

VISION IAS.

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Q.No	Maximum marks.	Marks obtained.
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1a) Write a short note

a) Limitations of Indological approach

Indological approach is a branch of social science which studies it through Indian ancient texts and books.

### Characteristics of Indological approach

1. It glorifies Indian tradition
2. It is also called book view as its sources its study from the Vedas, Puranas, Manusmriti, Arthashastra etc.

G. S Ghurye, Louis Dumont pioneered in the indological approach towards Indian society.

### Limitations

1. Bernard Cohen says that it is difficult to make general conclusion from the Indological studies
2. Liddique also voices similar views says that Indology lacks empirical facts and evidence.

3. Field view social scientist like  
M.N. Srinivas and Andre Beteille  
criticized Indologist for being an-  
~~arch~~ arm chair sociologist

4. Louis Dumont's Homo hierarchicus is  
criticized by Beteille for being far  
from reality

5. Indologist also fail to offer a  
clear distinction between anthropology  
and sociology

Yogendra Singh says that Indology  
helps plug in gap and study  
complex phenomena when empirical  
support is missing. It is difficult to  
understand the present without  
studying the past.

b) caste mobility in India

caste in India is central to tradition. M. N. Srinivas, G. S. Ghurye, Andre Beteille, Ambedkar studied caste and its various dimensions

caste mobility in India

1. economic mobility - F. G. Bailey in his village studies observe that members of a lower caste grew economically after setting up their business
2. Dominant caste - M. N. Srinivas coined this term. Jats, Thakurs, Vokkaligas, lingayats, Nanniyars were not necessarily members of high caste but were dominant due to the following reasons:-  
sizeable amount of arable land, position in local hierarchy, numerical strength, urban source of income, jobs in administration, western education.

### 3. Reference group and Sanskritization

Y. B. Damle studies that caste mobility has taken place due to higher reference-group. Through anticipatory socialization a lower caste member imitates the dominant caste.

### 4. Politicization of caste - Rudolph and

Rudolph observe that the shamans of

Tamil Nadu got the nadar status due to political mobilization.

### 5. Affirmative action - Andre Beteille.

remarks that the non-Brahmins in Trigram had benefitted from land reforms and owned large lands.

Caste mobility in India is a reality. Beteille also says that caste is giving way for class domination.

c) Functions and dysfunctions of the family  
as an institution

Family is the social group characterized with the duty of regulating sexual behaviour, reproduction, socialization and economic function according to G. P. Murdock.

Functions of family

According to Hoston and Heald the following are the functions of family

1. Primary socialization - teaching the cultural norms.
2. Affection - providing the emotional strength to individuals.
3. Status definition - provides ascription status to men.
4. Economic - provides means for livelihood.
5. Regulations - provides rules and regulations for behaviour.
6. Sexuality - controls sexual behaviour and norms.

## Dysfunctions of family

1. Daniel Bell pronounces death of family as it teaches a child to survive and not live
2. Judith Stacey says that end of family is a social progress. As it perpetuates sexual division of labour.
3. Nivedita Menon says that family allows a woman to sleep with her enemy. There is no power for bargaining
4. R. D. Laing observes that families function as gangster to fulfill group interest
5. Nogel and Bell says that family allows scapegoating of children in case of any conflict.

Ronald Fletcher remarks that family has not only survived over the years but also increased its importance.

d) Analyze the changing nexus between caste and tribe

Caste is characterized by M.N. Srinivas in terms of occupational differentiation, hierarchy, restrictions, pollution and purity and bound by caste panchayat.

Tribe is defined by D.N. Majumdar as a ~~territ~~ social group with territorial affiliation having common customs, rituals, language and political organization.

Caste and tribe continuum.

Max Weber observes that ~~so~~ when tribe loses their territorial affiliation they become a caste. Andre Beteille also observes several similarities between caste and tribes.

G.S. Ghurye says that tribes are backward Hindus and are in

need of assimilation to mainstream culture.

