



1. a)

Limitations of Indological approach

Indological Approach seeks to study Indian society through ancient Indian texts like religious manuscripts, epics etc. Gr. S. Ghurye is considered as the pioneer of indological approach in Indian sociology.

Limitations of Indological Approach

1) M N Srinivas says indological approach is text view while the reality on field is different. He proposed field view through village studies.

2) A R Desai says the ancient texts are replete with upper caste brahminical values and reality. They do not highlight the

coherent aspects of relations.

3) Andre Beteille suggests applying context to textual view.

4) Romila Thapar contends that ancient texts only reflect Hindu view of India while the country has always tolerated multiple traditions.

5) Indological approach is often contradictory due to difference in content of different texts.

However, as Yogendra Singh puts, it helped in the study of Indian society in 70s and 80s when field study couldn't be performed. Further, the historical continuity provided by indological approach is also admirable.

6) Caste Mobility in India.

Caste is a segmentary, closed group within the macro framework of varna. eg. Kayastha, Brahmin, Rajput etc.

Caste Mobility in India

Not Possible

1) Louis Dumont says caste is a closed hierarchical group based on separation of pure and impure. Hence, mobility isn't possible in caste system.

Avenues of mobility

1) MN Srinivas proposed sanskritization as chance of mobility in local hierarchy to lower castes and tribes. His concept of

dominant caste also highlights the importance of numerical strength, land ownership in helping a caste become dominant.

2) K M Panikkar says caste mobility is a reality in India and Nayars were the last true Kshatriyas.

3) Andre Beteille says India has dispersed inequality now. Due to land coming in markets and education, lower castes are improving their status nonetheless.

4) Rudolph and Rudolph point to political factors behind caste mobility. They note that Shamans of Tamil Nadu mobilized politically and improved their status as Nayars.

Thus, caste mobility happens through multiple ways defying the textual framework.

c) Functions and dysfunctions of the family as an institution.

G.P. Murdock defines family as a kinship group with ~~sex~~ sexually co-habiting adults and their children.

Functions of family

- 1) Parsons says family plays an important role in value transmission and stabilisation of adult personalities.
- 2) Patime Kolenda says joint family of India acts as base for industrialization.
- 3) Kornblum suggests family is important for emotional satisfaction.
- 4) Family also acts as a source of identity and support.

Dysfunctions of family

- 1) R D Laing says family act as gangsters as every member is violent against other.
- 2) Vogler and Bell say family is dysfunctional to children who become scapegoat of conflict.
- 3) Murray Strauss notes that family legitimise violence against children. women.
- 4) Family acts as a source of inequality as it plays an important role in ensuring life chances to its members.

Thus, family, as a social institution, has both functions and dysfunctions but as rationalization is increasing, its role in providing sense of meaning and support to members becomes important.

d) Analyse the changing nexus between caste and tribe.

Caste is a segmentary, endogamous group in Indian society. Tribes are simple people, with egalitarian structure, lying outside the mainstream society with its own traditions.

Nexus between Caste and Tribe

1) FG Bailey gave tribe-caste continuum model whereby tribes enter the caste system gradually. Srinivas also envisioned entry of tribes in caste system through sanskritisation.

2) Orhury calls tribes as Backward Hindus and hopes they will assimilate as different

castes in the broader framework of Hinduism.

Changes

1) With provisions like reservations and distinct schemes for their welfare, tribes are inclined towards protecting their separate identity.

2) Xaxca notes that tribes are unaffected by ills of modernization. He sees them shunning caste system to maintain their order.

3) Several tribes like Muna, Negi etc have highly integrated with the mainstream society but they continue to maintain their tribal identity.

Thus, castes and tribes remain as two distinct groups whose existence is also validated by the Constitution of India.

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

Great tradition refers to the values and culture of the reflective few while little tradition points to the culture of masses and unlettered. Robert Redfield used this concept in his study of Mexican society.

Role of Islamic Diffusion

Islamic diffusion occurred in Indian society, first with the invasion of Sindh and then in a big way after delhi sultanate was established.

New Great traditions

1) There was a direct impact on art and architecture which shunned the use of human

and animal motifs and adopted arabesque designs.

2) Customs like peiros and prostrating before the king were adopted.

3) Purdah system was adopted by higher classes

New Vllle traditions

1) Bhakti and Sufi Movements preached love and devotion to god.

2) Non vegetarianism became more common even among higher castes.

3) Lower castes often converted to Islam.

Islamic diffusion spread the ideas of monism, as well as change in food and dress of the people. A lot of this change happened through parochialization from the top

2. a)

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

The idea of Indian village has often been expressed as village being a caste society and closed unit. These rural areas have been deemed to hold the microcosm of Indian Society.

