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Comment on the critical issues of commercialization of higher education in India.
(UPSC CSE Mains 2019 - Sociology, Paper 2)

Commercialization of education transforms the education into profit making commodity. Commercialization of education is the result of growing demand for education due to increase in opportunities in other countries. An increase in private players' provision of education led to privatization of education, which resulted in higher proportion of private actors in the education system. Through this, methods and approaches from the commercial sectors were introduced in the field of education.

Positive aspects

1. Private institutions can meet the demand of increase in quality education in India
2. To meet the increasing demand to meet the needs of the students population higher education is essential for government to privatize higher education in the country since the government participation is less in higher education
3. The private universities enjoy full freedom as there would be no political intervention and it would be beneficial for the students and universities
4. The private universities don't need to take permission from the state to try and implement new techniques
5. Private colleges affiliated to universities would run the chances of being removed of their affiliation if they are engaged in unethical practices.

Negative effects

1. It affected on right to access to education.
2. The high cost of education has created the problem for common man, The common man cannot reach the education due to high cost of education.
3. Social and national needs are replaced by money power.
4. This prevents the poor, socially backward communities from right to education.
5. The institutions are motivated to earn money and not by social and educational interest.
6. Students are more exploited through illegal and unethical collection of unauthorized collections of payments.
7. The methods corporate method of teaching suits only for rich learners.
8. Who enrolls in education institutions by money power it's not difficult for them to

manipulate the result of examination.

9. Who enters in education by spending lakhs of rupees are bond to adopt unethical and illegal means to earn money in their life also.

10. When the independence is given to private institutions it would lead to monopolization of higher education.

11. The privatization of institution leads to high fee structure capitation fee exploitation of professors.

Suggestions

1. There is a need for subsidization for the interest rate of education loan based on family income.

2. There is a need for financing of education for students those who are from low income households.

3. The state should take the responsibility of providing quality education all levels and in all regions.

4. State should finance the public universities and institutions to improve quality of education and research.

5. There should be control over institution which promoting commercialization.

6. Legal frame work should to be imposed for the benefit of economically poor and weaker section of the society.

Education is a fundamental and universal right of any individual both within and outside the formal education system and this act as a lever to other human rights. The education also plays a major role in strengthening the social bonds. The commercially oriented institutions are proliferating by risking the objective of quality education for all as education is no longer considered as public service but as a commodity. The inefficiency and the lack of transparency in the management of education expenditure make the commercialization of education easy. To curb this menace of commercialization the regulating authorities have to come up with the measures so that there is a significant mobilization of public resources for education and to refrain from taking any measures for encouraging privatization of education.

Discuss the challenges in Implementing the Rural Development Programmes in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

According to Agarwal (1989) Rural Development is a strategy to improve the economic and social life of a specific group of people- the rural poor, including small and marginal farmers, tenants and landless.

Challenges in Development of Rural India

Poverty and Inequality:

- Widespread poverty persists, characterized by low income, limited access to basic services, and unequal distribution of resources.
- Income inequality between rural and urban areas and within rural regions hampers equitable development.

Agricultural Distress:

- Dependence on agriculture as a primary livelihood exposes rural communities to risks posed by unpredictable weather patterns, market fluctuations, and crop failures.
- Fragmented land holdings, inadequate irrigation, and outdated farming practices hinder productivity and income generation.

Unemployment and Underemployment:

- Inadequate non-farm employment opportunities lead to seasonal unemployment and underemployment in the agricultural sector.
- Lack of skill development and market-oriented vocational training limits rural workforce engagement in diverse sectors.

Infrastructural Gaps:

- Insufficient rural connectivity, including roads, electricity, and telecommunication, limits access to markets, services, and information.
- Basic amenities such as clean drinking water, sanitation facilities, and healthcare remain inadequate in many rural areas.

Climate Change and Biodiversity Loss:

- Rural areas are impacted by the effects of climate change, such as droughts, floods, heat waves, and extreme weather events.
- These can affect the availability and quality of natural resources, such as water, soil, and forests, and the livelihoods of rural communities, especially farmers and pastoralists.
- For example, the population of farmland birds declined by one-third between 1990 and 2016.

Migration and Urbanisation:

- Rural areas are experiencing a high rate of out-migration, especially of young and educated people, to urban and semi-urban areas in search of better opportunities and services.
- This can result in labour shortages, land fragmentation, social isolation, and loss of cultural identity in rural areas.
- On the other hand, urbanization can also bring some benefits to rural areas, such as improved connectivity, market access, remittances, and innovation.

Addiction and Mental Health:

- Rural areas are facing a rise in addiction to tobacco, gutka, liquor, and social

media among rural youth and adults.

- These can have negative impacts on the health, productivity, social relations, and safety of rural people.
- Moreover, rural areas often lack adequate mental health services and awareness, which can lead to stress, depression, suicide, and violence.

Waste Management and Sanitation:

- Rural areas often lack proper waste management systems and facilities, such as segregation at source, composting/biogas plants/recycling units for organic/inorganic waste respectively.
- This can lead to environmental pollution, health hazards, aesthetic degradation, and loss of resources.
- Rural areas still face challenges in achieving universal access to sanitation facilities and hygiene practices.

Elaborate urbanism as a way of life in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Louis Wirth's formulation of 'urbanism as a way of life' explains that the city, characterised by a relatively large, dense and permanent settlement of socially heterogeneous individuals, gives rise to various kinds of social relationships and patterns of behaviour among the city-dwellers. Further, Louis Wirth also argues that the city effects are wider than city itself. Thus, the city draws the surrounding villages and even remote communities into its orbit. In other words, urbanism as a way of life is not peculiar to city-dwellers alone as the influences of the city (i.e., impact of urbanisation) stretch far behind its administrative boundaries. In brief, urbanisation in its demographic sense refers to the trends of growth of the urban population. In societal context and in its sociological sense it also denotes a distinct way of life typically associated with living in the city and the process of transforming rural ways of life into urban ones.

Urbanism is characterised by

1. The norm and social role conflicts: The diversity of social life springs from the size, density and heterogeneity of the population, extreme specialization of the various occupations and class structures existing in the larger communities. These latter factors generally result in divergent group norms and values and conflicting social roles.
2. Rapid social and cultural change: Rapid social and cultural change also characterize urban life. So there is decline in the significance of traditional and sacred things. The reduced size of the modern family is the result of rapid social and cultural change.
3. Impersonalness and lack of intimate communication: There is superficiality and impersonalness among the urbanities. Urban society is highly heterogeneous and specialised. So, the result is lack of intimate relationship. The urban people live close together but without emotional ties. Urban social relation takes place between strangers.
4. Materialism: Urban people give primary importance to material possessions. They live and are known for their status symbols, bank balances, assets,

- salaries, buildings with modern furnishings etc.
5. Individualism: In urban society people become more individualistic, self-centred, selfish and so on. They give primary emphasis to their own interests and personal happiness, they develop the attitude towards competition, conflict in relation to economic goods and social position.
 6. Mobility: Here in urban society there is greater mobility. People move from one job to another, from one locality to another. The residential mobility tends to weaken ties to the local community.
 7. Increase in formal social controls: Social controls in urban society is more formal. Responsibility for controlling behaviour in cities is largely shifting to the police, the courts and other agencies of government to enforce the norms of certain groups. Cities vary in the extent or the degree to which they are characterised by urban qualities. Some cities have less norm and role conflicts, social change, mobility, individualism and impersonality than others.

According to Morris Janowitz, Sociologists have failed to take into consideration those impressive degrees and patterns of local community life exist within metropolitan limits. He has suggested that the role of mobility and impersonality in urban life should not be overstated in the factory and other work situations. Indeed, urbanism is a matter of degree.

Comment on the changing democratic profile of India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

- The notion of democracy is built on the premise that all citizens of a State are equal and that the nation offers an opportunity to all members of the society to participate in the process of self-governance. Democracy, considered by most to be the best way to govern a nation, succeeds only when a full cross section of society takes part in the process in equal measure. This, in turn should lead to the common person's participation in the political process of the nation as a normal pattern.
- In India—the world's largest democracy by population—this two-step process is still falling short with participation of the general public after the completion of the electoral process being negligible and restricted to the elite few. The poorer sections of society are deprived of a voice and does not take part in the governance process till the next democratic elections. In other words, the democratic success of the nation is not shared by all.
- Since becoming independent from British rule, India has practised democracy, and over the past 70 years, has also adapted the concept to create a uniquely Indian model. The democratic process as practised in India has its advantages and also its share of challenges that make it cumbersome and less than optimal in a number of instances.
- Ever since the first elections held in 1952, there is no doubt that there has been multi-fold increase in the level of political awareness in the country as a whole. This is a positive move forward in a nation where a large part of the population are still uneducated and live a hand-to-mouth existence.

- In the Indian practice of democracy, value-based politics the mainstay for the well-being of any nation, has been squandered and sacrificed at the altar of power worship. The quest for power has subsumed all altruistic purposes and initiatives.

Changing Trends

- Indian politics primarily based on the influence of a pluralistic society with many minorities in terms of religion, caste, and language. The prevailing multi-party system emerged as an anti-dote to the monolithic Congress Party.
- The politics of coalitions, This was brought on by the regional parties making in-roads into national politics through the election of their representatives into the Central parliament.
- Centralisation of power as a trend in Indian political development brings out two disparate but vaguely connected factors, in last decade or so.
- National issues at the strategic level, which were then debated as being critical to the nation's development.
- Voters are starting to distinguish and discriminate between State challenges and Central Government issues.
- Electorate is becoming progressively younger, better educated and politically more aware.
- National security imperatives, have become priorities with the demographic changes.

Indian democracy is in a constant process of developing discontinuities in its political system. Therefore, the evolving trends in democratic development, the electoral process and the political system cannot be predicted based on the analysis of one election.

Elucidate the concerns of growing urban displacement dynamics in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Urbanization is a process which has spatial dimensions. Urbanization is a natural part of development. The urban population is the function of both migration and natural increase of the existing population. Population shifts take place only when certain development is realized and human power is required for functioning. Therefore, urbanization and industrialization are closely associated and had strong relation in the earlier phase of urban growth. It was industrial development which showed a way for modernization both of society and economy.

Problems related growing urban displacement dynamics in India.

1. Uneven Urbanization and Growth of Slums

- Tisdale postulated that urbanization is a process of population concentration. It proceeds in two ways: the multiplication of points of concentration and the increase in size of individual concentrations. These are the results of shifts of population and spatial growth, changes in social, cultural, economic and demographic settings.

- Robert Park had expressed and conceptualized his understanding of the city and its life during 1930s. He had analysed the city growth and chaos following ecological approach which he termed as 'human ecology'. By this he was trying to understand the apparent chaos of industrial metropolis. According to him nearly every large city has its central business district, residential areas, industrial districts, satellite cities, slums, immigrant colonies, and these are the natural areas.

2. Urban Restructuring – People, Planning and Uneven Development

Neoliberalization following the structural changes in India has swelled the existing urban challenges and has accelerated the spatial and economic transformation of cities and land use patterns to adapt to scale of growth.

- War and criminal violence in cities also generate large-scale displacement. Around 50 million people are estimated to suffer the effects of urban conflict in the world today.
- New infrastructure projects in hazard-prone areas not only displace people during the construction phase in the form of evictions. They also increase disaster displacement risk. Examples include the construction of a new metro station on the Jamuna floodplain in central Delhi and the development of a special economic zone on Myanmar's coast.
- Urban housing, public infrastructure including roads, public transport, drainage systems and electricity supplies, private investment in utilities, the creation of green spaces and environmental management all play a role in helping to determine the resilience of cities and their residents, as do urban governance arrangements.

Examine the importance of Development Planning in India Mixed Economy, and analyze its problems and prospects. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Developmental planning in India refers to the process of formulating and implementing economic and social policies aimed at promoting economic growth, reducing poverty, and improving the living standards of the population. It involves the systematic use of national resources, both human and material, to achieve specific objectives within a specified period. Developmental planning in India has its roots in the post-independence era when the government adopted a planned approach to economic development to address the challenges of poverty, unemployment, and social inequality. From a sociological perspective, the prospects of developmental planning in India can be analyzed in the following aspects:

- Historical context - The idea of developmental planning in India emerged in the backdrop of the colonial experience, which left the country with a stagnant economy, widespread poverty, and underdeveloped infrastructure. The newly independent nation needed a comprehensive plan to address these issues and to chart a path towards self-reliance and modernization. The establishment of the Planning Commission in 1950 marked the beginning of the era of planned development in India, with the First Five-Year Plan launched in 1951.
- Role of the state - In the initial years of developmental planning, the Indian

state played a dominant role in steering the economy and shaping the social structure. The state adopted a mixed economy model, with the public sector leading the way in key industries and infrastructure development, while the private sector was encouraged to grow within the framework of state regulations. The state also played a crucial role in promoting social welfare through various policies and programs aimed at poverty alleviation, education, health, and rural development.

- Social justice and equity - One of the primary objectives of developmental planning in India has been to promote social justice and equity. This involves addressing the deeply entrenched social hierarchies and inequalities that exist in Indian society, particularly those based on caste, class, and gender. Developmental planning has sought to create opportunities for the marginalized sections of society through affirmative action policies, such as reservations in education and employment, and targeted welfare schemes for the upliftment of the poor and disadvantaged.
- Regional disparities - Developmental planning in India has also grappled with the challenge of regional disparities in terms of economic growth and social indicators. The uneven distribution of resources, infrastructure, and investment has led to significant differences in the levels of development across various states and regions in the country. Developmental planning has attempted to address these disparities through special packages and schemes for the backward regions, as well as by promoting balanced regional development.
- Sustainable development - In recent years, the focus of developmental planning in India has shifted towards sustainable development, which emphasizes the need to balance economic growth with environmental protection and social equity. This has led to the incorporation of environmental concerns and social inclusion in the planning process, as well as the adoption of a more participatory approach involving local communities and stakeholders in decision-making.
- Globalization and liberalization - The process of economic liberalization and globalization, which began in the early 1990s, has had a significant impact on developmental planning in India. The opening up of the economy to foreign investment and competition has led to a reorientation of the planning process, with a greater emphasis on market-driven growth and private sector participation. This has also raised concerns about the potential erosion of the state's role in promoting social welfare and addressing inequalities.

Problems in Planning Process

The profit motive and the acquisitive spirit of the private sector on the one side and the inefficiency of the public sector on the other have resulted in serious distortion. The main distortions are :

- Distortion of production structure due to persistence of inequality
- Growth of unemployment due to failure to control rapid growth of population and emphasis on capital intensive production.
- Failure of state to check concentration of economic power
- Emergence of black economy or parallel economy in India

- Failure to check the increase in prices
- Failure to bring about a redistribution of income.
- Failure of planning process to significantly reduce the proportion of people below poverty line.
- We find that all our plans have been oriented towards something, sometimes self-reliance in agricultural production, sometimes employment, sometimes industrial growth, and so on. But poverty and unemployment have invariably increased. Though the government claimed that the number of people below the poverty line came down to 33 per cent in 1998 yet we cannot concede that poverty has decreased. No wonder, more people feel frustrated today and the number of agitations is increasing every year.

According to Ronald Lippit for success of a plan certain strategies have to be put into practice.

- Development proposals and procedures should be mutually consistent,
- Goals of development must be stated in terms that have positive value to the community,
- Planners must have a thorough knowledge of the beliefs and values of the community's culture,
- Development must take the whole community into account,
- Community must be an active partner in the development process, and
- Communication and coordination between various agencies of development is essential.

Developmental planning in India has thus evolved over the years in response to the changing economic, social, and political context. While it has achieved significant progress in terms of economic growth and poverty reduction, the challenges of social inequality, regional disparities, and sustainable development remain critical concerns. The future of developmental planning in India will depend on its ability to adapt to these challenges and to strike a balance between economic growth, social equity, and environmental sustainability.

Highlight the main features of the 'Inter-linking of Rivers' project in India. What could be its probable advantages to Indian agriculture?. (UPSC CSE Mains 2019 - Sociology, Paper 2)

The interlinking of rivers project in India is a proposed large-scale infrastructure project that aims to connect various rivers across the country through a network of canals, dams, and reservoirs. It has two components focusing on Himalayan River Component and Peninsular River Component.

The main features of this project

- **Interconnection of Rivers:** The project involves linking different rivers in India by constructing canals, tunnels, and reservoirs to transfer water from surplus river basins to deficit ones. For example Ken Betwa River Linking
- **National Water Grid:** The interconnected rivers would create a National Water Grid, which could facilitate the efficient management and allocation of water

- resources for irrigation, drinking water supply, and industrial use.
- **Water Transfer:** The project intends to transfer excess water from flood-prone areas to drought-prone regions, helping to mitigate the impact of both floods and droughts. This could potentially improve water availability for agriculture in arid regions.
 - **Hydropower Generation:** The construction of dams and reservoirs for river interlinking can also generate hydropower, contributing to India's energy needs and reducing dependence on fossil fuels.

Advantages To Indian Agriculture

- Small and marginal framers cannot access to irrigation facilities like tube wells (mostly found with MALIKS in terms classification given by D. Thorner). Now they can get access to water reducing marginalisation of small farmers.
- Feminization of agriculture is new emerging trend in Indian agriculture and posing new challenges. The river linking can make agriculture profitable in drought prone regions and hence reducing feminization of poverty.
- Distress migration of small and tenets farmer to cities creates exploitative structures for migrating members and remaining family members. These migrating tendencies can be curbed and the employment opportunity in agrarian structures gets created due to availability of inputs for agriculture.
- These projects can help in mitigation of floods in upper riparian states and help in creating sustainable and resilient agricultural practices. It can help in curbing cycle of poverty led by disasters.
- The drought prone reasons witness large number of anomic suicides by farmers. The river linking can help in suppressing suicidogenic tendencies among farmer by mitigating droughts.
- Increased agricultural productivity can contribute to food security in India by ensuring a steady supply of food crops.

Dysfunctions

- Such projects can increase rifts between various states involved leading to regional conflict. Rivers holds cultural significance and river water sharing had been a sensitive issue since independence.
- River water diversion can cause ecological stress and there can be rise in environmental movements and protests.

While this ambitious project offers potential advantages such as increased access to water for small farmers, reduced feminization of poverty in drought-prone areas, and mitigation of distress migration, it also raises concerns about regional conflicts, ecological stress, and environmental protests. Striking a balance between these potential benefits and challenges is crucial to ensure sustainable and equitable water resource management in India to maintain equilibrium in society.

Has reduction of green cover affected ecological degradation leading to global warming? Elaborate your answer with illustration. (UPSC CSE Mains 2019 - Sociology, Paper 2)

- Deforestation refers to the purposeful clearing or thinning of trees and forests. When deforestation occurs, much of the carbon stored by trees is released back into the atmosphere as carbon dioxide, which contributes to climate change. The most important driver of deforestation is the global demand for agricultural commodities: agribusinesses clear huge tracts of forest and use the land to plant high-value cash crops like palm oil and soya, and for cattle ranching.
- Land use change, principally deforestation, contributes 12–20% of global greenhouse gas emissions. Forest degradation (changes that negatively affect a forest's structure or function but that do not decrease its area), and the destruction of tropical peatlands, also contribute to these emissions. As a result of deforestation and degradation, some tropical forests now emit more carbon than they capture, turning them from a carbon 'sink' into a carbon source. For example, the south-eastern part of the Amazon Rainforest is now considered a net carbon source by scientists.
- Climate change is deeply intertwined with global patterns of inequality. The poorest and most vulnerable people bear the brunt of climate change impacts yet contribute the least to the crisis. As the impacts of climate change mount, millions of vulnerable people face disproportionate challenges in terms of extreme events, health effects, food, water, and livelihood security, migration and forced displacement, loss of cultural identity, and other related risks.
- Certain social groups are particularly vulnerable to crises, for example, female-headed households, children, persons with disabilities, Indigenous Peoples and ethnic minorities, landless tenants, migrant workers, displaced persons, sexual and gender minorities, older people, and other socially marginalized groups. The root causes of their vulnerability lie in a combination of their geographical locations; their financial, socio-economic, cultural, and gender status; and their access to resources, services, decision-making power, and justice.
- Scientists have recognised the value of protecting forests in tackling climate change. In response, policymakers have developed a family of policies – collectively known as 'reducing emissions from deforestation and degradation' (REDD) – to provide a financial incentive to governments, agribusinesses and communities to maintain and possibly increase, rather than reduce, forest cover. The plus in 'REDD+' refers to "the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries". Under REDD+, incentives for forest protection are offered to countries, communities and individual landowners in exchange for slowing deforestation, and carrying out activities that promote reforestation and sustainable forest management. Where local people are properly involved in the REDD+ process it may also help alleviate rural poverty. The principles of REDD+ were further reinforced in the Paris Agreement on climate change.

Do you think that 'demonetization' has accelerated the economic growth in India? How do you understand the informalization of labour, underemployment and gender discrimination in this context?. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Merits-Demonetization Favoured India's Economic Growth

- Demonetization policy of the Government has been termed as the greatest financial reform that aimed to curb the black money, corruption and counterfeit currency notes.
- All the people who are not involved in malpractices welcomed the demonetization as the right move.
- Demonetization was done to help India to become corruption-free as it will be difficult now to keep the unaccounted cash.
- Demonetization will help the government to track the black money and the unaccounted cash will now flow no more and the amount collected by means of tax can be better utilized for the public welfare and development schemes.
- One of the biggest achievements of demonetization has been seen in the drastic curb of terrorist activities as it has stopped the funding the terrorism which used to get a boost due to inflow of unaccounted cash and fake currency in large volume.
- Money laundering will eventually come to halt as the activity can easily be tracked and the money can be seized by the authorities.
- Demonetization aimed to stop the running of parallel economy due to circulation of fake currency as the banning of Rs.500 and Rs. 1000 notes will eliminate their circulation.
- The unaccounted cash could be deposited in the Pradhan Mantri Garib Kalyan Yojana after paying 50% tax. The money will remain deposited for 4 years with the bank without incurring any interest. However, after 4 years the amount will be returned. This amount can be utilized for social welfare schemes and making the life of low income groups better.
- The Public Sector Banks which were reeling under deposit crunch and were running short of funds have suddenly swelled with lot of money which can be used for future finances and loans after keeping a certain amount of reserve as per RBI guidelines.
- The people who opened the Jan Dhan accounts will now use their accounts and become familiar with banking activity. The money deposited in these accounts can be used for the developmental activity of the country.
- The tax collected due to launch of demonetization policy will be put to developmental activities in the country.
- Demonetization has driven the country towards a cashless society. Lakhs of the people even in remote rural areas have started resorting to use the cashless transactions. The move has promoted banking activities. Now even the small transactions have started going through banking channels and the small savings have turned into a huge national asset.
- The high rising price pattern and inflationary trends which the Indian economy was facing are taking a down turn making the living possible within low-income group reach.

Demerits-Blow to economic growth and inconvenience all around

The very next day of announcing the demonetization, the BSE Sensex and NIFTY 50 stock indices fell over 6%. The severe cash shortages brought detrimental impact on the economy. People trying to exchange their bank notes had to stand in lengthy queues causing many deaths due to inconvenience and rush.

- The sudden announcement has made adverse impact on business and economy. Instead of a growing economy India has become a standstill and no growth economy. It is feared that a fall of 2-3% in the GDP growth will be recorded coming year.
- India is an agriculture-based economy. Due to the cash crunch, the farmers especially small and marginal who largely depend on cash to buy seeds, fertilizers and to pay for sowing, borrowing water for irrigation and for other related agriculture equipments remained worst affected and could not complete the crop related activity.
- Since small branches of the banks were also not supplied with adequate cash within time of sowing season of the crop, farmers could not get their crop loans disbursed. This added to the woes of the farmers leading to a weak agriculture production the coming year.
- Real Estate sector came to a stand still and is still gasping for buyers of the constructed and half constructed inventory without buyers. This has resulted in poor cash flow leading to a poor demand.
- Demonetization has made the situation become chaotic. Tempers are running high among the masses as there is a delay in the circulation of new currency.
- Due to the inability to pay cash to poor daily wage workers, the small employers have stopped their business activity.
- The poor planning on the part of the government has also added to the woes of the common people with low incomes. The Rs.2000 currency note does not find many takers as it is difficult to get the balance back when you are buying daily needs like vegetables, milk, bread or paying for petty expenses like bus fare. While rs.100 currency notes were not available in sufficient number, Rs.500 note arrived in the market very late.
- Demonetization is the 2 way sword in regard to incurring the public expenditure. On the one hand huge cost is to be incurred on printing the new currency and on the other hand managing the lakhs of crores of old currency volume has also become a big expenditure incurring item.
- Many Economists are of the view that Rs.2000 currency note will be much easier to hide and can be used to store black money in shorter space.
- Entire opposition has stood against demonetization and has called this decision a draconian law.

Demonetization and Its Impact on Employment in India

- Implications of 'demonetization', its impact on employment is important, particularly in a situation when majority of wage payments are made in cash form.
- Informal employment, which constitute as high as 95 percent of all employment is backed with no (or least) social security such as health, education or provident fund benefits.
- Workers are subject to be fired (or lay-off) at any point of time during the

production (or distribution) process. Since majority of wage payment is made in cash form; they are thus the ones to face misery caused by the recent announcement of 'demonetization'

- Financial Express, an estimated 4 lakh workers, largely belonging to this segment were affected by the decision.
- According to a Report by ASI (2010-11), roughly a fifth of the almost 32 million people employed in the textile and garment sector, are daily wage earners. Hence, any policy change impacting decline in output growth makes these people be affected more.
- Further, according to NCEUS, 2009 Report, since majority of people (78.7 percent) belonging to informal sector are poor, or constituting 90 percent of casual workers and 75 percent of self-employed people. So, these are the ones who bear the major burnt of the decision of 'demonetization'.

Demonetization and gender discriminations

- Demonetization also majorly hits employment prospects of women in the informal sector that accounts for nearly 45 per cent of India's GDP, but provides almost 80 per cent of employment.
- Another section of Indian population facing tremendous hardships due to demonetisation are the third gender, but their travails have largely been ignored. The main source of income for the transgenders is toli-badhai, i.e. getting money from households celebrating functions like weddings and childbirth. Etc.
- Lack of easy access to banks, especially in the rural areas; and lack of banking literacy, ie, awareness and unfamiliarity with banking procedures will increase dependence on male members of the family that will eventually lead to lack of control on paltry financial resources for a large number of women.

Discuss the implications of 'Swachha Bharat Abhiyaan'. Do you think that civil society has a role to play here? Substantiate your answer with example. (UPSC CSE Mains 2019 - Sociology, Paper 2)

- The Swachh Bharat Abhiyan was executed in two distinct phases. The first phase was carried out until October 2019, while the second phase spanned from 2020-21 to 2024-25. The objectives of these phases were anchored in completing the groundwork laid in Phase 1.
- The paramount goal of the mission was to achieve an open defecation-free (ODF) India by October 2, 2019, coinciding with the 150th birth anniversary of Mahatma Gandhi. Over this period, approximately 89.9 million toilets were estimated to have been constructed. The inaugural phase aimed at not only eradicating the practice of manual scavenging but also fostering awareness and transforming behavioral norms related to proper sanitation practices. Furthermore, it aimed to enhance local-level capacities.
- The subsequent phase of the mission, Phase 2, had a twofold focus: promoting the maintenance of an open defecation-free status and enhancing the management of both solid and liquid waste. It also prioritized the

improvement of the livelihoods of sanitation workers. The mission aligned itself with Target 6.2 of the United Nations' Sustainable Development Goals, established in 2015, which seeks to demonstrate advancements in sanitation. Below we have explained different phases of Swachh Bharat Abhiyan.

Achievements of Swachh Bharat Abhiyan

- Open Defecation Free (ODF): Urban India accomplished the monumental feat of becoming open defecation-free. All 4,715 Urban Local Bodies eradicated open defecation.
- ODF+ and ODF++: A total of 3,547 ULBs attained ODF+ status, boasting functional and hygienic community and public toilets. Moreover, 1,191 ULBs achieved ODF++ status, showcasing effective fecal sludge management.
- Water+ Certification: Fourteen cities secured the Water+ certification, emblematic of wastewater treatment and its judicious reuse.
- Waste Processing: Remarkable progress was witnessed in waste processing, surging from 17% in 2014 to an impressive 75% in 2023. Aided by comprehensive door-to-door waste collection in 97% of wards and source segregation practices in nearly 90% of wards across all ULBs.
- Garbage Free Cities (GFC): The GFC-Star rating protocol, launched in January 2018, expanded from 56 cities in its initial year to 445 cities, with an ambitious target of achieving at least 1,000 3-star GFC by October 2024.

