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**Triumph IAS**

An Institute for Civil Services Examination & Expert Guidance for IAS

*Innovating Knowledge, Inspiring Success*



**UPSC TOPPER 2018**

**SARFARAZ  
ALAM**

**AIR 488**

**SOCIOLOGY TEST  
PAPER**

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

23-B, 3rd Floor Pusa Road, Metro  
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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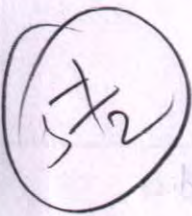
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Section - A

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

(10x 5 = 50)

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

R.K. Merton used the concepts of latent and manifest to explain functions, non-functions and dysfunctions

• Latent are those consequences which are unintended, unanticipated. It is generally ~~was~~ unanticipated

and dysfunctions as explained by Merton.

• Manifest functions are intended and anticipated before their occurrence.

Manifest functions of colonial rule:

• Rationalization of thoughts through western liberal education and ideas.

• Socio-reform movements which lead led to enactments of laws like Abolition of Sati Act, Sarda Act etc.

• Traditional to legal-rational transformation  
eg. Rise of unified judiciary, Police system, bureaucracy etc.

Use Sociological terminology

Manifest function, change in mode of production, (infra str), change in super str.

Latent function.  
 ① Rational transformation  
 ② Modernization of Indian tradition & strengthening of collective conscience  
 ③

• Influence family system, power relations due to Patriarchy, changes in mode of production etc.

Latent consequences

• Rise of Indian nationalism

• Pauperisation of farmers, labourers, intellectuals and they lead to emergence of new class consciousness

• Empowerment of women and their participation in freedom struggle, economic activities.

• Therefore, colonial rule impacted economic, social, political, cultural aspects of Indian society with consequences both manifest and latent.

**Evaluative Indicators:**

	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 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 checked="" 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"/>

5/2

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

GS Ghurye used Indological and diffuserist anthropological approach to study Indian society.

• His Indological approach is also called Book-view approach as Ghurye relied his studies on historical texts, epics and cultural and religious records.

• For him caste and religion are central to understanding Indian society.

However, his approach has been criticized on following grounds:

• M.N. Srinivas advocated that Ghurye was arm-chair sociologist. He further called for field-view approach.

• Ghurye over-emphasized Hinduism and thus his sociology is also called as biased.

• Ghurye called tribals as backward Hindus, but missed other aspects like influence of Christianity on tribals.

failed to explain dysfunction of caste

failed to  
explore  
the  
structural  
implications  
of  
various  
social  
institutions

• Ghurye's Indological approach is subjective  
and thus lacks empirical validity, due to biasness  
of interpretation.

• A.R. Desai criticized this of ~~just~~ ignoring the  
conflict and dehumanizing aspect of caste system.

That, ~~in fact~~ However, in spite of these  
criticisms, Ghurye's indology was instrumental  
in creating a distinct Indian sociology. It  
freed Indian sociology from Western and colonial  
shackles.

**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"/>
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(vi) Language Competency	<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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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

Mahatma Jyotiba Phule was a great social reformer. Through his Satya Sat Sodhak movement (Truth Seeker Society), the fight for women empowerment, opposed Brahministic hegemony, equality and equity for depressed castes.

Relevance in present day context

- i) He called for equality and equity for all. But even after constitutionally sanctioned abolition of untouchability, it is still practiced in various forms.
- ii) Violence against Dalits, mob lynching, domestic violence still prove the relevance of Jyotiba Phule's idea of a egalitarian society.
- iii) He was against rote learning and instead

Today Dalit have positive identity Phule's ideas still give sense and unity identity to isolated group and help in generating solidarity



called for education through learning, He considered ethical and moral education as an agent of social change.

However, ~~latter~~ short-comings of RTE Act, discrimination of dalits in schools etc show the relevance of his ideas.

eg. Dalits are made to sit separately, dalit community names are frequently used to identify them.

id Home still lag in political participation, literacy, and patriarchal system now manifests in public sphere as well.

Therefore, his ideas are relevant for transformation of society towards egalitarianism free from social evils.

