

**LevelupIAS Sociology Programme
(Nishat Sir)**

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Aayushi Bansa
AIR - 07**

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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.
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Section A

- Q.1)** Comment on the following in about **150** words each: **10x5=50**
- (a) What makes Ghurye's Indological perspective an account of social integration and social disintegration of Indian society? Analyze.
 - (b) Critically analyse the validity of the notion of MN Srinivas's Dominant caste in contemporary Indian society.
 - (c) Present James Scott's notion of 'everyday resistance' as an oppositional tactic by subaltern class of peasants.
 - (d) Describe the heterogenetic features which influenced Indian tradition, according to Yogendra singh
 - (e) How does social reform presents the case of modernization of Indian society.
- Q.2)**
- (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? Discuss. (20 marks)
 - (b) Discuss Andre Beteille's account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one. (20 marks)
 - (c) What are various forms of untouchability in India? Critically examine. (10 marks)
- Q.3)**
- (a) How does Little Tradition and Great Tradition coexist & interact with each other in Indian society? (20 marks)
 - (b) Elaborate on changing nature of caste system with suitable illustrations. (20 marks)
 - (c) Describe basic features of Land reforms. (10 marks)
- Q.4)**
- (a) What makes A.R Desai's account on Indian nationalism 'Dialectical' in nature? (20 marks)
 - (b) According to M.N. Srinivas, 'Westernization' and 'Sanskritization' share a 'dynamic relationship'. Discuss the relationship with examples. (20 marks)
 - (c) Hierarchy is keystone in Dumont's model of caste system. Elaborate. (10 marks)

Section B

- Q5.** Answer the following in about **150** words each: **10x5=50**
- (a) Describe the significance of village studies in Indian society.
 - (b) Elaborate on Ambedkar's views on annihilation of caste
 - (c) Examine the changing initiatives of the land tenure system in India
 - (d) Illustrate the basic findings of MN Srinivas's fieldwork "Religion and society among coorgs".
 - (e) Andre Beteille's major work 'Caste, class and power' explores the concept of 'dual movement of caste'. Explain.
- Q.6)** (a) Is Indian society moving from "hierarchy" towards "differentiation". Illustrate your answer with suitable examples. (20 marks)
- (b) Describe Yogendra singh's account of Modernization of Indian tradition. How does it explain modernization in India differently from the west. (20 marks)
- (c) Srinivas suggests, '*Sanskritization results in harshness towards women*'. What could be the possible reasons? (10 marks)
- Q.7)** (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) Describe Jyotiba Phule's contribution to Social reforms in Indian society. (10 marks)
- Q.8)** (a) Describe the sociological dynamics of Champaran satyagraha. (20 marks)
- (b) Describe Ghurye's features of caste system. (20 marks)
- (c) Explain the effectiveness of Land reforms in Indian society through case studies. (10 marks)

इस हाशिप
में केवल
प्रश्न संख्या
लिखें।

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LevelUp sociology Test 4

Date : 21/08/2024

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Ans k)

What makes Yungye's Indological perspective an account of social integration & social disintegration of Indian society? Analyze.

Ano 1a)

G.S. Gurney's Indology came as a reaction to Western Indology. He studied India through the lens of culture via ancient Sanskrit texts, architecture, epics etc.

His Indology is an account of social integration as seen below:

2) Caste system : Interdependence based on
occupations and Brahminic consensual
model, created integration.

2) Value system: Values of TRIAD

2) Value system: Values of Hinduism were spread by "sadhus" & sages bring cultural integration.
(Diffusionism)

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3) Tribe-caste integration: Marital alliances (eg of Arjun with North Eastern bride), and exchange of services, integrated tribes in Hinduism

4) Rural-urban integration: Urban centres like Varanasi developed as natural appendages for rural markets.

Ghurye's Indology - account of social disintegration

1) Ghurye believed that arrival of Muslims replaced Sanskrit with Persian & role of Brahmins declined, breaking cultural continuity.

2) Post, arrival of British, demands for reservation by SC, ST & non-Brahmins in South, disturbed consensual model.

3) Regionalism in South (Dravidian movement) & North East.

