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Moksha
Mains Oriented Knowledge Sharing & Assessment
UPSC MAINS TEST SERIES 2024

SOCIOLOGY (OPTIONAL)

TEST - 4

DATE: 29/09/23

CANDIDATE NAME:

S. Reshma

MOBILE
NUMBER:

UPSC ROLL NO:
(compulsory)

1 2 0 3 8 5 4

Email ID:

SIA UNIQUE ID

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

Parts Q.No	a	b	c	d	e	Marks Obtained	Total Marks of Question
1							50
2							50
3							50
4							50
5							50
GRAND TOTAL							250

INSTRUCTIONS

1. Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.
2. Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.
3. If you wish to cancel any work "Cancelled" across it, otherwise it may be valued.
4. Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the

answer. Do not make any direct/indirect appeal/threat to the examiner.

5. Please mention the question number and question before each answer, if you are submitting your answers in A4 sheets.
6. Students submitting copies online must ensure that the quality of scanning is not compromised. Badly scanned answers will not be evaluated.
7. Marks allocated to each answer is final, and we will not entertain any kind of reevaluation.

IF THERE ARE ANY CONCERNS/GRIEVANCES/SUGGESTIONS/ please mail to mokshasocio@shankarias.in

TIME TAKEN : START: END:

IF THERE ARE ANY SPECIAL REQUESTS WITH REGARD EVALUATION

EVALUATOR FEEDBACK

(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>		



**Q1. Write short answers to the following questions in about 150 words each,
with a sociological perspective:**

10x5=50

**Q1(a) How is cultural nostalgia as dangerous as cultural amnesia in the
context of religious groups of India?**

10

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Q1(b) What is the household dimension of family?

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Household dimension of family is considered as an important parameter to determine the nature of the family.

eg:- It differentiates between Joint and nuclear family based on the residence.

However, this dimension have been put into question by various thinkers like A.M. Shah. He considers that jointness of a family should be considered based on the orientation of jointness rather than strict distinction between joint and nuclear family.

It is also influenced by various other factors :-

1) Urbanisation :-

Due to urbanisation, people ^{have} ~~are~~ migrated towards the urban areas

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and is giving rise to various nuclear families.

2) Education :-

Since, the society is moving from ascribed towards achievement oriented, education is given primary importance. So, parents move towards urban areas for better opportunities.

3) Government legislations :-

Various legislations like increasing age of marriage, equal remuneration have made women also take up jobs, which changed system the family

4) Individualism :- Rise in individualism also makes many people to discover their own identities and ^{moved out of their families} changed the ^{have} household dimension of family.

Apart from this, increasing rate of divorces, economic opportunities have also contributed to the change in household dimension.

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Q1(c) Elucidate on Dumont's conceptualization of 'purity and pollution' and its contemporary relevance.

10

Dumont is an Indologist. He combined the macro and micro perspectives of caste system.

He got influenced from Lewis Strauss opposition and applied to Indian caste system. So, he defined caste system as it is all about pure and impure.

He also said that the reason for untouchability is the existence of caste purity and pollution concept.

He also explained that purity is associated with vegetarianism, maintaining distance from impure, commensalism etc.

Even occupation of pure is separated from that of impure. And the occupation

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of pure is considered to be a sacred.

He gave more importance to the culture, value and tradition. And said that such kind of system is peculiar to Indian society.

Contemporary Relevance

1. Even today, in state of Tamil Nadu, there is a two-tumbler system practise in some villages.
2. A caste called peruda varnar of Tamil Nadu is having nocturnal existence.
3. Even today, manual scavenging is practised by lower caste (95%).
4. According to NCRB data, caste based violence are recorded. [50,000+ cases is recorded].

Dumont is criticized for considering Indian society as stagnant.

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Q1(d) Evaluate the impact of live-in relationships on Indian society.

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Live-in relationships are the new trend, where a biological men and women live together without marital marriage. Now, a days, same sex couples are also engaging in live in relationships.

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Impact of live-in relationship

1. On household dimension :-

It has adversely affected the household dimension. As more often the couples live in separate households by breaking traditional joint families.

