

**LevelupIAS Sociology Programme
(Nishat Sir)**

**Heartiest Congratulations to
Mudita Bansal
AIR - 44**

**LevelupIAS Sociology Results
2 in Top 10, 5 in Top 50, and
8 in Top 100**

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SOCIOLOGY Test Series 2024

TEST 04

Time Allowed: **Three Hours**Maximum Marks: **250**

Question Paper Specific Instructions:

- There are **EIGHT** questions in the question paper divided in two sections printed in **ENGLISH**.
- Question **1** and **5** are compulsory. You can attempt any **THREE** out of the remaining, Choosing at least **ONE** Question from each section.
- The number of marks carried by a question /part is indicated against it.
- Word limit in questions, wherever specified, should be adhered to.
- Content is more important than content length.

Section A

Q.1) Comment on the following in about **150** words each:**10x5=50**

- (a) How far sanskritization is modernizing force or traditionalizing force in understanding the changes in caste system?
- (b) Critically analyse Yogendra singh's thesis on modernization of Indian tradition. How does it challenge mainstream modernisation thesis?
- (c) Why is M.N. Srinivas's account of Indian society regarded as Structural functionalist in nature?
- (d) Describe the significance of village studies in Indian society.
- (e) How do you describe the continuous interaction between Great & Little Tradition in Indian society?

Q.2) (a) Peasants and tribal insurgents should not be considered as 'objects' of history but as 'makers' of their own history. Comment. (20 marks)

(b) Is Indian society moving from "hierarchy" towards "differentiation". Illustrate your answer with suitable examples. (20 marks)

(c) Differentiate between Ghurye and Elwin's approach on Tribal policy. (10 marks)

Q.3) (a) Sanskritization emerged as a field view concept to counter the then book view of Indian society but it has become another book view of contemporary Indian society. Do you agree? How far is relevant in understanding contemporary Indian society. (20 marks)

(b) Critically evaluate Louis Dumont's Homo Hierarchicus. (20 marks)

(c) In the context of changing Indian society, how do you view Andre Beteille's conceptions of harmonic and disharmonic social structures? (10 marks)

- Q.4)** (a) 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? (20 marks)
- (b) Indian system may be understood as system of cognitive structures. How far do you agree with this statement? (20 marks)
- (c) What do you understand by Agrarian social structure? How do sociologists describe it. (10 marks)

Section B

Q.5) Answer the following in about **150** words each:

10x5=50

- (a) Compare Ghurye and AR Desai's perspective on Indian society.
- (b) Show the effectiveness of Land reforms in curbing rural inequality.
- (c) Describe sociological analysis of social reformers of Indian society.
- (d) Examine the changing initiatives of the land tenure system in India.
- (e) Describe Ranjit Guha's subaltern perspective. Illustrate any subaltern study.
- Q.6)** (a) What are the main features of Dr. B.R. Ambedkar's views on annihilation of caste. (20 marks)
- (b) Compare and Contrast MN Srinivas and AR Desai's perspectives on the study of Indian society. (20 marks)
- (c) Describe some of the definitional problems associated with tribe of India. (10 marks)
- Q.7)** (a) Describe different forms of untouchability prevailing in India. (20 marks)
- (b) Describe Yogendra Singh's Integrated approach to social change. How has it been different from previous categories employed to study social change in India? (20 marks)
- (c) Is caste system weakening or changing its form in Indian society? Critically analyse. (10 marks)
- Q.8)** (a) How do you compare Gandhi and Ambedkar's views on caste system? (20 marks)
- (b) Critically analyse AR Desai's Marxist perspective to study Indian society. (20 marks)
- (c) How does GS Ghurye analyse the features of caste system. Do you see any change in the system? (10 marks)

Sociology Test Series 2024

Test 04

Name	Mudita Bansal	Date	12/ 8/ 2024
Email Id.		Mobile No.	
UPSC Roll No.			

Time Allowed: Three Hours

Maximum Marks: 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions:

- There are **EIGHT** questions divided in **TWO SECTIONS** printed in **ENGLISH**.
- Candidate has to attempt **FIVE** questions in all.
- Questions No. **1** and **5** are compulsory and out of the remaining, any **THREE** are to be attempted choosing at least **ONE** question from each section.
- The number of marks carried by a question/part is indicated against it.
- Word limit in questions, wherever specified, should be adhered to.
- Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.
- Do furnish the appropriate details in the answer sheet (viz. Name, Email, Mobile No).

