

31 July, 2024

Test no. 3 - 2528

Question No.  
प्रश्न संख्या

# UPSC

For Practice  
Use Only  
if they

Ans 1  
(a)

Anthropological perspective means understanding society using the text. The classical anthropology research started with WH Rivers study of toda tribes.

G. S. Ghurye was a modern anthropologist, he added following to classical anthropology in his seminal work "Caste and race in India, 1932.

- (i) Indian society is unique in itself, it should be understood from its perspective
- (ii) He painted the Indian society

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view from nationalist perspective  
against colonialist view of Britishers

(iii) He used the diffusionist approach  
in his caste study

(iv) He used the anthropological  
and attributional approach  
to study caste

(v) He compared the Indian society  
with other civilised society  
like mesopotamian, egyptian in  
his study of religion.

Hence, GS Ghurye laid the foundation  
of Indian sociology which later  
influenced other scholars like MN  
Srinivas.

Ans  
1(b)

At the time of independence, landlessness was at high rate even i.e. 28%. The land distribution and reforms, started with first congress agrarian reform of JC Kumarappa.

### Benefits of Land reform

- (1) Abolition of intermediaries, nearly 20 million peasant came in direct contact with government.
- (2) As per Zoya Hasan study, the land holding in OBC raised by 25%.
- (3) Tenancy reforms, bring 4% peasant in formal agreement.

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(4) The land distribution and reorganisation happened in some states like Telangana

(5) Helped in green revolution; land reorganisation in PEPSU states.

## Negative outcome

(1) PC Joshi said that its implications are not uniform

(2) It is from above not from below (Vinobha)

(3) There are dysfunction in legal laws led to litigation, division of family etc

(4) Lower caste unable to access to land especially SC, ST

"M.S Swaminathan", told land reforms an unfinished agenda, needs to reimplement.

Ans  
1(c)

Louis Dumont in his seminal work "Homo hiericus : caste system and its implication" in India gave a static view of caste .

## Influential in India

- (1) He called caste system, a perennial and holistic system which is unique to India.
- (2) Influenced by Levi Strauss, Binary Concept, he made Brahmin and untouchable as binary opposite as pure and impure.
- (3) According to him caste hierarchy is equivalent to value hierarchy.

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because Brahmin position is not  
due to wealth but due to  
value adherence.

(4) He said caste position are described  
only on basis of ritual hierarchy.

But his work is criticised by other  
scholars

- (i) Andre Beteille said he told what  
caste system ought to be and not  
what it is.
- (ii) His work denies the dynamic  
social mobility due to access  
to economy, power etc.
- (iii) He gave picture based on Hindu  
texts not on basis of reality.

Hence his work gave perspective to  
understand Indian society from ritual  
perspective

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प्रैक्टिस के लिए

Ans  
1(d)

Sanskritisation is defined by MN Srinivas as the phenomena in which lower caste adopt practices of upper caste like food, dressing, rituals etc in way to slide up in hierarchy of society.

On the other hand Bryan Wilson in "Religion and secularism in society" defined secularism as a phenomena in which influence of religious institutions in social sphere reduced.

Difference between two

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<u>Sanskritization</u>	<u>Secularism</u>
1. It works within tradition prescribed by religion	1. It adheres to the distance from religion
2. It accepts stratification	2. It advocates for equality
3. It want cultural changes	3. It promotes cultural neutral values

But there are similarities as well.

1. Both advocate for social change as society evolving (Parson)
2. Both wants progressive change in stratification.

These two are social order of modern Indian society and influencing different spheres.

