

Q.2a) The caste system forms a vital part of the Indian society. It has been understood by various approaches in sociology, one of them being Louis Dumont which was termed as cultural particularistic by Yogendra Singh.

Dumont emphasised on understanding the caste system as an ideology which is pervasive throughout the entire society across periods of history.

He said that the traditional Indian society was quite different from the west & could not be understood concepts of stratification which lay stress on inequality & exploitation. He said the traditional Indian society was based on holism & the caste system had to be understood in its terms.

The Principle of hierarchy was all encompassing & could be explained in terms of binary dualism i.e. opposition of purity & pollution.

He used bourgeois concepts of hierarchy, separation & occupation & explained them using his concept of opposition of purity & pollution.

The pure had to be kept from the impure as the impure could pollute the pure. This led to separation in food habits, social contact or religious life.

Those that were considered pure were higher in the hierarchy as compared to those impure. eg a Brahmins were themselves arranged hierarchically with respect to each other & the others were ranked with respect to the Brahmins.

Those who has a lower level of purity were supposed to absorb the impurity of those higher up in the hierarchy. eg the occupation of a barber was to absorb the impurity of the Brahmins by cutting the hair of the Brahmins.

Thus relative purity & impurity of a particular caste determined the way of life or status of an individual. And according to Dumont there was a hierarchical disjunction between the status & class of different individuals. eg a Brahmin though not as well off as a Kshatriya would have a higher ritual status.

Dumont has been criticised by other sociologists on many counts. Bareman points out that status

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was not independent of class. He cites the example of Gondals who were usually incorporated as untouchables but the wealthy ones became Raj Gondals & acquired the status of Kshatriyas.

Similarly Marrriot says that there were never instances where a higher class person was given a very low status.

Sumont also drew flak for over emphasising on the distinction b/w traditional & western sources.

Sumont could not explain the current political scenario of vote bank politics. He also did not take into consideration the various lower & backward class movements.

Though vegetarianism has been considered purer than non vegetarians still the Vaishyas, who are traditionally vegetarians, are placed lower than the Kshatriyas who are non vegetarians. Sumont's theory does not provide an answer to this.

Despite all the criticisms Sumont provided us with a point of view in ~~some~~ to study caste system in India.

Q.6) Village has always formed an essential part of the social system as most of the population still lives in rural India.

The colonial perspective of the village was that they saw villages as 'little republics'. According to the British sociologists & anthropologists who studied various villages said that villages in India had a self sufficient economy. All that was needed was produced in the villages themselves and hence they did not have any ties with the rest of the country.

The colonial anthropologists also said that many kingdoms flourished & perished yet the villages remained unaltered & unaffected by them. They thus saw the Indian villages as closed economic systems.

This view was strongly opposed by Indian sociologists like M.N. Srinivas, Bailey, Kathleen Gough, Bethille etc. They did not believe that Indian villages were cut off from the overall other villages.

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They claimed that the colonialists were mostly armchair sociologists & not aware of the situations existing on the field.

Sociologists like M.N. Srinivas said that villages always maintained contact with other villages. This is quite evident from the fact that ~~the~~ not all the required material was available within the village. For that they had to go to other villages.

Then there were fairs, local markets and pilgrimages which ensured that people did ~~not~~ come in contact with other village.

The concept of Jajmani system by William Wiser also throws light on this. The kamins & purohits were ~~from~~ required to provide their services to the jajmans. Not all the services were available within the same village but had to be made available from nearby villages. Similarly kamins did not have jajmans in the same village but in other village.

The artisans in the village even provided their skills to the nobel & the kings. Thus they were

imparted by the rise and fall  
of the various kingdoms.

Indian sociologists conducted  
various village studies to show the  
changing patterns <sup>in</sup> of the Indian villages.  
They even used the data to back  
their arguments.

Though the villages were <sup>almost</sup> self  
sufficient but it was vital to  
establish contact with other villages  
& this <sup>was</sup> ~~was~~ <sup>was</sup> against the colonial  
perspective.

