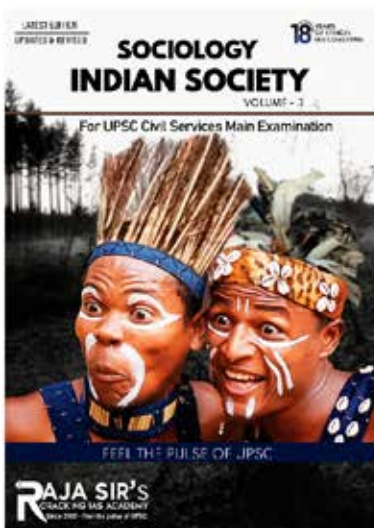
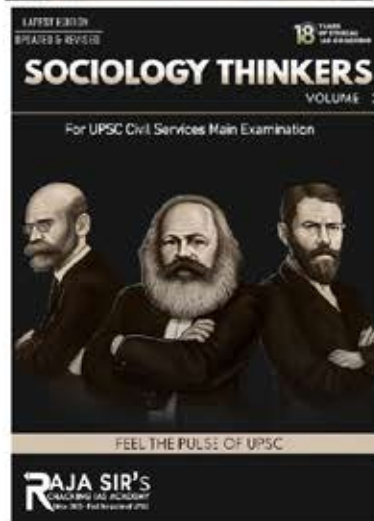


SOCIOLOGY

Answer Writing Practice



The difference between information and data in social science is subtle. Comment.

Science is a body of knowledge that entails various facts and theories. Despite certain limitations like lack of laboratory

How do sociologists construct gender in their analysis on social inequality?.

Gender refers to the meaning a culture attaches to being female or male.

Functionalists like Talcott Parsons observed, gender helps integrate society, at least in its traditional form. Gender establishes a

How do you understand the relationship between patriarchy and social development ?

From a sociological perspective, the relationship between patriarchy and social development can be understood as a.....

Sociologists argue for democratization of science and technology for inclusive development. Comment.

In 2016 UNHRC General assembly articulated access to the internet as an

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The difference between information and data in social science is subtle.

Comment. SOCIOLOGY (Paper 1) UPSC – CIVIL SERVICES MAIN EXAM 2022 QUESTIONS.

- Science is a body of knowledge that entails various facts and theories. **Despite certain limitations** like lack of laboratory experimentation, lack of objectivity and universalization, **sociological research relies upon basic tools of scientific method.**
- Research is at the base of such theories and the main motive of any sociological research is collection of data and its analysis to interpret the information that the data holds.
- Any kind of social studies thus rely primarily an **empirical observation which are recorded in the form of data.** Such data collected is raw and must be subjected to analysis and interpretations, to derive a meaningful conclusion.
- Such a derived meaningful conclusion is termed as information in a contextualist manner. **Processing of data into information is hardly value neutral though it is desired.** The value disposition of a social scientist will essentially decide the kind of processing a set of data undergoes in its metamorphosis to an information.
- Eminent sociologists like **Durkheim, Weber** have collected large amounts of data to inter and interpret the information to provide concrete theories.
- Scholars have cited various reasons such as monsoon failure, climate change, high debt burdens, government policies, mental health, personal issues and familial issues among the reasons for farmers' suicides in India. But in Durkheimian terms the contemporary farmer suicides can be attributed to two of his types namely egoism and anomie reasoned with lesser integration and lesser regulation respectively. Durkheim in his theory of suicide collected data from various perspectives (i.e.) cosmological factors, standard of living, social institutions, like religion. Having collected such data Durkheim deduced his informative theory of suicides grouping suicides in to four types namely egoistic, Altruistic, Fatalistic and Anomie. Durkheim interpreted that suicides are as social as they are psychological, through his regulation – integration Matrix.
- For instance, the causation factor w.r.t. Moplah rebellion was found and documented in two ways, by two different researchers. While the researchers with communist ethics informed the cause to be the exploitation by landlords,

the researchers with religious subscription informed the cause to be the Hindu – Muslim riots.

- Hence the difference between data and information in social science is dependent on the value disposition of social researcher.

How do sociologists construct gender in their analysis on social inequality?.
(UPSC CSE Mains 2022 - Sociology, Paper 1)

Gender refers to the meaning a culture attaches to being female or male.

Functionalists like Talcott Parsons observed, gender helps integrate society, at least in its traditional form. Gender establishes a complementary set of roles that links men and women into family units and gives each sex responsibility for carrying out important tasks. Society encourages gender conformity by instilling in men and women a fear that straying too far from accepted standards of masculinity or femininity will cause rejection by the other sex.

The symbolic-interaction approach suggests that individuals socially construct the reality they experience as they interact, using gender as one element of their personal “performances.” Gender can be a useful guide to how we behave. Yet gender, as a structural dimension of society, is beyond the immediate control of any of us as individuals and also gives some people power over others. Hence patterns of everyday social interaction reflect our society’s gender stratification. Everyday interaction also helps reinforce this inequality. For example, to the extent that fathers take the lead in family discussions, the entire family learns to expect men to “display leadership” and “show their wisdom.”

From a social-conflict point of view, gender involves differences not just in behavior but in power as well. Conflict theory thus argues that gender is best understood as men attempting to maintain power and privilege to the detriment of women. Men can be seen as the dominant group and women as the subordinate group. While certain gender roles may have been appropriate in a hunter-gatherer society, conflict theorists argue that the only reason these roles persist is because the dominant group naturally works to maintain their power and status. Social problems are created when dominant groups exploit or oppress subordinate groups. Hence, their approach is normative in that it prescribes changes to the power structure, advocating a balance of power between genders.

Friedrich Engels tied gender stratification to the rise of private property and a class hierarchy. Marriage and the family are strategies by which men control their property through control of the sexuality of women. Capitalism exploits everyone by paying men low wages and assigning women the task of maintaining the home.

Feminism

- endorses the social equality of women and men and opposes patriarchy and sexism.
- seeks to eliminate violence against women.
- advocates giving women control over their reproduction.

There are three types of feminism:

- Liberal feminism seeks equal opportunity for both sexes within the existing society.
- Socialist feminism claims that gender equality will come about by replacing capitalism with socialism.
- Radical feminism seeks to eliminate the concept of gender itself and to create an egalitarian and gender-free society

What aspects of 'Enlightenment do you think paved way for the emergence of sociology? Elaborate. (20 Marks). (UPSC CSE Mains 2022 - Sociology, Paper 1)

- Having grown up during the aftermath of the French Revolution, Auguste Comte was the first to use the term sociology as a way of studying the world in terms of society. Along with the industrial revolution in England during the 18th century and the rise of urbanisation and mass social change, thinkers such as Comte, Durkheim and Marx began to realise the need to study society in all its dynamic nature. This period of history is often described as 'the great transformation', which led to the emergence of sociology. **Around the late 18th century an intellectual period known as 'the Enlightenment'** challenged many of the established orders of society from an analytical and scientific perspective. Following French revolution, the citizens of France were granted new legal rights, a broad centralised education system and a new system of inheritance. These changes all challenged a previous traditional model, and hence gave individual citizens a different perspective of society.

- It could be argued that the intellectual revolution known as ‘the Enlightenment’ laid the foundation for the French revolution which created significant social change. It brought about an **ideology which believed that scientific and historical study** should be looked at and incorporated into a philosophical perspective. Enlightenment figures such as Charles Montesquieu, one of the pioneers of social science, saw humanity as something that develops from infancy to maturity with conflict in between the different stages. He also believed that the Enlightenment could be the beginning of a great period of human development, as science was being applied to humanity. This could be described as the birth of sociology and of social scientific thought.
- The Enlightenment period coincided with the increase in knowledge in other scientific fields such as life sciences. **Darwin’s studies on evolution** challenged the old established ideas of the church. The concept of ‘Social Darwinism’ was based on the ideology that society will gradually improve on the basis that the ‘fittest’ will be the most successful and therefore ‘survive’. The period of the late 18th century and early 19th century contributed significantly to the emergence of sociology due to the significant revolutions that occurred during this time.
- The Enlightenment was in many respects a **renaissance of scientific thought** and signalled the beginning of sociology as a discipline. It changed the way philosophers looked at the world by giving a scientific and analytical approach to their theories. This intellectual revolution made way for the French revolution, and is thought by some to be the most important political event of modern times. It granted citizens individual freedoms and removed old established orders such as the church and crown, and gave people a new perspective of the world and the society in which they live. The French revolution also led to the emergence of Nationalism which changed the way many people viewed the state as whole.
- The industrial revolution saw massive changes in society by the destruction of the feudal system and the establishment of capitalism, which is a key area of discussion within sociology. Urbanisation and industrialisation led to the emergence of the working class as a large and powerful body, which led to the birth of Marxism, and gave people a new perspective and relationship with the society they lived in. Thus French revolution and Industrial revolution were events integral to the emergence of sociology and social sciences.

Explain the different types of non-probability sampling techniques. Bring out the conditions of their usage with appropriate examples. (20 Marks). (UPSC CSE Mains 2022 - Sociology, Paper 1)

Non-probability Sampling

Non-probability sampling is based on the judgement of the researcher. The guiding factors in non-probability sampling include the availability of the units, the personal experience of the researcher and his/her convenience in carrying out a survey. Since these samples are not prepared through random sampling techniques, they are known as non-probability samples. Depending on the technique used, non-probability samples are classified as below:-

1. Convenience Sampling

In a convenience sampling method, the samples are selected from the population directly because they are conveniently available for the researcher. The samples are easy to select, and the researcher did not choose the sample that outlines the entire population.

In researching customer support services in a particular region, we ask your few customers to complete a survey on the products after the purchase. This is a convenient way to collect data. Still, as we only surveyed customers taking the same product. At the same time, the sample is not representative of all the customers in that area.

2. Consecutive Sampling

Consecutive sampling is similar to convenience sampling with a slight variation. The researcher picks a single person or a group of people for sampling. Then the researcher researches for a period of time to analyze the result and move to another group if needed. The most common examples of a consecutive sample is when companies/ brands stop people in a mall or crowded areas and hand them promotional leaflets to purchase a luxury car.