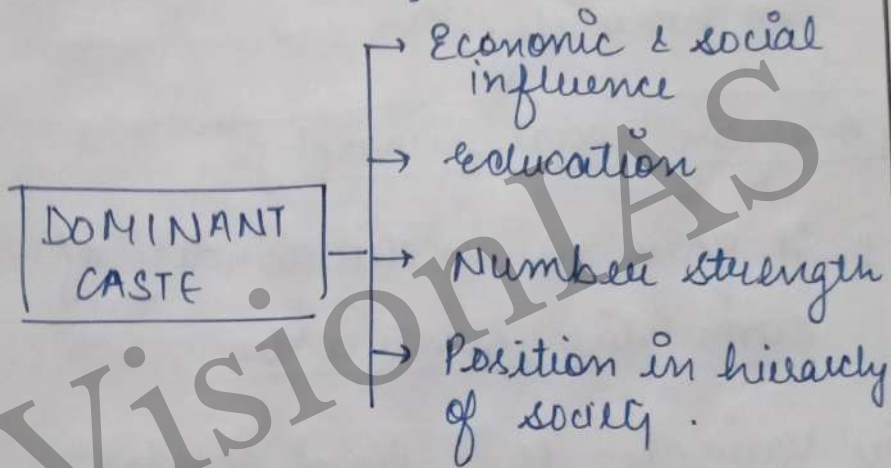
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Ans  
1  
(c)

MN Srinivas in his work, The Remembered Village (Rampura) gave the concept of Dominant caste to understand power dynamics in Indian villages



During World War II, Okalliga caste got access to wealth as black marketing was in rise at that time due to lack of rationing.

They utilised the economy

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to access land and education  
and then capture the political  
power to raise above in hierarchy

→ Similarly Reddis of Telangana,  
Yadavs of Bihar raised above  
in hierarchy.

## Analysing social hierarchy

- i) It gave us understanding of cumulative stratification.
- ii) validate the role of secular  
rank in stratification.
- iii) The political power capture (2)  
lingayat of Karnataka..

Hence, Dominant caste helps to  
under stratification holistically.

2, 4, 7.

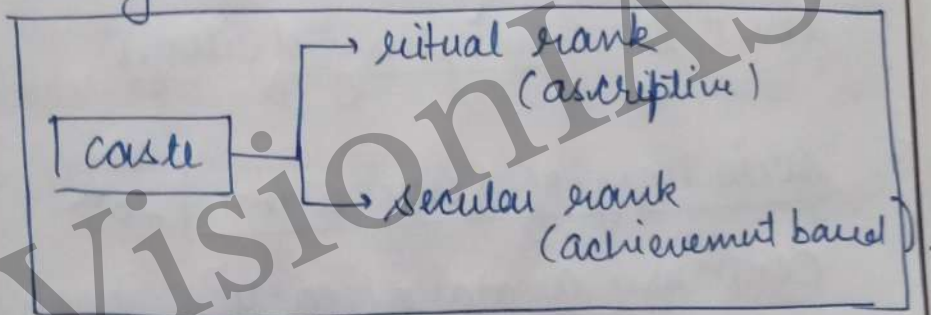
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Ans  
2(a)

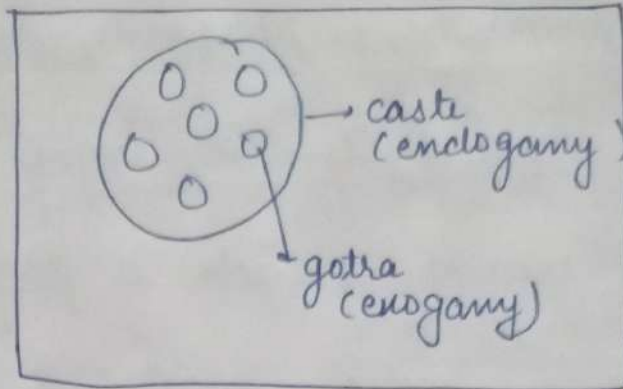
Louis Dumont in his work, stated that caste system is unique system of hierarchy which is present only in Indian society. Whereas MN Srinivas to provide it dynamic view gave two dimension.



Important dimension of social life

1. As per Risley, the caste determines the marriage rules to whom we can marry or not.

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2. It defines spatial distribution in village (Eg) Andre Betelle in his study, Adi Dravida lives in periphery of villages.
3. Sociology of Reservation [20th century avatar of caste], basis of political power accu  
↳ 1/3rd seats reserved in parliament
4. The caste is 'way of life' as it defines culture, ritual, food, clothing etc

5. It define the social interaction rules in the society

(Eg) Amot caste sacrifice pig on ghoriya festival yet Brahmins take this water

6. Politicisation of caste (Rajni Kothari) like rise of caste based parties

(Eg) BSP, republican party.

