



Instructions to the candidate:

- There are 10 Questions.
- All Questions are Compulsory.
- You should download the question-and-answer booklet, take its print-out, attempt the questions and then scan the same using various mobile apps like Cam Scanner etc. on your mobile, Convert the file using these apps to PDF and upload.
- You will be able to upload the file from where you had downloaded the question-and-answer booklet.
- In case you face any difficulties, you can write to us at sleepy.classes@gmail.com.
- Those candidates who are not writing on the printed booklet are to leave margins on their answer sheet for comments.
- The above-said candidates are to then make their own evaluation sheet in the format stated below to be uploaded with the answer.
- Compulsory to name your PDF file in the following format (Student Complete Name_Test Number) e.g.: (Kriti Rathor_Mains Test-5)

Comments for the purpose of evaluation of Answer Writing:

Relevance to the question	
Structure of Answer	
Content	
Presentation (Neatness, charts, diagrams as required)	

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Answer Question in NOT MORE THAN the Word Limit for each in the Parenthesis.
(Specimen Answer Booklet - For Practice Purpose Only)

Q1

MN Srinivas was the father of Indian sociological perspective that stressed on field view there emerged as a critique to Indology which depends on book view. Sources like vedas, scriptures etc are used. It was laid down by As Ghose - pertaining to 'uniqueness' of Indian society.

→ Critique of Indology by Srinivas.

1) As per Srinivas, Indian society should be viewed by field studies as they bring out the dynamism of the social structures.

(e.g) Caste system is not a closed rigid hierarchical systems as shown by Indologists ~~like~~ via Varna system.

2) He challenged 'book view' of Indian society as it didn't give holistic picture of society & authenticity of sources could also be questioned.

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→ His views on field studies

1) Blinnias argued that Indian society could truly be known only by field studies as they capture micro perspectives to give macro sociological generalisations -

(eg) Study of religion & society among
Gonds in South India.

2) It eradicates the viewpoint of "timeless unchanging society".

(eg) Sanskritisation → social change agent.

3) It gives comprehensive & comparative understanding in 'totality'

(eg) How dominant castes affect politics.

However, he is criticised for elite hinduised & brahmanic views. & maintaining status quo while justifying superiority of upper castes.

Yet, despite these limitations, he was
doyen of structural functionalism.

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Q2

Colonial rule in India existed for over two hundred years. Hence as a result it brought several cultural & structural changes as Y. Singh in his "Modernisation of Indian tradition" showed.

⇒ Cultural changes

- 1) The values of Indian society were affected both positively & negatively, at micro level & also great traditions were impacted.
- 2) Positive values were imbibed as great traditions (pan India level) like rule of law, ideas of equality, fraternal liberty & democracy.
- 3) As a result little traditions were also moved by the products of 'westernisation'
(eg) Brahmo Samaj.
- 4) Religious dogmas & superstitions were replaced by secular & modernized values.

(eg) banning of Sati

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→ Structural changes

1) Bureaucracy gave way to ~~no~~ hereditary occupation based on caste system.

2) New political institutions at mass level structure emerged.

(eg) Federal state, bicameralism etc

3) New Industrial class structure brought structural change in Indian society.

(eg) Middle class - lawyers, doctors etc

(eg) Urban Industrial class due to

Industrialization.

However, many Indian traditions & ^{social} structure continued even colonial rule & beyond.

(eg) caste system

(eg) tradition of unity in

diversity.

Hence, as Y Singh proposed Indian society

has realised many changes, yet maintained continuity.

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Q3
1

Ranajit Guba was a marxist sociologist who focused on subaltern class.
Subaltern class as per Gramsci is anything that is deprived in society, it is the most hidden part of social structure thus an 'underclass'. Guba highlights the role of this class in 'history' of Indian national movement along with Gayatri Spivak.

→ Account of Guba's approach in studying subaltern class.

1) He analyses the historical role of tribals, peasants & other underclass to reinterpret the account of history.

2) He criticised earlier historians for not including the contribution of underclass. Rather they highlighted & exaggerated role of Elites, Bourgeoisie - Industrialists etc.

