INSTRUCTIONS:
1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code)
   The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing
   should be written.
3. The page number should be coded by the candidate himself and the range of page number
   related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to
   accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual
   or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed the take away the question paper.

Signature of Examiner
Sanctification: Together with concepts like "ascendant class" and "power pool", it was founded by scholars like Jayram Kathari and T.K. Domen. Davenport's representation explained by N.N. Durnavas represented the changing manifestations of caste in Indian society.

Definitively, sanctification referred to the attempts made by lower classes to mimic the beliefs, lifestyles, ideology, and practices of the upper castes. Local elites came to move up the ritual hierarchy.

Gross that the predominant elite had been Brahmins who received Sanskriti education, the term was denoted sanctification. Hierarchical stratification had two dominant criteria: (i) rituals, and (ii) caste and decedence, whose ritual
was determined by the degree of purity and pollution, and sects based on political power, land ownership, and numbers. In case of cumulative or asymmetric status (Bateille) like Hegde's (high ritual, secular hierarchy), no attempt at dismantling, but an example such as the successful dismantling of Ezhavas in Kerala they had  (traditional low ritual and no secular (asymmetric) status, however with political mobilization, secular status rose, as a result attempts at dismantling succeeded. In case of classes like Dalits, untouchables the gap is too much and cannot be overcome.

Although the concept finds theoretical relevancy in real world, there is a recent trend in contemporary times. People are now concerned with probable length of higher secular hierarchy and lower ritual hierarchy due to potential.
advantages from policies of affirmative action by Gujarat agitation for reservation.

However, as suggested by Ambedkar, even as the caste system has broken down, caste as an identity continues to strengthen.

Tribal revolts during colonial period:

Jawaharlal has suggested that the colonial period, for the tribals was a period of “invasion and appropriation” leading to exploitation and considerable misery. British policies on land ownership, forest rights, and forest bureaucracy caused the otherwise exclusive tribals to violent, overt confrontation.

Notable among these were the Munda rebellion under Bijo Munda.
The Panthal rebellion in Kerala also stages a violent uprising against the atrocities of British rule. In pre-colonial times, tribes had lived largely undisturbed communities with localized tendence in inaccessible areas having simple agricultural practices and economy.

With the British rule, the idea of ownership of land was introduced, forest rights were curtailed, excise was introduced on traditional liquor brewing practices, forest bureaucracy further exploited their simple mindedness, impact of proselytizing was also considerable.

Thus nurturing a steady erosion of their own unique identity and culture subject to high degrees of exploitation, the tribals organised.
among themselves and violently responded to the interference of exploitation.

Given that British system of law had not parcelated sufficiently, there was no grievance redressal mechanism, problems like indebtedness, poverty, illiteracy and addictions were getting worse due to British indulgence.

The revolts were sporadic, not very well organised and used traditional weapons like bow and arrow, spears etc. in the face of massive British repression these rebellions were quelled and the exploitation continued.

Thus the phase of invasion and appropriation of tribal land and culture continued unrelated.
Indology: Cultural particularistic approach towards the study of Indian society, pioneered by famous sociologists like B.S. Ghurye as a study of Indian society.

Honing on the need for a unique model to study Indian society, different from European models, Ghurye drew on the textual or scriptural view and relied on the works of various orientalists such as Max Muller.

Such an approach attracted two kinds of criticism, first from the likes of H.N. Srinivas, who especially in the context of an 'anti-India' textual view of caste suggested a more realistic field view.

A methodological criticism was offered by Yogendra Singh who advocated a structural particularistic
view, as opposed to cultural particulars, as the linkages can be better explained through structure rather than culture. Despite the criticism, an ideological perspective was important as a contextual interpretation of the Vedic texts, and its perspectives on caste, kinship, and lineage were important.

Anology's outstanding contribution has been that of the creation of a "nationalist sociology" which, despite its ethnocentric bias, served to instill a strong fervour of nationalism and pride in the past. In a two-century colonial rule which was as much psychologically damaging as physically, this was a great achievement.
5(c) A.R Desai's understanding of Indian Nationalism: A.R Desai sought to give a Marxist perspective to the character of Indian Nationalism.

His basic premise was based on the economic structure of the colonial era, and its inherent contradictions.

With the consolidation of British empire in India, new social classes emerged, including autonomous capitalists and middle level scribes and intelligencia.

These social classes had economic interest of their own, which thanks to British advancements in trade, travel and communications were far Indians in nature.

Bear it was well understood by these social classes that their
economic interests stood in direct competition, and indeed in conflict with the interests of the British capitalist order.

