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## SOCIOLOGY (TEST CODE : 3344)

Name of Candidate	Disha Dhankhar		
Medium Eng./Hindi	Eng	Registration Number	1159416
Center	Online	Date	17 July 2025

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

- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
- 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.
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, if specified, should be adhered to.
- Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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.

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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. 10x5=50
- 1.(a) 'मृदा जातियों को जन्म देती है: मशीनें वर्गों का निर्माण करती हैं।' टिप्पणी कीजिए।  
'The soil grows castes: the machines make classes'. Comment. 10
- 1.(b) "धार्मिक बहुलवाद भारत में शक्ति और संघर्ष का स्रोत दोनों रहा है।" उपयुक्त उदाहरणों सहित चर्चा कीजिए।  
"Religious pluralism has been both strength and a source of conflict in India." Discuss with suitable examples. 10
- 1.(c) चार्ल्स मेटकाफ का भारतीय ग्रामों को आत्मनिर्भर और पृथक मानने का दृष्टिकोण किस हद तक आज भी प्रासंगिक बना हुआ है?  
To what extent is Charles Metcalfe's view of Indian villages as isolated and self-sufficient still relevant? 10
- 1.(d) भारत में जाति व्यवस्था पर जी.एस.घुर्ये और लुईस ड्यूमोंट के दृष्टिकोणों की तुलना कीजिए तथा अंतर बताइए।  
Compare and contrast G. S. Ghurye's and Louis Dumont's perspectives on the caste system in India. 10
- 1.(e) "भारत में परिवार सामाजिक नियंत्रण की प्राथमिक इकाई है।" इस कथन की वैधता पर चर्चा कीजिए।  
"Family is the primary unit of social control in India." Discuss the validity of this statement. 10
- 2.(a) एम. एन. श्रीनिवास की संस्कृतिकरण की अवधारणा का परीक्षण कीजिए। जातिगत गतिशीलता को समझने में यह कितनी उपयोगी है?  
Examine MN Srinivas's concept of Sanskritization. How useful is it in understanding caste mobility? 20
- 2.(b) "भारतीय समाजशास्त्र का विकास औपनिवेशिक ज्ञान प्रणालियों और देशज बौद्धिक परंपराओं के बीच संवाद के रूप में हुआ था।" समालोचनात्मक परीक्षण कीजिए।  
"Indian sociology developed as a dialogue between colonial knowledge systems and indigenous intellectual traditions." Critically examine. 20
- 2.(c) "भारत में मध्यम वर्ग का उदय पश्चिमी समाजों से भिन्न प्रतिरूप का अनुसरण करता है।" चर्चा कीजिए।  
"The emergence of middle classes in India follows a pattern different from Western societies." Discuss. 10
- 3.(a) आधुनिक समाज में धर्मनिरपेक्षता किस हद तक एक विवादास्पद अवधारणा बनी हुई है, तथा हाल ही में उच्चतम न्यायालय द्वारा "धर्मनिरपेक्षता" पर की गई टिप्पणियों पर एक समाजशास्त्रीय परिप्रेक्ष्य को शामिल करते हुए, इसका मूल्यांकन कीजिए।  
Evaluate the extent to which secularization remains a debated concept in modern society, incorporating a sociological perspective on recent Supreme Court comments on "secularism." 20
- 3.(b) विश्लेषण कीजिए कि भारत में ग्राम अध्ययन किस प्रकार ग्रामीण सामाजिक संरचना में निरंतरता और परिवर्तन दोनों को उजागर करता है।  
Analyze how village studies in India reveal both continuity and change in rural social structure. 20



- 3.(c) इस कथन का आलोचनात्मक विश्लेषण कीजिए: "भारतीय समाज जाति-आधारित से वर्ग-आधारित में परिवर्तित हो रहा है।"  
Critically analyze the statement: "Indian society is transitioning from being caste-based to class-based." 10
- 4.(a) लुई ड्यूमोंट की शुद्धता और अशुद्धता की अवधारणा उस विचारधारा पर अनावश्यक बल देती है जिसने भारतीय समाज का बौद्धिक विवरण प्रस्तुत किया था। आप इस तथ्य से कितना सहमत हैं?  
Louis Dumont's concept of purity and pollution puts unnecessary stress on ideology that produced an intellectualized account of Indian society. How far do you agree? 20
- 4.(b) क्या आप इस तथ्य से सहमत हैं कि भारत में नए मध्यम वर्ग के उदय ने महिलाओं की सामाजिक स्थिति को बदल दिया है?  
Would you agree that the emergence of the new middle class in India has transformed the social status of women? 20
- 4.(c) "भारत में भूमि सुधार एक ऐसा मामला था जिसमें अवसरों को भुनाया नहीं जा सका।" प्रासंगिक उदाहरणों सहित इस कथन का मूल्यांकन कीजिए।  
"Land reforms in India were a case of missed opportunities." Evaluate this statement with relevant examples. 10