But as the rationalism and modern education penetrating the society, the caste rules becoming

limiting in society

(1) The access of education equally to all caste where Brahmins and Non Brahmins studying together



Ans 2  
(b)

Milanowski defined marriage as a relationship between two opposite gender for legitimising procreation and responsibility of procreations.

## Marriage as a sacrament

1. It legitimise the sexual gratification between two people
2. In various tradition, marriage took place as per rituals.  
(Eg) In christain, marriage took place in church in front of father as per vows
3. In hinduism, offering ghee and

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others to fire and taking round around it make it sacrosanct.

4. The sapinda rule followed to get married. (GS Ghurye)
5. Living without marriage and procreation is taboo in Indian society.

Losing its relevance in contemporary India :->

1. Acceptance of live-in relationship led to it.  
(e) Uttarakhand, Uniform civil code accept this.
2. The serial monogamy is on rise in India especially

seen in celebrities, cricketers etc.

3. The registration of marriage under Hindu marriage act, special marriage act etc reduce its relevance.
4. The legal interference in marriage at various stages.
  - (a) Family courts
5. Abolition of sec 377 of IPC code led to acceptance of same sex marriage.
6. The rise of intercaste, love marriage which are generally taken out of the cultural sphere
7. Neo local, convenience marriage

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(for visas), weekend marriage etc  
new concept raising to the  
new extent leading to loss of  
sacrament relevance

Marriage  
is not  
losing  
relevance

As per study, less  
than 5% marriage  
women do not do

serial monogamy,  
marriage after  
divorce led to significance  
of marriage

In interfaith  
marriages, both  
religion rituals  
followed.

Marriage is one of "four ashrams"  
as per Indian philosophy and  
it still sacrament but with new  
forms.

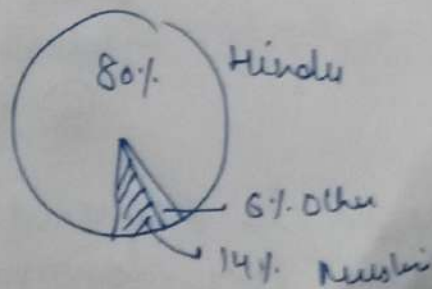
Ans<sup>2</sup>  
(c)

Andre Beteille said that Indian people are more bound to religion than constitution, as religious belief define their "way of life"

## Relation b/w Religion and politics

1. Democracy substantial includes religion in politics (Rajni Kothari) as it works on majority rule where people have to come together to capture power

2. Demographic division of India brings religion in politics to appear for minority or majority votes



CENSUS 2011

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3. The constitutionalisation of the religious rights under fundamental rights.
4. Various policies are made keeping religion in mind
  - (E) In G & K, Vaishno Devi temple tourist policies.
5. Politics reinforce religion to its benefit
  - (E) Communalising the secular agendas



Secularism is required social order to enforce for communal harmony

Ans 4  
(a)

yogender singh in his ~~work~~ seminal work. "Modernisation of Indian Tradition, 1973" analyse the social change in Indian society.

According to his social change can be structural as well as cultural brought by heterogenic and orthogenic factors.

(1) Structural change can be in micro setting

(Eg) change in cultural ritual to new understanding of culture like Ekadasi fast relevance

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(2) Structural change can be in macro setting

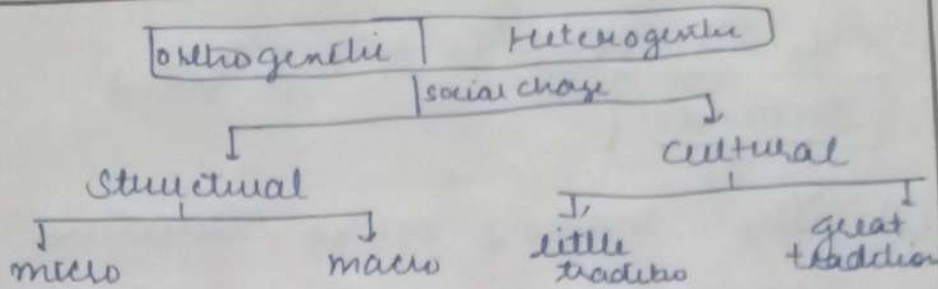
(Eg) Due to rationalisation of institution bureaucratisation of organisations

