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SOCIOLOGY (TEST CODE : 1528)

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Medium Eng/Hindi		Registration Number	966415
Center	Online.	Date	10-09-2020

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:

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.

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EVALUATION INDICATORS VISION IAS

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

(इस भाग में
कृपया ना लिखें)

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

(a) Elaborate S C Dube's views on village society in Shamirpet.

S.C Dube's landmark study of the village Shamirpet, near Hyderabad in 1950s is a pioneering work. Dube uses structural functional perspective to generate his insights:

→ Busting the myth: Villages were not autonomous independent republics like Metcalf had suggested.

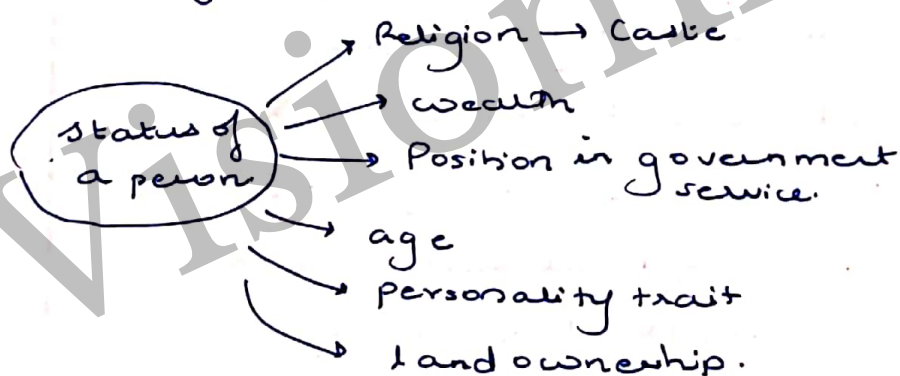
→ Economic structure: Villagers were engaged in different economic functions as per their caste which were both agricultural and service occupations (barber, potter etc).

→ Ritual structure: Village had a rich tradition of myths, folklores, teachings of saints etc. Celebrations were mainly for marriage, communal and familial reasons.

→ kinship structure was patrilineal and patrilineal nuclear or joint family. Caste are endogamous and women are observed in domestic work, agriculture, birth, marriage, festival etc.

→ Social structure: Caste, inter caste and inter village organization was present. Muslims and Hindus retain their cross-religious identities. Castes had permanent social distance and disabilities.

→ Level of living:



Dube's study was relevant during implementation of Community Development Program. Though descriptive in nature without analysis, it remains a landmark study.

1. (b) Briefly discuss the various dimensions of inter-caste conflict in India.

Una, Dadri, Hathras - These are names of areas notorious for caste conflicts in recent times. Thinkers like Kaushik Gough emphasizes on conflict dimensions inherent in caste.

Dimensions:

Political structure: Rise of caste based politics suggested by Rajani Kothari and formation of caste based parties e.g: BSP, samajwadi party etc.

Economic structure: Caste was historically used as a tool of economic exploitation - Jean Menjey. Caste and class overlaps and often violence against lower caste hinders mobility.

Ideology: Yogendra Singh says the hierarchical and closed nature of Indian society was challenged by rule of law causing resistance.

Cultural conflicts: Imitations in form of Sanskritization is met with resistance
e.g: ⁱⁿ Rajas man, attack of Dalit groom for riding horse to wedding.

Today with westernization in urban areas, Sanskritization is losing currency.

→ social dimension: (Dipankar Gupta)
Challenging traditional laws has led to conflict. Customary laws are given statutory protection as well
e.g: Inter caste marriages and honour killing in Kerala, Hyderabad etc.
Caste endogamy still remains intact.

Thus caste conflicts have a wide range of dimensions impacting all aspects of social life. Only cultural and structural changes in society can reduce this sorry state of affairs.

1. (c) Bring out the conceptual difference between 'Caste' and 'Varna'.

From the book view, caste and varna seems synonymous. But further research of scholars like M.N Srinivas, S.C Dube etc showed the field model and difference of caste/jati and varna.

<u>CASTE/JATI</u>	<u>VARNA</u>
→ endogamous groups with occupational speciality.	→ A schema showing hierarchy
→ micro level arrangement	→ wide framework at macro level
→ numerous castes and jati	→ only four varnas
→ hierarchy varies based on context eg: <u>Dominant</u> caste was <u>okkalinga</u> and not <u>Madhav Brahmins</u>	→ hierarchy is fixed: Brahmin Kshatriya Vaishya Shudra Avarnas.
- <u>Srinivas</u>	

→ based on field
view

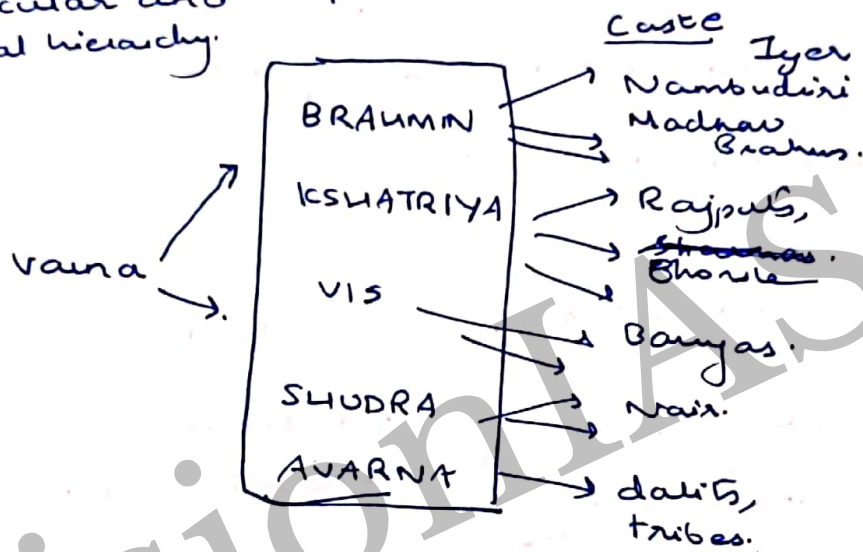
→ varies from
place to place

→ can be awarded
on secular and
ritual hierarchy.

