



# VISION IAS

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## SOCIOLOGY (TEST CODE : 1997)

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Medium Eng/Hindi	ENGLISH	Registration Number	1003810
Center	ONLINE (MUMBAI)	Date	24/11/21

### 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

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) "The Varna scheme has 'distorted' the picture of caste". Comment.

The Varna Scheme refers to the Rig Vedic view of societal groupings with Brahmins at the top followed by Kshatriyas, Vaishyas and Shudras.

M.N. Srinivas through his field studies observed the caste realities of Indian society and explains that :-

- Varna scheme is a rigid view of Indian society, the way caste dynamics play out in actuality is different.
- Varna scheme focusses on the ascriptive characteristics whereas caste though ascriptive has possibility for mobility.

- He explained the concept of mobility through the process of Sanskritisation where a lower caste after gaining material success aspires for ritual superiority by imitating the culture of the upper castes.
- He also explained that it is not necessary that only Brahmins enjoy superior status. Through his concept of 'Dominant caste' he explained how even lower castes can be dominant in a particular society. eg: Yadavs, Jats
- Thus, varna scheme produces a distorted picture of caste. In reality caste system is dynamic.

1. (b) Ghurye's analysis of tribes was based on tribe caste continuum. Discuss.

G.S. Ghurye is known as the 'Father of Indian Sociology' for his contributions on diverse topics like caste, tribes, kinship groups, etc.

### TRIBES

Tribes can be explained as a group of people occupying a definite territory and identifying with each other on the basis of common characteristics like culture, etc.

### TRIBE - CASTE CONTINUUM

- Because there is little consensus on definition of tribes - whether backward, isolated, barbaric, there are diverse opinions on analysis of tribes
- G.S. Ghurye explains tribes on the

basis of a tribe-caste continuum.

→ He believes that due to centuries of exposure to the Hindu culture tribes are nothing but 'Backward Caste Hindus'.

→ He gave examples of Santhals, Bhils, Izulas who are now part of mainstream culture.

→ However Verrier Elwin through his work "Loss of Nerve" explains the distinct features of tribal culture and therefore advocates an isolated approach for tribes.

Thus, while there is no denying that tribes have a distinct identity, it is important to tread the middle path to ensure secessionist tendencies are not stoked.

1. (c) The concept of dominant caste is of crucial importance in understanding social and political life in rural India. Analyze.

M.N. Srinivas gave the concept of dominant caste through his field studies in Rampura village in South India.

### Dominant Caste

→ Refers to the caste group that need not necessarily be ritually superior but dominates the economic and political spheres of a region

eg: Jats and Yadavs in North India, Marathas in Maharashtra, Lingayats in Karnataka, etc.

### IMPORTANCE OF DOMINANT CASTE

→ While dominant caste is usually characterised by numerical strength, land ownership and

political power it acts as a  
reference group for the lower  
castes.

- Political mobilization, voting  
behaviour is generally influenced  
by the dominant caste
- Since it is a reference group,  
the culture and practices of the  
dominant caste slowly diffuse  
through the rest of the society  
(Sanskritisation)
- The effect is more prominent on  
women as dominant culture  
of dowry, patriarchy, percolates  
through the rural society.

Thus, the concept of dominant  
caste is important to understand  
the dynamics of rural society.

1. (d) "The Soil grows caste, the machine makes class." In the context of this statement discuss the relationship between caste and class.

While caste refers to the hierarchical division of society based on ascriptive criteria, class is based on position of an individual basis his economic reality.

### CASTE - CLASS DICHOTOMY

- It is generally believed that caste system is stronger in rural agrarian societies while class is important in urban areas
- Hence → Michael Young concludes "Soil grows caste while machine makes class".

### CLASS GAINING IMPORTANCE

- It is observed in contemporary times that old caste driven

- practices of untouchability, non-commensality have disappeared
- Inter-caste marriages are increasing with modernization and globalization.
  - Andre Beteille gives trinitarian axes of class, caste and power to explain that while class is gaining significance, caste has not yet collapsed.

### CASTE STILL MATTERS...

- Arranged marriages still based on caste
- G.K. Karanth caste clustering in industries through referral recruitment

Thus, while modernity has changed the caste dynamics giving importance to class, caste is still surviving as can be seen through politicization of caste

1. (e) Discuss the significance of Arya Samaj and Ramakrishna mission as reform movements in India.