2. On tradition :-

In India, wedding is considered as a sacrament. But it tends to circumvent the sacrament.

3. on elders of family :-

Since, it is a new trend, the elders of family are more often antagonising with such practices.

This creates tussle between the younger and older generation.

4. on children :-

Since, the bond that is formed can be broken at any point of time. The impact of falls on children who are born out of such relationships.

Eg:- often they are left in homes.

5. on couples :-

It helps them to know each other better, before entering into the unbreakable bond (ie) marriage.

It has recently been legalized by the supreme court. It has both positive and negative consequences.

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Q1(e) Examine the impact of migration on kinship.

10

Migration means moving from one place to another for various reasons such as better education opportunities, job opportunities, etc.

Impact on kinship

1. Better position in society :-

If the person have moved to abroad it would create a respect in the society. According to study in lucknow, it is said that it increased the status of the family.

2. Remittances :-

Better remittances could enhance their living.

eg:- From the study in ottanpradesh, it is said that the remittances provided has increased the choices for the family.

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3. Better education opportunities :-

It has increased the opportunities for education of their children. As the society is turning into a merit based society.

4. Increases the distance from family :-

The distance from the family gets increased, however remains connected virtually through technology.

5. Most often the elderly are left in villages, this makes them feel alienated at times.

6. It ~~can~~ would also lead to exile, which would affect the health of the spouse and children. As sums have poor facilities.

So, migration have certain functions ~~as~~ as well as disfunctions on the kins.

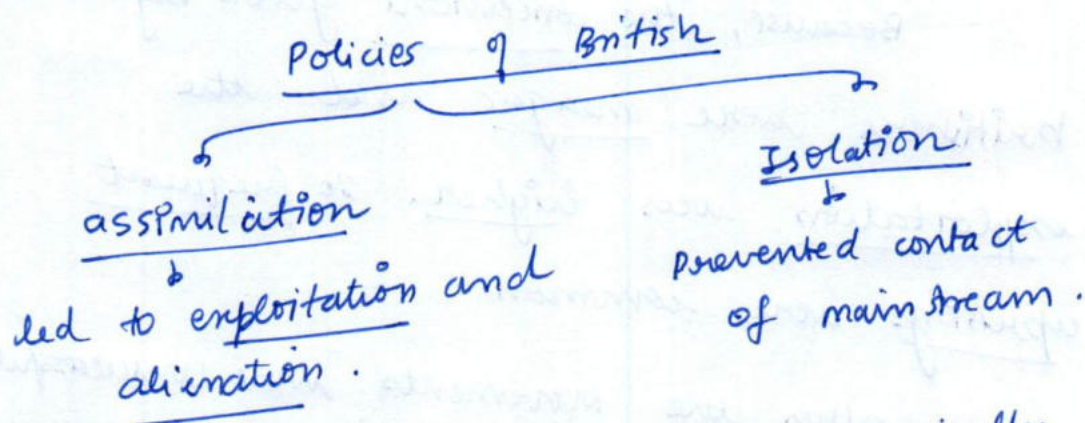
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Q2(a) Unrest and discontent are not new to tribal areas, nor is it just a post-independence phenomenon. Elucidate.

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Before, the arrival of the Britishers, tribals were living in forest without any disturbance. Occasionally they provide some taxes ^{and gifts} to the rulers. Some skirmishes would happen but it is insignificant.

Pre-independence
After the arrival of British, tribals exploitation began. The policies of the British were on 2 ends.