Ghurye's account gave guidance to later sociologists like M.N. Srinivas & Javahar Lal Nehru

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Q1b) Critically analyse the validity of the notion of M.N. Srinivas's Dominant Caste in contemporary Indian society.

Ans 1b) M.N. Srinivas gave the concept of dominant caste based on his village study of Rampur detailed in "The Remembered Village".

Features of dominant caste

- 1) Numerical strength
- 2) Economic strength (land ownership)
- 3) Political power
- 4) Not too low in the caste (ritual) hierarchy

(Eg) → Reddis, Kammas, Yadavs, Patels
(Andhra) (UP) (Gujarat)

Validity of dominant caste in contemporary society can be seen below:

VALID 1) These castes have joined state & national politics.

(Eg) → Yadavs hold sway in UP elections

2) Dominant castes are leading neo-farmer

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movements in North West & southern India.

Ex → Bharatiya Kisan Union led by Jats

3) Post green revolution, their share in land holding has increased, further entrenching dominance. Rudolph & Rudolph call them

'tractor' & 'bullock' capitalists.

NOT VALID 1) S.C. Dube argues that there are dominant factions & dominant individuals

Ex → Charismatic party leaders command power

2) 'factional politics' has reduced their relevance.

Ex → Yadavs → different factions support different political parties in U.P.

3) Andre Beteille's Gripuram study highlights that now there is individual mobility based on urbanisation, education etc.

Dominant castes concept gives dynamism of to static caste & helps us to understand "politicisation of caste".

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Q 1c)

Present James Scott's notion of 'everyday resistance' as an oppositional tactic by subaltern class of peasants.

Ans 1c)

James Scott argued that the subaltern class, when not in ^a position to engage in direct confrontation, resorts to 'everyday resistance'.

It is a micro form of resistance, done on a daily basis.

Used by peasants

- ① They might work slowly to reduce productivity.
- ② They can form small groups to raise grievances.
- ③ They might refuse to listen to the landlords.

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He argued that these tactics
are used when peasants can't form
large organisations or engage in
violence.

These methods are used to register
their opposition to landlords. Grievances
can include high rents, evictions,
bonded labour ('begar'), harassment etc.

While these methods have not
brought large scale changes, they have
acted as a safety valve for peasants
& landlords.

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Q1d) Describe the heterogenetic features which influenced Indian tradition, according to Yogendra Singh.

Ans1d) Yogendra Singh in "Modernisation of Indian Tradition, 1973", gives an integrative account of modernity in India.

He argues that external factors i.e. heterogenetic factors have brought modernisation. Internal or orthogenetic factors have only led to social change & not modernisation per se.

Heterogenetic features

① Islamization : influence of Islam on Indian tradition.

○ Impact on little tradition (cultural) :-
lower castes converted to escape caste or for opportunities.

○ Impact on Great tradition (cultural) :-
Islamic rulers brought new art, architecture, Persian language etc. (Eg) → Taj Mahal, Humayun's tomb etc.

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② Britishers influence : Colonisers

① Impact on little tradition : Primary westernisation of few individuals happened.

② → socio ~~even~~ religious reformers like Raja Ram Mohan Roy : Commercial class etc.

③ Impact on Great tradition : Secondary westernisation via new dress forms, food, values like rationality, scientific temper etc. at all India level.

④ Impact on Macro structure : New institutions like bureaucracy, modern education, Parliament, judiciary etc.

⑤ Impact on micro structure : Role differentiation increased. New professions like lawyers, bureaucrats, etc. came up.

Yogendra Singh calls British influence as modernisation. This also led to neo-traditionalisation like caste based parties, ethnic parties (e.g. Justice Party) which is applicable even today.

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Q1e) How does social reform presents the case of modernisation of Indian society.

Ans 1e) Modernisation of Indian society refers to acceptance of new institutions (like formal schools), ideology & values of rationality, humanism, egalitarianism etc.

Post-British arrival, enlightened educated middle class Indians like Raja Ram Mohan Roy, I C Vidyasagar, D K Karne etc led ~~to~~ social reform movements bringing in "Indian renaissance".

