

## SOCIOLOGY (Test Code : 184)

Name of Candidate

PURVA GARG

Registration No.

509

Schedule

Module

Place

Time

Date

Classroom

Distance Learning

Classroom & Distance Learning

### INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	10	
1.(b)	10	
1.(c)	10	
1.(d)	10	
1.(e)	10	
2.(a)	25	
2.(b)	25	
3.(a)	25	
3.(b)	25	
4.(a)	20	
4.(b)	15	
4.(c)	15	
5.(a)	20	
5.(b)	15	
5.(c)	15	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

### EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

### INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions, given by the invigilator.

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**SOCIOLOGY (Test Code : 184)**

Overall Macro comments / feedback / suggestions on Answer Booklet:

- 1.
- 2.
- 3.
- 4.
- 5.

All The Best

## 1. (a) Geographical Classification of 'Indian Tribes.'

10

Tribes are the original inhabitants of the Indian subcontinent. Tribes is a term, for colonial construct for a disparate group of communities which are distant from the hindu civilization i.e. not a caste based-peasant society

Tribes are generally defined in what it is not i.e. not a caste society, distinct from peasant hindu society

Permanent traits such as region, geographical classification, size of groups, racial characteristics, ecological habitat & language are used for classifying different tribes.

Accordingly, geographical classification of tribes is as follows:-

1. 8% of Indian population is Tribes
2. 85% of this is located in Central India - across 9 states of - 'Himachal Pradesh'

Criticism. Geographical distinction may not be very characteristic of tribes as many tribal groups - Santhals, Mundas, spread across India.

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Conclusion: Important indicators for tribes <sup>Basic classif. of</sup>

- Gujarat - Rajasthan - Madhya Pradesh
  - Jharkhand - Orissa - Chattisgarh
  - Maharashtra - Andhra Pradesh:
3. The population percentage of <sup>tribes in</sup> these states is  $< 12\%$ .

- 4. ~~11%~~ <sup>11%</sup> of the tribes live in North East states forming upto 60-90% of state populations, except Assam.
- 5. Rest 3% dispersed across India such as Andaman & Nicobar etc.

## 1. (b) Caste and Varna

Varna is the 4 fold system of classification <sup>hierarchical</sup> of groups in Indian society. The groups are closed, irreversible absolute gradations, characterised by separation & elaborate rules for social interaction, occupation, marriage, & duties & responsibilities. It is based on purity & pollution concept binary opposites, having religious sanction in Hindu society.



Caste i.e. Jati are the various groups and subgroups which form endogamous

communities in India. These vary regionally. Characteristic of Hindu society.

## # Varna and Caste

Varna offers an aggregative all India framework for arranging castes into the 4 broad rings of hierarchy - based on purity & pollution and occupations.

Further varna + caste are related for facilitating interregional interactions wherein the local jatis may not be known but varna is understood all over India e.g. thereby help in marriage

also social mobility is furthered by using varna, such that <sup>[without]</sup> conflict with other local castes is avoided.

empirical studies in Indian sociology by M. Srinivas, McKim Marriott, Andre Beteille have studied castes

at micro level. Varna offers a macro perspective - as used by Ghurye & Dumont.

Thereby varna & caste are useful concepts, and often interacting, for understanding complex Indian society.

1. (c) Emergence of the Working class

10

Working class emerges with the <sup>setting up of</sup> industries & the consequent processes of industrialization.

The capitalist relations of production help overcome the earlier feudal relations. Thereby forming working class which offers labour & wage receives wages.

# Emergence: In India working class emerged with the industrialization process under colonial regime. The conditions were very exploitative with long working hours, poor salaries & working conditions. With the formation of Trade unions such as All India Trade Union Congress (AITUC), Indian National Movement, working class got a voice. Karachi Session Fundamental rights listed rights for betterment of workers.

Post independence strict labour laws & socialist policies helped working class improve its conditions. It was furthered by public sector companies being set up & heavy industrialization being followed for development.

# Analysis:

1. The working class in India is a multi-structural with pre capitalist & capitalist relations of production co existing.
2. Various diversities such as caste, gender, religious increase its heterogeneity.
3. Working class very differentiated with:
  - Informal / S Formal labour
  - occupations such as <sup>casual</sup> landless labourer, agricultural labour, handcart, factory worker, contract labour.
  - cond - difference with respect to salary & working conditions.