3) Guba argued, Tribals & peasants movements

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were as important in INM as were others.
Rather tribals & peasants would have
attained freedom even without support of
colonialists & elites.

4) His study helps to analyse history in a way
that also highlights the features of neo-
colonialism in third world nations.

5) That how first world nations undermine
the interests of underclass in wake of
liberalization & globalization.

Hence, Guha's subaltern approach
opens new window into historical, marxist
analyses of INM.

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Q4

Depankar Gupta has rejected the primary importance that's given to villages in understanding features of Indian society. He doesn't deem villages as "microcosm" of society as Srinivas, Beteille did.

Re

1) Reasons for such analysis -

Two shackles of India's villagers - caste & agriculture have weakened their hold on them.

2) Caste weakened due to force of

→ secularization & modernization of society.

→ Society becomes more achievement based than ascribed identity based. (class > caste)

→ Education has provided new avenues of social mobility to villagers.

⊙ An educated Dalit today could be a teacher rather than agri-labourer.

→ Urbanization & migration has also diluted the core values of Indian villagers.

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3) Agriculture weakened due to -

→ growing avenues of employment - occupational segregation & diversification.

(e) Many non agriculture activities in villages like small scale industries.

→ Better opportunities in urban areas thus migration to urban.

(e) Marginal farmers or labourers working as contractual labour in cities.

→ Unproductive & less remunerative agriculture.

→ However, these two still play crucial role in Indian villages as Beteille showed division of labour based on castes - most Brahmins priests & most Dalit do class IV jobs & agriculture still constitute 45% of working population.

Hence, Indian villages crucial for study of Indian society.

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Q5

BR Ambedkar analysed caste from religious perspective as given in Manusmriti & other Hindu scriptures propounding Varna system & called it an exploitative social stratification system that split Indian society

→ Features of caste system identified by Ambedkar

1) Endogamy (practice of marrying within one's caste) - BR Ambedkar criticised it as a way to maintain 'exclusiveness' of upper castes & was a latent form of untouchability.

↳ It is different from mainstream features of caste due to the fact that Indologists like Ghose saw it as an integral factor of caste system that is integrative in nature.

2) Occupation segregation based on caste

↳ Ambedkar condemned the works given by society to Dalit & untouchables like menial

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↳ filthiest of all. They must be abandoned.

↳ different from mainstream view of Gandhi who saw all works as worship. ↳ to be respected.

3) Education is one of the reasons why Dalits are backward as per Ambedkar, they have been denied access of education thus as social & civil disability.

4) Varna system is an exploitative system that promotes Brahmanic hegemony, should be annihilated at all costs. - need for socio-political & legal measures.

↳ while mainstreams features of caste as Gandhi envisaged didn't see it as exploitative & promoted 'change of heart' for reforming caste.

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Q6

Tribal communities are considered "Adivasis" - the oldest section of national community population forming 8.6% or 15% geographical land.

→ Distinct challenges they face

- 1) Isolation & alienation due to various colonial & historical policies.
- 2) Educational backwardness.
(Keishna Kumar) argues, tribals face this due to insensitivity of curriculum towards their needs & culture.
- 3) Economic backwardness
(Hutton) argues, tribals are forced to be "Detribalised landless labourer", thus earning meagre wages & mired in indebtedness.
- 4) Displacement due to development
(HP Vidyarthi) discussed as to the effects

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of forests alienation on tribal communities
in ecological & cultural terms.

5) Political participation.

↳ political voice of tribal communities are
not able to make serious change in policy
making. (eg) only 3% North eastern tribals -
represented in legislature;

→ Efficacy of present policies

1) economic upliftment through Dandhan Yojana -
enabling them to monetise MFPs.

2) stand up India provides credit to ST communities.

3) Institutional efforts by NCST & NSTFDC can
be realized in form of growing standard of
life of tribals.

4) Health & education programs by govt bearing
fruit through Eklarge school admissions.

Hence, the mantra to deal with
challenges shall be effective implementation
along with spirit of "Panchsheel"

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Q7

Indian middle class proves to be a very significant part of India's class structure that would be around 40% as per NCAER. It lies between property owning upper class & manually working lower class.

