

TEST CODE: 23208

FIAS – 2019 – SOC8

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ACADEMY

SOCIOLOGY (OPTIONAL)

Name Of Candidate	Karun Garad		
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Mobile No.		Date:	06/09/19

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained		
1			<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>	
2				
3				
4				
5				
6				
7				
8				
Total Marks:				
Remarks:			Start Time 	End Time
			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. Critically analyze MN Srinivas's study of religion among coorg society.

(10 Marks, 150 words)

Ans: MN Srinivas undertook field studies to understand coorg society & from structural-functionalism perspective.

Observations

- 1) He observed the role played by Tajmani system in integrating the social structure.
- 2) Moreover, through rituals & festivals coorg society displayed a form of solidarity termed as village patriotism.
- 3) Srinivas argues that caste system was not exploitative and contrary to prevalent notion of rigid caste structure, there was a scope for social mobility in the form of

Sanskritisation.

4) SA Srinivas analysed Coorg society holistically to bring out various aspects of social structure that unite the society by serving some pre-functional prerequisites

Criticism :

- 1) He has been criticised for ignoring dehumanising aspect of caste system.
- 2) Beteille criticises him for his upper caste value bias in analysis.

Despite criticism, his work on Coorg society was seminal in establishing roots of structural functionalism in Indian sociology.

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)

Ans: Satyagraha meaning 'quest for truth' was a mode of passive resistance developed and used by Gandhi to fight against colonial hegemony in ^{South} Africa & India.

Why it was effective?

- 1) Gandhi recognised that the might of state cannot be challenged by violence.
- 2) Satyagraha & non-violence as per Gandhi would best serve the need for movement as masses would be able to participate.
- 3) ~~He~~ In order to increase participation in Indian national movement, he mobilised people around genuine issues & using Satyagraha as passive resistance

Compelled colonial bureaucracy to come to negotiating table.

4) He understood the sociology of masses & tried to use constructive work as a reinvigorating mechanism during passive phases of national movement.

Satyagraha as a mode of passive resistance had immense impact. Eg. Salt satyagraha, individual satyagraha, satyagraha against ban on temple entry etc.

Feedback(For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



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

10 Marks, 150 Words)

Ans: Dialectical approach involves study of evolution of society in terms of conflict between ideas or material conditions acting as engine of social change (thesis, antithesis, synthesis)

Radhakamal Mukherjee, A R Desai used dialectical approach with Marxian perspective to understand Indian society.

Limitations :

1) Caste as an overarching social institution

limits the use of class based dialectical approach in Indian society.

2) Though through ~~proce~~ aspect of

'status summation' argues that higher

castes were also upper classes, however

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Beteille from his study of Sripural village argued that there is status incongruence

3) In Indian society, as Dumont observed production relations were not economic aspects but were based on cultural traditions through Jajmani system.

4) Also due to process of Sanskritisation & Westernisation, upward social mobility ensured that caste conflict did not turn into class conflict.

Despite its limitations, dialectical approach is still useful to understand Indian society today as caste interests ~~is~~ intermingle with class interests.

Feedback (For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



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

(10 Marks, 150 Words)

Ans :

Feedback(For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



e. Basic tenets of Hindu religion.

(10 Marks, 150 Words)

Ans: Hindu religion cannot be described as a religion since it is a culmination of plethora of cults, sects, ~~path~~ with variety of beliefs & practices sometimes at loggerheads with each other.

Basic Tenets

- 1) Tolerance & accomodation of different thoughts & culture is an aspect of Hinduism. Eg. Shaivism & Vaishnavism
- 2) Multitudes of gods and goddesses ~~smbo~~ symbolized by different totems such as linga, yoni etc.
- 3) It is a non-proselotysing religion.
- 4) It has a ~~see~~ syncretic quality as it

readily assimilates features of other religions or faiths. Eg. Influence of Sufism on Bhakti movement.

4) It believes in four stages of life or ashrama namely Brahmacharya (student), Grihastha (Householder), Vanaprastha (Retired) & Sannyasa (Renunciate).

5) According to Hindu religion, marriage as a sacrament has following ^{three} purposes, Dharma (duty), Proja (Progeny) & Rati (sensual pleasure).

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Structure	
Question Interpretation	
Content	
Total	



Q.2) a. Which is more significant, the principle of 'hierarchy' or the principle of 'difference'; in inter-caste relations in the present day?

(20 Marks)

X



b. Beittelle on Social Inequality.

(20 Marks)

✗



c. Features of caste system.

(10 Marks)

X

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

(20 Marks)

Ans: MN Srinivas synthesised Radcliffe Brown's structural functionalism & Evans Pritchard's ethnographic view to understand Indian society.

Westernisation

It is a process result of 150 years of British rule during which western democratic, liberal values, cultural aspects were transmitted to Indian society through western education & other means.

Modernisation

It refers to the process by which traditional attitudes, beliefs, values, norms etc. are given up or renounced in

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(Don't Write anything in this)

favour of modern outlook.

Difference in terms with respect to Indian

② Society

1) Modernisation is a continuing process whereas Westernisation was introduced due to British rule.

2) Westernisation can be positive or negative whereas Modernisation generally has positive connotations.

Thus Westernisation is more value loaded.

3) A citizen may adopt and adapt western clothes, style of living, culinary habits through process of westernisation but may still be traditional out in

outlook. Eg. Discrimination against LGBT community in Multi National companies.

4) In present world, westernisation is limited to impact of Western culture whereas modernisation has acquired wider meanings through inclusive, liberal, environmental outlook.

5) In some cases even traditions are termed as modern though ~~th~~ not Western. Eg. Wearing ethnic dresses is called chic (fashionable).

6) In India, Westernisation was used as a means to sanskritisation & secular mobility. Whereas modernisation

did not necessarily result in secular mobility.

7) ~~Thus modernisation~~ Modernisation was attempted by progressive political leaders through instruments such as law, education etc. Whereas Westernisation resulted from the impact of Globalisation.

Hence, modernisation & westernisation though overlapping in some aspect were a different processes occurring simultaneously.

Feedback(For OFFICE use only)

Structure	
Question Interpretation	
Content	
Total	



b. Dalit assertion: a challenge to dominant caste

(20 Marks)

Ans: Previous decade has seen rising assertion by Dalits along with rise in crimes against ^{them} Dalit which is reflective of rigid & muddled caste hierarchies.

Dati Dalit assertion

- 1) Dalits have gained secular mobility through positive discrimination & by using available means for development.
- 2) Due to rising literacy levels & economic stability, an affluent section within Dalits class has risen to capitalize on the political participation offered by constitution.
- 3) Though majority of Dalits are lag