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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	(A) written are relevant to (Q).
Structure of Answer	can use a bit on conclusion a bit. write well balanced 3-4 lines for conclusion.
Content	content well written acc. to (Q).
Presentation (Neatness, charts, diagrams as required)	handwriting is legible & Presentation is good.

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

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MN Srinivas's structural-functional perspective focused on studying pattern & order of relationships, social institutions and workings.

He based his studies on assumption that society is persistent, cohesive and sociology focus is 'problem of order' in the structural arrangement as: —

① Segregation between 'varna' and 'caste' to understand functionality.
e.g → Caste aids solidarity & is not rigid

② In his study of 'Religion & Society among Coorgs' — he depicts caste mobility via 'sanskritization' & how ritual hierarchy follows secular hierarchy."

e.g → Coorgs changed tribal position to Kshatriya via strength/power in local hierarchy

↓
Also maintaining — vertical — horizontal } solidarity



- ③ In his study 'Remembered Village' - ~~Rampura~~ - he rejected colonial notion of self-sufficient village - rather functionality of 'jajmani' system.
- ④ Structure & functionality of power ~~in~~ & political capture in his idea of 'Dominant Caste'.
e.g. → higher position via land ownership, education, number etc.
- ⑤ Functionality of family and religion ~~in~~ in 'Dharma' & pathan maintenance.
e.g. → moral cooperation, 'Karta' role
- ⑥ Social change via 'Uttamization' was transfer of values in little tradition (e.g. → Reformers - Raja Ram Mohan) and Great tradition (e.g. → ongoing change)

Criticism

→ Too much focus on functionality.
Rejecting anomie & dysfunction

→ Gail Omvedt has upper caste bias

— write complete sentence.

His empirical and village

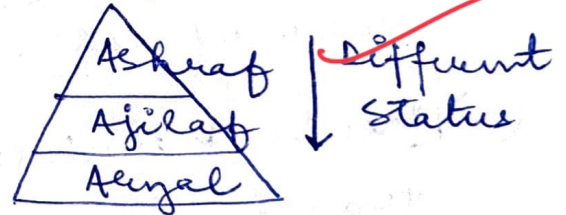
studies added rigour to Indian sociology.

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

Western sociologists such as Dumont or colonial ones such as Hertelbe considered caste to be distinctly 'Hindu-vedic' form of stratification.

Yet such forms in non-hindu traditions.

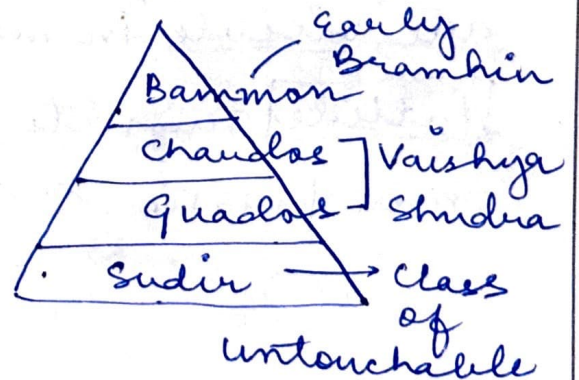
① Islam, often considered egalitarian faith has hierarchical forms - 'Aryal' literally 'bottom'



Ethnic distinctions also exist such as 'Pathan', 'Shah' considered superior.

② Christianity came to India through the portugese. Goan converts have their roots with hindu-caste of origin.

Based on location of 'central-church'



Syrian-Latin christians consider themselves superior to Anglists.

③ Sikhism, considered egalitarian has structures based on occupational order. e.g. → Jat - land owners ✓
Ramgarhia - craftsmen ✓

④ SC Dube suggests how Buddhism with time became sectarian is also an order of differentiation ✓

⑤ Mekim Nanioti | idea of tradition transfer visible as Bhakti became sect-cult based ✓
e.g. → Lingayat movement in Karnataka
Nirgun - Sagun difference.

Hence caste like forms are 'visible' in many traditions or as Bettile suggests forms of power & class manifestation ✓

Ⓐ well written - different religion discussed.

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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 in his work 'Modernization of Indian Tradition' depicted social change as both structural & cultural.

his idea depicts orthogenetic (internal) and heterogenetic (external) source of change — wherein modernization does not disintegrate tradition.