Q.No. \ Parts	a	b	c	d	e	Total Marks of Question
1						
2						
3						
4						
5						
6						
7						
8						
Grand Total						106

Start Time:	4:30pm	End Time:	7:30pm
Mode of Examination:	Online <input type="radio"/> Offline <input type="radio"/>		
Evaluation Date:			

Parameters	Excellent	Good	Average	Below Average
Attempts				
Content Quality				
Structure and Flow				
Presentation				
Language				

If you have any subject related or answer writing related query/doubt, then please write here:

Feedback

Q 10 (a)

George's Indological approach uses historical literature, art, archaeological evidences for analyzing Indian society.

George developed Indology in response to Orientalist view of Indian villages as atomistic, self sufficient, backward amongst others. Hence, George analyzed Indian evolution using historical and comparative method through integration & disintegration.

Integration perspective

George gave following perspectives to evidence Indian Society was integrated before Mughal intervention

- ① Caste system promoted vertical solidarity with caste based

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division of labour that was mutually acceptable.

② Indian values and Indian knowledge such as Sanskrit, dana, daya were diffused throughout India, promoting solidarity.

③ Indian villages were not self sufficient but highly interdependent on industrial towns as well as other villages for pilgrimage.

Disintegration of Indian society was an impact of Muslims altering the value system as fundamental were fundamentally distinct.

also, British disintegrated caste system with reservation, creation of new bourgeoisie classes such as Zamindars and promoting caste patriotism.

ghurye's Indology analyzes Indian society as highly integrated, but disintegrated due to heterogeneous factors.

Moral
alliances
Role of
Sanskrit
Ashvamedha

decline of Sanskrit with
Islamic invasion
Rise of Reason and
separation
elec with
British

Address
or
brochure

4/6

4

(b)

Nice
thematic
intro

MN Srinivas in his seminal work the 'Remembered Village' used structural functional perspective to analyze dominant caste in society.

Dominant caste refers to a social group that occupies economic or political power due to high position in secular hierarchy, and may or may not in ritual hierarchy eg Okkalinges in Rampura.

Relevance in contemporary times

① features of dominant caste include

- land ownership
- urban occupation
- numerical strength
- hierarchical supremacy
- western education
- access to political power.

These features of dominant caste should be included in definition above

Why writing features in Relevance?

② In modern times

(i) Reservations have enabled dominant caste based on caste specific affirmative action, leading to western education and MP.

(i) Political associations such as BSF have gained political positions despite low caste, showing dominant caste due to numerical strength. Christophe Jefferlot

(ii) Urbanization and migration have enabled caste mobility due to intra command over pivotal elite positions in organizations (eg - Ashis Nandy study).

(iv) Class mobility such as Yadavs of UP with higher income has made them dominant caste, despite low caste in ritual hierarchy. [M. Rao]

Yet

partial
view
of
India

→ ① Caste-class nexus observed by Satish Dhyani and Kathleen Gough (eg - High caste Hindus in colleges)

→ ② Low political power as constrained by Kerep Panchayats of higher caste despite a PR position.

Hence, MN Srinivas dominant caste is an ideal type, but provides insights into Caste.

How does it show relevance of DC?

How does it show relevance of DC?

You are writing what MN already stated

How does it show relevance today?

Relevant point

Good! Think!

(c)

You've
introduced
it
nicely

Subaltern perspective refers to study of society from the perspective of exploited and marginalized, called the common class i.e. anyone who is not elite.

James Scott's notion of 'everyday resistance' refers to study of history and its deconstruction from a daily view.

James Scott analyzes national independence struggle not as an episodic movement such as non cooperation or Quit India but a series of autonomous class struggles due to inherent contradictions.

For instance,

① Peasant movements can be analyzed as multiple class struggles against British exploitation such as non payment of taxes, strikes etc, which were continuous and frequent.

② Similarly, tribal movements were focused on resisting British through different forms when they tried to change economic or social structures.
eg) Munda, Ho, Bhoi revolts.

③ Other exploited and marginalized classes also resented British or bourgeoisie such as moneylenders and zamindars through picketing, destroying land records etc.

James Scott used unofficial sources to analyze society from a mass perspective using 'everyday resistance'.

While explaining James Scott's perspective, you should mention in your answer that he is not dragging evasion, false compliance, piling up, designed ignorance, slander, sabotage.

Give examples for specific peasant movements.

(d)

Yogendra Singh in his seminal work 'Modernization of Indian Tradition'

analyzed social change from a multi-dimensional perspective.