Social reform: presents the case of modernisation of Indian society

1) Values of gender equality, women empowerment: eg) Anti-sati campaign by Roy & education campaign by Vidyasagar.

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2) Aimed for social justice & social equality :- (a) Jyotiba Phule's caste equality campaign via Satyashodhak Samaj, Periyar's self respect movement aimed for alleviation of Dalits & OBCs.

3) Religious reforms: Reformers argued for rational outlook, discarding superstitions & prejudice hold over religion.

(a) → Arya samaj: "Back to the Vedas" for religious purity

4) These reforms also aspired for unity among different regions, religions etc.

However, early reform movements were led by upper caste men catering to a small section & their campaigns remained within the set sphere of religion. Nevertheless, they led to dawn of modernity in India.

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Q29)

Caste system studies in India have been dominated by "book view" critically. How did the entry of "field view" bring about a balance in the study of Indian caste system?

Discuss.

Ans29)

Caste was considered a cornerstone of Indian society. So it was well studied by both colonials & scholars.

"Book view" on caste system studies

① Western Indology: Colonials studied caste based on ancient Sanskrit texts.

Ex- Max Muller's Aryan Theory on caste
William Jones established Asiatic Society of Bengal to study Indian texts.

② G.S. Ghurye's modern Indology:

He gave six features of caste as present in Gupta times (segmentary, hierarchy, heredity, endogamy etc.)

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He gave diffusion based theory $\Rightarrow$ caste spread from Indo-Gangetic plains & it led to integration via interdependence.

Entry of "field-view" brought a balance

1) Srinivas's study of Coorgs & Rampura:
This showed that caste operates as "jati" on field. It is not static hierarchy.
Mobility is possible via sanskritization.

2) secular aspects of caste got highlighted via field view. (eg) $\rightarrow$ Dominant castes (Okkalija) of Rampura showed linkage of caste with power.

3) Book view promoted consensual model of caste based on purity & pollution as seen in Louis Dumont's Homo Hierarchicus.

However, Dipankar Gupta's field studies ~~shows~~ show that in Meerut,

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Qats think Brahmins are lazy.

4) Book view believed in continuous hierarchy. Field view of Dipankar Gupta that as there are only differences between castes & hierarchy is "muddled".

② → Meghwal → Maheshwari Meghwal
→ Gojara Meghwal
→ Chisaniya Meghwal
no hierarchy but difference of occupation & lifestyle!

5) Caste was related to class via field studies. ② Daniel Thorne's study shows Malik (large landlord) are upper castes & Mazdoor (labourer) are lower castes.

Emergence of field view showed how caste operated in real life different from traditional definitions.

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Q26) Discuss Andre Beteille's account of the relationship between caste, class & power as a change from symmetrical to asymmetrical one.

Ans26) Andre Beteille studied the trinitarian model of caste, class, power based stratification, inspired by Weber, in Gripuram, Tanjore, village.

Caste, class, power - symmetrical

Beteille argued that till 1970s higher castes, meant higher class & more power & similarly for lower class

Caste	Class	Power
Brahmins	Landlord	Headmen
Non-Brahmins	Tenants	Political subordinates
Adi-Dravidians	Landless labourers	Powerless

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Change to asymmetrical model

Different agents of modernisation have brought about this change:-

1) Modern education: Adi-Dravidians & non-Dravidians have gained access & learnt about their rights.

Dravidians have sold their land to gain education in urban areas.

2) Land saleability: Adi-Dravidians have acquired land, disrupting land-caste nexus.

3) Panchayati Raj: With modern democracy, based on power of numbers, some non-Dravidians & Adi-Dravidians have acquired power.

4) Land reforms have helped peasants gain some land.

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This has disrupted caste, class, powerness.
Now lower castes can also have higher class & power.

However, this change is not completely disintegrating caste system. Beteille argues that caste still helps to gain wealth & power. Most Brahmins go for education and most of the landless are Adi-Dravidians.

Relevance ① In Indian society. Rise of Dalit parties have increased their power which Y. Yadav calls 'democratic uprising'.