They started exploitation economically. Earlier tribals were living hunters, and occasionally shifting cultivation was practised gatherers. After the arrival of British

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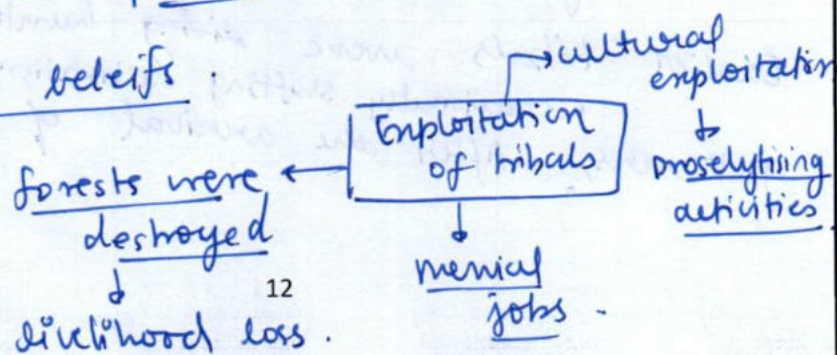
they made them settled agriculturalists.
This exposed them to moneylenders,
Zamindars and ^{to} other intermediaries.

They exploited them by collecting
exorbitant interest rates. This led to
many tribal revolts such as Kol
rebellion, Munda rebellion, etc.

It was never an single time
event, always there was chain of
events associated with tribal movements.

Because, the concessions given by
britishers were meagre and the
exploitation was higher. so frequent
uprisings were common.

often the movements were unsuccessful
due to their primitive weapons and
superstitious beliefs.



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After Independence

1. Many mining activities and dam constructions led to displacement of large number of tribals.

eg:- 42% of tribals displaced people were tribals.

2. The development policies of tribals did not reach them properly, led to incidence of high mortality rates, (child and women), high anemia, child stunting, etc.

3. Occasionally, their mobilisations were successful.

eg:- In Niyamgiri hills, Dongria Kondhs successfully resisted the steel plant construction.

Many policies like Tribals sub plan, holistic development plan for tribals were not successful. Integration and autonomy even today has not been balanced well by the government, and its efforts are on the way.

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Q2(b) Critically examine Andre Beteille's analysis of caste system.

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Andre Beteille used diffusionist approach to study caste system of India. He blended the Weberian and Marxist approach to study caste.

He made a field study in Sripuram ~~Rampuram~~ village of Tamil Nadu. He used Weber's Trinitarian model - class, status, power to class, caste, power.

The village consists of 3 set of groups → Brahmins, Non-Brahmins and Adi-dravids.

He observed that the land holdings which was previously held only by Brahmins was not visible. As Brahmins started selling their lands and Non-Brahmins purchased it.

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the position of Adi-draids have also raised due to open education system.
many took up the white-collar jobs.

He also observed that the purity and pollution was not only practiced by the Brahmins but also by Adi-draids.
As they saw that colluding with Brahmins could bring bad omens to them. Non-brahmins holding most of the powerful position in panchayats

He used the field analysis of Marxian approach to find such details.
He admitted that caste withers away with increasing education but also remains as role of caste brings them together.

However he was criticized for his analysis by the sociologist.

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Criticisms :-

He was criticized for obsessed by studying just about one village. All the conclusions that is made by him was only based on Sripuram village.

He himself admitted that he was unable to study holistically about the village. [eg:- Dalit panchayat leaders are often controlled by upper caste]

He said that the caste, class and power dimension has been broken.

But Yogendra singh said that even today the top and bottom class can be subsumed into caste. Only the middle population are mobile.

Even today 95% of low caste are engaged in manual scavenging. The class and caste is nexus is not broken.

Despite the criticisms, through his studies, the power equations of contemporary village is known.

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Q2(c) Comment on the influence of patriarchy on entitlements to women in India. 10

Our Indian society is traditionally patriarchal. It is witnessed in certain terminologies like kulapathi, Rashtrapathi, etc. which are male-centric.

Influence of patriarchy on women :-

→ Karuna Ahmed have did a study and have shown that :-

i) women are concentrated only on few jobs i.e. pink collar jobs.

eg :- Nurse, Teachers, etc.

ii) women are often found in bottom level ~~bottom~~ jobs compared to male.

eg :- $\frac{3}{4}$ th of women are engaged in primary sector, ^{whereas} only $\frac{1}{2}$ of men are engaged in it.

iii) women often avoid or neglect promotion, as it often leads to re-location.