→ based on text
books e.g. Rigveda 10th
mandala

→ remains same in
hierarchy

→ only ritual hierarchy



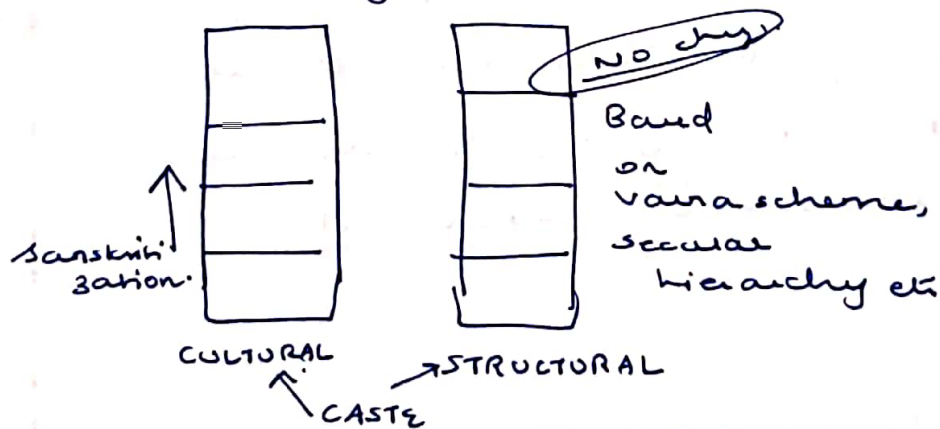
Thus, varna and caste are not
interchangeable but different
social concepts. Varna remains the
framework to compare status of
different castes. Also caste has proliferated
to Muslims, Christians etc but not varnas.

Thus they are different in conception
and application.

1. (d) Sanskritization involves 'positional change' in caste system without any 'structural' change. Analyse.

Sanskritization was defined by Srinivas as a process by which low castes take over customs, beliefs, ideology, lifestyle of a dwija/higher caste. But as Yogendra Singh points out it is merely culture specific case of anticipatory socialization of a higher group.

Srinivas himself admitted that Sanskritization cannot bring about any change in the Varna framework. In other words, it is merely cultural mobility and not structural mobility.
eg: Among Coorgs in Mysore state.



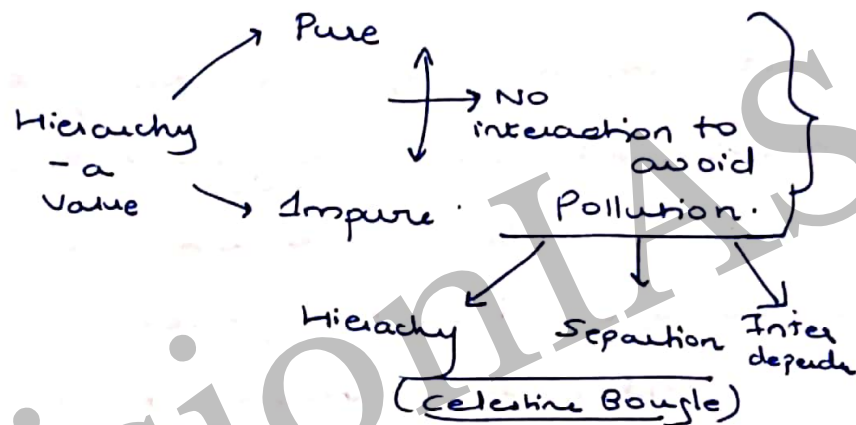
D.N Majumdar points out the limitations of the concept and there are signs of reverse processes as well. In fact many groups have abandoned their practices to conform with local hierarchy eg: Kashmiri Pandits, Brahmins in Punjab.

Sanskritization is therefore limited in its applicability to portray the caste society as dynamic. It also has variability eg: In North, this factor was not prominent.

However, Sanskritization remains an important concept by which to understand diffusion of cultural practices among various castes.

1. (e) Critically examine Louis Dumont's understanding of the Indian caste system.

Dumont used indological approach with theoretical justification to study caste. His idea of caste was based on the binary opposition of pure and impure.



Criticism:

- Indological view based on books have limited application at field level eg: ~~Dipankar Gupta~~ ^{Beseman} found purity pollution was not practiced in Himalayan foothills.
- Beteille calls his view outdated and ideal. with sanitization, westernization, urbanization, caste dynamics

have changed rapidly.