② Caste free occupations (e.g. lawyers, scientists) & reservation have also improved class status of lower castes.

However, Gail Omvedt critiques Beteille for focusing too much on change. He also generalised based on one village study. Nevertheless, it helps to understand stratification from a wider perspective.

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Q2c) What are various forms of untouchability in India? Critically examine.

Ans 2c) Untouchability refers to not just physical separation but a broader set of social disabilities imposed on scheduled castes, within the ritual framework of caste system.
It can occur at both manifest and latent levels.

Forms of untouchability in India

- 1) Habitation segregation, disabilities on but (e.g. - restriction on building pukka house) occur at manifest level.
- 2) Poasad notes that 7150 forms exist in Andhra villages. Khanagyan Shah, Thosar & Mander's studies show it exists in 80% of villages.

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- 3) Occupational segregation: Concentration of SCs in street hawking, casual labour, landless labour in agriculture.
- 4) Violence: NCRB Data notes that violence against SCs occurs in various forms like beating, burning of houses, rapes, etc.
- 5) Ritual segregation: Restriction on temple entry, celebration of festival etc.
In modern institutions, 'stigma' (Erving Goffman's concept) against SCs, considered to be incompetent (stereotype) operates.
(Eg) → most IIT professors are from upper/intermediate castes.
Article 17 abolishes untouchability.
Protection of Civil Rights Act also acts against it. We need large scale mindset change to completely eliminate it.

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Q3a) How does Little Tradition & Great Tradition co-exist & interact with each other in Indian society?

Ans a) Robert Redfield's concept of rural-urban continuum was applied in India by McKim Marriott & Milton Singer to understand social change & modernisation via the concepts of Little & Great Tradition.

Little Tradition refers to the tradition & culture of folk society at local level ('unlettered masses').

eg → folk dance, local version of epics.

Great Tradition refers to the tradition & culture of "elite" or "reflexive few" at the All India level.

eg → classical literature like Vedas, Puranas etc.

These two traditions co-exist & interact with each other in the following ways

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1) Marriott in his study of Kishangarhi village shows that elements of little tradition go up in Great Tradition called universalisation & when it localises, it is called parochialisation.

eg → International Day of Yoga,
Diwali in White House ⇒ universalization
→ sacred thread ceremony now only in local areas ⇒ parochialisation

2) Culture of deities, festivals, food etc. also interacts at both the levels.

eg → Goddess Durga - Great Tradition
Local versions of - Little Tradition
goddess in regions (eg 'Norta')

→ Local Maharashtra festival of Ganesha Chaturthi is now well depicted in Bollywood (all India celebration)

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3) These traditions also interact via migration to & from urban areas from & to rural areas.

(Ex) → migrants of from Bihar celebrate Chath festival in Yamuna, Delhi
(Little Tradition) (Great Tradition)

→ interaction of Hindi with local dialects due to migrants' movements
(form of rural-urban continuum)

[S.C. Dube] however believed that India has multiple traditions like classical, national, regional, local, western which continuously interacts.

[Milton Singer] argued that this strong interaction between both traditions has led to "Indianisation of modernity" in Indian society.

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(Q3b)

Elaborate on changing nature of caste system with suitable illustrations.

Ans3b)

Caste system is a pattern of economic, social & kinship relations based on religious values of purity & pollution according to Louis Dumont.

G.S. Ghurye gave six features of caste system

- 1) Closed and segmentary
- 2) Hierarchy based
- 3) Hereditary occupations
- 4) Practice of endogamy
- 5) Civil & religious disabilities & privileges
- 6) Restriction on inter-dining (commensality)

This form of traditional caste system is now undergoing various changes.

- 1) In urban spaces, parks, offices, universities, public transport etc. there is free interaction & exchange of food among castes.

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2) Endogamy: There is rising inter-caste marriages, with mate selection based on occupation, lifestyle & not caste.

However, according to NCAER, less than 5% marriages are inter-caste. There is also phenomenon of 'honour killing'.

eg → case in Jharkhand, 2023

3) Occupations: Rise of caste free & merit based occupations. eg - lawyers, scientists etc. Reservation has also freed lower castes from hereditary occupations ~~(D.L.)~~ [D.L.]