3. Quota Sampling

In the quota sampling method, the researcher forms a sample that involves the individuals to represent the population based on specific traits or qualities. The researcher chooses the sample subsets that bring the useful collection of data that generalizes the entire population.

This technique is often used in market research because it is a cost and time-efficient way of recruiting a representative sample.

4. Purposive or Judgmental Sampling

In purposive sampling, the samples are selected only based on the researcher's knowledge. As their knowledge is instrumental in creating the samples, there are the chances of obtaining highly accurate answers with a minimum marginal error. It is also known as judgmental sampling or authoritative sampling.

Examples of groups recruited through purposive sampling could be secondary school teachers or people receiving welfare benefits.

5. Snowball Sampling

Snowball sampling is also known as a chain-referral sampling technique. In this method, the samples have traits that are difficult to find. So, each identified member of a population is asked to find the other sampling units. Those sampling units also belong to the same targeted population.

This technique usually involves the researcher gaining the initial respondent's trust and is often used in studies of criminal or deviant groups.

Discuss social mobility in open and closed system. (UPSC CSE Mains 2022 - Sociology, Paper 1)

Social mobility is the process of changing one's social class. A change in social class could be either upward or downward. Mobility can occur between one generation and another; if a man graduates college, and his parents didn't, he will likely experience upward social mobility. A change in social class can also occur within one's lifetime. For example, a middle-aged engineer whose job is "downsized" and who ends up working as a security guard, he has obviously experienced downward social mobility.

Open: Class system refers to the classification of people based on their economic positions in society. Classes began to emerge as individuals started amassing wealth; social classes are not rigidly defined like estates and castes. It is an open system with increased social mobility. Though individuals born in wealthy families and influential families have better access to resources, class system is based more on achievement than birth; the status is achieved than ascribed. Sociologists rely on income, wealth, level of education, type of occupation, material possession and lifestyle to classify people into classes.

Closed: The estate system of stratification was part of the feudal system and prevalent in Europe during the middle ages. It is a closed system in which a person's social position is defined by law based land ownership, occupation and hereditary status. The estate system consisted of feudal lords, clergy, merchants and craftsman and serfs.

Wealth was concentrated in the hands of the few who enjoyed hereditary status and prestige. On the whole the estate system involved a hierarchical order based on hereditary and social mobility was restricted. The caste system represents a rigid form of stratification based on hereditary status, traditional occupation and restrictions on social relationships. Caste is hereditary, endogamous, usually localized group having traditional association with an occupation, and a particular position in the local hierarchy of castes.

However in the modern liberal era, no social system is perfectly open or closed. The degree of openness has increased due to liberal democratic measures by the political system through positive affirmation policies like reservation etc.

What are the shortcomings of positivist philosophy that gave rise to the non-positivist methods of studying social reality?. (UPSC CSE Mains 2022 - Sociology, Paper 1)

Comte's vision for sociology was for it to become a "positive science". He wanted sociology to apply the same rigorous scientific methods to the study of society that physicists and chemists use to study the physical world. Positivism holds that science should be concerned only with observable entities that are known directly to experience. On the basis of careful observations, one can infer laws that explain the relationship between the observed phenomena. By understanding the causal relationships between events, scientists can then predict how future events will occur. A positivist approach to sociology aims for the production of knowledge about society based on empirical evidence drawn from observation, comparison and experimentation.

Shortfalls of positivist philosophy

- Positivist approach failed on the parameters of objectivity, quantifiability, universal testability and inter-subjective reliability.
- **Comte's positivism was criticized both from within and outside the positivist domain.** Within positivism, a branch called logical positivism was developed in early twentieth century which claimed that science is both logical and also based on observable facts and that the truth of any statement lies in its verification through sensory experience.
- Deductive approach is less fruitful in Sociology and inductive approach would be more helpful as it is very difficult to collect facts about abstract phenomena.

- Alfred Schultz contends that humans construct their world through common sense, ethical values, assumptions and perceptions. Sociologist should not disregard this while undertaking research.
- Habermas criticises that positivism loses sight of the actors reducing them to passive entities determined by natural forces.
- Schools of thought like **symbolic interactionism, phenomenology and ethnomethodology, etc.** questioned the positivist methodology and its perception of social reality.
- **Interpretivists, or anti-positivists** argue that individuals are not just puppets who react to external social forces as Positivists believe. Interpretivists argue that in order to understand human action we need to achieve 'Verstehen', or empathetic understanding – we need to see the world through the eyes of the actors doing the acting.
- Interactionist Mead, Cooley, Blumer - Actions and Interactions result in Social Actions Criticism
- Phenomenologist Peter Berger, Schutz - Generalisations not possible. Positivism is not concerned with Sociology but is concerned with making Science out of Sociology Social realities are made, dismantled and remade
- Ethnomethodologists Garfinkel - Reality be studied from People's perspective and not Researcher's perspective.
- Alvin Gouldner - Reflexive Sociology - individual reflects on his/her own actions.
- RK Merton - Criticised for their over-emphasis on universalism. Suggested using Middle-Ranged theories

Critically examine how Durkheim and Merton explicate Anomie. (UPSC CSE Mains 2022 - Sociology, Paper 1)

Anomie refers to the lack of social or ethical standards in a group or individuals. Emile Durkheim was the first to introduce the term anomie. Later, the American sociologist Robert K. Merton developed and expanded on this theory. Although Merton's theory of anomie is known as an extension of Durkheim's theory of anomie, there are vital differences between them.

According to Durkheim, anomie is normlessness, which is a result of the lack of social cohesion and solidarity that typically accompanies rapid social change. However, according to Merton's theory of anomie, most people attempt to achieve culturally valued goals. When society does not provide people with the legitimate means to achieve culturally valued goals, they seek out alternative ways to break from the norms and achieve their goals, resulting in crime and deviance.

- While anomie for Durkheim is defined by unlimited aspirations, from Mertonian perspective, anomie is the lacks of legitimate means offor achieveing limited or even prescribed aspirations.
- Periods of time and speed of change are an important and determinant factor for Durkheim, but Merton has no attention to these factors.
- Durkheim pays attention to both acute anomie and chronic anomie, but Merton only studied the chronic anomie and for this reason, speed of change was no matter of importance in his theory.
- Durkheim emphasis on economic crises -boom or bust- and its social and moral consequences. Economic crises are roots of acute anomie. From Durkheimian perspective, anomie occur after economic crises (boom or bust); but Merton completely eliminates the issue of economic crisis.
- For Merton, unlike to Durkheim, ambition is not from the nature of human but is influenced by culture.
- Durkheim attends to the moral base of order, but versus Merton attends to the normative base of it (i.e) social order.
- For Durkheim's opinion, higher classes are more exposed to anomie and its consequences like suicide., However, Merton believes that achieving goals and aspirations - the opportunity of success is not equal for all, and the lower class is more exposed to strain.; Thus this class is more likely to commit crimes or other non-conformity behaviors.

- From Durkheimian's perspective, anomic situation can explain only a part of social problems and social deviances, but the theory of Merton tries to explain the wider range of deviances.

Merton And Durkheim on Anomie and Deviance	
Durkheim	Merton
Durkheim sees anomie as a result of pathological consequences of certain social facts.	Anomie is a structural phenomenon.
Anomie is a temporary stage, occurring when there is a transition from one set of values to another and there is lack of value consensus during this transition.	According to Merton, anomie is ever present in society as some degree of structural strain is always there.
Durkheim sees anomie as synonymous to normlessness and since it is a pathological state, it has negative consequences.	Anomie is not normlessness per se, but a result of frustration from inability to achieve culturally defined goals. It may also lead to positive effects like innovation and revolution.

Suggest measures to minimize the influence of the researcher in the process of collecting data through focus group discussion. (UPSC CSE Mains 2022 - Sociology, Paper 1)

A focus group discussion (or FGD) is a qualitative research method in the social sciences, with a particular emphasis and application in the developmental program evaluation sphere. FGDs are a predetermined semi-structured interview led by a skilled moderator. The moderator asks broad questions to elicit responses and generate discussion among the participants. The moderator's goal is to generate the maximum amount of discussion and opinions within a given time period. As a moderator, it is important to ensure that all participants are comfortable and engaged with the

discussion, and that their opinions are being heard. The following techniques are helpful:

- **Remain neutral** to ensure that everyone feels comfortable expressing their opinion. No nodding or shaking your head, raising eyebrows, agreeing or disagreeing with comments, or praising or denigrating participants.
- **Elicit further information from shy participants** with comments like “Can you tell me more about that?”, “Help me understand what you mean”, or “Can you give an example?”
- **Deal with dominant participants** by acknowledging their opinion and soliciting other opinions. Sentences like “Thank you. What do other people think?” can be helpful.
- **Paraphrase or summarize** long, unclear comments by participants. This shows participants that the moderator is actively listening, and it helps the moderator to ensure he or she has understood the participant’s statement.
- **Act spontaneously** if needed. If the conversation goes in an unexpected, but productive direction, go with it and ask questions that were not on the initial questionnaire. Probe deeper into new topics and ideas, as long as the information being gained is valuable.

The focus group discussion provides a qualitative research approach primarily used in the social sciences. It finds applications in several domains, such as management, marketing, decision-making, and information systems. Its general qualities stand out: group homogeneity, session sequencing, qualitative data collection, and subject emphasis. This research approach may be used alone or with other strategies to enhance a study design.

Shortcomings of Focus Group Discussions

1. Since FGD data is qualitative, it cannot necessarily be generalizable to the population. This is because qualitative data is often context specific.
2. Facilitators must ensure that their bias is not evident. Otherwise, it will veer the trajectory of the conversation. They must be also be active in ensuring that active participants do not overpower subdued participants during the discussion.

**What characterizes degradation of work in capitalist society according to Marx?
(UPSC CSE Mains 2022 - Sociology, Paper 1)**

Marx and Engels saw work as central to human existence. Along with the growing complexity of society, however, came private property, the separation of people into classes, and a social division of labor—all of which deeply altered the meaning of work.

According to Marx, capitalist society is divided into two classes - the bourgeoisie (ruling capitalist class) and the proletariat (working class). Through the unequal distribution of resources and ownership, the ruling class exploits the working class.

