



**SIVARAJAVEL IAS ACADEMY**

AN IDEAL INSTITUTE FOR **CIVIL SERVICE EXAMS**

# SOCIO LOGY *in*



# **Q**UESTIONS & **A**NSWERS

**- A Foundation to Answer Writing**

## KEY FEATURES OF THE SOCIOLOGY INTEGRATED COURSE

### 1. Scientifically crafted **4 layered approach.**

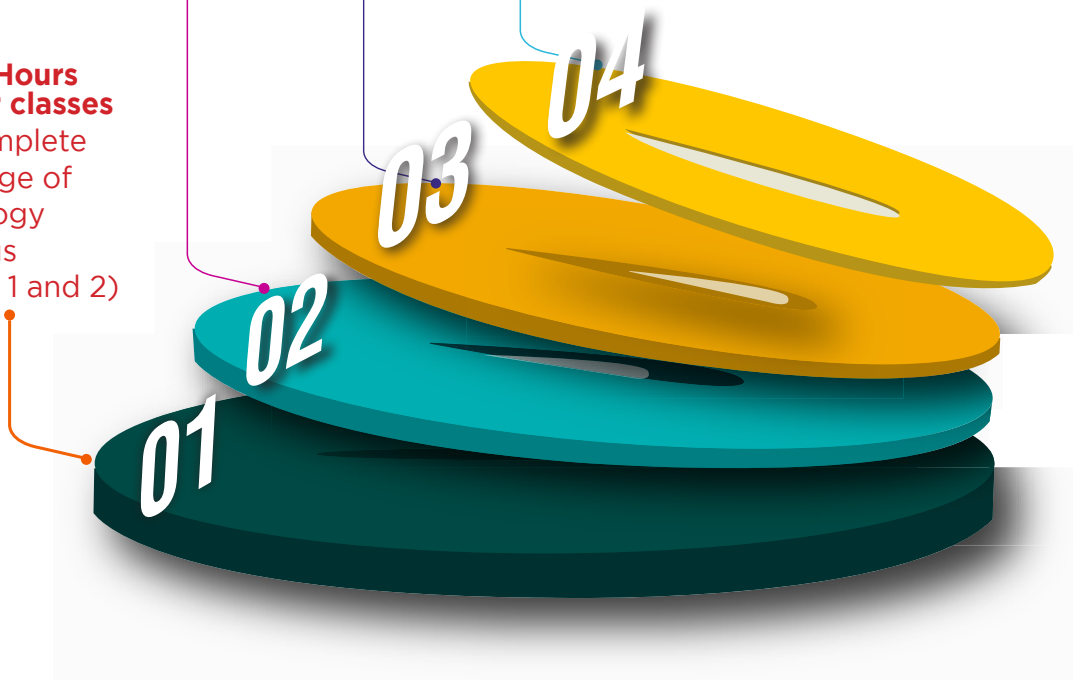


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**Dear students,**

Very happy to see you all in our Sociology optional course. The main purpose of our course is to equip you to write sociology answers to fetch you a place in Civil Services. To begin with let's start with the basic answer writing practice . We will give you 70 questions that covers basic topics in Sociology paper 1 and 2, along with Model answers for your reference. With the aid of model answers try to brainstorm the answer and write the answer. After you complete this practice series you will take up our next level of test series, which will fetch you **320+** in Sociology.

**Happy learning**

**Regards**

S.Sivarajavel



**1. From the viewpoint of growing importance of multidisciplinary, how do you relate sociology to other social sciences? (10m)**

**NOTES**

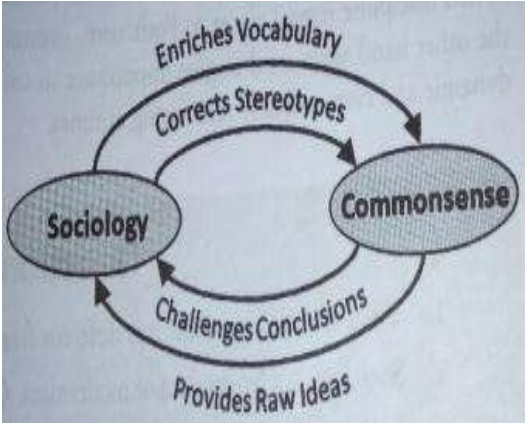
**Introduction** - Sociology is concerned with understanding social institutions and the structures in society. It requires the help of other social sciences in order to holistically understand the society. The interrelationship between these disciplines can be seen through the shared theories, concepts, and research methods.

**Body**

**Relationship with other social sciences**

- **Anthropology** is the science of man. Society, culture, family, religion, social stratification, is some common links of study between sociology and anthropology. Contribution of many anthropologists like Radcliffe Brown, Linton has enriched sociology particularly the classical functionalism. The study of aborigines by Emile Durkheim is of great use in anthropology.
- In order to know the sociology of something, it is necessary to know their **history**. Books of historians like Arnold Toynbee have helped sociology immensely. Historians have started analyzing the social aspects like class in Indus valley civilization. Also the historical materialism of Karl Marx is very remarkable in sociology.
- **Psychology** is the science of human intelligence and mental abilities. Sociology studies human interactions existing in the society. Many psychologists like Freud and MacDougal have enriched sociology. Also the concept of 'Self, Mind and society' of G.H.Mead has influence of both the subjects.
- According to G.E.C Catlin, "**Political science** and sociology are two faces of the same figure". Every political problem has a social cause and vice versa. For example, French revolution. There is common area of study like power, war, authority, etc. Concepts like welfare state have brought them closer.
- Sociology and **economics** has a very close relationship because economic relationship bears a close relationship with social activities. Economics is greatly benefitted by the research conducted sociologists like Karl Marx, Max Weber, etc. Topics like capitalism, socialism, gender budgeting are of common interest to both the disciplines.

**Conclusion** - The growing importance of multidisciplinary highlights the need for collaboration and integration among these disciplines, as they each contribute unique perspectives and insights to our understanding of human behavior and society.

2. "Sociology is not the antithesis of common sense". Comment (10m)	NOTES
<p><b>Introduction</b> - Sociology is the scientific study of society, human behavior, and social interactions. It seeks to understand the patterns, trends, and underlying mechanisms that govern human societies. Common sense, on the other hand, refers to the basic ability to perceive, understand, and judge things that are shared by most people and can reasonably be expected of nearly all people without any need for debate.</p> <p><b>Body</b> –</p> <ul style="list-style-type: none"> <li>• Common Sense Knowledge is generally perceived as unreliable, unscientific, assumptive and product of orthodox religion and traditional culture. It is status quoist and explains things irrationally.</li> <li>• Early sociologist like <i>Comte, Spencer, Saint Simon</i> advocated that when things develop, mind explains the realities from the scientific perspective as against theological explanation.</li> <li>• <i>Positivism</i> rejected Common sense and over glorified science which reflects the point that Common sense and Sociology is mutually opposite to each other.</li> <li>• However, concepts in sociology have been framed by taking common sense knowledge into consideration. Common sense helps in building sociological hypotheses. It also provides raw material for sociological investigation. According to <b>Bauman and May</b>, the relationship between them is dependent. Sociology is the investigation of meanings given by common sense.</li> <li>• Some concepts in sociology have become a part of common sense. For example the sociological investigation of divorce had made people to believe that marriage is riskier.</li> <li>• <i>Interpretative approach</i> of <b>Weber</b> argued that Common sense and Sociology share compatible relationship.</li> <li>• <i>Phenomenologist</i> like <b>Peter Berger</b> and <b>Alfred Schutz</b> believed that people construct, dismantle and reconstruct their social world driven by their common</li> </ul> <div data-bbox="612 1447 1139 1868" data-label="Diagram">  <pre> graph TD     S((Sociology)) -- "Enriches Vocabulary" --&gt; CS((Commonsense))     CS -- "Corrects Stereotypes" --&gt; S     S -- "Challenges Conclusions" --&gt; CS     CS -- "Provides Raw Ideas" --&gt; S   </pre> </div>	



sense and Sociologist explains this dynamic reality using their Common sense.

- *Ethno methodologist* **Harold Garfinke** argued that scientific explanation of truth is worthless in the field of Sociology and researcher should respect common sense knowledge of people.

**Conclusion** - Sociology is hence related to common sense in that both seek to understand human behavior and social phenomena. However, sociology goes beyond common sense by employing systematic research methods and theoretical frameworks to analyze social patterns and relationships.





**3. Emergence of Sociology is an outcome of modernity and social change in Europe, Explain keeping sociological perspective in view. (20m)**

**NOTES**

**Introduction** -Modernity and social change in Europe refer to the transformation of European societies from traditional, backward looking, predominantly agrarian, and religious societies to modern, industrialized, and secular ones. This process began in the late 18th century after the dark ages and continued throughout the 19th and 20th centuries, leading to significant changes in various aspects of European life, including politics, economy, culture, and social structure.

**Body** - Important factors for the emergence of sociology identified by **George Ritzer** are the industrial revolution and rise of capitalism, the French revolution, and the rise of socialism, urbanization, religious change, and the growth of science. These factors of modernization critically altered the social structure of traditional and conservative European society.

**• Economic changes:**

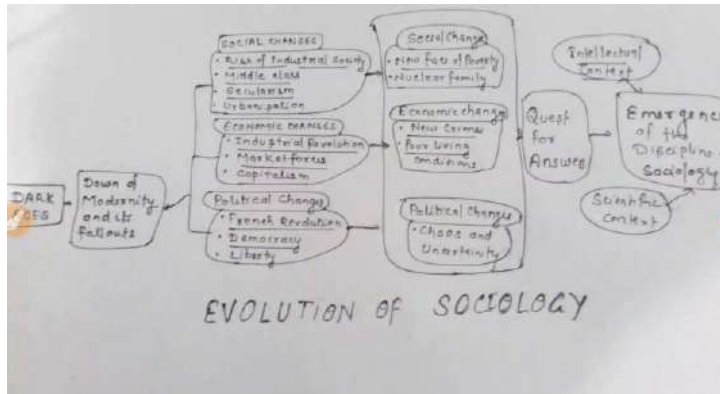
The *Industrial Revolution*, which began in Britain in the late 18th century, marked the shift from agrarian, feudal and handicraft economies to industrial and manufacturing. This was supported by the *scientific and commercial revolution* that was taking place simultaneously. These revolutions led to rapid *urbanization*, as people moved from rural areas to cities in search of jobs in factories and mills. The growth of *capitalism* and *free-market economies*, along with technological advancements, resulted in increased productivity, trade, and wealth, but also led to economic inequality, increase in *slums*, increase in crimes and the exploitation of workers. These changes were supplemented by the *new economic order* of **Adam Smith**, **Ricardo** and **JS Mills**.

**• Political changes:**

The *American Revolution*, *French Revolution* and the subsequent Napoleonic Wars played a crucial role in spreading the ideas of democracy, nationalism, liberty, equality and fraternity across the continent inspired by the ideals of enlightenment thinkers like **Rousseau**, **Voltaire** and **Montesquieu**. These changes led to the rise of new issues like *anarchy* and *insecurity* in the society.

**• Ideological changes:**

The enlightenment period brought man and *rationality* to the centre stage of human thinking. There developed a tendency to question everything that seemed to be irrational and dogmatic. Scientific knowledge was given prime importance. This prompted thinkers like **Comte**, **Durkheim** to contemplate a science of society.



**Conclusion** - The emergence of sociology in Europe during the modern period was a response to these social changes that were taking place, as scholars sought to understand and explain the new social phenomena that was emerging. The discipline has since grown and evolved, becoming a key field of study in the social sciences, and continues to be a vital tool for understanding and addressing the social challenges of our time.





<b>4. Non -positivist methods in sociology reject many of the assumptions of positivism. Comment (20m)</b>	NOTES
<p><b>Introduction</b> - Positivism is an approach to sociology that relies on empirical evidence, such as those found through experiments and statistics, to reveal information about how society functions. Non-positivist methodologies favor qualitative methods above scientific procedures. Non-positivists advocated understanding social reality through meanings and motives rather than predicting events.</p> <p><b>Body</b></p> <p><b>Assumptions of Positivism</b></p> <ul style="list-style-type: none"><li>➤ Belief in science.</li><li>➤ Emphasis on observable 'facts'</li><li>➤ The positivist paradigm asserted that reality was ordered, rational, and logical. It assumed that the behavior of man, like the behavior of matter, can be objectively measured.</li><li>➤ Quantitative research negated human subjectivity through strictly controlled collection and data analysis method.</li><li>➤ It argues that factors which are not directly observable, such as meanings, feelings and purposes, are not particularly important and can be misleading.</li></ul> <p><b>Rejection of positivist assumptions by non positivists</b></p> <ul style="list-style-type: none"><li>➤ <i>Interpretivists</i> including Weber argue that <u>individuals are not just puppets</u> who react to external social forces as positivists believe. Interpretivists argue that in order to understand human action we need to achieve 'Verstehen', or empathetic understanding – we need to see the meanings and motives the people attach to the action.</li><li>➤ <i>Ethno methodology</i>, developed by <b>Harold Garfinkel</b> focuses on the everyday practices and methods people use to make sense of their social world. Ethno methodologists criticize positivism for its <u>reductionist approach</u>, which ignores the complexity and conceptuality of human behavior. They claim that social phenomena cannot be studied in isolation, as they are embedded in the intricate web of social relationships and cultural norms.</li></ul>	



- *Phenomenology* adopted by sociologists like **Alfred Schutz** emphasizes the importance of understanding the subjective experiences and meanings that individuals attach to their actions and interactions. They criticize positivism for its assumption that social phenomena can be measured and explained through objective, external variables, without considering the subjective meanings and interpretations of the actors involved.
- They argue that there is no objective reality beyond the subjective interpretation of the individuals. Also the facts about which positivists speak about do not fall from the sky but are created and recreated in the given social context. For example, **Douglas** criticized **Durkheim's** use of official statistical data as these data are social construction.
- Non-positivists argue that deductive approach is less fruitful in Sociology and inductive approach would be more helpful as it is very difficult to collect facts about abstract phenomena.
- They argue that generalization and theory building are not viable in sociology as all human beings do not react to the same stimuli in a similar manner.
- The quantitative method that positivists used is criticized by non- positivists as it cannot capture the full essence of a social action. They advocate for the use of qualitative methods.

**Conclusion** - Sociological methodology is no longer based on positivist or non- positivist methodology as in the past but it has become a body of diverse methods and techniques, all of which are perceived as valid and legitimate in social research.



<b>5. How is objectivity different from value neutrality?</b>	<b>NOTES</b>
<p><b>Introduction</b> - Objectivity and value neutrality are important concepts in sociology emphasized by Max Weber. These concepts help researcher in the pursuit of reliable, unbiased and valid knowledge. While both aim for impartiality, they have distinct meanings.</p> <p><b>Body</b></p> <p><b>Objectivity</b> - <b>Robert Bierstedt</b> defined objectivity as the conclusions arrived as the result of inquiry and investigation are independent of the race, color, creed, occupation, nationality, religion, moral preference, and political predispositions of the investigator.</p> <p>The role of objectivity is to ensure that the research findings are based on observable facts and evidences and there is no subjectivity or personal biases involved.</p> <p>Early Positivists such as <b>Comte</b> and <b>Durkheim</b> argued that Sociology should be objective and value free. For example, Durkheim used careful scientific method in his study of suicide rate to avoid any value biases.</p> <p><b>Value neutrality</b> - <b>Max Weber</b> argued that complete objectivity is not possible instead one must opt for value neutrality.</p> <p>Weber called for value neutrality, a practice of remaining impartial, without bias or judgment, during the course of a study and in publishing results. To do this, researchers must be conscious of their own personal values. For example, in his study of Protestant ethics and spirit of capitalism in spite of having personal values and opinions Weber conducted his research with value neutrality.</p> <p>Value neutrality does not mean having no opinions; however it means that sociologists must strive to overcome personal biases, particularly subconscious biases, when analyzing data. It also means that sociologists must avoid skewing data in order to match a predetermined outcome that aligns with a particular agenda, such as a political or moral point of view.</p> <p>The role of value neutrality is to ensure the integrity and credibility of the research. It makes the researchers aware of their values in order to avoid distortion with the research.</p> <p>Few other thinkers like <b>Gunnar Myrdal</b> advocated 'Value frankness' were the researcher must openly state their value preferences and bias before conduction the research.</p> <p><b>Conclusion</b> - Though achieving objectivity and value neutrality are difficult, the search must not be abandoned as a research without value neutrality might turn into a mere speculation loaded with values.</p>	



**6. Explain probability and non-probability sampling. (10 marks)**

**NOTES**

**Introduction-** Sampling is the process by which a researcher takes a smaller group from the target population she/he is interested in studying.

<b>Probability sampling</b>	<b>Non-probability sampling</b>
The samples are randomly selected	Samples are selected on the basis of the researcher's subjective judgment.
Everyone in the population has an equal chance of getting selected.	Not everyone has an equal chance to getting participate.
Researchers use this technique when they want to keep a tab on sampling bias.	Sampling bias is not concern researcher.
Useful in an environment having a diverse population.	Useful in an environment that shares similar traits
Used when the researcher wants to create accurate samples.	This method does not help in representing the population accurately.
Finding the correct audience is complex.	Finding the correct audience is very complex.

**Types of Probability Sampling**

**Simple Random Sampling:** Randomly selecting a sample from the population without any bias. It is the most basic & straightforward form of sampling.

**Stratified random Sampling:** Dividing the population into subgroups or strata and selecting a random sample from each stratum. It is useful when the population is heterogeneous and to ensure the sample is representative of different subgroups.

**Cluster Sampling:** Dividing the population into groups/clusters and then randomly selecting. It is useful when the population is spread out over a large geographical area.



**Systematic Sampling:** Selecting every nth member of the population after a random starting point is chosen.

**Types of Non-Probability Sample**

**Convenience Sample:** It uses people who are convenient to access to complete a study. Ex: friends, people walking down a street, etc. It is quick and easy but the results can't be applied to a broader population.

**Snowball Sample:** In this method, recruit some sample members who in turn recruit people they know. It works well for reaching very specific populations.

**Quota Sample:** Here, the population is divided into subgroups by characteristics such as age, and location and targets are set for the number of respondents needed from each subgroup.

**Purposive or Judgmental Sample:** Here, the sample selection is left up to the researcher and their knowledge of who will fit the study criteria.

**Conclusion-** In order to get a reliable and valid result, the researcher has to take utmost care in the selection of the sample set, the sampling type and the sampling process.



<b>7. Examine epistemological foundations of qualitative methods of social research. Analyze its limitations in social research. (20 marks)</b>	<b>NOTES</b>
<p>Epistemological foundation refers to the study of the nature, the validity and value, methods and scope of qualitative research.</p> <p><b>Epistemological foundations of qualitative methods of social research</b></p> <p>Qualitative research focuses on the study of complex human and social problems in totality, unlike scientific method of concentrating on study of fragmented variables or situations or events.</p> <p>Qualitative research places the main emphasis on the researcher who narrates and interprets phenomena in terms of meanings derived from people's experiences, events etc. Hence, human and subjective approach is highlighted.</p> <p>The studies are conducted in a natural setting i.e., to observe the events without making any manipulations or controls on variables studied.</p> <p>It involves a variety of data gathering techniques and approaches of qualitative nature viz., case study, interviews, dialogues, observations, personal experience, life story, visual data like photography etc. These data are gathered from varieties of Qualitative Research sources.</p> <p>Qualitative research assumes that there exist multiple realities in social and educational situations. These realities exist in concrete forms. They are perceived by people differently and thus become different mental constructs for different people.</p> <p>The researchers do not believe in the process of generalization as propounded by scientists.</p> <p>In the case of human relations, several intrinsic factors, events and processes keep on influencing each other constantly. Therefore, it is not possible to identify one to one cause and effect relationships.</p> <p>Qualitative Researchers do not believe in value-free inquiry. The influence of value systems is recognized in the identification of problems, selection of samples, use of tools, data collection, the conditions in which data are gathered, and the possible interaction that takes place between the inquirer and the respondents.</p> <p>This technique is used by non-positivists in the social research. Max Weber used verstehen method in his</p>	



interpretative sociology to understand the meanings and motives.

**Limitations of qualitative methods**

Subjectivity: It should be noted that in some situations, people may provide different interpretations of the same thing based on varied

reasons, including how they feel at that moment, their social and cultural background and other external factors.

Generalization: Qualitative researchers tend to include small samples as one of the limitations of their studies and admit that this can make generalization questionable.

Difficulty in enhancing anonymity: In qualitative research, this may be difficult since, in collecting data, a researcher gets into direct contact with respondents.

Complex data collection and analysis procedures: Qualitative research may make the data collection process difficult and less manageable. This could be due to the fact that qualitative data collection methods such as focus group discussion, in-depth interviews, open-ended questionnaires and documentary reviews tend to leave researchers with bulk data.