Q6 a) colonial policies led to the maximum exploitation of the natural resources of its colonies, which had far reaching consequences. These policies impacted even the tribal communities & the echoes of which still reverberate.

The British initially exploited the rich resources which were present in the areas usually inhabited by the tribals.

The first forest policy in 1852 declared forest to be state property and denied the tribals of its means of sustenance. According to Vedhyatti forests are not just dwelling places for the tribals but have deep symbolic significance for them.

Buddhadeb Chaudhary says the introduction of railways, communication to exploit the natural resources of the forest & the minerals led to detribalisation.

M SA Rao also talks about detribalisation, that how introduction of market economy led them to manual labour. This also had adverse impact on their health. Verrier Elwin then came up with

The tribal concept of tribal National Parks where the tribals would have an area which would not be allowed to be trespassed by the outsiders. This policy was adopted by the British and only officials & missionaries were granted access.

Srikant says that the conversion of tribes to Christianity led to a deep rooted mistrust among the Christian tribals & their non-tribal caste <sup>Hindu</sup> counterparts, this is quite evident even today.

The isolationist policy of the British led to the isolation of the tribals from the mainstream national politics due to which they could not take part in the freedom struggle, and thus developed a cessationist tendency, which is quite evident even today. Gandhiji also accepted this that he was unable to get the tribals in the independence freedom struggle.

Even today the tribals are not given their due right to the forest



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& forest produce.

The British due to land reforms took away the land which was communally owned by the tribals & gave it to the tribal heads. This led to alienation of land. The excise policy of the British & the ~~introduction~~ <sup>introduction</sup> presence of the outsiders as merchants & moneylenders led to their exploitation.

This exploitation continues even today. Walter Fernandes quotes the data that since 1947 to 2004 60 million people have been displaced due to development projects & dam & out of which 50% are tribals & only 10% have been resettled.

Janardan Rao calls this phase of tribals of post colonial period of massive development & displacement.

Those who are displaced & not settled move to the urban areas there in squalor & poverty. Women take to prostitution. Children are forced into labour. These are just a few of the problems which engulf the tribals society.

The development policy should thus ensure that there is sufficient ~~resettlement~~ <sup>rehabilitation</sup> along with ~~rehab~~ resettlement.

Q6b) Andre Beteille studied Sripuran village in Tanjore district in Tamil Nadu to come up with his view on caste system.

Andre Beteille adopted the trinitarian model of meses to study the stratification in the village. He considered class, status & power.

He said the village consisted of the Brahmins, the non-Brahmins & the Adi Brauidas. He observed that there was separate residential location for all the three. The

The Brahmins lived in Agraham the Adi Brauidas in the Cheris & the non Brahmins in the place intermediate to both.

He observed that they believed in boundary maintenance. The Brahmins considered the Adi Brauidas a polluting whereas the Adi Brauidas considered a visit by the Brahmins in the cheris would bring them bad luck.

Beteille said there was overlap of status, class & power. The Brahmins who were higher in status

were even the rich landowners thus (6) belonging to higher class & since they were the most educated they wielded power. The adi varidas on the other hand did not have either power, status or wealth.

Beteille observed the change in the caste system with the changes taking place at the economic & political level.

with the introduction of democratic politics the adi varidas who had numerical strength gained political power.

with education & better job opportunities the Brahmins moved to the cities selling their land. Thus the non-Brahmins came to acquire land & wealth. But the Brahmins still had ritual status.

Thus he observed that with changes in economic political & social there were changes in the caste system as well. The adi varidas could now come to the Agraharam eg an agricultural labourer working in the fields of the Brahmins would come to report some problem. The Brahmins no longer wielded power, and not all Brahmins were wealthy landowners.

Beteille captures the change in the caste system which took place due to the introduction of market economy in the agriculture, where ritual ties <sup>were</sup> replaced by contractual ties.

The secular status

Beteille also criticised Dumont's perspective on caste system.

His adoption of Weberian concept of status, class & power gave a deep insight into the social system existing.

Q3a) caste system forms an important part of the Indian social system. There have been various views that explain the origin & ~~cont~~ present form of the caste system.

