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SOCIOLOGY
IAS Mains Q&A

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ABOUT THIS BOOK

Sociology – IAS Mains Q & A - revised and updated edition (2022) covers topic-wise solution to previous years' papers as per the latest syllabus.

Answer writing in this Book: We have put forth answers to each question as per the demand of the question. We have adopted an elaborative approach while writing these answers to arm you with relevant knowledge related to all aspects of a particular topic. In most of the answers, we have provided additional information, not necessarily adhering to the prescribed word limit while answering the questions covering all dimensions. This will enrich your knowledge on that topic, enabling you to write better answers in future.

How to use this book: This book will assist you in your answer writing practice in two ways - use this book as a source of reference for the topics and write answers in your own unique way or alternatively, you may write previous years' answers and compare them with the standard answers provided in this book.

Importance of Sociology as an Optional: Being a generalized topic, it helps in all the four papers of the General Studies like topics from society, social justice, social issues, and related case studies in Ethics – Paper-IV. Sociology is considered as a safer optional as it doesn't require any particular knowledge or academic background for its preparation as an optional.

Optional subject has become the deciding factor in getting an interview call. Though UPSC has introduced four GS papers to give a level playing field to all, the dynamic and unpredictable questions of GS papers defeated the purpose and made Optional paper the magic wand. The toppers' score also tells it loudly that optional subject plays a defining role in determining the selection of the candidates.

So, overall this book is an ideal companion for you going to appear the Mains examination. To help the aspirants to get acclaimed with the pattern and trend of the exam, this book is a valuable gift to our readers.

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SOCIOLOGY - THE DISCIPLINE

Q. How is sociology related to common sense? (CSE 2021)

Ans: Common sense is defined as the 'routine knowledge that people have of their everyday world and activities'. Sociology, on the other hand, according to positivists, is the scientific study of society, social relationships including patterns of social communication and culture.

Differences

- Common sense generally takes cues from what appears on surface; sociology on the other hand looks for inter-connections and root causes which may not be apparent.
- Sociology uses reason and logic, common sense uses conjectures and stereotypical beliefs.
- Common sense is based upon assumptions, sociology is based on evidences.
- Empirical testing has no place in common sense knowledge, while sociological research may have empirical orientation.
- Sociological knowledge is objective; common sense is intuitive.
- Sociological knowledge results into generalization and even theory building. Common sense knowledge on the other hand may be very personal and two persons may draw different conclusion of a same event based on their own common sense.
- Sociological knowledge is change oriented, while common sense promotes status quoism.

Similarities/Convergence

- The concepts in sociology are framed by taking into consideration the commonsensical knowledge. Common sense helps sociologists in hypothesis building.
- Commonsense provides raw material for sociological investigations. Sociology tends to answer questions generated from common sense knowledge.
- Common sense also helps sociology by challenging its conclusions and thereby enriching the discipline.
- According to Anthony Giddens, sociological knowledge also itself becomes part of common sense knowledge sometimes.

Thus when sociology moved closer to positivism, common sense was almost discarded. Anti-positivists on the other hand again tried to give importance to common sense. Sociologists' perception towards common sense thus has changed over time as the discipline evolved.

Q. Discuss the historical antecedents of the emergence of Sociology as a discipline. (CSE, 2019)

Ans: Sociology is a systematic study of society and it studies human society as an interconnected whole and how society and the individual interact with each other.

Renaissance gave birth to ideology of modernism and it led to dawn of modernity. Old beliefs were liberally questioned and rationality emerged as new 'religion'. In this background emerged earliest sociological thoughts in the minds of the likes of Hegel, Comte and Spencer. They were mainly western but with global consequences. Early sociology has been a mix of Enlightenment and counter-Enlightenment ideas.

Modernity and Industrial Revolution gave birth to the factory system of production, led to the emergence of middle class and dismantling of feudal estates. These developments not only had certain positive outcomes, they also had a number of negative fallout as well.

In social sphere, nuclear family emerged. It led to issues of increased incidence of domestic violence, breakups, etc. Middle class also emerged as a new structural class and led to new cleavages in society.