Unlike earlier sociologists such as MN Srinivas who only analyzed

changes in cultural society, Yogendra

Singh analyzed changes in both structural and cultural society through

2 sources.

Heterogenetic
Source of change

(Source outside the Society)

Orthogenetic
Source of change

(Source from within the Society)

Heterogenetic features

Heterogenetic sources of change brought

in 10 marks
question
directly
come to
demand
define
heterogenetic
features

Not
needed

not proper
definition

answer should
start from this

following changes in Indian society

A. Cultural Changes

great tradition

① Primary Islamization
Sub culture of Hindus
who converted to Islam

② Primary Westernization
Sub culture of
upper caste Hindus /
industrialists benefitting
from western ideas

little tradition

① Secondary Islamization
diffusion of Islamic
ideas eg) Indo-Mughal
architecture,
Urdu

② Secondary Westernization
Diffusion of western
ideas eg) humanism
eg) English use

B. Structural changes

Macro level

① new bureaucratic
structures such as
Parliament and
democracy

② Ideas of equality led
to Reservations, use of
new classes, Zamindars

Micro level

① Role differentiation
with specialization
in work

② cyclical nuclearization
of families

③ Migration to urban
areas

Yogendra Singh's work provides a
very holistic view of Indian society
and modernization.

explain how style
of Hindus got is buried
→ led below
→ looking
→ wrong
→ change
Indo
Islamic
music
Party

Irrelevant

Q.5

3

no
need to
mention
structural
changes
↓
question is
about
tradition
so write
about
cultural
changes

(e)

to the
point
intro

Social Reforms refer to collective
action driving a radical change
or restricting a change in society

eg) Brahmo Samaj by Raja Ram Mohan
Roy.

Social reforms present a case for

shift of society from a particularistic
to a more universalistic and achievement
based society such as:

① Feminist movements advocate against
exploitation by men and demand
equality and achievement based
~~on~~ division of labour, instead of
traditional gendered DOL.

eg) Maternity leaves demanded

eg) Vishakha guidelines for women
protection

Try to
be
focused
on 19th
century
reforms

② Caste based movements demand equality and humanism against the traditional society of segmentary, ascriptive stratification with exploitation.

eg) Dalit based associations such as Justice Party and SNOP movement.

③ Religious Reforms try to secularize religion by eliminating social evils such as Sati, caste system etc as observed in a traditional society.

eg) Ramakrishna Mission condemns idoltry and sacred worship.

eg) Muslim movements like Ahmadiya along with caste discrimination.

⑤ Yet not all social reforms are modernisation cases as observed by revivalist and fundamentalist social reforms such as Dharma Mahamandal, Khalishani Movement, Bindarwalla.

Hence, social reforms present case of 'selective modernity'.

2(a)

Orientalists such as Henry Maine and Mux Muller used book view to analyze Indian society for vested economic and political interests.

Ghurye's Indology developed in response to orientalists but still used book view. Unlike predecessors, MN Srinivas through his study of Coorg in South India added field view, bringing dynamicism in Indian sociology.

Caste system refers to a hierarchical system of stratification based on ascriptive status and is exploitative.

Book view had certain shortcomings which were addressed by field view as follows:

First you should write what-6 do you understand by Book view of Caste and field view of Caste

Book view shortcomings

Field view balanced

① used study of
ancient literature, art
etc to analyze society,
giving an armchair
view, different from
reality ✓

→ Involved
participant
observations, thus
giving a more
holistic view
of social reality
of caste systems. ✓

② Caste was assumed to
be homologous to
varna (Louis Dumont
study) ✓

→ ② Caste was heterogeneous
actually segmentary
and different
from varna. Varna
was partial and
excluded untouchables.
Also, varna had only
4 groups, while
caste had multiple
groups (MN Srinivas) ✓

③ Caste was assumed
to be homogeneous and
uniform throughout India ✓

→ Caste was segmentary
and had many
sub-castes which varied
(Andre Beteille) ✓

④ Caste ~~well~~ was a
closed system without
mobility ✓

→ ④ Sanskritization
and westernization
helped in upward
mobility. ✓

You've
nicely
addressed
the
demand
of
the
question

⑤ Caste was always integrative and promoted solidarity through Jajmani system and caste unity.

⑤ Caste could be co-ercive and not always function [FC Bailey].

explain this

⑥ Caste, class, power were always symmetrical and undifferentiated.

Caste, class, power are differentiated after reservation, PRI etc.

