

PROCESS OF SOCIAL CHANGE IN INDIA

STUDY-NOTES

- While knowing about its past in ancient and medieval times is very important, its **colonial experience** is particularly significant for comprehending modern India.
- This is not just because many modern ideas and institutions reached India through colonialism. It is also because such an exposure to modern ideas was contradictory or paradoxical.
- For example, Indians in the colonial period read about western liberalism and freedom. Yet they lived under a western, colonial rule that denied Indians liberty and freedom.
- Much of our institutions and structures have been shaped by our paradoxical experience with colonialism. This has had lasting implications for our specific experience with modernity.
- English is not only widely used in India, but we now have an impressive body of literary writings by Indians in English. This knowledge of English has given Indians an edge in the global market. But English continues to be a mark of privilege. Not knowing English is a disadvantage that tells in the job market.
- At the same time for those who were traditionally deprived of access to formal education such as the Dalits, knowledge of English may open doors of opportunities that were formerly closed.
- **Colonialism** brought into being new political, economic and social structural changes. Two of these structural changes were industrialisation and urbanisation.
- Colonialism simply means the establishment of rule by one country over another. In the modern period western colonialism has had the greatest impact.
- There is a vital difference between the empire building of pre-capitalist times and that of capitalist times. Apart from outright pillage, the pre-capitalist conquerors benefitted from their domination by exacting a continuous flow of tribute.
- They did not interfere with the economic base. They simply took the tribute that was skimmed off the economic surplus that was produced traditionally in the subjugated areas.
- In contrast, **British colonialism which was based on a capitalist system** directly interfered to ensure greatest profit and benefit to British capitalism. Every policy was geared towards the strengthening and expansion of British capitalism.
- It changed not just **land ownership laws** but decided even what crops ought to be grown and what ought not to be. It meddled with the manufacturing sector.
- It altered the way production and distribution of goods took place. It entered into the forests. It cleared trees and started tea plantations. It brought in Forest Acts that changed the lives of pastoralists.
- Colonialism also led to considerable movement of people. For instance, people from present day Jharkhand moved to Assam to work on the tea plantations.
- A newly emerging middle class particularly from the British Presidency regions of Bengal and Madras moved as government employees and professionals like doctors and lawyers moved to different parts of the country.
- People were carted in ships from India to work on other colonised lands in distant Asia, Africa and Americas.
- Western colonialism was inextricably connected to the growth of western capitalism.
- **Capitalism** is an economic system in which the means of production are privately owned and organised to accumulate profits within a market system.

- What marked capitalism from the very beginning was its dynamism, its potential to grow, expand, innovate, use technology and labour in a way best assured to ensure greatest profit. What marked it too was its global nature.
- If capitalism became the dominant economic system, nation states became the dominant political form. Nation state pertains to a particular type of state, characteristic of the modern world.
- A government has sovereign power within a defined territorial area, and the people are citizens of a single nation.
- **Nation states** are closely associated with the rise of nationalism. The principle of nationalism assumes that any set of people have a right to be free and exercise sovereign power.
- The practice of colonialism and the principle of nationalism and democratic rights are contradictory. For colonial rule implied foreign rule such as British rule over India.
- **Nationalism** implied that the people of India or of any colonised society have an equal right to be sovereign. Indian nationalist leaders were quick to grasp this irony. They declared that freedom or swaraj was their birth-right and fought for both political and economic freedom.
- **Industrialisation** refers to the emergence of machine production, based on the use of inanimate power resources like steam or electricity.
- A prime feature of industrial societies today is that a large majority of the employed population work in factories, offices or shops rather than agriculture.
- Over 90 % of people in the west live in towns and cities, where most jobs are to be found and new job opportunities are created. Hence, we usually associate urbanisation with industrialisation. They often do occur together but not always so.
- For instance, in **Britain**, the first society to undergo industrialisation, was also the earliest to move from being rural to a predominantly urban country.
- **In India** the impact of the very same British industrialisation led to **deindustrialisation** in some sectors. And decline of old urban centres.
- Just as manufacturing boomed in Britain, traditional exports of cotton and silk manufactures from India declined in the face of Manchester competition.
- This period also saw the further **decline of cities** such as Surat and Masulipatnam while Bombay and Madras grew.
- When the British took over Indian states, towns like Thanjavur, Dhaka, and Murshidabad lost their courts and, therefore, some of their artisans and court gentry.
- Unlike Britain where the impact of industrialisation led to more people moving into urban areas, in India the initial impact of the same British industrialisation led to more people moving into agriculture.
- Cities had a key role in the economic system of empires. Coastal cities such as Mumbai, Kolkata and Chennai were favoured.
- **Colonial cities** were the prime link between the economic centre or core in Britain and periphery or margins in colonised India.
- In British India for example Bombay was planned and re-developed so that by 1900 over three-quarters of India's raw cotton were shipped through the city. Calcutta exported jute to Dundee while Madras sent coffee, sugar, indigo dyes and cotton to Britain.
- **Industrialisation and urbanisation** did not happen in India quite the way it did in Britain. This is not because we began industrialisation late, but because our early industrialisation and urbanisation in the modern period were governed by colonial interests.
- In the case of the **tea industry** in India, official reports show how the colonial government often used unfair means to hire and forcibly keep labourers.
- For example, the recruitment of labourers for tea gardens of Assam was carried on for years mostly by contractors under the provisions of the Transport of Native Labourers Act (No. III) of 1863 of Bengal as amended in 1865, 1870 and 1873.

