

ForumIAS

ACADEMY

SOCIOLOGY (OPTIONAL)

Name Of Candidate	SRUTANJAY NARAYANAN		
Email Id.		Roll No.	
Mobile No.		Date:	

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained		
1			1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).	
2			2. There are EIGHT questions printed in ENGLISH.	
3			3. Question 1 and 5 are compulsory. You can attempt any THREE out of the remaining, Choosing at least ONE Question from each section.	
4			4. The number of marks carried by a question/part is indicated against it.	
5			5. 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.	
6			6. Word limit in questions, if specified, should be adhered to.	
7			7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.	
8				
Total Marks:				
Remarks:			Start Time 3:00 pm	End Time 6:00 pm
			Mode Of Examination :	Online <input type="checkbox"/> Offline <input type="checkbox"/>
			ECN CODE:	Evaluation Date:

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Presentation						
Handwriting						
Content						
Attempts						

Q.1) Write r
a. Critical

ADDITIONAL COMMENTS

[Faint, illegible text]

Poor

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(Don't Write anything in this Area)

Section A

Q.1) Write notes on the following in about 150 words each: (10 * 5 = 50 Marks)

a. Critically analyze MN Srinivas's study of religion among coorg society.

(10 Marks, 150 words)

MN Srinivas was a pioneer in structural functionalism and field view that he applied to study religion among Coorg Society.

He observed concepts like:

(i) Sanskritization

(ii) Brahminization

(iii) Reference groups - Dominant castes

Thus he explained social mobility within caste, emulation of rituals amongst various groups. However he is criticised on following grounds

(i) Louis Dumont criticizes Srinivas for exaggerating social

mobility and calls it pseudo mobility since there is no change in ascribed status

(ii) D N Majumdar says that Sanskritization also happens when Brahmins and upper castes are forsaking lifestyle due to want of political renovation or westernization

(iii) A. R. Desai criticises Srinivas for ignoring non-Sanskritic traditions and speaking from Brahminical standpoint

(iv) Harold Gould describes a latent class struggle and not a functional and universal concept - Sanskritization.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	

b. Analyze Gandhi's satyagraha as a mode of 'passive resistance'.

(10 Marks, 150 words)

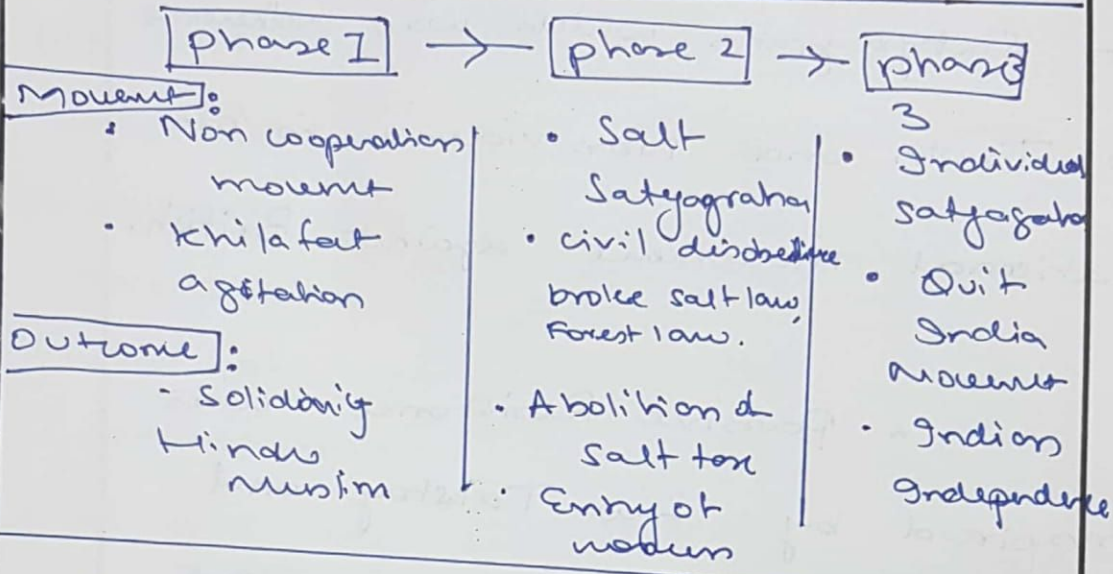
Gandhi used the ideology of Satyagraha which was adherence to Truth and Non-violence in his national movement against British.