(3) Cultural change leading to little tradition (Eg) Sanskritization

(4) Cultural change leading to great tradition (Eg) Westernization

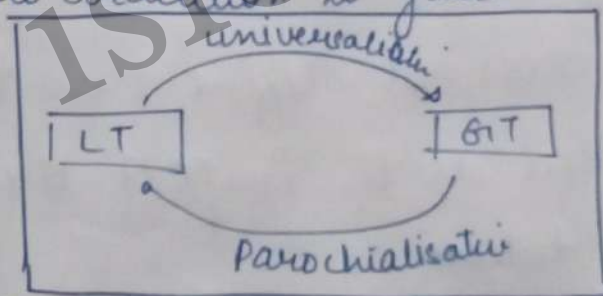
These social changes are due to orthogenic forces which are external or heterogenic forces which are internal to the social institution.

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## Integrative and Comprehensive

- (i) It led to acculturation and cosmopolitan society
- (ii) The structure dysfunction minimised by other institution
- (iii) little tradition to great tradition



(E) Raksha Bandhan coinciding with Sulaono

(iii) Adaptation in social institution

(E) work from home due to COVID in organisations

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But his concepts has been  
criticised

- (1) The macro & micro structures are isolated and unable to permeation of great tradition to influence little tradition.
- (2) continuity of different social institution despite factors  
(a) caste system.
- (3) He does not define how the factors will impact the different institution.
- (4) Syncretism of Indian tradition

His idea of social change ~~of~~ despite criticism helps us to understand social change more holistically.

Ans 4  
(b)

Andre Beteille in work of Indian villages said that Indian villages are not just spatial space but depiction of Indian culture and tradition.

Indian villages portrays the subordination and domination, caste systems etc. They are the sphere where government work are visible (e.g.) PM Gram Sadak Yojana.

To understand Indian villages, Britishers started their study by establishing Bengal Society, but their picture of society, but their picture of

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Indian villages is distorted  
in following ways.

(1) Sir Thomas Munro, Nutcliffe  
etc present self sufficient  
image and called them  
"LITTLE REPUBLICS" due to

a) presence of own rules  
and institutions (Panchayat)

b) lesser interaction with  
higher authority like  
king just pay taxes

c) presence of jajmani system  
by which they fulfil  
their need internally

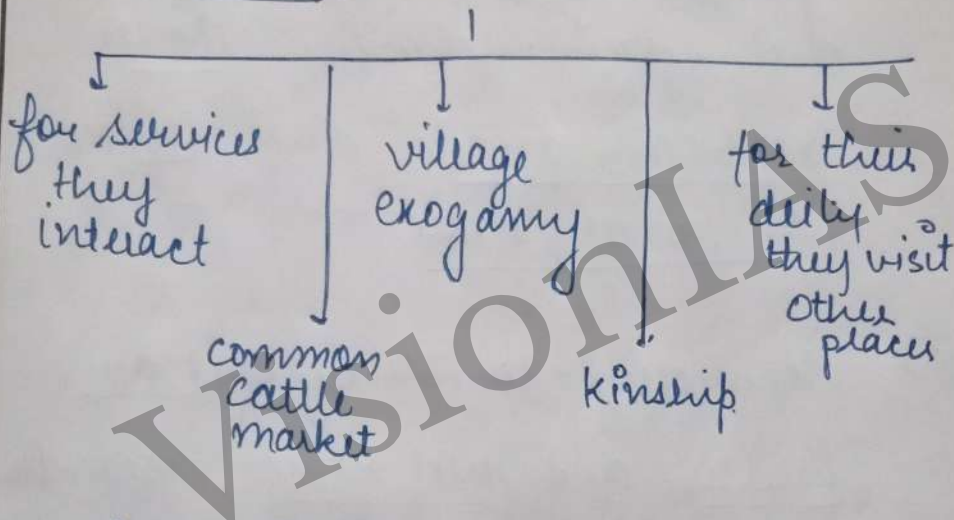
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- d) The inheritance of father's occupation and land by son.
- (2) They initially called the whole Indian society as primitive because to primitive and agrarian structure. Caste as plain tribes and tribes as forest tribes
- (3) According to study of Max Muller and WH Rivers, agriculture is only occupation for them and which they grow for themselves
- (4) The Development view presented backwardness picture of Indian villages.