Biggest event that affected emergence of discipline was French Revolution, which itself was influenced by Enlightenment philosophy. It led to replacement of old feudal system with a new one. Ideals of democracy,

liberty and fraternity became new watch words. But, they didn't come easily and the old system resisted stiffly. A tussle between the old and new ensued which created a condition of great uncertainty.

Thus, modernity had an impact on social, economic and political lives of people. Initially, modernity was seen positive, but its negative fallouts soon became too apparent. Modernity posed challenges which led to growth of new intellectual ideas. The questions which were posed were not answered by hitherto existing disciplines and a new 'science of society' was sought and what emerged was known as – Sociology.

Q. The focal point of sociology rests on interaction. How do you distinguish it from common sense? (CSE, 2018)

Ans: Sociology is a systematic study of society and studies human society as an interconnected whole and how society and the individual interact with each other. A sociologist is interested in general study of social behavior of groups, large or small, and lays special emphasis upon understanding of social life in its everyday form. 'General' study also implies that other social science disciplines deal with more specific areas, while sociology takes a broad view.

Sociology seeks to study the society and analyze it in terms of the social relations that have a pattern. Sociology seeks to explore how and why societies emerge, persist and then change.

The scope of sociological study is extremely wide. It focuses its analysis on interactions between individuals such as that of a shopkeeper with a customer, between two friends or family members.

Sociology has its tryst with common sense since long time and it has been accused of being no more than common sense right from its birth. The problem is not that commonsense knowledge is necessarily false, but that it is unexamined and taken for granted. For this prime reason, sociology is distinguished from common sense on various grounds–

i. Common sense generally takes cues from what appears on surface, sociology on the other hand looks for inter-connections and root causes which may not be apparent. A sociologist works like a skeptic, and sociology is a science of organized skepticism, looking beyond what meets the eye. Explanations for religion, suicide by Durkheim are best examples of such sociological outlook. While religion says 'God created man', Durkheim said 'Man creates god/religion'.

ii. Sociology uses reason and logic, common sense uses conjectures and stereotypical beliefs. Common sense views are often based upon images that get reinforced through tradition.

iii. Common sense is based upon assumptions, sociology is based on evidences. Sociological knowledge is based upon research and the resulting outcomes may be contrary to the common sense.

iv. Empirical testing has no place in common sense knowledge, while sociological research may have empirical orientation. Commonsense knowledge is often individualistic and naturalistic.

v. Sociological knowledge is change oriented, while common sense promotes status quo.

vi. Common sense is unreflective since it does not question its own origins, while sociological knowledge is subjected to unending debates and discourse.

vii. Sociology has a body of concepts, methods and data, no matter how loosely coordinated, but common sense is more or less based out of personal judgments.

Thus, sociologists' perception towards common sense changed over time as the discipline evolved. Earlier when it was close to philosophy, common sense was seen as complementary. When discipline moved closer to positivism, common sense was almost discarded. Anti-positivist on the other hand again tried to give importance to common sense. So, relationship between the two is dynamic and even mutually reinforcing at times.

Q. Explain how sociology has emerged as a distinct discipline based on rationality and scientific temper. (CSE, 2017)

Ans: Sociology as a discipline was a response to the social and intellectual climate prevailing in Europe after the advent of the Industrial Revolution and the Great Transformation due to the Commercial and Scientific Revolution, the rational ideas during the Enlightenment period and the ideas of Equality, Liberty and Fraternity propagated by the French Revolution. To understand the emergence of sociology in Europe, we need to appreciate the relationship between society and ideas.

The Old Europe: Old Europe was traditional. Land was central to its economic system. Classes were distinct and clearly demarcated. Religion formed the cornerstone of the society. The religious heads had the overall authority to decide what was moral and what was not. The king was believed to be divinely ordained to rule over his people.

The Enlightenment Period in Europe: It was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 18th century. The Enlightenment included a range of ideas centered on reason as the primary source of authority and legitimacy, and came to advance ideals like liberty, progress, tolerance, fraternity, constitutional government and separation of church and state.

SOCIOLOGY AS SCIENCE

Q. From the viewpoint of growing importance of multidisciplinarity, how do you relate sociology to other social sciences? (CSE 2021)

Ans: Social sciences concern people's relationships and interactions with one another. Sociology, with its emphasis on social life, falls into this category.