2) Indian middle class ; & privileged class
(IMC)

① IMC affects the economy of India in a significant manner → promoter of consumerist economy. A recent study found that FMCG goods sale rise due to IMC.

② It affects different occupational sphere, engaged in white collar job, living in cities, learned & educated, having great English speaking skills as per (Neela Gulati)

③ A middle class person can also be called privileged due to having access to better education, better access to technology & information.

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4) Forms crucial part of political vote bank, thereby having policy making influence.

5) [Pavan Verma] argued, IMC doesn't ~~have~~ care about other sections, is very ambitious & self obsessed.

6) [Deepankar Gupta] called IMC as 'westoxicated middle class' due to its western values & way of living.

7) women in middle class have emancipated & work equally as men in outside sphere.

7) However,

1) women have seen 'superficial emancipation'

2) IMC is heterogenous & compete among themselves for scarce resources, (unhealthy) as per Beteille.

Thus, He also said that Indian middle class is still evolving & is not yet stabilized.

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Q8

Religious beliefs are the set of principles on which one puts a firm faith as a part of a moral community or social group.

Culture is a product of religion, values of society + politico-administrative influence that form living, eating, dressing habits

⇒ Both coexist

1) Religion is an integral part of culture & thereby having a cross link.

(eg) India's Hindu religion promotes Sarva Dharma Sambhava. Thus culture of tolerance, unity in diversity giving rise to rich cultural diversity.

2) Religions also suggest principles that guide social & ritualistic sphere. Thus forming part of culture.

(eg) ~~is~~ Breaking of coconut before space programs & welcoming dignitaries with

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A tilak have become symbol of Indian symbol.

⇒ But, sometimes religion & culture stand against :-

1) when religious beliefs remain unchanged, while culture is affected by new forces of modernization & secularization.

(eg) religion - Brahmanism promoting 'Pativrata', 'streedharma' (- Dama Chakravarty) is rejected by modern day women as it is against their rights, liberty & dignity.

2) religion becomes orthodox when culture becomes liberal.

(eg) Religious groups against accepting culture of same sex couples & their marriages.

Hence, both share complex & intimate relationship :-

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Q9

Service sector revolution in India emerged post 1991 new economic policy that had critical impact on socio-cultural division of labour in society.

→ Implications on gender based division of labour (DOL)

1) Indian society sexual dol wherein women do the traditional roles of household chores & motherhood roles. while men attributed as bread winner.

2) This is due to patriarchal notion but service sector changed this due to growing demands of 'women labourer' in service industry.

3) This could be due to their suitability of role in SE like catering, careing, cashiering etc as (Karuna Ahmad) analysed.

4) They're paid low wages & their clustering

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is called pink collarisation.

5) However, service sector gave women an opportunity to participate in employment activity but Blood & Hamblin argue that this didn't raise their status at home in decision making power.

6) Although, this made them breadwinners & economically independent but they suffer from "dual responsibility" as per "second shift" of Arlie Hochschild.

Hence, service sector brought a mixed bag of opportunities - & difficulties for gender-based division of labour.

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Q10

Uniform civil code is an idea to bring a single personal codified law in place of multiple personal religious codes existing for divorce, marriage; adoption etc. Article 44 of DPSP ~~etc~~ envisages that State shall endeavour to enact this, all across nation.

→ Challenges in enacting UCC

1) Cultural diversity

Due to multi-religious + multi-ethnic nature of Indian society, it is difficult to bring all under one.

2) Difficulty in consensus building.

Many minority groups & tribal groups have opposed the idea of UCC due to fear of losing their cultural legacy.

3) Minority perception

It is being perceived by many scholars & minority as a symbol of majoritarianism. They fear loss of diversity of Indian society.

4) The lack of political representation of many sections - (eg. tribals) in Parliament may not bring inclusiveness in the UCC

5) Whose values, cultural traditions would be basis of forming UCC is a major concern, may undermine Article 25-30 (freedom of religion)

Hence, air needs to be cleared about founding principles of UCC so that secular law for all communities can be agreed upon to bring equality, fraternity & unity of nation