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## SOCIOLOGY (TEST CODE : 2216)

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Medium Eng/Hindi	ENGLISH	Registration Number	1195934
Center	ONLINE	Date	18/7/22

### 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	
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4 (a)	20	
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5(a)	10	
(b)	10	
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(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	

### INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
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.

Total Marks Obtained:

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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

## SECTION - A

1. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

- (a) Sanskritization involves 'positional change' in caste system without any 'structural' change. Analyse.

Prof M.N Srinivas gave the concept of sanskritisation based on his study of Coorgs in South India. Sanskritisation refers to imitation by lower caste or tribe of twice born particularly 'Dwija' (twice born) caste in hope of upward mobility. Imitation is of customs, beliefs, rituals and ideology.

Sanskritisation leads to cultural mobility of a caste in a local hierarchy. The structural framework of Varna remains intact. For eg - though Yadavs in UP emerged as dominant caste calling themselves

'Yaduvanshi' (lineage of Lord Krishna),  
their ritual status ~~is~~ still  
remains structurally below Brahmins.

Prof Yogendra Singh contends  
how it is only a cultural change  
and not structural change. Only  
few groups of families move  
upward that too only in local  
context.

Sanskritisation ~~is~~ also makes  
values, culture of upper caste desirable  
and looking down upon other  
groups in hierarchy as the goal.  
This further reinforces structural  
hierarchy rather than changing it.

Sanskritisation created a  
dynamic picture of caste bringing  
mobility in it.

1. (b) Explain the Interactional approach to study of caste in India.

Understanding of caste remains central to understanding Indian society. Hence, it has been studied from multiple perspectives ranging from indological to interactional.

Interactional approach implies study of inter-relationships and patterned interactions between various castes. This helps to understand how actually castes interact with each other - basis hierarchy or competitive inequality.

Prof Andre Beattie was a doyen of this approach. In his study of Sripuram (Tanjore), he used Weberian approach to find interactions among castes based on class and power as well.

Interactional approach is mostly an empirical and field view based approach. It is a departure from Indological approach of Prof As Khosla which creates a textual understanding (book view).

Interactional approach of Prof Beitle showed how caste was mobile and not hierarchical and closed as told by Louis Dumont in Romo Hierarchicus.

Castes interact based on interest and class not just as per rituals and religious prescriptions.

Interactional approach showed how caste is beyond how caste ought to be.

1. (c) Discuss various sociological perspectives on tribal integration and autonomy in India.

The debate on tribal integration and autonomy is crucial in context of tribal development.

Sociological perspectives:-

1) Integration → Propounded by Prof G.S Ghurye, this view calls for integration of tribals into mainstream culture and economy. As per

Prof Ghurye, tribes are at various levels of integration with Hindu society and he called them 'backward Hindus'.

Other scholars SC Roy propounded simultaneous existence of tribes and caste as 'jarra' and 'jati'.  
N K Bose also called for their acculturation in Hindu society.

1) Autonomy → This perspective was supported by Vessier Elwin post independence. He called for development of tribal development blocks to protect tribes from onslaught of outsiders and preserve their culture.  
As per him, tribals should be trained and overtime given capacity. Temporary isolation to result in permanent integration.

Post-independence we followed Nehru's Panchsheel which called for controlled integration. Constitution's vision of social change was of their development and getting rid of tribal poverty and indebtedness.

1. (d) Elaborate on 'Daniel Thorner's division of the agrarian population of India into different class categories.

Daniel Thorner studied more than 250 villages across 10 years to generate rich understanding on rural agrarian social structure.

He divided agrarian classes into 'Maliks' (owner), Kisan (controller), Mazdoor (user). This was done basis landholding. Maliks owned large tracts of land and hired labour or gave lands on tenancy. Their income was profit and interest was to keep wages low and rents high.

Kisan were smaller landholders who used own or family labour. They formed the largest segment. Mazdoor were the landless.

Agricultural labourers or poor  
sharecroppers.

This class categorisation mostly overlapped with caste. Maliks generally belonged to upper caste or dominant castes ~~or~~ while Mazdoors were from lower caste.

Along with Maliks, ~~Shudras~~ Bhadralok (gentleman farmers) have made ~~appearance~~ appearance. They invest in agriculture post retirement from government jobs and are knowledgeable of good cultivation practices.