Difficulty in maintaining reliability: One of the important aspects of research is the ability of the research findings to produce similar results under the same methods and under similar circumstances.

Data may be influenced by the researcher's bias: All reviewed qualitative research articles indicated that researchers had direct contact with their subjects during data collection. Direct involvement of a researcher with the respondents may consciously or subconsciously affect collected data.

**Conclusion**- In spite of the limitations qualitative methods provided sociology a new dimension and enabled social researchers to better understand human world and their interactions. Today sociology had moved beyond emphasizing methodology to a more holistic approach finding social reality through methodological pluralism.



<b>8. “Hypothesis is a statement of the relationship between two or more variables.” Elucidate by giving example of poverty and illiteracy.</b>	<b>NOTES</b>
<p><b>G.A.Lundberg</b> defines hypothesis as a tentative generalization, the validity of which remains to be tested. It is a deductive statement that needs to be proved inductively. Hypothesis is usually a statement which claims relationship between two defined variables. It is a testable prediction that serves as a starting point for conducting a study</p> <p><b>Earl R Babbie</b> defines variable as a logical set of attributes. Variables are the characteristics or attributes of a person, group, or phenomenon that are being studied. Variables can be independent or dependent. Independent variables are the variables that are manipulated or controlled by the researcher, while dependent variables are the variables that are being measured or observed and its value depends on independent variables.</p> <p>Developing hypothesis requires identifying one character or variable (independent) of a sampling unit which causes, affects, or has an influence on another character or variable (dependent) of the same or other sampling units. This hypothesis on surviving falsification turns to be a theory.</p> <p>Eg : Hypothesis- “Illiteracy of mothers leads to female infanticide”. Here female infanticide is the dependent variable and the literacy level of mothers is the independent variable.</p> <p><b>Illiteracy and poverty:</b></p> <p><i>Hypothesis 1:</i> Illiteracy leads to poverty</p> <ul style="list-style-type: none"><li>➤ Here illiteracy is the independent variable and poverty is the dependent variable. As illiterate people usually find it difficult to secure jobs, this can be a good hypothesis built upon common sense.</li></ul> <p><i>Hypothesis 2:</i> Poverty leads to illiteracy</p> <ul style="list-style-type: none"><li>➤ Poverty usually denies people of their legitimate opportunities. As people are devoid of resources, they usually prefer employment over education. In such a scenario, poverty is the independent variable and illiteracy is the dependent variable.</li></ul> <p>Any of the above hypothesis can be true depending on the situation, sample population and the time of research.</p> <p>A good hypothesis should have clearly defined variables. The variables must be concrete and measurable. The selection of variables must not be random, it should be based on pre-existing research works and documents.</p>	



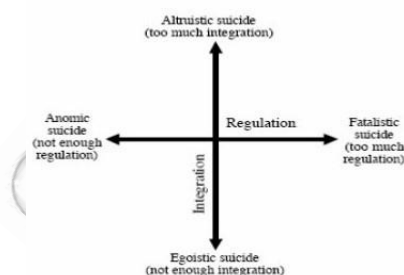
**9. Explain Durkheim's basic arguments on suicide. Can you analyze high suicide rates of contemporary Indian society with Durkheim's theory? (20 marks)**

**NOTES**

Suicide is a major theory of social constraints relating to collective conscience. It is cited as a monumental landmark in which conceptual theory and empirical research are brought together.

Durkheim speaks of **suicidal currents** as collective tendencies that dominate some very susceptible individuals and catch them up in their sweep. The act of suicide, at times, is interpreted as a product of these currents. The larger significance of Suicide lies in its demonstration of the function of sociological theory in empirical science.

Durkheim **rejected the various extra-social factors** such as heredity, climate, mental alienation, racial characteristics and imitation as the cause of suicide. He arrived at the conclusion that suicide which appears to be a phenomenon relating to the individual is actually not explicit to individual and can be analyzed logically with reference to the social structure. He cites the extent of social integration and moral regulation of a society as the cause of suicide.



**Types of Suicide**

Emile Durkheim classified different types of suicides on the basis of different types of relationship between the actor and his society.

**(1) Egoistic suicide:** According to Durkheim, when a man becomes socially isolated or feels that he has no place in the society he destroys himself. This is the suicide of self-centred person who lacks altruistic feelings and is usually cut off from main stream of the society.



**(2) Altruistic suicide:** This type of suicide occurs when individuals and the group are too close and intimate. This kind of suicide results from the over integration of the individual into social proof, for example – Sati customs, Dannies warriors.

**(3) Anomic suicide:** This type of suicide is due to certain breakdown of social equilibrium, such as, suicide after bankruptcy or after winning a lottery. In other words, anomic suicide takes place in a situation which has cropped up suddenly.

**(4) Fatalistic suicide:** This type of suicide is due to overregulation in society. Under the overregulation of a society, when a servant or slave commits suicide, when a barren woman commits suicide, it is the example of fatalistic suicide.

He analyzed the suicide rate in different countries through police records and came up with the ‘law of suicide rate’ in which he claimed that there is a normal rate of suicide in every society and this rate might vary depending on the social integration and moral regulation of that society.

#### **Relevance of Durkheim’s suicide study in India:**

- **NCRB data:** Analyzes of NCRB data showed that the suicide rate among men is more than that of women. Also the suicide rate for men between the age 18-30 is more than those above 30 years. This is in line with Durkheim’s suicide which claimed that being unmarried and being a men increases the risk of suicide



- **Study by Mishra** showed that sudden deterioration of the economic status of farmers due to loss of agricultural income, combined with their alienation from the family, neighborhood, and community resulted in suicides. This can be included under anomic suicide.
- The suicides by students in educational institutions can be brought under fatalistic suicide.
- However Durkheim's suicide cannot explain few of the suicides in Indian society like Euthanasia, post partum suicide, etc

**Criticism of Durkheim's suicide:**

David Freedman accused Durkheim of committing ecological fallacy as he tried to analyze an apparent personal phenomenon.

Douglas criticized Durkheim for his statistical data. He claimed that those official statistics are constructed by the people in their social setting.

- In spite of the criticism, Durkheim's suicide is an important study in sociology as it opened a Pandora's box with studies supporting and opposing suicide study of Durkheim



<b>10. Elaborate Emile Durkheim's analysis of the elementary forms of religious Life and role of religion in society. How does he explain existence of religion in modern industrial societies? (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - A unified system of beliefs and practices related to sacred things, that is to say – things set apart and forbidden, beliefs and practices, which you need them into a single moral community, for all those who adhere to them.</p> <p><b>Body</b> – Durkheim developed a functionalist perspective on religion that has had a significant impact on the study of religion and society. Durkheim argued that religion serves as social glue that binds people together, creating a collective consciousness and social solidarity. He also believed that religion helps individuals cope with life's uncertainties and provides a sense of meaning and purpose.</p> <p>Durkheim's study of religion is based on the division of the world as sacred and profane. Sacred are those things that are valued and respected by the people for having religious value. Profane are those which are different from sacred. The division of society into sacred and profane is not based on the intrinsic quality of the substances but on the collective conscience of the society.</p> <p>Durkheim studied the religion of primitive Arunta tribes of Australian aborigines and tried to generalize it for whole society. Those people were wanderers who occasionally gathered at some places. During such gathering they experienced a heightened feeling which they attributed to the symbols or totems of the clan which were sacred.</p> <p>Durkheim claims that this feeling is the collective effervescences experienced by the people due to the gathering itself. Since people worship the totems which are nothing but the symbols of the society, religion is society divinized.</p> <p><b>Religion in Modern Industrial Societies :</b></p> <ul style="list-style-type: none"><li>➤ While Durkheim's analysis focused on the religious life of traditional, small-scale societies, he also considered the role of religion in modern industrial societies. He acknowledged that as societies become more complex and diversified, religious beliefs might lose some of their influence over specific aspects of life, such as law or education.</li><li>➤ However, he still believed that religion continues to be significant as a source of moral guidance and social cohesion in modern societies.</li><li>➤ In modern industrial societies, there may be a change in religious beliefs, but the need for collective</li></ul>	



symbols, rituals, and shared values remains present. Religion serves as a way to express and reinforce this collective consciousness in the face of social complexities. And, the collective consciousness evolves and adapts to new social conditions.

- Modern industrial societies are characterized by increased division of labor, individualism, and greater social diversity. Durkheim argued that these factors could lead to anomie (a state of normlessness or lack of moral regulation). Religion, in his view, helps counteract these tendencies by providing a moral framework and a sense of belonging to a larger community.
- In modern industrial societies, individuals may encounter new challenges and uncertainties due to rapid social changes. Religion provides answers to existential questions and offers comfort during difficult times, thus serving as a source of personal solace and stability.
- In modern societies where legal and governmental institutions are often more complex and distant from individuals, religious teachings and community structures can play a vital role in shaping and regulating individual conduct.
- While traditional religious beliefs and practices may undergo transformations in modern industrial societies, new forms of religious expressions may emerge to address the changing needs of individuals and communities like national symbols as the new sacred.

Durkheim is often criticized for ignoring the conflict percept of religion. However, Durkheim's religious study is an important sociological reflection to study religion from society's point of view even today.



<b>11. Critically examine Max Weber's theory of Protestant Ethics and the Spirit of Capitalism. Could it be the other way that the tenants of capitalism must also have affected the emergence of the protestant ethics? Comment with examples. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - The book “Protestant Ethic and Spirit of Capitalism” by Max Weber is widely known for its use of scientific methods in Sociology. He factored in political, economic and religious factors in the rise of capitalism. Weber developed ideal types of capitalism and protestant ethics</p> <p><b>Ideal type of PROTESTANT ETHICS</b></p> <ul style="list-style-type: none"><li>• <i>The doctrine of predestination</i> – some people are chosen by God to enter into heaven and nobody can know whether one is chosen or not.</li><li>• <i>This worldly asceticism</i> – strict self discipline with no enjoyment and more hard work for the glory of God.</li><li>• All work is <i>sacred</i>.</li><li>• No mediation of any priests can help us in knowing God.</li><li>• Wealth must be saved and <i>devoted to God</i> and not be spent on luxuries.</li></ul> <p><b>Ideal type of CAPITALISM</b></p> <ul style="list-style-type: none"><li>• Capitalism is an economic system that aims at unlimited accumulation of profit.</li><li>• It is organized rationally.</li><li>• Time is money; work is for an end called profit.</li><li>• Capitalism honors individualism, innovation &amp; hard work.</li></ul> <p><b>Correlation of capitalism with protestant ethics</b></p> <ul style="list-style-type: none"><li>• Doctrine of Pre-destination led to an uncertainty about the destiny of Protestant Calvinists resulting into anxiety.</li><li>• This led to intense worldly activity as success in this was considered as being chosen one in that world.</li><li>• Hard work and asceticism was seen as avenues used to overcome the fear of the uncertain.</li><li>• Asceticism produced savings that was required for investment.</li><li>• Working hard and making money both became religious and business ethic.</li></ul> <p><b>Capitalism as reason for the birth of protestant ethics:</b></p> <ul style="list-style-type: none"><li>• Marxists see any superstructure including religion as a result of changes in the economic infrastructure.</li><li>• Marxist critic like <b>Kautsky</b> argues that early capitalism</li></ul>	



preceded and largely determined Protestantism. He sees Calvinism as developing in cities where commerce and early forms of industrialization were already established. In his view, Protestantism became the ideology capitalists used to legitimate their position.

- **Robertson** points out that capitalism began to flourish not in Britain, but in 14th century Italy, a decidedly different epoch.
- **R.H.Tawney**, a famous critic of Weber points that 'The Protestant ethic, with its insistence on hard work, thrift, etc., had contributed to the rise of capitalism, but at the same time Protestantism itself was being influenced by an increasingly capitalistic society'.
- **Conclusion** - Most of the critique of Weber arises due to incomplete reading of his work. Taking a casual pluralist view, Weber claimed that protestant ethics is just only one possible cause and there can be multiple realities.



<b>12. What did Weber mean by interpretative understanding? Why did he believe that to model sociological researches exclusively on strategies and ambitions of natural sciences was a serious mistake? (10 marks)</b>	<b>NOTES</b>
<p>Weber views sociology as a science concerning itself with the interpretative understanding of social action and which gives the explanation of the cause and the consequences of the social action.</p> <ul style="list-style-type: none"><li>• Sociology therefore is an “interpretative discipline” because meanings cannot be known through observation only. He reconciles positivist and anti - positivist stands.</li><li>• <b>Max Weber</b> and <b>Georg Simmel</b> introduced interpretive understanding into sociology, where it has come to mean a systematic interpretive process in which an outside observer of a culture (such as an anthropologist or sociologist) relates to an indigenous people or sub-cultural group on their own terms and from their own point of view, rather than interpreting them in terms of the observer’s own culture.</li><li>• Social action refers to meaningful act oriented towards other individual. Presence of meaning and as well as other individuals is equally important for any behavior to qualify as social action.</li></ul> <p><b>WEBER AGAINST NATURAL SCIENCES METHOD IN SOCIOLOGY</b></p> <ul style="list-style-type: none"><li>• Meanings and motives involved in Sociology cannot be captured through Methodology adopted by natural science.</li><li>• Objectivity cannot be guaranteed in Sociology because in Sociology the researcher is going to interpret reality by selecting only few aspects of reality.</li><li>• Complex reality involving meanings and motives cannot be captured through deterministic approach but only through casual pluralistic and verstehen approach.</li></ul>	





- Weber believed that 'value relevance' would influence the choice. Researchers would choose to research topics which they thought were important, and, more significantly, which they thought were of central importance to society.
- The aim of science and social science is totally different so the methodology has to be different.

Weber's interpretative understanding helped to develop a new perspective in sociology enriching its subject matter and depth.





<b>13. Describes the functional pre - requisites of social system as given by Parsons. (10 marks)</b>	NOTES
<p>Parsons believed that societies had certain functional prerequisites. Functional pre-requisites are those structures and institutions that societies need in order to survive and function properly.</p> <p>According to Parsons, every system has four functional prerequisites as basic needs</p> <ol style="list-style-type: none"><li>1. <b>Adaption</b> is the first functional prerequisite which involves set of activities and which serves to establish relation between system and its external environment. Through these activities, system adopts itself to environment and also modifies the environment by controlling and exploiting it. This is usually fulfilled by economic sub- system.</li><li>2. <b>Goal attainment</b> is the second functional prerequisite of system of action. It involves all actions which serve to define the goals of the system and which seeks to mobilize the resources and efforts to attain the goals. This is performed by the political system.</li><li>3. <b>Integration</b> comprises of action which tend to protect the system against sudden changes and disturbances. It establishes control, inhibits deviant tendencies and maintains co- ordination between parts. Agencies of social control like judiciary ensure integration.</li><li>4. <b>Latency</b> is the control, and distribution of motivational energy. It helps in the maintenance of pattern in the society. It is realized through a body of knowledge, consisting of symbols, creation of motivation, and site direction towards action. It is carried by institutions like family.</li></ol> <p>A change in the social system disturbs the equilibrium present in the system. These functional pre requisite tend to maintain the equilibrium by ensuring adaptations to the changes. These processes help system to survive a moving equilibrium.</p> <p>Parsons' model of system exchanges provides insights into the functioning and interdependencies of social systems, highlighting the importance of maintaining balanced relationships between their various functional prerequisites.</p>	



14. Talcott Parsons' theory of social system has been criticized as a veiled status quoist ideology. Critically examine. (20 marks)	NOTES
<p>Parsons developed a grand functional theory to provide solution to any sociological problem that might arise. However his theory is often criticized for being conservative and not providing space for changes.</p> <ul style="list-style-type: none"><li>• <b>Conflict theorists</b> called it a veiled status quoist ideology. They argue that there is no empirical basis for his pattern variables, they were created to point to order. And there is no attempt to account for change.</li><li>• <b>C.W. Mills</b> criticized Parsons on the ground that his 'Exchange theory' that speaks about how informations are exchanged into actions and values are exchanged into rules, controlling human action, is not largely acceptable. Most of the time individual is driven by temptation, fascination and emotions, offering little space for the intervention of norms and values.</li><li>• <b>Merton</b>, Parsons' theory is not a scientific theory and it can be called only as a 'theoretical orientation' which refers to a set of assumption about reality which sensitizes us about variables of reality that should be taken into account while studying the society.</li><li>• He wishfully ignores the conflicts present in social system. But, conflict may remain unsolved for decades as in the case of Kashmir issue in India. Hence, conflict and equilibrium go hand in hand in social system. <b>Ralf Dahrendorf</b> claims that conflict too has functions.</li><li>• <b>Jesse Bernard</b> attacked his adult personality stabilisation as male personality stabilisation. He has not factored in the changing nature of family and relationships.</li><li>• <b>Giddens</b> said that the word structuration should be used to denote an ongoing process (society) which is both enabling and constraining. He called Parsons' actor a socially programmed robot.</li><li>• One major criticism is that his functionalist perspective tends to assume that all parts of society are necessary and beneficial. This assumption can lead to a conservative view of society, in which existing social structures and institutions are seen as inherently good and necessary. Critics argue that this perspective can</li></ul>	



overlook the ways in which certain social structures may be oppressive or harmful to certain groups within society.

- In order to provide room for these criticisms Parsons factored in the changes through a moving equilibrium in this AGIL framework. He also gave his social change theory. He explained how evolutionary universals led to social change through five stages in the society. Despite these criticisms, Parsons' social systems theory remains an important framework for understanding the complex interrelationships between the various parts of society and their role in maintaining social order.





<b>15. How does Merton's theory of anomie differ from that of Durkheim? (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – Durkheim and Merton tried to study the irregularities in the society through the concept of anomie. However both the concept differs to a greater extent.</p> <ul style="list-style-type: none"><li>• <b>Definition</b> - Durkheim's theory of anomie refers to normlessness as well as the lack of social cohesion and solidarity that often comes with rapid social change. Merton's theory of anomie, on the other hand, is an extension of Durkheim's anomie and mainly describes how anomie leads to deviance and crime.</li><li>• <b>Cause</b> - Durkheim and Merton differ in their emphasis on the causes of anomie. Durkheim focuses on the division of labor and the weakening of social bonds as the main causes of anomie, while Merton emphasizes the discrepancy between goals and means as the primary cause.</li><li>• <b>Scope</b> - Durkheim's concept of anomie is broader and encompasses both acute and chronic forms, while Merton's strain theory specifically focuses on chronic anomie resulting from the inability to achieve societal goals.</li><li>• <b>Nature</b> - Durkheim emphasis on <i>aspirations</i> while Merton emphasis on means and ways to attainment these aspirations and goals.</li><li>• <b>Time period</b> - According to Durkheim anomie is a temporary phenomenon and it occurs only during transition phase. Merton sees anomie as a permanent factor that is always present.</li><li>• <b>Role of economy</b> - From Durkheimian perspective, anomie occur after economic crises (boom or bust); but Merton completely eliminates the issue of economic crisis.</li><li>• <b>Consequences</b> – Durkheim sees anomie as a pathological state and its consequences can only be negative. The consequence of Merton's anomie can also be positive like innovations.</li><li>• <b>Perspective</b> – Durkheim used functional perspective highlighting only the dysfunctions. Merton used neo-functionalism highlighting functions and dysfunctions.</li></ul> <p><b>Conclusion</b> – In spite of the differences, both theories converge on the line that they recognize the irregularities present in the society. They help in the holistic analysis of the society.</p>	

**16. What is Merton's view of relationship between social structure and deviance? In what sense is a deviant also conformist? (20 marks)**

**NOTES**

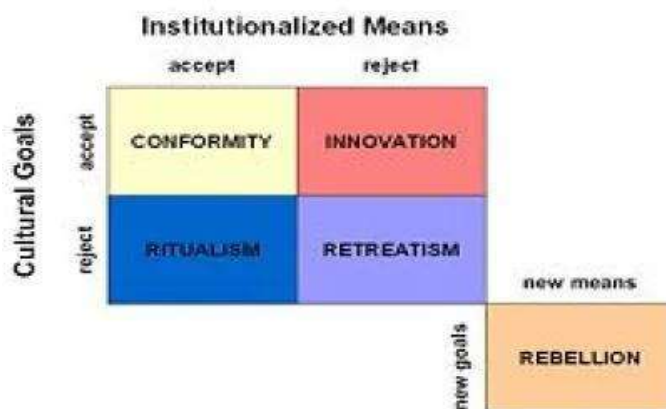
**Introduction** - Merton, a prominent American sociologist explained how concept of conformity and deviance co-exist in the society through social structure in his strain theory. The society or the social structure gives norms regarding goals and various means to achieve those goals. Those who follow these norms are called conformist.

