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Q2(a)

Critically examine Dube's contributions to the study of Indian villages

UPSC Civil Services Mains 2019 · Sociology GS 2 · 20 marks · Perspectives on the study of Indian society

Perspectives on the study of Indian society: Indology (G.S. Ghurye); Structural functionalism (M.N. Srinivas); Marxist sociology (A.R. Desai).

Core demand of the question

- Critically examine Dube's contributions to the study of Indian villages
- Use **Shamirpet**, **community development**, and later village sociology

Revision summary

Dube's **Shamirpet** study made the Indian village a field whole of caste and power.

He linked village sociology to **community development** and planning.

Tradition and modernity recombine rather than simply replace each other.

Class critics say the village is not one interest group.

Migration and gender later exposed the limits of the bounded village.

Introduction

- **S. C. Dube made the Indian village a modern sociological object:** a whole of caste, kin, and power that the new state could plan. His contribution is large. His harmony and development optimism need a critical eye.

Body

What Dube did

- Indian Village (**Shamirpet**, Telangana) mapped caste, faction, ritual, and economy as one local system, in the same generation as Srinivas's field view.
- He treated the village as the unit of nation-building. **Community Development** and later India's Changing Villages asked how the plan enters the settlement.
- Tradition and modernity, for Dube, recombine. Yogendra Singh's later modernization of tradition sits in this family of arguments.
- He wrote on the Indian middle class and on the sociology of economic development, so the village is tied to a national project, not sealed as timeless custom.

Strengths

- **Shamirpet** showed living rank, not only a varna chart. Ghurye's book features meet observed interaction.
- He professionalised applied village study for administrators, which made sociology speak to the Five-Year Plan.
- Faction, leadership, and communication in the village remain usable tools.

Critiques

- **A. R. Desai would say community-development language underplays class:** malik, kisan, and mazdoor do not share one village interest.
- Andre Beteille's Sripuram split caste, class, and power; Dube's whole-village portrait can blur that disharmony.
- Gender and landless labour are thinner than later feminist and Dalit village work.
- The village as a bounded republic underplays circular migration, which COVID reverse flows later made obvious.

Balanced close

- Use Dube for ethnography of a settlement and for the state's developmental encounter with rural India.
- Do not let the community-development village hide agrarian class and extra-village markets.

Flow diagram

Shamirpet Indian Village -> Caste faction ritual
Caste faction ritual -> Community development
Desai class -> Critique
Beteille Sripuram -> Critique

Conclusion

Dube's contribution is a field village tied to planning and to a recombination of tradition. It is richest as a map of local structure. It is weakest when the village is treated as a harmonious unit the plan can lift as one.

Facts & figures

Shamirpet

Telangana village of Dube's Indian Village, a classic holistic monograph.

Community Development

State programme Dube analysed as planned change entering the settlement.

India's Changing Villages

His account of how development schemes meet rural structure.

Sripuram contrast

Beteille's later split of caste, class, and power against a single village harmony.