As per Thorne, Maliks and Bhadralok diversify their income and grow cash crops. This suggested growth of capitalism in agriculture.

Thorne's deep insights gave rich understanding of agrarian classes.

1. (e) Construct a sociological narrative on raising the legal age of marriage for women in India.

Recently, the Government has proposed to raise the legal age of marriage for women from 18 years to 21 years, same as that of men.

Supporters argue that this will lead to better health, education and labour force participation outcomes for women.

Patriarchy in India which values women virginity has given rise to early marriages. Further Hinduism which considers marriage as a sacrament and Grihastha Ashram as life journey makes marriage mandatory.

Islam's personal law of Shariat allows women getting married as soon as she attains puberty even before

18 years of age. Hence law is to be used as vehicle of social change

However, critics argue that this was disproportionately burden lower caste and tribal women.

Stuck with poverty, parents marry girl child earlier and now those marriages would either go underground or be declared illegal.

Further efficacy of law without corresponding health, nutrition and education interventions is questioned.

NFHS (2019-21) tells that even now ~24% marriages happen before 18 years despite law being there.

India must go for simultaneous use of law, awareness and education for true social transformation

2. (a) A. R. Desai's understanding of Indian Nationalism is paradoxical to the Nationalist understanding of Nationalism. Comment. 20

Prof A R Desai was an intellectual rebel in Indian sociology departing from dominant structural functional and Indological perspectives to understand Indian society and nationalism. He used Marxist approach.

Prof Desai considered economic and material reasons behind the rise of nationalism. Britishers introduced exploitative land tenure practices.

This created antagonistic classes of landlords and peasants in hitherto self sufficient villages.

He considered middle class to be elitistic which led the movement for its own interests.

Capitalists joined the struggle expecting control of industries post independence.

Middle class led all the classes making it a mass movement.

On the other hand, nationalist understanding was contradictory to this Marxist perspective.

While moderates advocated education and drain of wealth as drivers of nationalism, extremists advocated cultural nationalism.

Extremists like Tilak, Lala Lajpat Rai glorified India's past which has been destroyed by British.

Gandhi's nationalism believed India has always been a nation

While Nehru had a socialistic  
nationalism.

Prof Desai's understanding  
of class contradictions and economy  
not education as the driver stood  
in opposition to nationalists.

However, both these approaches  
came under criticism. While Desai  
focused only on economic base  
(economic determinism), ignoring  
role of culture, altruism and religion,  
nationalist glorified past ignoring  
cleavages of Indian society.

Prof Desai's view helped  
to generate new perspective  
breaking away from colonial  
mould.

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

Caste is defined as a segmental, hereditary, hierarchical and endogamous social unit within a ritual framework based on purity and pollution.

Important dimension of modern life

Caste has adjusted itself to suit contemporary needs. It is now used in power structures in form of identity politics leading to substantialisation of caste

Prof Andre Beitle says that politics in caste is taking us back to caste.

~~The~~ Caste based political parties like Bahujan Samaj Party (Dalit), Samajwadi Party (Yadavs) are a case in point.

Reservation agitations by even dominant castes like Marathas speak of material gains by caste.

Further, even today <5% of marriages are inter caste as per National Commission on Advanced Economic research.

Caste based reproduction of economic structures still exists. As per Census 2011, <4% of Dalit households have a govt service employee. Most business communities are traditional castes are Baniya, Sindhi, Parsi and so on.

Limited relevance

However focus of modernisation, westernisation, education have limited its impact.

In urban areas people travel, eat and work together breaking caste disabilities of commensality.

Law and Constitution have brought economic and political mobility for SCs, ~~ST~~ and OBCs countering discrimination. Eg →

Prof Beitle found Adi Dravidians in white collar jobs in Sripusam.

Dalit assertions have brought more worth to Dalit literature and culture steadfastly in opposition to Sanskritisation. This has reduced role of caste in deciding ritual and secular status.

Caste was and is there. However, its face has changed & emerging in new avatars.

2. (c) Within the informal workforce, there is persistent gender-based occupational segregation. In this context, analyse the feminization of informal labour. 10

Informal labour refers to labour employer relations which are outside purview of law, rules and regulations. They're based on personal relations in most of cases.

