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FIAS - ATS2021 - SOC #4

ForumIAS

SOCIOLOGY (OPTIONAL)

Name Of Candidate	ANUJA TRIVEDI		
Roll No.	1910078166	Date:	17/12/2021

Time Allowed: Three Hours

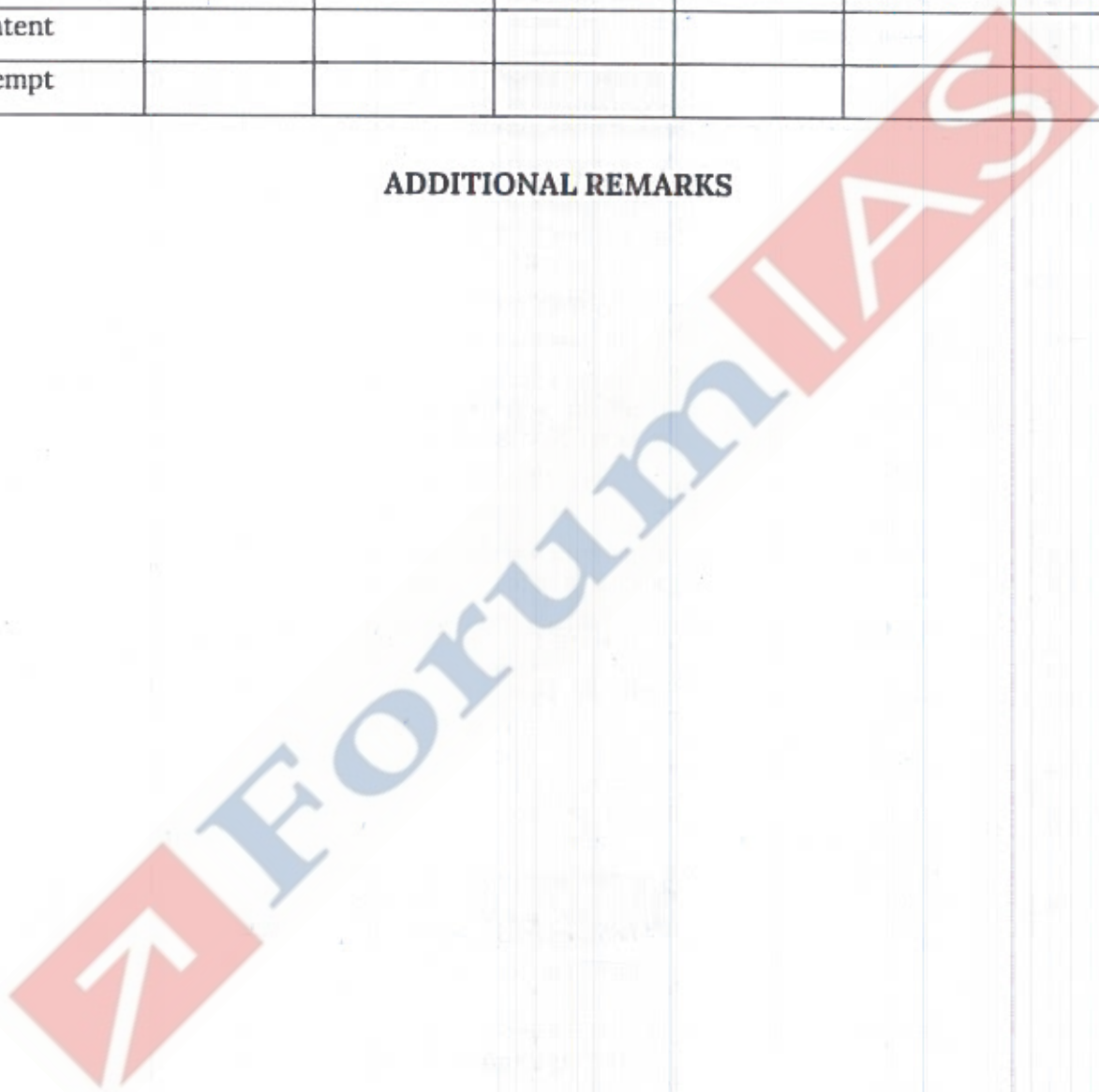
Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained	<p>1. Do furnish the appropriate details in the answer sheet (viz. Name, Roll No, Date).</p> <p>2. There are FIVE questions in the question paper. Section A contains 2 Questions and Section B contains 3 questions.</p> <p>3. All Questions are Compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Content is more important than content length.</p> <p>8. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p> <p><i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p>	
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Total:	250			
Evaluator's Discretion:			For Student Only	
			Start Time   3:30PM	End Time   6:40PM
Total Marks:			Mode Of Examination:	Online <input type="checkbox"/> Offline <input checked="" type="checkbox"/>
Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			For Office Use Only	
			ECN CODE:	EG:
			Evaluation Date:	

**Note:** You can discuss your evaluated copy with the Mentor. Raise a ticket from your portal to schedule a mentor call or visit the offline centre to meet mentor (all 7 days, Timings - 11 AM to 6 PM). Further if you are unsatisfied with the evaluation, you can seek re-evaluation of the copy.

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Presentation						
Handwriting						
Content						
Attempt						

**ADDITIONAL REMARKS**



Section- A

Q.1) Answer the following questions in about 150 words each: (10\*5 = 50 Marks)

a) Substantialisation of caste. (10 Marks)

Louis Dumont in his seminal work 'Homo Hierarchicus' has mentioned about caste substantialisation as the inevitable consequence of caste system in a modern, democratic state.

