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SOCIOLOGY (TEST CODE : 2300)

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|-------------------|-----------------|---------------------|------------|
| Name of Candidate | ANIMESH PRADHAN | | |
| Medium Eng/Hindi | ENGLISH | Registration Number | 1217762 |
| Center | ONLINE | Date | 12/08/2023 |

| INDEX TABLE | | | INSTRUCTIONS | |
|-----------------------|---------------|----------------|--|--|
| Q. No. | Maximum Marks | Marks Obtained | <ol style="list-style-type: none">Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).There are EIGHT questions divided in TWO SECTIONS. Candidate has to attempt FIVE questions in all. Questions Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE from each Section.The number of marks carried by a question/part is indicated against it.Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.Word limit in questions, if specified, should be adhered to.Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off. | |
| 1 (a) | 10 | | | |
| (b) | 10 | | | |
| (c) | 10 | | | |
| (d) | 10 | | | |
| (e) | 10 | | | |
| 2 (a) | 20 | | | |
| (b) | 20 | | | |
| (c) | 10 | | | |
| 3 (a) | 20 | | | |
| (b) | 20 | | | |
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| 4 (a) | 20 | | | |
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| 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: | | | Is student recommended for One-to-One mentoring? | |
| Remarks: | | | Recommended | |
| | | | Strongly Recommended | |

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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

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इस भाग में कुछ न लिखें
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in this part)

Q1 a) AR Desai in his works like 'Social Backg-
-round of Indian Nationalism' pioneered conflict
approach in understanding Indian society
and studied the inherent contradictions.

With an economic deterministic
school of thought, he understood the rise
of Indian struggle for independence due to
unification of masses as a response to economic
deprivation and exploitation by colonial powers.

He attributes the socio-religious
reforms as a response to the contradiction
in traditional values & modern intellectual ideas.

Debunking the Indological and
integrative pictures of Indian village, he
highlights Indian village & caste system to
be divisive, hierarchical and non-integrative.

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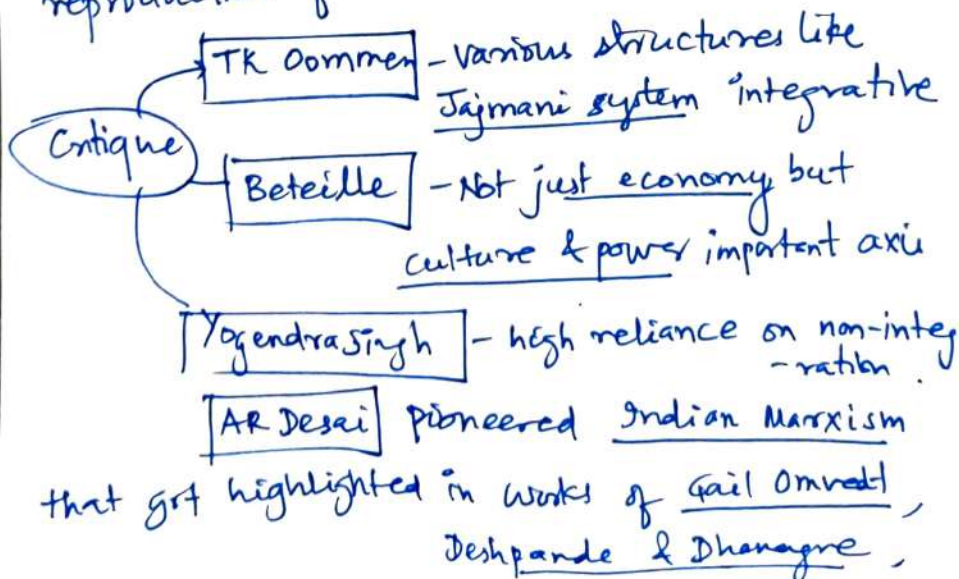
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प्रश्न संख्या
(Question No.)

His ideas on welfare state was influenced by Marxist school of thought & he noted 'welfare state as a myth' as state policies failed in emancipation of the downtrodden.

He studied the government programmes of land reforms, community development program, cooperatives and noted their failure due to contradictory interests of social groups and the caste ridden social structure.