Informal labour force is increasing seeing increased female participation giving feminisation of informal labour. This has been necessitated due to capitalist economy's quest for profit seducing labour wages.

Females are mostly employed in part time, contractual and low wage jobs. As per Kasung Ahmad they're mostly found in low status jobs. This has ~~given~~ given rise

to occupational segregation.

Females are segregated into certain type of stereotypical 'feminine' jobs which coupled with their informal status ~~brings~~ brings hardship. In words of Margaret Benston this gives 'reserve army of labour' ready to work in any conditions.

For eg → large scale care base economy of nurses, geriatric and child care is almost totally feminised.

Women's vulnerability and lack of trade unions, double shift of household work and lack of decision making power in family compounds their woes.

3. (a) As individuals, families, communities, and societies increasingly become integrated into new complex globalized systems, their values, traditions, and relationships change. In this context discuss impact of globalization on family as a social institution. 20

G P Murdock defines family as a social unit with adult members at least two of which of opposite sex maintain socially approved sexual relations and have one or more children.

Impact of globalisation on family:-

1) Values → Increasingly connectedness have brought women in touch with liberal values of west. This has challenged patriarchy creating values of equality in family.

Further, family as a consumption unit is further reinforced by values of consumerism.

Capitalism, profit and achievement orientation have made family and marriage as a stepping stone for some.

For eg → Convenience marriages in Punjab for getting citizenship of Canada.

1) Traditions → Tradition of closed endogamous marriage based family is breaking down. As couples shift to different country post marriage, they're less bounded by traditions.

2) Relationships → It is turning more symbolic and distance based. Conjugal relationships strengthen over filial and paternal relationships.

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Homenes, in Indian traditional ~~value~~ values and relationships have retained family in its old form to some extent.

Presence of jointness is visible when grandparents ~~are~~ come to take care of dual working parents' children.

Patriarchy still exists in form of double burden even for women working in MNCs.

At times of marriages, we see families coming back to India to get their children married.

Marriage still remains a pompous, kinship based institution. Eg → after Covid restrictions were lifted marriages reverted back to large scale functions.

3. (b) The combination of text with the context by M.N Srinivas provided a realistic and practical picture of Indian Society. Discuss. 20

Prof M.N. Srinivas is a doyen of Indian Sociology.

Prof Srinivas used structural functional method combined with village studies borrowed from British anthropological tradition of Radcliffe Brown.

He ~~supplied~~ <sup>supplemented</sup> Indological approach of Prof Ghusye based on text (book view) with empirical, participant observation based village studies (field view) i.e. context.

He studied caste in Coorg society giving concept of sanskritisation. This brought form dynamism of Caste which was believed to be closed and static.

Furmer, his study of Rompura (The Remembered Village) gave understanding of dominant caste. This helped to ~~caste~~ understand political and economic structures in caste system which ~~added~~ added to textual cultural view.

Furmer, when traditional Indian joint family was believed to be disintegrating, his study of industrial workers in Okhla told how joint family is still there, readjusting itself to demands of industrial society.

However, the apparent realistic picture provided by him came under criticism.

Via concepts like Sanskritisation, he is accused of upholding upper caste values and ignoring lower caste culture.

He failed to see how far ~~low~~ lower caste, secular mobility is an end in itself where they're no more aspiring for ritual mobility.

Beyond caste, Prof Srivivas also ~~has~~ busted the myth of closed villages propounded by British administrators like Metcalfe. He showed how village exogamy, trade, temples etc. kept villages open, ~~so~~ & connected.

Prof Srivivas's approach came as a novel and practical approach which widened our horizons of understanding Indian society.

3. (c) From dwindling numbers to identity crisis, religious minorities are facing multiple problems in India. Critically discuss. 10

Indian Constitution defines minorities as religious and linguistic. However, it doesn't give an explicit definition.

At the national level, there are 6 religious minorities of Muslims, Buddhists, Jains, Parasis, Sikhs and Christians each facing its unique set of problems.

As per Justice Sachchar Committee report, Muslims lag behind on education, health and public representation indicators.

For Parasis, despite being economically well off their numbers are constantly declining.

Christians have own caste like structures like Syrian vs

Latin Christians giving rise to inequality.