The book view of the caste system comes from the study of the scriptures & the texts which are available today. These views are basically forwarded by the Indologists.

The book view talks about the racial theory of the origin of the caste system. That is how the Aryans came & defeated the Dasas who were dark in colour. So there are mentioned aryan vama & ~~das~~ was ~~krishna~~ vama referring to fair skinned & dark skinned respectively.

Post the rig vedic period the caste system came to be known as Pancham Vama i.e. the four vamas & the fifth being the outcaste.

There are a few theories which talk about the origin of the four vamas. How sage Vasista. How the four vamas originated from different body parts of the sage. The Brahmins from the mouth, the Kshatriyas from the shoulders, the Vaishyas from the

thighs, & the shudra from the feet.  
Similarly it talks about the  
various qualities of the 4 varnas.  
brahmins are associated with sattvik  
quality that make them intelligent  
& wise. Kshatriyas & vaishyas have  
Rajas that make them brave &  
good in business whereas shudras  
have tamas qualities which makes  
them indolent & lazy & unfit to  
work.

In the pre Rig Vedic times the  
varnas were based on qualities of  
the individuals but after the  
Mauryan times it became hereditary.  
but it was open system.  
Acquisition of power or wealth  
could help a person change his  
varna. As stated by Panthkar only  
Vandas were the last Kshatriya  
kings. Later on most of them were  
shudras who changed after acquiring  
power.

After the Mauryan empire perished.  
there was deurbanisation. The collapse  
of international trade led to the  
rural migration of the urban  
artisans.

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These artisans formed closed endogamous groups & associated themselves to a vama. There emerged several such groups in a village, which came to be known as a jati. This led to the formation of multi-caste villages which is the existing reality today. Also known as the contextual view of the field view.

According to M.N. Srinivas there exists several jatis in a village. Vamas exist only as a reference model but jatis define the reality on a field.

The upper limit is set by the Brahmins & the lower by the Shudras & the others lie in between them.

According to Srinivas the hierarchical position of the jatis vary from one ~~village~~ region to the other whereas of the vama is fixed.

In the present situation the jatis are forming an essential basis for political vote bank & not the vamas.

A single vama has several jatis in it. eg a Brahmin may have several hierarchical jatis in it whose position

may vary from one region to the other.

The book view has been criticised by many subaltern sociologists as it is the brahminical view of caste. whereas the field view defines the existing reality.



Q 3 b) Government of India adopted land reforms to increase the productivity of agriculture. It also adopted to decrease the class disparities & the class-caste nexus that existed in rural India.

Land reforms consisted of various ~~compost~~ components:

i) Abolition of intermediaries in the Zamindars.

The zamindars were abolished & their lands were given to the tenants if they were not cultivating of it.

But many zamindars to managed to hold onto the land & just changed their guise to become absentee landlords & exploited the ~~landless labourers~~ & the tenants.

ii) Tenancy reforms

The rent was fixed by the government to  $1/5^{th}$  & could not be increased without its consent.

The tenants could not be evicted.

Despite this many tenants were forcefully evicted and were exploited under informal tenancy.

### iii) Land ceiling.

There was a limit to which a family could own land it was 18 acre for multicropped irrigated land & 36 acre for single cropped unirrigated land per family of 5. Through benami transactions land was still kept by the landowners. This is quite evident from the following data.

Out of the land owning families, small <sup>landowners</sup> own ~~24~~<sup>32</sup> % of the land.

Out of the land owning families 1.6% of the big land lords own 18% of the land.

The middle landowner hold 50% of the land.

And 50% of the rural families are landless.

The land which was redistributed was of poor quality.

### iv) Land consolidation

This too benefited the rich landowners. Who got the rich fertile land & the poor farmers were given the unfertile land.

P.C. Joshi talks about the differential benefits which were received by the rich & the poor. It made rich richer & the poor poorer.

Rao said that there was differe<sup>n</sup>ce in land reforms in Telangana & coastal Andhra region. Similarly Gadgil studies the difference in Vidarbha & the rest of Maharashtra

Amib Sen observes that land reforms benefitted only a few states west Bengal being one of them as the <sup>peasants</sup> farmers were well organised & as the also due to the will of the political class.