**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"/>
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(vii) Legibility of Concepts, Theories & Facts	<input type="checkbox"/>	<input checked="" 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"/>

5

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

The concept of little tradition and great tradition was given by Redfield Brown in his study of Mexican society.

- Little tradition refers to the folk and local culture, beliefs and practices.
- Great tradition is of elites, considered based on modern and secular values.

Mildred Singer used these concepts in her study of Indian society

She stated that there is continuous interaction takes place between the two tradition and when elements of little tradition become part of great tradition, she called it universalization and other way as parochialization.

Kathleen Gough in her studies of Kichangarti village near Aligarh stated how there is regular interaction between these two traditions

Continuity between the two is seen through kinship, caste, value, and festivals  
↓  
Sanskritic with non-Sanskritic

through festivals, ceremonies, practices etc.

- Recently, we have seen Yoga being recognized by UN and 21<sup>st</sup> June declared as Yoga Day shows the universalisation process.
- Similarly popularity of Valentine's Day, New Year's eve, Christmas shows the interaction between the two traditions.
- India's Republic Day this year saw Indian flag displayed digitally at Times Square, the highest tower Burj Khalifa was turned tri-color for moments show that there is always a circulation of elements between little and great traditions.

**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"/>
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(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 type="checkbox"/>	<input checked="" 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 checked="" 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"/>

4/2

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

Ishwar Chandra Vidyasagar was a renowned scholar, reformist making important contributions for the making of modern India as below:

i) Education - He supported women education.

It was regarded as the vehicle towards modernization.

- He opened schools and colleges for girls through Bethune Society. This he also displayed civil society activism.

ii) Widow-remarriage - He constantly fought for widow-remarriage. His efforts were

recognized by the society. His support of this idea through vedic scriptures shows his ability of charismatic leadership.

iii) His efforts led to rise of rational-consciousness. His efforts in getting Sharda Act passed laid the very foundation of

Structural  
Functional  
Perspective  
Weberian  
Perspective  
He wanted  
to make a  
fusion of  
eastern  
and  
western  
culture.  
He established  
humanity  
over  
religion.

egalitarianism.  
 His ideas transformed the personality and  
 social and cultural system of Indian society.  
 Thus, he transformed the cybernetic  
 hierarchy of control and contributed to  
 the foundation of modern India.



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**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"/>
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9/2

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)

Before independence, D.P. Mukherjee, used Marxist approach to study Indian society. During 1970s, due to visible shortcomings of planned development, A.R. Desai in his paper 'Relevance of Marxist Approach in Indian society' revived its application in prevailing Indian conditions and sociological analysis.

- A.R. Desai used historical-dialectical method to explain Indian society.
- In his book, Social Background of Indian Nationalism, he stated that changes in economic infrastructure led to the emergence of new social classes in India.
- British introduced new land revenue system, commercialization of agriculture which led to the polarization of Indian agricultural structure into haves and have not classes

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like peasants, farmers, zamindars, absentee land-  
lords etc.

- Further the conflict between capitalist mode of production of British and traditional Tajman ni system caused changes in rural social economy.
- British administrative and bureaucratic institutions also led to the unification of Indian state.
- Introduction of railway, telegraph etc led to the spread of nationalism.
- Western education based on liberal values, led to the rise of Indian intelligentsia, which emerged as the new middle class.
- Thus, the changes introduced by British, paradoxically led to the emergence of Indian Nationalism which led to the overthrow of British.

However, the Marxian explanation by A.R. Desai has been criticized on the following grounds:

- It gave over-emphasis on economic changes

and ignoring role of religion and caste.

• Srinivas advocated that processes of Sanskritization also changed the village institutions like Jajirani system.

• Yogendra Singh talked of endogenetic and exogenetic forces of social change like impact of Islam, Sufism etc which are missing in Marxian analysis.

• It apparent focus of conflict, ignored the integrative and solidarity due to village panchayat and Jajirani system.

However, in spite of these criticisms, the Marxian perspective applied by Datta was a different approach to understand Indian society, role of state, land relationship among others.