Overall, all minorities generally fear loss of their culture and identity in the majority.

For the same, Constitution gives cultural and educational rights to minorities (Art 29-30).  
Govt has set up separate Ministry of Minorities undertaking various welfare measures.

## SECTION - B

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

10 x 5 = 50

(a) Poverty in India has been socially generated and perpetuated.  
Elaborate.

Poverty in India is not just lack of basic minimum resources to survive, but rather a multi-dimensional phenomena. Prof Amartya

Sen considers it lack of capacities, to participate in society.

Arrival of colonial rule subverted the Indian economy.

One way free trade de industrialised local handlooms leading to artisans crowding agriculture.

This combined with exploitative land tenures (eg Permanent Settlement)

impoverished & pauperised peasantry

At independency, India had ~55% people below poverty line.

Even post Independence - graft,  
faulty land reforms and lack  
of manufacturing growth perpetuated  
poverty.

Critics accuse Indian State of  
acquiring a paternalistic stance  
and using poors as vote banks.  
Governmental subsidies created a  
dependency culture preventing building  
of capacities via human capital.

Today, Niti Aayog defines  
multi-dimensional poverty to curb  
it holistically. Schemes like  
PM Kaushal Vikas Yojana for skill

building, Right to Education  
(Aot 21A), Ayushman Bharat are  
attacking poverty from all sides to  
achieve Sustainable Development Goals.

5. (b) "Slum is the lifeline of Urbanity". Comment.

Slums are defined as residential units with dilapidated structures, lack of hygiene, narrow streets, faulty designs, lack of civic amenities adversely affecting health and morale.

Slums act as lifeline of urban life because →

1) As per functionalist view, they provide all basic services at low cost to rest of city.

Further, they act as housing for poor migrants who have nowhere else to go.

2) Slums accommodate low cost, labour intensive industries. Eg Bangle making in Dharavi, Mumbai

→ They act as vote banks for urban politicians.

However, they fail to act as lifeline due to several problems of their own →

→ Act as stepping stone local real estate criminals.

→ ~~the~~ Juvenile delinquency destroys future of children

→ Urban cities fail them from their apathy & lack of concern.

Prof Geeta Dewan tells how urban land is used for glamorous purposes creating a contradiction.

Recently, solutions of slum rejuvenation, slum clearance and rehabilitation have been proposed.

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5. (c) Highlighting the difference between secularism and secularisation, discuss the nature of secularism in Indian context.

Secularism refers to ideology of separating institutions from religion.

On the other hand, secularisation is a wider process referring to decline of role of religion in our daily lives, thinking, institutions and overall society.

Secularism has been largely interpreted in terms of relationship between state and religion.

West follows Dharma Nirpekshita,

separation of state and religion, India follows Sarva Dharma

Sambhav, giving equal respect to all religions.

Indian secularism allows State to ~~interfere~~ intervene in religion to weed out social evils (eg ban on triple talaq).

State doesn't maintain irreligious but non religious behaviour supporting all religions.

Further, Constitution itself grants freedom of religion (~~Art~~ Article 25-28). (eg recognition of turbans of Sikhs in public).

5. (d) Analyse M.S.A. Rao's views on factors relating to the origins of social movements.

Social movements are defined as organised, collective social actions aimed at bringing or resisting a social change.

M.S.A. Rao talks of backward class and Dalit movements. He relies on historical approach to understand social movements.

Backward class & Dalit movements originated due to

⇒ Brahmins vs all others → All other castes united as one against Brahminic hegemony by Justice Party

→ Brahmins vs non Brahmins → Dalits were not included rather

leadership came from backward  
caste of Chudras.

→ Dalits vs all others. — It was  
mainly Dalit movement by  
Satyashodhak Samaj.

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5. (e) Critically examine the approaches to understand the concept of "ethnicity".

Ethnicity in general refers to a group based on common language, history, culture, region, religion etc. Sociologically, it is cultural concept often used to distinguish ~~from~~ biological-social concepts like race.

Primordial identities theory tells that even in modern society people carry ethnic identities as against modernisation theory which predicts ~~the~~ complete homogenisation in wake of industrialisation.

In Indian context, there are multiple ethnicities based on caste, region, religion, tribe etc.

