



NEERAJ®

SOCIOLOGY OF INDIA-I

B.S.O.C.-102

B.A. Sociology (Hons.) - 1st Semester

**Chapter Wise Reference Book
Including Many Solved Sample Papers**

Based on

C.B.C.S. (Choice Based Credit System) Syllabus of

I.G.N.O.U.

& Various Central, State & Other Open Universities

By: Kshyama Sagar Meher



**NEERAJ
PUBLICATIONS**

(Publishers of Educational Books)

Retail Sales Office:

1507, First Floor, Nai Sarak, Delhi - 6 | Mob.: 8510009872, 8510009878

E-mail : info@neerajbooks.com Website : www.neerajbooks.com

MRP ₹ 280/-

Published by:



NEERAJ PUBLICATIONS

(Publishers of Educational Books)

Retail Sales Office: 1507, First Floor, Nai Sarak, Delhi - 6 | Mob.: 8510009872, 8510009878

E-mail : info@neerajbooks.com Website : www.neerajbooks.com

© Copyright Reserved with the Publishers only.

Reprint Edition with Updation of Sample Question Paper Only

Typesetting by: Competent Computers, Printed at: Novelty Printing Press

Disclaimer/T&C

1. For the best & up-to-date study & results, please prefer the recommended textbooks/study material only.
2. This book is just a Guide Book/Reference Book published by NEERAJ PUBLICATIONS based on the suggested syllabus by a particular Board/University.
3. These books are prepared by the author for the help, guidance and reference of the student to get an idea of how he/she can study easily in a short time duration. Content matter & Sample answers given in this Book may be Seen as the Guide/Reference Material only. Neither the publisher nor the author or seller will be responsible for any damage or loss due to any mistake, error or discrepancy as we do not claim the Accuracy of these Solutions/Answers. Any Omission or Error is highly regretted though every care has been taken while preparing, printing, composing and proofreading of these Books. As all the Composing, Printing, Publishing and Proof Reading, etc., are done by Human only and chances of Human Error could not be denied. Any mistake, error or discrepancy noted may be brought to the publishers notice which shall be taken care of in the next edition and thereafter as a good gesture by our company he/she would be provided the rectified Book free of cost. Please consult your Teacher/Tutor or refer to the prescribed & recommended study material of the university/board/institute/ Govt. of India Publication or notification if you have any doubts or confusions regarding any information, data, concept, results, etc. before you appear in the exam or Prepare your Assignments before submitting to the University/Board/Institute.
4. In case of any dispute whatsoever the maximum anybody can claim against NEERAJ PUBLICATIONS is just for the price of the Book.
5. The number of questions in NEERAJ study materials are indicative of general scope and design of the question paper.
6. Any type of ONLINE Sale/Resale of "NEERAJ BOOKS" published by "NEERAJ PUBLICATIONS" in Printed Book format (Hard Copy), Soft Copy, E-book on any Website, Web Portals, any Social Media Platforms – Youtube, Facebook, Twitter, Instagram, Telegram, LinkedIn etc. and also on any Online Shopping Sites, like – Amazon, Flipkart, eBay, Snapdeal, Meesho, Kindle, etc., is strictly not permitted without prior written permission from NEERAJ PUBLICATIONS. Any such online sale activity of any NEERAJ BOOK in Printed Book format (Hard Copy), Soft Copy, E-book format by an Individual, Company, Dealer, Bookseller, Book Trader or Distributor will be termed as ILLEGAL SALE of NEERAJ BOOKS and will invite legal action against the offenders.
7. The User agrees Not to reproduce, duplicate, copy, sell, resell or exploit for any commercial purposes, any portion of these Books without the written permission of the publisher. This book or part thereof cannot be translated or reproduced in any form (except for review or criticism) without the written permission of the publishers.
8. All material prewritten or custom written is intended for the sole purpose of research and exemplary purposes only. We encourage you to use our material as a research and study aid only. Plagiarism is a crime, and we condone such behaviour. Please use our material responsibly.
9. All matters, terms & disputes are subject to Delhi Jurisdiction only.

