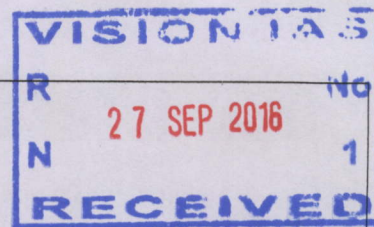




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SOCIOLOGY (TEST CODE : 817)

Name of Candidate	Priyadashini Bhattacharya		
Medium Hindi/Eng.	English	Registration Number	18218
Center	ORN	Date	27/09/16

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	12.5	
(b)	12.5	
(c)	12.5	
(d)	12.5	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	25	
(b)	25	
4 (a)	25	
(b)	15	
(c)	10	
5 (a)	30	
(b)	20	

Total Marks Obtained:

Remarks:

Signature of Examiner

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are FIVE questions printed in ENGLISH.
3. All questions are compulsory.
4. The number of marks carried by a question/part is indicated against it.
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. No marks will be given for answers written in medium other than the authorized one.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Write a short note on each of the following in not more than 150 words.

1. (a) Sanskritization and structural changes

12.5

The term Sanskritisation first given by M.N Srinivas, is based on his extensive fieldwork and participant observation recorded in 'The Remembered Villages'. Based on his 'field view', Srinivas critiqued the notion of the caste system as a rigid and inflexible system of hierarchy.

It is the ambiguity, the nebulousness of caste position that is noted to make possible mobility. Sanskritisation is a process whereby members of a 'low' caste adopt the rituals, social practices, cultural norms, values and life style patterns of 'higher' castes. It is related to the concept of 'anticipatory socialisation' given by Merton. The caste system can therefore be 'structurally adaptive' as noted by Vogendra Singh.

Singh in fact observes Sanskritisation to be an endogenous (orthogentic) form of social mobility, within a traditional framework.

Instances of Sanskritisation that Srinivas cites is the inter-generation emulation of the Brahmins by the Lingayats in South India.

However Srinivas' Sanskritisation as a concept does not emphasise on outright repudiation of the very model. For example Lewis in his study of the Jatavs in Agra, essentially a 'low caste' in the ritual hierarchy, notes alternative avenues to claim a higher status through politicisation of caste.

Dipankar Gupta in turn observes the existence of multiple models of hierarchy that subvert the Brahmanical discourse.

1. (b) Caste among Muslims in India

12.5

Caste as Yogendra Singh notes, must be understood as a structural reality rather than a cultural fact unique to Hindus.

Islam in the sub-continent has 'structurally adapted' by incorporating, rejecting, altering and adapting to different socio-structural forces. Caste is well entrenched in the Islam, observed in the social distance maintained

between the Ashrafs, Qureshis, and the 'Ajlafs', the latter regarded as 'low' in the purity-pollution hierarchy.

The Caste System is essentially based on principles of segmentary division, hierarchy, occupational specialisation and restrictions on intercourse based on an ascriptive status. These very features are also observed among the Muslim community.

An important example is the ritually 'low' status invested in the Ahmadiya community, who continue facing religious persecution and disenfranchisement from the polity of Pakistan and the North West. Spatial Segregation in the form of 'ghettoisation' is also seen among the Muslims. Caste based conflict as Mahmood Mamdani notes is not uncommon among the Muslims.

Caste in effect provides a framework for pattern of social interaction. Comparisons as Herald D. Berreman, Yogendra Singh and Beteille note can be even made with the western society.

1. (c) Social differentiation among Tribes.

12.5

The category of tribes owes its uniform, undifferentiated and monolithic nature to the colonial discourse and forms of administrative enumeration.

Anthropological enquiry by scholars such as Christopher Van Haimendorf, Vernier Elwin and Virginus Xaxa have however noted tribes to be differentiated on account of clan, lineage, age, sex and recent social changes of industrialisation, modern political system and urbanisation.

