



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.
- 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)	



Question 1. Discuss structural and functional perspective used by M.N. Srinivas in the understanding of Indian society. (10 Marks)

MN Srinivas (MNS) was inspired by the structural-functionalist approach of Radcliffe Brown and Malinowski and wrote that composed two major works, "Social change in Modern India" and "Religion and society among the Coorgs".

Perspectives of MNS

- ↳ Understanding villages - For MNS, villages were the "microcosm" of India reflecting traditional values. He studied two villages, one related to Coorg region and other Rampura.
- ↳ Religion - MNS focused on similarity of religious practices, like the river worshipping rituals performed by Coorgs.
- ↳ Caste - He believed in an "inter-dependent" perspective of caste and studied ground reality through Jati system.



↳ Sanskritization - Here, he referred to "anticipatory socialization" (of Merton) and showed mobility in hitherto considered closed and rigid caste system.

↳ Dominant Caste was taken as "reference group" for cultural imitation and were not Brahmins.

↳ For MNS, Gendered notions of "masculinity" and "femininity" were very rigid and he referred to "twin division of labour" faced by women.

Criticism

↳ Yogendra Singh criticized MNS on "objective idealism" as change was rapid due to urbanisation.

↳ Maitri Chaudhary criticized MNS for not including globalization and feminist perspectives.

Hence, inspite of criticism due to Brahmanical point of view, MNS functionalist approach brought the required dynamism in textual sociological studies.



Question 2. Caste-like formations are present in non-Hindu religious communities as well. Elaborate with examples. (10 Marks)

As per JH Hutton, "when Islam and Christianity came to India, caste was in the air and even they could not escape the infection of caste." Hence, caste-like formations in other religions are a result of cultural diffusion.

Caste in Islam

As per Ghaus Ansari, three castes are seen in

Islam :-

↳ Ashraf - Descendants of aristocratic groups like Pathans, Sheikhs, Mughals. Given a high status in society.

↳ Ajlaf - Perform clean occupations like tailoring or meat selling.

↳ Arzal - These are generally the Hindu-converts acquiring lower status.

Caste in Sikhism

Started around 16th century as an egalitarian religion, it is divided into castes like



Jats (high status), Rangarhi Sikhs (clean jobs) and mazhabis (performing menial tasks like cleaning and sweeping).

Caste in Christianity

Here also, the shudra converts are referred to as "Mahars and chamars" and reflect no occupational mobility. Also, Syrian Christians of Kerala occupy high place in hierarchy.

However, as per Ambedkar, although caste is present in other religions, but it is structural differentiation rather than having a religious sanction attached to purity and pollution as seen in Hinduism.



Question 3. Various efforts have been made to understand the modernisation of India but none like the one made by Yogendra Singh. Explain his model of social change using appropriate diagrams. (10 Marks)

Yogendra Singh (Y. Singh) being critical of previous approaches to study modernisation on grounds of precision, objectivity and integration gave a comprehensive framework to understand social change.

Y Singh's framework

Change	Cultural change		Structural change	
	Little tradition	Great tradition	Little Tradition	Great tradition
Heterogenetic (From outside) or exogenous	Islamization Westernisation	Secondary Islamization & Secondary westernization	Role differentiation changes in Caste dynamics village and Power dynamics	Bureaucratic Institutions Industrialisation Elites
Orthogenetic (Inside) or Indigenous	Sanskritization	cultural Renaissance (<u>Buddhism</u> & <u>Jainism</u>)	Population shifts Migration Nuclearization	Fall of cities elite circulation



• From Gemeinschaft to Gesellschaft of Tonnies - As per Y Singh there was change from traditional closed-knit communities to modern impersonal societies as seen from rise of nuclear families.

• Urban sociology of devis airts affirms Singh's idea of rising city culture of anonymity and cosmopolitanisation.

• Rise of modern institutions and education bringing change in caste dynamics was also affirmed by Andre Beteille.

• Impact of globalization and cultural flows as explained by Singh's little and great traditions was affirmed by Arjun Appadurai's work as well.

Hence, Singh presented a holistic approach showcasing co-existence of "tradition and modernity" in India, hence portraying "Indianisation of Modern tradition".



Question 4. "The village communities are little republics, having nearly everything that they want within themselves and almost independent of any foreign relations". Analyse (10 Marks)

Colonial analysis of Indian villages termed them as 'self-sufficient' and autonomous in functioning. As per Henry Maine "such autonomous villages had no parallel in the west."

Analysis of village communities

- Colonial views - Metcalfe and Munro also re-affirmed the idea of a "self-sustaining village economy" refusing to accept change in its functioning. Such simplistic views were used to justify modernizing zeal of Britishers termed as "white man's burden".
- Gandhian views also gave a simplistic and authentic view of village life, terming villages as "souls" of India.
- Marxists like AR Desai argued how village-based economy was de-industrialized by colonialism resulting in massive poverty.



Contemporary views

↳ SC Dube - "no village is completely autonomous and is always governed by village community ties like caste, religion, gender, etc." one caste encompasses several villages and is bound by its own social norms leading to interdependence between villages.

↳ For Srinivas, "twisted division of labour" on the lines of caste and gender existed in villages, shattering "romanticized harmony" of villages.

↳ For Ambedkar, villages are "cesspool of factionalism and den of inequity" promoting social evils like untouchability.

Hence, in spite of community living and vibrant culture of villages, they are far away from "little republics" highlighted by growing disenchantment and migration to urban areas as per Dipankar Gupta.



Question 5. Discuss the limitations of India's post-independence land reforms on its agrarian social structure. (10 Marks)

Land reforms were centred around "redistributive justice" to uplift the marginalised sections like tenants and lower castes through changing land-ownership patterns. They introduced rent regularisation, tenancy ownership, land ceiling, consolidation of agriculture and cooperativisation of farmers.

Limitations of land reforms

- Presence of loopholes - Zamindars were able to retain ownership due to "personal cultivation" exemption. As per Ashok Rudra, this paved an impediment in enforcement of ceiling laws.
- Transfer of land ownership - As per Oscar Lewis, ownership of land is a determining factor in social status in villages. However, the requirement to pay compensation to zamindars hindered several tenants from owning the lands.



◦ Strict Implementation - As per Beitelle, lack of political will hindered effective enforcement of laws. Only at places like West Bengal and Kerala, there were few operations like Operation Barga were successful.

◦ As per Bina Aggrawal, the reforms were not able to cater to transfer of ownership to women, who were major contributors to agricultural fields.

◦ For KL Sharma, these reforms created neo-rich peasantry by replacing old zamindars and hence led to further inequalities.

Hence, despite of intentions for reducing inequalities, land reforms remain an "unfinished agenda" as per MS Swaminathan which need to be implemented to benefit marginal farmers and women in agriculture.