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Discuss the historical antecedents of the emergence of Sociology as a discipline. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Having grown up during the aftermath of the French Revolution, Auguste Comte was the first to use the term sociology as a way of studying the world in terms of society. Along with the industrial revolution in England during the 18th century and the rise of urbanisation and mass social change, thinkers such as Comte, Durkheim and Marx began to realise the need to study society in all its dynamic nature. This period of history is often described as 'the great transformation', which led to the emergence of sociology. Around the late 18th century an intellectual period known as 'the Enlightenment' challenged many of the established orders of society from an analytical and scientific perspective. Following French revolution, the citizens of France were granted new legal rights, a broad centralised education system and a new system of inheritance. These changes all challenged a previous traditional model, and hence gave individual citizens a different perspective of society.
- It could be argued that the intellectual revolution known as 'the Enlightenment' laid the foundation for the French revolution which created significant social change. It brought about an ideology which believed that scientific and historical study should be looked at and incorporated into a philosophical perspective. Enlightenment figures such as Charles Montesquieu, one of the pioneers of social science, saw humanity as something that develops from infancy to maturity with conflict in between the different stages. He also believed that the Enlightenment could be the beginning of a great period of human development, as science was being applied to humanity. This could be described as the birth of sociology and of social scientific thought.
- The Enlightenment period coincided with the increase in knowledge in other scientific fields such as life sciences. Darwin's studies on evolution challenged the old established ideas of the church. The concept of 'Social Darwinism' was based on the ideology that society will gradually improve on the basis that the 'fittest' will be the most successful and therefore 'survive'. The period of the late 18th century and early 19th century contributed significantly to the emergence of sociology due to the significant revolutions that occurred during this time.
- The Enlightenment was in many respects a renaissance of scientific thought and signalled the beginning of sociology as a discipline. It changed the way philosophers looked at the world by giving a scientific and analytical approach to their theories. This intellectual revolution made way for the French revolution, and is thought by some to be the most important political event of modern times. It granted citizens individual freedoms and removed old established orders such as the church and crown, and gave people a new perspective of the world and the society in which they live. The French revolution also led to the emergence of Nationalism which changed the way many people viewed the state as whole.
- The industrial revolution saw massive changes in society by the destruction of the feudal system and the establishment of capitalism, which is a key area of discussion within sociology. Urbanisation and industrialisation led to the

emergence of the working class as a large and powerful body, which led to the birth of Marxism, and gave people a new perspective and relationship with the society they lived in. Thus French revolution and Industrial revolution were events integral to the emergence of sociology and social sciences.

Davis and Moore made it clear that social stratification is a functional necessity and also an unconscious device. Discuss. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- In sociology, the functionalist perspective examines how society's parts operate. According to functionalism, different aspects of society exist because they serve a needed purpose.
- Davis and Moore note that modern societies have hundreds of occupational positions of varying importance. Certain jobs—say, washing windows or answering a telephone—are fairly easy and can be performed by almost anyone. Other jobs—such as designing new generations of computers or transplanting human organs—are difficult and demand the scarce talents of people with extensive and expensive training.
- Therefore, Davis and Moore explain, the greater the functional importance of a position, the more rewards a society attaches to it. This strategy promotes productivity and efficiency because rewarding important work with income, prestige, power, and leisure encourages people to do these jobs and to work better, longer, and harder. In short, unequal rewards (which is what social stratification is) benefit society as a whole.
- Davis and Moore claim that any society could be egalitarian, but only to the extent that people are willing to let anyone perform any job. Equality would also demand that someone who carries out a job poorly be rewarded the same as someone who performs it well. Such a system would offer little incentive for people to try their best, thereby reducing the society's productive efficiency.
- The Davis-Moore thesis suggests the reason stratification exists; it does not state what rewards a society should give to any occupational position or how unequal the rewards should be. It merely points out that positions a society considers more important must offer enough rewards to draw talented people away from less important work.
- Although the Davis-Moore thesis is an important contribution to understanding social stratification, it has provoked criticism. Melvin Tumin (1953) wondered, first, how we assess the importance of a particular occupation. Perhaps the high rewards our society gives to physicians result partly from deliberate efforts by the medical profession to limit the supply of physicians and thereby increase the demand for their services.
- Second, Tumin claimed that Davis and Moore ignore how caste elements of social stratification can prevent the development of individual talent. Born to privilege, rich children have opportunities to develop their abilities that many gifted poor children never have.

- Third, living in a society that places so much emphasis on money, we tend to overestimate the importance of high-paying work; what do stockbrokers or people who trade international currencies really contribute to society? For the same reason, it is difficult for us to see the value of work that is not oriented toward making money, such as parenting, creative writing, playing music in a symphony, or just being a good friend to someone in need.
- Finally, the Davis-Moore thesis ignores how social inequality may promote conflict and even outright revolution. This criticism leads us to the social-conflict approach, which provides a very different explanation for social inequality.

What is the Marxist concept of 'fetishism of commodities' ? (UPSC CSE Mains 2019 - Sociology, Paper 1)

- It is a Marxist theory, introduced by Karl Marx in his book 'Das Kapital', that explains how inanimate objects under capitalism, get alienated from the labour and production process and achieve fantastical powers.
- The term describes how the social relationships of production and exchange among people take the form of relationships between things (money and commodities) under capitalism.
- In modern society, this is further accentuated by the use of brand names over quality or use-value of the product.
- The term fetishism in anthropology refers to the belief among indigenous cultures of inanimate objects (such as totems) possessing godly or mystical powers.
- Marx separates the religious connotation of the term and uses it to understand how commodities possess mystical powers once in the market as it severs ties with the production process.

The value of a commodity:

- The concept explains that a commodity has different values.
- In its physical state, an object has a purpose or utility i.e. the use value.
- Since the production of an object requires the labour of producers, the value of the labour adds to the value of the object.
- Finally, when the object reaches the market, it has an exchange value which is the monetary value attached to the product.
- As long as an object is attached to its use-value, it remains an ordinary thing. But when it comes to the market as a commodity, it attains fantastical powers and mystical features.

Social relations under capitalism:

- Under capitalism, the social relations and the production process become invisible to the consumer as it is a private process.
- An object's potential is realised only when it is exchanged as a commodity in the market (a place where it becomes social),

- Hence, the interaction between individuals is replaced by the interaction between commodity and money and the commodity is devoid of any signs of labour put into its creation.
- Compared to feudal society which was based on the relations of personal dependence, labour was visible in all events and not an abstract universal equivalent that was transacted.
- Consumerism and brand fetishism: In modern society, consumption has become a status symbol. Commodities are associated with Godly figures or celebrities, removing any trace of social relations of labour attached to them, making them desirable as an object of envy among consumers.

Concerns:

- In a consumerist society, the process of production and the exploitation of labour and labourers are forgotten and replaced by the brand and the price tag of the product, causing alienation of labour.
- The workers cannot take pride in their products as they become invisible and are alienated from the commodity.
- In capitalist society, though the value of a product is dependent on the exploitation of human labour, market forces gain precedence and consumers are made to believe that commodities exist independent of individuals.
- Consequently, consumers are oblivious to the concept of wage theft and exploitation of labour, or the physical and psychological hardship of the people involved in the production process.

Present a sociological review on the 'new middle class'. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- A new middle class has emerged throughout the world, which is unique in the sense that it is marked by the individual's capacity to consume global iconic objects, renowned sociologist Jeffrey C. Alexander has said. The new concept of this class is characterised not by its participation in the production process but by its capacity to consume.
- The emergence of the new middle class is an interesting development in the era of economic liberalization in India. In a celebrated study of the Indian middle classes, B.B. Mishra has suggested that the members of the educated professions, such as government servants, lawyers, college teachers and doctors, primarily constituted the bulk of the Indian middle classes. He also included the body of merchants, agents of modern trading firms, salaried executives in banking and trading, and the middle grades of peasant proprietors and renters under this category. This notion of the middle class has continued for years for the purpose of examining the role of the middle class in contemporary India.
- It has been argued that in the early years of the Independence material pursuits of the middle class were subsumed in a broader ethical and moral responsibility

to the nation as a whole. A restraint on materialistic exhibition in a poor country was the ideal reflector in the character of the middle class.

- Changes have, however, occurred in the basic character of this class. Pawan Varma, for example, in his book *The Great Indian Middle Class* has initiated a significant debate on the declining social responsibility of the Indian middle class. It is in this context, that the idea of new middle class has been made popular in India.
- The current culture of consumerism has given rise to the new middle class. The economic liberalization initiated in India in the 1990s portrays the middle class as a sizeable market which has attracted the Multinational Corporations (MNCs), images of the urban middle class in the print media and television contribute to the prevalence of images of an affluent consumer.
- The spread of the consumer item such as cell phones, cars, washing machines and colour televisions has also consolidated the image of a new middle class culture. Advertising images has further contributed to perception.
- The new middle class has left behind its dependence on austerity and state protection. The newness of the middle class rests on its embrace of social practices of taste and consumption and a new cultural standard. Thus, the “newness” of middle class involves adoption of a new ideology rather than a shift in the social basis of India’s middle class.
- Critics of this new middle class have pointed out the negative effects that middle class consumerism holds in the terms of environmental degradation and growing indifference towards socioeconomic problems of the country. However, proponents of liberalization have projected this new middle class as an idealized standard for a globalizing India.

Explain the probability sampling strategies with examples. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Probability sampling is based on random selection of units from a population. In other words, the sampling process is not based on the discretion of the researcher but is carried out in such a way that the probability of every unit in the population of being included is the same. For example, in the case of lottery, every individual has equal chance of being selected. Some of the characteristics of a probability sample are:

1. each unit in the sample has equal probability of entering the sample,
2. weights appropriate to the probabilities are used in the analysis of the sample, and
3. the process of sampling is automatic in one or more steps of the selection of units in the sample. Probability sampling can be done through different methods, each method having its own strengths and limitations.

There are four broad methods of probability sampling:

- **Simple random sampling:** This is the “pull a name out of a hat” method, in which all members of the larger population have an equal chance of being selected. The selection is done randomly. The drawback to this method is that it’s prone to bias. If the sample size is too small, relative to the larger frame, we’re less likely to pick reliable random samples.
- **Interval sampling:** This method assigns every member of the population a number, then selects individuals at regular intervals. For example, every tenth person becomes part of the sample. There are certain drawbacks to this method, too: it might not be as random as simple random sampling, and if there are any hidden patterns in the larger population list, it could skew your results.
- **Stratified random sampling:** This method divides the larger frame into specific groups that do not overlap, but when put together, they reflect the overall population. This could be groups like “have created a user account and made a purchase” vs. “have created a user account but have not made a purchase.” Common stratified characteristics include gender, age, ethnicity, and other mutually exclusive categories. Once we’ve stratified your population, we can use simple random sampling to select people from each group, proportional to the overall population.
- **Cluster sampling:** Cluster sampling separates the larger population into subgroups—but unlike stratified random sampling, the clusters are smaller versions of the overall population. Pollsters can randomly select entire clusters, or randomly select individuals from each cluster. Clusters might be sorted by organizations (universities, corporate offices) or geographic locations (states, cities, counties). The drawback to cluster sampling is that there’s no guarantee every cluster actually represents the overall population.

According to Mead, “We play a key role in our own socialization.”(UPSC CSE Mains 2019 - Sociology, Paper 1)

George Herbert Mead (1863–1931) developed the theory of social behaviorism to explain how social experience develops an individual’s personality.

The Self

Mead’s central concept is the self, the part of an individual’s personality composed of self-awareness and self-image. Mead’s genius was in seeing the self as the product of social experience.

- First, said Mead, the self is not there at birth; it develops. The self is not part of the body, and it does not exist at birth. Mead rejected the idea that personality is guided by biological drives (as Freud asserted) or biological maturation (as Piaget claimed).

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

Development of the Self

- According to Mead, the key to developing the self is learning to take the role of the other. Because of their limited social experience, infants can do this only through imitation. They mimic behavior without understanding underlying intentions, and so at this point, they have no self.
- As children learn to use language and other symbols, the self emerges in the form of play. Play involves assuming roles modeled on significant others, people, such as parents, who have special importance for socialization. Playing "mommy and daddy" is an important activity that helps young children imagine the world from a parent's point of view.
- Gradually, children learn to take the roles of several others at once. This skill lets them move from simple play (say, playing catch) with one other to complex games (such as baseball) involving many others. By about age seven, most children have the social experience needed to engage in team sports.
- Everyday life demands that we see ourselves in terms of cultural norms as any member of our society might. Mead used the term generalized other to refer to

widespread cultural norms and values we use as references in evaluating ourselves.

- As life goes on, the self continues to change along with our social experiences. But no matter how much the world shapes us, we always remain creative beings, able to react to the world around us. Thus, Mead concluded, we play a key role in our own socialization.

Bring out the significance of Ethnography in social research. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Lois Benjamin's research demonstrates that sociological investigation takes place not only in laboratories but also "in the field," that is, where people carry on their everyday lives. The most widely used strategy for field study is participant observation, a research method in which investigators systematically observe people while joining them in their routine activities.
- This method allows researchers an inside look at social life in any natural setting, from a nightclub to a religious seminary. Sociologists call their account of social life in some setting a case study. Cultural anthropologists use participant observation to study other societies, calling this method fieldwork and calling their research results an ethnography.
- At the beginning of a field study, most investigators do not have a specific hypothesis in mind. In fact, they may not yet realize what the important questions will turn out to be. Thus most field research is exploratory and descriptive.
- As its name suggests, participant observation has two sides. On one hand, getting an insider's look depends on becoming a participant in the setting—"hanging out" with the research subjects and trying to act, think, and even feel the way they do. Compared to experiments and survey research, participant observation has few hard-and-fast rules. But it is precisely this flexibility that allows investigators to explore the unfamiliar and adapt to the unexpected.
- Unlike other research methods, participant observation may require that the researcher enter the setting not for a week or two but for months or even years. At the same time, however, the researcher must maintain some distance while acting as an observer, mentally stepping back to record field notes and later to interpret them. Because the investigator must both "play the participant" to win acceptance and gain access to people's lives and "play the observer" to maintain the distance needed for thoughtful analysis, there is an inherent tension in this method. Carrying out the twin roles of insider participant and outsider observer often comes down to a series of careful compromises.

- Most sociologists perform participant observation alone, so they— and readers, too—must remember that the results depend on the work of a single person. Participant observation usually falls within interpretive sociology, yielding mostly qualitative data—the researcher's accounts of people's lives and what they think of themselves and the world around them—although researchers sometimes collect some quantitative (numerical) data. From a scientific point of view, participant observation is a “soft” method that relies heavily on personal judgment and lacks scientific rigor. Yet its personal approach is also a strength: Where a high-profile team of sociologists administering formal surveys might disrupt many social settings, a sensitive participant observer can often gain important insight into people's behavior.
- Several sociologists & anthropologists have used this method to collect data. Nets Anderson's study of hobos, Serif's study of the psychology of social norms, Land's two surveys of middle town .john dullard's studies in the southern states, Warner's & hunt's study of Yankee city are some famous examples.