**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"/>
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(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 checked="" 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"/>



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

8

M.N. Srinivas defines Westernization as 'the changes brought about in the Indian society due to 150 years rule of British'.

He defines it in terms of cultural changes.

However, scholars like Vijendra Singh stated

that Westernization brought both cultural as well as structural changes in the society.

Further, M.N. Srinivas talked about three types of Westernization:

i) Primary Westernization - those Indian elites who were under direct influence of British.

ii) Secondary Westernization - the sections of Indians influenced due to contact with those who were primary Westernized.

iii) Tertiary Westernization - due to western ideas, education, liberal values, administrative and bureaucratic machinery etc.

Srinivas further states that Westernization

Focus equally on all parts.

is a value loaded concept and later used Modernization.

- He further equated it to set of values which are independent of culture.
- Satnivas further explains the impact of Westernization in social changes due to secularization, dominance Caste ideology etc.
- Westernization impacted social institutions like family, Caste system, led to secularization of traditional values and ~~best~~ beliefs, emergence of legal-rational authority and bureaucratization of institutions - Police, law etc.

Impact of West and response of Indian society

• Yogendra Singh talked of neo-traditionalism. That is westernization/modernization was selective.

• Milton Singer in her explanation of Little Tradition and Great Tradition shows how there was exchange of cultural values between traditions than blanket displacement.

Response  
Change in value and Normative System  
It also led to a process of cultural and cognitive colonialism  
Social mobility  
Series of institutional and social reform in India

- Caste transformed its manifestation than being overshadowed by class ideology
  - Bureaucratic organization still manifest caste based and religion based affiliations.
  - Deepankar Gupta called it ~~for~~ mistaken modernity.
  - K.L. Sharma and Anthony Giddens started that ~~modern~~ impact of Westernization was not uniform and rather there existed multiple modernities.
- However, Westernization as a concept brought newest novelty to explain social changes from structural functionalist perspective. Scholars like Kathleen Gough, Krishender Singh, K.L. Sharma further refined their ideas based on the concept of Westernization.

**Evaluative Indicators:**

	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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(iv) Contextual Justification	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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(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 checked="" 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"/>

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

Dialectical approach gives a conflictist perspective based on economic determinism to explain social changes. [Marx] and [Engels] used it in European society and ~~D.P. Mukherjee~~ [D.P. Mukherjee] and [A.R. Desai] applied in Indian sociological explanation.

- It explain roots of cultural and social changes due to economic forces.
- Polarisation of society into classes and changes of modes of production cause social changes.
- It explained rise of Indian Nationalism based on economic changes caused by British.

However, this approach suffers from the following limitations:

i) It focuses of conflict and ignores solidarity and integration in the society.  
eg. due to Jajmani system.

ii) Dialectical approach lack empirical.

T.N. Madan.

Yogendra Singh.

support for their explanation

if Religion and culture are cornerstone to inter-pret Indian society.

if it considers the conflictist and dehumanizing aspects of caste, but misses the caste dynamics as explained by [Ghosh] through Sanskritization.

if Gunnar Myrdal stated that many changes by state caused the changes in economic infrastruc-ture.

eg. MGNREGA, Education for all through RTE Act. etc.

Thus, dialectical approach is not the only ~~one~~ dimension to explain social change. There are other dimensions as well like class, prestige, religion etc as explained by [Max Weber], [Andre Belletie] etc.

**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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

① takes only a materialistic view  
② ignoring caste as the basis of traditional Hindu social organization

8

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

M.N. Srinivas defined Sanskritisation as the process through which lower caste, groups at lower strata or tribes imitate the beliefs, rituals and practices of upper caste, more specifically twice born (dwija).

• Sanskritisation is an endogenous source of social change

Sanskritization is a modernizing force because:

- It leads to social mobility and dilutes the caste based rigidity.
- It causes economic mobility as well.
- It lead to emergence of Dalit consciousness, Dalit venture fund and Dalit capitalism
- It also leads to the assimilation of tribes into the mainstream Hindu society and thus reduces conflict.

