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SOCIOLOGY OF INDIA-II

B.S.O.C.-104

B.A. Sociology (Hons.) - 2nd Semester

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Based on

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By: Baljit Kaur



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**Sample Preview
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QUESTION PAPER

June – 2023

(Solved)

SOCIOLOGY OF INDIA-II

B.S.O.C.-104

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five of the following questions. All questions carry equal marks.

Q. 1. Discuss the views of Marx and Weber on India.

Ans. Ref.: See Chapter-1, Page No. 6, Q. No. 3 and Page No. 2, 'Max Weber'.

Q. 2. Examine the issues of working class movements in India.

Ans. Ref.: See Chapter-11, Page No. 108, 'Issues before the Working Class Movement'.

Q. 3. Discuss the idea of Ambedkar on marginalisation.

Ans. Ref.: See Chapter-2, Page No. 16, Q. No. 5.

Q. 4. Examine the salient features of Indian civilisation.

Ans. Ref.: See Chapter-3, Page No. 24, Q. No. 3.

Q. 5. What is ethnographic image? Discuss with special reference to India.

Ans. Ref.: See Chapter-4, Page No. 28, 'Ethnographic Image', 'Ethnographic Image of India', 'Unity in Diversity', 'Village India', 'Caste', 'Tribes' and Page No. 30, 'Little and Great Tradition'.

Q. 6. Examine the basic features of Indian constitution.

Ans. Ref.: See Chapter-5, Page No. 36, 'Indian Constitution: Basic Features'.

Q. 7. Explain the diverse principles of identifying a nation.

Ans. Ref.: See Chapter-14, Page No. 136, 'Diverse Principles of Identifying Nation' and Page No. 137, 'Course of Transition of Nationalism'.

Q. 8. Discuss the forms of ethnic identity in India.

Ans. Ref.: See Chapter-7, Page No. 59, 'Forms of Ethnic Identity and Assertion'.

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QUESTION PAPER

December – 2022

(Solved)

SOCIOLOGY OF INDIA-II

B.S.O.C.-104

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five of the following questions. All questions carry equal marks.

Q. 1. Discuss the tradition of plurality and culture of accommodation in Indian society.

Ans. Ref.: See Chapter-1, Page No. 1, 'Tradition of Plurality and Culture of Accommodation in Indian Society'.

Q. 2. Explain the Gandhian concept of Satyagraha.

Ans. Ref.: See Chapter-2, Page No. 13, Q. No. 1.

Q. 3. Describe the characteristics of tribes in India.

Ans. Ref.: See Chapter-4, Page No. 29, 'Tribes' and Page No. 32, Q. No. 4.

Q. 4. Discuss the nature of mobilisation and consciousness among Dalits in India.

Ans. Ref.: See Chapter-9, Page No. 82, 'Dalit Mobilisation/Dalit Consciousness'.

Q. 5. Compare and contrast the concepts of Sanskritisation and Westernisation.

Ans. Sanskritisation: The term Sanskritisation was introduced into Indian Sociology by Prof. M.N. Srinivas. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs, as a preliminary step to acquire higher status. Thus, this indicates a process of cultural mobility that took place in the traditional social system of India. The process seems to be associated with the role of local 'dominant caste'. According to definition of Sanskritisation given by M.N. Srinivas 'it is a process by which a low caste or a tribe or other group changes its customs, rituals, ideology, and a way of life in the direction of a high and frequently, twice born caste.'

Sanskritisation denotes the process of upward mobility. In this process, a caste is trying to increase its position in the caste hierarchy not at once, but over a period of time. It would sometimes take a period of one or two generations. Mobility that is involved in the process of Sanskritization results only in 'positional changes' for particular castes or sections of castes, and need not necessarily lead to a 'structural change'. It means, while individual castes move up or down, the structure as such remains the same. The castes which enjoyed higher economic and political power but rated relatively low in ritual ranking went after Sanskritisation for they felt that their claim to a higher position was not fully effective. Economic betterment is not a necessary precondition to Sanskritisation, nor economic development must necessarily lead to Sanskritisation. However, sometimes a group (caste/tribe) may start by acquiring political power and this may lead to economic development and Sanskritisation.

