

**SOCIOLOGY HONOURS UNDER CBCS  
CORE COURSE-02  
Indian Society-I  
Model Question Paper**

**GROUP-A**

Answer any two.

12x2=24

1. Write a note on nationalist discourse.
2. Define marriage. Discuss various forms of marriage.
3. What do you mean by family? Discuss the features of family.
4. What do you mean by tribe? Discuss the features of tribe.

**GROUP-B**

Answer any four.

6X4=24

5. Write a note on colonial discourse.
6. Discuss the features of Hindu society.
7. Write a note on sanskritization.
8. Discuss the geographical distribution of tribe.
9. Discuss the recent changes in joint family.
10. Discuss the features of Muslim marriage system.

**GROUP-C**

11. Answer any four.

3x4=12

- |                  |               |             |
|------------------|---------------|-------------|
| a) Subaltern     | b) Caste      | c) Endogamy |
| d) Modernization | e) Matriarchy | d) PTG      |

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**MODEL ANSWER**  
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**GROUP-A**

**2. Define marriage. Discuss various forms of marriage.**

Marriage is one of the universal social institutions. It is established by the human society to control and regulate the sex life of man. Marriage is closely connected with the institution of family. In fact, family and marriage are complementary to each other.

Sociologist Edward Westermarck in his 'History of Human Marriage' defines marriage as the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring.

According to Malinowski marriage is a contract for the production and maintenance of children.

Marriage may be defined as a socially sanctioned heterosexual relationship expected to endure beyond the time required for gestation and the birth of children.

Forms of marriage

The forms of marriage are described in below-

1. **Monogamy**- monogamy is the form of marriage in which one man marries one woman. This is the most widespread form of marriage found among the primitives as well as the civilized people .It is practised among the tribe such as Santal,Hopi,Khasis etc.

2. **Polygamy**- polygamy is the form of marriage in which one man or woman marries more than one woman or man at a given time. This kind of marriage divided into three sub types of marriage pattern.

I) **Polygyny** - it is a form of marriage in which one man marries more than one woman at a given time .It is practised among the Eskimo tribe, the Crow Indians, the Nagas etc. Polygyny is of two types.

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- A) Sororal Polygyny -is a type of marriage where wives are invariably sisters.  
B) Non- Sororal Polygyny-it is a type of marriage where the wives are not related as sisters.

II) **Polyandry**- it is a type of marriage in which one woman marries more than one man .It is practised among the Tibetans, Kotas, and Todas etc. Polyandry is of two types

- A) Fraternal polyandry-when several brothers share the same wife.  
B) Non fraternal polyandry-in which husbands are not invariably the brothers.

III) **Group marriage**-Theoretically the group marriage means marriage of two or more women with two or more men. In this marriage system husbands and wives both are common. Examples: some of the tribes in Australia, Tibet etc.

Though several forms of marriage are found in society, monogamy marriage is the prevalent form of marriage.

**4. What do you mean by tribe? Discuss the features of tribe.**

The tribal communities represent an important social category of Indian social structure. The tribes are said to be the original inhabitants of India.

Tribal people constitute 8.6% of the nation's population according to 2011 census.

Tribe has been defined as a group of indigenous people having common name, language and territory, tied by strong kinship bonds, practicing endogamy, having distinct customs, rituals and beliefs etc. Tribe is defined as a social group, usually with a definite area, dialect and cultural homogeneity and unifying social organisation.

According to D.N.Majumder "A tribe is a collection of families bearing a common name, members of which occupy the same territory ,speak the same language and observe certain taboos regarding marriage ,profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations.'

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According to W.J.Perry a tribe can be defined as ‘a group speaking a common dialect and inhabiting a common territory’.

