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SOCIOLOGY (TEST CODE : 1528)

Name of Candidate	K N CHANDANA		
Medium Eng/Hindi	ENGLISH	Registration Number	719172
Center	HYDERABAD	Date	

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	

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

Total Marks Obtained:

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp Punjab & Sindh 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.

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.

Field study approach of Structural Functionalists such as S.C. Dube, heralded new era of sociological knowledge of Indian Rural Society

In his study of Shamirpet village, which lies in fringes of modern day Hyderabad, he outlined following views :

1) VILLAGE SOCIETY - SOCIAL Structure
Unlike view of Brahmin domination of Indologists, S.C. Dube explained:



2) Secondly, contradicting view of Metcalf who called villages as "Little republics", S.C. Dube explained impact of Urban Influence on Society.

For example, even washermen had urban ties indicating Spatial mobility or Urban-Rural Continuum Theory.

Thirdly, he explained functionality of village society not just internally as symbol of unity and also externally as agent of Identity.

Also, he saw women position due to "Isogamist principles" comparatively better with respect to society, in sync with Irawati Karve's study of South India kinship.

His views also provided grounds for moving away from stereotypical "HARMONIOUS Village" which had its own share of intra-caste, class, power conflicts, thus widening sociological knowledge of INDIAN SOCIETY.

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

Bhima - Koregaon conflict where 100 year celebration of victory of Dalits over PESHWA (Upper castes) provides grounds for understanding INTER CASTE CONFLICT.

VARIOUS DIMENSIONS :

1) UPPER / ritually High ranked Castes vs AVARNAS or modern day Scheduled caste

The ideological basis lies in 'Ritualistic Purity' and our ancient Vedas as per INDOLOGISTS

This has manifested in modern day dalit lynching, killings and rape as they move ahead in other economic spheres

2) ANTI-Brahminism vs All other CASTE Consolidation

Suya Maryadai movement, Justice Party and present day Tamil Nadu's Political parties showcase consolidation over Anti-Brahmin or Anti-Aeyan culture.

3) OBCs vs DALITS
Studies show these "Dominant Castes" of India are perpetrators of conflicts by standing against "SANSKRITIZATION" of Dalits.

Jat agitation, Ahirs & Patidar and Maratha reservation according to sociologists are based on CASTE conflicts with Dalits.

4) DALITS themselves are perpetrators. For example, Bashors in Maharashtra are termed "Beahmins of Untouchables" as they don't accept Bharyis, Mahars.

Thus, unlike a unidimensional view, Dipankar Gupta says Caste conflicts are multidimensional in Nature and required to be assessed from various social groups. Movies like Article 15 are providing knowledge that contemporary India requires different regional studies to solve CASTE conflicts.

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

Caste is considered a Unique Social stratification & inequality basis with all pervasive feature of Indian Society.

Varna is differentiator of various people & society based on certain assumptions and interpretation of Vedic Texts. They can be differentiated as follows.

CASTE

Conceptual Basis word caste origin lies to Portuguese word "CASTA" which serves as strict stratifiers.

Ex: various castes are Kanyakubj brahmins, agamels, rajputs, bhoomiyas.

FEATURES Shunye proude some features of CASTES such as endogamy, occupation, certain religion prescribed disabilities

VARNA

1. It is found in Rig Veda's Purusha-sukta as differentiation based on occupations in Vedic ages. Four Varnas are

- Brahmin
- Kshatriya
- Vaishya
- Shudras

Varna system provides a flexible division of labour, similar to Plato's theory of Natural differentiation

Range Caste is all pervasive but a micro level model

For example, Kayasthas are considered upper castes in UP but come in Backward classes of Bihar.

Use in Contemporary Society. As Ambedkar terms, Caste is the reality of

"Division of Labour"

Varna is a macro or a Grand Range theory.

For example, Castes of Aggarwals, Chethians, Aeloras from different parts of India fall into VYSYA Varna

Varna has been used as basis for propagating ideology of Ritualistic

Division of Labour

Thus Varna was ideality for society's integration but Caste is the all pervasive reality creating social inequalities, Oppression and conflict source in Contemporary society (Dalit, OBC, Anti Brahmin movements)

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

M. N. Srinivas through his field study of Rampura Village in Coorg provided the concept of Sanskritization which is emulation of ritually upper ranked castes by lower ranked castes in hope of upward social mobility.

SANSKRITIZATION as POSITIONAL CHANGE

For example, M. N. Srinivas noticed tribes in Rampura practiced vegetarian diet, non-alcoholism as emulation of Brahmins in Rampura.

He utilized various examples to explain Sanskritization as spatial & temporal process.

1) Kayasthas improved their position from Shudras to Kshatriyas over a long period of Medieval India.

2) Present day Rajputs who were accepted in Kshatriya Varna belong to Huns or outsiders in ANCIENT INDIA.

3) similarly Ahoms in North-East have Sino-Burmese origins who were acculturated as Kshatriyas.