Things civil societies can do for Swachh Bharat

- Civil Societies can take up the task of educating the people of rural India about keeping their surroundings clean
- CS'S could play a role in highlighting the importance of SBM to housewives, shopkeepers and small business owners
- CS's can also do third party quality checks of infrastructure being created under SBM and also do sample verification on a pre-determined check list
- CS's could adopt certain areas/colonies and take the responsibility of keeping them clean
- CS's can set up and monitor waste management systems
- CS's could work closely with the municipality to execute a daily cleaning plan in the area
- CS's can make house visits and ensure that people understand proper sanitation and garbage disposal techniques
- CS's could help in building toilets in rural areas
- CS's can be assigned the task of building and maintaining public toilets
- They could also visit schools to teach the kids the importance of cleanliness in their daily lives
- CS's dealing with health care delivery could have a tremendous role in the area of personal hygiene, optimum use of potable water, basic sanitation etc.
- CS's can ensure people's participation in Swachh Bharat and put pressure on ULBs to act
- CS's can be authorized to collect money from houses and use it to arrange for segregation and separation of waste
- CS's can submit survey reports on Swachh Bharat Mission, they may be allocated areas to carry out surveys independently substantiated with videos

and pictures on the basis of MOUs between the NGO and the monitoring authority

- CS's can also facilitate workshops on how to recycle and reuse non-biodegradable wastes into livelihood programmes
- CS's can be asked to put-up small-scale units for collecting garbage and sorting it into different components for processing
- CS's can also be given access to the Swachh Bharat city local circles to share community initiatives with citizens and mobilize citizens to help where necessary
- CS's should be allowed funding for cleanliness drives and other Swachh Bharat related activities
- Certain CS's can also conduct research on specific areas to scientifically dispose wastes, improved toilets, improved composting processes etc.
- CS's can help societies, colonies setting up unit for decomposing wet waste, water harvesting etc.

Do you agree that social movements are caused by opportunity structures that are generated by media? Why?. (UPSC CSE Mains 2019 - Sociology, Paper 2)

The Tocqueville effect is the phenomenon in which, as social conditions and opportunities improve, social frustration grows more quickly.

The Impact of Media on Social Movements

- The best example media, especially social media, were used in the Arab Spring protests of early 2011 wherein the youth in the Arab countries leveraged the power of media to overthrow despotic rulers.
- Given the fact that such rulers always resort to media manipulation to further their ideology and retain their grip on power, the options before the citizenry in such countries are very limited. Hence, any media that supports their cause and furthers their aims is a favourite with the protest movements.
- The other example of how the internet and social media can be used in the pursuit of progressive goals is the way in which President Obama uses these media to communicate with his supporters.
- Another example is role of media during ANNA ANDOLAN 2011, against corruption in India.
- The other aspect about media and its role in social movements is the power of transmission and repetition of the message of the social activists. Given the rapid dissemination of messages on Twitter and Facebook and the fact that television gives an instant image of the protests or the movements, media can indeed play a prominent role in ensuring that social movements are covered well.
- Activists and social leaders need to be careful of how they use media and how the media uses them. The best example of this is the way in which the anti-corruption movement in India lost support from the media after the initial euphoria. This was because the media jumps from issue to issue given the way in which the 24/7 news cycle and breaking news rhythms are structured

Social Networks and Media for Mobilizing Structures

- First and foremost, social movements need organization and resources. Resource mobilization theory argues that resources – such as time, money, organizational skills, and certain social or political opportunities – are critical to the formation and success of social movements.
- The relationship between the media and social movements are of critical importance. Gamson and Wolfs Feld described the three major purposes of the media in social movements as: mobilization, validation, and scope enlargement.
- The relationship between social networks, the media, and social movements, is now replaced by social media.
- Critics of Shirky argue that social media, in fact has not revolutionized the popular mobilization system. Social movements have happened all over the world and in different times throughout human history, with or without social media.
- Opportunity structures provide the motivation for movement organization through its social, economic, and institutional contexts. They are underlying conditions that favor social movement by creating individual grievances.

Why has 'Active aging' become a global goal? Do you agree that the role of elderly care-giving is disproportionately gendered in developing countries? Why?. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Active ageing applies to both individuals and population groups. It allows people to realize their potential for physical, social, and mental well being throughout the life course and to participate in society according to their needs, desires and capacities, while providing them with adequate protection, security and care when they require assistance. The word "active" refers to continuing participation in social, economic, cultural, spiritual and civic affairs, not just the ability to be physically active or to participate in the labour force. Older people who retire from work and those who are ill or live with disabilities can remain active contributors to their families, peers, communities and nations.

Determinants of Active Ageing

- Cultural values and traditions determine to a large extent how a given society views older people and the ageing process.
- Employment, which is a determinant throughout adult life greatly influences one's financial readiness for old age. Access to high quality, dignified long-term care is particularly important in later life.
- Women's traditional role as family caregivers may also contribute to their increased poverty and ill health in older age. Some women are forced to give up paid employment to carry out their caregiving responsibilities. Others never have access to paid employment because they work full-time in unpaid caregiving roles, looking after children, older parents, spouses who are ill and grandchildren. At the same time, boys and men are more likely to suffer debilitating injuries or death due to violence, occupational hazards, and

- suicide.
- Despite best efforts in health promotion and disease prevention, people are at increasing risk of developing diseases as they age. Thus access to curative services becomes indispensable.
 - One of the myths of ageing is that it is too late to adopt such lifestyles in the later years. On the contrary, engaging in appropriate physical activity, healthy eating, not smoking and using alcohol and medications wisely in older age can prevent disease and functional decline, extend longevity and enhance one's quality of life.
 - Biology and genetics greatly influence how a person ages. Ageing is a set of biological processes that are genetically determined. Ageing can be defined as a progressive, generalized impairment of function resulting in a loss of adaptative response to a stress and in a growing risk of age-associated disease.

Gendered Care Giving

Entrenched stereotypes insist that men are breadwinners whilst women are homemakers and caregivers. The role of caregiver, predominately assumed by women, contributes to inequalities between the genders, with women having fewer opportunities to attain their basic level of human rights in comparison to their male counterparts. Women from poorer societies are affected more than those from developed areas as they tend to have higher hours of unpaid caregiving.

- Having responsibilities within the household, including the duty of caregiving, means girls may have less time to study, network, and socialize with peers during their younger years. In the most extreme circumstances, young women who are required to perform round-the-clock caregiving duties have no choice but to leave the education system altogether.
- Caregiving for a family member is an unpaid role. Women who cannot work as a result of their caregiving duties face financial hardships, and often depend on male family members to earn an income that can support the household. This situation contributes to the opinion that women are “second-class citizens” and widens the gap in gender inequality as women are unable to be independent.
- Excessive home responsibilities and caregiving duties means women are less likely to have time to participate in the public sphere than men. The lack of female representation in public policy-making means the needs of women are less likely to be taken into account when decisions are being made.

Road ahead

- To reduce the gender inequality caused by caregiving and household responsibilities, it is necessary for states to acknowledge that caregiving is an integral requirement for a healthy society. States must take measures that enable caregivers to be financially independent and participate in the public sphere.
- Besides these measures, the caregiver role must be “de-feminized:” men and women must be encouraged to divide caregiving responsibilities, therefore bridging the inequality experienced between the genders.

What is the POSH Act? "Identification of tormentor by women at workplace does not come easily even today". Examine the statement with substantive examples from India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

PoSH Act, 2013

- The POSH Act is a legislation enacted by the Government of India in 2013 to address the issue of sexual harassment faced by women in the workplace.
- The Act aims to create a safe and conducive work environment for women and provide protection against sexual harassment.
- The PoSH Act defines sexual harassment to include unwelcome acts such as physical contact and sexual advances, a demand or request for sexual favours, making sexually coloured remarks, showing pornography, and any other unwelcome physical, verbal, or non-verbal conduct of a sexual nature.
- The Supreme Court in a landmark judgment in the Vishakha and others v State of Rajasthan 1997 case gave 'Vishakha guidelines'.
- These guidelines formed the basis for the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.
- The SC also drew its strength from several provisions of the Constitution including Article 15 (against discrimination on grounds only of religion, race, caste, sex, and place of birth), also drawing from relevant International Conventions and norms such as the General Recommendations of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which India ratified in 1993.
- It includes "any one or more of the following "unwelcome acts or behaviour" committed directly or by implication: Physical contact and advances, Sexually coloured remarks, Showing pornography, A demand or request for sexual favours, Any other unwelcome physical, verbal or non-verbal conduct of sexual nature.
- While the law covers several categories of workers, in practice both the nature of sexual harassment and the access to remedies and justice differs depending on the often intertwined position of the woman worker, her work space, the establishment, her status within it, her wages/salary, and her social support system.
- For women from the working class, registering a complaint is perceived to be a risk and often actually is. Many women can't afford to take the risk, aggravated by power imbalance due to low pay, precarious employment due to contractual or non-formal employment status, being the sole family breadwinner, having low family support, and lack of worker organisations and unions.
- For Example, in many sectors, women are not in managerial positions. In such cases the women who complain are seen as adversaries who disturb business operations, including the pace of production, and are disliked by the management because they have questioned the line of authority.
- In most cases, factory workers find that resigning from one organisation and joining another is their most feasible option, as their ability to take risks is low. Migrant workers are even more vulnerable, as they find these options difficult to exercise.
- Thus, to enable working women to benefit from the law, it is important first to

recognise the impediments to their agency in engaging with grievance mechanisms. Support from co-workers and senior management is key to build confidence among workers to register complaints. Senior management can play a decisive role by promoting a conducive atmosphere.

- Top management should set standards for supervisors on factory floors and in middle management. They should be at the forefront of efforts to stop practices of gender-based violence and to demonstrate zero tolerance for sexual harassment.

What is 'social security'? Examine recent security measures adopted by the Government in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Social Security

According to ILO, Social security is the protection that a society provides to individuals and households to ensure access to health care and to guarantee income security, particularly in cases of old age, unemployment, sickness, invalidity, work injury, maternity or loss of a breadwinner. Social security policies cover various types of social insurances, such as pension, health insurance, disability benefit, maternity benefit, and gratuity.

Existing Social Security Policies in India

- The Code on Social Security, 2020: This is a comprehensive law that consolidates and simplifies nine previous laws related to social security. It covers employees in both the organized and unorganized sectors, and provides for retirement pension, provident fund, life and disability insurance, healthcare and unemployment benefits, sick pay and leaves, and paid parental leaves.
- The Employees' Provident Fund Organisation (EPFO): This is a statutory body that administers the Employees' Provident Fund Scheme, the Employees' Pension Scheme, and the Employees' Deposit Linked Insurance Scheme. These schemes provide retirement pension, provident fund, and life and disability insurance to employees in the organized sector.
- The Employees' State Insurance (ESI): This is a self-financing social security scheme that provides medical care and cash benefits to employees in case of sickness, maternity, disability, and unemployment. It covers employees in the organized sector who earn less than a certain threshold.
- The National Pension System (NPS): This is a voluntary, defined contribution pension scheme that allows individuals to save for their retirement. It is open to all citizens of India, including those working in the unorganized sector. It offers multiple investment options and tax benefits.
- The National Social Assistance Programme (NSAP): The NSAP is a social security and welfare programme that provides support to aged persons, widows, disabled persons and bereaved families on death of the primary breadwinner, belonging to below poverty line households.

Issues and Challenges

- **Lack of adequate budgetary allocation:**The National Social Security Fund was set up for unorganized sector workers with an initial allocation of just ₹1,000 crore, which was far below the estimated requirement of over ₹22,841 crore.
- This shows that the government has not prioritized social security as a key component of its development agenda and has not allocated sufficient resources to meet the needs of the vulnerable sections of the society.
- **Poor Fund Utilization and Management:**The funds allocated for social security schemes have not been utilized effectively or efficiently. For example, the CAG audit revealed that ₹1,927 crore accumulated in the National Social Security Fund since its inception had not been utilized at all.
- Similarly, the cess collected for the provision of social security to construction workers in Delhi was poorly utilized, with approximately 94% of the money remaining unspent.
- These examples indicate that there are gaps in the fund management and monitoring systems, which result in wastage and underutilisation of public money.
- **Corruption and Leakage:**Another challenge related to social security policies and their implementation is corruption and leakage of funds. In the case of Haryana, where the CAG noted that the direct benefit scheme of the State's Social Justice and Empowerment Department had seen the transfer of ₹96 crore to the accounts of deceased beneficiaries.
- This suggests that there are loopholes in the identification and verification of beneficiaries, as well as in the delivery mechanism of social security benefits.
- Moreover, there are instances of fraud, bribery, nepotism, and political interference in the allocation and distribution of social security funds.
- **Inadequate Coverage and Benefits:** There is also a persistent issue of inadequate coverage and benefits of social security schemes in India. For instance, the contribution by the Centre to old-age pension schemes has stagnated at ₹200 a month since 2006, which is below the minimum wage per day.
- Moreover, the eligibility criteria for some of the schemes are very restrictive and exclude many deserving beneficiaries. For example, the National Social Assistance Programme focuses on old-age poor individuals with no able-bodied earners in their household, who are eligible to earn a monthly pension of ₹
- This leaves out many poor elderly people who may have some earning members in their household but still face economic hardship and insecurity.
- **Budgetary Cuts:**The reduction in budgetary allocations for the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) suggests a lack of prioritization for social welfare and rural employment generation.
- **Technology and Digital Divide:** Many social security schemes are transitioning to digital platforms for registration and disbursement of benefits. However, a significant portion of the population, particularly in rural areas, may lack access to technology and the internet, creating a digital divide that hampers their participation in these programs.
- **Informal Labor Sector:**Approximately 91% (or around 475 million) of India's workforce works in the informal sector, which often lacks job security, benefits, and access to formal social security programs.

Steps that can be taken up by India

- **Universal Social Security:**The time has come for India to consolidate its existing social security schemes/ad hoc measures and provide universal social security to its entire labor workforce. With jobs becoming increasingly on-demand and hire/fire policies proliferating, India's workers are increasingly insecure on the job front.
- To have the fruits of growth trickle down while offering a sense of social security, policymakers must discard traditional supply-side economic theories to embrace policies that enable equitable growth.
- **Expanding EPFO Contribution:**For formal workers, expanding contributions to the Employees' Provident Fund Organisation (EPFO) system can provide increased social security. This involves both employers and employees contributing to the fund.
- **Partial Contributions for Informal Workers:**Informal workers with meaningful income, whether self-employed or in informal enterprises, could make partial contributions.
- Encouraging informal enterprises to formalize and contribute could be part of this approach.
- **Government Support for Vulnerable Workers:**Providing government subsidies or social assistance to those unable to contribute due to unemployment, underemployment, or low earnings ensures that everyone has access to basic social security support.
- **Digitization and e-Shram Platform:**Investing in digital platforms and data systems streamlines the registration, verification, delivery, monitoring, and evaluation of social security services, improving efficiency and transparency.
- The e-Shram platform's expansion and digitization efforts have enabled the enrollment of millions of workers and extended insurance coverage.
- However, the burden of registration should not solely rest on informal workers; involving employers could encourage formalization.
- **Mandatory Social Security for Employers:**Implementing mandatory social security entitlements for employees, enforced by their employers, would foster formalization and accountability in employee-employer relationships.
- **Pan-India Labour Force Card:**Introducing a nationwide labor force card could simplify the registration process and expand social security coverage beyond the construction and gig worker sectors.
- **Expanding Successful Schemes:**Successful schemes like the Building and Other Construction Workers Schemes could be expanded to cover a broader range of workers. This might require revisiting certain restrictions, such as the cooling-off period, for improved benefit portability.
- **Addressing Specific Worker Groups:**Special attention should be given to vulnerable worker groups, such as domestic workers and migrants. Expanding coverage of social services like child care and organizing efforts for domestic workers could provide them with more stability.
- **Strengthening Existing Schemes:**The govt may also strengthen existing schemes, for example the Employees' Provident Fund (EPF), the Employees' State Insurance Scheme (ESI), and the National Social Assistance Programme (NSAP), with budgetary support and expansion of coverage.
- **Administrative Simplification:**There is a need to simplify the administrative

framework of social security programs. For example, the existing social security framework for unorganized workers has become complex, with overlapping areas of authority between the State and Centre, and confusing definitions being used such as between a platform worker, an unorganized worker and someone who is self-employed.

- Raising Awareness: There's a need for a more significant push to raise awareness about social security to ensure that more workers are aware of the available benefits. Organizations such as the Self-Employed Women's Association (SEWA) which run Shakti Kendras (worker facilitation centers), may be funded to run campaigns (especially for women) to provide greater information on social security rights, along with services and schemes that the government offers.

The focal point of sociology rests on interaction. How do you distinguish it from common sense?. (UPSC CSE Mains 2018 - Sociology, Paper 1)

- Sociology focuses on the study of human behavior. Yet we all have experience with human behavior and at least some knowledge of it. All of us might well have theories about why people become homeless, for example. Our theories and opinions typically come from common sense—that is, from our experiences and conversations, from what we read, from what we see on television, and so forth.
- Deprivation theory challenges our commonsense assumption that the worst-off people are the most likely to organize for change. People do not organize simply because they suffer in an absolute sense; rather, social movements arise out of a sense of relative deprivation. Both Tocqueville and Marx—as different as they were in many ways—agreed on the importance of relative deprivation in the formation of social movements.
- Like other social scientists, sociologists do not accept something as a fact because “everyone knows it.” Instead, each piece of information must be tested and recorded, then analyzed in relation to other data. Sociologists rely on scientific studies in order to describe and understand a social environment. At times, the findings of sociologists may seem like common sense, because they deal with familiar facets of everyday life. The difference is that such findings have been tested by researchers. Common sense now tells us that the earth is round, but this particular commonsense notion is based on centuries of scientific work that began with the breakthroughs made by Pythagoras and Aristotle.
- Common sense generally takes cues from what appears on surface, sociology on the other hand looks for inter-connections and root causes which may not be apparent. A sociologist works like a skeptic, and sociology is a science of organized skepticism, looking beyond what meets the eye. Explanations for religion, suicide by Durkheim are best examples of such sociological outlook. While religion says ‘God created man’, Durkheim said ‘Man creates god/religion’. Sociology uses reason and logic, common sense uses conjectures and stereotypical beliefs. Common sense views are often based upon images that get reinforced through tradition.

- Thus, sociologists' perception towards common sense changed over time as the discipline evolved. Earlier when it was close to philosophy, common sense was seen as complementary. When discipline moved closer to positivism, common sense was almost discarded. Anti-positivist on the other hand again tried to give importance to common sense. So, relationship between the two is dynamic and even mutually reinforcing at times.

Distinguish between fact and value in Weber's Protestant Ethic and Spirit of Capitalism. (UPSC CSE Mains 2018 - Sociology, Paper 1)

- Positivists believe that Sociology can be value-free because they are uncovering the 'objective' laws of how social systems work – these laws exist independently of the researchers observing them. All the researcher is doing is uncovering 'social facts' that exist 'out there' in the world – facts that would exist irrespective of the person doing the observing. However, Weber believed that complete Value Freedom is not possible. Facts and values are different but not disengaged to each other. Weber proposed sociologists distinguish and recognize their own qualities and beat their own predispositions while leading sociological research, this he named as worth non-partisanship. Consequently, he guaranteed that an analyst can be objective once a theme of research has been picked.
- Fact includes - historical conditions, material factors, Capital and other such dimensions which are accepted by all indisputably. Protestantism led to Capitalism because it encouraged hard work and saving, according to Weber.
- Based on historical observation and analysis, Weber theorized this was because these were the only two countries in which Protestantism was the predominant religion, rather than Catholicism, which was the formal religion of every other European country.
- Weber theorized that the different value systems of the two religions had different effects: the values of Protestantism encouraged ways of acting which (unintentionally) resulted in capitalism emerging, over a period of many decades, even centuries.
- Calvinism preached the doctrine of predestination: God had basically already decided who was going to heaven ("the saved") before they were born. Similarly, he had also already decided who the damned were – whether or not you were going to hell had already been decided before your birth. According to Weber this led to a situation in which Calvinist communities encouraged work for the glory of God, and discouraged laziness and frivolity. Needless to say there was quite a motivation to stick to these ethical codes, given that hell was the punishment if you didn't.
- Over the decades, this 'work-ethic' encouraged individuals and whole communities to set up businesses, and re-invest any money they earned to grow these businesses (because it was a sin to spend the money you'd made on enjoying yourself), which laid the foundations for modern capitalism. Weber argued that over the following centuries, the norm of working hard and investing in business became entrenched in European societies, but the old religious ideas withered away. Hence it was still the Protestant work ethic which was (unintentionally) responsible for the emergence of Capitalism.

Do you think I and Me are central terms in Mead's work? (UPSC CSE Mains 2018 - Sociology, Paper 1)

- According to George Herbert Mead (1964b), the self is a distinct identity that sets us apart from others. It is not a static phenomenon, but continues to develop and change throughout our lives.
- Self has two parts. One part of the self operates as the subject, being active and spontaneous. Mead called the active side of the self the “I” (the subjective form of the personal pronoun). The other part of the self works as an object, that is, the way we imagine others see us. Mead called the objective side of the self the “me” (the objective form of the personal pronoun). All social experience has both components: We initiate an action (the I-phase, or subject side, of self), and then we continue the action based on how others respond to us (the me-phase, or object side, of self).
- The “I” is the immediate response of an individual to others. It is the incalculable, unpredictable, and creative aspect of the self. People do not know in advance what the action of the “I” will be: “But what that response will be he does not know and nobody else knows. Perhaps he will make a brilliant play or an error. The response to that situation as it appears in his immediate experience is uncertain”. We are never totally aware of the “I,” and through it we surprise ourselves with our actions. We know the “I” only after the act has been carried out. Thus, we know the “I” only in our memories. Mead lays great stress on the “I” for four reasons. First, it is a key source of novelty in the social process. Second, Mead believes that it is in the “I” that our most important values are located. Third, the “I” constitutes something that we all seek—the realization of the self. It is the “I” that permits us to develop a “definite personality.” Finally, Mead sees an evolutionary process in history in which people in primitive societies are dominated more by the “me” while in modern societies there is a greater component of the “I.”
- The “I” gives Mead’s theoretical system some much-needed dynamism and creativity. Without it, Mead’s actors would be totally dominated by external and internal controls. With it, Mead is able to deal with the changes brought about not only by the great figures in history (for example, Einstein) but also by individuals on a day-to-day basis. It is the “I” that makes these changes possible. Since every personality is a mix of “I” and “me,” the great historical figures are seen as having a larger proportion of “I” than most others have. But in day-to-day situations, anyone’s “I” may assert itself and lead to change in the social situation. Uniqueness is also brought into Mead’s system through the biographical articulation of each individual’s “I” and “me.” That is, the specific exigencies of each person’s life give him or her a unique mix of “I” and “me.”
- Mead also looks at the “I” and the “me” in pragmatic terms. The “me” allows the individual to live comfortably in the social world, while the “I” makes change in society possible. Society gets enough conformity to allow it to function, and it gets a steady infusion of new developments to prevent it from stagnating. The “I” and the “me” are thus part of the whole social process and allow both individuals and society to function more effectively.

What is the difference between natural and social inequalities. Give examples from class and caste dimensions. (UPSC CSE Mains 2018 - Sociology, Paper 1)

Social inequality involves a situation in which the distribution of resources within society is uneven. It's the fact that some individuals have access to social goods in a given community as compared to others due to their power, religion, family ties, and reputation. For example, Caste System. Social classes also contribute to social inequality by allowing members of lower classes to be avoided. Globalization plays a part in inequality because the world is now a global village; people have an inferiority complex and look down on others.

Natural inequality is defined as "inequality for which society is not responsible under previous actions and policies". Natural things that are not evenly distributed, such as minerals, and wildlife. This implies that natural inequality is a consequence of how the world was formed rather than human actions. A typical example of natural inequality is the difference in people's IQ and intellectual ability. Natural inequality also extends to people's height, health, the difference in age, and cognitive development.

Natural inequalities and social inequalities are two distinct concepts that refer to different aspects of life. Three key differences between them are:

1. Nature of Origin:

Natural inequalities: These arise from differences in physical and biological attributes that individuals possess inherently. For instance, variations in height, strength, intelligence, and health can be considered natural inequalities. These differences are a result of genetic factors, environmental influences, and random chance.

Social inequalities: On the other hand, social inequalities stem from the uneven distribution of resources, opportunities, and privileges within a society. They are a product of social structures, power dynamics, and cultural norms. Examples of social inequalities include disparities in income, education, occupation, and access to healthcare.

2. Influence of Agency:

Natural inequalities: Individuals have limited control over natural inequalities as they are largely predetermined. While people can take measures to enhance certain attributes, such as improving physical fitness or acquiring knowledge, the extent of these enhancements is influenced by genetic factors and environmental circumstances.

Social inequalities: In contrast, social inequalities are influenced by societal factors and human agency. They are shaped by decisions, policies, and actions taken at individual, institutional, and systemic levels. Unlike natural inequalities, social inequalities can be addressed and mitigated through deliberate efforts to promote equality and social justice.

3. Impact on Equality:

Natural inequalities: Natural inequalities do not necessarily imply unfairness or injustice. They are a reflection of the inherent diversity of human beings and the complexity of nature. While they can create advantages or disadvantages for individuals, they are not inherently discriminatory or oppressive.

Social inequalities: In contrast, social inequalities often lead to unjust outcomes and perpetuate systemic discrimination. They create barriers and disadvantages for certain groups based on factors such as race, gender, socioeconomic status, or caste. Social inequalities can limit individuals' opportunities, restrict social mobility, and reinforce patterns of privilege and marginalization.

Hence, natural inequalities arise from inherent differences in individuals' physical and biological attributes, while social inequalities result from the uneven distribution of resources and opportunities within a society. Natural inequalities are largely predetermined and have limited agency, whereas social inequalities are influenced by societal factors and human actions. While natural inequalities do not necessarily imply unfairness, social inequalities often lead to unjust outcomes and perpetuate systemic discrimination.

What are the new forms of family in developed societies? Discuss. (UPSC CSE Mains 2018 - Sociology, Paper 1)

- Families have both structure and function. Like the skeleton and muscles in a body, the structure is what gives a family its size and shape. Also, like organs within the body that perform necessary functions to keep the body working, there are certain necessary functions that keep families healthy. It sees society as a complex system whose parts work together to promote solidarity and stability. It asserts that our lives are guided by social structures, which are relatively stable patterns of social behaviour. Social structures give shape to our lives – for example, in families, the community, and through religious organizations and certain rituals, or complex religious ceremonies, give structure to our everyday lives. Each social structure has social functions or consequences for the operation of society as a whole.
- The family as a social institution has been undergoing change. Both in its structure and functions changes have taken place. The increasing commercialization of the economy and the development of the infrastructure of the modern state have introduced a significant change in the family structure in the last few decades.
- Family is a very fluid social institution and in the process of constant change. The modern family or, rather the post-modern family is also witnessing several new forms of it cropping up. Modernity is witnessing the emergence of same-sex couples (LGBT relationship), cohabitation or live-in relations, single-parent households, a large chunk of divorced living alone or with their children.

Discuss the nature of social organization of work in capitalist society with reference to the Limits of the working day. (UPSC CSE Mains 2018 - Sociology, Paper 1)

Social organizations or institutions emerge from the social needs and situations of their members. These organizations serve as a means for individuals to adjust their behavior according to the environmental conditions. Lapiere states that "social organization encompasses all the ways in which people live and work together, particularly focusing on the structured, organized, and coordinated relations among society members." Social organizations at various levels facilitate and express collective behavior, coordinating and solidifying multiple interests of individuals and groups.

Capitalist Society

- Industrialization is the process of social and economic change whereby a human group is transformed from a pre-industrial society into an industrial one. It is a part of wider modernization process, where social change and economic development are closely related with technological innovation, particularly with the development of large-scale energy and metallurgy production. It is the extensive organization of an economy for the purpose of manufacturing. Industrialization also introduces a form of philosophical change, where people obtain a different attitude towards their perception of nature.
- According to EMILE DURKHEIM, "Division of labour or specialization" is the specialization of cooperative labour in specific, circumscribed tasks and roles, intended to increase the productivity of labour in Industrial society. Historically the growth of a more and more complex division of labour is closely associated with the growth of total output and trade, the rise of capitalism, and of the complexity of industrialization processes.
- Increasing the specialization may also lead to workers with poorer overall skills and a lack of enthusiasm for their work (Alienation). This viewpoint was extended and refined by Karl Marx. He described the process as alienation; workers become more and more specialized and work repetitious which eventually leads to complete alienation. Labour hierarchy is to a great extent inevitable, simply because no one can do all tasks at once; but of course the way these hierarchies are structured can be influenced by a variety of different factors. It is often agreed that the most equitable principle in allocating people within hierarchies is that of true (or proven) competency or ability. This important Western concept of meritocracy could be read as an explanation or as a justification of why a division of labour is the way it is.
- The concentration of labour into factories has brought about the rise of large towns to serve and house the working population. In a capitalist system, investments, distribution, income, production, pricing and supply of goods, commodities and services are determined by private decisions, usually within the context of markets. In a capitalist state, private property rights are protected by the rule of law of a government through a limited regulatory framework.
- According to Marx, the capitalist stage of development or 'bourgeoisie society', represented the most advanced form of social organization to date. But he

also thought that working classes would come to power in worldwide socialist or communist transformation of human society as the end of the series of first aristocratic, then capitalist, and finally working class rule would be reached. According to Max Weber, Western Capitalism was, most generally, the "rational organization of formally free labor". Industrial Society was characterized by Market Economy for Weber.

Capitalist society is hence characterized by the production and exchange of commodities for the purpose of accumulating money, driven by market forces and the principle of "production for exchange." The capitalist mode of production involves the majority of inputs and outputs being supplied through the market and the organization of production according to economic rationality and commercial logic. As capitalism evolves, it eventually reaches a stage where it must overcome its own limitations, as described by Marx's theory of the transition from formal to real subsumption of production under the power of capital.

Distinguish between family and household with reference to the concept of development of the household. (UPSC CSE Mains 2018 - Sociology, Paper 1)

Households and families are basic units of analyzing demography. They are often used as interchangeable words but there's a distinction between the two of them. And it is important to understand the difference between both of these terms.