Sanskritization has allowed tribes to climb up the social ladder  
eg. Blhils of Rajasthan sanskritized to Rajputs.

2) Metei of Manipur have been considered as Brahmins and have also adopted their ritual practices.

Members of a tribe are also complaining of losing their identity due to the presence of dominant caste eg. Mizos in Assam.

Nehru's panchsheel policy of tribes stresses for mutual respect. Caste and tribes have their distinct identities and that needs respect.

e) Islamic diffusion gave birth to emergence of new great and little traditions - Examine

Islamization according to Yogendra Singh is due to heterogeneous factors which affects the little and great tradition of Indian society

social structure		cultural structure	
micro	macro	little tradition	great tradition
Primary Islamization	Secondary Islamization	Political innovation	Role differentiation

Fig: Paradigm analysis of Islamization by Y. Singh.

Islam came to India in the 10-12th century. The elements of Islamic tradition have had a 'great' impact on the following aspects

Little tradition

1. Food habits - introduction of Arabian and Persian dishes in India

- during the sultanate and Mughal rule
2. Dressing style - skull caps and turban are important features of Islamic little tradition.
  3. Status of women - except in few instances, women in Islam were not given status on par with men.

### Great tradition

1. Political innovation - The Mughals introduced the mansabdari system to govern and maintain large army.
2. Land revenue system - Dahsala system was practised in many middle east countries.
3. Architecture - Extensive use of domes and arches in India.

Islamic diffusion gave birth to new little and great tradition in India.

5a)

The urban migrant and rural tug of home

According to Jan Breeman, urban migrants are footloose labour. Their struggle is a result of capitalism and labour bondage coexistence.

Tug of home

1. cultural continuation - Urban migrants continue maintaining kinship ties with members of their village. Morris D. Morris makes this observation that when labour is short, peoples' demanding capacity is high.
2. Keith Hart observes that majority of informal labour are migrants and are subject to various discrimination and exploitation. They are forced to work to support their homes.

3. Utsa Patnaik remarks on the economics of child labour - The growth of child labour, bondage and hunger traps migrants in the vicious cycle of poverty of the house.

\* Migrants were the worst affected during the COVID lockdown. Several were forced to walk back home. Alienation and pauperization as resulted in their reduced bargaining power.

Government assures positive action for migrants through its Inter state workmen migrants act, skill mapping, ASEEM portal etc. The urban migrants when provided adequate livelihood and social security measures will move on from being tug of home.

b) social change can be brought through public policy - critically analyse

MacIver and Page defines society as a system of social relationship and social change is the change in this system.

social change can be brought through factors like education, laws, politics and most importantly through public policy.

social change through public policy

British's policy of economic drain prevented any large scale social change. The change that took place benefitted only them. Post independence, galvanic socialism was preferred by Nehru.

Harold Laski's mixed economy prescribed coexistence private and public. It aimed at welfare and social change.

A. R. Desai in his essay, 'The myths of welfare state' says that democracy, positive state and mixed economy are the features of welfare state -

Land revenue policy envisioned to build an egalitarian society - The existing social orders of zamindari, tenant exploitation was bound to be broken -

Economic liberalization of 1991 opened way for change in the economic structure in India. The existing traditional systems were replaced by service sectors - It opened new avenues

Thus public policy along with the positive role of state can play a critical role in bringing social change.

50)

Slum is the lifeline of urbanity. Comment

Slums are defined as a congested urban settlement lacking sanitation, housing, drinking water facilities and whose members largely take to informal labour in the city -

— X.R. Desai and Pillai

lifeline of urbanity

1. M.S.A. Rao famously says that slums are not culture of poverty but they are culture of prosperity

2. Sudhir R.N. Thakur remarks that slums in India are grounds for dynamism and innovation

3. census, 2011 data reveal that 45% of urban population in Delhi resides in slums, 44% in Mumbai, 42% in Kolkata and 39% in Chennai.