In his thoughts about education, he notes that education has failed in bringing social mobility as it leads to cultural reproduction of dominant ideologies.



⑥ JN Majumdar defines "tribes to be social groups with territorial affinity with no specialisation, have distinct language & culture, and tendency to maintain social distance from other tribes & castes".

Definitional issues are an obstacle in tribal development _____

① No objective criteria for STs - Ex Dublas in plains in Gujarat have been termed as ST, but Maoris in Chitrakoot forests are not backward enough to gain ST status.

② Degree of assimilation - SC Dubey's 5 fold classification and Ghurye's 'Hinduised tribe' conception highlight different degree of assimilation, ex Sentinelese are distant but Gujjar & Bauri have been mainstreamed.

③ Cultural change - Sahay notes conversion

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of religion of sarna to christianity among Oraons community, but various NE tribals maintain totemism & Naturism.

④ Retribalisation - JN Majumdar notes the rise of retribalisation among various caste groups leading to confusion and implementation of tribal schemes.

⑤ Occupational basis - Kosambi notes that tribals who have started ploughing have been perceived as non-tribals leading to issues of social welfare, ex Negis have appreciable representation of in civil services.

In spite of definitional issues, tribes have primitive way of living and need specialised attention as envisioned in Nehru's Panchsheel.

So, Xaxa notes that tribal welfare should not remain as 'constitutional prescription but lived reality'.

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© Murdock studies marriage and family as social institutions and groups with functions of economic cooperations, socialisation, reproduction & sexual needs fulfillment.

Parsons studies marriage as the alliance between 'male' & 'female' with biological foundations where male is essentially the breadwinner & female have expressive and sensitive role in management of households.

Both institutions are complementary, as Murdock notes that marriages are socially approved institutions to form family that helps in socialisation of children & stabilisation of adult personality (Parsons).

In the study of Jravati Karve who have studied various forms of marriage, the outcome is of family either following

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patrilineal or matrilineal descent or
with patrilocal or matrilocal household

Pauline Kolenda gives various
classification of family like joint, nuclear,
substantive nuclear, supplemented nuclear
having basis in marriage and divorces

MS Gore notes the rise in conjugal
bonds defining the nature of family -
joint or nuclear in modern times, similarly

caste endogamy in marriages reinforces caste
values in family tradition & lineage.

But today, marriage is no more
sacramental institution of family, ex gay relation

ships without marriage ^(Jeffrey Weeks) single households

on rise (Rapoport), 'chosen families' with
high reliance on friends (Roseneil)

hence, although complementary,
marriage and family face multitude of change
due to modernity.

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(Question No.)

④ Leela Fernandes explains new middle class in the context of economic liberalisation, English speaking, urban populace in private company characterised by consumption & not by modesty and understatement (like old middle class)

Old Middle class constituted as the byproduct of Industrialisation and decomposition of capital/labour (Dahrendorf) who were traders, managers, supervisors distinct from bourgeoisie & proletariat.

① Old Middle class was not a part of the dichotomous capitalistic system, but a byproduct of the same, but new middle class (consultants, IT workers etc) are a part of the bourgeoisie system lacking economic ownership.

② BB Mishra notes that old middle class in India arose to meet the colonial interests of administration who were professionals and civil servants, but new middle class have risen due to forces of globalisation & modernisation.

③ Yogendra Singh notes that influence of old middle class is on decline but new middle class is on rise due to forces of modernity, English education & urbanisation.

④ In terms of affluence, old middle class had negligent power and representation, but

TKommen notes that new middle class are 'silent harbinger of change'.

⑤ Diversity wise, new middle class is heterogen-ous with new power centres in both rural & urban areas (Ananda Kumar) with varied interests.

Gurucharan Das note middle class in India is innovative & risk taking who shall influence the pace & direction of social change.

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(e) Lorraine Green defines ageing as the process of decline in adaptation to changes in terms of physical, emotional, psychological attributes.

Challenges associated with process of ageing →

① Social Exchange Theory notes 'ageism' as systematic discrimination as old people fail to bring productivity in social exchanges.

② Modernisation Theory notes that rapid modernity leads to incapacity of old age people to get accustomed to changes & inventions.