#### 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. 10x5=50
- 5.(a) क्या नए भारतीय मध्यम वर्ग को एक समरूप समूह माना जा सकता है? चर्चा कीजिए।  
Can the new Indian middle class be considered a homogenous group? Discuss. 10
- 5.(b) "भारत में जनजाति की परिभाषा मानवशास्त्रीय से अधिक प्रशासनिक आधार पर निर्धारित की गई है।"  
टिप्पणी कीजिए।  
"The definition of tribe in India has been more administrative than anthropological."  
Comment. 10
- 5.(c) भारतीय राष्ट्रवाद की सामाजिक पृष्ठभूमि को बढ़ावा देने में सामाजिक-धार्मिक सुधार आंदोलनों की भूमिका का विश्लेषण कीजिए।  
Analyze the role of socio-religious reform movements in fostering the social background for Indian nationalism. 10
- 5.(d) क्या परंपरा आधुनिकीकरण में बाधा है या भारतीय संदर्भ में आधुनिकीकरण परंपरावाद का रूप धारण कर लेता है?  
Is tradition a barrier to modernisation or does modernisation take the form of traditionalism in Indian context? 10
- 5.(e) "एम. एन. श्रीनिवास ने मात्र दो दशकों में एक अज्ञात स्थिति से परिपक्वता की स्थिति तक का सफर तय किया।" विश्लेषण कीजिए।  
"M N Srinivas took from a state of nowhere to a state of maturity in just two decades".  
Analyse. 10



- 6.(a) एस. सी. दुबे के शमीरपेट अध्ययन के संदर्भ में विश्लेषण कीजिए कि भारतीय गांव किस प्रकार विभिन्न समुदायों के बीच संरचनात्मक-प्रकार्यात्मक ऐतिहासिक संबंधों को दर्शाते हैं।  
Analyze how Indian villages illustrate the structural-functional historic relationships among various communities, with reference to S.C. Dube's Shamirpet study. 20
- 6.(b) "अनौपचारिक क्षेत्रक भारत की औद्योगिक वर्ग संरचना की रीढ़ है।" श्रमिकों के अधिकारों और सामाजिक गतिशीलता पर अनौपचारिकता के निहितार्थों की जांच कीजिए।  
"The informal sector forms the backbone of India's industrial class structure." Examine the implications of informality on workers' rights and social mobility. 20
- 6.(c) "आधुनिक भारत में अस्पृश्यता ने अपना स्वरूप बदला है, लेकिन वह समाप्त नहीं हुई है।" समालोचनात्मक विश्लेषण कीजिए।  
"Untouchability has changed its form but not disappeared in modern India." Critically analyze. 10
- 7.(a) समकालीन सामाजिक-राजनीतिक संदर्भों में भारतीय समाज के अध्ययन हेतु देसाई के मार्क्सवादी दृष्टिकोण की प्रासंगिकता पर विवेचना कीजिए।  
Discuss the relevance of Desai's Marxist approach to studying India society in contemporary socio-political contexts. 20
- 7.(b) भारतीय समाज के प्रति जी. एस. घुर्ये के भारतविद्याई (इंडोलॉजिकल) परिप्रेक्ष्य के प्रमुख पहलुओं पर चर्चा कीजिए। समकालीन भारतीय समाज को समझने में यह परिप्रेक्ष्य कितना उपयुक्त है?  
Discuss the key aspects of G.S. Ghurye's indological approach to Indian society. How applicable is this perspective in understanding contemporary Indian society? 20
- 7.(c) जनजातीय सामाजिक संरचना और अर्थव्यवस्था पर औपनिवेशिक नीतियों के प्रभाव का विश्लेषण कीजिए।  
Analyze the impact of colonial policies on tribal social structure and economy. 10
- 8.(a) समकालीन भारत में जाति व्यवस्था की बदलती विशेषताओं को समझने में 'विविक्त जातियों और संभ्रमित सोपानों' की प्रासंगिकता की जांच कीजिए।  
Examine the relevance of 'discrete castes and muddled hierarchies' in understanding the changing features of the caste system in contemporary India. 20
- 8.(b) भारत में धार्मिक बहुलवाद किस प्रकार अंतर-सामुदायिक संबंधों को आकार देता है, तथा सांप्रदायिक सद्भाव बनाए रखने में क्या चुनौतियां हैं?  
How does religious pluralism in India shape inter-community relations, and what are the challenges in maintaining communal harmony? 20
- 8.(c) "घुर्ये और एल्विन दोनों ने जनजातीय विकास के लिए अपूर्ण समाधान प्रस्तुत किए।" समकालीन जनजातीय मुद्दों के आलोक में इस कथन का मूल्यांकन कीजिए।  
"Both Ghurye and Elwin offered incomplete solutions to tribal development." Evaluate this statement in light of contemporary tribal issues. 10

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1(a)

The statement 'the soil grows caste, machines make classes', captures shift from traditional, ascriptional statuses to class-based modern achievement based ones.

### Soil grows castes

- ) Pre-colonial Indian society was agrarian & defined by caste systems, which was closely linked to land.
- ) Social roles & hierarchies were based on caste-based occupational system (eg. 'Jajmani' system of interdependence and patronage).
- ) Daniel Thorner in his works recognises caste played central role in rural labour relations. The statuses of Malik (landowner), kisan (peasant) & mazdoor (labourer) was based on rights of ownership of land & extent of physical labour in agricultural production.

### Machines make castes

- ) Social stratification underwent a transformation with advent of industrialisation. Marx's historical materialism also highlights how industrial class relations changed pre-existing stratification.

- ) As across the world, with Industrialisation, India also observed different classes - bourgeoisie, petty bourgeoisie, working class, middle class etc. These statuses are based on achievement & not rooted in

### Overlap of the two identities

- ) AR Desai described three types of classes during the British period & these largely converged with ascriptive identities:
- ↳ upper class - absentee landlords (upper caste Hindus)
  - ↳ middle class - farmers, small landlords
  - ↳ lower class - peasants, landless labourers (at the lowest rung of social hierarchy)
- ) André Bèitelle's field work also argues that the two (caste & class) overlap. However, Dalit entrepreneurs & upper caste poor (EWS reservation demands) are emerging.