They perform the critical role of sanitation workers, casual and domestic labourers, consecrancy and manual scavengers in the city - Berkeley Lyons studies that poverty in slums is functional for the city -

More than 80% of a city's informal labour comes from the slums. eg Dhaliawallah from Dharavi, Maharashtra.

Yet slums remain the most affected urban area in this pandemic - Dharavi in Mumbai was the initial hotspot of covid. Realizing their importance as the lifeline, active measures were taken to prevent the spread of the disease.

Slums in India have contributed greatly to economic growth, they have remained the lifeline of urban areas.

d) Briefly discuss the concept of ethno nationalism with suitable examples.

According to Punelkar ethnicity is manifested in

1. religion
2. region
3. caste
4. class

ethno nationalism according to Anderson is the metaphysical state of imagination of nationalism on the basis of ethnic identity.

Indian nationalism is termed civil or ethnic nationalism by scholars like David McLeone.

#### Recent examples

1. Naga nationalism - It is a conflict between ethnic group v/s state according to Paul Brass. Clemen Spies remarks that the north east issues are great challenge to Indian democracy.

The Nagas demand separation based on the distinct ethnic identities

2. Tigray and Oromos conflict in Ethiopia - The majority Tigrays are ascertaining political power over the minorities

3. Pathalgadi movement in Jharkhand demand more autonomy and don't consider the authority of state.

4. Harrison remarks that regionalism is a precursor to nationalism  
eg Tamil Nadu agitations

5. Instances of Xinjiang, Rohingyas where ethnic cleansing is taking place, has brought to focus ethnic nationalism

Nationalism provides a collective identity and should not be used to perpetuate divisiveness.

e) Give a brief overview of the evolution  
and persistence of communalism in India's  
society. (10)

Bipan Chandra defines communalism  
as the feeling of oneness of secular  
interest of a groups of people owing  
to their common religious identities.

Evolution

Ancient and  
medieval  
India

India was a land of  
several religion. Tolerance  
and coexistence had been  
the key towards harmony.

British era

They played politics by  
'Divide and Rule'. The  
muslims were instigated  
against the Hindus and  
vice versa.

Post independence

Rajeev Bhargava says  
that Independent India  
followed a principled distance  
between religion. Secularism  
was enshrined in the  
Preamble of the constitution.

Modern times Individualism and secularisation began dominating the Indian scenario according to M-N. Brininas.

However T.N. Madan says that, it is difficult to privatize religion in India. The various incidents of communal riots stand testimony to this: -  
sikh riots (1984); Babri Masjid demolition (1992); Godhra riots (2002); Kandhamal riots (2008); Muzaffarnagar (2013).

Religious revivalism through love jihad, hate speech, beef lynching etc have brought the focus of rise in communalism in India. According to T.K. Doren communalism is a threat to national integration.

2a) The idea of the Indian village as represented in the earlier writings of the colonial administrators has been critiqued by many scholars. Discuss (20)

Study of Indian villages has been an object of fascination for many anthropologist and sociologist. But there are differing views of villages from the earlier writings of colonial administrators and present day scholars.

### Colonial view

There were two school of thoughts

(i) European

The Europeans saw the Indian villages as the ~~the~~ land of snake charmers. It was backward and was the white man's burden to empower it.

(ii) Oriental view

The orientalist on the other hand saw and glorified Indian village. They termed it as the idyllic of social reality. Sir Henry Maine remarks that

the Indian villages are self sufficient.  
Charles Metcalfe also famously observes  
that Indian villages are little republics.

### Differing views

Sociologists like M-N. Srinivas, Andre Beteille, Dipankar Gupta did not subscribe to the idea of self sufficient villages. A village in the oriental studies is characterized by the following features

- i) self sufficiency
- ii) unity
- iii) Diversity
- iv) Reciprocity and
- v) Identity.

M. N. Srinivas although agrees that village is the microcosm of Indian society; refuses to accept that Indian villages are self sufficient.

