**EVALUATION INDICATORS**

1. Alignment Competence  
2. Context Competence  
3. Content Competence  
4. Language Competence  
5. Introduction Competence  
6. Structure - Presentation Competence  
7. Conclusion Competence

**INDEX TABLE**

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**Total Marks Obtained**: 115

**Remarks**: Please attempt all questions.

**Signature of Examiner**

**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 to take away the question paper.
A.R. Desai: He tried to understand the Indian Nationalism from the Marxist perspective i.e. based on concept of Historical materialism.

In Historical materialism, the great moving force behind the events of history are studied from economic perspective which gives rise to classes (social group sharing same economic situation) and struggle of these classes against each other. This is how change in society is seen.

Desai says British introduced in India an array of changes which changed its political, economic and social-cultural aspects.

Before British, there was no institution of private property, they introduced land revenue reforms, Permanent Settlement system, Ryotwari, Mahalwari etc.
It led to formation of a loyal class of zamindars but it led to progressive decline in the Indian agriculture.

- British introduced Modern Education. It led to formation of limited, profoamed middle class. They demanded for favours like equal treatment, deserving of civil service age.

- British, though in limited and self-seeking manner but they introduced industrialisation — roads, railways, communication etc.

- Though, there emerged two classes (broad sense) with British, zamindars and elite and the peasants, middle class, educated youth — when they realised the real factor behind British exploitation i.e. the economic motives. It led to formation of National-unity and Thus, it's how interplay of the economic interests of social groups led to
The National movement. Desai is criticised for giving mono-causal explanation of the National movement. Nationalist leaders said, it was not only peasants but not all zamindars were with British. There was substantial contribution by this social group. However, Desai’s perspective has added to the understanding of the National movement.
(c) Srinivas has given the structural-functional understanding of the Indian social structure. He applied the concepts used by Spencer, Radcliff Brown, Pitirim Sorokin etc.

According to Srinivas, Indian social structure can be studied through the caste-system existing in India. He says, it is an entity in itself. It is an integrated whole, every part having its role to play for the larger whole.

Srinivas gives features of caste system:

- It is a segmentary division with further subdivision by *Vati* - *Subjati*.
- It is a unit of endogamy.
- It is a unit of cultural homogenity.
- It is a system of exchange of goods & services.
- It is regulated by institutions like *Caste panchayat*.
- It is based on hierarchical principles.
with Brahmins at top and the Untouchables at lower end. The intermediate castes are flexible.

System of hierarchy is based on concepts of purity of pollution.

Srinivas, in his field-studies of Ram Pur and Coorg studies demonstrated that all the castes had occupational specialisation which they contributed in exchange of other services. E.g. Ram Pur Village - Brahmins, Kaniyars, Banna (Untouchables).

Concept of Dominant Caste, Sanskritisation, Westernisation adds to understanding the contemporary trends. Dominant caste are those having numerical strength, control over land, high in local hierarchy etc.

Sanskritisation is emulation of higher class ritual, belief-practices, ideology by lower caste or tribes.
However, Srivivas concept looks for functional approach i.e. contribution by different strata leads to village solidarity but this misses the reality of caste conflict in contemporary times.

- It is alleged that in his urge to popularise Sanskritisation he has subjugate religion and the top linguistic minorities.
- His view is regarded as elitist-view i.e. not looking for dysfunction of caste system.

However, it can be conclusively said the conceptual framework and the knowledge generated by him has added to cognitive value of understanding of caste India social structure.

Your writing skills have shown tremendous improvement.
(b) Social reforms: Social reforms are the collective efforts initiated by individual or group, self-oriented or towards whole society to transform or change few aspects of social life. e.g. against sati system, against exploitation of castes, against religious orthodoxy.

According to Radhakrishnan, the social reforms can have the nature of progressive change or the regressive change.

In India, the social reforms in the medieval times were led by religious leaders, community people etc. ehadeesi movement. It was to reconcile the degrading social harmony and against domination of subject by orthodox Brahminical system. Major contributors were: Mirabai, Kabir, Ravidas. However, their influence was very low and has very less impact.
Brahmo-Samaj: By Raja Ram Mohan Roy:
- He advocated rational thinking and suggested women empowerment.