Ever since the inception of sociology as the discipline, it has had some sort of relationship with other social sciences which kept on changing and evolving with time and changing contexts. Besides, sociology draws from a variety of other social sciences, including anthropology, political science, psychology, economics and history.

Sociology and Anthropology

Classical Western notions of these two disciplines view sociology as study of industrialized society, while anthropology as study of primitive society. However, today the distinction between 'Industrialized' and 'Others' have blurred and this definition is also not applicable in a plural society like India where this 'Other' is found every next door, according to Srinivas. The works of Talcott Parsons and R.K Merton are attempts towards an adaptation of functionalist approach which is borrowed from anthropologists like Malinowski. Thus the disciplines are increasingly merging into each other.

Sociology and Political Science

The two distinct disciplines of social science, sociology and political sciences do converge often as the subject matter is men and the convergence is on the increase. Political science provides laws which affect welfare of masses, sociology provides data and basis of these laws and policies. Social considerations like caste play an important role in political decisions, especially elections. Sociological studies have also been conducted in membership of political organizations, voting behaviour, casteism, the role of gender in politics, etc. which involves a blend of political science and sociological thinking. Rajni Kothari's 'Politicisation of Caste' is a good example to see the convergence.

Sociology and Psychology

Psychology is often defined as the 'science of behaviour' and sociology is the science of society. Some attempts have been made to bring them together. One of the most valuable works is of Gerth and Mills. According to them the study of social psychology is interplay between individual character and social structure as human behaviour is not purely driven by instincts.

Social psychology serves as a bridge between psychology and sociology, maintains a primary interest in the individual but concerns itself with the way in which the individual behaves in social groups, collectively with other individuals.

Sociology and Economics

Economics is the study of production in society; sociology studies all aspects of society.

In recent times there are many studies like those of Strachey, Galbraith, Raymond Aron which are used in both the disciplines. A branch of sociology called 'economic sociology' deals with the social aspects of economic life like 'gender budgeting', 'feminist economies' which are concepts that have emerged to address new social relations. Thus, sociology and economics meet in a number of areas of knowledge. Economists increasingly use sociological research to formulate new theories and policies and sociologists on the other hand study the impact of such theories.

Sociology and History

History and sociology have a very close relation. According to G E Howard, "History is past sociology, sociology is present history". The historian describes unique events, while the sociologist derives generalizations. But now a days, history is not only concerned with 'which and what events', but also 'how' of events. This emphasis on 'cause and effect' has brought the two disciplines closer. The line for demarcation between history and sociology is becoming increasingly blurred as history is also no longer purely descriptive.

Thus multidisciplinary approaches are important in understanding and addressing social problems because in the real world, policy researches or proposals drafted and implemented to solve social problems are not crafted through the use of a single discipline.

Q. Is sociology a value-free science? Discuss.
(CSE 2020)

Ans: Value Freedom in Social Research refers to the ability of the researcher to keep his or her own values (personal, political and religious) from interfering with the research process.

The idea that 'facts' should not be influenced by the researcher's own beliefs is a central aspect of 'science' – and so when we say that Sociology can and should be value free this is essentially the same as saying that 'Sociology can and should be scientific'.

In the late 19th and early 20th centuries Positivist Sociologists such as August Comte and Emile Durkheim regarded Sociology as a science and thus thought that social research could and should be value-free, or scientific. As illustrated in Durkheim's study of Suicide (1899) – by doing quantitative research and uncovering macro-level social trends Sociologists can uncover the 'laws of society'.

So at one level, Positivists believe that Sociology can be value-free because they are uncovering the 'objective' laws of how social systems work – these laws exist independently of the researchers observing them. All the researcher is doing is uncovering 'social facts' that exist 'out there' in the world – facts that would exist irrespective of the person doing the observing.

However, Weber believed that complete Value Freedom is not possible. Facts and values are different but not disengaged to each other. Weber proposed sociologists distinguish and recognize their own qualities and beat their own predispositions while leading sociological research, this he named as worth non-partisanship. Consequently he guaranteed that an analyst can be objective once a theme of research has been picked.

Contemporary researchers give due weight to objectivity but at the same time recognize the futility of trying to wish away value influence completely from their research. Anthony Giddens says that structure, which is largely seen as objective, and social action, which is seen as value-laden, are two sides of the same coin and cannot exist independently.

