

153

**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](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:**

<b>Relevance to the question</b>	Content twice answers are good. I find you are very good with answers. Write so much examples. Complete your arguments. First, this is what I found. In some of the points little work you can do upon your structuring of answer good, but if you give a little more space between your lines and words, it will be easy for the readers. Okay it looks very tense and very densely written.
<b>Structure of Answer</b>	
<b>Content</b>	
<b>Presentation (Neatness, charts, diagrams as required)</b>	



Question 1. While Indology is a book view of the Indian society, structure functionalist approach of MN Srinivas is its field view. Elaborate. (10 Marks)

5

Indology is the systematic study of Indian society and culture based on written records, textual evidence, classical epics.

Structural functionalist view on the other hand is inspired by anthropological studies of Radcliff Brown and Claus Prichard — merging field-work with theory building.

Basic tenets of the theories: —

BOOK VIEW	FIELD VIEW
<p><u>Source</u>: Interpretation of Veda, Upanishad, Puran e.g. → Ghurye's theory on caste</p> <p><u>Method</u>: Early Indology colonial — <u>Max Muller</u> and <u>Henry Main</u>, later Diffusionist.</p> <p><u>Approach</u>: Historical comparative and <u>arm chair</u></p>	<p>→ Ethnographic and interactive within study area. e.g. → <u>MN Srinivas</u> study of Coorg's of Mysore</p> <p>→ Dynamic study and lived reality (empirical) e.g. → <u>caste, hierarchy, mobility</u></p> <p>→ Theories such as (i) Dominant Caste (ii) Sanskritization?</p>

They are concepts



Criticism:

INDOLOGY	FIELD VIEW
(i) Questionable authenticity. e.g. → King's own praise no definition of <u>Varna</u>	(i) Barriers to access and acceptance e.g. → <u>Betille</u> not allowed to enter low-caste village
(ii) Subjectivity and bias western → ethnocentric <u>Chunye</u> - Nationalist	(ii) Too close to subject loss of objectivity e.g. → <u>Srinivas</u> upper caste bias

Contemporary studies have seen a shift to ~~interdisciplinary~~ means — R.S Sharma's Historical sociology, Durdutt Pattnaik's Mythological insights and Dipankar Gupta's modern approach.

Anti-Content

Table becomes difficult to read.



Question 2. The Colonial rule caused both cultural and structural changes in India. Discuss. (10 Marks)

Colonization of India was not just a political take-over of power but also rapid fusion of culture, modernity, influence changing nature of Indian society.

### Cultural Changes

(i) Social Practices such as Jajmani broke down with new forms of class segmentation.

e.g. → Chilliam Cliser's Study of Kairampur

Did he said the system broke down?

(ii) Religious identity strengthened in order to protect from 'western' imposition

e.g. → Hindu, Muslim, minority-majority feeling - Bengal Partition (1905-06)

(iii) Reform movements as new wave of modern influence.

e.g. → Raja Ram Mohan Roy's efforts for Sati abolish, Female education

→ Phule's struggle for dalit

upliftment and female cause

Mentor

Shivva

Sejvan

Murli



## Structural Change

(i) Codified laws gave rise to common legal system and Bureaucratic state.  
e.g. → Charles Hastings effort for local courts, 'Tenths laws'

(ii) Land Reforms changed not just agriculture but caste-relation & rise of 'Zamindar' & absentee landlord.  
e.g. → Daniel Thorner's study of class-stratification — 'Malik, Kisan, Majdoor'

(iii) economy shifted from subsistence, cottage industry to commercial agri.  
e.g. → A.R. Desai calls it divide & polarization of Bourgeoisie & Proletariat

(iv) Westernization of knowledge via 'Macaulay's' trickle down theory left mass illiterate but few middle-class intelligencia'

'Hence as ancient Indian traditions met modernizing influence of British — culture and structure changed' — Y Singh



Question 3. Give an account of Ranajit Guha's approach in studying 'subaltern class'. (10 Marks)

6 Ranajit Guha's ideas were inspired by Gramsci's post-Marxian method of 'studies from below'. Culture

He gives centrality to the subaltern ~~class~~ in understanding colonial revolts and role of power of the 'powerless' in bringing change.