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iv) The salaries of women are low compared to ~~men~~ men of same skill and knowledge.

v) Most of the educate and trained women are unemployed in urban areas as the salaries of men are high enough to meet the needs of family.

→ Eg only $\frac{1}{5}^{\text{th}}$ of urban women are employed.

→ Women are asked to perform virta and other sacrifices.

→ women who are working have to face dual burden (household chores along with office work).

→ Work of women are often undermined in a patriarchal society.

However government has taken up various steps to improve the condition of women like equal remuneration act, sexual harassment at workplace act, etc.

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Q3(a) Reinventions of untouchability, an antiquated model of cruelty exemplified by centuries of decadent slavery in the name of caste is now slowly emerging from within this society. Comment. 20

Untouchability is a practice where certain ~~the~~ persons are excluded from the main society in the name of purity and pollution. It is relative concept.

eg:- Shudras considers Ati-shudras as untouchable and shudras itself is considered untouchable by other caste.

untouchability is a system emerged out of caste system. (Ambedkar). so he advocated for removal of ^{caste system} untouchability.

It is a decadent model of slavery

1) They were made to perform some non-menial jobs, in older days.

eg:- manual scavenging.

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2. They have a nocturnal existence.
3. There are various types of pollution like touch pollution, sight pollution, etc associated with them.
4. It was used as a concept to retain their (upper caste) superior position.
5. Often in name of Tajmani system, they are given poor salaries and poor treatment.

Name of caste it is serving

1. Even today the people of lower caste ^{are} doing menial jobs. As they were previously called untouchables.
eg:- 95% of manual scavengers are from untouchables (lower caste).

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2. They are economically exploited.
eg :- According to the Sukdev Thorat report,
75% of landless labour of low caste
are indulging in menial jobs.

3. In the name of caste, the upper
caste heavily exploit them with lower
wages especially in plantations,
mining operations, etc.

4. Violence against them has also
increased. According to NCRB data, 80,000+
cases have been registered.

Though it is increasing, the
government has taken high hand to
avoid it by legislations like
Protection of Atributies Act, civil rights
Act, etc. which reduces the crimes
against them.

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Q3(b) Discuss the variation among the various kinship systems of India.

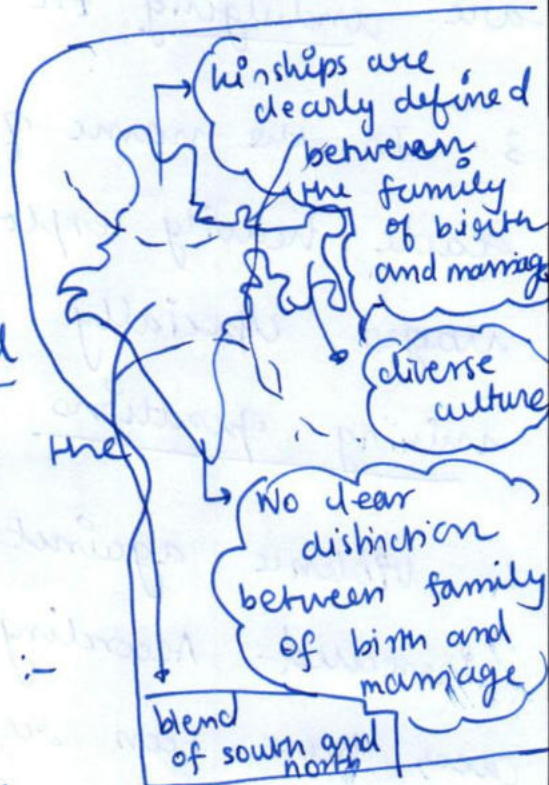
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Kinship system in India are very diverse due to diverse cultures followed along the length and breadth of the country.

Irravathi karve have divided India into 4 geographical locations to explain the kinship variations.

1) Northern India :-

- i) clear distinction between the family of birth and marriage
- ii) village endogamy is prevalent.
- iii) preferential rules of marriage are followed.
- iv) Sonorate and Levirate is allowed. However levirate is taboo in case



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of upper class.

v) Bride is often looked in suspicion as she is a stranger. It is often said that she separates the joint family.