Family:

- 'Family' has no particular definition. It could mean all the generations after a common ancestor (an entire family tree) or parents and children living together as a single unit. In Sociology, we often use the narrower definition while we bring in the rest of the family only when they all live together (as in a joint family). A family is typically bound by common shared characteristics but in the light of the modern world we live in, this is not a mandatory characteristic for the determination of a unit as a family.
- Now comes the question of families out of blood or kinship (marriage). In reality, families don't demand relationships through either blood or kinship. If this was a requirement, a single parent with children (or adopted children) should conventionally not be considered a family but it is. So are couples without children? The same goes for an unmarried couple with adopted children. So, families don't require multiple generations under one roof.

Household:

- A household is typically a group of people who live under one roof, irrespective of their blood or kinship relations. They are mostly families, though. But a significant lot could be students who are flatmates, people who have moved out of home and are living independently or people living in homes for migrant workers as such.
- Family households typically consist of two or more individuals who are related by blood, kinship or adoption. On the other hand, non-family households are made of people who live alone or share their homes with individuals they are not related to. Economic and social changes can change the composition of

households. Liberal societies could influence many unmarried couples to live together. An increase in divorce rates could pave the way for an increase in single-person households. Also, a bad economic crisis could lead to many adults living back with their parents.

The stages:

- The living arrangements of every individual transition from one stage to another. A person starts out in a family household (with his parents) and leaves this household to live separately or with friends (or unknown people-flatmates). Eventually, one forms a family household with one's spouse and consequently children. In old age, the person might live in a single-person household due to divorce or departure of the spouse. These are the possible stages in one's life and not everyone goes through all these phases. People could omit or repeat certain stages.
- Taking into account the contemporary world, the two are not always the same. In this age of numerous migrations, many individuals stay away from their parents or even spouses and children. They pool in resources to live under the same roof. In conclusion, All families are also households, but not all households are families. The difference between families and households varies from one person to another as well as from one society to another.

Explain with examples, the explanatory and exploratory designs of social research. (UPSC CSE Mains 2018 - Sociology, Paper 1)

The research process typically begins with a question that needs an answer or a problem that must be solved. Social research projects can be classified into three categories: exploratory, descriptive, and explanatory research. An individual study can have multiple purposes or may be part of a program of research that spans two or all three purposes.

Exploratory Research

Researchers conducting exploratory research are typically in the early stages of examining their topics. These sorts of projects are usually conducted when a researcher wants to test the feasibility of conducting a more extensive study and to figure out the "lay of the land" with respect to the particular topic. Perhaps very little prior research has been conducted on this subject. If this is the case, a researcher may wish to do some exploratory work to learn what method to use in collecting data, how best to approach research subjects, or even what sorts of questions are reasonable to ask. A researcher wanting to simply satisfy their curiosity about a topic could also conduct exploratory research.

Exploratory studies are also appropriate for some persistent phenomena, like deficiencies in the functioning of educational systems, corruption among the political elite, harassment by police, rural poverty, etc. Exploratory studies are quite valuable in the social sciences. They are essential for a researcher breaking new ground.

Explanatory Research

Explanatory research explains the causes of social phenomena. It aims to establish a relationship between variables, i.e., how one is the cause of the other, or how when one variable occurs the other will also occur. For instance, explaining the relationship between broken families and juvenile delinquency, or between drug abuse and the lack of family control, or between a students' strike in a college and the apathy to solving students' grievances. Explanatory (or causal) research is mainly concerned with causes, or the „why“ factor, about a phenomenon. Research that answers “why” questions is referred to as explanatory research. In this case, the researcher is trying to identify the causes and effects of whatever phenomenon they are studying.

For instance, research on violence against women would like to answer the question why men commit violence. Then, it is an example of explanatory research.

How can Parsons' AGIL framework be used to analyse key problems in a society? Discuss. (UPSC CSE Mains 2018 - Sociology, Paper 1)

Parson's AGIL model is the systematic depiction of certain societal functions which every society must meet to be able to maintain stable social life. He identified 4 functional prerequisites for a social system to exist-

- Adaptation- It implies generation and acquisition of resources from outside the system, its external environment and to affect its distribution in the system. Economic system is instrumental in performing this function.
- Goal-Attainment- It involves the determination of goals, motivating members of the system to attain these goals, and mobilizing the members and their energies for the achievement of these goals. For example, political system and power/ authority structures.
- Integration-It helps to maintain coherence, solidarity and coordination in the system. It is performed by cultures and values, laws etc
- Latency-It stores, organizes and maintains the motivational energy of elements in the social system. Its main function is pattern maintenance and tension management within the system. Structures like religion, education, family performs this function.
- Parsons's categories apply to systems and their sub-systems and their sub-subsystems.

Application of AGIL key framework-

Parsons was motivated to make a grand-level theory. In his AGIL model, he claims that any social system can be analysed by these functional prerequisites.

I	L
<p>Cultural System</p> <ul style="list-style-type: none"> --make individual abide by rules --cause behavioral change 	<p>Social System</p> <ul style="list-style-type: none"> --Make laws and rules to ensure the implementation of goals
<p>Economic system</p> <ul style="list-style-type: none"> --Provide resources for infrastructure and personnel 	<p>Political System</p> <ul style="list-style-type: none"> --Set goals like accident rates, occurrence of traffic jams
A	G

- The economy performs the adaptation function by providing the resources to the government to create infrastructure like traffic signals, highways etc and to hire personnel to manage the traffic.
- Political system set the goals towards low accidental rates, fewer traffic jams, noise and air pollution.
- The integration of these goals are performed by laws which supervise the implementation of the rules. Compulsion of helmet, following traffic signals, CCTV surveillance are some integrative measures
- Finally the latency function is performed by families as vehicle owners can have family responsibilities which make them abide by laws and be safe on roads.

Parsons in his AGIL framework explained the interconnectivity in a social system and the means to correct the disruptive behavior i.e. social control.

What is labour commitment? Discuss it with reference to studies of manufacturing industry. (UPSC CSE Mains 2018 - Sociology, Paper 1)

The development of modern industry is critically dependent on the existence of labour. An efficient labour market is one-where positive financial inducement act as a major allocative mechanism in the distribution of labour between factories, industries, geographical areas and levels of skill. Industrialization implies a complex process of social transformation. Labour commitment in this sense is both the cause and consequence of industrialization. It is cause because industrialization cannot be complete unless workers have undergone this transformation, and it is a consequence because successive steps in the march towards industrialization reinforce the process of transformation and adaptation.

Labour creates value:

The view of the great modern western political philosopher, Karl Marx will be very helpful in explaining the division of society based on Class as rich and the poor. His analysis is wholly from the economic point of view where "Rich becomes richer and poor become poorer". This situation is created when there is a surplus of production that moved the industries from small to large scale. Here, the emphasis is given to two types of people, namely owner and labour. The owner is being represented with the capital that they have to own a factory and at the same time, the labour is being

represented by the value they receive from the owner as wage or salary for the work, they are obligated for. So, to generate value, labour commitment is much required.

Labour consciousness:

When time flows, the production and distribution of products and services increase with the gradual increase in the profit of the owner. This is the period when the value of labour is decided by the owner that emerged in the exploitation of two sets of people because of their ultimate greed and new use of man-made machinery than manpower itself. The developments of capitalistic society without its proper understanding will surely "Sows its own seed of destruction". By neglecting the labour commitment, the capable work from the so-called 'second-class' people cannot be drained which overall lower the quality of production in the market. By this, the firm will lose its standard place in the competitive industry's list again deciding to be taken by the State.

Labour to discipline man in social life:

As we all know there is a difference between worker and labour where the former has choices regarding work but the latter has either no choice or very limited choice. The mindset of the people in our society is the one that rewards the labour who performs his role perfectly. Another aspect for which labour commitment is necessary to integrate them which leads to achieving personal benefits by means of collective well-being.

Myres argues that Indian managers showed little interest in labour problems. The work force of the Bombay cotton mills in the thirties was little more than a vast seething mob, with few loyalties and even less discipline, labour was cheap and plentiful, and it was poor economics to take measures to foster a stable and committed labour force. This situation does not obtain any longer. Labour may still be plentiful, but the era of cheap labour is over. Moreover, workers are now well organized, politically conscious and have powerful political allies. Labour would certainly not tolerate short sighted managerial policies. Since workers retain their links with the village, visits to the village are now institutionalized and undertaken with the consent of the management. Myres concludes that turnover has dropped sharply because the worker wants to keep his city job. But he also wants to retain his links with the village.

Justification for his selection:

Work is being always allotted to the person who seems capable of taking full responsibility without fail. The selection process is very crucial stage as it involves lots of money, time and also resources. So, if such process of selection is done, it means that the person is highly qualified in terms of putting his efforts and hard work towards his job than many more people who were along with him till the interview stage. Labour commitment enhances the prominence of employer and the relationship between them and the labourer. They are the one who can change the devastating condition of the firm, motivate the labourers to bring out their skills and talents and decrease the absenteeism during the activities of the firm. By this way,

they can give better justification in appointing the labours.

Making the labourers fully involved in the firm is a task as on one side though they are collectively responsible, they are working to acquire some personal benefits that cannot be avoided as it the psychological mind of the human being to do so. To compensate both the terms, the firm must look up the promotion of the labourers rather than concentrating only on their pay scale. They also should meet the needs of the Union to have peace and regular business in the industry. So, achieving Labour commitment is not only in the hands of labourers but there are many other factors too and understand those will bring success to the firm and advantage to the labourers.

What, according to Pareto, are the basic characteristics of elites? Discuss. (UPSC CSE Mains 2018 - Sociology, Paper 1)

- Vilfredo Pareto firmly believed that human beings are unequal physically, as well as mentally and morally. In all social groups there are some people who are far more intelligent and capable than others. It is these people who become the elite in any social group or society as a whole. Pareto defined elite as “a class of the people who have the highest indices (or scores) in their branch of activity” .
- He distinguished between the governing elites and the non-governing elites. Both these belong to the class of elites. However, the governing elites are those individuals who directly or indirectly play an important part in the government, while the non-governing elites comprise the rest of the elite population. In his work, Vilfredo Pareto has focused his attention more on governing elites.
- In spite of defining elites as the most intelligent and capable people in a society, Vilfredo Pareto has many times failed to distinguish between elites who inherit their status due to inheritance of wealth, good connections, etc. and those who achieve their elite status on the basis of their merits. However, Pareto is clear about the fact that in cases where the majority of the elites occupy their status not due to their own achievements but due to their ascribed status, the society becomes degenerate. It is replaced by elites who have the first kind of residue, that is, instinct for combination. The new elites have vitality and imaginativeness which is lacking in the elites who derive their elite status on the basis of ascription.
- Thus, according to Vilfredo Pareto it is not only the intelligence and capability but also the residue of class I that affects society. The ideal governing elite must have a mixture of residues of class I and class II kinds (class II stands for group persistence) for its proper functioning. These two residues correspond to two different types of individuals – the lions and the foxes. In this way Vilfredo Pareto’s concept of circulation of elites is also related to his distinction between two types of human beings, the lions and the foxes. Pareto borrowed these concepts from Machiavelli.
- The lions have the class II type of residue. They are conservative in ideas and represent social inertia i.e., the element of stability, persistence in societies.

Such type of individual harbour strong feelings of loyalty to family, tribe, city, nation etc. They reveal in their behaviour class solidarity, patriotism, and religious zeal and are not scared of taking strong action when a need occurs.

- The foxes are characterised by residue of the class I, of instinct for combination. These people are involved in system making, manipulating various elements found in experience, such as in large scale financial manipulations. In other words “foxes” are responsible for the changes, experiments, innovations in society. They are not conservative and faithful or stable.
- In Pareto's opinion, the governing elite must have the mixture of lions and foxes for it to form an ideal governing class. He described the political system but the same rule follows for the economic system as well. In the ideal economic system a mixture of “speculators” who are foxes in this situation and “rentiers” who are the lions, is required. In society both lions capable of decisive and forceful action, as well as, foxes imaginative, innovative, and unscrupulous are needed.
- Thus, in his theory of circulation of elites, from lions to foxes and viceversa, Vilfredo Pareto has given a theory of social change. His theory of change is cyclical in nature. It is not linear like Marx's theory in which the process ends with the coming of a communist society. In Pareto's views all societies move from one state to another in a cyclical manner, with no beginning or end.

“The sociological imagination enables us to grasp history and biography and the relationship between the two in a society.” – C.W.Mills . Explain. (UPSC CSE Mains 2018 - Sociology, Paper 1)

- Wright Mills, a prominent sociologist, introduced the concept of the sociological imagination in his 1959 book, “The Sociological Imagination.” This concept refers to the ability to understand the relationship between individual experiences and the larger social and historical context in which they occur. In other words, it is the ability to see the connection between personal troubles and public issues, as well as the ability to connect one's own life to the broader patterns and structures of society.
- History and Biography in the Sociological Imagination - When Mills talks about history and biography, he is referring to the two main components of the sociological imagination. History refers to the social, economic, and political forces that shape society over time. Biography, on the other hand, refers to the individual's personal experiences, choices, and circumstances that are influenced by these historical forces.
- The Interconnection of History and Biography - The sociological imagination allows us to see how history and biography are interconnected in a society. For example, an individual's decision to pursue a certain career may be influenced by their personal interests and abilities, but it is also shaped by the historical context in which they live. This may include factors such as the availability of jobs in that field, the social status associated with that profession, and the cultural norms and values that influence what is considered a “good” or “appropriate” career choice.

- Understanding Personal Experiences in a Broader Context - By using the sociological imagination, we can better understand how our personal experiences are not isolated events, but rather part of a larger social and historical context. This perspective helps us to recognize the influence of societal structures and forces on our lives, as well as the ways in which our individual actions and choices contribute to the shaping of society.
- An Example: Unemployment - For instance, consider the issue of unemployment. An individual who is unemployed may initially view their situation as a personal failure, but by applying the sociological imagination, they can recognize that their unemployment is not solely a result of their own actions, but also a product of larger economic trends, such as a recession or the decline of a particular industry.

Hence, the sociological imagination is a valuable tool for understanding the complex relationship between individual experiences and the broader social and historical context in which they occur. By recognizing these connections, we can gain a deeper understanding of the forces that shape our lives and the ways in which we can work together to address social issues and create positive change.

What are sects? Discuss their role in multi-religious societies with empirical examples. (UPSC CSE Mains 2018 - Sociology, Paper 1)

Sect is a part of wider religion. As in Buddhism there are two sects Hinayan and Mahayan and in Hindu religion there is Shaivism, Shakt and Vaishnava. So there are different sects in Christianity. Max Weber argues that sects are most likely to arise within groups which are marginal in society. Members of groups outside the main stream of social life often feel they are not receiving either the prestige and/or the economic rewards they deserve. One solution to this problem is a sect based on what Weber calls a 'theodicy of disprevilged' (a theodicy is a religious explanation and justification). Such sects contain an explanation for the disprevilge of their members and promise them a 'sense of honour' either in the afterlife or a in a future 'new world' on earth.

When people choose to segregate themselves from a larger social structure in this manner, sociologists refer to this as sectarianism. The general purpose of a sect is to create a social structure that will permit the deviant belief system of the sect to persist and even thrive. The new social structure results in a schism, or division between the two groups. A deviant belief system is not necessarily bad; it is simply one that deviates from and is in tension with the accepted standards of the larger social structure. To better understand sect definition and meaning, consider some general characteristics of sects:

- They are a sub-society of a similar, larger social structure but with key differing beliefs.
- They function as a sheltering community for the deviant beliefs associated with them.
- They tend to validate their deviant belief systems by claiming their beliefs are authentic alternatives to the heretical beliefs of the larger group with whom

they are in tension.

- Because outside influences can threaten the belief system, members tend to isolate themselves from other social structures, including the larger structure from which they broke away as well as from family and friends outside the group. This is especially true when the deviant belief system is radical and harmful, as with some cults.

Sects tend to arise during a period of rapid social change. In this situation traditional norms are disrupted, social relationships tend to lack consistent and coherent meaning and the traditional "universe of meaning" is undermined. Thus Bryan Wilson sees the rise of Methodism as a response by the new urban working class to the "chaos and uncertainty of life in the newly settled industrial areas". He argues that, "newly emergent social groups are, at least in the, context of a society in which the religious view of the world dominates, likely to need and to evolve new patterns of religious belief to accommodate themselves to their new situation". In a situation of change and uncertainty, the sect offers the support of a close-knit community organization, well defined and strongly sanctioned norms and values and a promise of salvation. It provides new and stable "universe of meaning" which is legitimated by its religious beliefs.

In what way did Durkheim perceive religion as functional to society? (UPSC CSE Mains 2018 - Sociology, Paper 1)

Durkheim defines religion as a "unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite in one simple moral community called a Church, all those who adhere to it." Beliefs and practices unite people in a social community by relating them to sacred things. This collective sharing of beliefs, rituals, etc., is essential for the development of religion.

- 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.

Write a note on G.S.Ghurye's Indological perspective of understanding Indian society. (UPSC CSE Mains 2018 - Sociology, Paper 2)

The Indological approach rested on the assumption that historically, Indian society and culture are unique and that this "contextually' specificity of Indian social realities could be grasped better through the "texts". It may also be viewed that indological approach refers to the historical and comparative method based on Indian texts in the study of Indian, society. Therefore, Indologists use ancient Indian history, epics, religious manuscripts and texts etc. in the study of Indian social institutions.

The use of the indological approach during the early formative years of Indian sociology and social anthropology is seen in the works of S.V. Ketkar, B.N.Seal and B.K Sarkar. G.S.Ghurye, L.Dumont, KM. Kapadia. and I.Karve who all have tried to explore Hindu social institutions and practices, either with reference to religious texts or through the analysis of contemporary practices.

Major features of Indological perspective of G.S. Ghurye are:

- Study of ancient Indian texts: It involved the close reading and analysis of ancient Indian scriptures like the Vedas, Upanishads and Puranas. Ghurye traced the evolution of Indian concepts like karma, dharma and moksha through these texts. He examined how religions like Hinduism, Buddhism and Jainism developed in ancient India.
- Analysis of rituals and customs: It included a sociological study of various Indian rituals, customs and festivals. He argued that many rituals originated from ancient Vedic rites but underwent changes over time. Ghurye traced the evolution of customs related to marriage, death and other life-cycle events in Indian society.

- Research on tribes and rural life: It involved extensive field research on India's tribal and rural populations. He conducted surveys and wrote ethnographic accounts of tribal lifestyle, culture and religion. Ghurye's holistic study of tribal and village life gave him valuable insights into the roots of Indian civilization.
- Study of caste system: It led to significant research on the origin, evolution and workings of the Indian caste system. Ghurye argued that caste became more rigid over time, especially under foreign rule. He showed how urbanization and modernization affected caste divisions in contemporary India.
- Emphasis on sociological analysis: It involved the application of academic sociological concepts to understanding Indian society and culture. However, Ghurye's sociological theories were rooted in Indian realities and ethics rather than ideological. Ghurye emphasized empirical research and fieldwork.
- Critical yet sympathetic outlook: It combined objective academic analysis with an underlying respect for Indian traditions and communities. Though critical of social evils, he celebrated India's pluralism, creativity and diversity of faiths. Ghurye saw the good within the Indian social fabric despite its flaws.
- Opposition to Western notions: It made him critical of some aspects of Westernization in India that threatened Indian values and culture. He rejected the idea that Indian society needed to be restructured completely based on Western norms and theories. Ghurye argued for social reform within the Indian civilizational framework.
- Writing for a wider audience: It motivated him to write on complex Indian subjects in a simple yet accurate style. Using real-life examples and metaphors, Ghurye introduced concepts like varna, jati and dharma to lay readers. His accessible writing made Indological research benefits a wider Indian audience.

The Indological perspective of G.S. Ghurye thus combined the scholarly rigour of an academic analysis of Indian society and culture with an underlying respect for Indian civilizational values. His holistic sociological research gave him valuable insights into Indian communities that motivated his reformist yet sympathetic stance. Ghurye's writings successfully introduced Indological research to a wider Indian audience in an accessible style.

Give a critical analysis of Andre Beteille's study of Tanjore village. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Andre Beteille was a follower of Max Weber. He followed Weber's famous tripartite model of social stratification i.e. Caste, Class and Power. The book "Caste, Class and Power : Changing patterns of stratification in Tanjore Village (1965)" mentions Beteille's tripartite model of Stratification. His approach was reflexive, dynamic and analytical. He talked about segmentation of caste i.e. presence of sub-castes within caste. E.g. Brahmins in Sripuram village were divided into two groups such as Srivaishnav and Samarthas.

In Sripuram, there were following three relations of Stratification before the British rule:

1. Brahmins were the landlords and dominant class also.
2. Non-Brahmins were peasants and less powerful than Brahmins.
3. Adi-Dravids were landless farmers or sharecroppers and powerless also.

Andre Beteille's study of Tamil village of Sripuram (1965), demonstrate how the structures of traditional caste hierarchy were getting replaced by class based categories of stratification.

His concern was that Ghurye, DP Mukherjee and Srinivas studied social inequality in India from caste perspective indicating that other forms of inequalities are produced and reproduced only by caste.

However, his study has been criticised by some scholars on the ground that there are some value judgments given by him. This criticism has been done due to following reasons:

- Andre Beteille has resided in Agrahara. He was supposed to follow a Brahminical lifestyle.
- He was not allowed to go to Cherri (Place of Adi-Dravidians). Instead of visiting them, some people from Cherri were invited to a place.
- When he asked them questions, most of them kept mum considering him as an outsider. So, research was finally completed by applying some common sense.
- As a result, value judgements entered in his piece of work. Thus, his study has been criticized for not being value free.

Despite above Criticism Beteille's Field study brought Indian Sociology out from the clutches of Redundant Book View.

Write a note on the changing roles of middle-class women in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

The changing role of middle class women in Indian society could be understood with respect to following timeline:

Colonial period

- In the 19th century, many social reformers came forward and initiated socio-religious reforms movements. Steps were taken to improve the condition of women.

Freedom struggle

- Newly educated middle class women actively took part in the freedom struggle. The All India Women's Conference was also formed. Eg. Aruna Asaf Ali

After independence

- Various laws were formulated by the government. Women were given inheritance rights. Various govt schemes were launched with a welfare approach. It was assumed that women are getting benefited equally as that of men.
- However, the publication of the 'Towards equality' report cleared this misconception. It highlighted the level of inequality faced by women. This provided the scope for the rise of feminist movement in India.
- Middle class women came forward and raised several issues. These women participated in anti-dowry movement, anti-rape movement, anti-arrack movement etc. Due to the impact of such movements, various legislations have been framed.
- Also, in this period women started to participate in economic activities.

Post 1991 reforms

- In contemporary times, women are also getting professional education. They are employed in various sectors and are competing with men. They are now becoming financially independent.
- There is emphasis on women empowerment. Women are now active on social media platforms and are vocal about their due rights.
- However, in spite of such changes, these women have not been able to shun away their traditional roles.
- Even if a woman is working outside, she is expected to do the household chores and look after children as well. Now there is a dual burden on these middle class women.
- At the workplace also, there is a glass ceiling beyond which a woman can't rise. A woman is still not free to spend money according to her choice.

Thus, there are changes in the roles of middle class women but such changes tend to adapt themselves to the patriarchal setup of Indian society.

Media is the fourth pillar of democracy. Discuss. (UPSC CSE Mains 2018 - Sociology, Paper 2)

In keeping democracy alive and thriving, the media plays an important role. It is a connecting link between government and people in a way that provides citizens with knowledge about government acts, policies and inefficiencies. As a fourth pillar, the media plays an important part in achieving the true meaning of democracy.

- Media acts as a watchdog of public interest in a democracy.
- It is the means by which people receive a free flow of information and ideas, which is essential to intelligent self-governance, that is, democracy.
- Freedom of the media is part of the freedom of speech guaranteed by the Constitution under Article 19 (1) (a).
- One of the basic tasks of the media is to provide truthful and objective information to the people for their social, political and international awareness to reach an informed opinion. This makes media an important stakeholder in a democracy to shoulder the responsibility of presenting unbiased honest news without any vested interest.
- Media is considered as “Fourth Pillar” in democratic countries along with Legislature, Executive, and Judiciary. Its importance in influencing readers can be gauged by the role it played during the freedom struggle, politically educating millions of Indians who joined the leaders in their fight against the British imperialism. The role of media in Indian democracy has undergone massive changes, from the days of press censorship during Emergency in 1975 to being influential in the 2014 Lok Sabha elections.

Media Ethics

- The issues of paid news, media trial, non-issues being presented as real news while the real issues are sidelined, the news is being doctored and fact distortion for profits and political favour, fake news, yellow journalism are important concerns which are influencing public and impacting national security. For instance, fear mongering through media has led to mob lynchings, attacks on the migrant population.
- The absence of objective journalism leads to the false presentation of truth in a society which affects the perception and opinions of people. As observed in the case of Cambridge Analytica case, the biased news coverage on social media platform affected the Presidential elections in the U.S.
- The chase for sensationalism and higher TRP rates as observed in the coverage of 26/11 terrorist attacks in India risked the internal security of the nation. The sensationalism-driven reporting compromised the identities of rape victims and survivors despite SC guidelines.
- Trial by media does not follow the due process of law and can reduce the public trust in institutions of governance like the judiciary.
- Paid news and fake news can manipulate public perception and can instigate hatred, violence, and disharmony among the various community within society.
- With the advent of social media, technological changes, the reach of media has grown profoundly. Its reach and role in impacting public opinion have made it even more important to ensure its objectivity, non-partisanship calls

for the enforcement of journalistic ethics.

In developing countries like India, the media have a great responsibility to fight backward ideas such as casteism and communalism and help the people in their struggle against poverty and other social evils. Hence, having journalistic ethics in place becomes very important. It is important that the media stick to the core principles like truth and accuracy, transparency, independence, fairness and impartiality, responsibility and fair play.

Discuss the growth of religious sects in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

A sect is a subgroup of a religious, political or philosophical belief system, usually an offshoot of a larger religious group. The word sect comes from the Latin Secta, meaning an organized religious body or organization, oriented towards 'a course of action or way of life'.

The chief feature of a religious sect is that it is a voluntary association. It is a small religious group that has branched off of a larger established religion. Sects have many beliefs and practices in common with the religion But they have broken off from, but are differentiated by a number of doctrinal differences. Many Sociologists use the word sect to refer to a religious group with a high degree of tension with the surrounding society, but whose beliefs are (within the context of that society) largely traditional.

A sect seeks to impose a rigid pattern of ideal conduct on its members but seeks toleration rather than change from the larger society. Sects are concerned with purity of doctrine and with the depth of genuineness of religions feeling.

The development of a number of sects and denominations have been viewed as an example of secularization. There are some scholars who view this as a decrease in importance of one faith and one church. However, other scholars hold the opinion that such multiplicity of sects actually denotes increasing religiosity. This phenomenon is visible in Indian society as well. For example- Radha Soami, Nirankaris etc.

Caste and sect:

- Sects are likely to arise within the groups that are marginalised in society, as they promise them a "sense of honour" which is not provided in the existing religious framework.
- In Hinduism, several sects emerged as a response to the dominance of Brahmanical social practices like caste restrictions. E.g., Vaishnavite Alwars, Shivaite Nayanar, Lingayats etc.
- Sects also emerge within the upper caste groups who don't lack material wealth, but feel spiritual deprivation. E.g., Hare Krishna movement.

Religion and sect:

- Those who want change in their practical life without abandoning their religion become supporters of new interpretation of religion that suits their way of life, which causes emergence of new sects. E.g., Mahayana vs

Theravada; Digambara vs Svetambara.

- Some sects emerge out of the need to reform the religion from social evils where as other emerge to revive original doctrines. E.g., Nirankaris vs Namdaris; Wahabism vs Sufism.

Region and Sect:

- Most of the sects are region-specific as the local political, demographic and socio-economic conditions predominantly influence their growth and shape them. For example,
- Patronisation of Cholas helped growth of Alwars and Nayanars in South India.
- Navayana Buddhism became popular in Maharashtra after Ambedkar embraced it.
- Migration of brahmins into valley of Manipur and cross-fertilisation of Meiteis and Hinduism gave rise to the birth of Vaishnavism in Manipur.

Thus, sect not only enables marginalised sections to find a place in the religion, it also makes the religion relevant to the changing socio-economic conditions of the society.

Analyse A.R. Desai's views on India's path of development. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- In Recent Trends in Indian Nationalism (1960), Desai assesses the path of development and sums up the significant characteristics of the post-independence trajectory.
- He highlights the uneven nature of capitalist development and a bourgeoisie (capitalist class) tied to feudal and semi-feudal origins. The feudal social origins and composition of Indian bourgeoisie made it incapable of fulfilling the tasks of a bourgeois democratic revolution, i.e. the destruction of feudalism and the organization of the national economy and an overall democratisation of the society.
- Besides, the state apparatus inherited at independence was almost a replica of the colonial state apparatus since independence was not a genuine independence but a transfer of power in which the Indian National Congress, heavily influenced by business and capitalist interests, played a leading role.
- For Desai, the choice of the path of development was clear: it was bourgeois industrialization versus socialist industrialization. He argues that a clear distinction between the two is necessary since this would result in qualitatively different types of social, institutional, ideological and cultural patterns and thereby the kind of structural pattern of the society.
- The principal focus of his work is the capitalist transformation of India and the role of the State as a prime mover in this process. The relationship between the capitalist class and the State, the moulding of different institutions, i.e. legal framework and administrative apparatus for facilitating capitalist development, along with the major policy initiatives, the public sector, planning as a major instrument, the mixed economy and even the welfare state are all designed to facilitate capitalist development.