These examples provide basis that the assimilation & acculturation merely changed positions of various social groups but the basis / VARNA System has remained Constant.

HOWEVER, STRUCTURAL CHANGE

Scholars such as Harold Gouldner say, the premise of Sanskritization is STRUCTURE change where there is no distinction between various castes.

Secondly, in era of westernization, globalization & urbanization,

Scholars like Kanche Shepherd say we are in Era of "DAUTIZATION" where we serve the interests of World elites.

Despite its conception, Sanskritization is no more positional but also a gradual structural change in Indian Society.

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

In "Homo Hierarchicus", Louis Dumont explains that caste system from Indian Society as rational division on the principle of "RITUAL Purity & Pollution".

For example - Papa & Punya, Swarg (Heaven) & Narak (Hell) have been mainstreamed in our culture and serve as ideological grounds for caste continuity.

CRITICISM TO LOUIS DUMONT

Firstly, structural functionalists like M.N. Srinivas find Louis Dumont's view as "Bookish", far from reality.

In field studies by Anche Beteille, he viewed caste conflicts - Both intra & inter unlike Louis Dumont's view of "INTERNALIZATION OF CASTE".

Secondly, Marxist scholars such as Kosambi say that the economic base of Brahmins, and their occupation such as "Magicians to bring rains with prayers".

was the reason for existence of Castes.

Subaltern scholars such as Bhambika Rege say that "internalization of violence" was reason for exploitation of lower castes.

Modernist scholars such as Yogendra Singh provide basis saying Caste today serves only functions of political recruitment & government administration, which is wide distinction from Dumont's view.

Thus despite its shortcoming, Dumont's view provides sociological understanding for contemporary society such as Aayudha Puja, etc (Indianization of Modernity)

2. (a) Critically analyse the structural-functionalist perspective in the analysis of Indian Society. 20

Structural Functionalist perspective was pioneered as a response to 'INDOLOGICAL SOCIOLOGY' by works of M. N. Srinivas, F. G. Bailey, S. C. Dube, Andre Beteille, Iela Dube etc.

The basic premise of Functionalist approach was:

- 1) Distinctness from "BOOKISH View"
- 2) To effectively utilize Socio-Anthropological tool of "FIELD STUDY".
- 3) Provide Middle range theories based on empirical data.
- 4) Generalized understanding of functions of INDIAN Social Structure.

CRITICISM to STRUCTURE FUNCTIONALISM

→ Firstly, G. S. Ghurye and likes of Iravati Karve term the approach not suitable to distinct INDIAN SOCIETY, which requires SOCIOLOGY FOR INDIA.

Secondly scholars point out .
STRUCTURAL-FUNCTIONALISM is heavily
influenced by British Sociology .

For example, Dominant Lineage
of Apikan tribes was basis for
M.N. Srinivas's "Dominant Caste".

Thirdly, scholars also point
out that studies conducted at
micro level have been generalised .

For example, Yogendra Singh provides
alternative to process of Sanskritisation
as follows :

- 1) Punjab has undergone "ISLAMIZATION"
due to its geographical & cultural
proximity .
- 2) Himachal & Uttarakhand have
undergone "TRIBALIZATION" in some
districts due to changing climate
factors .
- 3) Urban Indian according to
Kanche Shepherd is more
"DALITIZED" with non-vegetarian
diet, alcoholism etc .

Fourthly, women scholars argue that Structural functionalism distinctly avoids acknowledging Women oppression.

STRUCTURAL FUNCTIONALIST

1. Dominant Caste & SANSKRITIZATION
→ Neglects women being subtitled to household as a LATENT DYSFUNCTION

2. Functional Joint FAMILY ignores position of Widows and girl children

3. INCLUSIVE POLITICS
Today merely 12% political representatives of 48% POPULATION

4. Functional Religion.
No religion has female priest or Rabbi or Archbishop etc

Modernist scholars argue that the premise of functionalism is STATUS QUOIST.

This can be substantiated as follows:

DYSFUNCTIONS OF SOCIAL STRUCTURES

- 1) FAMILY - social reproduction of poverty, patriarchy.
- 2) POLITICS - criminalisation, muscle & money power.
- 3) MARRIAGE - Marital rape, affairs, sex trafficking in name of NRI Brides!

Despite critical limitations, Structural functionalist scholars have:

- Widened scope of participant observation.
- Provided an analytical framework & concepts for INDIAN SOCIOLOGY.
- Furthered EMPIRICISM over mere speculation.
- Increased SOCIOLOGICAL KNOWLEDGE.

Thus all methods must be holistically studied in integrated manner for Sociological knowledge of Complex Indian Society.

2. (b) With Thomas Piketty in his work "Capital in the 21st Century" giving a grave picture about inequality in India, A.R. Desai's Marxist approach towards study of Indian society becomes all the more relevant. Comment.

20

A.R. Desai's study of Indian Society in STRUCTURAL MARXIST approach remains relevant even in age of globalization, westernization and modernization.