- **Satya Sodhak Samaj**: By Tyrotbapule was for upliftment of the downtrodden and the backwards, he advocated education for the women.

- **SNDP movement**: In South Dikkas was effort of the backward classes to overcome the domination of the Brahmins. Adi-chakala Movement.

However, after Independence due to secular nature of constitution and various steps taken by state like right to equality, abolition of untouchability etc. has led to shift in focus from religion, caste to environment, gender equality, development related issues.
Indian Tribal community has a very diversified presence in geographically. Few tribes are in millions but few are very less. Few of them have adopted urban life but by and large they remain rural. According to 2001 Census, 97% Tribal population is rural, and in 2011 it is around 80-85%.

Before British, the Tribal had autonomous and nearly self-sufficient economy. But British policy of isolation initially and there was no policy to assimilate them. It was criticised by Ghure, as it will not lead to their development.

But policy of appropriation of lands, later led to building up of roads through their lands, railways, British took tribal to work in plantations and mines etc.

Introduction of Exotic policy and modern industries led to dislocation of social life.
of the Tribals. Tribal life: It led to indebtedness. E.g. liquor and toddy forms part of Tribal culture but British policy led to cash payments.

- Introduction of documentation of lands and modern bureaucracy & Judiciary: It led to exploitation of the Tribals as Tribal had community ownership over land and they didn't have any formal document. Thus this led to alienation.

- Rich class & big merchants took advantage of the modern institutions like bureaucracy to exploit and alienate the Tribals.


Enough scope for their culture preserved, rights over land, no over administrative
In contemporary times also, there are huge disparities between tribals and others. It is due to high rate of poverty, illiteracy and lack of infrastructure in tribal areas.

- Policy of Environment Conservation: has denied the rights of traditional communities over the forest minor produce. The National Parks are its example.

- Policy of SEZ: It has taken up key chunk of land and the evictees are mainly tribals only. They cannot get jobs in these industries as they are not skilled to do these jobs.

- Walter Fernandes: says India has a very poor track record for rehabilitation of post-tribals. Only 30%. In 1966-1979 were rehabilitated and that was also not in human dignity.

- Menance of Tribal - Benami Property: According Parmeshwar (West Godavari) District: There are huge instances
André Betélle has used the Weberian model to understand the material social system. He says, the society gives rewards to individuals based on wealth, power, prestige. He equates wealth with economic power, prestige with social power, and power with political (i.e. organizing capabilities of any social group).

He says, Indian caste system is based on the principle of value system legitimation. He means, in ancient and medieval times, Indian caste system was a harmonic system: all castes were engaged in exchange of services and goods for maintaining the harmony at the societal level according to geographical location.

In modern times, however, the unleashing of democratic policies in politics, industrialization, education has led to disturbance...
In this balance, it has disturbed the harmonic system.

- Constitution says equality but the reality is dominant social groups are not ready to lose their group and thus there arises conflicts. This is called as deharmonic system. He cites examples, the lower castes are not allowed to enter the upper class homes and streets in villages (South India).

- In North, only the upper caste are allowed to perform Gushchani (marriage noun among Hindus).

- Betel leaves politics and media are responsible for emergence of caste consciousness, as they lead to use of caste in identity politics. He sees the Indian social structure will face the conflict in the coming times.
Gale Omvedt says the concept and the structural framework (to study dynamic and contemporary aspects of caste system) is changing provided by Beete holds immense importance.

To account for the caste-conflict and emergence of caste-consciousness his concepts are very helpful.

However, his frame of knowledge doesn’t sufficiently account for the cultural aspect of understanding the Indian social system. In his urge to account for structural changes he has missed the functions acquired by new caste-consciousness. The new consciousness has led to mobilization of castes for demand of right to development.

E.g. Meenakshi Fair: mobilization of Yadavs and Kumars in Bihar and U.P contributing to their social upliftment and getting political frame.
Similarly, emergence of Bahujan Samaj Party (BSP) and subsequent horizontal mobilisation of Dalits.