- Indian society was being shaped along capitalist lines and the State that has emerged in India after independence was a capitalist State and was following the capitalist path of development. Therefore, sociologists and social scientists need to address the question of the path of development and analyse the class character of the Indian state in order to understand the processes at work and the impact of these on the Indian people. Thus, the central concepts are class and the state in attempting to understand the processes at work in Indian society. In his endeavour to understand Indian society and the social, economic and political processes at work in post-Independence India and the impact of these processes on the Indian people, he found the Marxist approach most relevant.
- In the pre-Independence period, colonialism and nationalism as concepts and fields of action were central to Desai's intellectual and political engagement, while in the post-Independence years it was the character of the State and the A R Desai path of the development.

Examine sociological dynamics of Champaran Peasant Movement in colonial India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- Champaran had had a long history of agitation and discontent against the planters. Several European planters had settled in Champaran and they were engaged in the cultivation of indigo for more than a hundred years. The planters set up factories in places where indigo was grown in the Champaran district. The Bettiah Estate constituted a large part of the Champaran district. The planters used to realise land revenue from most of the villages of the Bettiah Estate on behalf of the British Raj. They once helped the British Raj to raise loan in England when it badly needed money. In return, the British Raj mortgaged most of the villages under its control to the planters. The planters acquired mokarri right for many villages—they could raise any amount of money they wanted from these villages—however, they were supposed to pay a fixed amount of revenue to the British Raj. Increased income thus went to the planters. For non-mokarri right villages, the planters had to pay fixed rent to the Raj for a term of years and keep the rest for themselves.
- In the early nineteenth century, European planters forced the cultivators of Champaran to cultivate indigo on one-fourth or three-twentieth of their holdings. This system was known as panch kathia or teen kathia system. The cultivators were forced to divert the best part of their land to cultivating indigo. Those who defied the teen kathia system were harassed and subjected to atrocities – their crops were destroyed, houses were looted, cattle was let loose on their lands, they were dragged into false cases, forced to pay fines, and the adamant ones were even beaten up. The teen kathia system thus became a norm.
- However, by the end of the nineteenth century, cultivated indigo was forced out of the market because of the easy availability and cheapness of German synthetic dyes. The planters started losing out on profits as the price of cultivated indigo declined steeply. The European planters now wanted to relieve the cultivators of Champaran from the obligation of cultivating indigo,

but not before they had enhanced the rent and other illegal dues in return for the release. This move was resisted by the cultivators in 1908 in a slightly violent manner, which eventually led to police repression, arrests and jail sentences.

- In 1914 the First World War broke out in Europe and it became difficult to import foreign dye from Germany. This brightened the prospects for indigo once again. The cultivators, who had been released from indigo-cultivation, were now being forced by the planters to cultivate indigo. This further agitated the hapless cultivators.
- Things were however due for a change in 1917. A local peasant, Raj Kumar Shukla, followed Gandhi all over the country to persuade him to come to Champaran and investigate the matter. When Gandhi reached Champaran, the Commissioner ordered him to leave the district immediately. However, Gandhi refused to leave and instead preferred to take punishment for his defiance of the law. The idea of offering passive resistance or civil disobedience to an unjust order was a very novel one to Indians.
- Gandhi along with colleagues like Brij Kishore, Rajendra Prasad, Mahadev Desai, J B Kripalani and others toured several villages and recorded the statements and evidences of thousands of peasants by interrogating them thoroughly, to ensure that the information provided by them was correct. The Government, on the other hand, appointed a Commission of Inquiry to investigate into the matter. Gandhi was nominated as one of the members of the Commission. Gandhi convinced the Commission that the teen kathi system needed to be abolished. He also asked for compensation for the peasants who had had to pay illegal enhanced dues. However, he later agreed to a compromise settlement wherein the planters had to refund only twenty-five percent of the money they had illegally taken from the peasants.

How do the recommendations of Swaminathan Commissions (2004-2006) ensure food and nutrition security for the Indian masses?. (UPSC CSE Mains 2018 - Sociology, Paper 2)

The National Commission on Farmers was chaired by Prof. M. S. Swaminathan. It submitted five reports through the period December 2004 - October 2006. The report focused on causes of farmer distresses and the rise in farmer suicides. It proposed "faster and more inclusive growth" as the goal.

Recommendations

- Land reforms - Distribute ceiling-surplus and waste lands.
- Prevent diversion of prime agricultural land and forest for non-agricultural purposes.
- Grazing rights and seasonal access to forests to tribals and pastoralists, and access to common property resources.
- National Land Use Advisory Service to link land use decisions with ecological, meteorological and marketing factors.
- Irrigation - Increasing water supply through rainwater harvesting and making recharge of the aquifer mandatory.

- "Million Wells Recharge" programme, specifically targeted at private wells should be launched.
- Substantial increase in investment in the irrigation sector.
- Productivity - the per unit area productivity of Indian agriculture is much lower than other major crop producing countries.
- A national network of advanced soil testing laboratories with facilities for detection of micronutrient deficiencies is recommended.
- Promotion of conservation farming to conserve and improve soil health, water quantity and quality, and biodiversity.
- Increase in public investment in agriculture related infrastructure such as irrigation, drainage, land development, water conservation, research development, etc to ensure increased productivity.
- Credit and Insurance - Expanding the outreach of the formal credit system and reducing the rate of interest for crop loans with government support.
- Establishing an Agriculture Risk Fund to provide relief to farmers in the aftermath of successive natural calamities.
- Cover all crops by crop insurance with the village and not block as the unit for assessment.
- Developing an integrated credit-cum-crop-livestock-human health insurance package.
- Creating a Rural Insurance Development Fund to take up development work for spreading rural insurance.
- Institutional development services by strengthening producers' organisations such as self-help groups and water user associations can be taken up.
- Food Security - the decline in per capita foodgrain availability and its unequal distribution have serious implications for food security in both rural and urban areas.
- Eliminating micronutrient deficiency induced hidden hunger through an integrated food cum fortification approach.
- Formulating a National Food Guarantee Act and continuing the useful features of the Food for Work and Employment Guarantee programmes.
- Farmers' Suicides - State level Farmers' Commission with representation of farmers for ensuring dynamic government response to farmers' problems.
- Low risk and low cost technologies to provide maximum income to farmers to cope with the shock of crop failure.
- Price Stabilisation Fund in place to protect the farmers from price fluctuations.
- Village Knowledge Centres (VKCs) to serve as guidance centres on all aspects of agricultural and non-farm livelihoods.
- Public awareness campaigns to make people identify early signs of suicidal behaviour.
- Agricultural competitiveness - Promotion of commodity-based farmers' organisations such as Small Cotton Farmers' Estates.
- This will combine decentralised production with centralised government services for leveraging institutional support and facilitating direct farmer-consumer linkage.
- State Agriculture Produce Marketing Committee Acts [APMC Acts] should work for the development of domestic and international markets for local

- produce, and move towards a Single Indian Market.
- Employment - Despite structural change in the workforce, agriculture still provides the bulk of employment in the rural areas of India.
 - Creating productive employment opportunities and improving the quality of employment in several sectors such that real wages rise through improved productivity.
 - The "net take home income" of farmers should be comparable to those of civil servants.
 - Emphasizing on relatively more labour intensive sectors.
 - Encouraging non-farm employment opportunities by developing particular sectors and sub-sectors.
 - Bioresources - Rural people in India depend on a wide range of bioresources for their nutrition and livelihood security.
 - Preserving traditional rights of access to biodiversity and encouraging community-based breed conservation.
 - Finally, the NCF recommends that Agriculture which is under the State List be inserted in the Concurrent List of the Constitution.

What do you understand by discrete castes and muddled hierarchies? Substantiate your answer with suitable illustrations. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- Discrete castes are characterized by clearly defined social groups with distinct roles and limited social mobility, while muddled hierarchies indicate a more fluid and ambiguous social order where individuals occupy multiple positions within the hierarchy.
- Dipankar Gupta writes that the caste system should be understood in terms of the principle of differences among different caste groups, rather than a hierarchical principle. He believes instead that there are many competing hierarchies within the caste system. Gupta also argues that notions of purity and pollution are relatively recent additions in the history of the caste system. They emerged mainly to separate the untouchables from the rest and became operative at various planes of the caste system much later. According to him, castes exist first as discrete categories and hierarchies come later. Individual castes, Gupta believes, are discrete entities with well-developed views and ideologies. Castes that are lower down the scale do not accept the degrading status accorded to them by what he calls the "sacerdotal" view of caste.
- The concept of difference has been developed by Dipankar Gupta to present a picture of the caste system which is totally different from the one that we find in many books including Dumont's Homo Hierarchicus.
- Gupta claims that empirically as well as logically it is wrong to say that a single all-inclusive hierarchy based on the principle of the opposition of purity and pollution can be a defining feature of the caste system.
- To quote him, "Any notion of hierarchy is arbitrary and valid from the perspective of certain individual castes. To state that pure hierarchy is one that is universally believed in, or one which legitimizes the position of those, who participate in the caste system is misleading.
- The separation between castes is not only on matters which connote the

opposition between purity and pollution. Distinctions and diacritical notches which are not even remotely suggestive of purity and pollution are observed as strictly. Obverse, distinctions relating to purity and pollution do not systematically affect caste status. The cultivating Amot caste solemnizing their Goraiya festival with the sacrifice of a pig and yet Brahmans take water from them Gupta points out.

- Therefore, Gupta opines that "difference" and "ritualization of multiple social practices" constitute the essence of the caste system. To quote him, "we will define the caste system as a form of differentiation wherein the constituent units of the system justify endogamy on the basis of putative biological differences which are semaphored by the ritualization of multiple social practices".
- In order to make the meaning of the phrase "ritualization of multiple social practices" clear, Gupta writes, "By rituals we mean all those social practices that are followed because they are supposed to be inherently good irrespective of Weber's "means-ends" rationality.
- Gupta argues that different origin tales or Jati puranas of different castes justify different hierarchies and the Brahmin is not always at the top. The existence of various models of Sanskritization for upward mobility, also indicates strongly the presence of multiple caste hierarchies. Each of these origin tales or caste legends "Captures independently the essence of "difference" between castes and are therefore logically of equal status". The constitutive elements of "difference" "are not arranged vertically or hierarchically, but horizontally or even separately". Therefore, in the system of "difference" one encounters discrete categories in place of a continuous scale. None of the castes considers that it is made up of unique substance, or that the substance in it is less pure Each caste maintains its own traditions, customs and ideologies and, therefore, differentiates from others.

Discuss development induced displacement in the context of tribal uprising in India. Substantiate your answer with any one detailed illustration from India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- Since independence, tribals and other marginalised communities have been at the forefront of receiving negative externalities, arising from our modern developmental process. Displacement of these groups has been one of the major consequences of this process, because they live amidst India's verdant forests, flowing rivers and on top of the most valuable minerals.
- As these resources have gained market value, the tribals have had to make way for commercial forest enterprises, large and small dams and mines in the name of development.
- As sociologist Walter Fernandes has documented, no fewer than 40% of those displaced by development projects are tribals, although they constitute only 8% of the population.
- In the past, dam projects like Tehri and Sardar Sarovar, displaced thousands and many have been uprooted four-five times within decades. For example-Thirty thousand villagers of Madhya Pradesh were first displaced

during the construction of the Rihand dam (late '50s); later again when coal was found in the mid-70s; a third time, to make room for industry; and finally, when the Singrauli mega thermal power station was mooted in the late '80s.

- Tribals and marginalised population traditionally depend on common property for survival, unlike farmers who own land individually. Thus, their rights over natural resources are easily appropriated, for example- Van Gujjars, the nomads of the Rajaji National Park have been resisting their ouster, bereft of any legal recourse.
- Despite having adequate laws like Forest Rights Act 2006, Land Acquisition Act 2013, Panchayats (Extension to Scheduled Areas) Act 1996 for empowering and providing rights to tribals; issues related to land conflict, rehabilitation and resettlement still persist. For example: Protest of Dongria kondh tribes against Bauxite mining in Niyamgiri hills, Odisha.

Our development process should not be lopsided, benefitting only a privileged section of the population. Additionally, Social Impact Assessment and rights of tribals and marginalised should be prioritised in any developmental activity, without which the vision of inclusive development will remain incomplete.

Illustrate the importance of 'Kanyadan' and 'Kulavadhu' in changing institution of marriage and family. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- Kanyadaan is the ritual where a father symbolically gives his daughter to the groom during a Hindu wedding. It signifies the transition of a woman's marital status and responsibilities from her natal family to her husband's. Kanyadaan emphasized patrilineal descent and the importance of male lineage continuation.
- Kulavadhu refers to the ideal daughter-in-law in certain Indian communities. Traditionally, it emphasizes qualities like obedience, submissiveness, and devotion to the husband's family. This practice is deeply entrenched in patrilineal and patriarchal norms, prioritizing women's commitment to their marital families.

The changes in marriage and family and its impact on significance of kanyadaan and Kulvadhu

- Patricia Uberoi's research reveals the intricate interplay between tradition and modernity in Kanyadaan. It can be viewed as a patriarchal custom reinforcing gender roles. However as the significance of marriage is changing and couple enters into marriage as equals has made this ritual mere custom and reduced the significance.
- The concept of kanyadaan also highlights the detachment of girl from patrilineal property and lineage. But rise in legal rational authority has overcome this aspect too as now female children are equal in inheritance rights.
- Leela Dube analyze Kulavadhu in the context of women's roles and identities within families. It perpetuates unequal power dynamics within marriages and

contributes to women's subordination. However as India undergoes social and economic transformations, women's roles and expectations within families are shifting. Many women now pursue education, careers, and personal aspirations alongside their roles as wives and daughters-in-law.

- With advent of rise in nuclear families and symmetrical marriages the idealised role of kulvadhu has lost its significance.
- Apart from it the ascribed authority of kulvadhu also deciling as now respect in family is associated with achievement status.
- Rise in neo local families has changed the dynamics in family and marriage and attached value of these rituals and institutions is also modifying.
- Increase in divorces, re- marriages And court marriage along with inter caste , inter faith marriage has lost the even ritual significance of these institutions.
- And new dimensions of family like Same Sex Couple, Sologamy , Live In Relations have almost no significance of Kanyadaan And Kulvadhu.
- Apart from these changes, however there are some aspects of continuity of significance of such tradition can be seen in rise in dowry as a security of women due to Kanyadaan still holding relevance as dowry is considered as compensation for leaving the right in patrilineal property . Similarly the concept of Kulvadhu might be declining but there is still larger responsibility of expressive role is on women which are leading to double shift of women.
- Veena Das emphasize the importance of recognizing and respecting women's agency in navigating these rituals and negotiating their positions within changing family contexts. Kanyadaan and Kulavadhū exemplify the intricate relationship between tradition and modernity within the evolving institution of marriage and family in India. These practices have adapted over time, mirroring broader shifts in societal norms, gender dynamics, and the agency of women.

How has the New Economic Policy (1991) affected the lifestyle and life changed in new middle class in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

India's economic liberalization in 1991 promised the creation of a robust middle class. This 'new middle class' is characterized by rapid economic growth, globalization, and the rise of the service sector. This group has experienced significant upward social mobility and has become an influential force in shaping the social, cultural, and political landscape of India. Unlike China, however, which moved more than half of its households out of poverty to annual income levels above \$10,000, India has been able to shift fewer than 20% of its households over this mark. Instead, India's population has primarily shifted to the \$5,000- 10,000 income level, which is considered vulnerable.

The salient features of the new middle class in India are:

Economic Transformation: The new middle class emerged as a result of the economic liberalization policies introduced in the 1990s, which led to the growth of the private sector and the service industry. This group primarily comprises of professionals, entrepreneurs, and employees in the service sector, such as IT,

finance, and telecommunications. They have experienced a significant increase in their income levels and have access to better job opportunities, leading to an improvement in their overall standard of living.

Consumerism: The new middle class is characterized by a high degree of consumerism, driven by increased disposable income and exposure to global brands and products. They are more likely to spend on luxury items, branded goods, and leisure activities, which were previously considered unaffordable or inaccessible. This has led to the growth of consumer markets in India and has also influenced the advertising and media industries.

Education and Skills: The new middle class places a high premium on education and skill development, as these are seen as essential tools for social mobility and success in the competitive job market. They invest heavily in their children's education, often opting for private schools and coaching classes, and encourage them to pursue higher education and professional degrees. This emphasis on education has led to the growth of the private education sector in India.

Urbanization: The new middle class is predominantly urban and is concentrated in metropolitan cities and emerging urban centers. They have contributed to the growth of gated communities, shopping malls, and multiplexes, which cater to their lifestyle preferences and aspirations. This has also led to the spatial segregation of the urban landscape, with the new middle class residing in well-planned, upscale neighborhoods.

Social Identity: The new middle class in India is characterized by a complex and fluid social identity, which is shaped by factors such as caste, religion, region, and language. While they may retain some traditional values and practices, they are also open to embracing modernity and experimenting with new ideas and lifestyles. This has led to the emergence of a hybrid culture, which combines elements of both tradition and modernity.

Political Influence: The new middle class has become an influential force in Indian politics, as they are seen as a crucial vote bank by political parties. They are more likely to be politically aware and engaged, and their concerns and aspirations often shape political agendas and policy decisions. The rise of the Aam Aadmi Party (AAP) in Delhi and the support for Narendra Modi-led BJP in the 2014 general elections can be attributed, in part, to the aspirations of the new middle class.

Social Activism: The new middle class is also characterized by a heightened sense of social responsibility and activism. They are more likely to participate in social movements and campaigns, such as the anti-corruption movement led by Anna Hazare and the protests against the Delhi gang-rape case in 2012. This activism is often driven by a desire for social change and a more just and equitable society.

The new middle class hence in India is a dynamic and influential socio-economic group, which has emerged as a result of the economic liberalization policies and the growth of the service sector. They are characterized by their economic prosperity,

consumerism, emphasis on education, urban lifestyle, fluid social identity, political influence, and social activism.

Write a critical narrative on the concerns of religious minorities in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

The pluralist character of the Indian society is reflected in the multitude of religious communities that inhabit the country. The numerical strengths of some of these communities are more overwhelming than the others. Such communities have been designated as majority religious communities (example: the Hindus). India being a multi-religious country, it becomes an imperative for the government to protect the rights of the minority religious communities in the country.

The National Commission for Minorities (NCM) was established by the government to facilitate the same, in 1992. It was instituted under the National Commission for Minorities Act of the same year. Six religious communities have been designated as minorities by the union government. These six communities are – Muslims, Christians, Sikhs, Buddhists, Zoroastrians, and Jains. The basic criterion for a community to be designated as a religious minority is the numerical strength of the said community.

- A number of problems have surfaced especially in the recent past, with regard to the religious minorities. These problems range from discrimination faced by them to their forced conversions. The instances of such issues have become more prominent in the recent times.
- Apart from these burning issues that require the immediate attention of the government, other constraints faced by these communities also include problems of poverty and the consequent feeling of alienation that has developed among them.
- They increasingly feel alienated from the society at large, due to the deprivation faced by them as a direct result of discrimination. This has produced an acute impact on the social and economic life of the members of the minority communities.
- Deprivation of beneficiary job opportunities and quality education has led to the members of some of these communities to struggle for a minimum standard of living. Abject poverty characterizes the members of some of these communities.
- The issue of identity also becomes prominent in this regard. The minority communities have felt disoriented and displaced due to their fear of being engulfed by the overwhelming majority. They feel threatened by the proposition of losing their own identity to the majority religious community.
- Moreover, in the recent times, we have witnessed an alarming rise in the hate crimes against the minority communities in India, including the desecration of places of worship. Programs like the Ghar Wapsi Movement, have led to the rise of forced conversions in different parts of the country.

The pluralist and multi-religious character of the Indian society faces a constant challenge against these problems confronting the minorities. These problems not

only correspond to the failure of the government in facilitating equality to all communities but are also major human rights violations. They contradict the fundamental statutes of religious freedom and equality, as guaranteed by the constitution.

Thus, the development and well being of these minority religious communities rests on the amendments to existing laws and the better implementation of the same. Immediate attention is required to protect the rights of these communities and to improve their conditions of welfare.

Discuss the issues relating to the entitlement of transgender in Indian society.
(UPSC CSE Mains 2018 - Sociology, Paper 2)

- Despite the government passing the Transgender Persons (Protection of Rights) Act, 2019 for the empowerment and overall, the well-being of the transgender community, they still continue to face challenges in their daily walks of life.
- Though the Supreme Court recognised transgenders as 'third gender' but the existing structures in state apparatuses still work on the gender binary.

Issues relating to the entitlement of transgender in Indian society

Discrimination and ostracisation:

- They face discrimination in employment, educational institutes, and within families which severely affects their overall wellbeing.

Identity crisis:

- They are often forced to identify with a gender with which they are not associated at the workplace despite the government passing the Transgender Persons (Protection of Rights) Act, 2019 which allows the community the right to self-perceived gender identity.

Social Stigma:

- They often face difficulty in property inheritance or child adoption. Because of being socially ostracised they are compelled to take up menial jobs despite good qualifications or forced into sex work.

Unemployment:

- The community has limited avenues of employment and faces severe discrimination at work because of the associated social stigma.

Lack of public amenities:

- They face issues with the accessibility of public toilets and public spaces. They often face problems in prisons, hospitals and schools.

Road ahead

- The establishment of National Council for Transgender Persons has been a welcome step to mainstream the community in the society and increase sense of respect for transgender community.
- Effective functioning: Though the state along with civil society must ensure

the effective functioning of the council with respect to identifying the challenges faced by the community and redressing it.

- Social engineering: There is a need to sensitise the society that the community is a part of us and are co-equals.
- Sensitising the law enforcement: There is also a need to sensitise the legal and law enforcement systems towards the challenges of the community.
- Rectifying The Transgender Persons (Protection of Rights) Act, 2019: There are certain shortcoming in the act which should be rectified by the government. They are:
- The Act does not say anything about granting reservations to transgender persons.
- There is a provision for penalising organised begging which is coercive in nature as many of the community members don't have avenues for livelihood.
- There is no provision penalising rape or sexual assault of transgender person.

Elaborate the concept of constitutional morality as given by B.R.Ambedkar. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- Ambedkar's inspiration for the concept of constitutional morality, that he introduced in his speech of November 4, 1949 on the draft constitution, and on November 25, 1949 in his final reply to the debate, was the 19th century British historian and Enlightenment thinker George Grote (1794-1871). On defending Athenian democracy against its critics from Plato onwards to his contemporaries, Grote suggested that Athens had given to the world a notion of democracy that rested on the twin planks of freedom and self-restraint.
- In tune with the constitutional morality, citizens had the right to freely criticise the holders of power as long as they observed restraint. But for this to happen, they had to be confident that every political leader held the constitution to be sacred. The relationship between political authority and the rights and responsibilities of citizens was based on shared respect for the morality of the constitution. The government had special responsibility; morality had to be taught to the people through example. Constitutional morality bred moderate politics, otherwise societies will land up, according to Grote, with the sort of excesses that were bred by the French revolution.
- Ambedkar applied the same logic to the Indian case. It is only when society is saturated with constitutional morality, that we can take the risk of omitting the details of administration in the constitution. For constitutional morality has to be cultivated; it is not a natural sentiment. Indians had yet to learn it because our society is profoundly undemocratic.
- The first implication was that the virtue had to be inculcated in the people by a government that is passionately attached to the morality of the constitution. Leaders had to be exemplars. They could not show disrespect for the constitution and expect respect from the citizens for their own constitutionally mandated positions of power. Therefore, the first goal they had to protect was the freedom of the citizens.
- The second implication of Ambedkar's notion of constitutional morality, self-restraint, was that all clashes of interest and all conflicts had to be

resolved within the framework of the constitution, and in accordance with the morality of the constitution. For Ambedkar, the adoption of the constitution and the transition from subject to citizen, marked the end of agitational politics. Since the 1920s the Indian people had mobilised in one of the major struggles for freedom in the 20th century. Mass movements had succeeded in challenging the colonial government on practically every policy. Now it was time for Indians to transit from agitational politics to the politics of responsible citizenship. It must mean that we abandon the bloody methods of revolution. It means we must abandon the method of civil disobedience, non-cooperation and satyagraha”.

- In a vital way Ambedkar’s argument inaugurated the idea that we can resolve issues democratically only through dialogue between equals. There is much more that can be said about democracy through dialogue. The crucial point is that we can practice self-restraint in politics if we are confident that power holders respect the morality of the constitution. But if they begin to denigrate the constitution, particularly the chapter on fundamental rights that marries freedom to self-restraint, sections of society are encouraged to infringe the dignity of their co-citizens, that dignity that is protected through rights. They can only do so if they are confident that the political elite is not passionately attached to the morality of our constitution, which is the morality of democracy and justice.
- When the power elite fails to honour the constitution, both the politics of freedom and that of self-restraint are compromised, uncertainty wracks society, and anomie follows.

Construct a sociological narrative on the increasing trend of child abuse in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Child abuse is a social evil which has existed in our society since a long time. Children are vulnerable and need love, care, shelter, and protection from their caretakers for appropriate growth and development. Abuses against these tender beings often blight their childhood, leading to inability in reaching their full potential—both physically and mentally. Though child maltreatment has existed for many centuries, contemporary societies have either remained in denial or have been snail-paced to acknowledge them as issues. India houses the second largest child population—India houses 19% of the total children in the world and 18% among them are below 18 years.

A government of India survey showed that 53% of our children face some kind of abuse. The last decade has seen a gradual rise in the number of child abuse victims—8,804 in 2014, 14,930 cases in 2015. In a study conducted in Kerala, 35% of boys and 36% of girls below 18 had faced some kind of sexual abuse during their childhood. Children between 5 and 12 years were found to be more at risk. The most vulnerable among them were those homeless on the streets, children recruited for child labor, and those in institutional care. The various kinds of abuse are:

- Physical abuse
- Emotional abuse

- Sexual abuse
- Neglect
- Fabricated or induced illnesses
- Societal abuse

Social reasons such as general preference of boys could also lead to the selective neglect of girls leading to their abuse. Other common social evils such as poverty, illiteracy, caste system, lack of family planning, etc., also contribute to the intensity of the abuse and its ill effects. Increase in urbanization with a recent trend of preferring nuclear families has shown to increase the stress levels in families, and a lack of adequate support structure due to the same—leading to creating an environment amenable for abuse. Female sex, physical disability, low intelligence quotient, behavioral disorders, maternal illiteracy, maladaptive maternal personality traits, young mothers, parents involved in anti-social activities such as drug abuse, and unwanted pregnancy were the recognized risk factors.

- Comprehensive Framework calling for prioritising prevention activities against abuse, creating safe online environments for children, besides calling on all with a role to protect children to work together to dramatically improve the response.
- Developing a comprehensive outreach system to engage parents, schools, communities, NGO partners and local governments as well as police and lawyers to ensure better implementation of the legal framework, policies, national strategies and standards.

Explain the dynamics of neo-farmers movement in contemporary India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Emerging in 1970s and gaining farther momentum in 1980s, the neo farmers' movement in India has exposed some newer contradictions of Indian agrarian society. Unlike the earlier mobilizations of the small and marginal peasants along with the landless agricultural labourers against the zamindars and landlords, the farmers' movement, concerned mostly with the demands of the upper stratum of the rural society, poses certain interesting questions about the relatively long tradition of mobilization of the peasantry. This was the decade when farmers of green revolution area began to rally around political parties and leaders.

Reasons

- Terms of trade going against the agriculture
- Declining purchasing power
- Unremunerative prices
- Agricultural becoming losing proposition
- Increase in input prices
- Declining per capita income from agriculture

Features

- These movements do not believe in romanticising their life style or social life. They are more inclined to economic issues like protests for MSP, Debt waiver

- etc.
- They advocate transcending local boundaries, emphasizing internationalism over narrow nationalism.
 - Unified and undifferentiated struggle is a key tenet, rejecting the division of social categories based on economic status. This stance prevents them from labelling their movement as solely representing affluent peasants, as they view all social segments as experiencing poverty due to biased government policies.
 - Their contention is that successive governments' biased policies have led to growing rural poverty, leading them to assert that the "debt of the farmer" is a manufactured concept by the government. This declaration manifests in their call for "Kharja Mukti."
 - The core objective of the farmers' movement is analysing backwardness through the lens of achieving fair prices for agricultural products. They believe that remunerative prices can trigger a trickle-down effect, ultimately eradicating rural poverty and underdevelopment.
 - Gail Omvedt, a prominent researcher on peasant movements, argues that these movements present a novel perspective on exploitation. In contrast to traditional movements, they contend that exploitation is rooted in a larger market system that extends beyond localities, potentially encompassing national or even global markets.
 - Use of new techniques: like social media, music and gaining international traction has been new methods to be used by farmers in their movement.

Ideology of the Neo Farmer Movement

- Farmers' movement lacks a singular ideology due to fundamental differences in addressing farmers' issues.
- The Karnataka movement identifies as Gandhian, with some alignment to Dependency theory. It attributes Third World underdevelopment to post-colonial exploitation, including cheap goods, technology dumping, and urban-biased policies.
- Maharashtra's Shetkari Sangathana stands out with its "Bharat versus India" ideology, emphasizing native and traditional values versus exploitation inherited from British colonial rule. Sharad Joshi argues that "India corresponds to that notional entity that has inherited from the British the mantle of economic, social, cultural educational exploitation; on the contrary "Bharat" is that notional entity which is subject to exploitation a second time even after the termination of the external colonial regime
- The movement critiques state intervention and supports economic freedom for farmers' prosperity.