Hence commenced the mobilisation and support for the cause of Indian nationalism by the formation of the Indian National Congress.

Contemporary historians like Bipin Chandra, however, give a Gramscian approach to the early national movement as a "war of position" rather than that of economic interests.

Indeed, that early economists like Dadabhai Naoroji, Gokhale, Patt and Durshad Wagle, in their expostions showed the urbanization of the traditional classes-like farmers and handicraft workers, alloy with new classes.

However, the nascent characterisation of the contradiction was unexpected.
Social reforms: It refers to the deliberate and progressive change that is brought about in the norms, values, and structure of society, which is most visibly seen in the structural and institutional changes eg abolition of land by law (1829 Bengal).

Borrowing from Western society, values found themselves contradicted by the ethos of modernity - rational, universalistic principles. Thus there was a change on the societal system to evolve.

In some cases like Renaissance in Western Europe, to a limited extent Colonial rule (Digendra)
Singh. Modernisation of Indian traditions in India, this change is adopted, internalised and propagated by a section of the society who take it upon themselves to accelerate and drive the process e.g. Ram Mohan Roy, Raja Ram Mohan Roy (Brahmo Samaj), Dharmachand, Vidyasagar (Anandamayi).

Social reform has both temporal and spatial dimension. Long standing practices of traditions are reformed, reflecting temporal whereas modern practices from geographically different places (Britain) could be juxtapositioned on another (India).

It essentially reflects a form of deliberate and controlled culturalisation which transforms from little to great tradition in a society.
M. N. Srinivas’ understanding of Indian social structure

N. N. Srinivas’s point of departure was a critique of Ghurye’s field view of society and culture. Instead of subscribing to the field view, with its hierarchically divided woman, Srinivas questioned the traditional norms and values that governed society. According to him, modernity had imposed several changes upon the Indian social structure, and this needed to be taken into account for understanding the dynamics in Indian society.

In caste-traditional views were those explaining the division on the basis of localized groups with local elite rather than a pan-Indian textual approach.

Textual rigidity was not apparent on the field and he...
gave the concept of sankalitam to account for vertical mobility along the ritual hierarchy.
4 (a) Untouchability, refers to the extreme form of deprivation imposed upon the so-called lowest section of the Indian caste system. Its main aspects are humiliating social and religious deprivation, poverty, and powerlessness.

The three main perspectives offered on the subject are the Unity Model (Chomis Dumont, Michael Moffit), the Outcaste Model (Bremnerman, Joan Nacher, Cathleen Gough), and the Diversity perspective (Bernard, Pauline Koleva, Kohn). Other than this, Indian leaders Cardhu, Ambedkar, and Nehru have also offered differing perspectives.

The Unity model, based on the idea of cellular suggest that
hierarchy is an integral part of the caste system, and disability is imposed on all, only with differing degree. It argues that the underlying principle is the binary opposition of purity and pollution, and in order to understand this, a uniquely Indian perspective devoid of western notions of inequality, and injustice must be discarded.

Critiquing this idea by suggesting that Hindu model justifies hierarchy “as it exists by the consent of all” and of being Brahmanized, the caste model theorists suggest that caste was a system of rigid institutional inequality, and untouchability was its worst manifestation.

Citing the need to treat the middle path of diversity.
The most suggested that although this was an exploitative system, the "lower caste" had made efforts to incorporate, adapt and modify the ritual prescriptions and found ways to overcome the stigmatization through diverse means.

On the other hand, Indian leaders like Ambedkar went from incorporation to annihilation of caste system, to political empowerment and state as means to finally conversion to Buddhism.

Gandhiji continued to fight for Harijan against untouchability but did not find the 'varna system' dysfunctional. Nehru suggested the economic empowerment would remove untouchability, and finally, the fact that untouchability as a system of extreme deprivation has existed since the inception of...
the manoeuvre to suggest that its solution demands a long and persistent fight against this practice.

(5) Traditionally caste-class overlap has been explanatory of the agarian social structure in India.

In pre-colonial era there was a large degree of overlap of the caste-class in terms of stratification of social structure. Even though this idea was disputed by the Plummet's theory of segregation of patrid and temporal authority of the priest and the king respectively in the villages, the accumulative inequality
This was the colonial era, however, the landowning and zamindar class, who were bourgeois, entered the scene of the British. The land revenue bill, which is permanent, entailed hardship to the landowners and zamindars. The colonial period has begun to study.

An ancestor of the caste and power (Bettiah) called Kailal.