South India :-

- i) No preferential rules of marriage.
- ii) No distinction between the marriage family of birth and marriage.
- iii) Levirate is considered as a taboo.
- iv) In case of north India, bride given is in inferior position, however no such distinction in south as it take place within family.
- v) No village endogamy is followed.

Central India :-

i) There is no uniform culture,
eg :- Rajput Jats → follow 2 gotra
endogamy (one's own gotra, Mother's gotra)

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Banias follow 4 gotra endogamy (including Paternal and maternal mother's gotra)

ii) Tribes of Gujarat, follow a special rule that marriage can take place only in a specific year.

iii) In certain tribes parent in law can marry child in law

iv) Marathas doesn't follow village endogamy.

Eastern India :-

i) Matrilineal and matriarchy is found. eg :- Khair.

ii) Dormitory system is followed - where a couple can indulge in pre-marital sex. It may/may not end in marriage.

iii) very diverse practices are found.

eg :- Ho's can follow cross-cousin marriages. (They cannot do if father's sister and mother's brother is alive).

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Q3(c) How is the tribal marriage system different from that of the non-tribes? 10

Tribal marriages are not uniform throughout. There are variations that are present in different regions.

Tribal marriages are different from Non-tribes

1. Marriage by capture :- (Opposition)

It is common in case of Khasi tribes. Where the girl is captured and married. Such marriages are illegal in case of non-tribes (legislations are present).

2. Marriage by procurement :-

Here the bride is procured from the bride's father by giving some amount.

Such kind of system doesn't exist

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among non-tribals but the opposite exist that is dowry which is illegal.

3. Marriage in case of Toda tribes are through Podava exchange and Pottach ceremony. And no other rituals are done.

4. In case of Tharavad system of Kerala there is no such thing called husband and wife wife relation and husband child relation.

5. Levirate is practiced among North Indian and central Indian tribes. And it is not a practise among non-tribes.

6. In central India, ^{certain} ~~the~~ tribes → Parent-in-law marries child in law which is a taboo among non-tribes.

India is a diverse society. And the culture of every ²⁶ part of India is different.

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- Q4. Write short answers to the following question in about 150 words each, with a sociological perspective: 10x5=50
- 4(a) Examine how legislations have changed the patterns of Inheritance in India. 10

According to S.C. Dube, the fictional
kins are formed through presumptive
bonds. It basically decides the laws of
inheritance, division, etc.

Role of legislations :-

1. Earlier if ~~a couple~~ the marriage is
on inter-caste one the inheritance is
prohibited.

Through legislation, the inheritance
is made legalized though it is an
inter-caste marriage. (Hindu marriage Act)

2. Inheritance in India was heavily
patriarchal. As the female child is
not entitled to have any part of it.

Through legislations like Hindu

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Succession Act, female child is entitled to have the same as that of male child

3. The properties that travels into the family for generation after generation can also be divided and equal share is to be given to female.

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Q4(b) Write a note on rising de-sacralisation of marriages.

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According to Kaure, Indian Hindu marriages involves homa, sapta padi, potatinaya, etc. which makes them unbreakable and also considered sacred.

Even in case of Muslims, it is called as sunnah (contract) but it is obligation for a Muslim to enter into it.

Now it is undergoing a rapid change due to various forces like modernisation, urbanisation, etc.

Rising de-sacralisation of marriages

1. Register marriages :-

Now there is an increasing trend of register marriages which reduces the extravagant spending on marriages and sacraments are not performed.

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2. live in relationships :-

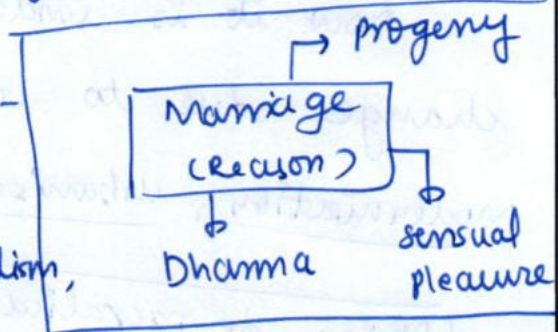
It irrements marriage, a sacred duty itself. And it has also been legalized by courts.