Social base and related criticism of neo farmer movement

- These Neo farmer movements are often criticised for their class bias. The Neo Farmer movements are often criticised for their class bias. It is often argued that the Neo Farmer movement is highly biased towards market-oriented farmers than those who are living in the subsistence economy. All through their struggles, these movements have raised such issues which have helped either the rich farmers or the middle farmers. For example, their argument in

favour of writing off loans, remunerative prices, declaring agriculture as an industry, abolition of tractor loans etc. ultimately helped the big or the rich/middle peasantry or the farmers.

- Even the movements have not addressed the issues beyond irrigated areas. The issues of non-irrigated areas have received scant focus in their discourse.
- It is also said that these movements have never become all caste movement. For example Punjab and Uttar Pradesh movement has become JAT movement. In Tamil Nadu there is very low representation of Dalits and Muslims.
- Nonetheless they have not been effective in bringing radical transformation in the country side. This is because of the fact that the neo farmer movement, from the very beginning, were unable to overcome the internal conflicts as well as contradictions. Secondly, they did not carry any radical agenda from within- for example they never bothered to demand radical land reforms, nor were they concerned about the atrocities perpetrated on marginal classes including the Dalits in the country side.

The neo farmer movement did bring about a paradigm shift in the discourse, analysis and perception about farmers in India. It made the policy makers to address the deep rooted crisis of agriculture as well as agrarian classes in India. It has also helped the farmers to be a part of international movement against such issues as globalisation, imperialism and capitalism.

Assess the role of the State in promoting education of girl child. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- Education is a fundamental right for every individual, regardless of gender. However, in India, girls have long been denied this right due to societal norms and prejudices. Women education in India has a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. a positive attitudinal change. It is therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women.
- The Right to Education Act, 2009, guarantees all Indian girls the right to education as a fundamental right. This makes India the second most populated country in the world with 48.5% of female population. Providing education for girls aims at promoting gender parity that leads to prosperity.
- The importance of girl child education has become a fundamental right globally recognized by UNESCO as a human right. Despite India's progress in enrolment levels of primary school age girls within the last decade; many barriers remain that prevent secondary school enrolment resulting in an exclusion rate of out-of-school girls mostly from rural areas. Governance plays a critical role in terms of access to educational opportunities; hence

policies must ensure inclusion regardless of caste or ethnicity. Providing financial support through CSR initiatives or central government-funded programs like Beti Bachao Beti Padhao scheme can encourage families from low-income backgrounds to prioritize their girl child's schooling.

- Despite facing challenges such as poverty, child marriage, and gender-based violence, India has made significant progress towards providing quality education for girls. The gross enrollment ratio for girls in both primary and secondary education has increased in recent years. However, gender disparity remains a critical issue. It is crucial to ensure that every girl has equal access to educational opportunities and better futures through inclusion and gender equity.
- It requires policies that are gender-sensitive and address the challenges faced by young girls, like poverty, cultural norms, and gender-based violence. Ranging from community involvement to awareness campaigns, strategies such as these can help bridge the inequality gap between boys and girls' education levels.
- The central government has implemented policies such as Sarva Shiksha Abhiyan and Mid-day Meal Scheme that aim to improve access to quality education for girls from all backgrounds. Initiatives like Beti Bachao Beti Padhao and Kasturba Gandhi Balika Vidyalaya focus on young girls from marginalized communities. Gender-sensitive governance is vital in promoting gender equality and closing the gender gap. Providing young women with educational opportunities is a fundamental right that can help create prosperity and inclusive societies.

Elaborate the 'Me Too' Movement and its impact in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Sexual Harassment of women/girls at the workplace has been alive for several years, right from the time women were emancipated and stepped out of the safety of their homes and tried to figure alongside men. In 2006, Civil rights activist Tarana Burke used the phrase "ME TOO" to boost awareness on the existence of harassment. She wanted to spread the message to the lady survivors that "You've been heard and understood". However, in 2017 actress Alyssa Milano helped start the present phase of the movement to stress the "magnitude of the problem". It became a grassroots campaign for ladies of color who experienced sexual assault.

- MeToo increased awareness about the prevalence of harassment at work and redress measures available. Me Too movement stirred companies into action. There was alertness across corporate India. It jolted them out of their passiveness.
- There was renewed specialization in doing sessions with women, getting their feedback on the office situation. Giving training on aspects of harassment and getting feedbacks on any complaints and reassuring them of support.
- Many Companies now feared negative publicity and undertook due diligence of all senior person profiles and encouraged self-reporting. This saw a rise in complaints by almost 14-15% in 2018 -2019, because of the movement and increase in support by organizations fearing reputational risks. The NCW saw

- an increase in complaints from 570 in 2017 to 965 in 2018.
- Women were feeling empowered. Companies started doing more and more and ladies employees became more confident. Many companies have gone beyond the legal requirements and put gender-neutral policies in situ.
 - It has caused fear within the minds of perpetrators, who will consider before doing something. It motivated organizations to unravel harassment issues.
 - Many skeletons are beginning of the cabinet, all this is often being taken seriously by ICC and victims are becoming a justice. Even the lower-level employees are feeling empowered. Several states have passed laws prohibiting nondisclosure agreements.

Though #Metoo was just a movement, but it gave the spark to the citizens to fight against the harassment. However the courts have been actively involved in issuing directions to the states to make sure that the Internal Complaints Committee for the organised sector and Local Complaints Committee for the unorganised sector have been established by the authorities. However the actual need is to educate the women about what actually constitutes sexual harassment as they might have been facing the same but ignoring because of stigma that may be attached to them if they complain about it.

How do you relate the growth of development of metropolises and its impact on the mental and social life of people in India. (UPSC CSE Mains 2018 - Sociology, Paper 2)

According to the Centre for Urban Design and Mental Health (UD/MH), cities are associated with higher rates of most mental health problems compared to rural areas: an almost 40% higher risk of depression, over 20% more of anxiety, and double the risk of schizophrenia, in addition to loneliness, isolation and stress. In India, while we are beginning to see how urban design impacts physical health, only a handful of experts understand the links between mental health and our poorly designed cities.

- The National Mental Health Survey in India (2015-2016) reiterated the growing burden of mental health issues in our metros. Some common conditions shown to be more prevalent in urban areas include depression, anxiety across age groups, high suicide rates, substance use disorders, and dementia.
- It is important to note that more women suffer from depression, especially those from lower-income groups. Increased stressors such as overcrowded and polluted environments, violence, and reduced social support are to blame.
- Even until a decade ago, senior citizens could commute easily, but today they are anxious to step outdoors. The fear of accidents, difficulties in crossing roads, chain-snatching incidents, absence of walkways, etc. have a negative impact on the elderly.
- The 2008 report on the State of Mental Health in Delhi shows high levels of distress and poor subjective well-being. "The significant stressors indicated were crowded roads, larger distances, traffic problems, disturbed and erratic

routines, migrations of people resulting in a diluted culture and weak community links, lawlessness and fear for safety, especially of women, children and the elderly.

Has Green Revolution led to the formation of new power elite in rural India? Elaborate your answer. (UPSC CSE Mains 2018 - Sociology, Paper 2)

The term 'Green Revolution' refers to the new agricultural technology developed during the 1950s and 1960s by a team of agricultural experts at the International Centre for Maize and Wheat Improvement in Mexico and at the International Rice Research Institute (IRRI) in Philippines.

NEW ELITE

- Participating in the green revolution did not mean the same thing to smaller farmers as it did to bigger farmers. While bigger farmers had enough surplus of their own to invest in the new capital-intensive farming for smaller landowners it meant additional dependence on borrowing generally from informal sources.
- Although theoretically the new technology was scale neutral it was certainly not resource neutral. The new technology also compelled widespread involvement with the market. Thus although the small farmers took to the new technologies the fact that their resources were limited meant that these technologies ushered in a new set of dependencies.
- One of the manifestations of the growing market orientation of agrarian production was the emergence of a totally new kind of mobilization of surplus producing farmers who demanded a better deal for the agricultural sector.
- These new farmers' movements emerged almost simultaneously in virtually all the green revolution regions. These movements gained momentum during the decade of the 1980s. These movements were led by substantial landowners who had benefited most from the developmental programmes and belonged to the numerically large middle -level caste groups whom Srinivas had called the dominant castes.
- The members of this new social class not only emerged as a dominant group at village level but they also came to dominate regional /state-level politics in most parts of India. They had an accumulated surplus that they sought to invest in ever more profitable enterprises. Some of them diversified into other economic activities or migrated to urban areas or entered agricultural trade. Culturally also this new class differed significantly from both the classical peasants and old landlords.
- The changes produced by the green revolution also generated an interesting debate among Marxist scholars on the question of defining the prevailing mode of production in Indian agriculture. The most contentious revolved around whether capitalism had become dominant in Indian agriculture or was still characterized by the semi-feudal mode of production.
- Another set of scholars on the basis of their own empirical studies mostly from eastern India asserted that Indian agriculture was still dominated by a semi-feudal mode of production. According to this school landlords cum

moneylenders continued to dominate the process of agricultural production. Peasants and labourers were tied to them through the mechanism of debt that led to forced commercialization of labour and agricultural yield. This produced a self-perpetuating stagnant and exploitative agrarian structure that could be described as semi-feudal.

- The internal logic of this system worked against any possibility of agricultural growth or the development of capitalism in Indian agriculture.

The limited spread of the Green Revolution has become a cause for concern, as it has remained largely crop- and area-specific. In recent years there has also been some environmental problems associated with this strategy. On balance, the Green Revolution has been an important contributor to the growth of food-grain output in the four decades. Current strategies of agricultural development must take into account the need for sustainability enhancing technologies and the changes in international trade scenario. Issues such as suitable technology for rainfed areas, resource management, better livelihood strategies and trade should be incorporated in the policy and its implementation assured at all costs.

Write a note on Basic Services to Urban Poor (BSUP) and Integrated Housing and Slum Development (IHSD) programme provided for the urban poor. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Basic Services to Urban Poor (BSUP) and Integrated Housing and Slum Development (IHSD) are two significant government programs in India aimed at addressing the housing and infrastructure needs of urban poor populations.

Basic Services to Urban Poor (BSUP)

- BSUP is a centrally-sponsored scheme under the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), which was launched in 2005. The primary objective of BSUP is to improve the living conditions and quality of life for urban poor communities residing in slums and informal settlements.
- BSUP focuses on providing essential urban services and amenities to slum dwellers. These services include housing, water supply, sanitation, sewage, and solid waste management. The program also aims to create livelihood opportunities for the urban poor.
- Implementation: The implementation of BSUP involves active participation from state governments, urban local bodies (ULBs), and community-based organizations. It encourages community involvement in decision-making processes related to infrastructure development and housing.

Integrated Housing and Slum Development (IHSD)

- IHSD is another government program aimed at the rehabilitation and improvement of slum areas in urban centres. It is designed to address the housing and infrastructure needs of urban poor families residing in slums and informal settlements.
- IHSD encompasses a holistic approach to slum development. It includes the construction of pucca (permanent) houses for slum dwellers, along with the

development of necessary infrastructure like roads, drainage, sanitation facilities, and community spaces.

- Implementation: The program is usually implemented by state housing boards or development authorities in collaboration with local bodies. Community participation and involvement are encouraged in the planning and execution of IHSD projects.

Impact

Functions

- BSUP has contributed to improving the living conditions of urban poor families by providing access to basic services like housing, clean water, sanitation, and livelihood opportunities. It has helped in changing culture of poverty.
- It has also helped in reducing the proliferation of slums in urban areas.
- IHSD has had a positive impact on slum dwellers by providing them with improved housing conditions and access to basic services. It aims to uplift the socio-economic status of urban poor families and promote inclusive urban development.
- These programmes helped in tackling issues of homelessness the worst form of exclusion as highlighted by Anthony Giddens.
- These have helped in women empowerment as it helps in saving time in various household activities and girl child can utilise the time in education attainment.
- Better amenities and housing facilities helps in reducing incidence of diseases and prevent further marginalisation due to loss in wealth and time.

Dysfunctions

- Slums are even today the reality of urban landscape and even these are proliferating.
- The culture of poverty is still present. Sometimes slum dwellers instead of shifting to these houses put these houses on rents and hence perpetuating culture of poverty.
- Iron cage of rationality and top-down approach prevented community participation and there are implementation gaps also present.

S C Dube has highlighted the role of removal of discrepancies between the mentalities of planners. Similarly, there is need to shift focus from government aid towards initiative of people and mobilising their motivation so that the impact of such programmes can be seen and the ideal of welfare state can be realised.

Has caste system hindered democracy and adult franchise in India. Discuss. (UPSC)

CSE Mains 2018 - Sociology, Paper 2)

- The roots of democracy are to be searched in the social relationship, in the terms of associated life between people who form a society. said Dr. Ambedkar.
- Indian society is caste ridden. Religion is just a belief and it can change anytime in the life, but caste is a constant factor which don't change even when religion changes. It doesn't change when occupation changes or social status changes. That is Caste remains constant. It is like a omega value simply a mere constant don't change in any situation.
- Caste becomes important in politics because politics is highly competitive. Its purpose is to gain power for certain ends. It, therefore, exploits all kinds of loyalties in the society to gain and consolidate certain political positions; organization and articulation of support are important in the above process of politics in our country. Caste is one such organization with which the people are associated.
- Casteism leads to violence and polarisation on caste lines. Casteism creates tension, suspicion, fear and an atmosphere of violence by building militancy on caste lines. Hence, it is very harmful to democracy and the country as well.
- According to Rajni Kothari, politicisation of caste in India played a very important role in developing party politics. He proved how politicisation of caste is a double process. Caste needs politics as much as politics need caste. When caste groupings makes politics their sphere of activities. Caste groups then also gets a chance to assert their identity and to strive for position. MN Srinivas also used the concept of dominant caste. A dominant caste is a caste which dominates numerically , due to its numeric preponderance it enjoys political power. Politicians find caste a handy and convenient instrument for use during elections. Politics in Indian states had also been viewed in terms of competition among major caste groups for political power. Caste is also said to fractionalize national politics.
- The relation between class and caste is complex and 'cross cutting ' (Myron Weiner), overlapping identities so the struggle for status and the quest for equality continued. So caste became a far more potent form of social identity than class so social order remained inegalitarian. Also Mandal framework led 'egregious consequences' (Marc Galanter) because it identified Other Backward Classes in terms of caste . It created a heterogeneous vast diverse category of OBC's. Thus caste became the basis of a scheme of permanent protection.
- 'Curious Cognitive hiatus' as stated by Rajni Kothari, which explained the dichotomy between tradition and modernity ,also the symbolism of caste for social and economic positions of different groups. Thus caste as a traditional social structure has changed its functions and roles, maintaining itself in the process. Thus like caste has been changing and influencing politics, politics has also been influencing and changing the caste system. Sanskritisation as status urge turned as a 'mirage' (Kothari) , status became ambivalent, unsettled also Westernisation and secularisation led for economic well being, liberal education gave rise to rationality and also political power for more

institutions drew caste into politics. Thus caste identities took to new form of articulation thus changing the very ethics of the social system and diminished the very importance of ascriptive and ritualistic basis on the other hand the process of 'ethnicization' (Christophe Jaffrelot) and positive discrimination of caste has been the result of transformation of caste into interest groups.

- Social democracy means a way of life which recognises liberty, equality and fraternity as the principles of life. It means an associated living among people without any discrimination. But caste system enforces discrimination and discrimination causes suffering, often very deep forms of inner suffering. People who are thus made to suffer withdraw. As result, they also refuse to co-operate. In such circumstances, if tolerance is to have any meaning, it must be sufficiently genuine and strong enough to restore co-operation. Thus discrimination and toleration both reflect the quality of compassion, mercy and justice.

Elaborate various forms of Dalit assertions in contemporary India? Discuss. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Dalit is a form of self-created identity which rejects the social identity given to them by society in form of untouchables, Achhoots, outcasts etc. Phases of Dalit assertion have been undergone different ideological perspectives. These assertion movements can be clubbed in following ideological categories:

- Social reform movement- Anti brahmanist - Sri Narayana Dharma Paripalana Movement: This movement was based on the approach of reinterpreting Hindu religion in search of self-determination. Ezhava community of Kerala belonged to untouchable's category. They were considered to be unapproachable by the clean castes.
- Rejection of Hinduism: This movement advocated that emancipation of depressed castes is not possible within the framework of Varna system which is hierarchical and integrated to Hinduism. Thus the Mahar Movement rejected Hinduism completely and embraced Buddhism which was egalitarian and indigenous too.
- Ideology of class conflict - Neo movements - Under the leadership of Namdeo Dhasal, Raja Dhale and J.V Pawar, the Dalit Panther movement emerged among the Mahars of Bombay and Pune in 1972.
- Dalit Panther Movement is transformative movement. It cashed in on the frustration that the urban youth were experiencing when faced with diverse forms of discrimination against the untouchables and the oppressed.
- Dalit panthers adopted the ideology of class conflict and anti-caste Hindu feeling. The new identity that emerged based on these two principles enabled the young urban Mahars to attack the upper caste Hindu capitalists.
- Power determinism: This ideology believes that power determines economic and social status of any community. Thus dalit intellectuals and leaders created political parties exclusively concerned with dalit interest. They institutionalized caste conflict into competition between political parties. It increased their bargaining power and capacity of decision making. Ex: BSP.
- Dalit Capitalism: Under the leadership of Chandrabhan Prasad, Milind

Kamble and in association with DICCY (Dalit version of FICCY), dalit entrepreneurs tried to break the image of Dalit from job seeker to job giver community.

Thus they can be considered as contributors in national development which will enhance their status in society. They drew inspiration from Black capitalism in USA and success of Dalit entrepreneurs outside India.

The social relations in which Dalits are caught calls upon them to struggle not merely against external dominance, be it capital, caste or power, but also against denial of their very humanity. The latter forms of struggle are pitted against subtler forms of human degradation and enslavement of one's very self. The new turn in Dalit politics is precisely calling for a widening of the terrain of struggle rather than merely restricting it to political power or religious conversion. Given this task, there are new instrumentalities in place in Dalit struggles: the social media does not become merely a site to network, but also to inform, to criticise, to assess as well as redefine concerns. In fact the social media has emerged today as the backbone of the new Dalit awakening as could be seen in the >solidarity movement with Rohith Vemula across the country, in 'Azadi Koon' (March for Freedom) from Ahmedabad to Una in Gujarat, or the 'Udupi Chalo' walk that brought thousands of Dalits from different parts of Karnataka to the temple town, Udupi.

Gail Omvedt observes that the post-Ambedkar Dalit movement was ironically only that in the end- a movement of Dalits, challenging some of the deepest aspects of oppression and exploitation but failing to show the way to transformation. Dalit Assertion have mobilised the State resources and Society to reverse the earlier notion of Purity and Pollution.

With increase in education and economic development is Indian society becoming more secular. (UPSC CSE Mains 2018 - Sociology, Paper 2)

Secularism and tolerance for individuals' rights appear to precede economic development. Secularisation may lead to economic development of a country when it is accompanied by a greater respect for individual rights, a study measuring the importance of religion in 109 countries has found. Many studies show that a decline in religion influences a country's future economic prosperity. It is well documented that rich countries tend to be secular whilst poor countries tend to be religious. Max Weber has argued that changes in religion drive economic productivity. Cultural values of secularism and tolerance have historically been very important in creating societies that go on to be economically successful. Economics scholars and an International Monetary Fund paper had earlier indicated that tolerance expands opportunities for economic activity to previously excluded groups. Unless there is social cohesion, communal harmony and religious tolerance, the progress and development of the country will suffer. With robust macro-economic fundamentals in place, India is projected to be the third largest economy in the world by 2028.

Education, western education to be specific, played an important role in diminishing

Indian culture, and the practice of western culture became more prominent. Modern education encouraged the generation to seek a scientific attitude in solving problems and the traditional religious beliefs. Marriage is now based on a secular attitude rather than a sacred religious ceremony. The following traits characterize education for secularism in India:

- Secular aims
- Democratic organization of educational institutions
- Multiple curriculums
- Science teaching
- Enlightened teachers

The present Indian educational system is trying to create a social climate in the country, in which secular values are sought to be promoted effectively and enthusiastically. It is laid down in the constitution that religious minorities are free to establish their educational institutions from grant. Secularism is a philosophy of moral education. Secular behavior springs in the school from the influence of school through the conduct and behavior of teachers themselves and life in the school community as a whole.

What are the issues relating to male migration and its impact on birthrate? Does it necessarily result in skewed sex ratio?. (UPSC CSE Mains 2018 - Sociology, Paper 2)

If a man belonging to the religion of Islam pronounces talaq thrice either orally or in written form to his wife. Then the divorce is considered immediate and irrevocable. The only way to reconcile the marriage is through the practice of nikah halala, which requires the woman to get remarried, consummate the second marriage, get divorced, observe the three-month iddat period and return to her husband. The Parliament has passed the Muslim Women (Protection of Rights on Marriage) Act, 2019, thereby criminalizing the practice of instant ban on Triple Talaq. The Supreme Court in Shayara Bano case (2017) had declared the practise of Tmple Talaq (talaq-e-biddat) a as unconstitutional.

Functions

- **Deterrence Effect:** The ban has acted as a deterrent against arbitrary and instant divorce. Previously, some Muslim men would use ban on Triple Talaq as a means to end a marriage unilaterally and without consequences. The ban has discouraged such practices, leading to more careful consideration of marital issues.
- **Legal Processes:** The ban has shifted divorce proceedings from religious authorities to the legal system. Couples now have to go through the formal legal divorce process, involving court hearings and legal procedures. This has brought greater transparency and accountability to the divorce process.
- **Empowerment of Women:** Women's rights activists argue that the ban has empowered Muslim women by giving them legal protection and the opportunity to negotiate divorce settlements. They can now seek alimony, custody of children, and fair division of marital assets.
- **Reduction in ban on Triple Talaq Cases:** There has been a noticeable decline

in Triple Talaq cases since the ban was implemented. This suggests that the legal prohibition has effectively curbed this controversial practice.

- Increase in Mutual Consent Divorces: The ban has encouraged couples to opt for mutual consent divorces, as this is considered a more acceptable and legally sound method. This shift has resulted in fewer contentious divorce cases.

Dysfunctions

- While the ban is seen as a positive step, its effectiveness depends on enforcement. There have been reports of challenges in implementing the ban uniformly, and cases of clandestine ban on Triple Talaq still surface.
- Despite the ban, societal and religious factors continue to influence divorce within the Muslim community. Stigma around divorce and societal pressures can still be significant, impacting women's decisions to seek divorce.
- It is seen as interference in religious affairs. It is seen against secularism. It can further alienate the minorities in country.

Beyond legal measures, fostering awareness and gender-sensitive socialization, empowering women, and addressing the marginalization of the Muslim community, as emphasized by the Sachar Committee, are essential to combat ban on Triple Talaq and promote inclusivity and gender equality within society.

Western patriarchy which surrenders feminine principles is new development project in India. Do you agree with this view? Why?. (UPSC CSE Mains 2018 - Sociology, Paper 2)

- The concept of Western patriarchy refers to a social system where power, authority, and privilege are disproportionately held by men, and male-dominated norms and values are entrenched in various aspects of society. Western patriarchy is a system where men hold power, marginalizing feminine principles.
- Feminist movements and advocacy have been instrumental in promoting gender equality and challenging the surrender of feminine principles in Western patriarchy. These efforts seek to create a more equitable and inclusive society that values and respects all gender identities .
- India has taken several steps to develop a gender-inclusive society, recognizing the importance of gender equality and women's empowerment. The legal reforms aligns idea of liberal feminists agenda of social reforms.

Some of these steps include:

- Legal Reforms: India has enacted numerous laws and amendments to protect women's rights and promote gender equality. These include the Protection of Women from Domestic Violence Act, the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, and amendments to the Indian Penal Code related to crimes against women. The legal reforms aligns idea of liberal feminists agenda of social reforms.
- Positive Affirmative Steps: The Indian government has implemented

- reservations for women in local governance bodies (Panchayats) with a percentage of seats reserved for women at various levels of government.
- **Education Initiatives:** Initiatives like Beti Bachao, Beti Padhao aim to promote girls' education and combat gender-based discrimination in education.
 - **Economic Empowerment:** Schemes like the Stand Up India program, which promotes entrepreneurship among women and marginalized groups, and the MUDRA Yojana, which provides financial support to small businesses, aim to economically empower women.
 - **Maternity Benefits:** The Maternity Benefit (Amendment) Act extends maternity leave and benefits, providing better support for working mothers.
 - **Women's Safety:** Initiatives like the Nirbhaya Fund have been established to enhance the safety and security of women, including the creation of One-Stop Centers for victims of violence.
 - **Transgender Rights:** Recognizing the rights of transgender individuals, including legal recognition of the third gender and affirmative action for their inclusion.

However radical feminism agenda and Marxists and conflict school feminists sees these reforms as insufficient and masking the exploitative systems.

- According to Marxists feminist the state is working to safeguard capitalism and they seek abolition of capitalism to solve the patriarchal issues.
- Radical feminists agenda aligns with abolition of family structures as a solution to achieve gender equality. They seek all women space and all women organisations.

While these steps are important, challenges persist, including the need for greater awareness, cultural shifts, and continued efforts to combat gender-based discrimination and violence. Developing a truly gender-inclusive society in India requires on-going commitment and collaboration among government, civil society, and individuals at all levels.

Explain how sociology has emerged as a distinct discipline based on rationality and scientific temper. (UPSC CSE Mains 2017 - Sociology, Paper 1)

The emergence of sociology in Europe owes a great deal to the ideas and discoveries contributed by science. 'Scientific Revolution' marked an area of description and criticism in the field of science. It was a clear break from the past, a challenge to old authority. It defied the dominance of Church, a powerful institution that didn't give emphasis to logic, through:-

- Darwin's concept of survival of the fittest that traced the origin of human beings to apes
- Copernicus' Heliocentric theory challenged the traditional belief that man on earth was the centre of universe

and many more concepts. It helped broaden the view of contemporary men to explore the reality of the universe through logic.

The discovery of blood circulation and understanding of human anatomy laid the foundation of the view that the society is also a system of interconnected and interdependent parts. Such development in the field of science, as a subject, gave particular emphasis to promoting science as an approach in different fields.

Comte, the father of sociology, was highly influenced by this. Term 'sociology' first coined by Auguste Comte. Founder of modern sociology. He considered sociology to be the queen of all discipline. Intellectual influences affected emergence of sociology as distinct discipline based on rationality and scientific temper.

Thinkers began to study human conditions in a scientific way using methods of natural sciences. Thinkers upheld reason as measure to judge social institutions and their suitability for human nature. Acc. to thinkers humans are rational and this rationality would led them to freedom of thought and actions. Thinkers believed humans are capable of attaining perfection. By criticizing and changing social institutions they can create greater degree of freedom for themselves.

The first thinkers to attempt to combine scientific inquiry with the exploration of human relationships were Sigmund Freud in Austria and William James in the United States. Freud's theory of the functioning of the mind and James' work on experimental psychology had an enormous impact on those who followed.

According to Bottomore social surveys were another important element in the emergence of sociology. Social survey itself was the result of two developments.

- Firstly, the growing conviction that the methods of the natural sciences should and could be extended to the study of human affairs.
- Secondly, it was the recognition that in industrial societies poverty was the result of human ignorance and exploitation and not a natural phenomenon. Under these two influences social survey came to occupy an important place in the new science of society. It has also remained one of the principal methods of sociological enquiry even now.

Examine ethnomethodological and phenomenological perspective as critique of positivism. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- Ethnomethodology and phenomenology are two sociological perspectives that emerged as a critique of positivism, a dominant approach in social sciences during the early 20th century. Positivism is based on the belief that the methods of natural sciences can be applied to the study of social phenomena, and that objective, value-free knowledge can be obtained through empirical observation and quantitative analysis. However, ethnomethodology and phenomenology challenge these assumptions, arguing that social reality is constructed through human interactions and subjective experiences.
- Ethnomethodology, developed by Harold Garfinkel in the 1960s, focuses on the everyday practices and methods people use to make sense of their social world. It argues that social order is not a pre-existing structure, but rather an

ongoing accomplishment of individuals who constantly interpret and negotiate their actions and meanings. Ethnomethodologists criticize positivism for its reductionist approach, which ignores the complexity and contextuality of human behavior. They claim that social phenomena cannot be studied in isolation, as they are embedded in the intricate web of social relationships and cultural norms.

- Phenomenology, on the other hand, is a philosophical perspective that originated from the works of Edmund Husserl and was later adopted by sociologists like Alfred Schutz. It emphasizes the importance of understanding the subjective experiences and meanings that individuals attach to their actions and interactions. Phenomenologists argue that social reality is not an objective entity, but a product of human consciousness and intentionality. They criticize positivism for its assumption that social phenomena can be measured and explained through objective, external variables, without considering the subjective meanings and interpretations of the actors involved.