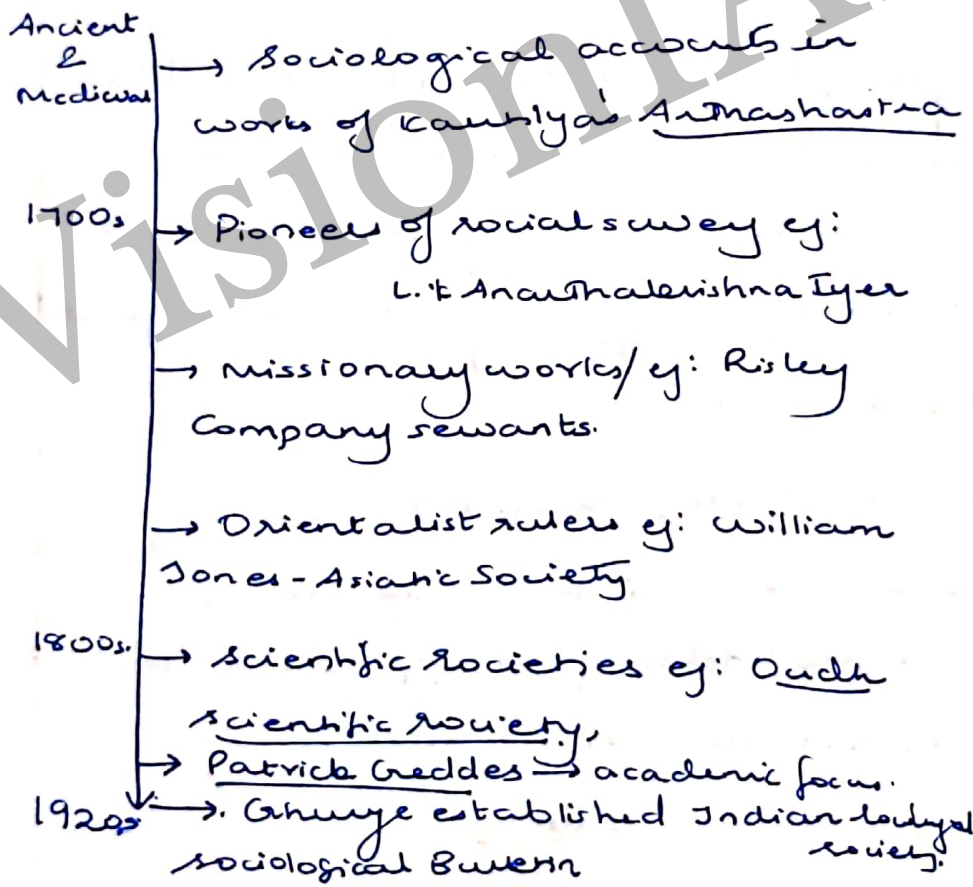
→ The view is criticized by Beverman for being too Brahmanical. Dipankar Gupta also showed Brahmins were not regarded as pure and superior by other castes like Jats

But Dumont's perspective brought a much needed cultural perspective to the study of caste. He combined the various attributes of Celestine Boyle under his framework. T.N Madan had once remarked that Indian sociology would have been poorer if without his contributions.

3. (a) GS Ghurye liberated the study of Indian society from the colonial biases and laid the true foundation of the discipline of sociology in India. Substantiate this statement. 20

G.S. Ghurye, father of Indian sociology was a significant persona in liberating sociology from a colonial tool and recasting it into a modern academic discipline.

→ Sociology before Ghurye in India.



Contributions of Ghurye:

- Academic focus: Colonial rulers had the motivation of studying Indian society to rule it better while missionaries wanted to convert masses. Only, after Ghurye established it as an academic discipline, it was made a scientific approach.
- Ghurye sought to understand the nature of Indian society. He combined an anthropological dysfunctionism and descriptive ethnography with indological framework.
- Orientalists sought to mythify the Indian society while Ghurye used the Indological approach to systematically study society e.g. Ghurye's work on Sadhus.

→ Ghurye guided many students who diversified sociological approach
e.g.: Srinivas - functionalism, Pesai -
Marxism, Kawe etc.

→ Colonial biases of regarding Indian society as oriental was dismantled
e.g.: Ghurye debated Varrier Elwin on the autonomy of tribal issue and claimed they were backward Hindus.

→ Ghurye had a nationalist orientation and was careful not to highlight the contributions of British to Indian society. Rather he commented on the backwardness brought about by colonial rule.

→ He sought to establish a distinct identity for Indian sociology without using foreign frameworks.

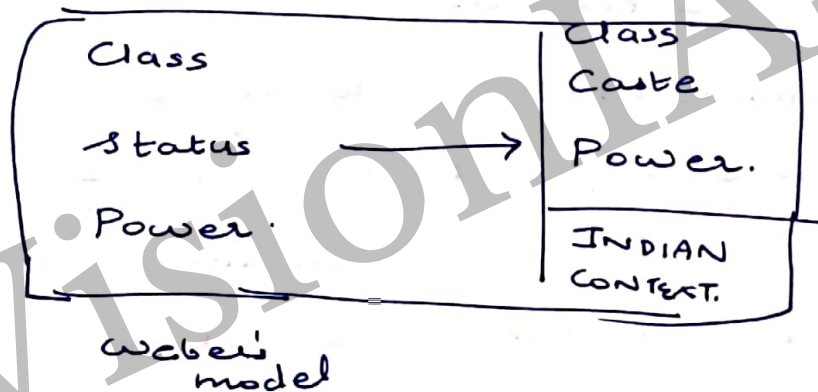
Limitations:

→ Ghurye was influenced by the western tradition of anthropology and his training also was western. Hence his approach was not entirely Indian.

Ghurye's contributions have been pivotal in freeing sociology from its colonial hangover and professionalizing the discipline. Later on sociological works were used in Five Year Plans etc but the interest remained academic rather than utilitarian ways of colonial times due to Ghurye.