PICTURE OF INEQUALITY IN INDIA.

Thomas Piketty's work provides important SOCIAL FACTS of Indian Society which can be substantiated as follows.

ECONOMIC
INEQUALITY

1. OXFAM report shows that 1% rich own 70% of wealth in INDIA.

2. NFHS survey highlighted 50% India owns no mobile asset despite land reforms, scrapping right to property

3. Crony Capitalism has ensured rise of 10 Business Families in 70 years of Independence

IMPORTANCE OF MARXIST Approach in 21st CENTURY

→ In era of rising economic inequality, A. R. DESAI's study is crucial in resolving contemporary problems.

.) With respect to Land reforms, A. R. Desai viewed it as half hearted Bourgeoisie "action to stop revolutionary tendency".

In contemporary society, Kerala on good implementation of land reforms has witnessed high degree of all round Human Development.

.) He opened lack of clear class consciousness due to veiled caste, religion, region, language differences.

In today's society, that maybe substantiated with Politicization of Trade Unions who stand divided on Political Party lines instead of Worker common issues.

.) He resonated the need for
Nationalization of private land
to avoid wealth gap.

Today's environmentalists
hold protests over need for
increased role of state in Land
regulation due to deforestation,
Land Mafia, illegal water extraction

.) He viewed the entire Indian
Political System built on "Paradise
of Values" - i.e. claimed as
Socialist by Heart but Capitalist
by Nature.

Today Indian Constitution
mentions INDIA as SOCIALIST state
but is indeed home for

"Tractor Capitalists, Computer
(Agriculture)
Capitalists and Black Money
Capitalists" as per Rudolph
Rudolph.

LIMITATIONS OF HIS APPROACH

Despite his relevance, his methodology has certain lacunae:

-) Firstly, India is more divided on caste, communal, regional lines than economic lines.
-) Secondly, unlike his definition of Bourgeoisie & Proletariat, Today's India is a product of multiple classes.
-) Thirdly, era of globalization has provided scope for greater social & economic mobility.

Based on NCEUS study, Uber/Ola driver earns more than a private teacher.

-) Fourthly, Weber's conception of "Embourgeoisement" maybe true with ever increasing Indian Middle Class.

Thus despite relevance, Approach requires to be complemented with other approaches to understand INDIAN inequality.

2. (c) How are caste and class related in rural social structure? Elaborate. 10

Caste and Class have complex relation in rural social structure based on various sociological studies.

i) CASTE $\xrightarrow{\text{SIGNIFIER}}$ CLASS: For culturalists, ritualistic rank of caste signified power, wealth, authority and control over land.

Even today, in certain areas, Brahmins are holders of VAST RURAL hand.

ii) CLASS $\xrightarrow{\text{rise}}$ DOMINANT CASTE. field studies by FG Bailey, M N Srinivas provide the basis for class or economic prosperity to rise as dominant caste.

For example, leather workers / Chamars profited immensely during World War-II leading to economic rise and eventually asserting POLITICAL POWER in modern day UTTAR PRADESH.

iii) CASTE ↔ CLASS : Both systems
ISOLATION

are viewed in isolation, which is with respect to issues.

For example, Caste was only seen with respect to Kinship ties while CLASS was seen in Marriage alliances in rural Rajasthan study.

iv) CASTE ↔ CLASS CONTINUUM

Based on F.G. Bailey, Indian agrarian rural society lines are based on a continuum of CASTE-CLASS where both play a role in outcome across social spheres.

Thus, as Andre Beteille opined, these social structures are no more distinct but COMPETITIVE INEQUALITY signifies in Indian Society.

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

GS Ghurye is termed the "father of Indian Sociology" for his contribution to developing and transforming the study of Indian Society in 20th century.

GS GHURYE'S CONTRIBUTIONS

1. COLONIAL "SOCIOLOGY OF INDIA" VS GHURYE'S "SOCIOLOGY FOR INDIA"

His very first contribution is in articulating that the Western Sociological concepts are not relevant in studying Multidiverse and Multiethnic Society of India.

He pioneered study of INDIAN Society in emphasizing INDIAN CULTURE as Overarching Principle, which we today know as "INDOLOGICAL APPROACH".

2. WESTERN
View of "CASTE OPPRESSION" vs GHURYE'S
"CASTE as
INTEGRATOR"

→ GHURYE in "CASTE & RACE in India"
changed the western unidirectional
notion of caste as oppressive feature
to its [LATENT FUNCTIONS] upholding
continuity and integrity of INDIAN
Traditions.

3. Western Views
of TRIBES as
"SOCIAL
FOSSILS" vs GHURYE'S view
on TRIBES as
"BACKWARD
HINDUS"

He challenged the Western ideology
of tribes as "SOCIAL FOSSILS" who
were required to be ISOLATED
(Vernier Alwin's ISOLATION Approach)
He provided a basis to
study tribes from an INDOLOGICAL
perspective as "Integral part of society"
from ancient times. He propagated
Cultural Assimilation as a solution for
tribal integration.