③ Conflict perspective - Peter Townsend notes that since majority of masses had meagre to save during working days and due to lack of pension, old age people suffer more.

④ Feminists like Linda Gannon notes that women in old age suffer more due to increased widowism, lack of assets and high incidences of health issues :

⑤ Nirmala notes increasing diseases among old age women like Breast cancer, Ovarian disorder etc. attributed to unique health requirements of old age women.

⑥ Disintegration of family - Prabhat Patnaik notes that old age care was primary function of family but nuclear household tendencies have increased vulnerability.

⑦ Panda in his study notes that due to decreasing income & resources, old age people are ignored.

⑧ Jayashree Sengupta blames state for not providing universal health coverage to old aged

Hence, in spirit of Article - 41 (DPSP), both individuals and state need to strive for welfare of old age.

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02 (a) As the father of Indian sociology,
RS Ghurye pioneered the Indological approach
that relied on archaeological evidences, manu-
-scripts and ancient texts to understand
Indian society.

In the wake of globalisation and
modernisation, cultural revivalism is
evident and can be studied from Ghurye's
lens —

(i) Ghurye on caste - Ghurye took a
Hinduised approach in understanding
the origin and attributions of caste. He
notes the characteristics as (i) segmental
division (ii) hierarchy (iii) religious/civil disabilities
(iv) caste endogamy (v) occupational segregation
(vi) heredity as can be seen in current times,
e.g. caste endogamy is rampantly practised,
Thorat notes 75% Dalits are landless.

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(ii) Study on Tribes - calling them as 'Backward Hindus', he classified tribes as 'Hinduised tribes', 'Partially Hinduised tribe' and 'Hill section'. The similar integrational approach can be seen in Sahay's study of Oran tribes and Sinha's caste-tribe continuum.

(iii) Study on Religion - With works like 'Indian Sadhu' and 'God & Men', Ghurye studied the role of Sadhus in maintaining mysticism in society and considered religion to be dynamic and at centre of cultural heritage. ex India witnesses religious revivalism, ex Hijab Case, rise of sects and cults like Radhaswami Movement etc.

(iv) Study on Urbanisation - With an

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optimistic view, Ghunye considers urban areas as 'cradle of innovation', similarly present day urban areas are the flag post of entrepreneurial growth and economy (Mehta)

⑤ On culture - Ghunye's study considers culture at the epicentre and his study understands rituals like 'Pitra-Shradh', caste endogamy etc. as maintenance of cultural heritage, Leela Dubey notes the practice of such tradition prevalent in modern families as well.

Critique

- Kosambi - tribals were forced to integrate to Aryan culture due to exploitation
- Carol Upadhyay - lack of economic aspects in study
- TKommen - over Hinduised view
- FG Bailey - caste is divisive and non-integrational

In spite of criticism, Ghunye established sociology as a distinct discipline and his work inspires modern Indology of Romila Thapar & Devdutt Pattanaik.

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(Question No.)

⑥ Ambedkar notes that "caste system" is not a brick wall or barbed wire that prevents social interaction of Dalits, but it is a social and psychological notion that hinders the growth of Dalits".

caste system as a major barrier to social mobility →

① Urban mobility - Srinivas notes that Brahmins had upper edge with social capital in furthering goals with opportunities of urbanisation.

② Anujit Pathak notes the impediments due to caste system in attaining higher education, due to discrimination, ex separate rows for Dalits in midday meal schemes, Rohit Verma case.

③ Green Revolution and land reforms strengthened the caste relations (Deshpande)

that acts as a barrier for social mobility.

④ Self recruitment - Subramaniam & Tapda

notes that employment is achieved mostly by kinship, caste and nativity, with Brahmins having disproportionate advantage.

⑤ Poverty - Ghanshyam Shah notes the

massive poverty among Dalits, example

Thorat notes 75% of Dalits are landless.

