



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:	NISHANTH T	MOBILE NUMBER:	[REDACTED]
-----------------	------------	----------------	------------

UPSC ROLL NO:	1 2 0 2 5 3 2	Email ID:	
---------------	---------------	-----------	--

ID	NMCEM _____	Date of Exam	11. 07. 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 have been dominated by Book-view initially. How did the entry of 'field view' bring about a balance in study of Indian caste system? Discuss.

The study of Indian caste system was initially considered 'static' by the 'Book-view' sociologists and the entry of 'field view' in late 1950s, changed the perception.

Caste system as 'static' and 'fixed'

A. S. Ghanney : the father of Indian sociology used classical Indological approach and gave six features of caste system which emphasized on static nature of caste system as it is deep-rooted in society.

Also, Louis Dumont using his western Indological approach considered Indian caste system to 'Homo Hierarchicus' with fixed

(Candidates must not write on this margin)

(Candidates must not write on this margin)

hierarchy based on principle of purity and pollution.

caste system - continuity and change

[M.N. Srinivas] used 'participant observation'

in studying the Iyeng village and gave the concept of 'transkritization' in which he found the ritually lower castes embrace the lifestyle and tradition of ritually upper castes.

Also, [Andre Beteille] in his study of Tayore village found that though caste system is present, social mobility was present among Adi - dravids.

Thus, the entry of field view created a balanced "continuity and change" perception on Indian caste system.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

2) What according to you, are the factors responsible for the continuance of caste system in India?

With emergence of secularisation, globalisation and education, caste as a social institution has said to be weakened but it is not so in true nature.

Factors responsible for continuance of caste system

Caste continues to exert its dominance in life style, life relations between people and status in the society.

1) Caste is deeprooted in Religion:

With increase in sects and cults and resurgence of religion, caste also continues to persist.

→ Even Converted Christians in Kerala follow caste practices in rituals, marriages.

2) Caste assertion:

↳ many caste groups take pride in their caste and want to assert their position. They do not want to lose their power and privileges (cultural Hegemony)

3) Caste groups are now pressure groups

playing major role in politics. Politicization of caste [Rajni Kothari] makes it persistent.

4) the Affirmative action (Reservation system)

of government are based on caste, so, it is also in a way continues caste system in India.

Though the caste based discrimination has reduced in its manifest form, it continues to persist in latent form like habitat segregation, job positions, symbols and colour codes.

3) Comment on the growing assertion of tribal communities for autonomy in India.

Recent ethnic conflict in Manipur and demand for separate state, constitution and flag by the Nagas tribal groups portrays the growing assertion for autonomy among tribes in India.

Reasons for growing assertion

1) The tribal groups are feeling alienated from the actions of the government as they are marginalised and excluded in the welfare schemes.

2) The Development-led displacement causing tension among tribes as they are losing their ecological habitat.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

3) The tribes had long been under self rule and they feel that the actions of government are colonial dominance causing collective consciousness among them.

(Candidates
must not write
on this margin)

4) Assertion for their forest rights and their freedom of movement in the forests.

However, the growing assertion creates a threat of growing segregation in the culturally pluralistic country like India (and

Also, it is threat for National integrity and peace.

The policy of Assimilation (A.S. Khurje) will always be counter-productive. So,

Need of Democratic - decentralisation with more autonomy for tribes is essential as advocated by Virghules Xaxa.

4.) How has the automation impacted the Industrial class structure in India?

The Industrial Revolution 4.0 with the emergence of Artificial Intelligence has the potential for changing the Industrial class structure in India.

The contemporary Indian ~~class~~ Industrial class structure is determined by the over-specification of occupations and inflation of division of labour into 5 classes

- (i) Capitalist or owner class
 - (ii) Top management class
 - (iii) Middle management class
 - (iv) Skilled worker class
 - (v) Manual worker class
- } MIDDLE CLASS
→ WORKING CLASS.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

(Candidates
must not write
on this margin)

With infusion of automation, the demand of skilled and professional work force will increase, reducing the manual workers class.