**Body** - Deviance occurs when there aren't enough legitimate means for people to achieve the normal success goals of a society. In such a situation there is a 'strain' between the goals and the means to achieve those goals, and some people turn to deviance in order to achieve success. Such situation gives rise to anomie.

According to Merton, in American dream anyone can reach white house from log cabin through hard work and talent. Merton pointed out that these goals are not attainable by all, the means to get on are not fairly distributed and it is difficult, if not impossible for some to compete and achieve success. Such people usually resort to deviance.

**RESPONSES OF A DEVIANT PERSON**

**Robert K. Merton's Deviance Typology**



**Conformist**

They accept both goals and means and despite their utility or fairness, she keeps pursuing them. Eg: A student keeps



on learning to get into a professional career (the goal) even though the method is not suitable for him.

**Innovator**

It occurs when an individual accept culturally defined goals but reject socially accepted means. Innovators are imperfectly socialized. Eg: Scientists, Thieves.

**Ritualist**

A Ritualist accepts socially understandable means but fails to understand the goals. Eg: Red-tapism in bureaucracy.

**Retreatist**

It involves rejection of both means and goals. They are indifferent to socio-cultural norms and values. Eg: Alcoholics, vagrants, etc

**Rebellion**

Involves rejection of both goals and means and then the creation of new means and goals. Eg: Social Reformers

**A DEVIANT IS ALSO A CONFORMIST**

- Merton said that everyone is a little deviant in their behavior, but the label is applied when deviance crosses the societal tolerance levels.
- He also said that it was the **norms** that made the behavior compliant/deviant, not the behavior itself. Ex. naga sadhu wearing clothes would be the deviant. If the norm changes the person becomes conformist.
- **ACROSS TIME AND SPACE :**
  - Space** - The persons who tend to abort in Northern Ireland are considered as Deviant, whereas he/she is a conformist in India.
  - Time** - Sati was considered to be of legitimate before its ban but it is deviant due to the change of time (traditionalism to modernity).
- A person who is deviant in one may be a conformist in another situation. For example, A thief may be a good father and a caring husband.
- **Walter Miller** said that Merton is trying to show deviants as deprived. A deviant may be a conformist in a subculture which is considered criminal by the mainstream. They are pursuing different **focal concerns** with regards to the mainstream.



### CRITICISM

- **Albert Cohen:** not all deviance is based on pecuniary goals. Poor develop **status frustration**, deviance acts as safety valve.
- **Cloward & Ohlin:** Merton has only considered legitimate goal structure, ignoring **illegitimate goal structures**.
- **Howard Becker** in his **labeling theory** says Deviant behaviour is behaviour so labeled. Social groups create deviance by making the rules whose infractions constitute deviance and by applying those rules to particular people and labeling them as outsiders.

**Conclusion** - Merton's strain theory is an important contribution to the study of crime and deviance – in the 1940s it helped to explain why crime continued to exist in countries, such as America, which were experiencing increasing economic growth and wealth.





**17. Mention the reactions of Merton to functionalism of social anthropology.(10 marks)**

**Introduction** - Merton reformed functionalism as it was pioneered by the British Social Anthropologists **AR Radcliffe-Brown** and **Bronislaw Malinowski**. He refuted the three main postulates of the functionalist tradition and recreated it as the **functional analysis**. The **three main postulates** that had developed were:

- Functional unity of society.
- Universal functionalism.
- Indispensability.

**Merton's criticism of Functionalism**

**Functional Unity**-The social anthropologists only considered small scale societies in their studies and while they may have a semblance of functional unity to assume the same to be true of large scale societies is a suspect assumption. He suggests that a **high degree of functional autonomy** is found in highly differentiated societies rather than functional unity.

**Universal Functionalism**

The assumption that every social and cultural element must have **positive functions** for the maintenance of society is **incorrect**. Instead Merton says that we must look at each element as either:

- Functional
- Dysfunctional
- Non-functional

Also, these observations should be made at the level of the **individual, sub-system, and society** in order to get a better picture. He further advocated that social institutions should be looked at in terms of both **latent & manifest functions**. Merton also talked about **net balance of functions**, in terms of their negatives or positives, but failed to outline a method for quantifying them.

**Indispensability**

Merton says that just as the same item may fulfill multiple functions, similarly the same function can be fulfilled by alternative items. In case of dysfunction, he suggested that



**functional alternatives** should be found, though structural constraints should be taken into account. He said that dysfunctional items would explain existence of conflict, while replacing them with functional alternatives would **explain change**.

**Conclusion** – Merton’s neo-functionalist theory had made immense contribution in enriching the classical functionalism.





<b>18. According to mead, the idea of self develops when the individual becomes self conscious. Explain</b>	<b>NOTES</b>
<p><b>Introduction</b> - According to George Herbert Mead's theory of symbolic interactionism, the development of self occurs through a process of taking on the perspective of others, known as "the generalized other." Mead proposed that the idea of self emerges when an individual becomes self-conscious through social interaction.</p> <p><b>Mead's saw the self as the product of social experience.</b></p> <ul style="list-style-type: none"><li>• 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).</li><li>• 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.</li><li>• 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.</li><li>• Mead stated that seeking meaning leads people to imagine other people's intentions. In short, we draw conclusions from people's actions, imagining their underlying intentions. A dog responds to what you do; a human respond to what you have in mind as you do it. You can train a dog to go to the hallway and bring back an umbrella, which is handy on a rainy day. But because the dog doesn't understand intention, if the dog cannot find the umbrella, it is incapable of the human response: to look for a raincoat instead.</li><li>• 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</li></ul>	



ourselves as others see us—a process that Mead termed taking the role of the other.

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

**Conclusion** - Hence, the idea of self develops when an individual becomes self-conscious through social interactions, role-taking, and the use of language and symbols. The self is not a fixed, innate characteristic, but rather a dynamic and evolving aspect of an individual’s personality that is shaped by their experiences and social environment.



<b>19. For Marx Industrial capitalism robs human beings of their ability to control their own destinies." Critically examine (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Karl Marx based his theory during the time when industrial capitalism was blooming and it gave rise to many negative fallouts. Marx argued that under industrial capitalism, workers become alienated from the products of their labor, the process of work itself, their fellow workers, and their own human potential.</p> <ul style="list-style-type: none"><li>• He attacked over capitalism as it leads to emergence of commodity Fetishism. It means commodity becomes valuable in itself, without its utility. As commodities become objects of trade, the worker has no control over what he produces as profit motive guides production.</li><li>• The capitalist system, driven by profit maximization, treats workers as commodities and exploits their labor power.</li><li>• Industrial capitalism is characterized by a bourgeoisie class that owns and controls the means of production, while proletariats are relegated to selling their labor power to survive.</li><li>• Class divide creates a power imbalance, where the capitalist class wields significant influence over the economic and political systems, limiting the agency and control of the working class in shaping their own destinies.</li><li>• Workers appear to be “free laborers,” entering into free contracts with capitalists. But Marx believed that the workers must accept the terms the capitalists offer them, because the workers can no longer produce for their own needs.</li><li>• Despite his focus on the inevitable crises of capitalism and his portrayal of it as a system of domination and exploitation, Marx saw capitalism as primarily a good thing. Certainly, Marx did not want to return to the traditional values of precapitalism. Past generations were just as exploited; the only difference is that the old exploitation was not veiled behind an economic system. The birth of capitalism opened up new possibilities for the freedom of the workers. It would pave the way for communist society.</li></ul>	



**Criticisms:**

- **Durkheim** - industrial capitalism provides social cohesion and promotes specialization, leading to a functional division of labor.
- **Milton Friedman** - voluntary transactions in a capitalist system enhance individual control over one's economic choices.
- **Robert Dahl** -emphasized the importance of political pluralism and the existence of competing interest groups. He argued that capitalism allows for a wide range of social and political choices.
- **Zygmunt Bauman**-discussed the notion of liquid modernity and argued that individuals have the capacity to shape their own identities and navigate through a rapidly changing capitalist society.
- **CW Mills** -Not just blue collared workers but white collars also face such alienation. Like commodification of emotions which alienates them from true self.

**Conclusion** – Marx saw the arrival of communist society through a proletariat revolution as a solution to help man regain his control over his destinies. In such a society everyone will work as per their ability and earn as per their needs.



<b>20. Analyze Marxian conception of historical materialism as a critique of Hegelian dialectics. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – The idea of a dialectical philosophy had been around for its basic idea is the centrality of contradiction. While most philosophies, and indeed common sense, treat contradictions as mistakes, a dialectical philosophy believes that contradictions exist in reality and that the most appropriate way to understand reality is to study the development of those contradictions. Hegel used the idea of contradiction to understand historical change. His philosophy is called as idealism.</p> <p><b>Body</b></p> <ul style="list-style-type: none"><li>• According to Hegel spirit evolves in a dialectical manner. At a certain level of spirit there are certain types of ideas (thesis), to that ideas, opposing ideas develop (anti thesis).</li><li>• Debate between thesis and anti thesis leads to synthesis and this becomes the new thesis and the process goes on. Thus there is an advance of spirit towards perfection by such dialectical ideas in human society.</li><li>• Hegel has projected dualism of mind and matter in reality. Spirit projected on to reality gives matter (material world) but he gives primacy to mind i.e., it is the ideas that shape the matter. Hence his philosophy became dialectical idealism.</li><li>• Marx was influenced by Hegel but he rejected the dichotomy of mind and matter, proposed by Hegel. Borrowing the idea of dialectics from Hegel and materialism from young Hegelians, Marx develops dialectical materialism when applied to human history becomes “Historical Materialism.”</li><li>• When Hegel says ideas are the ultimate reality that exists independent of matter, Marx says that matter is the ultimate reality and is independent of ideas. Matter existed even before man came with his mind.</li><li>• Marx is more materialistic than Hegel who was an idealist. Hegel observed that ideology is the most important aspect of human history. Human beings utilize ideas to dominate and suppress others in society. Ideology helps an individual to comprehend truth in society. Marx believed that societies could only be</li></ul>	



understood in terms of material possessions. Marx saw history as a revolution in the modes of production. The history changed from feudal mode of production to the current capitalistic mode. In the current mode, human life is characterized by competition, subjugation, pauperization and hopelessness. All these can only be rectified through a revolution. The proletariat should rise up against the bourgeoisie and claim leadership.

- In order to produce, man must enter into relations with others.

Apart from relations, some forces of production are also required which include tools technique, things, etc.

- Relations of production
  - Relation between man and man – They pertain to the associations which individuals form in order to undertake production. This associations lead to stratification, like haves and have nots.
  - Relations between man and things – They are in the nature of ownership and non-ownership of things required in the production. The haves have control over the production process and the have nots are non-owners in the production process.
- In every society, there is centrality of one major thing. For example, in feudal society, land is central and in capitalist society, capital is central. Forces of production also represent man's control over nature. As history proceeds, man's control over nature increases. Man and nature are also in a state of constant struggle and the development in the forces of production can be seen in terms of man's increasing control over nature. A major contradiction in any production activity is that there is a conflict between forces and relations of production. For example, in capitalist production, forces of production include collective production by a large number of workers, yet they are privately controlled by the capitalist. This leads to mutual antagonism.
- According to Marx such contradictions will finally be resolved in the communist mode of production.

**Conclusion** – Marx is criticized for focusing only on material factors – a kind of economic reductionism. Also he emphasized conflict and ignored the social order aspect. Nevertheless Marx's Historical materialism provides a concrete base to understand the past and predict the future course of events.





**21. Compare Karl Marx with Emile Durkheim with reference to the framework of 'division of labor'. (20 marks)**

**Introduction** - Division of labor is the separation of a work process into a number of tasks, with each task performed by a separate person or group of persons. While **Marx** took a pessimistic view of division of labor, **Durkheim** took a carefully optimistic view.

**Body** -

Features	Marx	Durkheim
<b>Perspective</b>	Durkheim's study of division of labor brings out his functional model of society. Social institutions and processes are viewed by him in terms of the contributions they make to keeping a society alive.	Marx sees history as a series of struggles between the 'haves' and 'have-nots'. This leads to conflict and change
<b>cause</b>	According to him, division of labor arises as a result of increased material and moral density in society. By material density Durkheim means the sheer increase in the number of individuals in a society, in other words, population growth. By moral density he means the increased interaction that results between individuals as a consequence of growth in numbers.	He views it as a process forced upon workers in order that the capitalist might extract profit. He sees it as a process closely linked with the existence of private property. The means of production are concentrated in the hands of the capitalist. Therefore, the capitalist has to design a production process that will result in maximum profit. Hence, division of labor is imposed on workers.
<b>Consequence</b>	He sees division of labor as a process that would help individuals coexist and cooperate. He views division of labor as being a force of social integration promoting organic solidarity. In a "normal" situation, division of labor contributes to social integration by giving each individual a specialized activity to perform. Each can develop his/her	It leads to dehumanisation of the workforce. Alienation results. Workers are reduced to things. Their creativity, their control over their creation is taken away. Their labour becomes a commodity that can be bought and sold at the marketplace. Thus, they become mere parts of the production process rather than the producers themselves. Their personalities, their problems mean



	powers of creativity and innovation in his or her specialised task	nothing to their employers. They are regarded as nothing more than work-machines. Thus, they are literally dehumanized.
<b>Solution</b>	Durkheim sees division of labour as a process, which under normal circumstances will bring about social integration. The pathological or abnormal forms of division of labour that prevail in	Marx's solution, in contrast, calls for a fundamental transformation of the system to communism. He contends that capitalism itself is the problem, and division of labour under capitalism perpetuates
	society have to be solved in order that division of labour might perform its integrative functions.	dehumanization and alienation. Marx advocates for a revolutionary change wherein workers gain control over the means of production. Through this revolutionary process, workers can organize and operate production in a way that eliminates dehumanization and alienation, allowing them to reclaim their agency.

**Conclusion** - In spite of the differences both of them have analysed the evolution of DOL and acknowledged the presence of irregularities in DOL.



<b>22. Elucidate the basic premises of Davis and Moore's structural-functional theory of social stratification. What were the intellectual reactions to functionalist theory by Melvin Tumin?</b>	<b>NOTES</b>
<p><b>Introduction</b> - Talcott Parsons laid the groundwork for understanding stratification, which Kingsley Davis and Wilbert Moore expanded upon. They emphasized the necessity of social stratification for societal functioning and presented the functional prerequisites of role filling, competence, training, and conscientious performance.</p> <p><b>Body -</b></p> <p><b>The Four Aspects of Functional Prerequisites</b></p> <ol style="list-style-type: none"><li>1. All roles must be filled</li><li>2. They must be filled by those best able to perform</li><li>3. The necessary training for them must be undertaken</li><li>4. The roles must be performed conscientiously.</li></ol> <p><b>Basic Premises of Davis and Moore</b></p> <p>To elucidate the role of social stratification as a functional necessity in modern societies, Davis and Moore presented a set of common propositions:</p> <p><b>Hierarchy of Importance:</b> In every society, some positions are functionally more significant than others. These positions carry greater rewards and higher prestige. For instance, in India, a position in the Indian Administrative Service is esteemed more than other jobs.</p> <p><b>Limited Merit:</b> Only a limited number of people possess the necessary merit or talents to excel in these crucial roles. This can be observed in competitive exams like the Indian Administrative Service, where only a small fraction of candidates succeed.</p> <p><b>Intensive Training:</b> Many of these positions require lengthy and intensive training periods, often involving sacrifices on the part of the individuals who aspire to attain them. Professions like medicine, engineering, and chartered accountancy demand extensive and costly training spanning several years. According to Davis and Moore, these sacrifices merit higher financial rewards and greater prestige in society.</p> <p><b>Criticisms of Davis-Moore Theory</b></p> <ul style="list-style-type: none"><li>• <b>Question of Functional Importance:</b> Melvin Tumin challenges the notion that highly rewarded positions are inherently more functionally important. He argues</li></ul>	



that functional importance is subjective and cannot justify unequal rewards.

- **Role of Power:** Tumin emphasizes the influence of power in determining rewards, citing examples like organized versus unorganized sector workers in India, where power dynamics dictate pay disparities.
- **Training and Sacrifice:** Tumin questions whether training equates to sacrifice, as individuals also benefit from acquiring new skills. He suggests that rewards often outweigh sacrifices, undermining the theory's premise.
- **Motivation and Barriers:** Contrary to the theory's claim that unequal rewards motivate improvement, Tumin highlights barriers like social discrimination that limit access to better opportunities, particularly for marginalized groups.
- **Reproduction of Inequality:** Tumin argues that privileged individuals perpetuate inequality by securing advantages for their children, creating barriers for others. This perpetuates a cycle of privilege and disadvantage.
- **Lack of Equal Opportunity:** Tumin contends that unequal access to recruitment and training undermines the theory's justification for differential rewards based on merit. Stratification systems hinder equal opportunity development, rendering the theory unrealistic.

**Conclusion** – While the Davis-Moore approach offers valuable insights into social stratification, criticisms raised by Tumin regarding functional importance, power dynamics, training, barriers, inequality reproduction, and lack of equal opportunity highlight the theory's limitations. Thus, a nuanced understanding of stratification in contemporary societies necessitates considering these criticisms alongside functionalist perspectives.



23. "No society can either be absolutely open or absolutely closed". Comment (10 marks)	NOTES
<p><b>Introduction</b> - Social mobility refers to the movement of individuals or groups within the social hierarchy, either upward or downward. It is a crucial aspect of social stratification, as it determines the extent to which people can change their social status over time. The degree of mobility depends on the type of society one is part of. <b>Pitrim Sorokin</b> considers that no is completely open nor completely closed.</p> <p><b>Open society</b> - An open system is characterized by a high degree of social mobility, where individuals have the opportunity to change their social status based on their achievements, skills, and efforts. One example is that of American dream where people are capable of moving from log cabin to white house.</p> <p>However, this view is contested by many. The mobility study conducted by many people including that of <b>David Glass</b> and Oxford mobility study points that complete mobility is a myth. There is a high rate of elite-self recruitment and long-range mobility is very rare.</p> <p><b>Closed society</b> - A closed system is characterized by limited social mobility, where individuals' social positions are largely determined by their ascribed status, such as their caste, race, gender, or family background. For example, a person from lower caste would find it almost impossible to navigate to upper caste.</p> <p>However even this view of complete rigidity is negated by the concepts like Sanskritization of <b>M.N.Srinivas</b>. Also, with advancement of technology there today mobility is possible even in rigid systems like gender.</p> <p>No society can be rigidly called as open or closed. Instead each society lies in a spectrum between completely closed society on one end and completely open society on the other.</p>	



**24. Compare and contrast the contributions of Marx and Weber on social stratification (20 marks)**

<b>Marx on stratification</b>	<b>Weber on stratification</b>
<ul style="list-style-type: none"> <li>• Class refers to a social group whose members sharing the same relationship to the means of production.</li> </ul>	<ul style="list-style-type: none"> <li>• 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.</li> </ul>
<ul style="list-style-type: none"> <li>• There are only two classes the have (owners) and the have notes (non owners)</li> </ul>	<ul style="list-style-type: none"> <li>• These are 4 major classes               <ol style="list-style-type: none"> <li>(a) Propertied upper class</li> <li>(b) Property less white collar workers</li> <li>(c) Petty Bourgeoise</li> <li>(d) Manual working class</li> </ol> </li> </ul>
<ul style="list-style-type: none"> <li>• Factors like ownership and non-ownership of property are significant in the formation of classes</li> </ul>	<ul style="list-style-type: none"> <li>• Factors important 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.</li> </ul>
<ul style="list-style-type: none"> <li>• Classes existed in pre-industrial societies also</li> </ul>	<ul style="list-style-type: none"> <li>• Classes emerged only in modern industrial societies based on market economy. Pre-industrial societies were status based.</li> </ul>
<ul style="list-style-type: none"> <li>• Intermediate classes will polarize as capitalism matures</li> </ul>	<ul style="list-style-type: none"> <li>• No evidence of polarization of classes rather there will be expansion of Middle class as capitalism develops.</li> </ul>
<ul style="list-style-type: none"> <li>• Proletariat will unite and will lead the Proletariat revolution, leading to establishment of communism</li> </ul>	<ul style="list-style-type: none"> <li>• 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.</li> </ul>
<ul style="list-style-type: none"> <li>• Communist society will be completely open and equal</li> </ul>	<ul style="list-style-type: none"> <li>• In communist society bureaucracy will be very powerful. Therefore, power inequality will remain</li> </ul>
<ul style="list-style-type: none"> <li>• Egalitarian society</li> </ul>	<ul style="list-style-type: none"> <li>• Egalitarian society is rarely possible</li> </ul>

**Conclusion** – In spite of the differences, study of both Marx and Weber are very useful to study stratification in different types of societies.