Writings of Colonial Administrators

1) Nitcally viewed village as little republics which were closed and self sufficient. This was economic as well as social in nature.

2) W H Wiser, in his study of Karimpet near Agra, studied jajmani system. The system was based upon unity - reciprocity in his

opinion and was functional to the stability of the village society.

3) The importance of caste in village was also emphasized by colonial administrators.

Criticism

1) Andre Beteille says Indian village was never a closed system, not even in economic sense. AM Shah added to this as he observed external trade happening in village of Gujarat.

2) Ghurye also criticized the notion of self sufficiency of villages and say it was in fact the trade requirements of villages that led to the development of urban areas.

3) Marxist scholars like GD Burreman criticized the unity-reciprocity thesis and say the jaymani system was exploited-exploitative in character.

4) Nicholas Dirks suggest caste was never the sole identity in India. It was elevated to this status by the British administration.

5) SC Duke in his study of Shamirpet gave following indicators of status differentiation going beyond caste

- (i) Land ownership
- (ii) Wealth
- (iii) Age
- (iv) Religion and caste
- (v) Position in government and local administration
- (vi) Distinct Personality traits.

Thus, the ethnographic surveys and

land measurement records of colonial administrators were more guided by their desire to simplify administration by treating village as a unidimensional and closed entity.

However, their efforts at studying Indian villages are appreciated because these studies served as the base for new discipline of sociology to find its focus area in an Independent India.

6) "India's Nationalism was the result of the material conditions created by the British Colonialism."
Examine the statement with respect to AR Desai's work.

Nationalism refers to a set of symbols which inculcate the feeling of unity and belonging among the people of a nation.

Material Conditions created by British Colonialism

A R Desai suggests that Indian nationalism arose as a reaction to material conditions created by the British colonialism.

1) The British changed the feudal structure of India into a capitalist one.

2) Commercialization of agriculture and introduction of zamindari through permanent settlement led to depeasantization.

3) Few industries were setup by British and workers were exploited there.

4) The development of communications and railways helped in aligning consciousness of peasants and workers.

Thus, a polarized society could emerge where British were the common enemy.

The breaking of feudal ties led to advent of capitalism where true-class-consciousness could arise.

However, in his "Social Background of Indian Nationalism, 1946", Dasai calls the Indian National Movement being guided by the bourgeoisie with capitalist values to further their own ends.

Other factors behind Indian Nationalism

1) K M Panikkar also notes the role played by British colonialism, but he focuses on political unification and liberal education as more important.

2) The Nationalists attribute it to mobilization behind India's ancient glory. Tilak's Gangaotsav and Shivaji festival bear testimony to this view.

3) Jawahar Lal Nehru says nationalism emerged in India as the inherent need of an emergent nation-state.

4) Pershyar called it imposition of North Indian nationalism over dravidian people.

Criticism of Desai's work

- 1) Yogendra Singh says Desai's work lacks empirical base to support the hypothesis.
- 2) Anthony Paul accuses Desai of blindly following Marx and not modifying his thesis to suit Indian context.

Despite this, A R Desai's conception of Indian nationalism continues to remain important when seen in light of continued mobilization of peasants and workers, later against the Indian state.

g) Secularization of caste is essentially a modern phenomenon. Discuss.

Caste is a segmentary, endogamous group based on birth. Secularization of caste refers to the reducing importance of caste in ritual sphere as it gains a separate structural existence.

A Modern Phenomenon

1) Scramble for benefits: In a country with scarce resources, Ghurye says caste patriotism ~~is~~ serves useful to stake claim to resources.

2) Politics: Rajni Kothari notes the politicization of caste as a means to gain political power. He says this has helped the lower castes

fight back against discrimination.

3) Residential: NK Bose says new migrant workers in urban areas tend to settle around their caste-mates to not feel alienated.

4) Reservation: Beteille says reservation based on caste, specially to OBCs, has strengthened caste based identities.

Thus, caste, in modern times is getting secularized. While ritual notions of purity and pollution are fading in importance, it has become a source of identity to people in its own.

3. a)

Caste as a social reality is viewed differently by Gandhi and Ambedkar. Their perspectives diverge but meet at a common end. Discuss.

Caste system is composed of endogamous and segmentary groups based on birth. Louis Dumont views it as separation of pure from impure.