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But their view are burst by many scholars.

- (i) Reversing the self-sufficiency image of Indian villages by AM Shah and MN Srinivas



- (ii) Andre Beitle said they neglected "social kinship network"

- (iii) Fictive kin dominates in SC Dubey Shamirpet study.

Hence British view was myopic, corrected later to present vibrant village depiction.

Ans.  
4(c)

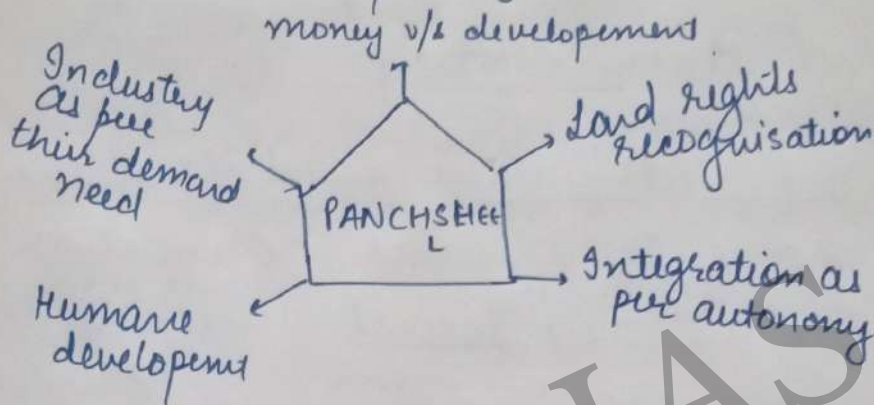
Tribal integration is a bone of contention in government scheme because of their heterogeneity, complex relationship with forest, and their culture.

- K.P. Vidyarthi said that they have emotional connection with the forest which cannot be destroyed.
- V. Elwin said, the isolation of tribes should be handled judiciously, as forced integration will lead to social tension.
- As per Development view, they are backward primitive needed to be assimilated for health education etc.

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Keeping in view government has taken following steps.

- (1) Jawaharlal Nehru, Tribal Panchsheel policy

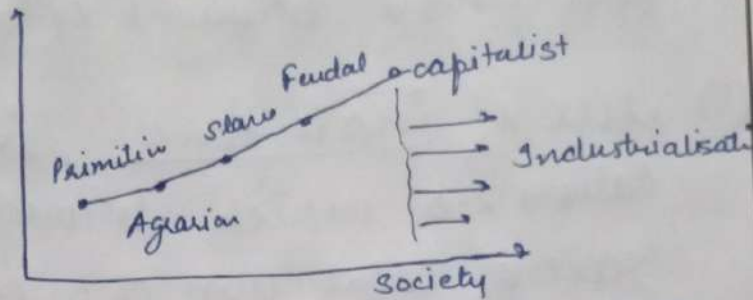


- (2) Forest rights act, 2006 enacted to give them land rights
- (3) Eklonya residential school for education
- (4) Tribal hoots for livelihood.

Tribes are suffering from social evil like poverty (52.6%), education (61%), anemia (>80% women) etc these can be addressed via modern development by keeping autonomy in mind.

Ans  
5(a)

The society has evolved from change of one mode of production to other, with the rise of technology



Technology played a major role in evolution of industrialisation.

(1) first phase of industrialisation was 'merchantalism' where a little excess of material is sold to another nation

(E) Mesopotamia, Harappa.