However, the following points show that there are conflicting views as well:

i) D.N. Majumdar states that there is a reverse process, i.e., de-sanskritization taking place.  
eg, Kashmiri Pandits, Brahmins of Nagara.

ii) Majumdar Singh advocated that it leads to cultural changes but no structural changes.

iii) Elite of high caste, like dowry is percolating into practices of lower castes as well.

iv) Tribal culture is more egalitarian, but Sanskritization infuses patriarchy, sexual division of labour etc.

v) K.M. Panikkar calls that there are other models of Sanskritization, than Brahmins as the reference group.

However, Sanskritization as a process changed social institutions, impacted common consciousness and thus emerged as an important modernizing force under influence of Westernization, Muslimisation & legal-rational transformation.

The impact of Sanskritization can be seen in language literature ideology music dance drama style of life and ritual.

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**Evaluative Indicators:**

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(ii) Content- Prioritization	<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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



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

Verstehen literally means comprehending the meaning of actions from actor's viewpoint.

Weber used Verstehen approach in his Interpretative sociology alongwith Ideal type and Comparative analysis.

Verstehen approach goes for subjective analysis of objective reality.

Problems faced by religious and ethnic minorities

i) Cultural subjugation: The majority culture is leading to the subjugation of minority culture causing existential crisis.

For example, UNESCO recently highlighted the concern regarding ethnic languages and dialects and many at the verge of extinction.

ii) Occupational segregation: Ethnic and religious minorities have very low representation in civil services and higher bureaucracy.

for example - Recent report highlighted that there were only 4 SC candidates at the level of Secretary in Indian Govt.

Sachar Committee report highlighted similar figures for religious minorities.

iii) Residential segregation: New reports confirmed denial of residential accommodation based on religious identities.

iv) Ghettos and Gated Communities are the binary opposition highlighting the class division and polarisation in modern India.

v) Relative deprivation - In terms of development and employment opportunities are giving rise to regionalism and demand for separate states. e.g. Nagalim, Gostchaland

vi) Forced compliance to majority Nationalism

for example, FIR was lodged against youths for supporting a different team in cricket match.



vii) Ethnic and racist driven attacks on youths from North East and Kashmir is causing their alienation.

viii) In spite of legal provisions, incidents like mob lynching, communal violence, Love-jihad etc are causing insecurity among religious and ethnic minorities.

eg. fear of state led victimisation in recent preparation of National Citizen Register in Assam.

Therefore, Verthen as an approach helps in understanding the subjective reality through interpretation of reality from the viewpoints of religious and ethnic minorities.

Good ans with scope of improvement in methodology

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

Marx associated class with access to modes of production and Weber associated it with market situation.

Caste is a form of social stratification, the hierarchy in which is based on notion of purity and pollution.

• Marxist tried to explain the conflicts in Indian society based on class division, but socialism rooted in materialistic forces.

• However, T.N. Madan states that social conflict can't be explained based on class in Indian society.

• Further is the class-class nexus explanation, scholars like Andre-Betelle stated that power and prestige are still associated with traditional caste based ascriptions.

• Those in the top of the caste hierarchy have monopolised the top positions in

↓  
due to  
Caste  
tradition  
lower  
caste  
can't  
accept  
the  
domination  
of  
upper  
caste.

judiciary, administration and bureaucracy. Thus, this disparity is not class based but deeper analysis shows the role of caste.

- Politicisation of caste has led to the emergence of caste-based political leaders.
- Economic disparity among them and have not class takes the form of caste based Panchayats and Grijjar demands for reservation.

Therefore, it can be said that class conflict in case of India has been smoothened and covered by Caste traditions.

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(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.

Anti-Brahminic movements are based on the ideology of protest and resistance against Brahminic superiority, hegemony and exploitation and pauperization based on notion of purity and impurity.

Achievements and legacy

- Transformation of traditional authority to legal-rational authority.  
eg. legal prescriptions based on Manusmriti replaced by Rule of law.
- Movements like Self Respect Movement, SNDP movement, Justice movement, Temple entry attacked the Brahminic hegemony.
- Led to rise of Dalit consciousness, once they realized their numerical strength.

