



SOCIOLOGY OPTIONAL TEST – QUESTION PAPER (STI)

WEEK – 4

DAY – 4: 11-07-2025 (FRIDAY)

SYLLABUS:

PAPER 2 : UNIT: B(2), B(3), B(4), B(5), B(6)

1. Caste system studies in India have been dominated by the "book-view" initially. How did the entry of "field-view" bring about a balance in the study of Indian caste system? Discuss. (10m)
2. What, according to you, are the factors responsible for the continuance of caste system in India? Explain. (10m)
3. Comment on the growing assertion of tribal community for autonomy in India .(10m)
4. How has automation impacted industrial class structure in India? (10m)
5. Examine the implications of patriarchy on lineage and descent in India. (20m)
6. Analyse the threats and challenges faced by marriage institution in India. (20m)
7. How do you account for the increasing significance of religion in public and personal spheres in the context of secularization thesis in India? Explain. (20m)
8. Bring out the differences between Srinivas's and Dumont's perspective in the study of caste system. (20m)



ALL INDIA CIVIL SERVICES COACHING CENTRE

OPTIONAL ANSWER BOOKLET - WEEKLY



CANDIDATE NAME:	A. AGNES	MOBILE NUMBER:	[REDACTED]
-----------------	----------	----------------	------------

UPSC ROLL NO:	[REDACTED]	Email ID:	[REDACTED]
---------------	------------	-----------	------------

ID	NMCEM	Date of Exam	11-Jul-2025
		Subject	Sociology

Marks Details (To be filled by the Examiner(s))

Q.No.	MARKS	Q.No.	MARKS	INSTRUCTIONS
1.		11.		- It is advisable to attempt all questions provided in the booklet within the given timeline. - Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of the Question-Cum-Answer Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one. - Use only blue and black pens to write answers. Do not use a pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc. - Kindly ensure that you adhere to the word limit mentioned against each question. - Do not write answers in illegible handwriting. Such answers may not be evaluated. - Please mention the question number and question before each answer, if you are submitting your answers in A4 sheets. - Marks allocated to each answer is final, and we will not entertain any kind of reevaluation. - Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
2.		12.		
3.		13.		
4.		14.		
5.		15.		
6.		16.		
7.		17.		
8.		18.		
9.		19.		
10.		20.		
TOTAL MARKS		TOTAL MARKS		

EVALUATION INDICATORS

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Innovation						
Content						
Number of Questions attempted						

EVALUATOR FEEDBACK

Overall Macro Comments/Feedback/Suggestions on Answer booklet

(THIS WILL INCLUDE COMMENTS ON POSITIVES / AREAS OF IMPROVEMENTS AND ASSIGNMENTS
WHEREVER RELEVANT)

Question Interpretation		
Content	Relevance	
	Quality	
Answer Structure		
Presentation		
<u>Other Parameters</u>		

1. Caste system studies in India.

The views over caste system with initial Indological or book-view were later modified and complemented with the entry of field-view and empirical studies.

Balance in the study of caste system with entry of field view:-

1. The initial rigid view of caste (G.S. Ghurye) was countered with dynamism in caste introduced by field-view (M.N. Srinivas)
2. It was found out that hierarchy is relative and not always Brahmins at the top through study of Dipankar Gupta's Jati Purana

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

3. Not only Brahmins but also the low caste maintain caste boundaries as shown by Andre Beteille in Sripusam village.

4. G. S. Ghurye himself moved from initial diffusionist approach of caste (Herbert Risley) to adopt anthropological views.

5. Caste was not completely an integrative force and conflicts present within the structure learnt through field studies.

Later sociologists combined both book-view and field view to give a more practical description of caste in reality.

(Candidates
must not write
on this margin)

2. Continuance of caste system in India.

Sociologists like GS ghurye and MN Srinivas predicted dilution of caste, however caste system continues due to following factors.

1. Emergence of caste-based political parties to mobilize people.

Eg., Bahujan samaj party, Justice party

2. Vote bank politics (MN Srinivas) and identity politics to secure power

3. Reservation system though introduced for social justice strengthened caste consciousness

4. Caste endogamy as a major factor to maintain boundaries

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

as noted by GS Ghurye Eg., less than 2% intercaste marriages in India

5. Interplay between caste and politics especially after 73rd amendment act Eg., caste and power relations shown by Beteille

6. Strengthening of caste due to caste-class nexus as shown by Kathleen Gough. Eg., Agarwal Sabha - caste & merchant group.

Moreover the widespread demand for caste census itself a proof that caste continues to play crucial role in Indian society.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

3. Tribal community demand for autonomy.

The demand of Ladakh for inclusion in 6th schedule shows that tribal community in India continue their struggle for a meaningful autonomy.

Reasons for demand for autonomy:-

1) Tribals face distinct challenges like development induced displacement, backwardness and shrinking livelihood opportunities.

Eg., Walter Fernandez notes that among 30 million displaced people, 42% are tribals.

2) Eviction of tribals from home land in the name of environmental

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

conservation . Eg., 245 Baiga families evicted from Achnakmar Tiger reserve.

3) Challenges due to mining eg., Vendantla group in Niyamgiri hills

4) Tribals suffer not only economic but emotional and cultural alienation during eviction (Vidyaasthi)

5) Poor implementation of PESA (1996), Forest Rights Act (2006) and Land Acquisition Act (2013).

Hence to remove the perception of outsiders as exploiters and build trust through development the government introduced schemes like PM-JANMAN, TRIFED, Van Dhan Kendras but tribal demands continue

(Candidates must not write on this margin)

(Candidates must not write on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

A. Automation and industrial class structure

The introduction of automation through Fordism, Taylorism and scientific advancements had significantly altered industrial class structure in India.

