

TEST CODE: 23204

FIAS – 2019 – SOC4

ForumIAS
MGPQ007490

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ACADEMY

SOCIOLOGY (OPTIONAL)

Name Of Candidate	KARISHMA PANT		
Email Id.		Roll No.	
Mobile No.		Date:	21 July 2019

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION			
Q. No.	Max. Marks	Marks Obtained	<p>1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).</p> <p>2. There are EIGHT questions printed in ENGLISH.</p> <p>3. Question 1 and 5 are compulsory. You can attempt any THREE out of the remaining, Choosing at least ONE Question from each section.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>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.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p>			
1						
2						
3						
4						
5						
6						
7						
8						
Total Marks:						
Remarks:			Start Time	2:45	End Time	6:15
			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						
Attempt						

ADDITIONAL COMMENTS



Section A

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

a. Caste is closed class and class is an open caste. Examine.

(10 Marks, 150 words)

Louis Dumont compared caste and class :-

<u>CASTE</u>	<u>CLASS</u>
1) exclusive to Indian society	unique to Western societies
2) Indian society is <u>Nomo Hierarchicus</u>	<u>Nomo Aequalis</u>
3) Caste is <u>closed</u> system,	Class is <u>open</u> system
4) <u>No social mobility</u>	Social mobility
5) <u>Exploitative, unequal, Hierarchical</u>	Exploitative but better than caste.

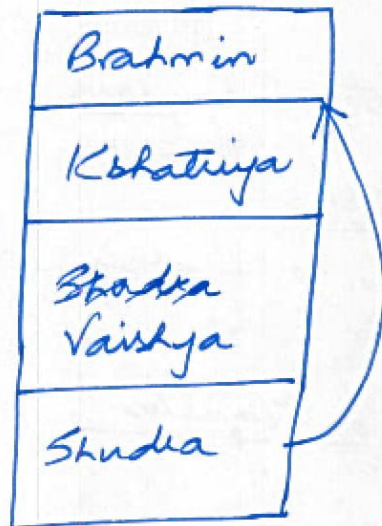
This caste-class dichotomy is contested by :-

→ Both caste and class are hierarchical.

→ G.N.RYE supports that caste is closed class.

→ However, M.N Srinivas opposes that

caste is open class, hence dynamic and mobile as shown below:-



mobility of Kayasthas,
Sanskritization of Jats,
Yadavs, Lingayats
 (DOMINANT CASTES)

Avarna

→ Andre Beteille says that caste has weakened. But old castes is replaced by new castes.

Brahmins → Class I jobs (Professors)

SCs → Class IV jobs

However, both caste and class erect barriers and go for exclusion and deprivation.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



b. Ram Manohar Lohia on Caste.

(10 Marks, 150 words)

Ram Manohar Lohia was a socialist leader. He was inspired by the Marxist ideology. Thus, he studied caste from dialectical approach.

→ Caste has its origin in the material conditions.

→ In fajrani relationship, upper castes control the factor of production i.e. land.

→ The lower castes are dependent on the upper dominant caste.

→ Thus, caste system is exploitative.

→ Upper castes impose disabilities on lower castes. They are forced to do impure, unclean jobs like manual scavenging.

Thus, Ram Manohar Lohia supported Caste movements like Mahatma Movement, SNDP, Backward Caste Movements in the South.

He believed that freedom from the British would uplift the Dalits through affirmative action.

Thus, according to him, Caste assertions played a role in the growth of Nationalism in India.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



c. IC Vidyasagar's contribution to Social reform.

(10 Marks, 150 Words)

Jshwan Chandra Vidyasagar played an active role in Social Reform Movements during 1800-1860.

HIS CONTRIBUTIONS

a) IC Vidyasagar championed for WOMEN'S rights. He opened girls schools, opposed child marriages and supported widow remarriage.

b) MODERNITY

He was a rationalist and supported Western education and science in colleges.

c) CASTE

He opposed caste system and said that even lower caste can study Sanskrit.

d) NATIONALISM

He taught Sanskrit, thus instilled national pride and confidence among the masses.

Thus, JC Vidyasagar through social-reform contributed in the rise of Indian Nationalism.

Yogendra Singh
~~AK Doss~~ notes that these social reforms brought heterogenetic change and thus, led to modernization of Indian tradition.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



d. Temple entry movement : now and then

(10 Marks, 150 Words)

Temple Entry Movements were initiated in the late 19th century.

- Jyotiba Phule's effort for the lower castes spread to the South. It led subsequently to SNDP movement by Sri Narayan Guru.

- He led Temple Entry Movements that opposed caste rigidities and Brahminical supremacy.

- Various temples were thrown open to the lower castes.

- It also led to Periyar's Self Respect Movement and Justice Party that demanded :-

- * Education
- * Govt Jobs

- * Reservation in Central and State Legislature

• Finally, this led to affirmative action for backward castes and depressed classes by Ambedkar.

Thus, social reform movements in the form of Temple Entry Movement brought equality, dignity, welfare to all and thus social mobility and modernity.

Now, they have led to secularism, de-Sanskritization. Yet it contradicts with modernization evident in the refusal to temple entry to our Dalit President Ram Nath Kovind in Puri temple, Orissa.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



e. Gandhiji on Untouchability.

(10 Marks, 150 Words)

Gandhiji was an ardent opposer of untouchability.

- (i) He considered untouchability as inhuman
- (ii) He regarded Dalits as "Naigans" (children of God).
- (iii) He called upon the upper castes to reject untouchability.

However, he supported Varna System in place of caste system. He believed that Varna System promoted integration and value consensus as it was based on division of labour.

This led to debate on untouchability with Dr. B. R Ambedkar.

Gandhiji believed that untouchability eradication should come from the "hearts of people" and not imposed by law.

Whereas, Dr. Ambedkar advocated annihilation of Caste System and abolition of untouchability.

Gandhiji's view on untouchability still find resonance in the Government's emphasis on Swachh Bharat Abhiyan and banning manual scavenging.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



Q.2) a. Sanskritization emerged as a field view concept to counter the then book view of Indian society, but has now gotten reduced to another book view of Indian society. Substantiate this statement keeping demands of reservation made by certain communities in India.

(20 Marks)

~~Q.2) Caste is closed class and class is an open caste.~~

~~Louis Dumont compared caste and class and concluded~~

Feedback(For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



b. Gandhiji's basic commitment to human values, truth and non-violence remained constant, while his statements on caste system, inter-caste and inter-religious dining and marriage underwent changes-sometimes drastic- and, invariably, in more radical directions. Comment.

(20 Marks)

Feedback(For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	