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**Triumph IAS**

An Institute for Civil Services Examination & Expert Guidance for IAS

*Innovating Knowledge, Inspiring Success*



**UPSC TOPPER 2018**

**GAURAVJEET  
SINGH**

**AIR 318**

**MARKS IN  
SOCIOLOGY  
309**

**SOCIOLOGY TEST  
PAPER**

**"Success usually comes to those  
who are too busy to be looking for it."**

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Pillar No. 115, Old Rajender Nagar,  
New Delhi-110060



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# SOCIOLOGY FOR IAS

## Upgradation Test Series

### "UPSC Criterion for Mains"

The main exam is intended to assess the overall intellectual traits and depth of understanding of candidates rather than merely the range of information and memory"

### Focus of the Test Series

- Development of Answer Writing Skill.
- Understanding your current state preparedness & required plan of action.
- Focus on structure & presentation of answer according to requirements of the questions.
- Understanding the alignment of Theory, Facts, Sociological Studies & Personal Observation of Current Socio-Economic & Political Affairs in the answer.
- Understanding actual requirement (Key words, Context & Content) in the different marks types questions (30 Marks, 20 Marks, 12 Marks).
- Understanding the type of questions to be attempted for good score (strategy & approach).
- Evaluation of the answer sheet in the context of demand and dynamism of the examination.
- Personal discussion session for in-depth explanation of answer of every question.
- Personal counseling session to fulfill specific competitive needs of the students.

### Plan and Philosophy of the Test Series

- Our plan facilitates 'Demand Based Supply' & cover whole syllabus according to the dynamic pattern of Mains Examination.
- All Test will be based on Changing Nature and Pattern of questions being asked by UPSC and will be conducted under examination situation on weekly basis at the institutional venue.
- Our Test plan is supplemented by detailed suggested reading for every topic. Explanation & analysis of the test with personalized attention. Special focus would be on model answers.
- We will leave no stone unturned to develop your dedication, determination, sincerity and commitment to yourself & to the preparation.
- We guarantee you that our sincere efforts will help you to fetch good marks.

Be a lamp unto yourself

- Gautam Buddha

### Instruction for the Students

- Try to write the answer according to the actual requirement of the questions.
- Focus on Key words & Tail words effectively (Elucidate - Explain, Comment, Examine, Critically examine, Discuss, Analyze, Illustrate, Review, Argue, Justify etc.)
- Understand the context of the questions. Content of the answer should be in the contextual framework.
- Ensure proper systematization of the structure of the answer. Proper consideration of priority and focus of given ideas is must.
- Logical structure of sentence and their alignment. Present relevant information, choice of words and proper statement.
- Proper visibility of idea through alignment Theory, Facts, Sociological Studies & Personal Observation of Current Socio-Economic & Political Affairs according to the requirement of the question.
- Impressive beginning and Conclusion of the answer. Give your opinion when asked for it. Incorporate your opinion from different perspective in a balance manner.



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**Section - A**

Q1. Write Short Answer of the following in about 150 words each :

(10x5=50)

Q1(a) Analyse the manifest and latent consequences of colonial rule on Indian society.

The Colonial rule in India brought the heterogeneous changes, (advocated by Yogender Singh) and, led to westernization of Indian society. (MN Srivastava)

Manifest consequences

- Rule changed from monarchical to imperial/colonial (initially under East India Company and later British Crown)
- Introduction of technology in the form of Post, Railways etc
- Modern education, initially by Christian missionaries and later modern institutions
- Agrarian to industrial economy
- Commercialization of agriculture
- Intermediaries in the form of Zamindars
- Change in rituals and abolition of several evils like sati, child marriage

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Latent consequences

- Conflict between tradition and modernity as advocated by D.P. Mukherjee as dialectical & explanation to Indian Society

M.N. Srinivas  
Jogendra Singh

Rise of nationalism due to unified law, rational Bureaucratic structure, means of communication

- Reverse migration due to de-industrialization leading to rural poverty

- A.R. Desai advocates that change in social forces due to British invasion or colonial rule made the social background of Indian nationalism (latent function)

Thus, Merton's new latent and manifest functions is very much applicable to Indian society

Evaluative Indicators:

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iii) Alignment- Articulation- Flow	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iv) Contextual Justification	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q1(b) Write a critique to Indological perspective used by GS Ghurye in understanding of Indian Society. (10 Marks)

Indological approach emphasizes on text-view which was criticized by later sociologists due to over-emphasis on Indian culture.