4. WESTERN view of "WHITE MAN'S BURDEN"	vs	GHURYE'S view of " CULTURAL SUPERIDORITY OF INDIA"
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In all his works, Ghurye utilized Historical & Comparative approaches to change the basis of British Rule in India.

For example, Ghurye studied the essence of Indian scriptures of Bhagavadgita to explain the coherent and superiority of Indian Philosophy.

5. Western view of "WESTERNIZATION as SYMBOL of MODERNITY"	vs	GHURYE'S view of " CULTURE as Symbol & upholder of Modernity"
--	----	---

He contradicted the need for Homogenous Westernization as Harbingers of modernity in India by providing Cultural ethos enshrined in Indian texts.

For example, 21st century's "GLOBALIZATION" has been crunched in Upanishads as "Vasudhaiva Kutumbakam".

Apart from his pioneering work, he helped evolved SOCIOLOGICAL CONTINUITY by shaping studies of M. N. Srinivas, Irawati Kame, A. R. Desai who utilized Ghurye's work as Basis.

RELEVANCE OF GHURYE in CONTEMPORARY INDIA

As an example of India's principled traditional & modernity co-existence, Ghurye's work stands tall in finding Sociological solutions from our very own culture, example being Yoga to tackle depression, Ayurveda as preventive medicine, etc.

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

B. R. Ambedkar on eve of Independence, called India as "example of World of Contradictions" where political equality was provided even when sharp social & economic inequalities persisted.

Even in Contemporary India, nearing 75 years of independence, SOCIAL inequality persists. For substantiating, Indian literacy rate stands at 82%, Tendulkar committee reports almost 20% live in Poverty etc.

BASIS OF SOCIAL INEQUALITY - INDIOLOGICAL PERSPECTIVE

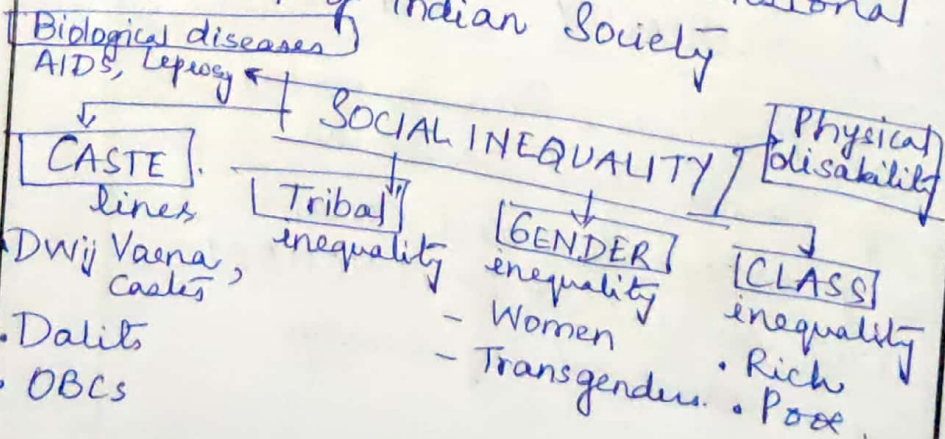
- Through Rig Veda's Purushasukta, basis of Varna and caste as agents of "integrators" and social inequality as latent DYSFUNCTION has been studied by Ghurye

MARXIST: SOCIAL inequality as FUNCTION OF ECONOMIC INEQUALITY

Scholars such as A.R. Desai, Kosambi root that economic inequality such as land owning, monopoly of rich and **CASTE to justify** and reproduce social inequality.

ANDRE BETIELLE'S - as RESPONSE view of INEQUALITY

By understanding existing unidimension views of caste or material factors, Andre Betielle in "CASTE, CLASS, GENDER" in India analyzed Multidimensional INEQUALITY of Indian Society



In contemporary society, with land reforms, Constitutional Safeguards, electoral politics and influence of "VOTE BANK", Westernization, Industrialization, Social inequality has moved into multidimensionality.

Andre Bettle's STUDY

He studied Seipuram village near Thanjavur.

Transformation of SRIPURAM

Pre-Independence

- 1) Dominated by Brahmins
- Control over education
 - Control over Lands, temples
 - Decision making POLITICALLY

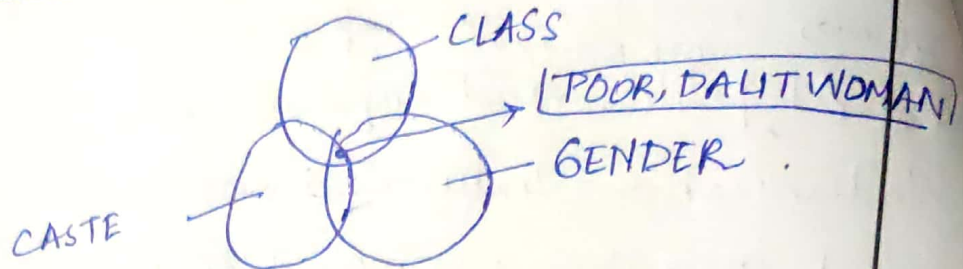
POST Independence

- Brahmins move out of Villages,
- Rise of peasants & Adi Dravidas.
- [DOMINANT CASTES]
- Modern Education
- LAND REDISTRIBUTION