Westernization: The process of Westernization of caste-system in India began with the frantic efforts of missionaries to convert as many Indians as possible into Christianity and the coming of East India Company in India first to trade and later on to increase its political power in India. East India Company successfully established 'British Imperial Rule' in India by 1958. According to M.N. Srinivas, "Westernisation" refers to 'the changes brought about in the Indian society and culture as a result of over 150 years of British rule and

Sample Preview of The Chapter

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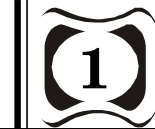


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SOCIOLOGY OF INDIA-II

BLOCK-1 : IDEAS OF INDIA



India: Multiple Images

INTRODUCTION

India is essentially a plural society founded on multiculturalism. Indian intellectuals have explained the essential plural and accommodative foundations of Indian society based on historical facts whereas colonial rulers and many westerners have portrayed Indian society in negative terms. In this chapter, we will have glimpses of such images and will create the backdrop for the further discussion on Indian society. It will also provide brief outline of colonial imagination of Indian society through Macaulay's Minutes and James Mill's description of Indian civilization. Views of Hegel, Marx, Engels, Max Weber and Mark Twain about Indian society are also provided in this chapter. Images and description of India by Rabindranath Tagore, Mahatma Gandhi, Jawaharlal Nehru, Ambedkar and cultural nationalist ideologues will also be discussed.

CHAPTER AT A GLANCE

TRADITION OF PLURALITY AND CULTURE OF ACCOMMODATION IN INDIAN SOCIETY

When we develop an image of India, we encounter varieties of ideals, images and realities of India. All these ideals images and realities have always remained plural in Indian society.

Facets of Pluralism and Unity in India

Sir Herbert Risely classified Indian population into seven racial types: Turko-Iranian, The Indo Aryan, The Scythe Dravidian, The Aryo-Dravidian, The Mongolo Dravidian, The Mongoloid and The Dravidian. India is a land where almost all major religions of the world around. Here we find Hinduism, Islam, Christianity, Sikhism, Buddhism, Zorostrianism and Anismism. All of these main religions have a number of sects of their own. India is called veritable tower of Babel as

According to the 1971 census there are 1652 languages spoken as mother tongue. Though the constitution of India has recognized 22 major languages as official languages, it has 13 different scripts and over 720 dialects.

Despite these diversities there is strong bond of units across India. Politically India is a sovereign, secular and democratic state and share same constitution and parliament all over the country. The ideal of geo-political unit of India is culturally and historically inherited as reflected in *Bharatvarsha*, the ancient classic name for India.

The Eternal Syncretic Tradition in Hindu Spiritualism

Though the majority of the population in India practice Hinduism, the tradition of accommodation is sterna to Hinduism as it is practiced as the way of life in India. Hinduism is founded on the spirit of universality. In a famous speech of Chicago in 1893 Vivekananda said – Hinduism as a religion has taught the world both tolerance and universal acceptance that believes not only in universal toleration, but accepts all religions as true. India has sheltered refugees of all religions and all nations of the earth.

The Historical Trajectories of India

India have 5000 years old heritage of the Indus Valley Civilization also known as Harappan Civilization. We also trace its roots to the Vedic society and note the emergence of different religions such as Jainism and Buddhism, etc. and encounters by external forces such as Greek and Muslim attacks, the arrival of British colonial power, consolidation of British colonial power and India's struggle for freedom. In spite of all these changes, challenges and encounters, India has retained the culture of pluralism and accommodation.

COLONIAL AND WESTERN IMAGINATION OF INDIA

The colonial power had made negative image of Indian society, its people and culture and education.

Macaulay's Minute

British scholar Thomas Babington Macaulay, legal member of the Council of India and a British parliamentarian, gave his important minute that changed the entire course of education, in 1835. He addressed the committee of Public Instruction and based his argument on the basis of the central themes of the Charter Act of 1813. In his speech he said "It is I believe no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the paltriest abridgment used at preparatory schools in England...." So, he suggested that "We ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanskrit or Arabic..."

James Mill's Description of Indian Civilisation

An English historian James Mill did not cherish any positive idea about India. He was of the opinion that all Asian societies were at a lower level of civilization than Europe. He compared Hindus with the savages of America. He termed the Indian architectural and sculptural creations as arts of the barbarian and according to him India is a half civilized nation. The colonial scholars considered the Indian way of life as abominable which needed to be metamorphosed and given a western orientation. He also believed that the English government in India with all its vices is a blessing of unspeakable magnitude to the population of Hindustan.

Mill's views provided a justification for continued British rule and supported the view that India should be governed according to civilized European standards.

India as Imagined by Hegel, Marx and Engels

Hegel, Marx and Engels figured India as distinctive specimen. Marx described India very early stages of human society in which all men were owners as well as workers. He also believed that nature of society in India had from the most ancient times until the British conquest. Engels in "Principles of Communism" referred India and China as countries which for thousands of years have made no progress. He also refers to semi-barbarian countries which previously had more or less remained outside of the line of historical development. They are now doomed to be taken over

by civilization, personified above all by English industry and trade.