(2) The manual industrialisation where the manual power is

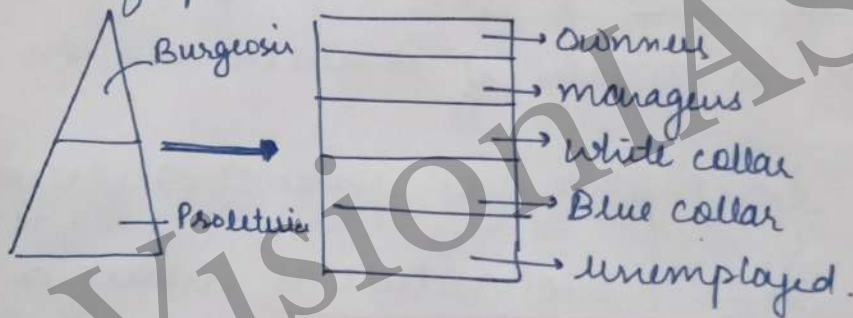
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used for production, here  
equitable access to factors of production

(2) Manchester in UK.

This phase brought colonialism

(3) Use of inate power, industrialisation 2.0 which brought rise of capitalism due to access of production



(4) In Industrialisation 4.0, the use of AI and machine learning for the processing leading to the change in worker stratification.

Industrialisation brought spill over effect in society like urbanisation, rationalisation etc.

Ans  
(b)

Andre Beitle in work "Caste, Class and Power: changes in social stratification" gave the interactional approach to study caste system in India.

According to him, the social stratification is based on three

- (1) Power: refers to the political power like member of parliament panchayat etc to assert domination
- (2) Class: on the basis of ascriptive factors like based on birth, ritual purification etc.

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Lower caste and upper caste  
in India.

(3) social status: Due to individual  
character like value scheme,  
morality and interpersonal  
relation

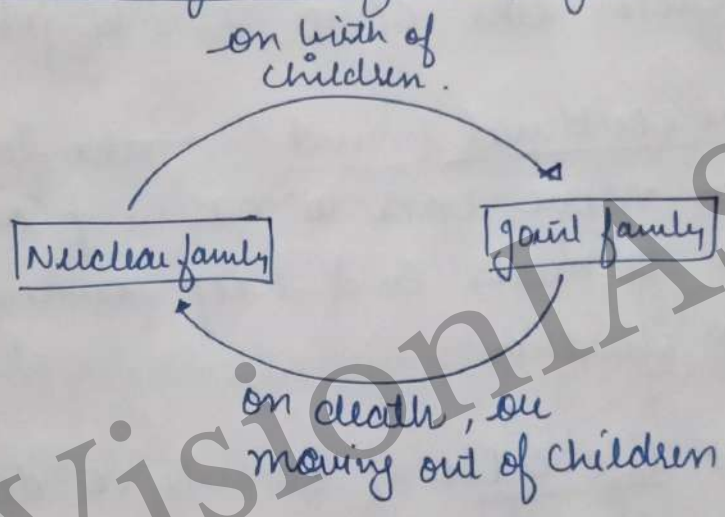
Three factors on interaction led  
to formation of harmonious and  
disharmonious system. where both  
all are coinciding on same axis or  
not coinciding on same axis respectively.

hence, it gave a vivid  
view of caste system from three  
perspectives to understand  
stratification holistically.

Ans 5  
(c)

J P Desai define the joint family in terms of jointness in operation and household.

It is a stage in family cycle



- (1) The joint family is decreasing in Indian society as per various study but on same hand rising
- (2) Rise of service sector : children first move out for job than

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on giving birth call back their parents to care grand children

(2) Reverse migration (Ashish Bose):

It led to see jointness as families moved back to various factor like COVID, shrinky job etc.

(3) The cultural bound: make families to move back to native place for festivals and keep jointness in operation.

(4) The life cycle of family i.e. death to birth and birth to death.