**Features of Tribe**

1. Common territory-A tribe is a territorial community. It means the tribe has a definite territory in which its members reside. For example-Naga, Rengma Naga, Sema Naga live in Nagaland; Garo, Khasi in Meghalaya and Todas in Nilgiri Hills of TamilNadu.
2. Collection of families-A collection of families constitutes a tribe. Among tribes both patriarchal and matriarchal family is found. The families of Indian tribes are mostly patrilocal, patrilineal and patriarchal. But there are a few strong cases of matriliney, viz. Garo, Khasi etc.
3. Common name- A tribe is known to others by its name .Examples –Garo, Khasi, Khasa, Santal, Oraon, Munda etc.
4. Common language-They speak a common dialect or dialect of their own or their neighbourhood. The Oraons have their own language. Kurukh and the Bhils speak Bhili. The tribal language generally does not possess written script except some few cases.
5. Common ancestor-The tribal claim that they have a common ancestor. A major cause of the sense of unity in the tribe is the tie of blood relationship between its members arising out of common ancestry. The tribals are bound by kinship ties.
6. Common religions- Religion plays an important part in the tribal organisation. The members of a tribe worship a common ancestor and nature. They practice other type of faith- fetishism; animism and totemism. They have a belief in magic. A sizeable portion of Nagas, Mizos, Santals, Oraons have converted to Christianity while some tribals such as Butia, Lepcha, and Chakma

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have largely identified themselves with Buddhism. Some of the tribes are converted into Hinduism.

7. Endogamy- All members of a tribe marry within their own tribe. A Munda boy marries a Munda girl and a Ho girl chooses her life-partner from Ho family.

8. Common political organisation- Each tribe has its own political system. The tribal chief exercises authority over all the members of the tribe. The chieftainship is normally hereditary. They have their own tribal Govt., tribal council, tribal court or judicial system.

9. Common economic organisation-Tribes are generally economically backward group. Tribal economy is forest based economy. Their economy is subsistence or marginal type. They have a very simple technology that fits well with their ecological setting. Different tribes are engaged in different types of economic activities-hunting –gathering, agriculture, shifting cultivation, pastoralism, handicraft, industrial labour and service. Very simple division of labour based on sex and age is found in tribal society. Mutual obligation, gift and exchange, co-operative and collective endeavour and periodical market are the important features of tribal economy.

10. Organisation of clan- The clan is an important unit of tribal social organization. Clans among tribes may be patrilineal or matrilineal. The clan has social, economic, legal, administrative function in tribal society.

11. Prevalence of dormitories-The tribal community has a peculiar feature which is evident in the form of common sleeping chambers or dormitories.

12. Informal Social Control- Informal Social Control plays an important role in maintaining social control in tribal society. Tribal society is run by informal agencies of social control like customs, tradition, folkways and mores.

13. Feeling of Unity-The members of the tribe always feel that they are united. The sense of unity is essential to retain the identity of tribes.

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14. Simplicity and homogeneity and self-sufficiency- The tribal society is small in size and homogeneous in composition. Life in a tribal society is simple and integrated. There was a time when tribes were self-sufficient.

15. Common culture-Each tribe has a way of life. Each tribe has its own way of behaving, thinking, feeling and acting. Each tribe has its own customs, traditions, norms, values and its own peculiar institutions in brief, its own culture.

Tribal society is in transformation. Various factors like industrialization, urbanization, missionary activities and Govt. measures have contributed a lot for changes in the social, economic, political and religious life of tribal people.

**GROUP-B**

**5. Write a note on colonial discourse.**

Nationalist historiography flourished mainly in dealing with the ancient and medieval periods. It hardly existed for the modern period and came into being mainly after 1947, no school of nationalist historians of modern India having existed before 1947. This was in part because, in the era of nationalism, to be a nationalist was also to be anti-imperialist, which meant confrontation with the ruling, colonial authorities. And that was not possible for academics because of colonial control over the educational system. It became safe to be anti-imperialist only after 1947.

Modern historians have been divided between those, such as Tara Chand, who held that India has been a nation-in-the-making since the 19th century and those who argue that India has been a nation since the ancient times. At the same time, to their credit, all of them accept India's diversity, i.e., its multi-lingual, multi-religious, multi-ethnic, and therefore multi-cultural character.

