower castes are not allowed entry into temples, or worshipping gods of the highest castes.

7) Social commensality rules suggest

that Brahmins should not dine with or take food from hands of the Shudras.

Radical rethinking of religious principles
thus requires -

- 1) Rejection of Hinduism, eg - B.R. Ambedkar converted to Buddhism.
- 2) Construction of own temples, and dieties.
- 3) Rejection of Scriptures, eg - burning of Manusmriti by Ambedkar.
- 4) State should appoint lower castes as priests in temples.

Therefore, Dalit consciousness in modern India is a result of Ambedkar's assertiveness of social justice, equality and growing realisation of rights of self-respect and self-dignity.

8.(c)

भारत के चार सांस्कृतिक क्षेत्रों में व्याप्त नातेदारी व्यवस्थाओं पर इरावती कर्वे द्वारा किए गए तुलनात्मक विश्लेषण के संबंध में विस्तारपूर्वक लिखिए।

Write in detail about Iravati Karve's comparative analysis of kinship system in four cultural zones of India. 10

Iravati Karve explained kinship systems in India by dividing the country into 4 distinct zones, and explaining each zone with a defined set of characteristics.

North Indian kinship zone

- 1) Found in states of Rajasthan, Haryana, Uttar Pradesh, etc.
- 2) Clear distinction between kin related by blood (consanguine) and kin related by marriage (affinal).
- 3) Village exogamy, clan exogamy, family exogamy rules apply.
- 4) Marriage within one's caste, meant to expand kinship bonds and involves separation of girl from father's house.

South Indian kinship zone

- 1) Found in states of Kerala, Karnataka, Tamil Nadu, Andhra, Telangana.

- 2) No clear separation between consanguine and affinal kins.
- 3) Cross-cousin marriage, uncle-niece marriage are prescribed.
- 4) Marriages meant to strengthen kinship bonds, do not involve separation from father's house.

Central Indian kinship zone

- 1) Adopt kinship systems from both North and South India.
- 2) Eg. Amias, Baniyas in Rajasthan follow north Indian system, while Garasias follow south Indian system.

Eastern Indian kinship zone

- 1) Involves tribal kinship systems followed in North East, Odisha.
- 2) Includes youth dormitory, bride capture (Magas), etc.

Therefore, Inawati Karve's analysis helps us explain different forms of families operating in India.