CENTRAL SOCIAL INEQUALITY

DISPERSED INEQUALITY

His study provided grounds for change in social inequality to DISPERSED mode, i.e. there are different inequalities

CONTEMPORARY RELEVANCE

DISPERSED INEQUALITY as today's
COMPETITIVE INEQUALITY

By Bettelle's study, Poor Dalit woman is suffering multi-dimensional Discrimination. This has been substantiated by Gail Omvedt's study of "Double Discrimination of DALIT Christians".

Thus his work has pioneered the need for holistic approach of INDIA as Welfare state in policy design & implementation along with reforming Sociological studies.

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

In "Annihilation of Caste", Dr. B. R. Ambedkar's views on end of caste system as only solution to end untouchability.

AMBEDKAR'S Perspective

Ambedkar explained multidimensional nature of UNTOUCHABILITY :

1) It was marked with ["SubHuman treatment"] and ritualistic backing by subjecting Dalits as "Unseeable, Unapproachable, Untouchable".

2) To living in poverty, fringes of towns & villages in unholy ["SOUTH Direction"].

3) Forced to perform occupations of manual scavenging, skinning and cleaning.

4) Denied celebration, amenities of roads, temples.

5) women were subject to humiliation
 Example - in Kerala, not allowed to cover
 their breasts.

Thus Ambedkar explained untouchability
 as root lies in Dalit "INFERIORITY"
 which has been conditioned through
religion of Hinduism. To remove.

this inferiority, only solution was to

- 1) eliminate caste, which essentially
 lies in end of HINDUISM
- 2) or convert to other egalitarian
 religions to move away from PAST.

However, Gandhi opined that
 Hinduism or Varna system was for
 broad integrity and Dalit as "HARIJANS"
 needed [HRUDAY PARIVARTAN] of existing
 castes to bring sustainable equality.

Both views provide sociological basis.
 As Louis Dumont said "notion of purity
 & pollution" is all pervasive and
rise of westernization, constitution have
 brought CONDITIONING of ritually high
 ranked Castes to tackle social evil of UNTOUCHABILITY

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 was a prominent Political Sociologist who explains the multidimensional relationship between CASTE & POLITICS in Contemporary Society.

MULTIDIMENSIONAL RELATIONSHIP - CASTE & POLITICS

1) CASTE $\xrightarrow{\text{Primary Political Recruitment}}$ POLITICS.

Caste groups, specifically "DOMINANT CASTES" have risen behind land reforms, green revolution and "Mandalization" of Politics behind Charismatic authority (Example: Lala Prasad YADAV)

2) CASTE $\xrightarrow{\text{Politicization}}$ POLITICAL VOTE BANKS.

In certain states, different caste groups have formed distinct vote banks without whose support, elections can't be fought (Example - Chamar Vote Bank in UP)

3) Caste Consolidation → COALITION POLITICS.

Various castes knowing numerical minority have consolidated vote banks to capture political power

Example - Janata Party of 1977 was coaliting of BACKWARD Castes

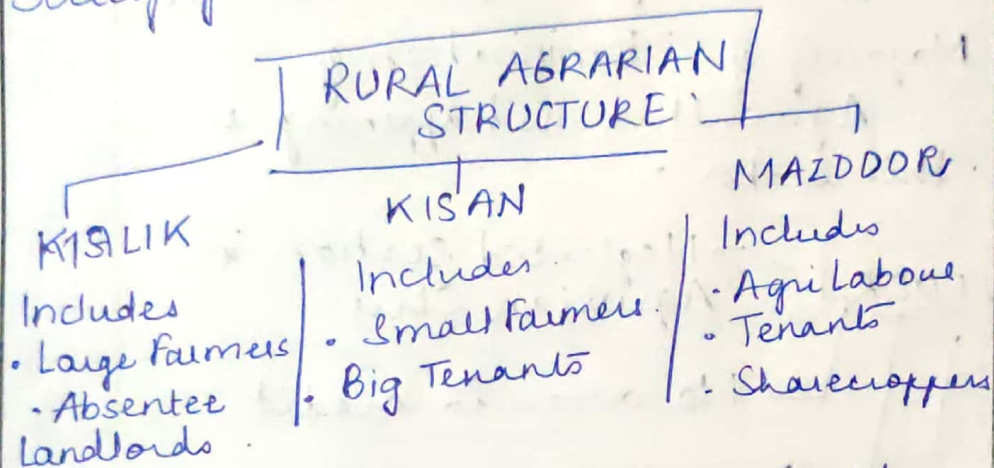
4) Caste as HINDU Identity → Era of HINDUTYA Politics.