Perspectives of Gandhi and Ambedkar

Gandhi	Ambedkar
<p>1) Gandhi viewed <u>caste system</u> as <u>opposed</u> to <u>macro framework of Varma</u> which he <u>appreciated</u> for ensuring unity and sufficiency.</p> <p>2) Gandhi ji wanted to <u>reform</u> the system.</p>	<p>1) Ambedkar <u>didn't distinguish</u> between the two and called caste as empirical manifestation of Varma.</p> <p>2) Ambedkar sought <u>annihilation of caste system</u></p>

3) Gandhiji wanted to bring a change by

- (i) Doing the work of untouchables himself
- (ii) Appealing to the hearts of upper caste to condone for their sin.

4) Gandhiji had faith in hinduism to get rid of untouchability and caste discriminations.

5) He saw village as simple societies.

3) Ambedkar took following steps:

- (i) Gave a distinct identity to dalits
- (ii) Worked with those in power to improve their status.
- (iii) Fought for electoral space for dalits.
- (iv) Conversion outside hinduism

5) Ambedkar felt caste consciousness ran deep in hinduism and it couldn't be reformed.

6) Ambedkar decided village as den of ignorance, narrow-mindedness

7) Gandhiji wanted continuation of varna based occupation even as they would be open.

7) Ambedkar sought abolition of caste system and even wanted state to appoint priests based on merit.

Meeting Point

While Gandhi and Ambedkar viewed the problem differently, their end goal was the same - removal of untouchability and caste based discrimination.

1) Gandhi set up All India Harijan League and toured around the country to bring awareness and collect funds.

Ambedkar set up All India Scheduled Caste Federation and fought for the rights of dalits.

2) Gandhiji used satyagraha and fasts in his mission. Ambedkar also ~~was~~ undertook Mahad Satyagraha to mobilize dalits.

3) Both of them didn't resort to non-violence as means.

Thus, even as Gandhiji fought the problem taking strength from the traditions, he appreciated Ambedkar's efforts in amelioration of the situation.

6) Compare and Contrast the perspective of Andre Beteille and MN Srinivas with respect to 'study of caste'.

Caste has been a constant subject of enquiry in Indian sociology. Its role in stratification, structural reality and continuity have attracted the attention of various scholars.

Perspective of Andre Beteille and M.N. Srinivas

Andre Beteille	MN Srinivas
1) Beteille took the <u>trinitarian view of Weber</u> and studied the <u>role of caste in stratification</u> along with <u>class and power</u> .	1) <u>Srinivas</u> studied caste as a <u>standalone entity</u> , but focussed on its <u>structural reality</u> through <u>field view</u> .

2) Beeteille in his study of Sripuram village, noted the disruption of inequalities because of market economy and education.

3) Beeteille says there are internal segregations within castes. eg. different types of Brahmins.

4) Beeteille's approach is interactional diffusionist.

5) Beeteille observes that caste as part of politics.

2) Srinivas studied the following attributes of caste - hierarchy, Occupation and segregation, Restrictions on Commensality, Purity and Pollution, and Caste Panchayats.

3) Srinivas talks of sanskritization as a source of mobility in local cultural hierarchy.

4) Srinivas takes structural-functional view of Caste.

5) Srinivas notes existence of dominant castes which

as reinforcing it.

are rooted in their
caste identity and use
it to gain political power.

Similarities

- 1) Both Beteille and Srinivas didn't consider caste to be the sole centralizing identity. Beteille saw the role of class and power; and Srinivas saw village as an identity as well.
- 2) They give importance to numerical strength to improve caste status.
- 3) Beteille, in an 2012 article, and Srinivas, in a 1993 address, envisioned that caste consciousness would decline eventually due to education, specialized occupation, urbanization etc.

4) They both gave due importance to village studies as opposed to Indology to analyse social reality of caste.

Thus even as Beteille and Srinivas differed in their approach, they helped understand the institution of caste through their respective studies of Oripuram, and Coorgs & Rampura village respectively.

c) Tribes are generally seen to be society based on equality, but forms of social differentiation exists within tribes too. Examine.

Tribes are generally seen as isolated group of people untouched by modernity. Census 2011 suggests India has over 700 tribes.

Society based on Equality

- 1) Mendallbaum considers the absence of rigid social organisation and hierarchy as among the key features of tribes.
- 2) Since the property is communally owned, class based differences also don't arise.
- 3) Everyone follows similar religion with no distinction. Social status is also generally similarly bestowed.

Forms of Social Differentiation

- 1) Age serves as an important base of stratification among tribes and the eldest male serves as the leader.
- 2) Gender based differentiation also occurs due to males being assigned roles outside the household.
- 3) With the experience of modernity, tribes are gaining notions of property. Patriarchy is also strengthening.

Thus, the erstwhile egalitarian social organization of tribes is undergoing a change towards differentiation.

