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# QUESTION PAPER

(June – 2019)

(Solved)

## SOCIETY IN INDIA

Time: 3 Hours ]

[ Maximum Marks: 100

Note: Attempt questions from all sections as per instructions given.

### SECTION-I

Answer the following questions:

**Q. 1. Are Indian villages 'little republic' Discuss critically.**

**Ans. Ref.:** See Chapter-3, Page No. 10, Q.No. 5.

The village communities in pre-British India were viewed as economically self-sufficient entities with little or no contact with the outside world. However certain evidences prove that there was considerable socio-economic interdependence. Weekly markets were held where regular interactions took place with the neighbouring villages and towns. Moreover certain castes provided their services to a number of villages.

There is an interaction between the religious beliefs and practices of the villages and the Indian civilization as a whole. **Robert Redfield** used the concept of '*Little tradition*' for the cultural processes among the folks or unlettered peasants and '*Great tradition*' for that of the elite or the '*reflective few*'. There is however a constant inter-action between the two levels of tradition. **Mckim Marriott** utilized this conceptual framework in his study of village Kishangarhi in Northern India. He found that in the structure of the village culture and its social organization, which consist both the little and great tradition elements, there is a constant interaction of cultural forms. Elements of little tradition, indigenous customs, deities and rites circulate upward to the level of the great tradition and are '*identified*' with its legitimate forms. This process is what **Marriott** calls '*universalisation*'. Likewise, some elements of the great tradition also circulate downward to become organic part of the little tradition and lose much of their original form in the process. He used the term '*parochialization*' to denote this kind of transaction between the two traditions. Parochialization is defined

as "The process of limitation upon the scope of intelligibility of deprivation of literary form of reduction to less systematic and less reflective dimensions" of the elements of the great tradition.

Sanskritization, **Marriott** finds does not proceed in the village as an independent process; it is superposed on non-sanskritic cultural forms through accretion rather than simple replacement.

**Marriott** quotes *Raksha Bandhan* as the example of upward universalisation. This coincides with the festival *Saluno* in Kishangarhi, the festival of cow nourisher worship (*Govardhan*) as celebrated in Kishangarhi, has undergone modifications and the village attaches meanings which have no mention in the sanskritic myth.

Srinivas through the concept of sanskritisation, brings out the interaction between the religion at the local level and all India Hinduism. Development of the means of communication has helped the spread of the Sanskritic elements. A significant aspect that has emerged is the identification of a local God/ Goddess with Hindu deity e.g. among the Coorgs, the local cobra deity is identified with Skanda, the warrior son of Shiva. By this Coorgs become incorporated in the wider Hindu religious community. Further, pilgrimages were a constant aspect in the village.

Thus, there is a continuous interaction between the little and great tradition in the religion of the villages.

**Q. 2. Explain the role of socialisation in gender role stereotyping in India.**

**Ans. Ref.:** See Chapter-29, Page No. 90, 'Introduction', Page No. 91, 'Role of Stereotyping in Education and Socialisation Process'.

**Q. 3. Discuss the nature of social mobility among the scheduled castes in the Post-Independent India.**

**Ans.** Even during the ancient period, social mobility occurred within the caste system. Through the avenues of social mobility such as *Sanskritisation*, conversion to Buddhism, Jainism and other sects, migration, renouncing the world to preach etc. the scheduled castes along with other lower castes and tribes tried to improve their social status.

**B.R. Ambedkar** made significant efforts to improve the status of the scheduled castes. He emphasized horizontal mobilization of the SC and made them a powerful political force. To articulate the demands of the SC, he established the depressed classes Mission Society. Ambedkar led a 'Satyagraha' in 1927 for the access of Harijans to the temple in Poona.

Later after independence he embraced Buddhism with a large number of scheduled castes.

On the other hand, Gandhiji wanted Harijans to become integrated with the Hindu society. He made efforts to raise the consciousness of the upper caste Hindus.

