



Question 1. While Indology is a book view of the Indian society, structure functionalist approach of MN Srinivas is its field view. Elaborate. (10 Marks)

Both Indology and structural functionalism (SF) are important approaches to study Indian society, where one provides the "text", while other provides the "context" of contemporary realities.

Book view

• Indology - It refers to studying history, culture, language and literature and believes in continuity of Indian society that is best understood by 'textual analysis' of vedas, shastras, epics and even vernacular literature.

Prominent sociologists and their approaches :-

- GS Ghurye - "caste and race in India" through study of Brahmanical texts.
- Jawahar Kere - kinship patterns in different regions and marriage rules in north and south India.
- Louis Dumont - Ideological analysis of caste system based upon "purity and pollution" dichotomy.



Field view

- SF view - pioneered by MN Srīnivas and focuses upon studying dynamism and change in Indian society through field work and village studies.

Ex - MN Srīnivas' "dominant caste" in Rampur, highlighting change from ancient understanding of caste.

Andre Bēttelle's study of Sūpuram highlighting shift from cumulative to dispersed hierarchies.

However, both views have their limitations as:-

- Book view - status-quoist, Brahmanical point of view, lack of empirical evidence.
- field view - constraints of participant observation, time and resource intensive.

Hence, a synthesis of both views helps in comprehensive understanding of ground realities of Indian society.



Question 2. The Colonial rule caused both cultural and structural changes in India. Discuss. (10 Marks)

As per Yogendra Singh, 'modernisation of Indian Tradition' encompassed both structural and cultural changes including those brought by colonial rule since the mid-18th century.

Cultural changes

↳ Heterogeneous changes - As per MN Srinivas, 'westernisation' brought technological advancement and modern education increasing social mobility in Indian society.

↳ Middle class - For BB Mishra, culture of 'consumerism' led to formation of enlightened middle class that also helped in socio-religious reforms of mid 19th century.

↳ Urbanisation - Lois Wirth's urban sociology highlights dilution of traditional caste and kinship ties and increased cosmopolitanism.



Structural changes

↳ As per AR Desai, colonial rule destroyed the 'self-sustaining' village economy and turned India into a market for imported goods, leading to a disruption in primitive mode of occupation.

↳ It led to rise of bureaucratic structures, new judicial systems and societal structures based upon impersonal and rational structures.

↳ massive infrastructure development and civic transportation also helped in breaking caste norms through diverse social interactions.

Hence, colonial rule led to modernisation through global cultural flows as well as altering existing socio-economic structures.



Question 3. Give an account of Ranajit Guha's approach in studying 'subaltern class'. (10 Marks)

Studies of subaltern class began in India in 1982, with Oxford University Press Journals with focus on reclamation of history from the point of view of the unheard and unnoticed.

Ranajit Guha's approach

↳ Studying peasant and tribal rebellions in colonial times made him advocate for 'rewriting the history' from the perspectives of these 'oppressed classes'.

↳ For him such rebellions like Pabna revolt, 24 Pargana, Deccan riots, Santhal Rebellion, etc. were subtle acts of resistance against the extremely powerful state.

↳ He supported James C. Scott's view that such small rebellions had massive impact upon the state.

↳ Further, these views align with Gramsci's idea of 'cultural hegemony', where the state is



involved in fabricating "common sense" in order to maintain its ideological power. However, such rebellions pose "counter-cultures" to the mainstream 'hegemonistic domination'.

Critical analysis

↳ Dipesh Chakravarty argues while reimagining history, it is not completely possible to eradicate western.

Influences

↳ Gayatri Spivak cautions against overbroad application of the word 'subaltern'. Only the groups with limited / no access to 'cultural imperialism' are subaltern.

Hence, subaltern is more of a 'space of difference', advocating for "subaltern contamination of hegemonic discourses."



Question 4. The twin shackles that once decided matters for India's villagers, caste and agriculture, no longer exercise their rigorous hold" - Dipankar Gupta. Examine the statement in the light of changing structure of Indian villages. (10 Marks)

Indian villages have been traditionally defined with common features like self-sufficiency (AR Desai), unity, diversity (SC Dube), Identity (MN Srinivas) and Reciprocity through Tajmani system (WH Laiser)

However, contemporary changes in village structure

include :-

- Caste dynamics - MN Srinivas's concept of Sanskritization and dominant caste highlights social mobility. Further, studies by Andre Beteille focus upon role of education, new occupations, marketization of land in diluting caste relations.

