



## SOCIOLOGY

Name of Candidate PRADDEEP DAHLIA

Test Code M-104

Schedule 10.A.M

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Place Delhi Time

Module

Classroom  Distance Learning

Classroom & Distance Learning

### EVALUATION INDICATORS

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

### 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.

### INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
1.	Q1-	$9\frac{1}{2} + 9\frac{1}{2} + 9$	<u>28</u>
2.			
3.			
4.			
5.	Q5!	$9\frac{1}{2} + 10 + 10$	<u>29½</u>
6.	Q6!	$15 + 15$	<u>30</u>
7.	Q7!	$15 + 12\frac{1}{2}$	<u>27½</u>
8.			
9.			

Total Marks Obtained 115

Remarks: Attempt all questions  
Signature of Examiner [Signature]

Q.5  
(a)

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 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, professional middle class. They demanded for favours like equal treatment, lowering 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 (broader 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 this, is 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.

9 1/2 = 17/2

(5)

Srinivas has given the structural-functional understanding the Indian social structure. He applied the concepts used by Spencers, Radcliff Brown, Pitchcard etc.

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

PUM.

Srinivas, gives features of caste system:-

- It is a segmentary division with further subdivision eg Jati - Subjati.
- It is unit of endogamy.
- It is unit of cultural homogeneity.
- It is 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 & pollution.

→ Srinivas, in his field-studies of Rampur and Coorg studies demonstrated that all the castes had occupational specialisation which they contributed in exchange of other services. E.g. Rampur village - Brahmins, Kaniyas, (magicians), Banna (Untouchables).

→ Concept of Dominant Caste, Sanskritisation, westernisation adds to understanding the contemporary trends. Dominant caste are ~~concept~~ 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, Srinivas concept look for functional approach i.e contribution by different stratas 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 big 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 ~~the~~ India social structure.

→ Your writing skills  
have shown tremendous  
improvement

Good  
10

Q5 → do mention the question with the subpart

# VISION IAS

(b) Social reforms :- Social reforms are the collective efforts initiated by individual or group, self-oriented or towards whole society to transform & change few aspects of social life. E.g. against sati-system, against exploitation of castes, against religious orthodoxy.

According to Rao, 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. Bhakti movement.

It was to reconcile the degrading social harmony and against domination of subjugates by orthodox Brahminical system. Major contributors were : Mirabai, Kabir, Ravidas. However, their intensity was very low and has very less impact.



don't copy anything  
any point

Brahmo-Samaj (by Raja Ram Mohan Roy):  
he advocated rational thinking and  
suggested the women empowerment.

• Satya Sodhak Samaj : By Jyoti Baphule  
was for upliftment of the down trodden  
and the backwards. He advocated education  
for the women.

• SNDP movement : In South India, was  
effort of the backward classes to  
overcome the domination of the  
Brahmins. Adi Dravida 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.

10

Good effort

Q6

(A)

Indian Tribal community has a very diversified presence in geographically. few tribes are in million. but few are of very less. few of them have adopted urban life but by and large they remain rural. according to 2001 census: 90% Tribal population is rural, in 2011 it is around 80-85%.

Before British, the Tribal had autonomous and nearly self sufficient <sup>rural</sup> economy.

- But British policy of isolation initially and there was no policy to assimilate them. It was criticised by Ghurje, as it will not lead to their development.
- But policy of appropriation & invasion, later led to building up of roads through their lands, railways. British took tribals to work in plantations and mines etc.
- Introduction of Excise policy and modern industries: led to depletion of social life

- of the Tribals.
- Monetisation of the Tribal life: It led to indebtedness. E.g. liquor or toddy forms part of Tribal culture but British policy led to <sup>requirement of</sup> 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 had 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.

After Independence, Pt. Nehru gave Panchsheel Principle for tribal development  
→ based on principles of self-development, enough scope for their cultural preservation, rights over land, no over administration.

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 right of traditional communities over the forest minor produce. The National Parks are its example.

→ • Policy of SEZ: It has taken up big chunk of land and the evictees are majorly tribals only. They do not get jobs in these enterprises as they are not skilled to do these jobs.

- Walter Fernandes: says India has a very poor track record for rehabilitation of poor tribals. Only 30% in 1960-1980 were rehabilitated and that was also not in human dignity.

→ Merance of Tribal - Benami Property: -

According to Parmeshwar (West Godavari) district: There are huge instances of

Q. (b)

Andre Beteille, has used the Weberian model to understand the Indian 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. organising capabilities of any social groups).

He says, Indian caste system is based on the principle of value system legitimisation.

He means, in ancient & 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, industrialisation 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 he called as dis-harmonic 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 Ghurchari (marriage noun among hindus).
- Beteille, says the Politics and Media are responsible for emergence of caste consciousness, as they leads 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 <sup>caste</sup> caste system is changing) provided by Beteille holds immense importance.

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

However, his frame of knowledge does not 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 mobilisation of castes for demand of right to development.

