



Sleepy Classes IAS

Awakening Toppers

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.
- These 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)

60

Improve

presentation

give space

Comments for the purpose of evaluation of Answer Writing:

| | |
|---|---|
| Relevance to the question | <p>Relevant point mostly good content</p> <p>Try writing multiple dimensions</p> |
| Structure of Answer | <p>Don't stretch to a single point write short and crisp to the point content</p> <p>Don't write irrelevant focus on the demand of the questions</p> <p>Write short intro and conclusion focus on body of the answer</p> <p>Read multiple answers of topper's get an idea</p> <p>Introduce sociological perspective like functional, Marxist, feminist, subaltern, postmodernist, liberal etc</p> |
| Content | <p>Comprehensive coverage of topic is desired</p> <p>Generic answer won't reward you in optional need validation of thinker</p> <p>GS type examples again won't reward you quote example from various studies of scholars</p> |
| Presentation (Neatness, charts, diagrams as required) | <p>Suggestion</p> <p>You have conceptual clarity</p> <p>Maintain 1 thinker in intro 3-4 in body 1-2 in conclusion at least</p> <p>Follow this structure it differentiate gs and optional answer</p> <p>Read these chapter from Sangwan</p> <p>Find medha anand answers available online read them you will get an idea</p> <p>All the best</p> |



Sociology Mains Test Series

Half Length Test - 3

(A 1 to B 6)

Question 1. Explain the dynamics of religious change within tribal societies. Support your argument with examples from both colonial period and the post-independence era. (20 Marks)

Question 2. Assess Andre Beteille's study of Tanjore village regarding its reflection of fundamental Indian societal values beyond being merely a residential space. (20 Marks)

Question 3. Explain Yogendra Singh's model of social change in modern India, using appropriate diagrams. (20 Marks)

Question 4. What are the challenges of integrating tribal communities into mainstream society while preserving their ethnic identities and cultural heritage? (20 Marks)

Question 5. Religious minorities are one of the most socio-economically backward sections in India. Identify the sociological reasons. (20 Marks)

Question 6. Examine M.N. Srinivas's critique of Indology as a theoretical construct of Indian Society and elaborate his views on field studies. (10 Marks)

Question 7. Though Indology seems to be a method of the past for the study of Indian sociology, but it is and will be relevant for the times to come. Critically analyze. (10 Marks)

Question 8. Examine the sociological perspective of A. R. Desai's characterisation of leadership of Indian freedom movement. (10 Marks)

Question 9. Identify the characteristics of the Industrial class in post-Independence Indian Society (10 Marks)

Question 10. Discuss the significance of lineage and descent in kinship and family structures. (10 Marks)

(10 Marker Questions shall be answered in not more than 150 words

and

20 Marker questions shall be answers is not more than 250 words)



Question 1. Explain the dynamics of religious change within tribal societies. Support your argument with examples from both colonial period and the post-independence era. (20 Marks)

Tribal Societies enjoys their primitive type of religion (Animism or Totemism) but with the passage of time, encroachment by outsiders, their religious beliefs have altered.

Dynamics of religious change within tribal societies

① Colonial period

↳ Colonial people treated tribal people as backward, who are afraid to modernize, high diseases, lack of education that's why it was white man's burden to empower them.

↳ Christian Missions was allowed in tribal areas which impacted on religious conversions.

↳ Eg. Many of North East tribes follows Christian religion.

↳ Munda Rebellion, Santal Rebellion against Christian Missions.



- ↳ In global studies by Malinowski (~~Troband Island~~) & Durkheim's (~~Australian aboriginals~~) - it is found out the primitive religions across tribes (studies)
 - ↳ In India, various studies find out how tribal societies have impacted during colonial rule.
 - ↳ Henry Maine's, Metcalfe & Mumford's belief of giving tribal autonomy.
- 3 points*

Post Independence Era

- ↳ G.S. Chavhan's approach of Assimilationist provided that tribals are 'backward hinder', they have religious practices which can be assimilated with Hindu religion.
- ↳ Vernier Gwin talks about autonomy of tribal people due to their unique & distinctive cultural identities. Their religious practices are unique & different.