The working class use their labour power to produce what is called a commodity, which is a good or service produced by human labour that is bought and sold on the market. Such a worker who sells his labour to the ruling class is called wage labour and the amount of money he receives from the bourgeoisie is known as a wage.

Marx explained that the wealth generated and distributed in a capitalist society is measured in terms of the commodity produced. He called this the 'theory of commodities'. According to him, a **commodity** is characterised - by two sets of values:

- **Use-value**- by satisfying specific needs through its use, and
- **Exchange value** - by being exchanged in a society

Labour is also such a commodity. It derives its use-value by satisfying specific needs through its use. This is what leads us to the Marxist theory of labour value. Through his theory of labour, Marx wanted to highlight a **theory of exploitation**. He argued that the socially derived labour was essentially being **exploited** when used to exchange every commodity.

By deducing that all commodities have a certain value and are exchanged for prices that reflect their true value (which in this case, is measured in the form of human labour/labour hours), its use-value creates an amount that is greater than the exchange value.

Therefore, the labour is exploited when the capitalists enjoy profits but pay them **less than the actual value of their labour**. In this way, the capitalists buy labour in the form of a commodity and exhaust its use-value, ensuring that the value of the ultimate good produced is more than the exchange value of the labour.

The amount of money the employer pays his workers (the wage) is always below the profit (the price of the commodity produced). Marx calls the difference between the two **surplus value**.

Karl Marx's Theory of Alienation states that in a capitalist establishment, worker is alienated from his work. Often what matters most for capital owner is the labour power of the worker and not his full personality. Worker feels separate from his labour and monotonously keep on doing work. In this kind of establishment, it is the dead labour (capital) which controls the living labour (worker). Workers do not have any control on what they produce. In fact, product controls producers as employment of a worker depends on the impersonal forces of demand and supply. Since work forms a very important part of life, alienation from work also results in alienation in the society and hindered growth of personality.

Degradation-of-work thesis proposed that skilled work has declined in importance with the rise of capitalist industrialization—most notably during the twentieth century and following the rise of the scientific management movement.

- The most notable proponents of this thesis have been neo-Marxists such as Georges Friedmann and Harry Braverman. The latter argues that private capitalists pursue increased control over their workforces, both as a means of increasing labour productivity by extracting greater profits, and for the political purpose of subduing the working class.
- The principal means for securing this control is said to be the separation of conception and execution, that is, appropriation of all planning and design knowledge by managers, with the workers being delegated only the responsibility for operating pre-programmed machinery and performing routinized and de-skilled tasks. This process was characterized as the 'degradation of work' because it stripped formerly skilled employees (for example craft-workers and clerical workers) both of their skills and their self-respect. The thesis formed the core of the so-called labour process debate that preoccupied neo-Marxist sociologists of work during the 1980s.

Social stratification is claimed to contribute to the maintenance of social order and stability in society. Critically assess. (UPSC CSE Mains 2022 - Sociology, Paper 1)

- Social stratification explains how societies categorize people based on wealth, income, race, education, and power. **Pitirim A. Sorokin** defined social stratification as below. Its basis and very essence consist in an unequal distribution of rights and privileges, duties and responsibilities, social values and privations, social power and influences among the members of a society."
- **Functionalist theory** assumes that the various structures and processes in society exist because they serve important functions for society's stability and continuity. In line with this view, functionalist theorists in sociology assume that stratification exists because it also serves important functions for society.
- **Kingsley Davis and Wilbert Moore** published the
- Davis-Moore thesis
- , which argued that the greater the functional importance of a social role, the greater must be the reward. The theory posits that social stratification represents the inherently unequal value of different work. Certain tasks in society are more valuable than others (for example, doctors or lawyers). Qualified people who fill those positions are rewarded more than others.
- The Davis-Moore thesis states that social stratification has beneficial consequences for the operation of society. Davis and Moore note that modern societies have hundreds of occupational positions of varying importance. Certain jobs—say, washing windows or answering a telephone—are fairly easy and can be performed by almost anyone. Other jobs—such as designing new generations of computers or transplanting human organs—are difficult and demand the scarce talents of people with extensive and expensive training.
- Therefore, Davis and Moore explain, the greater the functional importance of a position, the more rewards a society attaches to it. This strategy promotes productivity and efficiency because rewarding important work with income, prestige, power, and leisure encourages people to do these jobs and to work better, longer, and harder. In short, unequal rewards (which is what social stratification is) benefit society as a whole.
- Davis and Moore claim that any society could be egalitarian, but only to the extent that people are willing to let anyone perform any job. Equality would also demand that someone who carries out a job poorly be rewarded the same as

someone who performs it well. Such a system would offer little incentive for people to try their best, thereby reducing the society's productive efficiency.

- The Davis-Moore thesis suggests the reason stratification exists; it does not state what rewards a society should give to any occupational position or how unequal the rewards should be. It merely points out that positions a society considers more important must offer enough rewards to draw talented people away from less important work.
- Although the Davis-Moore thesis is an important contribution to understanding social stratification, it has provoked criticism. Melvin Tumin (1953) wondered, first, how we assess the importance of a particular occupation. Perhaps the high rewards our society gives to physicians result partly from deliberate efforts by the medical profession to limit the supply of physicians and thereby increase the demand for their services.
- In Functionalist models of societies such as those outlined by **Talcott Parsons all of the social institutions which make up a given society are assumed to contribute** to the overall efficiency and stability of that society in various ways and to contribute positively to the welfare of its members. Because all of the subsystems and institutions of any given society are seen as functional and beneficial for societies and all of their members Functionalists argue that an overall social consensus emerges in support of existing subsystems and institutions and that this consensus is continually reinforced via the socialisation process which is assumed to transmit shared norms and values which will themselves contribute to social stability.
- **Social-conflict analysis** argues that rather than benefiting society as a whole, social stratification benefits some people and disadvantages others. This analysis draws heavily on the ideas of Karl Marx, with contributions from Max Weber.

What is reliability? Explain the different tests available to social science researcher to establish reliability. (UPSC CSE Mains 2022 - Sociology, Paper 1)

The reliability of a method refers to the extent to which, were the same study to be repeated, it would produce the same results. The problem of reliability influences every aspect of social research. The social phenomena being a complicated affair, because of its concern with human beings and qualitative nature of data, the data are not necessarily reliable and valid. For instance, if a researcher is interested to make an analysis of the political speeches delivered by different leaders and published in several newspapers, the initial problem which confronts the investigation is to provide the analysis of data from the speeches of political leaders so as to enable the investigator to observe them in an objective and reliable manner.

Reliability involves a couple of broad aspects, such as ; (i) agreement with regard to the outline of analysis, (ii) defining various categories of data. In social research the researchers should have an agreement about the various aspects of the data to be analysed. It becomes difficult to reach any conclusion in the absence of common agreement about the outline of the analysis.

There are four ways a researcher can possibly test for reliability these are:

Test-Retest Reliability

This is the degree to which scores are consistent over time. In the test-retest reliability, the same test is administered on two or more occasions to the same set of individuals. If the test is reliable, there will be a high positive association between the scores. For example, a physical fitness test may be given to a class during one week and the same test given again the following week. If the test is reliable, each individual's relative position on the second administration of the test will be near his/her relative position on the first administration of the test, the reliability coefficient (r_{xx}) will be near 1. Any change in relative position from one occasion to the next is considered as error, the r_{xx} will be near 0. The procedure for determining test-retest reliability is basically quite simple.

1. Administer the test to an appropriate group
2. After a period of time has passed, say two weeks, administer the same test to the same group.
3. Correlate the two sets of scores
4. Evaluate the results

Equivalent form Reliability

It is two tests that are identical in every way except for the actual items included. The two forms measure the same variables, have the same number of items, the same structure, the same difficulty level and the same direction for administration, scoring and interpretation. It involves the use of two or more equivalent forms of the test. The two forms are administered to a group of individuals with a short time interval between

the periods of their administration. If subjects are tested with one form on one occasion and their scores on the two forms are correlated, then the test is reliable and there will be a high positive association between the scores

The major problem involved with this method of estimating reliability is the difficulty of constructing two forms that are essentially equivalent. Lack of equivalence is a source of measurement error. It is recommended when one wishes to avoid the problem of recall or practice effect and in cases when one has available a large number of test items from which to select equivalent samples. It provides the test estimate of the reliability of the academic and psychological measures.

Split-Half Reliability

A common type of internal consistency reliability is referred to as SplitHalf Reliability. Since it requires only one administration of a test in computing it, the test item are divided into the halves, with the item of the two halves matched on content and difficulty and two halves are then scored independently. If the test is reliable, the scores on the two halves have a high positive association. An individual scoring high on one half would tend to score high on the other half and vice versa. Longer tests are more reliable than shorter tests if everything else is equal. To transform the split-half correlation into an appropriate reliability estimate for the entire test, the Spearman-Brown prophecy formula is employed:

$$r_{full} = \frac{2(r_{half})}{1 + r_{half}}$$

Rationale Equivalent Reliability

This method is also known as “Kuder-Richardson Reliability’ or ‘Inter-Item Consistency’. It is a method based on single administration. It is based on consistency of responses to all items. The most common way for finding inter-item consistency is through the formula developed by Kuder and Richardson (1937). This method enables to compute the inter-correlation of the items of the test and correlation of each item with all the items of the test. J. Cronbach called it as coefficient of internal consistency. In this method, it is assumed that all items have same or equal difficulty value, correlation between the items are equal, all the items measure essentially the same ability and the test is homogeneous in nature. Like split-half method this method also provides a measure of internal consistency.

Inter-Rater Reliability

It is important in measuring instruments that require ratings or observations of individuals by other individuals. It is also called inter-observer reliability. It is an index of the extent to which different judges/ observers give similar ratings to the same

behavior. One must show that the ratings assigned are not influenced by the observers own values, attitudes and other personality characteristics.