# Conclusion:

thereby working class has changed the social & class structure of India.

## 1. (d) Caste Mobility

Caste mobility implies the process of social change wherein a caste changes its position in the local hierarchy. The

the concept emerged in background of absolute and unchanging view of caste system given by colonialists such as Dumont.

MN Srinivas was the pioneer scholar to explain the phenomenon of caste mobility & called it Sanskritization.

Accordingly, caste mobility is explained by ritual hierarchy, which is achieved

through secular hierarchy of  
wealth, power, education.

- Lower caste groups on gaining secular  
hierarchy, take up rites & rituals of the  
twice born upper dvija caste.

There are two regional variations of  
the process i.e. Brahminization, Kshatriyatization.

eg: Bahias → Bhumias → Bhumias Brahmin  
Marathas → Kshatriyas  
Yadavs → own Kshatriya status

- Many sociologists subsequently found  
empirical substantiation of caste mobility.
- However the concept of caste mobility is  
criticised as pro-projecting higher caste  
rituals as superior, Brahminical  
view of society, promoting unequal &  
unjust social order. Further  
De sanskritization & backward <sup>class</sup> caste movements  
show <sup>people</sup> against caste mobility eg:  
Anti Brahmin Dravidian movement.

Nevertheless, caste mobility is an  
important concept in Indian  
sociology to explain the social change &  
empirical realities of society.

1. (e) 'Tribe' and 'Caste'

10

Tribe and caste are important social realities structures in India and these are continuously interacting. The ~~necessity~~ problem about definitional because its a colonial term given to a disparate group, ~~has~~ debate of 'Tribe & Caste'

# Tribe and Caste difference :

<u>Tribe</u>	<u>Caste</u>
1. No concept of purity & pollution	1. Based on concept of purity & pollution
2. Kinship groups, <del>not</del> <u>egalitarian social structures</u>	2. These are hierarchical social structure of closed groups.
3. Elan <u>exogamy</u>	3. Caste <u>endogamy</u> is practised
4. Hunting & gathering, shifting cultivation, communal ownership of property	4. Peasant, settled agriculture, Private ownership of property
5. Simple, unwritten animistic religion	5. Written, Hindu religion with elaborate rites & rituals

## # Tribe & Caste similarity & interaction

1. Tribe - caste continuum exists since tribes are backward Hindus - Ghurye gives evolutional examples of interaction
2. Sanskritization & acculturation among tribes eg: universalization of Tribal gods

Thereby the debate of whether tribe & caste are distinct or similar is best resolved by Beteille suggesting Tribes are defined by their distance from fluid civilization & caste - Tribes keep interacting in the Indian society.

2. (a) The Indian caste system has both its 'merits' and 'demerits' for the individual and society. Discuss. 25

Indian caste system is the social institution which places communities in hierarchy based on purity & pollution perception.

Characteristics Caste System has the following attributes :-

1. segmental division between closed groups - determined by birth
2. hierarchical arrange. structure based on purity & pollution
3. elaborate rules for social interaction between the group. exclusiveness

4. Rules for marriage
5. Rules for occupation
6. Rights & duties are elaborated for the different groups.

The system has both merits & demerits for the community & an individual.

# Merits :- [Community]

1. Social division of labours by fixing caste occupation by caste
2. complementary, non competing groups thereby social stability & least competition so, higher groups can achieve their maximum potential.
3. System of preservation of family wealth by <sup>caste</sup> endogamy
4. System of free labours for economy, with a large pool of reserve labours in landless labours - who can't own land.

5. Specialization of Skills by division of labours. Further continuous transmission of skill through generations.

[Individual]

- ① Status group and social+cultural capital for upper castes
- ② Identity is dear
- ③ No 'marginalisation of man' because mobility not allowed.

# Demerits: [community]

- ① Traditional values of hierarchy, inequality are promoted.  
Modern values of equality, justice are disregarded.
- ② Lower caste groups cannot attain their potential - kills talent
- ③ Status frustration in lower castes
- ④ Resentment & social strain in Society

Conclusion :- Caste system is against the modern values of 184 equality & freedom and is a caste system must be dismantled with society.

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⑤ Non meritocratic Division of labour brings in efficiency in economy.