Virginus Xaxa in particular notes the emerging social cleavages within tribes whose forms of communal ownership of land, natural resources, egalitarian community life to have disrupted in the face of changes.

Critical in the social differentiation is the emergence of a new tribal elite, who are becoming political vanguards of the tribal movement.

Beteille in particular notes tribals to have historically existed outside the Hindu civilization.

However increasing integration within the Socio-economic and political System has made sharp inequalities. Thus tribes of Central India, especially Jharkhand, M.P and Orissa are differentiated on the basis of who have benefitted from the nationalist agenda of 'development'.

Notwithstanding such differentiation, Xaxa asserts tribes to constitute a distinctive sociological category, better captured in the phrase 'jana-jatia'

1. (d) Land reforms and transition in the agrarian relations

12.5

The Agrarian social structure has been affected by political systems right from the pre-colonial (Irfan Habib) times to colonial and post-independence era.

Dhanagare observes that while land reforms entailed changes with a fundamentally different political system, micro structures of 'semi-feudal' relations remained creating a 'built-in depressor'.

Susinder Jothka notes land reforms to have entailed ;
abolition of intermediary patron -

client relationships, Consolidation of land holding, Securing the rights of tenants, redistribution of land in a 'sectional' rather than radical manner (Joshi) and reorganisation of agriculture around national goals.

These policy changes are noted to have benefitted mostly the middle cultivators, while not addressing the grievances of the small peasants, Sharecroppers and tenants.

While patron-client relationships were further weakened with the introduction of the 'Green Revolution', new set of dependencies were created for the poor peasants. Thus the existing collusions between money lenders, rich farmers, local state apparatus remain in exacerbating the vulnerability of the poor farmers.

Nevertheless important to note is that these reforms created a semblance of social security. However as Alavi notes such 'peripheral capitalism' based on a disarticulated generalised commodity production continues to oppress the peasant.

2. (a) Critically discuss Marxist approach to the analysis of Indian Nationalism.

The application of the Marxist approach of historical materialism, dialectics and class struggle was first pioneered by D.P Mukherjee, followed by A.R Desai. Desai in his 'Social Background of Nationalism' shows this dynamic application. 20

Desai firstly emphasises the transition from feudal based caste society to Capitalism under the influence of Colonialism. Nationalism within a historical methodology is regarded as a historical response to colonial Capitalism. It is the presence of both mature objective and subjective conditions that lead to the growth of nationalism.

Paradoxically, British administrative unification, western education, Capitalistic economic organisation, press and media is noted to have led to the emergence of classes. These middle classes roles Desai, soon became vanguards of the social reform movement, and started imposing their interests.

To construct a nationalist 'multi-class movement', economic, social and political impediments of inequality were overlooked as per Desai.

This homogenous 'MULTI-CLASS' movement thus collapsed issues of institutionalised inequality.

The post-independence state notes Desai is characterised by a nexus between the 'WEAK BOURGEOISE' and the 'CAPITALIST STATE'. This capitalist state is seen as having a weak industrial base, resting upon monopolisation rather than productive reinvestment and competition.

Desai's assumptions however notes Yogendra Singh are inadequate and historically slanted. The idea of a collective ethos far from being a product of British capitalism was seen to exist even in pre-colonial India. This can be seen the territorial logic of

the Mauryas, Nandas and later the Moghals who displayed the vision of a 'CIVILISATION'.

R. C. Ranajit Guha in his analysis of nationalism through the 'SUBALTERN' school of thought, in fact argues a vocal peasantry to have forged their own struggles. The Kisan Sabha movement, Eka movement, tribal assertions and others existed in parallel to the Indian National Congress.

Moreover nationalism rather than simply a product of material forces, was a result of the ideological unity to the shared experience of exploitation. This is not sufficiently addressed by Dube.

Thus the Marxist approach fails to take account of the pluralism and inner contradictions of the Indian society.

