



SOCIOLOGY

Name of Candidate Akhilesh . B . Varma

Test Code M104

Schedule C

Registration No. ~~196~~ 788

Place New Delhi Time 10:00 am

Module

Classroom

Distance Learning

Classroom & Distance Learning

EVALUATION INDICATORS

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

INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
1.	1		
2.			
3.			
4.	14		
5.	8		
6.	20		
7.	26.		
8.			
9.			

Total Marks Obtained

Remarks:

Signature of Examiner

INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code)
The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed to take away the question paper.

Ans. 1(a). Sanskritization : Together with concepts like "ascendant class" and "pauva poud" propounded by scholars like Jayant Katheri and T.K. Doren, Sanskritization as explained by M.N. Srinivas represented the changing manifestations of caste in Indian society.

Definitively Sanskritization referred to the attempts made by "lower classes" to mimic the beliefs, lifestyles, ideology and practices of the upper caste local elite, ~~is~~ to move up the ritual hierarchy.

Given that the predominant elite had been Brahmins who resorted to esoteric Sanskrit education, the term was denoted Sanskritization.

Hierarchical stratification had two dominant criteria (samvas), those of ritual and secular, whose ritual

was determined by the degree of purity and pollution, and secures based on political power, land ownership and numbers. In case of cumulative or symmetric status (Beteille) like Hegde's (high ritual, secular hierarchy), no attempt as sankratization, but as example such as the successful sankratization of Ezhavas in Kerala, they had traditional low ritual and ~~to~~ secular status, ^(unsymmetric) however with political mobilization, secular status rose, as a result attempts at sankratization succeeded. In case of class like Dalits, Armatas, the gap is too much and cannot be overcome.

Although the concept finds theoretical relevance in real world, there is a reverse trend in contemporary times. People are more concerned with probable benefits of higher secular hierarchy and lower ritual hierarchy due to potential

advantages from policies of affirmative action. Eg. Gujarat agitation for reservation.

However as suggested by Ambedkar, even as the caste system has broken down, caste as an identity continues to strengthen.

(b) Tribal revolts during colonial period:

Janardas Rao suggests that the colonial period, for the tribals was a period of "invasion and appropriation" leading to exploitation and considerable misery. British policies on land ownership, forest rights and forest bureaucracy caused the otherwise secluded tribals to violent, overt confrontation.

Notable among these were the Munda rebellion under Bissa Munda

and the Santal rebellions.

Mooplahs in Kerala also staged a violent uprising against the atrocities of British rule.

In pre-colonial times, tribes had been largely undisturbed communities with localised residence in inaccessible areas having simple agricultural practices and economy.

With the British rule, the idea of ownership of land was introduced. Forest rights were curtailed, excise was introduced on traditional liquor brewing practices, forest bureaucracy further exploited their simple mindedness, impact of proselytising was also considerable.

Thus witnessing a steady erosion of their own unique identity and culture, subject to high degrees of exploitation, the Tribes Organised.

among themselves and violently responded to the interference & exploitation.

Given that British system of law had not percolated sufficiently, there was no grievance redressal mechanism, problems like indebtedness, poverty, debtors and addictions were getting worse due to British indulgence.

The revolts were sporadic, not very well organised and used traditional weapons like bow and arrow, spears etc. in the face of massive British repression these rebellions were quelled and the exploitation continued.

Thus the phase of invasion and appropriation of tribal land and culture continued unrelated.

(c) Indology : Cultural particularistic approach towards the study of Indian society pioneered by famous sociologist B.S. Ghurye as a ^{scientific} study of Indian society.

Insisting on the need for a unique model to study Indian society, different from European models, Ghurye drew on the textual or scriptural view and relied on the works of various orientalist such as Max Müller.

Such an approach attracted two kinds of criticism, first from the likes of N.N. Srinivas, who especially in the context of a "pan-India" textual view of caste suggested a more realistic field view.

A methodological criticism was offered by Yogendra Singh who advocated a "structural particularistic"

view, as opposed to cultural particularism":
as the linkages can be better explained
through structure rather than culture.

Despite the criticisms, Indological perspective
was important as a contextual re-interpretation
of the vedic texts, and its perspectives
on caste, kinship and lineage
were important.

Indology's outstanding contribution,
has been that of the creation of
a "nationalist sociology" which
despite its ethnocentric bias, seemed
to instill a strong fervor of
nationalism and pride in the
past. In a two century colonial
rule which was as much psychosocially
damaging, as physically, this was
a great achievement.

5(c)

A.R. Desai's understanding of Indian Nationalism : A.R. Desai sought to give a Marxist perspective to the character of Indian Nationalism.

His basic premise was based on the economic structure of the colonial era, and its inherent contradictions.

With the consolidation of British empire in India, new social classes emerged, including independent capitalists and middle level bureaucracy and intelligentsia.