The dichotomy of caste & class i.e. soil & machine are not strictly separated. Caste continues to impact resource access however it is tempered with education & social justice measures powered by legal measures.

1(b)

India's social fabric is patchwork of multiple religious identities that coexist.

NK Bose's view of Indian society as 'culturally pluralistic' one - both harmony & tension can be seen embedded in structure of Indian society.

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### Religious pluralism - source of strength

- ) Constitutional secularism emerged from lived reality of religious pluralism. (Articles 25-28)
- ) Composite culture enriches art, music, architecture etc. eg. Indo-Islamic style.
- ) Bhakti & Sufi traditions, and the teachings of nirguna school preachers like Kabir & Guru Nanak evidence historic interfaith dialogue.
- ) Shared spaces and local festivals show what TN Madan called "intertwined religious lifeworlds" - a form of civilisational secularism.

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### Religious pluralism - source of conflict

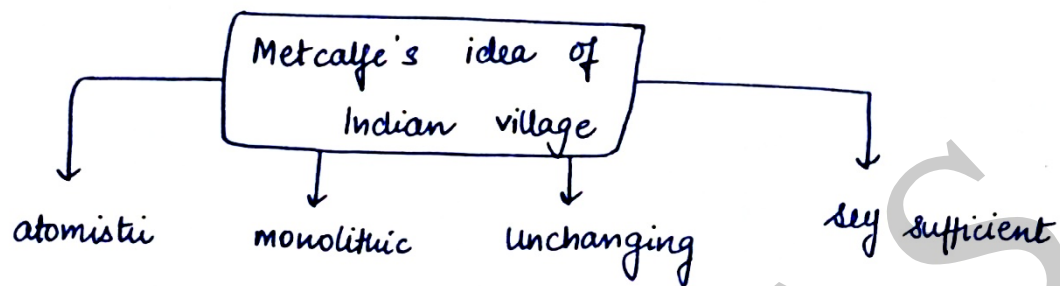
- ) Segmented identities & ghettoisation - especially in urban spaces where communal enclaves can be observed.

- ) Conflict perspective (Marxist, Jaffrelot) - religion can mask or reinforce inequalities. It is also the cause of false consciousness often leading to violence (Gujarat ~~note~~ <sup>violence</sup>, 2002)
- ) Sanjay Srivastava notes that secularism in India is institutional, not social - failing to percolate into everyday interactions (low inter-religious marriages is an example of same)
- ) Real or perceived threat to minority religious groups is often at the root of religious fundamentalism.
- ) Paul Brass & Rajni Kothari's works note polarisation of religious & caste identities for political benefit, despite legal measures that prohibit it (Representation of People Acts)

Recognition of the duality - religion<sup>s</sup> ~~are~~ as source of strength & conflict is necessary to understand the contemporary challenge the same presents,

1(c)

Charles Metcalfe portrayed Indian villages as 'little Republics'. He was a British Colonial officer and offered a book view of Indian villages.



### Relevance of his views

- 1) Agriculture and allied activities dominate rural economies, & to an extent are self reliant.
- 2) Some rural areas remain physically isolated eg. tribal regions in Chhattisgarh & therefore maintain a semblance of isolation.

However, his view is not supported by empirical studies ~~studied~~ done by Sociologists and ethnographers.

- 3) Andre Beteille observed through his work that as far as memory goes, there is no point when villages were self sufficient.

1) Dipankar Gupta notes that Indian village is shrinking as a sociological reality. Village as a social unit is so well connected with outside world that colonial notion seems to be redundant.

2) Durkheim's theory of organic solidarity emphasises interdependence of Indian society. This expands to economic integration of agricultural output to global markets.

3) Am Shah and MN Srinivas in 'The Myth of Self Sufficiency of villages' explained -  
- interactions during haats  
- village enogamy - prone integration of villages and refute myth of isolation & self sufficiency

While AR Desai argued that Indian villages were self sufficient - at least economically.

Works of sociologists like Béville highlight interconnectedness of villages with urban areas, politics & culture.

1(d) GS Ghurye and Louis Dumont have explained their perspectives on caste system in their works 'Caste and Race in India' and 'Homo Hierarchicus' respectively.

### Similarities between their perspectives

- o) Emphasis on textual references in their studies.
- o) Emphasis on hierarchy as ~~the~~ one of the features of Caste system and component of duality of purity and pollution.

### Divergence in their perspectives

#### GS Ghurye on Caste system -

- o) methodology - historical, diffusionist, anthropological and textual
- o) Based on Risley's theory of 'Racial origin'
- o) opinion on tribals - termed them 'Backward Hindus' - who are at different levels of integration into mainstream Hindu society.
- o) He identified six features of caste - segmental division, hierarchy, occupational

segregation, purity and pollution, commensality and food rules; marriage rules and endogamy.

- ) he also emphasised upon secular dimensions and predicted with modern education caste will diminish.

### Louis Dumont's perspective

- ) methodology - structural functionalism and culturalist perspective.
- ) Emphasised integrative role of caste.
- ) His understanding of caste system was based on binary opposition of purity and pollution.
- ) He emphasised on understanding the context of caste as strictly religious. He believes that the secular is within the religious.
- ) He argued that caste did not disappear with economic & political change (caste based politics)

Both sociologists' ideas of caste system are rooted in indological perspective and are challenged by works of others. Yet, they remain imperative to understanding of society.