Critically examine the relevance of Durkheim's views on religion in contemporary society. (UPSC CSE Mains 2022 - Sociology, Paper 1)

- For Durkheim, Religion is the collective practice of marking off and maintaining distance between the sacred and the profane, which is typically done through rituals, such as those associated with the daily or weekly visit to the church or mosque: prayer is an obvious example of an 'occasional (sacred) ritual' is marked out from ordinary mundane (or profane) life.
- Durkheim viewed religion within the context of the entire society and acknowledged its place in influencing the thinking and behavior of the members of society.
- The structural-functional approach to religion has its roots in Emile Durkheim's work on religion. Durkheim argued that religion is, in a sense, the celebration and even (self-) worship of human society. Given this approach, Durkheim proposed that religion has three major functions in society: it provides social cohesion to help maintain social solidarity through shared rituals and beliefs, social control to enforce religious-based morals and norms to help maintain conformity and control in society, and it offers meaning and purpose to answer any existential questions. Further, Durkheim placed himself in the positivist tradition, meaning that he thought of his study of society as dispassionate and scientific. He was deeply interested in the problem of what held complex modern societies together. Religion, he argued, was an expression of social cohesion.
- Religion, for Durkheim, is not imaginary, although he does deprive it of what many believers find essential. Religion is very real; it is an expression of society itself, and indeed, there is no society that does not have religion. We perceive as individuals a force greater than ourselves and give that perception a supernatural face. We then express ourselves religiously in groups, which for Durkheim makes the symbolic power greater. Religion is an expression of our collective consciousness, which is the fusion of all of our individual consciousness, which then creates a reality of its own.

- It follows, then, that less complex societies, such as the Australian Aborigines, have less complex religious systems, involving totems associated with particular clans. The more complex a particular society is, the more complex the religious system. As societies come in contact with other societies, there is a tendency for religious systems to emphasize universalism to a greater and greater extent. However, as the division of labor makes the individual seem more important, religious systems increasingly focus on individual salvation and conscience.
- The primary criticism of the structural-functional approach to religion is that it overlooks religion's dysfunctions. For instance, religion can be used to justify terrorism and violence. Religion has often been the justification of, and motivation for, war. In one sense, this still fits the structural-functional approach as it provides social cohesion among the members of one party in a conflict. For instance, the social cohesion among the members of a terrorist group is high, but in a broader sense, religion is obviously resulting in conflict without questioning its actions against other members of society.

Discuss various theoretical perspectives on the family. (UPSC CSE Mains 2022 - Sociology, Paper 1)

The family is a social institution, that is, an established social system that emerges, changes, and persists over time. We can define the family to refer to a primary group of people—usually related by ancestry, marriage, or adoption—who form a cooperative economic unit to care for offspring and each other and who are committed to maintaining the group over time. Families are part of what are more broadly considered to be kinship systems.

Theoretical Perspectives on Families			
Perspective	Focus	Key Points	Perspectives on Family Problems
Functionalist	Role of families in maintaining stability of society and individuals' well-being.	In modern societies, families serve the functions of sexual regulation, socialization, economic and psychological support, and provision of social status.	Family problem are related to changes in social institutions such as the economy, religion, education, and law/government.
Conflict/Feminist	Families as sources of conflict and social inequality.	Families both mirror and help perpetuate social inequalities based on class and gender.	Family problems reflect social patterns of dominance and subordination.
Symbolic Interaction	Family dynamics, including communication patterns and the subjective meanings that people assign to events.	interactions within families create a shared reality.	How family problems are perceived and defined depends on patterns of communication, the meanings that people give to roles and events, and individual's interpretations of family interactions.

Functionalist perspective - Functionalists emphasize the importance of the family in maintaining the stability of society and the well-being of individuals. According to Emile Durkheim, marriage is a microcosmic replica of the larger society; both marriage and society involve a mental and moral fusion of physically distinct individuals (Lehmann, 1994). Durkheim also believed that a division of labor contributes to greater efficiency in all areas of life— including marriages and families—

even though he acknowledged that this division imposes significant limitations on some people.

Conflict and Feminist Perspective - Conflict and feminist analysts view functionalist perspective on the role of the family in society as idealized and inadequate. Rather than operating harmoniously and for the benefit of all members, families are sources of social inequality and conflict over values, goals, and access to resources and power.

According to some conflict theorists, families in capitalist economies are similar to the work environment of a factory. Women are dominated by men in the home in the same manner that workers are dominated by capitalist and managers in factories. Although childbearing and care for family members in the home contribute to capitalism, these activities also reinforce the subordination of women through unpaid (and often devalued) labor. Other conflict analysts are concerned with the effect that class conflict has on the family. The exploitation of the lower classes by the upper classes contributes to family problems such as high rates of divorce and overall family instability.

Some feminist perspectives state that "Women's subordination is rooted in patriarchy and men's control over women's labor power. Men have benefited from the privileges they derive from their status as family breadwinners.

Symbolic Interactionist Perspective - Symbolic interactionists such as Charles Horton Cooley and George Herbert Mead provide key insights on the roles we play as family members and how we modify or adapt our roles to the expectations of others—especially significant others such as parents, grandparents, siblings, and other relatives. According to the sociologists Peter Berger and Hansfried Kellner (1964), interaction between marital partners contributes to his shared reality. Symbolic interactionists explain family relationships in terms of the subjective meanings and everyday interpretations that people give to their lives.

**Explain the implications of feminization of work in the developing societies.
(UPSC CSE Mains 2022 - Sociology, Paper 1)**

The phrase 'feminisation of labour force' or 'feminization of work' was **first used by Guy Standing** of the International Labour Organisation. He observed in his paper the fact that around the world there has been a rise in female labour force participation and a relative if not absolute fall in men's employment, as well as a 'feminization' of many jobs traditionally held by men. Feminisation is evident in developed as well as developing countries but both have distinct processes.

In the process of Globalisation the developing countries have been pushed into export-led industrialisation to generate foreign exchange. The traditional exports of the developing world comprising of raw materials with little processing have been replaced by labour intensive manufactured exports for developed countries. Women constitute 70 to 90% of workers in export-processing zones (EPZs), working in industries as diverse as textile, electronics or pharmaceuticals.

Plant managers and owners deliberately seek out a feminized workforce as women are socialized to be obedient to males and to work hard. **Patriarchal cultures** also entitle managers to pay women lower salaries compared to male workforce. The workforce in these export units consists largely of young women who are single with no previous work-experience and many have migrated from rural or semi-urban areas.

The work conditions in export processing zones are abysmal by any standards. Women who come to work in these units accept wages much lower than the male industrial work force in the lowest rung. Further, the wage structure in the units is designed to increase work intensity to the maximum. The **basic pay is scarce** on which workers get allowances related to productivity, overtime, surrendering paid holidays and so on. Without the allowances the workers cannot survive so they are forced to increase their working hours and work intensity in order to merely survive.

Gender hierarchies are reproduced in workplaces with male owners, managers, and supervisors, and women assembly workers. Women complain of having restrictions regarding going to the toilet. There are many repeated cases of sexual harassment inside and outside the premises. Poor working conditions and long hours of work lead to occupational diseases which only means loss of job for these women. No compensation is offered either by the state or by the employer. They cannot unionise and collectively demand a better bargain. If a woman begins union activity, very often she is not only thrown out of her present job, she is blacklisted for other units. Further, there is active state connivance for continuation of these conditions. The reason why women agree to work under such conditions is that they do not have better choices outside.

The turnover in these units is high because young girls leave or are made to leave when they get married or have children. There is **uncertainty in employment** because the employer having invested little capital can shut down the unit anytime, or the subcontractor's contract may be terminated as the multinational companies move over to greener pastures. In agriculture sector trade liberalisation has fuelled recent agricultural policies that are geared to diversification and 'non-traditional' or highvalue export goods. Some African examples include horticultural products and cut flowers in Kenya and Zimbabwe, tobacco in Mozambique and vanilla cultivation in Uganda. In 'non-traditional' horticultural exports, **low-paid seasonal female employment** has had a crucial role. Increase in production of cash crop, fruits and vegetables for export etc. in developing countries have not only affected employment but also food security of the women.

Write a note on global trends of secularization. (UPSC CSE Mains 2022 - Sociology, Paper 1)

When religion's influence on other social institutions in a society diminishes, the process of secularization is said to be underway. During this process, religion will survive in the private sphere of individual and family life (as in the case of many Native American families); it may even thrive on a personal level. At the same time, other social institutions—such as the economy, politics, and education—maintain their own sets of norms, independent of religious guidance. Even so, religion is enormously resilient. Although specific faiths or organizations may change, their transformation does not signal the demise of religious faith. Rather, it contributes to the diversity of religious expression and organization.

Secularization might be explained more accurately as being a process of the functional differentiation of other social elements, such as politics, law, economics, and education, from religion, as the result of social changes in the society where religion was once the dominant norm”.

Today, we are more likely to experience the transitions of birth, illness, and death in the presence of physicians (people with scientific knowledge) than in the company of religious leaders (whose knowledge is based on faith). This shift alone suggests that religion's relevance to our everyday lives has declined. Harvey Cox explains: The world looks less and less to religious rules and rituals for its morality or its meanings. For

some people, religion provides a hobby, for others a mark of national or ethnic identification, for still others an aesthetic delight. For fewer and fewer does it provide an inclusive and commanding system of personal and cosmic values and explanations.

Everyone sees religious change, but people disagree about whether it is good or bad. Conservatives tend to see any weakening of religion as a mark of moral decline. Progressives view secularization in more positive terms, as liberation from the dictatorial beliefs of the past, giving people greater choice about what to believe. Secularization has also helped bring some practices of many religious organizations, such as ordaining only men, into line with widespread support for greater gender equality.

According to the secularization thesis, religion should weaken in high-income nations as people enjoy higher living standards and greater security. A global perspective shows that this thesis holds for the countries of Western Europe, where most measures of religiosity have declined and are now low.

Secularization exists on a spectrum, Zuckerman explains. “Secularization is not an either-or phenomenon. There is no society that is totally religious in all aspects, and no society that is totally secular in all aspects. Rather, you have different dimensions of **belief, behavior, and belonging**”—attributes the authors call the three *Bs*.