3. (b) "Social inequality in India has multiple dimensions." Explain this statement in the light of the views of Andre Beteille on caste in India. 20

Unlike his predecessors, Andre Beteille's study on caste is a study on social stratification itself. He uses the trinitarian model of Weber in the context of Indian society in his field work on Sripuram village.



Unlike Ahuye and Dumont, Beteille says that actual dimension of class should be understood in terms of kinship, power structure, class etc.

→ status groups:

All castes in Lipuam maintained social distance. Even Adidrauidas avoided contact with Brahmin due to being in bad luck. Thus Dumont's view of Brahmin superiority is challenged.

→ Economic structure:

Betaille found that change in land ownership had affected the caste dynamics. With Brahmins moving to formal occupations and urban areas, land came into ownership of Adidrauidas too.

→ Power structure:

With change in land ownership and movement of Brahmins to urban

areas, there was a change in the dominant caste. Now, class, caste and power did not intersect as previously imagined.

→ Beteille also emphasizes on the impact of caste on kinship systems as well. There was a trend for continuity with children preferring their parents' occupation.

Beteille's analysis shows that due to factors of education, secularization, politics, migration and democracy, the overlap of caste, class, power as imagined by Dumont has changed.

Beteille also remarks that modernization has been selective

and today the three dimensions are not fully centered on caste but on Panchayats, political parties etc. But kinship and caste based politics is another dimension added by Gochari.

Beteille's work has been criticized for narrow empiricism and obsession over hierarchies. But his work remains unique for its application of trinitarian model to understand caste in a broader context.

3. (c) "The removal of untouchability requires the abolition of caste system in totality". Analyse the statement with respect to Dr. Ambedkar's perspective. 10

Unlike Gandhi who saw untouchability as one of the evils of caste system, Ambedkar advocated the annihilation of caste system altogether.

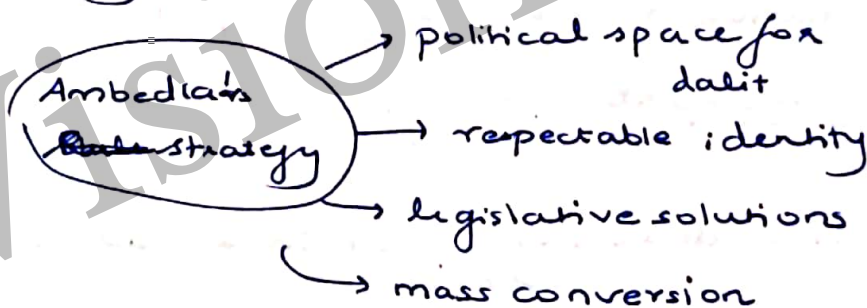
Caste according to Ambedkar was a degraded and dehumanised system and sought to remove it through legislative measures and political empowerment.

Ambedkar suggested that caste system to be replaced through state preists. This can counter the hierarchical view of caste and remove untouchability. Ambedkar himself led a mass conversion to Buddhism in protest

of the untouchability and caste.

Untouchability was not merely a practice but it required a structural change of the caste system itself rather than mere education on the problem.

According to Jeffelot, Ambedkar's strategy was:



Thus Ambedkar advocated a complete overhaul of the caste system instead of mere conciliatory approaches.

4. (a) Yogendra Singh's evaluation of social change in India is the departure from the earlier analysis of social change. Discuss. 20

Yogendra Singh is credited with the development of a unique frame of analysis of social change in India. His views on modernization is markedly different from earlier approaches.

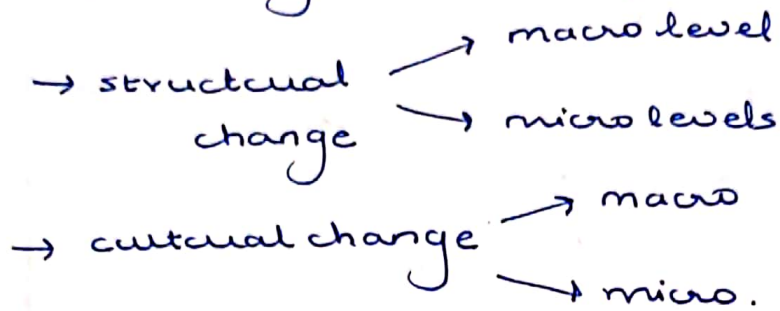
Approaches to social change before:

Earlier views on social change in India was of:

- Marxist dialectical approach of A.R. Desai e: impact of colonial rule.
- Functionalist views of Srinivasey: Sanskritization.

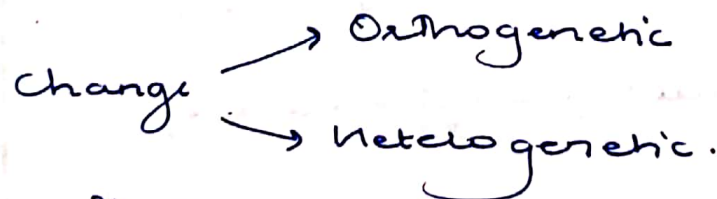
Yogendra Singh's framework

is unique as it seeks to understand social change in terms of:



Unlike Sunivas' Sanskritization which was merely a cultural change or Desai's view on nationalism which was more structural, Singh provides a holistic view.