Q. In the context of globalisation, has the scope of sociology been changing in India? Comment. **(CSE 2020)**

Ans: The origin of sociology and social anthropology in India can be traced to the days when the British officials realized the need to understand the native society and its culture in the interest of smooth administration.

However, it was only during the twenties of the last century that steps were taken to introduce sociology and social anthropology as academic disciplines in Indian universities. Indian sociologists have made a prominent contribution to the development of indigenous studies of Indian society and have set an enviable example before the Asian and African scholars.

In post-independence years, when a complex of forces, including the undertaking of planned development by the government, the increased exposure of Indian scholars to the work of their foreign colleagues, and the availability of funds, resulted in considerable research activity.

The country during the nineties of the last century was passing through radical political, economic and socio-cultural changes as a result of which the scope and focus of Indian sociology has expanded. Under the influence of such developments, the Indian government that adored the policy of mixed economy ever since independence and cherished the ideals of welfarism proceeded to allow the market-oriented policy to prevail.

To achieve this goal, the government adopted a new policy of economic reforms in the year 1991 with a view to globalize its economy (Singh, 1997). Globalization is a move prompted by the leaders of the developed world. Liberalization policy, including the freedom accorded to the foreign companies and capital to enter into Indian market, is the two major steps of the government in this direction.

The impact of globalization on Indian cultural heritage and general life situation of the people of the country has generated new areas that deserve the attention of Indian sociologists who do seem to be attentive to such relevant areas as civic society (Gupta, 1997), crisis and resilience in the process of social change (Singh, 1993) and secularism and national integration (Joshi, 1997) but specific social implication of the new economic policy is yet to be analysed.

A few courses have been introduced recently on global themes in some of the universities. They are as follows: ecology and society, issues of human rights, sociology of management, human resource development, media and society, action sociology, etc.

There is also a need to start some more new courses like sociology of public order; peace, security and development; security management and information technology, etc. These courses are not only important for teaching but also for research in the construction of society and useful for the modern occupation and profession.

INTRODUCING INDIAN SOCIETY

Q. What is identity politics? Discuss the main trends in Dalit movements in India.(CSE 2021)

Ans: Identity politics refers to politics in which groups of people having a particular racial, religious, ethnic, social, gender or cultural identity tend to promote their own specific interests or concerns. In other words when different identity markers become the basis of political mobilization, it is known as identity politics.

Examples include Dalit political mobilisation, womens' movements, Dravidian political movement, among others.

Presence of various caste groups, religious and ethnic diversity makes India a fertile ground for identity politics. Identities such as LGBTQ, migrants and women are emerging as new avenues for identity politics in India.

Main Trends in Dalit Movements in India:

Yogendra Singh classifies Dalit movements as

1. Integrative and
2. Alienating

Sanskritisation is an example of integrative Dalit movement whereas mass conversions undertaken by B R Ambedkar is an example of alienating Dalit movement.

Historically Dalit movements have witnessed various trends. In the early pre-independence phase, it was aimed at removing untouchability and social reform as well as developing self-respect among Dalits. Satyashodhak Samaj, SNDP movements, Self-respect Movement are some of its examples. In the later phase, Dalit assertion and political mobilisation began under B R Ambedkar. He established All India Scheduled Castes Federation.

Post-Ambedkar phase began with the formation of Republican Party of India in 1957 that aimed at political mobilisation of Dalits. It was followed by Dalit intellectual movement in the form of Dalit Panthers (1972) under Namdeo Dhasal. It aimed at developing Dalit literature, poetry and Dalit narratives as a form of Dalit intellectual assertion.

This phase was followed by establishment of Bahujan Samaj Party by Kanshi Ram which over the time succeeded in unifying the Dalits under a common political banner and also succeeded in establishing governments led by Dalit leaders.

In recent times however Dalit movements have acquired new shape. New Dalit outfits such as Azad Samaj Party, Bhim Army and new leaders with modern outlooks have come to lead Dalit movements.

Additionally, social media such as Twitter, YouTube, etc. have become dominant platforms for Dalit assertion. This has helped expand the reach of Dalit movement as it has now gone beyond India. Dalit association in foreign countries like the US and the UK highlight the emerging trends in Dalit movement.