Beteille fails to acknowledge the importance of coalition politics and emergence of concept of social engineering to add to harmony and positive competition among social groups.

Good: just don't make so many spelling mistakes.
Sanskritisation: M. N. Srinivas, during his field studies in Kampa and Coorg areas in South India, developed the concept of Brahminisation (to account for observance of ritual hierarchy in the agrarian society).

1. A higher level abstraction of this concept led to 'Sanskritisation'. It means, the process of observance of rituals, ideas, beliefs, practices of higher caste by lower caste or tribe.

2. It leads to increase in ritual hierarchy of the following caste or tribe and in real domination by the caste which is being followed, as its value will increase in the local hierarchy.

→ In the contemporary times, the concept of Sanskritisation has lost its shine in presence of westernisation and secular goals.
To go for sanrstritication, a caste needs to upgrade its economic status first, then go for sanrstritication.

But the elite class to have mobility has adopted westernisation. Also, lower caste like dalit has also adopted westernisation.

Sanrstritication, involved shift from unclean jobs to clean jobs, non-vegetarianism to vegetarianism, having sanrstratic names etc.

However, this concept is criticised for being a tool to sanctify the dominance by the upper classes.

This concept is exhibited for further strengthening the biological division and legitimisation of the caste system.
Indology:— Literally, it means the study of the Indian society specially with regard to the scriptures. Thus, it is called scriptural view or the Book-view.

It emerged as a opponent to the domination by the Western Ideology: seeing Indian society from the western perspective only and not considering Indian civilisation as an organic whole.

In light of these Indology: Ghurje, father of Indian sociology said that Indian society should be studied from the point of view of Indian only. He believed Indian society can be studied from the study of religious texts. He used the Rig-Veda to study Indian caste system. He has cultural perspective of Indian society.

He says scriptures are guide to present society.

Dharma normative in character.
Similarly - Dr. Shri V. Kesari studied the *kinship* system, customs of Indian society. Other contributors were R. P. Mookerjee, S.C. Dubey, etc. There was contribution from German and Orientalist scholars also like the Max Mueller, Louis Dumont, Andre Beteille, Charles Mattcalf etc.

**Indology** is criticized for being the *static* view of society. They lack the structural aspects (i.e., how the social groups interact). It gives rise to Hindu Ideology.

- They seldom help in understanding the dynamic nature of society. Ignores role of *Dalit* tradition.
- They give the elitist view of the society and *brahmanical* explanation of the society. However, their contribution to understand the *meaning* of Indian society and to establish sociology as a academic of career are immense.
(a) Tribal revolts in the colonial period:

Tribal revolts during the colonial period were due to the policy of appropriation and invasion adopted by the British. Right from the Indigo revolt to the Telaga movement—there runs a threat of policy of subjugation and fear among the tribals towards the outside society. The reason is rooted in the process of acculturation.

Indigo revolts in the 1850-60's were due to exploitative revenue policies of the government and the presence of outside merchants (Dhobas).

Ulgulan Movement (By Basra Mund): In the Bastar region, it was against the Britishers. It was the usage practices and restrictions over tribals to collect minor forest produce.
Santhal Revolt during colonial times from 1840 - 1940: this area many times stood up against the colonial forces.

In the eve of independence: Telangana and the Telangana Movement were the manifestation of the fact that there was real crisis in the tribal areas.

The process of industrialisation - building roads, railways and introduction of new modern equipment. The bureaucracy, communication, judiciary led to alienation of exploitation of the tribal population.

In their pursuit of equality and human dignity to protect their land and culture from degradation.

Tribal revolts were restorative in character and seldom able to bring wholistic change.
7(a) Yogendra Singh has adopted the cultural perspective to understand the Indian society. He used structural aspect also to give holistic view of Indian modernisation process.

Before him, there were Indologists like Ghurye, functionalist like Lévi-Strauss who saw social change as a gradual adaptation to the changing environment, there was no acknowledgment of existence of change at different levels. Ghurye, was of the view that the present society is continuation of old traditions only, there are not much changes.