- The **labour system** in Assam was essentially that of **indenture** by which the labourers went to Assam under contract for a number of years. The government helped the planters by providing for penal sanction in case of non-fulfillment of the contract by the labourers. This was done under the Assam Labour and Emigration Bill of 1901.
- The colonial administrators were clear that harsh measures were taken against the labourers to make sure they benefited the planters. They were also fully aware that the laws of a colonised country did not have to stick to the democratic norms that the British back home had to follow in Britain.
- The **European planters** lived luxurious lives in India with a large retinue of servants to serve them.
- For Indian nationalists the issue of economic exploitation under colonial rule was a central issue. The **Swadeshi movement** strengthened the loyalty to the national economy.
- Indian nationalists saw rapid industrialisation of the economy as the path towards both growth and social equity. Development of heavy and machine-making industries, expansion of the public sector and holding of a large cooperative sector were considered very important.
- A modern and prosperous India, as visualised by Jawaharlal Nehru, was to be built on an edifice of giant steel plants or gigantic dams and power stations.
- Nearly a decade before the country's Independence, in 1938 a **National Planning Committee** with Jawaharlal Nehru as the Chairman and K.T. Shah as the general editor was set up by the Indian National Congress.
- Among the sub-committees, some submitted their final reports and several others interim reports before India became independent. Several reports were published by 1948–49.
- The **Planning Commission** was set up in March 1950 by a resolution of the Government of India, which is defining the scope of the Commission's work.
- There has been increasing urbanisation in India. Recent years of globalisation have led to enormous expansion and change of cities.
- In the 21st century, India will be witnessing fast pace of urbanisation with the ambitious scheme of '**Smart City**' initiated by the Government of India.
- Writing on the different kinds of urbanisation witnesses in the first two decades after independence sociologist **M.S.A. Rao** argued that in India many villages all over India are becoming increasingly subject to the impact of urban influences. But the nature of urban impact varies according to the kind of relations a village has with a city or town.
- In 1951, 17.29% of India's population i.e., 62.44 million people, were living in 2,843 towns. In 2011, 31.16% of India's population i.e., 377.10 million people, were living in 7,935 towns. The decennial growth rate of the urban population in 1951 was 41.42% and in 2011, it was 31.80%.
- For the first time since Independence, the absolute increase in population is more in urban areas than in rural areas. This is due to a sharp decline in the growth rate in rural areas, while the growth rate in urban areas remains almost the same.
- Sociologists understand, **social structure**, as a 'continuing arrangement of persons in relationships defined or controlled by institutions and **culture**' as 'socially established norms or patterns of behaviour'.
- Colonialism brought in changes that not only altered the structure of Indian society but also brought in cultural changes.
- The **cultural changes** that took place in India due to colonialism were of two kinds. One was the deliberate and conscious efforts made by the 19th century social reformers and early 20th century nationalists to bring in changes in social practices that discriminated against women and 'lower' castes.
- The second with the less deliberate yet decisive changes in cultural practices that can broadly be understood as the four processes of sanskritisation, modernisation, secularisation and westernisation.
- Sanskritisation pre-dates the coming of colonial rule. The other three processes can be understood better as complex responses of the people of India to the changes that colonialism brought about.
- The **social reform movements** which emerged in India in the 19th century arose to the challenges that colonial Indian society faced. Eg. social issues like Sati, child marriage, widow remarriage and caste discrimination.

