

**ENTRANCE EXAMINATION, 2016****M.A. SOCIOLOGY**

[ Field of Study Code : SOCM (222) ]

Time Allowed : 3 hours

Maximum Marks : 100

There are **four** Sections. You are required to answer **one** question from each Section.

**SECTION—A**

1. Read the following passage and answer the question given below :

25

"I am not against one nation in particular, but against the general idea of nations. What is the Nation? It is the aspect of a whole people as an organized power. The organization incessantly keeps up the insistence of the population on becoming strong and efficient. But this strenuous effort after strength and efficiency drains man's energy from his higher nature where he is self-sacrificing and creative. For thereby man's power of sacrifice is diverted from his ultimate object, which is moral, to the maintenance of this organization, which is mechanical. Yet in this he feels all the satisfaction of moral exaltation and therefore becomes supremely dangerous to humanity. He feels relieved of the urging of his conscience when he can transfer his responsibility to this machine which is the creation of his intellect and not of his complete moral personality. By this device the people which loves freedom perpetuates slavery in a large portion of the world with the comfortable feeling of pride having done its duty; men who are naturally just can be creatively unjust both in their act and their thought, accompanied by a feeling that they are helping the world to receive its deserts; men who are honest can blindly go on robbing others of their human rights for self-aggrandizement, all the while abusing the deprived for not deserving better treatment. We can well imagine what a moral havoc it is causing in a world where peoples are furiously organizing themselves for gaining wealth and power. Nationalism is a great menace."

(Rabindranath Tagore)

Question :

Why was Tagore so critical about nationalism? Do you agree with the poet's views? Answer with examples from your own socio-historical context.



**OR**

2. Read the following passage carefully and write an essay on the manner in which the British rulers shaped the notions of tradition and modernity for the Indian society : 25

"... British colonialism played a crucial role in both the identification and the production of Indian 'tradition'. Current debates about modernity and tradition fail to appreciate the extent to which the congeries of beliefs, customs, practices, and convictions that have been designated as traditional are in fact the complicated by-product of colonial history. Bernard Cohn has argued that the British simultaneously misrecognized and simplified things Indian, imprisoning the Indian subject into the typecast role it assigned under the name of tradition ... Edward Said has illuminated the process through which the Orient was 'Orientalized' precisely because of the byzantine reinforcements of colonial power and knowledge. Partha Chatterjee has called this general process the 'colonial rule of difference' : referring thereby to the historical fact that colonialism could only justify itself if under the regime of universal history it encountered the limit of alterity, the social fact that India must always be ruled because it could never be folded into a universal narrative of progress, modernity, and ultimately Europe ...

It is here that we come up against the special perversity of colonial modernity, for the traditional was produced precisely within the historical relationship between the colonizer and the colonized. The colonizer held out modernity as a promise but at the same time made it the limiting condition of coloniality : the promise that would never be kept ... . On the other side of the colonial divide, the colonized, sometimes in direct reaction to the colonial lie of universality, would appropriate tradition as resistance and as refuge, but under conditions of colonial modernity tradition was simultaneously devalued and transformed. As a result, tradition too suffered from loss, even as it was tainted by its evident historicity. In the case of caste, many Indian social reformers and critics mistook this history as linear decline, the degradation of a noble system into a corrupt structure of power and dominant interests. Only a few, most notably the extraordinary sociologist G. S. Ghurye, blamed colonialism. But whatever the argument, attempts at historical recuperation typically took the form of finding an Orientalist golden age, a time when caste was an ideal system of mutual responsibility, reasoned interdependence, and genuine spiritual authority. Only a few non-Brahmin and Dalit voices rejected this kind of Orientalist nostalgia, all the while feeling increasingly trapped by the demands of anticolonial nationalism to downplay, and defer, all critiques of Indian culture and civilization."

**SECTION—B**

3. Examine the impact of privatization of education in India and whether the proposal of allowing the foreign universities in India is a development in the right direction. 25

**OR**

4. Critically examine the growing influence of corporate media on democratic politics in India. 25

SECTION—C

5. Is Gross Domestic Product (GDP) the only reliable indicator of development? Discuss in the context of debates around distributive justice in India. 25

OR

6. 'Poor' countries and 'smart' cities—Write an essay on the contradictions of contemporary India. 25

SECTION—D

7. Differentiate between subject matter of Sociology as propounded by Emile Durkheim and Max Weber. 25

OR

8. In the light of M. N. Srinivas's concept of 'dominant caste', assess the Jat claim to backward class status. 25

\*\*\*