[Sheth] argues this has democratised bureaucracy.

However, [Andre Beville] argues that at extreme levels there is caste's presence.

eg → [Carol Upadhyay's] study of IT industry finds most are from upper/medium castes.

eg → [Subhdev Thorat's] study finds 61% of landless are Dalits.

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4) Hierarchy : There is now hierarchy of individuals based on merit.

(Eg) → competitive examinations like NEET, JEE create hierarchy of merit.

5) Caste has found a role in politics in modern India leading to "politicisation of caste" (Rajni Kothari).

(Eg) → caste based interest groups, parties, "vote bank" etc.

6) Satish Deshpande argues that caste in modern India provides identity, kinship, political power & even life chances.

(Eg) → use of caste to secure employment in informal sector - (De Nari's study) of Tamil Nadu industries.

Caste system is a continuously changing system which maintains some continuity & keeps on adapting to changing times.

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Q3c) Describe basic features of land reforms.

Ans3c) Colonial era and its land tenure systems of Zamindari, Ryotwari and Mahalwari led to large scale pauperization, landlessness, inequality & agricultural backwardness.

In this background, independent India to fulfill its promise of social justice, food security & "land to the tiller", initiated land reforms.

Basic features of land reforms

P.K Joshi has given different forms :-

- 1) Land reform from above
(legislation)
- 2) Land reform from below via
peasants mobilisation @ Operation Barga,
West Bengal

- a) Land reform via voluntarism
(Bhoodan, Gramdan by Vinobha Bhave)
- 1) Land reform by militant action
(Telhaga, Naxalbari, Telangana movements)

Objectives of land reforms:

- 1) Abolition of intermediaries (Zamindars, Jagirdars)
- 2) Tenancy (rent regulation, formalisation)
- 3) Land ceiling
- 4) Land consolidation & cooperative farming
- 5) Land records computerisation

Impact of land reforms:

- 1) ~20 million peasants came in contact of State especially in West Bengal, J&K.
- 2) Rise of peasant castes (Koya Hasan's study shows their share in land ownership rose to 38%.)

However Jayati Ghosh argues that land reforms skipped women's rights. Hence, in the words of M.S. Swaminathan it is an unfinished agenda.

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Q5a) Describe the significance of village studies in Indian society.

Ans a) Village studies are a form of participant observation to understand culture & structural features of a village.

eg → S.C. Dube's study of Shamirpet.

Though pre-independence studies like "Behind Mud walls" by Wiser exist.

They picked pace post-independence (golden period)

Significance of village studies

1) Helped to counter the static 'book view' based on texts & gave on field, real & practical 'field view'.

eg → Srinivas' study of Coorgs showed caste mobility via Sanskritization.

2) gave inputs for rural development.

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policy planning needed in newly independent nation. (Eg) → Dube analysed Shanipur as a 'laboratory' for rural development.

3) Helped to understand social structure of caste, gender, class, politics, kinship etc.

(Eg) → Kathleen Gough's study on class in Kumbapetti, Tamil Nadu.

→ Anand Chakravorty's study on politics in village.

4) Helped to understand social change

(Eg) Andre Beteille's Sripuram study analysed changing caste, class, power nexus.

However, Yogendra Singh argues

that micro reality of villages can't be used for macro generalisation. Scholars

identity (Eg) Leela Dube's gender) also restricted men participation. Nonetheless,

village studies brought dynamism in Indian sociology.

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Q.5b) Elaborate on Ambedkar's views on annihilation of caste.

Ans. b) Dr B.R. Ambedkar was a staunch critic of caste system as he himself faced extreme caste discrimination & wanted to bring an egalitarian society.

Ambedkar's views on annihilation of caste

- 1) He argued for complete removal of caste system ("Varna Vyavastha") as against Gandhiji's view, who only argued for abolition of untouchability & not entire caste system.
- 2) He argued for inter-caste marriages & inter-dining. "Women ^{are} the gateway to caste" & endogamy must be broken as per him.
- 3) He wanted to have competitive exam for poor positions.