- 1) Increase in informalization led to emergence of gig workers and casual labourers affecting the middle class.
- 2) Automation resulted in job cuts and widened inequality between the capitalist class and working class.
- 3) Due to specialization and differentiation, there is continuous

evolving class hierarchies

4) Hence Duncan and Blau noted that industrial class has become more heterogeneous.

5) There is less of class consciousness due to multiple classes like owner class, management class, skilled class and manual labourers.

6) Replacement of traditional jobs with AI, IOT has led to pauperisation of working class.

Automation has increased fragmentation of industrial class thus decreasing the class consciousness but increasing the capitalist wealth.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

5. Implications of patriarchy on lineage and descent in India.

The institution of patriarchy or domination of men over women curtailed women's rights to inheritance and succession.

1) Patrilineage is predominant across India with few exceptions like Tharavad of Kerala and Khasis of Meghalaya who are matsilineal

2) Status or identity of women is associated with her father's or husband's identity and she is devoid of her own.

3) Land and property ownership

(Candidates must not write on this margin)

(Candidates must not write on this margin)

transmit across male members
and women considered as dependants

4) According to Vina Das, patriarchy
has institutionalised gender roles
where women responsible for
reproduction and men for
economic production.

5) Even during land reforms or
land compensation measures women
are not considered.

6) The resultant is feminization
of poverty which is more
prevalent among the widows
and old-aged women.

7) This also promotes social evils
like dowry affecting women.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

Hence policy interventions were undertaken to ensure equality.

(1) Hindu succession (Amendment) Act, 2005 allows property rights for women.

(2) Certain states give concessions in stamp duty if the land is registered in name of women.

(3) PM-AWAS Yojana prioritises house construction in women's land.

However the situation is still far from reaching true gender equality which requires behavioural and attitudinal changes across the society.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

6. Threats and challenges to marriage.

Marriage as a social institution is gradually changing from sacred to contract status in India.

Threats and challenges faced by marriage institution in India:-

- 1) Rise of individualism leading to delay in marriage due to aspirations for education & careers.
- 2) Emergence of new concepts like same-sex marriage, live-in relations affects marriage.
- 3) Legislative reforms like Divorce laws and divorce no longer

Seen as a social stigma.

4) Traditional functions of marriage
replaced with new requirements

eg., Sham marriage (for US citizenship)
or property marriage (for wealth)

5) Changing consumer patterns and
high cost of living promotes

concepts like Double Income NO Kid
or DINK families

6) Women are today well educated,
empowered and more assertive

of their rights. Thus delay in
marriage age, freedom in choices
like kids and aware of

bodily autonomy.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

However marriage still
retains its core value in Indian
society as,

- 1) There is less than 1% divorce cases
in India.
- 2) Marriage is still seen as mandatory
for legally and socially accepted
union of individuals.
- 3) Prevalence of widow remarriages.
Hence modernity has
helped to overcome evils like
child marriage but still retains
marriage as an important social
institution.

7. Religion - significance amid secularization.

In India, Religion continues to hold a dominant place despite promotion of secularization in society.

Reasons for increasing significance of Religion in public & personal spheres:-

1) India follows principled distancing form of secularism and freedom to Religion is a fundamental right.

2) Increasing urbanization creates rapid social changes and Religion becomes relief to cope up with.
Eg., increasing number of sect and cult in urban areas.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

- 2) Religion fills the void left out by science Eg., prayers to cure from medical conditions.
- 4) Promotion of religion by religious institutions to assert their survival eg., growing number of temples and churches
- 5) Vote bank politics or mobilization on lines of religion eg., Akali Dal in Punjab
- 6) Religion may have receded from public sphere but dominate in personal sphere ie., Invisible religion by Luckman
- 7) Religion provides hope during

uncontrollable and unforeseen threats
eg., natural disasters.

- 8) State itself promotes for the growth of all religion eg., state-sponsored Kumbh mela & Haj Yatra

Impact of secularization thesis:-

- 1) Decrease in institutional attendance like temple visit or church visit.
- 2) Rationalism has done away with certain superstitious beliefs.
- 3) Promotion of unity and equality.

Hence secularization thesis in India has reformed certain aspects of religion and it was not meant to overtake any religion.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

8. Srinivas vs Dumont's perspectives.

The caste system of India studied by Srinivas and Dumont adds different perspectives and enriches the understanding.

Srinivas's views on caste system:-

According to MN Srinivas, caste is not so rigid. He introduced dynamism through concepts of sanskritization and dominant caste.

According to him, caste has ritual hierarchy based on religious rituals, ways of eating, dressing and secular hierarchy based on

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

Status, wealth and power.

Thus by changes in secular
hierarchy through sanskritization
or immitating behaviours of
dominant caste, one can obtain
changes in ritual hierarchy. However

It is cultural mobility and not
structural mobility. Eg., Lingayats
of Karnataka & Patels of Gujarat.

Dumont's views on caste system:-

Indian caste system is
based on the ideology of purity
and pollution. It is not the
power but the purity and
pollution that determines hierarchy.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

For eg., Kings may be powerful but their coronation is done by Brahmana priests. Hence caste is rigid since separation between pure and impure is maintained and pure is always above impure.

Differences in perspective:-

- 1) Dumont's rigid view contradicted Srinivas's dynamic view of caste.
- 2) Pure and impure is fixed by birth for Dumont but it can be changed according to Srinivas.

Thus through different perspectives Srinivas and Dumont enriched cultural understanding of caste system.