2. (b) Discuss the impact of Bhakti movement on the Indian society.

15

The Bhakti movement arose as a creative response to the Brahmanical hegemony, and served as a release of the socio-cultural anxieties of the subaltern, without challenging the framework of Hinduism.

The Bhakti movement arose between the 7th - 11th century as an 'orthogenetic', endogenous response to ritual inflexibility of Brahmanical Hinduism and the caste system. While Buddhism and Jainism challenged the structural boundaries of Hinduism and thus repudiated the model, the Bhakti movement provided an alternative to the rigidity.

An important impact was the socially legitimised and culturally sanctioned forms of resistance and protest. This protest to the dogma of ritualism, by emphasising on

the 'LOVING DEVOTION' between the worshipped and the worshiper was accepted.

Worship of the Lord no longer required the mediation of the Brahmans, but a direct relation. This created a more tolerant and socially egalitarian structuring, while not subverting the ritual hierarchy completely. gender hierarchy was in turn challenged but not frontally attacked.

Chaitanya Mahaprabhu for instance invited women to take part in the ritual festivities in the praise of Krishna. Thus women could express their desires and limited freedom within the ritual devotional parameters.

Bhakti movement also allowed greater incorporation of the 'LITTLE TRADITION' vis-a-vis the 'GREAT TRADITION' (Robert Redfield). Thus tribal and non-Hinduised elements were incorporated.

It was thus a response occurring within the system, maintaining 'STRUCTURAL INTEGRITY'.

2. (c) Compare M.N Srinivas and Louis Dumont's understanding of Indian caste system. 15

The tensions and contradictions between the 'book-view' and the 'field view' are best expressed in the counterposition of M.N Srinivas and Louis Dumont.

Louis Dumont in his magnum opus 'HOMO HIERARCHICUS: Caste System and its implications' draws from the structuralist cognitive tradition to understand caste as resting on the binary between PURITY and POLLUTION and guided by principles of HIERARCHY and HOLISM. Dumont also took from the ideological approach to understand caste as 'a system of values and ideas'

Secondly, Dumont organised hierarchy based on ritual principles of purity and pollution. Hierarchy was treated as separate from power and status, and thus unique to the Indian social system. Hierarchy was thus the key note of the 'VARNA MODEL'

Srinivas on the other hand resisted 'ARM CHAIR THEORISING' and based on the traditions of Malinowski and Radcliffe-Brown studied caste in terms of its operational and effective units.

Based on the 'STRUCTURAL FUNCTIONALIST' tradition, it was 'jati' noted to be an effective endogamous unit. Numerous 'jatis' and 'subjatis' create ambiguity in ranking, making possible mobility. Thus emerged the concept of 'SANSKRITISATION', where claim to status is noted to be possible. Even Srinivas' concept of 'DOMINANT CASTE' highlights the use of secular factors (demography, political dominance, economic clout).

Thus while Dumont provides a cognitive theoretical model, Srinivas takes account of the highly dynamic social reality.

3. (a) Critically analyze the changing caste-class nexus in the agrarian social structure.

25

The Agrarian Social Structure is a result of the nature of relationship to land, the nature of income derived from soil, the nature of rights over land and the type of field work performed as noted by Daniel Thorner.

Dhanagare in particular observes the remarkable resilience of institutionalized inequality in the agrarian social structure. It is the class - caste nexus, in particular the presence of 'status groups' that are seen to exacerbate inequality.

Mc Kim Marriott in the study of Thanjavur observed big land lords and rich peasants to often be drawn from 'upper castes' of the Nayyar Brahmins.

The shifting nexus between class and caste is best observed through the concept of 'DOMINANT CASTE'. Despite ritual hierarchy of purity and pollution, alternative

Secular frameworks are emerging. The Jats of Haryana, Patidars of Gujarat, Kapus and Vokkaligas of Andhra Pradesh command secular power and often a higher social status related to their control over land and agricultural production. The recent agrarian distress in fact has led to increasing agitations for reservation and State patronage.