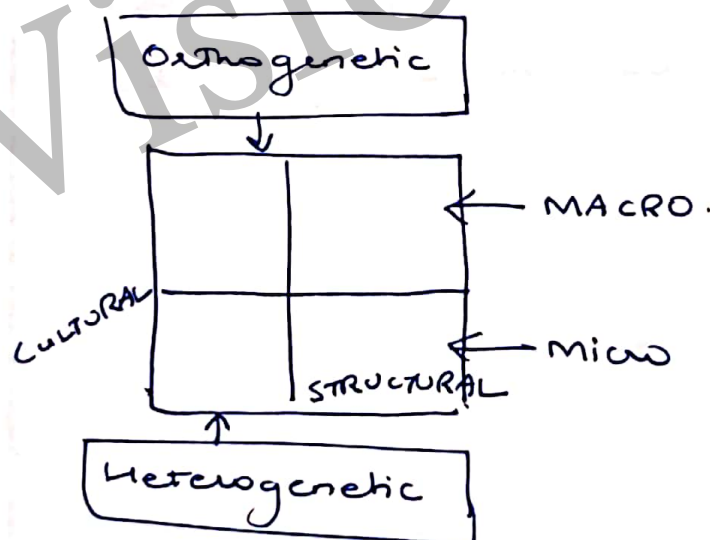
→ In terms of causes, Singh divides the causes of changes as:



Bhakti movements
eg: ~~Islam's~~ impact was orthogenetic
while colonial rule was heterogenetic.

Thus compared to conflict or functional views, Singh provided both a causal historical and functional explanation as suggested by Durkheim.

→ In applying his structure to identify modernization, he finds out that micro and macro structures are almost independent. Thus kinship, caste was not changed by colonial rule.

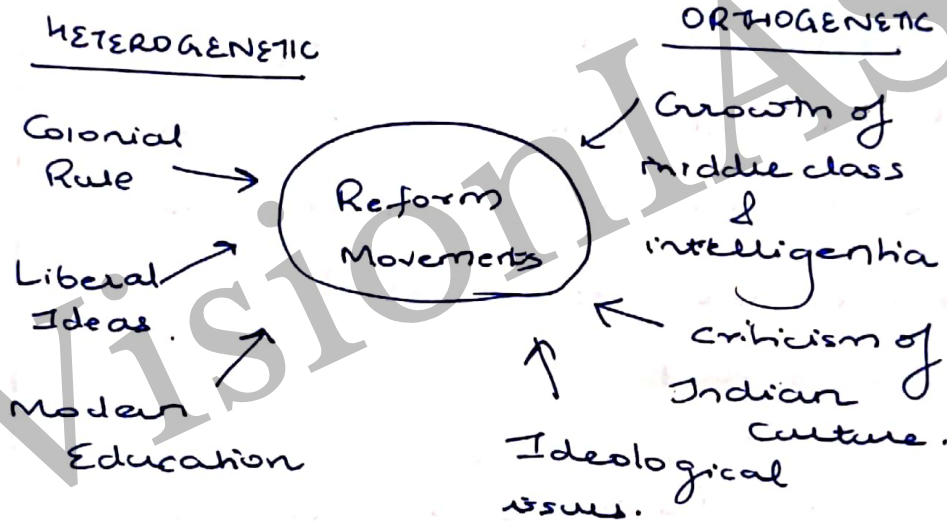


Yogendra Singh's perspective combined all aspects of society and sought to understand their interlinkage. This is an extension of Great Tradition-Little Tradition interaction by McVern Mauriot.

Thus, Yogendra Singh's framework was a marked departure from earlier approaches highlighting its holistic approach.

4. (b) "Reform movements in 19th century in India grew out of the exigencies of modern social challenges". Critically analyse the statement. 20

Social reform movements of 18th-19th century is often quoted as the Indian Renaissance. Due to the new social challenges, a number of reform movements started to take shape.



New modern social challenges that came into place with growth of education, liberal ideas, rise of modern occupations etc.

Cultural diffusion and imitation of European culture was seen in terms of emulating victorian marriage. Educated men needed educated spouses leading to reformation of women's status.

→ Rising occupations and professions needed to get rid of old jainari and caste relations e.g. Most upper caste crossed kalapani for education and this idea was contested by educated youth.

→ A.R Desai points out that social systems also came into place due to change in economic substructure with colonial rule. New occupations and relations led to change in superstructure.

→ Reformers like Raja Ram Mohan Roy felt the need to liberalize the Indian social order. Their western ideas and synthesis with Indian values demanded socio religious reform.

→ Some movements like Arya samaj; Deoband was also in response to the conversion activities of missionaries. It was a revivalist movement in some extent.

→ Westernization and modernization (M.N Srinivas) were also drivers of this socio religious reforms. The Indian tradition came into contact with Great tradition of British (Maxist)



→ A large number of new social challenges along with cultural influences of colonial rule led to the response of socio religious reforms.

This simultaneous change at structure and culture level brought in a number of solutions like abolition of sati, women education, untouchability removal etc. This has reaped benefits for Indian society on side too.

4. (c) Land reforms not only led to agrarian transformation but renegotiation of caste-power structure. Discuss in relation to emergence of dominant caste. 10

Land reforms which were a macro level change had an impact on micro structure of caste as well.

Traditionally, caste-power-land had overlapped and this structure has been disrupted by land reforms.

→ ^(1950s) Srinivas in his study of Rampura highlights that Okkalingas were the dominant land owning caste who dominated the secular hierarchy

→ Similarly, Beteille's study of Sriperum (1960s) showed that Brahmins had moved to urban areas and land was now in possession of Adi chaidians. In both these cases, studies were done after land reforms.

Beteille points out with land reforms, changes have happened in caste-power structure as well. New class/caste of dominant peasants replaced the traditional zamindars.