- It is not that attempts were not made to fight social discrimination in pre-colonial India. They were central to Buddhism, to Bhakti and Sufi movements.
- What marked these 19th century social reform attempts was the modern context and mix of ideas. It was a creative combination of modern ideas of western liberalism and a new look on traditional literature.
- For example, Ram Mohun Roy attacked the practice of sati on the basis of both appeals to humanitarian and natural rights doctrines as well as Hindu shastras.
- For example, Kandukuri Viresalingam's "The Sources of Knowledge" reflected his familiarity with *navya-nyaya* logic. At the same time, he translated Julius Huxley.
- Sociologist Satish Saberwal elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India: modes of communication, forms of organisation, and the nature of ideas.
- The printing press, telegraph, and later the microphone, movement of people and goods through steamship and railways helped quick movement of new ideas.
- Within India, social reformers from Punjab and Bengal exchanged ideas with reformers from Madras and Maharashtra. Keshav Chandra Sen of Bengal visited Madras in 1864. Pandita Ramabai travelled to different corners of the country.
- *Modern social organisations* like the Brahma Samaj in Bengal and Arya Samaj in Punjab were set up. The All-India Muslim Ladies Conference (Anjuman-E-Khawatin- E-Islam) was founded in 1914.
- Indian reformers debated not just in public meetings but through public media like newspapers and journals.
- New ideas of liberalism and freedom, new ideas of homemaking and marriage, new roles for mothers and daughters, new ideas of self-conscious pride in culture and tradition emerged. The value of education became very important.
- The idea of **female education** was debated intensely. Jotiba Phule opened the first school for women in Pune.
- 19th century reform initiated a period of questioning, reinterpretations and both intellectual and social growth.
- The varied **social reform movements** did have common themes. Yet there were also significant differences. For some the concerns were confined to the problems that the upper caste, middle class women and men faced.
- For others the injustices suffered by the discriminated castes were central questions.
- For some social evils had emerged because of a decline of the true spirit of Hinduism. For others caste and gender oppression was intrinsic to the religion.
- Likewise Muslim social reformers actively debated the meaning of polygamy and purdah.
- Debates within communities were common during this period. For instance, sati was opposed by the Brahma Samaj.
- Orthodox members of the Hindu community in Bengal formed an organisation called **Dharma Sabha** and petitioned the British arguing that reformers had no right to interpret sacred texts.
- Yet another view increasingly voiced by Dalits was a complete rejection of the Hindu fold.
- **Colonial modernity** had its own paradoxes.
- In the case western education, colonialism led to the growth of an English educated Indian middle class. They read the thinkers of western enlightenment, philosophers of liberal democracy and dreamt of ushering in a liberal and progressive India.
- Yet, humiliated by colonial rule they asserted their pride in traditional learning and scholarship.
- **Modernity** spelled not merely new ideas but also rethinking and reinterpretation of tradition. Both culture and tradition are living entities.
- The term **sanskritisation** was coined by **M.N. Srinivas**. It is defined as the process by which a 'low' caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and, in particular, a 'twice-born (dwija) caste'.
- In those areas where a highly Sanskritised caste was dominant, the culture of the entire region underwent a certain amount of Sanskritisation.