SUBSTANTIALISATION OF CASTE

Caste distinctions will morph into caste-interests which will entail each caste competing with other for the limited resources available in the society.

Thus, from the luxury of purity and dichotomy and pollution will arise the caste-based economic and political competition as well.

MANIFESTATION OF SUBSTANTIALISATION

Emergence of 1) caste based pressure groups [eg All India Depressed Classes Federation],  
 2) caste based political parties [eg Bahujan Samaj Party] and 3) class-caste linked interest groups [eg Jat Sabha: Aryarian + OBC]  
 signal the substantialisation of caste.  
 It has also emerged as a political mobilization tool used by all political parties.

Thus, on one hand it has benefitted the caste groups to find voice and representation [Rajni Kothari],  
 on other hand it has reinforced caste identities [Andre Beteille].

### Feedback

(For OFFICE use only)

Structure/  
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b) Orthogenetic and heterogenetic changes.

(10 Marks)

The evolution of Indian society has taken place due to the presence of internal factors [orthogenetic change] as well as heterogenetic factors [heterogenetic change].

This concept was used by McKim and Masriott to explain the 'indianization of modern tradition'. For example, from the Great Tradition of Islam, the practice of purdah was absorbed by Rajputs [heterogenetic change]. The concept of 'Koli' changed to Kolla Kollala in Punjab [orthogenetic change].

Yajendra Singh has extensively used this paradigm in his work 'Modernization of Indian tradition' to bring in precision, objectivity and intention in the study of social change.

	Cultural changes		Structural changes	
	Great Tradition	Little Tradition	Micro	Macro
Othogenetic	① Bhakti and Sufi traditions ② Socio-religious reforms	① Sankritization ② Parochialization	① Joint family → Nuclear family ② Sub caste mobility	Rise of Kings, elite circulation, rise and fall of cities
Heterogenetic	① Secondary westernization ② Secondary islamization	① Westernization ② Islamisation	① Caste fission-fusion ② <del>growth</del> emergence of class	Political organization and institutions of bureaucracy, democracy

Heterogenetic and othogenetic changes help classify and simplify the source, impact and magnitude of change.

**Feedback**  
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c) Sociological perspective on agrarian unrest.

(10 Marks)

Agrarian unrest refers to the disturbances in socio-economic and political realm due to the land-based agrarian class. For e.g. the Farm Laws 2020-21 protests.

### SOCIOLOGICAL PERSPECTIVE :-

#### I) Participants of agrarian unrest -

① Pre-Independence → According to Daniel Thomer's (Old) classification 'mazdoors' [the peasants] were main driving force against landlords [big 'Maliks'].

② Post-Independence → With land reforms and (New) green revolution, now 'bullock capitalists' [Ludolf and Ludolf] i.e. the ligger farmers are main drivers of agrarian unrest.

#### II) Agitations of agrarian unrest -

① Old = against high rents, eviction, exploitative leases etc.

② New = demands of subsidised inputs (water, electricity), against globalisation

of the modern market etc.

### III) Means adopted

- ① Old → According to AR Desai, these movements had a revolutionary character thus violent, disruptive, short-lived
- ② New → Changed methods such as 'Rasta Poho', 'Rail Poho', tractor rallies, social media activism.

Agrarian movement signifies the inability of the State to rectify the colonial wrongdoings, but at the same time is not a representative of all types of agrarian classes.

#### Feedback

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Structure/  
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Question  
Interpretation

Content

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d) Subaltern approach to the study of Indian society.

(10 Marks)

Ranajit Guha added another perspective to the study of Indian society by the sub-altern approach.

WHAT DOES IT SAY?

Subaltern approach means to revisit, study and evaluate the history of society and the contemporary world through the lens and lines of the masses - (especially the oppressed and marginalised) instead of the events and achievements of the rulers.

WHY IS THIS APPROACH IMPORTANT?

The word 'subaltern' means the voice of those who cannot be heard because of their weak position in society. For example - Dalit women, Muslim lepers etc.

This approach uses the sociology

such people to highlight the state of society, institutions and relationships and how it affected them.

Thus, it is 'reformative' and 'engaging' which is supported by the feminist school and critical school. Gandhi also said that the progress of society can be judged by the progress of its weakest sections.

Dalit literature such as 'Sangati' by Bama has emerged as a part of the subaltern movement.

### Feedback

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Structure/  
Presentation

Question  
Interpretation

Content

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e) Definitional problem of tribes in India.

(10 Marks)

According to Arthur Wilkes, ambiguity in definition of tribes has marred their progress in India. Tribes in India are not a homogenous group, with varying characteristics.