Q. Is Indian society moving from "Hierarchy" towards "differentiation"? Illustrate your answer with suitable examples. (CSE 2021)

Ans: Louis Dumont in his seminal work 'Homo Hierarchicus' considers Indian society to be based upon the principle of hierarchy. He defines hierarchy as a principle in which the elements of a whole are ranked in relation to the whole. According to him, the basis of this hierarchy is the mutual opposition between the purity and pollution. This hierarchy based upon purity and pollution is manifested in the Indian caste system.

Dipankar Gupta however disagrees with this monolithic hierarchical structure based on purity and pollution. He argues that Indian society is not based on a single hierarchy rather it is based upon the principle of differentiation. According to him, different castes or Jatis have different origin tales or jati puranas through which they justify different hierarchies and in them the Brahmins are not always at the top. For instance, in his study of Jats of north India, he found that Jats consider Brahmins as idle, lazy and greedy and therefore inferior to them. He argues that "constitutive elements of differences are not arranged vertically or hierarchically but horizontally or even separately".

Hence according to Dipankar Gupta, in present times it is the principle of differentiation and not the principle of hierarchy that defines Indian society. This transition from principle of hierarchy to principle of differentiation can also be seen in areas beyond the caste system. Women who were traditionally ranked lower than men in gender hierarchy have come to acquire important positions in various fields. Rise of symmetrical families (Willmott and Young) have further diluted this hierarchy in domestic sphere, and men and women play different yet important role in a family. Furthermore, the modern division of labour in capitalist economy is now based upon differences in skills and credentials and not necessarily upon caste hierarchies.

However, hierarchy is still prevalent. Caste-based discrimination and untouchability, based upon hierarchy, continue to linger. Gender hierarchy can still be observed in families where men dominate over women. Apart from this, hierarchy can also be observed in modern bureaucratic organisations such as in civil services, in corporate world and in political parties among others.

Q. Discuss in detail the major contribution of Prof. Yogendra Singh in theorizing India's modernization. (CSE 2021)

Ans: Prof. Yogendra Singh, in his work Modernisation of Indian Tradition, defines modernisation as "a form of cultural response involving attributes that are basically universalistic and evolutionary; they are pan humanistic, trans-ethnic and non-ideological".

He begins by distinguishing between social change and modernisation. According to him, social change can be both progressive and regressive whereas modernisation is a value loaded term that is evolutionary in nature and signifies progressive social change.

He distinguishes between two sources of social change, namely orthogenetic (e.g. sanskritisation) and heterogenetic (westernisation, Islamic conquest, etc.). According to him, modernisation in India primarily commenced as a result of heterogenetic changes brought about with its contact with the west which brought vast changes in the Indian social structure.

He sees the changes brought by modernisation at two levels, namely cultural and structural. At cultural level modernisation took place in the form of western education, spread of English language, scientific outlook, etc. while at structural level he sees changes at macro and micro levels. At macro level, development of modern bureaucracy, democratic system and emergence of middle class are its impacts. At micro level, institutions such as family, caste and village were largely left untouched by British for fear of revolt.

Therefore, according to him, modernisation in India has been selective and sequential and developed as a sub-structure and sub-culture rather than as an all-encompassing change. These modernising changes were therefore adaptive in nature. In fact certain traditional institutions also got further strengthened, e.g. politicisation of caste. Therefore instead of all out modernization, it led to Neo-traditionalisation.

Additionally, he sees modernisation as a dialectical process between tradition and modernity. On one hand, it led to modernisation of Indian tradition and on the other hand, it also led to traditionalisation of modernity.

Therefore Yogendra Singh expanded the scope of study of modernisation in India by not only focusing on cultural changes but also on structural changes. Furthermore his work on modernisation has helped explain the persistence of traditions along with modernity.

Q. Elaborate A. R. Desai's perspective to the study of Indian society. (CSE 2020)

Ans: Indian Marxist scholars use basic assumptions of Marxian analysis of understanding of society. In India, this view found favor among nationalist leadership after Russian Revolution. This new leadership favored this approach within the context of freedom struggle. Before independence, this perspective was used by D P Mukharjee by combining it with the Indological perspective to develop a Marxological perspective to analyze social change.