### The contribution of Subaltern Class

- ① The British exploitation via self-centred economic policy, un-scientific land reforms and tribal exploitation led to mass discontent.
- ② The maximum burden of this was felt by the peasants, landless workers, women, dalits and tribals forced to have cultural rights and livelihood means.  
e.g. → Breakdown of cottage industry  
→ Forcing Tribals to settle down and commercial agriculture



③ This resentment was visible in the multiple (>100) revolts between 1700s to 1857.

e.g. → Sanyasi Revolt, Tana Bhagat, Tilka Manjhi, Chauri Chaura, Moplah revolts, North-Eastern movements, Santhal Act.

④ Way before revolt of 1857 and even post it — it was these upsurges that weakened empire's core.

e.g. → Victory of Indigo Revolt, Tenancy Act 1907

⑤ Hence not 'elite' intelligencia can be solely credited for freedom struggle.

⑥ Dhanagare states how his theory balances political role of elites & subaltern.

He is criticized for downplaying nationalist movement but he himself accepts the weakness of subaltern and cause of their failure — non-homogeneity — lack of horizontal alliances.



Question 4. The twin shackles that once decided matters for India's villagers, caste and agriculture, no longer exercise their rigorous hold" - Dipankar Gupta. Examine the statement in the light of changing structure of Indian villages. (10 Marks)

4 Both indological and field studies reveal the significance of caste and land (agriculture) as base of Indian villages.

MN Srinivas's study of Rampura depicts role of caste and agricultural land as essence of "Dominant" caste.

Andre Betille in his work 'Caste, Class and Power' gives trinitarian view but again the 2 factors are essential.

But, Dipankar Gupta argues that twin shackles have faded.

Changing Structure of Indian Village

① Breakdown of jajmani system freed villagers from caste based roles.

② Social mobility, even within rigid & closed caste system.

e.g. → lingayats via Sanskritization became politically dominant.

Write this example



③ Post Independence land reforms — end of Zamindari, Tenancy law, land ceiling etc. changed caste relations

e.g. → Zoya Hassan state rise of land ownership of OBC from 8% to 38%  
→ creation of new village — middle class irrespective of caste which Rudolph & Rudolph called 'Bullock Capitalist'

Write findings of Dipankar Gupta, you are giving his argument and examples of someone else

④ Post LPG (1991) reforms led to large scale urban-rural migration, in search of education, employment.

e.g. → Andree Betille's study of Tanjore — Bramhins became landless, went to cities for education — Adi-Devaris became land owners.

⑤ Inter-caste marriage, neo-local families and urbanization broke rigid boundaries.

*find about Gupta's findings*  
Yet caste-land based class re-emerges in the form of Politics (e.g. → AJGR) and notions of purity-pollution (e.g. → Dalit untouchability) continue in reality.



Question 5. How has B.R. Ambedkar identified the features of the caste system? How is it different from the mainstream treatment of caste features? (10 Marks)

6 B.R. Ambedkar's idea of caste was influenced by Buddha's change orientation, Kalidasa & Phule's life experience, economic models of Marx and modern Democratic models.

Features of caste as per Ambedkar:

- ① Originated from Brahminic ideology and no real historical value.  
e.g. → Manusmriti writings, Dalit essentially 'Broken Men' who lost in war.
- ② Endogamy is the mode for sustenance of caste rigidity - need for 'mixing of blood' ✓ for ✓
- ③ Caste not mere social but mainly occupational segregation & immobility.  
e.g. → 95% sewage worker SC/ST
- ④ Hegemony of upper caste maintained via resource control.  
e.g. → economic barrier, low political space.