What is 'reserve army of labour' ? Present the position of feminist scholars on this. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Sylvia Walby (1990) points out that Marxian concept of 'reserve army of labour' has been extended to discuss women's condition in capitalist economy. According to Wably, Karl Marx himself did not discuss women's employment to any significant extent. He used the concept 'reserve army of labour' to explain the working of capitalist economy. For Marx, capitalism's need for labour fluctuated as the economy went through ups and downs. It therefore required the existence of a group of workers who could be dispensed with at times of recession. Marxist feminists argued that the reserve army theory is applicable to explain employment of women.
- Marxist feminist scholar Veronica Beechey (1977) argues that women constitute a flexible reserve which can be brought into paid work when boom conditions increase the need for labour. Women are forced to return to the home in time of economic recession. However, Walby (1990) points out that there are serious theoretical and empirical problems with this theorization. Firstly she argues that if capital is considered to be the determinant of the process in which women lose their jobs before men, then capital would be acting against its own interests. If women were to let go out of the job before men, then it would hamper the interest of capital, since women can be employed at lower wage than men. Secondly, available empirical evidence does not support this theory. The relative cheapness of women's labour creates a pressure to employ women in preference to men. For example, in recent years the shift from manufacturing to service industries in western economies has produced male unemployment and demand for female workers.

- Nevertheless, many women workers still play a marginal role in the paid labour market. They are heavily concentrated in part-time, low pay occupations, and it seems clear that their domestic roles disadvantage them in a competitive employment market that ignores family responsibilities and makes it difficult for women to defend their own economic interests.
- Nirmala Banerjee (1985) using empirical survey and census data argues that in India unorganized sector is mainly composed of women. She points out that unorganized labour is more exploitative, oppressive and difficult to negotiate than organized labour. Contrarily, the connotations of unionization for political bargaining strength, formal work records, legal support etc. are used for organized labour. She argues that unorganized sector is mainly composed of women. Most of the women who work outside home, work in unorganized sector. Hence, most of the women are forced to live in the margins of survival. According to her, from the 1970s onwards there is a shift in perception of women's labour as complementary to men's labour to being a competitive alternate to men's labour. This change is brought about by the increasing industrial preference for unorganized labour and predominance of women in that sector.
- Braverman in his analysis of gender relations in the context of development of capitalism argues that there is a progressive deskilling of jobs in the contemporary monopoly capitalism. Most often women take these less skilled jobs. Deskilling of jobs occurs as a result of the attempt by employers to increase their profits at the expense of workforce. He argues that deskilling is designed to reduce the cost by decreasing the need for expensive labour. This makes it possible for the capitalist to employ cheaper labour on simpler tasks. This cheaper labour is female.
- Phillips and Taylor (1986) argue that 'skill' is frequently an ideological category, arising from the struggle of men to maintain their dominance in sexual hierarchy, and enabling men to resist 'deskilling' process by displacing this onto women. From this perspective women are not paid less simply because they are unskilled, but because working class men have succeeded in protecting their own dominant attitudes by labelling any work done by women as inherently inferior to that done by men.

Discuss the importance of interpretative understanding of social phenomena and explain its limitations. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Not all sociologists agree that science is the only way—or even the best way—to study human society. This is because, unlike planets or other elements of the natural world, humans do not simply move around as objects in ways that can be measured. Even more important, people are active creatures who attach meaning to their behavior, meaning that cannot be directly observed. Therefore, sociologists have developed a second research orientation, known as interpretive sociology, the study of society that focuses on the meanings people attach to their social world. Max Weber, the pioneer of this framework, argued that the proper focus of sociology is interpretation, or understanding the meaning that people create in their everyday lives.

Interpretive sociology does not reject science completely, but it does change the focus of research. Interpretive sociology differs from positivist sociology in four ways.

- First, positivist sociology focuses on actions—on what people do—because that is what we can observe directly. Interpretive sociology, by contrast, focuses on people's understanding of their actions and their surroundings.
- Second, positivist sociology claims that objective reality exists “out there,” but interpretive sociology counters that reality is subjective, constructed by people in the course of their everyday lives.
- Third, positivist sociology tends to favor quantitative data—numerical measurements of people's behavior—while interpretive sociology favors qualitative data, or researchers' perceptions of how people understand their world.
- Fourth, the positivist orientation is best suited to research in a laboratory, where investigators conducting an experiment stand back and take careful measurements. On the other hand, the interpretive orientation claims that we learn more by interacting with people, focusing on subjective meaning, and learning how they make sense of their everyday lives. As the chapter will explain, this type of research often uses personal interviews or fieldwork and is best carried out in a natural or everyday setting.

Max Weber believed the key to interpretive sociology lay in *Verstehen*, the German word for “understanding.” The interpretive sociologist does not just observe what people do but also tries to understand why they do it. The thoughts and feelings of subjects, which scientists tend to dismiss because they are difficult to measure, are the focus of the interpretive sociologist's attention.

Weber pointed out that we cannot analyze our social behavior by the same type of objective criteria we use to measure weight or temperature. To fully comprehend behavior, we must learn the subjective meanings people attach to their actions—how they themselves view and explain their behavior. For example, suppose that a sociologist was studying the social ranking of individuals in a fraternity. Weber would expect the researcher to employ *verstehen* to determine the significance of the fraternity's social hierarchy for its members. The researcher might examine the effects

of athleticism or grades or social skills or seniority on standing within the fraternity. He or she would seek to learn how the fraternity members relate to other members of higher or lower status. While investigating these questions, the researcher would take into account people's emotions, thoughts, beliefs, and attitudes.

Are all world religions patriarchal? Substantiate your answer with examples. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Gender, simply defined, is the social construction of the expectations, behavior, privileges and constraints associated with those identified as male or female. Gender has become significant in the understanding of development and social phenomena especially in developing nations in view of the inequitable participation of men and women in the social organization of society. Gender, religion and patriarchy are foundational social constructs operating at the basis of social organization of society. Most feminists argue along similar lines to functionalists and Marxists that religion acts as a conservative force, maintaining the status quo. For feminists, that status quo is a patriarchal society. Simone De Beauvoir (1953) took a very similar view to traditional Marxists, only instead of seeing religion as assisting in the subjugation of the workers, she saw it as exploiting and oppressing women. She argued that religious faiths encouraged women to be meek, to put up with inequality, exploitation and suffering and doing so will bring rewards in the afterlife.

There are several ways in which religion can promote patriarchy:

- Through religious scripture / teachings
- Through religious ceremonies and practices
- Through the structure and power-relations of religious organisations

Examples of Patriarchy in Religion

- In several religions, women are presented as temptresses who distract men from the serious business of worship. In the bible, it is the first woman, Eve, who disobeys God and then goes on to tempt Adam and bring about his downfall too.
- Religious texts are full of male Gods, male prophets, male saints and male heroes. The books are written by men and interpreted by men.
- In many religions both menstruation and pregnancy are treated as impure or ungodly. For example, in Islam women who are menstruating are not allowed to touch the Koran. Jean Holm (1994) suggests that these various restrictions on the participation of women contribute to the devaluation of women in many contemporary religions.
- Karen Armstrong (1993) argues that it was the development of monotheistic religions, with their all-powerful male Gods (such as Judaism, Christianity and Islam) which imbued religion with a patriarchal and sexist core. She points out that various goddesses and priestesses were replaced with male prophets.

- In many religious teachings across a wide range of religions, women are given the role of nurturing, caring and giving birth. While these roles are presented positively and as essential, they reinforce the gender norms in society and the patriarchal power structures. If women choose not to conform to gender stereotypes, they are not only deviating from gender norms and family expectations, but deviating from God's will too.

All world religions are inherently patriarchal. The scriptures offer justification for exploitation and the rituals keep the women subordinate in the structure. But due to secularisation of religions and modernisation, religion is becoming more accommodating.

What, according to Merton, is the difference between 'unanticipated consequences' and 'latent functions'? Give examples to elaborate. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Merton's belief that empirical tests, not theoretical assertions, are crucial to functional analysis led him to develop his "paradigm" of functional analysis as a guide to the integration of theory and research.

Function: Functions, according to Merton, are defined as "those observed consequences which make for the adaptation or adjustment of a given system".

Dysfunction: However, there is a clear ideological bias when one focuses only on adaptation or adjustment, for they are always positive consequences. It is important to note that one social fact can have negative consequences for another social fact. To rectify this serious omission in early structural functionalism, Merton developed the idea of a dysfunction. Just as structures or institutions could contribute to the maintenance of other parts of the social system, they also could have negative consequences for them.

Non-Functions: Merton also posited the idea of non-functions, which he defined as consequences that are simply irrelevant to the system under consideration. Included here might be social forms that are "survivals" from earlier historical times. Although they may have had positive or negative consequences in the past, they have no significant effect on contemporary society.

Merton added the idea that there must be levels of functional analysis. Functionalists had generally restricted themselves to analysis of the society as a whole, but Merton made it clear that analysis also could be done on an organization, institution, or group.

Merton also introduced the concepts of manifest and latent functions. These two terms have also been important additions to functional analysis. In simple terms, manifest functions are those that are intended, whereas latent functions are unintended. The manifest function of slavery, for example, was to increase the economic productivity of the South America, but it had the latent function of providing a vast underclass that served to increase the social status of southern whites, both rich and poor.

This idea is related to another of Merton's concepts— unanticipated consequences. Actions have both intended and unintended consequences. Although everyone is aware of the intended consequences, sociological analysis is required to uncover the unintended consequences; indeed, to some this is the very essence of sociology.

Merton made it clear that unanticipated consequences and latent functions are not the same. A latent function is one type of unanticipated consequence, one that is functional for the designated system.

Peter Berger has called this “debunking”, or looking beyond stated intentions to real effects. Merton made it clear that unanticipated consequences and latent functions are not the same. A latent function is one type of unanticipated consequence, one that is functional for the designated system. But there are two other types of unanticipated consequences: “those that are dysfunctional for a designated system, and these comprise the latent dysfunctions”, and “those which are irrelevant to the system which they affect neither functionally nor dysfunctionally“.

Example:- One example of a latent dysfunction is when the media only presents one side of an issue. This can lead to people making ill-informed decisions and lead to, for example, violent actions in response to a biased presentation of an issue.

This can be dysfunctional for both the media outlet itself — which may garner a harmed reputation — as well as the target of the backlash and the media industry as a whole.

An unscrupulous government, for example, may use reports of bias in the media as justification for taking over or heavily influencing all media outlets, leading to a reduced ability for people to scrutinize the government and express themselves through media.

Merton pointed out that a structure may be dysfunctional for the system as a whole yet may continue to exist. For example, many sociologists argue that while discrimination against black people, females, and other minority groups is dysfunctional for society, it continues to exist because it is functional for a part of the social system.

For example, wage discrimination against females is generally functional and beneficial for males, who tend to earn higher wages as a result.

As further clarification of functional theory, Merton pointed out that a structure may be dysfunctional for the system as a whole yet may continue to exist. One might make a good case that discrimination against blacks, females, and other minority groups is dysfunctional for society, yet it continues to exist because it is functional for a part of the social system; for example, discrimination against females is generally functional for males. However, these forms of discrimination are not without some dysfunctions, even for the group for which they are functional. Males do suffer from their discrimination against females. One could argue that these forms of discrimination adversely affect those who discriminate by keeping vast numbers of people underproductive and by increasing the likelihood of social conflict.

Merton contended that not all structures are indispensable to the workings of the social system. Some parts of our social system can be eliminated. This helps functional theory overcome another of its conservative biases. By recognizing that some structures are expendable, functionalism opens the way for meaningful social

change. Our society, for example, could continue to exist (and even be improved) by the elimination of discrimination against various minority groups.

Thus, Merton's clarifications are of great utility to sociologists who wish to perform structural-functional analyses.

Modernization presupposes class society; however, caste, ethnicity and race are still predominant. Explain. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Class society, which was a product of modernity, is an invention of the modern spirit. It is therefore not a natural condition of the human being, but a consequence of the division of labour. The very idea of class is a modern concept, free from a rigid hereditary transmission, but based on the function practiced within the social context. Before the advent of modernity, the son of a barber was destined to have the same fate as his father with no chance of improvement. The environment in which he grew up, his circle of friends and level of education then contributed to amplify the initial difference and make the gap unbridgeable. On the other hand, the son of a gentleman or a nobleman remained such in spite of all kinds of adversity, misfortune or economic ruin.
- Modern principles, thus have opened up this concern, making it possible to have a place on the social ladder on the basis of aptitude, individual abilities, the quality of spirit, the nature of the work carried out, whilst abolishing the privileges of birth that had hitherto contained the right to belong to the aristocracy within narrow confines. In this way, it is work, not birth that determines class.

Sociologists have created four main categories of social stratification systems: class systems, caste systems, slavery, and meritocracy.

Class consistency refers to the variability of one's social status among many dimensions (such as education and wealth) during one's lifetime. More open stratification systems tend to encourage lower class consistency than closed stratification systems.

Social stratification can work along multiple dimensions, such as those of race, caste, gender, sexuality, religion, ethnicity, and so on.

- Caste and class nexus implies observation of two as mutually inherent areas. Tension and contradiction between caste and class are not only recognizable but also bring their differential consequences on different castes and classes. This nexus between caste and class also implies going beyond caste and going beyond class in understanding social reality.
- A group of sociologists give their view that Indian society can be best studied from a caste model. They justify their opinion by saying that caste is an over-reaching ideological system encompassing all aspects of social life of Hindus, in particular, and the other communities, in general. The problem, however, is the fact that caste system is very complicated and complex.

- At the time of marriage, with all the rigid rules and regulations, a caste gives prime importance to the class. So the assumption is that class is taking the place of caste is incorrect. Both caste and class are inseparable parts of Indian social formation.
- The sociologists who feel that recent changes are giving way to class than to caste have nothing but a misapprehension. This is because there are studies in which it is observed that castes are also equally important as class. If caste is getting weak in one aspect it also gets strengthened in other aspects simultaneously with certain additions.
- In conclusion, we can sum up that both caste and class are inseparable and closely interlinked. Class like distinction within caste and caste life-style within the class are a part and parcel of the members of the society. Both caste and class are real, empirical, interactional and hierarchical.
- One incorporates the other. Common class consciousness among the members of a caste is mainly due to their common economic deprivations.
- Caste-class nexus applies observation of caste and class as mutually inherent phenomena. The caste-class nexus as a framework goes beyond micro-transaction and alternatively filters down the macro conceptualizations to the ground reality. Caste-class nexus implies going 'beyond caste' and also going 'beyond class' for a fuller comprehension of social reality. It would define 'nexus' as "a set of ties in terms of connection which becomes the basis of structural and cultural changes.

Similar is the case with Race and Ethnicity.

Compare and contrast the contributions of Marx and Weber on social stratification in capitalist society. (UPSC CSE Mains 2019 - Sociology, Paper 1)

For social stratification, Marx adopts a single standard of division, defining whether or not to possess the means of production and how much to possess (i.e. economic basis) as the principle. “He used ‘class’ to divide the social member’s ownership and the social level in which he belongs to, and thus his social power is often referred to the class stratification paradigm”). Meanwhile, Marx believes that due to the differences of possessing production materials in the production process, the society is increasingly divided into two opposing classes: the bourgeoisie and the proletariat. And capitalist society is a bipolar society, despite the existence of an intermediate class, it will certainly belong to the bourgeoisie or the proletariat over time, so society will return to the situation -- ‘two levels of opposition’ again.

Compared to Marx’s simpler stratum division criteria, Weber adopted multidimensional criteria based on ‘market’. That is, social stratification based on three dimensions -- “Economical order, Social order, and Political order”. “An individual’s stratification position depends on their overall location in all three orders, but their class, status and party positions may not be identical”.