SECTION - B

5. a) The Urban migrant and 'ritual' tug of home.

Everett Lee defines migration as permanent or semi-permanent change of residence. Census 2011 suggests out of 45 crore internal migrants, over 44% move to urban areas in search of employment and cosmopolitan environment.

Ritual 'Tug' of Home

The urban migrants feel loss of home. They ~~aren't~~ feel out of place in urban areas.

1) Robert E Park says urban migrants, isolated and separate, become marginal man.

2) Ashish Bose says due to rising unemploy-

ment in urban areas, there are push back factors as well.

3) Neyron Weines notes nativist movement based on sons of the soil doctrine which privileges locals over migrants.

4) Different culture, food, customs - all lead to alienation of migrants in urban areas.

5) Back at rural home, Prof. Leela Gulati says women of the household suffer from hysteria dealing with double workload.

Hence, the urban migrants are stuck in a bug of rope. The lack of life chances in rural areas and alienation at urban areas leads to a loss of home for them.

b) "Social Change can be brought through public Policy". Critically analyse.

Willert Moore defines social change as a change in the social structures and patterns.

Role of Public Policy

1) Yogendra Singh acknowledges the role of law in social change. These laws are nothing but manifestation of a public policy.

(i) Law initiates social change: eg. through Right to Education.

(ii) Law hastens social change: eg. Child marriage Act hastened the already dwindling phenomenon.

(iii) Law validates social change: eg. Prohibition of untouchability via constitution.

(iv) Law prevents negative social change: eg.
PCPNDT Act curbs foeticide.

2) Public Policy involving attributes of modernization like education, health etc also bring social and demographic change.

Criticism

1) Marx says state is a tool of bourgeoisie and hence all its steps are guided towards perpetuation of class society.

2) Andre Betelle says it is the values and attitudes of people eventually which ensure sustaining social change.

Thus, public policy plays an important role in bringing social change and it could also make use of awareness and social influence to make it widespread.

c) "Slum is the lifeline of Urbanity." Comment.

Slum refers to an area in urban cities where dilapidated living conditions exist, marked by narrow streets, lack of public facilities. NITI Aayog estimates suggest nearly ~23% of urban population lives in slums in India.

Lifeline of Urbanity

1) Herbert Grams says poverty, and by extension slums, are functional because they ensure cheap services to people.

2) They serve as homes to poor migrants.

3) Slum dwellers are taught and socialized about the ways of living in city, through slum-culture.

4) They serve as the safety net of those at the bottom of stratification by providing areas to live.

Issues

1) Since they are informal, they serve as playground of criminals.

2) Slums [Geetika Dewan Verma] says slums represent the apathy of urban society. This could lead to social tensions as well.

Hence, there is a need to reimagine slums. [Ayata Sharma] says community feeling must be strengthened in slums and NGOs must be roped in.

d) Briefly discuss the concept of Ethno-nationalism along with suitable examples.

Ethnonationalism refers to basing of a common national identity on one common ethnicity.

eg. German nationalism in 1870s was based on German ethnic identity.

Pillars of Ethnonationalism

Ethnicity refers to a group deemed as one due to shared culture, language or appearance.

1) In this regard, Pitkin's view becomes important as he says the notion of other is required to mobilize people under one nation.

This happened when due to improving communications, people confronted others. eg. English nationalism against Asia and Africa.

2) The common ethnicity in ethno-nationalism could be based on

Religion → eg. Khalistan, Pakistan

Language → eg. Bangladesh from Pakistan

Race → eg. Post USSR - countries.

Issues

1) Meluhar says a global village is emerging.

In this case, ethno-nationalism doesn't serve as a strong base due to development of global citizenship.

2) Multi-ethnic countries like USA suggest civic nationalism is more important.

Hence, ~~As~~ As an alternative,

Ram Jyoti has suggested construction of different nationalisms like Kargil Nationalism, Cricket Nationalism etc.

c) Give a brief overview of the "Evolution and persistence of communalism in Indian Society."

Communalism refers to sectarian mobilization based on ethnic identity for political purposes. Clifford

Geertz says it means religion as a base in India, race in Malaysia and Tribal in Congo.

Evolution of Communalism in Indian Society

1) TK Kommen says religious nationalism lead to partition of India.

2) The divide and rule theory of British sowed the seeds of communalism.

3) Majority communalism grew in response to minority communalism

Persistence of Communalism

1) Rajni Kothari says political leaders use

Communalism to mobilize people.

2) In a country with scarce resources, communal mobilization is manifestation of inter-religious rivalry to stake claim over limited resources.