⑥ NO achievement orientation [Individual]

① Swaince such as Retreatism eg: dahts chewing tobacco & living on alms because given up hope.

② Talent killed, dehumanisation, alienation, exploit ation - lower castes

③ Poverly for lower castes, intercability.

2. (b) The character and composition of the 'middle class' has been ever changing in India. Evaluate.

25

Middle class is the intermediate class between the propertied upper class and proletariat working class.

The Indian <sup>middle</sup> class emerged with the onset of colonial period & modernization, masses grew

Post Independence by reservation policy, jobs, education; & natured post (liberalisation, privatization, globalization) LPG.

The character & composition of middle class has been ever changing in India:-

- ① During colonial period, the MC helped British in the establishment of colonial empire, however later it was at the forefront of generating nationalistic consciousness.
- ② Proponents of modern values during colonial time. However today, the MC is not fully modern -  
 There are elements of traditional values in personal relations like marriage, traditional gender roles are unphasised, superfluous empowerment to women in choice of clothes, but not marriage.  
 Thereby there is a cultural lag wherein modernity but material aspect of modernity inhibited, values in transition.
- ③ Colonial : higher castes, western educated  
Post Independance : mixed bag due

to reservation policy, mass education and jobs. The contemporary MC is from all castes although traditional middle class of Kshatriyas & Vashiyas constitute majority.

④ Andre Beville observes that the middle class is highly differentiated i.e. not emerged as a single class with single set of values, heterogeneous composition.

⑤ Tradition & modernity

⑤ 'Formation' of Riggs best defines the Indian middle class as consumerist patterns are observed but consumerist culture has is in nascent stage.

Thereby, the Indian middle class is in constant flux between tradition & modernity, thereby changing in character & composition over time.

3. (a) Analyze the issue of 'Isolation-Integration-Autonomy' of the tribal communities in India, beginning from the colonial period. 25

Tribal communities form a distinct socio-cultural system. This was sought to be preserved by the colonialists, whereas nationalists wanted tribals to be integrated into development stream. Post-Independence, solution was found in autonomy for the tribals to <sup>preserve</sup> maintain their unique culture & adopt mainstream development according to their needs.

## # Colonial Policy

Initially, <sup>British</sup> wanted to exploit the forests, which led to exploitation by outsiders and frequent tribal

revolts. Forest laws evicted tribals from their ancestral homes. <sup>Forced into</sup> ~~displaced~~ tribals who resisted Plantations labours

in India & abroad. <sup>However</sup> tribals who resisted

of nationalist feelings into those groups, they were isolated. Christian mission-aries were encouraged in North Eastern areas especially to prevent contact with mainland national movement. Further

#P, steps for improving conditions were taken such as benefits for scheduled Tribes

## # Post Colonial Policy

1. Isolation - proposed by V. S. Srinivasan to prevent exploitation by mainstream groups.

2. Integration - proposed by Ghurye & other nationalists - to ensure tribes as backward hindus don't remain museum pieces. Instead they should be developed in mainstream civilization.

3. Autonomy - decided by J.L. Nehru under principles of Tribal Panchsheel policy - to ensure mass preservation of rich culture & adoption of modern development at their pace.

### # Tribal Policy Principles :-

- ① Preserve their culture & heritage, mutual respect without any superiority complex in mainstream
- ② Protect their tribal language
- ③ Recruit tribal local for in administration
- ④ Economic independence by ownership of forests & forest produce

Conclusion: Nonetheless, tribal policy has helped maintain along with development in tribals.

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⑤ Improve their agricultural practices by scientific principles + pro traditional knowledge.

# Evaluation:

Various schemes & tribal subplans initiated for benefit of tribals. However development displacement, land alienation, non ownership of mines forest produce, non political participation leading to poverty & neration.

3. (b) Distinguish between the 'book view' and 'field view' of the Indian caste system.

~~Caste System an old social system~~  
Book view & Field view are the 2 approaches to study caste system in India.