[Andre Beteille]

PUR & IMPUR
BRAMIN

PUR - IMPUR
BRAMIN - UNTOUCHABLES

Write more point

Hence, caste system's ideal type

That's not necessarily
except specific

book view was refined by

the ground study of field work

by sociologists inspired by the book view.

However, both play a key role in analyzing and explaining the complex caste system of India.

9

2(b)

Nice
contextual
intro

Andre Beteille in his pioneer work 'Caste, Class and Power' analyzed caste from a structural functional and weberian trinitarian model.

Unlike Indologists and MN Srinivas, Andre Beteille analyzed multiple hierarchies as compared to only ritual hierarchy.

According to Beteille:

- ① Caste was a segmentary system of stratification with multiple segmentary social groups, aware of their lifestyle and consciousness of membership.

eg) Okkaligas of Tanjore.

unnecessarily
stretching it

UPSC

Question No.
प्रश्न संख्या

For Practice
Use Only
सिर्फ अभ्यास
के लिए

② Class referred to a social group occupying similar market position.

He analyzed class using land ownership and based on nature of control and service to land. Accordingly, he gave social classes such as controller, owner controller etc.

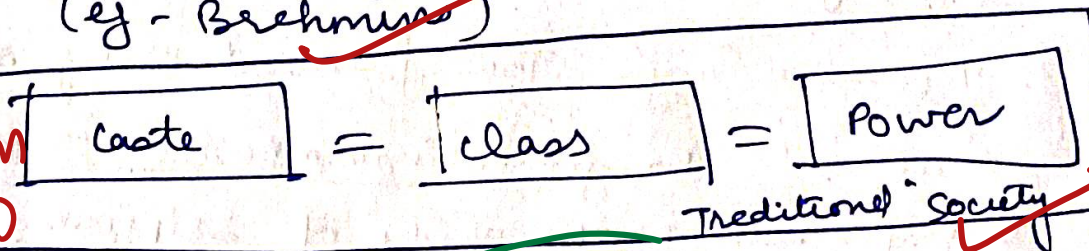
③ Power was the aim of capturing political position for secular hierarchy.

Beteille argued that in traditional society, caste - class - power were

symmetrical and undifferentiated.

This meant only upper caste could hold large land and more power

(eg - Brahmins)



However, with advent of land reforms, reservation, PR

Try to address keywords on previous page

For better illustration you can draw a diagram like Beteille studied Simushan from 1870 to 1970

should

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migration, industrialization and Constitution

the nexus between the three hierarchies has diluted, making society differentiated and asymmetrical

caste \neq class \neq power

This meant even a lower caste could now hold large land and occupy a power position. Similarly, land ownership not the only criteria for power now.

Critical analysis

Beteille's study has been challenged by:

- ① Kathleen Gough: class-caste nexus is strong.
- ② Yogendra Singh: Too focused only on cultural changes in rice coomes \rightarrow narrow empiricism with study of Sripuram.
- ③ ignores conflicts and class struggles

Despite criticisms, Beteille's study provides insights into changing caste system.

You need to describe it in reference of Sripuram village

For practice explained points they should have changed

7

Why write critique

Y. Singh ✓
never
criticised
Bete Ute

(C)

well
defined
key word

Untouchability refers to a hierarchical system of stratification based on ascriptive status, but highly exploitative by the higher social groups (called Dalits).

Various forms of untouchability

Satish Deshpande and Ghandiyam Shah analyzed untouchability and found it to be practiced against 80% Dalits, despite abolition by Article 17 of constitution.

Different forms are:

① ghettoization: Untouchables are often forced to stay in outskirts to maintain purity of village.
[Subodh Thoret]

② violence based on caste and

untouchability widely observed not only in societies but also schools etc.
eg) Dalit Rape case - Manipur

③ Social, civil disabilities and restrictions from using common facilities such as wells and parks, especially in rural areas, with the fear of them getting polluted

④ Political representation remains low despite reservation as observed by Christopher Jeffers due to domination by upper castes in politics.

⑤ Poor education and health indicators show the ^{low} standard of living in slums and hospital accessibility

6
[Yet,] caste based associations such as BSP are increasing Dalit consciousness and representation in society. Also inter-caste marriages and migration have reduced Dalit discrimination and untouchability.
[Ashis Khandy]

4(a)

AR Desai in his work 'Social Background of Indian Nationalism'

utilized Marxist and dialectical materialism perspectives to analyze Indian nationalism.

Dialectical, ^{perspective} means inherent contradictions based perspective to analyze society.

AR Desai's account dialectical in nature for Indian nationalism growth.