3. Same-sex marriages :-

LGBTQIA+ community people are indulging in such marriages which questions the purpose of marriage.

4. Increasing divorces :-

Due to increase in divorces, individualism, the divorce rates are in higher numbers. It leads to desecralisation of marriages.



5. often the marriages are performed in modern ways and the sacrament rituals are avoided due to westernisation.

However the spending on marriages have never ending and it became an activity to show-off 30 their wealth.

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Q4(c) Differentiate between marriages as a sacrament and marriage as a contract. 10

Marriage is a sacrament in case of Hindus. It is a contract in case of Muslims.

1. Hindus considers marriage is a dharma (ayika karta dharma).

But it is a sunnah in case of Muslims and they are obliged to do.

2. monogamy is prevalent in Hindus, because of various legislations.

Polygamy can take place even today among Muslims as there is no codified laws present.

3. It is considered as an unbreakable bond in case of Hindus.

However in Muslims there are mechanisms like Triple Talag, Talag-i-biddat, etc.

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if for breaking a marriage.

4. often many rituals like Saptapadi, homa, panigrahna are performed in hindu tradition.

In muslims also rituals exist, but the important is the signing of contract during marriage.

5. In case of a divorce, no such maintenance is present in hindu marriages. (According to legislation it take place)

But in case of muslims, there is a Mehr amount that has to be provided by Husband to wife.

Nevertheless in both the marriages wife is considered subordinate to husbands as India is a patriarchal society except few exceptions like Tharavad system of kerala.

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Q4(d) How does caste consciousness have a bearing on tribes in India?

10

S.C. Roy a sociologist called for tribe - caste continuum. Supported by

Bailey also.

As S.C. Roy advocates that caste group and tribal group have ~~also~~ ^{always} living in simultaneously in the society.

However it was countered by

Surajit Sinha who called for tribe - peasant continuum and said that since, there was increase in plantation based agriculture, the need of labour could be provided by tribals.

It leads to economic exploitation of tribals by poor wages and poor living conditions.

Caste consciousness, ^{among the people} ~~can~~ ^{can} ~~admit~~ ^{admit} the is so high that the people are

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admitting them only in lower rungs of the caste system.

It forces them to do the menial jobs and exposes them to the exploitative moneylenders in mainstream. M.N. Srinivas

have also agreed to this.

However Betille have said that there is only little variation among the tribals and caste groups like the dialect and racial differences and can be admitted into mainstream.

Undoubtedly tribals would bear the brunt of casteism if they are admitted into caste system.

However, government legislations like Article 17, Protection of civil rights can protect them to some extent.

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Q4(e) Differentiate between agrarian class structure of pre and post independent India.

10

Agrarian class, before the arrival of british was not having surplus so the class structure did not develop and it was mostly communitarian. With the arrival of british class emerged (It was in a nascent before their arrival)

Pre and post Independent India

① Agrarian class was created during the british rule.

Even in post - independence ^{India} the class is existing.

[Thomley] → malik, kisan, mayadoori

②. Exhorbitent ^{tax} ~~Interest~~ ~~rate~~ is charged on the produce and farmers were exploited heavily.

In post independent India, Land

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Reforms were brought in, and the agricultural income is not taxed

③. Zamindars were appointed to collect the taxes.

Zamindari was abolished in post independence India.

④. Pre-Independence Ownership post-Independence

Land was stripped of if rent is not paid

Ownership is held with them. But if used as mortgage for loans in banks it can be taken away.

⑤. exorbitant interest rate money lenders

It is regulated. Banks are forced to provide credits to marginal farmers through priority sector lending

⑥. Absentee landlords were high. Now capitalist landlords are high who divert their incomes to other activities.

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Q5(a) Discuss the social factors responsible for the emergence of middle-class consciousness in India. What have been the social consequences of this phenomenon?