Evolutionary Schema

Change in micro doesn't break macro

Source of Change	Cultural Structure		Social Structure	
	Little Tradition	Great Tradition	Micro	Macro
Heterogenetic (outside)	1) Islamize 2) Westernize	Secondary Islam Secondary custom	1) Family Role Diff. 2) Caste 3) Village/Power	1) Institution 2) Bureaucracy 3) Elite
Orthogenetic (inside)	1) Sanskritize	Renaissance ↓ → Buddhism → Jainism → Bhakti	1) Migrate 2) Population Change	1) elite circulation 2) King's Succession 3) Rise/fall of empire

Using ideas of MN Srinivas & McKim Marriott
he depicts that Indian change is
selective syncretism and neo-traditionalization
proceeds with modernity.

e.g. → Caste changes not disintegrating
→ technology aids religion - 'e-puja'
→ Globalization (McAlsa Burger).

Criticisms

- ① JPS Oberoi suggests European & Indian modernity have same roots - rejection of religion
- ② Over emphasis on 'persistence' of tradition
e.g. → Taj Mahal broke
- ③ Cultural bias in 'tradition'
e.g. → LGBTQ rights not traditional

Yet his grand ideas
differentiated Indian change with
western unilinear models.

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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 ideas of Maine, Mowse, Metcalfe —
Studied village as 'little republics' and
excluded-isolated units.

Proposition

also write
some colonial
perspective on
these little republics

(i) Social & political perpetuation and
reproduction of ideas & culture.

e.g. → ~~gotra~~ exogamy, caste endogamy

(ii) lack of innovation and change —
as Ambedkar called — no spirit of
justice or humanism

(iii) Marxists call village farms as
Asiatic mode of production

e.g. → Barter system, Cottage industry

& Wallerstein considered it lack of
'spirit' for capitalism

e.g. → Focus on 'Maya', 're-birth'

Yet modern sociological
studies have rejected such views —

(i) GN Viswani's study of 'Tajmani' system in Karimpur village shows economic dependency & reciprocity.

(ii) MN Srinivas & AM Shah in 1956 worked on 'Myth of self-sufficient Indian Village' as —

- Agricultural dependence — Travel to land in other village
- 'Naate' & 'Bazaari' attend village
- Inter-village exogamy
- Dispute resolution —
 - Tati Sabha : Same caste, diff. village
 - Gram Sabha : Same village, diff. caste
 - Local Council : Diff. village, diff. caste

(iii) Andre Beteille in his Sripuram village study shows no living memory of village exclusionism.

Hence the idea of self-sufficiency is invalidated as universal-paucial cultures and RURBAN theories persist.

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

Post independence land reforms were meant to curb peasant exploitation, landlordism, absentee landlordism & reduce rigid agrarian stratification of 'malik', 'kisan', 'Majdoor'.

Yet there were limitations

- ① Zamindari abolition gave land to tiller but created new forms of divide.
e.g. → KL Sharma called them rural bourgeoisie - elite capture of land
- ② Tenancy reforms aimed at tenant security but no mechanism to check.
e.g. → Formation of rural footloose labour
- ③ Land ceiling to control capitalists led to 'Batuara' amongst family to evade laws.
e.g. → Lakshminarayan calls it basis of nuclearization

- (4) Formation of cooperatives (1952) were marred by what [BS Bhavishkar] called cooperative-politicization^o
e.g → Run by same family members.
- (5) Green revolution led to high production but regional disparity^o
e.g → [Vandana Shiva] called HYV seeds as 'seeds of suicide' in Vidarbha.

But there were some positive impacts on agrarian structure —

- (i) 20 million tenants gained land rights as Operation Barga (O.B) succeeded.
- (ii) [Zoya Nassar] state share of OBC-land ownership increased from 8% to 38%.
- (iii) Village 'middle class' emerged which [Rudolph & Rudolph] called 'bullock capitalist'
- (iv) Bhudan-Gramdan of Sundarlal Bahuguna was impactful^o

Overall — [MS Swaminathan]

called land reforms 'unfinished agenda'

↳ write 2-3 lines for conclusion that adds value to (A).