Get books by Post & Pay Cash on Delivery :

If you want to Buy NEERAJ BOOKS by post then please order your complete requirement at our Website www.neerajbooks.com where you can select your Required NEERAJ BOOKS after seeing the Details of the Course, Subject, Printed Price & the Cover-pages (Title) of NEERAJ BOOKS.

While placing your Order at our Website www.neerajbooks.com You may also avail the “Special Discount Schemes” being offered at our Official website www.neerajbooks.com.

No need to pay in advance as you may pay “Cash on Delivery” (All The Payment including the Price of the Book & the Postal Charges, etc.) are to be Paid to the Delivery Person at the time when You take the Delivery of the Books & they shall Pass the Value of the Goods to us. We usually dispatch the books Nearly within 2-3 days after we receive your order and it takes Nearly 3-4 days in the postal service to reach your Destination (In total it take nearly 6-7 days).

Content

SOCIOLOGY OF INDIA-I

Question Bank – (Previous Year Solved Question Papers)

Question Paper—June-2023 (Solved)	1
Question Paper—December-2022 (Solved)	1
Question Paper—Exam Held in July-2022 (Solved)	1
Question Paper—Exam Held in March-2022 (Solved)	1
Question Paper—Exam Held in February-2021 (Solved)	1

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

BLOCK-1 : UNDERSTANDING INDIA: MAJOR DISCOURSES

1. Indological Discourse	1
2. Colonial Discourse	10
3. Nationalist Discourse	21
4. Subaltern Critique	31

BLOCK-2 : INTERROGATING INDIAN SOCIETY-I

5. Caste	39
6. Tribes	50
7. Village, Town and City	61

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
8.	Agrarian Classes	73
9.	Industry and Labour	83
BLOCK-3 : INTERROGATING INDIAN SOCIETY-II		
10.	Family, Marriage and Kinship	93
11.	Religion and Society	105
12.	Race and Ethnicity	113
13.	Polity and Society	121
14.	Economy and Society	133



**Sample Preview
of the
Solved
Sample Question
Papers**

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

QUESTION PAPER

June – 2023

(Solved)

SOCIOLOGY OF INDIA

B.S.O.C.-102

Time: 3 Hours]

[Maximum Marks: 100

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

Q. 1. Describe the role of the colonial administrative officers in the growth of sociology discipline in India.

Ans. Ref.: See Chapter-2, Page No. 12, 'The Administrative Perspective'.

Q. 2. Discuss the different phases of nationalism described by A.R. Desai.

Ans. Ref.: See Chapter-3, Page No. 22, 'A.R. Desai's View on Nationalism'.

Q. 3. What is a Tribe? Discuss its main features.

Ans. Ref.: See Chapter-6, Page No. 50, 'Understanding Tribe'.

Q. 4. Critically discuss the challenges faced by towns and cities in India.

Ans. Ref.: See Chapter-7, Page No. 65, 'Problems Concerning the Current Process of Urbanization' and Page No. 71, Q. No. 10.

Q. 5. Discuss the agrarian classes in India.

Ans. Ref.: See Chapter-8, Page No. 73, 'Agricultural Activities' and 'Agrarian Classes in India'.

Q. 6. What are the marriage patterns found in India? Discuss.

Ans. Ref.: See Chapter-10, Page No. 96, 'The Institution of Marriage'.

Q. 7. Discuss the perspectives of Weber, Marx and Durkheim on the relationship between religion and society.

Ans. Ref.: See Chapter-11, Page No. 105, 'Sociological Theories Explaining Relationship Between Religion and Society'.

Q. 8. What is the relationship between economy and society? Discuss.

Ans. Ref.: See Chapter-14, Page No. 143, Q. No. 6.

■ ■

QUESTION PAPER

December – 2022

(Solved)

SOCIOLOGY OF INDIA

B.S.O.C.-102

Time: 3 Hours]

[Maximum Marks: 100

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

Q. 1. Discuss the contribution of the Indologists in understanding society in India.

Ans. Ref.: See Chapter-1, Page No. 2, 'Indologists Perspectives'.