As joint family are decreasing in Indian society in terms of household division (2.5 crore in 2021-22), but commensately, inheritance, operation, tradition is keeping joint family live (AM Shahi, Household Dimension)

Ans  
(d)

Decentralisation of power means  
superogating power to lower  
dimension by upper dimension  
for efficiency and coordination.

## CASE STUDIES

(1) Politically decentralisation of power  
in Indian politics after the  
implementation of 73rd and 74th  
Constitutional amendment on  
recommendation of Balwant Rai  
Committee

a) MN Srinivas study of sociology  
of reservation how upper  
caste agitated on SC/ST reservation.

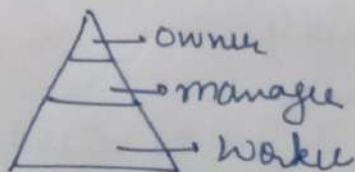
b) Women access to power led  
to 'SARPANCH PATI'

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(2) In family decentralisation of power: As per Parson's study to make social institution viable and maintaining social order, elder family member have to delegate power to younger

(2) Grandfather to father to son

(3) In organisation, decentralisation of power: Weber's concept of rationality led to Bureaucracy which is hierarchy of order execution



Hence decentralisation of power is taking place in various social institutions for maintaining social order.

Ans.  
(1c)

Women's place in social dimension led to gender rise which is a social dimension not biological due to which women have to face various atrocities like pay parity, unequal, social interaction etc.

In above, there is conformity. It is also more obligation to women than man.

1. Marriage made a obligatory to women, as it defines women identity.

(E) In Bihar, change of name of women after marriage

2. Single mother is still a taboo in society, so she have to subordinate to men for <sup>giving</sup> name to her child.

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3. Tiger and fox in their study; obligation to women due to BIO-PROGRAMMER theory.
4. Ann Oakley in his study 'Housewife' presented how women work in home labelled unpaid in industrial society and become reason of obligation due to economic dependency.
5. Social status and rules of social institution (Eg) parental home is not theirs but in-laws there.

There is need of women empowerment to address the "conformity to irrational rituals" to provide women social and economical independency via schemes like stand up India, Lakshmi didhi etc.

Ans 7  
(a)

Prestim Sorokin has defined social mobility as progressive upgradation of one in social hierarchy.

Similarly in Indian society stratification is mainly based on caste system and one caste tried to rise upper than other for social status. This mobility struggle have various facets.

For one's own struggle to rise to higher position

1. The rise of Yadavas of Yadāpuri in Bihar, who on account of the political power, got status of Kshatriya varna by Brahmins

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2. Sanskritization concept of MN Srinivas, where lower caste follows the higher caste rituals.  
(E) Avoiding non vegetarian food for proximity with Brahmins.
3. Capturing the local power via various means  
(E) Jat Campaign in Haryana
4. Some castes enrolled them as twice born caste in census 1901 for higher status (E) Kunbis.
5. Through King's grace by serving the royal order in medieval time (E) Marathas.

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But the rise of one is opposed by other to maintain their superiority in the society.

(1) Reservation to the OBC in jobs and educational institutions agitated by other (secular rank raised)