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4) His mantra was "Educate, Agitate, Organise". He wanted to alleviate Dalits via modern education & political representation.

5) He led social movements like 'Mahad Satyagraha' & established All India Schedule Castes Federation (AISCF).

6) He believed caste was supported by religion. So, towards the end of his life, he converted to Buddhism with his followers (neo-Buddhist).

Christophe Jaffrelot argued Ambedkar established a respectable identity for Dalits & gave them electoral strength. His life long campaign led to The Constitution based on liberty, equality & fraternity.

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Q 5c)

Examine the changing intricacies of the land tenure system in India.

Ans 5c)

Land tenure refers to the conditions under which land is held & cultivated. It talks about:

- ① who owns the land?
- ① who uses/cultivates the land?
- ① what is the relationship between the two?

~~Under the~~ In ancient times, Coomaraswamy argues that the village held the land.

In Mughal era, we had zamindars, jagirdars but they only collected revenues & didn't own the land.

Britishers introduced new land tenure systems:-

- 1) Permanent settlement / Zamindari by Cornwallis: It made Zamindar

proprietor, who payed fixed share to state.
2) Zyotwari: Peasant proprietors, directly paid tax to state.

3) Mahalwari: Entire village was the assessment unit.

These tenures led to widespread poverty, crictions & backwordness in agriculture.

Post independence, land reforms were introduced. These gave "land to the tiller". New classes emerged

D.N. Dhangra argued that there were 5 classes

- big landlord
- rich peasant
- medium
- poor
- landless labourer.

Today, there is focus on digitalisation of land records for secure land tenures.

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Q. 1) Illustrate the basic findings of Srivasa's fieldwork "Religion And Society among Coorgs".

Ans. 1) M.N. Srivasa, under the guidance of G.S. Yunque, did field work in Coorg based on structural functional perspective, highlighting integration in Coorg society.

Basic findings of M.N. Srivasa's fieldwork "Religion and Society among Coorgs"

① There is diffusion of Hinduism among Coorgs. They've started following Hindu rituals, festivals etc.

E.g. - Amma Coorgs called themselves Brahmins & followed values like Dana, Dharma etc.

② Coorgs follow various birth, death, wedding rituals which brings together all castes, leading to integration.

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③ Kinship and family : Coorgs follow 'Okka' system based on patrilocality & sexual division of labour.

④ Sanskritization : A section of Coorgs emulates Amma Coorgs' customs, rituals, practices, ideology to achieve social mobility.

Overall, he found that various practices, customs contributed to the functioning of Coorg society based on interdependence & solidarity without conflict.

However, he failed to take divisions, conflicts into account. Y. Singh

argues that Coorgs always saw 'change in' but not 'change of' structure leading to status quoism.

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Ques)

Andre Beteille's major work 'Caste, class and Power' explores the concept of 'dual movement of caste'. Explain.

Ans)

Andre Beteille's village study of Soipusam village in Tanjore, Tamil Nadu was the basis of his work on "Caste, Class, Power".

Beteille's major findings

1. Before 1970, caste decided class & power. $\rightarrow$ Brahmins were landlords & village headmen.
2. With forces of modernisation like education, land reforms, saleability of land, Panchayats, this nexus has developed 'cracks'.
3. Adi Dravidas have acquired land, their children study in modern schools etc.
4. So now, caste 1 = power 5 = class 10

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The system has become differentiated.

'Dual movement of caste'

① Horizontal movement of caste:

There is now inter-caste marriage
between adjacent sub castes

eg → Vadmas can marry Brihacharanam

② Vertical movement of caste:

This inter-caste marriage only takes place
if both individuals belong to middle/
upperclass, speak English & live modern
urban lifestyle. ∴ There is vertical
development of class within caste.

Beteille's study becomes applicable
today as we seeing inter-caste marriages
via internet, live-in etc but there
is focus on lifestyle & compatibility &
education status.

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Q.7a)

How do you compare Gandhi and Ambedkar's views on caste system?

Ans 7a)

Caste system is a hierarchical, segmentary, endogamous, closed group, placing restrictions on food & interaction (G.S. Ghurye).