They started a quest for a more rational and anti-orthodox society  
demand for equality

- It reflected as Dalit Capitalism, Dalit venture funds etc.
- It also manifested in the form of Caste base politics and the emergence of dominant castes like Reddies, Lingayats etc.
- Social disabilities were condemned through legal means.
- The colonial legacy continued in contemporary times which reflected as abolition of Untouchability, Universal franchise etc.

However, inspite of decades old fight, the recent incidents of violence against Dalits, occupation and residential segregation, practice of untouchability in modern schooling depicts a sorry picture.

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

A.R. Desai in his book 'Social Background of Indian Nationalism' used marxist perspective to explain the rise of nationalism in India.

• He laid the foundation of all cultural and social conflicts in materialistic conditions existing in the society.

• Desai states that unification of India economically, administratively and culturally led to a class of leaders in India who came in conflict with British.

• Thus, rise of <sup>the</sup> class-consciousness led to Indian nationalism.

However, critics give argument as:

• Desai ignored the role of religion and caste in Indian society.

• He over-emphasized on conflict and exploitation caused by Jajmani system and village



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Not empirical based.  
② takes only a materialistic view.  
③ Overlook aspects of integration and solidarity of Indian society

Panchayats and ignored their integrative role in Indian society.

• [T.N. Madan] advocated that social changes in India can't be explained based on class conflict alone.

• [Sathya], [Mogendra Singh] etc talked about expansion of Indian middle class under influence of Westernization and modernisation rather being polarized as stated by A.R. Desai.

Therefore, A.R. Desai's perspective doesn't give the complete explanation and is empirically not verifiable, thus a subjective analysis of role of Indian Nationalism.

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



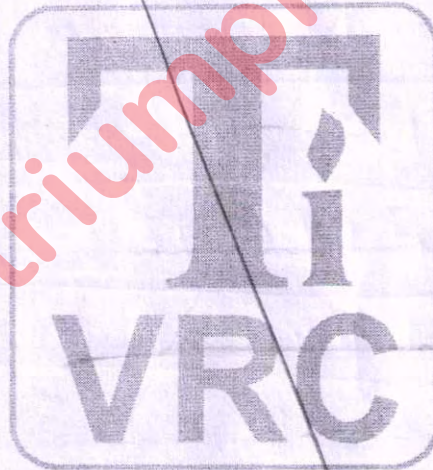
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Q4(d) Discuss the forms of untouchability continues to be practiced in Indian society. (10 Marks)

Untouchability is a form of stratification based on the notion of pure and impure (M.N. Srinivas). In Indian society, caste based hierarchical stratification justifies untouchability.

Forms of untouchability practiced in Indian society at present :

- Occupational segregation — In spite of decades of efforts, some menial jobs still exist and are done by lower castes. eg, Rag picking
- Dalits or ~~untouchable~~ students are called by their caste names and made to sit separately in the schools.
- Upper caste people don't <sup>stopped</sup> send their wards to school when a Dalit caste was preparing food for mid-day meal in Bihar.

New form  
 No room  
 renting to  
 minorities  
 Muslim  
 that  
 against  
 NE people  
 No temple  
 entry for  
 women  
 Discrimination  
 against  
 single women

• Marriages are still caste-oriented and incidents of honour killing and Khap Panchayats dictate are rampant.

eg. Supreme court recently took note of this.

• Grated communities are for upper caste.

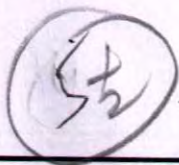
• Even bureaucracy and Civil servants are segregated and demeaned based on caste identity.

• Failure of increasing toilet usage under Swachh Bharat Mission shows that inspite of long ongoing efforts, untouchability exists in the society though its manifestation have changed

from one form to another or from public and regular aspects to personal and religious aspects,

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

Max Weber defined bureaucracy as the most efficient, legal-rational organisation in the modern industrial society.

Features of bureaucracy include:

- hierarchy of employee, merit based recruitment, rational division of work.
- non-partisanship
- decisions based on objective and rational considerations.