Sociologists usually consider tribe & race as basis of ethnicity in India. Paul Brass uses ~~tribe~~ ethnicity and communal identities interchangeably while Prof Dipankor Gupta uses them differently. As per him, ethno-nationalism involves concept of nation state.

However, ethnicity still remains a loose & broad concept with flexible boundaries. Kuki vs Naga form different ethnicities as against each other but common ethnicity of North Eastern tribes.

8. (a) While the Surrogacy Act aims to regulate surrogacy in India, it is likely to become counter-productive to any efforts for ending the exploitation of vulnerable women. Critically Discuss. 20

Surrogacy Act has been introduced to disallow commercial surrogacy but allow altruistic surrogacy.

Surrogacy Act aims to prevent exploitation of women by putting guidelines like only allowing for close relatives, no payment except health and insurance expenses and existence of own child of surrogate mother.

This will prevent commercialisation of motherhood which is considered sacred in India.

India had become a hub of surrogacy in recent times where affluent couples hire a surrogate

mother, but at times refuse to take the child. The Act will prevent this mental, physical and psychological exploitation.

However, it can become counterproductive due to poverty, lack of education and cleavages of caste, class, gender.

This will push legal surrogacy to underground where poor women for meagre ~~to~~ amount would be forced to rent their uterus. Unsafe deliveries, lack of care will ~~also~~ deteriorate their & child's reproductive health.

In case of violation of their rights, there would be lack of

available grievance redressal forums

Coupling this with vulnerable  
Conditions of lower caste and  
tribal women who are also mostly  
lower class, surrogacy done

illegally can compound their problems.

Restriction of having one  
child of own will push younger  
women ~~to~~ who ~~don't~~ are  
unmarried or don't have a child  
to ~~resort~~ resort to illegal surrogacy

Surrogacy Act needs to  
be supplemented with better education,  
awareness and infrastructure. Health  
of mother and child should be  
given utmost priority, only then  
law can act as agent of social  
change.

8. (b) Reservation for locals in private sector has brought the idea of regionalism into limelight. In the context of this statement, examine whether regionalism is a threat to national integration. 20

Regionalism is defined as intense devotion to one's geographical territory, culture and structures associated, sometimes at cost of devotion to larger nation.

Recently Haryana has announced reservation in private sector for locals. This becomes a threat to national integration because:

1) It is against the Constitutional ideals of freedom of occupation.

2) It will further intensify 'sons of soil' where outsiders are blamed for jobs usurpation.

(Eg confrontation between people of Bihar and Maharashtra locals)

1) Slippery slope → Every state will follow this trend to reserve own jobs. This will threaten development of composite culture.

2) ~~Under~~ Educated youth of underdeveloped states will lack access to quality jobs. This can provoke protests.

However, if viewed and used positively, regionalism can foster national integration →

1) It can create healthy competition between states to generate more jobs in our states. This will develop the nation

overall giving rise to Competitive  
federalism

.) Satisfaction of locals with better jobs and education would decrease their anger towards migrants.

.) This will benefit underdeveloped states who will develop better infrastructure & human capital. It can reduce relative deprivation, ~~which~~

Regionalism arises either due to power struggle or relative deprivation. If the region development overlap is reduced, it gives rise overall growth & integration.

8. (c) Construct a sociological narrative on increasing trend of gender-based violence in India. 10

Indian women suffer from violence right from their birth till death.

Patriarchal mindset with meta male preference gives rise to female foeticide and infanticide despite PCPNDT Act.

Growing up, she suffers from lack of nutrition, early marriage, sexual harassment at workplace, domestic violence, power rapes, lack of income and care in old age.

This trend has been increasing due to several factors:

- 1) Ashish Bose tells how green revolution led to increased attachment to land. Fear of dowry leads to decreased preference for girl child.

- 1.) Increasing participation of women in labour force is challenging the male hegemony in public life. This is met with harassment & force.
- 2.) Increasing modernisation, globalisation, education is leading women to challenge patriarchy of family and marriage. This is again met with violence.
- 3.) Gender intersects with caste and class. Lower caste and tribal women are increasingly exploited due to their multiple vulnerabilities. (Eg. Hathras rape case).
- Prof Veena Das says how women are treated as God ('Devi') in India while treated as slave ('slavi') - Devi-slavi dichotomy.