



**Instructions to the candidate:**

- There are 5 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](mailto: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)	



1. Examine the sociological perspective of A. R. Desai's characterisation of leadership of Indian freedom movement.

AR Desai took marxist approach to study of Indian society and his understanding of Indian society is based on dialectic materialism through historical process

In his work 'Social Background of Indian National' Movement he divides the national movement into various phases which distinct leadership characteristics

Phase I → INC formation  
→ Leadership from the upper middle class projecting class interests  
→ concerned about changes in governance and civil services

Phase II → Moderate and Extremist phase  
→ Leadership from wider base towards end of Swadeshi movement  
→ Priority still interests of upper class bourgeoisie



Phase III → Gandhian Phase

→ Movement gained mass support but Desai says leadership still from the middle class

→ Parallel capitalist interests - formation of FICCI

→ Even workers started to enter and mobilize support. - AITUC

Phase IV → Communist movement and the National leadership

→ Parallel support of Communist movement to Congress and leadership undermined by end of Quit India movement

According to AR Desai the whole movement is led by leaders representing upper class interests

Criticism → Ramachandra Guha → put forward the movement was a mass people movement

Despite the criticism he gave a distinct Marxist explanation to Indian National movement.





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

Louis Dumont in his "Homo Hierarchicus" notes that caste system is a unique form of inequality that exists only in India.

To explain this he takes a structural and ideological approach focusing on ideological and structural factors.

→ Dumont argues caste system is based on ideas, values based on culture and tradition and religion.

→ He takes inspiration from Bourdieu's cultural approach to explanation of caste and gives 3 main features

→ Central element

- 1) Hierarchy → All 3 Based on concept of Purity & Pollution
- 2) Caste based DOL → Pure superior than Impure
- 3) Endogamy → Pure and Impure are separate

And Dumont says this notion of purity and impurity found in everyday life of people.



→ He notes hierarchy is present in all aspects of life and this Sacred Ideology dominates Secular Ideology

→ To prove the inequality he compared it with Western Ideology and says Indian society is based on tradition, Holism, Inequality, but Western is based on Modernity, Individualism and equality.

→ He also sees caste as Integration in Nature  
Criticism

Andre Beteille → calls Dumont as Modern Manu & Homo Hierarchicus as Manusmriti

V Singh → Criticised for overfocus on Integration.

Hira Singh → says excessive religionism and caste was seen as unchanging but caste was never rigid

But Dumont is credited for renewing the Indological view & giving new directions to Indian Ideology



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

Yogendra Singh in his "Modernisation of Indian Tradition" → Defines Modernisation as the process of social change that is ideologically neutral, pan-ethnic, universal and has impact on culture and structure of society.

According to Y Singh other concepts like Sanskritisation, Westernisation, parochialism (by Marriott) only explain cultural change but Modernisation leads to changes in structure as well.

→ To bring an all encompassing theory he explains all aspects of social change in his Modernisation theory.

1) Source of change → Orthogentic → Eg Sanskritisation  
Heterogentic → Eg Westernisation

2) Level of change → Macro → change in Demographics  
Structural → micro → change in village power structure

3) Cultural change → Parochialisation,



In this way he explains changes of all kinds

But this change includes change in structure

like change in class structure due to western education

→ He also notes that since Great & Little Tradition are independent not all changes in Macro effect micro aspects.

→ Further he has been criticised by

Andre Beteille → That India underwent only selective modernisation

Dipankar Gupta → Modernity is context specific  
"Mistaken Modernity"

A. Giddens → Indian Modernity is unique  
"Multiple Modernities" in its own way

But he (Y B Singh) brought in more detailed and focus on structural aspects of social change from MN Brinivan, Melvin Marnoff's concepts of cultural change.





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

Post Independent Land Reforms were the main agenda in order to uplift the impoverished peasantry and rural economy and agrarian society as landlessness was at 28%.

J.C. Kumarappa committee recommended abolition of tax on land and intermediaries and it was followed by a series of steps of "Land Reforms"

1. Abolition of Zamindars and Land revenue
2. Tenancy reforms → providing rights & safeguarding tenants
3. Land ceiling acts → to redistribute to landless
4. Land consolidation and reorganisation to improve productivity
5. Co-operative farming

→ But they faced key shortcomings



1. Tenancy reforms failed as landowners fearing occupancy by tenants didn't lease out leading to increased labor
2. Consolidation and reorganisation failed because of attachment with land and social divisions
3. Ceiling acts were ineffective as Laxminarayana noted families resorted to theoretical partition
  - Loopholes were exploited as states were reluctant to implement
  - legal issues and right to property angle
4. Cooperatives failed to succeed because of lack of social capital and divisions on lines of caste, class, religion

But there were few success like Kerala Tenancy act, West Bengal land distribution, Gujarat Milk cooperative  
Still as M.S. Swaminathan noted Land reforms remain an unfinished agenda



5. Examine the interplay of Dalit assertion and Religion in shaping caste dynamics, discussing socio-political implications.

Dalit assertion is the phenomenon of the Dalits mobilizing social capital and exerting pressure to get social, political, economic gains

Dalit assertion and religion has been shaping caste dynamics and impacting social and political life

1. Dalit elites growth leading to increasing influence in forwarding their interests
2. Dalit politics → caste based political parties like BSP and direct electoral gains and representation to ensure upliftment as BR Ambedkar noted
3. Dalit Leaders like Kanshu Ram and Mayawati and able to mobilize support and interest and spread ideology





4. Increasing fight for reservations and more preferences in certain government jobs
  5. This also leads to substantiation of caste as Louis Dumont noted from interdependence to competition
  6. Also as this organisation of caste groups increases it leads to increasing Caste Patriotism leading to fissures in society → GS Ghurye
- ⇒ As increasing assertion also helps in bundling their numbers into electoral politics - MN Srinivas through Vote bank

Also there are pros and cons of increasing dalit assertion, it is important to ensure upliftment of dalit through legal, and social change.