- In regions where the non-Sanskritic castes were dominant, it was their influence that was stronger. This can be termed the process of '**de-Sanskritisation**'.
- In Punjab culturally Sanskritic influence was never very strong. For many centuries until the third quarter of the 19th century the Persian influence was the dominant one.
- Srinivas argued that "the Sanskritisation of a group has usually the effect of improving its position in the local caste hierarchy."
- In reality, the dominant caste punished those low castes, which were audacious enough to attempt it.
- Kumud Pawade in her autobiography recounts how a Dalit woman became a Sanskrit teacher.
- Sanskritisation as a concept has been criticised at different levels.
 - (i) One, it has been criticised for exaggerating social mobility or the scope of 'lower castes' to move up the social ladder. It leads to no structural change but only positional change of some individuals.
 - (ii) Two, it has been pointed out that the ideology of sanskritisation accepts the ways of the 'upper caste' as superior and that of the 'lower caste' as inferior.
 - (iii) Third, 'sanskritisation' seems to justify a model that rests on inequality and exclusion. It appears to suggest that to believe in pollution and purity of groups of people is justifiable or all right.
 - (iv) Fourth, since sanskritisation results in the adoption of upper caste rites and rituals it leads to practices of secluding girls and women, adopting dowry practices instead of bride-price and practicing caste discrimination against other groups, etc.
 - (v) Fifth, the effect of such a trend is that the key characteristics of Dalit culture and society are eroded. For example, the very worth of labour which 'lower castes' do is degraded and rendered 'shameful'.
- With the growth of the **anti-Brahminical movement** and the development of regional self-consciousness in the twentieth century there was an attempt in several Indian languages to drop Sanskrit words and phrases.
- A crucial result of the **Backward Classes Movement** was to emphasise the role of secular factors in the upward mobility of caste groups and individuals.
- In the case of the dominant castes, there was no longer any desire to pass for the *Vaisiyas*, *Kshatriyas* and *Brahmins*.
- Recent years have seen likewise assertions of Dalits who now pride their identity as Dalits. But they continue to remain excluded and discriminated.
- **M.N. Srinivas** defines **westernisation** as "the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels...technology, institutions, ideology and values".
- There were different kinds of westernisation. One kind refers to the emergence of a westernised sub-cultural pattern through a minority section of Indians who first came in contact with Western culture. Many of the early 19th century reformers were of this kind.
- Additionally, there has been also the general spread of Western cultural traits, such as the use of new technology, dress, food, and changes in the habits and styles of people in general.
- **Westernisation** does involve the imitation of external forms of culture. It does not necessarily mean that people adopt modern values of democracy and equality.
- Apart from ways of life and thinking the west influenced Indian art and literature. Artists like Ravi Varma, Abanindranath Tagore, Chandu Menon and Bankimchandra Chattopadhyaya were all grappling with the colonial encounter.
- In 1870 Ravi Varma received his first paid commission to paint the portrait of Kizhakke Palat Krishna Menon's family. While it is the portrait of a family in a matrilineal community of Kerala, yet it significantly resembles the typical patrilineal nuclear family of the modern west consisting of the father, mother and children.
- In the contemporary context often conflicts between generations are seen as cultural conflicts resulting from westernisation.
- Srinivas suggested that while 'lower castes' sought to be Sanskritised, 'upper castes' sought to be Westernised. In a diverse country such as India this generalisation is difficult to maintain.

- For instance, studies of Thiyyas (by no means considered 'upper caste') in Kerala show conscious efforts to westernise. Elite Thiyyas appropriated British culture as a move towards a more cosmopolitan life that critiqued caste.
- Likewise, **Western education** often implied opening up to new opportunities for different groups of people in the North-East.
- We usually refer to the colonial impact to discuss westernisation. However, often we find new forms of westernisation in the contemporary period. Increasingly we find westernisation being more Americanisation.
- The term **modernisation** has a long history. From the 19th and more so the 20th century the term began to be associated with positive and desirable values. In the early years, modernisation referred to improvement in technology and production processes.
- Increasingly, however, the term had a wider usage. It referred to the path of development that much of west Europe or North America has taken. It suggested that other societies both have to and ought to follow the same path of development.
- In India the beginnings of capitalism took place within the colonial context. The story of our modernisation and secularisation is, therefore, quite distinct from their growth in the west.
- **Modernity** has come to be associated with values of universalism, scientific attitude, rational approach, growth of individualism, life guided by choices, achieved identity and work distinct from home marked by bureaucratic organization.
- However, we need to understand that tradition and modernity themselves are not fixed entities and that both are being constantly re-defined.
- In the modern west, **secularisation** has usually meant a process of decline in the influence of religion. It has been an assumption of all theorists of modernisation that modern societies become increasingly secular.
- Recent years have, however, seen an unprecedented growth of religious consciousness and conflict world over.
- Even in the past, a view that assumed that modern ways would necessarily lead to decline in religious ways has not been entirely true. But a considerable part of ritual in India has direct reference to the pursuit of secular ends.
- **Rituals** have also secular dimensions as distinct from secular goals. They provide men and women with occasions for socialising with their peers and superiors, and for showing off the family's wealth, clothing and jewellery.
- During the last few decades in particular, the economic, political and status dimensions of ritual have become increasingly conspicuous, and the number of cars lined up outside a wedding house and the VIPs who attended the wedding, provide the index to the household's standing in the local community.
- In **traditional India** caste system operated within a religious framework. Belief systems of purity and pollution were central to its practice. Today it often functions as political pressure groups.
- **Contemporary India** has seen such formation of caste associations and caste based political parties. They seek to press upon the state their demands. Such a changed role of caste is referred to as secularisation of caste.