<b>25. The gig economy offers women a wide choice of work and flexible arrangements enabling them to have an income along with managing their normative responsibilities of care work in their households. However, there are structural barriers to social inclusion faced by women. Discuss (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - The gig economy can offer women a pathway to economic independence by providing flexible work arrangements that accommodate their caregiving responsibilities.</p> <p><b>Opportunities for women</b></p> <ul style="list-style-type: none"><li>• For freshers and early career aspirants the gig economy works as a leaping board for their careers.</li><li>• It is then a viable option for women to re-enter the workforce in large and meaningful ways.</li><li>• It provides flexibility of work hours that enable women workers to make house calls for clients, work four to five hours a day via a company platform and earn a decent remuneration to supplement their family income.</li></ul> <p><b>Challenges and structural barriers</b></p> <ul style="list-style-type: none"><li>• Women have lower access to internet and smartphones compared to men, limiting their participation in the digital gig economy.</li><li>• Economic constraints and gendered dynamics within household's impact women's ownership of digital devices.</li><li>• While gig work provides flexibility to manage both paid work and care responsibilities, women still shoulder the majority of household work. This creates an additional burden and may restrict their ability to fully engage in gig work.</li><li>• Discrimination is prevalent in the gig economy, with reports of discrimination based on gender, ethnicity, age, and language spoken. Gender pay gaps also exist, with women earning less than men for the same jobs.</li></ul>	



- There are restrictions imposed on women and socio-cultural norms that do not allow flexibility to earn through offline gig work like food delivery, or cab driving. In such cases, women who participate in gig work often allocate themselves to female oriented jobs like at home salon service, cooking, and cleaning. Discriminatory gender norms are at play in these circumstances. Sectors like app-based taxi and delivery services are largely male-dominated, with women comprising less than 10% of workers.
  - Women's cautiousness about working during night hours stems from fears of discrimination, harassment, and violence. This further limit their ability to access certain gig opportunities.
  - Women in the gig economy often face job insecurity, limited upward mobility, and a lack of effective bargaining power.
- Digital platforms do not provide any protection against workplaceharassment. Furthermore, women in gig work are not included in any workplace harassment laws by the state.
- It is largely an urban phenomenon, leaving job aspirants in the rural economy bereft of these growing opportunities.
  - The flexibility comes with the risk of not having a regular and stable monthly income and unpredictable working hours.
  - Women have minimal opportunity for collective bargaining and freedom of expression.

**Conclusion** - Despite India's economic growth, the female labour force participation remains low, *with only a third of women engaging in economic activities*. This is influenced by social norms and poverty, as well as intersecting inequalities.





<b>26. Discuss social organisations of work in different types of societies. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Social organization reflects the normative structure at work place in form of stratified order in society, power relations, social mobility, and alienation and so on.</p> <ul style="list-style-type: none"><li>• Modern societies have secular or technical component as dominating one while in traditional societies work is organized more on normative lines.</li><li>• Durkheim had a more optimistic outlook about the division of labour, although, he too acknowledged its potentially harmful effects.</li><li>• Slave society is a society, where the fundamentals of class conflict is based on the division of people into masters and slaves, with slaves being the dominant producing class. Masters had complete control and ownership right over slaves.</li><li>• <i>Marx &amp; Engels</i>, Slave society was the earliest form of class society. It is an extreme form of inequality.</li><li>• Feudalism was the medieval model of government predating the birth of the modern nation-state.</li><li>• Feudal society is a military hierarchy in which a ruler or 'lord' who offered fighters a "fief", a unit of land to control in exchange for a military service.</li><li>• The land was worked by peasant farmers called serfs, who were tied to individual plots of land and forbidden to move or change occupations without the permission of their lord.</li><li>• Industrialization is the process of social and economic change whereby a human group is transformed from a pre-industrial society into an industrial one. Here capital is the centrality.</li><li>• It is a part of wider modernization process, where social change and economic development are closely related with technological innovation.</li></ul> <p><b>Conclusion</b> – The social organisation of work in any society decides the nature, mobility and the dynamics of a society there by playing a huge role in the life of the people in that society.</p>	



<b>27. Examine the dynamics of pressure groups in multiparty political system (10 marks)?</b>	<b>NOTES</b>
<p><b>Introduction</b> - Pressure groups are organized form of active citizenry, outside the state, who put pressure on the political structure in order to bring about a change or resist a change which is either in the interest of their group or is in line with their values.</p> <p><b>Body</b> - According to <b>Giddens</b>, pressure groups are the carriers of democracy. With increased industrialization, division of labour also increased, and thus emerged various sections, with specialized interests. However, modern democracy demands harmonization of interests, due to which minority or sectional interest may tend to get ignored. Pressure groups represent these interests. Their presence shows the existence of pluralism, making power dispersed and decentralized in the political system.</p> <p><b>Dynamics of Pressure group in multiparty system</b></p> <ul style="list-style-type: none"><li>• <b>Participation:</b> Pressure group allows many individuals who are not members of political parties to participate in politics.</li><li>• <b>Supplementing electoral democracy:</b> Pluralists argue that the pressure groups may supplement electoral democracy because they keep the government in touch with public opinion between elections. pressure groups give political voice to minority and vulnerable sections of the society. Moreover, pressure groups raise concerns about various social issues such as fundamental rights and liberties, poverty, environment, domestic violence etc.</li><li>• <b>Dissent voice:</b> Pressure groups are important to raise the dissenting voice of people who have voted for the government, may not agree with all its policies.</li><li>• <b>Education:</b> Pressure groups play a role in promoting healthy discussion and debate, and because they come from an angle of challenging long-accepted views, they broaden the variety of beliefs and views, leading to a better-informed public. An educated electorate means that public policy will better reflect the needs of society.</li></ul> <p><b>Thomas R. Dye</b> argues that modern urban institutional societies spawn a multitude of diverse interest groups. The resulting multiplicity and diversity reduces the likelihood that any single interest group can determine policy working in all fields.</p>	



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

- Use of unconstitutional method-Pressure groups in India tries to influence the government mainly through various unconstitutional methods such as strikes, agitation, demonstration, lockouts etc.
- Sometimes led to a mass violence-Pressure group involved with protest and certain radicalization of political life results in mass violence. For example, the Naxalite movement started after the fourth general election of 1967 in West Bengal.
- The threat to democratic set up-The tendency of pressure groups to resort to coercion to secure the solution of a socio-political problem in streets could be regarded as a serious threat to democratic setup.
- Ineffective for interest articulation-pressure groups like trade unions in India lacked trained and competent functionaries. They have been not effective agents of interest articulation in India.

**Richard Heffernan** raises the possibility that pressure group activity might itself reduce political participation in the long term. The failure to get demands accepted can lead to disappointment, which may in turn increase political disengagement.

- **Conclusion** - In spite of the shortcomings pressure groups play a very vital role in balancing various interests in a multiparty democracy and trying to enable an egalitarian society.



<b>28. Examine the transition from politics of ideology to politics of interest in Indian society. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - The transition from politics of ideology to politics of interest in Indian society is a complex and multifaceted process that has unfolded over several decades. In the early years after independence in 1947, Indian politics was largely shaped by ideological considerations, with a focus on nation-building, socialism, and secularism. However, over time, the landscape of Indian politics has shifted towards a more pragmatic and interest-driven approach.</p> <p><b>Ashutosh Varshney</b> argues that identity politics refers to politics driven by demands and concerns rooted in identities - religious, ethnic, linguistic, national, gender, etc. It has emerged both in the developing and developed world.</p> <p><b>Body</b> – Factors contributing to Identity politics</p> <ol style="list-style-type: none"><li><b>1. Coalition Politics:</b> The era of coalition politics, which gained prominence in the 1990s, marked a departure from single-party dominance. In a fragmented political landscape, parties began to form alliances based on shared interests rather than strict ideological alignment. This led to a more pragmatic approach, with political parties often compromising on ideological differences to achieve power.</li><li><b>2. Caste-Based Politics:</b> Identity politics in India has often revolved around caste considerations. Political parties strategically align themselves with specific castes to secure their support. This shift from ideological positions to targeted caste-based appeals demonstrates a prioritization of immediate electoral gains over overarching ideological principles. This gained prominence particularly after the Mandal commission and the OBC reservation. <b>Dipankar Gupta</b> from the analysis of Mandal commission's view, considers caste as an important political resource.</li><li><b>3. Religious Identity:</b> Religion has become a significant factor in Indian politics. Parties often use religious identities to consolidate their support base, promising to protect the interests of specific religious communities. This approach can supersede ideological considerations, leading to alliances based on religious affiliations rather than shared political philosophies.</li><li><b>4. Regionalism:</b> Identity politics in India extends to</li></ol>	



regional aspirations. Parties frequently champion the cause of regional interests, leveraging regional identity to gain electoral support. This emphasis on regional issues can override national ideological considerations, contributing to a more fragmented and interest-driven political landscape.

5. **Quota Politics:** The demand for reservations in education and jobs based on caste considerations reflects the influence of identity politics. Political parties may align with these demands to secure the support of specific caste groups, prioritizing their interests over broader ideological agendas.
6. **Language and Ethnicity:** In some regions, linguistic and ethnic identity plays a crucial role in shaping political dynamics. Parties may cater to linguistic or ethnic sentiments to build a voter base, often sidelining ideological considerations in favor of immediate electoral gains.
7. **Gender Politics:** Identity politics also extends to gender, with parties making promises related to women's issues to appeal to specific voter demographics. This can lead to a focus on addressing gender-specific concerns rather than adhering strictly to ideological principles.
8. **Emergence of Dalit Politics:** The rise of the Bahujan Samaj Party (BSP) under the leadership of Kanshi Ram and Mayawati has been instrumental in bringing the issues of Dalits, who have been historically marginalized and oppressed, to the forefront of Indian politics. This has led to the assertion of Dalit identity and the emergence of identity-based politics.

**Conclusion** - The transition from politics of ideology to politics of interest in Indian society is a result of a confluence of economic, social, and political factors. While ideological considerations have not disappeared entirely, the pragmatic pursuit of interests has become a dominant feature in the evolving political landscape of India.



<b>29. What is new in 'new social movements'? Elaborate your answer with special reference to India</b>	<b>NOTES</b>
<p><b>Introduction</b> - A new social movement (NSM) is a sustained collective action centered on issues of identity and human rights. NSMs are often anti-authoritarian and seek change in cultural spheres and civil society rather than through initiating institutional, state-centered change.</p> <p><b>Body</b> – New elements in NSM</p> <ul style="list-style-type: none"><li>• The main feature of NSM are that they are primarily social and cultural and not political. According to <b>Habermas</b> new social movement are the new politics which is about quality of life, individual self-realization and human rights. <b>Eg</b> : The anti-dam or forest rights protest in India</li><li>• NSM has new participants. It includes mostly young people from the middle class mainly concerned about the quality of life. This point was supported by <b>Frank Parklin</b>. <b>Eg</b> : Delhi Nirbhaya protest</li><li>• The medium of expression is also new. Instead of traditional methods like strikes and protests, NSM uses social media as a way of expression. The globalization of information and communication technology has facilitated the rapid spread of ideas, fostering transnational connections among activists. NSMs often leverage these global networks to amplify their causes and build solidarity. <b>Eg</b> : Metoo movement in India</li><li>• It has no central leadership or defined organisation. Unlike some earlier social movements that had clear hierarchical structures, NSMs are often characterized by decentralization and horizontal organizational structures. Decision-making is distributed among participants rather than being concentrated in a few leaders.</li><li>• NSM are usually global in their presence. <b>Eg</b> : Movements to save the planet</li></ul> <p><b>Conclusion</b> - Sociologist Ronald Inglehart introduced the concept of postmaterialism to explain the emergence of new social movements. He argued that as societies experience economic development and a rise in living standards, people's values shift from materialistic concerns (such as economic survival) to postmaterialist values (such as environmentalism, human rights, and quality of life).</p>	



<b>30. "Secularisation is not an either-or phenomenon." Explain in light of global trends towards secularity.</b>	<b>NOTES</b>
<p><b>Introduction</b> – <b>Bryan Wilson</b> defines secularization as the process whereby the religious thinking, practice and institutions lose social significance. Rather than being an "either-or" phenomenon, secularization is better understood as a varied process that unfolds differently in different contexts.</p> <p><b>Body</b> – Early sociologists claimed that social change would lead to the weakening or disappearance of religion. <b>August Comte</b> believed that societies could progress from theological stage to the positive stage where religion would disappear altogether. <b>Durkheim</b> too had a similar view.</p> <p>This point was supported by evidences of reduced institutional attendance from churches and incorporation of secularism in various countries. However this unidirectional view of secularization was negated by various claims.</p> <ol style="list-style-type: none"><li>1. Secularization occurs at varying rates and intensities across different societies and regions. While some societies may experience a decline in religious influence, others may witness a resurgence or continued prominence of religious beliefs and practices. This <b>differential secularization</b> highlights the contextual and contingent nature of the process.</li><li>2. Despite trends toward secularization, many individuals and communities maintain strong religious identities. Sociologists like <b>Grace Davie</b> argue that religion persists in modern societies, coexisting with secular elements. This phenomenon is often referred to as the "<b>believing without belonging</b>" or the persistence of religious identity without active participation in religious institutions.</li><li>3. The concept of "<b>multiple modernities</b>," as proposed by sociologist <b>Shmuel N. Eisenstadt</b>, suggests that different societies may experience modernization in distinct ways. The relationship between modernization and secularization is not uniform globally.</li><li>4. Sociologists note a shift toward individualized spirituality and personalized religious expressions. People may pick and choose elements from various religious traditions or adopt spiritual practices outside traditional institutional frameworks. <b>Thomas</b></li></ol>	



**Luckmann** calls this as invisible religion.

5. Religion continues to play a significant role in **social and political movements worldwide**. Whether as a source of inspiration, a basis for identity, or a mobilizing force, religious elements persist in shaping societal dynamics, challenging the idea that secularization leads to the complete privatization of religion.
6. Some sociologists question the belief that religion was an important factor in the past. There is no strong evidence to prove this.
7. In some cases, the religion is itself becoming secular. For example, the churches in USA are adopting the American way of life or temples opening schools and colleges in India.

**Conclusion** - The sociological perspective on secularization acknowledges that it is not a uniform or linear process. Whether to go for secularization or not has been the choice of individual most of the time. This means that no society is absolutely secular or sacred.





<b>31. Religious fundamentalism has risen largely in response to globalisation. examine</b>	<b>NOTES</b>
<p><b>Introduction</b> - The relationship between religious fundamentalism and globalization is complex and multifaceted. While it is not accurate to attribute the rise of religious fundamentalism solely to globalization, there are notable connections between the two phenomena. <b>Anthony Giddens</b> argues that globalisation has caused significant levels of insecurity for people and that fundamentalist religion offers very simple answers.</p> <p>Body –</p> <ol style="list-style-type: none"><li><b>1. Cultural Clash and Identity Threat:</b> Increased interconnectedness and cultural exchange, can lead to a clash of values and identities. In the face of perceived threats to traditional values and cultural identity, some individuals and groups may turn to religious fundamentalism as a way to preserve their cultural heritage and resist perceived Western cultural hegemony. <b>Steve Bruce</b> sees fundamentalism as a reaction to social changes associated with secularization and modernization.</li><li><b>2. Economic inequalities:</b> Globalization has often been associated with economic changes that contribute to social dislocation and inequalities. In situations where individuals or communities experience economic hardship or displacement, religious fundamentalism may offer a sense of stability, identity, and social cohesion.</li><li><b>3. Information flow :</b> Globalization facilitates the rapid flow of information and ideas. Religious fundamentalist movements often use modern communication tools to disseminate their messages and mobilize supporters. The ease of communication allows fundamentalist groups to reach a global audience and connect with like-minded individuals, fostering a sense of solidarity.</li><li><b>4. Political backlash and nationalism -</b> Globalization can lead to political and economic changes that may trigger a backlash, often manifested in the rise</li></ol>	



of nationalist sentiment Religious fundamentalism may align with nationalist movements, offering a sense of identity rooted in religious and cultural traditions.

5. **Migration** - The movement of people across borders, a key aspect of globalization, has led to the establishment of diaspora communities. In some cases, religious fundamentalism may thrive within these communities as a way for individuals to maintain a connection to their cultural and religious roots in the face of assimilation pressures. **Habermas** says that fundamentalism makes its appearance when distinction appears between 'we' and 'they'.

**Conclusion** - While globalization may provide a conducive environment for the rise of religious fundamentalism in certain contexts, the relationship between them is not uniform and vary significantly across different regions and religious traditions. Few other factors like political, economic and social grievances also play integral roles in the emergence and spread of religious fundamentalist movements.



32. Distinguish between sect and cult with illustrations. (10 marks)		NOTES
<p><b>Introduction</b> - Sects and cults are two terms often used in the context of religious or spiritual movements, but they have distinct characteristics and implications.</p>		
SECT	CULT	
<p>Sects are subgroups or factions that have broken away from a larger religious organization due to differences in beliefs, practices, or interpretations of the main religion.</p> <p><b>Example:</b> Protestantism emerged as a sect of Christianity during the Reformation, challenging certain practices and doctrines of the Roman Catholic Church.</p>	<p>Cult is a small group of religious activities whose beliefs are different from the dominant religion and are usually individualistic focusing on individual experience.</p> <p><b>Example:</b> The People's Temple, led by Jim Jones, is a notorious cult where followers were isolated and ultimately involved in a mass suicide in 1978.</p>	
<p>Membership in a sect is usually by choice and often stems from disagreement with the established religious authority or a desire for a more rigorous or specific interpretation of the religion.</p> <p><b>Example :</b> Shia Islam</p>	<p>Membership in a cult often involves a high level of control and manipulation by the leader, with individuals being drawn in and isolated from mainstream society.</p> <p><b>Example :</b> Osho cult</p>	
<p>Sects often have a defined leadership structure, but it is generally more decentralized compared to cults.</p> <p><b>Example :</b> Radhasoami movement</p>	<p>Cults are characterized by a charismatic and authoritarian leader who exerts significant control over the group.</p> <p>Example : Dera sacha sauda</p>	



<p>Sects often aim to coexist with mainstream society while maintaining their distinct beliefs and practices.</p>	<p>Cults usually isolate themselves from mainstream society and may exhibit hostile or defensive attitudes towards outsiders.</p>
<p>Sectarian communities are often tight-knit, with strong social bonds among members. The sense of community is built around shared religious values and practices.</p> <p>They are generally seen as legitimate expressions of religious diversity.</p>	<p>Cults may foster a sense of community, but this is often marked by a high degree of isolation from mainstream society. The group's cohesion may depend heavily on the charismatic leader's influence and control.</p> <p>Cults are often met with more skepticism and concern, especially if their practices are perceived as extreme or if there are reports of manipulation or harm to members.</p>
<p><b>Conclusion</b> - It's important to note that the classification of a group as a sect or cult can be subjective, and scholars may have different perspectives on these movements. Nevertheless understanding the differences between sects and cults is crucial in comprehending the dynamics of religious or spiritual organizations and their societal impact.</p>	



<b>33. Define patriarchy. How does patriarchy manifest in interpersonalrelations? (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - <b>Sylvia Walby</b> defines patriarchy as a 'system of social structures and practices in which men dominate, oppress, and exploit women'. It grants power and authority to men over women. This power is manifested in various forms in interpersonal relationship.</p> <ol style="list-style-type: none"><li><b>Domestic division of labour</b> - <b>Ann Oakley</b> explored the unequal distribution of household labor between men and women. She highlighted how traditional gender roles often result in women taking on the majority of domestic responsibilities, contributing to the perpetuation of patriarchal norms.</li><li><b>Patriarchal bargaining</b> - <b>Deniz Kandiyoti</b> gave this concept recognizes that women, consciously or unconsciously, engage in strategies to navigate the limitations and expectations imposed by patriarchal systems. For example, patriarchal norms are often imposed by mother-in-law on daughter-in-law.</li><li><b>Sexual Coercion and Violence:</b> Patriarchy can contribute to the normalization of sexual coercion and violence, where men may feel entitled to sex and use force or manipulation to control their partner's sexuality. <b>Kate Millet</b> considers this as a severe and harmful manifestation of patriarchal dynamics.</li><li><b>Social inequality:</b> Patriarchy is manifested through various inequalities like wage differentials and glass ceiling in work places.</li><li><b>Distribution of resources:</b> Patriarchy has also influenced the distribution of resources within societies, with men typically having more access to and control over economic resources, political power, and social status. This unequal distribution has reinforced gender inequalities and hindered social development, as women have been denied the resources and opportunities necessary for their empowerment and advancement.</li></ol> <p><b>Conclusion</b> - It's important to recognize and challenge these manifestations of patriarchy in order to promote more equitable and healthy interpersonal relationships. Encouraging open communication, questioning traditional gender norms, and fostering mutual respect are essential steps toward breaking down patriarchal dynamics.</p>	



<b>34. 'Family jointness still continues unaffected by the differences of religion, caste, urbanization and occupation.' Elucidate (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Joint family system is an important sociological institution in India. In spite of numerous social changes the joint family system has not changed much in India.</p> <p>There are innumerable published accounts demonstrating that changes have taken place in the structure of the family due to exposures to the forces of industrialisation. Nuclearisation of the family is considered as the outcome of its impact. However, such claims are negated by the studies of <b>M. N. Srinivas</b> and <b>Milton Singer</b>. They found that joint family in India co-exist with industrial occupation.</p> <p><b>Milton Singer</b> studies the structure of the joint family among the Industrialists of Madras City. He finds that joint family system has not been a blockade for entrepreneurship development. Rather, it has facilitated and adapted to industrialisation</p> <p>Further <b>M. N. Srinivas</b> found that in families where both the parents are working, joint family structure are strengthened by the presence of grandparents as care givers.</p> <p>In most of the discussions on impact of urbanisation on the family structure, one specific observation is fairly common: that, due to the influence of urbanisation, the joint family structure is under severe stress, and in many cases, it has developed a tendency toward nuclearization.</p> <p>When there is no disagreement on the authenticity of such a tendency, the traditional ideal joint family was perhaps not the exclusive type before such influence came into existence. Nevertheless, various accounts demonstrate how both nuclear and joint structures have evolved into innumerable varieties due to the influence of urbanisation. <b>I.P.Desai</b> study on joint families show that that jointness may have disappeared structurally but they exist functionally.</p> <p>Presence of joint family is seen almost in all the religions of India. Though joint family has been given high preference in Hindu religion, their presence is prominent among groups like Muslims, Parsis, etc.</p>	



Traditional joint families often adhered to occupational roles associated with specific castes. Different castes were historically assigned distinct occupations, and these occupational roles were passed down through generations within joint family structures. Though there is a breakdown of this occupational structure, the joint families have not disappeared as pointed by **I.P.Deasi**.