1 (e)

GP Murdock noted that family performs key functions including socialisation & social control. The same is true to a significant degree for the institution in India.

### Family as primary agent of social control

- ) Murdock argued that family serves as the most basic institution for teaching norms & values via primary socialisation.
- ) This view was supported by Durkheim, Parsons & other structural functionalists.
- ) In India, family largely controls not only behaviour but also occupation, marriage partner, eating & dressing habits.
- ) It also provides emotional & financial security and thus controls buffers against economic desperation that may otherwise push individuals towards socially non-conforming acts.

### Critique of family as social control

- ) Conflict perspective (Marxist, Peter Worsley)
  - family perpetuates inequality and enforces dominant class ideologies, maintaining

social hierarchies (caste based occupations, in the case of India).

- Control can venture into the territory of excessive & coercive that restricts individual growth & dissent.
- ) feminist perspective (Ann Oakley, Simone de B. & Sylvia Walby)
- family seen as a site of patriarchal control over autonomy, identity & sexual independence.
- This is seen as manifested in cases of honour killing & dowry deaths, and shadow pandemic.
- Internalised patriarchy gets normalised eg. Pew Research Survey (2021) - over 40% women in India believe husband beating his wife is acceptable.

With modernisation & urbanisation, individualism & autonomy is ever increasing, presenting a challenge to family's role in social control.

2(a) MN Srinivas' concept of 'Sanskritisation' refers to a social phenomena where a lower Caste, tribe or group imitates the value, practices & customs and traditions of a higher caste group.

During his fieldwork study about Coorgs of Mysore he developed this concept to explain social mobility in Indian society, despite structural obstacles.

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#### Key elements of Sanskritisation

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- ) Sanskritisation concept is one developed indigenously and is prevalent majorly in Hindu society. It is not generally found among other religious groups such as Muslims, Sikhs, Jain etc.
- ) It is process of anticipatory socialisation, where the reference group being imitated is placed higher in the ritual hierarchy.
- ) It is a cultural process of change and does not necessarily co-relate to the

structural changes in the ritual hierarchy.

- ) Yogendra Singh noted the process in upward mobility of certain agricultural castes. DN Majumdar observed it among Kahar community who claimed Kayastha status.
- ) Food practices (vegetarianism), dress, rituals performed all form part of the process of Sanskritisation.

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### Relevance in understanding caste mobility

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- ) Upward social mobility of Jats (Haryana), Reddis & Pattidars (Gujarat) evidences application of Sanskritisation in society.
- ) At the core, Sanskritisation is reference group concept in practice, the reference group here is generally a upper caste or class.
- ) Andre Beitzle combined Sanskritisation with modern education & occupational mobility to explain caste mobility in the urban areas.

## Limitations of Seemivas' concept

- ) It reinforces notions of hierarchy within Caste system & perpetuates an exploitative system (Dr. BR Ambedkar)
- ) Sanskritisation also does not lead to an structural change in caste system, rather only denotes economic mobility.
- ) Gail Omvedt notes that the concept seeks of Brahmanical bias and misunderstands emancipatory goals of Dalit movements that <sup>are</sup> aimed not at inclusion with higher castes, rather at rejecting caste hierarchy altogether.
- ) Gender blindness - the practice often involves internalising patriarchal norms such as purdah system & control over women's sexuality - yet Seemivas does not critically examine how Sanskritisation affects women within these communities.
- ) Ignores structural challenges to mobility - cultural imitation doesn't by itself guarantee access to land, education or employment opportunity.

•) In practice, one notes instances of decentring Brahmins eg. Dipankar Gupta's fieldwork in Punjab and Haryana notes that Jats (economically & politically powerful) consider Brahmins lazy and greedy. Hence, secular mobility & hierarchy are more often prioritised over ritual mobility.

However, Seeminar's work remains prevalent in providing a foundational basis to study mobility & avenues for same in Indian society.

2(b)

Sociological study of Indian society began under the British colonial structure. Over time, Indian sociologists & thinkers contradicted with limited & 'book' view understanding of society & expanded scope of Indian sociology.

The development of Indian sociology can be understood as the dialogue between the western thinkers perspective and the indigenous perspectives.

- ) Colonial knowledge system began with Orientalism which was the pursuit of to know about Eastern civilisations & culture through ancient texts etc. by the west.
- ) William Jones established the Asiatic Society in Bengal & translated texts. He found similarities between Sanskrit and European languages.
- ) Max Muller's work shaped understanding of 'Aryan brotherhood' and propounded Aryan invasion theory.

- ) Metcalfe among others described Indian society as 'little Republics', i.e. self sufficient villages, lacking interdependence & behaving in an atomistic manner.
- ) This was contradicted by André Beteille who noted that there was no point at which Indian ~~set~~ villages did not have links with wider world.
- ) This shift was facilitated by indigenous challenge to colonial understanding of Indian society, via ethnographic village studies & fieldwork.
- ) MN Seinivas' concept of Sanskritisation also challenges notion of rigid caste hierarchies as perpetuated by Louis Dumont in his work Homo Hierarchicus.
  - The latter believed secular was subsumed within the religious dimension. However, social mobility & concept of Dominant Caste challenge this limited understanding of Indian society.
- ) Alternative frameworks to western scholars' work were developed by Nationalist scholars such as GS Ghurye, who presented an nationalist critique to western

Indology & glorified Indian culture, termed backward by western scholars.

•) western thinkers & scholars termed Indian society as irrational & religiously dominated.