A. R. Desai pioneered the use of this perspective since 1940s and it is best exemplified in his – 'Social Background of Indian Nationalism, 1946'.

He also used the dialectical-historical approach in understanding of Indian society. He conducted his village studies in order to identify the contradictions present in Indian society. He also emphasizes a comparative approach in his writings. His approach witnesses a transition from an emphasis on understanding to suggestion of alternatives. Like other Marxist scholars, he also tried to expose the contradictions and anomalies in the process of change in Indian society.

He understood society in terms of the process of historical development in terms of a dialectical materialist basis. The study of productive relations is used to interpret social structure and institutions. Indian society is and its traditions are seen as influenced by from economic infrastructure i.e. culture is rooted in the economic infrastructure.

Systemic view of Indian society is drawn after Marxist model. Desai highlighted the contradictions and conflicts present in India during turbulent decade of 1970s in wake of apparent failure of planned growth. His main focus areas were – state, nationalism, village, peasant struggle, caste, etc. He saw nationalism as a result of materialistic conditions created by the British.

CASTE SYSTEM

Q. **"Indian caste system is unique and has been unhealthy for the growth of sociology of India." How far do you agree with this view?**
(CSE 2020)

Ans: Caste system is a closed system of stratification which is peculiar to India. It existed from centuries and its exact origin is still not known. Primarily, it is a system called 'Varna' system under the Hindu fold of Indian society which divides society into four groups or 'Varnas' based on the birth – Brahmin, Kshatriya, Vaishyas and Shudras.

Caste is considered as both a cultural and structural phenomenon. Culturally, it is a system of value, beliefs and practices associated with a particular strata. G. S. Ghurye, M N Srinivas, etc. have understood it in cultural terms. Structurally, it refers to a specific pattern of inter-related structures along with interaction among the various castes on the basis of various disabilities and restrictions. It also studies actual power relations between caste groups and inequalities thereof. Andre Beteille, Dipankar Gupta, etc. subscribe to this perspective.

If the institution of caste has been of great value to Hinduism, it has also been responsible for a good many evils. According to P. N. Bose, "The caste system has acted essentially to impose that attitude of mind, needed to raise men from savagery but to stop them half way on progress."

The caste system has literally split up the Hindu society into hundreds of hereditary castes and sub-castes and thus encouraged a spirit of exclusiveness and class-pride, narrowed the outlook and created wide gulfs between the various sections of the community.

The caste system is a check on economic and intellectual advancement and a great stumbling block in the way of social reforms, because it keeps economic and intellectual opportunities confined to a certain section of the population only and denies them to others.

In the economic field, the caste system undermines the efficiency of labour and prevents perfect mobility of labour, capital and productive effort. As a result,

neither are the large scale industries developed nor are the economic resources of the country exploited to the best advantage of the people.

The caste system perpetuates exploitation of the economically weaker and socially inferior castes. It protects the privileged castes and thus it builds up economic discontent and social prejudices.

The caste system has inflicted untold hardships on women through its insistence on practices like child-marriage, prohibition of widow-remarriage, seclusion of women etc. These have made the life of women miserable.

The caste system has condemned large groups of people to a life of degradation without any hope of redemption. It has created untouchability, an evil that has been sapping the very vitals of the Hindu society.

Democracy is based on the principle of equality, fraternity and liberty. On the other hand, the caste system is based on inequality of status and opportunities, which often creates conflict and tension in the society. It acts as an obstacle in the normal and smooth functioning of democracy.

The caste system obstructs the process of modernization. Modernization necessitates a change in outlook and mentality along with socio-economic development. But the caste system by compelling an individual to act strictly in accordance with caste norms stands in the way of modernization.

Modern Indian intellect is, therefore, burdened with a sense of contrition over the matter. Passions overwhelmingly carry us to a position of hostility towards any compromise, and the entire caste structure has as a result been placed in the docks.

Despite this it cannot be gainsaid that the caste system offers a place in the society into which any group-racial, social, religious or occupational can fit in as a cooperating part of the social whole without sacrificing its own individual identity and distinctive character. What the caste system provides in India in terms of integrating disparate forces may have its analogue in other social contexts, but it remains uniquely effective in the Indian conditions, without a parallel elsewhere.