These social classes had economic interests of their own, which were thanks to British advancements in trade, transport and communications were far Indian in nature.

So, it was well understood by these social classes that their

Economic interests stood in direct competition, and indeed in conflict with the interests of the British capitalist order.

Hence commenced the mobilisation and support for the cause of Indian nationalism by the formation of the Indian National Congress.

Contemporary historians like Bipin Chandra, however, give a Gramscian approach to early national movement as a "war of position" rather than that of economic interests.

Indeed that early economists like Dadabhai Naoroji, Gokhale, Putt and Dinkar Wadia, in their exposition showed the unorganizational of the traditional classes - like farmers and handicraft workers, along with new classes.

However A.R. Desai characterization of the ^{presence of} contradictions was undisputed.

(b) Social Reforms: It refers to the deliberate and progressive change that is brought about in the norms, values and structure of society, which is most visibly seen in the structural and institutional changes. eg abolition of sati by law (1829-Bengal).
Borrowing from ^{Passions} ~~Portuguese~~ every society is held together by a value consensus, however with the onset of modernity, traditional norms & values found themselves contradicted by the ethos of modernity - rational, universalistic principles. Thus there was a change in the societal system to evolve.

In some cases, like Renaissance in western Europe, to a limited extent colonial rule (Yogendra

Singh, - Modernization of Indian traditions) in India, this change is adopted, internalised and propagated by a section of the society, who take it upon themselves to accelerate and drive the process. Eg Raja Ram Mohan Roy (Brahmo Samaj); Ishwar Chandra Vidyasagar (Anusamayi).

Social reform has both temporal and spatial dimensions, long standing practices of traditions are reformed reflecting temporal, whereas modern practices from geographically different place (Britain) could be juxtaposed on another (India).

It essentially reflects a form of deliberate and controlled acculturation which transform from little to great traditions in a society.

(C) M.N. Srinivas' understanding of
Indias social structure :

M.N. Srinivas's point of ~~textual~~ ^{beginning} was a critique of Ghurye's ~~field~~ ^{textual} view, ~~subscribing~~ ^{subscribing} instead to the 'field view', with its hierarchical division based both on ritual & secular criteria. According to him, modernity had imposed several changes upon the Indias social structure, and this needed to be taken into account for understanding the dynamics in Indias society.

In caste - Srinivas's views were those explaining the divisions on the basis of localised groups with local elite rather than a pan-^{India} ~~textual~~ textual approach.

Textual rigidity was not apparent on the field and he

gave the concept of 'sankritication'
to account for vertical mobility
along the ritual hierarchy.

4 (a) Untouchability, refers to the extreme form of deprivation imposed upon the so called lowest section of the Indian caste system. Its main aspects are humiliating social and religious deprivation, poverty and powerlessness.

The three main perspectives offered on the subject are the unity model [Louis Dumont, Michael Jeffery]; the

Outcaste Model - [Baumman, Joan Macher, Cathleen Gough]

and the Diversity perspective [Pauline Kolenda, ^{Bernard} Kohn]. Other

than this Indian leaders Gandhi, Ambedkar and Nehru have also offered differing perspectives.

The unity model based on the idea of vedhism suggests that

VISION IAS

hierarchy is an integral part of the caste system, and disability is imposed on all, only with differing degree. It argues that the underlying principle is the binary opposition of the purity and pollution, and in order to understand this, a uniquely Indian perspective devoid of western notions of 'inequality, and injustice must be discarded'.

Criticising this idea by suggesting that Vedic model justifies hierarchy "as if it exists by the consent of all" and of being Brahminical, the Outcaste model theorists suggest that caste was a system of rigid institutional inequality, and untouchability was its worst manifestation.

Citing the need to tread the middle path, the diversity

theorists suggested that although this was an exploitative system, the "lower castes" had made attempts to incorporate, adapt and modify the ritual prescriptions and found ways to overcome the stigmatization through diverse means.

On the other hand Indian leaders like Ambedkar, went from incorporation to annihilation of caste systems, to political empowerment and state as means to finally conversion to Buddhism.

Bandhu continued to fight for Harijans against untouchability but did not find the 'varnavyaktai' dysfunctional.

Nehru suggested the economic empowerment would remove untouchability.

Finally, the fact that untouchability as a system of extreme deprivation has existed since the inception of

the manuscripts suggest that its solution demands a long and persistent fight against this practice.

(b) Traditionally caste-class overlap has been explanatory of the agrarian social structure in India.

In pre-colonial era there was a large degree of overlap of the caste-class in terms of stratification of social structure. Even though the idea was disputed by the Dumont's theory of segregation of ritual and temporal authority of the priest and the king respectively, in the villages, the cumulative inequality

held.

In colonial times, however with the emergence of the new social classes, this had begun to strengthen, the large landowners also became money lenders and zamindars, who were favoured further due to loyalty of the British.