Q. 2. What is the Christian missionary perspective?

Ans. Ref.: See Chapter-2, Page No. 11, 'The Missionary Perspective'.

Q. 3. What do you mean by subaltern? Discuss any one of the subaltern movements in India.

Ans. Ref.: See Chapter-4, Page No. 31, 'The Concept of Subaltern' and Page No. 32, 'David Hardiman's Study of the Devi Movement'.

Q. 4. In what ways has caste system changed in India? Discuss critically.

Ans. Ref.: See Chapter-5, Page No. 41, 'Change and Continuity within Caste System'.

Q. 5. How does the process of urbanisation impact society? Discuss.

Ans. Ref.: See Chapter-7, Page No. 71, Q. No. 10.

Q. 6. What is the concept of family? Discuss its different types.

Ans. Ref.: See Chapter-10, Page No. 93, 'The Institution of Family' and Page No. 94, 'Types of Family'.

Q. 7. How is the concept of descent linked with the kinship system in India? Explain.

Ans. Ref.: See Chapter-10, Page No. 98, 'The Institution of Kinship' and 'Function of Descent Group'.

Q. 8. Distinguish between race and ethnicity with suitable examples.

Ans. Ref.: See Chapter-12, Page No. 116, 'Difference between Race and Ethnicity', Page No. 113, 'Defining Race' and Page No. 114, 'Ethnic Group and Ethnicity'.

■ ■

Sample Preview of The Chapter

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

SOCIOLOGY OF INDIA-I

BLOCK-1 : UNDERSTANDING INDIA: MAJOR DISCOURSES



Indological Discourse

INTRODUCTION

Indology is a part of the orientalist discourse. Indologists study society in India based on the accounts of the Sanskrit, Persian texts, documents, observations recorded by different travellers to India from third century BC to early 19th century. The term Indology (in German, Indologie) is often associated with German scholarship, and is used more commonly in departmental titles in German and continental European universities than in the anglophone academy. In the Netherlands the term Indologie was used to designate the study of Indian history and culture in preparation for colonial service in the Dutch East Indies.

Specifically, Indology includes the study of Sanskrit literature and Hinduism along with the other Indian religions, Jainism, Buddhism, Sikhism, and Pali literature. Dravidology is the separate branch dedicated to the Dravidian languages of South India. Hindu texts in Dravidian languages are considered disciplines in Indology.

In this chapter, we will learn about their different perspectives on Indian society and the critique of these perspectives.

CHAPTER AT A GLANCE

MEANING OF INDOLOGY

Since the third century BC, recorded observations on Indian society have been made by foreign travelers including Romans, Byzantine Greeks, Jews and Chinese. From 1000 AD onwards, Arabs, Turks, Afghans and Persians also came to India and recorded about Indian society.

Greek historian Megasthenes visited India in 302 BC as the ambassador of Seleucus I Nicator, founder of the Seleucid Empire, to the court of Chandragupta

Maurya, Ashoka's grandfather. According to Megasthenes' records, the people of the Magadha kingdom, with its capital Pataliputra (Patna), were divided into seven groups:

(a) **Overseers/Inspectors of Administrative Tasks:** They were appointed by king or magistrates.

(b) **Councilors and Assessors:** They were the officials in the Kings administration.

(c) **Philosophers:** They performed rites and sacrifices.

(d) **Farmers:** They were the bulk of the population and paid taxes.

(e) Shepherds and hunters

(f) Artisans

(g) Soldiers

Megasthenes' Indika gives an account of India. The recording was based on direct observation. His writings are not very clear because he did not know any local language. He noted about urban political centers and did not mention any caste system.

Al-Baruni (973 ca-1030), who seems to have been familiar with Sanskrit sources, noted four varna theory of caste system. Mughal records mention internal sub diversions in the caste system prevailing in the society.

The British occupation of India was a turning point and modernity was introduced during the period. European travelers who visited India during the British rule talked about Indian society in glowing terms. In the 18th century India, they mentioned India's settled agriculture and large variety of craft production, institution of kingship, partially written legal system, record keeping and taxation based on regular assessment and major military force. There were professionals like clerks, tax officials, bankers, judges and traders. The country had a complex socio-religious system based on sacred texts among both Hindu and

2 / NEERAJ : SOCIOLOGY OF INDIA-I

Muslim communities. There were a hierarchy of priests and religious scholars.