* Passive Resistance was inspired by Leo Tolstoy and Thomas Paine deeply rooted in Christian theology of not doing to others, what we do not want to receive.

* Gandhi experimented with Satyagraha in South Africa against social discrimination of Blacks, women and Boers by British

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* In India Gandhi use this social principle to mass mobilize Indians during



Nelson Mandela, Rosa Parks and Martin Luther King used the techniques of Civil disobedience and passive resistance to fight against oppression and subjugation.

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Structure	
Question Interpretation	
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c. Limitation of dialectical approach to the study of Indian society?

10 Marks, 150 Words)

- Dialectical approach, inspired by Hegel is largely used by Marxists to understand society in a historical materialist perspective.

However,

(i) Yogendra Singh shows how Indian society has multiple levels of modernization and heterogenic forces and politico-cultural forces affect India not merely economic forces.

(ii) Andre Betelle shows how even caste has a trinitarian relationship with class and status thus the dialectics of 'Havle

and 'leave notes' was not seen in Sripuram study.

(iii) Chitruje and Indologist's argue that India has unique culture and Marxist dialectics is a western import since it is 'Reductionist' rather than celebrating diversity.

(iv) Dipankar Gupta shows how caste and class have multiple correlates like local stories, tradition, political clout rather than mere economic basis.

Thus A.R. Desai's Dialectic use was intellectually inspiring yet an integrated approach like Yogendra Singh's is more relevant.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	

d. What do you understand by 'exclusive inequalities'?

(10 Marks, 150 Words)

Exclusive Inequalities refers to those that exist in certain geographies, social contexts and types of social stratification.

For Example:

1. Aged Based Inequality -

Exists for appoint President, Prime Minister since Constitution has barter - Chronology.

2. Gender Based - In appointing

of priests in Hindu temple. It's an exclusive practice

Ex: Sabarimala

(Don't do anything)
e. Basic ten

3. Caste Based - Rituels are still performed by Brahmins. In many places Manual scavengers are only Dalits

4. Race Based - colour comes into the picture in Modeling in Hollywood called 'colour line'

5. Ethnicity Based - only a Muslim can head wall football, only a Buddhist is a Dalai Lama

Thus Exclusive Deprivation and Discrimination these are Absolute one 'Exclusive' inequalities.

Feedback(For OFFICE use only)

Structure	
Question Interpretation	
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e. Basic tenets of Hindu religion.

(10 Marks, 150 Words)

Hinduism is one of the Indic or Oriental religions that has basic tenets like

(i) Karma doctrine - where

Birth is ascribed based on actions of the past. Mentioned in texts like Bhagavata Gita that was elaborated by Indian philosopher like Sankara

(ii) Purushartha or goals of life are divided as

- (a) Dharma - Performance of Duty
- (b) Artha - Accumulation of wealth
- (c) Kama - Seeking pleasure
- (d) Moksha - Liberation from Rebirths

(iii) Varna System - is a system of social stratification

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Varat is divided into :

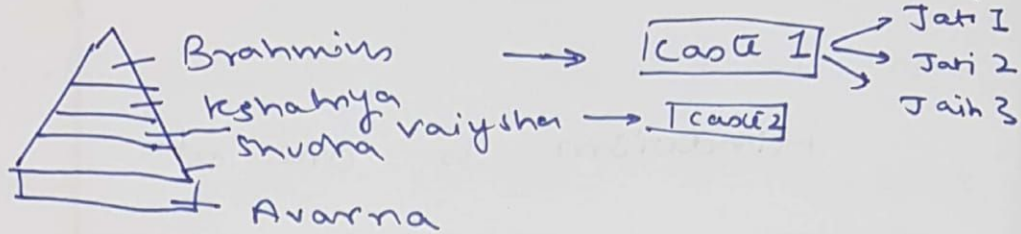


Fig: Varna Framework

- This is Based on
- 1) Division of Labour
 - 2) Rules of social interaction
 - 3) Rituals.

This was supposed to lend solidarity and functional unity among Hindus.