Both ethnomethodology and phenomenology share a common critique of positivism in the following ways:

- **Rejection of objectivity:** Both perspectives challenge the positivist assumption that social reality can be studied objectively, without the influence of the researcher's values and beliefs. They argue that social phenomena are inherently subjective, as they are shaped by the meanings and interpretations of the individuals involved.
- **Focus on meaning and interpretation:** Ethnomethodology and phenomenology emphasize the importance of understanding the subjective meanings that people attach to their actions and interactions. They argue that social phenomena cannot be reduced to objective variables, as they are embedded in the complex web of human experiences and cultural norms.
- **Emphasis on context and process:** Both perspectives criticize the positivist tendency to study social phenomena in isolation, without considering the broader social and cultural context in which they occur. They argue that social reality is an ongoing process, constantly constructed and reconstructed through human interactions and negotiations.
- **Critique of quantitative methods:** Ethnomethodology and phenomenology question the positivist reliance on quantitative methods, arguing that they are inadequate for capturing the complexity and richness of human experiences. Instead, they advocate for qualitative methods, such as participant observation and in-depth interviews, which allow researchers to explore the subjective meanings and interpretations of social phenomena.
- Hence, ethnomethodology and phenomenology offer valuable critiques of positivism by highlighting the importance of subjective meanings, interpretations, and context in the study of social phenomena. They challenge the positivist assumptions of objectivity and reductionism, arguing that social reality is a complex and dynamic process that cannot be fully understood through quantitative methods alone.

Critically analyse Talcott Parsons conception of pattern variable'. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Parsons speaks about pattern variable in his book 'the structure of social action'. Man is a bundle of impulses but is bound by compulsions i.e. he wants to do something but culture and norms bind him to do something else. Parsons talks about the interconnectivity between

- Actor
- Social structure
- Cultural structure

Pattern variables talks about the successful negotiation between the above three. Parsons had sought to identify the choices between alternatives that an actor confronts in a given situation and the relative premises assigned to such choices

Prior to Parsons, the study of modernity had been the centrality to sociological inquiry. In his study of modernity. Parsons is influenced by the work of Ferdinand Tonnies (Gemeinschaft and Gesellschaft), Durkheim and Weber.

Parsons as defender of modernity indicated that modernity is not just the production of culture, social structure or social action, rather the negation between the personality, social and cultural system and its outcomes sufficiently explain the possibility of modernity in a given society. He develops the theory of pattern variables to explain modernity, recognizing the fact that modernity

Is a product of actor understanding the demands of action situation

Negotiating with other actors, confirming to the normative and value system differently

Realizing the dilemma in an action situation

Making attempts to neutralize this dilemma

The outcomes of all these discourses manifest the possibility, degree, form and content of modernity in a given society.

Hence, pattern variable is a mega theoretical framework where parsons defines, how in an action situation

- An actor identifies the counter actors
- The degree of emotional relationship appropriate in an action situation
- Range of obligation of actor towards counter actors
- Form of attachment between the actor and counter actor
- Benefits/results coming out of interaction

PATTERN VARIABLES:

Parsons develops two sets of pattern variables

PATTERN VARIABLE- A	PATTERN VARIABLE- B
<ul style="list-style-type: none"> · It is a product of expressive orientation demanding the gratification of needs. · Emphasizing on aesthetic and emotive criteria. · It is the essence of traditional society 	<ul style="list-style-type: none"> · Demands objective, rational, goal oriented actions driven by instrumental mode of orientation. · It is a reflection of a modern society.

To explain this further, he develops 5 different pairs of Pattern Variables. Through this he explains the mode of orientation of actor, demands of action situation, dilemma in action situation, how it is resolved and what the outcomes of it. There are in all five pattern variables, each side of it represents one polar extreme. These pattern variables are:-

1. affectivity versus affective neutrality
2. universalism versus particularism
3. ascription versus achievement
4. specificity versus diffuseness
5. self-orientation versus collective orientation

Talcott Parsons' concept of pattern variables bridges the gap between social action and social system . Social system may be characterised by the combination of solutions offered to these dilemmas. These pattern variables structure any system of interaction.

Illustrate with example the significance of variables in sociology research. (UPSC CSE Mains 2017 - Sociology, Paper 1)

In the field of research, especially in sociology, variables are fundamental elements that play a crucial role in understanding the relationship between different phenomena. Variables are characteristics or properties that can vary, such as age, gender, income, education, or any other attribute that can assume different values. They are used to test hypotheses, draw statistical inferences, and establish correlations between different social phenomena.

Types of Variables:

Variables can be classified into several types, including independent, dependent, intervening, and control variables. An independent variable is one that influences or causes changes in another variable, while a dependent variable is one that is influenced or changed. An intervening variable is a type of variable that changes the relationship between an independent and a dependent variable. A control variable, on the other hand, is one that is kept constant to eliminate its effect on the outcome.

Role of Variables in Research:

Variables facilitate research in several ways. They help in establishing relationships between different phenomena. For example, a sociologist might use the independent variable of educational level to predict the dependent variable of income level.

Variables also allow for the operationalization of abstract concepts. For example, a

researcher studying poverty (an abstract concept) might operationalize it in terms of income level, access to basic services, or employment status (all of which are variables).

Moreover, variables enable the measurement of concepts. By defining variables in measurable terms, researchers can collect data and analyze it to test hypotheses or theories. For example, a researcher might measure the variable of social class by using indicators such as income, occupation, and education.

Finally, variables allow for the comparison of different groups or categories. For example, a researcher might compare the academic performance (a variable) of students from different socioeconomic backgrounds (another variable).

Examples of Variables in Sociological Research:

In a study on the impact of education on income level, education and income level are the variables. Here, education is the independent variable, and income level is the dependent variable. The researcher might find that higher levels of education lead to higher income levels, indicating a positive relationship between the two variables.

In a study on gender discrimination in the workplace, gender and experiences of discrimination are the variables. Here, gender is the independent variable, and experiences of discrimination are the dependent variable. The researcher might find that women experience more discrimination than men, indicating a relationship between the two variables.

Variables are thus essential tools in sociological research. They facilitate the operationalization and measurement of abstract concepts, enable the establishment of relationships between different phenomena, and allow for the comparison of different groups or categories. By carefully defining and measuring variables, sociologists can gain a deeper understanding of the social world.

Can we equate 'poverty' with 'poor living'? Elaborate your answer. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Poverty is the condition of not having access to material resources, income, or wealth.

- According to structural-functionalists, stratification and inequality are actually constructive phenomena that benefit society—specifically, that the privileges attached to high-status incentive motivated, qualified people to work to achieve those positions. According to this logic, inequality ensures that the most functionally important jobs are filled by the best qualified people.
- Conflict theorists argue that stratification is dysfunctional and harmful to society, and that it results in competition between the rich and the poor as

individuals act for their own economic advantage. Conflict theorists hold that competition and inequality are not inevitable but are created and maintained by people trying to gain access to scarce resources.

Poverty operates in a dynamic cycle, with the effects of poverty increasing the likelihood that it will be transferred between generations.

- Poor people are less likely than others to have financial capital, education, and social capital (connections to people with specialized knowledge or in powerful positions). Without these resources, poverty-stricken individuals experience disadvantages which in turn increase their poverty.
- The cycle of poverty can trap families in poverty for generations, and often becomes widespread when economies undergo restructuring from manufacturing-based economies to service-based economies.
- Low-quality education, hunger, and homelessness can all perpetuate poverty by creating barriers to individual economic advancement.

The basic premise of the poverty cycle is the idea that poverty is a dynamic process—its effects may also be its causes. In economics, the cycle of poverty has been defined as a phenomenon where poor families become trapped in poverty for at least three generations. These families have either limited or nonexistent social and economic resources. There are many disadvantages that collectively work in a circular process to make it virtually impossible for individuals to break the cycle of poverty. Definitionally, poor people are less likely to have financial capital, education, and social capital (connections to people with specialized knowledge or in powerful positions). Without these resources, poverty-stricken individuals experience disadvantages that, in turn, increase their poverty.

Those living in poverty suffer disproportionately from hunger, or in extreme cases starvation, and also exhibit disproportionately high rates of disease. These illnesses can be disabling, preventing people in poverty from working in certain occupations or at certain capacities, thus reducing one's opportunities to improve their social and economic status.

Finally, poverty increases the risk of homelessness. Slum-dwellers, who make up a third of the world's urban population, live in poverty no better, if not worse, than rural people, who are the traditional victims of poverty in the developing world. People who are homeless or live in slums have low access to neighborhood resources, high status social contacts, or basic services such as a phone line. This limits their ability to improve their economic position, again perpetuating poverty.

Elaborate the main tenets of interpretative perspective in sociology. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- Interpretative sociology is the study of society that concentrates on the meanings people associate to their social world. Within interpretive sociology, symbolic interactionism is a theory that uses everyday interactions of individuals to explain society as a whole. Interpretive theory is more accepting of free will and sees human behavior as the outcome of the subjective

interpretation of the environment. Interpretive theory focuses on the actor's definition of the situation in which they act.

- Interpretive theory is typically contrasted with structural theories which claim to remove the subjectivity of the actor and the researcher and assume that human behavior can best be understood as determined by the pushes and pulls of structural forces. Interpretive theory seeks reciprocal inter-subjective understanding of subjects. Max Weber consolidated and developed a rich mass of interpretive theory of religion in his volumes on Judaism, Christianity, Swiss replica watches the Protestant Ethic, Confucianism, Hinduism and Islam.
- Interpretive theory is more accepting of free will and sees human behaviour as the outcome of the subjective interpretation of the environment. Interpretive theory focuses on the actor's definition of the situation in which they act. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher George Herbert Mead introduced this perspective to American sociology. Symbolic interactionism is a major framework of sociological theory. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction. The notion of the social construction of reality lies at the heart of symbolic interactionist perspective.

The basic tenets underlying symbolic interactionism are

- The individual and society are regarded, as inseparable for the individual can become a human being only in a social context.
- Human beings are viewed as acting on the basis of meaning that they give to the objects and events rather than simply reacting either to external stimuli such as social forces or internal stimuli such as drives.
- Meanings arise from the process of interaction rather than being simply present at the outset. To some degree meanings are created, modified, developed and changed within interactive situation rather than being fixed and preformed.
- Meanings are the result of interpretative procedures employed by actors within interactions context by taking the role of others; actors interpret the meanings and intentions of others. By means of mechanism of self-interaction, individuals modify or change definitions of their situation rehearse alternative course of interactions and consider their possible consequences. These meanings that guide actions arise in the context of interaction via a series of complex interpretative procedures.

The methodology of symbolic interactionism as advocated by Herbert Blumer demands that the sociologist must immerse himself in the area of life that he seek to investigate. Rather than attempting to fill data into predefined categories, he must attempt to grasp the actor's view of social reality. Since action is directed by actor meanings the sociologist must catch the process of interpretation through which the actors construct their action. This means, he must take the role of the acting unit whose behavior he studies.

Discuss the changing equation of discipline of sociology with other social sciences.
(UPSC CSE Mains 2017 - Sociology, Paper 1)

- Sociological study endeavours to study the social life as a whole. But the social life is so complex that it is impossible to isolate social problems from the whole range of human experience.
- Sociology is one of a group of social sciences, which also includes anthropology, economics, political science and history. The divisions among the various social sciences are not clear cut, and all share a certain range of common interests, concepts and methods. It is therefore very important to understand that the distinctions of the disciplines are to some extent arbitrary and should not be seen in a straitjacket fashion. To differentiate the social sciences would be to exaggerate the differences and gloss over the similarities. Furthermore, feminist theories have also shown the greater need of interdisciplinary approach. For instance, how would a political scientist or economist study gender roles and their implications for politics or the economy without sociology of the family or gender division of labour.
- The life of man is many-sided. There is an economic aspect, legal aspect, an aesthetic aspect, a religious aspect, a political aspect, and so forth. Sociology, therefore, can understand social life as a whole by taking help from other social sciences which study exclusively one or the other aspects of human activity.
- Sociology, for example, in order to understand a particular society has to take stock of the economic, political, cultural, geographical environments, language, religion, morals, law and finally inter-action with the rest of the world. That clearly shows that Sociology cannot have an existence independent of other social sciences.
- But that does not mean that Sociology only borrows from other social sciences and gives them nothing. As a matter of fact, the various social sciences, as we shall study below, are very much dependent on Sociology for the simple reason that no aspect of human life can be detached from its social aspect.
- Furthermore, the various social sciences devote themselves to the study of one aspect of human life and, therefore, are not in a position to give us a complete survey of the social life. For instance cultural Anthropology studies man, especially primitive man and his culture only as they existed in times long past.
- Economics studies man only as wealth-getter and wealth-disposer and enquires into the relations of wealth and welfare. History studies the record of man following only chronological knowledge of the significant events.
- Psychology studies man only as a behaving individual. Social Psychology is concerned with the ways only in which the individual reacts to his social conditions and so on. It is left to Sociology to study interrelations between these elements of social life, and by utilising the results arrived at by, special sciences to given an interpretation of social life as a whole.
- In this sense, Sociology is a more comprehensive science and includes the special social sciences. That is why Sociology has been called the mother of all social sciences. It is thus obvious that the different social sciences cannot

have their existence independent of others.

- As they all have a common subject—human social behaviour, it is but natural that they should be interrelated. As remarked by Simpson, “Social science is a unity but it is not a fictitious unity; it is a dynamic unity of operating parts, and each part is indispensable to each and all of the others.”
- Sociology and other social sciences have much in common. Recently, there has been a “gradual coming together” of various disciplines. The old barriers are crumbling. The talk of inter-disciplinary approach is much in the air.
- It is proposed to combine gains in “specialization” with gains in cross-fertilization. However, sociologists continue to emphasize the intellectual autonomy of the field of sociology.

Examine the basic postulates of positivism and post-positivism. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Positivism

Positivism is an approach that views the world as ‘out there’ waiting to be observed and analysed by the researcher. Theories that are built on positivism see the world ‘as it is’ and base their assumptions upon analysing physical elements such as states and international organisations, which they can account for and ascribe values to. Positivism is therefore based on the study of facts and the gathering of physical evidence. It is related to the scientific view of the natural world as being one that operates via laws (such as gravity) that can be revealed by careful study and observation. Positivists assert that equivalent laws can be revealed about the social world.

Tenets of Positivism

- Fact- People believe more in factual content than in bluffs and theories that have no proof.
- Laws which are Scientific – Laws that are used for prediction and science-based
- Atomism – A concept or a study can be simplified by breaking it down into smaller fragments or parts.
- Naturalism- The principles of Nature and sciences must be taken into consideration.
- Phenomenalism- Valid information is only provided by observed phenomena.
- Nominalism- Scientific terms have unique and separate meanings. The presence of a term does not imply that the thing it describes exists.

Influenced by the prevailing atmosphere of rationalism and science, early sociologists like Saint Simon, Comte, Spencer, John Stuart Mill and Durkheim attempted to define the subject matter and the method of sociology in scientific and objective terms.

Post-Positivism

Postpositivism rejects the positivist approach that a researcher can be an independent observer of the social world. Postpositivists argue that the ideas, and even the particular identity, of a researcher influences what they observe and therefore impacts upon what they conclude. Postpositivism pursues objective answers by attempting to recognise, and work with, such biases with the theories and knowledge that theorists develop.

Post-positivist research accepts concepts to be relevant only if they support action. It says that a lot of our interpretations may be based on assumptions and conjectures.

Researchers practising this approach believe that there are laws and theories that govern the world and they can be identified and tested using scientific methods. Post positivist research starts with a theory, collects data, and this either supports or rejects the theory, which results in the theory being revised before additional tests are made.

In the post-positivist approach to research, the following types of researches got emphasized :

Phenomenological research : (Alfred Schutz)

An approach to qualitative research that focuses on the commonality of a lived experience within a particular group.

The researcher attempts to understand how one or more individuals experience a phenomenon.

For example, interviewing the wives of 10 prisoners of war and asking them to describe their experiences.

Ethnographic research :(Harold Garfinkel)

The process of studying and describing a culture.

It provides an insider's picture of a community under study.

The researcher can go and live in a specific community where the research is going to conduct and study the culture and their educational practices.

Action research: (Kurt Lewin)

A wide variety of investigative, evaluative, and analytical research methods are designed to identify problems – be it organizational or academic – and help researchers to develop practical solutions to address them quickly and efficiently.

May also be applied to educational techniques that are not necessarily problematic but researchers want to identify a change or improve their knowledge.

Positivism	Post Positivism
<ul style="list-style-type: none"> • Deductive • Quantitative • Certainly • Objectivity • Scientific • Deterministic • Absolute reality • Probability Sample • Structured and controlled 	<ul style="list-style-type: none"> • Inductive • Qualitative • Probability • Subjectivity • Humanistic • Non deterministic • Critical reality • Non probability Sample • Unstructured and uncontrolled

Action research is also called a “cycle of actions” because it follows a predefined process that is repeated over time, i.e., PLAN → ACT → OBSERVE → REFLECT.

Discuss distinct sociological method adopted by Emile Durkheim in his study of ‘suicide’. (UPSC CSE Mains 2017 - Sociology, Paper 1)

The sociological study of suicide remains rooted in founder Émile Durkheim’s empirical study of suicide, still the disciplines’ greatest contribution to suicidology. Durkheim’s theory posits two core principles:

1. that the structure of suicide rates is a positive function of the structure of a group or class of people’s social relationships and those
2. that social relationships vary according to their level of integration and (moral) regulation.
 - Though Durkheim never clearly defined his dimensions, sociologists have generally treated integration as the structural elements of social relationships like the number and density of ties and regulation as the degree to which a collective’s moral order controls and coordinates its member’s attitudes and behaviors.
 - Additionally, Durkheim articulated two continua and four types of suicide related to integration and regulation: egoistic/altruistic suicides (too little ↔ too much integration) and anomic/fatalistic suicides (too little ↔ too much regulation).
 - Importantly, Durkheim was not interested in the subjective appraisals suicide decedents provided for why they chose suicide, but rather saw suicide, like alcohol abuse or homicide, as a symptom of collective breakdown of society. In turn, rather than focus interventions to reduce suicide on individuals, he argued [like many population health scientists today that a more efficacious avenue to protect individual well-being lies in collective public projects to produce protective structural changes. These changes can restore the integrative and regulative functions of the social groups to which individuals belong or lessen the intense pressure on individuals in social groups where integration and regulation have exceeded “healthy” levels. Durkheim was writing at a time of immense political, economic, and cultural change, which in turn motivated his emphasis on the types of suicide predicated on too little integration or regulation over the dangers of too much.
 - Durkheim found that suicide was less common among women than men, more common among single people than among those who are romantically partnered, and less common among those who have children. Further, he found that soldiers commit suicide more often than civilians and that curiously, rates of suicide are higher during peacetime than they are during wars.

Analyse Marxian conception of historical materialism as a critique of Hegelian dialectics. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Hegel and Marx differ over conceptualization of philosophy. Hegel viewed philosophy as an activity of thought, self-enclosed and independent. In this sense, the main function of philosophy is to document what has happened in the world.

- Hegel thought that offering a clarification to a particular event meant explaining it in terms of coherent inevitability. In this case, the event or an occurrence is to be explained within its immediate context. Through this, the meaning of various events could be offered to various philosophical occurrences. Furthermore, the philosopher can only offer meaning to what has already occurred but not to what is about to occur. Hegel believed that offering meaning to various events needed the presence of God, spirit and the mind. This can be interpreted to mean that philosophy is self-comprehending and truth is only arrived at through God's assistance. In comparison to Marx's comprehension of philosophy, Hegel's reasoning is rationally retrospective.
- Marx believed that social conditions and materials determine the position of individuals in society. God has nothing to do with the living standards of people. The rich are responsible for the poverty that rocks the unfortunate in society. Marx considered Hegel's explanation a teleological metaphysics that only justifies human problems through religion. Hegel could explain poverty as a punishment from God. Marx could view the same as part of the process of capitalism.
- In trying to extrapolate how alienation affects the lives of individuals, Hegel utilized a dialectical method to show how human consciousness is a process that develops from simple to a more multifaceted process. He noted that human mind grows procedurally to adopt the changing events in the world. In this view, some individuals are more active than others hence the less powerful in terms of reasoning are dominated and estranged. Human mind has grown from what it used to be to grasp the existing nature of objects. Through this, human beings are more aware about their environment. He noted that philosophy evolves through the same dialectical method. What a certain generation holds as true is further disputed by the new generation hence generating new ideas in society.
- Although Marx had the same perspective as that of Hegel, Marx is more materialistic than Hegel who was an idealist. Hegel observed that ideology is the most important aspect of human history. Human beings utilize ideas to dominate and suppress others in society. Ideology helps an individual to comprehend truth in society. Marx believed that societies could only be understood in terms of material possessions. Marx saw history as a revolution in the modes of production. The history changed from feudal mode of production to the current capitalistic mode. In the current mode, human life is characterized by competition, subjugation, pauperization and hopelessness. All these can only be rectified through a revolution. The proletariat should rise up against the bourgeoisie and claim leadership.
- For Hegel, the lives of people in society are influenced by objects, which are

needed in case life is to proceed well. The same objects are the major causes of alienation. The objects are needed by individuals to accomplish their tasks. Without the objects, people can do nothing to satisfy their needs. Therefore, the religious leaders utilize the objects to dominate and suppress the poor. From Hegel's analysis, it is evident that alienation is inevitable in human history. Alienation is natural to human beings, which is shaped by objects. The objects keep on changing in shape and form.

- It reaches a time when human beings dispute the existing structure by arguing that some objects are unnecessary. Alienation to Marx does not pertain to human objects instead, it relates to production of goods and services in society. It is more concerned about ownership of the means of production.
- Hegel observed that labor was a positive activity in human history. However, Marx differed with him since labor is evil meaning that it causes alienation and domination in society. In fact, to Marx, labor is the main cause of alienation.
- Hegel viewed alienation to be inherently in people but Marx narrowed it down to an individual. An individual is alienated from his own activities since he or she does not have any time to conduct private activities apart from animal related ones such as eating, sleeping and procreating.

Marx's criticism of Hegel asserts that Hegel's dialectics go astray by dealing with ideas, with the human mind. Hegel's dialectic, Marx says, inappropriately concerns "the process of the human brain"; it focuses on ideas. Hegel's thought is in fact sometimes called dialectical idealism. Marx accepts this process of evolution but the basic difference is in Marx's thought system there is no place of Idea. Matter is everything. Hegel emphasizes the concept of Idea, but Marx talks about matter. This is materialism.

Examine epistemological foundation of qualitative methods of social research. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Epistemological foundations refer to the underlying assumptions and beliefs about the nature of knowledge and how it can be acquired. In the context of qualitative methods of social research, these foundations shape the way researchers approach the study of social phenomena, the methods they use, and the way they interpret their findings. There are several key epistemological foundations of qualitative research, including interpretivism, constructivism, and critical theory. Each of these approaches has its own assumptions about the nature of knowledge and the role of the researcher in generating it.

- Interpretivism is an epistemological approach that emphasizes the importance of understanding the subjective meanings and interpretations that people give to their experiences and actions. According to interpretivists, social reality is not an objective, external entity that can be studied in the same way as natural phenomena. Instead, it is a complex, dynamic, and context-dependent process that is shaped by the meanings and interpretations that people attach to their experiences.

- Constructivism is an epistemological approach that emphasizes the role of social interactions and cultural processes in the construction of knowledge. According to constructivists, knowledge is not an objective, external reality that can be discovered by researchers. Instead, it is a product of the interactions between individuals and their social and cultural environments.
- Critical theory is an epistemological approach that emphasizes the role of power, ideology, and social structures in shaping knowledge and social reality. According to critical theorists, knowledge is not a neutral, objective entity that can be studied independently of its social and historical context. Instead, it is a product of the power relations and ideological processes that shape social structures and institutions.

The epistemological foundations of qualitative methods of social research hence shape the way researchers approach the study of social phenomena, the methods they use, and the way they interpret their findings. By understanding these foundations, researchers can make informed choices about the most appropriate methods and approaches for their specific research questions and contexts.

What is Weberian critique of Marxist notion of social stratification. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- Marx's main argument is that class is determined by economic factors alone, whereas in contrast, Weber argues that social stratification cannot be defined solely in terms of class and the economic factors which affect class relationships.
- For Marx the basis of stratification was class. The formation of class was objective in the sense that a class was not formed because a group of people got together and decided that they form a class. Its formation was because of the production relations that existed in a society. Therefore, a person's position in the class structure was based on his position in the production relations. If he happened to own or control capital and he employed others, he was a capitalist. Those who did not own or control property belonged to the opposing class of worker.
- Opposition of classes was an important aspect of Marx's analysis. It was through this opposition that social and economic change took place. The capitalists invent ways to counteract workers. This could be new technology resulting in better production techniques or new laws preventing workers from becoming more powerful. The workers too in their struggle become more united. They tend to drop their internal differences when they realise that their main opponent is another class. This leads to greater unity among them. Thus, for Marx, class and class-consciousness do not mean mere categories in society. They are fundamental for social development.
- At one level, Weber accepts Marx's view on class. However, he does so not to support Marx but to show how his analysis has weaknesses. He stresses that society cannot be divided into only two main classes. There are more classes that emerge due to the market situation and the type of work done. He therefore finds that there are four main classes in society. This in effect

confuses the class relations. Thus, Weber feels that neither class nor class-consciousness can explain stratification completely. He thus lays greater stress on status, whereas Marx; lays stress on class-consciousness. Weber tries to show that class-consciousness is not an important aspect of social stratification. For him status groups are the basis. He finds that classes are static whereas status stretches across classes.

- Weber believes factors apart from ownership and non-ownership of property can influence the formation of classes. Furthermore, Weber sees no evidence to support the polarisation of classes which Marx sees as being an essential feature of the class structure. Another difference is, unlike Marx; Weber does not subscribe to the view that a proletarian revolution is inevitable, and that workers will express class dissatisfaction in less dramatic ways. Finally, Weber rejects the notion that political power is necessarily derived from economic power. Essentially, the difference between the theories of Marx and Weber seems to lie in the fact that Marx sees economic factors as the main cause of division between classes, while Weber argues that social stratification is definable in terms of status and party as well as class.

Examine Gender, Ethnicity and Race as major dimensions of social stratification. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Social stratification refers to a society's categorization of its people into rankings of socioeconomic tiers based on factors like wealth, income, race, education, and power.

Gender

- One of the most fundamental forms of stratification.
- Considered natural by functionalists like Mudrock and Parsons.
- But this natural role thesis has come under attack as the traditional patriarchal division of labour is being slowly turned on its head.
- Feminist scholars, such as Joan Acker, have criticized "traditional" stratification research, which has mostly ignored gender altogether
- The unequal access to resources, opportunities and rewards are legitimised by patriarchy and reinforced through its institutions.
- Marxist school of thought sees female subordination as a result of private property and consequent adoption of monogamy.
- Blackburn and Stewart explains that women going to work itself doesn't ensure gender equality because women are often employed in part-time and low paid jobs. Occupational segregation reinforces stratification in society.

Race

- Race as a biological concept refer to a large category of people who share certain inherited physical characteristics like color of skin, type of hair, facial features and size of head.
- Sociologists view race as merely an ideological construct based on physical differences.
- It was also used as a tool of domination, discrimination and spreading

inequality in the form of racial stratification.

- Joseph Arthur De Gobineau in the middle of 19th century gave first major racial classification in terms of three distinct groups which were White (Caucasian), Black (Negroid) and Yellow (Mongolian). He also attached notions of superiority and inferiority with these races.
- Use of exclusionary methods like ghettos, intermarriage restrictions and social distance maintenance gives a practical shape to ethnocentrism.
- From conflict perspective, racial stratification is seen as a product of the capitalist system in which ruling class used slavery, colonization and racism as tools for exploiting labor.

Ethnicity

- While race is perceived as biological, ethnicity is purely cultural or social in its meaning.
- An ethnic group may have a common language, history, national origin or lifestyle.
- Balkanization of Europe is an example.
- Paul Brass (1991) discusses three ways of classifying ethnic groups: a) in terms of objective attributes, b) by reference to subjective feelings and c) in relation to behaviour.
- Writers like Glazer (1975) have contended that not only does ethnic feelings cease
- to exist in a modern society, but is actually 'revived' and what is more is that increasing
- Importance of ethnic identities or ethnicization can be attributed to the rising conditions of modernization.
- Ethnicity is a search for an identity by a group and a demand that this identity be publicly acknowledged.
- However, it also has a practical aim for that group, namely, the demand for progress, for a rising standard of living, for a more effective political order and greater social justice.

How can one resolve the issue of reliability and validity in the context of sociological research on inequality?. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Reliability

- Reliability is all about 'Can the same result be produced again?'
- Reliability in research can be improved by inculcating objectivity in methods.
- Standardisation of procedures and methods also increases reliability.
- Statistical techniques and sampling are more reliable than methods like participant observation.
- Subjectivity will lead to lower reliability of sociological investigations.

Validity

- Validity concerns itself with the degree of achieving the intended result.
- Result is valid if it achieves what it was supposed to achieve.
- True validity comes when both the instruments used and the results of

experiments themselves are found to be accurate each time an experiment is conducted.

- In order for an experiment to be considered valid, it must first be considered internally and externally valid. This means that an experiment's measuring tools must be able to be used repeatedly to generate the same results.
- While positivists may argue that validity is possible in Sociology by the use of scientific methods, Interpretivists disagree.