Based on his study in Rampura he finds that Indian villages are intricately tied to the rest of society and self sufficiency was impossible.

Dipankar Gupta says Indian villages is characterized as hopeless disenchantment. A farmer's son does not want to become a farmer. The existence of village is hopeless.

Ambedkar also gives a similar critical view of Indian villages which he calls the cesspool of degradation. It perpetuates caste and untouchability and prevents social mobility of people.

Gandhi is known to have glorified village. He says that peace and non-violence are integral in a village life.

This was possible due to the simplicity of villagers. Nehru vehemently opposes this view saying that development is not possible in a village due to its backwardness.

Andre Beteille in his study on Sripuram observes that the people have migrated in search of better livelihood opportunities. If self-sufficiency has been attained then there was no need for migration.

Indian villages is not just a place of living but a culture of low diversity in the social fabric according to Beteille.

2b)

India's nationalism ~~has~~ was the result of the material conditions created by the British colonialism. Examine the statement w.r.t A.R. Desai's work

The rise of Indian nationalism had several reasons - political, social, economic and cultural. A.R. Desai, a doctrinaire Marxist says that Indian nationalism was created by the British colonialism.

### Background of Indian nationalism

India was subjected to drain of wealth under British colonialism. The true nature of British was exposed by Dadabhai Naoroji in his book 'Poverty and the Un-British rule in India'. Early nationalist like M.G. Ranade were critical of British's economic intent and wrote about it, in his book 'Economic history of India'.

A.R. Desai, a Marxist scholar was

also of the opinion that Indian nationalism was a result of nexus between the capitalist and the ruling class.

### A.R. Desai on nationalism

Desai studied extensively on the social reasons for the emergence of Indian nationalism. According to him, modernization and industrialization were two important reasons for nationalism.

Pre British period → feudal economy  
Advent of British → brought changes  
in the land revenue system  
destabilizing ↓ social relation.

He also studied the various phases of Indian nationalism, and in

each a particular group's participation was high due to the existing material conditions.

Phase I  
1800 - 1855

Intelligentsia participated in nationalism



Phase II  
1855 - 1905

Participation of new bourgeoisie as their aspirations were not fulfilled.



Phase III  
1905 - 1919.

The scope of nationalism expanded - swadeshi movement created indigenous business class and workers



Phase IV  
1919 - 1934

Gandhian phase - saw large-scale participation of lower middle class. It also witnessed the consolidation of socialist thinking and formation of labour unions due to harsh labour laws.

Thus every phase saw people from different sections participate to secure their economic aspirations.

Critical views to A.R. Desai

Yogendra Singh says that Indian nationalism was largely due to modernization and globalization.

Edmund Leach says that Indian nationalism was ethnic nationalism with no economic intent.

Meenakshi Pandey nationalism was inherently patriarchal fought by men to secure power.

Although economic factor is not the sole reason for Indian nationalism. Its role cannot be negated in bringing collective conscience among people.

2b) Secularization of caste is essentially a modern phenomenon. (Disunity 10)

According to M.N. Srinivas - secularization is the religious ceasing and differentiation from other aspects of political and, social and economic life and discrete relationship between them.

Secularization of caste is the divorce of caste identity from religion. Caste was born from varna system prescribed in the vedas says Biedelman. G.S. Ghurye says that Indian culture is the high caste culture.

However, there is increased secularization of caste in the modern phenomena -

1. Politicization - Rajni Kothari studies that caste has enabled political participation and social mobility. Post

independence, caste based reservation were provided as affirmative action

2. Caste → class transition - Andre -  
Beteille observes the dilution of caste into class structure

3. Ganshyam Shah studied extensively on the status of dalits in India. He remarks that social status of dalits have improved <sup>due to government's welfare approach</sup> the ~~mobility~~ of dalits.