**Conclusion** - Despite differences in religion, caste, urbanization, and occupation, the unity within the family remains intact. It suggests that familial bonds are resilient and not easily influenced by external factors, fostering a sense of togetherness despite diverse backgrounds and circumstances.





<b>35. Explain the emerging trends in family and marriage as a reason for social transformation. (20 marks)</b>	<b>NOTES</b>
<p>The dynamics of family and marriage have undergone significant changes in recent years, reflecting broader societal shifts. These changes are more significant in the light of broader process of social changes like modernization and globalization.</p> <ul style="list-style-type: none"><li>• <b>Changing Gender Roles:</b> A shift away from traditional gender roles as women increasingly participate in the workforce, challenging traditional notions of the male breadwinner and female homemaker. This in turn has facilitated an increase of women participation in work force. The traditional role</li><li>• <b>Decrease in family size:</b> This has led to small family size with increase in individuality. There has been a change in the dynamics of family. The partnership between husband and wife has become more of the nature of companionship. The <b>Parsons'</b> instrumental role of men and emotional role of women no longer holds right. Also there is an increase in privacy in the family with 'me times'.</li><li>• <b>Diversification of family:</b> Increase in family types like same sex families and co-habitation has increased the diversity in the society. <b>Jeffery weeks</b> called such families as chosen families. These changes have helped to overcome parochial and traditional values in the society. Other forms like Living Apart Together and Double Income and No Kids has also helped women to progress in their career.</li><li>• <b>New reproductive technologies:</b> New ART technologies like test tube babies and surrogacy have given women more control over their body and sexuality. This is somewhat in line with writings of <b>Shulamith Firestone</b> who argued from freedom from reproduction</li><li>• <b>Increase in age of marriage:</b> This change has led to increased opportunity for women to pursue education and job opportunities. Also increase in age of marriage has led to decrease in the total fertility rate leading to less number of children.</li><li>• <b>Shortening of marriage rituals:</b> This has enabled shedding away of unwanted and superstitious rituals associated with the marriage.</li></ul>	





- **Increase in inter marriages:** Increase in inter caste and inter faith marriage has led to a more open society in which caste and religion plays a less important role.
- **Increasing divorce rate:** Easier accessibility to divorce procedures have enabled people to relieve themselves from empty-shell marriages and more importantly helped women free themselves from domestic violences.

Though there has been changes in many aspects of family and marriage, few aspects like gendered division of labour, intra caste marriages, patriarchy etc still persists. The gradual change in these aspects will enable a better transformation of life.





<b>36. Compare and contrast functionalist and marxian perspective of social change. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Functionalism and Marxism are two prominent perspectives in sociology that offer differing views on social change. Understanding both the perspective essential to study social change in this diverse modern society.</p> <ul style="list-style-type: none"><li>• <b>Nature of Change:</b> Functionalists like <b>Parsons</b> and <b>Spencer</b> see social change as gradual and evolutionary, focusing on adaptation and equilibrium, while Marxists view it as revolutionary, driven by conflict and class struggle.</li><li>• <b>Drivers of Change:</b> Functionalists emphasize internal adjustments within institutions to maintain stability, whereas Marxists highlight contradictions within the capitalist system as the primary drivers of change.</li><li>• <b>View on social change:</b> Functionalism sees social change as adaptive and beneficial for maintaining social order as emphasized in <b>Parsons'</b> social change theory, while Marxism sees it as a necessary outcome of class conflict and exploitation.</li><li>• <b>Consensus vs. Conflict:</b> Functionalists like <b>Durkheim</b> emphasize on consensus and cooperation within society, while Marxists highlight conflict and struggle as driving forces behind social change.</li><li>• <b>View of Institutions:</b> Functionalists see institutions as essential for maintaining social order and stability, whereas Marxists view them as mechanisms of control by the ruling class.</li><li>• <b>Critique:</b> Functionalism is criticized for overlooking power dynamics and inequalities within society, while Marxism is criticized for oversimplifying social phenomena and neglecting other dimensions of social life.</li></ul> <p><b>Comparison:</b></p> <ul style="list-style-type: none"><li>• Both perspectives acknowledge the existence of social change, but they differ in their explanations and interpretations of its causes and processes.</li><li>• Both perspectives highlight the role of social institutions, although they attribute different functions and motivations to these institutions.</li><li>• Both perspectives have been influential in shaping</li></ul>	



sociological theory and research, contributing to our understanding of social change and its implications for society.

**Conclusion** - Functionalists stress gradual adaptation and maintenance of social equilibrium, Marxists emphasize revolutionary change driven by class conflict. These differing perspectives offer distinct insights into the dynamics and implications of social change in society.





<b>37. Critically examine the relevance of dependency theories in understanding the contemporary world. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Dependency theories emerged as a critique of traditional theories of development. These theories challenged the notion that underdevelopment was simply a stage on the path to modernization and instead argued that the global economic system perpetuated and reinforced inequalities between developed and developing countries.</p> <p>Dependency theorists like <b>Raul Prebisch</b>, <b>Immanuel Wallerstein</b> and <b>Andre Gunder Frank</b> claim that the underdevelopment of third world countries is due to the unequal system perpetuated by the developed countries.</p> <p><b>Relevance of dependency theories in understanding contemporary world –</b></p> <ul style="list-style-type: none"><li>• Dependency theories explains the unequal level of development between the global north and global south even today. The third world countries cannot reach the level of developed country even after years of technology and capital transfer.</li><li>• It explains the tariff and non-tariff barriers used by the developed countries against the developing countries thereby indirectly dictating the terms of trade.</li><li>• The technological monopoly of the first world countries continues even today. The lack of indigenous technology of third world countries makes them vulnerable to external attacks.</li><li>• <b>Dos santos</b> argues that the global trade relations are base on monopolistic control of market.</li></ul> <p>However, there are few limitations in dependency theories to explain the contemporary world.</p> <ul style="list-style-type: none"><li>• <b>Globalization and Changing Dynamics:</b> The contemporary world is marked by globalization, liberalization, and the integration of economies into the global market. While these changes have altered the dynamics of economic relations between countries, dependency theories often struggle to fully account for the complexities of contemporary global economic structures and processes.</li></ul>	



- **Paul Collier's theory** of the bottom billion. He argues that the causes of underdevelopment cannot be reduced to a history of exploitation. He argues that factors such as civil wars, ethnic tensions and being land-locked with poor neighbours are correlated with underdevelopment.
- Neoliberalists would argue that it is mainly internal factors that lead to underdevelopment, not exploitation – They argue that it is corruption within governments (poor governance) that is mainly to blame for the lack of development in many African countries.  
Dependency theories cannot explain the growth of some Asian countries like South Korea.
- Dependency theories primarily highlighted the disparities between developed and developing countries, but they often overlooked the internal inequalities within developing countries.
- **Conclusion** – Though dependency theories provide valuable insights, the changing nature of globalization, diversification of development paths, emergence of new actors, internal inequalities, and environmental considerations challenge the deterministic outlook of dependency theories



<b>38. How far A.R.Desai adopted dialectical historical model to explain India's social structure ? (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction-</b> The Marxist dialectical historical approach to the study of Indian society offers a critical lens to analyze the socio-economic structures, historical processes, and power dynamics within the country.</p> <p>A.R. Desai, a Marxian scholar considers foundation to Indian history is based upon the modes of production that evolved during different points of time through historical materialism. Hence, he divides economic history of India into three distinctive stages:</p> <ol style="list-style-type: none"><li>1. <b>Pre-Colonial:</b> Contrary to romanticized view of self-sufficient egalitarian villages, pre-colonial India had hidden class divisions disguised under caste. Artisan classes were exploited and Desai argues it was feudalistic due to rulers' control over taxation and lack of agricultural improvement.</li><li>2. <b>Colonial:</b> British colonialism intensified class exploitation through the introduction of capitalism, zamindari system, and industrialization. A polarized class structure emerged, with big bourgeoisie controlling markets and exploiting rural and urban poor.</li><li>3. <b>Post-Colonial:</b> Despite developmental efforts, rural poverty persists, and dominant castes maintain control over modern institutions, exacerbating inequality. State intervention favours big bourgeoisie. Desai asserts modern India mirrors colonial inequalities, with intense marginalization and dominance by a few. He considers the modern welfare state to be a myth.</li></ol> <p><b>A.R. Desai</b> also analysed India's relationship with the global capitalist system, highlighting its dependence on imperialist powers and multinational corporations. He explored how imperialism perpetuated under-development and exploitation in the Third World, including India. He also advocated for socialist transformation in India, viewing socialism as the path to overcoming capitalist exploitation and achieving social justice. He analyzed the potential for revolutionary change in Indian society and the role of the working class and oppressed masses in leading struggles for socialism.</p>	



**R. K. Mukherjee** is another prominent Indian Marxist scholar who used Marxist approach on the lines of A.R.Desai to study social institutions in India like caste and family.

**Criticism –**

- **M.N. Srinivas** criticizes A.R.Desai for economic determinism.
- **Andre Beteille** considers Desai is exaggerating economic history to fit into Marxian theory.
- **S.C.Dube** criticizes A.R.Desai for forgetting the proliferation of middle class in India during the course of history, which was a major group to influence class structure in India.

**A.R.Desai** is criticised for neglecting the role of caste system in India

**Conclusion-** Despite these criticism Marxist approach provided a much- needed alternative when Indian sociology was fully pre occupied by structural functionalist approach and field studies. It helped in identifying the conflicting elements in the society and revealed the nature of class structure in India.



<b>39. Explain G.S.Ghurye's Indological approach for understanding Indian society. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Indology is an approach of sociology dealing with interpretation of ancient texts and linguistic studies to understand Ancient Indian culture. This method was used by G.S.Ghurye to understand Indian society.</p> <p><b>Body –</b></p> <ul style="list-style-type: none"><li>• Ghurye believed that understanding Indian society requires examining its historical context. He recognized the importance of historical factors in shaping social structures, cultural practices, and collective identities. By tracing the historical roots of social phenomena, Ghurye provided a deeper understanding of the continuity and change within Indian society over time.</li><li>• He examined the caste system from historical, comparative, and integrative perspectives. Ghurye emphasized two main points: the kin and caste networks in India had parallels in other countries, and kinship and caste served as an integrative framework in Indian society. He highlighted the importance of gotra, which were kin- categories derived from the names of past sages. These categories systematized the rank and status of people in Indian society. Ghurye also discussed the role of endogamy and commensality in organizing castes into a collectivity based on norms of purity and pollution</li><li>• Ghurye's works on tribes in India focused on their historical, administrative, and social dimensions. He viewed Indian tribes as "backward Hindus" who were imperfectly integrated into Hindu society. Ghurye argued that the incorporation of Hindu values and norms into tribal life was a positive development, as it led to the tribes giving up liquor-drinking, receiving education, and improving their agriculture.</li><li>• Ghurye was interested in the process of rural-urbanization and argued that it was not solely a result of industrial growth in India. He highlighted the indigenous sources of urbanism in India, where the growth of urban centers started from within rural areas themselves.</li></ul>	





**Conclusion** - Overall, G. S. Ghurye's Indological approach provides a nuanced and multidimensional understanding of Indian society. By integrating historical, cultural, and empirical perspectives, Ghurye contributed significantly to the development of Indian sociology and anthropology, laying the groundwork for subsequent scholarship in the field.





<b>40. Social change and modernization are not synonymous. Explain in the light of Yogendra Singh's view. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Yogendra Singh, a prominent Indian sociologist, makes a crucial distinction between social change and modernization. While the two concepts are often used interchangeably, Singh argues that they are not synonymous and have distinct meanings and implications.</p> <p><b>Body -</b></p> <ul style="list-style-type: none"><li>• <b>Social Change:</b> Social change refers to alterations or modifications in the social structure, institutions, values, norms, and relationships within a society over time. These changes can be gradual or rapid and can occur through various processes such as technological advancements, cultural diffusion, demographic shifts, or political revolutions. Social change is a broader concept that encompasses a wide range of transformations in society, including both progressive and regressive changes.</li><li>• <b>Modernization:</b> Modernization, on the other hand, specifically refers to the process through which traditional societies undergo transformation as they adopt modern industrial and technological advancements, rational-legal systems, bureaucratic organizational structures, and secular values. Modernization theory suggests that societies progress from traditional to modern forms through stages of development, characterized by increased urbanization, industrialization, education, and economic growth. It often involves a shift from agrarian-based economies to industrial and service-based economies, along with changes in social and cultural norms towards secularization, individualism, and rationality.</li></ul> <p>Singh's perspective highlights several key distinctions between social change and modernization:</p> <ul style="list-style-type: none"><li>• <b>Scope:</b> While social change encompasses a wide range of transformations in society, modernization specifically refers to the process of adopting modern industrial and technological elements.</li></ul>	



- **Causation:** Social change can result from various factors beyond modernization, such as cultural diffusion, social movements, or political revolutions. Modernization, however, is primarily driven by the adoption of modern technologies and organizational structures.
- **Values and Norms:** Social change does not necessarily imply the adoption of modern values and norms. It can involve both the preservation of traditional values and the emergence of new ones. Modernization, on the other hand, typically involves a shift towards secular, rational, and individualistic values associated with modernity.
- **Temporal Aspect:** Social change can occur throughout history and in various directions, while modernization implies a specific trajectory of development towards modern forms.

For instance, the fundamentalist tendencies and the movement towards religiosity in various countries can be seen as an example of social change but it is not necessarily modernization.

**Conclusion** – While modernization and social changes are related processes, social change is a much broader concept than modernization. This distinction between modernization and social change is used to analyze various contradictions present in the Indian society today.



<b>41. Explain the contradiction of modernization in the light of contemporary social changes in India. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – Modernization is usually defined as the progressive development of the society through the adoption of modern and technological ideas. However, in case of India the social change has been in the way of traditional modernization as pointed by <b>Yogendra Singh</b>.</p> <p><b>Body</b> –</p> <p>In the process of modernization that is taking place in India, the modern values and institutions has been adapted to the traditional norms and values i.e in the process of social change, the modern has also been traditionalized.</p> <ol style="list-style-type: none"><li>1. While the nuclear families are seen as the norm of modern society, the families in India tend to be functionally joint as pointed by <b>I.P.Desai</b>. The families are structurally nuclear but still they function under a common authority,</li><li>2. While caste is seen as an institution of traditional values, it has changed its form in modern society. For example, caste based matrimonial sites and the presence of caste in abroad. <b>Harold Gould's</b> studied the rickshawala of Lucknow to show the change and continuity in caste system</li><li>3. Religion has adapted to the modern society through online darshans and donations.</li><li>4. Village communities, too, have undergone changes, with the emergence of new forms of local governance and the integration of rural areas into the national economy.</li><li>5. The rise of secularism in India has not led to a complete rejection of religion. Instead, religious beliefs and practices have been adapted to the modern context, with the emergence of new religious movements and the reinterpretation of traditional rituals and symbols.</li></ol>	



**Conclusion** - Today, it is realized that there is no uniform pattern of modernization, rather the idea of "multiple modernities" has gained currency in contemporary India. Structural transformation of Indian society on the one hand, and changes in culture, values and norms on the other, signify a semblance of modernization in India. This can be better understood by the concept of Mistaken Modernity by **Dipankar Gupta**.





<b>42. Analyze the effectiveness of land reform activities in curbing rural inequalities. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – Land reforms are set of measures adopted post independent to improve the status of rural farmers and reduce the inequalities in rural societies.</p> <p>Role of land reforms in reducing rural inequalities:</p> <ul style="list-style-type: none"><li>• <b>Redistribution of Land Ownership:</b> The primary goal of land reform is to redistribute land from large landowners to landless or marginalized groups such as smallholder farmers, indigenous communities, or rural workers. The ceiling on maximum limit tend to reduce the rural inequalities.</li><li>• <b>Improved Access to Land:</b> This includes providing secure land tenure rights and access to credit, inputs, and markets for smallholder farmers. This made small landholding viable and profitable.</li><li>• <b>Poverty Reduction:</b> There has been substantial decline in the rural poverty post land reforms. Many former agricultural labours received land and came in direct contact with the state. Also land consolidation through cooperatives have been hugely successful in increasing the income.</li><li>• <b>Social Justice and Equity:</b> Land reforms lead to weakening the hold of absentee landlordism over rural household. It assisted in emergence of a class of substantial peasants and petty landlords as the dominant political and economic group. <b>M.N.Srinivas'</b> concept of dominant caste can be well explained through the rise of middle castes after land reforms.</li></ul> <p>Dysfunctions of land reform in reducing rural inequalities:</p> <ul style="list-style-type: none"><li>• <b>Inequitable Distribution:</b> Despite the goal of promoting equity, land reform programs inadvertently resulted in new forms of inequality. <b>Daniel Thorner</b> highlighted that the concentration of prosperity in upper strata and expansion of poverty in lower strata.</li><li>• <b>Resistance from Powerful Interests:</b> Land reform initiatives often face opposition from powerful landowning elites who benefit from the status quo. <b>A.R. Desai</b> stated that ineffectiveness of land reforms is a testimony to shift from external colonies to internal colonies in India.</li></ul>	

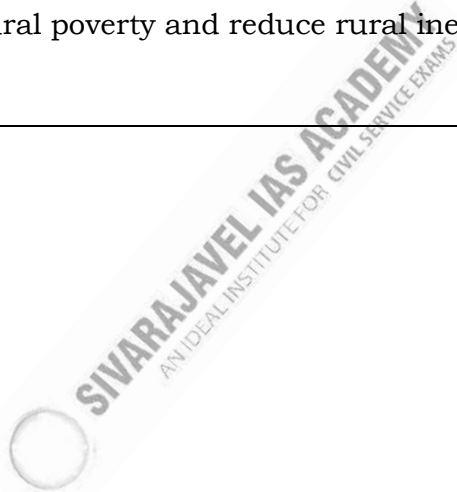


- **The rights of women were completely ignored during land reforms**, as agrarian reforms focused on household's land rights not on women's land rights.

**Quality of the land:** The distributed lands were usually of poor quality and mostly unsuitable for cultivation.

- **Tenancy reforms:** Tenancy reforms led to reduced tenant cultivators and increased self cultivation due to the fear of losing the land. **Andre Beteille** argues that the tenancy reforms were less successful because of the lack of political will and the resistance from the dominant landowning classes.

**Conclusion – M.S. Swaminathan** has called the process of land reforms as unfinished agenda. New and innovative land reform measures like conclusive land titling , unique land parcel IDs, etc should be adopted with new vigour to eradicate rural poverty and reduce rural inequalities.