(Candidates
must not write
on this margin)

Also with automation, the consumption pattern of the middle class will dramatically change creating a new class of workers who are projected to be very high in number.

With automation, the concept of Industries and offices will lose its significance while Home itself will become working place (work from home culture).

The technological and social changes further lead to evolution of Industrial class structure into new forms and functions.

5) Examine the implications of patriarchy on lineage and descent in India.

Patriarchy is the system of social relation in which the power, authority and decision-making lies with the male.

Implication of patriarchy on lineage and descent in India

Patriarchy is rooted in the traditional Indian society with multiple manifestations.

1) In family structure:

Traditional Indian families are used to be joint families with male head of the family.



FIG: IMPLICATION OF PATRIARCHY

All the decisions regarding the family are taken by the male members.

2) Inheritance and succession:

Patriarchy leads to Patriarchal succession and inheritance of properties. The

properties goes to the male heirs

Primogeniture
 ↓
 All properties goes to elder male

Egalitarian
 ↓
 Equally distributed between all male heirs.

However, there are few instances of Matriarchy observed in India among Nairs of Kerala and Khanti of Meghalaya.

3) Economy and occupation:

The patriarchal society considers Males to be active agents of work while considers women to be care workers.

This gendered / sexual division of labour is a manifestation of patriarchy.

→ gendered facilitation (unpaid domestic care work), pink collar jobs.

4) Patriarchy decides the residence

Patriarchal residence where the family stays with the male's side is also manifestation of patriarchy.

With modernisation and empowerment of women in education and employment, changes in rigid patriarchy to fluid patriarchy is seen in the modern society.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

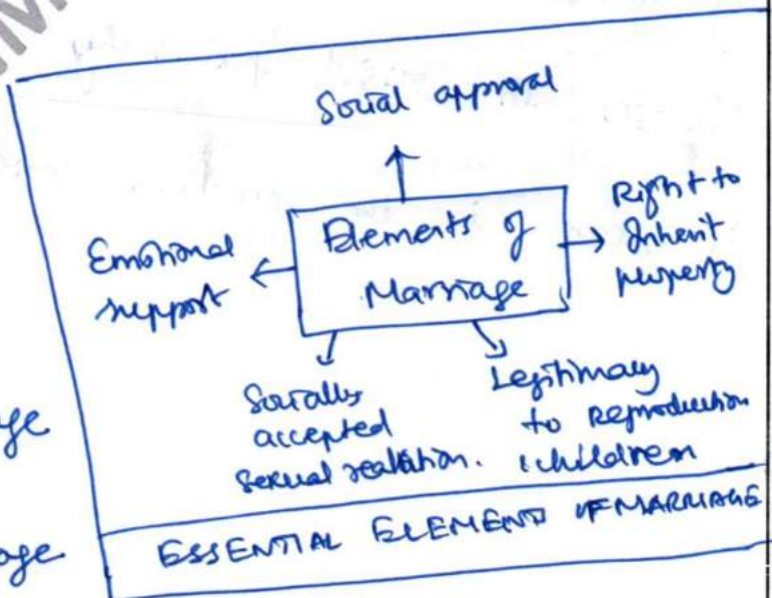
6) Analyse the threats and challenges faced by marriage institution in India.

Marriage is a social institution which is considered to be sacrament and a duty based on customs, rituals, religion, ease for a socially accepted sexual relationship and reproduction.

But, nowadays the marriage as a sacrament is losing its values and changing.

1) Increasing Individualism
among the people reduces the sacredness of marriage.

➤ Love marriage
delayed marriage



Rayni Patniwale notes that the empowerment of women, urbanised lifestyle has increased choices in marriage

- (i) To not marry
- (ii) To marry but not to have kids
- (iii) To marry but to adopt kids
- (iv) Cohabitate without marriage (live in relationship)

2) Reduced necessity of social approval:

Increased tolerance of love marriage,
Inter caste marriage, Inter religious marriage,
Preferential marriage.

3) Economic compatibility over ritual compatibility:

The markers for marriage ~~has~~ now are Salary and education qualification, occupation rather than caste and religion.