## PROBLEM OF DEFINITION :-

<u>Criterion used</u>	<u>Discrepancies</u>
① <u>Geographical isolation / assimilation</u>	<p>Jarawas of Andaman                      Bhils, Gond</p> <p>← extremely isolated                      in / near villages, towns →</p>
② <u>Economic backwardness</u>	<p>Todas of Nilgiri, Palaiyars</p> <p>← extreme poverty                      Meenas, Negis - doing better →</p>
③ <u>Racial characteristics</u>	<p>→ Mongoloid [Ladakh, North-East]</p> <p>→ Proto Australoid [Central, Western]</p> <p>→ Negroids [South, Islands]</p> <p>+ <u>mixed</u></p>
④ <u>Linguistic definition</u>	<p>→ <u>Indo Aryan</u>, <u>Draavidian</u> [mainstream]</p> <p>→ <u>Tibeto-Chinese</u></p> <p>→ <u>Austroid</u></p>

③ Religion

- ↳ Primitive Animistic [Nicobareses]
- ↳ Christian [Naga, Mizo]
- ↳ Hindu [Bhil, Santhal]
- ↳ Buddhist [Bhotia, Lepcha]

Today, tribes are more appropriately identified on the basis of a distinctive culture, degree of assimilation etc rather than on race, language etc.

The continuum model of Fy Bailey has also been employed to understand caste-tribe distinction.

### Feedback

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Structure/  
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Total

Q.2) a) Elaborate on the significance of structural-functionalist approach to the study of Indian society? (20 Marks)

The structural functional approach to Indian sociology was introduced by MN Srinivas and later used by SC Dube, AM Shah, IP Desai etc in various studies.

WHAT IS THE STRUCTURAL FUNCTIONALIST APPROACH

- ① Structural - studies the patterning of relations, the components of social institutions and relationships and inter-linkage
- ② Functionalist - studies the function or role played by each component of society in the working of the whole.

WHY IMPORTANT IN INDIAN SOCIETY?

- ① Combines anthropological and indological approach to arrive at empirical results.
- ② Introduced field studies of Rampura by MN Srinivas, Sriparani by Andre Deteille, direct observation, participant observation etc.

- ③ Helped explain the structural components of caste and other dimensions of stratification of Beteille's Castes, Class, Power.
- ④ Explained dynamism in Indian society through Sanskritization, Westernization etc.
- ⑤ Had a reform-oriented approach, results were used in policy making by the government.  
For e.g. SC Dube's Shamujet village study.

## OUTCOME OF STRUCTURE FUNCTIONALIST APPROACH

- ① Caste - concept was broadened. MN Srinivas explained the Varna-Caste (Jati) distinction and how Jatis played a role in village unity and reciprocity.
- ② Mobility - The concept of mobility in a closed stratification system was a novel concept. [By Sanskritization, Brachmanization]

④, Politics - MN Sinha explained the rise of politically active Dominant Caste.  
SC Bose mentioned 6 features of this category. André Beteille studied the role of caste-reservation in politics.

⑤, Gendered division-of labour came into focus [ study by Lily Debroy ]

⑥, Other aspects such as migration, urban sociology, marriage, family and their functions were also studied.

## DRAWBACKS OF APPROACH →

- ① Prone to empirical anarchism
- ② Accused of illegitimate teleologies
- ③ Over-emphasized on integration and positive effects of all social elements.
- ④ Researcher bias crept in because of observation and ethnographic studies.

In spite of it, structural functionalism moved Indian sociology from textual-ritual-cultural sociology to practical-on-field structural approach.



### Feedback

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Structure/  
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Value  
Addition

Total



b) Comment sociologically on the promise and limitations of Louis Dumont's celebrated work 'Homo Hierarchicus'. (20 Marks)

Louis Dumont in 'Homo Hierarchicus' synthesized the macro approach of Indology with micro approach and thus added test to content to give an analysis of Indian society.

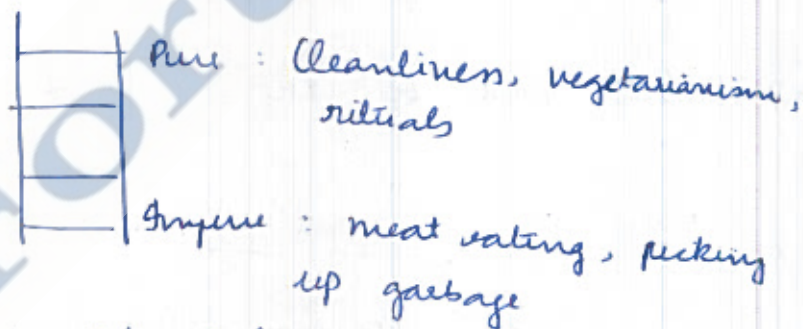
### PROMISE OF ~~THE~~ DUMONT'S WORK :-

- ① An ideological approach based on cultural perspective was given by Dumont. He studied caste as an ideological part of the Hindu religion.
- ② Inspiration of Dumont's work →
  - 2.1 From Levi Strauss 'opposite unaries' - he picked up the binary concept of "purity and pollution"
  - 2.2 For references and sources, he used George's indological textual approach

③ CASTE → set of relationships in the economic and social sphere based on the Hindu religion and scriptures.

According to Dumont, caste was a unique characteristic of the Indian society. It was not ~~just~~ another dimension of stratification, but a whole and complete identity.

④ PURITY AND POLLUTION → The caste based hierarchy functioned on the ladder of pure and impure.



There was a 'maintained distance' to separate the pure castes from the impure so they do not pollute them.

⑤ DIVISION OF LABOUR - was based on this pure and impure dichotomy. Noble pursuits like learning, teaching, performing

rituals were to be done by Brahmins and 'dirty' work such as burning bodies, scavenging by lower castes etc.

① HOMO HIERARCHICUS vs EQUALIS. The Western society was based on concept of equality and justice and class was an open system. However, caste was closed and permanent, ascriptive. Thus Indian society would always remain in the caste-based hierarchy.