⑥ lack of representation - Gail Omvedt notes

that BSP lacked clear ideology and there

is a political vacuum in emancipation of Dalits

⑦ Social disabilities - Prasad notes 150

types of disabilities and untouchability &

prevalence of caste endogamy act as

hindrance to social mobility

⑧ Dalit elites - Jengde notes most of the

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reservation benefitted a small elite Dalite

Factors that contribute to persistence of caste-based inequalities

① Political organisations - Gail Omvedt

notes that inspite of 73rd & 74th Constitutional Amendment, Dalits lack true power in Panchayati Raj Institutions

② Socio-cultural norms - Susinda Jodhka

notes that even though Dalite movements take a world-view, cultural norms are divisive

③ Caste endogamy - Gravati Karve stressed

its importance in emancipation of Dalite

④ Neotraditionalism - Yogendra Singh notes that

transport, communication system & present social media also reinforces caste inequalities

⑤ Education - Jan Dreze notes that cultural reproduction is affirmed by current education system.

As Beteille notes that future of India is not at caste in stone, but forces of modernity will lead to reduction of caste inequalities.

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(c) Max Weber pioneered the constant sum theory of power and categorised various authorities like traditional, charismatic and legal rational that can be studied from Indian perspective.

In Indian context, types of authorities can be studied by Weber's theory →

(a) Traditional authority marked by heredity and habitual stimuli, ex Role of elders in Khap Panchayats and respect to elders as a part of value system. Deshpande notes caste system reinforces traditional authority which is divisive but persuasive.

(b) Charismatic authority - Partho Chatterjee notes that Indian democracy is characterised by rise of 'cult individuals/politicians', furthermore, the 'God Men' culture and

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rise of sects (Dera Sacha Sauda) affirms
the similar idea.

① Rational-legal - Bureaucracy has
a strong hold in Indian power structure
and commands respect and reverence.

Yogendra Singh notes constitution is the mother
of all laws that create a civic revolution.

Weber pioneered the 'constant sum
power theory', in Indian context, Javed

Alam reinforces the same by highlighting
the caste and class inequalities.

Atul Kohli highlights the 'crisis of
governability' due to concentration of power
within elites and marginalisation of certain
communities.

Hence, as Gandhiji notes that 'love
of power' should be replaced by 'power of love'
for true democracy in India.

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प्रश्न संख्या
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09. (a) AR Desai notes a shift in mode of production in Indian agrarian structure due to British mercantilism and colonial exploitation with zamindari system & commercialisation of agriculture.

But Dhanagre notes that mode of production is varied in Indian context and cannot be universalised —

(a) PC Joshi notes the prevalence of feudal structure because 80% of areas have not witnessed land reforms, but there are modifications in tenancy reforms.

(b) Utra Patnaik notes the classification in terms of Kulak, Strednik & Bednik, but notes that various factors like land use, profitability, labour inputs etc determine

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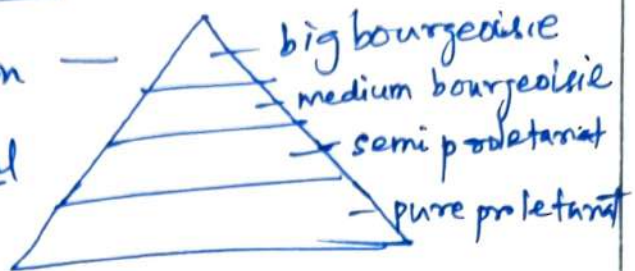
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mode of production .

(c) Kathleen Gough provides a four

fold classification
and notes 'partial



capitalism' as

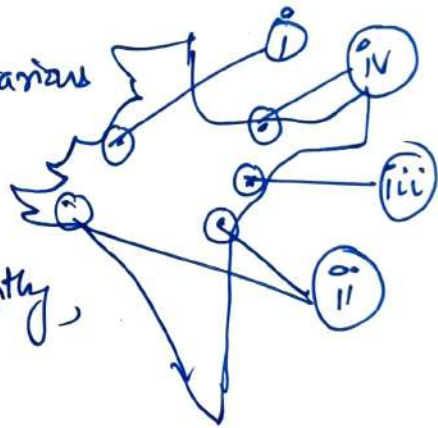
most of the ⁽¹⁾ production is for family
and ⁽²⁾ all profits are not reinvested for

capitalist growth .

(d) Gail Omvedt notes various

locations experiencing
mode of production differently,

ex - (i) pure capitalist



(ii) semi capitalist (iii) semifeudal and

(iv) feudal depending on land economy .