↳ Nehru's Tribal Panchsheel policy

- Respecting tribal Culture
- respect their land Rights of ownership
- Team generation from their own people (tribal)
- low outside interference
- change & Result to be judged by human capability development rather than capital investments

Not Needed

↳ Industrialization

- In Niyamgiri, tribe treated forest as their gods, therefore protested against Corporates.

↳ Globalization has helped in integrating tribal Culture & make it more homogenised.
Hence, religious change in tribal societies has evolved through their involvement & communication with mainstream society.

hence,

The content you have written is somewhat beyond the scope of the question, but this specific topic you read the transformation of tribe from the book book. IOU, you will get the fair content that what you need to write in this answer.



Question 2. Assess Andre Beteille's study of Tanjore village regarding its reflection of fundamental Indian societal values beyond being merely a residential space. (20 Marks)

Andre Beteille's study of Tanjore Village (Tirupuram) have explained the dynamic influence of Caste, class & Power in India Society.

Reflection of fundamental Indian societal values

① Dimension of stratification -

- ↳ there were 3 criteria from which stratification was done in Tirupuram i.e. Caste, class & Power
- ↳ there were presence of inter & intra caste hierarchy
- ↳ Caste refuses to die from society

② Caste & Class

- ↳ Poverty is one of the reason for exclusion
- ↳ he gave term of Poverty & Pollution
- ↳ economic variation gave hierarchical position in society
- ↳ Counter Louis Dumont's Purity & Pollution Concept

Before criticism, at least explain his observations completely talk about continuity and change, evolution, conflict and corporation talk about harmony, disharmony system, developmental path, effectiveness of caste and politics. You miss many of the observation of the scholar and jumped into the criticism.



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③ Caste Old & New

- ↳ Dismissed Y. Singh's Modernity of Indian traditions
- ↳ 3 criteria (features)
 - ~~Hierarchical~~ system i.e. Caste
 - ~~Interdependence~~ - Jajmani System
 - Grading of Values - Hindu Value Systems

④ Caste & Politics

- ↳ Against the reservation system as it kills Mentoracy, provide for pathological consensus of labour, re-inforce Caste Consciousness

Despite's Andre Beledier's Tangian studies relevance to Indian society, it have certain issues as well

- ① Gail Omvedt - Over-emphasised on change
- ② Anand ~~Chakravarty~~ - He didn't study hegemonistic domination
- ③ Y. Singh - His study lacks precision, objectivity & integration



- ① AR Desai - Village study take you away from empirical truth of socio economic genesis
- ② RK Mukherjee → Peasants are exploited by feudal who were located in cities, therefore Centre of study should be around Urban Centres
- ③ Village studies overpowers primary issue of inequality i.e. Caste

Despite Criticism of Village studies, there are new dimensions which are generating in the field of Village studies i.e. Social Movement, Social dynamics, Political dynamics, Demographic studies etc. that makes these studies beyond merely a residential space.

Cover
holistically

far



Question 3. Explain Yogendra Singh's model of social change in modern India, using appropriate diagrams. (20 Marks)

Y. Singh have given a book: 'Modernisation of Indian tradition' in which he provided how Indian traditions were modernised through orthogenetic & heterogenetic factors.