Marx on class	Weber on class
<ul style="list-style-type: none"> • Class refers to a social group whose members sharing the same relationship to the means of production. 	<ul style="list-style-type: none"> • Class is a social group of individuals who share a similar position in a market economy and therefore receive similar reward i.e. individuals class is determined by the income that he is able to draw by working in the market economy.
<ul style="list-style-type: none"> • There are only two classes the haves (owners) and the have notes (non owners) 	<ul style="list-style-type: none"> • These are 4 major classes <ol style="list-style-type: none"> (a) Propertied upper class (b) Property less white collar workers (c) Petty Bourgeoise (d) Manual working class
<ul style="list-style-type: none"> • Factors like ownership non- ownership of property are significant in the formation of classes 	<ul style="list-style-type: none"> • Factors et-her than ownership and non-ownership of property are -significant in the formation of classes. Different skills result in different economic returns. Thus leading to the formation of different classes.
<ul style="list-style-type: none"> • Classes existed in pre-industrial societies also 	<ul style="list-style-type: none"> • Classes emerged only in modern industrial societies based on market economy. Pre-industrial societies were status based.
<p>Intermediate classes will polarise as capitalism matures</p>	<p>no evidence of polarisation of classes rather there will be expansion of Middle class as capitalism develops.</p>
<ul style="list-style-type: none"> • Proletariat will unite and will lead the Proletariat revolution, leading to establishment of communism 	<ul style="list-style-type: none"> • Weber saw no reason why those having a similar class situation should necessarily develop a common identity and launch class struggle. For example a civil servant and a cab driver earning equally are of same class but low will their interest unite.
<ul style="list-style-type: none"> • Communist society will be completely 	<ul style="list-style-type: none"> • In communist society bureaucracy will be very powerful. Therefore power inequality will remain
<ul style="list-style-type: none"> • egalitarian society 	<ul style="list-style-type: none"> • ever if there is economic equality

Although the theories are frequently contradicted to each other, they may be described as complementary rather than mutually exclusive.

Complementarities

Weber attempted to modify Marx's theory of stratification in the following ways-

(i) Marx saw social stratification primarily in economic sphere whereas to Weber there can be three independent basis of social stratification and they are as follows- (a) Economic base – class dimension of stratification (b) Social base- Status dimension of stratification (c) Political base – Power dimension of stratification

(ii) Like Marx, Weber also saw class in economic terms but he defined it differently.

(iii) Marx advocates that Proletariat revolution is inevitable to resolve the conflict.

Weber argued that the workers who are dissatisfied with their class situation need not necessarily launch a revolution. They may simply go on strike. Weber saw revolution as only one of the possibility. Marx saw social stratification as not desirable and not inevitable whereas Weber considers social stratification as not desirable but inevitable.

What, according to Irawati Karve, are the Major difference between North Indian and South Indian Kinship system?

Irawati Karve says that:

- Linguistic regions,
- Institution of caste, and
- Family organisation

are the most vital basis for understanding of the patterns of kinship in India.

She divides the whole country into:

- northern,
- central,
- southern and
- eastern zones

Keeping in view the linguistic, caste, and family organisation. Kinship organisation generally follows the linguistic pattern but doesn't always go hand in hand. Ex. MH has Dravidian impact, and the impact of northern neighbours speaking Sanskritic languages could be seen on the Dravidian kinship system.

Despite variations based on these factors, there are two common points:

- Marriage is always within a caste or tribe, and
- Marriage between parents and children and between siblings is forbidden.

Kinship in North India

In north India, there are:

- terms for blood relations, and
- terms for affinal relations. There are primary terms for three generations of immediate relations and these terms are not exchangeable between generation. All other terms are derived from the primary terms.

The northern zone consists the areas of the Sindhi, Punjabi, Hindi (Pahari), Bihari, Bengali, Assamese and Nepali languages. Kinship in these areas is characterised by:

- caste endogamy and clan exogamy, (gotra/pinda)
- incest taboos,
- local/village exogamy.

Taboos regarding sexual relations between primary kins are strictly observed.

The rule of sasan is key to all marriage alliances, that is, a person must not marry in his patri-family and must avoid marriage with sapinda kin. Sometimes a caste is also divided into endogamous gotras or exogamous gotras as also gotras which do not seem to have any function in marriage regulations.

Considerations of caste status tend to restrict the area of endogamy. Marriage prohibitions tend to bar marriage over a wide area in terms of kinship as well as space. Cognatic prohibitions and local exogamy are strictly adhered to in marriage alliances.

Four-gotra (sasan) rule, that is, avoidance of the gotras of father, mother, grandmother and maternal grandmother is generally practised among Brahmins and other upper castes in north India. However, some intermediate and most of the lower castes avoid two gotras, namely, that of father and mother.

Kinship in South India

The Nayars, tiyans, some Moplas in Malabar region and the Bants in Kanara district have matrilineal and matrilocal kinship systems, and it is called tharawad. It consists of a woman, her brothers and sisters, her own and her sister's sons and daughters. No affinal relation lives in the tharawad. Some consanguines are excluded (children of the males). There are no husband-wife, father-children relations in a tharawad.

In the southern zone there is the system of:

- Caste endogamy and clan exogamy.
- There are inter-marrying clans in the same village.
- Castes are divided exogamous clans. Inter-clan marriages do not cover all clans.
- Within an endogamous caste, there are smaller circles of endogamous units made up of a few families giving and receiving daughters in marriage.
- Preferential marriages with cross cousins.

The southern zone has its peculiar features which are quite different from that of the northern part of India. Preferential marriages with cross cousins are particularly prevalent in the southern zone. The main thrust of such a system of preferential marriages lies in maintaining unity and solidarity of the clan and upholding of the principle of exchange of daughters in the same generation. (Levi-Strauss' idea)

However, there are taboos on marrying of younger sister's daughter, levirate, and mother's sister's daughter. Maternal uncle and niece marriages and cross-cousin marriages result in double relationships. A cousin is also a wife, and after marriage a cousin is more of a wife than a cousin.

Comparison

1. In a southern family, there is no clear-cut distinction between the family of birth, that is, family of orientation and family of marriage, that is, family of procreation as found in the northern family. In the north, no member from Ego's family of orientation can become a member of his family of marriage; but this is possible in the south.
2. In the north, an Ego (person under reference/study) has some kin who are his blood relatives only and others who are his affinal. In the south blood relatives are affinal kin at the same time.
3. In the south, organization of kin is arranged according to age categories in the two groups, that is, older than Ego (tam-mun) and younger than Ego (lam-pin) (tain is 'self', mun is 'before' and pin is 'after').
4. In the south, kinship organization is dependent on the chronological age differences while in the north, it is dependent on the principle of generational divisions.
5. No special norms of behaviour are evolved for married girls in the south whereas in the north, many restrictions are imposed on them.
6. Marriage does not symbolize woman's separation from her father's house in the south but in the north, a woman becomes a casual visitor to her parent's family.
7. In the north, marriage is to widen the kinship group while in the south it is to strengthen already existing bonds.

At the end, it can be concluded that both rigidity and flexibility exist side by side in regard to values and norms related to kinship systems. These are reflected in regard to divorce, widow remarriage, incest taboos, caste endogamy, rule of avoidance, family structure, systems of lineage and residence, authority system, succession and inheritance of property etc. The kinship organization in India is influenced by caste and language. In this age of sharp competition for status and livelihood a man and his family must have kin as allies.

Caste and linguistic groups may help an individual from time to time but his most staunch, trustworthy and loyal supporters could only be his nearest kin. It is, therefore, necessary that a person must not only strengthen his bonds with kin but should also try to enlarge his circle of kin. Cousin marriages, preferential mating, exchange rules and the marriage norms which circumvent the field of mate selection are now so changing that kinship relations through marriage are being extended and a person is able to get their help in seeking power and the status lift that power can bring. Kinship continues to be a basic principle of social organization and mobilization 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 society.

Differentiate between 'Life-chances' and 'Life-style' with suitable examples. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Life chances are a key aspect of studying social inequality and stratification. Life chances refer to people's chances of having positive or negative outcomes over their lifetime in relation to, for example, their education, health, income, employment and housing. Life chances are distributed unequally between individuals and groups because they are affected by social factors such as class position, gender and ethnicity. People in higher social classes have more chance than those in other classes of accessing good quality healthcare and decent housing. Life chances are shaped by inequalities in wealth, income, power and status.

Life Chances is a theory propounded by famous sociologist Max Weber. Weberian's theory of life chances is the extension of some of Karl Marx's ideas. They both agreed on the necessity of economic factors in our life but Weber explained this theory with more detail. For him, social equality and social mobility are very important aspects to live a prosperous life. Many random factors are affecting our life chances like age, race, ethnicity or gender but there are certain non-random factors also. These non-random factors are social class, status, caste, political influence and so on.

Undoubtedly, economic factors play a crucial role as it provides resources to grab more chances in life. We cannot even generalize these aspects for everyone. "Life chances" is a subjective and abstract term and it gets influenced by social stratification in many ways.

Max Weber identified four main classes with different life chances in the labour market:

- Property owners
- Professionals
- Petty bourgeoisie
- Working class

Weber did agree with Marx on the significance of the economic dimension of stratification. He, however, added the aspects of prestige (Status) and Power (Party) to the understanding of social stratification. Weber was convinced that differences in status led to differences in lifestyles. "As distinguished from the consequences of property differences for life chances, status differences, according to Weber, lead to differences in life styles which form an important element in the social exclusiveness of various status groups. Status groups acquire honour primarily by usurpation. They claim certain rewards and act out their claims in terms of certain manners and styles of behavior and certain socially exclusive activities. status groups are usually communities.

Lifestyle defines our way of living. In the sociological dimension, lifestyle connects our habits with several social dimensions. According to psychologist Alfred Adler, the basic character of a person is established in his/her early childhood. Various factors affect our lifestyle like economic factors, place of living, our values and preferences, social status and so on.

Earlier this study focuses only on social structure and our position in it. But later, it has been comprehended in detail. Accordingly, the social dimension started explaining our lifestyle more broadly by using social status as a distinctive element of status that is strictly connected with prestige. Lifestyle is so important because it is a visible

dimension of our living standards. Our town, work, culture, income, etc. are sub-parts of a social system only. Many psychological conditions also influence it. Our attitudes, interests, practices, and principles affect our image in front of others. There is always our thought process which cannot be ignored. Apart from it, our actions are also fundamental in explaining our lifestyle. For example, we often use physical objects like expensive vehicles to articulate our social standards.

With time the study related to these areas is broadening its horizon. The composition of culture and tradition always includes the number of life changes that we get in a lifetime and its results that whether we use them as our lifestyle or not.

Discuss the issues of access and exclusion in higher education in India. (UPSC CSE Mains 2019 - Sociology, Paper 1)

India's higher education has various structural issues. With no university among the ranks of world class universities, India's higher education system is termed as poor, structurally flawed. The latest 'India Skills Report' suggests that only 47% of Indian graduates are employable.

Issues in Indian higher education system

- Education quality: National Assessment and Accreditation Council (NAAC) in its assessment report pointed out that 68% of institutions in India are of middle or poor quality. Recruitment of undergraduates as teachers, ad-hoc appointments and low pay scale, inadequate teacher training are all factors that have caused a deterioration in the quality of education.
- Vacancies: Nearly 35% of professor posts and 46% of assistant professor posts out of total sanctioned strength remain vacant across the country.
- Financing: India barely spends 2.5% of its budgetary allocations on education. This is far below the required amount needed to upgrade the infrastructure at public institutes. Nearly 65% of the University Grants Commission (UGC) budget is utilised by the central universities when the share of state universities in student enrolments is much higher.
- Inclusiveness and Equal Access: Inter-caste and tribal disparities are prominent in Indian higher education. For Scheduled Castes, Gross Enrolment Ratio (GER) is 19.9% and for Scheduled Tribes, it is 14.2% as compared to the national GER of 24.5%. Muslims have the lowest rate of enrolment in higher education. Caste-based discrimination in universities leading to suicides e.g. Rohit Vemula case.
- Privatisation and Regulation: Withdrawal of public sector has left the space open for private institutions that have turned education into a flourishing business. Most of the teachers in private colleges are underpaid and overworked.

- Curriculum: There is a wide gap between industry requirements and curriculum taught at colleges. This also renders graduates unemployable lacking in specific skill-sets.
- Autonomy: Over-regulation by regulators such as UGC, MCI, which decide on aspects of standards, appointments, fees structure and curriculum has further deterred new institutions from opening campuses.
- Academic research: India has barely 119 researchers per million of the population as compared to Japan which has 5300 and US which has 4500. Besides, in the US 4% of science graduates finish the doctorate, in Europe, this number is 7%, but in India barely 0.4% of graduates finish the doctorate.
- Faculty shortage: Faculty vacancies at government institutions are at 50% on average. The problem lies in increased demand, and stagnant supply.
- Poor research: Indian universities persist in separating research and teaching activities. Monetary incentives for academia are practically non-existent, and Indian R&D expenditure at 0.62% of GDP is one of the lowest in emerging economies. Indian universities rank low in both research and teaching.

Improving Indian higher education system

- Filling up vacancies: Government must ensure filling up of vacancies through more autonomy to the institutions.
- Creating enabling atmosphere: Research cannot be improved merely by regulating universities, instead they need efforts to create enabling atmosphere for which it is imperative to grant more autonomy, better funding and new instruments to regulate work ethic.
- Implementing initiatives: New initiatives like Hackathon, curriculum reform, anytime, anywhere learning through SWAYAM, teacher training are all aimed at improving quality. These need to be effectively implemented.
- Permanent appointments: As India wants to transform its universities into world class institutions, it must safeguard the interests of young researchers and thousands of temporary faculty members by expediting the permanent appointments in a time-bound framework and transparent manner.
- Incentive: One of the fundamental changes India must institutionalise is a radically new compensation and incentive structure for faculty members. A flexibility to pay differential salaries based on market forces and merit must be part of this transformation.
- Investment: Adequate investment in the higher education sector is needed. Gap in investment to be filled by private sector
- Revamping curriculum: It is important to make curriculum industry-oriented, updated and practical focusing on skill development. More focus is needed on critical thinking, analytical reasoning, problem-solving rather than memorizing and writing skills.
- Autonomy: UGC should act as a facilitator rather than a regulator. More autonomy to universities to be provided.

Higher education in India has expanded very rapidly in the last seven decades after independence yet it's accessibility and quality both remain a concern. If India wants

economic gains and development to percolate at the grassroots level, it needs to invest in education on a priority basis.

What is civil society? Present a note on civil society engagement with science and technology policy in India. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Civil societies are a combination of social groups such as NGOs, labour organisations and other institutions that propagate the interests of the community members. They act as a link between citizens, government and businesses.

The role of civil society in influencing public opinion towards more democratic and developmental approaches is now well-recognised in diverse fields such as health, education, livelihoods, issues relating to disadvantaged social groups and the environment. Yet, science and technology in India is predominantly seen as the preserve of the state, and more recently the market. In the linear model of innovation, civil society is seen at best as having a role in extension or the delivery of technology produced elsewhere.

The Centre for Civil Society's 'Bridging the Gap: Women in STEM' initiative was launched to address sociocultural barriers and gender stereotypes that limit women's participation in STEM. The initiative enables the participation of women in STEM education and careers—through policy dialogues, research, outreach, financial aid and mentorship. By engaging with stakeholders from diverse sectors, we hope to challenge stereotypes, promote positive role models, and build a more inclusive and supportive ecosystem for women in STEM.

Gujarat Grassroots Innovations Augmentation Network (GIAN) was set up in 1997 with support from Government of Gujarat, Society for Research and Initiatives for Sustainable Technologies and Institutions (SRISTI) and Indian Institute of Management Ahmedabad (IIMA). The major aim of the organization is to scale up and spawn grassroots innovations and help development of successful enterprises. Thereby, the society provides the innovators with adequate linkages to modern science and technology, market research, design institutions and funding organizations.