The relationship between caste and class is not always harmonious, as noted by Andre Beteille in his field work in Sipuram, Tanjore. Beteille in his study notes that despite ritual status, alternative avenues of power are emerging with the politicisation of castes and education and government service occupations.

Moreover castes also no longer function as closed status groups. Khanshyam Shah

notes the emergence of caste based associations which have a distinct class based outlook of serving economic interests and secular goals.

The nexus that has hitherto remained strong at a 'macro level' is becoming more 'DYSHARMONIC' at the micro level.

Yogendra Singh in particular notes the 'structural adaptability' of castes to the forces of modernization. He provides the example of village panchayats where due to increasing democratization, rational structures and leadership is beginning to emerge.

The recent demands to dilute provisions of the SC/ST 'PREVENTION OF ATROCITIES ACT (POAA), 1989 reveals the Socio-cultural anxieties of the 'upper Castes'

at the increasing dominance of the
So-called lower castes.

The increasing cases of social
conflict in fact point out to
the 'RUPTURES' in the nexus.

3. (b) 'Modernization in the Indian context is a complex phenomenon involving both continuity and change'. Comment 25

Modernization notes Yogendra Singh is not a unilinear evolutionary process but one that is cyclical, dialectical and interactive with tradition. Thus the process of continuity and change creates 'SELECTIVE MODERNIZATION' depending on the cultural tradition, socio-structural context of the society and change.

The process of continuity is best observed in Singh's model which regards the effect to be a result of sources of social change (orthogenetic or heterogenetic), substantive domains (cultural or social), contexts (micro or macro).

An example is the effects of westernisation with its particular paraphernalia (modern education, administration, communication) both challenging as well as revitalising traditional aspects.

For example, western education created an awareness of social units and institutionalized inequality. Through the oriental paradigm, Indian scholars started studying about their ancient civilization, creating heightened awareness of a 'PURE AND GOLDEN ERA'.

Another example of the unanticipated effect of continuity is the census, which in fact reified caste as a super category, creating 'CASTE CONSCIOUSNESS'. Thus even tradition affects modernity just as vice-versa.

A fundamental structural unit, subject to increasing changes is the family. The idea of a 'disintegrating family' does not capture its structural adaptability. Thus the value of 'jointness' as Patricia Uberoi notes still continues to be preserved, and comes alive during particular collective occasions.

Even the modernization of religion for instance has not led to a retrieval or 'secularisation' but in fact 'religious revival' in various public arenas.

Assumptions of modernization as creating better opportunities and conditions of equality, are also questionable, given the consolidation of inequality.

Any model of modernization must thus look into a complex of factors of resilience and adaptation.

4. (a) The colonial rule engendered various movements as a reaction to it. Discuss the nature of these movements and its impact on Indian society. 25

The colonial rule provided a context for the expression of various sectional grievances within an anti-colonial model. Some of these movements were reformist, while others revolutionary.

The social reform movements that preceded nationalist political struggles sought to attack social cleavages based on caste and gender. Thinkers such as Raja Ram Mohan Roy, Swami Vivekananda, Jyotirao Phule, Ishwar Chandra Vidyasagar questioned the religious and ritual sanction of institutionalized inequality. The coherence of the system was argued to be producing 'DYSFUNCTIONAL' results. They thus made manifest the 'LATENT CONFLICTS' and sought to uphold the doctrine of rationality and humanism.

These movements made manifest the deep seated divisions within the social fabric.

Jyotirao Phule for instance turned upside down the 'theory of Aryan invasion' and argued the autochthonous people to be the lower caste untouchables. These movements thus created a heightened sense of social identities, which remain unresolved and spilled over to the post-Independence era -

The political struggles beginning with the Swadeshi movement tried to build on the identity of a 'collective consciousness' by invoking ancient cultural symbols. However an unanticipated consequence were the emergence of contrary orthodox and radical elements as well. These counter movements have sought to uphold the status quo rather than challenge them.