Nationalist historians also have ignored or severely underplayed inner contradictions of Indian society based on class and caste or the oppression of and discrimination against women and tribes. They have also ignored the

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movements against class and caste oppressions. They have seldom made an in-depth analysis of the national movement, and often indulged in its blind glorification.

**6. Discuss the features of Hindu society.**

Hinduism represents neither a dogma nor just a collection of some beliefs. It is a living religion. It denotes not only way of life but also a way of thinking. Hinduism is the religion of Hindus. It is the oldest religion of the world.

Features of Hindu Society:

1. Idol worship and nature worship: Hindus are associated with idol worship. But the worshiped idol is not uniform, but it varies according to sect. Each sect keeps its idol (Krishna, Shiva, Kali etc) in a separate temple and worships it.

Hindus are simple worshipers of the forces of nature which are personified and deified. Example: Indra (God of wind), Yama (God of death) etc.

2. Basic Theological ideas of Hindus: The Hindu theology is very complex. Various philosophical schools of thought have given their own interpretation regarding Hindu theological issues. Theological ideas such as – punarjanma(rebirth), immortality of atma(soul), papa(sin), punya(merit), karma(deeds), dharma(morality), moksha(salvation) have tremendous influence on life of Hindus.

3. Chaturasrama: According to ashrama dharma an individual's life span divided into four phases:

- i) Bramacharya: the stage of childhood and adolescence meant for learning.
- ii) Grihasta: the stage of householders meant for leading family life.
- iii) Vanaprastha: the stage of hermit meant for retiring oneself from the worldly life and its responsibilities.
- iv) Sanyasa: the stage of a wandering mendicant to prepare oneself for "moksha".

4. Varnashrama: The Hindu thinkers conceived society as composing of four classes or divisions called "Varnas". The individual and his society are linked together by the Varna system. The four Varnas are:

- i) Brahmin: acted as priests and teacher,
- ii) Kshatriyas: rulers and fighters,

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- iii) Vaishyas: traders,
- iv) Shudras: servent class

In conclusion we may say that Hinduism is more than a religion. It is a way of life based on justice and harmony. The Hindu believes that the whole world is his home and entire humanity is his family.

**7. Write a note on sanskritization.**

The concept sanskritisation was developed by Indian sociologist M.N. Srinivas to analyze the social and religious life of the Coorgs of south India. The term refers to a process where by people of lower caste collectively try to adopt upper caste practices and beliefs as a preliminary step to acquire higher status. Thus it indicates a process of cultural mobility that is taking place in the traditional social system of India.

According to Srinivas sanskritisation is 'a process by which a low caste or a tribe or other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently, twice born caste'.

**Features of sanskritisation-**

An analysis of the process sanskritisation would reveal the following features-

1. It is a process in which the lower castes try to imitate the lifestyle of upper caste in their attempt to raise their social status.
1. It denotes the process of upward mobility.
2. Sanskritisation leads to a positional change for particular caste.
3. Sanskritisation does not take place in the same manner in all places.
4. The process of sanskritisation does not automatically result in achievement of a higher status for the group. People have to wait for a period of a generation or two before their claim to be accepted.

Though sanskritisation does not denote the basic structural change of Hindu society, it explains the cultural changes that are taken place in India.

**8. Discuss the geographical distribution of tribe.**



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Tribe is a territorial group. The members of the tribe live in a definite geographical area. They live generally in forest and hill areas away from the civilized world.

The scheduled tribe (ST) population is 104.2 million, which is 8.6% of the total population of India (Census 2011). The tribal population in India is dispersed all over the country, though there are some pockets of their concentration. These pockets of concentration are called tribal zones. About 2/3 of the total tribal population of the country are found in the five states – Madhya Pradesh, Orissa, Bihar, Gujarat and Maharashtra.