NGOs and other civil society groups are involved for popular science programmes and citizen science projects at the local and regional level that include environment monitoring, biodiversity mapping, etc. Innovative ways of involving a variety of stakeholders such as politicians, NGOs, industry and social scientists, in such outreach programs and projects are being executed.

Pathways must be created to enable public-private-civil society consortia in key priority areas such as connecting farmers and scientists for ensuring access to technology and innovation, which would enhance agricultural production and increase farmers' income.

Critique A.G. Frank's 'development of underdevelopment'. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- 'Development of underdevelopment' is a concept proposed by Andre Gunder Frank to denote the deteriorating economic condition of the peripheral states as the result of their dependency on the core. According to Frank, underdevelopment is a condition fundamentally different from undeveloped. Undeveloped is a condition of a region, in which its resources are not being utilized. For instance, Asia, Americas, and Africa during the pre-colonial period were undeveloped. Their land and natural resources were not utilized on a scale consistent with their potential.
- However, European powers during the colonial period extracted natural resources of their colonies. As a result, the resources of the colonies drained but it did not provide any benefit to the colonies, however, the economies of the colonial powers improved at the cost of the resources of the colonies. Even after the end of the colonialism, the core countries retain their dominance over the peripheral states. Thus, the exploitation of the core continues to date, and growing economic relations between the core and periphery brings advantage to the former and disadvantage to the latter. In other words, dependency will further exploit the natural resources of the periphery, deteriorate the economic condition of the periphery, and bring prosperity to the core. Thus, Frank's concept of 'the development of underdevelopment' argues that development in the core countries always produces underdevelopment and poverty in the periphery.

Frank's Criticism of others

- Frank was very critical of the theories of sociology of development and connected processes of modernization and evolution. Hoselitz has used the Parsonian modernization pattern variables to explain the process of development in any country. Frank is convinced that neither developed nor undeveloped societies reveal the characteristics suggested by Hoselitz or, for that matter, by Parsons.
- Frank also rejects the theory of diffusion, which suggests that the less developed societies cannot be developed because they are not able to be influenced by the changes in the developed world due to obstacles to development. Economic diffusions, according to Frank, do not bring about changes in the Third World. Frank also criticizes McClelland (1961) and Hagen (1962). He is of the view that these scholars have ignored the fact that historical circumstances lead to the establishment of one world economic system in which the Third World functions to develop the First World. Though Baran originated the theory of dependency but for its popularity the credit may be given to Frank.

Criticism of Frank's Theory

- Critics of the dependency theory argue that this dependency is exaggerated. They also say that the theory focuses too much on economic factors and does not take into consideration the country's political, social, cultural and environmental factors that might be contributing to underdevelopment. Critics

also argue that dependency theory is very pessimistic and unrealistic. Critics say that the suggestion that a developing country can disconnect from capitalism and go its own way is impossible in our globalised economy. However, Frank's ideas and the huge volume of writing that he completed continue to be debated.

How well do you think Tonnies, Durkheim, Weber and Marx predicted the character of Modern society? Critique. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- As used in classical sociological theory, the concept of modernity has its roots in the attempt to come to grips with the meaning and significance of the social changes occurring in Europe in the latter half of the nineteenth century, namely, the effects of industrialization, urbanization, and political democracy on essentially rural and autocratic societies. The term “modernity” was coined to capture these changes in progress by contrasting the “modern” with the “traditional.” The theme, if not the concept, of modernity pervades sociology and the work of its founding fathers, Marx, Weber, and Durkheim. In their work modernity was meant to be more than a heuristic concept. It carried connotations of a new experience of the world. Modernity referred to a world constructed anew through the active and conscious intervention of actors and the new sense of self that such active intervention and responsibility entailed.
- This new sense of time and future orientation applies as much to the arts as to social and political relations. In fact, the concept of modernity used in social theory and the concept of modernism used to describe movements in the arts and literature have a common basis. Both focus on the new sense of individuality, future orientation, and creative possibility and identify these attributes with both the individual and collective movements.
- Karl Marx's concern with modernity was in terms of production relations. It was the objective of the capitalist class to increase its production. More production means more profit. Capitalism, for him, was ultimately profiteering. Marx, therefore, argued that for capitalism everything is a commodity. Dance, drama, literature, religion, in fact, everything in society is a commodity. It is manufactured and sold in the market.
- Max Weberscans a huge literature on domination, religion and other wider areas of life and comes to the conclusion that rationality is the pervading theme, which characterizes human actions. He has, therefore, defined modernity as rationality. For him, in one word, modernity is synonymous with rationality.

- Emile Durkheim had a very intimate encounter with industrialization and urbanization. He was scared of the impact of modernization. His studies of modern society brought out very interesting and exciting data. He was a functionalist. He very strongly believed in the cohesion of society. For him, society is above everything else. It is par excellence. It is God. Despite all this, society is never static.
- Ferdinand Tonnies characterized key characteristics of simple and modern societies with the German words Gemeinschaft and Gesellschaft. Gemeinschaft means human community, and Tonnies said that a sense of community characterizes simple societies, where family, kin, and community ties are quite strong. As societies grew and industrialized and as people moved to cities, Tonnies said, social ties weakened and became more impersonal. Tonnies called this situation a Gesellschaft and found it dismaying.
- George Simmel is seen as investigating modernity primarily in two major interrelated sites: the city and the money economy. The city is where modernity is concentrated or intensified, whereas the money economy involves the diffusion of modernity, its extension. Thus, for Simmel, modernity consists of city life and the diffusion of money.
- Modernity brought with it many blessings to the people including much better health and economic prospects. However, there are also some problems which have emerged with modern society e.g. the nuclear bombing of Hiroshima and Nagasaki during world war II; and the arms race thereafter. Other problems include environmental degradation e.g. air and water pollution. Modernity also creates great stress on people and alienation or being without specific interest in anything (malaise). At the present point the debate is still on whether modernity is socially positive or not, whether it has proved beneficial or not to world society.

Why is gender a dimension of social stratification? How does gender intersect other dimensions of inequality based on caste, class, race and ethnicity?. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Intersectionality is a term used to explain the idea that various forms of discrimination, such as those centered on race, gender, class, disability, sexuality, and other forms of identity, do not work independently but interact to produce particularized forms of social oppression. Intersectionality acknowledges that power dynamics and social systems and structures are complicated and that people can experience multiple forms of oppression like racism, sexism, classism, ableism, ageism, and homophobia at the same time. This synchronicity creates unique experiences of oppression.

- Kimberlé Crenshaw, an American law professor coined the term in 1989 and explained Intersectional feminism as, “a prism for seeing the way in which various forms of inequality often operate together and exacerbate each other”. Intersectional feminism centres the voices of those experiencing overlapping, concurrent forms of oppression in order to understand the depths of the inequalities and the relationships among them in any given context.
- Using an intersectional lens also means recognizing the historical contexts surrounding an issue. Long histories of violence and systematic discrimination have created deep inequities that disadvantage some from the outset. These inequalities intersect with each other, for example, poverty, caste systems, racism and sexism, denying people their rights and equal opportunities. The impacts extend across generations.
- Intersectional feminism recognizes that women do not experience oppression in the same way. Women with different ethnicities, religions, sexualities, social classes, abilities, and ages cannot be assumed to all experience sexism similarly.
- The intersectional perspective of feminism understands that women cannot be reduced to single categories. Their lives are multi-dimensional and complex.
- Intersectional feminism has provided a stronger understanding of how oppression uniquely affects women. Theorists of intersectionality insist that one cannot understand how women are disadvantaged through one form of oppression unless their other intersecting factors are also considered.
- Likewise, social inequality, problems, and injustices are less visible if factors such as gender, race, and social class are analyzed separately.
- Intersectional feminism does not just apply to marginalized groups of women. Social structures which disadvantage certain groups will also privilege other groups.
- Social relations are so complex that nearly everyone is privileged in some ways while simultaneously being disadvantaged in others. A lesbian woman who is white is privileged for being white but faces oppression for being a woman and not heterosexual.
- Moreover, a woman of a high social class is privileged for being wealthy, but she may have a disability that disadvantages her.
- How much someone is oppressed or privileged by their social structures also depends on the situation and context. Thus, through intersectional feminism, there is a stronger understanding of how complicated individuals and society are.

Criticism

- While intersectional feminism tries to avoid putting women into singular identity boxes, it still tends to put people into categories. While the groups may be more complex, intersectionality still groups people based on identity markers, e.g., black women or disabled women.
- Therefore, intersectional feminism may not always consider that each woman has a unique experience, and there would likely be an infinite number of shared characteristics that separate women into smaller and smaller groups until there may only be one person that fits into a new category.

- Perhaps everyone's societal experience is so unique that they cannot be classified so simply.

What are the theoretical models of societal power? Which one of them is most applicable in advanced industrial societies?. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Power is the ability of individuals or groups to carry out their will even when opposed by others. It implies that those who hold power do so at the cost of others. Power refers to the ability or capacity to control others and it resides in an individual's status or position in relation to the status and position of the other individuals. Weber famously defines power in his 'Economy and Society, 1920' as 'The chance of men to realize their own will in a communal action even against the will of others who are participating in a social action'. Power can be of two types – coercion and authority. Weberian definition presupposes that power is a constant sum game, but functionalists view it as a variable sum game. They also say that power is exercised by a few, but it is for good of all and it leads to collective well being, higher the well being achieved, more is the power. Parsons regarded power differential as necessary for the effective pursuit of goals of society. Authority is that form of power, which is accepted as legitimate, that is, as right and just. It means that the master has the right to command and can expect to be obeyed. Various basis or sources of power can be – personal power, knowledge power, prestige power, emotional power, community power, power of the elite, class power, organizational power, power of the un-organized masses etc.

Various theoretical perspectives on power are –

- Weber has seen power as a constant sum game in which one exercise power at the expense of the other. He described 3 bases of power – tradition, charisma and legal rational.
- Functionalists see power rested with society and as a 'variable sum game'. They argue that as collective welfare increases in society, amount of power held by society also increases. Power is not possessed by individuals, but society. According to Parsons, since it is very difficult for society to itself exercise power, social positions are created which are functionally more important and power is exercised through them. Power is used in society to achieve collective goals and this benefits everyone and everyone wins and there are no 'winning elites' or 'losing masses'. This further forms the basis for cooperation and reciprocity in society which is essential for maintenance of well being of society.
- Marxists see power not in form of 'authority' (with legitimacy), but in form of 'coercion' – of the haves over the have not. It is not a societal resource as claimed by functionalists held in trust by those in authority, but is rather used by dominant groups. Their interests are in direct conflict to with those of who are subjected to power. From Marxian perspective, source of power is economic

infrastructure, but it extends beyond economic infrastructure and extends to all other aspects of life as well. Though the ruled class accepts the power of the ruling class, but it is due to a false consciousness. Only way to return power to the people involves communal ownership of force of production and it is possible only through revolution.

- Elite theories are the foremost theories of power. They broadly fall in two categories – Classical elite theories and Pluralistic elite theories. Mosca, Pareto, C W Mills fall under classical elite theorists. Karl Mannheim, Schumpster, Anthony Downs and Robert Dahl are from pluralist tradition.
- According to C.W.Mills Elite theory is most applicable in advanced industrial societies.

What is affirmative action? Substantiate theoretical positions on affirmative actions with example. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Affirmative action refers to the set of policies of the Governments to support members of disadvantaged groups that have historically faced discrimination in the areas of education, employment, housing and respect in the society. The main goals of affirmative action are to bridge inequalities in access to education, employment, equal pay, better standards of living.
- As Oliver Wendell Holmes said, “There is no greater inequality than the equal treatment of unequals.” Here, arises the need for such positive discrimination which would make humanity more humane and progressive. Aristotle in his Nicomachean Ethics wrote, justice is equality, as all men believe it to be quite apart from any argument. Indeed, in Greek, the word equality means justice. To be just is to be equal and to be unjust is to be unequal.
- Affirmative action becomes essential in righting societal inequities. It is based on the “principle of redress”; that undeserved inequalities call for rectification. Since inequalities of birth are undeserved, these inequalities are to be somehow compensated for.
- According to John Rawls, thus, in order to treat all persons equally and to provide genuine equality of opportunity, society must give more attention to those born into or placed in less favourable social positions. Affirmative action was established as a part of society’s efforts to address continuing problems of discrimination; the empirical evidence presented in the preceding pages indicates that it has had a somewhat positive impact on remedying the effects

of discrimination. whether such discrimination still exists today is a central element of any analysis of affirmative action.

- India has been practicing affirmative action in its essence, longer and more aggressively than any other place in the world. It is with the lofty aim of alleviating the sufferings of the underprivileged and exploited sections of Indian society and for reconstruction and transformation of a hierarchical society emphasizing inequality into a modern egalitarian society based on individual achievement and equal opportunity for all that the protective discrimination programme was devised under the Indian Constitution. However, this ideal of egalitarianism did not come about in a day or two; rather it was the culmination of a long process of change in the traditional pattern of a medieval caste ridden society. These changes were, in fact, the culmination of a long drawn process of transformation in the traditional patterns of a caste-ridden society. Two factors worked as catalysts in the process; the indigenous reforms and western influences. Reservations in jobs, educational institutions, legislatures and in local self-governing institutions, better known as Panchayati Raj institutions for scheduled castes, scheduled tribes, other backward classes and now women has been a grand experiment by any standard. It may also be noted that scheduled castes, scheduled tribes and other backward classes are a whole cluster of thousands of castes spread over the length and breadth of the country.

What is 'informal labour' ? Discuss the need for and challenges in regulating informal labour in the post-industrial society. (UPSC CSE Mains 2019 - Sociology, Paper 1)

According to the ILO the informal sector can be characterized as a range of economic units which are mainly owned and operated by individuals and employ one or more employees on a continuous basis. Informal sector includes farmers, agricultural labourers, owners of small enterprises and people working in those enterprises and also the self-employed who do not have any hired workers.

Issues regarding condition of workers in the informal sector:

- Inadequate safety and health standards: Most industries, especially mining, have inadequate safety and health standards. Environmental hazards are evident in the case of the informal sector.
- Irregularities in Minimum Wages: Most of the studies on conditions of employment in the unorganised sector have examined the wage levels and earnings of workers are identified that the daily wages are below the minimum rate of wages.

- **Long Hours of work:** Long hours work in the unorganised sector beyond the labour and regulatory norms are common in India. The long working hours have a severe repercussion on the social and family life of labourers in general and women labourers in particular.
- **Poverty and Indebtedness:** Workers in the unorganised sector had a much higher incidence of poverty than their counterparts in the organised sector. Due to low level of income and uncertain employment in the unorganised sector make the workers unable to meet their basic necessities and other social and other cultural responsibilities.
- **Non-Applicability of Social Security Measures:** There are many times when a worker cannot be economically active. For instance, due to biological circumstances such as sickness or old age, on account of personal calamities such as an accident or unemployment. There are no social security measures to provide risks coverage and ensure maintenance of basic living standards at times of crises such as unemployment or health issues.
- **Lack of Proper Physical Environment:** Lack of sanitation facilities has an impact on health of the workers. But, sanitary conditions are precarious in most of the industries in the unorganised sector due to lack of proper toilet facilities. The facilities such as washing, urinal and toilet facilities at work are found to be low standard.