Rudolph & Rudolph show how this class became a politically active group after the Green Revolution in 1970s. The rich middle class of peasants and farmers emerged as dominant castes.

Thus land reforms disrupted the social and caste structure than merely changes in names of land owners.

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

10 x 5 = 50

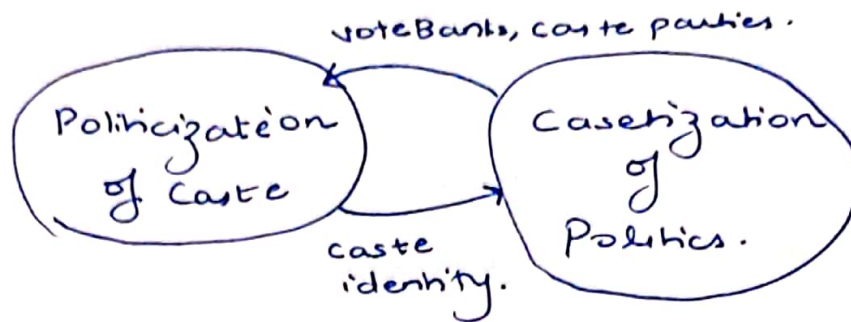
(a) Give an account of Rajni Kothari's study of the relationship of caste and politics.

Rajni Kothari's work deals with the close interconnection of caste and politics. Historically this has taken place in 3 phases:

→ Early phase: Only ascendant classes were involved in politics e.g. all main national leaders Tilak, Gandhi etc.

→ Second Phase: Competitions within these castes led to factionalism. Caste Patriotism also increased e.g. formation of Aggarwal Sabha, Nair Service Society etc.

→ Third Phase: Initially lower castes were merely vote banks. Now they have moved into direct identity based politics rather than be kingmakers e.g. BSP, Sanghadi party



Rajani Kothari highlights the positive effect of caste politics unlike Ghurye's views of caste patriotism. He says caste has played a role in bringing democracy to the doorstep of a common man. It is through caste politics, minority groups and backward castes have now sought to gain power for their interests.

However his views do not include negative fallout of caste politics and undermining of democracy. In spite of it, the work remains remarkable.

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

Daniel Thorner's threefold classification of agrarian class is primarily based on the parameter of landholdings and hired labour.



Daniel Thorner's classification shows that:

→ Maliks: dominate the agrarian class structure. They have large landholdings and rely on hired labour. Mazdoors often work in malik's fields.

→ Kisan occupy middle of strata. Driven primarily by family labour.

they rely on seasonal hired labour.
Land holding range 5-2 ha.

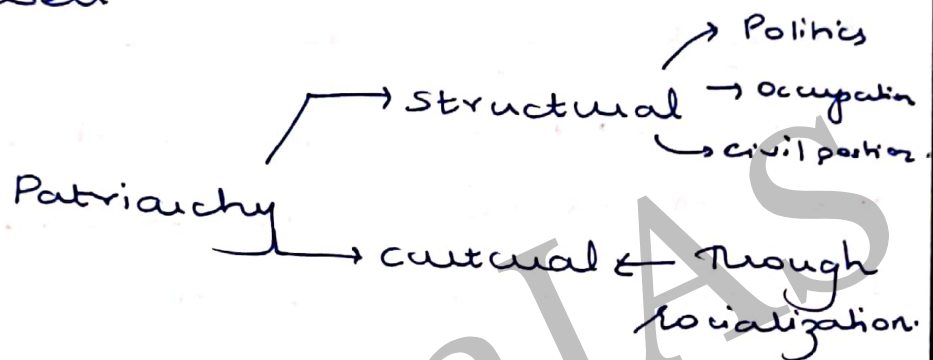
→ Mazdoor often have meagre
landholdings which are unsustainable.
Hence they work as agricultural
labourers. This section has increased
from 28% (1951) to 54% at present.

Thoenen's classification has been
criticized as being simplistic. It is
also outdated with advent of
Green Revolution. Maliks today
are techsavvy agri entrepreneurs.
Mechanization of agriculture is
not accounted as well.

Nevertheless, the framework
remains a fundamental form
of classification expanded by later
sociologists like T.K. Ommer et al.

5. (c) "Patriarchy is a result of socialization". Comment.

works of sociologists like Mead suggests that gender is a social construct and it follows that patriarchy is a result of socialization as well.



Cultural aspect of patriarchy by which it gains intergenerational mobility is due to socialization and this in turn sustains the structural aspects of patriarchy as well.

Feminist scholars like Ann Oakley refute the biological reasons for patriarchal structure and it follows

That patriarchal ideas are learnt through socialization at time of birth eg: blue for boy babies, pink for girl babies.

