1. Critically examine the attributional approach to the study of Caste.

Ans: The attributional approach to study of caste system tells us more about the features of the whole caste system. The caste system in India follows a hierarchical order. The order is differentiated in terms of its ranking such as membership by birth, customs and traditions followed in terms of the society they live in, land ownership etc. This structure shows all the qualities about this caste system.

The interactional approach to study of caste system talks about the caste in terms of a ranking of a caste in practical and local areas. It is manifest in patterns of interpersonal behaviour and in patterns of association.

These were
i) Segmental Division. Thus membership to a caste group is acquired by birth and with it come the position in the rank order relative to other castes.
ii) Hierarchy. Following from the above society was arranged in rank orders, or relations of superiority or inferiority. Thus Brahmins were accepted as highest in the hierarchy and untouchables at the very bottom.
iii) Caste Restrictions. These were placed on every caste which gave permission to its members only to interact with particular groups of people. This included its dress, speech, customs, rituals and from whom they could accept food. The system was geared to maintain purity of the group members, hence of the caste group itself.
iv) Caste Pollution. In this idea the whole effort of a caste was to avoid contamination from polluting objects (those involved unclean occupations, or of the lowest caste). This shunning of pollution is reflected in the residential separation of the caste groups.
V) Ti-aditional Occupation. Ghurye felt that every caste had a traditional occupation the clean castes had clean occupations whereas the unclean and impure caste had defiling ones.
vi) Endogamy. This trait of the castes was very distinct and essential to keeping it together as a group that maintained its own distinct character. Essentially it maintained that one could only marry within one caste.

Thus through six attributes Ghurye sought to define the process by which a caste group maintained its caste identity. By preserving the various attributes of segmental division, hierarchically, caste restrictions, caste pollution, traditional occupation, and marriage within a particular caste circle, the caste group maintained its own separate (through interrelated) identity which it sought to perpetuate over generations.

2. Discuss the role of linguistic ethnicity in the formation of states in India.

Ans: Language can be defined as a system of verbal symbols accepted in a group. It plays a significant role in the life of human beings.

The role of language can be analysed as follows:
i. Language provides the means by which ideas and experiences are communicated from one individual to another. Much of a person’s information is derived by hearing words from others.
ii. Words can be used as tools to control the behavior of others and other’s behavior.
iii. Language helps in Encoding message meaningfully.
iv. Language signifies Culture: Learning a language enables to acquire knowledge. Language implies intelligence of a group.
v. Language helps in socialization: Language can be considered as an instrument of socialization.

Thus language forms a very important part in human life. Every human society has its own language. Indian society is a unique society. India is a land of linguistic diversities. There are many languages in India. It is considered that Sanskrit is the mother of all Indian languages. But different languages have different scripts, dialects etc. After independence the government felt that the best way of reorganizing states was on the basis of language.

Prelude to Emergence of Linguistic States:
Initially the country was divided into administrative units to A, B and C Categories. This was found unsatisfactory and hence another category ‘D’ was added. But people believed that this division negativized the principle of equal rights guaranteed to all citizens by the Constitution.

The problem of administrative reorganisation was further complicated by the growing demand for formation of states on the basis of linguistic political pressure for establishing linguistic states.

The government of India was compelled by the public opinion for division of states on linguistic basis.

In the Telugu area communists set up the slogan “Andhra for Telugus” Similarly Marathi speaking people wanted a separate state. Gujarats is claimed a separate state for themselves.

Sikhs demanded a state for themselves. Thus in order to meet the demands of public, states were reorganised on the basis of language. National language:
The languages of India are many. Linguistic surveys show a list of 225 distinct languages. The principal languages, of India can be easily known on the basis of linguistic states. Sardar Vallab Bahl Patel, the then Home Minister played a significant role in amalgamating the states into Union of India.

In 1956 the states were reorganised on the basis of language.

At present Hindi has been recognised as the national language. This has given rise to a lot of hostilities particularly in the southern part.

Though the Constituent Assembly accepted Hindi as the official language there was a prolonged controversy. Even at present Hindi is not very much accepted by the South Indians.