Before 1857

- ① Dialectics between peasants and British created by inherent contradictions after British disrupted the economic infrastructure, changing Mode of production and creating new classes. The land revenue systems led to rise of zamindars.

will
intro-
duced
answer

write
exact
time-
line

and moneylenders who were exploitative,
leading to class struggle by peasants.
eg) Pabna, Deccan Revolt.

② Desai also analyzed nationalism across
five stages, with inherent contradictions
and dialectics after 1857

I. Before 1885 : The social reforms mainly
by middle class intelligentsia such
as Raja Ram Mohan Roy. This involved
dialectics between traditional religion
and modernization force of secularization.
eg) Dharma Sabha vs Brahmo Samaj.

II. 1885-1905 : The new middle class
developed with Westernization, education
and industrialization. Such class had
dialectics against British's discriminatory
policies for economy and industrialists.

III. 1905-1919 : Dialectics observed
between Moderates and Extremists

Rise of
Congress
org. were
representing
interests of 3
classes :-
1. educated
middle class,
2. ...
3. ...

Impre-
vious
phase

UPSC

within INC, as they felt disillusioned by moderate tactics and failure. led to a more Hinduized form of nationalism with Swadeshi movement.

IV. 1919-1930: Mahatma Gandhi's non violence involved inherent contradictions and dialectics against British exploitation of masses. Hence, large participation of masses including women and peasants in non cooperation / CDM movements. Also, rising communism with politicization of working class (CPI) can be seen as dialectics against bourgeoisie.

V. 1930-1947: Nationalism developed with finer dialectics against British as masses felt alienated from Gandhi. Also, class struggles by peasants became more frequent against landlords.

Hence, A.R. Desai's nationalism can be called 'dialectical' in nature.

Hinduization, militancy of nat. movement in 2nd phase

Try to get your facts right

6

moment- class? industrial class
Indianisation
civil service
stopping of eco.
train &
Swadeshi
campaign
Due to these
factors, extremists
& speaks for
unemployed
middle class
youth &
peasants
quidamas

4(b)

Westernization refers to the influence of 150 years of colonial rule on Indian culture, tradition, lifestyle etc

Sanskritization refers to the process by which a lower caste / tribe / social group emulates the customs, rituals or lifestyle of twice borne dwija for upward mobility.

Seemingly binary oppositions, MN Srinivas shows that both of them share a very dynamic relationship.

Sanskritization drives Westernization

Sanskritization can often give

Nice
intro

momentum to westernization.

For instance, industrialists and middle class during British were first to get

Primary westernization, learning English

and establishing industries

Satish Deshpande also finds that upper

Hindu caste men are more likely to get higher education.

Westernization drives Sanskritization

Westernization provides opportunities for Sanskritization including:

① Press and printing machines made religious literature widely available, even to lower caste. So they could learn Sanskrit and shlokas easily now.

② Railways and western infrastructure fastened the process of Sanskritization with geographical mobility and new opportunities for migration, urbanization

leading to upward mobility in secular hierarchy, a pre-requisite for ritual hierarchy mobility.

Sanskritization in opposition to westernization

Sanskritization has pattern variables antithetical to westernization such as.

Sanskritization

westernization

① Caste system is not eliminated, but positional change
↳ no structural change

① Promotes equality and annihilation of caste.

② Promotes 'purity' of lifestyle such as vegetarianism, teetotalism

② Promotes 'Polluted' lifestyles such as meat and alcohol.

③ Religious diffusion of values and ideas

③ Secularization of religion

Hence, secularization and westernization share a complex relationship with each other.

You've nicely written all the three relevant dimensions

12

4c)

relevant
o
intro

Dumont defines caste system as a hierarchical system of stratification, leading to inequality due to binary opposition in value system of purity and pollution.

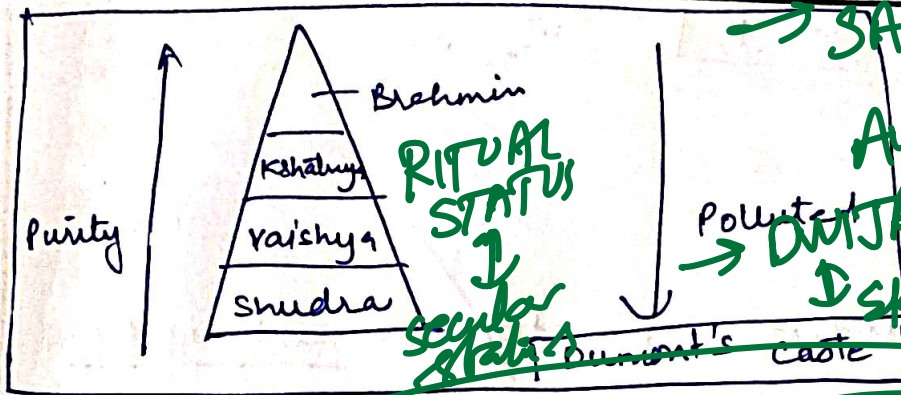
Hierarchy is a keystone to Dumont's model. Dumont was inspired by Bougle's trinity of mutual repulsion, occupational division and hierarchy while establishing his theory.