His study consist of theoretical viewpoint of little tradition, Micro perspective (Orthogenetic) & Macro perspective (Heterogenetic)

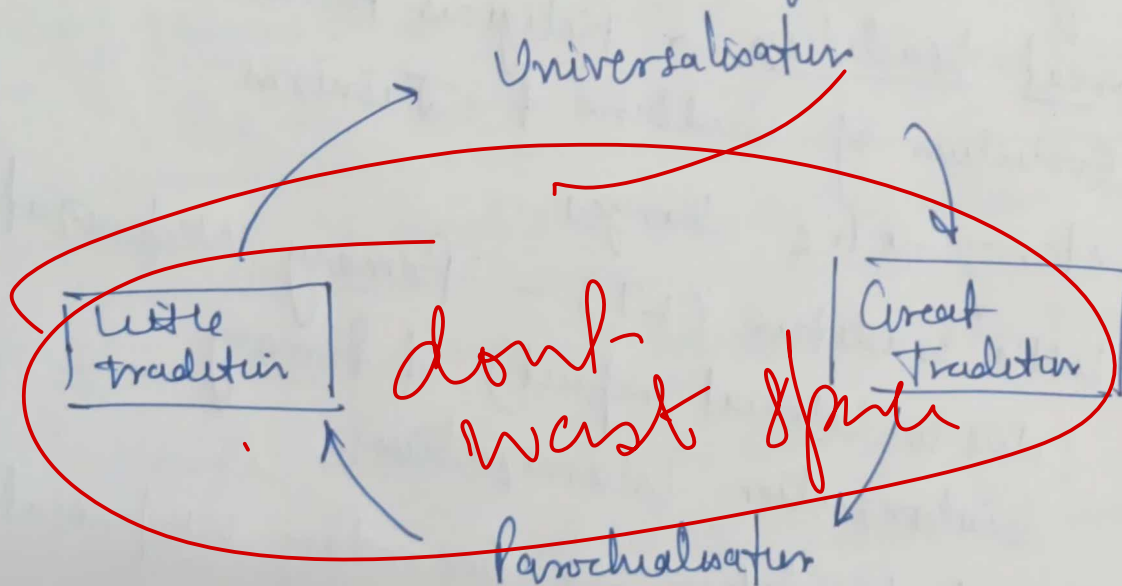


Fig: Relationship b/w Little tradition & Great tradition



Study of Y. Singh

→ there are two changes
i.e. Social & Cultural changes with respect
of Degree of change.

① Cultural structure change

(a) Orthogenetic

- Little tradition - Sanskritization in which certain traditions, rituals are being adopted by little tradition
- Great tradition → Religious Renaissance, Evolution of Buddhism & Jainism

(b) Heterogenetic changes

- Little tradition (LT) - Primary Westernization (due to colonial impact) & Primary decolonization colonization
- Great tradition - Secondary Westernization & colonization of culture



② Social structure change

(a) Orthogenetic

- Main structure - Migration, population shift & Pattern recurrence (Joint family → Nuclear family → JF)
- Main structure → Elite Circulation, Succession of kings, trade centres, rise & fall of cities

(b) Heterogenetic

- Main str. → Role differentiation (JF & NF), Caste, sub-caste, change in power roles
- Main str. → Political institutions, changes, Rise of new structures (Bureaucracy)

Criticism of Y. Singh's Modernity of Indian tradition

① Infant Ambedkar - treating Muslim as an outsider though identify their changes as heterogenetic imputed their cultural image

② JPS Oberoi - Indian & European Modernity are same. Dalit movement is comparable to Protestant movement.



- ③ Modernist - (Abhinav Pathak) - adhered to habermas theory of modernity. people will follow universal pattern
- ④ Cuddens - high Modernity & high Specialisation
- Therefore to understand, Modernity in any society we must consider dimension of hierarchy (Caste, age, gender etc), Continuity (status quoism & change), holism (universalism or particularism) & Transcendence (karma, religion etc). Change in any of the above can be studied for Modernity studies Singh

Who could answer Fairpoint? covered most of the dimension, but before starting into the core observation of Singh, you could have given some his perspective with respect to his approach, what he borrowed from the other scholar, and what is the approach that he followed that you need to mention



Question 4. What are the challenges of integrating tribal communities into mainstream society while preserving their ethnic identities and cultural heritage? (20 Marks)

Tribal Communities have distinct & unique Cultural Identity which can not be assimilated in mainstream population by ease. The same question arises before Indian govt. after independence in choosing b/w Isolationist or Assimilationist approach.