## LIMITATIONS OF WORK

① Andre Beteille →

L1.1 → Dumont only told what caste ought to be and not what it is.

L1.2 → There are other bases of stratification like class and power.

② MN Srinivas →

L1.1 → Mobility is present in the caste system in form of Sanskritization and Brahmanization.

③ Dipankar Gupta →

[3.1] There are multiple hierarchies and the notion of superior-inferior is not rigid / universal.

[3.2] For eg. the 'pure Brahmins' are considered lazy and greedy by Jats

Dumont's work was remarkable because he highlighted the cultural reasons behind emergence of caste and why its inevitability in Indian society is assured.

### Feedback

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Structure/  
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Interpretation

Content

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Addition

Total

c) Briefly reflect on the changing industrial class structure in India. (10 Marks)

TB Bottomore says that emergence of class is a feature of industrial society. Therefore as society evolves, class structure also changes.

## CHANGING CLASS STRUCTURE :-

- ① Rising Middle Class - As per BB Mishra people earning 75-125% of median income come in middle class. This section is projected to increase upto 40% of population by 2040 [NCAEPR]
- ② Increasing Inequality - As per Oxfam report, the top 10% of population owns 75% of wealth and such inequality can be seen in industrial society in form of slaves, indentured labour, 'servant class'.
- ③ Changing Nature of Jobs - Heavy growth in services sector has changed majority of blue-collar jobs to service

jobs - e.g. BPO, tourism, software etc.

④ Heavy in-migration of rural people -

Due to better income potential and stagnation of agriculture, migration of unskilled labour into industrial class has increased which has also disturbed the gender ratio.

⑤ Feminization of labour - As per Nivedita

Menon, the lowest rung of industrial class has been filling up with women as they are cheaper and easy to exploit.

Industrial class is surgeoning and supporting India's economic growth.

However within itself it is full of contradictions and social conflicts.

**Feedback**  
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Structure/  
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Question  
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Addition

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## Section- B

Q.3) Answer the following questions in about 150 words each: (10\*5 = 50 Marks)

a. Tribes as backward Hindus. (10 Marks)

G.S. Ghurye classified tribes as 'backward Hindus' because of their imperfect integration into the Indian society.

TRIBALS AS PER GHURYE:

Backward Hindus → Partially Hinduised → Completely Hinduised.

REASONS WHY TRIBALS WERE BACKWARD HINDUS :

- ① They lived alongside traditional - caste based agrarian societies.
- ② Their mode of occupation was primitive and forest-based but society was based on Hindu principles.
- ③ They practiced endogamy, a Hindu tradition.
- ④ Many tribals practiced a primitive / folksy form of Hinduism and worshipped Hindu gods.
- ⑤ When they came in contact with Hindu society - they readily absorbed

Hindu traditions through Damstritization

HOWEVER, THIS APPROACH IS NOT ALWAYS TRUE.

- ① Never considered them to be indigenous, isolated groups - not a part of Hindu society.
- ② They are defined by absence of caste - a definitive trait of Hindus.
- ③ They were egalitarian, had no concept of private property.
- ④ More of a political group.
- ⑤ Many are Christians, Muslims etc. Therefore today, tribes are treated differently from caste groups and defined on basis of economic backwardness, degree of assimilation and culture distinctiveness rather than 'Hinduisation'.

### Feedback

(For OFFICE use only)

Structure/  
Presentation

Question  
Interpretation

Content

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Addition

Total



b) Little and great traditions.

(10 Marks)

Robert Redfield pioneered the concept of little and great traditions based on his study of Mexican society.

## INDIAN SOCIETY - LITTLE AND GREAT TRADITIONS

Maerist and Melton - Study of villages

g. Kishanganh

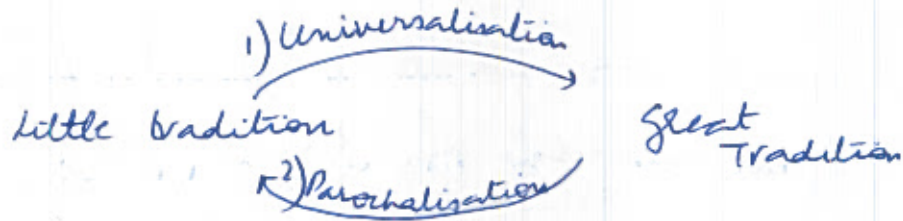
### LITTLE TRADITION

- ① Culture of the local, folk people, peasants
- ② Does not form classical literature, authority
- ③ Localised version of myths and legends
- ④ Adaptation of local gods from the main deities
- ⑤ Not reflective or under scrutiny
- ⑥ Eg. Chhat pooja of Bihar as sun worship

### GREAT TRADITION

- ① Brahmanical culture of the elite learned and rulers.
- ② Forms the canonical, classical literature, decide caste etc.
- ③ Main works like - Vedas, Ramayana, Bhagavad Gita
- ④ Main Gods like Brahma, Vishnu, Shiva.
- ⑤ Scholarly scrutiny and reflection
- Eg. Vedic chanting in Sanskrit

DIRECTLY AFFECT EACH OTHER:



- 1) Examples : a) Ganapati Pooja of Mumbai being celebrated all over India
- b) Raksha Bandhan
- 2) b) 'Gowai Dhan' [cow = wealth] being connected to Gobardhan & pooja of cow dung
- c) Holi being celebrated as Holkeh Hohella in Punjab.