Marx described Indian villages to have stereotyped primitive forms. He referred Indian villages as family communities implying that they were held together by ties of consanguinity. Caste and slavery are mentioned as village features but only in passing and not much in made of them.

Max Weber

According to them Indian society is founded on the traditional spirit of Hinduism, is devoid of the rational spirit to develop rational capitalism in society. The predominance of otherworldly mysticism – in which salvation can only be achieved through a process of detachment from material wellbeing, has made the people remain grounded on traditional thoughts and actions.

Many scholars opposed Max thesis on the ground that many traditional business communities have contributed to the growth of capitalism; that many have separated their religion from economic activities and have contributed to the growth of capitalism.

Mark Twain

According to Mark Twain – India is land of fantasy; an imaginary land – a fairy land, dreamland. India had the start of the whole world in the beginning of things. She had the first civilization; she had the first accumulation of material wealth; she was populous with deep thinker and subtle intellects;

Twain said repeatedly that India was his favorite land on the whole 'Equator journey'. He loved the color and variety of Indian life. In "Following the Equator". This is indeed India – the land of dreams and romance of fabulous wealth and fabulous poetry of splendor and rags, of palaces and hovel of tigers and elephants, the cobra and the jungle the ... cradle of the human race, birthplace of human speech, mother of history... the one land that all men desire to see and having once seen by even a glimpse, would not give that glimpse for all the shows of all the rest of the globe combined.

CULTURAL ENCOUNTER: EAST AND WEST

With the spread of English education and emergence of middle class, public became aware of colonial perception of India and its culture, society and civilization. They started to react and object to these perceptions.

Cultural contact made all the scholars see the strength and weaknesses of both the cultures. And there

have been description of both the Oriental and of the West by scholars.

Indian tradition is unique spiritual tradition and had several movements time to time to regenerate this tradition such as Bhakti movement in 15th century which treated all section of society equally and started two traditions Saguna-form of God as Vishnu or Shiv and advocated equality among all the castes. Second Nirguna – formless universal God. Ravidas and Kabir was main follower of this tradition.

THE ASSIMILATIVE, LIBERAL AND CULTURAL NATIONLIST IMAGINATION OF INDIA

Many scholars and leaders such as Mahatma Gandhi, Rabindranath Tagore, Bankimchandra Chatterjee, Ambedkar and Jawaharlal Nehru contributed to lay the foundation of nationalist discourse of Indian unity. They call aspect to the aspect of civilizational unity of Indian society to strengthen and foundation of Indian nationhood.

Rabindranath Tagore

Rabindranath Tagore was Independent India's earliest cultural ambassador, a poet, an artist, a scholar and a musician. He imagined India as assimilative, cosmopolitan, liberal and quintessentially secular philosophically.

He was born in a Hindu family and against all orthodox practiced in Indian society. He raised his concern in many poems and characters in his novels. He raised his voice against the merciless killing of freedom fighters by the British forces. He returned his Knighthood in the wake of the Jallianwala Bagh massacre.

According to Tagore, Indian civilization is founded in unity in diversity without diminishing the significance of the uniqueness of all social and religious groups that has provided the plural and composite foundation of Indian society.

Gandhi

In Gandhiji view India was a land of diversity and so he never substituted Indian civilization with Hindu culture or Hindu civilization. He even suggested that British needs not to be expelled from India as they would get assimilated in Indian society as the thousands of other migrants have got assimilated in it.

According to him, If the Hindus believe that India should be peopled only by Hindus, they are living in dreamland. The Hindus, the Mahomedans, the Parsees and the Christians who have made India their country

are fellow countrymen and they will have to live in unity if only for their interest.

Gandhiji wanted to rebuild India from the lowest level with the poorest and the weakest. He had visualized self reliant villages, free from exploitation and fear, as an important part of the decentralized system. He also believed in the autonomy of the villages founded on agriculture, supplemented by village and cottage industries. He was not in favour of industrialization and believed that Indian peasant require a supplementary industry.

He also shared his view about political power and state. According to him, political power means the capacity to regulate national life through national representatives. If national life becomes as perfect as to become self regulated, no representation becomes necessary. There is then a state of enlightened anarchy. In this State everyone is his own ruler.

Nehru

Pandit Nehru also imagined India as a plural country of various sorts. He writes about the beauty of India and chose Himalayas as background as in the spring it is covered with new flowers and with a brook of our choice rather than the more normal picture of a hot, subtropical country.