Different Viewpoints about challenges & preservation

① Colonial point of view (Before independence)

↳ Henry Maine, Metcalfe & Munro supported the idea of veto autonomy & isolation.

↳ Their intent was not same as their policies as seen in their exploitation of natural resources.

↳ Multiple acts were passed to fully exploit tribal areas. Indian Forest Act 1927, Govt Act 1919 (backward tracts), 1870 - (Protected, Reserved & Village forest)



④ Nehru's Approach

- ↳ Talks of National Interest which includes exploitation of Natural resources for industrialization
- ↳ Tribal landsheep which is the middle path b/w Primitivist & Isolationist approaches
- Respecting distinct Culture of tribes
- Respect Land Rights & Ownership
- Team formation within tribal people
- low outside influence
- Judge Result based on "Capacity building" ^{human}

⑤ Constitutional Safeguards & Various laws

- ↳ Schedule 5 & 6 for tribal protection
- ↳ Article 330 & 332 for reservation of ST in Lok Sabha & Legislative assemblies
- ↳ Role of Governor & President
- ↳ Tribal advisory Council, Autonomous Councils



↳ PESA Act

↳ Forest Right Act 2006 (Use, Inheritance,
Minor forest produce Rights)

Therefore, the issue of integration of tribal
communities have still has many issues as
seen in various conflicts like Naga Movement
Gorkhaland Movement, Kurukh Movement etc.
hence, Indian govt. must try to preserve
cultural identities of ethnic groups with
focusing on their development requirement.

Questions specifically asked about challenges you diverted from the demand of the question



↳ PGSA Act

↳ Forest Right Act 2006 (Use, Inheritance,
Minor forest produce Rights)

Therefore, the issue of integration of tribal communities have still has many issues as seen in various conflicts like Naga Movement, Gorkhaland Movement, Kukit Meitl unrest etc. hence, Indian govt. must try to preserve cultural identities of ethnic groups with focusing on their development requirement.



Question 5. Religious minorities are one of the most socio-economically backward sections in India. Identify the sociological reasons. (20 Marks)

According to Arnold Rose, Minorities are group of people who ~~were~~ differentiated from others by Race, Nationality, Religion & Language, they think of themselves as a different group, whereas there are thoughts by others towards them as differentiated group ~~with~~ negative connotation.

Religious Minorities most Socio-Eco. backward section

① Jagnath Pathy divided 4 dimensions of religious minorities groups problems

(a) Subordination through dominant religion activities & repressive laws of govt. eg. Anti Conversion laws targeting muslim minority

(b) Deprivation - Ahmedabadi study found out that muslim students were not getting admission in educational institutions. Economic deprivation by job regulations



(c) Inferiority - feeling inferior to majority power.

↳ lack of self identity

(d) Distinctiveness - Different custom, culture, traditions leading to prejudices.

② Social Backwardness

↳ lack of education opportunities. eg literacy rate of Muslims in India is lower than Hindu population

↳ Discrimination faced in public facilities

↳ Social Crimes like lynching, shaming.

↳ recent cases of Cow Vigilantes murdering Muslim people on the pretext of Cow

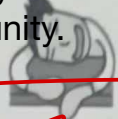
Smugglers

③ Economic Backwardness

↳ lack of economic opportunities leads to lack of income & wealth power

↳ Minority elites in minority religious institutions enjoying & benefiting from govt. schemes

Points are valid and good, but you need to divide this question in three parts. First, discuss the common problem. Then discuss the specific problem and then discuss the velocities well of community in the minority and also discuss the problem of untouchability and caste discrimination within the community.



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④ State's Role in influencing religion in political arena. Using religious tones & text to remain in power

⑤ State Ideological apparatus (Atheism) to spread ill-feeling against minorities

But, all minorities were not faced equal discrimination

① Parsi Community in India were the highest income/wealth community

② Buddhist & Jainist Community enjoys highest social status due to their religious ideology.