QUESTION BANK

MULTIPLE CHOICE QUESTIONS

1. The knowledge of _____ language has given Indians an edge in the world.
 (a) Hindi (b) Tamil (c) English (d) Urdu
2. During the colonial period, the life of pastoralists was changed by
 (a) Village (b) Forest Acts (c) Tribal Acts (d) None of these
3. If capitalism became the dominant economic system, _____ became the dominant political system.
 (a) Nation-state (b) State-nation (c) Democratic nation (d) Union state
4. The economic base of our country was not interfered by
 (a) Capitalist conquerors (b) Travellers (c) Pre-capitalist conquerors (d) Planters

5. Which of the following was not the town that lost its court when the British took over Indian states?
 (a) Thanjavur (b) Dhaka (c) Calcutta (d) Murshidabad
6. Building of dams, power stations, steel plants to usher in the post-independent industrial era was the dream of _____.
 (a) MSA Rao (b) Jawahar Lal Nehru (c) Mahatma Gandhi (d) KT Shah
7. The Indian parliamentary system, legal system, the police and education system are very much built on which of the following models?
 (a) French model (b) British model (c) German model (d) Russian model
8. In 1938 a National Planning Committee with Jawahar Lal Nehru as the Chairman and _____ as the general editor was set up by the Indian National Congress.
 (a) M.S.A Rao (b) K.T. Shah (c) T. Raleigh (d) D.P. Mukherjee
9. The two structural changes in India _____ and _____ were brought about in by colonialism.
 (a) Capitalism, Colonialism (b) Industrialisation, Colonialism
 (c) Colonialism, Nationalism (d) Industrialisation, Urbanisation
10. The demand for _____ transformed the forests in Assam from an unproductive wilderness into a lucrative source of revenue for the colonial administration.
 (a) Railway sleepers (b) High quality silks (c) Cotton (d) Village craft
11. _____ cities were the primary link between the economic centre or core in Britain and periphery or margins in colonized India.
 (a) Capitalist (b) Colonial (c) Industrial (d) Modern
12. In 1690, an English merchant named _____ arranged to lease three villages (named Kolikata, Gobindapur, and Sutanuti) by the river Hugli in order to set up a trading post.
 (a) Job Charnock (b) Charles Metcalfe (c) William Bentinck (d) Lord Dalhousie
13. Which of the following is not a new industrial town that emerged in India after Independence?
 (a) Noida (b) Bokaro (c) Bhilai (d) Durgapur
14. **Assertion (A):** Indian nationalists saw rapid industrialisation of the economy as the path _____ towards both growth and social equity.
Reason (R): Development of heavy and machine-making industries, expansion of the public sector and holding of a large cooperative sector were considered very important.
 (a) Both A and R are true and R is the correct explanation of A.
 (b) Both A and R are true but R is not the correct explanation of A.
 (c) A is true but R is false.
 (d) A is false but R is true.
15. The labour system in Assam was essentially that of _____ by which the labourers went to Assam under contract for a number of years.
 (a) Slavery (b) Tenancy (c) Indenture (d) None of these
16. What is not true of the empire building of pre-capitalist times?
 (a) There was outright pillage. (b) There was exacting of a continuous flow of tribute.
 (c) They did not interfere with the economic base. (d) They changed the laws of the land.
17. "The extensive importation of cheap European piece goods and utensils, and the establishment in India itself of numerous factories of the Western type, have more or less destroyed many village industries. The high prices of agricultural produce have also led many village artisans to abandon their hereditary craft in favour of agriculture... The extent to which this disintegration of the old village organisation is proceeding varies considerably in different parts. The change is most noticeable in the more advanced provinces." Unlike Britain where the impact of industrialisation led to more people moving into urban areas, in India the initial impact of the same British industrialisation led to more people moving into _____.
 (a) Agriculture (b) Factories (c) Trading (d) None of these