**Also Ref.:** See Chapter-22, Page No. 66, 'SC in the Post-Independent India'.

**Q. 4. Explain the relationship of caste which power in India.**

**Ans.** Central to caste system are caste panchayats and leadership. These power structures are highly formalised in certain caste groups and informal in others. The panchayat literally means a group or council of five. In a village it refers to a group that presides over, and resolves conflict, punishes people transgressing customs and launches group enterprises. It must be remembered that the village panchayat is quite different from the legislative use of the term panchayat. The usage, after the Constitution (73rd Amendment) Act, 1922 refers to a statutory local body, formed through elections, vested with legal powers and charged with certain governmental responsibilities. In certain villages traditional caste panchayats and leaders are still a powerful means of control. The democratic panchayat with legislative powers and traditional panchayat may overlap in certain regions. Regional caste structures, in part, account for variations in their respective power structure.

Local power flows mainly from land, which is the main source of wealth. Power is safeguarded if it is confined to a unified and numerically preponderant caste group. Numbers alone do not

guarantee power. Caste groups numerically preponderant, but with divided loyalties, creating disunity, may not wield power. It is only when a caste group becomes politically united that it becomes a political force. This is very important because in the new democratic political system where every vote counts the numerical preponderance of a caste group gains an additional meaning. Power may also accrue to a jati, when its members have effective connections with the power of the village panchayats.

The order of dominance among castes parallels the order of caste rank. The exclusive nature of high-ranking castes is further reinforced by ritual notions of purity and pollution. High ranking Brahman castes of this region possess landed wealth, power and control, besides the traditional right to perform rituals; they also have right to religious learning and worship at temples.

**Also Ref.:** See Chapter-20, Page No. 61, 'Caste Structure and Power'.

## SECTION-II

**Answer the following questions:**

**Q. 5. Explain the 'relative deprivation' approach to the study of poverty.**

**Ans.** In case of the developed countries, the 'relative deprivation' approach has been adopted for measuring poverty because fulfillment of minimum need of food is not the major problem. Here, poverty is seen in terms of relative deprivation of a class or a section of population against the privileged ones. Poverty is perceived in terms of an exclusion of a class or section of population from average living patterns, activities and participation in social life because of lack of resources e.g. wealth, income, education and political power. Relative deprivation approach is based on social inequality. It compares the situation of an individual or the group with the rest of society. It considers poverty as the deprivation of essential requirements such as clothing, food, housing, medical facilities and education. This approach is better than the nutritional approach because nutritional approach ignores essential non-food requirements for human living. This approach also highlights one of the major causes of social deviance in individuals. Depriving of something that they think they are entitled to leads to social deviance, resentment and crimes. This approach highlights the importance of reducing income inequalities.



# Sample Preview of The Chapter

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# SOCIETY IN INDIA

## Unity and Diversity

1

### INTRODUCTION

India is a country of rich cultural heritage with different religions, colours, languages, castes and ways of life. Underneath this diversity lies the continuity of Indian civilization and social structure. India presents a picture of unity in diversity to which history provides no parallel.

### FORMS OF DIVERSITY

**Racial Diversity:** A race is a population that can be distinguished as a subgroup within a species by genetically transmitted physical characteristics. Members of the same race share distinctive physical features—skin colour, hair, nose etc. **Herbert Risley** classified the Indian population into seven racial types:

- (1) Turko-Iranian
- (2) Indo-Aryan
- (3) Scytho-Dravidian
- (4) Aryo-Dravidian
- (5) Mongolo-Dravidian
- (6) Mongoloid
- (7) Dravidian.

These can further be grouped into three groups—Indo-Aryan, Mongolian, Dravidian. Since this classification was primarily based on language type, it was widely criticised.

**Dr. B.S. Guha**, in his racial classification of India, has divided the population into six basic types. Of these, the *Negrito* and the *Pre-Dravidian* are to be found mainly in the tribal population. A third type, the **Palae-Mongloid** is confined to tribal and semi-tribal groups living in the Himalayan foothills. The *Nordic* type, in its pure form, is also confined to a small section of the population in the extreme North. The two remaining types, namely the *Mediterranean* and the *Western Brachycephals*, account for the remaining bulk of the Indian population.