However, informal structure exists in Indian bureaucracy:

- Caste based affiliations in terms of promotion and postings
- Patronial based collusion between bureaucrats and political leaders.
- Caste, religion and regional considerations

Add more eg

overstated during selection of candidates  
at top positions in bureaucracy.

eg. Many officers from Gujarat Cadre found  
their way towards top bureaucracy recently.

iv) Patriarchy mindset had stopped recruitment  
of women in Armed forces and recent past.

v) Only 11% Parliamentarians are women raised  
apprehension about bureaucratic organisation  
of political parties.

Therefore, as against Weber's ideal bureauc-  
cracy based on rational-legal consideration,  
we have elements of informalisation due to  
conditional considerations.

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

K. M. Panikkar stated that Caste and religion are the central edifice of Hindu social organization.

Yogendra Singh defined the features of Hindu social organization based on beliefs, rituals, practices etc.

Other major aspects:

i) Belief of Karma, Varnashram and Puranjams

ii) Caste based organisation of social institutions and marriage practices.

iii) Belief in transcendence

iv) Idol worship and passivity of religion.

v) Accommodation of various cults, ideological ideologies within the fold of Hinduism.

eg. Considering Buddha as the 10th avatar of Vishnu etc.

①

②

③

④

⑤

Hierarchy  
Holism  
Segmentation  
Patriarchy  
Pollution  
Purity



i) Soul and ancestors worship and belief in  
reincarnation

ii) Belief in life after death and moksha,

Relevance for present day Indian society

i) Acts as a source of social solidarity,

ii) Cybernetic hierarchy of control regulates  
the personality system and goal attainments

iii) Possibility of religion restricts the rise of  
fundamentalistic tendencies.

iv) Hindu Hindu social organization has  
given rise of cultural entrepreneurship.

for example: Art of living,

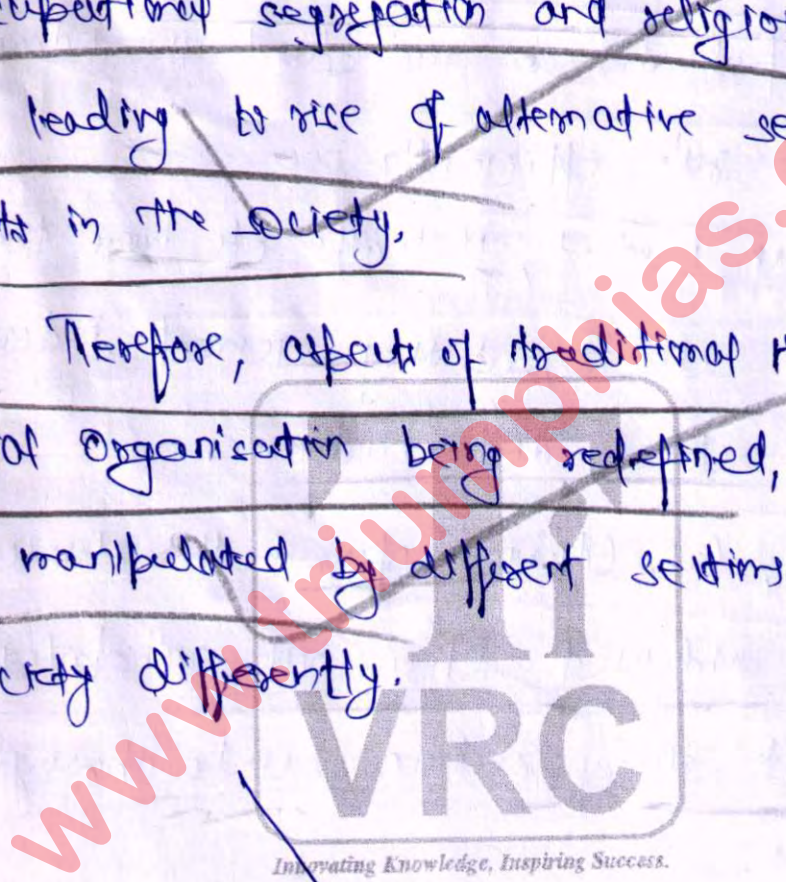
v) Belief in spiritualism is causing globalization  
of Indian culture.

eg. Yoga Diwas

vi) Caste ideologies through dysfunctional for  
deliberate are having functional for political parties

vii) Occupational segregation and religious sects  
are leading to rise of alternative sects and  
cults in the society.