Both Gandhi & Ambedkar wanted to bring reforms in caste system, albeit in different ways.

Difference between Gandhi & Ambedkar's views on caste system

1) Gandhi believed caste based on merit gives interdependence ("Varna Vyavastha") while Ambedkar was against the entire system. He called for its annihilation.

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उम्मीदवारों को
इस हाशिए में
नहीं लिखना
चाहिए।
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2) Gandhi's fight against untouchability was based on appealing to hearts of upper castes to give it up. He called SCs as 'Harijans' (children of God).

Ambedkar, on the other hand, called it a "soothing palliative". He wanted reforms based on education & political representation.

3) Gandhi analysed caste from a contemporary perspective. Caste had degenerated & once practice of untouchability was removed, it could be ~~set~~ purified.

Ambedkar, analysed from a historical perspective. It was on based ideology given by religion.

A) Gandhi found village rule as the real swaraj for all castes.

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Ambedkar considered villages to be the 'den of ignorance' & working plant of caste system. He encouraged westernisation & urbanisation.

However, they had similarities as well!

- 1) Both were against the inhuman practice of untouchability.
- 2) Both believed in individual liberty, equality & fraternity based society (social democracy)

Their combined efforts led to upliftment of Dalits. Independent India's Constitution (Article 17) bans untouchability & ushers social justice & equality for all.

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Q.56)

Critically analyse A.R. Desai's Marxist perspective to study Indian society.

Ans.)

A.R. Desai gave a fresh perspective to study Indian society based on economy, beyond religion & culture.

Features of A.R. Desai's Marxist perspective

- ① Historical analysis of Indian society based on dialectics & material reality in different modes of production.
- ② He studied class struggle via peasant movements, workers movements etc. in "Rural Society of India".
- ③ Economy is the infrastructure & rest other institutions (law, culture etc.) form superstructure.

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(4) His focus was to understand Capitalism, State & class exploitation.

Specific works of A.R. Desai

① "Myth of Welfare State": He argued that in post-colonial mode of production, planning has favoured industrialists, financed by common people.

Land reforms, cooperatives, & green revolution have favoured richer class.

(eg) → B.S. Baniskar's study on Cooperative Politics substantiates this.

② "Social Background of Indian Nationalism"

British rule led to new classes of Zamindars, professionals etc. All had their interest in national movement.

Charismatic leaders favoured ruling class of capitalists over masses.

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③ Class struggle: Earlier village society was self sufficient. Colonial land tenure policy led to new classes & peasant revolts like Sanyasi, Indigo, Champaran etc.

Merits in his views: ① Despite mixed economy based socialistic model, poverty & inequality remained high post independence.

② Ranjit Guha: subaltern studies substantiate that it was peasants & tribals & not charismatic leaders, as main fighters of freedom struggle.

Conceptual deficiencies: ① Andre Beteille argues that he doesn't take role of religion & culture into account, which forms part of worldview of Indian society.
② Post-independence, we achieved food security, literacy improvement.

Desai's view provided a new base to Indian sociological analysis.

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this marginCandidate must adhere to the word limit specified in the question.
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Describe Jyotiba Phule's contribution to social reforms in Indian society.

Ans7c)Jyotiba Phule led a social reform movement for the subaltern sections via his Satyashodhak Samaj.Jyotiba Phule's contribution to social reforms in Indian society

1) He argued for upliftment of both backward castes (shudras) & Dalits.

Gail Omvedt calls this a "cultural revolt" in Indian society.2) Jeppelot argues that he was the first reformer who didn't fall into traps of Sanskritisation. He argued for taking pride in self identity.

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3) He campaigned for education of lower castes to achieve self reliance.

4) He, along with Savitri Bai Phule also campaigned for women's rights, including women education & widow remarriage. He established a girl's school at Poona.

5) He campaigned for representation of lower castes in bureaucracy, who could convey the true nature of reality to colonials.

6) He was also an "agrarian radical" who fought against Zamindari & pressed for agrarian reforms.

Phule's contribution inspired later leaders like Dr B.R. Ambedkar & E.V. Ramaswamy Naicker (Periyar).