The issues of validity and reliability are problematic ones in qualitative research precisely because qualitative methods demand a lot of personal engagement from the researcher. The risk of the researcher "going native", i.e. identifying herself1 himself so completely with the people under study that she then becomes a spokesperson for their issues and interests is also significant. The researcher must at one and the same time be both a participant and an observer, doing research and yet interacting with subjects in their own territory, on their own terms. Several techniques have been identified by which the researcher keeps a scrupulous and detailed record of the work done, separating the views of the actors from one's own. This includes the technique of triangulation. Interwoven with these methodological considerations is the moral imperative that the need to recognise and respect the fact that the "subjects" of research are human beings who must be treated with respect and accorded the dignity that every human being deserves.

Lincoln and Guba: to overcome limitations of Reliability and Validity, alternative terms like trustworthiness, credibility, transferability, and conformability can be used to suit the nature of research. Sociologists should focus on the relevance of a research by looking beyond the reliability and validity debate. (Hammersly).

What do you understand by informalisation of labour '? Write your answer with special reference to India. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Formal Sector	Informal Sector
The formal sector comprises businesses and economic activities that are under the supervision of the government.	The informal sector consists of workers and enterprises that do not come under the regulation of the government.
The employees working in this sector are entitled to Social Security Benefits.	Unlike the formal sector, the employees in this sector are not entitled to Social Security Benefits.
The pay scale of the formal sector is high as compared to the informal sector.	This sector has a comparatively low pay scale.
The employees in this sector enjoy job security and fixed working hours.	No such job security or fixed hours are available to the employees in this sector.
The enterprises in this sector are licensed and are liable to pay taxes to the government.	The enterprises in this sector are not liable to pay taxes to the government.
All public and private sector enterprises that employ more than 10 people are considered to fall under the formal sector.	All the enterprises that employ less than 10 people are considered to fall under the informal sector.
The workers in the formal sector have a right to form Trade Unions to protect their interests.	Workers in this sector have no such right of forming a Trade Union.

The informalisation of the Workforce refers to a situation where the workforce in the

informal sector increases to the total workforce of the country. Nearly 81% of the employed in India are in informal sector, with only 6.5% in the formal sector and 0.8% in the household sector (ILO, 2018).

Reasons

1. Restrictive labour laws related to hiring and firing promotes contract hiring.
2. Absence of thrust on manufacturing has led to service-led growth which requires highly skilled labour.
3. Poor quality of education and training and lack of vocational skills to workers entering labour force.
4. The advent of fourth industrial revolution and automation has further led to the retrenching of unskilled labour.
5. Liberalization of economy has led to outsourcing of work which led to the growth of informal sector.
6. A large number of vacant posts (almost 0.24 million) in public sector & long delays in hiring has further led to growth of informal sector.

Impact

1. Informal sector is predominantly cash-based which give boost to black money generation and tax evasion.
2. Productivity of the economy deceases as companies do not focus on skill development of the employees.
3. Low tax base in informal sector leads to low revenues for the government and high social expenditure.
4. Informal sector provides low wages which leads to low savings, which is detrimental for the credit cycle.
5. Informal workers lack welfare benefits such as healthcare, insurance, education etc, which leads to increased poverty and inequality.

Road ahead

1. Improve the industry-academia partnership to provide youth with necessary skills for employment.
2. Improve the functioning and better monitoring of ITIs to provide suitable skills on latest technologies to labour force.
3. Reduce the hidden unemployment in agriculture by facilitating smooth transition to industry.
4. Inculcate labour migration in urban planning & development.

Government has taken some commendable steps in improving the ease of doing business in the country like better insolvency norms, reducing the cost of compliance, constitution of NCLT which will generate more jobs in formal sector but there is a lot needs to be done on skilled development of the labour force through better education system and specialized vocational training.

Discuss the changing interface between state and civil society in post-independent India. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- India is a country that has historic past, eventful present and an aspiring future. A newer version of India is concerned without the active participation of the civil society.
- Civil society is the society driven by people themselves has its origin in ancient times although the understanding and meaning have changed over a period of time. It was Hegel, the German philosopher who has coined the term civil society and the meaning of it that we understand today. In a civil society people voluntarily come together to achieve the desired objective of welfare of the society or to raise the problems of people before the state. Basically, the voids of the state can be rightly filled by civil society.
- In this regard, India needs the effective role of civil society in the making of new India. All the new initiatives of the government require the participation and awareness of people and there is no better organisation than the civil society to achieve this objective. Involvement of civil society in the Swachha Bharat Mission has made it a huge success. Role of Swachhagrahis has a visible impact in changing the behaviour of people to stop open defecation practices in rural areas. Similarly, Swachha iconic places and Swachhata Pakwada are the instances of roles of civil society in bringing out transformation the society.
- Likewise, the various NGOs working for the conservation of nature and biodiversity which are quite essential for a healthy, clean and biologically sound India. The civil society movements like the Chipko, Apiko movements of the past for the protection of tree to the present-day Aravali Bachao and Narmada Bachao Abhiyan try to achieve a similar objective in sync with the idea of new India.
- As a society, we need civil societies like anything because it will protect the basic human needs against the tyranny of the state. The rights of the minority, depressed class along with individual rights of freedom, liberty are protected duly by civil society. Further, civil society has a great role in stopping the majoritarian tendencies and protecting the spirit of diversity in India.
- On the global arena, peace is being spread by the organisation like Red Cross. Similarly, the Peace International, Observer Research Foundation and SIPRI etc help in promoting disarmament, peace and the new global outlook for future. Hence, the role of civil society in a peaceful world is equally important and peace in the world will add to the prosperity of India.
- Anti-corruption movements and the changes in the outlook of people in India regarding this serious issue of corruption have impacts on the political structure of India. Although corruption has not died down completely the awareness due to the civil society movement has affected the corrupt structure greatly.
- Be it the movement for freedom of expression or be it for the fight of LGBT community against the decriminalisation under Section 377 of IPC or be it the fight of women against instant triple talaq there is present the active contribution and wholehearted support of civil society.

- In many instances, the role of civil society becomes a headache for the government and it tries to restrict it. This is altogether detrimental for society. The dream of new India cannot be fulfilled without a vibrant civil society and hence all of us should try to protect the civil societies for a brighter future tomorrow.

Give an assessment of Durkheimian notion of 'sacred' and 'profane' in sociology of religion. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Durkheim argued that religious rituals reinforce social bonds and collective conscience. In the *Elementary Forms of Religious Life* (1912) Durkheim argued that all societies divide the world into two basic categories: the sacred and the profane:

- The profane refers to mundane ordinary life: our daily routine/ grind of getting up in the morning, doing our ablutions, going to college, eating our daily Nachos, and doing the dishes.
- The sacred refers to anything which transcends the humdrum of everyday life: which typically take the form of collective representations which are set apart from society (spiritual places such as churches or mosques are the most obvious examples of 'sacred' spaces.)

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.

Importantly for Durkheim, anything can be sacred (or rather, a society can determine that anything is sacred): there is nothing in any object or action that makes it inherently sacred: anything can be sacred: not only churches, mosques, and religious books, but in some cultures, trees, or even rocks may be regarded as sacred.

Durkheim believed that in order to understand the role of religion in society, the relationship between sacred symbols and what they represent must be discovered.

Profane things are mundane. Anything that is not sacred is profane. Durkheim saw religion as the worship of society. Sacred rituals and forms of collective worship associated with them act to unify the group and promote social solidarity. It helps reinforce the collective conscience and order. In modern society, we see a 'secular' religion emerging. Watching sports is an example of some form of communal worship. The trophy or World Cup is seen as sacred. Similarly, national pride and patriotism are sacred values. The unified grief of all Indians during terrorist attacks or natural disasters also reinforces the collective conscience. At the same time, the 'sacred' value of traditional religion is still powerful, as seen by the demand for online darshanam, Aastha TV, and live streaming on apps. Thus, the sacred and profane can help understand the values upheld by any contemporary society and how they are reinforced.

Examine 'patriarchal bargain' as gendered division of work in contemporary India. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- A word coined by Deniz Kandiyoti, Turkish author and academic researcher in gender relations. Her definition explains patriarchal bargain as “The tactics women use to gain a greater degree of safety and sanctuary along with a limited sense of autonomy within the sex based oppressive structure of patriarchy”. Moral policing of daughters by mothers and mother-like figures is one of the many examples of patriarchal bargain.
- Women agree to the patriarchal system since they feel that the benefits which they get by complying surpass the benefits which comes from changing or challenging the system. Many women add to this system due to the biased placement they are given in the society.
- One reason women utilise this system because of the prejudicial stereotypes in the labour force. Most women in the labour force are often viewed or perceived as stereotypes such as a mother, sex objects, an iron maiden, or a child. Most women cannot get away from these perceived labels and thus fall behind in the labour force, having merely access to stereotypical womanly jobs because of the glass ceiling and glass walls.
- This system permits women to gain some movement in society by abiding to the gender norms and sexism imposed upon them since time immemorial.
- The concept of the patriarchal bargain challenges notions of biological determinism, as posited by scholars like G.P. Murdock, who argued that women’s physical weakness compared to men’s physical strength justified the gender-based division of labor seen worldwide. However, Deniz Kandiyoti’s work, as well as that of British feminist sociologist Ann Oakley, challenges this view.
- According to Ann Oakley, the sexual division of labor observed in various societies is not primarily rooted in the physical differences between men and women. Instead, it’s deeply embedded in the culture and beliefs of the society in question. The roles assigned to men and women are largely shaped by societal norms and expectations, rather than innate biological distinctions.

Assess the role of mass media as an agent of social change. (UPSC CSE Mains 2017 - Sociology, Paper 1)

“Social Change” indicates the changes that take place in human interactions and interrelations. Any change that alters basically the established form of social relationships, thus transforming in some measure, the social structure, is social change. It includes alterations in the structure and functions of the society.

Mass media is communication—whether written, broadcast, or spoken—that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines, and so forth. Mass media is a significant force in modern culture, particularly in America. Sociologists refer to this as a mediated culture where media reflects and creates the culture. Communities and individuals are bombarded constantly with messages from a multitude of sources including TV,

billboards, and magazines, to name a few. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important.

A society is influenced much more by type of media than by content or messages which are conveyed by it.

- **Information:** The media provides us with a continuous flow of information about our society and the world, from webcams and radio reports alerting us to traffic jams, to rolling weather reports, the stock market and new stories about issues that might affect us personally.
- **Correlation:** The media explains and helps us to understand the meaning of the information it gives us. In this way the media provides support for established social norms and has an important role in the socialization of children, providing a shared framework for the interpretation of events.
- **Continuity:** The media has a certain function in expressing the dominant culture, recognizing new social developments and forging common values. It acts as the mirror and watchdog of society.
- **Entertainment:** The media provides amusement, a diversion from the rigors of work and acts to reduce social tensions. This is essentially the function of a release valve for society, allowing people to set aside their problems and conflicts, at least temporarily.
- **Mobilization:** The media can be used to encourage people to contribute to economic development, to support and uphold moral rules and to mobilize the population in times of war. This can be through very direct public campaigns, but also in much more subtle ways, such as the moral tales within soap operas or movies, for example.
- **Cinema** has tackled current social problems like untouchability, drug addiction, AIDS, tribal identity, etc. In order to educate the masses the film division has produced documentaries dealing with health, hygiene, farming, environment, illiteracy and other subjects and screened it throughout the country. It has made people aware about their rights and duties through programmes like Atulya Bharat, Satyameva Jayte, Polio Eradication campaigns, etc.
- The Frankfurt school saw modern mass media as part of the culture industry which threatened to stifle creativity and reduces the quality of cultural products. Especially with the effect of consumer culture industry, the local languages and their indigenous part is getting ruined. For e.g. The vulgarization of Bhojpuri through popular songs.
- Because of monopoly of big corporate agencies and MNCs, which are holding the news channels, the quality and authenticity of the news is getting affected. For e.g. the heavy cost of sacrificing social issues for the sake of paid news. T.V. channels for the sake of T.R.P. (television rating point) are producing fake and sometimes superstitious believes which creates sensation in the mindset. For e.g. one hour episodes on daily horoscopes, chamatkari baba, ghost, gods and goddesses, etc.
- Jean Baudrillard argues that the news media, particularly television, creates a new hyperreality which comprises both the real world and its representations. Thompson argues that mass media have created a new form of social interaction, i.e. mediated quasi-interaction, that is more limited, narrow and

- one way than everyday social interaction. For e.g. addiction of messaging and chat through Facebook and Whatsapp sometimes by creating fake id accounts.
- Internet has also opened the gate for porn industry, online sex, stalking, etc. Cyber world sometimes promote fake identities with the result of which, real identity and world get sidelined.
 - Crime related T.V. serials, movies, etc. can create attraction towards the crime and mafia world. For e.g. the famous Virginia Tech University case, imitation of stunt of W.W.F. by children at home which causes accident, etc.

Relations are getting more commercial, cyber, fake, practical, etc. because of this effect of mass media. Mass media is a double-edged weapon. It has pros and cons. It depends on the rational outlook of masses how to use it for the betterment of society.

Trace the changing nature of organisation of work in capitalist society over the years. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Today is what we will call Knowledge Economy we are gradually leading to a new type of society no longer based on primarily on industrialism that is the age of beyond industrialism a phase of development which is coined in a number of ways to describe this new social order such as post industrial society, the information age and the Knowledge Economy is however more common.

People earn their living by providing service, judgment information and analysis whether in telephone call center, office a government department or a scientific laboratory. This is in sharp contrast to the industrial job which involved physical labour and produced clear tangible result. But today a person is a knowledge work his work is a consultant is focused with the application of information. It is Knowledge processing organization.

Knowledge based industries are understand broadly to include high technology education, training & research and development and the financial investment sector, government is investing in public education spending on software development, and research and development.

Over the last three decades flexible practices have been introduced in a number of fields including product development, production techniques, management style the working environment. the employee involvement and marketing. This is post industrial stages or the second industrial stages divide classic in which flexibility and innovation are maximized in order to meet market demand for diverse customize products. The idea of flexible production or flexible specialization is the small farms of highly skilled workers are innovative production technique and new forms of technology. To produce smaller quantities of goods that are more individualized than the mass produced one. Change in design options and feature to be introduced more frequently. This allows companies to diversify their product line in order to meet these needs.

1. **Group Production:** This is similar to team work like when workers work as a team work members, meet and resolve production problem for example equality cycle group.
2. **Multiskilling:** New forms of work allow employers to increase the breadth of their skills by engaging in a variety tasks, rather than performing and specific task and over again. Group Production and team work ore seen as promoting a –Multiskilledl work force capable of carrying out a broader set of responsibilities. Thus in terms turn leads to higher productivity and better quality goods and services, employees who are able to contribute to job in multiple ways will be more successful in solving problems and carrying up with feature approaches.
3. **Women and Work :** Until recently paid work in western countries was predominantly the sphere of men. Today more and more women have mould into labour force between 35 - 60% of women aged between 16-60 in most European countries hold paid job outside that home. There are many reason why the gap in Economic activity has rates between men and woman have been closing in recent decades.

1] There have been changes in the scope and nature of the tasks that have automatically traditionally been associated with women and the domestic sphere', child birth has been declined furthers mechanization of many domestic tasks has also help to cuts down the amount of time that needs to be spent to maintain the home.

2] Economic Pressure on house hold including arise in make unemployment have led more women to seek paid work. Finally it is important to note that many desires women have to chosen to entry the labour market out of a desire for personal fulfillment and in response to drive for equality propelled forward by the women movement of 1960's and 1970s. But it has been full filled observed that women always face inequality while the work place. They are not only paid less but also given the job while less skilled and do not pose much challenges such jobs are called femine jobs. Occupational gender seqregations refers to the fact that men and women are concentrated in different types of jobs based on prevailing understanding of what appropriate male or female work.

Work is also and occupational or the concept of occupation is different from that "work" in the sense that occupation always gives something return. So an `Occupation' Is a job done in exchanges of a regular wage or salary in any industrial organization. In all societies work is the basic of economy. Without work, there is no production.

In the light of the impact of the global economy and the demand for a flexible labour force, some sociologist and economist have argued that more people in the future will become portfolio workers. They will have "skill port – folio" – a number of different job skill and credentials which they will use to move between several jobs during the course of their working lives. Only a relatively small proportion of workers will have continuous "careers" in the current sense.

What is new in 'new social movement'? Elaborate your answer with special reference to India. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Theorists such as Alain Touraine, Alberto Melucci and Jurgen Habermas posited that new social movements (the civil rights movement, the women's movement, the gay rights movement, the peace movement, the environmental movement and so on) were representative of a 'new' politics. It is clearly elaborated by Habermas that new social movements are the "new politics" which is about quality of life, individual self-realisation and human rights whereas the "old politics" focus on economic, political, and military security.

Jurgen Habermas argued that new social movements were products of a postindustrial social formation where the welfare state had made classic forms of exploitation and deprivation obsolete, where modern society has created new forms of alienation.

Rajni Kothari described the movements in 1970s and 1980s as 'non-party political formations', which was a new organizational form that allowed them to avoid the corruption and compulsion of electoral politics. The emergency period showed that a vigil upon state action could be maintained by civil society, mobilized through non-party political formations. Social Movements since 1990s has change due to the phenomenon of liberalization, privatization and globalization.

Social movements have become transnational as well as highly interconnected within a country. Rural movements have been building alliances with metropolitan groups and the media have been relatively neglected, even though they have become increasingly significant in shaping a movements' success. The social movements have experienced the institutionalization of campaigns and the growing presence of non-governmental organizations (NGOs) since 1990s.

New in new social movement:

- Old social movements were based on Marxist ideology which intended to destroy the existing system and questioned authority of state. New social movement never wants to abolish the state. For ex-
- New social movement is inspired by post materialism and is more interested in quality of life. Earlier movements were interested in subsistence needs. For example- ecological movements like Save the Bhagirathi in India.
- New social movements are cross country movements while Old social movements are generally confined within state boundaries. For ex- Farmer movement in India falls under Old social movement but Human rights movement (Against AFSPA) is cross country movement.
- In the old social movement, beneficiaries are participants. In the New social movement, beneficiaries are merely sympathizers and they provide moral and monetary support. Movement is carried out by activists.
- Social constituency of Old social movements is mainly proletariats but in the New social movement, participants are middle class.
- New social movement has sustained a source of finance. Even the government supports such movements. Old social movements were constrained in terms

of resources.

- The new social movement shows dissatisfaction with the predominantly Marxist view that treats social movements as reflecting a fundamental struggle among classes organized around economic production. They can be interpreted as struggles against the social inequalities, the dominance of the mass media, and other features of post industrial capitalism and the welfare state.

Examine the dynamics of pressure groups in multi-party political system. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Pressure groups are the interest groups which work to secure certain interests by influencing public policy. A Pressure group has three elements:

- An organized group of people,
- The common interests and
- Exercise influence on the decisions of the Government.
- Pluralists like M Lipset, Rober A Dahl sees pressure group as a necessary element in parliamentary democracy for a number of reason:
- Participation: Pressure group allows many individuals who are not members of political parties to participate in politics.
- Supplementing electoral democracy: Pluralists argue that the pressure groups may supplement electoral democracy because they keep the government in touch with public opinion between elections. pressure groups give political voice to minority and vulnerable sections of the society. Moreover, pressure groups raise concerns about various social issues such as fundamental rights and liberties, poverty, environment, domestic violence etc.
- Dissent voice: Pressure groups are important to raise the dissenting voice of people who have voted for the government, may not agree with all its policies.
- Education - Pressure groups play a role in promoting healthy discussion and debate, and because they come from an angle of challenging long-accepted views, they broaden the variety of beliefs and views, leading to a better-informed public. An educated electorate means that public policy will better reflect the needs of society.

However, pressure can turn negative for parliamentary democracy because of following reasons:

- Use of unconstitutional method-Pressure groups in India tries to influence the government mainly through various unconstitutional methods such as strikes, agitation, demonstration, lockouts etc.
- Sometimes led to a mass violence-Pressure group involved with protest and certain radicalization of political life results in mass violence. For example, the Naxalite movement started after the fourth general election of 1967 in West Bengal.
- The threat to democratic set up-The tendency of pressure groups to resort to coercion to secure the solution of a socio-political problem in streets could be regarded as a serious threat to democratic setup.
- Ineffective for interest articulation-pressure groups like trade unions in India

lacked trained and competent functionaries. They have been not effective agents of interest articulation in India.

Examine the relationship between the contemporary trends in marriage and the changing form of family. (UPSC CSE Mains 2017 - Sociology, Paper 1)

There is a diversity of family and marriage forms today in different societies across the world. In some areas, such as more remote regions in Asia, Africa and the Pacific Rim, traditional family systems are little altered. In most developing countries, however, widespread changes are occurring. The origins of these changes are complex, but several factors can be picked out as especially important.

- One is the spread of Western culture. Western ideals of romantic love, for example, have spread to societies in which they were previously unknown.
- Another factor is the development of centralized government in area previously composed of autonomous smaller societies. People's lives become influenced by their involvement in a national political system; moreover, government makes active attempts to alter traditional ways of behavior.
- Because the problem of rapidly expanding population growth, for example in China state frequently introduce programmes that advocate smaller families, the use of contraception, and so forth.
- A further influence is the large-scale migration from rural to urban areas. Often men go to work in towns or cities, leaving family members in the home village. Alternatively, a nuclear family group will move as a unit to the In both case, traditional family forms and kinship systems may become weakened.
- Finally, and perhaps most important, employment opportunities away from the land and in such organization as government bureaucracies, mines, plantations and where they exist – industrial firms tend to have disruptive consequence for family systems previously centred on landed production in the local community.

In general, these changes are creating a worldwide movement towards the breaking down of the extended family systems and other types of kinship groups. This was first documented by William J. Goode in his book *World Revolution in Family Patterns* (1963) and has been borne out by subsequent research. The most important changes occurring worldwide are the following:

- Clans and other kin groups are declining in their influence.
- There is a general trend towards the free selection of a spouse.
- The rights of women are becoming more widely recognized, in respect to both the initiation of marriage and decision – making within the family.
- Arranged marriages are becoming less common.
- Higher levels of sexual freedom, for men and women, are developing in societies that were very restrictive.
- There is a general trend towards the extension of children's rights.
- There is an increased acceptance of same- sex partnerships.

It would be a mistake to exaggerate these trends, or to presume that they have occurred uniformly around the world many of them are still being fought for and are bitterly contested. Similarly, it would be a mistake to suppose that the extended

family is everywhere in decline. In most societies today, extended families are still the norm, and traditional family practices continue.

Discuss the regional variations of kinship system in Indian society. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Irawati Karve

– a student of Ghurye – in her 'Kinship Organization in India, 1952' divided India into four cultural kinship zones based on many factors like – kinship terms, language, descent and inheritance, patterns of marriage and family, and other cultural values. She highlighted various similarities and dissimilarities in marriage patterns, based on certain criteria as – She highlighted various similarities and dissimilarities in marriage patterns, based on certain criteria.

Rule of Marriage

- – In North India, the kinship system is characterized by negative rules of marriage. The South Indian kinship system, on the other hand, is characterized by positive rules of marriage.

Endogamy and Exogamy Rules

- – In North India, a marriage alliance links one family with an entirely new family and in fact one village with another village. Village exogamy is almost universally practiced in North. In South India, most marriage alliances occur within a small kin group and the emphasis is laid on relationships on both the father's and mother's sides. Further, there is almost no territorial exogamy in South India. III. Matrilocal and Patrilocal – In some of the south Indian castes like Nayyars, there is a tradition of matrilocal. Similarly, among Khasi tribals of Meghalaya matrilineal and matrifocal kinship is popular.

Kinship Terminology

- – Following the composition of kinship groups, the kinship terminology in North India reflects the separation of kin related by blood from those related by marriage. While in South India, the kinship terminology emphasizes the symmetry of relationships between the affines.
- Both rigidity and flexibility exist side by side in regard to values and norms in kinship systems. These are reflected in regard to divorce, widow remarriage, incest taboos, caste endogamy, clan exogamy, rule of avoidance, family structure, systems of lineage and residence, authority system, succession and inheritance of property etc.

However, kinship continues to be a basic principle of social organisation and mobilisation on the one hand and division and dissension on the other. It is a complex phenomenon, and its role can be sensed even in modern organisations. Migration, mobility and education have weakened the kinship systems and rules of clan organisation because members of a caste/sub-caste or of a clan do not live at the same place. Matriliney in Kerala has almost withered away. In north-east also it has become weak.

Problematised the concept of secularism in the present context. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- The discrimination of one community or its members by another community or its members on account of their religious identity are the instances of religious persecution and they reflect inter-religious domination.
- Secularism is the first and foremost doctrine that opposes all such forms of inter-religious domination.
- Separation, loss and sufferings are endemic to the human condition, while large part of our suffering is man-made and hence eliminable, at least some of our suffering is not man made. Religion, art and philosophy are responses to such sufferings. Secularism too accepts this and therefore it is not anti-religious.
- Religion has its own share of some deep-rooted problems. In religions such as Hinduism, some sections have been persistently discriminated. For example-Dalits have been barred from entering Hindu temples. In some part Hindu women cannot enter temples. When religion is organised, it is frequently taken over by its most conservative faction, which does not tolerate any dissent.
- Religious fundamentalism in parts of US has become a big problem and endangers peace both within country and outside. Many religions are fragmented into sects, which leads to frequent sectarian violence and persecution of dissenting minorities. This religious domination is known as inter-religious domination.
- As Secularism is opposed to all forms of institutionalised religious domination, it challenges not merely inter-religious domination but intra-religious dominations. It (Secularism) promotes freedom within religions and promotes equality between, as well as within religions.

Threats to Secularism

- While, the Indian Constitution declares the state being absolutely neutral to all religion, our society has steeped in religion.
- Mingling of Religion and Politics that is mobilisation of votes on grounds of primordial identities like religion, caste and ethnicity, have put Indian secularism in danger.
- Communal politics operates through communalization of social space, by spreading myths and stereotypes against minorities, through attack on rational values and by practicing a divisive ideological propaganda and politics.
- Politicisation of any one religious group leads to the competitive politicisation of other groups, thereby resulting in inter-religious conflict.
- One of the manifestations of communalism is communal riots. In recent past also, communalism has proved to be a great threat to the secular fabric of Indian polity.
- Rise of Hindu Nationalism in recent years have resulted into mob lynching on mere suspicion of slaughtering cows and consuming beef.
- In addition with this, forced closure of slaughterhouses, campaigns against 'love jihad', reconversion or ghar-wapsi (Muslims being forced to convert to

- Hinduism), etc. reinforces communal tendencies in society.
- Islamic fundamentalism or revivalism pushes for establishing Islamic State based on sharia law which directly comes into conflict with conceptions of the secular and democratic state.
 - In recent years there have been stray incidences of Muslim youth being inspired and radicalized by groups like ISIS which is very unfortunate for both India and world.

Road ahead

- In a pluralistic society, the best approach to nurture secularism is to expand religious freedom rather than strictly practicing state neutrality.
- It is incumbent on us to ensure value-education that makes the younger generation understands and appreciates not only its own religious traditions but also those of the other religions in the country.
- There is also a need to identify a common framework or a shared set of values which allows the diverse groups to live together.
- The prerequisites to implement the social reform initiative like Uniform Civil Code are to create a conducive environment and forging socio-political consensus.

Examine any two theories of social change in detail. (UPSC CSE Mains 2017 - Sociology, Paper 1)

Social change is a change in the social structures and functions of those Structures.

Evolutionary Theory of Change

- Evolutionary theories are based on the assumption that societies gradually change from simple to more complex forms. Early sociologists beginning with Auguste Comte believed that human societies evolve in a unilinear way— that is in one line of development. According to them social change meant progress toward something better. They saw change as functional and beneficial. To them the evolutionary process implied that societies would necessarily reach new and higher levels of civilization. This evolutionary view of social change was highly influenced by Charles Darwin's theory of organic evolution. Although evolutionist's ideas dates back to August Comte but it was Herbert Spencer who presented his theory of evolution in a more systematic form.
- Spencer's conception of the notion of social reality was influenced by biology. Adopting organismic analogy, Spencer believes that like individual organism, societies were made up of inter-connected and interdependent parts. In case of society these parts are social institutions. A more or less persisting network of inter-dependent parts constitutes the social structure.
- Like organism, societies are also characterized by progressive increase in size. Increase in size is followed by increase in differentiation and integration. Thus, simple societies had relatively undifferentiated social structure. Increasing differentiation or in other words increasing division of labour is accompanied by new means of maintaining integration. Thus, societies either due to change in environment or due to internal growth of population

gradually undergo evolutionary change. This change is viewed as progressive and unidirectional process involving transition from small and simple to large and complex type of societies. Spencer's theory of change is a macro theory because the entire societies are taken as a unit of analysis.

Cyclical Theory

The structural-functional theories are generally concerned with micro and middle range theories of social change. The structural-functionalists assume that society, like the human body, is a balanced system of institutions, each of which performs a function in maintaining society. They consider 'change' as a constant that requires no explanation. They hold that changes disrupt the equilibrium of a society, until the change has been integrated into the culture. Societies accept and adopt those changes that are found useful (functional), while they reject changes that are useless (dysfunctional). They view that when events within and without the society disrupt the equilibrium, social institutions make adjustments to restore stability. For instance, a natural calamity, a famine, an influx of immigrants or a war may disrupt the social order and compel the social institutions to make adjustments. Robert K Merton held that "all major social structures have in due course been cumulatively modified or abruptly terminated. In either event, they have not been eternally fixed and unyielding to change".