Rajni Kothari explains consolidation of various castes in emergence of "Bharatiya Janta Party"

Thus caste at various levels has served different purposes of mobilization, political power and integration of distinct social groups in arena of politics.

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

Daniel Thorner provides a comprehensive social structure distinction in Agrarian Society of Rural India as follows:



For MALIKS, Daniel Thorner provides certain features:

MALIKS — Those who own large tracts of LAND.

Benefitted from land reforms, GREEN REVOLUTION with respect to ECONOMIES OF SCALE

Have access to technology, MECHANIZATION

Pioneering current day COMMERCIALIZATION of Agriculture

Examples of MALIKS are JAT SIKHS in Punjab, Patidars in Gujarat.

KISAN

They own small farms of land.

Depend on Maliks & Moneylender for credit

High degree of disguised unemployment

Majority of "Feminization of Agriculture" is happening in this sector.

MAZDOOR

Neglected section in Agrarian Class.

No access to credit.

Depend on SEASONAL EMPLOYMENT

Majority come from Scheduled Castes & Scheduled Tribes.

Despite its limitations on Quantitative distinction on land size, caste, gender lines, it helps shape a generalised understanding for central level planning and policy design.

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

Patriarchy is a system of Male authority across social structures - Family, Kinship, Polity, Education, Occupation, Religion resulting in female subjugation and continued oppression over the years.

PATRIARCHY - AS A RESULT OF SOCIALIZATION

Certain Indological scholars point out that Patriarchy is a result of repeated invasions to protect women.

For example, Social evil of Tauha or SATI was a response to Central Indian Invasions resulting in rapes and violence on women.

Structural Functionals on other hand opine that Patriarchy is rational division of functions to ensure continuity.

Women as agents of reproductive ability were crucial and hence heavily guarded by Father & then Husband.

However, VICIOUS CYCLE OF PATRIARCHY



Patriarchy itself shapes socialization.
 This can be substantiated with the
 level of women in WHITE Collar Jobs.
 (12% women in Senior level positions
 across India's FORTUNE 500 Companies)
 Similarly, Patriarchy has shaped
 women's level of socialization.

M.N. Seerivas says.
 women's level of socialization is
 restricted to household & kinship,
 thus posing cyclic relation.

Thus today's schemes such as
 Gender Champions, Sukanya Samiddhi
 tackle angles of Patriarchy & Socialization
HOLISTICALLY to ensure total women
emancipation

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

Caste's role in society have been studied by various sociologists to understand its worth as "SOCIAL INVESTMENT OR SOCIAL CAPITAL".

FUNCTIONALITY OF CASTE .

MANIFEST FUNCTIONS

i) Indologists such as Ghurye opine that Caste has provided continuity to traditions.

For example, even today people do upanayana ceremony.

ii) Structural Functionalists opine that castes have provided regional stability.

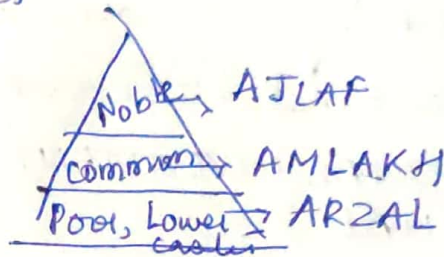
For example, Today's dominant castes such as Marathas have provided regional stability & justice to the people.

LATENT FUNCTIONS

i) Structural Functionalists & Indologists agree on its centrality in Integrating INDIA as a CULTURAL UNITY.

ii) certain scholars such as Kaue also suggest percolation of Castes into egalitarian societies

Example - Indian Muslims



However:

DYSFUNCTION of CASTE are visible too

MANIFEST DYSFUNCTIONS

- Oppression of Dalits (AYARNAS) by other Castes

Today's Dalit suicide, harassments (Hathras case are example)

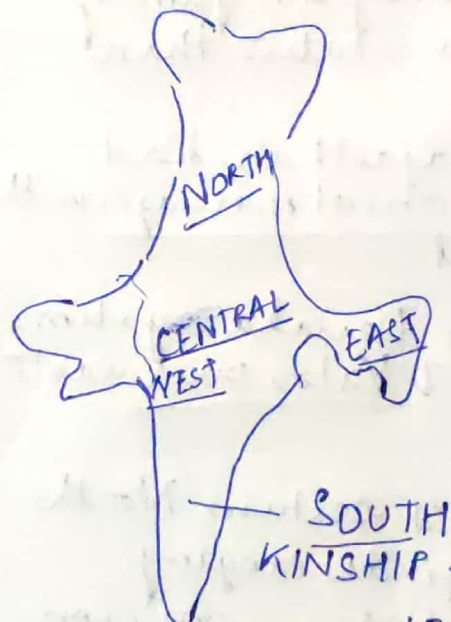
LATENT DYSFUNCTION

- LACK OF EMOTIONAL UNITY in India leading to conflicts such as BHIMA-KOREGAON etc.