Indological approach emphasize on study of Indian society by making sense of Indian culture. It started with "Orientalist approach" (Henry Maine, Metcalfe) and later propounded by GS. Ghurye, Louis Dumont, Irawati Kadam etc.

S.C. Dubey argues that India is land of multiple culture but Ghurye's Indological approach emphasize only on Hindu culture.

MN Srinivas criticizes the text-view used by Indologists and argues that text changes hand with

time and thus understanding of Indian society must be made through field view. Text-view is holism but field view is empiricism

Indological approach eg. by G.S. Ghurye overglorifies Hindu culture and misses the role of minority culture like Islam while explaining Indian society.

Subaltern sociologists like Gad Amredt advocates that Indologists (G.S. Ghurye) considers Indian culture as Brahminic culture.

But, Indological perspective of G.S. Ghurye gave the foundation to sociological study in Indian society due to which Ghurye is called father of Indian sociology

**Evaluative Indicators:**

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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6  
In coun  
Also coun  
Indian  
Objectively  
Value  
etc in  
understand  
Indian society

Q1(c) Discuss Satya Sodhak movement of Mahatma Jyotiba Phule and highlight its relevance in present day context. (Marks 10)

Satya Sodhak Movement was ~~was~~ social reform movement by non-Brahmins against the Brahminical domination of Indian culture.

According to Jyotiba Phule, Brahmins are "outsiders" and they have dominated over the "indigenous" people. Thus, he called for a movement based on Maratha consciousness against the Brahminical rule.

Satya Sodhak was an anti-Brahminical & movement as well as sub-nationalist movement (Maratha consciousness) which is relevant even in present context.

The incidents of Dalit lynching (UP) and Dalits flogging in UNA (Gujarat)



4b) still reflect the atrocities on "lower" castes. The movements like Dalit Asmita Yatra is an assertion against the Brahminical domination of culture

Movements Satya Sadhak movement made the ground from which Ambedkar political movement emerged. This stimulates the emergence of other political movement like formation of BSP

Though Constitution of India preaches equality but still there is difference between ideology of equality and practice of inequality. Thus, Satya Sadhak movement still has relevance though in reformed way

Also, count on positive outcomes of Satya Sadhak movement. Present in Dalit movement. Dalit movement is present in Dalit movement.

**Evaluative Indicators:**

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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q1(d) Write a short note on interaction between 'little tradition' and 'great tradition' in Indian society. (10 Marks)

'Little tradition' and 'Great tradition' was borrowed by McKim Marriott and Milton Singer from Robert Redfield.

Little tradition is the local or folk culture where as Great tradition is the elite culture.

McKim Marriott and Milton Singer advocates that both little and great traditions influence each other through process of commercialisation and parochialisation.

When little tradition becomes the part of Great tradition, it becomes uncommercialised. This is reflected in wearing of Mangalsutras by Corporate CEOs. Thus, folk tradition becomes the part of Great tradition or main culture.

52  
 ⇒ highlight  
 Universalization  
 Parochialization  
 more in  
 culture

On the other hand, when Great Tradition percolates to the folk culture it becomes parochialization. For instance, 'Ghungat' (weil) once part of main culture is now restricted to local areas (folk tradition).  
 Milton Singer advocates that Indian society is a primary civilization, where there is continuity in tradition and little tradition is unrealized into Great tradition.  
 Thus, interaction between little and Great Tradition, reflect the dialectics between tradition and modernity and shows that there is Indianization of modernity.