18. Capitalism is an economic system in which the means of production are _____ owned and organised to accumulate profits within a market system.
 (a) State owned (b) Privately owned (c) Communally owned (d) None of these
19. Calcutta exported _____ to Dundee while Madras sent coffee, sugar, indigo dyes and cotton to Britain.
 (a) Tea (b) Rubber (c) Silk (d) Jute
20. The recruitment of labourers for tea gardens of Assam was carried on for years mostly by contractors under the provisions of the _____ (No. III) of 1863 of Bengal as amended in 1865, 1870 and 1873.
 (a) Transport of Native Labourers Act (b) Assam Labour and Emigration Bill
 (c) Forest Acts (d) Criminal Tribes Act
21. The first school for women was opened in Pune by _____.
 (a) Bal Gangadhar Tilak (b) Raja Ram Mohun Roy
 (c) Jotiba Phule (d) Sayed Ahmed Khan
22. Sanskritisation is the process whereby a 'low' caste or tribe or other group takes over the _____ of a high and, in particular, a 'twice-born (dwija) caste'.
 (a) Customs and rituals (b) Beliefs and Ideology (c) Style of Life (d) All of the above
23. Modernization refers to the path of development that much of _____ has taken.
 (a) Europe or South America (b) Eastern Europe or North America
 (c) West Europe or North America (d) All of America
24. When men and women meet for socialising and for showing of family wealth rather than religious celebrations it is known as _____ dimension of rituals.
 (a) Cultural (b) Social (c) Secular (d) Political
25. Sufi, Bhakti and Buddhist movements were different forms of movements that attempted to remove _____ discrimination in pre-colonial India.
 (a) Religious (b) Economic (c) Political (d) Social
26. Orthodox Hindus often opposed social reform movements and formed their own organizations like the _____ in Bengal.
 (a) Brahma Samaj (b) Dharma Sabha (c) Arya Samaj (d) Satyashodhak Samaj
27. The grounds of gender and caste were broken up by a Dalit woman named _____ when she wrote her autobiography as a Sanskrit teacher.
 (a) Muktabai (b) Pandita Ramabai (c) Kumud Pawade (d) Tarabai Shinde
28. Sanskritisation as a concept has been criticized at different levels. Which one of the following is not a true criticism?
 (a) It exaggerates social mobility of the lower castes to move up the social ladder.
 (b) It accepts the ways of the 'upper caste' as superior and that of the 'lower caste' as inferior.
 (c) It leads to practices of secluding girls and women.
 (d) It accepts characteristics of Dalit culture.
29. Formation of caste-based associations, and political parties is known as _____ of caste.
 (a) Secularisation (b) Modernisation (c) Sanskritisation (d) Westernisation
30. In Punjab culturally Sanskrit influence was never very strong. For many centuries until the third quarter of the 19th century the _____ influence was the dominant one.
 (a) Sanskrit (b) Persian (c) Bhakti (d) Sufi
31. We experience _____ when social relationships are based on truths of utility, calculations and science.
 (a) Westernisation (b) Rationality (c) Modernisation (d) Secularisation

32. A continuing arrangement of persons in relationships defined or controlled by institutions refers to the _____.
- (a) Culture (b) Hierarchy (c) Process (d) Social structure
33. _____'s "The Sources of Knowledge" reflected his familiarity with *navya-nyaya* logic.
- (a) Kandukiri Viresalingam (b) Sir Sayed Ahmed Khan
(c) Ranade (d) Ram Mohun Roy
34. New technologies speeded up various forms of communication. The printing press, telegraph, and later the microphone, movement of people and goods through steamship and railways helped quick movement of new ideas. Within India, social reformers from Punjab and Bengal exchanged ideas with reformers from Madras and Maharashtra. _____ of Bengal visited Madras in 1864.
- (a) Ram Mohun Roy (b) Keshav Chandra Sen
(c) Pandita Ramabai (d) Ishwar Chandra Vidyasagar
35. _____ was the leading journal for women in Punjab.
- (a) Indu Prakash (b) Samvad Kaumudi (c) Samachar Darpan (d) Tahsib-e-Niswan
36. Sociologist Satish Saberwal elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India. Which of the following is not the correct aspect?
- (a) Modes of Communication (b) Forms of organization
(c) The Nature of Ideas (d) Styles of Life
37. **Assertion (A):** With the growth of the anti-Brahminical movement and the development of regional self-consciousness in the twentieth century there was an attempt in several Indian languages to drop Sanskrit words and phrases.
- Reason (R):** In the case of the dominant castes, there was no longer any desire to pass for the Vaisyas, Kshatriyas and Brahmins.
- (a) Both A and R are true and R is the correct explanation of A.
(b) Both A and R are true but R is not the correct explanation of A.
(c) A is true but R is false.
(d) A is false but R is true.
38. Which of these processes predates the coming of colonial rule?
- (a) Secularisation (b) Westernisation (c) Sanskritisation (d) Modernisation
39. Studies of _____ (by no means considered 'upper caste') in Kerala show conscious efforts to westernise.
- (a) Thiyyas (b) Brahmins (c) Nayars (d) Mukwars
40. In 1870, which artist received his first paid commission to paint the portrait of Kizhakke Palat Krishna Menon's family?