Thus, caste as social capital must be utilized in a such way that dysfunctions are minimized and functions that are beneficial to all.

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

Iravati Karve in her work "KINSHIP in India" provided a broad classification on various kinship patterns in India based on geographic & demographic parameters.



5 DISTINCT KINSHIP systems

1) NORTH
KINSHIP
system

most distinct feature is
of Exogamy at Territorial
Level.

There is clear primary &
secondary kin terminology

Sapinda, Gotra exogamy, Caste
endogamy are practiced.

ii) SOUTH KINSHIP

Main feature is Preferential marriages to cross cousins which is prohibited in North.

Because of ISOGAMY, there is no clear kin relation

Example: Pirakal means sister or younger daughter

Because women stayed in family they enjoyed better status than NORTH

iii) WEST/ Transitional

Rajasthan had ceremonial marriages with sword.

Maratha's Devaka system, Rajputs VALUED Valor over caste exogamy

They adopted certain North features - Sapinda exogamy
certain South features - one cross cousin marriage allowed.

iv) CENTRAL KINSHIP

System of social fatherhood, dormitory Tribes and Kins

v) EASTERN KINSHIP

elements of matrilocality & ultimogeniture

Better women status.

However, this has changed with the processes of Globalisation, Urbanisation etc.

8. (a) What do you understand by secularism in the Indian context? Discuss the socio-economic factors responsible for anti-secular trends in India. 20

Indian conception of Secularism has been underlined by Indian Constitution makers as "SARVA Dharma Sama Bhava" or principled distance from all religions.

This has its basis in Gandhian ideology of equal protection of all religions for example, In today's Indian Society, scheme of Jiyo Parsi is an example of AFFIRMATIVE action in name of Secularism.

Also, this element of SECULARISM is an embedded concept with evolutionary view rooted in Indian diverse history.

For example, view of "VASUDHAIVA KUTUMBAKAM", world as one family is a cultural root that has constantly shaped Indian Society.

from Ashoka to Akbar to
British even to date.

However, RISE OF ANTI-SECULAR TRENDS

→ Firstly, sociological studies group factors on basis of internal & external factors.

INTERNAL FACTORS:

→ Religion disparities on social parameters has served as distinction. For example, Muslims make up 15% Indian population but their literacy rate is a mere 54%.

Sachar committee's report highlighted Muslim plight at a worse off stage than DALITS. Sociological study conducted in Lucknow & Hyderabad showed that Nawabi & Nizami Middle class drained due to rise of Hindu Middle Class.

This indicates a wide economic disparity between Hindus & Muslims.

·) Secondly, religious polarisation for VOTE BANK POLITICS has accelerated differences.

Today's society, according to Gail Omvedt is a distinction of SAFFRON (Hinduism) versus GREEN (ISLAM)

EXTERNAL FACTORS

·) In era of technology revolution, news & shaping across globe have impact on regional peace.

For example, Macron (French President's) statement on Muslims led to Hindu-Muslim unrest in Mumbai.

·) Secondly social media as perpetrator has fuelled use of hate crimes through anonymity. For example, ANTI-CAA protests with social media propagation led to Delhi riots (2019)

Despite various factors, Secularity has been upheld by various sections.

- 1) FESTIVALS such as "Phoolon Wali Shehe" in Delhi is celebration from Dargah to TEMPLE.
- 2) "Us Gaoon Ki Ramlila" is enacted by Muslim Artists.
- 3) Festivals of Durga Puja, Ganesh Chaturti are economic sources of livelihood for Christians & Muslims.
- 4) Indian diaspora celebrates Diwali, Ramadan & Christmas equally with INDIAN Culinary tastes.

Thus despite anti-secular trends, some aspects of secularity are well ingrained serving as symbols of INDIAN UNITY in DIVERSITY.

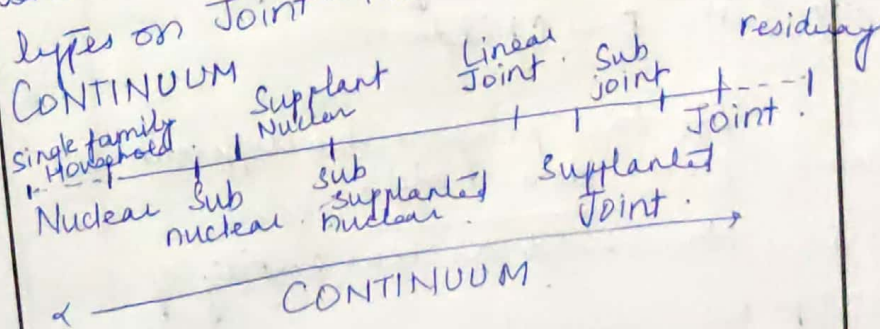
8. (b) Critically analyse if contemporary Indian society is dominated by the 'nuclear family' structure. 20

NFHS-5 survey highlighted Indian Society has 52% Nuclear families as of 2015. Despite this statistical input, sociological study highlight complexity of classifying INDIAN FAMILY as Nuclear or Joint strictly.