**Evaluative Indicators:**

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(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1.(e) In what ways did Ishwar Chandra Vidyasagar contribute to the making of modern India? (10 Marks)

Ishwar chandra Vidyasagar was pioneer in social reform movement, who primarily focussed on "gender" discrimination in the society.

[Chavashyam Shah] defines social reform movements as the social movements which aspire for desired change without changing in the existing structure of Indian society. The contribution of Ishwar chandra Vidyasagar was make changes in terms of women education, women remarriage Act and gender equality.

IC Vidyasagar raised voice against the "patriarchal notions" of the society. He used the

6

 Bethum School  
 Bethum  
 College  
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forces of modernization in the form of laws to make desired changes. His efforts led to passage of Widow Remarriage Act.

His contributions were also targeted against the other prevalent evils of caste system, child marriage and persistence of superstitions.

However, movement has been criticised as it mainly focussed on middle class and upper class and ideology of masses could not have any impact.

Despite this criticism, his contribution was instrumental in bringing of sense of nationalism in the women and their role in national movement.

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(i) Introduction	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Q2(a) "The emergence of new social classes in the British India was the direct consequence of new social economy, new state system, administrative machinery and western education." A R Desai. Discuss. (20 Marks)

A.R. Desai in his book "Social Background of Indian Nationalism"

advocates that Indian nationalism is the result of change in economic structure with the advent of colonial rulers.

A.R. Desai advocates that Indian traditional social structure was in the form of "relatively stagnant village economy". It was with the introduction of new economic system, new state system, administrative machinery and western education, old social classes based of feudalism gave rise to a new social classes".

with the introduction of a new modern economic system and

education, and capitalistic mode of production, indigenous capitalism emerged as against European bourgeoisie

New classes emerged in the form of middle. Indian bourgeoisie joined hands with the existing feudal lords as well as oppressed peasants and workers class

Old class

- Feudal lords → wanted to maximize their revenue

- Peasants - oppressed and wanted to eliminate British rulers

New class

- Bourgeoisie - wanted to eliminate European bourgeoisie to capture market

- Worker - wanted to improve working conditions

Thus, old class and new class joined hands and this gave rise to rise of nationalism.

Thus, new social classes are the consequence of new economy, which focussed on the Capitalism and market

Oriented economy. This is reflected in emergence of capitalists like Janshed Tata, Birla etc.

9 1/2

Also, new state system, monopolised by Britishers (mainly bourgeoisie class) favoured capitalism over feudalism. Thus, subsistence agriculture was replaced by commercial agriculture catering to the need of capitalists.

Moreover, administrative machinery and modern education also lured the traditional village structure and led to Capitalistic mode of production. However, A.R. Desai is criticised by Yogender Singh for being more too far from empiricism. But, Desai's historical-dialectical materialism gave a new direction to Indian sociology away from study of culture, religion and festivals to study society.

**Evaluative Indicators:**

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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Q2(b) Explain MN Srinivas concept of Westernization. Also outline the response of Indian Society to the impact of West. (20 Marks)

MN Srinivas considers modernization as value laden concept and thus some focused on Sanskritization and westernization.

According to Srinivas, westernization characterizes change in the Indian culture with 150 years of British rule, reflected in technological, institutional, ideological and value level.

Westernization is characterized by change in social status, abolition of social evils like sati, change in family structure, education and so on.

Westernization provided the new avenues of social mobility otherwise restricted to Sanskritization Education, made "lower caste" to get social mobility and reflected in the equal role with Brahmins in

the Constituent Assembly as well  
(BR Ambedkar, Jagjivan Ram etc.)

Westernization made impact on  
the dressing habits, food habits  
as well as religious activities

TMM & Minias reflects the  
differential response to westernization  
in form of 3 kind of influences :-

- (1) Internal Sanskritization and External  
westernization
- (2) Internal westernization and External  
westernization
- (3) External Sanskritization and  
External Sanskritization

for example

The first category includes the  
movement in the 'Indian society'  
This is reflected seen in the form  
of people having screenshot of Krishna  
or Rama on the cell phone.