One expression of secularization in the world is the rise of what sociologist **Robert Bellah (1975) calls civil religion**, a quasi-religious loyalty linking individuals in a basically secular society. In other words, formal religion may lose power, but citizenship takes on religious qualities. Many people find religious qualities in political movements, whether liberal or conservative. Civil religion also involves a wide range of rituals, from singing the national anthem at major sporting events to waving the flag in public parades.

Are traditional social institutions getting weakened as agents of social change in the contemporary society ? Substantiate. (UPSC CSE Mains 2022 - Sociology, Paper 1)

Traditional social institutions are getting weakened as agents of social change in contemporary society. This can be substantiated using the theories of various sociological thinkers, such as Emile Durkheim, Max Weber, and Karl Marx.

Emile Durkheim: Division of Labor and Anomie

- Durkheim, in his theory of the division of labor, argued that traditional social institutions, such as family, religion, and community, played a vital role in maintaining social cohesion and solidarity. However, with the advent of modernity and industrialization, the division of labor has increased, leading to the weakening of these traditional institutions.
- As the division of labor increases, individuals become more specialized in their roles and tasks, leading to a decrease in their dependence on traditional social institutions. This, in turn, results in the weakening of social bonds and a sense of anomie, or normlessness, as individuals become more disconnected from their traditional social networks.

Max Weber: Rationalization and Disenchantment

- Weber's concept of rationalization refers to the process by which modern society becomes increasingly dominated by instrumental rationality, or the pursuit of efficiency and effectiveness. This process has led to the weakening of traditional social institutions, as they are replaced by more rational and efficient forms of organization.
- For example, traditional religious institutions have been weakened by the rise of secularism and the decline in religious belief, as individuals increasingly turn to science and reason to explain the world around them. This process of disenchantment, as Weber called it, has led to a decline in the influence of traditional social institutions in shaping social change.

Karl Marx: Capitalism and Alienation

- Marx's theory of capitalism and alienation also points to the weakening of traditional social institutions as agents of social change. According to Marx, capitalism has led to the commodification of social relations, as individuals are increasingly driven by the pursuit of profit and material wealth.
- This has resulted in the erosion of traditional social institutions, such as family and community, as individuals become more focused on their own self-interest

and less concerned with the collective well-being of society. This process of alienation has weakened the ability of traditional social institutions to act as agents of social change, as individuals become more disconnected from their social networks and less inclined to engage in collective action.

In conclusion, the theories of Durkheim, Weber, and Marx all point to the weakening of traditional social institutions as agents of social change in contemporary society. The processes of division of labor, rationalization, and capitalism have all contributed to the erosion of traditional social bonds and the decline in the influence of traditional social institutions. As a result, these institutions are less able to shape social change and promote social cohesion in the modern world.

Illustrate with examples the role of pressure groups in the formulation of social policies. (UPSC CSE Mains 2022 - Sociology, Paper 1)

- A pressure group is a group of people who are organised actively for promoting and defending their common interest. They are different from the political parties. Their activities are confined to the protection and promotion of the interests of their members by influencing the government. The pressure groups influence the policymaking and policy implementation in the government through methods like lobbying, correspondence, publicity, propagandising, petitioning, public debating, and so forth.
- Policy formulation usually occurs in government bureaucracy, offices of interest groups, meetings of special commissions and policy planning organizations. Formulation of policies that promote gender equality is greatly enhanced by the active participation of various agencies from both formal and informal channels. The formal channels include the legislative, executive and political wings of the government. The informal channels of policy formulation include the political parties, civil society organizations, community-based groups, private-for-profit firms, trade unions etc. It is difficult for any policy formulator to make policy in isolation. Hence, for effective formulation of policies, cooperation of various players is essential and interaction between the formal and informal channels provides the basis for a more informed policy dialogue on gender issues.

Role of pressure groups in the formulation of social policies

- They strive to influence the decisions of the government without attempting to occupy political offices.
- Pressure groups concerned with gender issues have had a particularly important role in designing and implementing gender programmes at the local level and advocating policy change at the national level. Acting alone, the individual citizen is rarely a significant force. In this context, group action by way of PGs serves as an effective method compared to individual action for citizens to influence public policies. Unless large numbers of citizens are organized for some common purpose or interest, the chances of transmitting their messages and policy issues will become bleak.
- PGs have a vital input in the policy-making process.
- PGs are important institutions in enhancing the effect of public opinion.
- PGs serve as links between individual citizens and policy makers. They aid citizens in communicating their hopes to public officials by offering personnel and expertise in substantive matters of policy making. To policy makers, the associations offer expertise and political support.
- PGs articulate the interests and demands of the society, seek support for these demands among other groups by advocacy and bargaining and strive to transform these demands into public policies. For example, women's organizations such as All India Women's Conference, Mahila Milan, Self-Employed Women's Association in India (SEWA), etc. have already influenced the enactment of a number of statutes such as Anti-Dowry Act, Anti-Sati Act, Suppression of Immoral Traffic Act, etc.

Critically analyse Parsons views on society as a social system. (UPSC CSE Mains 2022 - Sociology, Paper 1)

- Social System Parsons's conception of the social system begins at the micro level with interaction between ego and alter ego, defined as the most elementary form of the social system.
- Despite his commitment to viewing the social system as a system of interaction, Parsons did not take interaction as his fundamental unit in the study of the social system. Rather, he used the status-role complex as the basic unit of the system. This is neither an aspect of actors nor an aspect of interaction but

rather a structural component of the social system. Status refers to a structural position within the social system, and role is what the actor does in such a position, seen in the context of its functional significance for the larger system. The actor is viewed not in terms of thoughts and actions but instead (at least in terms of position in the social system) as nothing more than a bundle of statuses and roles.

- In his analysis of the social system, Parsons was interested primarily in its structural components. In addition to a concern with the **status-role**, Parsons was interested in such large-scale components of social systems as collectivities, norms, and values. In his analysis of the social system, however, Parsons was not simply a structuralist but also a functionalist. He thus delineated a number of the functional prerequisites of a social system. *First*, social systems must be structured so that they operate compatibly with other systems. *Second*, to survive, the social system must have the requisite support from other systems. *Third*, the system must meet a significant proportion of the needs of its actors. *Fourth*, the system must elicit adequate participation from its members. *Fifth*, it must have at least a minimum of control over potentially disruptive behavior. *Sixth*, if conflict becomes sufficiently disruptive, it must be controlled. Finally, a social system requires a language in order to survive.
- Socialization and social control are the main mechanisms that allow the social system to maintain its equilibrium. Modest amounts of individuality and deviance are accommodated, but more extreme forms must be met by reequilibrating mechanisms. Thus, social order is built into the structure of Parsons's social system.
- Although the idea of a social system encompasses all types of collectivities, one specific and particularly important social system is society. As a structural functionalist, Parsons distinguished among four structures, or subsystems, in society in terms of the functions (AGIL) they perform. The economy is the subsystem that performs the function for society of adapting to the environment through labor, production, and allocation. Through such work, the economy adapts the environment to society's needs, and it helps society adapt to these external realities. The polity (or political system) performs the function of goal attainment by pursuing societal objectives and mobilizing actors and resources to that end. The fiduciary system (for example, in the schools, the family) handles the latency function by transmitting culture (norms and values) to actors and allowing it to be internalized by them. Finally, the integration

function is performed by the societal community (for example, the law), which coordinates the various components of society.

Criticisms

- Despite its contributions to the field of sociology, Parsons' social systems theory has faced several criticisms. One major criticism is that his functionalist perspective tends to assume that all parts of society are necessary and beneficial. This assumption can lead to a conservative view of society, in which existing social structures and institutions are seen as inherently good and necessary. Critics argue that this perspective can overlook the ways in which certain social structures may be oppressive or harmful to certain groups within society.
- Another criticism is that Parsons' theory focuses too heavily on the stability and order of society, often neglecting the role of conflict and power dynamics. Critics argue that social systems are not always in a state of equilibrium and that conflict and power struggles are an inherent part of social life. By focusing on social equilibrium, Parsons' theory may overlook the ways in which social change and transformation can occur through conflict and struggle.

How do little tradition and great tradition coexist in contemporary Indian society ? (UPSC CSE Mains 2022 - Sociology, Paper 1)

- In contemporary Indian society, the coexistence of little tradition and great tradition can be understood through the concept of 'Sanskritization' and 'Westernization,' as well as the process of 'syncretism.' These concepts help to explain the dynamic relationship between local, regional, and pan-Indian cultural practices and beliefs.
- **Little tradition** refers to the local, folk, and indigenous cultural practices and beliefs that are specific to a particular community or region. These traditions are often rooted in the everyday lives of people and are transmitted orally from one generation to another. **Great tradition**, on the other hand, refers to the pan-Indian, classical, and elite cultural practices and beliefs that are often associated with religious texts, rituals, and institutions. These traditions are more formalized and standardized, and they have a wider reach across different communities and regions in India.

- **Sanskritization** is a process through which lower castes or tribes adopt the cultural practices, rituals, and beliefs of the upper castes in order to improve their social status. This process often involves the incorporation of elements from the great tradition into the little tradition. For example, a lower caste community might adopt the rituals, beliefs, and practices associated with Brahminical Hinduism in order to gain social acceptance and mobility. This process of Sanskritization allows for the coexistence of little and great traditions as communities selectively adopt and adapt elements from the great tradition to suit their local context.
- **Westernization**, on the other hand, refers to the adoption of Western cultural practices, values, and institutions by Indian society. This process has been accelerated by globalization, urbanization, and modernization, leading to the blending of Western and Indian cultural practices. For example, the celebration of Valentine's Day, the popularity of Western music and fashion, and the adoption of Western-style education systems are all examples of Westernization in contemporary Indian society. This process allows for the coexistence of little and great traditions as people navigate between their local, regional, and global cultural identities.
- **Syncretism** is the process through which different cultural practices, beliefs, and traditions are combined and integrated to form a new, hybrid cultural system. In contemporary Indian society, syncretism can be seen in the blending of Hindu, Muslim, Christian, and other religious practices and beliefs, as well as the fusion of classical, folk, and popular art forms. This process of syncretism allows for the coexistence of little and great traditions as people creatively reinterpret and negotiate their cultural identities in a diverse and pluralistic society.
- In conclusion, the coexistence of little tradition and great tradition in contemporary Indian society can be understood through the processes of Sanskritization, Westernization, and syncretism. These processes allow for the dynamic interaction and integration of local, regional, and pan-Indian cultural practices and beliefs, reflecting the complex and diverse nature of Indian society.