<b>43. Examine the contribution of S.C.Dube to Indian village studies. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – S.C.Dube applied structural-functional analysis to study Indian villages. He examined how different social institutions within the village functioned and interacted with each other to maintain stability and order.</p> <p><b>Body</b> - His Contribution to Village Studies can be Understood by Following Points:</p> <ul style="list-style-type: none"><li>• 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.</li><li>• He gave deductive – positivistic dimension to village studies.</li><li>• He divided Indian villages into<ul style="list-style-type: none"><li>○ Single settlement villages</li><li>○ Nucleated villages</li><li>○ Dispersed villages</li></ul></li><li>• He advocated that to conduct village study one must examine various units through which village community is organized.</li><li>• He gave the idea of village being part of wider social network rather than being autonomous and independence.</li><li>• He added dimension of economic structure to village studies. He studied different occupations of people in village.</li><li>• 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.</li><li>• 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.<ul style="list-style-type: none"><li>○ Caste and religion</li><li>○ Land-ownership</li><li>○ Wealth</li><li>○ Position in government service and village organisation</li></ul></li></ul>	





<ul style="list-style-type: none"><li>○ Age</li><li>○ Distinctive personality traits.</li><li>● 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 activities.<ul style="list-style-type: none"><li>○ Domestic work</li><li>○ Agriculture</li><li>○ Festivals and ceremonies</li><li>○ Birth 'marriage and death</li><li>○ Village administration and politics</li></ul></li><li>● He established the importance of study of villages for development viewpoint. He pointed out the importance of human elements in community development.</li><li>● <b>Conclusion</b> - S. C. Dube's contributions to Indian village studies have had a profound impact on the understanding of rural life, social change, and cultural dynamics in India. His work continues to inspire scholars and researchers in the field of sociology and anthropology.</li></ul>	
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<b>44. What are the various forms of untouchability in India? (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Untouchability, a practice historically rooted in India's caste system, refers to the social exclusion and discrimination faced by certain groups, particularly those belonging to lower castes, often referred to as Dalits or Scheduled Castes. Despite being outlawed by the Indian Constitution, untouchability persists in various forms across the country.</p> <p><b>Body</b></p> <ul style="list-style-type: none"><li>• <b>Social segregation:</b> Dalits are often segregated from the rest of society, with separate living areas, water sources, and even separate entrances to public buildings. They may be forbidden from entering temples, participating in certain social events, or even using the same utensils or wells as upper-caste individuals.</li><li>• <b>Economic exploitation:</b> Dalits are frequently relegated to menial, low-paying jobs such as manual scavenging, sanitation work, and agricultural labor. They often face economic exploitation, receiving lower wages and fewer opportunities for advancement compared to upper-caste individuals.</li><li>• <b>Violence and abuse:</b> Dalits are vulnerable to various forms of violence and abuse, including physical assaults, sexual violence, and verbal harassment. This violence is often perpetrated with impunity, as Dalits may lack access to justice or face discrimination within the legal system.</li><li>• <b>Denial of basic rights:</b> Dalits may be denied access to education, healthcare, and other basic services. They may also face discrimination in housing, land ownership, and other aspects of life, limiting their opportunities for social and economic advancement.</li><li>• <b>Political marginalization:</b> Dalits are often underrepresented in political institutions and decision-making processes. They may face barriers to political participation, such as intimidation, discrimination, or lack of access to resources.</li><li>• <b>Religious discrimination:</b> Dalits may face discrimination based on their religious beliefs, particularly if they belong to marginalized religious communities. They may be excluded from religious ceremonies, denied access to religious sites, or</li></ul>	



subjected to religiously motivated violence.

**Amit Thorat** highlighted that such discrimination leads to feelings of low self-esteem, depression and a sense of hopelessness.

**Conclusion** - These are just a few examples of the various forms of untouchability that persist in India despite legal protections and efforts to promote equality and social justice. Addressing these issues requires not only legal reforms but also broader social and cultural changes to challenge deep-seated prejudices and inequalities.





<b>45. Critically examine Louis Dumont concept of purity and pollution in caste system. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Louis Dumont, a renowned French anthropologist and sociologist, is widely known for his seminal work on the caste system in India. In his book "Homo Hierarchicus: The Caste System and Its Implications," Dumont presents a comprehensive analysis of the caste system, focusing on its ideological and cultural underpinnings. Here are key aspects of Dumont's views on caste:</p> <ul style="list-style-type: none"><li>• <b>Caste as a Hierarchical System:</b> Dumont emphasizes the hierarchical nature of the caste system, wherein individuals are assigned a fixed position within society based on birth. He argues that caste is not merely a social stratification system but a comprehensive worldview that encompasses religious, moral, and social dimensions. According to Dumont, caste is characterized by a rigid social structure where each caste group is assigned specific roles and responsibilities, with the Brahmins occupying the highest position.</li><li>• <b>Purity and Pollution:</b> One of Dumont's central concepts in understanding the caste system is the notion of purity and pollution. He contends that the caste system is fundamentally based on the opposition between purity (associated with the upper castes) and pollution (associated with the lower castes). This ideological framework dictates social interactions, religious practices, and everyday life, reinforcing the hierarchical order.</li><li>• <b>Religious Foundations:</b> Dumont highlights the religious foundations of the caste system, particularly its connection to Hinduism. He argues that the hierarchical organization of society is legitimized and reinforced by Hindu religious beliefs, rituals, and scriptures. The concept of dharma, or moral duty, plays a crucial role in maintaining social order and justifying the privileges and obligations associated with each caste.</li><li>• <b>Endogamy and Occupational Specialization:</b> Dumont examines the mechanisms through which the caste system reproduces itself, focusing on practices such as</li></ul>	



endogamy (marriage within the same caste) and occupational specialization. He suggests that these practices serve to preserve the purity of caste boundaries and reinforce social cohesion within caste communities.

- **Critique and Controversy:** While Dumont's work has been influential in shaping scholarly understandings of the caste system, it has also been subject to criticism. Critics argue that Dumont's analysis tends to essentialize caste identities and overlooks the diversity and fluidity within caste communities. Furthermore, some scholars question the extent to which Dumont's emphasis on purity and pollution accurately reflects the lived experiences of caste-affected individuals, particularly those marginalized within the system.

**Conclusion** - Louis Dumont's work on the caste system provides valuable insights into its ideological foundations and cultural dynamics. However, his views have sparked ongoing debates among scholars, highlighting the complexity and contested nature of caste in Indian society.



46. What Ambedkar means by annihilation of caste? (10 marks)	NOTES
<p><b>Introduction</b> - Dr. B. R. Ambedkar's concept of "Annihilation of Caste" refers to the complete eradication of the caste system in India. Ambedkar, a social reformer, jurist, and the chief architect of the Indian Constitution, was a strong advocate for the rights of the oppressed and marginalized communities, particularly the Dalits (formerly known as "untouchables").</p> <p>Ambedkar vehemently condemns the caste system as a form of social hierarchy and oppression. He argues that caste not only divides society into unequal and rigidly stratified groups but also perpetuates discrimination, inequality, and injustice.</p> <p>Ambedkar condemns the practice of untouchability as the most extreme form of caste discrimination. He highlights the dehumanizing treatment of Dalits (formerly known as Untouchables) and calls for the abolition of discriminatory practices that deny them basic human rights and dignity.</p> <p><b>Ambedkar's Vision: Annihilating Caste Through Varied Means</b></p> <ol style="list-style-type: none"><li><b>1. Inter-caste marriages:</b> Encouraging marriages between people from different castes to break down social barriers and promote social integration.</li><li><b>2. Education and social awareness:</b> Educating people about the evils of the caste system and raising awareness about the need for social reform.</li><li><b>3. Legal and constitutional measures:</b> Implementing laws and policies that prohibit caste-based discrimination and promote social justice.</li><li><b>4. Religious and cultural reforms:</b> Challenging and reforming religious texts, practices, and beliefs that perpetuate the caste system.</li></ol> <p><b>Conclusion</b> - By advocating for the annihilation of caste, Ambedkar sought to create a society where individuals would be treated with dignity and respect, regardless of their caste, and where social and economic opportunities would be available to all.</p>	



<b>47. Is Indian society moving from ‘hierarchy’ towards ‘differentiation’. Illustrate with example.</b>	<b>NOTES</b>
<p><b>Introduction</b> – “Hierarchy” refers to a system where people or groups are ranked one above the other according to status or authority, whereas “differentiation” involves the development or evolution of differences among people or groups, often in the context of specialization and diversity. <b>Dipankar Gupta</b> in his concept of difference claims that hierarchy as a concept in caste is invalid and misleading. Differences among the caste can truly explain the Indian society</p> <p><b>Body</b> –</p> <ul style="list-style-type: none"><li>• <b>Economic Development and Urbanization:</b> With the growth of the Indian economy, new job opportunities in industries such as IT, telecommunications, and services have emerged. These sectors often value skills and qualifications over traditional social hierarchies, enabling individuals from lower castes or economically disadvantaged backgrounds to achieve upward mobility. For example, the success stories of individuals from lower castes making it big in the startup ecosystem challenge traditional hierarchies.</li><li>• <b>Modernization and Globalization:</b> With modernization and globalization, there has been a gradual erosion of some traditional hierarchical structures. Urbanization, education, exposure to diverse cultures, and economic opportunities have contributed to the blurring of traditional boundaries.</li><li>• <b>Social Movements:</b> Over the years, India has witnessed numerous social movements advocating for equality, social justice, and the rights of marginalized groups. These movements have played a significant role in challenging traditional hierarchies and fostering a more inclusive society.</li><li>• <b>Education:</b> Increased access to education, particularly higher education, also contributes to social differentiation. Education offers a platform for social mobility and can help break down hierarchical barriers. The implementation of affirmative action policies in educational institutions also promotes diversity and differentiation.</li></ul>	



- **Legal and Social Changes:** Laws and reforms, such as those aimed at banning untouchability and caste-based discrimination, promote social equality and differentiation. The rise of caste-based political parties and movements also reflects a shift towards differentiation, as they provide platforms for different social groups to voice their concerns and assert their rights.

**Conclusion** - Indian society is gradually moving away from rigid hierarchies towards greater differentiation, driven by factors such as modernization, globalization, social movements, legal reforms, and the pursuit of individuality and merit-based opportunities. However, traditional hierarchical structures still persist in some areas, presenting ongoing challenges to social equality and inclusion.







<b>48. Analyze the colonial and post colonial policies towards tribes in India. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - The colonial and post-colonial policies towards tribes in India have had significant impacts on their socio-economic and cultural dynamics. The current life and livelihood of tribes are largely dependent on it.</p> <p><b>Body</b></p> <p><b>Colonial Policies:</b></p> <p><b>Land Alienation:</b> Colonial rulers, particularly the British, implemented policies that often led to the alienation of tribal land. The introduction of the Permanent Settlement System, Zamindari System, and Forest Acts such as the Indian Forest Act of 1865 and later the Forest Rights Act of 1927 restricted tribal access to their traditional lands and resources, leading to displacement and loss of livelihoods.</p> <p><b>Exploitative Labor Practices:</b> Tribes were often subjected to exploitative labor practices under colonial rule. They were coerced into working in mines, plantations, and other labor-intensive industries. Additionally, the introduction of indentured labor further exploited tribal communities, leading to widespread suffering and loss of autonomy.</p> <p><b>Cultural Assimilation:</b> Colonial policies aimed at assimilating tribal communities into the mainstream often led to the erosion of their cultural identities. Missionary activities, educational policies, and administrative measures sought to impose Western values and norms, undermining traditional practices and belief systems.</p> <p><b>Post-Colonial Policies:</b></p> <p><b>Constitutional Safeguards:</b> Independent India's Constitution provides certain safeguards for tribal communities. Articles 244 and 275 designate tribal areas and provide for the administration of tribal areas through autonomous councils. Additionally, the Fifth Schedule and Sixth Schedule of the Constitution provide for special provisions for tribal areas and communities.</p> <p><b>Affirmative Action:</b> India has implemented affirmative action policies, including reservation of seats in educational institutions and government jobs for tribal communities. Scheduled Tribes (STs) enjoy reservation benefits in education, employment, and political representation to ensure their socio-economic upliftment.</p>	



**Tribal Welfare Schemes:** Various welfare schemes and development programs have been initiated by the government to address the socio- economic disparities faced by tribal communities. These include schemes for healthcare, education, housing, livelihoods, and infrastructure development in tribal areas.

**Forest Rights Act:** The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, commonly known as the Forest Rights Act, recognizes the rights of forest-dwelling tribal communities over ancestral lands and resources. It aims to restore their traditional rights and ensure their participation in forest management.

**Conclusion** - Challenges remain despite these efforts, including inadequate implementation of policies, bureaucratic hurdles, lack of awareness, and ongoing marginalization in various sectors. Land rights disputes, displacement due to development projects, and issues of environmental conservation versus tribal livelihoods continue to pose challenges to tribal welfare in India. Thus, while significant strides have been made in addressing the historical injustices faced by tribal communities, continued attention and proactive measures are necessary to ensure their full inclusion and empowerment in Indian society.



<b>49. Comment on the growing tribal assertion for autonomy in India. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – The culture, socio economic level of development, identities and the livelihood of tribals are often very different from that of the mainstream population. These differences often drive them towards assertions to autonomy.</p> <p><b>Reasons for tribal assertion for autonomy in India:</b></p> <ul style="list-style-type: none"><li>• <b>Historical Context:</b> Tribes in India have a long history of marginalization and exploitation, dating back to colonial times when their lands were often appropriated by the British for resource extraction. Further acts like criminal tribes act of 1871 further deteriorated their situations.</li><li>• <b>Socio-Economic Factors:</b> Tribal communities in India often inhabit remote and resource-rich areas, making them vulnerable to exploitation by external forces, including governments and corporations. Lack of adequate infrastructure, healthcare, education, and employment opportunities further exacerbate their marginalization, leading to growing discontent.</li><li>• <b>Cultural Identity:</b> Many tribal communities have distinct cultural identities, languages, and customs, which they seek to preserve and protect. Eg : Demand for Sarna code by tribes</li><li>• <b>Land and Resource Rights:</b> Control over land and natural resources is a significant issue for tribal communities, as they often face displacement due to development projects like dams, mines, and infrastructure expansion. Eg: Tribal displacement due to polavaram project.</li></ul> <p><b>Forms of tribal assertion:</b></p> <ol style="list-style-type: none"><li>1. North East India: Tribes here demand greater regional autonomy from the Indian state amidst fears of domination by mainland cultures.</li><li>2. Adivasi assertion for a separate state and control over land and resources led to the formation of Jharkhand in 2000.</li><li>3. Violent movements like Naxal movement often draws in many tribes.</li><li>4. Mass people-based movement like the Sardar Sarovar dam movement.</li><li>5. Mainstreaming and preserving tribal art and culture.</li></ol>	



**Conclusion** - Demands for greater autonomy often stem from dissatisfaction with the implementation of existing laws and the failure of governments to address tribal grievances effectively. Asserting autonomy allows them to have greater control over their lands and resources, ensuring sustainable development and equitable distribution of benefits.





<b>50. What are the salient features of new middle class in India? (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - There is no unanimity in understanding the new middle class in India since it is a contemporary, fluid and still emerging movement. <b>Saxena</b> has name the new middle class as the fastest growing segment of the Indian population.</p> <ol style="list-style-type: none"><li><b>Growing purchasing power:</b> The new middle class in India has witnessed a substantial increase in purchasing power due to rising incomes, improved job opportunities, and economic growth. <b>Fernandes</b> argues that the newness in the new middle class lies in its employment in new service activities brought about by LPG reforms</li><li><b>Urbanization:</b> The new middle class is primarily concentrated in urban areas, driven by migration from rural to urban regions in search of better employment prospects, education, and lifestyle opportunities.</li><li><b>Education and aspirations:</b> Members of the new middle class prioritize education for themselves and their children as a means to upward social mobility. They aspire for better career opportunities, higher education, and professional success.</li><li><b>Consumerism:</b> The new middle class exhibits conspicuous consumption patterns, emphasizing lifestyle choices, branded products, and experiences. They are keen on acquiring goods and services that signify social status and success.</li><li><b>Technology adoption:</b> This demographic segment is tech-savvy and embraces digital technology readily. They use smartphones, the internet, social media, and e-commerce platforms extensively for communication, entertainment, and shopping.</li><li><b>Changing social values:</b> The new middle class often holds progressive social values, including gender equality, individualism, and aspirations for a better quality of life. They are more open to diverse cultural influences and lifestyles.</li><li><b>Entrepreneurial spirit:</b> Many individuals in the new middle class are aspiring entrepreneurs, leveraging opportunities in sectors such as technology, e-commerce, and services. They are willing to take risks and explore innovative business ventures. <b>Banerjee</b></li></ol>	



**and Duflo** argued that the new middle class with many entrepreneurs will generate employment and productivity growth for the rest of the society.

**Conclusion** - The emergence of the new middle class in India is reshaping the country's socio-economic landscape, driving consumption patterns, cultural shifts, and economic growth.





<b>51. Do you think that the institution of marriage continue to be sacred in India? (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> – The institution of marriage in India is very complex and have undergone many changes in the recent times due to the on going social changes.</p> <p><b>Body –</b></p> <p><b>Marriage as a sacred institution:</b></p> <ul style="list-style-type: none"><li>• Traditional Indian marriages often involve elaborate ceremonies, rituals, and customs that symbolize the sacredness and importance of the union.</li><li>• it is considered as a permanent or eternal union, between husband and wife.</li><li>• Religion plays a significant role in shaping the perception of marriage in India. Hindu, Muslim, Sikh, Christian, and other religious communities each have their own customs and rituals associated with marriage, all of which emphasize the sanctity of the institution.<ul style="list-style-type: none"><li>◦ Example : According to Hindu law, marriage is considered a <b>sacrament</b> and one of the <b>ten purifying ceremonies</b> that can never be broken. It transcends this lifetime, extending from birth to birth. Even death cannot sever this bond, as it is believed to be eternal.</li></ul></li><li>• In spite of the legal and constitutional measures, the marriages in India are not free from clutches of religiously sanctioned caste based marriages.</li></ul> <p><b>Many losing its sanctity:</b></p> <ul style="list-style-type: none"><li>• Form of Marriage: Due to the emergence of modern values &amp; assertion of rights, marriage is changing its traditional forms.<ul style="list-style-type: none"><li>◦ <b>E.g.:</b> evolution of Same sex marriage, sologamy etc.</li></ul></li><li>• Modern-day alternatives: In modern culture traditional marriage is now considered as loss of privacy, lack of individual growth etc. which encourages youth to adopt alternatives.<ul style="list-style-type: none"><li>◦ <b>E.g.:</b> Live in relationships.</li></ul></li><li>• Changing Purpose of marriage: Now, most of the people marry for companionship, emotional support and understanding.<ul style="list-style-type: none"><li>◦ <b>E.g.:</b> They tend to believe in the ‘personal concept of marriage’.</li></ul></li></ul>	



- Decline in religious significance: During the last few decades, religious significance seems to be declining in some cases.
  - o **E.g.:** Preference for Court Marriage.
- Increasing separation and divorce rates: With rise in awareness about women's rights, economic independence of women, the modern marriage system is no longer strictly sacrosanct.
  - o **E.g.:** Rising instances of Divorces in India.
- Spouse Selection: In modern times, people are generally free to choose their life partners.
  - o **E.g.:** Increase in use of Matrimonial sites, dating apps, etc.

**Conclusion** - The sanctity of the institution of marriage can be influenced by various factors, including changes in societal norms, individual beliefs, and cultural shifts. While marriage is considered sacred by many, there are instances where it may appear to lose its sanctity due to factors such as high divorce rates, changing attitudes towards relationships, and evolving societal values.





