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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

Examine sociological perspective of AR Desai's characterisation of leadership of Indian freedom movement.

AR Desai was a pioneer of Marxist approach who conceptualized Indian national movement in "Social background of Indian nationalism" through 'dialectical materialism'.

→ characterisation of leadership of national movement by Desai

(I) 1800-1850 - leadership provided by those affected by 'little traditions' of modernity, western values like rationalism etc.

(eg) Raja Ram Mohan

(II) 1850-1888 leadership by feudal princes, kings & queens along w/ deposed traditional landowners.

(eg) 1857 revolt by zamindars

(III) 1888-1905 → leadership characterised by bourgeoisie interests over proletariat.

(eg) Industrialists & traders in INC.

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④ 1905-1920 - Era of leaders from workers, peasants association, those promoting their cause under socialist / communist influence.

eg Kisan Sabha movements.

⑤ 1920-1940 - leadership was fruit of 'synthesis' of thesis & antithesis → bourgeoisie + proletariat demands. Yet, Desai believed it to be promoting bourgeoisie interests by using 'mass movements'.

eg Gandhiji

Critique

① Ramchandra Guha - opposed that Gandhi was a bourgeois leader rather he was a 'stateman'

② Desai criticised for fitting his ideas into Marxist theory w/o empirical approach -
- Beteille

③ Y. Singh; Desai overskeptical of everything, ignored consensus, nationalist enthusiasm.

However, Desai's theory later become springboard for 'subaltern' approach.

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Q 2 Dumont argues "Caste is not a form of stratification but a special form of inequality" Explain

Caste is a membership of a social group by virtue of birth - an ascriptive identity unique to Indian society.

Louis Dumont studied it via structural & textual approach thus blending context & text. He considered Caste as not a form of stratification rather an inequality due to following reasons :-

- ① Influenced by Strauss & Bayle's theory, he understood caste as a form of hierarchy that drives occupation, culture etc in a functional way.
- ② There's no discrimination in accessing social resources as per Dumont rather an interdependence on each other.
- ③ Inequality in status & power exists due to Caste but its accepted as valid due to

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Brahmanic hegemony as a 'reference group'

④ 'Pollution & purity' concept maintains this separation b/w different castes; endogamy, restriction on commensality etc further support this distant relations b/w castes.

⑤ He puts that such relations are not necessarily in form of stratification but only Hierarchy, ^{in his} ~~is a~~ "Homo hierarchicus".

However, disagreements

① Hinduised version of Indian society

② Gadamer Bereman criticised him for brahmanic point of view.

③ Such inequalities persists in Western societies as well so his point of differentiating India & West was refuted by Beteille

④ He was also called 'New Yama' & his theory as 'New manusmiti'

Yes, TN Madan opined, Indian sociology would have been poor w/o his contribution.

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Q3

Discuss paradigm of modernization of Indian tradition in analysing social change in India.

Y.S. Singh was pioneer of studying social change in Indian society through a holistic paradigm. In "Modernisation of Indian Tradition"

Y.S. Singh's paradigm

Source of change	Cultural change (abstract)		Structural change (reality)	
	Little tradition	Great	Micro	Macro
Heterogenetic	Islam westernisation	Secondary Islamisation + westernisation	family, values, caste	Bureaucracy Political structure
Endogenetic	Sanskritisation	Buddhism, Bhakti movement	Population + migration + change	elite circulation rise, fall of cities

Explanation of social change

(1) Due to heterogenetic (external forces of change) social institutions change.

(eg) social mobility of castes due to Sanskritisation

(2) Due to endogenous forces, cultural changes occur.

(eg) Intercaste marriages (secular values)

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③ due to heterogenetic (outside forces) → structure of society changes. → towards modernity

(eg) more openness in Indian families due to western values.

④ social cultural values change due to outside-
Exogenous forces. →

(eg) concept of 'Veil' from Islam to Hindus.

Some criticism of Y Singh's paradigm

1) MN Sinhas argues only cultural change occurs

2) Feminists : social change different for different sexes.

(eg) men → work outside; women → confined to homes to support men w/ modern avenues of work.

3) A Dumont contested, Indian social order difficult to change as its bound by traditions.

Yet, Y Singh's perspective gives insight into dynamic forces changing Indian traditions

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Q4

Discuss key shortcomings of post independence land reforms in transforming agrarian social structure in India.

Land reforms are socio-political agenda to bring about social & cultural changes in Indian society post independence.

Although aimed at reducing social inequalities & justice, land reforms had shortcomings -

- ① Tenancy evictions - due to fear of losing lands, owners evicted poor tenants & futhered their downgrade movement in social structure.
- ② Zamindari regions were in focus; only few states efficiently implemented (eg. Kerala, Bengal). Rest peasantry remained marginalized.
- ③ Bureaucratic corruption & collusion with landlords aggravated the poor condition of labourers.
- ④ Desai argued, these only benefitted elite farmers, increased inequality &

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concentration of lands with few classes & castes.

(5) 'Srinivas' concept of Dominant caste - emerged out of land reforms effects on 'middle castes'; yet lower castes didn't realize 'social mobility'

(6) Feminists argued ignorance of women as landholders, their rights were not considered as a result even today there's 'feminization of agriculture' w/o them having property rights.

(7) migration took place giving rise to 'footloose labour' - poor lining peasants & labour [Beiserman]

Yelz Positives

- (1) redistribution of land → Inclusivity
- (2) Effectiveness & productivity of land enhanced.
- (3) Ceiling rights → restricted concentration of wealth thus Art 38 (DPSP).

Hence, as MS Swaminathan posited land reforms remain an 'unfinished agenda' more efficiency & effective reforms needed.

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Q5

Examine the interplay of Dalit assertion & religion in shaping caste dynamics, discussing socio-political implications.

Caste dynamics is the changes that occur in caste structures, relations & status in a social hierarchy.

Dalit assertions are linked to caste dynamics as they demand change in their positions, functions & roles in a caste hierarchy. Similar, effects of religion are observed in caste structures.

⇒ Interplay of Dalit assertions & religion in shaping caste dynamics is as follows -

① Caste dynamics is affected by -

Dalits challenge the traditional caste system & ideologies - that Dalits belong to 'Hindu' religion, by converting to other religions like Buddhism, Christians etc. Religious Conversion

eg) 70-80% Dalits → Christians

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② caste & religion interplay also demanding the policy of reservation for them.

(eg) Recent, Dalit Christians.

③ It gives lower strata of Hindu to have better life chances, escape discrimination & caste inequalities, however forming part of lower caste in other religions.

⇒ Socio-political implications

1) Communalism, allegations of forced conversions prompting religious reactions

(eg) Attacks on Christian missionaries by Hindu fundamentalists.

2) This gives rise to political issues as well.

(eg) Demand for reservation, vote bank

3) Change in demography, ↓ social exclusion

4) BR Ambedkar proposed, such changes may not bring structural changes but social emancipation.

5) New ascriptive identity accompanies social, spiritual satisfaction.