In 1443, Abdur Razzak Samarqandi visited Vijayanagara. He came on an important mission to open diplomatic relations between the Timurid Empire and Vijayanagara. He described Vijayanagara as a city of enormous magnitude and population, with a king of perfect rule and hegemony, whose kingdom stretches more than a thousand leagues. He noted the king had three hundred ports and a thousand elephants. Razzak was surprised by the extraordinary personal wealth of people. Men and women of every social class wore jewellery made of pearls, rubies, emeralds and diamonds. The city was drawing traders from across the globe. He also mentioned the seven concentric rings of fortifications, each with its own citadel, with walls, made of 'stones the height of a man, one half of which is sunk in the ground while the other rises above it'. He noted of a belt of beautiful gardens. Portuguese philosopher Garcia da Orto (1501-68) noted that it was in Vijayanagara that the world's biggest diamonds were on display. The diamonds yield great income to the King.

INDOLOGICAL PERSPECTIVES

Indologists primarily have adopted a historical and comparative approach. They have understood Indian society and its structure from classical Sanskrit and Persian texts and literature. According to William Jones, there are range of writings based on both first hand observations of Indian society and secondary analysis of the Sanskrit texts. There are accounts of foreign travellers from third century BC to that of the historians in the courts of Indian rulers till about 15th century.

Indologists of the 18th century and onwards have given a more systematic account. An account of these earlier writings help in knowing how the political, economic and social systems were different from the later period and what were the similarities. However, all the historical accounts cannot be called an Indological perspective from methodological point of view. The ideological construction of India is found in the accounts of travellers like Megasthenes, historians like Al-Biruni and Abul Fazl Allami, the early colonialists, the merchants and the missionaries.

These accounts have rich descriptions of the prevailing culture of that time, but they are either based on partial observations of the happenings in urban centres or thinly operational definitions of the social

system. For example, Megasthenes does not mention the Varna theory. It may be because of his inability to understand native languages. He took note of a class based society divided on the basis of occupations.

Al Biruni and Abul Fazl understood the Varna theory of the caste system and recognised the internal divisions of caste through their familiarity with Sanskrit sources. The European accounts shows fascination about the matrilineal and polyandrous groups, the significance of untouchability and commensality taboos. They focused on Mughal courts and on political and commercial matters instead of on Indian society, the people and culture.

Dutch accounts of Hinduism which were published in 1670 and that of a French merchant and traveller Jean Baptiste Tavernier published between 1631-1667 have a brief reference to the caste system.

The historical accounts in the late 18th and early 19th century had more comprehensive narratives about the society and culture.

The School of Indology and the Indological Discourses demonstrates India's its unity which lies in ideas and values and therefore goes deeper and is less definable.

Indologists have the basic assumption that India had a glorious past and to understand it one must go back to the sacred books that were written during the ancient times. They believe both the philosophical and the cultural traditions of India are rooted in these texts. These ancient books provide the real ideas of the Indian culture and society. Understanding these books would help in charting out the future development of India.

Influence of Indological Perspective

After 1757, during the post Plassey period, translations were attempted by early scholars. Growing knowledge of Persian, Sanskrit and vernacular texts enabled a comprehensive analysis of the society and culture of the country. Scholars could delve deeper into India's history, philosophy and religion. Some translator however pointed out the limitation in understanding the Indian society. For example, Alexander Dow, the first to translate the Persian history of India and made an understanding of Hinduism, mentioned the limitations of not referring to the original texts of Hinduism written in Sanskrit. Yet the early scholars paid little attention to their experience in writing about the Indian society. The Indologists did not make any effort to study the material culture and exaggerated the spirituality of Indian civilisation. Thus, they believed in a more romanticised definition of Hinduism which had various implications.

(i) Firstly, they gave much importance to the Brahmins and presented them as dominant in Indian society despite the evidence of a few Brahmin dynasties and other groups holding political and military power.