The Mediterranean type is of slight build and is characteristically dolichocephalic or long-headed. The skin colour varies from dark to light brown. It is found typically among the people of South India, although many North Indians also belong to this type. The Western Brachycephals are, on the other hand, broad-headed and occur typically in the population of Maharashtra and Bengal, as also in other North Indian states. However, there are no rigid distinctions in racial terms between North and South India. The Negrito have black skin colour, thick hair, frizzly hair etc. e.g. *Kadar*, *Irula* tribes. The Mongloids are a major racial stock native to Asia. The North-Eastern regions of India have tribes of Brachycephalic Mongloid strain e.g. Angami Nagas.

**Linguistic Diversity:** The terms Aryan and Dravidian refer to linguistic divisions and there are major differences of language between the people of North and South India. The North Indian languages such as Hindi, Punjabi, Bengali, and Gujarati belong to the Indo-Aryan family and are related to the modern European languages. The South Indian languages such as Tamil, Malayalam, Telugu and Kannada, belong to the Dravidian family. *Sir George Grierson's 'Linguistic Survey of India'*, published between 1903 and 1923, identified 179 languages and 544 dialects.

The Indian Constitution recognizes official languages. Article 343 through 351 address the use of Hindi, English and other regional languages for official purposes, with the aim of a nationalized use of Hindi while guaranteeing the use of minority languages at the state and local levels. Hindi has been India's official language, although many impediments to its official use exist.

The Constitution's Eighth Schedule, as amended by Parliament in 1992, lists 18 official or scheduled languages—Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu and Urdu.

With over 900 million people and more than one thousand languages, India is certainly one of the multilingual nations in the world today.

**Religious Diversity:** India is a land of several religions. Hinduism is the dominant faith, practiced by 82% of population. Besides Hindus, Muslims are the most prominent religious group (about 12%) and are an integral part of Indian society. Further, secular India is home to Christianity (2.61%), Buddhism (0.7%), Jainism (0.48%), Sikhism (1.92%), Bahais, Parsis and innumerable other religious traditions. Tribal religions form approximately 1.5% of the population.

Within each religion are found several sects *e.g.* Shaiva, Vaishnav, Shakta within Hinduism. Recent growth of cults *e.g.* Sai Baba adds to the religious diversity in India.

**Caste Diversity:** Although many other nations are characterized by social inequality, perhaps nowhere also in the world has inequality been so elaborately constructed as in the Indian Constitution of caste. These are ranked, named endogamous (in marrying) groups, membership in which is achieved by birth.

According to Rigveda, the division of Hindu society into four *varnas* are—Brahmins, Kshatriyas, Vaisyas and Sudras. These are broad categories and there are thousands of castes and sub-castes in India. The caste system has pervaded amongst the Muslims, Christians, Sikhs etc. as well.

Apart from the above diversities there are further variations in the settlement pattern, marriage and kinship patterns, cultural patterns etc.

**Bonds of Unity in India:** Underlying the various diversities in India is the bond of unity, a characteristic feature of the country. Geo-political unity is found in India. A sovereign state, India is governed by the same Constitution and the Parliament. The norms of democracy, secularism and socialism exist in all parts of the country. The concepts of *Bharatvarsh*, *Chakravarty* etc. reflect the geo-political unity of India.

Culture of pilgrimage, *i.e.* visit to the holy shrines and sacred places *e.g.* Badrinath, Jagannath Puri, is widespread in India. It promotes interaction and cultural affinity among people from various parts of the country.

There is a tradition of accommodation in India. Hinduism has subsumed several faiths within itself and is an all-encompassing religion. For long, numerous religions faiths have coexisted in India. There is a mutual respect and sharing of religious sentiments with each-other.

*Jajmani* system is a manifestation of the tradition of inter-dependence. *Jajman* or the patron receives specialized services from various families and in turn, provide them food and other articles. It was a system of functional interdependence of caste which involved the whole local social order. It interlinks people of different religions as well *e.g.* a Hindu may have a Muslim barber.

Thus India, a plural nation, has a composite culture of national unity.

### CHECK YOUR PROGRESS

#### Q. 1. What are the bonds of unity in India?

**Ans.** The primary bond of unity is found in the geo-political integration. All the parts of India are governed by the same Constitution and is a sovereign, secular nation.

There is a culture of visiting famous temples and holy shrines known as pilgrimage. People of all religions visit such places which fosters unity amongst

them. Pilgrimage is also an expression of love for the motherland, worship of the country. It thus can be viewed as promoting geo-cultural unity of India.

