

Programmes (ITDPs) to help improve their living conditions. In addition to general poverty alleviation programmes, a host of specific schemes have also been implemented to provide tribals assistance for improving their economic life. Importantly, the Tribal Sub-Plan (TSP) aims to reduce poverty among tribals through the creation of productive assets and livelihood opportunities, besides providing for social, physical and financial security against all types of exploitation and oppression.

- a) According to the text who are the victims of exclusion and marginalisation in India? (1)
- b) On what criteria does the Constitution of India provide legislative safeguards to protect socio-economic rights of the tribals. (2)
- c) What steps has the national government taken with regard to governance for the tribals? (2)

4. Write an essay on Gender and Violence.

(1x10=10)

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**2024**

( FYUGP )

( 1st Semester )

**SOCIOLOGY**

Paper Code : SOC/H/SEC-1/SOC/G/SEC-1

**( Reading, Writing and Reasoning for Sociology )**

*Full Marks : 30*

*Pass Marks : 40%*

*Time: 2 Hours*

*The figures in the margin indicate full marks for the questions.*

1. Write the summary of the following text. (5)

Human societies are dynamic by nature, every known society in history has undergone changes and societies are expected to keep on changing if they thrive to persist. The pace of change however, or the factors which brings on the change and the areas it impacted differs from society to society. Changes can take place in diverse ways even within a particular society. The change which pertains to the change in the social arrangements of a group or society is considered as social change. The nature of change in a society is either bound to be a gradual diffusion of new values and institutions or a sudden disruption of the social system. When change takes place in society in a gradual diffusion it is to be expected that the society may not face much complexities in adapting to the new values or institutions whereas when a sudden disruption takes place within a social

system the particular society if ill equipped to adapt with the new system may face traumas and complexities in the aftermath. Ogburn (1950) used the concept of cultural lag while trying to explain social change. According to him a cultural lag exists when two or more social variables which were once in balance or adjustment becomes maladjusted due to their difference in rate of change. Material culture for that matter is quicker to change whereas non-material culture is slow in its change hence it may raise a cultural lag between the two although they were in accordance at a certain time or space.

2. Write a review of the following text. (10)

Enlightenment is man's emergence from his self-imposed nonage. Nonage is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance. Dare to know! (Sapere aude.) "Have the courage to use your own understanding," is therefore the motto of the enlightenment.

Laziness and cowardice are the reasons why such a large part of mankind gladly remain minors all their lives, long after nature has freed them from external guidance. They are the reasons why it is so easy for others to set themselves up as guardians. It is so comfortable to be a minor. If I have a book that thinks for me, a pastor who acts as my conscience, a physician who prescribes my diet, and so on--then I have no need to exert myself. I have no need to think, if only I can pay; others will take care of that disagreeable business for me. Those guardians who have kindly taken supervision upon themselves see to it that the overwhelming majority of mankind--among them the entire fair sex--should consider the step to maturity, not only as hard, but as extremely dangerous. First, these guardians

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make their domestic cattle stupid and carefully prevent the docile creatures from taking a single step without the leading-strings to which they have fastened them. Then they show them the danger that would threaten them if they should try to walk by themselves. Now this danger is really not very great; after stumbling a few times they would, at last, learn to walk. However, examples of such failures intimidate and generally discourage all further attempts.

Thus, it is very difficult for the individual to work himself out of the nonage which has become almost second nature to him. He has even grown to like it, and is at first really incapable of using his own understanding because he has never been permitted to try it. Dogmas and formulas, these mechanical tools designed for reasonable use--or rather abuse--of his natural gifts, are the fetters of an everlasting nonage. The man who casts them off would make an uncertain leap over the narrowest ditch, because he is not used to such free movement. That is why there are only a few men who walk firmly, and who have emerged from nonage by cultivating their own minds.

3. Comprehension: Answer the questions following the text given.

Historically, the Scheduled Tribes (STs) or tribals in India have been the victims of exclusion and marginalisation. Recognising their special needs and interests, the Constitution of India provides various legislative safeguards to protect their social and economic rights. In recent past, the legislation for institutional reform also provides a legal framework to strengthen self-governance among tribals and their control over institutions and functionaries in the social sectors. Moreover, as a part of the progressive policies and special dispensation for tribals, the national government continues to implement a number of special Integrated Tribal Development

( Turn Over )