Steps taken by the government to improve workers' condition in the informal sector:

- **Directive principles:** A number of directive principles of state policy relating to aspects of social security were incorporated in the Indian constitution. The legal initiatives like the Employees State Insurance Act (1948), the Minimum Wages Act (1948), the Coal Mines Provident Funds Act (1948), The Employees Provident Fund Act (1952), the Maternity Benefit Act (1961) and the Contract Labour Act (1970) etc. are important for labour welfare.
- **National Commission for Enterprises in the Unorganised Sector:** India is perhaps the first country to set up, a commission named National Commission for Enterprises in the Unorganised Sector (NCEUS) in 2004 to study the problems and challenges being faced by the informal economy.
- **Poverty related development schemes:** The Government of India initiated several poverty related development schemes which indirectly benefited the urban informal sector since independence. Schemes like the Nehru Rozgar Yojana, MGNREGA and the Swarna Jayanti Shahri Rozgar Yojana were launched to provide support to the poor who constitute bulk of the informal sector.
- **Social security:** To provide social security benefits, the Parliament enacted the Unorganised Workers' Social Security Act, 2008. The government has also launched Atal Pension Yojana, Pradhan Mantri Suraksha Bima Yojana, Pradhan Mantri Jeevan Jyoti Bima Yojana, Rashtriya Swasthya Bima Yojana etc.
- **Skill development:** To take care of the need for skills of workers in the informal economy, the government has started various programs such as the Skill India Mission, Pradhan Mantri Kaushal Vikas Yojana, Deen Dayal Upadhyay Grameen Kaushal Yojana, recognition of prior learning etc.

What needs to be done?.

- Overhauling labour laws: Labour, as well as tax policies, are key to improving the business environment. Labour regulations have to allow for more flexible work arrangements. Moreover, the right to associate freely should be vigorously protected.
- Preventing occupational hazards: Innovative means to prevent occupational accidents and diseases and environmental hazards need to be developed through cost-effective and sustainable measures at the work-site level to allow for capacity-building within the informal sector itself.
- Local support: Building-on local institutional support to progressively extend social protection will be critical.
- Sensitization: Special attention should be paid to the sensitization of policy makers, municipal authorities and labour inspection services to change their traditional role towards a preventive and promotional approach.
- Health protection: The extension of occupational health care to workers in the informal sector should be promoted incorporating occupational health into public health care services at district and local levels and establishing a link between first aid and prevention at the work-site's level.

India's informal sector is the backbone of the economy. The nation's quality of life hinges on things becoming better for masses of informally employed people. Improving the conditions of workers in the informal sector assumes significance from the perspective of inclusive growth. Keeping in mind the low incomes of informal works, the Government should take steps to prescribe minimum wages for the informal sector.

Feminist scholars argue that 'New media' is masculine and hence reinforces structural hierarchies rather than reconfiguring them. Comment. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Women have historically been underrepresented and misrepresented in stereotypical roles within mainstream media. Media reinforce the idea that masculine traits and behaviors are more valued than feminine traits and behaviors, and boys who consume these media messages are more likely to exhibit masculine behaviors and beliefs.
- Gaye Tuchman (1978) developed the concept of Symbolic Annihilation to refer to the under-representation of women in a narrow range of social roles, while men were represented in a full range of social and occupational roles. Tuchman also argued that women's achievements were often not reported or trivialised and often seen as less important than things like their looks. According to Tuchman, women were often represented in roles linked to gender stereotypes, particularly those related to housework and motherhood – a good example of this being washing powder advertisements in which mothers and small

daughters are working together, while men and boys are the ones covered in mud.

- Ferguson (1980) conducted a content analysis of women's magazines from the end of WWII to 1980 and found that representations were organised around what she called the cult of femininity, based on traditional, stereotypical female roles and values: caring for others, family, marriage, and concern for appearance. Ferguson noted that teenage magazines aimed at girls did offer a broader range of female representations, but there was still a focus on him, home and looking good for him.
- Laura Mulvey studied cinema films and developed the concept of the Male Gaze to describe how the camera lens eyed up the female characters for the sexual viewing pleasure of men. The Male Gaze occurs when the camera focuses on women's bodies, especially breasts, bums and things, and spends too long lingering on these areas when it isn't necessary. The male gaze of the camera puts the audience in the perspective of the heterosexual men – woman are displayed as a sexual object for both the characters in the film and the spectator – thus the man emerges as the dominant force and the woman is passive under the active (sexual) gaze of the man.
- The overall effect of this is that women become objectified as sex objects, rather than being represented as whole people. Mulvey argued that the Male Gaze occurred in film because heterosexual men were in control of the camera.
- The roles of women in society have changed considerably since these historical analyses of women's representations: since the 1970s women now occupy a much wider range of roles and equality with men. There has been an increase in the diversity of representations and roles of women in the media since the 1970s, and a corresponding decrease in stereotypical representations, which broadly reflects wider social changes.
- There have been several films in recent decades with 'strong' lead female characters who are fierce, tough and resourceful, and thus arguably subvert hegemonic concepts of masculinity.

Discuss the concept of circulation of elite. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- Pareto's thesis was that elites always rule. There is always the domination of the minority over the majority. And history is just the story of one elite replacing another. This is what he called the "circulation of elites". When the current elite starts to decline, it is challenged and makes way for another. Pareto thought that this came about in two ways: either through assimilation, the new elite merging with elements of the old, or through revolution, the new

elite wiping out the old. He used the metaphor of a river to make his point. Most of the time, the river flows continuously, smoothly incorporating its tributaries, but sometimes, after a storm, it floods and breaks its banks.

- Drawing on his Italian predecessor Machiavelli, Pareto identified two types of elite rulers. The first, whom he called the “foxes”, are those who dominate mainly through combination: deceit, cunning, manipulation and co-optation. Their rule is characterised by decentralisation, plurality and scepticism, and they are uneasy with the use of force. “Lions”, on the other hand, are more conservative. They emphasise unity, homogeneity, established ways, the established faith, and rule through small, centralised and hierarchical bureaucracies, and they are far more at ease with the use of force than the devious foxes. History is the slow swing of the pendulum from one type of elite to the other, from foxes to lions and back again.
- Both lions and foxes have their strengths and weaknesses, and political elites are a combination of the two, with one element dominating temporarily.

Analysis of Circulation of Elites

- Pareto’s interpretation of history is straightforward and oversimplified. He ignores the variations on a fundamental theme that characterize political regimes like western democracies, communist single-party governments, fascist dictatorships, and feudal monarchies. The variations between them are negligible compared to the reality that they are all fundamentally manifestations of elite power.
- Pareto falls short in offering a way to quantify and differentiate between the better traits of elites. He believes that the elite has better traits than the general population. His standard for separating lions from foxes is essentially his interpretation of the form of elite leadership.
- Pareto doesn’t even provide a measure to gauge the elite decadence process. He does, however, argue that an elite will quickly lose its energy and vitality and have a limited life if it is closed to recruiting from below.
- Modern democracies, in Pareto’s opinion, are just another kind of elite dominance. He disapprovingly rejected those who saw democratic systems as a more egalitarian and inclusive form of governance.

Criticism of circulation of elite

- Pareto received much criticism, with some arguing that he did not adequately define the characteristics of elites. They lack specificity and objectivity. His theory that elites move around because of psychological issues is likewise insufficient.
- Talcott Parsons criticized Pareto for failing to specify the factors causing residue proportions variations. The biological and genetic variables “bearing upon these alterations,” have not been mentioned by him.

In the light of judicial intervention on 'Live-in relationships', discuss the future of marriage and family in India. (UPSC CSE Mains 2019 - Sociology, Paper 1)

- The Supreme Court of India in 2010, gave legal recognition to the live-in relationship in the case of S Khushboo versus Kanniammal. The Supreme Court categorized live-in relationships as domestic relationships which are protected under the protection of women from the domestic violence act 2005.
- A live-in relationship means living together before marriage. It is a domestic cohabitation between unmarried couples.
- Marriage is considered sacred in the Indian country. Marriage is a relationship between two people that is legally and socially accepted by society. So you can imagine how a society can accept two people living together without marriage.
- When it comes to marriage in India traditions have been given utmost importance and therefore any deviance from any tradition is considered to be a sin in Indian Society.
- The concept of live in relationship is totally opposite to the concept of marriage, the main reason why men and women enter into marital ties is to secure each other and to support each other, although in live in relationship couple are living together because they love each other the degree of security that is present in marriages is not present in live in relationship.
- Indian people are conditioned to those tradition and values and therefore it would be wrong to judge those people who oppose the concept of live in relationship.
- Change in society takes place gradually and hence change should be gradual and not sudden. The concept of live in relationship is taken from the western world and hence it will bring rational thinking and make people more open-minded and encourage them to think broadly.
- In a way live in relationships are beneficial to the society especially to the Indian Society as live in couple spend a lot of time together before getting married and hence it is logical that a partner whom a person wants to spend his entire life must be able to know him or her completely, especially in India where the cases of divorce are on a rise. In spite of the fact that live-in relationships are highly recognised in the western countries it still remains under the social lock mainly due to the Hindu Dharma as in Hindu Dharma marriage is seen as an eternal union that cannot be broken and hence if once married you remain together for seven generation.
- However, live in relationships as per some Hindu philosophers is unrighteous and should not be practised, however, it should be realised that the if anyone wants to live together as per their wishes they should be given that much liberty to do that in a democratic setup and those couples must not be victimised.
- It is appreciable that the judiciary through various pronouncements have given legitimacy to the live in couple which is again a welcoming step and the fact that the young generation of India are thinking rationally and are open minded in matters like these is a positive sign.

NOTE: (Not for Answer)

Advantages

- To Check Compatibility - When a person starts living with another person 24/7, both people get to know about each other. They can know the habits of each other and figure out if they can stay in a relationship of marriage with each other or not. If the couples after staying in a living relationship for a couple of months and decide that they are not compatible with each other, they can easily move on from that relationship.
- Test For Marriage - When boys and girls enter into a marriage relationship, they face many problems and questions from their relatives and family members. But if they are in a live-in relationship, we can easily test that but problems they can face if they get married. Also, there can be a possibility that one of the partners is cheating. If the partners are already married, they have to choose the option of divorce with the help of court or divorce mediation in India. But if the couples are in a live-in relationship and find that one of the partners is cheating, we can easily move on.
- To Check The Responsibilities - Many of the marriages failed due to the reason that the couples failed to take the responsibilities. These responsibilities can be related to family or even financial burdens. The couples by staying in a living relationship can easily figure out whether they can take all these responsibilities or not.
- Remove Social Pressure - Marriage comes with lots of pressure from society and all families. But there is no pressure in a relationship. The couples can live together without involving their families in the relationship.
- To Check The Bonding - Trust and bonding between couples are one of the best methods to stay in a marriage relationship. The couple who are dating and living together uh can check their bonding and trust level with each other. If the couple figures out that their bonding is strong, they can take the next step and get married.
- To Check The Duration Of The Relationship - Generally, it happens that we come into a relationship due to attraction from each other. But after some time this attraction comes to an end and the relationship becomes boring. Living in a relationship helps both the couple to check whether they love each other or it was just attraction.
- No Stamp Of Divorcee - One of the best things about living in a relationship is that if the couples agree on a point that they are not made for each other and move on from their living relationship, there will be no tag of a divorcee for both boy and girl. They can come into a relationship with another person.
- Help To Build Unity In Diversity - When a person leaves the house he or she meets new people. There can be chances that he/she may Love somebody from a different culture, religion or caste. Such couples can come into a live-in relationship to know about each other by knowing about their habits, cultures and it helps to build unity in diversity. Because if one couple from different religion or culture Mary with another different person, it will make a strong bond between their families and other persons may also attract towards the culture of other people.

- To Spend Quality Time - Some live in relationships just to spend some quality time with each other. In modern times, couples stay with each other in a relationship so that they can support each other for their work or solve mental stress.
- No Contractual Relationship - The main advantage of a live-in relationship is its non-contractual characteristic relationship. In India, marriages are considered sacred as well as a contract between the two parties, which just like any other contract has its legal implications if any of the parties does not abide by the terms and conditions. In a living relationship, such kind of contractual liability is missing and therefore couples are free to operate their relationships as per their own needs.

Disadvantages

- Major Mental Distress - We cannot deny that the biggest disadvantage remains the social stigma that live-in relationship couples have to go through. From finding a decent place to live in to constantly being judged by the people around them these couples go through major mental distress.
- Status Of The Children - Another disadvantage that cannot be ignored is the status of the children born out of live-in relationships. Even though the court recognizes children born out of such relationships as legitimate but studies show the children from such relationships go through major mental stress and do not get to enjoy the childhood that every child deserves due to the taboo that the live-in relationship carries with it.
- Lack Of Commitment = One more con that can be addressed in the case of living relationships is a lack of commitment. For some couples, it can also be an advantageous situation but it can be the biggest disadvantage if the partner is not fulfilling his commitments.
- More Flexibility - Flexibility is the hallmark of a live-in relationship but too many loopholes sometimes cause the relationship to tear apart. Where walking out of a relationship is also taken as a pro it also serves as a con in many cases as some people find it very hard to break up after taking a leap of faith and making plenty of changes in their respective lives, but then again this disadvantage is not especially associated with the live-in relationships, even marriages face the breakdown!
- No Support From Families - The biggest disadvantage of live-in relationships is the lack of support from families and friends. It causes the couple a lot of mental agonies and sometimes is also the reason for the downfall of their relationship.

How, according to Merton, are deviant subcultures generated?. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Merton in his theory of deviance indicates that deviants are not a sub-cultural group. Rather people manifest deviant behaviour in different spheres of social life. A mismatch between cultural prescriptive means and socially prescriptive goals give way to deviant behaviour. He finds out that deviant behaviour persists in society because it has not outlived its function therefore sociology should not be concerned about deviance as a pathological problem rather one should study the latent and manifest orientations of deviance.

Merton considers that anomie is not a product of rapid social change. Rather it is a form of behaviour manifested by the people when they are suffering from social strain. Therefore anomie theory is also known as social strain theory. The strain is the product of mismatch between culturally prescriptive means and socially prescriptive goals. When people experience social strain, they channelize their strains in different ways in order to manifest different forms of anomic behaviour. At different points of time. These forms of deviant behaviours are functional, dysfunctional and non-functional.

This chronic discrepancy between cultural promises and structural realities not only undermines social support for institutional norms but also promotes violations of those norms.

Merton presents an analytical typology, shown in the following table, of individual adaptations to the discrepancy between culture and social structure.

TYPE OF ADAPTATION	CULTURAL GOAL	INSTITUTIONALIZED MEANS
1. Conformity	+	+
2. Innovation	+	-
3. Ritualism	-	+
4. Retreatism	-	-
5. Rebellion	+/-	+/-

Note: (+) signifies acceptance; (-) signifies rejection; and (+/-) signifies rejection of prevailing goal or means and substitution of new goal or means.

These adaptations describe the kinds of social roles people adopt in response to cultural and structural pressures.

Having identified the modes of individual adaptations, Merton defines anomie as: "a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accordance with them." In this conception cultural values may help to produce behaviour which is at odds with mandates of the values themselves.

How is terrorism a new form of asymmetrical warfare? What are some of the challenges in trying to win the war on terrorism?. (UPSC CSE Mains 2019 - Sociology, Paper 1)

Asymmetric warfare can be fought at different levels and can take different forms. There is an operational level (including ruses, covert operations, perfidy, terrorism, etc.), a military strategic level (guerrilla warfare, massive retaliation, Blitzkrieg, etc.) and a political strategic level (moral or religious war, clash of cultures). The different forms include asymmetry of power, means, methods, organization, values and time. Terrorist tactics, such as hijackings and suicide bombings, are also considered to be asymmetrical, both because they tend to involve a smaller, weaker group attacking a stronger one and also because attacks on civilians are by definition one-way warfare.