Analyse the nature of transition from ideology to identity politics in India. (UPSC CSE Mains 2022 - Sociology, Paper 1)

India, a diverse country with a rich cultural heritage, has always been a melting pot of various ideologies and identities. The Indian political landscape has undergone a significant transformation over the years, shifting from a focus on ideology-based politics to identity-based politics. This transition has been marked by the emergence of various social groups and communities asserting their distinct identities and demanding recognition and representation in the political arena. This essay analyses the nature of this transition from ideology to identity politics in India, focusing on the factors that have contributed to this change and the implications it has had on the Indian society and polity.

Factors Contributing to the Transition

1. *Fragmentation of the Political Landscape*: The decline of the Congress party, which was once the dominant political force in India, has led to the fragmentation of the political landscape. This has created space for regional and caste-based parties to emerge and assert their distinct identities, leading to the rise of identity politics.
2. *Mandal Commission and the Rise of OBC Politics*: The implementation of the Mandal Commission recommendations in the early 1990s, which provided reservations for the Other Backward Classes (OBCs) in government jobs and educational institutions, marked a turning point in Indian politics. This led to the rise of OBC-based political parties and the assertion of OBC identity in the political arena.
3. *Emergence of Dalit Politics*: The rise of the Bahujan Samaj Party (BSP) under the leadership of Kanshi Ram and Mayawati has been instrumental in bringing the issues of Dalits, who have been historically marginalized and oppressed, to the forefront of Indian politics. This has led to the assertion of Dalit identity and the emergence of identity-based politics.
4. *Rise of Religious and Ethnic Identity Politics*: The rise of the Bharatiya Janata Party (BJP) and its ideological parent, the Rashtriya Swayamsevak Sangh (RSS), has led to the assertion of Hindu identity in Indian politics. Similarly, the emergence of regional

parties like the Shiv Sena in Maharashtra and the All India Majlis-e-Ittehadul Muslimeen (AIMIM) in Hyderabad has led to the rise of regional and religious identity politics.

Implications of the Transition

1. *Electoral Mobilization:* Identity politics has led to the mobilization of various social groups and communities based on their distinct identities. This has resulted in the formation of vote banks and has changed the dynamics of electoral politics in India.
2. *Social Fragmentation:* The rise of identity politics has led to increased social fragmentation and polarization along caste, religious, and ethnic lines. This has resulted in the deepening of social divisions and tensions in the Indian society.
3. *Policy Formulation:* The focus on identity politics has led to the formulation of policies and programs that cater to the specific needs and demands of various social groups and communities. This has resulted in the politics of appeasement and has often led to the neglect of broader developmental issues.
4. *Erosion of Secularism:* The rise of religious and ethnic identity politics has led to the erosion of secularism in India. This has resulted in the communalization of politics and the growth of majoritarianism, posing a threat to the pluralistic fabric of Indian society.

The transition from ideology to identity politics in India has had significant implications for the Indian society and polity. While it has led to the empowerment of marginalized and oppressed communities, it has also resulted in the deepening of social divisions and the erosion of secularism. As India continues to grapple with the challenges posed by identity politics, it is essential for the political leadership to strike a balance between addressing the legitimate demands of various social groups and communities and ensuring the unity and integrity of the nation.

Trace the trajectory of development perspectives on social change. (UPSC CSE Mains 2022 - Sociology, Paper 1)

The trajectory of development perspectives on social change has evolved over time, with various sociological thinkers contributing to the understanding of how societies transform and progress. These theories have shifted from a focus on economic growth and modernization to a more comprehensive understanding of social change that includes culture, politics, and human agency. In this essay, we will discuss the theories of Karl Marx, Max Weber, Emile Durkheim, and Talcott Parsons, and how their perspectives have shaped the understanding of social change.

- *Karl Marx: Historical Materialism and Class Struggle* -
- Karl Marx's theory of historical materialism posits that social change is driven by economic factors and class struggle. According to Marx, societies progress through different stages of economic development, from primitive communism to feudalism, capitalism, and eventually socialism and communism. In each stage, the dominant class exploits the subordinate class, leading to class struggle and eventually social change. For Marx, the ultimate goal of social change is the establishment of a classless society where resources are distributed equitably.
- *Max Weber: Social Action and Rationalization* -
- Max Weber's theory of social change emphasizes the role of ideas, values, and social action in shaping societies. Weber argued that social change is driven by the process of rationalization, where traditional values and beliefs are replaced by rational, calculated actions. This process is evident in the development of modern capitalism, which Weber attributed to the Protestant work ethic and the rationalization of economic activity. Weber also highlighted the role of charismatic leaders and social movements in driving social change, as they challenge existing norms and values and introduce new ideas and practices.
- *Emile Durkheim: Social Integration and Anomie* -
- Emile Durkheim's theory of social change focuses on the role of social integration and the balance between individualism and collective norms. Durkheim argued that societies evolve from mechanical solidarity, where individuals are bound together by shared beliefs and traditions, to organic solidarity, where individuals are integrated through interdependence and specialization. However, rapid social change can lead to anomie, a state of normlessness and disintegration, as individuals struggle to adapt to new social

conditions. For Durkheim, social change requires a balance between individual autonomy and social cohesion to maintain stability and prevent anomie.

- *Talcott Parsons: Functionalism and Social Systems* -
- Talcott Parsons' functionalist perspective on social change emphasizes the role of social systems and their need to maintain equilibrium. According to Parsons, societies are complex systems of interrelated parts that must work together to maintain stability and order. Social change occurs when new needs or challenges arise, requiring the social system to adapt and reorganize its structures and functions. This process of adaptation and change is guided by cultural values and norms, which provide a framework for social action and the pursuit of collective goals.
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- The trajectory of development perspectives on social change has evolved from a focus on economic factors and class struggle to a more comprehensive understanding of the role of culture, social action, and social integration. While each sociological thinker offers a unique perspective on the drivers of social change, their theories collectively highlight the complexity and interconnectedness of social processes and the need for a balanced approach to development that considers both individual and collective needs. As societies continue to evolve and face new challenges, these perspectives provide valuable insights into the dynamics of social change and the potential pathways for achieving equitable and sustainable development.

According to Mead the idea of self develops when the individual becomes self-conscious. Explain. (UPSC CSE Mains 2022 - Sociology, Paper 1)

- Symbolic Interactionism is a social theory that focuses on the analysis of the patterns of communication, interpretation and adjustment between individuals. The theory outlines the understandings on how individuals interact with one another and inside the society by attaching meanings to various symbols.
- The impact of Mead's analysis of the Symbolic Interactionism was said to be so commanding that other sociologists considered him as the one "true founder" of Symbolic Interactionism school of thought.

- Mead felt that the self has two parts, the “I” and the “me.” The “I” is the creative, spontaneous part of the self, while the “me” is the more passive part of the self—stemming from the internalized expectations of the larger society. These two parts are not at odds, he thought, but instead complement each other and thus enhance the individual’s contributions to society. Society needs creativity, but it also needs at least some minimum of conformity. The development of both these parts of the self is important not only for the individual but also for the society to which the individual belongs.

Mead’s saw the self as the product of social experience.

1. First, said Mead, the self is not there at birth; it develops. The self is not part of the body, and it does not exist at birth. Mead rejected the idea that personality is guided by biological drives (as Freud asserted) or biological maturation (as Piaget claimed).
2. Second, the self develops only with social experience, as the individual interacts with others. Without interaction, as we see from cases of isolated children, the body grows, but no self emerges.
3. Third, Mead continued, social experience is the exchange of symbols. Only people use words, a wave of the hand, or a smile to create meaning. We can train a dog using reward and punishment, but the dog attaches no meaning to its actions. Human beings, by contrast, find meaning in almost every action.
4. Fourth, Mead stated that seeking meaning leads people to imagine other people’s intentions. In short, we draw conclusions from people’s actions, imagining their underlying intentions. A dog responds to what you do; a human respond to what you have in mind as you do it. You can train a dog to go to the hallway and bring back an umbrella, which is handy on a rainy day. But because the dog doesn’t understand intention, if the dog cannot find the umbrella, it is incapable of the human response: to look for a raincoat instead.
5. Fifth, Mead explained that understanding intention requires imagining the situation from the other’s point of view. Using symbols, we imagine ourselves “in another person’s shoes” and see ourselves as that person does. We can therefore anticipate how others will respond to us even before we act. A simple toss of a ball requires stepping outside ourselves to imagine how another will catch our throw. All social interaction involves seeing ourselves as others see us—a process that Mead termed taking the role of the other.

How do you understand the relationship between patriarchy and social development ? (UPSC CSE Mains 2022 - Sociology, Paper 1)

From a sociological perspective, the relationship between patriarchy and social development can be understood as a complex interplay between power dynamics, social institutions, and cultural norms that have shaped societies throughout history. Patriarchy, as a social system, is characterized by the dominance of men in political, economic, and social spheres, and the subordination of women. This system has influenced social development in various ways, including the formation of gender roles, the distribution of resources, and the perpetuation of inequality.

1. Gender roles: Patriarchy has played a significant role in shaping traditional gender roles, with men being associated with public life, decision-making, and breadwinning, while women have been relegated to private life, caregiving, and domestic work. These roles have been reinforced through social institutions such as family, education, and religion, which have perpetuated the idea that men are superior to women. This has limited women's opportunities for social development, as they have been excluded from participating fully in public life, education, and employment.

2. Distribution of resources: Patriarchy has also influenced the distribution of resources within societies, with men typically having more access to and control over economic resources, political power, and social status. This unequal distribution has reinforced gender inequalities and hindered social development, as women have been denied the resources and opportunities necessary for their empowerment and advancement.