(E) Jat Andolan in Haryana

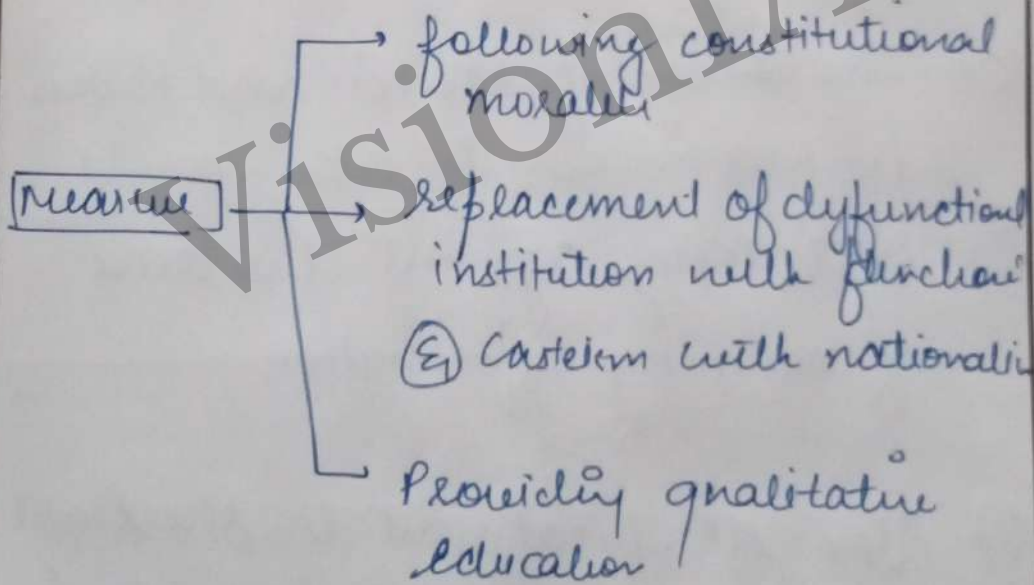
(2) The <sup>conflict</sup> ~~cause~~ of Meitei and Kukis in Manipur is also about agitating against the rise of other by affirmation

(3) The ill treatment to the Dalit Sarpanch by upper caste and neglecting him/her in social sphere to maintain their own supremacy

(4) The schemes for the rise of minorities by government appeared by other

(E) Stand up India scheme for SC/ST.

There is need of following measures to bring the harmonious rise of whole society for decreasing income, social gap



The need of hour is change "India's destiny which is caste in stone"

— A. Bete

Ans 7  
(b)

Arnold Rose has defined minorities as group of people who are distinguished by ethnicity, race, class, religion etc, and discriminated by other group of people

Various issues faced by minorities

1. They have fear of loss of identity. like ethnicity loss of tribes due to detribalisation
2. Muslim minorities
  - a) Rise of islamophobia (Dodella) in world
  - b) Declining human capital like education, health and job (Sachar committee)
  - c) Religious and communalism tension.

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- (d) vulnerabilities faced by women  
(e) Taliban in Afghanistan-

### 3. Parsi minority

- decreasing population due to strict outside policy.
- Genetic disease due to inbreeding

### 4. Christain minority

- NO reservation to the lowest caste christians
- forced conversions in society.

### 5. Jainism

- Issue of inter dining due to Atvik bhajan

### 6. Loss of languages due to rising dominance of English & Hindi especially in India

### 7. Access to development in various sectors like health.

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## Reason of this issue

1. This is not due to strength but due to lack of access to power (eg) Apartheid in South Africa
2. Scape goat theory, where they casted as reason of social issues (eg) during world war II, Jewish holocaust
3. Democracy which reinforces majoritarianism
4. Divergence in the cultural and traditional values. (eg) Marriage ritual
5. Historical social and economic backwardness

To address this issues following steps could be taken

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1. focus to qualitative education and employment opportunity
2. Core humane value adherence in the society.
3. equitable distribution of resource
4. Affirmative action like social assistance, reservation etc.
5. Secularism and nationalism as the social order of society.
6. Preservation of language of linguistic minority via technology.
7. Expenditure on health and access to affordable health facility.

Jawaharlal Nehru said, "The test of nation progress does not lie with what majority say but with what minority feel."

Ans 7  
(c)

Anthony Giddens defined middle class as group of people who are placed in social hierarchical structure due to credentials and skills.

In Indian society they are nearly 35% and pay <sup>7%</sup> tax.

Changes in consumption patterns

1. As per the theory of surplus, they are outcome of excessive production which needed to be consumed by a group of people. hence increasing consumption in them
2. Because of globalisation, the choices are expanding (Gunnacharan Das); there consumption

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pattern expanding

(c) consumers of sunscreen in today world have wide varieties.

3. Automation / use of inanimate power led to luxury consumerism

(d) upsurge of electronics in middle class raised GST by 40%. (Economic survey) in electronics.

4. The fashion industry rising due to westernization, change in clothing pattern of middle class women.

Hence the raise in industrialisation and globalisation is leading to change and upsurge in consumption pattern of middle class.