- (a) Abanindranath Tagore (b) Chandu Menon
(c) Ravi Varma (d) Bankimchandra Chattopadhyya

41. A prime feature of industrial societies today is that a large majority of the employed population work in factories, offices or shops rather than agriculture. Over _____ of people in the west live in towns and cities, where most jobs are to be found and new job opportunities are created.
 (a) 80% (b) 70% (c) 90% (d) 60%
42. In British India Bombay was planned and re-developed so that by 1900 over three-quarters of India's raw _____ were shipped through the city.
 (a) Coffee (b) Jute (c) Rice (d) Cotton
43. In 1690, an English merchant named Job Charnock arranged to lease three villages by the river Hugli in order to set up a trading post. In 1698, _____ was established by the river for defensive purposes, and a large open area was cleared around the fort for military engagements.
 (a) Fort William (b) Kolikata (c) Gobindapur (d) Sutanuti
44. For Indian nationalists the issue of economic exploitation under colonial rule was a central issue. Images of pre-colonial fabled riches of India contrasted with the poverty of British India. The _____ movement strengthened the loyalty to the national economy.
 (a) Satyagraha (b) Swadeshi (c) Quit India (d) Civil Disobedience
45. The Planning Commission was set up in March _____ by a resolution of the Government of India, which is defining the scope of the Commission's work.
 (a) 1946 (b) 1952 (c) 1947 (d) 1950
46. In the 21st century, India will be witnessing fast pace of urbanisation with the ambitious scheme of _____ initiated by the Government of India.
 (a) Digital India (b) Skill India Mission (c) Make in India (d) Smart City
47. _____ is referred to socially established norms or patterns of behaviour.
 (a) Culture (b) Structure
 (c) Process (d) Societal understanding
48. Who coined the term-'Westernisation'?
 (a) M.N. Srinivas (b) Satish Saberwal (c) Vidyasagar (d) Viresalingam
49. Who was the lady who represented India at the UN?
 (a) Pandita Ramabai (b) Tarabai Shinde (c) Savitri Phule (d) Vijaylakshmi Pandit
50. In the modern west, secularisation has usually meant a process of
 (a) rejecting tradition (b) decline in the influence of religion
 (c) imitating higher classes (d) reading about secularism

Input-Text Based MCQs

Study the passage and answer the questions that follow (51 to 53):

Understanding the present usually involves some grasp of its past. This holds true probably as much for an individual or social group as for an entire country such as India. India has a long and rich history. While knowing about its past in ancient and medieval times is very important, its colonial experience is particularly significant for comprehending modern India. This is not just because many modern ideas and institutions reached India through colonialism.

51. Indians in the colonial period read about western liberalism and freedom. Yet they lived under a western, colonial rule that denied Indians liberty and freedom. This shows that an exposure to modern ideas was
 (a) Contradictory (b) Paradoxical (c) Both (a) and (b) (d) Neither (a) nor (b)
52. _____, the new wave in the BPO segment, is bringing cheer to those who want to earn a fast buck. All you need is a flair for English, creative skills, basic computer knowledge, the drive to go that extra mile and willingness to learn.
 (a) Online education (b) Offline education (c) Futuristic education (d) Foreign education

53. Colonialism means _____.
- Trade relations between countries
 - A type of relationship between two countries
 - The establishment of rule by one country over another
 - None of these

Study the passage and answer the questions that follow (54 to 56):

To facilitate the smooth functioning of its rule, colonialism introduced a wide array of changes in every sphere, be it legal or cultural or architectural. Colonialism was a story apart in the very scale and intensity of the changes that it brought about. Some of these changes were deliberate while some took place in an unintended fashion. This magnitude and depth of the structural changes that colonialism unleashed can be better grasped if we try and understand some basic features of capitalism.