In Indian corporates, people  
go to work wearing 'sacred thread'  
are Kurpan (sikhs), for taking the fruits

19

Ideologic  
changes  
- Institut  
changes  
- Techno  
changes

of westernization

Indian response to westernization led to Indianization of modern

foods (Aloo Tikki Burger in McDonald)

Indianization of clothes (T-shirts with prints of Hare Rama Hare Krishna) and

Indianization of communication modes

(Recent 'Angry Hanuman' stickers on the vehicles)

Thus, tradition in case of India is strong and westernization is

impacting Indian society in Indian

way. Thus, so Indian society must

be steady in Indian way rather than European way

**Evaluative Indicators:**

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(i) Introduction	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q2(c) What are the limitations of dialectical approach to the study of Indian Society. (10 Marks)

6

Dialectical approach was first used by 'WGF Hegel' in dialectical idealism and later by Karl Marx in dialectical materialism.

In study of Indian society, DP Mukherjee advocates that Indian society is the product of dialectics between modernity and tradition, western imperialism and Nationalism and individualism and collectivity.

Also, AR Desai used historical-dialectical materialism to show that Indian nationalism is the product of change in economic structure due to colonial rule.

Limitations

- Mogendra Singh criticises AR Desai and advocates that dialectical approach used by Desai is not close to empirical reality.



Q3(a) Sanskritisation is a modernizing force. Do you agree? Illustrate your viewpoint with examples. (20 Marks)

Sanskritization is the process of social mobility, which provide the avenue of imitation of culture, when all other avenues to social mobility are closed.

According to MN Srinivas, Sanskritization is the process of imitation of culture, religion, ideology and 'way of life' of Brahmins by the lower castes.

MN Srinivas in his study of 'Rampura' village (Coorgs), found that Sanskritization is way of secular modernisation by bridging the secular hierarchy in the caste structure.

Sanskritization is a modernizing force as it provides new avenue of social mobility in the society.

'Caste structure' prescribed by ritual texts leads to hierarchical structure in the society. Thus, caste groups with secular benefits try to go for anticipatory socialization by making Brahmins as their reference group.

Lingayats and Okkaligas of Karnataka took the benefit of secular avenues and got Sanskritized in the caste structure. This led to their <sup>status</sup> standards being raised in the society.

Sanskritization leads to formation of Dominant Caste like Jats and Rajputs of UP which gets modernized in the political structure and getting its benefits out of it.

'Dominant caste' with the help of Sanskritization got participation in education, jobs as well as economic structure.

However, sanskritization has been criticized as 'value-laden' influenced Brahminical bias

It led to modernization of caste, giving them voice by providing them ~~an~~ avenue of social mobility. But it raised inter-caste and intra-caste conflicts.

Thus, sanskritization changed the rigid structure of caste but westernization played important role to provide avenue of modernization outside caste structure.

9 1/2

Content 2/3

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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Be more clear/ objective  
modernizing  
force  
limitations



Q3(b) Using Verstehen approach, analyse the problems faced by religious and ethnic minorities in India. (20 Marks)

'Verstehen Approach' introduced by Max Weber focus on interpretation of social action rather than observing the structure from outside

The Problems faced by religious and ethnic minorities in India are

(1) generally seen from outside rather than interpreting their actions

Thus, Verstehen approach can be used to analyse the problems

(1) Alienation : Due to discrimination by majoritarian culture. This leads to sense of deprivation and isolation reflected in social actions

(2) Radicalisation → True understanding of being radicalised can be made

by looking at individual's concerns which may be due to unemployment, isolation, and personal grievance against majority culture

(3) Poor social environment/behaviour

It must be understood by taking into consideration the meaning & motives behind these behaviours. It may be due to extreme oppression or peer pressure or social pressure

(4) Migration Meaning and motives behind migration can be interpreted as they can be poverty, marginalization, insecurity

(5) Exclusion - Must be interpreted due to threat to employment, personal prejudices and poor

Thus, using Verstehen approach  
problems faced by ethnic and  
religious minorities can be analysed.