Causes of Terrorism

Psychological Perspective – Those who engage in terrorism may do so for purely personal reasons, based on their own psychological state of mind. Their motivation may be nothing more

than hate or the desire for power. For example, in 1893 Auguste Vaillant bombed the French Chamber of Deputies. Prior to his conviction and subsequent execution Vaillant explained his motivation in terms of hate for the middle classes. Vaillant wanted to spoil the sense of economic and social success, by tainting it with his violence.

Ideological Perspective – Ideology is defined as the beliefs, values, and/or principles by which a group identifies its particular aims and goals. Ideology may encompass religion or political philosophies and programs. Examples of terrorist groups motivated by ideology include the Irish Republican Army (IRA), in Sri Lanka the Liberation Tigers of Tamil Eelam (LTTE), and the Bader Meinhoff in Germany. The IRA is motivated by a political program to oust the United Kingdom from Ireland and unite Ireland under one flag. Similarly the LTTE seek to establish a separate state for their people, the Tamils in Sri Lanka.

Strategic Perspective – Terrorism is sometimes seen as a logical extension of the failure of politics. When people seek redress of their grievances through government, but fail to win government's attention to their plight, they may resort to violence. From this viewpoint, terrorism is the result of a logical analysis of the goals and objectives of a group, and their estimate of the likelihood of gaining victory. If victory seems unlikely using more traditional means of opposition, then one might calculate that terrorism is a better option. For example, in South Africa the African National Congress only turned to the use of terrorism after political avenues were explored and failed. Of course, not just individuals may feel let down by the political process. States may use terrorists in the pursuit of their own strategic interests. States may sponsor terrorist groups, especially when the objectives of the state and the terrorist group are similar. For example, Libya used terrorists to explode a bomb aboard Pan Am 103 flying from London to New York in 1988, allegedly in response to U.S. and British bombing of Libya.

Attacks carried out in different corners of the world by Al-Qaeda and its affiliates, the Islamic State, Al-Shabaab, and similar terror outfits, are very different from those

witnessed in the previous century. The tactics employed may vary, but the objective is common, viz. achieving mass casualties and widespread destruction.

Challenges in trying to win the war on terrorism includes

- rising inequalities across the globe
- easier access to marginalised people by radical and terrorists groups through social media
- dark net, etc,
- new means of funding by using crypto currencies
- new form terror attacks e.g. lone wolf
- inter-ethnic inter-religious conflicts like Rohingyas in Myanmar, Palestine crisis, etc.
- Lack of international cooperation also weakens the fight against terrorism e.g. lack of adoption of single definition of terrorism as proposed by India many times.

Illustrate the contribution of the Tebhaga Movement to the peasants struggle in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

- Tebhaga movement (1946–1947) was significant peasant agitation, initiated in Bengal by the All India Kisan Sabha of peasant front, of the Communist Party of India.
- It was an intense peasant movement in the history of India. It was a fierce peasant uprising on the eve of India's independence and the partition of Bengal.
- Tebhaga, simply put, meant that two-thirds of the crops, tilled by the bargadars and adhiars would have to go to them.
- The link between the zamindars and the British government was that zamindars would pay a yearly tax fixed by the government depending on the quantity and quality of the lands owned by the zamindars.
- Below them was the class of jotedars to whom the zamindars distributed lands through a system called Pattani.
- The jotedars class was directly connected with lands and cultivation.
- Jotedars fixed the total yield from land, to be shared equally between the cultivator and the owner of the land i.e. jotedar. This system of cultivation of land was commonly known as Adhiary Pratha (half-half system), mostly prevalent in north Bengal.
- Jotedars used to exploit the labour of a cultivator in various forms, the poor bargadar becoming almost a slave of the landowner.
- There was always a constant threat that, if he did not obey the jotedar he would take away the land and the bargadar would have to starve. This was a system of exploitation

- The grievances of peasants grew as the economic situation in the country worsened in the post War period that immediately followed a terrible famine (1942) throughout Bengal.
- The economic situation, political unrest, and unbearable social conditions of the peasants led to the movement later known as Tebhaga Andolan (Movement).

The Movement

- The Communist leaders and Krishak Samity leaders took full advantage of the unrest, prevailing among the poor peasants and landless agricultural laborers.
- The movement sparked off in an area under PS Chiribandar in the district of Dinajpur.
- The assembled farmers refused to give fifty per cent; instead, they offered thirty-three per cent out of the total yield.
- A serious quarrel flared up between the jotedars' armed men and the adamant peasants causing injuries to both parties
- However, Police took control of the region, by arresting the supporters and leaders.
- Further, after the Bengal famine in 1943, the Bengal Provincial Kishan Sabha, which was guided by the Communist Party, called for a mass movement among sharecroppers in September 1946 to keep Tebhaga (two-thirds) of the harvested crops.
- This demand had figured since the thirties in the programmes of the Kishan Sabha, and had also been recognized as just by the Floud Commission, which in 1939-1940 had reviewed the miserable state of Bengal's agriculture.
- The Floud Commission, a land revenue commission established by the Govt. of Bengal in 1938, had exposed the maladies in the prevailing system which obliged sharecroppers to relinquish half of their harvest as rent, and on top of that, they had to pay scores of illegal cesses.
- Communists went out to the countryside to organize peasants to take the harvested crop to their own threshing floor and make the two-thirds' share a reality.
- The slogan, "adhi noy, tebhaga chai" (we want two-thirds to share not 1/2) reverberated.
- They started taking harvested crops to their own yards.
- They offered only 1/3 crop share to jotedars.
- This led to innumerable clashes and subsequent arrest, lathi charges and firing.
- Further, in late 1946, the sharecroppers (bargadars, bhagchasis or adhiar) of Bengal began to assert, that they would pay not a half share of their crop to the jotedars, but only one-third and that before the division of the crop, it would be stored in their own khamars (godowns) and not that of the jotedars.
- In September 1946, Bengal Provincial Kishan Sabha gave a call to implement through mass struggle the Floud Commission recommendation of tebhaga.
- Communist cadres, including many students from the urban areas, went out into the countryside to organize bargadars, who had become a major and growing section of the rural population.

- Later, the movement received a boost in January 1947, when the Muslim League Ministry led by Suhrawarddi published the Bengal Bargadars Temporary Legislation Bill, in the Calcutta Gazette on 22 January 1947.
- The jotedars appealed to the Government, and the police attempted to suppress the peasants.
- But other political developments handicapped the government to get the Barga Bill enacted into a law.
- The Partition of Bengal and the promises of the new government led to the suspension of the movement.
- Further, the movement continued till 1950, when the Bargadari Act was enacted.
- The Act recognised the right of the sharecropper to two-thirds of the produce when he provided the inputs.
- Although the Bargadari Act of 1950 recognised the rights of bargadars to a higher share of crops from the land that they tilled, it was not implemented.
- Large tracts, beyond the prescribed limit of land ceiling, remained with the rich landlords.
- In 1967, West Bengal witnessed peasant uprising, against non-implementation of land reforms legislation.
- From 1977 onwards major land reforms took place in West Bengal under the Left Front government.
- Land in excess of land ceiling was acquired and distributed amongst the peasants.
- Subsequently, "Operation Barga" began that was aimed at securing tenancy rights for the peasants.

On the whole, the movement reflected the development of the political consciousness of the poor peasants and tribal sharecroppers, and it may safely be opined that it marked a turning point in the history of agrarian movements in India. Hence, the Tebhaga movement is probably the greatest peasant movement in the history of India.

Elaborate Srinivas's views on religion and society among the Coorgs. (UPSC CSE Mains 2019 - Sociology, Paper 2)

- Mysore Narasimachar Srinivas published a book called 'Religion and Society among the Coorgs of South India'. It put forward a new approach to study Hinduism. Srinivas took two aspects to distinct various sociological aspects. These distinctions are – field view and book view. He advocated field view which helps in observing and examining things more clearly.
- According to him, we cannot isolate religious beliefs completely from our life. Religious factors always correlate with social norms and values. No religion is autonomous or eternal. He provides an approach for those who do not regard religion as pure and society as corrupt. They have blind faith in intangible

things which are not practically accepted. For him, Hinduism is not solitary and inseparable. According to regional transformation, it goes on changing. This field view of his ideology gives a perfect picture of how religious practices and norms are making everybody more engaged with societal norms especially in the case of Coorgs.

- His second distinction, i.e., the book view of Hinduism has many impediments. This view was accepted by almost every believer. This was based on our historical texts. But those texts are away from the real picture of religion and give false understanding. Those texts were based on idealism but in reality away from realism. Whereas the field view takes us closer to the actual practices prevalent in reality, like caste and joint family.

M.N Srinivas closely observed the social life of the Coorg, particularly their religious beliefs and practices. He argued that religious rituals and beliefs strengthen unity in the Coorg society at various levels.

For a Coorg Hindu, there are three important social institutions.

- They are the okka, the village and the caste.
- Almost all Coorg are members of one or the other okka. Okka is a patrilineal group.
- The village is a cluster of several okka and within the village-there are a number of hierarchically arranged caste groups.

Religion performs specific functions for these three social institutions.

- Most important function of all is the solidarity function. Each okka has a special set of rituals which are performed during festival and other ceremonial occasion.
- In the same way, village celebrate the festival of their patron deity and perform certain rituals.
- The village festival marks the differences between castes but also bring them together.
- At the same time, they bring together several Coorg villages.

Solidarity of the Okka

- Okka is a patrilineal grouping as mentioned earlier. Srinivas writes "A group of agnatically related males who descended from a common ancestor and their wives and children" constitute an okka. Only by birth one can become a member of the okka. In the society at large, individuals are generally identified by their okka.
- Each okka has ancestral immovable property which is normally not divided. A person is prohibited from marrying within the okka. In other words, marriage is generally a bonding of two unrelated okka. A person can be a member of only a single okka at a time. Members of the okka live and grow together. They perform many rituals in unison.
- According to Srinivas "the unity and solidarity of an okka find expression in ritual".

Village and Caste Solidarity

- The social differences in the village community are expressed during village festivals, when members of different castes serve different functions.

- The collective dance and hand canalise the inter-okka rivalry present in the village, thereby preventing the destruction of social order, observed Srinivas
- villagers take a vow collectively to observe certain restrictions till the end of festivals. The restrictions include prohibition of today drinking and slaughter of animals within the village boundary. The prescriptions include keeping the houses clean, lighting the sacred wall-lamp of the house, and joining the singing and dancing. At the end of the village festival, there is a dinner for the entire village. This village dinner is called uorme or village harmony.
- Caste finds an expression in the village festival. Srinivas point out the instance of Ketrappa festival in Bengur. During the festival the high caste members bring fowls and pigs as offering to the deity. The fowls are beheaded by a Coorg and the pigs by a Panika. Only a Meda can decapitate the offerings presented by the lower castes.
- To take another example, when festivals of certain deities are celebrated, it is customary for certain temples located in other villages to send gifts. Thus religious festivals and rituals unite caste, okka and village of the Coorg society.

Examine the changing initiatives of land tenure system in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

The Land Reforms of the independent India had four components:

1. The Abolition of the Intermediaries
2. Tenancy Reforms
3. Fixing Ceilings on Landholdings
4. Consolidation of Landholdings.

These were taken in phases because of the need to establish a political will for their wider acceptance of these reforms.

Abolition of the Intermediaries

- Abolition of the zamindari system: The first important legislation was the abolition of the zamindari system, which removed the layer of intermediaries who stood between the cultivators and the state.
- The reform was relatively the most effective than the other reforms, for in most areas it succeeded in taking away the superior rights of the zamindars over the land and weakening their economic and political power.
- The reform was made to strengthen the actual landholders, the cultivators.
- Advantages: The abolition of intermediaries made almost 2 crore tenants the owners of the land they cultivated.
- The abolition of intermediaries has led to the end of a parasite class. More lands have been brought to government possession for distribution to landless farmers.
- A considerable area of cultivable waste land and private forests belonging to the intermediaries has been vested in the State.

- The legal abolition brought the cultivators in direct contact with the government.
- Disadvantages: However, zamindari abolition did not wipe out landlordism or the tenancy or sharecropping systems, which continued in many areas. It only removed the top layer of landlords in the multi-layered agrarian structure.
- It has led to large-scale eviction. Large-scale eviction, in turn, has given rise to several problems – social, economic, administrative and legal.
- Issues: While the states of J&K and West Bengal legalised the abolition, in other states, intermediaries were allowed to retain possession of lands under their personal cultivation without limit being set.
- Besides, in some states, the law applied only to tenant interests like sairati mahals etc. and not to agricultural holdings.
- Therefore, many large intermediaries continued to exist even after the formal abolition of zamindari.
- It led to large-scale eviction which in turn gave rise to several socio-economic and administrative problems.

Tenancy Reforms

- After passing the Zamindari Abolition Acts, the next major problem was of tenancy regulation.
- The rent paid by the tenants during the pre-independence period was exorbitant; between 35% and 75% of gross produce throughout India.
- Tenancy reforms introduced to regulate rent, provide security of tenure and confer ownership to tenants.
- With the enactment of legislation (early 1950s) for regulating the rent payable by the cultivators, fair rent was fixed at 20% to 25% of the gross produce level in all the states except Punjab, Haryana, Jammu and Kashmir, Tamil Nadu, and some parts of Andhra Pradesh.
- The reform attempted either to outlaw tenancy altogether or to regulate rents to give some security to the tenants.
- In West Bengal and Kerala, there was a radical restructuring of the agrarian structure that gave land rights to the tenants.
- Issues: In most of the states, these laws were never implemented very effectively. Despite repeated emphasis in the plan documents, some states could not pass legislation to confer rights of ownership to tenants.
- Few states in India have completely abolished tenancy while others states have given clearly spelt out rights to recognized tenants and sharecroppers.
- Although the reforms reduced the areas under tenancy, they led to only a small percentage of tenants acquiring ownership rights.

Ceilings on Landholdings

- The third major category of land reform laws were the Land Ceiling Acts. In simpler terms, the ceilings on landholdings referred to legally stipulating the maximum size beyond which no individual farmer or farm household could hold any land. The imposition of such a ceiling was to deter the concentration of land in the hands of a few.

- In 1942 the Kumarappan Committee recommended the maximum size of lands a landlord can retain. It was three times the economic holding i.e. sufficient livelihood for a family.
- By 1961-62, all the state governments had passed the land ceiling acts. But the ceiling limits varied from state to state. To bring uniformity across states, a new land ceiling policy was evolved in 1971.
- In 1972, national guidelines were issued with ceiling limits varying from region to region, depending on the kind of land, its productivity, and other such factors.
- It was 10-18 acres for best land, 18-27 acres for second class land and for the rest with 27-54 acres of land with a slightly higher limit in the hill and desert areas.
- With the help of these reforms, the state was supposed to identify and take possession of surplus land (above the ceiling limit) held by each household, and redistribute it to landless families and households in other specified categories, such as SCs and STs.
- Issues: In most of the states these acts proved to be toothless. There were many loopholes and other strategies through which most landowners were able to escape from having their surplus land taken over by the state.
- While some very large estates were broken up, in most cases landowners managed to divide the land among relatives and others, including servants, in so-called 'benami transfers' – which allowed them to keep control over the land.
- In some places, some rich farmers actually divorced their wives (but continued to live with them) in order to avoid the provisions of the Land Ceiling Act, which allowed a separate share for unmarried women but not for wives.