E.g. Meenabshi Jain: mobilisation of Yadavs and Kurmis in Bihar and U.P contributing to their social upliftment and getting political power

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

15



Qo 1

Sanskritisation: M.N. Srinivas during his field studies in Kampur and Coorg areas in South India, developed concept of Brahminisation (to account for observance of ritual hierarchy in the agrarian society).

- 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.
  - It leads to increase in ritual hierarchy of the following caste / 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 Sanskritisation, a caste needs to upgrade its economic status first, then go for Sanskritisation.  
But the elite class to have mobility has adopted westernisation. Also, lower caste like dalit has also adopted westernisation.
- Sanskritisation, involved shifts from unclean jobs to clean jobs, non-vegetarianism to vegetarianism, having Sanskritic names etc.
- However, this concept is criticised for being a tool to sanctify the dominance by the upper classes.
- This concept, is criticised for further strengthening the Brahminical domination and legitimisation of the caste system.

9/12

(C)

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 a organic whole.

In light of these Indology : Ghurye, father of Indian sociology said that Indian society is 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 ~~the~~ caste system. He has cultural perspective of Indian Society. He say scriptures are guide to present society. They are normative in character.

94/2

Similarly - Dr. B. S. Karve studied the kinship system, customs of Indian society. Other contributors were R. P. Mukherjee, S. C. Dubey etc.

→ There was contribution from German and Orientalist scholars also like the Max Muller, Louis Dumont, André Beteille, Charles Metcalf etc.

- Indology is criticised for being the static view of society. They lack the structural aspects (i.e. how the social groups interact). It gives rise to Hinduistic Ideology.
  - They seldom help in understanding the dynamic ~~and~~ nature of society. Ignores role of Islamic Tradition.
  - They give the elitist view of the society and Brahminical 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.

There should be a proper pattern in the symbols that you use.

(b) 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 Tebaga movement - there runs a thread 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 1850-60s were due to exploitative revenue policies of the government and the presence of outside merchants (Dikus).

Ulgulan Movement (By Birsa Munda):

In the Santal region, it was against the Britishers, it was the usury practices and restrictions over tribals to collect minor forest produce.

More focus on this should be aspect of your content.

- Santhal Revolts - during colonial times from 1840 - 1940 : this area ~~was~~ has many times stood up against the colonial forces.
- In the eve of independence : Tebaga and the Telangana movement were the manifestation of the fact that there is a real crisis in the tribal areas.
- The process of industrialisation - building roads, railways and introduction of new modern institutions like Bureaucracy, communication, Judiciary led to alienation & 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 changes.

→ this aspect could have been just the conclusion ie write it in one para.

9

Q 7(a)

Yogendra Singh has adopted the cultural perspective to understand the Indian society. He used structural aspects also to give wholistic view of Indian modernisation process.

Before him, there were Indologists like Ghurye, functionalist like Srinivas, 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 wholistic 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, Sarkar (Calcutta), Brahmins (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, CrPc etc. [Parson takes emergence of modern legal system as aspect of modern saka]

Emergence of modern political system: which was non-existent in Indian society (rajya sabha, samiti in ancient times).

Introduction of modern means of communication & transport.

→ At the micro level: caste system became more ~~stagnant and repressive~~ and new avenues of progress were not allowed to lower castes by the upper castes.

Singh says, modernisation was used by the elite to camouflage the micro structure.

He says in India's 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.
- Existence of contradiction between national elite and regional elite. He says regional elite are parochial and endangers national interests. E.g. Regionalism.
- Industrialisation at the cost of development of agriculture; we adopted that industrial is more important and agriculture was given role of bargaining sector (to keep wages in industries low).
- Rudolf and Rudolf: calls Indian farming sector as bullock-cart capitalists as they lack capital.

(b) 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 100 only. The main concentration (of about 75%) are in the central regions 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 hitherto isolated people (8% of India's population are Tribal).

- Policy of Inclusive development: States has introduced many liberal steps like PESA Act, Right of Forest dwellers and (ST) Act, SC/ST Societies Act.

From 10th FY Plan: Policy of development of Village Cluster clusters for bringing

→ just follow what is been asked in the question

You can write much better

Question is issue of integration & autonomy

did you mention autonomy?

where is policy of integration?

Small scale Industries to the tribal areas.

from 5<sup>th</sup> P.Y 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:

Main concern areas :- health, education, recognition of rights of Tribals over forest land, for gender equality. Following schemes are introduced:

- 1) Ekshara hostels: for school of college going tribals boys & girls.
- 2) Adivasi Mahila Kisan Sashaktikaran: for empowering rural tribal women (as 80-85% Tribal population is rural only).
- 3) National Tribal university at Amarkantak, M.P
- 4) TRIFED: to marketize the art & craft of tribes.

12 1/2

Through schemes like NREGA, Swarna Jayanti Gram Sauraksha Yojana - their upliftment is done.

- Creation of Jharkhand, 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, Pareshwar: found that laws against Benami property are not sufficient to stop land alienation among tribals.

- Anil Agarwal: cites anti-tribe policies in bamboo pricing against interest of the tribes.

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

- Walter Fernandes says: SEZ policy of India has led to large number of enrichment of tribals with very poor implementation of rehabilitation.

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