③ Acquired status of high ritual status
Sikhism (Guru Nanak ji)

④ Jews in Israel who is minority in numbers but exploiting Palestinian community.

Hence, Religious minorities discrimination has a wider dimensions which goes beyond socio-economic dimensions. It is the state's duty to protect & empower minorities groups for their distinct cultural aspects so that there will not be conflict in society



Question 6. Examine M.N. Srinivas's critique of Indology as a theoretical construct of Indian Society and elaborate his views on field studies. e (10 Marks)

M.N. Srinivas's gave structural functionalism aspect to study Indian Society. He used field study (Coorgs, Rampur Village) for getting real picture of society.

His Views of field studies

- ① Indology which was text based approach can be highly value laden than the fact
- ② field studies provides real picture of the experience about local reality of the place & its social structure
- ③ He has given multiple concepts like Sanskritization, Westernization & Dominant class
- ④ In his study of Coorgs - he found that lower class people trying Sanskritization (i.e. Ritual & Secular) to remove social disabilities impose through Caste Rigidities

You need to work on your presentation and before that you have to discuss the approach of structural functionalism of Srinivas with respect to criticism of the book view, you have missed many of the points that Srinivas approach has inherently core

give space



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- ⑤ In his study of Rambhar Village - 'The Rambhar Village' - he found the concept of Dominant Caste that depends upon land ownership, numerical strength, Administrative role, hierarchy, western education & Urban income.

Critique of mology as theoretical construct

- ① from class theorist without knowing exact picture of Indian society
- ② highly value laden (not factual)
- ③ Does not take into account contemporary changes. eg Sanskritisation, Dominant class
- ④ Anticipatory socialization not considered in studying about caste

MNS in his book 'Social Change in Modern India' (1996) highlighted different perspective on changing situation of Indian society. It helped sociologist in getting data from field study which has validity & reliability and can be used in further sociological studies

give space



Question 7. Though Indology seems to be a method of the past for the study of Indian sociology, but it is and will be relevant for the times to come. Critically analyze. (10 Marks)

Indology refers to the study mechanisms in which there are texts studies to found social structure & its changes in Indian society. It relies on Religious texts, epics, biographies etc.

Method of the past for study of Indian sociology

① Religious texts are value loaded (laden) concept & are not facts.

② histories written on perspective of mainstream society. Not on subaltern point of view (Ramchandra Guha)

③ Does not take into account of contemporary changes in Indian society. (Sanjay Dubey, Dominant Caste)

④ Arm-chaired theorist

⑤ Ignores tribal history as they were not mentioned in famous text or literary sources

Sanjay Dubey

Focus on word link



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Relevant for the times to come

- ① Recent studies of subaltern society (Ramchandra Guha) gave multidimensional perspective through ethology method.
- ② DP Mukherjee - dialects of ^{Indian} history is understanding tradition v/s Modernism, Colonialism v/s Nationalism etc.
- ③ Ram Sharan Sharma - Material & Economic life, state formation & political ideas. focus on feudal Mind change & continuity. Understanding feudal Mind & economic & social basis of 'Hinduism'.
- ④ Wendy Doniger - The Hindus - an alternative history provides an alternative view.

Going forward ethology studies can help us understanding & resolving issues like Ayodhya, Ram-Setsu genesis, family as a Value, Caste & parallel history of Caste system etc which provides an invaluable insights of Indian society.

Good Point



Question 8. Examine the sociological perspective of A. R. Desai's characterisation of leadership of Indian freedom movement. (10 Marks)

A.R. Desai has provided an alternative view of understanding Indian National Movement which encapsulates his Marxist ideology & dialectics existed in society -

Characteristics of leadership of Indian freedom Mov.