# Book View :- Refers to classical texts, ancient scriptures, architecture etc to understand the content of origin of caste system & its nature. Responsible for gen births of Indian sociology

# merits:

- ① gives the original context of origin
- ② normative characteristics of caste systems
- ③ Also Explain the functions of the caste system as conceived
- ④ macroscopic view of caste system
- ⑤ used by Ghurye, Louis Dumont

# demerits:

- ① Static view of caste system
- ② not Dominant view represented as writing & language prerogative of higher castes during ancient times
- ③ The written is not necessarily the reality - rules & regulations no understanding whether <sup>these</sup> rules & regulations were followed during those times - only prescriptive
- ④ Ideological & conjectural view of caste system

# Field View - Study the caste system through empirical observations through in village studies. Used by MN Srinivas, Andre Bebeille, Dipankar Gupta, Am Shah etc.

# Merits:

- ① Surprised reality of caste system
- ② The lived experience of caste system, as opposed to prescriptive view.
- ③ New phenomenon like caste mobility discovered.
- ④ Dynamic view of caste.
- ⑤ Non conjectural, ~~was~~ based on objective observations.
- ⑥ Responsible for growth of Andhran society.

# demerits:-

- ① Microscopic view thereby can't be used for macro generalizations & development policy uses.
- ② Not explain caste system in its original context.
- ③ A ethnographic method, no synthetic generalisations can't be made.

However, the merits & demerits of both Book view & field view, call for methodological pluralism to study caste system in India.

4. (a) The social problem of 'untouchability' has been understood through different perspectives. Examine. 20

Untouchability is the extreme form of social exclusion practised in Indian caste system based on perceived pollution by mere touch.

The problem of untouchability <sup>is characterised</sup> ~~is~~ social exclusion, subordination - humiliation & economic exploitation.

Various perspectives on the problem

of untouchability have been forwarded such as :-

**Gandhiji** - untouchables are Harijans and by their upliftment + promotion of their welfare, upper caste groups can apologise for their historical misdeeds.

**Ambedkar** - untouchability is the underlying part of Indian Hindu caste system - which merely changes form ~~and~~ <sup>but</sup> does not die out. He offered solutions such as abolition of caste system, common religious conversion etc.

**Racial theory** : The original inhabitants who did not adopt the caste system were ~~then~~ grouped as untouchables. Further, ~~hypogamy~~ children from hypogamy marriages, ~~lost~~ as ~~communities~~ which ~~lost~~ in war were grouped

as untouchables.

**Andre Beteille** The persistence of poverty with certain caste groups leads to obduracy of untouchability.

The Constitution of India abolished untouchability under article 17 of fundamental rights. A

Nevertheless untouchability continues in modern India in various forms such as manual scavenging predominated by dalits, separate tea cups ~~for~~ at tea stalls, dalit Sarpanch asked to sit on floor.

Thereby, untouchability is a social problem which is being dealt by legislations such as Protection of civil rights, Prevention of atrocities against SC. However, it can be removed only by a social movement against untouchability.

4. (b) Discuss G. S. Ghurye's conception of the Indian tribes.

15

GS Ghurye's conception of Indian Tribes as backward Hindus is determined by his nationalist orientation.

- ① Tribe - caste continuum explained. Tribes at end of spectrum.
- ② Tribes not primitive - ~~had~~ interact with Hindu mainstream culture as ~~shown~~ <sup>seen</sup> ~~by~~ in tribal tents & universalisation of tribal gods eg: Bhairon is Shiva
- ③ Left behind in development process - acculturation of tribes

Criticism:-

- ① Are integrated into Hindu society as lower rungs of caste systems & ~~so~~ brings exploitation

Nonetheless Ghurye contends  
the tribes should be integrated  
into mainstream society & develop-  
ment process. Tribes cannot be  
left out as museum pieces of  
primitive culture. The loss of  
their culture is not to be regretted -  
instead a price for development.

4. (c) Critically evaluate Louis Dumont's understanding of the Indian caste system. 15

Louis Dumont in his book ' Homo Sais archiens : the caste system & its implications' draws a dichotomy between the Indian caste system & western class system.

Using the cultural - structural perspective explains :-

- ① Indian caste system is based on Traditional values of hierarchy & collectivism.
- ② Indian caste system is a closed system with no mobility allowed between the hierarchical groups.
- ③ The hierarchy is based on binary opposite of perceived purity & pollution i.e pure castes

~~castes~~ have higher ranking.

④ The hierarchy separates and is based on differentiation. The different caste groups are closed, have strict rules of endogamy & interaction.