3. Perpetuation of inequality: The patriarchal system has perpetuated gender inequality by legitimizing and institutionalizing male dominance and female subordination. This has been evident in various social institutions, such as the legal system, which has historically favored men in matters of property rights, inheritance, and family law. Additionally, the media and cultural norms have often reinforced patriarchal values, perpetuating stereotypes and biases that contribute to the marginalization of women.

4. Intersectionality: It is important to recognize that patriarchy intersects with other systems of oppression, such as racism, classism, and colonialism, to create unique experiences of marginalization and discrimination for different groups of women. This intersectionality further complicates the relationship between patriarchy and social

development, as it highlights the need for a more nuanced understanding of the multiple factors that contribute to gender inequality and social exclusion.

5. Resistance and social change: Despite the pervasive influence of patriarchy, social development has also been shaped by resistance to and transformation of patriarchal norms and structures. Feminist movements and other social movements have challenged traditional gender roles, advocated for women's rights, and promoted gender equality. These efforts have led to significant advancements in women's education, employment, and political participation, as well as changes in social attitudes and cultural norms.

In conclusion, the relationship between patriarchy and social development is multifaceted and deeply rooted in historical and cultural contexts. Patriarchy has shaped gender roles, resource distribution, and social institutions in ways that have limited women's opportunities for social development and perpetuated gender inequality. However, resistance to and transformation of patriarchal systems have also contributed to social change and progress towards greater gender equality. Understanding this complex relationship is crucial for developing strategies to promote social development and gender equity in contemporary societies.

Elaborate on M.N. Srinivas's structural-functionalist approach to the study of Indian society. (UPSC CSE Mains 2022 - Sociology, Paper 2)

M.N Srinivas has introduced the tradition of macro-sociological generalization on micro-anthropological insight and of giving a sociological sweep and perspective to anthropological investigation of small-scale communities. He was very much influenced by Radcliffe-Brown's idea of structure. Radcliffe-Brown was his teacher at Oxford. M.N Srinivas is credited to have initiated a new line of structural-functional analysis in sociological and social anthropological research in India. Srinivas did not rely on Western textbooks or indigenous ancient texts to know about his countrymen, rather he tried to know them through direct observation, field experience and field study. Srinivas is of the view that there are two basic concepts to understand our society—book view and field view.

Text view or book view refers to the study of the Indian society by interpretation of ancient texts such as Vedas, Puranas, Manusmriti, Ramayana, Mahabharata etc. This text-based approach is also known as Indology. Indologists use the literature of ancient

Indian society such as ancient history, epics, religious manuscripts and texts etc. to study the social institutions of India.

Field view in common parlance refers to the study of any phenomenon with the help of collecting data from the concerned field with the help of intensive field work, Beteille viewed that field view is actually an orientation to the experiences of people, with their inner tensions and contradictions which one seeks to understand and interpret.

Srinivas believes that knowledge about Indian society can be gained through fieldwork. So, he emphasized on intensive field work and wrote many books on the basis of the field data. According to him, book view gives a distorted picture of any phenomenon. His fieldwork has helped us in revealing many facts about Indian society. After completing his fieldwork in Coorg and Rampura, he has come up with many new concepts like Sanskritisation, dominant caste, etc.

It must be mentioned that the fieldworker faces many difficulties during a fieldwork. His book *The Fieldworker and the Field* gives a detailed description of the problems which a fieldworker faces in making a study in rural India.

Sociologists argue for democratization of science and technology for inclusive development. Comment. (UPSC CSE Mains 2022 - Sociology, Paper 1)

United nations -

In 2016 UNHRC General assembly articulated access to the internet as an essential human right. Open internet is especially value for marginalized voices that might not otherwise reach the intended audiences.

Indian Constitution -

In Fahema sihin case 2019, Kerala HC stated that right to access internet is a part of right to education and right to privacy under article 21 A & Article 21 respectively. Through 42nd amendment act Article 51A was added which states that "It shall be the duty of every citizen of India to develop Scientific temper, Humanism and the Spirit of inquiry and reform.

Sociological Thinker's views

- As rightly remarked by Ogburn (cultural lag phenomenon) Science and Technology changes society by changing our environment to which we in turn adapt.

- Durkheim explains the transition from mechanical solidarity to organic solidarity using the phenomenon of progress of science and technology. which has transformed the primitive society into industrialization society.
- Thorstein Veblen's "Technological determinism" proposed that technology is any given society defines its nature.
- Karl Marx showed how a Society of handbill i.e.. Feudal society changed into the society of steam engine i.e.. Industrial capitalist society.

Ethos of modern science

- R.K Merton states that four sets of institutional imperatives- universalism(Objectivity), communism(Common ownership), disinterestedness(Lack of self centric motivations), organized skepticism(logical and empirical criteria)-are taken to comprise the ethos of modern science.
- The principle of *communism* is based on the fact that scientific findings are always a product of collaborative efforts and "constitute a common heritage in which the equity of the individual producer is severely limited". Merton identified secrecy as the antithesis of communality.
- The principle of *universalism* specifies that the merits of scientific findings, as well as the excellence of scientists' accomplishments, be evaluated without reference to the scientists' nationality, race, religion, professional affiliations and other irrelevant characteristics.
- The principle of *disinterestedness* demands that scientists' work remain uncorrupted by self-interested motivations. He carefully distinguished between personal altruism and the institutional mandate in favor of disinterestedness.
- The principle of *organized skepticism* means that ideas, results, and claims are critically examined through structured, predictable and/or mutually agreed procedures. Members of properly functioning scientific communities have moral bonds that make the norms binding both because they are "procedurally efficient" and because they are "believed right and good".

Illustrations

- The covid 19 Pandemic has brought to the fore the digital divide and made education a privilege only a few can afford. Lack of smartphones, data cuts, technology illiteracy, mobile connectivity have exposed the ills of undemocratic access to technology.
- WHO during covid 19 pandemic warned of vaccine nationalism and hoarding of vaccines. It further said sharing finite supplies strategically and globally is actually in each country's national interest.

Looking Forward

- A Democratized scientific development from a sociological perspective could produce a “planned and Directed Social change”. Disadvantaged sections of society will not be able to flourish in the absence of inclusive and sustainable development of science and technology that creates Jobs, build skills and reduces poverty.

Do you agree that the agrarian class structure in India is changing? Justify your answer with illustrations. (UPSC CSE Mains 2022 - Sociology, Paper 2)

- The agrarian class structure in India has traditionally been characterized by a hierarchical arrangement of social classes, with landowners and large farmers at the top, followed by small and marginal farmers, agricultural laborers, and finally, the landless poor.
- Land is the central element to the agrarian class structure in India and caste, class and land ownership are closely linked. Dominant landowning groups are usually middle or high ranked castes, most of the marginal farmers and landless belong to lower caste groups.
- The agrarian class structure has certain relations that are formed due to the following causes:
 1. Enforced by law.
 2. Customary of traditional.
 3. Fluctuating in character.

In recent years, the agrarian class structure has been undergoing significant changes due to various socio-economic factors.

1. *Land Reforms*: Post-independence, the Indian government introduced land reforms aimed at redistributing land ownership and reducing the concentration of land in the hands of a few. These reforms included land ceiling laws, tenancy reforms, and consolidation of landholdings. As a result, the traditional power and dominance of large landowners have diminished, and the agrarian class structure has become more egalitarian.
2. *Green Revolution*: The Green Revolution in the 1960s and 1970s led to a significant increase in agricultural productivity, primarily due to the adoption of high-yielding varieties of seeds, chemical fertilizers, and irrigation facilities. This

led to a shift in the agrarian class structure, as small and marginal farmers who could adopt these technologies experienced upward social mobility. However, it also widened the gap between the rich and poor farmers, as not everyone could afford or access these technologies.

3. *Rural-Urban Migration:* With increasing urbanization and industrialization, many people from rural areas have migrated to urban centers in search of better employment opportunities. This has led to a reduction in the agricultural labor force and a change in the agrarian class structure, as the traditional dependence on agriculture for livelihoods has decreased.
4. *Mechanization and Commercialization of Agriculture:* The increasing use of modern machinery and technology in agriculture has reduced the demand for manual labor, leading to a decline in the agricultural labor class. Additionally, the commercialization of agriculture has led to a shift from subsistence farming to cash crop farming, which has further altered the agrarian class structure.
5. *Government Policies and Welfare Schemes:* The Indian government has introduced various policies and welfare schemes aimed at uplifting the socio-economic status of the rural poor, such as the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), which guarantees 100 days of wage employment to rural households. These policies have led to a change in the agrarian class structure by providing alternative sources of income and social security to the rural poor.
6. *Education and Social Awareness:* Increased access to education and social awareness has led to a change in the mindset of the rural population, who are now more aware of their rights and entitlements. This has resulted in a decline in the traditional caste-based occupational structure and a more egalitarian agrarian class structure.

The agrarian class structure in India is indeed changing due to various socio-economic factors such as land reforms, the Green Revolution, rural-urban migration, mechanization and commercialization of agriculture, government policies and welfare schemes, and increased education and social awareness. These changes have led to a more egalitarian and dynamic agrarian class structure, with reduced dependence on agriculture for livelihoods and a decline in the traditional caste-based occupational structure.