There have been changes in the traditional jajmani system. There has been contractual ties instead of traditional relation due to the emergence of the capitalist economy.

The traditional kanins who provided various services like water bearers etc have moved to urban areas due to emergence of several technologies like tube wells etc.

but there are various sociologists who point out that the land reforms helped the inter mediate castes to

acquire land & various benefits while  
has become the dominant class in  
the villages.

~~Though~~ due to the lack of political will-  
there have not been many changes.  
due to the land reforms

Q1) a) Sanskritisation.

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M.N. Srinivas studied the Indian society using the structural functional perspective & contributed to the study of caste system in India, when he talked about the concept of sanskritisation which provided mobility in the caste system. According to Srinivas there are two types of status the ritual status & the secular status.

Sanskritisation is a process where a lower caste emulates the life style of a higher caste so move up the ritual status hierarchy.

The higher caste of whom it emulates is usually the dominant caste. Dominant caste is another concept of Srinivas. A caste is a dominant caste when it has numerical strength, land & is not high in the caste hierarchy (duja caste).

Sanskritisation often follows a change in the secular status hierarchy either by education or by government services etc.

Sanskritisation is easier when the gap between the aspiring class & the dominant class is too less.

~~Thus the untouchables~~

Thus the untouchables usually do not go for Sanskritisation instead they go for political mobilisation. Also the Ojia castes usually go for westernisation.

Sanskritisation is not an intra generational process but may take time usually a few generations for the ritual status to change. And the change of the caste may be regional & not throughout. In the ~~structure~~ <sup>subaltern</sup> sociologists have criticised Srinivas saying that it is a Brahmanical perspective. or -

\* There have been changes in the present society due to political awakening of masses & the policy of positive discrimination due to which people do not want a change in ritual status as long as it gets them benefit in the secular status in terms of reservation.

Thus though Sanskritisation may be present but it is not present at a scale which Srinivas mentioned due to changes in politics & economy.

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Q.1) b.) Sanandan Rao talks about tribal in three periods: pre colonial period, colonial & post colonial period.

In the pre colonial period there was ~~some~~ incorporation & encirclement. The tribals peacefully coexisted with the non tribals.

The colonial period with ruthlessly efficient administrative policies, land reforms, excise policy & transport & communication caused massive upheavals in the life of the tribals.

The communication & transport led to their territory being accessible to the outsiders. This situation was exploited by the butts moneylenders & the merchants who exploited the tribals. They were termed as the 'dikus' by the tribals & became the reason for most of the rebellions by the tribals as mentioned below.

The Santhal rebellion in the mid 19th century was a massive revolt that was led by Kame. It was ruthlessly suppressed by the British.

The Koya rebellion, the Rampa rebellion were other examples of violent outbreaks which led to

ruthless suppression by the British leading to loss of life & property.

The Kolis, had revolted in Maharashtra, the Bhils in Rajasthan etc.

The Munda rebellion has a slightly different cause. It was against the Christian missionaries who were ~~teaching~~ converting the tribals & providing them with the education, health care facilities. It was spearheaded by Bisa Munda.

The various laws of the British which banned several tribal customs the forest policy which deprived the tribals of their livelihood means were various other reasons for the revolt of the tribals to get their rights for mere sustenance.



Q1 c)

Indology is that field of

study which ~~it is~~ used the study of the Indian culture, texts, traditions etc.

Orientalists were the first group that used indological approach.

Max Muller was fascinated by the development of the Sanskrit language at a time when most of the western sources were quite primitive. He studied the ancient texts & came up with his theory of religion. Other Orientalists like Metcalf, Alphinstone also studied the Indian texts & culture.

Indology was used by Chunye in sociology for the first time. He used the Indian texts to give his view on caste system. Though he even used empirical data.

Based on the study of texts he gave the racial & theory of origin of caste which was also talked about previously by Risley.

Chunye also came up with various other studies like on gotra & charan based on his study of the vedic texts.

Indology has been criticized by various sociologists on various counts.