According to Dumont, caste system is based on principle of purity and pollution. The upper castes are considered pure and lower castes are considered polluted.
(eg - Brahmins - pure)

correct

Also this shows hierarchy of following types

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Hierarchy is the foundation of Indian caste system with all 'sacred' acts done by social caste which occupy upper position in hierarchy (eg - vegetarian)

The lower cast could never have mobility within hierarchy as ritual hierarchy dominated secular hierarchy (unlike MN Srinivas claim)

This differentiation of social groups based on ascriptive status and associated rewards and evaluation led to caste hierarchy, which was closed and decided occupational division of labour.

Dumont's work has been widely challenged for ignoring heterogeneity and mobility in caste from Sanskritization and westernization.

Try to write 1-2 critique towards the and Over Brahminism view; Hierarchy is even present in western society.

Irrelevant

3

1

| Sec B |

5 a)

*You've
missed
intro-
duced
the
answer*

Village studies were developed by orientalists to understand Indian society to promote own vested economic and political interests. They observed villages to be atomistic, static and self sufficient, backward, justifying their rule as 'white man burden'.

Indologists used village studies to glorify Indian society and showed them as centre of all culture ✓

Village studies busted the myth of self sufficiency and revealed horizontal and vertical solidarity [Ghurye]

Village studies helped structural functionalists to develop a more nuanced view of Indian villages and their nature / changes. For

Instance, MN Srinivas used village studies to devise 'sanskritization' and 'dominant caste', proving upward mobility and flexibility in caste.

Village studies help to explain impact of government initiatives and Modernization, to suggest any changes.
For instance, SC Dubey proposed SDP.

Village studies explained new power dynamics and mobilization, critical for psephologists to understand vote bank and power pluralism. For example, Rajni Kothari and Christophe Jaffrelot used village study to analyse political parties.

They also show feminist perspective such as Brahminical patriarchy (Uma Chakravarty) creating consciousness for social movement.

Hence, village studies form base of knowledge about Indian society.

All in all good and diverse answers

6

5(b)

Dr BR Ambedkar, being an untouchable, himself viewed caste as a highly exploitative and inhumane social institution with den of superstitions that had to be abolished. Unlike Gandhi, he believed that it ~~had~~ was so deep rooted in Hinduism, that it ~~couldn't~~ couldn't be reformed.

Ambedkar suggested the following for annihilation of caste under Subaltern perspective:

- ① Promote inter-caste marriages to challenge endogamy, a pre-requisite for caste continuation.
- ② Merit based competitive exams to accord status of high caste to end ascription based

Decent intro
But you showed
define what is
annihilation
of caste

discrimination

③ Caste based associations to capture power in pivotal institutions and have mobility in secular hierarchy.

④ Condemn all religious books and literature such as manuscripts that promote caste.

⑤ Inter dining and commensality for ending purity and pollution.

⑥ Caste based reservation and legislation to improve status of untouchables and lower castes.

⑦ Constitutional mandate to abolish untouchability.

⑧ Alternative reform by converting to Buddhism, which promotes equality.

Hence, caste based annihilation was the only solution to end the exploitation of lower caste according to Ambedkar.

relevant arguments

5
16

57

Land tenure systems refer to government initiatives influencing land ownership and nature and duration of service to agriculture in an agrarian social structure.

changing Land tenure systems are as follows:

① Model Tenancy Act requires landlords to guarantee minimum tenure of land to sharecroppers and peasants, unlike the discretion of bourgeoisie earlier.

② Abolition of Intermediaries and Landlords leading to Land Redistribution and ownership by peasants on recommendation of Kernanappan Committee.

③ Consolidation of Land to increase productivity through cooperatives.

time
intro
you
need
to
write
about
Zamindari
&
ryotwari
&
mahalwari
systems

farming and contract farming ..

④ land ceiling ceilings to promote redistribution of land between bourgeoisie and peasants and reduce inequality.