Most of the anti-colonial movements started to identify the colonial administration as the sole perpetrator and cause of social oppression.

However internal social impediments were submerged under a larger nationalist struggle.

The ruptured career of social reform and its dilution under a political rhetoric have left unresolved the anxieties of the Indian society.

Thus 'untouchability', 'gender based violence', 'regionalism' still remain potent in causing fissure within the body politic.

The mounting cases of atrocities against the 'dalits' shows social reforms to be an unfinished project, which probably got aborted due to larger concerns of political expediency.

4. (b) What evidence would you offer against the view that 'tribes are primitive communities living isolated lives untouched by civilization'? 15

The popular construction of tribes as primitive communities living in isolated areas unaffected and immune from civilization is historically faulty and socially biased.

Such an assertion refuses to concede to the historical interactions within the tribe-peasant and the tribe-caste continuum.

Tribes vary in terms of their demographic composition, geographical spread, access to cultural capital, and political systems. Tribes such as the Gond, Barga, Santhals, of Central India have their distinctive and culturally complex forms of living. Their respect for the forests and mutually respectful relationships with nature reveal a cognitive sophistication as against the instrumental logic of growth.

Xava observes & tribes to have become socially and economically differentiated with the incursion of market economy, modern capitalist system, democratic forms of governance. Thus tribes are no longer united by simply a common ancestor, clan based kin ties or distinctive practices such as animism, youth dormitory and the like.

Tribes based on their socio-economic background and education are becoming diverse and divergent. They are engaging as even entrepreneurs and partakers in the growth model.

The vulnerable and poor tribal groups on the other hand are most affected by industrial establishments, mining projects in a manner that is invasive.

Important is to look into their distinctive ancestry, cultural outlook and social orientation towards 'development'.

4. (c) Give a brief analysis of G.S Ghurye's understanding of Indian Civilization.

G.S Ghurye regarded as the 'father of Indian Sociology' in his 'Caste and Race', 'The Aborigines So-called and their Future', 'Vedic India' put forward the Indological approach. 10

Deep knowledge of the ancient Indian Civilization was regarded as essential in understanding Indian Society and Culture. Yogendra Singh notes Ghurye to have understood the Indian Civilization as 'ESSENTIALLY ONE' based on principles of unity and integrational aspects of family, caste and kinship.

Indian Civilization was regarded as essentially of the ancient Brahmanical traditions based on his greater reliance on ancient Sanskrit texts as actual guides of the Indian Society. For example Ghurye regarded tribes as 'backward Hindus' and critiqued Elwin's policy of temporary protectionism.

Greater emphasis was placed on traditional social institutions.

Major criticisms remain the lack of emphasis on political and economic relations of power. For example Khosla regards castes as ~~non-hierarch~~ non-competitive systems, without focus on forms of institutional inequality. Excessive reliance on ancient Sanskrit texts is asserted to reproduce and define the dominant discourse, neglecting change and social conflict.

5. (a) Write a short note on each of the following in not more than 100 words.

10 x 3 = 30

I. Dominant Caste

The term dominant caste was given by M. N Srinivas based on his study of the Rampura Village in his 'The Remembered Village'.

Dominant castes are characterised by features of numerical or demographic preponderance, political standing and connections and economic clout. It is a combination of these factors that vests greater social status and power to these castes. Unlike

the 'Upper Castes', dominant castes are not necessarily ritually pure or of high ranking. Thus they command power on account of secular factors. For example the Jats of Haryana, Punjab, Kapus of Andhra, Patidars of Gujarat are examples of dominant castes. Various dominant castes constitute the rural elite with large agricultural land holdings and productive resources.