However, this approach was criticized for putting upper caste traditions in a superior position and giving under & credit to 'great traditions' & in society's working.

**Feedback**  
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Structure/  
Presentation

Question  
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c) Caste and food restrictions.

(10 Marks)

Caste is a closed system of stratification based on ascriptive hereditary notion of purity. Ghurye and MN Srinivas took an attributions approach to its study.

### FOOD RESTRICTIONS - AN ATTRIBUTE OF THE CASTE SYSTEM

- ① Many rules and regulations are placed on how caste groups can receive food from each other.
- ② There are different rules for 'Rachcha' [raw] and 'paka' [cooked] food.
- ③ Receiving cooked food from a lower caste can result into 'impurification'.
- ④ Thus food restrictions also comply by Dumont's principle of purity and pollution.
- ⑤ Commensality - Using the same

pitcher <sup>and utensils</sup> is also restricted by caste rules.

**NOT UNIVERSALLY TRUE** -

- ① Dipankar Gupta has noted that in some regions Brahmins take food from a lower caste pig-sacrificing community.
- ② Many times multiple sub-castes desecrate exact hierarchy of food-restriction with the dismantling of caste systems covert forms of food restrictions have re-emerged [e.g. in restaurants]. However, some people, especially in several areas, still practice this - although one can classify it as untouchability now.

### Feedback

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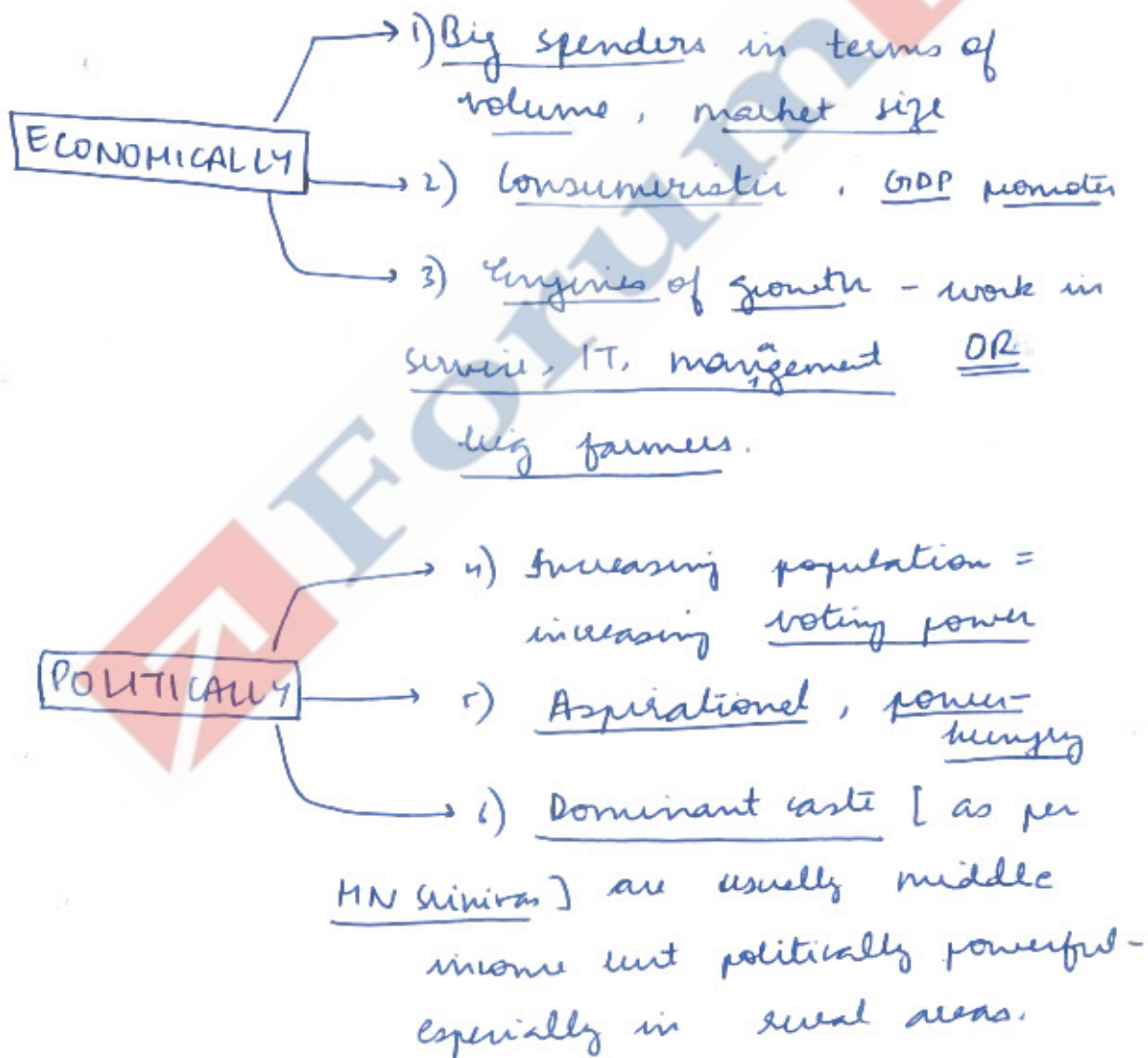
Total

d) The centrality of middle class in India.