(ii) Second, they held a fixed view of Indian society with no regional variation. Thus, there was an unquestionable acceptance of authority of texts and prescriptive behaviour instead of the actual behaviour and customs being practiced by the people. Indian society was understood as having a system of rules and social order that refutes social change.

Edward Said (1979) and Bernard Cohn (1990) pointed out how the knowledge became 'fixed' with categories of caste, race, tribe, ritual, custom, law and political institutions. This happened because of the importance given to the text as the only source of knowledge about Indian society and culture.

Indology has influenced many of the founding fathers of Indian Sociology. They include: B.N. Seal, S.V. Ketkar, B.K. Sarkar, G.S. Ghurye and Louis Dumont. Indian scholars like A.K. Coomarswamy, Radhakamal Mukerjee, D.P. Mukerji, G.S. Ghurye and Louis Dumont have dealt with the Indian philosophy, art, and culture in the indological works.

Ghurye, a trained anthropologist, has explored classical texts for understanding all manners of contemporary phenomena – costume, architecture, sexuality, urbanism, family and kinship, Indian tribal cultures, the caste system, ritual and religion. His colleagues and students like Irawati Karve and K.M. Kapadia also focused on classical texts.

Ghurye's method is considered as an indigenous Indology. It was more influenced by the writings of Indologists of Bhandarkar Institute of Bombay instead of the British writings established by Sir William Jones or Max Muller. He fails to note the rise of modern India and the contribution of Islamic and British rulers and considered India as the product of the Vedic period.

In his thesis, Dumont's Indological bias is more apparent. He assumed the unity of Indian civilization on the basis of Varna and caste. The book, *Homo Hierarchicus*, was based on the fixed view of Varna theory as an all-encompassing category and therefore Indian society as being essentially based on the axis of hierarchy as against European society based on the axis of equality. He further assumed that the structure of caste is the result of the ideology of purity and pollution a fixed and unified set of ideas and values. Louis Dumont imagined a modern Western society that – unlike India – aspires to rationality and was essentially

individualist compared to the collectivist or holistic India. Thus, in many ways he followed the Indologists by going back to the idea of a European-Indian divide, the West and the East as typically opposite. During the period of the late 1970s, the studies conducted cover various subjects, such as social structure and relationships, cultural values, kinship, ideology, cultural transactions and symbolism of life and the world.

Critique of Indological Perspective

Some scholars like Edward Said and Ronald Inden considered orientalism or study of the east as a problem of cultural dominance. Himani Bannerji mentioned that the work of Jones and other Indologists established an ideological mastery over India and rationalize the colonial rule. Bannerji mentioned though Jones is a humanist – a translator, linguist and a cultural essayist – his method and content of knowledge regarding India are an epistemology for a specific social ontology of power. Jones aims to re-present India to build a stock of knowledge about its history, culture and society with an objective to stabilizing these representations. The outgrowth of the discovery of 'India,' culminating into a sort of mythology, provides the interpretive and interpellative framework for the orientalizing of India, or what Inden calls the "symbolic cultural constitution" of the indological construct". Bannerji cites Niranjana and commented on the significant features of Jones work as a jurist and a translator that show an effort to rationalize colonial rule. Firstly, by emphasising the need for translation by the Europeans, since the natives are unreliable interpreters of their own laws and cultures; and Second the desire to be a law-giver, to give the Indians their "own" laws; and lastly therefore the desire to "purify" Indian culture and speak on its behalf. Sociologist A.R. Desai criticises that viewing Indian society from the lens of culture and providing a textual view is far removed from the real India with its diversities, inequalities, dialectics and exploitations.

ACTIVITY

Q. Read translations of classical Sanskrit texts such as 'Shakuntalam' and write a page on India during this time and discuss with other students at your study center.

Ans. In *Shakuntala*, Kalidasa gives a glimpse of the society of the vedic period – the status of women, the caste system and the kingship.