Reform movements in India played a significant role in bringing about social change as India moved from tradition to modernity under Western contact.

2 noteworthy reform movements of the 19<sup>th</sup> century were Arya Samaj and Ramkrishna Mission.

### ARYA SAMAJ

- founded by Dayanand Saraswati in 1875.
- Gave the idea of 'Go Back to the Vedas' → believed in infallibility of Vedas.
- Opposed idol worship, worked for women empowerment opposing child marriage, supported the

- cause of widow remarriages .
- Gave a thrust to spread of modern education based on rational thinking and scientific temper
  - DAV Schools still spread over the country.

### RAMKRISHNA MISSION

- Founded by Swami Vivekanand to spread the teachings of his 'Guru' Ramkrishna Paramhansa
- Gave the message of equality helped tackle social evils of untouchability and caste rigidities
- Propagated the message that all religions give the same message thus bringing unity.

thus, A.R. Desai rightly summarizes that social reform movements were expression of national awakening in India.

2. (a) The hallmark of Srinivas perspective on Indian society was to break out from confines of textual authority. In this context critically analyse the structural-functionalist perspective in the analysis of Indian Society. 20

M.N. Srinivas applied the structural functional perspective based on A.R. Radcliffe Brown's framework to the study of Indian society.

### BREAKING CONFINES OF TEXTUAL AUTHORITY

- Prior to Srinivas, Indian sociological approach was heavily influenced by the work of Indologists like Ghurye, colonial administrators William Jones, etc.
- Indological approach relied on textual view of society by studying historical texts, etc.
- M.N. Srinivas shifted focus to field view which manifested in the proliferation of village

studies that followed.

- Srinivas conducted a field study of Coorgs of Mysore in Rampura Village.

### STRUCTURAL FUNCTIONAL APPROACH

- Emphasis on the functional unity of society comparable to the organism analogy.
- Srinivas observed how the caste system served a functional integrative purpose through the interdependent interactions of Brahmins, Kamins, Bannas, etc in Rampura village.
- He thus broke the myth of self sufficient and isolated view of villages propagated by Indologists by observing village haats (fairs) where interaction with other villages takes place.

## SANSKRITISATION AND DOMINANT CASTE

- While the texts presented a rigid view of the caste system with no scope for mobility, Srinivas explained how lower castes imitate the cultural practices of upper castes and over a period of time gain vertical mobility through the process of Sanskritisation.
- He explained dominant caste as the caste group which gains economic and political influence thus breaking the rigidity of Varna scheme.

### CRITICISMS

- Yogendra Singh criticizes M.N. Srinivas's view of villages arguing that it is incorrect to generalize on the basis of

observations in one single village

→ [Gail Omvedt] argues that his views propagate Brahminical ideology and there is no example of Dalits becoming dominant caste

→ Ghanshyam Shah calls dominant caste as nothing but class mobilisation.

Thus, despite the criticisms there is no denying that M.N. Srinivas widened the scope of Indian Sociology through his approach of macro-sociological generalizations based on micro-anthropological insights.

2. (b) Louis Dumont treats caste as having brahminic superiority and sanskritic exclusivity in contrast to Andre Beteille who considers it as an objective reality. Discuss. 20

Louis Dumont and Andre Beteille are contemporary sociologists who gave unique perspectives on the understanding of caste system in India.

### LOUIS DUMONT ON CASTE

→ Louis Dumont through his book 'Homo Hierarchicus: Caste and Its Implications' explains caste system on the dual principles of

- hierarchy
- dichotomy of purity and pollution

→ Brahminic superiority: Dumont focuses on the hierarchical aspect of caste through his

textual approach in which he places Brahmins at the top of hierarchy largely due to their practices which are categorized as pure-vegetarianism, cleanliness, etc.

- Sanskritic exclusivity : Dumont further elaborates that the caste hierarchy is maintained through exclusions based on the concept of purity and pollution.
- He argues that lower castes absorb the impurity in order to maintain Brahminic purity and superiority.

### ANDRE BETEILLE ON CASTE

- Andre Beteille contradicts the arguments of Louis Dumont through his study of Sripuram

village in Tanjore where he observed that it is not necessary that only Brahmins occupy superior status.