Therefore, aspects of traditional Hindu  
 Social Organisation being redefined, refined  
 and manipulated by different sections of  
 society differently.



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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)

improve  
introduction

The Indian sociological studies started with colonial push for to understand the Indian culture to rule efficiently.

- William Benedict, Metcalfe etc were the orientalist scholars, but they viewed Indian society as closed and barbaric.

Refer to  
class  
discussion

- Later, G.S. Ghurye reformulated the classical Indology and used diffusionist- anthropological approach to study Indian society through his book view.

- Ghurye recognised the importance of understanding Indian traditions, customs, folk-ways through historical records.

- Later, structural functionalists like M.N. Srinivas introduced field-view to give

empirical justification to Indology.

• Srinivas used his village study, caste dynamics through Sanskritization, & Westernization to understand Indian society.

• Kathleen Gough and Milton Singer based their studies on the concept of Little and Great Traditions.

• They highlighted the universalisation of folk-ways, customs, traditions etc and Parochialisation of Great Traditions.

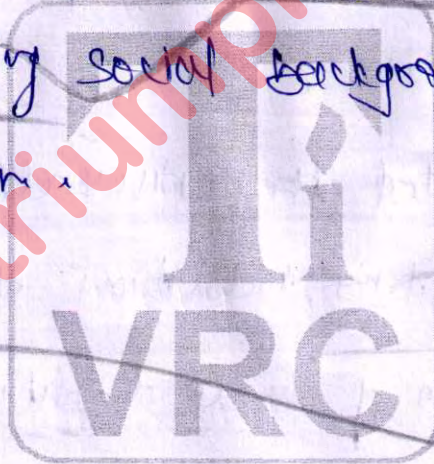
• For instance, G.S. Atharve in his book 'Indian Sadhu', termed Sadhu as the link between culture and society.

• Orientalists called Indian villages as little republic, but ~~as~~ Srinivas and others refuted this.

Institution like kshatriya, caste system, gender role is well understood by Indian sociologists

Thus, it can be said that to understand Indian society, first a sociologist must shift his viewpoint from Indian perspective.

This stance can be further exemplified with the limited applicability of dialectical Marxist perspective by A.R. Desai in understanding social background of Indian nationalism.



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

Dipankar Gupta called modernization in India as mistaken modernity.

• Anthony Giddens and K.L. Sharma called it as existence of multiple modernity and segmented modernity.

Modernity is defined as set of values which are culture neutral.

→ Srinivas compared it with the process of culturalisation.

→ Rajendra Singh explained its cultural and structural consequence through endo-genetic/homogenetic and exogenous/heterogenetic factors.

Neo-traditionalism along with modernization

• In India, we have more than 200 religious channels show how modernity has been influenced by tradition.

eg. Khap  
PRT  
Untouchability  
in new form  
Art 14 to 19.  
Use of technology to propagate sect, cult, religion.  
(etc)

- A person is modern in dress, food habit but traditional for marital choices.
  - Indian states derives cultural and traditional history in its foreign policy strategy.
  - We have secularization of religion but even JRO ~~has~~ launches big satellites after religious rituals.
  - Indian nationalism is now trying to revive its traditional culture based nationalism.
- Therefore, in a way, it can be said that Indian society exhibits neo-traditionalism along with modernization.

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(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 type="checkbox"/>	<input checked="" 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 checked="" 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"/>



# Triumph IAS

An Institute for Civil Services Examination & Expert Guidance for IAS

*Innovating Knowledge. Inspiring Success*

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*Under Personal Guidance of*

## Vikash Ranjan

**Intake is  
Strictly  
Limited to  
100/Batch**

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**Foundation Batch**

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2019**

**Test Series**

**15<sup>TH</sup> JUNE  
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#### ESSAY *for* IAS

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**28<sup>TH</sup> JUNE  
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2019**

#### Toppers with the Mentor - Vikash Ranjan Sir



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ABHILASHA ABHINAV IAS 2017



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