(10 Marks)

As per BB Hushra in his work 'Middle Class in India', this class is one which earns 75-12% of the median income. It is a concept of modern, industrial societies.

## CENTRALITY OF MIDDLE CLASS



- SOCIALLY**
- 7) Scrutinizes public policy and government action [ Anantya Sen ]
  - 8) Harbingers of change - Indicator, Initiator, Integrator [ G. Singh ]
  - 9) Socially aware, fight against social evils, activism

However, Rajish Kohar has also noted that the middle class is self-centered and denationalized. Also, there is no one homogeneous centralized middle class - it is also divided by sub-class, caste, gender etc.

**Feedback**  
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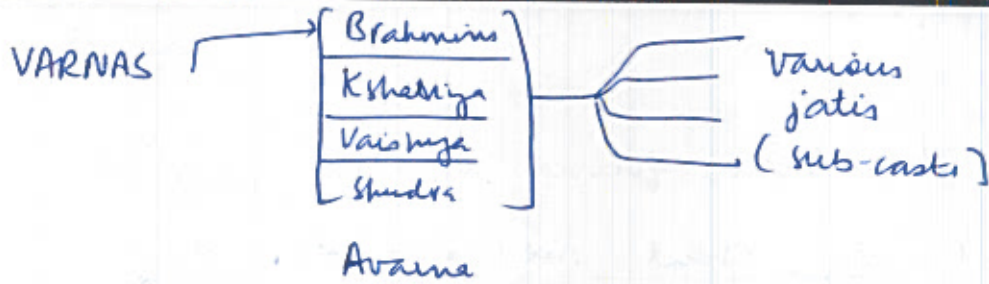
e) Varna and caste.

(10 Marks)

'Varna' has been found in the ancient Vedas and its exact meaning is not clear - it ~~is~~ signifies broad division of ancient Indian society into Brahmins, Kshatriyas, Vaishyas and Shudras.

Caste is interpreted as 'jati' or the specific position in the local caste hierarchy which is determinant of your status, kinship, marriage, occupation etc.

MN Srinivas emphasized on the focus on 'jati' as a more accurate variable of Indian society than varna. The division of varna into 'jati' was done to handle increase division of labour and notion of purity.



'Varna' has been thought to mean colour by some historians - the fairer Brahmins were superior to other darker castes.

It has also been interpreted as occupation for a priest would be designated as Brahmin.

With time, varna got crystallized and sub-divided to form 'jatis'.

Today caste fusion-fission [MN Sinha] is going on - (<sup>jatis</sup>fusion) for social and political gain and fission for relative mobility.

### Feedback

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Structure/  
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Addition

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Q.4) a) Explain at length the deep connections that existed between early Indology and colonialism. Can textual sources be of any help in understanding Indian society? (20 Marks)

Early Indology or classical indology was started by the Britishers who wanted to analyse the Indian society mainly for the implementation of British policies and British benefit.

EARLY INDOLOGY ↔ COLONIALISM

① CASTE -

① considered caste as an integral and central part of Indian society - unique and different from Western society.

①-2 WH Reiers 'Hindu Tajmani System' studies superiority and division of labour in caste.

③ sees it as regressive and obstinate

① Notion of superiority of a so called 'Western egalitarian' order over an Indian closed, hierarchical society.

② Indians were incapable of change and caste and religion could be used to 'divide and rule'

## ② VILLAGES -

2.1 Metzliff, Munroe considered villages to be little republics, self-sufficient and isolated.

2.2 Village studies focused primarily on land and ownership.

## ③ PEASANT SOCIETY

3.1 Considered peasants to be severant, hard working.

3.2 However, orthodox, small-minded, religiously driven simple people.

## ④ RACE

4.1 Herbert Risley thought race manifested as castes in India.

## ⑤ TRIBALS

5.1 Not much difference between tribals and caste groups.

② Village studies were done just to ~~the~~ analyze the village power relations and exploit them using new revenue systems of Permanent Settlement (1793).

③ 'White Man's Burden' to teach and uplift the 'child race' of peasant-based India was the colonial construct.

④ Caste distinctions were highlighted as racial. Ex. Pathans and Gorkhas - racial, warriors.

⑤ Ignorance of the beauty and

S.2 Primitive, Aboigind culture - needed to be isolated or converted

diversity of tribes.  
② Policy of Isolation, Exploitation and conversion to Christianity

## ROLE OF TEXTUAL SOURCES :-

- ① Provide tangible, credible information for sociological analysis.
- ② Researcher bias is minimized.
- ③ India has a rich collection of such sources: Political = Arthashastra, Religious = Vedas, Upanishads etc, Vernacular literature etc.
- ④ The continuity of Indian traditions and uniqueness of history can be traced

## LIMITATIONS :-

- ① Only represent Hindu, upper caste traditions
- ② Normative not descriptive accounts
- ③ Does not take into account changes and evolution of society.

## CHANGING INDOLOGY -

Modern indology developed as a reaction

to classical indology. Ghurye focussed on the integral role of caste, the glorifying account of Indian history, villages as centres of community and religion as cultural capital.

Today, Indology has evolved to accommodate varying stances. Devdutt Pattanaik, Wendy Doniger have used Indological approach in their works.