⑤ green Revolution increasing technology and HYV seeds as material factors of production. Rudolph and Rudolph analyze 'bullock capitalists' emerging after such land reform.

→ ① only 52mn land distributed amongst 55mn people ⇒ land segmentation

However, land tenures have limited success

→ ② Benami properties to prevent land ceilings

→ ③ Kanwar says land tenancy led to land tenants being evicted.

→ ④ MS Rao studies limited impact on

tribes

→ ⑤ Swaminathan says

green revolution only benefited some states.

①
Hence, land tenure reforms 3.0 needed to shift away from exploitative agrarian society.

5(d)

Fair
in no

MN Srinivas in his pioneer work 'Religion and Society amongst Coorgs' utilizes structural functional perspective, inspired by Radcliffe Brown and diffusionist method of Gurge.

According to MN Srinivas, the field work in Coorg revealed the following:

- ① Vertical solidarity was observed in castes, which were highly dependent on each other under Gajmani system.
- ② Horizontal solidarity shown by castes across villages (eg - all Brahmins had unity against a third party)
- ③ Diffusion of Indian values as observed by patrilocality, dowry and other

Hindu customs in ~~cont.~~

④ Caste was a relatively fluid structure

Social change was possible by

Sanskritization, which is the process of
emulating lifestyle of upward

Caste or twice born dharma. This brought

change in social position, not structure.

⑤ Sanskritization was exploitative for
women who were forced to follow

Brahminical Patriarchy (supported by
Leela Gulati).

⑥ Village patriotism was observed against
any outsider.

⑦ Myth of self sufficiency of villages
as proposed by orientalist was
busted. In fact, villages were often
interdependent to meet basic needs
and even travelled for work and
pilgrimage.

⑧ Jati and varna were distinct as jati
was more holistic and included untouchables

Hence, MN Sriniwas study gave important
details for Indian villages and inspired future

Please
write
not
copy

All in
all good
answer

If was
ADRIAN
MEYER
CNOT MNS

①
②
③
④
⑤
⑥
⑦
⑧
⑨
⑩

Please
what
write
MNS
observed

How if
this
a find
of
MNS

Also

Q (e)

Nice conceptual intro

Andre Beteille in his renowned work 'Caste, Class and Power' analyzed caste system using Weber trinitarian model and structural functional perspective.

He explored the concept of dual movement of caste across ritual and secular hierarchies.

Movement within ritual hierarchy was possible with processes such as Sanskritization and dominant caste westernization as

proposed by MN Srinivas. For example, gonds became Raj gonds, moving up the ritual hierarchy.

However, this was possible only with land ownership and political power.

The other movement of caste was

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For Practice
Use Only
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observed in secular hierarchy which was driven by class or political power. With the introduction of land reforms, green Revolution, P.R.I., migration and Westernization, lower castes could achieve upward mobility without emulating the lifestyle of upper caste.

Thus, caste, class and power became more differentiated and asymmetrical,

leading to multiple hierarchies existing parallelly. Such hierarchies enabled mobility across dimensions

Moreover, he also viewed segmentary nature of individual castes as consisting of multiple sub-castes. Thus it was possible for a sub-caste to achieve mobility. (eg - Samthas in Tamil Brahmins)

In this way, Andre Beteille showed complexity of caste movement across distinct hierarchies

You have explained the core meaning of dual movement of caste

with westernization the horizontal extension has become possible, but vertical contraction

given rise of new caste

New caste - caste go with upper class position living, etc

4

you are with symmetry

Q is on

Dual Movement

0.5

7(a)

You've
well
intro-
duced
the
answer

Caste system refers to a hierarchical
system of stratification based on
ascriptive status and exploitative in
nature.

Gandhi and Ambedkar both wanted
emancipation of lower castes and
untouchables, who were highly
exploited and oppressed by upper
castes. They wanted equality and
reduced deprivation.

Yet, both of them shared diverse
views on caste and its solution.

Dimension	Gandhi	Ambedkar
Origin	He assumed caste system as a <u>command of Divine god</u> theory from <u>Sanskrit literature</u> .	It was a mere <u>social institution</u> meant to <u>exploit</u> <u>untouchables</u> and <u>not</u> <u>command of god</u> .