However, Indian thinkers expressed emphasis upon religious pluralism as a pillar of Indian society.

•) Beitel in his study of Sripuram showed how dimensions of caste, class & power are changing -

- Weber in his comparative work on world religions, remarked that the caste system in India lacked class consciousness found in western societies. However, Beitel's fieldwork in Tamil Nadu revealed how upper-caste dominance translated into land ownership revealing class-like behaviour.

•) DP Mukerjee emphasized importance of studying Indian society with drawing from both western & Indian civilisational experiences.

•) Gail Omvedt & other later sociologists have emphasized subaltern experiences.

Early nationalist & western knowledge system worked behind a Brahmanical lens & ignored lived experience of marginalised groups.

Indian sociology has emerged & developed along this dialogue and their synthesis.

Current trends in sociology with regards to Indian society reflect ongoing project with studies on gender, tribals, rural-urban continuum etc.

2(c) In western societies the middle class emerged primarily as a result of industrialisation, while the same cannot be said for Indian middle class.

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### Western model of middle class formation

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- ) Urbanisation & industrialisation led to the rise of middle class. Marx viewed middle class as a contradictory class in itself positioned between haves & have nots i.e. bourgeoisie & proletariats.
- ) Weber emphasised status, lifestyle & market positions of different groups.

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### Divergence in Indian context

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- ) BB Mishra contends that it was British rule is responsible for emergence of middle class
- ) Emergence of class is explained in three stages -
  - ↳ western educated individuals - including Raja Rammohan Roy. They were generally upper caste Hindus eg. landlord families

- ↳ Introduction of modern institutions such as education (lawyers, doctors) & Bureaucracy
- ↳ Indian national movement & formation of Indian National Congress - brought <sup>up</sup> middle for national interests.
- ) Post independence - planned development, PSUs & state sponsored education & reservations for democratised middle class (bureaucratic & salaried).
- ) New middle class - post liberalisation - After 1991, neo liberal economy gave rise to a consumerist middle class.
- ) Paran Kumar Varma characterised them as cosmopolitan, participants in new social movements, & conspicuous consumption.
- ) Rural and ~~the~~ Dalit middle classes are also emerging.

As Dipankar Gupta points out middle class in India is a "class in the making", still negotiating between modernity & social norms.

5(a) The new Indian middle class refers to a social category that emerged post economic liberalisation in 1990s.

- ) The emergence of Indian middle class is generally attributed to the colonial period, which brought colonial capitalist mode of production in Indian society.
- ) Post-1991 economic reforms it expanded to include professionals in IT, academia & small scale enterpreneurship as a result of education, salaried employment & mobility.
- ) Leela Fernandes refers to it as a "consumer citizen" class.
- ) As André Beteille puts it, there is no single middle class in Indian society but there are multiple of them characterised by internal fissures or conflicts.
- ) The middle class is fragmented across ideological lines - progressive, ~~regre~~ conservative, different religious & caste lines.

- ) The new middle class constitutes of white collar workers, business owners etc.
- ) MSA Rao observed emergence of rural middle class - rural residents with urban aspirations but limited access to urban infrastructure or lifestyle.
- ) Yogendra Singh notes that though rural & urban middle classes have similar ideological leanings, they are otherwise antagonistic i.e. different interests eg. agriculture vs industry / service sectors.

Gunucharan Das contends that post liberalisation growth in middle class has led to a group of outgoing, risk taking & innovative individuals. Thus, though there may be different sub groups between the middle class, a common thread runs across them.

5(b) The question of defining 'tribe' has been a challenge. Xaxa points out that the problem is that tribes came to be conceptualised residually, in terms of contrast with the general / universal features of Indian society and not the particular features that these tribes embodied.

Colonial administrators created tribal categories primarily for administrative & revenue purposes, Verrier Elwin referred to this as "administrative convenience".

GS Ghurye defined tribals as "Backward Hindus" and emphasised on a continuum between tribals & mainstream society.

~~to a similar~~

MN Srinivas, FG Bailey and Andree Betielle define <sup>tribes</sup> ~~caste~~ as caste - tribe consortium.

Bailey refers to 'tribalisation' as the process of creating tribal identities that were historically part of caste system.

LP Vidyarathi and BN Rai in 'The Tribal Culture in India' give 5 categories of tribes :

- o) living in forests
- o) living in rural areas
- o) Semi-aculturated
- o) Aculturated
- o) Assimilated .

further, scholars like KS Singh question the concept of 'tribe' itself by emphasising interaction between tribal & non tribal communities .

The administrative definition of tribes (Article 342, Indian Constitution) while needed for governance, overlooks anthropological context.

This calls for a more nuanced understanding that combines the two.

5c) Socio religious reform movements undertaken during colonial period spearheaded national unity & a collective consciousness beyond local boundaries essential for nationalism to thrive. While their manifest function was to challenge social evils, their latent function resulted in rise of nationalism.

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Role in fostering social background for Indian nationalism

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- ) AR Desai has argued that reform movements during British period were an expression of national awakening due to contradiction between old & current value systems & social realities.
- Raja Rammohan Roy's challenge to Sati is a prominent example of this.
- ) These movements thus helped create modern sensibilities, laying foundation for concepts of equality, rationalism & eventually self-rule to foster -

- o) These movements paved way for public debates, use of press and were first instances of mobilisation - all later heavily relied on by nationalist leaders.
- o) Strong leadership was prepared by these movements - inspired later national movement
- o) Cultural nationalism instilled pride in our roots & helped decenter western ideals & broke myth of their moral supremacy. (Anya Samaj)
- o) Promotion of equality - Jyotiba Phule's efforts with Satyashodak Samaj & women's empowerment laid foundation for participation of women in public sphere, later utilised in nationalist movements.