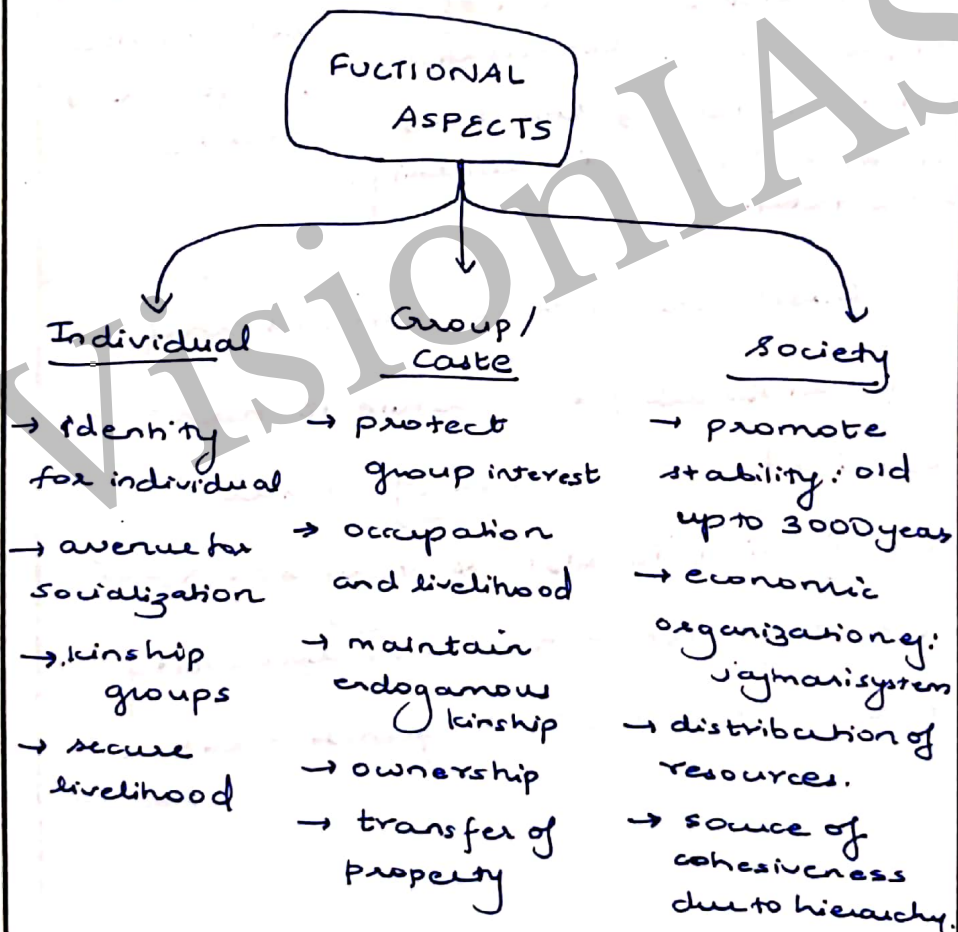
Margaret Mead's study of three tribes showed that women in tribes of Apache, Mundawcco were assertive and aggressive, which are considered masculine qualities. So socialization definitely plays a dominant role.

With socialization, patriarchy sustain itself through its victims and this reinforces the patriarchal structures as well.

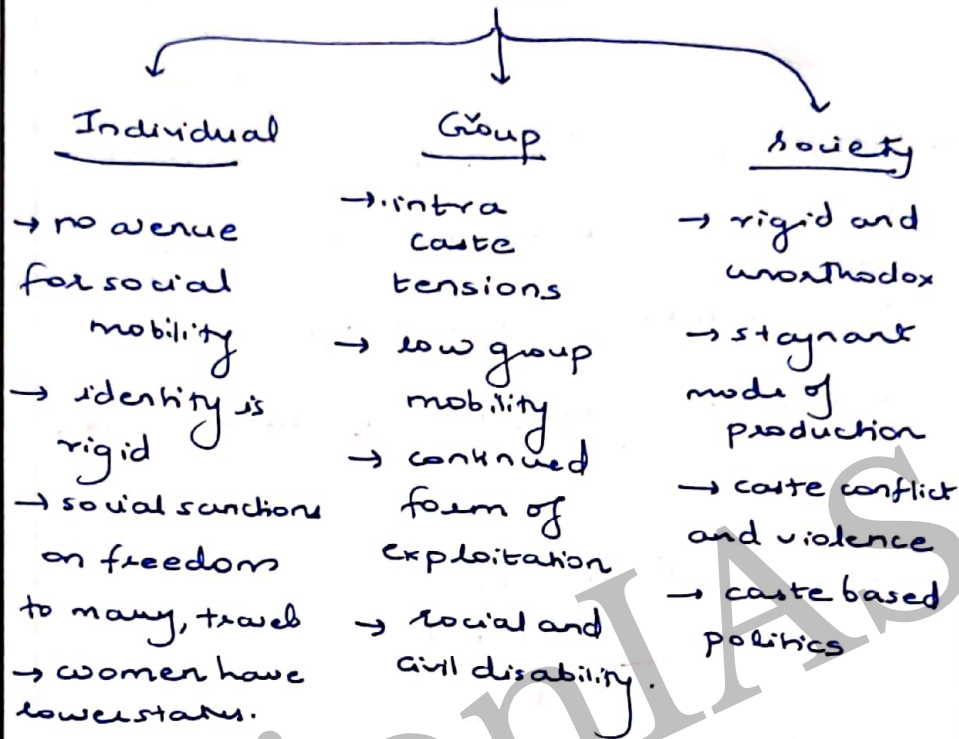
5. (d) Caste as a social capital is functional as well as dysfunctional to the Indian society. Discuss.

Many scholars have employed different perspectives to study caste in both consensus / functional as well as dysfunctional / conflict perspective.

D.N Majumdar characterized it as a closed group. (Merton's classification)



DYSFUNCTIONAL ASPECTS



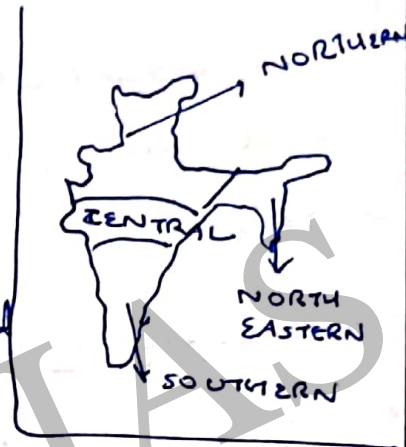
Caste has both functional and dysfunctional parts. While it has remained a stable form of social organization, it also is very stagnant in nature. Yet it has high durability as a system due to its functionality.