⑤ The to caste system has a pure hierarchy i.e. the ritual hierarchy is not different from material & power hierarchy.

⑥ The value of hierarchy integrates the Indian society as purity of one group is maintained at cost of others. Moreover a single system of reciprocal relations.

Criticism: ① Not a pure hierarchy - no wealth required to sustain caste status. Beteille explains no system is fully closed or fully open & equality is an ideal not fully possible in practise.  
eg: Race system of west.  
Moreover a stagnant view of Indian society.

Conclusion: Nonetheless important concept when and seeped into popular understanding of caste system

5. (a) The agrarian class structure in rural India reflects great 'diversity' in its 'structure' and 'composition'. Analyze. 20

Agrarian class structure in India has transformed from feudal Jajmani reciprocal relations to capitalist relations of production under colonial land tenure system & post independence modernization & land reforms.

Nevertheless the interactions are still governed by diverse caste-class relations as explained in the below classification below :-

Class	Landholding	Caste + Characteristics
1. Big landlords	(>100 acre)	- higher & upper castes - agri-industry or terracing income - Backward regions.
2. Big Farmers	(50-15 acre)	- dominant caste group - wields political power - works in field
+ agricultural labours employed, modern inputs		

3. Medium (15-50 acre) → down  
Farmer

- dominant caste group
- works in field, no labours,
- modern inputs
- ~~substance investment~~ market
- production for market
- agriculturally developed regions -  
Punjab,  
Haryana

4. Small & Marginal (<5 / <1 acre)  
farmer

- lower caste groups
- subsistence agriculture
- works in field + family labours
- indebtedness to meet meet daily  
expenses & agricultural inputs.

5. ~~the~~ landless labourers (who stand to

- ex untouchables
- indebtedness for daily  
~~expenses~~ activity leading to mortgage  
labour for loan.

Thereby the ~~agrarian~~ agrarian class structure is very diverse in structure & composition. - with respect to regional variations, caste & land holding.

5. (b) Discuss the 'Industrial class structure' in India.

15

Industrial class structure in India emerged with advent of colonial empire and ~~setting up~~ process of industrialization under capitalist ~~set~~ system.

The characteristics of industrial class in India are as follows:-

① multin structural ∴ pre capitalist & capitalist relations of production coexist.

② heterogeneous class structure group  
with diversity of such as  
caste, region, religion, genders etc.

③ Interaction with caste -  
Caste relations declined in occup  
~~social area~~ so occupation but  
personal relations are governed by  
caste rules - Harold Gouldrickshaw ~~also~~  
of Lucknow.

Further caste groups also  
determine jobs in industries due to  
caste bias of middle men - though  
job is not governed by caste  
rules.

Thus the Industrial class  
structure is diverse & ~~is not so~~  
heterogeneous. It is negotiating with  
traditional identities of ~~caste~~ <sup>caste</sup> &  
modern ~~caste~~ class structure.

5. (c) Andre Beteille's conception of the Indian caste system more approximates social reality. Evaluate. 15

Andre Beteille gives a multi dimensional, comparative approach to Indian social stratification based on various axes of caste, class, power, education, kinship. In the background of sex limited study of social inequality by caste studies, Andre Beteille's conception of Indian caste system as dynamic & governed by other aspects, approximates social reality.

# Andre Beteille - understanding of  
Caste system approximates Social Reality

① ~~Inter~~ Caste groups are not homogeneous  
eg: Sriyanam Village - <sup>Brahmins</sup> divided into  
Smartha & Sri Varishnav - and latter  
higher in hierarchy over Smartha  
Brahmin.

② Within caste groups, different types  
of inequalities of wealth, power,  
education observed. These further  
determine caste interactions.

③ eg: highly educated, ~~educated~~  
high earning non Brahmins are  
allowed in agraharam whereas  
others are not allowed

④ Harmonic / ~~a~~ cumulative inequalities  
of caste, wealth, power are getting  
dispersed.

Harmonic → Dispersed

④ Kinship is a form of status & occupation reproduction  
eg: politician's son will be a politician

⑤ Andre Beville observed that under modern values, the neighbouring caste <sup>boundaries</sup> differences are blurring, however absolute as highest & lowest caste group differences remain.

Thereby more approximate to social reality since empirical trends of caste systems are studied.