54. After 1834 till 1920, ships left from the ports of India on regular basis carrying people of various religions, gender, classes and castes destined to work for a minimum of five years on one of the plantations in Mauritius. For many decades, the recruiting ground was centred in _____.
- Tamil Nadu
 - Kerala
 - Gujarat
 - Bihar
55. Capitalism is an economic system in which the means of production are privately owned and organised to accumulate _____ within a market system.
- profits
 - money
 - goods
 - raw material
56. Nation states are closely associated with the rise of nationalism. The principle of nationalism assumes that
- some countries are superior to others
 - any set of people have a right to be free and exercise sovereign power
 - nation and state go hand in hand
 - we all live in nation-states

Study the passage and answer the questions that follow (57 to 60):

The social reform movements which emerged in India in the 19th century arose to the challenges that colonial Indian society faced. Some of the well-known issues (termed social evils) that plagued Indian society are that of sati, child marriage, ban on widow remarriage and caste discrimination.

57. Attempts were made to fight social discrimination in pre-colonial India. What marked these 19th century social reform attempts was the modern context and _____.
- Mix of ideas
 - Longing for the past
 - Desire to hold onto traditions
 - Contradictory impact of colonisation
58. Modern social organisations got formed in 19th century India. While Brahma Samaj was set up in Bengal, Arya Samaj was there in _____.
- Bengal
 - Bihar
 - Punjab
 - Himachal Pradesh
59. The 19th century reform initiated a period of questioning, reinterpretations and both intellectual and social growth. Jotiba Phule recalled the glory of pre-Aryan age while others like Bal Gangadhar Tilak emphasised the glory of the _____ period.
- Gupta
 - Maurya
 - Post-Maurya
 - Aryan
60. The varied social reform movements of the 19th century did have common themes. Yet there were also significant differences. The resolution condemning _____ caused considerable debate in the Muslim press.
- Polygamy
 - Purdah
 - Child marriage
 - Dowry

Study the passage and answer the questions that follow (61 to 63):

We begin with the concept sanskritisation. The reason for doing so is because it refers to a process that pertains to social mobility that existed before the onset of colonialism. And persisted in diverse ways subsequently. The other three changes arose in a context marked by changes that colonialism brought about. This included direct exposure to modern western ideas of freedom and rights. This exposure heightened the sense of injustice on the one hand and humiliation

on the other. Often this led to a desire to go back to one's traditional past and heritage. It is within this mix that we can understand India's tryst with modernisation, westernisation and secularisation.

61. In regions where the non-Sanskritic castes were dominant, it was their influence that was stronger. This can be termed the process of _____.
- (a) Sanskritisation (b) De-sanskritisation (c) Modernisation (d) None of these
62. In her autobiography, Kumud Pawade recounts in her journey of pursuing Sanskrit that she met with varied reactions ranging from surprise to hostility, from guarded acceptance to brutal rejection. Why was this so?
- (a) She was not interested in studies. (b) She was a woman.
(c) She was a Dalit. (d) Both (b) and (c)
63. Sanskritisation has been criticised for exaggerating social mobility or the scope of 'lower castes' to move up the social ladder. For it leads to only _____ change of some individuals.
- (a) Structural (b) Cultural (c) Positional (d) Behavioural

ANSWERS

Multiple Choice Questions

1. (c) 2. (b) 3. (a) 4. (c) 5. (c) 6. (b) 7. (b) 8. (b) 9. (d) 10. (a)
11. (b) 12. (a) 13. (a) 14. (a) 15. (c) 16. (d) 17. (a) 18. (b) 19. (d) 20. (a)
21. (c) 22. (d) 23. (c) 24. (c) 25. (d) 26. (b) 27. (c) 28. (d) 29. (a) 30. (b)
31. (c) 32. (d) 33. (a) 34. (b) 35. (d) 36. (d) 37. (b) 38. (c) 39. (a) 40. (c)
41. (c) 42. (d) 43. (a) 44. (b) 45. (d) 46. (d) 47. (a) 48. (a) 49. (d) 50. (c)

Input-Text Based MCQs

51. (c) 52. (a) 53. (c) 54. (d) 55. (a) 56. (b) 57. (a) 58. (c) 59. (d) 60. (a)
61. (b) 62. (d) 63. (c)