<b>52. What according to Irawati Karve is the major difference between North Indian and South Indian Kinship system? (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Irawati Karve, an Indian anthropologist, conducted extensive research on kinship systems in India. She highlighted several differences between the North Indian and South Indian systems of kinship.</p> <p><b>Body</b> –</p> <ol style="list-style-type: none"><li>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 a person's family of orientation can become a member of his family of marriage; but this is possible in the south.</li><li>2. 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.</li><li>3. Normally, village endogamy is not preferred in the north. In the south, on the contrary there is no prohibition against endogamy, that is, one can marry from his own village.</li><li>4. In the north, there is a specific kinship terminology for blood kin and marital kin. In the south, there is no difference in kinship terminology between these two groups.</li><li>5. In the north, marriage is to widen the kinship group while in the south it is to strengthen already existing bonds.</li><li>6. In the north sapinda marriage is prohibited, whereas in the south cross-cousin marriage has the status of a preferential marriage.</li></ol> <p><b>Conclusion</b> - Irawati Karve's work highlights the diverse and complex nature of kinship systems in India, with significant regional variations that shape family dynamics, marriage practices, and social organization in both North and South India.</p>	



<b>53. All families are also household but not all household are families. Examine (10 marks)</b>	<b>NOTE S</b>
<p><b>Introduction</b> - The term "household" typically refers to a group of people who live together in a single residence or dwelling, regardless of whether they are related by blood, marriage, or other factors. A household can consist of individuals living alone, roommates, or even unrelated individuals sharing living arrangements.</p> <p>On the other hand, a "family" traditionally denotes a group of people related by blood, marriage, or adoption. While a family can form a household, not all households necessarily consist of a family. For example, a household may include roommates who are not related to each other by familial ties.</p> <p><b>All families are household –</b></p> <p>The traditional definition of family is that it includes members of opposite sex living under a roof with their children. Going by this definition, all families are considered to be households.</p> <p>However, with modernization and social changes this definition of family no longer holds correct. Today people living far away in different places consider themselves as the members of same family. For example, studies studying in other cities consider themselves as a part of their family. <b>I.P.Desai</b> considers such families as functionally joint family.</p> <p><b>Not all households are families –</b></p> <p>Types of household includes:</p> <ul style="list-style-type: none"><li>• Nuclear Family Household</li><li>• Extended Family Household</li><li>• Cohabiting Couple Household</li><li>• Single-Person Household</li><li>• Group or Communal Household</li><li>• Institutional households</li></ul> <p>While communal household involves unrelated individuals living together in a shared household, Institutional household includes places like hostels and orphanages. These members are not part of a single family. Hence, not all households are families.</p> <p><b>A.M.Shah</b> claims that a household unlike family is not joint or nuclear. It is progressive or regressive depending upon various social factors.</p> <p>Hence it can be comfortably concluded that neither all families are households nor all households are families.</p>	



<b>54. Explain the issues emerging from inter religious interaction India. (10 marks)</b>	<b>NOTES</b>
<p>Interreligious interaction in India can give rise to various issues, reflecting the complex religious landscape and historical tensions in the country.</p> <ul style="list-style-type: none"><li>• <b>Communal Violence:</b> Interreligious tensions can escalate into communal violence, leading to loss of life and property. Historical animosities, political manipulation, and socio-economic disparities often fuel such conflicts, particularly between Hindus and Muslims or Hindus and Sikhs. Eg: Nuh violence in Haryana.</li><li>• <b>Religious Discrimination:</b> Discrimination based on religion is a persistent issue in India. Religious minorities, such as Muslims, Christians, and Sikhs, often face societal prejudices, discrimination in employment, and limitations on religious practices, exacerbating interreligious tensions. Eg: Sachar Committee's report in 2006 highlighted these disparities, placing Muslims behind several other groups in development indicators.</li><li>• <b>Political Exploitation:</b> Politicians sometimes exploit religious sentiments for electoral gains, deepening divides between religious communities. Communal polarization and identity politics are often used to mobilize voters along religious lines, undermining social cohesion and interreligious harmony.</li><li>• <b>Legal Disputes:</b> Disputes over religious sites, such as the Ayodhya Ram Mandir-Babri Masjid dispute, have triggered significant interreligious tensions and legal battles. These disputes often have historical and emotional significance for different religious communities, leading to protracted legal and social conflicts.</li><li>• <b>Conversion Controversies:</b> Religious conversions, particularly from Hinduism to other religions, are a contentious issue in India. Conversion activities, whether voluntary or coerced, often provoke interreligious tensions and accusations of proselytization or forced conversions. Eg: Religious conversion acts in various states.</li></ul>	



- **Social Segregation:** In some regions, there are instances of social segregation along religious lines, with distinct communities living in separate neighborhoods or attending separate educational institutions. This segregation can lead to limited interreligious interaction and exacerbate prejudices and stereotypes.
- **Cultural Appropriation:** Issues of cultural appropriation can arise in interreligious interactions, particularly concerning festivals, rituals, and symbols. Misappropriation or misrepresentation of religious practices can lead to tensions and conflicts between communities.
- **Identity Politics:** Interreligious interactions are often influenced by broader identity politics, including caste, ethnicity, and linguistic affiliations. Intersectional identities can complicate interreligious relations and contribute to social divisions and tensions. Addressing these issues requires concerted efforts from both state institutions and civil society to promote tolerance, understanding, and harmony among religious communities.



<b>55. How does religion adapt to endure in an increasingly secularized society?(10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - According to <b>Bryan Wilson</b>, secularization is the process of decreasing influence of religion in institutional and societal levels. However, instead of completely disappearing in a secularized world, religion has adapted itself with changing situations.</p> <p><b>Body</b> -</p> <ol style="list-style-type: none"><li><b>1. Role of technology</b> - Religions around the world have embraced technological advancement and have used them for reaching people and spreading its principles. <b>Heidi A Campbell</b> termed this as ‘networked religion’. For <i>example</i>, temples have resorted to e- darshans.</li><li><b>2. Religion becomes secularized</b> - Religions around the world today have adopted secular values and norms. Religious institutions around the world have started services like schools and hospitals. For <i>example</i>, churches in the US preach the American way of life.</li><li><b>3. Religion becomes rationalized</b> - Most of the religions around the world have freed itself from blind and superstitious beliefs and rationalized its principles. It started to cater the needs of present society. For <i>example</i>, the birth of ‘Corona devi’ during Covid’19.</li><li><b>4. Fundamentalism</b> - With modernisation, there is a trend towards religious revivalism. Fundamentalists argue for the adherence to the basic tenets of the religious scriptures. <b>Warner</b> argues that modernization and secularization serve as fertile soil for religious resurgence, especially of the more fundamentalist strains.</li><li><b>5. Communalism</b> - With politics occupying a central place in the society, religion is intermixed with politics. Also rightwing politics signify this trend.</li><li><b>6. Capitalism</b> - Religion started to adapt to the needs of capitalist society. In the words of <b>Karl Marx</b> religion became a superstructure supporting and being reinforced by capitalism. For <i>example</i>, the economic value of pilgrimages or religious tours today are very high.</li><li><b>7. Private religion</b> - With secularism the religious values have receded to private or individual space.</li></ol>	



Religious values are no longer the values of the society. **Thomas Luckmann** calls this an invisible religion.

8. **Doctrinal Flexibility** - Religious institutions may reinterpret or reformulate traditional doctrines to resonate with contemporary values and understandings. This flexibility allows them to maintain core principles while addressing modern concerns.

**Conclusion** - The very survival of a religion depends on its response to the changing needs and dynamics of society, and remaining a source of inspiration, guidance, and community for individuals seeking spiritual fulfillment





<b>56. Explain the sociology of New Education Policy. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - The sociology of the New Education Policy (NEP) involves examining how this policy reflects and shapes social structures, values, and dynamics within Indian society.</p> <p><b>Body –</b></p> <ul style="list-style-type: none"><li>• <b>Social Stratification:</b> The NEP addresses issues of access and equity in education, aiming to bridge gaps between different social groups based on caste, class, gender, and geographical location. Sociologists analyze how the policy addresses or perpetuates existing inequalities in educational opportunities and outcomes.</li><li>• <b>Cultural Dynamics:</b> The NEP emphasizes a holistic and multidisciplinary approach to education, encouraging the integration of traditional Indian knowledge systems with modern education. Sociologists explore how this emphasis reflects cultural values and aspirations, and how it impacts the transmission of cultural heritage and identity within educational settings.</li><li>• <b>Institutional Change:</b> The NEP proposes significant reforms in the structure and governance of educational institutions, including the introduction of autonomous bodies, changes in curriculum design, and the use of technology in education. Sociologists examine how these institutional changes affect power dynamics, accountability, and decision-making processes within the education sector.</li><li>• <b>Globalization and Modernization:</b> The NEP seeks to align India's education system with global standards and practices, promoting internationalization, innovation, and skills development. Sociologists analyze how these efforts to modernize education intersect with broader processes of globalization, including economic liberalization and cultural exchange.</li><li>• <b>Political Economy:</b> The implementation of the NEP involves resource allocation, funding mechanisms, and public-private partnerships in education. Sociologists study how political interests, economic factors, and social movements shape policy decisions and influence the distribution of educational resources.</li></ul>	



- **Social Change and Mobility:** Education is seen as a key driver of social mobility and transformation. Sociologists assess how the NEP facilitates or constrains opportunities for individuals and communities to improve their social and economic status through education, and how it addresses issues of employability and skill development in a rapidly changing society.
- **Socialization and Identity Formation:** Schools and educational institutions play a crucial role in socializing individuals and shaping their identities. Sociologists examine how the NEP influences processes of socialization, identity formation, and citizenship education, and how it fosters values such as inclusivity, diversity, and civic engagement.
- **Conclusion** - New Education Policy impacts the social justice, cultural diversity, economic development, and democratic governance in India. Understanding these dynamics is essential for critically evaluating the effectiveness and impact of educational policies on society as a whole.





<b>57. How far law is an instrument of social empowerment for women? (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Law plays a significant role in the social empowerment of women in India by providing a framework for their rights and protection. Over the years, various legislative measures have been enacted to address issues such as gender equality, violence against women, property rights, and access to education and employment.</p> <p>According to <b>Yogendra Singh</b>, law plays an important role in bringing or preventing social change. Social change as a neutral concept can be viewed in following manners –</p> <ul style="list-style-type: none"><li>• <b>Law as legitimizing social change</b> – After the Nirbhaya protest, law was amended to make punishment against rape more stringent.</li><li>• <b>Law may initiate social change</b> – Recent law to provide reservation for women in legislatures can be seen as an harbinger of social change in direction of providing political representation to women.</li><li>• <b>It may hasten a social change</b> – Law often provides momentum to social change. For example in case of Marriageable Age, law led to rapid decrease in Child Marriages which was already seeing a decline due to modernizing influence of new ideas</li><li>• <b>It may prevent a negative social change</b> – Several laws prevent social change in negative direction. For example PCPNDT Act which prevents skewed sex ratio.</li></ul> <p><b>Other role of law includes -</b></p> <ul style="list-style-type: none"><li>• <b>Legal Framework:</b> India has a comprehensive legal framework aimed at promoting gender equality and empowering women. Laws such as the Constitution of India, the Protection of Women from Domestic Violence Act, the Dowry Prohibition Act, and the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act provide a foundation for addressing various forms of discrimination and violence against women.</li><li>• <b>Legal Rights:</b> These laws confer specific rights to women, including the right to equality, dignity, education, property ownership, and protection from violence. By codifying these rights, the law serves as</li></ul>	



a tool for challenging entrenched patriarchal norms and practices that marginalize women.

- **Access to Justice:** Legal provisions enable women to seek redressal and justice in cases of discrimination, harassment, or violence. Initiatives such as legal aid programs and special courts for gender-based crimes aim to enhance women's access to justice, particularly for those from marginalized communities who may face additional barriers.

**Changing social norms and attitudes :** Legal provisions related to women's rights have contributed to changing social norms and attitudes towards gender equality. As more women become aware of their rights and seek legal remedies, society is gradually becoming more accepting of the idea of women's empowerment. This change in attitude is evident in the increasing number of women participating in the workforce, pursuing higher education, and taking on leadership roles in various sectors.

- **Conclusion** - In conclusion, while law serves as a vital instrument for the social empowerment of women in India, its effectiveness depends on a complex interplay of legal, social, and institutional factors. Achieving meaningful empowerment requires not only robust legal protections but also concerted efforts to challenge patriarchal norms, promote gender equality, and address intersecting forms of oppression



<b>58. Critically examine the changing agrarian mode of production in Indian society.</b>	<b>NOTES</b>
<p>he introduction of new technology in agriculture has transformed the mode of agricultural production. Resources other than land have assumed importance. Resources such as tractors, mechanized ploughs, pump sets, power threshers and other are acquired through the market Today even if one has not inherited land through the traditional channel it is possible for one to join the class of landowners.</p> <ol style="list-style-type: none"><li><b>1. In the wake of changing mode of production the composition of the traditional landowning class is changing in the country.</b> Earlier, most of the landowners inherited land from their ancestors. Land could not be purchased in the market because the land market was not fully developed. But this situation has changed now.</li><li><b>2. The restructuring of agrarian system has set in as a result of the land, the reforms and the Green Revolution. In this fashion, a new class of farmers is emerging consisting of persons with different skills and experiences.</b> They no longer belong to the traditional landowning upper castes. They are the people who have retired from the civil and military services and have invested their savings in agricultural farms. This is the story behind the emergence of Gentleman Farmer.</li><li><b>3. This group now attracts the people who are educated and wish to make agriculture their vocation.</b> The increased profitability of agriculture is the primary reason behind it These agricultural farms are run like business firms with all features of modern organizations. In this respect, there is a substantial difference between the traditional agricultural system and the emerging system.</li><li><b>4. The emergence of capitalist farmers is another important development in independent India.</b> The question whether and to what extent capitalism has penetrated Indian agriculture is still being debated. But the trend in agriculture as in industry is clearly towards infusion of capital</li></ol>	



5. **A capitalist form of wage labour agrarian system has replaced the traditional customary land relation.** There is a clear transformation from the peasant family farms to the commercial capitalist farms.
6. A powerful class of rich peasants, undoubtedly; existed even earlier but they could not be characterized as capitalist farmers because there was no capitalist penetration in agriculture as such.  
However, in the recent past, apart from the land reforms, other forces are at work in agricultural sector.
7. Introduction of new technology along with several other schemes of agricultural development have facilitated a small section of rich peasantry to emerge as powerful commercial and capitalist farmers.
8. Extensive facilities and resources such as supply of high yielding variety of seeds, fertilizers, and improved implements, irrigation as well as facilities of credit and improved transport and communication- all have been fully utilized by these farmers.
9. The capitalist farmer hires labourers for accomplishing her/his requirements. The actual tillers of the soil are the wage labourers employed by the capitalist farmers. The later is involved in agriculture only to appropriate profits from it
10. A surplus is, thus, generated in agricultural production that is reaching to the market.  
The size of the class of capitalist farmers is still small in the country today. But its emergence and growth reveal a significant aspect of change in the agrarian social structure. The emergence of this class has not only increased the efficiency and productivity of agriculture, but also has helped industrial growth and development. However, this trend has widened the between the rich and the poor farmers inequalities between the top and the bottom layers of the agrarian classes have accentuated leading to unrest in rural areas.



<b>59. Comment on the role of cooperatives in rural development. (20 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Cooperatives play a vital role in rural development by fostering social cohesion, empowering marginalized communities, and promoting collective action. <b>A.R. Desai</b>, while stressing the importance of cooperative societies in independent India, argues for the encouragement of cooperative sector in rural society.</p> <p><b>Body –</b></p> <ul style="list-style-type: none"><li>• <b>Community Empowerment:</b> Cooperatives serve as vehicles for community empowerment by providing rural residents with a platform to collectively address their socio-economic needs. By pooling resources and sharing risks, cooperatives enable individuals to access markets, credit, and other essential services that might otherwise be unavailable to them.</li><li>☐ <b>Reduction of Social Inequality:</b> Cooperatives contribute to the reduction of social inequality by democratizing access to resources and opportunities. In many rural areas, marginalized groups such as small-scale farmers, women, and indigenous communities face systemic barriers to economic participation. <b>Shanti George</b> argued that "Operation Flood" led to women empowerment, domestic violence reduced, education of children encouraged, household assets were built, families experienced upward mobility.</li><li>• <b>Cultural Preservation and Identity:</b> Cooperatives often play a role in preserving cultural heritage and identity within rural communities. In many cases, cooperatives are based on traditional forms of collective organization and mutual assistance that have deep roots in local cultures.</li><li>☐ <b>Capacity Building and Empowerment:</b> Through cooperative education and training programs, members acquire technical, managerial, and entrepreneurial skills that enhance their livelihood opportunities and enable them to engage more effectively in local economies.</li><li>☐ <b>Decentralization of Power:</b> Co-operatives, by their very nature, are participatory and democratic institutions. They decentralize economic power and decision-making, which is a critical factor for promoting local governance and democratic practices. In a country like India, where</li></ul>	



there is a significant rural-urban divide, co- operatives can be instrumental in giving voice to rural populations.

### **Challenges faced by cooperatives in rural development**

- **Lack of Awareness:** Many people in rural areas are still unaware of the benefits of cooperative societies. They do not have the knowledge to utilize them effectively for their economic growth.
- **Political Interference:** Often, cooperative societies become a tool in the hands of politicians. They use these societies to further their political interests rather than focusing on the welfare of the members. **B.S. Baviskar** argues that power conflict has emerged in the cooperative societies.
- **Unequal representation:** The representation of cooperatives are not equal across the sectors and across the region.
- **Poor Management:** Many cooperative societies suffer from poor management. The leaders are often not well-trained in managing the affairs of the society.
- **Inequality in representation:** **Daniel Thorner** has come out with the findings based on empirical research that the village cooperatives today are controlled and run by the richer sections and are strengthening those strata.

In conclusion, co-operatives are integral to rural development in India, offering economic opportunities, promoting social inclusion, fostering sustainable practices, facilitating skill development, building communities, and decentralizing power. Addressing its challenges will make it effective tool in addressing rural inequality.

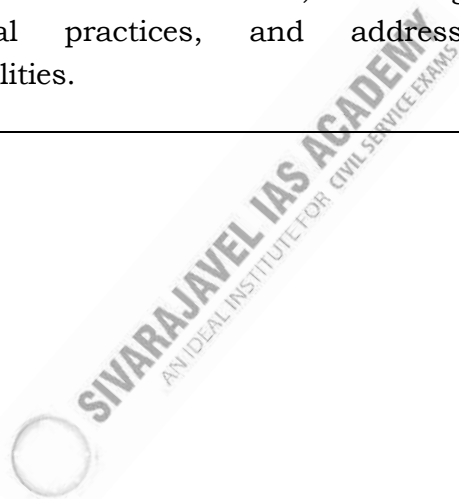


<b>60. Child labour is less a phenomenon of poverty and more of social disparities. Comment (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction-</b> Child labor is indeed a complex issue that cannot be solely attributed to poverty. While it is true that poverty often forces families to send their children to work in order to make ends meet, the phenomenon of child labor is also deeply rooted in social disparities.</p> <p><b>Body-</b></p> <p>According to the <u>estimates</u> by <b>International Labour Organisation (ILO)</b>, there are about 10.1 million working children between the age of 5 to 14 in India. <b>Jean Dreze</b> has identified poverty as the main cause. However, there is a wide social dimension.</p> <ul style="list-style-type: none"><li>• <b>Siddharth Kara</b>, comments that <i>caste</i> is a key factor underlying child labour in India. He says that, “Every single child laborer that I have documented comes from a highly impoverished family unit and belongs to a low-caste or minority community.”</li><li>• Gender dimension to child labor cannot be ignored. <b>Neeti Mohanty</b> argues that girls are socialized to work from the young age and they are suited better for few industries.</li><li>• Adding to the argument about social attitudes being responsible for child labour, <b>Niti Mishra</b> emphasised the importance of expanding the definition of child labour beyond wage labour. She pointed out that the <i>contribution of girls to the household economy</i> is often unpaid and unrecognized.</li><li>• The <b>National Sample Survey Organisation (NSSO)</b> analysis shows that the prevalence of child labour across India is related to:<ol style="list-style-type: none"><li>i) proportion (high concentration) of Scheduled Caste population</li><li>ii) low levels of female literacy</li><li>iii) low wage rates for adult workers</li><li>iv) nature of (small) size of land holdings</li><li>v) home-based production.</li></ol></li><li>• Children from disadvantaged backgrounds often have limited access to quality education due to <i>financial constraints</i> or inadequate infrastructure. <b>Mayron Weiner</b> claims that lack of education makes them more vulnerable to child labor.</li></ul>	



- In some societies, child labor is a deeply ingrained *cultural practice*, often passed down from generation to generation. Families may believe that having their children work from a young age will help them develop essential skills and contribute to the family's income.
- Systemic barriers, such as inadequate labor laws or a lack of enforcement, can make it difficult for children to escape the cycle of child labor.

**Conclusion-** Child labour is not solely a phenomenon of poverty but is deeply rooted in social disparities. Addressing this issue requires a comprehensive approach that tackles the underlying causes, such as improving access to education, creating employment opportunities for adults, challenging traditional cultural practices, and addressing structural inequalities.