Nevertheless, dominant castes continue to clamour for social recognition and have not been able to orient themselves to changing forces of urbanisation and concomitant changes. The current agrarian crises, with rural distress calls forth the new investigations on the status of the dominant caste.

II. Village studies in Indian sociology

The village of India, constitutes not only a structural and demographic entity, but a sociological reality.

The colonial discourse, characterises the Indian village as politically autonomous, economically self-sufficient, isolated, unchanging and in effect a 'little republic' (Metcalf). Administrators such as Charles Metcalf, Henry Maine, Baden-Powell consolidates these ideas. The nationalistic discourse further reiterated the idea of a 'pristine' self-sufficient village.

Post-independence field studies have revealed the village to be economically and socially differentiated, but yet to display structural unity. Within the unity-reciprocity framework, Wiser studied the jajmani relationship. Srinivas in turn observes the presence of a village identity that overrides caste-consciousness.

Vandana Madan and Beteille observe features of village

Solidarity evident in the economic division of labour, village panchayats, common rituals and festivities, which create a collective consciousness -

However theorists such as Lewis and Bailey have given more credence to caste as an identity.

Important to note is that the administrative category of the village with development programmes such as 'Mera har Mera har' also impute a sociological reality.

III. Indological approach to the study of Indian society

Indology refers to the 'systematic study of Indian society and culture'. The tradition emphasises the continuity of the contemporary with the past requiring an identification of the historical moorings.

Classical Indology observed in the works of Max Müller, Henry Sumner Maine relied on 'ancient texts to understand the traditional Indian society. Indology regards

Indian cultural norms and values as unique requiring indepth study of religious texts, ancient scriptures and even archaeological evidence.

Emphasis is placed on the 'cultural' aspects of society over the 'structural'

his Ghurye's indological approach entailed a curious mix of reliance on ancient scriptures and descriptive ethnography. Ghurye drew inspiration from British and German Orientalism and Rivers' diffusionism.

The distinctiveness of a society it is regarded requires an understanding of the historical and socio-cultural matrix. The approach eschews comparison, field work and structuralist interpretations.

5. (b) "Are Tribal protests and movements an indication of limitation of the policy of integration in the independent India". Comment 20

Independent India's policy towards more than 8 percent of its citizenry - diverse tribal groups has eschewed isolationism as well as assimilation.

Integration is a creative adaptation of the distinctive modes of living of the tribes to the national model of development.

Tribal protests and movements are legitimate grievances of the social consequences of the national agenda of development.

Firstly, tribals occupy and are geographically concentrated in resource-rich mineral areas. Heavy industrialisation and the creation of a productive base has upset their modes of communal living and patterns of community ownership and intimate relations with the forests.

Secondly, greater political enfranchisement through constitutional

and political mechanisms such as the Fifth and Sixth Schedule, PESA Act, Article 371 has provided avenues for political mobilisation. The Forest Rights Act, 2005 vesting powers of decision making to the Gram Sabha is a case in point.

Third, the emergence of an educated 'tribal elite' notes Xaxa is serving to give greater credence to these movements.

The Xaxa Committee in fact notes that an aggressive policy of integration is untenable, and requires greater accommodation with the distinctive cultural patterns and natural heritage of the tribes.

Increasing cases of migration by mainlanders in the case of North East has skewed the demographic composition of these areas fuelling unrest. The recent protests in Tripura by the Adivasis against the Bengali settlers is an example of the

economic inequality and also deprivation of tribals.

It is important to remember Nehru's Panch sheel in encouraging inclusive growth and development of the tribals. The Elwin Committee, Dhebar Committee, Shilo Ao Committee all underscored the importance of less administration, developing the traditional genius of the people and not interfering with their distinctive cultural norms and life styles.

Tribal protests thus indicate to increasing mistrust towards the perceived biasness of nationalist policies. Schemes such as the Van Bandhu Kalyan Yojana, must operate within a culturally relativistic paradigm.