Consolidation of Landholdings

- Consolidation referred to reorganization/redistribution of fragmented lands into one plot.
- The growing population and less work opportunities in non- agricultural sectors, increased pressure on the land, leading to an increasing trend of fragmentation of the landholdings.
- This fragmentation of land made the irrigation management tasks and personal supervision of the land plots very difficult.
- This led to the introduction of landholdings consolidation.
- Under this act, If a farmer had a few plots of land in the village, those lands were consolidated into one bigger piece of land which was done by either purchasing or exchanging the land.
- Almost all states except Tamil Nadu, Kerala, Manipur, Nagaland, Tripura and parts of Andhra Pradesh enacted laws for consolidation of Holdings.
- In Punjab and Haryana, there was compulsory consolidation of the lands, whereas in other states law provided for consolidation on voluntary basis; if the majority of the landowners agreed.
- Advantages: It prevented the endless subdivision and fragmentation of land Holdings.

- It saved the time and labour of the farmers spent in irrigating and cultivating lands at different places.
- The reform also brought down the cost of cultivation and reduced litigation among farmers as well.
- Result: Due to lack of adequate political and administrative support the progress made in terms of consolidation of holding was not very satisfactory except in Punjab, Haryana and western Uttar Pradesh where the task of consolidation was accomplished.
- However, in these states there was a need for re-consolidation due to subsequent fragmentation of land under the population pressure.
- Need of re-consolidation: The average holding size in 1970-71 was 2.28 hectares (Ha), which has come down to 1.08 Ha in 2015-16.
- While Nagaland has the largest average farm size, Punjab and Haryana rank second and third in the list respectively.
- The holdings are much smaller in densely populated states like Bihar, West Bengal and Kerala.
- The multiple subdivisions across generations have reduced even the subdivisions to a very small size.

Road ahead

- It has now been argued by the NITI Aayog and some sections of industry that land leasing should be adopted on a large scale to enable landholders with unviable holdings to lease out land for investment, thereby enabling greater income and employment generation in rural areas.
- This cause would be facilitated by the consolidation of landholdings.
- Modern land reform measures such as land record digitisation must be accomplished at the earliest.
- The pace of implementation of land reform measures has been slow. The objective of social justice has, however, been achieved to a considerable degree.
- Land reform has a great role in the rural agrarian economy that is dominated by land and agriculture. New and innovative land reform measures should be adopted with new vigour to eradicate rural poverty.

Write a note on Ghurye's conception of caste in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Ghurye studied caste from a historical, comparative, and integrative perspective. He identified six basic features of caste system:

- Segmental division.
- Lack of choice of occupations in those divisions.
- Purity and pollution based on occupation.
- Hierarchy of those divisions based on purity.
- Commensal and conjugal relations. (Civil/religious disabilities/privileges of groups)
- Restrictions on marriage. (Caste endogamy and Gotra/Pinda exogamy)

Ghurye laid emphasis on endogamy being the critical feature of the caste system. The rules of endogamy and commensality marked off castes from each other. These rules acted as integrative instruments which organised segmented castes into a totality or collectivity. He was interested in the process of integration and the national unity in India. Ghurye held that while groups play an integrational role in society that is true only up to a certain extent. He felt that in modern Indian society there were five sources of danger to national unity due to their excessive attachment to their groups:

- Scheduled castes.
- Scheduled tribes.
- Backward classes.
- Muslims and minority groups.
- Linguistic minorities. (Greatest source of danger)

Ghurye viewed the Brahminical endeavour as the cause of national unity in India and thus what he calls the process of acculturation, is basically a one-way flow in which Brahminical ideas and institutions gained prevalence among non-Brahmins. Ghurye's concept of cultural unity is not secular in nature. He is concerned with the India of Hindu culture and uses Indian and Hindu culture interchangeably. He viewed regional language as possessing a symbolic integrational value for the region i.e. dysfunctional for the whole.

Criticism

- MN Srinivas called it the Book view of Indian society. Not representative of ground realities.
- Marxists said that Ghurye ignored the inherently exploitative nature of caste and class.
- Andre Beteille said that caste as status group formed the basis of organised social action. Further, he said that stratification was dispersed rather than cumulative.
- Ghurye is criticised for creating a Hindu sociology rather than providing objective analysis.

Comment on the growing assertion of tribal community for autonomy in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Tribes are becoming conscious, both socially and politically, of maintaining and preserving their ethnic and cultural identity and also of protecting themselves against exploitation by dikus (outsiders). They have stressed their political solidarity. This may, however, result in a new form of ecological cultural isolation. Tribes have generally taken such steps due to their economic backwardness and a feeling of frustration.

Factors

- Schemes for tribal development are being implemented. These are five year plans, tribal sub-plans, tribal welfare blocks, special multipurpose area schemes etc.
- Tribal movements against their eviction and extermination from the forest lands in the name of development are the major factors behind the assertion of tribal identities. Narmada Bachao Andolan is one of the examples of tribal movements.
- Many tribal identities today are centred on ideas of resistance and opposition to the overwhelming force on non-tribal world.
- Many states in North-East including Manipur or Nagaland are with tribals whose civil liberties have been limited under special laws in which they have been declared as disturbed areas. State repression is provoking rebellions which has been taken a heavy toll on the economy, culture and society of the North-Eastern States.
- In states like Jharkhand and Chattisgarh, tribals still are powerless because autonomy is not given to larger structures.
- Educated middle class is emerging among tribal communities. Thus, different bases are growing for the assertion of tribal identity.

The Bhuria Committee report, submitted in 1996, brought within the scope of village governance, stress of participatory democracy, viz, tribal community control over its surrounding natural resources like water, forests, land etc, tribal community management of village conflicts and administration of law and order, planning and implementation of development programmes along with accountability of bureaucracy to the tribal community. In short, the report provided the tribal people a chance to govern their own lives and shape their destiny.

To integrate the tribes with the mainstream, special economic opportunities are offered to them. It is "assimilationist" model of the tribe's integration with non-tribals. The "isolationist" model would not be much relevant today in the face of rapid changes in Indian society on the other hand. Despite vast changes taking place in India, tribal consciousness has been strengthened mainly to project tribes as distinct components of Indian society. Industrialization in the tribal belt in Jharkhand Gujarat, Maharashtra and Chhattisgarh for example, has promoted both tribal consciousness and integration with the non-tribal sections in the region. The demand for autonomy by tribals has originated from their fear of loss of cultural autonomy and of exploitation.

Critically examine Dube's contributions to the study of Indian villages. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Shyama Charan Dube took forward the tradition of field study and structural functional perspective introduced by M.N. Srinivas in studies of village. He provided descriptive exploratory account of village studies.

- He provided interdisciplinary attitude to village studies. He during his study of Shamirpet village collected data from geographical, historical, political perspectives alongside with sociological perspective.

He gave deductive – positivistic dimension to village studies.

He divided Indian villages into

1. Single settlement villages
 2. Nucleated villages
 3. Dispersed villages
- He advocated that to conduct village study one must examine various units through which village community is organized.
 - He gave the idea of village being part of wider social network rather than being autonomous and independence.
 - He added dimension of economic structure to village studies. He studied different occupations of people in village.
 - He studied religion in village beyond the traditional Hindu angle and found major type of religious services and festivals in village like family ceremonies , village festivals and also focused on Hindu – Muslim interaction during festivals.
 - Going beyond the myopic caste based status differentiation in village. Dube identified six factors that contributed to status-differentiation or inequality in the village community.
 1. Caste and religion
 2. Land-ownership
 3. Wealth
 4. Position in government service and village organisation
 5. Age
 6. Distinctive personality traits.
 - He adds to concept of dominant caste by exploring the idea of leadership and dominant individual. He finds political power concentrated in few individuals rather than diffused in caste. In each village there are some dominant individuals who have decisive say in political participation of the members of village.
 - He added wider dimension to gender aspects of village studies. He studies women in term of five actives.

1. Domestic work

2. Agriculture
3. Festivals and ceremonies
4. Birth 'marriage and death
5. Village administration and politics

- He established the importance of study of villages for development viewpoint. He pointed out the importance of human elements in community development

Criticisms

- His work has also faced criticism for its limited engagement with issues of caste, class, and gender, which are central to understanding rural inequality and dynamics.
- Critics also argue that his reliance on qualitative methods could sometimes lead to anecdotal evidence and a lack of statistical rigor.
- He is criticized for focusing on structures which reproduced order and change and conflicts are largely undermined.
- His method of participant observation for village studies is criticized for its requirement of acceptability of researcher in village, which can breed to biasness in the viewpoint.
- Dube occasionally romanticized traditional village life and overlooked the agency of rural people in shaping their destinies.
- Despite the criticism s. C. Dube provided extensive work on village and he expanded the scope of village studies from the study of ritual and tradition to economic, political and planning and development view point. C. Dube's work highlighted the complex web of social, economic, and cultural factors that contribute to status differentiation in Indian villages, and these factors continue to be relevant for understanding rural dynamics in India.

What is caste politics? Substantiate your answer with examples of how identities are defined by caste dynamics. (UPSC CSE Mains 2019 - Sociology, Paper 2)

- Theoretically, caste and democratic political system stand for opposite value systems. Caste is hierarchical. On the other hand, democratic political system advocates freedom for an individual and equality of status. There is an alternative empirical view as well. Politics, notwithstanding, the ideals in any society, do not function in vacuum and political systems (and democracy) also do not function in an ideal typical manner. They operate within a social milieu. Hence, in practice, in a society like ours which has limited resources, caste and other concepts like kinship seek to establish new identities and strive for positions of power. In such a competitive scenario, politicians also find caste groupings readily available for political mobilisation.
- Caste and religion were often used as emotional tools for managing the masses. On the constructive side of it, there were also many groupings like Justice Party

in South and leaders like Ambedkar who called for political empowerment of the depressed castes for an equitable society.

- Republican Party, formed in 1956 by Dalit leaders under Ambedkar, was perhaps the first formal political venture after independence to mobilise Dalits, Hence, political mobilisation was viewed as a source of social empowerment. Post-independence system of universal franchise, democracy and
- Panchayati raj system further fuelled these dynamics.

Rajni Kothari on Caste and Politics

Kothari, while analysing the intrusions of caste into politics and politics into caste, distinguishes three stages in the progression of political Modernisation after Independence-

1. In the first stage, he says, the struggle for political power was limited to the entrenched and the ascendant castes.
2. In the second phase, competitions with in these castes for power, led to factionalism.
3. In the third stage, lower castes were mobilised and are now asserting themselves in the political domain.

In his words- 'It is not politics that gets caste-ridden; it is the caste that gets politicised.' He has a relatively positive outlook towards caste in politics.

According to him, politics has been able to give voice to the Powerless and has uplifted them from oblivion

The study of Nadar's of Tamil Nadu is a case in point about the positive role played by politics vis-a-vis caste. Defining the importance of caste in Indian politics, Rudolph and Rudolph, in their *The Modernity of Tradition: Political Development in India*, 1967, revealed that political clout can also be used to change the status in the caste hierarchy and many rights can be acquired which were once denied to a caste. They took the case of an untouchable community, i.e., Shanar's of Tamil Nadu and explained how it could change the social status with the help of political mobilisation and association, and ultimately is now known as Nadar's.

Caste associations have provided a new vitality to the depressed groups. Similar conclusions were also drawn by Beteille. Andre Beteille holds that while westernisation is taking individuals away from caste identity, the role of caste in politics is taking people towards the caste identity and thereby strengthening it. Thus, political process has a dual effect on caste system.

Do you think that the Indian saints have brought about social reform and awareness in Indian society? Explain. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Indian society has witnessed saints and their teachings since early 11th century, various saints from different regions of India and their teachings have continuously helped in bringing equality and awareness in society. They spread the message of love and brother hood in Indian society.

- Ramanuja founded Visistadvaita Siddhanta or qualified monism and according to him, the way to salvation lies through Karma, Gyan and Bhakti.
- Nimbarka founded Dvaitadvaita or dualistic monism. He wrote Vedanta Parijata-saurabha, a commentary on Brahmasutras.
- Madhavacharya propounded Dvaita or dualism. According to him, the final aim of man is the direct perception of Hari which leads to Moksha or eternal bliss.
- Vallabhacharya propounded Suddhadvaita Vedanta (Pure non-dualism) and philosophy called Pustimarga (the path of grace) He founded a school called Rudra Sampradaya. According to him, salvation is through Sneha (deep rooted love for God).
- Chaitanya was responsible for the popularity of Vaishnavism in Bengal through his Kirtans. He began the Achintayabhedabhedavada School of theology. He preached the religion of intense faith in one Supreme Being whom he called Krishna or Hari.
- Swami Vivekananda was one of the most important figures that played an important role to spread and introduce Indian philosophy and yoga and meditation in Indian and the western nations.
- Tulsidas was a great poet and a devotee of Rama. He composed the famous. Ramcharitamanas in Hindi
- Kabir a disciple of Ramananda, emphasised the unity of god whom he calls by several names, such as Rama, Hari, Allah, etc. He strongly denounced Hindu and Muslim rituals. He strongly denounced the caste system, especially the practice of untouchability.

All of these saints were in favour of love and brotherhood through religious and non-religious roots.

What is ethno-nationalism? Examine the critical factors responsible for tribal discontent in India. (UPSC CSE Mains 2019 - Sociology, Paper 2).

- Ethnic nationalism holds that nations are defined by common ancestry, language, and beliefs. Ethnic nationalism is based on the idea that ethnic groups have the right to self-determination. It has some similarities to nationalism, but is loyalty to a particular ethnic or racial group rather than to a nation. In the multi ethnic environment of the United States, however, ethnonationalism may cause relative division between various ethnic or racial groups. Certain groups may believe that, due to their common ethnic or racial origin, members have the same ancestors and can be regarded as “relatives.”
- Examples of ethnonationalism include the differentiation between the Gujarat and Punjab tribes of India, Croatians, and Bosnians of the former state of Yugoslavia (now divided into several countries) and the Hutus and Tutsis of Rwanda, where ethnonationalism had devastating consequences for part of the national population.
- An ethno-nationalist education not only creates resistance to cultural and educational imposition by other groups; it also uses it positively to preserve and extend the particular ethnic group’s identifying characteristics. One way that ethno-nationalism is preserved in education is to use the ethnic “mother tongue” rather than the official national language in the classroom. Another way is to include the ethnic group’s literature, history, and traditions in the curriculum.

Factors responsible for tribal discontent in India

- Administrative segregation – British policy towards tribes aimed at isolating tribals from the mainstream. Government of India Act of 1870 provided some protection and Scheduled Districts Act of 1874 led to the creation of certain scheduled tracts. 1919 Act created Excluded and Modified Excluded areas with a different administrative structure than the mainstream which was later slightly modified in 1935 Act as Excluded and Partially Excluded areas.
- Proactive forest policy – Forests have been the traditional lifeline of tribes as they were a source of their livelihood apart from having a cultural significance. However, a proactive forest policy, aimed at maximising economic gain at the cost of tribal welfare and alienated tribes from forests. In forests, they saw valuable resources and they passed exclusionary laws like Forest Act of 1865, which took away traditional forest rights. Forest Act of 1878 further tightened the grip of the rulers on forests and it radically changed the nature of common property and made it a state property, thus, declining the tribals, their traditional rights on the forests. Etc. According to Vidyarthi, alienation from forests was not only economic, but also emotional and cultural. Trees, rivers and mountains carried symbolic and religious meanings for tribals.
- A reformist approach– British also assumed redemptory role wherever they went. Some British Christian missionaries sincerely believe that the onus is on them to uplift the fallen and the laggards. It manifested in the form of various propositions like The White Man’s Burden. British policy to allow Christian

missionaries to proselytise tribals also led to a gulf between mainstream Hindus and tribes, thus, creating further social divide in an already divided society.