→ He used Weberian kinitarian approach to explain that caste, class and power all play a role in determining position of group in social dynamics.

→ As opposed to Dumont's view that caste system is a unique form of inequality found only in India → Beteille gives examples of ascriptive identities like monarchy in Western countries.

Thus, through their observations of caste system in India, both Louis Dumont and Andre Beteille have enriched the field of Indian sociology.

2. (c) Village occupies an important place in the social and cultural landscape of contemporary India. In context discuss the Importance of village studies.

10

Village Studies flourished in the post independence period in India led by M.N. Srinivas, S.C. Dube, F.G. Bailey, etc.

### IMPORTANCE OF VILLAGE STUDIES

- Even today over 60% of the Indian population resides in rural areas → thus highlighting importance of villages.
- Even though there are migrations to urban areas, people continue to maintain kinship ties with kin back home.
- Cultural practices like rituals, celebrations of festivals in cities are just a reflection of the little traditions of villages

- As such village studies give important ~~to~~ insights into the social structure of Indian society
- These insights can be used for development and planning purposes
- Previously, Sociologists like M.N. Srinivas gave the concepts of Sanskritisation and dominant caste through his village study
- S.C. Dube observed reasons for status differentiation in villages
- These ideas are being increasingly used for political mobilisation and subsequent empowerment of rural society.

Thus village studies play an important role in understanding rural social structure in contemporary times.

4. (a) In Yogendra Singh's work, historicity and universality went hand in hand. Explain this at the backdrop of his integrative understanding of Indian tradition. 20

Yogendra Singh in his book 'Modernization of Indian Tradition' gives an important paradigm to understand social change in India

MODERNIZATION				
Sources of change	Cultural structure		Social structure	
	Little Traditions	Great Traditions	Micro	Macro
Hetero genetic sources	Islamization Primary Westernisation	Secondary impact of Islam	Role-differentiation New-legitimations	Political Innovations New structures bureaucracy industries etc.
Ortho genetic sources	Sanskritization	Cultural Renaissance	Pattern recurrences Migrations	circulation of elites succession of kings fall & rise of cities

TRADITIONALIZATION

- Through this paradigm Yogendra Singh explains the linear process of social change from tradition to modernisation
- He has placed emphasis on historicity and universality in his analysis by analysing social change throughout history and compared with modernisation of Europe to add a universal dimension to his analysis
- He explains that source for social change can either be heterogenetic (external) or orthogenetic (internal)
- He analyses the impact on cultural structure and social structure.

- Orthogenetic sources cause processes like Sanskritisation in the little tradition. In the Great Tradition we have seen examples of Buddhism which tried to suppress caste superiority.
- Heterogenetic impact on Indian society came through contact with Islam through Mughals and Westernization during colonial period.
- These impacts brought about long lasting changes in social structures like introducing bureaucracy in India.
- Previous orthogenetic changes only brought about pattern recurrences and were circular.

Thus, Yogendra Singh's paradigm of modernization helps us understand process of social change that took place in India.

4. (b) Indian villages aim to reflect structural-functional historic relationship between different communities. Discuss this statement in the context of Samirpeth study of SC Dube. 20

[S.C. Dube] through his study of Samirpeth village near Hyderabad explained the causes of structural differentiation in villages in India.

### [IDEA OF INDIAN VILLAGE]

- Colonial administrators and Indologists through their textual approach had given a monolithic view of Indian villages
- Indian villages were believed to be self sufficient, isolated static, timeless and changless through history

### [S.C. DUBE'S VILLAGE STUDY]

- S.C. Dube through his village study

helped break the myth that Indian villages are isolated and static.

→ He observed the dynamic interdependent relations of the village and also highlighted conflicts in relations

→ He gave 6 reasons for status differentiation

- 1) Caste and religion
- 2) Land ownership
- 3) Wealth
- 4) Access to government jobs and local party
- 5) Age
- 6) Personality traits

→ Thus while previous views on

villages were based on a harmonic relationship between communities based on division of labour. S.C. Dube highlighted the causes that could lead to conflicts.

→ He also gave a classification of villages → single isolated nucleated villages and dispersed villages to break the myth of monolithic Indian village.

Thus, Samirpeth study of S.C. Dube brought a new understanding to the village studies.