## Difference with mainstream features

- ① Disagrees that there is any 'functional' need for caste and Tajmani merely 'Antagonistic cooperation' ✓
- ② Denies Varma-Vyavastha theory <sup>in Hinduism</sup> or existing suprem need - rather complete annihilation of caste ✓
- ③ Rejects mobility theories (via Sanskritization/Upstunize) as no real liberation ✓
- ④ Caste not cultural but vehicle of inequality imposed by Brahmins ✓  
e.g. → All castes 'imitate' Brahmins  
→ Buena Manusmriti (Mahad Satyagrah)

Hence Ambedkar focuses not for change of heart but change of law - socio-political guarantees for lower caste and emancipation through 'education, agitation and organization'.

for Ambedkar



Question 6. Examine the distinct challenges encountered by tribal communities in India. Evaluate the efficacy of current tribal development policies in mitigating these challenges. (10 Marks)

Tribals in India account for 8.60% of total population occupying 15% area — and lowest literacy rates (~46%), employment avenues and HDI parameters.

### Challenges faced by tribal communities

- ① Access to quality education — despite Tribal school models.  
e.g. → high drop out ratio post 9<sup>th</sup> (~42%)
- ② Health care access and susceptibility to diseases. e.g. → high burden of typhoid deaths, malaria & sickle cell disease.
- ③ Displacement and De-tribalization due to development projects  
e.g. → Fernandez study of Dams — depict 30 million displaced >50% tribals.
- ④ Low paid, 'Resource Army' and pauperized  
e.g. → Martin Orson's study of Jamshedpur steel plant shows tribals clustered as labourers.
- ⑤ Isolation and Psychological alienation



## Efficacy of Development policies

### POSITIVE

① Virginius Xaxa's designed Forest Rights Act gave Tribals cultural rights & strength

② Resurrection policy for inclusion

③ Phased integration with modern society e.g. → EMVA model school, PVTGs support

④ Criminal Tribes Act denotified & SEED scheme

### NEGATIVE

→ High corruption, not applicable in Tiger zones, Red-tapism.

→ Sachchidanand calls high Tribal Elite capture.

→ LP Vidyanthi critique of de-tribalization without say in policy making.

→ Declining PVTGs numbers

→ Yet Denotified & Semi-nomadic not categorised to avail benefits.

Thus Tribal policies need bottom up approach as Nehruvian Tribal Panchsheel for own genius. Measures such as PM JANMAN, JUGA are steps in right direction.



Question 7. Indian Middle Class is actually a Privileged Class' Discuss the statement within the evolving landscape of social relations in contemporary India. (10 Marks)

5 The Indian middle class formed via access to education, employment and boomed post LPG (1991) reforms.

### Middle Class as Privileged class

- ① Took advantage of cultural capital gaining skill and education.  
e.g. → IT industry, services
- ② Not mere passive producers (working class) but consumers hence have economic hegemony.  
e.g. → Budgets target spending power of middle class
- ③ As per NSSO - urban middle class swell to 45% by 2030 - having disproportionate political sway.  
e.g. → Batish Deshpande studies high influence of 'ideology' of middle class - deciding election victories.
- ④ This ability to mobilize rest on personal gains. e.g. → POSD Act

Read about

M. Crispien



and female support true only in urban middle class world. Rural-adivasi women have no such protection.  
(no 'public outrage' post Sandeshbali - equally gruesome as R.G. Kaur)

- ⑤ Middle class thrive on a vast under-class network [Act as Petty Bourgeoisie]  
e.g. → Domestic workers, Gig-workers

But also positive impact.

① TK Damer has called them harbinger of change e.g. → NGOs, PILs, Rural work.

② Think Tanks and Public policy push via government's scutinization.

③ Innovation and start-ups as Quenchavar Das calls them 'Risk takers' post LPG.

④ Hand working & deputed qualification seeking nature.

Middle class has rapidly emerged as Initiator, Integrator, Indicator of change - V Singh.

*ford port*

*How is this relevant?*

*Give also middle class side-by-side*

*Marek*



Question 8. The culture of society and its religious beliefs often coexists, however, sometimes they stand against each other. (10 Marks)

5 Culture of society is visible in group practices and actions — religion on the other hand is more personal belief system.

### Co-existence of culture & religion

① Both see-enforce solidarity and functionality in society.  
e.g → Durkheim saw religion as collection of socio-cultural values.

② Syncretism and mutual practices  
e.g → Trials, Sikhs; Jains follow many cultures of hindu fold.