4. Role of urbanization - Urban settlements provide anonymity to caste identity.

5. Formal work organization - According to Handy people from all sections engage in formal portfolio work and there is no distinction for caste identities

Secularization of caste is a modern phenomena which has ensued through modernization, urbanization and welfare approach.

6a) Domestic violence is India's most widespread-crime against women". In this context, examine to what extent, DV Act protects and grants relief to victims of domestic violence (20)

Domestic violence is defined as the physical, mental, sexual assault suffered by a woman from her husband and his family members according to Domestic Violence Act, 2005.

Most widespread crime

National Commission for Women reports that cases of domestic violence had spiked during the lockdown. Jan Ashley famously says women act as safety valve to man's anger. This in turn subjects them to variety of violence.

Joya Hassan observes that sexuality of women is controlled in the Indian patriarchal system. Nivedita Menon moves on to say that a woman is sleeping with her enemy

and here life is under threat because of him. The Domestic violence act was enacted to bring a legal measure for women's protection.

### Domestic violence act, 2005

Margaret Schuler observes 4 types of violence that women face

- i) physical abuse
- ii) psychological abuse
- iii) denial of resources for survival.
- iv) commodification of women.

The act covers all the four dimensions of violence. It covers the following individuals - husband and his family. It protects married women, widows and live-in partners (according to a recent SC judgement). It provides the following relief mechanism

## Relief and measures

1. It mandates to set up All Women's police stations
2. It provides for allowance / compensation for women victims.

According to Yogendra Singh, law can be the initiator of social change. Domestic violence act also envisages to bring social equality and reduce crime against women.

## Evaluation of Domestic Violence Act

Since its inception, women have increasingly reported acts of domestic violence. Senita Narain remarks that women have not spoken about their problems in the open. But DV Act has tried to remove the barriers.

However, there are criticisms of the act being misused by women. The very nature of act portrays men as the perpetrators and women as the victims. It is neither gender neutral nor gender sensitive. Critics have questioned this aspect of the law.

Uma Chakravorty remarks that violence against women is a manifestation of patriarchy. Therefore, the society needs a gender sensitive education that treats women with dignity and respect.

c) The pluralist and multi religious character of the Indian society is facing constant challenges. Discuss the statement in context of the problems of religious minorities in India 20

NCRB report of 2019 projects an increased incidence of violence against minorities - incidents of deep lynching, mob lynching, ghar waspi etc have challenged the pluralist and multi religious character of Indian society.

Jawaharlal Nehru says India's development is not the development of the majority but that of the minority.

Problems faced by minority.

1. Social Exclusion - Raj Ranganathan Misra committee finds that the religious minorities in India face social exclusion in politics, economics and social life.

2. Downward social mobility

Sachhar committee observes that

Muslims in India face 3 fold deprivation of security, identity and equity.

3. Double discrimination - Jail Omvedt in her study on Dalit Christians say that religious conversion of Dalits have done nothing to improve their status.

4. Spread of communalism.

T.N. Madan remarks that in the Indian context religion cannot be privatized. Religion dominates a person's secular thinking as well. This may lead to the rise and spread of communalism.

5. Majoritarianism - Sushila Kumar in her study finds that Indian politics is undergoing saffronization.

Here majoritarian news dominates the religious minorities

6. Under representation in politics -  
Rajni Kothari in his book 'Politics in India' finds an empirical data of how religious minorities are under-represented and discriminated.

7. Women as religious minorities -  
Malanika Kardekar observes that despite high literacy among muslims in West Bengal and Andhra Pradesh their economic status remain unimproved over the years.

Indian society is characterized by pluralism. According to G.S. Ghurye, religious minorities are a great threat to Indian unity and integration. This

view is criticized by modern scholars.

The government's affirmative action through PM Gram Sakshar Yojana, VSTTAD, Gyō Parsi, Nai Roshni, Nai Manzil have paved way for social mobility of religious minorities.

To build an inclusive society, it is important to accommodate the minorities and make a harmonious coexistence.