Being secular in nature, several religions coexist with each-other in India. There is a lot of accommodation and assimilation of various faiths within the fold of Hinduism. Two broad forms of Hinduism have been discerned—Sanskritic and popular. The former is found in the religious texts while the latter is found in real life situations.

Hindus and Muslims have always taken part in each other's festivities. They used to provide separate hearth and vessels for each-other so as to respect their religious sensibility.

The tradition of functional interdependence between various castes is expressed in *Jajmani* relations. There is an exchange relation between food-producing families and families that provide them specialized services.

Several leaders *e.g.* Akbar have made efforts from time to time to foster Hindu-Muslim unity. In the field of art and architecture there is a blend of Hindu and Muslim style.

Thus, India is a model of composite culture within an integrated nation.

**Q. 2. Discuss linguistic diversity in India.**

**Ans.** With over 900 million people and more than one thousand languages, India is certainly one of the multi-lingual nations in the world today. It is home to the Indo-Aryan and Dravidian language families, two of the world's largest. The North Indian languages—Hindi, Punjabi, Bengali, Gujarati belong to the Indo-Aryan family while the South Indian languages—Tamil, Malayalam, Telugu, Kannada—belong to the Dravidian family. Most of the more widely used Indian languages exist in a number of different forms or dialects influenced by complex geographic and social patterns.

Sir George Greirson identified 179 languages and 544 dialects. The 1961 census enlisted 1652 languages in mother tongue. The 1981 census enlisted 112 mother tongues with more than 10,000 speakers and almost one million people speaking other languages.

Hindi and English are used as official languages. The Constitution's Eighth Schedule lists 18 official or scheduled languages—Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu and Urdu.

■ ■

## Rural Social Structure

2

### INTRODUCTION

The social life of the community is divided into two segments—rural and urban. Though these segments interact among themselves, each is sufficiently distinct from the other. Sociologists have delineated a number of significant criteria for distinguishing the rural social world from the urban social world, such as the social composition of population, the cultural heritage, the magnitude of material wealth, social stratification of the population, social structure and the intensity and variety of social contacts.

The village is the unit of the rural society. Three main types of settlement patterns have been discerned in rural areas:

(1) In nucleated villages the farmers dwell in the village proper in a cluster. They work on the fields which lie outside the village site. Since they dwell together in a single habitat, they develop a compact life.

(2) In some places *e.g.* Kerala, Konkan, there are linear settlements. The houses are strung out surrounded by its own compound. There is a no clear physical demarcation between villages.

(3) In *dispersed* village type, the farmers live separately on their respective farms. Their habitat being thus dispersed, their social life assumes a different form.

The specific components of rural-social structure has been identified as family, kinship, caste, class and village.

### FAMILY

Family is the basic and universal social structure of human society. It fulfils needs and performs functions which are indispensable for the continuity, integration and change in the social system.

Traditional joint family was predominant in the rural society in India. It was the unit of economic

cultural, religious and political activities. Thus, there was a symbiotic relationship between agrarian peasant societies and extended family type. As the industrial revolution progressed, the transition from the extended to nuclear families became much more accelerated. However, in India, lower caste families where the chief occupation was agricultural labour were mostly nuclear, but this nuclearity was often due to negative rather than positive causes. These were absence of landed property, lack of sufficient and stable means of livelihood and shifting mode of occupation. Such nuclear families had many characteristics of traditional joint families—excessive dependence on kinsmen and elders, child marriages, dependant position of women and authoritarian inter personal relationship in the family. For the lower caste who lived in such nuclear families the ideal was the Hindu joint family to which most of the landed gentry and priests belonged.

Extended families which are the dominant pattern in India have existed side by side with the nuclear families of the traditional type described above. Now changes are taking place in the traditional family structures due to contemporary forces. The studies concerning the distribution of family types (structurally) in India shows results which considerably fluctuate on the basis of criteria employed for the classification of jointness.

It has been observed by **I.P. Desai** and other sociologists that nuclear family in India is merely a stage in the joint family cycle. There is no linear evolutionary differentiation from joint to nuclear family organization. At one point of time, the size and actual composition of a family often denotes only a particular stage in its developmental cycle. Simple families grow into extended families and then break into simple families.