(+) Interpret more

problems

→ arising out of  
different meaning  
orientation

**Evaluative Indicators:**

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Q3(c) Class conflict had been smoothed and covered by caste traditions in Indian society. Examine the statement. (10 Marks)

Andre Beteille advocates that class and caste coexist in Indian in Indian society: Thus, sociology must not study Indian from only one dimension i.e. caste (MNSeminars) or class (Marxist AR Desai)

Marxist argues that there are haves and have nots present in Indian society since land has been primarized. But, it did not lead to class conflict, as anticipated by Karl Marx, in European society.

Caste in Indian society got sanctioned from religious texts like Puranas, Manusmriti etc. Class in India in past was linked to caste eg - Brahmins/Kshatriyas - upper class - Dalits (lower class) It was also reflected in Jajmani system

9 1/2

Jajmani system

But due to religious sanctions, it was considered legitimate in the society and accepted by lower castes. Thus, caste system provided "false class consciousness" in Indian society, which was provided by Bourgeoisie in the European society.

[Ghurye] also glorified Hindu class consciousness, which binds Indian society. Thus, this consciousness nullified any attempt of class conflict in Indian society.

[B.R Ambedkar] realized this and thus advocated for conversion to Buddhism to eradicate caste system.

**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iii) Alignment- Articulation- Flow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iv) Contextual Justification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(v) Novelty- Correlation & Application	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(10 Marks)

**Section -B**

Q4. Write short answer of the following in about 150 words each :

(10 x 5 = 50)

Q4(a) Examine the achievements and legacy of anti-Brahmin movements during the colonial period.

6 1/2

Anti-Brahmin movement during colonial period - mainly started from South India. These include:-

- Penjar movement - Ramaswamy Naicker
- SNDP movement - Sri Narayan Guru
- Satyashodhak movement - Jyotirba Phule

Key Achievements

- They raised the class consciousness and converted it into true-class consciousness among the masses
- It challenged the Brahminical orthodoxy and thus reduced alienation of the lower castes
- It focussed on true meaning of Hinduism which does not include discrimination on the basis of caste
- It inspired the feeling of nationalism in the Backward classes, by calling them 'Inners'

Legacy

- Anti-Brahminical movement laid the foundation of Dalit movements in the Indian society
- Influenced by Phule's Satyashodhak Samaj
- Ambedkar formed Jat-Pat Todak Mandal and to counter the caste system
- Contemporary Dalit movements in the form of political movements - Dalit Panther movement, formation of political parties like Bahujan Samaj Party are the assertion of Dalit rights, basis of which lied in colonial movements
- Recent Dalit Armita Yatra demanding land reflect the assertion of rights of being indigenous (similar to Phule's Mandal)

**Evaluative Indicators:**

Thus, colonial movements forms the ground on which later movement emerge

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q4(b) Critically analyse A R Desai's thesis on social background of Indian Nationalism ? (10 Marks)

AR Desai's approach of historical-dialectical materialism came as a counter to Ideological and functionalist approach to Indian society. In 'Social Background of Indian Nationalism', AR Desai advocates that Indian nationalism is the product of change in economic structure by introduction of modern education, institutions and economy by colonial rulers. Thus, new social classes were formed with new social forces which led to rise of nationalism.

Yogendra Singh advocates that Desai's approach is far from substantial of empiricism and is only a ideological framework.

Romila Thapar argues that India was never a nation but nation of multiple

Modern  
of  
Indian  
tradition  
led  
to  
Rise of  
Nation



nations. These nations came together only against the colonial rulers. Mayron Weiner argues that nationalism in India has nothing to do with economic structure. It was only a temporal nationalism which faded away with independence.