- Over-exploitation- According to Buddhadeb, in his book – Tribal Transformation in India, 1992, expansion of railways broke down their historical isolation and initiated a process of unchecked and indiscriminate assimilation leading to detribalisation of tribes. Issues of tribal development, integration and autonomy had been highly convoluted right since the inception of British rule in India.
- Power and Powerlessness: Development Projects and Displacement of Tribals, 1991, around three crore people have been displaced by developmental activities in the past 50 years and 42 per cent of them were tribals.
- Many tribal concentration regions and states have also been experiencing the problem of heavy in-migration of non-tribals in response to the pressures of development.
- The advent of the concept of private property in land has also adversely affected tribals. The policy of capital-intensive industrialisation adopted by the Indian government required mineral resources and power-generation capacities which were concentrated in Adivasi areas.

Is industrial development in India a bane or a boon to agrarian class structure? Substantiate your answer with suitable examples. (UPSC CSE Mains 2019 - Sociology, Paper 2).

Simply stated the agrarian societies are those settlements and groupings of people who earn their livelihood primarily by cultivating land and by carrying out related activities like animal husbandry. Agricultural production or cultivation is obviously an economic activity. However, like all other economic activities, agricultural production is carried out in a framework of social relationships. Those involved in cultivation of land also interact with each other in different social capacities. Some may self-cultivate the lands they own while others may employ wage labourers or give their land to tenants and sharecroppers. Not only do they interact with each other but they also have to regularly interact with various other categories of people who provide them different types of services required for cultivation of land.

As pointed out by D.V. Dhanagare, “the relations among classes and social composition of groups that occupy specific class position in relation to land-control and land-use in India are so diverse and complex that it is difficult to incorporate them all in a general schema”.

The spread of industrialisation in the Western countries during the 19th century and in rest of the world during 20th century has brought about significant changes in the agrarian class structure as well

- Agriculture lost its earlier significance and became only a marginal sector of the economy, though a large proportion of population is still employed in

agricultural sector, its contribution to the total national income has come down substantially.

- The earlier modes of social organisations, such as, “feudalism” and “peasant societies” have disintegrated giving way more differentiated social structures.
- The mechanization of agriculture and its integration in the broader market economy has also in turn transformed the social relations of production in the agrarian sector.
- Industrialization lead to a process of differentiation among the peasantry. The peasantry gets divided into different strata or classes.
- Attitude of cultivators towards their occupation also changed. They begin to look at agriculture as an enterprise. They work on their farms with modern machines and produce cash crops that are sold in the market. Their primary concern becomes earning profits from cultivation.
- The old structure of jajmani relations has more or less completely Disintegrated giving way to more formalised arrangements among the cultivators and those who work for them.
- Organising farms like modern industry, employing a manager and wage labourers and producing for the market.
- According to M.N Srinivas, rise of local dominant castes and command a considerable degree of influence over the local power structure.
- Rise of large no of landless labours mostly belonging to Dalit and untouchables caste groups.

Give an account of Ranajit Guha's approach in studying 'subaltern class'. (UPSC CSE Mains 2019 - Sociology, Paper 2).

Subaltern School

Italian Marxist philosopher Antonio Gramsci first coined the term “subaltern” to describe a class of people, such as peasants and workers, who are dominated by a more powerful class through hegemony.

The Context of Emergence of the Subaltern School:

- Prior to the emergence of the Subaltern School, mainstream scholarship on South Asia was either a result of colonial Eurocentrism or was dominated by the concerns of native elites, heavily influenced by colonial frameworks and narratives.
- For example, James Mills' classification of Indian history into ancient, medieval, and modern periods is an imposition of a prevalent framework used to study European history and misses out on the diversity of experiences in historical study.

- Even Left-wing academics were unable to shed European frameworks and Marxist orthodoxy, leading to an incomplete understanding of Indian society.

Ranajit Guha and Subaltern Studies

- Being a reader of history at the University of Sussex, Guha recognised the inadequacy of mainstream historical narratives in and about India for studying the complexity of India's past.
- The voice of the subaltern, i.e. the underclasses were absent from traditional narratives.
- In the early 1980s, with like-minded colleagues, Guha picked up the term 'subaltern' in their attempt to "rectify the elitist bias characteristic of much of research and academic work" in the field of South Asian studies.

Meaning of the term 'Subaltern':

- In the introduction of the inaugural issue of Subaltern Studies, Guha explains that the term "subaltern" denotes inferior status and, in the context of South Asian society, is generally associated with subordination based on factors such as caste, class, gender, and occupation.
- Ranajit Guha's book, "Elementary Aspects of Peasant Insurgency in Colonial India," offers a distinct perspective on peasant resistance. Rather than viewing peasants solely as objects of administrative concern, Guha examines their consciousness and modes of dissent.

Impact of Guha's Subaltern Studies:

- Guha not only highlights the historical neglect of subaltern concerns in mainstream academia but also acknowledges the subaltern as a construct rather than an innate category.
- He explained that the concept of the subaltern is a product of the power dynamic between elites and subalterns, rather than a preordained, immutable status.
- This approach forms the basis of a new historical school that challenges long-held beliefs in favour of a more nuanced and complex understanding of society and history.

Criticisms of the Subaltern School

- Subaltern School idealises the agency and resistance of subaltern groups while neglecting the impact of social and political structures that limit their actions. This has led to accusations of presenting an overly optimistic portrayal of the subaltern agency.
- Subaltern Schools neglect the significance of class-based politics. This overlooks the potential for subaltern groups to participate in transformative struggles that challenge the prevailing economic and political structures, particularly in the School's recent work.
- Subaltern School rejected universal theorising to challenge Eurocentrism, but it went too far and completely denied its utility in explaining South Asia's complexities.

Define patriarchy. Does it have bearings on women's entitlement in Indian family system? Explain. (UPSC CSE Mains 2019 - Sociology, Paper 2)

Patriarchy is a social system in which men hold primary power, predominate in the roles of political leadership, moral authority, special privilege and control of the property. Men are also centre and authoritative figure in the domain of the family. Patriarchy has been one of the dominant features of Indian society.

Entitlement means the socially sanctioned right to have or do something, something that we have an official right to: the amount that we have the right to receive. Feminist sociologists criticize modern criteria of entitlements. They blame that entitlement is differentially distributed in modern society. Patriarchy still defines entitlements, not the modernity.

Entitlements on the basis of gender status

- Entitlements over household: A woman's right over household declines after the death of her parents. Entitlements of ownership over her house are restricted because of patriarchy and primordial values.
- Entitlements over food: Bina Majumdar studied status of a woman on the basis of entitlement over food. Her findings show the influence of patriarchal values still prevalent in matters of food in the family. Malinowski in his study found that- food meant for god is prepared by unmarried girls and food for domestic consumption is prepared by married women.
- Women in traditional Indian society generally eat after the meal of male members. Also their food is of inferior quality some times.
- Entitlement over projection of oneself: Women make food using mental and physical labour. So her productive labour is involved in preparation of food But she is not given credit for such act. Entitlement our maiden surname changed after marriage. Prefix is a must before the name of women after marriage. This signifies women as private property of man. Cultural prescription, patriarchal prescriptions define how a woman will present herself before or after her marriage. This shows that a woman does not have entitlement over her own existence.
- Entitlement over women's own self: Tulsi Patel in study of Rajasthan concluded that a woman becomes mother-in-law by the age of 35. This is because of child marriage. This shows that women do not have entitlement over the children she is going to produce.
- Entitlement over sexuality: Women's sexuality is greatly controlled and men's sexuality is free, in a patriarchal society. Women's sexuality is subjected to patriarchal construct Men make culture and dominate private sphere of women. Men and women are born equal but it is the society and culture which makes the status unequal.
- Entitlement over work: Gender based inequality in sphere of work is found in almost all societies. But it is absolute in socialist society. Reproductive role of women restricted her role in work field Women never get out of her confinement of domestic life. Women's labour is rendered unpaid in domestic sphere. Her work is absolutely unrecognized and unappreciated A kind of exploitation of women takes place at home. Gender role division persists. Women are silent

workers. Exploitation in industries leads to revolution by exploited workers. But the silent workers never manifest the opposition to exploitation.

- Entitlement over power in the family and society : Decisions taken in a family are also influenced by patriarchal values. In less important decisions women are concerned Important decisions are taken by elders in the family in consultation with other male members. Women don't have the power to control over her body. The number of children to produce, the name of the child property belonging to family, her public affairs are all controlled by family.

In our country, women still lag much behind men despite some improvement since Independence. Ours is still a male-dominated Patriarchal society. Women face disadvantage, discrimination and oppression in various ways.

- The literacy rate among women is only 54 per cent compared with 76 per cent among men. Similarly, a smaller proportion of girls students go for higher studies. When we look at school results, girls perform as well as boys, if not better in some places. But they dropout because parents prefer to spend their resources for their boys education rather than spending equally on their sons and daughters.
- No wonder the proportion of women among the highly paid and valued jobs is still very small. On an average an Indian woman works one hour more than an average man every day. Yet much of her work is not paid and therefore often not valued. The Equal Wages Act provides that equal wages should be paid to equal work. However in almost all areas of work, from sports and cinema, to factories and fields, women are paid less than men, even when they do exactly the same work.
- In many parts of India parents prefer to have sons and find ways to have the girls child aborted before she is born. Such sex-selective abortion led to a decline in child sex ratio (number of girls children per thousand boys) in the country to merely 927. There are reports of various kinds of harassment, exploitation and violence against women. Urban areas have become particularly unsafe for women. They are not safe even within their own home from beating, harassment and other forms of domestic violence.

How do you understand the 'minority' question? Examine the violence and discrimination against the religious minorities in India. (UPSC CSE Mains 2019 - Sociology, Paper 2)

When a group of people is divided on any issue or approach or characteristics the difference usually produces a bigger sub-group and a smaller sub-group. The smaller sub-group is called minority whereas the bigger sub-group is called the majority. It is also possible that the two groups could be of equal strength or the smaller group may have control over power and other resources. So, it is not always the numerical strength or non-strength, which is the deciding factor for a group to be called a minority. If a group is discriminated against on the basis of religion, race or culture it can be considered a minority group.

Arnold Rose has defined minority without any quantitative connotations. He defines it as 'a group of people differentiated from others in the same society by race, nationality, religion or language, who think of themselves as differentiated group and are thought of by others as a differentiated group with negative connotations. Further, they are relatively lacking in power and hence are subjected to certain exclusions, discrimination and other differential treatments.'

The violence and discrimination against the religious minorities in India.

Religious minorities have long been the target of a range of different forms of persecution, such as hate crimes, threats, attacks on places of worship, and forced conversion.

Main incidents of communal violence affecting India's religious minorities,

- 1964, West Bengal / Bihar / Orissa- Riots took place in Calcutta, and later spread to Jamshedpur.
- Large-scale riots involving Hindus and Muslims in September 1969 took place in Ahmedabad
- November 1980, Moradabad, Uttar Pradesh: An escalation of violence primarily between Muslims and (Hindu) Dalits
- 1983, Nellie, Assam: Violence during assembly elections occurred against a backdrop of ethnic and linguistic divisions, as well as tensions around the migration of Bangladeshi Muslims into the area.
- November 1984, Delhi: Following the assassination of Prime Minister Indira Gandhi by two Sikh bodyguards, anti-Sikh riots broke out in Delhi
- 2002, Gujarat: Severe violence resulted in as many as 2,000 killed, 100,000 displaced, and many others injured – the overwhelming majority of them Muslim
- 2013, Muzaffarnagar and Shamli, Uttar Pradesh

Discriminations against religious minorities in India

While the minority groups are allowed to preserve their distinct characteristics they are also subjected to a great deal of discrimination.

- Very often they are discriminated in their social life. They are subjected to ridicule and segregation which further compels them to stay away from the majority.

- This discrimination in fact leads to assimilation among some ambitious members of the minority community
- The members of minority group are eliminated by expulsion or by massacre
- They are often discriminated in all walks of life, in securing a job, in getting funds for educational institutions, in their social interaction and so on, in spite of the constitutional guarantees.

What do you understand by LGBTQ? Comment on the issues concerning their marriage rights. (UPSC CSE Mains 2019 - Sociology, Paper 2)

LGBTQ is an acronym for lesbian, gay, bisexual, transgender and queer or questioning. These terms are used to describe a person's sexual orientation or gender identity. Same-sex marriage refers to a legal union between two individuals of the same gender. In India, same-sex marriage is not legally recognized, and there have been several instances of legal disputes and battles over this issue. The Indian government has opposed recognizing same-sex marriage and argued that any change in human relationships should come from the legislature, not the court. Legalization of same-sex marriage has been debated for several years. The LGBTQIA+ community in India has been struggling for their rights, including their right to marry.

In favor

- Giving effect to Fundamental Rights: Delhi High Court in *Naz Foundation v. Govt. of NCT of Delhi* (2009) held that section 377 of the Indian Penal Code, which criminalized homosexual conduct, violated the fundamental rights of LGBTQ individuals under the Indian Constitution. While the Court did not directly address the issue of the right to same-sex marriage, it did recognize the importance of protecting the rights of LGBTQ+ individuals, including their right to privacy and dignity under Article 21 of the Constitution of India.
- Social and Psychological Benefits: Legalizing same-sex marriage would provide social and psychological benefits, such as emotional support and legal recognition to the LGBTQ community. Marriage is a fundamental institution that provides stability and security to couples and their families.
- Global Trend: The global trend towards legalizing same-sex marriage and the example of other countries demonstrate that it is possible to recognize the rights of LGBTQ+ individuals while maintaining traditional family structures and social norms. Some of the countries that have legalized same-sex marriage include Canada, the United States, most of Western Europe, South Africa, Argentina, and Australia.
- Economic Benefits: Legalizing same-sex marriage would have economic benefits, such as increased tourism and business opportunities. Countries that

have legalized same-sex marriage have seen an increase in tourism from LGBTQ individuals who wish to get married and honeymoon abroad. It would also reduce the financial burden on same-sex couples who currently have to pay for legal and medical services that are automatically available to heterosexual couples.

- **Human Rights:** It is a matter of human rights and social justice. It would promote equality, respect, and dignity for all individuals, regardless of their sexual orientation or gender identity.
- **Legal Precedents:** The Indian Supreme Court has already recognized the rights of LGBTQ+ individuals in several landmark cases, such as the Navtej Singh Johar case. Legalizing same-sex marriage would be a natural extension of these legal precedents and would further strengthen the rights of the LGBTQ+ community in India.

Against

- **Religious and Cultural Objections:** Indian marriage custom is a sacred institution between a man and a woman and allowing same-sex marriage would undermine traditional Indian family structures and social norms.
- **Legal and Administrative Challenges:** Legalizing same-sex marriage would require an overhaul of India's legal system and administrative procedures. It would also require changes to existing laws and regulations, which could be time-consuming and costly.
- **Slippery Slope:** It could lead to the acceptance of other non-traditional forms of marriage, such as polygamy and incest.
- **Social Disruption:** Legalizing same-sex marriage could lead to social disruption and conflict. It could also lead to the marginalization of religious and cultural groups that oppose it.
- **Lack of Public Support:** It lacks public support in India. They claim that it is a Western import that does not reflect Indian values and traditions.

The legalization of same-sex marriage in India would necessitate significant changes to the country's legal system, and the Indian government has acknowledged that it would require modifications to existing laws and regulations. In addition to constitutionally recognizing same-sex marriage, India courts should also enact legal safeguards that would prohibit religious leaders from overturning the rights of LGBTQ+ individuals. Regardless of the outcome, the ongoing dialogue and engagement on this issue are essential to promote equality, respect, and dignity for all individuals, regardless of their sexual orientation or gender identity.