### Feedback

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b) How important is Andre Beteille's formulation vis-à-vis simultaneity of caste and class hierarchies in rural India? Substantiate your answer with the help of suitable examples. (20 Marks)

Andre Beteille studied caste from a reflexive and interactional approach and used field studies, observational methods to augment the credibility of his findings.

WORKS ON CASTE → Shipuram: A Village in Tanjore and Caste, Class and Power

### ANDRE BETEILLE'S FORMULATION OF RURAL INDIA

① CASTE →

① Determines the status and honour of individual based on ascription.

② Caste is not static, but elastic  
i.e. caste can undergo changes  
and depends on the context.

Eg Vokkaligas + Lingayats came together

to topple Brahmin hegemony.

- ③ Caste is based on interaction between different communities and these relations define the rigid dynamics. For eg. in Sivapuram, Brahmins, astrologer ~~caste~~ and labour caste interacted through rituals.

## II) CLASS - Trinetsarian Model of Weber

- ① Class depended on a lot of factors like income, education, land etc.
- ② ~~Disagreeing~~ Disagreeing with Dumont, he said class was also an important determinant of position in hierarchy along with caste.
- ③ Class emerged with modernization as occupations diversified and caste was no longer a barrier to it.
- ④ Land came under market. Brahmins sold their lands (Aiyangars) and Non-Aiyangars purchased it.

## INTERACTION BETWEEN THEM:

### Crystallization of status

- ① Compounded by simultaneous high position in caste, class and politics.
- ② Eg. erstwhile priestly Brahmin class.

### Dispersion of status

- ① When different groups enjoy different types of high position.
- ② Eg. Brahmins have ritual caste status, but Baniya business caste have high income whereas Jats may have political power.

## WHAT COULD BE THE RESULT?

- ① Increased conflict because of dispersion and distribution of power across dimensions.
- ② 'Caste has developed cracks, but it has not disappeared' because of political factors like reservation, political

mobilization.

③ Thus, on one side class is dismantling caste but power is mobilizing caste identity.

Andre Beteille is criticized for taking a narrow view of only 3 dimensions (no age, gender etc). He has also made wide generalizations from one village study. However, he gave a broader dimension to village dynamics than MN Srinivas, Ghurje and Dumont.

### Feedback

(For OFFICE use on)

Structure/ Presentation
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c) In what ways is the new Indian middle class different from middle class in general?  
(10 Marks)

As per BB Mishra, Indian middle class is defined as the segment earning 75-125% of the median income. However, it is not a homogenous group and a new middle class <sup>has</sup> emerged.

## DIFFERENCES OF THE NEW INDIAN MIDDLE CLASS

### New Middle Class

- ① Centred around urban and metropolitan areas.
- ② Employed in white collared / gold collared jobs in industry  
4.0 → Information Services.
- ③ Cosmopolitan ideology, less conscious of caste, varna etc.

### General middle class

Found in urban and rural areas  
  
employed in services, better paying blue-income, professional, farmer-entrepreneurs etc.  
  
More conscious of caste, varna, kinship systems

④ Nucleusation of family along with new institutions → live in, LGBT partnerships etc.

A bit more orthodox, endogamy within caste. Joint family → Nuclear family cycle.

⑤ Less politically conscious, escapist attitude, 'denationalised'

⑤ Politically very active, especially in rural areas, dominant caste

Gurcharan Das has emphasised on the new middle class's potential to transform Indian society. However, as it moves away from divisive caste tendencies, it also shows increased self interest and commercial endeavours - but not social or political activism.

**Feedback**  
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Structure/  
Presentation

Question  
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Q.5) a) What is the sociological importance of Social Background of India Nationalism? Explain with suitable examples. (20 Marks)

'Social Background of Indian Nationalism' (SBIN)  
is AR Desai's seminal work on  
a Marxist perspective of the Indian  
national movement and a fresh  
break from the existing functionalist  
and Indological views.

### SOCIOLOGICAL IMPORTANCE OF SBIN

① Reinterpretation of Indian history  
and society from a marxist point-  
-of-view:

1.1 Ghurye had focussed on Brahminical perspective

1.2 Most historical works take a  
ideographic view of important events  
and rules only.

② A conflict perspective with  
historical materialism as base

- 2.1 Exposed the myth of a harmonious, cooperative Indian society
- 2.2 Tied the changes in and during national movement to changing material conditions

## ③ THE EVOLUTION OF INDIAN NATIONALISM :-

### 3.1 1770-1850

- (a) Peasant revolts against feudalistic lords and growing capitalism
- (b) Emergence of a class consciousness

3.2) 1857 - War of Independence - Just a battle between the old kings and feudal lords with capitalistic East India Company.

3.3) 1857-1885 (a) Increased exploitation of the agrarian class through rents

(b) Ruin of industry and artisans

3.4) 1885-1905 (a) Formation of Indian National Congress - a bourgeois body of aspirational middle class to lobby for more political power.

(6) → did not support workers cause or peasant struggle

13.5 → 1905-1920

a) Use of peasant revolts and workers for nationalistic cause which was not a real fight for freedom

13.6 → ~~1920-1947~~ 1920-1947

a) Mass participation of workers and peasants in the movement led by Gandhi, Nehru.

b) However, no real freedom. British Imperialism replaced by internal colonialism because capitalist system still prevailed

## CRITICISM OF AR DESAI'S WORK →

① Yojendra Singh says that he was too focused on the economic determinism and not on other forms of modernization

② Gail Omvedt criticizes him for ignoring caste dimension as Dalits faced different, more acute problems.