Desai's theory of economic base influencing the superstructure (nationalistic ideology) does not clarify the role of cultural nationalism eg. In the form of Ganesh festival, Shungr festival used by Tilak to rise nationalist consciousness.

Thus, Desai theory provides an alternate view to nationalism, which can't be rejected as unrealistic for Indian nationalism.

**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iii) Alignment- Articulation- Flow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

M. N. Srinivas  
 Western  
 Ideology  
 Institutional  
 Technical  
 Change to  
 Relation

Q4(c) Indian society could be understood with the help of cognitive structure." Do you agree? Illustrate. (10 Marks)

Structure-functionalist approach propounded by AR Radcliffe Brown advocates that structures are not independent but are the product of roles which change with change in values.

Thus, roles played by the elements of society leads to cognitive structure eg - family is product of role played by father, mother, son etc.

MN Srinivas in structural functionalist approach also focusses on the structure present in the society. His study of "Rampura" & "village" made him focus on the caste structure in the society. Srinivas in his book "Remembering Village" also advocates the village as the microcosm of Indian society.

village as structure forms the essence of Indian society.

Cognitive structure in the form of religion also formed the foundation of Indian society. Thus, society should be understood with the help of cognitive structure.

However, interactionists argue that society is a product of social interaction which is driven by individuals' values, experiences, reflexes and so on.

Thus, cognitive structures are built, destroyed and rebuilt depending on the needs of the individuals.

Thus, cognitive structure may not give the true of Indian society.

**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(iv) Contextual Justification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Q4(d) Discuss the forms of untouchability continues to be practiced in Indian society. (10 Marks)**

Untouchability has its ground in the caste system which emerged with the advent of Aryans in the society.

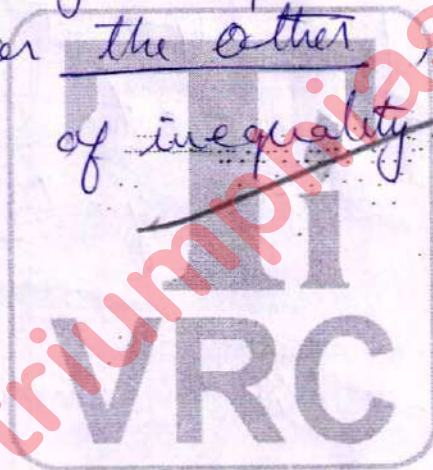
Forms of untouchability practiced today

- (1) Caste based - still caste based untouchability has not wiped out from the society - eg - Dalit lynching case,
- (2) Sexuality - LGBT community is considered polluted in the contemporary times
- (3) Diseases - AIDS and leprosy are often seen as ground of untouchability. In a school, parents ~~take~~ took out their children because, a student with AIDS was there in their class.
- (4) Lifestyle - often seen to celebrities with high status consciousness

Practise untouchability

⑥ (5) Ethnicity - Causes of African social attacks in Delhi and attacks against North East people in Bangalore

Thus, Indian society may have progressed towards ~~modernity~~ but, untouchability is persistent in one way or the other, leading to persistence of inequality.



**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iii) Alignment- Articulation- Flow	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iv) Contextual Justification	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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in this space

Do not write  
in this space

Q4(e) Write an essay on **informal structures of bureaucracy in Indian society.**  
(10 Marks)



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**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iii) Alignment- Articulation- Flow	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iv) Contextual Justification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q5(a) Outline the major aspects of traditional Hindu Social Organisation. How far are they relevant for present day Indian society? (20 Marks)

Traditional Hindu social  
 organization was governed through  
 the traditional ~~texts~~ texts,  
scriptures which were studied  
 by Indologists like Ghurye

Major aspects of traditional Hindu  
 social organisation and prevalence today

(i) Prevalence of Caste System - Originated  
 from Varna system mentioned in  
Rigveda, and subsequently became  
discriminatory practice