The land revenue policies like Permanent settlement furthered this tendency.

~~In~~ post colonial era however this has weakened. The introduction of green revolution, tenancy, land reform, emergence of middle farmers or bullock cart capitalists () has led to a disjunction between caste and power (Beteille).

An ascendant class (Kathari),

prompted by dark reactions (Srinivas)
tendencies has led to the breakdown
of traditional caste-class axis.

Consider the case of U.P., Bihar,
the Jats despite being low on the
ritual hierarchy are high on the
secular hierarchy.

Thus as suggested by Beattie the
traditional caste-class axis is now
slowly breaking down, however the
tendency is slow and uneven.

Ans. 6 (a)

Current problems of Indians tribes include indebtedness, land alienation, poverty, illiteracy, lack of health, sanitation, addiction to alcohol and narcotics, and high degree of exploitation by non tribes & forest bureaucracy.

Many of these ills find their source in colonial policy of invasion and appropriation (Jainardan Rao).

It was the colonial idea of land ownership, restrictions on forest rights, extending law of administration via corrupt and inefficient forest bureaucracy and reliance on middlemen which led to the beginning of these problems.

The policy of proselytization by Christian missionaries also led to a destruction of traditional, simple animistic religious practices, its emphasis on land revenue destroyed the traditional subsistence agriculture based simple economy systems.

In emerging dual society tribal areas have become the unfortunate point of intersection of indiscriminate resource extraction (mineral rich belt), violent conflict, and lack of governance.

Since the governance order does not reach, there is no system of socio-economic justice or development, as a result cooperatives in need of

Profit engage is indocumate and harmful resource extraction causing further decrease in forest area. On the other hand benefits of development are not given and even forest rights are not restored fully.

The faultlines in the form of protests organise the tribal cashing is on the discontent.

Thus solutions need to be found in order to alleviate the pain and suffering of a community that has been exploited over the years.

VISION IAS

(b) Andre Beteille argued for the analysis of the Indian caste system along the trinocular axes of ~~wealth~~ ^{caste} wealth, power and ^{class} prestige.

He expounded on Weberian thesis, and suggested a shift from traditional notion of cumulative inequality emerging from the depravity along all three axes of wealth, power and prestige.

He, supported by the studies of Kelkar, T.K. Omer brought out the disjunction between caste and power.

His thesis is regarded as "approximate social reality" as in the reality there is some degree of convergence of caste, power and class, and the cumulative impact has not been broken completely.

Only those classes/caste which have undertaken massive political mobilization have had access to power, eg ezhavas, Kurmis - but even among the dalits some sections have cornered all the benefits @, while others remain deprived.

@@ Also, is a world of hierarchy of individual states, political mobilization by numbers does not necessarily certify a class change.

Thus Betelle's view of the

unitarian model is approximating social security.

Ans. 7(a)

Yogendra Singh's re-evaluation of social change in India drawn largely from his thesis on "Modernization of India's tradition" is based on the idea of acculturation occurring from the domination and modernizing effect of the colonial rule.

Suggesting that pre-colonial traditions and influences such as those of Islam, were at best transculturalist, Singh suggests that social change is basically a function of colonial rule.

Singh's premise is that British rule modernized first - India's little traditions, then consequently with the establishment of new

of law, education, urbanisation and industrialisation became the source of change in great traditions.

Earlier analysis of social change, such as those of Gherge, was based on a textual view, which sought to portray the gradual of India's traditions evolving temporally, with intrinsic changes within the society.

- Hence lay the major difference where Yogendra Singh suggested that the changes were as much as externally stimulated and later internalised.

(b) The Verrier Elvin (Isolationist),
and G.S. Ghuge (^{assimilationist} ~~Integrationist~~)
debate continues in some ways to
stagger contemporary approach to
tribal society in India.

That Nehruvian approach of
integration did not succeed
fully, nor did the area development,
target development or subplan
approaches recommended by
Shri A.C. Dhebar committee
are evident from the tribal
sympathised Naxal movement
in the tribal belt.

The main issue of development in
the regions now is that, the
government fears that any space
allowed for political autonomy
of tribes will be taken over by

the Naxals.

The next issue is that the economy of the tribal areas has been irreversibly monetised gives the resource rich region of corporate involvement.

The next issue is that, health and education indices continue to be poor, and an emphasised integrationist approach is required here.

Also even as a major portion of moneylending has been curbed, alternate sources of credit and financial inclusion needs to be extended.

Cultural integration wise, more and more native tribal languages are going extinct, and vulgar practices like tribal tourism (Wharawa tribes) continues.

Some positive steps in the right direction are the draft Forest Rights Act which grants right to Minor forest produce, and

the mineral rights act which grants 26% royalty for these areas.

These can be further addressed by ~~stating~~ taking the Governor's role in forest protection seriously, also the National Commission for ST.