(e) But Jan Breman notes a capitalist

shift in Indian agrarian structure as

he notes a shift in patronage to exploitation

in study of South Gujarat as labourers
are alienated from land produce marketing
capitalist mode of production

⑧ Vibha Anra in her ^{'Globalisation &} depeasantisation;

notes that MNCs exploit the farmers
leading to depeasantisation and marginalisation
of farmers, taking a fresh take on changing
mode of production.

⑨ Rudolph & Rudolph in 'In Pursuit of Lakshmi'
term the 'bullock capitalists' who lack
capital but with land consolidation have
emerged as a powerful social group in
agrarian economy.

With varied mode of production,
agrarian distress is one common attribute
among all, so Gurpreet Mahajan advises impro-
vement in industry as an antidote to agrarian
crisis.

(b). Marriage with function of Dharma, Praja and rati is guided by social, cultural and religious norms which have witnessed metamorphosis in their structure & function.

Contemporary forms of marriage challenge traditional social norms —

① Impact on women — Blumberg & Dawki

notes that women have higher flexibility in choosing partners noting gender empowerment against the cultural values of past.

② Uma Chakravorty notes that Brahmanical culture puts more pressure on 'Pativrata' image of women, but DL Sheth notes secularisation and denitulation in Indian marriage.

- ③ Inter caste marriages - Urbanisation and modernity influences marital alliances and caste endogamy is on decline.
- ④ MS Gore notes that consanguinal bonds are weakened with rising conjugal bonds leading to nuclear households.
- ⑤ Jeffrey Weeks note the rise of live-in relationships and MasPI report notes that Indian youth delay in marriage, with decline in 'virgin marriages'.
- ⑥ Roseneil notes the rise of gay alliances and as can be seen in Indian societies after decriminalisation of homosexuality.
- ⑦ Sologamy as new form of marriage (Gujarat) has been witnessed noting the deviance from traditional social norm.

Social Implications & Conflicts →

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(Question No.)

इस भाग में कुछ न लिखें
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- ① Shobhada Maitri (TISS) notes that although men in India want women to work but want them to tradition bound, this conflict rise to conflict.
- ② Hart & Leach notes that divorces are on rise due to growing & changing demands of marriage.
- ③ Rapoport notes the rise of 'single household' and Brannen notes 'beanpole families' where intergenerational alliances are high but intragenerational alliances are low.
- ④ Neel local household - with dual career families on rise, Srinivas notes that Indian families are adjusting as peer needs of globalisation.
- ⑤ Women Empowerment/Crisis → Women have more flexibility in marriage (Benston) but also there is rise in vulnerability due to divorce (Amitabh Kundu) hence, marriages in India restore tradition but challenge the same in the face of modernity.

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(C) Marxists believe 'religion as the opium of the masses' highlighting religion as a hindrance to proletarian revolution and a way that soothes the downtrodden in the face of exploitation.

The same idea can be applied to Indian context →

① Rise of sect & cult - Steve Bruce notes

the rise of sects & cults due to modernity

and rapid social change, ex rise of Dera

Sacha Sanda, cult of Rajneesh, Osho in

India in the face of urbanisation.

② As a political opportunity - Paul Brass

notes that religion is utilised as a tool for

'orchestration of votes' to meet vote

bank politics goal.

③ Relative deprivation - Bipin Chandra in

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'Communalism in India' notes that religion is used to mask the economic deprivation & used to further one's interests.

④ Religion as cultural enslavement - Leela Dubey

notes the concept of 'Kulabadhu & Pitrasin' &

Uma Chakravarty's 'Pativrate' that highlight

religion reinforcing patriarchal values.

⑤ Hindrance in economic emancipation - Zoya

Hawan notes that inclination to ulemas and conservative ideas have led to marginalisation of Muslims.

⑥ Rudolph & Rudolph notes that 'religion is opium to masses' as there is lack of trade union culture due to disintegration of labour in light of creed, faith & practices.

Hence, religion must be integrative force and must be the guiding light for righteousness & social change.

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(05) (a) Radhakrishnan notes that education is the most important force of social mobility in India, but the lived reality paints a complex picture as against desired.

(A) Education helping in social mobility

→ Bhattacharya notes that education helps in questioning traditional, exclusionary dogmas & helps in mobility.