In present society, with the  
 emergence of constitution, laws against  
atrocities, discrimination has increased  
decreased. Also, caste based Division  
of labour is also diluted and now  
Dalits are being preists of temple,  
principals of schools and college etc



(2) Patriarchal nature of society: Traditional Hindu society considered abolition of caste, sexual division of labour as sanctioned by religious scriptures

In present context, though gender based job, discrimination has been diluted with the emergence of new laws, but still there is occupational segregation, wage gaps and glass ceiling impact

(3) Joint family structure: Tradition society was primarily joint due to agrarian mode of production. However, it has changed to nuclear family in many parts due to requirements of urbanization and industrialization

(4) Religious orientation: Traditional society used to be very religious oriented and religion used to play the role of science e.g. in curing diseases like small pox

- In present times forces of secularization has reduced this impact

⑤ Collectivism / Traditional social organisation had values of collectivism and community orientation. Now, it has somewhat transformed to individualism.

⑥ Economic structure / transformed from agrarian to industrial structure but agrarian is intact.

Thus, in present day, traditional social organisation forces of production are surviving along with modern forces of organisation.

→ Improve Alignment of content  
 Refine the concept of HSO

**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iii) <u>Alignment- Articulation- Flow</u>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(iv) Contextual Justification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(v) Novelty-Correlation & Application	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vi) Language Competency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q5(b) It is not enough for the Indian sociologist to be a sociologist. He must be an Indian first, that is, he is to share in the folk-ways, mores, customs and traditions for the purpose of understanding his social system and what lies beneath it and beyond it. Do You agree. Discuss. (20 Marks)

Indologists like GS Ghurye, Louis Dumont advocates that India sociologist must make sociology of India rather than sociology of India

Indian society is grounded on traditional culture, which is unique to Indian society. The presence of Jajmani system as a form of Division of labour was unique to India. Thus, sociologist must first understand the culture to make sense of Indian society.

Uniqueness to Indian society is reflected in the presence of caste system which was

a major source of division of labour in the traditional society and even now influence the class structure of Indian society (Andre Beteille)

Indian society's uniqueness in little tradition is manifested in all different festivals, religious ceremonies which could not make sense according to western model of sociology.

'Louis Dumont' advocates that Indian society is grounded

in 'culture' and ideology to

caste is given by culture and scriptures. Thus, sociologists

must understand Indian culture, customs to make sense of society. The continuity in

11

tradition is also advocated  
by Yogendra singh while  
explaining modernisation of Indian  
society.

Thus, to make true sense  
of Indian society. Sociologist  
must share folk culture, customs  
etc.

Novel  
Good management of  
content

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**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Q5(c) Indian society today, exhibits a form of neo-traditionalism along with modernization. Comment. (10 Marks)**

Indian society has its tradition interact with the modernization induced by heterogeneous and orthogenetic factors.

MPJ Seminars advocates that modernization in India came in Indian way. Majority of Indians are internally Sanskritised and externally westernised, they keeping tradition along with modernity (eg. using landpakus in the religious functions (Sanskritised) (westernised)

Yogendra Singh advocates that modernization in India got a differential response from different cultures due to multiplicity of traditions. Thus, tradition is not wiped away in one go, but over a period

4 1/2

Why neo-traditionalism

Constitution  
Hierarchy  
Holism  
Coherence  
Transfer

time it would be wiped away,  
Milton Singer advocates that  
Indian civilization is a primary  
(simultaneous civilization) where  
little tradition is unrealized  
in Great tradition. Thus, leading  
to 'Indigenization of modernity'  
(see Dubey), argues that being  
land of multiple traditions, tradition  
may not be wiped out, but  
all different forms of tradition  
will remain in the society.  
Thus, new traditions are emerging  
along with modernization. This is manifested  
in resurgence of folk clothes, cultures  
and so on

**Evaluative Indicators:**

	Excellent	Good	Satisfactory	Average	Poor
(i) Introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(ii) Content- Prioritization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(iv) Contextual Justification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(viii) Conclusion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



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