The play presents the position of women in the Vedic period through the repeated instructions on how to be

4 / NEERAJ : SOCIOLOGY OF INDIA-I

an ideal wife which we see in Kanva's advice in Act IV. Kanva advises "serve your elders with diligence; be a friend to your co-wives; even if wronged by your husband do not cross him through anger; ... thus do girls attain the status of mistress of the home; those who act contrary are the bane of their families." The matron Gautami also confirms the point of view of Kanva implying that that was how young girls were trained to behave in their marital homes.

When the hermit companions abandon her, they tell her to do her duty as a wife and stay with the husband, even though it is clearly visible that the husband does not want her. Sarngarava advises her "If you are what the King says you are, what will your father have to do with you – a stain on his family? But, as you know your own conduct to be pure, even servitude in your husband's house will be welcome to you. Stay here; we are leaving."

In the final act, Marica preaches to Aditi and the wives of other sages on the conduct of a virtuous wife. In Act IV, Kanva considers women as other's wealth, to be taken care of till they are given away and is relieved that he has finally given Shakuntala away to Duhsanta. This gives an understanding about the position that women occupied and the powers that, at least upper caste women, were allowed to exercise.

Caste System: The play also reveals the caste system prevailing then. Caste system regulates everything from marriage, occupation, education, food and religious rituals. In this play, caste also determines the actions of the characters.

Before wooing *Shakuntala*, Duhsanta wants to ascertain her caste/ varna. A Kshatriya cannot marry a woman of unknown caste and as stated in the Manusmriti. A man can marry a woman who is of the same caste or one caste lower, known as anuloma. After Shakuntala's friends confirm her Kshatriya caste, Duhsanta proceeds to woo her. Duhsanta's love for Shakuntala cannot fall outside of the varna order and hence knowing where she stands in the varna system is important for him. In accordance to the caste system, sons are important as they ensure the continuation of the family's name/caste line. Another preoccupation in the play is the birth of a son to continue the Puru line. Duhsanta's mother is shown as keeping a fast to ensure the succession of her family and in the episode regarding the distribution of a recently deceased merchant's wealth in Act VI, Duhsanta faints at the realisation that unlike the merchant, he might not beget a son to ensure the continuation of the Puru clan. The

blessings given by Kanva and Gautami to Shakuntala also pertain to giving birth to sons for the same purpose.

The fisherman episode also shows caste prejudice. The guards abuse and beat him and threaten to hang him without any proof because of their own caste superiority over the fisherman's. They assume that he must have stolen the ring because of his lower caste position. Even after the king rewards the fisherman, the guards do not apologise for their behaviour but are instead irritated at the reward being given to him. They become friendly when the fisherman offers to share the reward by buying alcohol for them that.

Kingship: The play also tells about the kingship. Duhsanta is described as the sage king, having the virtue, wisdom and the power to rule over his kingdom. Duhsanta's duty to protect those in need and that gives him the opportunity to woo Shakuntala in the hermitage. His duty is also to maintain order in his kingdom. Even Indra calls upon him to help them defeat the demons and help restore cosmic order.

His confirmation of Shakuntala's caste before wooing her is also in keeping with his duty to maintain the social order. When he leaves the forest for the city, he gives Shakuntala his signet ring with his name on it. The ring is a symbol of his kingship and a surety of his promise to send for her and make her his queen.

His rejection of Shakuntala due to lack of proofs is seen as justified by the people in the court. The King's desire for a son is of paramount importance for the benefit of the kingdom as well. Thus, when he rejects Shakuntala and the unborn son, he is doing so not just as a man but also as a king. Being the king, he cannot accept any child as his without confirming the parentage.

As a king, Duhsanta forgets his duty before the consummation of his desire for Shakuntala and after the revelation of the curse. He languishes firstly in his unfulfilled desire and later in his remorse for treating Shakuntala so cruelly. He becomes dejected and has to be roused from this lethargy as such prolonged neglect of his duty is not only bad for the kingdom but also can incite criticism and rebellion.

CHECK YOUR PROGRESS

Q. 1. What is Indology?

Ans. Indology refers to the study of historical accounts traveler's accounts, religious, literature and scriptures of the earliest writings in Sanskrit, Persian, Arabic languages on India conducted by several scholars who desired to understand Indian society and culture in a civilization perspective. Indologists try to