③ Shared we-feeling can co-exist  
e.g → 'Langar' in Gurdwara or 'Chadar' in Dargah have fluid religious significance.

④ Food, celebrations, marriage as 'cultural' elements are common to all religions.

e.g → Daawat, Naming ceremony, Baptism.

First complete your argument, then rest to examples. I will understand, example if your arguments are clearly written.



## Conflict between culture & religion

- ① Religious orthodoxy & Gender justice  
e.g. → Temple Entry (Shalwimala)  
→ Triple Talag, Purdah

Veena Das calls it 'Devi Dichotomy'

- ② Changing culture & conflict  
e.g. → Antagonism on LGBTQ relations,  
live-in culture

- ③ Cultural appropriation in the name  
of religion e.g. → 'Love Jihad',  
Khaap Justice, 'Cow Vigilantism'

- ④ Technology and religious revivalism  
e.g. → 'Nate channels', fundamentalist  
recruitment via social media  
Ogburn & Ninkoff call this 'cultural lag'.

Religion becomes the 'moral-police' in rapidly changing culture -  
depicting why religiosity itself needs  
change.

for v for



Question 9. Discuss the societal implication of the 'service sector revolution' on the gender-based division of labour. (10 Marks)

5 The service sector revolution opened new Globalized world of opportunities for skill, employment and economic growth. It encompasses all degrees of access — from BPO, KPO to quinary high tech scope.

Social implication of this revolution on Gender-based division of labour is both positive and negative : —

① opened up new avenues for formalization of women's employment but in low paid - under paid roles.

e.g. → Kaunna Ahnial calls it 'Pink-collarization' as receptionists, attendants etc.

→ low number of female CEOs and ~46% LFP (Female) depicts 'glass ceiling' exists.

② The Gendered DOL in family life did not re-align to new-roles of women.



e.g. → NSSO time use survey depicts women spend 6 hrs on care work and men < 1hr / day

→ Archie House calls it 'dual burden' — workplace / housework.

③ Patriarchal constraints limit mobility  
e.g. → Service sector jobs but only at Husband's / Father's city of residence.

④ New forms of kinship bonds emerged with economic freedom.  
e.g. → Neolocal marriage, live-in, LGBTQ relations, 'love-marriages', LATs.  
But technology has aided situation  
e.g. → 'gifting' is the new dowry, IIT-IIM Shaadi.com.

⑤ Upward mobility due to 'Dual income' families, remote-work support.  
But independence also aids cognizance to 'no-compromise' e.g. → higher Divorce rates.

Divide  
by  
(+) (-)

Impact: headings

Hence positive outcomes of service sector opportunity have been constantly re-enforced by rigid social barriers.  
The road to equality is far from finish.



Question 10. Identify and analyze the primary challenges hindering in enacting a uniform Civil Code in India. (10 Marks)

6 The Uniform Civil Code in India aims to streamline citizen's legal rights, facilitate simpler application of common law & uphold the Directive Principle Article -44 of the constitution.

The enactment is marred with challenges

- ① Technical and federal issue since the UCC deals with marriage, land-succession, adoption which fall in concurrent domain - Politicization
- ② Apprehension of minority groups of hampering & curbing their cultural rights.  
e.g. → Muslim Personal law, imposition of majoritarian values (Shariat)
- ③ Tribal rights and need for exclusion  
e.g. → 5<sup>th</sup>, 6<sup>th</sup> schedule areas have own laws and customs - could bring up secessionism (e.g. → Nagas) or subjugation



- ④ Marxist see it as a mode of hegemonic control and surveillance.  
e.g. → compulsory registration of LGBTQ, live-in partners.
- ⑤ Feminists fear if it provides empowerment or subjugates under 'Patriarchal Bargain' e.g. → Shah Bano & Shaira Bano case showed actions/reforms possible within existing order.
- ⑥ Post-modernist such as Baudrillard would de-construct 'uniformity' in civil codes as whose values?  
e.g. → egalitarian or dominant class ideas.

Although UCC promises rule of law, secular values - Andre Beville rightly remarks 'law doesn't automatically bring equality'.

A plural, consensus based, diversity-supporting model is required.

Good point -