(iv) Belief in Reincarnation and Moksha through the idea of Atma

→ Animism or atomism where all matter has Atma is a core tenet and Nirvana or Moksha is the goal to separate from 'Samsara' or cycles of Birth and death.

Feedback (For OFFICE use only)

Structure	
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Q.3) a. Differentiate between MN Srinivas's concept of Westernization and Modernization.

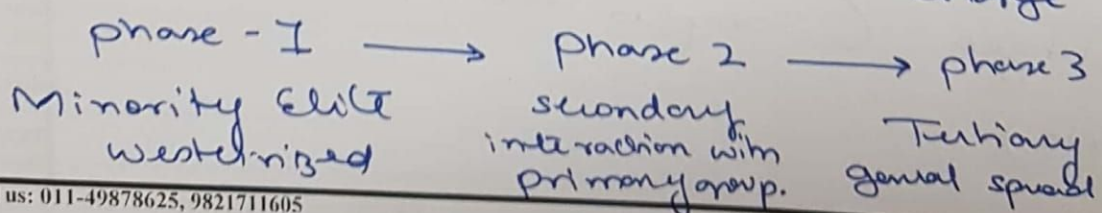
(20 Marks)

M N Srinivas was a Structural Functionalist who was inspired by Social anthropological approach of Field View. His mentors Evan's Pritchard and Radcliffe Brown were understanding 'Primitive' societies and influence / Lack of influence of Western, Modern civilization.

M N Srinivas understood these two Exogenetic forces and its impact on Coorg and Rompura villages (samples for Indian field work)

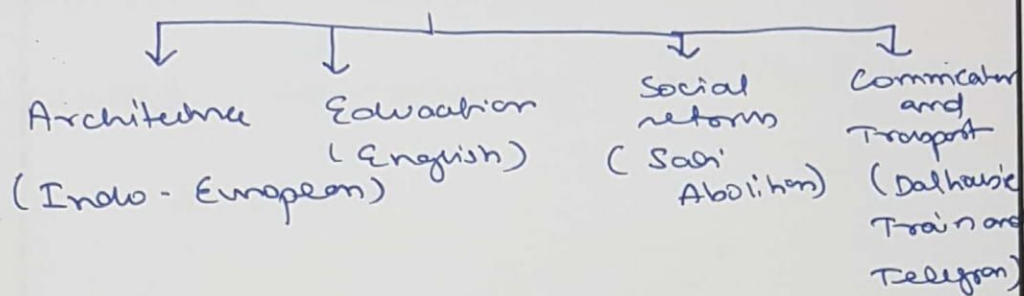
Modernization refers to a social phenomenon where new ideas like Rationality, Scientific temper, tolerance and Humanism replaced old feudal ideas. For Srinivas, the British colonization played a major role in bringing into India these ideas.

Westernization - A more value loaded term is both positive and negative one refers to specific changes that Britishers got in social, political, economic and ritual spheres. He mainly speaks of cultural change



Thus Modernization is positive, evolutionary and has a function; whereas westernization had functions and dysfunctions.

Westernization: Functions:



Dysfunctions:

1. National struggle against Imperialism
2. De Industrialization of Indian industry
3. Economic drain
4. Cultural Hegemony through English.

Thus Modernization brought value change like Democracy, Liberty, constitution whereas westernization as Yogendra Singh critiqued has both components. Srinivas is also critiqued by Desai of a Brahminical Bias

in explaining Westernization as a mobility strategy of Brahmins.

b. Dalit assertion

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Structure	
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b. Dalit assertion: a challenge to dominant caste

(20 Marks)

Dalit Assertion refers to the consolidation and political demands of Dalits, the historically exploited community. Dalit Assertion has evolved