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Dimension	Gandhi	Ambedkar
Future	He wanted to <u>reform Hinduism</u> to <u>treat Untouchables</u> as <u>equal</u> .	Requested <u>complete annihilation</u> of <u>caste</u> .
Varna	Varna system should be <u>maintained</u> as it is <u>key</u> to <u>Indian culture</u> .	Varna system should be <u>abolished</u> & <u>merit based</u> <u>varnas</u> .
Conversion	<u>Did not support</u> <u>conversion</u> , wanted them to <u>maintain Hindu religion</u> .	Promoted <u>Conversion</u> to <u>Jainism</u> for <u>annihilation</u> of <u>caste</u> .
Function	Observed <u>caste system</u> as a <u>mere system</u> of <u>division of work</u> → all work is <u>equal</u> .	He argued that Dalits are forced to be <u>manual scavengers</u> and hence <u>against</u> <u>humanism</u> & need to <u>end it</u> .
Political	Promoted <u>idea</u> of <u>self government</u> .	Promoted <u>idea</u> of <u>caste based</u> .

all in
all good
presentation

Topic
nicely
written
differences

in
comparative
manner

	and didn't support political parties	associations to achieve political power
Justification	called them ' <u>harijans</u> ' - child of god	called them ' <u>scheduled castes</u> '
Methods used	Increasing <u>consciousness</u> about <u>caste exploitation</u> through <u>literature</u> such as ' <u>Harigan</u> '	Promoted inter <u>caste marriages</u> and created ' <u>SC Federation</u> <u>of India</u> '. Also made <u>Satyagraha</u> and <u>legislations</u>

while ^{ways} distinct, both
gandhi aimed at ending exploitation
against lower castes and promoting
equality through aware consciousness.

They promoted leader charismatic
leadership for authority to drive
social movement against discrimination
and untouchability.

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7(b)

AR Desai in his 'Social Background of Indian nationalism' used Marxist perspective and dialectical materialism to analyze Indian society.

He analyzed society as a result of economic infrastructure, shaping the social superstructure, called the Mode of Production. Any change in economic material factors change the Mode of Production.

Desai analyzed evolution of Indian society from feudal to colonial MOP in the pre-independence era.

I. Feudal MOP : Indian society was self sufficient, with no private

You've written nice intro

You've to describe the Marxist perspective in detail

ownership and a share of produce
was shared with the elite.
(similar to Asiatic MO of Marx)

I. Colonial MO Advent of British led to changes in economic and material factors with new classes of bourgeois. Such as Zamindars, pauperization of peasants amongst others. British also introduced modern material factors such as Railways and printing press which helped in increasing awareness with charismatic leadership, leading to nationalism. Inherent contradictions against British led to social movements.

II. Post independence Desai analyzed Indian society as taking a path of capitalism instead of socialism.

Socialist/welfare study) → has mixed economy
→ equitable income
→ positive action (not laissez faire)

You're only describing MO

Also write social background of Indian nationalism

Avoid long paragraph
↓
reduce visibility of content

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Hence he called 'welfare state a myth'
as land reforms, taxes, green revolution
and other welfare schemes only
benefitted industrialists.

He argued nazel movements, feminist
movements and inequality (1% holds 90%
wealth according to Oxfam) are

indicators of class struggles and inherent
contradictions of a capitalist state.

- critical analysis
- ① Yogendra Singh : He is economic determinist and critical of everything.
 - ② Social welfare schemes such as garib Kalyan Anna Yojana and progressive taxation show welfare state
 - ③ He ignores gender perspective (Utsa Patnaik)
 - ④ He doesn't consider value of Indian culture.

Despite critique, AR Desai's Marxist perspective has merit and inspired further work such as Kathleenough's caste - class nexus.

7 c) Social reforms refer to movements
(sustained actions) to bring or restrict
a social change.

Jyotirbha Phule was a pioneer social
reformer for emancipation of both
lower caste (untouchables) and women
against the exploitative and segmentary
caste system.

Some of their contributions are

① Satyashodhak Samaj promoting
mobilization of lower caste groups,
especially untouchables. The association
promoted education and scientific
temper for upward mobility and
better life chances of lower
caste.

② Mahila Sewa Mandal was an
association established for women

Your
answer
should
start
from
here

Anties emancipation through political
representation and mobilisation. The
feminist association encouraged women
education, widow remarriage and
prevention of social evils like female
infanticide.

③ Literature such as gulangiri was
published for information dissemination
and increasing true consciousness of
masses against women and
caste exploitation.

④ Charismatic leadership setting precedent
for more social reforms in the
future. such as by Ishwar Chandra
Vidyasagar.

Jyotibha Phule was a visionary and
contributed significantly to social
Reforms in India.

You've
written
good
divorce
answer

6