1. Sorokin, in his cyclical theory of social change has shown that every social system has a definite cultural stage, in which a change makes changes in the whole social system and this is social change. Sorokin, in his book "Socio Cultural Dynamics" has illustrated mainly two and overall there cultures 1. Sensate 2. Idealistic & 3. ideational culture.
2. Here sensate and ideational are extremes cultural stages. It means, reaching to any of the culture extreme level, society faces a change, that is why Sorokin believes that the whole human history is the history of cultural dynamics.
3. The distinction B/W sensate and ideational culture is the basis of social change, when society changes from one stage to another. Then all the attributes of social relation as science, religion philosophy, law, morality, art, literature etc. are changed and in that way, this is a social change widely.

Whether the change is from sensate to ideational or ideational to sensate, the motion of change is irregular, It is in the form of Fluctuation So in the sequence of change, the speed of change is sometimes high and sometimes slow and next time it may stagnate temporarily. In this way it cannot be predicted when one cultural stage would reach to second cultural stage. This is Sorokin's cyclical theory of change.

Critically analyse the role of science and technology in bringing about social change. (UPSC CSE Mains 2017 - Sociology, Paper 1)

- Our technological inventions and discoveries are very rapidly developing and advancing and as such these are in more than one way influencing and directing the course of our social change.
- Each new invention and discovery is just a chain and not an isolated factor.

Its influence on social life is effective in bringing many more changes. Industry decides about our social life. Life in an industrially developed and advanced country is bound to be different from social life of a country with an agricultural economy.

- Technology gave birth to factory system and individual means of production were replaced by factory means of production. Most of the work in the factory was automatic with the result that slowly manpower became surplus which changed the course of our social thinking.
- At the same time the factories provided employment to millions with the result that the people began to leave their ancestral land and migrated to cities.
- The places which were till recently isolated became full with people and people settled down in the areas around factories and in order to meet their demands for daily needs new class of traders began to do brisk business. All this resulted in rapid social changes.
- But a very effective social change due to machine and industry came because of the emergence of a capitalist class which owned and dominated industry and controlled machine.
- It began to exploit the people who found employment in factories and thus the capitalist and working classes emerged in the society. The change which was thus injected in the society is continuing.
- With industrialization new movements came before the society. In order to champion the cause of the workers union system emerged and new ideologies and philosophies such as socialism and communism began.
- Thus the introduction of machine in industries brought about many social changes. According to Maclver and Page, 'Attitudes, beliefs and tradition which once were thought to be the very expression of essential human nature have crumbled before its advance.
- He further says that the swift transitions of our industrial mechanized civilization have not only been followed by far reaching social changes but very many of these changes are such as appear either necessary accommodation or congenial response to the world of machine.
- Due to technological advancement means of communication have very quickly and rapidly changed. The quick means of communication change the very course of social life. The newspapers, radio, television and mobile, telephones have changed the very ideology of our very society. Man has conquered time and space.
- Technology has equally influenced the means of transportation. It has made the system very fast and rapid and social contracts have become very easy. It has made international trade possible and also countries have come closer.
- Globalization is the order of the day. Mobility of population has become very easy and fast bringing new social problems and changes the very face of the society. Due to intermixing of the people better understanding grows.
- In the agricultural field also technology has its own role to play. It has developed new agricultural tools which have resulted in increased agricultural production. In the words of Maclver and Page the achievement of the immediate objective of agricultural technology has led by an inevitable nexus to change of an entirely different order.

Elaborate on various types of religious practices prevalent in India society. (UPSC CSE Mains 2017 - Sociology, Paper 1)

India is a diverse country with various religions, sects, cults etc having different rituals, rites, beliefs. Various types of religious practices prevalent in India society are:

- **Animism:** It refers to a given form of religion in which man finds the presence of spirit in every object that surrounds him (E. B. Taylor). Various tribal regions in India practice animism. For ex- Donyi Polo, one of a few surviving centuries-old animist religions in the hilly state of Arunachal Pradesh is home to about 20 major tribes.
- **Naturism:** Naturism means the belief that the forces of nature have supernatural power. Out of reverence and dependency, man greatly worshiped all the greatest powers of nature: sun, moon, air water without which man's life and living will is exclusively impossible. In Hinduism, still sun, moon, nature, fire etc are worshiped. In Islam too, moon find an important place as religious rites.
- **Monism:** Belief in a single attribute, god or religious idea. Eg. Advaita philosophy in Hinduism, Belief in one allah in slam, etc.
- **Pluralism:** They accommodate for different viewpoints, beliefs, etc. Eg. Sects in Hinduism, Trinitarians' in Christianity
- **Pantheism:** The belief that all of reality is identical with divinity and everything composes an all-encompassing god.
- **Totemism:** Totemism, the system of belief in which humans are said to have kinship or a mystical relationship with a spirit-being, such as an animal or plant. The entity, or totem, is thought to interact with a given kin group or an individual and to serve as their emblem or symbol. The Birhor, a people that were traditionally residents of the jungle of Chotanagpur Plateau in the northeast Deccan, are organized into patrilineal, exogamous totem groups.
- **Cults:** The term cult usually refers to a social group defined by its religious, spiritual, or philosophical beliefs, or its common interest in a particular personality, object or goal.it is a voluntary association. For ex- Shree Shree Ravi Shankar (Art of living)
- **Sects:** A sect is a small religious group that is branched off of a larger established religion. Sects have many beliefs and practices in common with the religion that they have broken off from, but are differentiated by a number of doctrinal differences. Eg. Shaivism and vaishnavism in Hinduism

The presence of various religious practices signifies the presence of distinct religious belief and form of religion in India.

Write a critique of the structural and functional perspective used by M.N. Srinivas in the understanding of Indian society. (UPSC CSE Mains 2017 - Sociology, Paper 2)

- M.N. Srinivas started structural-functional analysis in sociological and social anthropological research in India. The structural-functional perspective relies more on the field work tradition for understanding the social reality so that it can also be understood as 'contextual' or 'field view' perspective of the social phenomena.
- Srinivas has written on many aspects of Indian society and culture. He is best known for his work on religion, village community, caste and social change. He was influenced by Radcliffe-Brown's notion of structure, who was his teacher at Oxford. He studied Indian society as a 'totality', a study which would integrate "the various groups in its interrelationship, whether tribes, peasants or various cults and sects" (Patel). His writings are based on intensive field work in South India in general and Coorgs and Rampura in particular (Shah).
 1. Social Change : Brahminization, sans-kritisation, westernization and secularization
 2. Religion and Society
 3. Study of Village
 4. Views on Caste
 5. Dominant Caste

Critique of M N Srinivas"s Structural Functionalism

- As the founder of modern sociology in India, he was not committed to any particular approach or theory, rather he adapted his approach as he went along. He began as an Indologist and moved on to structural functionalism and used various other approaches in his vast array of works.
- Yogendra Singh considers MNS' sociology as a form of objective idealism, i.e. undergoing both continuity and change. Objective because he used empirical methods and idealists "cause he believed that India can never go for absolute change or modernity.
- Gayatri Chakravorty Spivak holds that it is because of Srinivas that Indian society was studied from a caste perspective till the 80s. The subaltern perspective is important.
- Dalit scholars consider that Srinivas was a Brahmanic sociologist much like Ghurye. While Ghurye celebrated Hindu culture, Srinivas celebrated Sanskritization.
- His concept of Sanskritization is no longer valid in today's society. Middle and lower castes have begun opting for westernisation and political representation by mass mobilisation instead to gain social mobility.
- Dominant caste too is no longer a valid concept in rural areas. OBCs and lower castes have successfully displaced the traditional upper castes like Brahmins and Rajputs from the power structure of the states. Also since the Jajmani relations have broken down, the traditional patronage system no longer works to maintain the dominance of the land-owning castes.
- Srinivas" approach has been termed as brahminical by his critics. When he speaks of Sanskritization and speaks against reservation it can be said that the Brahmin in Srinivas supersedes the sociologist in Srinivas.

Which is more significant, the principle of 'hierarchy' or the principle of difference; in intercaste relations in the present day? (UPSC CSE Mains 2017 - Sociology, Paper 2)

- The fact that the caste system is seen as an example par excellence of social stratification, gives an indication of the specificity of the term and the range it can include. The caste system, as it is understood widely, separates and hierarchizes Hindus. However, it is not sufficient if this separation and hierarchization are wholly internalized or intellectualized. It is only when hierarchy and differences are externalized and socially demonstrated that we can truly talk about social stratification. Rituals, dress, tonsorial styles, marriage practices, and a host of other such phenomena help in socially separating one caste from another. It is these phenomena too that are appropriately valorized for the purposes of hierarchical ranking. It is for this reason, that when we talk of social stratification we not only mean differentiation but differentiation that is made socially visible. It is not just stratification but social stratification. In other words there is a general acknowledgement within society of the social markers that separate the population, and an awareness also of the crucial criterion (sometimes a set of criteria) on which such forms of differentiation are based (see Beteille).
- Social stratification then deals with the ways in which the human population is socially differentiated, i.e. differentiated publicly and demonstrably. The criterion for differentiation may be one but the social display of differentiation usually includes a host of factors. The principal criterion on which the caste system is based is the principle of natural superiority. Natural superiority in this case is not physical prowess or intelligence, though these often work their way in, but the endowment of bodily purity. It is a known fact that there is no unambiguous physical criterion by which individuals can be differentiated on the basis of the extent of purity of their bodies. This is why it is essential that social practices, occupations, life styles, rituals and taboos demonstratively differentiate one caste from another for all to see.
- Stratification spontaneously signifies a multi-layered phenomenon, much like the earth's crust. The point to remember in this connection is that the geological metaphor can be misleading in the case of social stratification in so much as it might figuratively persuade one to believe that stratification always implies layers that are vertically or hierarchically arranged.
- The various layers that stratification spontaneously signifies do not imply unconditional differentiation. The differentiation is always on the basis of a criterion, or a set of criteria. Stratification therefore implies a common axis (or axes) that straddles the differences. Quite unlike geology again, social stratification does not manifest itself readily or "naturally" to the naked eye. A deliberate act is required on the part of the observer or analyst to unite certain kinds of differences in order to construct a particular system of stratification. In discussing any system of social stratification we acknowledge an overarching commonality (or similarity) which like a thread links the manifest differences together. Social stratification is not like distinguishing between cabbages and kings: it does not group disparate entities without a clearly stated criterion or a declared set of criteria.

What are the distinct features of Islam as practiced in India, and how have they changed over time? (UPSC CSE Mains 2017 - Sociology, Paper 2)

Islamic practices have altered in INDIA due to assimilation with pluralistic Indian cultures and traditions. Due to integration of two great traditions of Hinduism and Islam there has been exchange of cultures, norms and rituals. Also, secular constitution and uniform legal system has also caused changes in Islam.

Distinct Features of Islam as Practiced in India:

1. **Syncretism and Diversity:** Islam in India reflects a rich syncretic tradition, blending elements of Sufism, local cultural practices. This diversity is evident in the variety of Islamic sects, schools of thought, and rituals practiced.
2. **Sufi Influence:** Sufism has played a significant role in Indian Islam, emphasizing spiritualism, tolerance, and inclusivity. Sufi saints have attracted large followings and have contributed to the spread of Islam through peaceful and harmonious means.
3. **Cultural Integration:** Islam in India has integrated with the country's diverse cultural fabric. This is evident in architecture (Indo-Islamic styles), cuisine (Mughlai and other regional cuisines), and music (Qawwali and Sufi music).
4. **Caste based structures:** there has been found caste like distinctions and discriminations in Indian Muslim community making it unique feature of Indian Islam. There has been demand from within of community to recognise the caste.
5. **Madrasa Tradition:** India has a strong tradition of Islamic education with madrasas serving as centres of religious learning. These institutions provide religious and secular education to Muslim students. However, in India madrasas also controlled by secular state authority. At the same time they are not only religiously protected but enjoys constitutional protection too.
6. **Language Diversity:** Urdu and Arabic are significant languages in Islamic practice, with Urdu being widely spoken and having a rich literary tradition. Indian Muslims speak various languages based on their regional languages, not limited to Urdu and Arabic. North Indian Muslim may be speaking Hindi and a Muslim in Kerala might be speaking Malayalam.
7. **Personal Laws:** India allows its Muslim citizens to follow Islamic personal laws in matters of marriage, divorce, and inheritance. This has led to differences in family law for Muslims compared to other communities in India. Similarly, there has been legal changes too for example recent ban on triple talaq.
8. **Inter religious marriage** is not practiced in typical Islam but in India such marriage is legal.

Changes Over Time

1. **Modernization:** With India's modernization and urbanization, there has been a shift in lifestyle and values among some Muslims. Many have embraced education, careers, and contemporary lifestyles while maintaining their faith.
2. **Political Movements:** The Indian Muslim community has been influenced by various political movements and leaders advocating for their rights and representation. This has led to greater political awareness and activism.

3. Globalization: Increased exposure to global trends and ideas has influenced the practice of Islam in India, leading to greater diversity and sometimes tension between traditional and modern interpretations.
4. Secularism: India's commitment to secularism has influenced the public role of religion, including Islam. While personal faith remains strong, there is a clear distinction between religious and secular domains.
5. Interfaith Relations: Interactions with people of other faiths in India have led to greater religious tolerance and dialogue. Many Muslims actively engage in interfaith initiatives and promote harmony.

Islam in India is characterized by its syncretic and diverse nature, with distinct features rooted in its historical and cultural context. Over time, it has evolved in response to modernization, political movements, globalization, and the principles of secularism and interfaith relations that define India's pluralistic society.

How have the struggle against untouchability changed their forms and perspective from Gandhian to Ambedkarite positions?' (UPSC CSE Mains 2017 - Sociology, Paper 2)

Both Gandhi and Ambedkar believed in democracy as a method of government but their ideology differs on the nature and scope of democracy. As Ambedkar believed in the parliamentary form of government as a system for independent India. Whereas, Gandhi had little respect for the parliamentary form of government. Because of his social activist nature, Ambedkar had very rigid principles whereas Gandhi had no rigidity to ideology except the uncompromising principle of non-violence.

Example: Ambedkar, in his early age also believed in reform and reconstruction of the evil practices that prevail in Hinduism but in the later phase, he left Hinduism, denounced it, and wanted to destroy it fully as he started believing that there is no scene of reform.

There is no doubt that Ambedkar was vocal for lower caste people and was not ready to compromise on their rights but Ambedkar's politics highlighted the aspect of Indian disunity, on the other hand, Gandhian politics was more inclined toward Indian unity.

Example: Under Communal Award 1932- a separate electorate provision for SC/STs in the state legislature and parliament was agreed by Ambedkar but Gandhi went on fast unto Death for this provision.

- Gandhi always believed that even prior to imperial rule, India has always been a nation and it was the British who distorted the cultural unity of India. On the other hand, Ambedkar believed that this notion of Indian unity is a byproduct of Imperial rule over India which wasn't consciously done by the Britishers but their legal system, suppressive policies, white man's supremacy, oppression, and destruction had created a sense of unity and oneness among the people of India that helped them unite.
- Gandhi believed in 'Ramraj' and 'Gramraj' as the real independence for India. But for Ambedkar, untouchability, casteism, etc is the real nature of a village

at that time that denies equality, fraternity, and also liberty to most individuals. Ambedkar believed that 'Gramraj' would continue the social hierarchy based on inequality and discrimination.

- Gandhi and Ambedkar highly disagreed on the concept of mechanization of production and the use of heavy machinery. Ambedkar believed that machinery and modern civilization will benefit all but Gandhi blamed mechanization for the exploitative socio-economic order in the world.
- Ambedkar held that man and man should be the center of religion and everyone should be treated equally whereas Gandhi believed that the center of religion must be between man and God alone.
- Ambedkar did not believe in the varna system or caste hierarchy whereas Gandhi said there is nothing wrong with caste hierarchy its just those evil practices that needed reform.
- Ambedkar denounced Vedas and scriptures and believed that the caste system and untouchability were the manifestations of the Hindu religious scriptures. On the contrary, Gandhi believed that the caste system has nothing to do with religious spirituality.
- Ambedkar believed in freedom of religion, free citizenship, and separation of state and religion. Gandhi also is a firm believer in freedom of religion but never believed in the idea of separation of politics and religion.
- Gandhi believed in the principle of satyagraha, non-cooperation, hartal, and civil disobedience as a weapon to make a change. On the contrary, Ambedkar believed in constitutional agitation as a means of change.
- For Ambedkar, the untouchable was not a part of the Hindu community and regarded them as a religious minority. He preferred to call them a 'minority by force' or 'religious minority'. On the contrary, For Gandhi, untouchables were an integral part of India and untouchability was a social evil prevailing in the society.
- Ambedkar wanted to solve untouchability through laws and constitutional ways, whereas Gandhi sees untouchability as a moral stigma.

Similarities between Gandhi and Ambedkar

- The symbolism included in some of both people's activities bears a remarkable resemblance. Gandhi's burning of foreign clothing and Ambedkar's burning of Manusmriti should not be viewed as sentimental actions. Manusmriti and foreign clothing instead stood in for India's enslavement and confinement.
- Gandhi and Ambedkar, both leaders believed in the idea of education to make the individual's desire for change, integration, and reform.
- Both prominent leaders of India believed in freedom of religion, free citizenship, etc. Both believed in religion as an agent of social improvement and change.
- Ambedkar and Gandhi both believed in the limited sovereign power of the state and limited authority of the government. They believed that people should be the ultimate sovereign. Gandhi in fact believed that the least governance is the best governance.
- Both Gandhi and Ambedkar believed in non-violence but for Ambedkar, the application of non-violence is different than Gandhi's concept of non-violence.

For Gandhi, it's remaining non-violent in every situation, but Ambedkar believed in relative violence if necessary.

- They never believed in violent overthrow of any kind. Both Gandhi and Ambedkar believed in the idea of social transformation through peaceful and democratic means. Both of them wanted to solve the problem of disintegration and disharmony prevailing in society through the peaceful rehabilitation of the oppressed/depressed classes.

Many people around the world have tremendous regard for these two guys and have also voiced criticism. In addition to aiding in India's independence, they worked to solve the social issues of the day. The issues that the lower castes were recognized by both of them, and they assisted in their empowerment. They made an effort to alter the existing systems and guide India's development. They had different strategies for getting rid of untouchability, despite agreeing that it was the main problem facing the social order. Additionally, they cleared the ground for India's independence.

Write a short note on changing means of production and increased rural poverty. (UPSC CSE Mains 2017 - Sociology, Paper 2)

- In economics and sociology, the means of production are physical, non-human inputs used for the production of economic value, such as facilities, machinery, tools, infrastructural capital and natural capital.
- The concept of the ownership of the means of production and the dominance of one class by another was presented by Marx. With increasing industrialization and mechanization in almost every society in the world, the means of production is changing and the result happens to be the increase in the rural poverty.
- Various sociologists have given their views on the change in the ownership of means of production and the mode of production. Ashok Rudra says that Indian Agriculture is in a mode of "partial capitalism". He says that the production of crops that take place in the markets lies according to the conveniences of the market; also there is lesser diversification of crops. He further added that economic computation on labour is ignored. Hence the already poor population faces the heat and the consequence is the increased rural poverty.
- Now in developing societies like India also, the importance of agriculture is diminishing, due to lesser profits and difficult survival.
- New machines and technologies have arrived to replace manual labour, size of farms is getting smaller and there are lesser incentives for the traditional farmer families too, to continue agriculture. They face the problems of debt which results into the suicides.
- Small and medium enterprises also now facing the competition with improved goods hence are not capable to absorb rural labour, forcing them to migrate to the cities where they face further exploitation and the wrath of poverty.

The main objective of socio- religious movement during the colonial rule in India were reforming and synthesizing Hinduism. Write an any two such important movement. (UPSC CSE Mains 2017 - Sociology, Paper 2)

Yogendra Singh, a prominent Indian sociologist, has contributed significantly to the understanding of Indian society and its transformation in the context of modernization. His book, "Modernization of Indian Tradition," published in 1973, is a seminal work that examines the process of modernization in India and its impact on traditional social institutions, values, and norms. Singh's thesis is based on the premise that modernization is not a homogenizing force that leads to the erosion of cultural diversity, but rather a complex and multidimensional process that interacts with and transforms traditional structures in unique ways.

- The Indian society in the first half of the 19th century was caste ridden, decadent and rigid.
- It followed certain practices which are not in keeping with humanitarian feelings or values but were still being followed in the name of religion.
- Some enlightened Indians like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and many others started to bring in reforms in society so that it could face the challenges of the West.
- The reform movements could broadly be classified into two categories:
- Reformist movements like the Brahmo Samaj, the Prarthana Samaj, the Aligarh Movement.
- Revivalist movements like Arya Samaj and the Deoband movement.
- The reformist as well as the revivalist movement depended, to varying degrees, on an appeal to the lost purity of the religion they sought to reform.
- The only difference between one reform movement and the other lay in the degree to which it relied on tradition or on reason and conscience.

Arya Samaj Movement

- The Arya Samaj Movement was revivalist in form though not in content, as the result of a reaction to Western influences.
- The first Arya Samaj unit was formally set up by Dayananda Saraswati at Bombay in 1875 and later the headquarters of the Samaj were established at Lahore.
- Guiding principles of the Arya Samaj are:
- God is the primary source of all true knowledge;
- God, as all-truth, all-knowledge, almighty, immortal, creator of Universe, is alone worthy of worship;
- The Vedas are the books of true knowledge;
- An Arya should always be ready to accept truth and abandon untruth;
- Dharma, that is, due consideration of right and wrong, should be the guiding principle of all actions;
- The principal aim of the Samaj is to promote world's well-being in the material, spiritual and social sense;
- Everybody should be treated with love and justice;
- Ignorance is to be dispelled and knowledge increased;
- One's own progress should depend on the uplift of all others;
- Social well-being of mankind is to be placed above an individual's well-being.

- The nucleus for this movement was provided by the Dayanand Anglo-Vedic (D.A.V.) schools, established first at Lahore in 1886, which sought to emphasise the importance of Western education.
- The Arya Samaj was able to give self-respect and self confidence to the Hindus which helped to undermine the myth of superiority of whites and the Western culture.
- The Arya Samaj started the shuddhi (purification) movement to reconvert to the Hindu fold the converts to Christianity and Islam.
- This led to increasing communalisation of social life during the 1920s and later snowballed into communal political consciousness.
- The work of the Swami after his death was carried forward by Lala Hansraj, Pandit Gurudutt, Lala Lajpat Rai and Swami Shraddhanand, among others.
- Dayananda's views were published in his famous work, Satyarth Prakash (The True Exposition).

Ramakrishna Movement

- Ramakrishna Paramhansa was a mystic who sought religious salvation in the traditional ways of renunciation, meditation and devotion.
- He was a saintly person who recognized the fundamental oneness of all religions and emphasized that there were many roads to God and salvation and the service of man is the service of God.
- The teaching of Ramakrishna Paramhansa formed the basis of the Ramakrishna Movement.
- The two objectives of the movements were:
 - To bring into existence a band of monks dedicated to a life of renunciation and practical spirituality, from among whom teachers and workers would be sent out to spread the Universal message of Vedanta as illustrated in the life of Ramakrishna.
 - In conjunction with lay disciples to carry on preaching, philanthropic and charitable works, looking upon all men, women and children, irrespective of caste, creed or color, as veritable manifestations of the Divine.
- Swami Vivekananda established Ramakrishna Mission in 1897, named after his Guru Swami Ramakrishna Paramhansa. The institution did extensive educational and philanthropic work in India.
- He also represented India in the first Parliament of Religion held in Chicago (U.S.) in 1893.
- He used the Ramakrishna Mission for humanitarian relief and social work.
- The mission stands for religious and social reform. Vivekananda advocated the doctrine of service- the service of all beings.
- The service of jiva (living objects) is the worship of Shiva. Life itself is religion.
- By service, the Divine exists within man. Vivekananda was for using technology and modern science in the service of mankind.

Discuss Yogendra Singh's thesis on Modernization of Indian Tradition. And evaluate its applicability in the present-day context. (UPSC CSE Mains 2017 - Sociology, Paper 2)

Yogendra Singh, a prominent Indian sociologist, has contributed significantly to the understanding of Indian society and its transformation in the context of modernization. His book, "Modernization of Indian Tradition," published in 1973, is a seminal work that examines the process of modernization in India and its impact on traditional social institutions, values, and norms. Singh's thesis is based on the premise that modernization is not a homogenizing force that leads to the erosion of cultural diversity, but rather a complex and multidimensional process that interacts with and transforms traditional structures in unique ways.

Modernization and Tradition

- Singh argues that modernization in India is characterized by three main dimensions: technological, economic, and political. These dimensions interact with the traditional social structure, which is primarily based on the caste system, kinship, and village community. According to Singh, the process of modernization does not lead to the complete disintegration of these traditional structures, but rather to their adaptation and transformation in response to the changing social and economic environment.
- For instance, the caste system, which was once a rigid and hierarchical social structure, has undergone significant changes due to modernization. The traditional occupational roles associated with different castes have become less relevant in the modern economy, leading to greater social mobility and a weakening of caste boundaries. However, the caste system has not disappeared entirely, and continues to play a role in Indian society, albeit in a modified form.
- Similarly, kinship and village communities have also adapted to the process of modernization. While the traditional joint family system has given way to nuclear families in urban areas, kinship ties continue to be an important source of social support and identity for many Indians. Village communities, too, have undergone changes, with the emergence of new forms of local governance and the integration of rural areas into the national economy.

Cultural Change and Continuity

- Singh's thesis also emphasizes the importance of cultural change and continuity in the process of modernization. He argues that while modernization has led to the adoption of new values and norms, such as individualism, secularism, and rationality, it has not completely replaced traditional values like collectivism, religiosity, and emotionalism. Instead, there has been a process of selective adaptation, with Indians incorporating modern values into their traditional cultural framework.
- For example, the rise of secularism in India has not led to a complete rejection of religion. Instead, religious beliefs and practices have been adapted to the modern context, with the emergence of new religious movements and the reinterpretation of traditional rituals and symbols. Similarly, the adoption of democratic institutions and values has not eliminated the influence of

- traditional power structures, such as caste and kinship, in Indian politics.
- Yogendra Singh's thesis on the modernization of Indian tradition offers a nuanced understanding of the complex and multidimensional process of social change in India. By emphasizing the interaction between modernization and tradition, and the selective adaptation of modern values and institutions, Singh's work highlights the resilience and adaptability of Indian society in the face of rapid social and economic transformation. While some aspects of his thesis may be debated, it remains an important contribution to the study of modernization and its impact on traditional societies.

What are the changes in the cultural and structural aspects of the caste system since independence? (UPSC CSE Mains 2017 - Sociology, Paper 2)

The meanings of caste have transformed — as a system regulating life chances, as a mode of political mobilisation, or as a socio-cultural identity.

Caste today is active in three main ways. First, it is a system that regulates the distribution of material opportunity or life chances, and hence it is a source of enduring inequalities. Second, it remains one of the primary modes of political mobilisation, even though caste politics is now far more disaggregated, complex and uncertain than it used to be. Third, and perhaps most elusive, for everyone except a small upper-class, upper-caste elite caste continues to be a form of community offering a sense of kinship, belonging and identity. The contexts of caste have changed in ways that affect all three modalities.

Features of Indian caste system

- Caste is Innate: Caste system in India is characterised by absolute rigidity and immobility. It is the caste that determines one's status in life.
- Caste is Endogamous: Each one must marry within his own caste and within the subgroup if there be any in that caste.
- Hierarchical Social Structure: The caste structure of the society is hierarchy or system of subordination held together by the relations of superiority and inferiority at the apex of which are Brahmins and at the lowest rung are the shudras.

Recent Trends In Indian Caste system

- Increase in the Organisational Power of Caste: With the growth of literacy in India caste-consciousness of the members has been increasing to safeguard their interests. For example, formation of caste associations such as Jat sabha.
- Political Role of Caste: Caste has become an inseparable aspect of our politics as elections are fought more often on the basis of caste.
- Decline in the rigidity of the caste system: This is evident in the rising inter-caste marriages.
- Demand for caste-based reservation: Recent rise in reservation demands by Patidar community, Kapu community are some examples.
- Protection for Scheduled Castes and other Backward Classes: The

constitutional safeguards provided to protect the interests of Scheduled Castes and Scheduled Tribes has given a new lease of life to caste. These provisions have made some of them develop vested interests to reap permanently the benefits of reservation.

- **Sanskritization and Westernisation:** The former refers to a process in which the lower castes tend to imitate the values, practices and other life-styles of some dominant upper castes. The latter denotes a process in which the uppercaste people tend to mould their life-styles on the model of Westerners.
- **Competitive Role of Castes:** Mutual interdependence of castes which existed for centuries is not found today. Now, each caste looks at the other with suspicion, contempt, and jealousy and finds in it a challenger, a competitor.

Causes for the recent trends in the caste system

- **Uniform Legal System:** The uniform legal system introduced by British and independent India has not only assured equality to all but also declared the practice of untouchability unlawful.
- **Impact of Modern Education:** Modern secular education has given a blow to the intellectual monopoly of a few upper castes by creating awareness among people and weakened the caste system.
- **Industrialisation, Urbanisation and Westernisation:** Due to these new economic opportunities are created which have weakened the rigid caste system.

Thus, the recent changes in the Indian caste system, highlights the increasing trend in caste-loyalty, caste-identity, caste-patriotism and caste-mindedness. Through various policy measures and awareness programmes efforts should be made to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or castes diversities.