→ Kamat highlights that education has helped in intergenerational mobility and expanded the job opportunities.

→ Beteille's study of Sripusam highlights that education of Adi Dravidians have helped in social empowerment of marginalised.

→ Social reformers like Ambedkar who was a product of modern education, Savitri Phule, used education as a tool for social mobility.

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पत्र संख्या
(Question No.)

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But education can be hindrance
to social mobility →

- ① AR Desai questions the effectiveness of education because the conditions of SCs & STs continues to deplete.
- ② Malvika Karlekar notes that inspite of education, women continue to be oppressed & their position does not necessarily improve.
- ③ Xaxa notes that lack of tribal education, education in local language, education does not help in emancipation of tribal populace, rather unemployed youth indulged in drugs.
- ④ Jan Dreze notes that caste system acts as an impediment, ex caste violence in Rohat Vemula Case etc.
- ⑤ Nambi Sen & Jairam notes the difference in private & government schools & in urban-rural education leading to increased disparity.
Hence as Gandhiji notes, education should not just be about literacy, but true emancipation of individuals.

(b) Although slavery has been banned, its various forms can be seen in agrarian structure, prostitution, human trafficking etc.

Forms of modern slavery →

(1) Bonded labour - Amit Bhaduri notes the migration due to green revolution has led to pauperisation and people migrating from Bihar/Odisha to affluent areas - form of bondage.

(2) Sandhya Srinivas studies 'international migration', where migrants are vulnerable to exploitative contracts and subjected to depletion of civil & social rights, ex Indian migrant issues in Middle East.

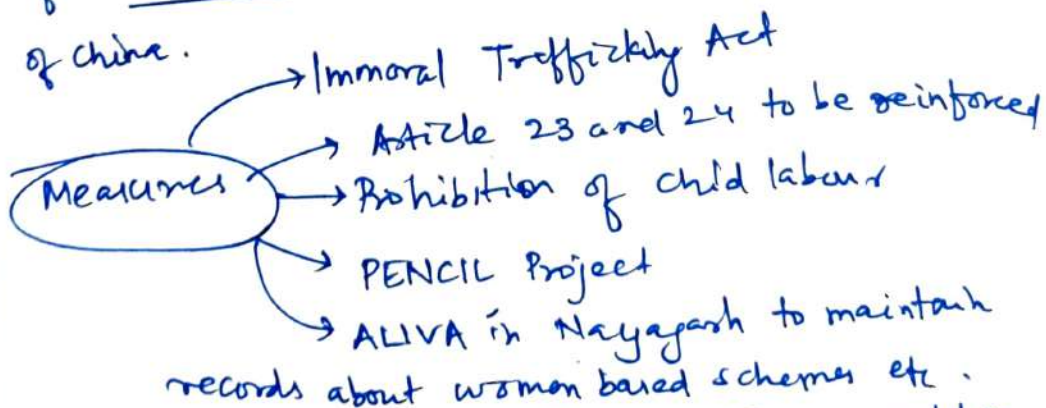
(3) Involuntary servitude - Surinder Jodhka notes the serial migration of individual & then the family who continues to serve the family of the landlord highlighting new forms of slavery.

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- ④ Child labour - Jan Dreze notes child labour prevails due to debt trap & burden of poor families leading to slavery of children.
- ⑤ Women trafficking - Neera Desai notes that women are objectified and also trafficked for prostitution - modern slavery.
- ⑥ Family & Marriage - Cross cousin marriage - poor rural household send children to urban relatives, patriarchal values form of slavery, ex Marital Rape (Minoti Chaudhary)
- ⑦ Postmodernists study modern slavery in the form of developmental theorists' conception of satellite model (Aq Frank) ex debt trap policy of China.



Hence, slavery in its new form must be abandoned by will of state & individual efforts.

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पत्र संख्या
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© Globalisation is the exchange of humans, goods and ideas that, as Arjun Appadurai notes create 'global citizen' who interacts with global world, politically, culturally & economically.

Response to globalisation

① Homogenization - Forces of modernisation and westernisation followed in India, e.g. western clothes, English language and loss of dialect, rise of Hollywood movies (#Barbenheimer) etc.