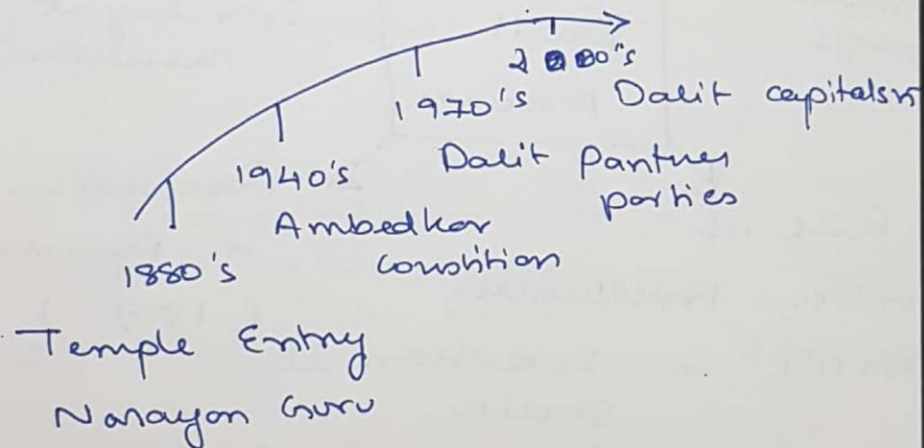
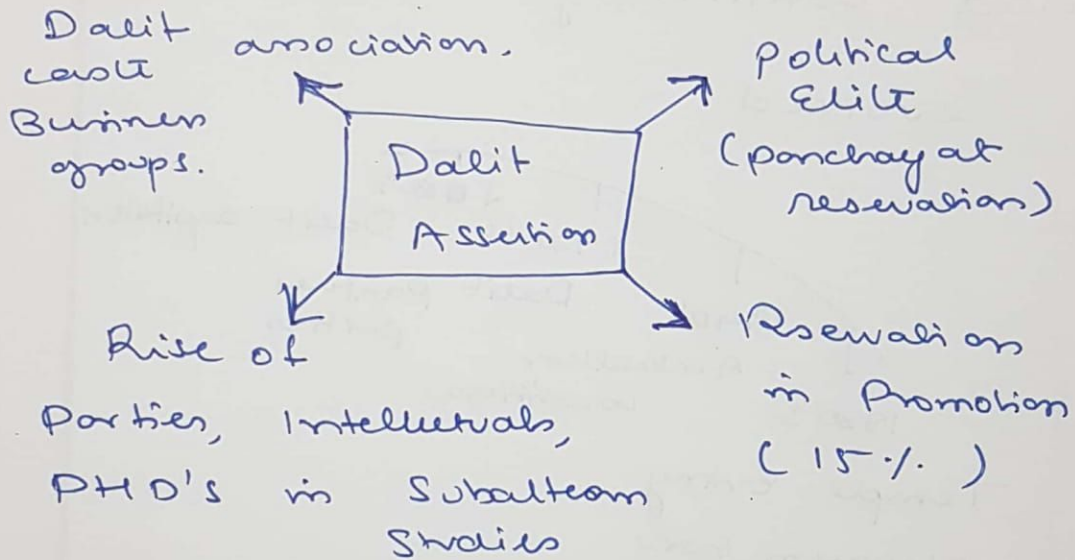


Fig: Evolution of Dalit Assertion

Over 100 years social reform, constitutional provisions like Article 14, 17, 330 for Schedule Caste Commission and emergence of various

Political parties like Bahujan Samaj Party, Dalit Panthers movement and Dalit Business groups and deepening of democracy has created a wedge between historically dominant caste and Dalits.



Manifestation of Challenge:

1. Demand For Reservation -

The increased agitation by traditional dominant caste Patidars, Jats for OBC status shows a social

anxiety as Satish Deshpande shows.

2. Revivalism of Dominant Narratives - The Padmavathi agitation of 'protection' of honour of upper castes shows a religious / caste based anxiety as noted by Prathap Bhanu Mehta in Indian Express

3. Discrimination in Education - Sukhdev Thorat report and Rohit Verma suicide shows a discrimination and opposition to admission of Dalits

4. Caste conflicts - Bhima Koregaon incident was a crystallized manifestation of conflict between Mahars (Dalits) and Marathas (Dominant group)

5. Honour killings - In many parts of Western Tamil Nadu shows how Exogamous, especially Pratiloma marriages between lower caste women and upper caste (Dominant) man or vice versa are attacked.

Thus Dalit Assertion affects the traditionally higher dominant castes. In a capitalists, open and achievement oriented system, scramble for jobs, economic security and cultural stability is leading to Dialectical relationships.

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Content	
Total	