However, they were often criticised as being 'western movements' due to lack of mass participation & their localised nature. Yet, they remain imperative in forming the infrastructure to the superstructure of Indian nationalism.

5(d)

Modernisation refers to a set of values & ideas that are universal, rational & secular.

Tradition, on the other hand, is characterised by collectivism, religiosity & particularism.

They are often seen as opposite concepts, yet that is not always true.

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Tradition - a barrier to modernity -

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- ) Patriarchal notions hold women's autonomy hostage and obstruct their access to education, assets and full participation in public life.
  - low female labour participation, instances of child marriage and violence against women are all evidences of the same.
- ) Caste based discrimination is anti-thetical to principle of equality. Despite legal protections, hate crimes, low inter caste marriages show hurdles by tradition to modernity.
- ) Religious scriptures and superstition are obstacles to secularisation and rational outlook.
- ) Conformity & collectivism pose barriers to individualism.

## Modernisation taking form of traditionalism in India :

- ) Yogendra Singh & SC Dube note that tradition & modernity co-exist in India.
- ) Marriott observed that tradition is so greatly rooted in modernising ideologies have only led to 'Indianisation of modernity.'  
eg. politicisation of caste & vote bank politics (Rajni Kothari)
- ) Modernity has not been able to influence the micro-tradition of family, caste etc., there exist vast vast structural inequalities such as secularism without tolerance (communal riots).
- ) Dipankar Gupta's idea of 'Mistaken Modernity' shines a light on the fact that technology alone doesnot constitute modernity, this is evidenced by use of internet & computer revolution to facilitate endogamy thus maintaining traditional caste lines

Thus Indian society sees an interplay of tradition and modernity. The Indian brand of modernity has prevented a mindless imitation of the west.

5(e) MN Srinivas, renowned for instituting structural functionalism in Indian sociology has greatly contributed to the maturity of the field & understanding of Indian society.

Contribution of MN Srinivas to maturity of Sociology:

- ) Emphasis on fieldwork - he turned Sociology's gaze from book view (under Ghurye's Indology) towards field view. His works include - village study of Rampura (under Evans Pritchard) & of Coorgs of Mysore (AR Radcliffe).
- ) His methodology went from diffusion (Ghurye) to structural functionalism (under Pritchard & Radcliffe) and comparative analysis.
- ) His work shed light on multiplicity of hierarchies in Indian society - ritual & secular. His concept of dominant caste support this hypothesis & the same brought dynamic & nuanced understanding of caste system.
- ) 'sanskritisation' further established mobility in the caste system, hitherto seen as rigid & fixed.

- His work on Religion & Society among Coorgs gives empirical evidence of the same. eg. Amma Coorgs' claim to Brahmin status.
- ) westernisation concept highlights cultural changes in society, which was seen as static.
- ) He shattered the myth of self sufficiency of villages with fieldwork, an idea that was uncontested before him in colonial works on Indian society.

While ~~not~~ not foundational, his work was not free from criticism. Scholars like Gail Omvedt argue Brahmanical bias while L. Dumont disagrees with distinction between secular & ritual hierarchies & feminist sociologists highlight gender blindness in Sanskritisation studies.

Yet, the contribution made by him made Indian sociology distinct & culturally relevant paving way for studies & theories made long after his time.

7(a)

AR Desai pioneered Marxist approach in studying Indian society. His works such as 'Social Background of Indian Nationalism' highlight how class conflict, modes of production & capitalist development shaped India's social structure.

### Tenets of Desai's approach

- ) Society consists of multiple parts, economy is the primary part (infrastructure)
- ) Ruling class controls mode of production in economy.
- ) Superstructure works to justify economic base and inequality in society.
- ) Society changes due to inherent contradictions & eventually leads to class struggle.

### Relevance in studying contemporary society

- ) Economic infrastructure - Desai's emphasis on economic infrastructure determining other aspects of society is evidenced in -  
↳ agrarian distress and famous protests (2021)

They exemplify how economic policies ~~are~~ such as farm laws shape social unrest & mobilisation.

o) Ruling class' control over mode of production -

According to Desai, the bourgeoisie - landowners, industrialists & political elite - manipulate economic structures.

eg. Increasing privatisation of public assets (PSU disinvestment) benefits industrial capital, creating a nexus between corporate power & state policy.

eg. Adani-Hindenburg episode raised questions on political - corporate collusion.

o) Superstructure works to justify economic base & inequality - ideologies like religious nationalism, revivalism & nationalism legitimise class inequalities.

eg. debates over 'love jihad' laws & temple construction dominate political discourse while labour law reforms get limited scrutiny.

eg. uneven distribution of resources, displacement due to SEZs reflect Desai's idea of ruling class getting benefitted from development.

eg. NEP 2020's emphasis on digital learning wishes including economically weaker sections, limiting benefits to few.

- ) Inherent contradictions and class struggle - Desai believed contradictions between capital & labour lead to social change.
  - Contemporary relevance - Samsung workers protests in Tamil Nadu (2023, 2024) demanding union recognition reflects growing class consciousness.
  - Black Diwali & gig economy protests highlight how labour laws are generating class consciousness.
- ) State - Corporate nexus - Karnataka govt recently amended laws to extend working hours upto 12 hours / day, reflecting how policies by state often favour industrial interests over labour welfare.
- ) A recent Oxfam report found that 64% GST is paid by bottom 50% of the population, while top 10% benefit from tax waivers, Corporate commissions showing systemic pro-elite bias.