3) TK Commem notes following strands of communalism in India

Welfarist → to provide resources to one's own community

Retaliatory → against discrimination, violence and riots.

Secessionist → to create separate nation. eg J&K

Thus, communalism persists because it serves as a base for fulfilment of narrow needs of few at the expense of many.

Q a) "Middle Class has been taken as the cornerstone of a stable democracy." Discuss in context of Indian society.

Middle class refers to the class lying between upper and lower. Quiddens says it is marked its skills and educational qualifications.

Cornerstone of stable democracy in India

1) Yogendra Singh says middle class's involvement in politics has changed the nature of political elites who are now more diverse.

2) Amartya Sen in his argumentative Indian notes the role of middle class in discussing public policies and in delving in public debates. This strengthens democracy.

3) T K Oommen say middle class are the

harbingers of silent revolution in India.

They become the voice of the marginalised and speak for their rights.

4) Role in Civil Society: Civil society plays an important role in democracy. It holds the state accountable, brings transparency and also provides an avenue to people to network. The middle class forms a huge part of the civil society.

5) Joseph Beette says deliberation is paramount in a democracy. It is the middle class which makes it happen.

6) Future Political Leaders: Middle class serves as the talent pool for future leaders

to emerge.

7) It serves as a link between the state and lower class citizens. This brings stability to political system.

8) Jyotirmoy Das, in his India Unbound, says Indian middle class is risk taking and entrepreneurial. Thus, it also provides jobs and give economic base to democracy.

Issues with the middle class

1) Dipankar Gupta criticizes Indian middle class which is narrow minded and its modernity is not real.

2) Eric Swift says middle class shares the fruits of capitalism with the upper class

and hence justifies its creation.

3) Pawan Mishra says westernized Indian middle class is self obsessed and it doesn't care about the marginalized.

Nonetheless, the role of middle class is paramount in ensuring a stable democracy based on legitimacy of people.

g) The lopsided, iniquitous and environmentally destructive processes of development has given rise to environmental movements in India. Examine.

Yogendra Singh defines development as social change in desired direction by the society.

The five-year plans viewed it from the lens of economic growth, equity, self reliance and modernization.

Development Processes of India

* AR Dutt says bourgeois state in India was wedded to capitalist path of development in India.

Lopsided development

i) Some regions like Maharashtra, Karnataka have developed while states like UP, Bihar have remained poor.

2) Walter Fernandez says in the 50 years of development, over 3 crore people were displaced and 40% of them were tribals.

Iniquitous development

Only few have reaped the benefits of development.

Oxfam report says top 1% owns around 68% of wealth in India

Environmentally destructive development

1) Urbanization has been promoted. Murray Buckton

says modern cities consume energy and produce tons of waste.

2) Ecology has been disturbed by large development projects like dams

Environmental Movements in India

Machhav Gadgil and Guha say environmental

consciousness is a historical fact in India.

They identify three strands of environmental movements:

- 1) Crusading Gandhians: They use moral objection against culture of consumerism and materialism.
- 2) Ecological Marxists: They view the problem in terms of ownership over resources.
- 3) Appropriate Technology: They envisage a working synthesis between industry and development.

Some prominent movements have been:

- 1) Against big dams: Big dams displace people and harm the ecological stability.
eg. against Tehri dam, Narmada Bachao Andolan
- 2) Against deforestation: Economy of subsistence is pitted against the economy of market

based production. eg. Chipko Andolan under Sunderlal Bahuguna.

3) Against mining and power plants: Protests against Vedanta plant in Niyamgiri, Jastapur nuclear project are examples.

Environmental movements in India have been comprehensive as they also undertake the question of livelihood and displacement of people under their umbrella.

c) "Surrogacy is both a need and source of income."

Discuss in context of Indian society.

Surrogacy refers to carrying of fetus in the uterus of surrogate, who isn't the biological mother.

It could be commercial or altruistic.

Surrogacy as a need

1) Surrogacy provides the commissioning couple with a biological child.

(i) This completes their family.

(ii) Lineage is continued

(iii) Property can be passed on

(iv) Fulfills the religious obligation of bearing a child.

(v) Helps save marriage at times

(vi) Fictive kinship bond is formed with the

surrogate mother.

Surrogacy as source of income

- 1) It provides surrogate with income, earned through her body.
- 2) The entire ecosystem of surrogacy clinics etc also depends on surrogacy for income.

Issues

- 1) Commodifies woman as carrier of fetus.
- 2) It could lead to exploitation of surrogate mothers as they are hired by rich upper class.
- 3) Entitlement over the child they carry is snatched from them leading to psychological loss.

The government intends to regulate the process through a bill which is currently pending in the parliament.