→ Secularisation as a response of globalisation and as Yogendra Singh notes, forces of structural changes in bureaucracy, democracy, fundamental rights etc.

② Polarization - Andrew Pilkington notes the rise of 'otherisation' where

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globalisation leads to revival of ethnic & local values. Ex religious revivalism in the face of globalisation — rise of sect and cult in India.

→ Tribal Identity & Retribalisation are on rise (DN Majumdar) due to acculturation by globalisation.

Ex MNCs like Microsoft helping in using AI to revive Santhal language etc.

③ Hybridization — Pilkington notes rise of hyphenated communities with blend of modern & local forces. Yogendra Singh notes 'neotraditionalism' in India, reaffirmed by Marriott & Singer's continuity of little & Great Tradition in 'ethnization of cities'.

→ Srinivas notes IT families accommodatingly 'weekend families' where grandparents taking care of grandchildren.

Hence, globalisation as a force has varied response that redefines our understanding of culture & tradition.

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① Indian village has been studied by colonialists with oriental views & structural functionalists pioneering the field view and understanding the diversity in it.

Idea of Indian village →

① Gandhiji notes that Indian village represent the value system of Indian tradition & culture of India & glorifies it, but

Ambedkar notes that Indian villages are 'den of ignorance' & 'sink of localism'.

② Oxidental views of Metcalf & Munroe termed Indian villages as 'little republic' who considered Indian villages as atomistic, self sufficient, monotheistic & tradition bound.

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- ③ Field view of Srinivas & Beteille explored various dynamism in Indian villages with conception of dominant caste and sanskritisation & Beteille notes the trinitarian model of caste, class & power determining social change.
- ④ Pauline Kolenda debunked the conception of uniformity and notes variations in family & marriage and practices.
- ⑤ Dipankar Gupta in 'Whither the Indian Village' notes the decreasing power of agrarian order and caste system.
- ⑥ New studies of Surinder Jodhka's caste & ecology, Leela Gulati's migration & women and Mukul Sharma's study of Muzhar community bring dynamism.
- Hence, Indian villages are not counterpoint to development but flaybeaver of the same.

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(e) Ethnicity refers to the social grouping based on common culture, inheritance, territory, shared history or religion.

Manipuro violence and ethnic conflicts

can be studied _____

① Ethnic assertiveness - Mahanta notes that holding on to one's culture becomes so assertive that it creates hatred for other community.

② Acculturation - Sanjib Barua notes that forces of modernity leads to detrabilis-
-ation which is responded by secessionist
& separatist tendencies.

③ Relative Deprivation - Paul Brass notes 'inter ethnic' deprivation (Kukis & Meitis)

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due to differential treatment, opportunities
leading to ethnic conflicts.

④ Feminist perspective - Loi Handraman

notes that women are the most suffered
in ethnic violence, ex gangrape of
2 Kuki women.

⑤ Failure of State - Xaxi notes that
constitutional prescription has not been
lived reality.

⑥ Role of middle class - Aparna Baruah

notes that as per state's resource
mobilisation, use of media & technology,
middle class influence such conflicts.

To fulfill the vision of united
India, dialogue and economic empowerment
is needed to combat issues like in
manipur.

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08 a Caste in India, as Srinivas notes have undergone changes from the classical 'varna system', but has been the tool for both political subjugation & mobility.

Caste identity & politics are pre-eminent in Indian society with various roles
~~two roles~~ - Oppression and Mobility

i As Oppression / Conflict in political milieu

ii Gail Omvedt notes that traditionally Parahmans and higher caste used Dalits

as vote banks and in spite of Article 243-D for reservation in PRLs, Dalits are invaded of true power in Indian democracy.

iii Dumont notes the 'substantialisation of caste' is on rise due to conflicting interests

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of class groups for varied resources.

(iii) Srinivas notes 'Varnaisation of caste'

where caste groups, ex Reddy & Hammars
although in conflict in villages, group
together for electoral politics.

(iv) Rudolph & Rudolph highlight the

bargaining nature where a caste group
bargains with immediate higher and
immediate lower castes to gain electoral power.