4. (c) "The application of Historical Materialism provided a new method in understanding Indian social reality". Discuss the statement in context of A. R. Desai's understanding of Indian nationalism. 10

[A.R. Desai] applied the Marxist approach to studying Indian social reality in his book 'Social Background of Indian Nationalism'

### IDEA OF HISTORICAL MATERIALISM

- A.R. Desai argues that with the British conquest of India, there emerged new social classes, leading to conflict between the rulers and the ruled which culminated in the Indian Freedom Struggle.
- He locates the cause of nationalism in the economic structure thus using Marxian concept of historical materialism in the Indian context.

STAGES OF NATIONALISM

He divides Indian Nationalism into 5 phases:

PHASE I : 1800 - 1850

- peasant suppression, new social classes → zamindars, absentee landlords
- modern education → rise of intelligentsia → reform movements

PHASE II : 1856 - 1888

- shift from feudal structure to capitalist structure
- collapse of Indian handicrafts, artisans
- Pauperization of agrarian proletariat

PHASE III : 1888 to 1905

- Rise of INC : Bourgeoisie sponsoring middle class awakening

PHASE IV : 1905 to 1920

- Swadeshi - Industries

PHASE V : 1920 - 1947

- Mahatma Gandhi → bringing masses into freedom struggle.

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

10 x 5 = 50

(a) To what extent rise of communalism in India can be traced to colonial presence in India?

Communalism refers to the division of society on the basis of religion which is further used to each one's interest.

### COLONIALISM IMPACT :

→ Neesa Chandhoke explains that colonial impact on communalism played out due to two major reasons: —

i) Politics of enumeration → Repeated census exercises based on religious and caste lines thus highlighting whether each community is a minority or majority.

## ii) Politics of divide and rule

→ Through various measures like separation of Bengal, British colonizers kept stoking religious identity conflicts from time to time.

→ This led to the rise of community based organisations like Hindu Mahasabha and Muslim League.

→ While India remained united through previous rules of Mughals etc, British colonizers consciously divided the population on religious lines.

→ Factors like resource constraints, slow growth and employment opportunities continue to stoke the fire of communalism.

Thus, a large part of the reason for communalism can be traced to colonial period but politicisation plays a role now.

5. (b) 'Secularism' has remained weak ideology in India. Critically examine.

Secularism means the withdraw of religion from all aspects of social life be it economics or politics

- Western concept of secularism believes in complete separation of religion from state thus relegating religion to the private sphere completely.
- In India, secularism takes a different meaning.
- Indian secularism is marked by equal respect to all religions freedom to practice any religion.
- Our Constitution makers took many steps to enshrine secular ideology in our minds through A.19, A.29, etc.

- We have equal access to public places like railway stations, restaurants, etc.
- Despite these steps, religious revivalism and communalism raise their ugly head from time to time - dividing the nation
- Godhra riots, recent Delhi riots are horrific reminders that secularism in India has remained a constitutional ideology only.

Thus, despite constitutional backing, secularism has remained a weak ideology in India

5. (c) Wages for housework is an idea whose time has come. Evaluate in context of sexual division of labour in Indian society.

Sexual division of labour means dividing work between individuals on the basis of their sex.

### WAGES FOR HOUSEWORK

- In recent times there has been increased discussion on whether housework should be paid as it contributes to the national economy in a significant way.
- Sylvia Walby classifies unpaid work at home as a major structure of perpetuating patriarchy.
- Through centuries of unpaid work at home the status of women has remained suppressed.
- Now with increasing entry of

women into workforce, women have to face [double-shift] due to professional duties as well as work at home.

### INDIAN SOCIETY

- Though women are entering workforce, division of labour at home is still based on [Parsons] concept of expressive role for women and instrumental/man role for men.
- Child rearing, care, primary socialization is still the duty of a woman.
- Only in cities a few cases of equality in household chores are observed.

Thus, since sexual division of labour in Indian society is negatively tilted in the direction of women, it is a ripe time to consider pay for household work.

5. (d) "Family is an imagination while household is a reality". Discuss.

G.P. Murdoch defines family as a social group based on economic cooperation, common residence and reproduction.

Household on the other hand is a common unit of residence.

Household dimension gained significance as households can be enumerated for census purposes.