However, Yogendra Singh has given holistic understanding of the changes. He has identified different levels of change coming in the society.

At the cultural level
Great tradition - uniform, elitist
Little tradition - localised, by folks, every day life.

He says, British introduced new forces of business, market economy, education which led to change in the Great tradition - emergence of the business class - Parsis, Bombay, Sarkars (Calcutta), Brahminis (Madras). They formed the earliest crusaders of social change.

But the Little tradition (Caste), was not affected by these changes - they were still guided by the customary rules and caste panchayats.

In present times, little traditions has changed in terms of food habits, dressing sense, vocabulary, means of transport etc.

Two Great traditions - Islam, Hinduism were based on principles of 'holism' rather than liberal western concept of Individualism.
Both these great traditions existed for centuries but didn't lead to modern capitalism.

- **At the structural level:**
  - Macro Structure - (Bureaucracy, Parliament).
  - Micro Structure - (Caste, kinship etc).

Singh says, British introduced modern legal system (based on equality of law) and many subsequent laws like to abolish Sati, IPC, CP and etc. (person takes emergence of modern legal system as aspect of modernity).

- Emergence of modern political systems which were non-existent in Indian society (Shra, Sabha, Samiti etc. in ancient times).
- Introduction of modern means of communication.
- At the micro level: Caste system became more rigid and repressive and new avenues of progress were not allowed to lower castes by the upper castes.
Sigh says, modernisation was used by the elite to camouflage the moral structure.

He says in India, modernisation has met many contradictions:

1. Right from British, higher education is given preference over the primary level.

2. Democratisation process is from elite to masses rather than adoption by masses themselves.

3. Existence of contradiction between national elite and regional elite. He says regional elite are parochial and endanger national elite interests. E.g. regionalism.

4. Industrialisation at the cost of development of agriculture. We adopted that industrialisation is more important and agriculture was given scale of bargaining sector (to keep wages in industries low).

5. Rudolf and Rudolf calls Indian farming sector as bullock-cart capitalists as they lack capital.
Tribal communities in India, has a wider spread and features of demography of Tribals are very diverse. Few are a million in number while few are few too only. The main concentration (of about 75%) are in the central region of India.

Tribals had political autonomous, economically sufficient and culturally system of their own.

However, development requirements of the country and the need to integrate the tribals isolated people (8% of India’s population are Tribal).

Policy of Inclusive development: States have introduced many liberal steps like PESA Act, Right of Forest Dwellers and (S.T.) Act, SC/ST atrocities Act.

From 15th FY plan: Policy of development of Village cluster clusters for bringing

> just follow what been asked in the question
Small scale industries to the tribal area.

From 5th FY Plan: Tribal area development Plan, which was abandoned due to accruing of benefits to elite or rich tribals.

In present times: State is making efforts for overall development of the tribals: Makes concern areas: health, education, recognition of rights of Tribals over forest land, for gender equality. Following schemes are introduced:

1) Abhivyakti Hostels: for school & college going tribal boys & girls.

2) Akdivasi Mahila Kisan Sashaktikaran: for empowering rural tribal women (as 80-85% Tribal population is rural only).

3) National Tribal University at Amravati, MP

4) TRIFED: to marketize the art & craft of tribals.
Through schemes like NREGA, Swarna Jayanti Gram Swarajya Yojana - their upliftment is done.

Creation of Tharshhand, Chattisgarh: recognition of the fact that tribal dominated areas require more concerted efforts.

However, at the micro level these are issues of development led crisis.

N.S. Reddy, Pareshwarr: found that laws against Burami property are not sufficient to stop land alienation among tribals.

C.C. Reddy: cites anti-tribe policies in bamboo pricing against interest of the tribes.

Rajendra Chaukri, Chattopadhyay: technology led development has resulted to joblessness among tribes. E.g. NALCO: after automation tribes lost their jobs.

Walter Bernardes says: SEZ policy of India has led to large number of eviction of tribals with very poor implementation of rehabilitation.

R.M. Mathur: During dam construction, 50% of displaced are tribes only. Tribal women are forced to prostitute, children are pulled out of school and added to child labour.