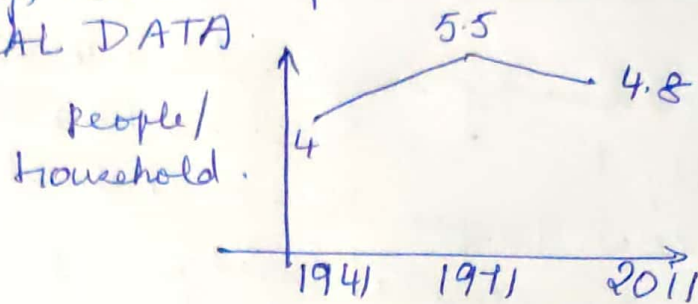
CRITICISM OF INDIAN SOCIETY as "NUCLEAR FAMILY"

Firstly, Nuclear Family is defined as a social institution with a married couple & their children.

Studies by PAULINE KOLENPA show that there are 11 distinct types on Joint - Nuclear Family

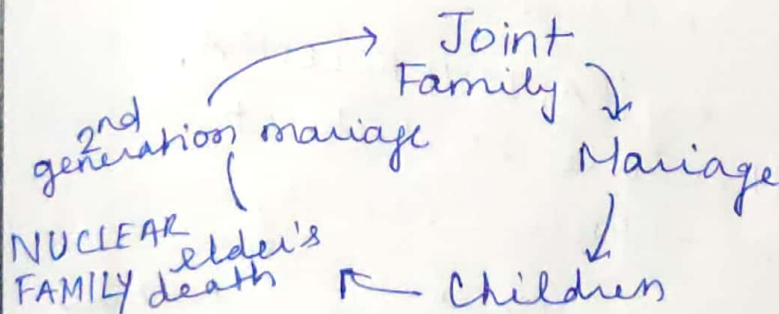


2) Secondly, scholars point to trends of STATISTICAL DATA.



According to Parsons, Nuclear family will rise with Industrialization. However trend shows a different picture.

3) Thirdly, Scholars such as A.M. Shah highlight cyclicality of Joint FAMILY & Nuclear family



For this purpose, he differentiates family from Household.

He views Household as real entity of Amorphous concept.

He provided the basis for
FUNCTIONAL JOINT FAMILY

According to him, despite geographical separation, families were functionally joint:

- 1) Held property together.
- 2) Oldest Patriarch commanded respect
- 3) Celebrated Festivals together.
- 4) Involved in major decisions such as Marriage, Birth, Death rituals.

This can be corroborated by Milton Singer's study of Chennai Industrialists who were modern in occupation but traditional in Family Sphere.

Structural Functionalists say "Joint Family" is a feature of Sanskritization for lower caste emulation. Also through movies such as "Hum Saath Saath Hain", joint family has been glorified as INDIAN

CULTURAL HALLMARK.

However, NUCLEAR FAMILY AS A SHAPING TREND.

→ In the era of Globalization, global work force, Nuclear family is emulation of WEST.

→ Also rising trends of Individualism are straining family relations.

→ Urbanization as trend for moving out cultural equality for marginalised, has helped increase NUCLEARIZATION as per Yogendra SINGH.

Thus, despite functional jointness, dynamism of Indian Society is increasingly becoming apt to Nuclear household growth.

8. (c) Write a short note with a sociological perspective on the problems faced by the Kashmiri Pandit community. 10

Kashmiri Pandits are perhaps the only example where Majority in a Country were persecuted in a minority "STATE" as per Ramchandra Guha.

SOCIOLOGICAL ANALYSIS OF PROBLEMS.

Firstly, Indological scholars provide Kashmiri Pandits as "SHAIVA BHAKTS" and strong upholders of HINDUISM by percolating it in Himalayan region.

even today, Major pilgrimage of Vaishodevi is in Jammu & Kashmir region while pandits have faced exodus, losing CULTURAL HERITAGE.

Secondly, structural functionalists explain unique nature of KASHMIR, as pointed out by FIRDAUSI - "HEAVEN ON EARTH". This provided unique identity along with geographical features to ISOLATION from other parts of INDIA.

Thus, the conflict in region was not mere migration but leaving behind a STRONG UNIQUE IDENTITY

From Marxist point of view, Kashmir Land in itself was very CENTRAL to their prosperity and loss of land in name of terrorism, led to poverty & social exclusion.

Today's Kashmiri Pandits have very little immobile assets and live in "INDIAN Ghettos" in Delhi's Patiala as per GAIL OMVEDT.

From Feminist Perspective, Kashmiri Pandits as devotees of "Kheer Bhawani" are egalitarian, they find cultural shock at treatment of women such as domestic violence, harassment & rape.

Thus their problems are not merely religious but regional, cultural, economic & social causations which require to be addressed in effective rehabilitation