20

According to B. B. Mishra, the emergence of middle class is attributed to the british rule, and not to Industrialisation, in case of India.

Social factors responsible for emergence of middle class consciousness

1. Education :-

Mostly the educated people constitute the middle class population. As they sell their physical and mental labour to earn their livelihood (cold storage).

2. IT revolution :-

It has contributed to the inflation of middle class in India. As most of the educated Indians are absorbed into this system.

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3. State driven industrialisation :-

The state driven industries are not led by capitalists, so it was filled with high skilled workers. It gave them status of government employees.

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4. Acted as intermediaries :-

During the british period, they acted as intermediaries between the britishers and masses. Helped them to ~~establish~~ establish their position.

Social consequences :-

1. Rise of nuclear families :-

As the education level increases, they migrate to places where they can avail best jobs.

2. Consumerism :-

most of them they indulge in

white collar jobs which provided them good income that increases their consumption culture.

3. Liberal thoughts :-

They are often assumed to be having liberal thoughts. They are the one who brought social reform movements in colonial era.

4. Sensitises the public issues :-

Amartya sen, advocates that middle class are the one who questions the public policies and modifies it.

5. Beteille, however tells that they are fragile classes, and in case of any adversities they are pushed to bottom rungs.
eg :- covid-19 → 36mn people are pushed to lower class.

India is expected to have 50% of population in middle class by 2035.

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Q5(b) How has urbanisation impacted the structure and function of family?

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Urbanisation has started during the British era with the migration of poor - landless peasants towards cities in search of jobs.

Impact on structure and function of family

1. Increase in nuclearisation:-

The traditional joint families are broken away to form nuclear families due to migration to urban cities.

2. Decrease in fertility rate:-

The fertility rate has decreased due to increase in medical facilities in urban areas which reduced the child mortalities. And small nuclear families are preferred by ASO couples for easy mobilisation.

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3. Increased education opportunities :-

It acts as pull factor. As the society is more achievement oriented, is pulling people from rural to urban areas.

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4. Better transportation and ~~comm~~ communication facilities, increased urbanisation.

eg :- Through technology they can connect with other kins in village.

5. Impact on elderly :-

often they feel alienated as they are left in villages.

6. Increase in virtual families :-

If the migration is only one of the spouse alone moved to urban areas, and other is left behind. Then they connect through technology.

7. Now the role of family has become a facilitator than a regulator.

eg:- If both the parents are working, children are facilitated to get their needs and not regulated strictly.

8. children creeks are also is open if parents (both) are working. It is similar to that of kibbutz system of Israel.

9. socialisation ^{of children} often ^{that is} ~~to be~~ done by elders in family is often missing, as they are left in villages itself.

Urbanisation has altered the structure and function of family. However, now a days according to MN Sinivas the grand parents ~~of~~ ^{are} swoped into their family to take ^{care} of their children as both are working.

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Q5(c) Caste can be an "identity giving" as well as an "identity eroding" factor in social dynamics. Elaborate.

10

According to Peteille, caste system is eroding as there is an increase in education, modernisation, etc.

But he also says that caste is not eroding as it is strengthened by it is role that brings the people together.

Identity giving :-

1. Now-a-days there has been a increase in vote bank politics where there is politicisation of caste and casteisation of politics taking place.

Eg:- In 2022 UP elections there was a caste based meeting held by rueling government.

2. It is acting as a pressure groups (M.N. Srinivas).

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3. It proved ephemeral, as he said there will be horizontal mobilisation to challenge vertical hierarchy.

eg:- Nonnityas and chunnars of UP mobilised against Thakurs.

Identity eroding :-

1. Jobs are now-a-days are given merit based rather than caste-based

eg:- In 2022, Tamil Nadu government appointed non-brahmins as temple priests.

2. Commensality is no longer practised.

3. Purity and pollution is withering away atleast in public spaces.

4. Inter caste marriages have increased

However it remains in the picture as the caste based mobilisation in case of politics have increased.

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