He also commented on the diversity and unity among the people of India and according to him it is tremendous. He finds that though outwardly there was diversity and infinite variety among our people, everywhere there was that tremendous impress of oneness, which had help all of us together for ages past, whatever political fate or misfortune had befallen us... The essential unity had been so powerful that no political division, no disaster or catastrophe, had been able to overcome it.

On the question about Bharat Mata or Mother India, he explained that people of India is the part of this Bharat Mata, they are in a manner their self Bharat Mata and as this idea slowly soaked into their brains, their eyes would light up as if they had made a great discovery.

He also said on differences "Differences big or small can always be noticed even within a national group, however closely bound together it may be. The essential unity of that group becomes apparent when it is compared to another national group... Yet I think that at almost any time in recorded history an Indian would have felt more or less at home in any part of India".

Ambedkar

Dr. B.R. Ambedkar (Bhimrao Ramji Ambedkar) popularly known as Babasaheb hails from an awkward Mahar station community. He became an unbelievable educator, speaker, and rationalist, visionary and won many more laurels. He wanted a complete change in Indian culture. The social environment had such an effect on his consciousness. His vision of society is that people should live together in order of social stability and individual dignity in a human institution. Culture must not be a monarchy, but a dynamic force that creates a desirable atmosphere of freedom and fraternity; democratic law and socio-economic equality. He was deeply concerned about establishing a social order in India founded on equality and justice for all. According to him nationality is a feeling of consciousness of kind which on the one hand binds together those who have it, so strongly that it overrides all the differences arising out of economic conflicts or social gradations and on the other have severs them from those who are not their kind. It is a feeling not to belong to any other group. This is essence of what is called nationality and national feeling.

In his views a serious and ideological commitment for ensuring equality for all section is a prerequisite to actualize nationhood. Ambedkar was for a casteless society to be founded on the constitutional principle of equality, fraternity and justice for all the citizens.

Cultural Nationalist Imagination

In the view of the cultural nationalists, India in terms of traditional cultural is a unit founded on the spiritual ethos of Hinduism. This view considers India as a unique manifestation of a historic, geographic, cultural, linguistic unity. According to Savarkar, Hindusthan is a land of Hindus who faced attacks of Arabs, Persians, Pathans, Baluchis, Tartars, Turks, Moguls invaders for centuries. It was through this prolonged furious conflict that people of India became conscious of themselves as Hindus and were welded into a nation. According to him Hindus are one as they own a common civilization of Hindu culture and Sanskrit has been the chosen means of expression and preservation of that culture and the history of this race.

NATIONHOOD AND UNIQUENESS OF INDIA

India became independent nation after a prolonged struggle. The society in India is founded on the idea of cultural fusion.

As Brenad S. Cohn wrote – India established as a secular state at independence, carefully chose several

non Hindu symbols for its flag. It has the Buddhist Wheel of Law on it. The new government selected the Ashoka Chakra and Lions for the national seal, Ashoka was a Buddhist ruler. From the national anthem, they accepted the poem by Tagore, *Jana Gana Mana*, which has a listing of the regions and people so India as the Nation anthem. It depicts the legacy of tolerance and accommodation of Indian society and polity.

Indian constitution follows the policy of one state and one citizenship. Indian constitution has provided for the fair and equal treatment of all citizens before the law. However to pave the foundation of a plural society, along with individual rights, the constitution of India has also given every religious group the freedom to promote and protect its cultural activities as per law. Articles 19-22 of the constitution provides the individual rights such as freedom of speech and expression, to practice any profession, trade, business, etc.

The constitution of India also cares for the backward class through Articles 15 and 26. Article 15(4) allows the state to take steps for the betterment of any socially and educationally backward classes of citizen or scheduled castes for the scheduled tribes. Article 26 provides religious freedom.

CHECK YOUR PROGRESS

Q. 1. Identify the main features of unity and diversity in India.

Ans. In India we find people of distinctive physical features. Herbert Risley had classified the people of India into seven racial types. These are: (i) Turko-Iranian, (ii) Indo-Aryan, (iii) Scytho-Dravidian, (iv) Aryo-Dravidian, (v) Mongolo-Dravidian, (vi) Mongoloid, and (vii) Dravidian. According to him Mongolian and Dravidian would account for the racial composition of tribal India. He was the supervisor of the census operation in India in 1891 and the result became the basis of this classification.

Linguistic Diversity: According to the 1971 census there are 1652 languages in India which are spoken as mother tongue. Grierson a famous linguist noted 179 languages and 544 dialects. But only 22 languages were chosen for official languages, 13 different scripts and over 720 dialects. Some of languages are: Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu and Urdu. Hindi is spoken by 39.85 per