③ Historian Ramchandra Guha has said

That Gandhi was not a bourgeoisie leader but a Statesman.

The social background of Indian Nationalism was successful in bringing forth the shortcomings of the national movement and thus the nation which was born out of it. It can be used as a guide to identify various historical injustices and rectify them.

### Feedback

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b) Village studies and caste studies are linked with each other. Elaborate. (20 Marks)

According to Andre Beteille, villages are not just dwelling spaces but reflection of the Indian values and way of life. Since a big part of that is the caste system, it is inevitable that village studies and caste studies are linked with each other.

VILLAGE STUDIES  $\Leftrightarrow$  CASTE STUDIES

I) MN Srinivas

① Religion and Society in the Coorgs of south India :

1.1 Identified caste relations and sub-caste with the Coorgs

1.2 gave the concept of Sanskritization ( ritual mobility achieved due to similar mobility and adopting the ways of the higher castes ),

Brahmanization etc.

1.3 Identified different attributes of

Caste → segmental division, hierarchy, prohibitions/privileges, endogamy, occupations, commensality etc.

② A Remembered Village - Rampure Village

2.1 Concept of Dominant Caste - A community which rises in the local hierarchy because of land, numbers, political power etc. (Vokkalinga)

II) ANDRE BETEILLE -

③ Sipuram - A Village in Tanjore

3.1 Identified the other domains of stratification - class and power and their relationship with caste.

3.2 The interactionist and reflexive view of caste which is determined by community relations and is not static, but elastic.

3.3 Role of caste in politics, reservation etc.



## III) SC DUBE -

### ④ Shamirpet Village Study

4.1 Identified attributes of caste and mobility within the system.

4.2 Conducted a multi-disciplinary village research with respect to caste and class, education, health, agricultural productivity etc.

Other village studies like Kathleen Gough Kumbipeta focussed on caste-class issues. Utra Patraik focussed on agrarian study which also mentions caste as a factor.

HOWEVER, CASTE IS NOT BE ALL AND  
END ALL OF VILLAGES:

① Louis Dumont criticized Senivas' village studies because he believed it diverted from the main focus of Indian society.

- 2) AR Desai propagated a class-view of rural society in 'Rural Sociology', rejecting the caste-based lens.
- 3) Often such village studies could not capture the whole truth of caste because of field limitations. For e.g. Andre Beteille could not visit the lower caste houses.

Still, there is no doubt that villages function along caste lines. Recent village works by Prof. Leela Gokti on Kerala women villages and Mukul Sharma's Misbahar community focus on caste and its repercussion in today's villages.

### Feedback

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c) How can we sociologically make sense of the ongoing agrarian unrest? (10 Marks)

The contentious Farms Laws 2020 were recently repealed by the central government following more than a year of agrarian unrest.

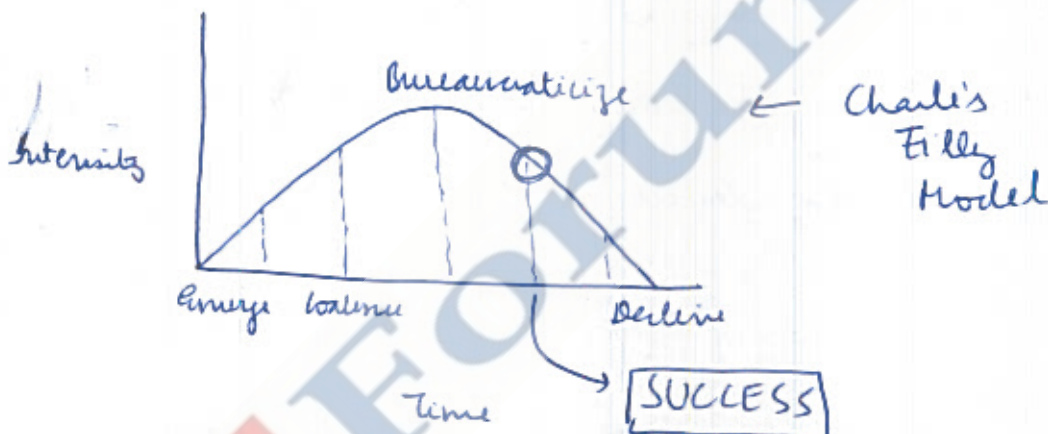
### SOCIOLOGICAL PERSPECTIVE :-

- ① New Farmer's movement - with major participation coming from Punjab and Haryana's "Bullock-cart capitalists" [ term by Rudolf and Rudolf to describe <sup>big</sup> farmers ]
- ② Coherent ideology and demands -
  - 2.1) Protection to APMCs and MSP regime
  - 2.2) ~~Essence~~ NO to privatization of agriculture
  - 2.3) Consultative policies should be created.
- ③ Farmer Pressure Groups - a class and caste based heterogeneous entities which are organized

aware and politically conscious as well.

④ Use of Social Media along with ~~traditional~~ methods of 'Road Roko', tractor rallies to propagate and garner support.

As per Neil Smelser's Strain Theory, the strain had developed between farmer's instinct of preservation of income and government aspirations.



The Farmers unrest emerged successful as they were able to synthesize ideology, leadership and objectives and generate political pressure on the government.

### Feedback

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Total



# Augmented Test Series (ATS) Sociology (Optional)

Offline & Online