- Agrarian relations - As per Marxists, transitioning of primitive agriculture to capitalist and commercialised forms, post Green Revolution have led to regional differences in agrarian structure.



Further, successful land reform operations like Operation Barga have changed ownership patterns.

For ex- "Bullock capitalists" of Rudolph and Rudolph.

° Globalisation - As per K. Somakeshwara, Integration of Indian farmers into global markets has increased cost of production and affects agrarian patterns.

Arjun Appadurai's work of 'cultural flows' helps in understanding changing interaction patterns.

[Critical analysis]

However, as per Ghurye, caste still persists in form of endogamous marriages and ritual purity.

For Ashok Rudra, unsuccessful land reforms had prevented change of agrarian structure.

Hence, although selective modernization of villages is taking place, still features of continuity are witnessed in traditional structures.



Question 5. How has B.R. Ambedkar identified the features of the caste system? How is it different from the mainstream treatment of caste features? (10 Marks)

Caste system has generally defined features of segmental division, hierarchy, hereditary occupation, purity and pollution based segregation, commensality norms and endogamous marriages as per Ghurje and Dumont.

BR Ambedkar's perspectives

- Origins - For Ambedkar, lower castes were tribals who got defeated in wars and hence he believed in 'broken men theory' as opposed dominant theories of varna origin.
- Features - WH Wiesner understood caste in functional terms of reciprocity and even Bouglé identified 'economic functionalism' based upon cultural obligations. However, for Ambedkar, the work done by dalits, like 'manual scavenging' was dehumanizing and Indignified as opposed to functionalist theories.



• Exploitation - For him, the restrictions on lower castes with regard to education, access to civic amenities, wearing new clothes, etc. were deeply exploitative practices and brahmanical conspiracy to maintain their superior status.

• Annihilation of caste - Hence, Ambedkar believed in complete destruction of caste system through legal and educational empowerment and cultural inter-mixing through inter-caste marriages.

However, like Ghurye, he also believed that caste prevents 'unity' of Indian society. But, he advocated for radical solutions and hence became instrumental for securing affirmative action benefits for marginalised castes.



Question 6. Examine the distinct challenges encountered by tribal communities in India. Evaluate the efficacy of current tribal development policies in mitigating these challenges. (10 Marks)

As per WHR Riners, tribes are social groups with common dialects, territory, single government and common interests like warfare. For Elwin; their 'unique culture' needs preservation amidst changing times.

Challenges encountered by tribals in India

- Sal, Jangal, Jameen - land acquisition by govt. for development projects like Narmada or Polavaram. leads to displacement problems, as warned by Ghurye. Further, encroachment upon rich forest resources by outsiders poses challenges of 'Internal colonization' and sub-imposed nationalism (Marxists).

- Socio-economic indicators - Dhebar commission pointed out high dropout rates, poor literacy and health outcomes combined with high poverty.



- Stigma (Erving Goffman) - Demotified tribes are still seen as habitual offenders causing isolation and social exclusion.

Efficacy of development policies

Tribal Panchsheel focuses upon limited assimilation with preserving tribal autonomy and forest rights.

- Affirmative action - In spite of reservation policies, only few tribal groups have been able to climb the ladder of social mobility, called as 'tribal elites' (Badgaiyan).

- Movements like Niyamgiri or Kasdeo forest movement highlight vulnerability of tribals to industrial encroachments.

Hence, there is a need for 'culturally sensitive' policies and 'political participation' to do justice to 8.6% tribal population in the country.



Question 7. Indian Middle Class is actually a 'Privileged Class', Discuss the statement within the evolving landscape of social relations in contemporary India. (10 Marks)

As per BB Mishra, Indian middle class emerged during colonial times and is characterised by conspicuous consumption and privileged lifestyle.

Evolving social relations in contemporary India

- Service-based economy - For Daniel Bell, post industrial society being a knowledge-based society, provides better 'job opportunities for middle class (MC)

As per Giddens, MC sells its educational and technical labour to have privileged position.

- Cultural Reproduction - As per Pierre Bourdieu, access to education and increased preference for private schools act as 'cultural capital' for MC children, reinforcing class hierarchies

- Gender dynamics - Inclusion of MC women



in paid labour market helps in changing patriarchal dynamics, increasing agency of women.