However, there are certain limitations to the relevance of his work

- ) Over emphasis on class analysis - ignores other factors impacting development eg. political, technological & cultural.
- ) Andr e Beteille argues that Desai exaggerates economic history to fit marxist mold.

- ) Gail Omvedt contends that oversimplification of classes into 2 polarised categories is not consistent with lived reality in India - various ~~sub~~ categories & a thriving middle class.
- ) Feminist scholars point out that class analysis alone fails to explain patriarchal and social reproduction.

Despite its limitations, Desai's class based critique continues to serve as a powerful counter narrative to dominant neoliberal ideas & helps in countering myth of welfare state.

7(b) GS Ghurye, father of Indian sociology, pioneered Indological approach that emphasises understanding of society via classical texts & scriptures.

### Key aspects of Ghurye's Indological approach

- ) Caste through ancient scriptures eg. Rig Veda & Manu Smriti and its influence on social hierarchy.
- ) Civilisational continuity emphasised, he argued that traditions today, <sup>can</sup> be traced to ancient period.
- ) Textual orientation - relied heavily on texts like Vedas, Smritis, epics like Mahabharata to derive sociological insights about family, caste, religion.
- ) Cultural nationalism - he observed cultural diffusion from upper castes (Sanskritisation of MN Srinivas) and his approach was integrative. He stressed upon Hindu culture as unifying thread in Indian society.
- ) Urbanisation, as per him, started within rural areas with the creation of surplus.
- ) He challenged colonial view on tribes as isolated groups & called them 'Backward'

Hindus, thus contending for their assimilation in mainstream society.

### Contemporary Relevance

- ) His emphasis on caste as a central institution is validated by the fact that endogamy is the norm even in present day. Further, Mahimonia sites have made caste a filter.
- ) His argument of tribes as part of Indian society finds examples such as Gond tribe that undertake Hindu rituals.
- ) Academic value of indology and cultural studies - universities & cultural institutions still engage with Sanskrit texts to interpret culture.
- ) Revival of religious identities in politics - eg. politicisation of demands for reservation, temple construction.
- ) Heritage tourism draws on civilisational narratives
- ) Urbanisation & its impact on family (i.e. nuclearisation) was also studied by him.

## Limitations in understanding society

- ) Brahmanical bias - Dalit thinkers & Gail Omvedt argue his approach neglects subaltern voices & marginalises non-Sanskrit traditions.
- ) TK Oommen argues that Ghurye ignores Muslim contribution to unity & culture & is thus non-inclusive.
- ) Kosambi rejects the caste-tribe continuum that Ghurye contends & argues that tribes are forced to surrender.
- ) His emphasis on tradition overlooks social change, protest movements & egalitarian struggle i.e. it is static. He assumes society hasn't changed ⇒ in 3000 years.
- ) AR Desai argues against 'integrative' nature of caste as contended by Ghurye. He believes caste is a tool for economic exploitation. Jajmani relations & manual scavenging both validate Desai's contention.
- ) Neglects structural inequalities - complete rejection of economic / material context (Carol Upadhyay)

- Patriarchal exploitation taken up by feminist scholars also neglected .

While his approach may not sufficiently address contemporary issues in their entirety, Ghurye's work remains useful in understanding cultural continuity , identity politics in India .

VisionIAS

- 7(c) Colonialism marked a watershed moment in life & livelihood of Indian tribal communities. It brought interventions in social organisation, economic system & cultural practices.

### Impact on tribal social structure

- ) R. Guha notes that introduction of forest laws criminalised traditional practices, such 'historical injustices' transformed tribes into encroachers upon their own land.
- ) Missionary activities introduced new religions & schools, weakening animistic tribal beliefs. This led to identity crisis as studied by LP Vidyarthi
- ) Altered community authority structures - Colonial administration undermined authority of tribal councils & elders.
- ) new forms of 'internal stratification' (KS Singh) & class like divisions emerged due to differential integration with the mainstream.
- ) Interaction between great tradition (Hindu - mainstream) & little tradition (tribal societies) led to erosion of tribal culture.
- ) Dev Nathan notes coming of patriarchy in tribal culture.

## Impact on economy

- ) Land alienation for expansion of agriculture & railways led to denial of tribal customary rights. (Forest Acts 1865, 1927).
- ) Resulted in massive displacement & indebtedness among tribes. forced integration into money-economy systems led to their economic marginalisation.
- ) Sujit Sinha notes that it was economic necessity for cheap labour that was partly responsible for their assimilation. This peasantisation kept them at lowest rung of mainstream society.
- ) Restricted access to forest resources contributed to ecological alienation.

many tribal revolts were responses to colonial economic & social intrusion eg. Santhal rebellion, Munda movement etc. Post independence, the state took proactive steps to ensure their decriminalisation & access & ownership of community resources (Forest Rights Act 2006, Devolution of tribes).

2(a)

Dipankar Gupta talks about changing nature of castes from discrete to muddled hierarchies

It refers to how despite persistence of caste boundaries, the hierarchical ordering of castes is increasingly muddled in modern India.