Their land and property were inherited as feudalism and feudal caste. This led to a distinctly feudal society, and feudalism was introduced, of feudalism the feudal society was removed. The feudal society was removed into a new social class.
prompted by dark antisemitism (Srinivas) tendances, has led to the breakdown of traditional caste-class axis.

Consider the case of U.P., Bihar, etc. Jats despite being low on the ritual hierarchy are high on the secular hierarchy.

Thus as suggested by Sateelle the traditional caste-class axis is now slowly breaking down, however the tendency is slow and uneven.
Current problems of Indian tribes include indebtedness, land alienation, poverty, illiteracy, lack of health, sanitation, addiction to alcohol and narcotics, and high degree of exploitation by non-tribals and forest bureaucracy.

Many of these ills find roots in colonial policy of invasion and appropriation (Jana Sansad 1990).

It was the colonial idea of land ownership, destruction of forest rights, extending law of administration via corrupt and inefficient forest bureaucracy, and reliance on middlemen which led to the beginning of these problems.
The policy of proselytization by Christians introduced also led to a distortion of traditional simple agronomic religious practices, its emphasis on land revenue destroyed the traditional subsistence agriculture-based simple economy system.

In existing social reality industrial areas have become the unfortunate point of intersection of indiscernible resource extraction (mineral rich belt), violent conflict and lack of governance.

Since the governance radius does not reach, there is no system of socio-economic justice or development. As a result, cooperatives in need of...
Profit engage in indiscriminate and harmful resource extraction, causing further decrease in forest area.

On the other hand, benefits of development are not guaranteed even though rights are not restored fully.

The facilitators, in the form of mediators, organise tribal crying is seen in discontent.

Thus solutions need to be found to alleviate the pain and suffering of a community that has been exploited over the years.
Andre Beteille argued for the analysis of the Indian caste system along the tripartite axes of caste, power and prestige. He expounded on Weberian thesis and suggested a shift from traditional notion of cumulative inequality emerging from the deprivations along all three axes of wealth, power and prestige.

He, supported by the studies of Kothari, T.K. Oommen brought out the dysjunction between caste and power.
His thesis is regarded as 'approximating social reality' as in the reality there is some degree of convergence of caste, power, and cleavage, and the cumulative impact has not been broken completely.

Only those castes/classes which have undertaken massive political mobilization have had access to power, e.g., Brahmins, Kshatriyas — but even among these castes some sections have cornered all the benefits while others remain deprived.

Also, in a world of hierarchy, mobilization by numbers does not necessarily certify a class change.

Thus, Betelge's view of the
The Stalin model is approximating social reality.
Ans. 7 (a) Yogaendra Singh's 'evaluation of social change in India' drawn largely from his thesis on 'Modernisation of Indian tradition' is based on the idea of acculturation occurring from the domestication and modernising effect of the colonial rule.

Suggesting that pre-colonial traditions and influences such as those of Islam were at best trans-cultural, Singh suggests that social change is basically a function of colonial rule.

Singh's premise is that British rule has damaged India's little tradition. Thus, in consequence with the establishment of means
Of slow, education, urbanisation and individualisation became the cause of change in great tradition.

Earlier analysis of social change, such as those of Churje, was based on a textual view, which sought to portray the goodness of Indian traditions evolving temporally with intrinsic changes within the society.

Here lay the major difference where Yogendra Singh suggested that the changes were as much as externally stimulated and later internalised.
The Venkay Elwin (Isolationist) and G.S. Ghuge (Integrationist) debate continues in some ways to stagger contemporary approach to tribal society in India.

That Nehruvian approach of integration did not succeed fully, nor did the area development, target development or subplan approaches recommended by Shilo A. Dhabhar committee are evident from the tribal sympatheid Naxal movement in the tribal belt.

The main issue of development in the region now is that, the government fears that any space allowed for political autonomy of tribals will be taken over by
the Dutch.

The next issue is that the economy of the tribal areas has been adversely monetised given the absence of rich foreign corporate involvement.

The next issue is that healthcare and education indices continue to be poor, and an emphasised integrationist approach is required here.

Also even as a major portion of moneylending has been curbed, alternate sources of credit and financial assistance needs to be extended.

Cultural integration wise, more and more native tribal languages are going extinct and vulgar practices like tribal feasting (Phasawte) continues.

Some positive steps in the right direction are the draft Forest Rights Act which grants right to minor forest produce, and
The Mineral Rights Act which grants 26% royalty for these areas can be further addressed by enacting the Governor's role in forest protection sensibly, also the National Commission for ST.