Dr. B. S. Guha has given a three-fold distribution of tribal zones:

1. The North and North-Eastern Zone,
2. The central or the Middle Zone and
3. The Southern Zone

C. B. Marmoria has added to this list the fourth zone

4. Andaman and Nicobar Islands.

B. K. Roy Burman divides the tribal population of the country into five geographical regions taking territorial, ethnic and socio-cultural relations into account.

1. The North-East India
2. The sub-Himalayan region of North and North West India
3. Central and East India
4. South India
5. Western India

1. The North-East India comprising Assam, Meghalaya, Nagaland, Manipur, Arunachal Pradesh, Mizoram and Tripura. Some of the tribes of this area are: the Garos, Khasis, Mizos, Nagas, Kukis, etc.

2. The sub-Himalayan region of North and North West India -comprising Northern Uttar Pradesh and Himachal Pradesh. Some tribes of this area are: Gujjars, Bods, Kinnaurs, Swanglia, etc.

3. Central and East India comprising West Bengal, Bihar, Orissa, Madhya Pradesh. Some tribes of this area: the Santals, Ho, Munda, Oraons, Gonds, Chenchu, Koya, Kolam etc.

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4. South India comprising Kerala and Karnataka. The tribes of this area are Irula, Kurumba, Kadar, Jenu Kuruba, Kadu Kuruba, etc.

5. Western India comprising Rajasthan, Gujarat and Maharashtra. Some tribes of this area are: Mina, Bhils, Kumbis, Mario Gonds, Mahadev Kolis, Gonds, etc.

Though the tribes are generally associated with a particular zone, some tribes are spread over many states. Example-The Gonds are found in Madhya Pradesh, Karnataka, Orissa and West Bengal.

**GROUP-C**

**11.a) Subaltern** -The word “subaltern” in the title stands for the meaning as given in the *Concise Oxford Dictionary*, that is, “of inferior rank”. Making this as a reference Ranajit Guha suggested in his first volume that it will be used in these pages as a name for the general attributes of subordination in South Asian society whether this is expressed in terms of class, caste, age, gender and office or in any other way.

A little later, at the end of his opening essay in the volume, he further clarified this term: ‘The terms “people” and “subaltern classes” have been used synonymously throughout this note.

The *Subaltern Studies* is the title given to a series of volumes initially published under the editorship of Ranajit Guha, the prime mover and the ideologue of the project. It was initially applied to the serfs and peasants in England during the middle age.

**11. b) Caste-** The caste system as a form of stratification is unique to India. E.A.H. Blunt defines caste as “an endogamous or a collection of endogamous groups, bearing a common name, membership of which is hereditary, imposing on its members certain restrictions in the matter of social intercourse, either

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following a common traditional occupation or claiming a common origin and generally regarded as forming a single homogeneous community”.

**11. c) Endogamy-**Endogamy is a rule of marriage in which life-partners are to be selected within the group. It is a marriage within the group and the group may be caste, class, tribe, race, village, religious group etc. Factors like policy of separation, geographical separation of people, the desire to keep wealth within the group, religious, racial and cultural differences of the people, sense of superiority and inferiority are regarded as the causes of endogamy.

**11. d) PTG-** Primitive tribal groups are geographically isolated, socially, educationally & economically most backward group in India. On the basis of recommendations of Dhebar Commission (1960-1961) during the fourth Five Year Plan a sub-category was created within Scheduled Tribes to identify groups that were at a lower level of development. This sub-category was named "Primitive tribal group". The features of such a group include

- (i) Pre-agricultural system of economy that is practice of hunting and gathering,
- (ii) Zero or negative population growth,
- (iii) Extremely low level of literacy in comparison with other tribal groups.

In 2006 the government of India renamed "Primitive tribal group" as "Particularly vulnerable tribal group".

Among the 75 listed PVTG's the **highest number** is found in Odisha (13), followed by Andhra Pradesh (12), Bihar including Jharkhand (9) .In West Bengal 3 PVTGs live. These are Birhor, Lodha, and Toto. Toto of West Bengal has 314 families with 1,387 persons as per 2011 census.