6c) Demography offers a potential, it's not a destiny - critically comment (10)

Demography is the composition of the people - their age, sex etc in a particular geographical location.

India will attain her demographic dividend by 2055. UN population fund defines demographic dividend as the economic growth potential that a country can achieve because of its low dependent age population (<15 and >64 years) and high working age (15-64 year) population.

### Demography potential

1. A young nation provides young minds to think and energetic body to work.
2. It offers critical advantage if labour is skilled and has high potential for economic growth.

## Demography - not a destiny

Gunar Myrdal in his book on Asian Drama - says that the increase in population in the Asian countries retard growth. People should be well equipped with skills and training to face this situation according to UNDP.

The rich becoming richer and poor becoming poorer - Mathew effect is a dysfunctional aspect of demography.

Oxfam report says that top 10% of population own 77% of wealth.

Human development rank of India 129/189 in 2020 has not improved much since its inception.

Thus Demography and its sensitive handling can be a key to growth.

4a) Critically examine the factors responsible for continuation of caste consciousness in the Indian collective conscience."

One of the key characteristics of Indian society is caste system. G.S. Ghurye, M.N. Srinivas, S.C. Dube, Mekin Marriott, F.G. Bailey etc have made detailed analysis on the reason for continuation of caste consciousness.

### Continuation of caste consciousness

According to M.N. Srinivas caste is characterized by

- 1) Occupational differentiation
- 2) Hierarchy.
- 3) Rituals
- 4) Pollution and purity
- 5) Bound by caste panchayat.

Similarly, G.S. Ghurye makes the following observation of caste

- 1) It is hierarchical
- 2) There is segmental division.

- 3) It offers rituals on pollution and purity
- 4) It restricts occupational choices
- 5) It imposes rules in marriages.

These characteristics can be cited as factor for caste continuation in India.

### Occupational Differentiation

Jajmani system was the precursor to varna system according to Biedelman. There were people from different caste doing occupations which is assigned to their caste.

Monis and Das in their study on migration pattern says that, people from lower caste did not migrate immediately during industrialization. Their service was needed to do menial jobs in the villages.

## Kinship and marriage

caste provides the ascription status to an average Indian. Our society is characterized by particularistic-ascription. Here kinship, family and caste ties dominate over meritocracy.

## Casteization of politics

Rajni Kothari observes how caste is now intricately mixed in politics. Gail Omvedt remarks that dalits are used merely for vote bank politics.

## Class-caste nexus

Andre Beteille says that people of higher caste have invariably occupied higher class position. This class-caste

hegemony is difficult to break - even during land reforms -

says that land, proprietorship and caste were tied and was a cause of failure of land reforms.

Andre Beteille says that India is dominated by the man rather than the constitution. <sup>However.</sup> Caste has been the reason for social mobility according to Rudolph and Rudolph.

Indian collective conscience is not just the continuation of caste continuation but an extension of nationalism, onness and <sup>common</sup> political entity according to T.K. Doreen.

4b) The household study of family offers a new dimension to sociological research, at the same time it has certain limitations. Analysis.

Household is defined as the unit of dwelling of family. A.M. Shah characterizes Indian household as a-

1. family
2. social group
3. kinship system
4. lineage and descent.

### Household study of family

Many scholars have studied family through household dimension.

1. Structure of joint family - M.S.A. Gore.

says that if the filial relationship is higher then there is more prevalence of joint family whereas if affinal (husband - wife) relationship is strong, there are high chances for nuclear family.

2. Common residence - D.P. Mukherjee  
says that common residence and  
commensality is an important  
characteristics of a family.

I.P. Desai observes that there  
is cycle of residence - patrilocal →  
neolocal → patrilocal. This helps study  
households from the aspect of common  
residence.

3. Status of women - Uma Chakravorty  
remarks that the status of women  
is degraded in a household due to  
patriarchy and sexual division of labour.

However, there are serious  
limitations in using household in  
sociological research.