Family on the other hand is a social unit, based on kinship ties and hence cannot be enumerated. Family is usually based on blood and affinal relations.

Household is based on economic ties and marked by commensality and common roof.

A.M. Shah through his study 'Household Dimension of Family in India' helped explain how joint family still persists despite claims of increasing nuclearization.

Pauline Kolenda explains the cyclical process of fission-fusion-fission that separates family from household.

India has different types of households → single parent households, cohabitation, houseless households

Thus, due to increasing modernization and urbanization family has become an imaginary concept and household is the reality.

5. (e) Muslims as a social-religious group have gradually been pushed to the periphery of development. Discuss the reasons responsible for backwardness of muslims in India.

India has many religious groups - Hindus, Muslims, Sikhs, etc. Muslim community which constitutes approx. 14% of the population is a significant minority group.

### REASONS FOR BACKWARDNESS OF MUSLIMS

- Development in India has gone hand in hand with education. Muslims however continue to face obstacles in access to education.
- Presence of madrasahs → imparting religious teachings instead of rational thinking and scientific education.
- Prejudices : Due to history

of conflict and communalism,  
Muslim candidates tend to get  
sidelined in job recruitments

eg: Urban areas → Hindu families  
even reluctant to hire Muslim  
cooks and maids.

Zomata food delivery → rejected  
because of Muslim delivery boy.

→ Population control Muslim  
families still continue to have  
more than three children  
which brings about resource  
constraints for full potential  
development

→ Politicization Through  
religious groups - violence,  
mob lynching, etc → relegated  
to periphery.

Thus, for India to develop  
in true sense, every minority community  
should be able to realize its full potential

6. (a) Idea of middle class is often highly romanticised as an outcome of liberal democracy, a vibrant capitalist economy and individual freedom. Critically examine. 20

Middle class refers to the working class of people which sell their skilled labour (as opposed to blue-collar workers).

The Economist defines middle class as the group of people which save  $\frac{1}{3}$ <sup>rd</sup> of their income after spending on food and shelter.

### RISE OF MIDDLE CLASS

- Rise of middle class is attributed to the introduction of capitalist economy.
- Middle class acts as a buffer between the polarized upper class and the proletariat.
- Weber believed that the middle class would expand with

rising industrialism and capitalism.

- Subhash Palshikar explains that middle class helps to sustain the capitalist economy due to their consumerism.
- Middle class is an aspirational class that took to education to improve their status.
- In a vibrant democracy marked by individual freedom, middle class plays an important role in highlighting the issues in society.
- Middle class is the face of protest for gender equality, environmental issues, animal rights, etc.

However as highlighted by Pavan Varma, in his book, "The Great Indian Middle Class", the middle class in India is increasingly guided by self interest and indifferent and insensitive to the issues of the underprivileged → protest against farm loan waivers, subsidies, etc.

Rajesh Kochhar calls the middle class → denationalized class → take education → go abroad.

Thus middle class though important for a vibrant nation should also fulfill its social responsibilities.

6. (b) Land reforms are not only necessary to boost agricultural production but also to reduce far-entrenched poverty from deeper pockets of India.  
Discuss. 20

Land reforms are important to change the face of Indian agriculture.

After Independence, India embarked on a journey of land reforms

→ Land reforms included:

- Abolition of zamindari
- Tenancy rights reformed
- Land ownership ceiling
- Redistribution of land to tenants

→ However land being a state subject each state implemented it differently.

- To a large extent land reforms were not implemented
- P. C. Goshi while analysing the social impacts of failure of land reform highlighted how it resulted in Naxalism
- ~~India~~ Without fixing land reforms, India moved on to Green Revolution in selected areas which brought its own set of issues → bullock capitalism, pauperization of agrarian proletariat, role of women reduced due to technology.
- Regions like Vidarbha which implemented improper land Reforms and Green Revolution

witness increasing suicides  
of farmers.

Thus, to increase agricultural  
productivity and implement a  
holistic improvement in the  
life of the Indian farmer it  
is important to consider Land  
Reforms again to bring about  
equitable distribution of land  
to the farmers and avoid  
concentration of wealth in the  
hands of large farmers alone.

6. (c) "Untouchability has often been termed as the inhuman Institution of Indian Society". In this context, discuss the social problems of untouchability from different perspectives. **10**