Rajni Kothari notes the 'politicisation
of caste' and considers political as a model
of social mobility, ex Rise of BSP in
furthering interests of Dalits.

Rudolph & Rudolph in their study
of Shanon community note the role of

electoral politics in social mobility of marginalised group.

→ Caste based association like Ranvir Sena, Diamond Sena intensify the role of caste in politics.

→ subscribing to Majumdar's 'deanskritisation' Patidars & Jats are fighting for reservation inspite of affluent position in social structure.

But role of caste in politics is on decline - Hira Singh notes that various caste groups give up surnames and do not seek identity based on caste.

→ Various members of different caste vote for a single party and members of caste do not vote for a single party → Surinder Jadhke
→ Gail Omvedt notes the decline of BSP is attributed to overemphasis on caste only.

Hence, caste in politics is a lived reality, but inclusiveness must be the social goal for true democracy to thrive.

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(b) Constitutional morality is based on the ethos of equality, liberty and fraternity, which departs from the 'Indian morality' that has structural inconsistencies & schisms.

Indian morality is different
from constitutional morality →

① Role of Tradition - Baniskar notes that

Indian democracy is not based on merit but traditional values of caste & creed guide the system.

② Structural Inconsistencies - KL Sharma

notes various dichotomy like secularism without religious tolerance, rule of law without caste harmony, bureaucracy without innovation.

③ Prismatic Modernity - Dipankar Gupta

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in his 'Mistaken Modernity' notes that true modernity is not about economic growth but individual dignity & liberty (Constitutional morality), but Indian structure with incidents of Hathras rape, mob lynchings highlight the defect of constitutional ethics.

④ Role of Religion - Although constitution prescribes secularism, TN Madan notes that religion is inherent in Indian value system and attempts to uproot it will lead to religious fundamentalism.

⑤ Culture - Constitution prescribes gender equality & liberty but as Uma Chakravarty & Veena Mazumdar notes, women are bound by values of 'Pativrata' & Leela Dubey notes how she is told to fulfill 'Pitravin' only by giving birth to male child.

⑥ Fraternity - Sanjib Barua notes the relative

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deprivation among North-East Tribes that lead to their assertiveness against constitutional morality of fraternity.

It affects social change as envisioned

- a) Communalism - Achis Nandy notes the role of religion in political conflicts.
- b) Traditions have led to cultural enslavement of women, as Malvika Karlekar notes, in spite of education, women are oppressed.
- c) Caste is a hindrance to social mobility, as Deshpande notes the Indian morality of caste & hierarchy has been intensified in PRIs, cooperatives & land reforms.
- d) Xaxa notes that tribals continue to be exploited because of state policies and leads to secessionist policies.
- e) Ghanshyam Shah notes that poverty continues to be pervasive due to failure of state policies. As Beteille notes, it is not 'laws' that guide the true direction of social change, but 'culture' does.

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① Mumford and Engels attribute urbanisation as a response to rise in industrialisation and modernisation which has sociological implications on growth and inclusivity.

Sustainable Urbanisation is a way to inclusive development —

① Environmental Issues — Murray Bookchin

notes that cities have led to environmental issues of pollution, sewage etc. which leads to urban degradation.

② Spacing Issues — NITI Aayog notes the lack of 'master plans' and planning in urban development, ex: Atul Thakur notes 33% of Indians

living in areas less than American prisoners.

③ Lack of public participation — Pauline Kolenda

notes that urban areas although have less influence of caste/khap Panchayat, ULBs

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today are not inclusive and lack representation

- ④ Climate change responsive - cities must have early warning systems (see Odisha's SATARK App) as a measure to deal with extreme events and disaster management.
- ⑤ Slums - Gita Verma notes that slums are not just material issues but moral issues, schemes like Jal Jeevan Mission & PM Awas Yojana are methods of mitigation.
- ⑥ Gender Inclusive - Feminists note that cities must be gender responsive, ex safety issues in public transport (Raka Roy's study)
- ⑦ Accessible - cities must be designed for specially abled as envisioned in Accessible India Campaign
- ⑧ Sustainable practices like Miyawaki afforestation, recycling of plastic and desilting of lakes is needed. As Jane Jacobs notes 'cities have power to give something to everybody, when they are built by the power of everybody'