- Modern values - Further, MC has the privilege of transcending caste-based norms, reflected in wide choice of occupations and inter-caste marriages.

Arjun Appadurai's work on globalisation and cultural flows highlights fluid value systems.

Critical analysis

However, as per Marxists, Indian MC is generally unpropertied and merely possesses educational qualifications, limiting significant control over mode of production.

Hence, heterogeneity of MC challenges notions of universalised privilege and highlights various social layers within MC.



Question 8. The culture of society and its religious beliefs often coexists, however, sometimes they stand against each other. (10 Marks)

Culture as per Raymond Williams refers to everyday practices and wider belief systems ingrained in language, rituals and social relations. While religion is a collective understanding of 'super-natural' entities and worship systems.

Co-existence of religion and culture

↳ Shared values - Religious values like respecting elders, hospitality, charity often get normalised and become culture of a place.

For ex - Buddhist values of compassion for living beings transitioned to Indian culture of non-violence and peace.

↳ Practices - As per Bryan Wilson, 'consumerist' cultural practices have made inroads into religion. seen in form of religious merchandise.



- Celebration of religious festivals like Baisakhi, Onam, etc. often has cultural significance associated with harvest season.

Divergence

- Sects and cults - When dominant culture excludes the marginalised sections, as per Ray Wallis and Stark and Bainbridge, people diverge from mainstream religions and form sects and cults having their own subcultures.
- Liberation theology - Often when culture becomes stagnant, religions can be used to bring change. Forex- The protestant revolution to bring changes in christianity and its later role in rise of capitalist culture (as per weber).

Hence, both religion and culture continue to reinforce each other and at times even change one another through changing values and practices.



Question 9. Discuss the societal implication of the 'service sector revolution' on the gender-based division of labour. (10 Marks)

Service sector revolution refers to transition from industrial to service economy, which is based upon knowledge and technical expertise as per Daniel Bell.

Societal implication of service sector

- Occupational segregation - As per Haartman, historically occupations were segregated due to dominance of physical labour and hence preferred men. But with focus on information economy, more opportunities have been opened for women.

- Gig Economy - Due to flexibility of roles, it has enabled more women participation and increasing FLFPR (42%) leading to better navigation of 'Dual Burden' by women (as per Ann Oakley).

- Patriarchal structures - For Sylvia Walby, labour market and public participation of women



might help in shifting traditional gender roles.

- Nuclearisation - with rise of neolocal families, there is potential for sharing household chores and reducing gendered dol in the society.

Critical Analysis

↳ As per Marylin doden, 'glass ceilings' hamper the advancement of women in leadership roles in service economy.

↳ For Arlie Hochschild, despite of developments women are engaged in unpaid care work as 'second shift'.

↳ For Arundhati Menon, feminisation of teaching and nursing jobs limits career advancement.

Hence, there is a need for development of a 'care economy' for reducing women's gendered d.o.l burden to reap benefits of service economy.



Question 10. Identify and analyze the primary challenges hindering in enacting a uniform Civil Code in India. (10 Marks)

Uniform civil code (UCC) refers to 'standardised laws' governing civil interactions related to marriage, divorce, adoption, inheritance etc. that are currently governed by personal laws of religion.

Challenges in enacting UCC

- Incomplete secularisation - As per Bryan Wilson, despite cultural pluralism, society has not yet secularised and religion holds its importance in governing social interactions. For ex- only [2.8%] marriages in India are inter-religious, highlighting religious control over social rules.
- Diverse practices - marriage in Hindu Indian laws is seen as a 'sacrament', whereas in Islam it is a 'contract' among the partners. Similarly, different kinds of inheritance practices like patrilineal, matrilineal, etc. create



challenges for a uniform codified law.

- kinship patterns - As per Dravadi karve, different regions have unique kinship patterns making codification difficult.

For ex - culture of tribes is different from mainstream society.

- Legal challenges - In spite of Article-44 prescribing UCC, adoption of secularism and principled distance from all religions poses challenges of backlash when drafting UCC.

However, as several personal laws are discriminatory towards women in not giving property rights, divorce practices like triple talaq and limiting their agency, it is essential to draft UCC with stakeholder engagement for an inclusive society.