Elucidate the challenges of integration for tribal communities in India. (UPSC CSE Mains 2022 - Sociology, Paper 2)

Tribal communities in India, also known as Adivasis, constitute around 8.6% of the total population. They are predominantly found in the central, eastern, and northeastern parts of the country. Despite their rich cultural heritage and unique social structures, tribal communities face numerous challenges in integrating with mainstream Indian society. Some of the key challenges are as follows:

1. **Socio-economic marginalization:** Tribal communities in India are often economically disadvantaged, with limited access to resources, education, healthcare, and employment opportunities. They largely depend on agriculture, forest produce, and traditional occupations for their livelihood. The lack of integration with the mainstream economy and the absence of adequate social security measures further exacerbate their socio-economic marginalization.
2. **Land alienation and displacement:** Large-scale development projects, such as dams, mining, and industrialization, have led to the displacement of tribal communities from their ancestral lands. This has not only disrupted their traditional way of life but also resulted in the loss of their cultural identity. The inadequate implementation of protective legislation, such as the Forest Rights Act (2006) and the Panchayats (Extension to Scheduled Areas) Act (1996), has also contributed to land alienation and displacement.
3. **Cultural assimilation and loss of identity:** The process of integration often involves the imposition of mainstream cultural values and practices on tribal communities. This can lead to the erosion of their unique cultural identity, languages, and traditions. The dominant mainstream culture often views tribal culture as inferior, leading to discrimination and stigmatization of tribal communities.
4. **Educational challenges:** Tribal communities have significantly lower literacy rates compared to the national average. The lack of access to quality education, language barriers, and cultural differences contribute to the educational challenges faced by tribal communities. The absence of culturally sensitive and relevant educational curricula further hampers their integration into mainstream society.
5. **Health disparities:** Tribal communities face numerous health challenges due to inadequate healthcare infrastructure, lack of awareness, and cultural barriers. They often have limited access to modern healthcare facilities and rely on traditional healing practices. The prevalence of malnutrition, communicable diseases, and high infant mortality rates further underscores the health disparities faced by tribal communities.

6. Political representation and participation: Tribal communities are often underrepresented in the political sphere, which hampers their ability to influence policies and decisions that affect their lives. The lack of political representation and participation also contributes to their marginalization and exclusion from mainstream society.

7. Discrimination and social exclusion: Tribal communities often face discrimination and social exclusion based on their distinct cultural identity. This can manifest in various forms, such as denial of access to public spaces, social ostracism, and even violence. The persistence of stereotypes and prejudices against tribal communities further exacerbates their social exclusion.

The challenges of integration for tribal communities in India are hence multifaceted and deeply rooted in historical, socio-economic, and cultural factors. Addressing these challenges requires a comprehensive and inclusive approach that respects and preserves the unique cultural identity of tribal communities while ensuring their socio-economic and political empowerment.

In the context of changing Indian society, how do you view Andre Beteille's conceptions of harmonic and disharmonic social structures ? (UPSC CSE Mains 2022 - Sociology, Paper 2)

- Andre Beteille, a renowned Indian sociologist, has made significant contributions to the understanding of the Indian society and its changing dynamics. His conceptions of harmonic and disharmonic social structures provide a useful framework to analyze the social changes in India.
- In Beteille's view, *a harmonic social structure* is characterized by a high degree of consensus, stability, and integration among its various components. This type of structure is marked by a clear hierarchy, with each group knowing its place and role within the society. In contrast, *a disharmonic social structure* is characterized by conflict, instability, and disintegration among its components. In this type of structure, the hierarchy is not well-defined, and different groups compete for resources and power.
- In the context of Indian society, Beteille's conceptions can be applied to understand the changes taking place in the caste system, family, and other social institutions.

1. **Caste System:** The traditional Indian caste system was a harmonic social structure, with each caste having a fixed place in the social hierarchy. However, with the advent of modernity, urbanization, and education, the caste system has become increasingly disharmonic. The rigid boundaries between castes have blurred, and there is a growing demand for social equality and justice. This has led to increased social mobility, inter-caste marriages, and political mobilization of lower castes. The caste-based reservation system has also contributed to the disharmony by creating competition among various caste groups for resources and opportunities.
 2. **Family:** The traditional joint family system in India was a harmonic social structure, with each member playing a specific role and adhering to the norms and values of the family. However, with modernization, urbanization, and the influence of Western culture, the family structure in India has undergone significant changes. The joint family system is giving way to nuclear families, and individualism is replacing collectivism. This has led to a disharmonic social structure, with increased conflicts and tensions within families, as well as a decline in the authority of elders and traditional norms.
 3. **Gender Relations:** In the traditional Indian society, gender roles were clearly defined, and women were expected to be submissive and confined to the domestic sphere. This represented a harmonic social structure, with men and women accepting their respective roles. However, with the rise of education, women's participation in the workforce, and exposure to global feminist movements, the gender relations in India have become more disharmonic. Women are challenging the traditional patriarchal norms and demanding equal rights and opportunities, leading to conflicts and tensions in the society.
- In conclusion, Andre Beteille's conceptions of harmonic and disharmonic social structures provide a useful lens to analyze the changes taking place in the Indian society. While the traditional social structures were more harmonic, the ongoing processes of modernization, urbanization, and globalization have led to the emergence of disharmonic social structures. These changes have brought about both positive and negative consequences, and it is essential for the society to adapt and find a balance between the old and the new.

Explain Leela Dube's concept of "Seed and Earth". (UPSC CSE Mains 2022 - Sociology, Paper 2)

- Leela Dube was an Indian anthropologist who developed the concept of "Seed and Earth" to understand the *complex interplay between biological and cultural factors in shaping gender roles and relationships in society*.
- According to Dube, the "Seed" represents the biological and physiological differences between men and women, such as reproductive capabilities, physical strength, and hormonal makeup. These differences create a natural division of labor between men and women, with men typically engaging in activities that require physical strength and women in those that are related to reproduction and childcare.
- However, Dube argues that the "Seed" alone cannot fully explain gender roles and relationships in society. The "Earth" represents the cultural and social norms and values that shape gender roles and relationships. These norms and values are learned through socialization processes and vary across different societies and cultures.
- For example, while the biological differences between men and women may lead to women being the primary caregivers in many societies, the extent to which men participate in childcare and domestic work can vary depending on cultural and social norms. In some societies, men may be actively involved in childcare, while in others, they may be expected to provide for the family but not participate in domestic work.
- Dube's concept of "Seed and Earth" highlights the importance of both biology and culture in shaping gender roles and relationships in society. It also underscores the need to examine the intersectionality of various factors such as class, race, and religion in understanding gender inequalities.

Critically examine G.S. Ghurye's Indological approach to the understanding of Indian society.(UPSC CSE Mains 2022 - Sociology, Paper 2)

G.S. Ghurye was a prominent sociologist in India who is known for his Indological approach to the study of Indian society. While his work made significant contributions to the field of sociology, his approach has been subjected to criticism from various scholars.

1. *Essentialism*: One of the main criticisms of Ghurye's approach is that it is essentialist in nature. Essentialism refers to the idea that there are fixed, unchanging characteristics that define a particular group of people, and that these characteristics are inherent to their nature. Ghurye's approach often tended to portray Indian society as a static and unchanging entity, and his emphasis on the idea of "Indian culture" as a fixed entity led to the portrayal of a homogenized and essentialized Indian society.
2. *Methodological Nationalism*: Another criticism of Ghurye's approach is that it was characterized by methodological nationalism. Methodological nationalism refers to the assumption that the nation-state is the most appropriate unit of analysis for the study of social phenomena. Ghurye often viewed Indian society as a homogeneous entity, with a shared culture and values, while ignoring the diversity and complexity of Indian society. He also tended to neglect the impact of global processes, such as colonialism and globalization, on Indian society.
3. *Caste Bias*: Ghurye's approach was also criticized for its caste bias. Ghurye tended to view caste as a central organizing principle of Indian society and believed that it played a significant role in shaping the social and cultural practices of Indian people. However, his approach failed to recognize the oppressive nature of the caste system and the ways in which it perpetuates social inequality and discrimination in Indian society.
4. *Lack of Empirical Evidence*: Ghurye's approach also suffered from a lack of empirical evidence. He relied heavily on textual sources, such as ancient Indian scriptures and religious texts, to understand Indian society, and often neglected empirical evidence and data from contemporary India. This led to an overreliance on abstract and theoretical concepts and a lack of engagement with the social realities of India.
5. *Ignoring Historical Context*: Finally, Ghurye's approach often failed to consider the historical context of Indian society. He tended to view Indian society as a timeless entity, with unchanging cultural practices and traditions. This

approach ignored the impact of historical processes, such as colonialism and the struggle for independence, on the formation and transformation of Indian society.

While G.S. Ghurye's Indological approach to the understanding of Indian society made significant contributions to the field of sociology, it was not without its flaws. The essentialist and caste-biased nature of his approach, coupled with a lack of empirical evidence and a failure to consider the historical context of Indian society, limit its utility in contemporary sociological research.

Discuss the material basis of patriarchy as an ideological system. (UPSC CSE Mains 2022 - Sociology, Paper 2)

- Patriarchy can be defined as a social system in which men hold primary power and dominate in roles of political leadership, moral authority, social privilege, and control of the property. Patriarchy is an ideological system that is deeply rooted in the material conditions of society, and it functions to maintain and reinforce the power and privilege of men over women.
- The material basis of patriarchy can be traced back to the development of agriculture and the emergence of private property ownership. As societies transitioned from nomadic hunter-gatherer groups to settled agricultural communities, the importance of owning and controlling land increased. In many societies, men became the primary landowners, and this ownership was passed down through male inheritance lines. The ownership of land and other forms of property allowed men to accumulate wealth, which in turn gave them greater social and political power.
- As societies became more complex, systems of hierarchy and domination emerged, and patriarchy became institutionalized through laws, customs, and cultural norms. Women were excluded from positions of power and authority and were relegated to subservient roles in the household and in society. The material conditions of a patriarchal society, such as the ownership of property and the concentration of wealth in the hands of men, were used to justify the subordination of women.
- Patriarchy is also reinforced through the division of labor in society. Women are often assigned domestic and caregiving tasks, which are undervalued and

unpaid. This unpaid labor has been essential to the functioning of patriarchal societies, as it allows men to pursue other forms of work and accumulate wealth. The undervaluing of women's labor has also been used to justify lower wages and limited opportunities for women in the workforce.

- The ideology of patriarchy serves to justify and reinforce the material conditions of male domination. Patriarchal beliefs and values, such as the idea that men are naturally superior to women and that women are emotional and irrational, are used to justify men's greater social and political power. Patriarchal beliefs are also used to justify violence against women, such as rape and domestic violence.
- The material basis of patriarchy is thus rooted in the ownership of property and the concentration of wealth and power in the hands of men. Patriarchy is reinforced through the division of labor and the undervaluing of women's work, as well as through the ideology of male superiority and the justification of violence against women. To overcome patriarchy, we must challenge these material and ideological structures and work to create a more equitable and just society.