## Limitation of household dimensions

### 1. Problems in generalization -

I.P. Desai in his study on Mahua-village, Gujarat finds the incidence of joint family reducing. K.M. Kapadia on the other hand in his village-study find the proportion of nuclear and joint family more or less the same.

There is no conclusion that one can draw from such conflicting studies

### 2. Definitional problems

Household in the Indian context may mean different things for different communities. According to I.P. Desai - a joint family houses 3 generation but Pauline Kolenda differs from this view.

### 3. Problems in data collection -

Households in India is a floating concept due to migration and informal labour. This makes it difficult for forming hypothesis, sampling and data collection.

### 4. Problems in objectivity -

As every researcher is a member of a household there are high chances of subjective bias and individuals' manifestation in the study.

Nevertheless, household dimensions have offered a wide perspective to study the Indian families.

4c) India needs modernization and not westernization. Is one possible without the other - Common

Yogendra Singh argues on the need for modernization and rejects westernization.

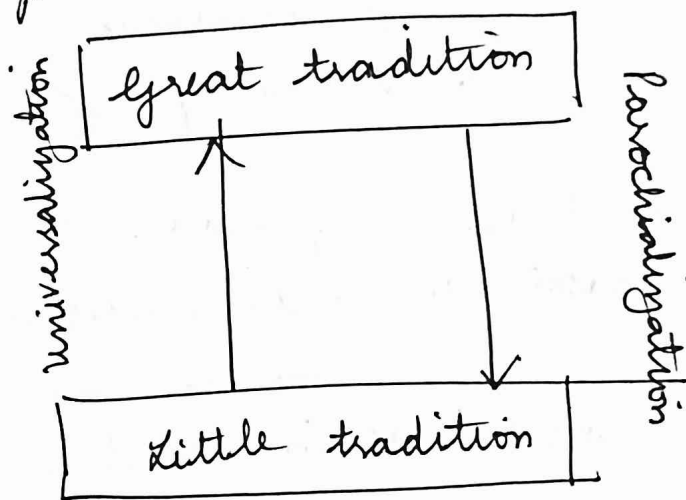


Fig: Robert Redfield and Milton Singer's little and great tradition:

Westernization is a result of heterogenetic factors which gives rise to little tradition  
great tradition - elite circulation.

However, India is a country where tradition and modernity coexists

according to Rajeev Bhargava.

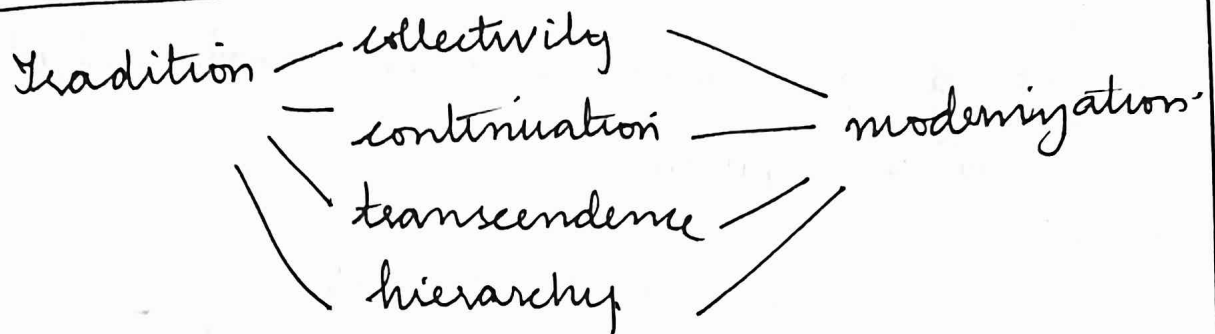


Fig: Features of tradition and the path towards modernization

Modernization will help break from the traditional elements of caste, radical thinking, promote social mobility, fight deprivation. Westernization will become a mere duplication of western culture according to Gandhi.

Indian society is diverse, modernization will help celebrate this diversity in the words of Jawaharlal Nehru.