The indologists treat the society to be static & talk about the society based on texts written as early as 500 years ago.

Also the indologists ~~hard to~~ consider the texts <sup>to be</sup> normative i.e. they consider that the texts guided the norms of the society which is not quite true.

Besides the Sanskritic text-talk only about the Brahminical culture. This was a major critique by the subaltern sociologists.

Though the indology has been criticized on many counts it was used positively by the nationalists to arouse a sense of pride among the dejected Indians during the colonial period which finally led to the end of imperialism.

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Q5)a) A.R. Desai being a Marxist studied the Indian nationalism from a Marxist perspective.

He basically focussed on 3 approaches

- i) The changes brought about <sup>by</sup> the British.
- ii) The change in economy from pre British to the British time.
- iii) Emergence of new <sup>economic</sup> classes.

The new economic classes had a pan Indian nature in contrast to the pre British time when they were local.

Also the new economic classes had interests opposed to the British. Along with these there were other changes introduced by the British which led to the change in the economy & which led to emergence of new classes.

i) Land reform.

ii) The secular scientific education led to the emergence of the middle class which were the imitators of the modernisation which led to the growth of capitalism. Their interests were opposed to the British interests.

communication & transport led to the rural economy being connected to the Indian & the world economy. The agricultural peasants realised that they could not thrive under the zamindari system & wanted a nationalist govt.

The British policy after WWI led to expansion of industries which led to the growth of the industrial capitalists & our proletariat who clearly saw their interest in the eyes of the British from the country.

Thus according to Desai the nationalist movement was nothing, but the emergence of various classes whose interest stood opposed to the British interest.

Q 96)

M.N Srinivas

was a structural functionalist & studied the Indian social structure using this concept.

He studied the village of Rampura in the Mysore district & became a proponent of field study.

Srinivas studied the jajmani system in India & said the mutual relations between the various castes in the jajmani system led to the stability of the system. The castes were interdependent on each other & this interdependence led to strong community ties. Due to the breakup of the ties the jajmani system the villages have become less peaceful.

He also talked about village as a whole unit which consists of various other units like caste system, family system, kinship system etc.

The village itself provided identity to the individuals who would unite when fighting for the village.

Srinivas talked about the caste system & how there was pollution & purity among various caste which defined the rules of their interaction.

He gave the concept of Sanskritisation & dominant caste.

He also talked about the political social structure & how the vote bank politics is dominated by the dominant class having numerical strength. He also came up with the concept of ~~the~~ ASQR - Ahir, Jat, Gujjar & Rajput.

Srinivas with his concepts like Sanskritisation, dominant caste ASQR is equated to the middle-range theory of Merton. He

He is criticised by various sociologists as overemphasising on caste & making it a sociology of caste.

Though criticised ~~to~~ by many Srinivas gave a <sup>new</sup> empirical methodology to study Indian sociology.

## Q 5 b) social reforms

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social reforms were initiated by many Indians right from the time of Ram Mohun Roy. He fought against the practice of Sati & forced the British to pass a law to ban it.

This effort was followed by Ishwar Chandra Vidya Sagar who fought for widow remarriage.

Indian society had become decadent & was still under the clutches of various orthodox & traditional practices. Western education & awakening led to the realisation of the presence of these practices. And thus ~~changes~~ reforms were initiated by few Indian.

Various religio-social reform movements like Brahmo Samaj, Arya Samaj etc also worked towards the upliftment of the weak & the down-trodden for the upliftment of women & for education of the masses.

British also introduced various laws like the age of marriage was fixed by Child Act.

But the verdict of 1857 changed British attitude towards reform.

movements as that had irked the orthodox Indian who formed a major part of the revolt.

The post 1857 period saw reforms carried out by the Indian nationalists.

Various reform movements in the first half of the 20th century consisted of equal anti-Brahminical movements which demanded for rights of the untouchables. Reform movements like SNAP movement etc. were a few examples.

Post independence the social reforms have been aimed at removing poverty, providing health services & mass education.

Right to education, National Health Mission, MGNREGS are various schemes which aim at reforming & providing for reaching social reforms.