(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)

4) Commodification of marriage:

↳ marriages are commodified by matrimonial websites, apps into packages.

Although Marriage is changing towards modernity, it creates its own challenges

1) [Giddens] - notes that pure relationships with only emotional connection are more fragile.

2) This is evident from increased number of Divorces even in love marriages.

3) Increased Materialism among people has led to grand celebration and spending for showing their status (status symbol) and

4) Increased cases of alimony divorces.

The modernity should not create instability in society as families form the primary unit for the society.

7) How do you account for the increasing significance of religion in public and private spheres in the context of secularization theory in India? Explain.

Secularization is the process of

reducing hold of religion on the society.

However, the significance of religion is increasing despite secularization in India.

Increasing significance of religion in public spheres

While Dr B.R. Ambedkar viewed secularization will be the antidote for the social evils caused by caste and Religion, despite modernization, secularization, Religion has gained significance in India.

① Polarization of Religion

Religious identity has been used as a political tool for vote banks politics.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

People are easily mobilised and polarised by their religious identity and political parties use them for their gain.

[eg] Rashtriya swayam sevak - for Hinduism
 Akali Movement, Khalistan movement - for Sikhism.

(2) Use of technology and social media in religious propaganda has actually increased religious significance than the general view that science is contradictory to religion.

[eg] e-dharmam in temples, e-Hundi.
 Religious youtube channels.

(3) Exaptation method for poor

The poverty ridden people to find place in their life reach out to new belief something in proliferation of new sects and cults.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

Increasing significance of religion in personal spheres

1) People generally believe that they need a saviour for relieving from their sorrow and problems and consider religion as the way.

2) For some, Religion gives them their Identity in the society.

The constitution of India itself promoted "principled distanced secularism" which means regulation of religion in life not removal of religion from life as noted by Rajeev Bhargava.

Thus, the proliferation of sects and cults and significance of religion, is quite normal and natural.

(Candidates must not write on this margin)

(Candidates must not write on this margin)

8) Bring out the differences between Srinivas and Dumont perspective in the study of caste systems

The caste system in India was extensively studied by various sociologists through different approaches ~~with~~ starting with 'Book view' and then to 'field view'.

M.N. Srinivas used field view approach to study the caste system gave a different perspective from Louis Dumont who studied the Indian caste system using 'Book view'.

M.N. SRINIVAS	LOUIS DUMONT.
① He studied the <u>Coorg village</u> and <u>Rangpur village</u> by <u>Participant observation</u> .	② He gave the theory on caste system by <u>western Indological approach</u> .

(Candidates
must not write
on this margin)

② He gave the concept of Sanskritization - possibility of social mobility by embracing the rituals of upper caste.

③ He gave the concept of Dominant caste based on three factors

- (i) on number of population of caste group
- (ii) Land holding ownership
- (iii) politically powerful

④ He viewed the caste system as 'continuity and change'

(Candidates
must not write
on this margin)

② He noted that the Indian caste system has 'fixed hierarchy' - no possibility of social mobility (closed)

③ He viewed the rigid hierarchy is based on principle of purity and pollution where Brahmins are considered more pure and shudras as more polluted

④ He viewed the caste system as 'static' and rigid.

(Candidates must not write on this margin)

⑤ He highlighted that lower castes try to sanskritize while upper castes tend to modernise.

⑤ He noted that the caste groups don't wish to move to another rather "substantialization of caste" is present

(Candidates must not write on this margin)

However, Both Srinivas and Dumont viewed Brahmins as superior and pure and portrayed the Brahminical dominance over the Indian system.

Both these perspectives were later countered by sociologists like concept of De-sanskritization and Dipankar Gupta's concept of 'Meddled hierarchy and discrete castes'.

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC



NAAN MUDHALVAN & AICSCC



(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC



NAAN MUDHALVAN & AICSCC



SPACE FOR ROUGH WORK

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC

SPACE FOR ROUGH WORK

(Candidates
must not write
on this margin)

(Candidates
must not write
on this margin)

NMCE & AICSCC