① Critique of liberal historians in mainstreaming & providing a false picture of freedom movement

② he ~~proved~~ said that Gandhi has used synthesis (Bourgeoisie) & Antithesis (Proletariat) to merge into Synthesis which came as Indian National Movement

③ Divide Indian movement in 5 phases starting from 1800 to 1940.

④ In 1800s there were fall of industrial bourgeoisie who motivated middle class for protest against British which lead to formation of Congress

Show dialectics in every Orgo



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- ⑤ Middle class enjoyed coveting position in administration, police & railways which was utilised for mass movement against Britishers
- ⑥ Democracy arrived in India without democratic participation, economic freedom or political freedom.
- ⑦ After independence, the leaders have not done anything for depressed classes consciously to make them subjugated for always. eg. Respite reservation, situation of dalits not improved

Criticism of A.R. Desai

- ① Ramachandra Guha - Gandhiji was a statesman not a Bourgeoisie leader. Realised value of masses.
- ② Andre Beteille - forced empiricism to fit into Marxist methodology
- ③ M.N. Srinivas - India's diversity is not its weakness.
- ④ Y. Singh - It seems more of ideology rather than reality

A.R. Desai has provided different perspectives which helped other sociologists in understanding Indian society from Marxist perspective.

good content



Question 9. Identify the characteristics of the Industrial class in post-Independence Indian Society (10 Marks)

Industrial class refers to a group of people who share similar class position with the means of production i.e. industrial tools eg workers, or Capitalist class

Characteristics of Industrial class in post Independence Society

- ① AR. Desai (Marxist) describe them as group of people focusing on maximising profit
- ② Weber divided into four classes - Propertied class, White collar (Profertylers), Petty Bourgeoisie & Manual labour.
- ③ Marx - Polarization of classes in Bourgeoisie & Proletariat class are
- ④ Bottomore - Social characteristics of Industrial Indian Society -
→ Capitalist, educated class, shopkeeper & working class

Indian Studies



⑤ Daniel Bell - Post Industrial Society

- ↳ Moved towards service sector economy with focussing of science-based industries

termed as Information Age

will decrease alienation in workers

as they will enjoy more freedom, share of

own pace of work.

- ↳ interesting of varied jobs; more individual

⑥ Impact on Caste

- ↳ Harold Gills study of Rikhsanala in Lucknow

pleasure caste rigities due to anonymity

- ↳ Beckwith - Cumulative to Dispersed Inequalities

⑦ Clark Kerr - Convergence theory - all major economies will have similar stratification

⑧ functionalist - Meeting Demand & Living employment.

The industrial class of India impacted by

- ↳ Keith Ran - License quota system, quotas

- ↳ Indira Gandhi - slow employment & poverty

which stagnant the industrial development of

class mobility



Question 10. Discuss the significance of lineage and descent in kinship and family structures. (10 Marks)

Lineage refers to a system which identifies the inheritable characteristics of whose group knows their ancestry.

Descent refers to a principle through which people are socially affiliated.
eg Unilineal (Matrilineal, Patrilineal),
Bilineal etc.

Significance of Lineage & Descent in kinship & family str

- ① Hierarchical position decided based on Descent system. A 'Brahmin' children have higher ritual status than a Dalit.
- ② Purity & Pollution based on people's ascriptive identities.
- ③ Inheritance of property based on which lineage system one belongs to (Patrilineage or Matrilineage).



(A) Occupational opportunities based on family business & prior experience
eg Ambar's son will have Reliance business

(B) No of childrens is decided based on family values & economic position of group.

(C) Patriarchal Mindset was also influenced by kinship - Got Meeds - Play & Game steps influence.

(D) Parson's Value Consensus - kinship with imposed Custom Values which needs to be followed to remain in their group.
eg Parisi Community don't allow women to marry outside their group.

(E) Dysfunction role due to rigid values

(F) Alienation due to lack of integration & high Regulation - group

kinship & Descent system helps in understanding dynamics of kinship & family structure
discuss present Relevance in brief