Q. Discuss Whitehead's contention that caste has potential to displace class and colonial contradiction. **(CSE 2020)**

Ans: Caste system is a closed system of stratification which is peculiar to India. It existed from centuries and its exact origin is still not known. Caste is considered as both a cultural and structural phenomenon. Culturally, caste is a system of values, beliefs, and practices - associated with particular strata. G. S. Ghurye, M N Srinivas, etc. have understood it in cultural terms.

Structurally, it refers to a specific pattern of interrelated structures along with interaction among the various castes on the basis of various disabilities and restrictions. It also studies actual power relations between caste groups and inequalities thereof. Andre Beteille, Dipankar Gupta, etc. subscribe to this perspective.

M N Srinivas tried to capture the fluidity of the caste system through concepts of Sanskritization, Dominant Caste and Brahminisation. He predominantly used the field studies to explain working of caste, but also resorted to Indological sources. He used a multidimensional approach and focused on not just tradition, but he understood it in terms of status, wealth and power.

French sociologist Louis Dumont in his seminal work 'Homo Hierarchicus: Caste System and Its Implication, 1966' synthesized macro perspective of Ghurye with micro perspective of empirical studies, thus, combining 'text' with 'context'. He sees caste from an 'ideological perspective' and not just an empirical realty. Louis Dumont constructed a textually-informed image of caste which according to him is a combination of Indological and structuralist approach with dual focus on ideology as well as structure. According to him, caste plays an integrative role in Indian society and is distinctive of India and he sees caste system in terms of 'ideas and values.

Whitehead explaining the relationship between social development, development models, democracy and social policy offer valuable insights and lessons on the type of social policy that can foster democratic and rights based models of social development. Social stratification in the form of class or caste can influence the social development according to wealth and status of individuals.in this way, Whitehead examined the lines of interaction between democracy and development, their "connectedness" and "elective affinity".

Andre Beteille says his views are much on what caste ought to be and not what caste today is. Superiority of Brahmins claimed by him is also questioned by others who see power concentrated in hands of kings. Beteille blames Dumont in particular for encouraging a 'caste-view' of Indian society.

Therefore, caste dimension still remains important and India has gone for only 'selective modernization' and not complete modernization as explained by Yogendra Singh neither has it remained totally traditional as Dumont has put it. Andre Beteille observes that power has shifted from one dominant caste to another and it has shifted from the caste structure itself, and come to be located in more differentiated structures such as panchayats and political parties.

Q. Write a note on Ghurye's conception of caste in India. **(CSE, 2019)**

Ans: In his work 'Caste and Race in India, 1932', G S Ghurye has examined caste from a historical indological, comparative and integrative perspective. According to him caste and kinship in India has played an integrative role.

He was initially influenced by the reality of diffusionist approach according to which, caste originated in plains of Ganges and then spread to other parts of India – of British social anthropology, but later shifted to both Indological and anthropological perspective.

Further, he also relates caste and race as well. According to him, whole Indian society is caste-based and even tribes are also part of this system as opposed to Western notion that tribes and castes are two different concepts. According to him, tribals are 'backward Hindus' who are at various levels of assimilation in Hindu society. He, thus, also opposed the colonial view of isolating the tribals.

His definition emphasizes six features which were derived from various Indological studies done by him:

I. Caste is an institution based on segmental division. This means that caste society is divided into a number of closed, mutually exclusive segments or compartments. It is closed as caste is decided by birth — the children born to parents of a particular caste will always belong to that caste.

II. Caste society is based on hierarchical division. No two castes are ever equal.

III. The institution of caste necessarily involves restrictions on feeding and social interaction, especially the sharing of food. These rules are governed by ideas of purity and pollution.

IV. Following from the principles of hierarchy and restricted social interaction, caste also involves differential rights and duties for different castes and civil and religious disabilities and privileges.

V. Caste restricts the choice of occupation, which, like caste itself, is decided by birth and is hereditary.

VI. Caste involves strict restrictions on marriage. Caste 'endogamy', or marriage only within the caste, is often accompanied by rules about 'exogamy', or whom one may not marry.