### Discrete castes

↳ traditional view, where clear boundaries marked the extent of castes, separated by notions of purity and pollution.

features of caste that mark it as discrete -

- ) segmental division
- ) clear hierarchy
- ) occupational specificity
- ) purity & pollution
- ) endogamy rules of marriage
- ) commensality

### Muddled hierarchies

•) emergence of multiplicity of castes, subcastes, jatis & gotras, along with regional variations in hierarchy and lived realities.

eg. Jats in Punjab & Haryana don't look up to Brahmins & consider them as greedy and lazy.

- ) Caste as identity is losing its significance as ascriptive status loses importance to achievement-based status.
- ) Sanskritisation and westernisation as laid down by MN Srinivas explain how mobility occurs within caste hierarchies deemed rigid (eg. Pattidars - Gujarat)
- ) Similarly in his concept of Dominant Castes, MN Srinivas explains how traditional caste hierarchies are being created eg. Yadavs in Uttar Pradesh.
- ) Reservation demands by ritually higher castes show discontent with existing hierarchies. Similarly instances of violence against Dalits has been noted by Christopher Jeffery as 'dominant caste assertion' i.e. dominant caste backlash against their rising socio-political mobility.
- ) further, occupational specificity no longer exists - industrialisation, secular education, affirmative action have democratised labour market.
- Andre Beteille's study on Sripuram village

observes how spread of education has enabled lower caste youth to occupy clerical & accounting jobs once reserved for Brahmins & those with ritually higher ascriptive status.

- ) Increasing political involvement & vote bank politics has also led to empowerment of lower castes & hence breakdown of traditional caste hierarchies.
- ) caste-class intersectionality (as shown by A. Beteille) has added complexity to status determination, especially in urban regions.
- ) As a society, there is a shift being observed from collectivism to individualism. This coupled with secularisation reduces significance of caste, especially in public sphere.

However with less than 5% marriages being intercaste and more than 98% manual scavengers being Dalit, the ~~notion~~ role played by caste can't be diminished.

It is thus important to note that caste is not a static entity & in contradiction to GS Gurje's prediction,

it has not disappeared or lost relevance with spread of education.

Therefore, Dipankar Gupta's concept of discrete caste & muddled hierarchies captures the dynamic & resilient nature of caste as a mode of Indian society..

VisionIAS

2(a)

Religious pluralism refers to peaceful coexistence of different religious groups amidst the presence of a majority religious group.

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How pluralism shapes inter community relations

- ) Bhakti and Sufi movements represent a time tested culture of religious syncretism. They fostered peace & bridged communal divides.
- ) Shared festivals and composite music traditions reflect interfaith cultural exchanges.
- ) members of all religious communities come together to celebrate Eid, Diwali, Christmas.
- ) Indian Constitution guarantees freedom of religion and equality before law, strengthening principle of unity & fraternity.
- ) Robert Bellah's concept of civil religion can be seen in the reverence of national symbols that transcend religious boundaries.
- ) Media - Rang De Basanti represents fraternity & unity among religions. Similarly, Kun faya kun song (Rockstar) promotes spiritual inclusivity & acceptance.

## Challenges in maintaining communal harmony

- ) Disputes over religious sites e.g. Gyanwapi mosque, Kashi Vishwanath temple issue pits Hindu - Muslim communities against each other.
- ) Politicisation of religion for electoral gains - Paul Brass describes how religious polarisation helps in attracting vote bank for political parties.
- ) Ashis Nandy argues that religious conflicts emerge due to failure to address socio-economic disparities.
- ) Marxist perspective - ideology majority imposes their ideology on minority groups. Religion can lead to false consciousness - focus shifted from important issues such as education, unemployment & remains embroiled in issues such as 'lone jihad' controversies.
- ) VV Giri in 'Communalism in India' explained how Muslims live in ghettos because of fear of persecution.
- ) Digital & media misinformation - social media platforms have been used to amplify

Communal hate speech & rumours leading to violence eg. Gujarat riots 2002.

The road ahead -

- ) Interfaith dialogue & collaborative initiatives, peacebuilding efforts.
- ) Tolerance & empathy through education & awareness.
- ) Community outreach and social integration eg. Harmony festival, Hyderabad.

As Asliis Nandy notes communal harmony in India requires more than tolerance - it demands mutual respect & emotional integration.

8(c)

The tribal question in India has long been debated between scholars & policymakers. While Ghunye views them as 'backward Hindus', Elwin advocating for preserving their identity via isolation.

### Limitations of Ghunye's assimilationist model

- 1) He argued that tribes were not a distinct category but 'castes-in-the-making'.
- 2) Hinduisation & integration into mainstream society is the path to development as per him.
- 3) However, he ignores tribal distinctiveness in language, religion, culture.
- 4) Unlike Nehru's tribal policy, he ~~holds~~ does not emphasise tribals 'own genius' to lead themselves.
- 5) Leads to cultural erosion & loss of identity and autonomy as evidenced through education & religious assimilation.  
eg. demands of granting 'Sarna' status of religion not being met,

## Limitations of Elwin's Isolationist model

- ) He advocated for cultural preservation & limited contact with mainstream society.
- ) However, this romanticises tribal life, ignoring aspirations for modern amenities, education & political rights.
- ) It has ill effects for health & life chances eg. following this approach would ~~promote~~ ignore sickle cell anaemia prevalence among tribals.
- ) Isolation also inhibits economic development & access to state welfare, thus negates inclusive growth.

## Evolved perspectives -

- ) Xaxa committee advocates for a balanced approach - tempering identity preservation with development.
- ) Legal efforts such as PESA & Forest Rights Act, Schedule 5 & 6 promote the same.

Nehru's tribal 'Panchsheel' remains the guiding light in the face of challenges of tribal integration.