5. (e) Elaborate on Iravati karve's classification of regional kinship variations.

Iravati karve's classification is based on linking linguistic groups and regions to identify kinship structure.

Northern Linguistic group - Indo Aryan languages.

- patriarchal, patrilineal and rigid structure
- gotra exogamy and caste endogamy
- definite distinction between gynatics and uterines e.g. different terms of reference - dada, nana etc.
- land, a scarce commodity to a system of patrilineal inheritance developed.



Southern: Dravidian languages.

- marriage based on delayed or immediate reciprocity to keep property within family
- matrilineal systems found among

Nairs, Thiyyas etc.

→ less defined relations with agnate and uterine → no special terms of reference.

Central System:

Here upper castes follow the order of northern system while lower castes follow the southern system.

North Eastern: Tribal

- concepts of bride price, suitor service etc.
- premarital sexuality allowed
- youth dormitories e.g. Munda tribe
- matrilineal systems found among Ikhasis otherwise mainly patriarchal.
- no rigid caste doctrines

Thus Dravahikawe developed the most broad and distinctive framework of kinship relations in India.

7. (a) "Modern society is characterized by departure from tradition and religion to individualism and rational organization of society". In the context of this statement, discuss to what extent the institution of marriage in Indian society has undergone changes. 20

Modernity has the elements of individualism and rational organization as compared to tradition according to Weber. Marriages which lie almost under complete control of religion is also now affected by forces of modernity.

→ Instances of change:

New trends of class endogamy has emerged rather than caste endogamy where people look for compatible lifestyles as predicted by Dahrendoff's post modern world approach eg: elite matrimony.com for nit/nit/iim graduates only.

→ Marriages also seem to look for more utilitarian dimension along with caste eg: marriage for migration/ higher studies in foreign countries. This is due to modernization, preference for education etc.

→ Individual's preferences and compatibility has ^{been} given more precedence due to large number of choices via online matrimonies.

→ Delay in age of marriage is a sign of education, employment eg: Parsi community has navigable ages of 27 and above and is highly modern.

→ Urbanization and modernization has affected the conception of marriage as between individuals instead of families

On the cultural aspect, rituals are performed traditionally (Traditional action of Weber). At the same time western rituals are adopted e.g: bachelor's party, destination wedding etc.

Limitations:

Rite Ogburn has suggested there is considerable cultural lag even in marriage dimension as well:

→ Endogamy is still preferred and has adopted technology e.g: naimatrimony.com, muslimmatrimony.com etc.

→ Instances of honour killing and attacks on inter caste marriages etc e.g: Recent instances of

honour killings in UP, even Khuda (inspite
of high literacy)

→ Commercialization of wedding
and high expenditure for showmanship
on social media is another fallout
of modernization.

→ Patriarchal norms and values
still guide the process of: Education
for women is asamental.

Despite many modern Acts of
Widow Remarriage Act, Sarda Act
1929, Special Marriage Act 1954,
marriage has adopted a skewed
form with a mix of traditionalism
and individualism.

- Tribe-Caste continuum model was given by (F.G. Bailey). When ^{tribes} ~~castes~~ became integrated into Indian Hindu society, they become castes.
- Ghurye viewed tribes as Hindus who are yet to integrate into the society while Ambedkar viewed them as 'Broken Men' who were later branded untouchables.
- Mandelbaum's study of Todas showed that they had started to adopt many caste like attributes.
- Weber thinks castes are tribes who lose their territorial significance.
- Historical approach of Ronita Thapar suggests tribal rigvedic society later became castes.

Diff Tribe and caste are identified as similar. Srinivas uses Sanskritization to explain their entegration. Even Ghurye called tribals backward Hindus.

Attributes' difference

Caste → endogamy
 → purity pollution
 → hierarchy
 → economic & political function.

Tribe → egalitarian
 → no hierarchy
 → less orthodox
 → communal form of production.

Thus caste and tribe clearly differ in terms of their attributes.

But as various Thinkers pointed out, they are on a caste-tribe continuum in Indian society. Even the constitution makes separate legal provisions for both categories.

Though backward castes and tribes may share the same issues and even overlap to an extent, the concepts are completely different for sociological analysis.

7. (c) "There is a general trend towards commodification of women at the cultural level in India." Explain. 10

Sylvia Walby points out how patriarchy is at the centre of women's issue even in cultural spheres in terms of representation etc.

Commodification of women.
 → Traditional
 → Modern.

Traditional Aspects: Uma Chatterjee

shows how women are ideologically controlled by patriarchy with models like Sati, Savitri as aspirational women.

Modern: The idea of women in cultural level has impacted with double burden of being career woman and household work in media, advertisements etc.

- Sexual commodification of women in new media for sales, advertising. Cyberstalking and harassment is also an impact of the same. eg: use of women in male deodorants
- Patriarchal mindsets are also reflected in treatment of women even in violence eg: blaming of victim in Delhi rape case.
- Dowry practices are also prevalent showing women as property, as remarked by Marxist feminist scholars.

Commodification of women seems to be a general trend practiced in India both at the traditional as well as modern front.