61. Write short notes on rural-urban continuum. (10 marks)	NOTES
<p><b>Introduction</b> - The rural-urban continuum concept is a counter to the older dichotomous understanding of rural and urban areas as two distinct and separate entities. It emphasizes the existence of a socio-economic and cultural linkage between <b>rural</b> and <b>urban</b> areas.</p> <p><b>Body - Robert Redfield</b> has made an important contribution to develop the concept of folk, rural and urban continuum. He has constructed a continuum from small rural villages to large cities. More urban means that population is more secular, more individualistic and with a greater division of labour.</p> <p><b>Yogendra Singh</b>, in his book “Modernization of Indian Tradition” has argued that rural-urban are interrelated and structural characteristics of rural society are not totally absent in urban society.</p> <p><b>Manifestation of rural – urban continuum :</b></p> <ul style="list-style-type: none"><li>• The spread of modern industrial traits has decreased considerably the differences between the two. Thus, invisible rural and urban cultural boundaries have made it difficult to draw a line of distinction.</li><li>• The marginal areas show amalgamation and continuation of cultural traits of both the societies.</li><li>• New occupations and modern educational institutions have attracted the people of rural areas. Thus rural to urban migration has taken place.</li><li>• The presence of traditional Indian structures like caste and religion in urban areas. For instance, the study of rickshawalas of Lucknow by <b>Harold Gould</b>.</li></ul> <p><b>Conclusion</b> - The concept of the rural-urban continuum is a more realistic and accurate portrayal of the nature of human settlements. It recognizes the complexity and diversity of human settlements, and it provides a more nuanced understanding of the rural-urban interface.</p>	



62. Discuss the changing nature of political elites in India	NOTES
<p><b>Introduction</b> - Elites refer to exclusive social category endowed with power, privilege opportunities and wealth. There has been substantial changes in political elite in recent time in India.</p> <p><b>Body -</b></p> <ul style="list-style-type: none"><li>• <b>G.S. Ghurye</b> considers that new elites appeared when zamindari system, Mahalwari system and Ryotwari system were introduced by British. Diversified elite formation can be attributed to British rule.</li><li>• <b>Andre Betellie</b> advocates that political recruitment beyond caste lines, expansion of rational education, acceleration of modern employment have also contributed for the rise of new classes and new elite formation in India. He still believes that newly emerging elite today are not absolutely dislocated from the traditional social groups. Therefore the modern elites in Indian society today are using their primordial identities in search of gratification of their contemporary interest.</li><li>• <b>A.R. Desai</b>, argues that elite in India both in past and present represent dominant class during freedom struggle. The political and economic elites were patronizing to the interest of each other.</li></ul> <p><b>Changing nature of political elite :</b></p> <ul style="list-style-type: none"><li>• <b>Globalization:</b> Political elites increasingly operate on a transnational scale, forming networks beyond national borders.</li><li>• <b>Technology:</b> Tech entrepreneurs and digital influencers are becoming influential political players, shaping discourse and policy.</li><li>• <b>Democratization:</b> More diverse representation is emerging among political elites, reflecting the inclusion of marginalized groups.</li><li>• <b>Economic Inequality:</b> Oligarchs and corporate interests maintain significant political influence, perpetuating elite dominance.</li><li>• <b>Populist Movements:</b> Anti-establishment sentiments fuel populist movements, challenging traditional elite power structures.</li></ul>	



- Activism: Environmental and social activism empowers grassroots movements to challenge political elites and demand accountability.

**Conclusion** - These changes are reshaping the distribution of power and influence within societies, challenging and reinforcing the traditional elite structures, and influencing the political change.





<b>63. There is a transition from ideology politics to identity politics. In this context discuss the contemporary trends on Dalit movements.</b>	<b>NOTES</b>
<p><b>Introduction-</b> Identity politics refers to the political activities and movements that are based on the shared interests, and concerns of individuals belonging to specific social groups, such as race, ethnicity, gender, religion, or sexual orientation. These groups often face discrimination, marginalization, and oppression in society, and identity politics seeks to address these issues by promoting the rights and interests of the group members.</p> <p><b>Body –</b></p> <p>The ideologies of Dalit movements varied from time to time and leader to leader. <b>Ghanshyam Shah</b> classifies the Dalit movements into reformative and alternative movements. The former tries to reform the caste system to solve the problem of untouchability. The alternative movement attempts to create an alternative socio-cultural structure by conversion to some other religion or by acquiring education, economic status and political power.</p> <ul style="list-style-type: none"><li>• <b>Assertiveness and Mobilization:</b> Contemporary Dalit movements exhibit a greater sense of assertiveness and mobilization, with activists and organizations advocating for Dalit rights and empowerment. Eg: Chalo Nagpur rally</li><li>• <b>Intersectionality and Coalition Building:</b> Dalit movements increasingly recognize the intersectionality of caste with other forms of oppression, such as gender, class, religion, and ethnicity. Eg: Dalit Mahila Swabhiman Yatra</li><li>• <b>Youth Engagement and social media:</b> There is a growing involvement of Dalit youth in social movements, leveraging social media platforms and digital technologies to organize and mobilize for social change. Youth-led initiatives such as <i>#DalitLivesMatter</i> and <i>#DalitWomenFight</i> have gained traction online, raising awareness about caste-based discrimination and amplifying Dalit voices in public discourse.</li><li>• <b>Cultural Resistance and Assertion:</b> Dalit movements engage in cultural resistance and assertion, reclaiming and celebrating Dalit culture, history, and identity. Eg: Celebrating the Dalit food</li></ul>	



- **Political Representation and Electoral Politics:** Dalit movements continue to advocate for increased political representation and participation in electoral politics.  
Eg: Active participation in local politics

**Gail Omvedt** considers that dalit movement in India is instrumental in promoting true social revolution.

**Conclusion** -Nevertheless, political improvement of dalit never does mean the mass dalit empowerment; rather it is only elite dalit empowerment. Dalit mobilization today is only in the formative stage. Once it matures, it will have a major impact on the democratic politics of India.





<b>64. What are the main features of women's movements in India?</b>	<b>NOTES</b>
<p><b>Introduction</b> – Women's movement in India has a significant role in reducing the extreme gender discrimination face by the women since ancient times. Some of the features of women's movement includes -</p> <ul style="list-style-type: none"><li>• <b>Diverse and Intersectional:</b> Women's movements in India represent the diversity of women's experiences based on factors such as caste, class, religion, ethnicity, and sexual orientation. These movements recognize the intersecting forms of oppression and discrimination faced by women from marginalized communities and work towards addressing multiple dimensions of inequality.</li><li>• <b>Struggle for Legal Rights:</b> Women's movements in India have played a crucial role in advocating for legal reforms to address gender-based violence, discrimination, and inequality. <b>Eg :</b> The Dowry Prohibition Act (1961), the Protection of Women from Domestic Violence Act (2005), and the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act (2013).</li><li>• <b>Campaigns Against Violence:</b> Women's movements organize campaigns and protests to raise awareness about gender-based violence and demand justice for victims. Initiatives such as the "Take Back the Night" marches, "One Billion Rising" campaign, and "Nirbhaya" protests following the Delhi gang rape case have mobilized public support and put pressure on authorities to address violence against women.</li><li>• <b>Empowerment and Education:</b> Women's movements promote women's empowerment through initiatives focused on education, economic independence, and leadership development. Organizations such as Self-Employed Women's Association (SEWA) and Self-Help Groups (SHGs) provide women with skills training, financial support, and opportunities for entrepreneurship and self-reliance.</li><li>• <b>Political Participation:</b> Women's movements advocate for increased political representation and participation of women in decision-making processes. Efforts such as the Women's Reservation Bill, which seeks to reserve</li></ul>	



one-third of seats in the Parliament and state legislatures for women, aim to address the gender imbalance in political institutions and amplify women's voices in governance.

- **Solidarity and Coalition Building:** Women's movements collaborate with other social justice movements, including Dalit, Adivasi, LGBTQ+, and environmental movements, to build solidarity and collective strength. Intersectional alliances help amplify marginalized voices, challenge intersecting forms of oppression, and advance a more inclusive feminist agenda.
- **Use of social media** – Social media has led to the democratization of women's movement in India. **Eg:** #MeToo movement

**Conclusion** - Women's movements in India are characterized by their diversity, resilience, and commitment to challenging gender inequality and promoting social justice. Through collective action, advocacy, and empowerment initiatives, these movements continue to make significant strides towards achieving gender equality and advancing women's rights in Indian society.



<b>65. What is ethnonationalism? Examine the nexus between globalization and ethnic identity. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Ethnonationalism refers to a political ideology or movement that emphasizes the significance of a shared ethnicity, culture, language, or religion as the basis for forming a nation-state. It prioritizes the interests and aspirations of a particular ethnic group over those of others within a state or across borders.</p> <p><b>Body</b> –</p> <ul style="list-style-type: none"><li>• <b>Reinforcement of Ethnic Identity:</b> Globalization has facilitated the spread of ideas, cultural practices, and identities across the world. Ethnic communities often use global networks and platforms to assert and celebrate their cultural heritage, language, and traditions. For example, diaspora communities maintain strong ties to their homeland through transnational networks, fostering a sense of ethnic identity and belonging across geographical boundaries.</li><li>• <b>Fragmentation and Hybridity:</b> Globalization has also led to the fragmentation and hybridization of ethnic identities. As people migrate, interact, and adapt to new environments, their identities become increasingly complex and fluid. Cultural exchange, intermarriage, and exposure to diverse influences result in the emergence of hybrid identities that transcend traditional ethnic boundaries.</li><li>• <b>Ethnonationalist Backlash:</b> Despite the fluidity of identity in a globalized world, globalization has also fueled ethnonationalist sentiments and movements in response to perceived threats to cultural homogeneity and national sovereignty. For example, hatred against Asians in western countries.</li><li>• <b>Globalized Communication and Mobilization:</b> Globalization has facilitated the rapid spread of ethnonationalist ideologies and mobilization tactics through digital communication platforms and social media. Ethnonationalist groups use online forums and digital propaganda to disseminate their messages, recruit supporters, and coordinate actions across borders. For example, social media sites have become a powerful tool for galvanizing ethnic solidarity, disseminating misinformation, and amplifying grievances, contributing to the rise of ethnonationalist movements worldwide.</li></ul> <p><b>Conclusion</b> - The complex interplay between globalization and ethnic identity underscores the need for nuanced approaches to understanding and addressing the dynamics of identity politics in a globalized world.</p>	





<b>66. Migration is a social and cultural process and not merely an economic one. Analyse. (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Migration is indeed a multifaceted phenomenon with social, cultural, and economic dimensions. While economic factors often play a significant role in driving migration, the decision to migrate and the experience of migration are shaped by a complex interplay of social and cultural factors.</p> <p><b>Migration as a social and cultural process</b></p> <ul style="list-style-type: none"><li>• The rate of migration is not same in all places. Mostly under developed states like Bihar, Northeastern states are the source of migration while developed southern states are the destination.</li><li>• The proportion of migrating women are more than the migrating men. This is due to the patrilocal model of marriages in India where women migrate to husband's place.</li><li>• The international migration has a class dimension. While educated upper class people migrate to western countries for better job opportunities, lower class mostly migrate to west Asia or south east Asia to escape poverty.</li><li>• The destination for the international migration is also linked with the cultural past of a state. While Punjab and Haryana have greater affiliation to US and Canada, people from Kerala move to Gulf.</li><li>• The choice of the destination is many a times influenced by the social capital and social network of a person. The job structure of migrants is governed more by <b>primordial ties</b> of caste, region, religion, language, village, kinship and friendship. These</li><li>• According to <b>MSA Rao</b>, migration can have the following social and cultural consequences.<ul style="list-style-type: none"><li>○ Ethnic conflicts</li><li>○ Rise of Ghettos</li><li>○ Cultural pluralism</li><li>○ Development of slums</li><li>○ Sons of the soil movements</li></ul></li></ul> <p><b>Conclusion</b> - Recognizing the multidimensional nature of migration is essential for understanding its impacts on individuals, communities, and societies and for developing policies and practices that promote inclusive and equitable outcomes for migrants and host communities.</p>	



<b>67. Discuss the problems of elderly in India. What are the different perspectives to solve them?</b>	<b>NOTES</b>
<p><b>Introduction</b> - Aging is a social phenomenon and part the human physiological development. Ageing in India is exponentially increasing due to the impressive gains that society has made in terms of increased life expectancy.</p> <p><b>Problems faced by elderly:</b></p> <ul style="list-style-type: none"><li>• <b>Social Isolation:</b> Many elderly individuals in India experience social isolation due to changing family structures, migration of younger generations for work, and diminishing traditional support systems. This isolation can lead to loneliness and mental health issues.</li><li>• <b>Economic Insecurity:</b> A significant portion of the elderly population in India lacks financial security. Many retired individuals depend solely on meager pensions or savings, which are often insufficient to cover medical expenses and basic needs.</li><li>• <b>Healthcare Access:</b> Access to healthcare services is a significant concern for the elderly in India. Health issues become more prevalent with age, but many older individuals struggle to afford healthcare or lack access to quality medical facilities, especially in rural areas.</li><li>• <b>Ageism and Discrimination:</b> Elderly individuals often face discrimination and neglect, both within families and society at large. Ageist attitudes can lead to marginalization, denial of opportunities, and even abuse.</li><li>• <b>Lack of Support Services:</b> There is a dearth of support services tailored to the needs of the elderly in India. Facilities such as retirement homes, day care centers, and assisted living facilities are limited, particularly in rural areas.</li><li>• <b>Digital Divide:</b> With the increasing digitalization of services, many elderly individuals are left behind due to a lack of digital literacy and access to technology. This further exacerbates their social isolation and limits their ability to access essential services.</li></ul> <p><b>Different perspectives to solve ageing issues:</b></p> <ul style="list-style-type: none"><li>• <b>Functionalism:</b> Aging is seen as a natural process that serves functional purposes within society, such as passing on knowledge and roles to younger generations. To address aging-related issues, functionalists advocate for policies and programs that support the integration of older individuals into various social roles and institutions, ensuring the continuity of societal functions across generations.</li></ul>	



- **Conflict Theory:** They argue that aging exacerbates existing inequalities, as marginalized groups, such as the poor or minorities, often experience compounded disadvantages in old age. To address aging-related inequalities, conflict theorists advocate for social justice initiatives that aim to redistribute resources and challenge systemic barriers to equal opportunities, such as poverty alleviation programs, affordable healthcare, and anti-discrimination laws.
  - **Symbolic Interactionism:** They view aging as a socially constructed process influenced by cultural norms, stereotypes, and interpersonal interactions. To address aging-related issues, symbolic interactionists advocate for interventions that challenge ageist attitudes and promote positive perceptions of aging through intergenerational dialogue, education, and media representation. They also emphasize the role of social support networks and meaningful relationships in enhancing the well-being of older individuals.
- Feminist Theory:** Feminist theorists highlight the intersectionality of gender, race, class, and other social categories in shaping experiences of aging. **Linda R. Gannon** further argues that ageing affects women more adversely than men as a result of lifestyles, habits, expectations and roles that place women at risk. To address aging-related gender disparities, feminist theorists advocate for policies and programs that address the needs of older women, such as affordable healthcare, pension reform, and caregiver support services. They also emphasize the importance of recognizing and valuing the contributions of older women within families and society.

**Conclusion** - In conclusion, addressing the problems faced by the elderly in India requires a multi-faceted approach that addresses their diverse needs and challenges from various perspectives, including social welfare, community support, legal protections, intergenerational programs, and cultural change.



<b>68. Poverty breeds poverty in rural India. Discuss (10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - In rural India, the cycle of poverty perpetuates itself through a complex interplay of social, economic, and structural factors. Several sociological explanations contribute to understanding this phenomenon:</p> <ul style="list-style-type: none"><li>• <b>Structural Inequality:</b> Rural areas in India often suffer from structural inequalities in access to resources, opportunities, and social services. Limited access to education, healthcare, and basic infrastructure perpetuates poverty by constraining individuals' ability to improve their economic and social conditions.</li><li>• <b>Historical and Colonial Legacies:</b> Historical and colonial legacies have left enduring impacts on rural communities, including patterns of land ownership, labor exploitation, and social stratification. These legacies contribute to entrenched poverty by perpetuating inequitable distributions of wealth and power.</li><li>• <b>Caste and Social Hierarchy:</b> Caste-based discrimination and social hierarchies continue to shape rural India, exacerbating poverty among marginalized communities. Dalits, Adivasis, and other historically oppressed groups face systemic barriers to economic advancement, including limited access to land, employment, and education.</li><li>• <b>Gender Inequality:</b> Gender inequality is pervasive in rural India, with women and girls often facing limited opportunities for education, employment, and decision-making. Patriarchal norms and practices restrict women's autonomy and perpetuate their economic dependence, contributing to the cycle of poverty.</li><li>• <b>Economic Exploitation:</b> Rural economies in India are often characterized by exploitative labor relations, including bonded labor, child labor, and low-wage employment in informal sectors. Exploitative labor practices trap individuals and families in poverty by perpetuating cycles of debt and dependency.</li><li>• <b>Lack of Social Safety Nets:</b> Inadequate social safety nets and government welfare programs further exacerbate poverty in rural areas. Limited access to</li></ul>	



healthcare, unemployment benefits, and social assistance leaves rural populations vulnerable to economic shocks and crises, deepening the cycle of poverty.

**Conclusion** - According to **Dutt and Sundaram** rural poverty directly affects urban poverty because most of the urban poor are migrants from the villages. Hence addressing rural poverty in India requires comprehensive sociological interventions that address the underlying structural and systemic factors contributing to its persistence.





<b>69. Why violence against women intensified during COVID 19? (10 MARKS)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Gender-based violence is a human rights violation, and violence against women and girls is a public health crisis. Recent emerging data highlights that since the outbreak of COVID-19, violence against women and girls, including domestic inter-personal violence and sexual abuse has intensified in several countries. UN women has named this as 'Shadow Pandemic'.</p> <p>The existing gender inequality is worsened by the pandemic situations. It also increases the exposure Violence has generally been found to increase in the face of pandemics. Pandemics often lead to breakdowns of social infrastructures thus compounding the already existing weaknesses and conflicts.</p> <p>UN Population Fund (UNFPA) predicted that there will be at least 15 million more cases of domestic violence around the world in 2020 for every 3 months that lockdowns are extended.</p> <p><b>Arthur and Clark</b> identified economic dependence as a cause for domestic violence. During quarantine, as more women were in informal jobs and got laid off, this led to them experiencing a greater impact as they became economically dependent on their male counterparts.</p> <p><b>Ravindran and Shah</b> estimate that in May 2020, increase in domestic violence complaints in red zone districts was 131% higher than green zone districts with fewer restrictions. Red zone districts also saw much higher increases in complaints of cybercrime.</p> <p>When under quarantine, women individuals are in close proximity to the male members with limited to no freedom to go out, thus leading to an increase in gender violence at home.</p> <p>Pandemics also increase economic vulnerabilities because of the rise in unemployment, or, in the risk of unemployment.</p> <p><b>Conclusion</b> – <b>Ashwini Despande</b> claimed that pandemic worsened the inequality and increase domestic violence. The specific dynamics and underlying causes may vary across different regions and communities. Addressing this issue requires a comprehensive approach involving government policies, community engagement, awareness campaigns, strengthening support services, and promoting gender equality.</p>	



<b>70. Critically examine the problem of development induced displacement.(10 marks)</b>	<b>NOTES</b>
<p><b>Introduction</b> - Development-induced displacement has been a significant phenomenon in the Indian context, where rapid economic growth and infrastructure projects often lead to the uprooting of communities and individuals from their ancestral lands. According to <b>Ramesh</b> “If development is one side of the coin, displacement is the other side.”</p> <p><b>Body –</b> While development projects promise progress and modernization, they can also result in the displacement of vulnerable populations, triggering complex social, economic, and environmental consequences. Development-induced displacement often disproportionately affects marginalized and vulnerable communities. Displacement can disrupt the social fabric of these communities, pushing them into migratory patterns as they seek alternative livelihoods.</p> <p><b>Consequences of displacement:</b> The consequences of displacement can be categorized into two main groups: Positive and Negative.</p> <p><b>Positive impacts of displacement</b> typically benefit only a small portion of the affected community. These include: Some individuals may see improvements in their status through increased landholdings. In certain cases, there may be a rise in income due to employment opportunities created by the Project.</p> <ul style="list-style-type: none"><li>• The development induced displacement enhances the rate of migration of people towards urban areas. It causes enhanced urbanisation and leads to multicultural metropolitans as a meeting point of little and great tradition. The chath puja in DELHI is now well known festival.</li><li>• Displacement might lead to a break in oppressive social hierarchies in certain situations.</li><li>• Rao’s findings indicate that after displacement, many women are compelled to join the labor market to earn a livelihood and contribute to their family’s income</li></ul>	



**Negative Impacts:** On the other hand, negative impacts of displacement are felt by the majority of displaced individuals, resulting in a process of dispossession and disempowerment.

- The development process has the potential to disrupt and dismantle villages, socio-economic structures, and cultural practices. When people are forcibly uprooted from their homes,

the following adverse situations often occur:

- Disruption of production systems.
- Loss of productive assets and income sources.
- Relocation to environments where their skills may be less relevant and competition for resources is greater.
- Disorganization of long-established residential groups.
- Scattering of kinship groups.
- Breakdown of informal social networks and safety nets.

**Conclusion** - Development-induced displacement is a multifaceted issue with wide. It is crucial to recognize the diverse nature of affected communities and the specific context in which displacement occurs, with a particular focus on the challenges faced by women in these situations.



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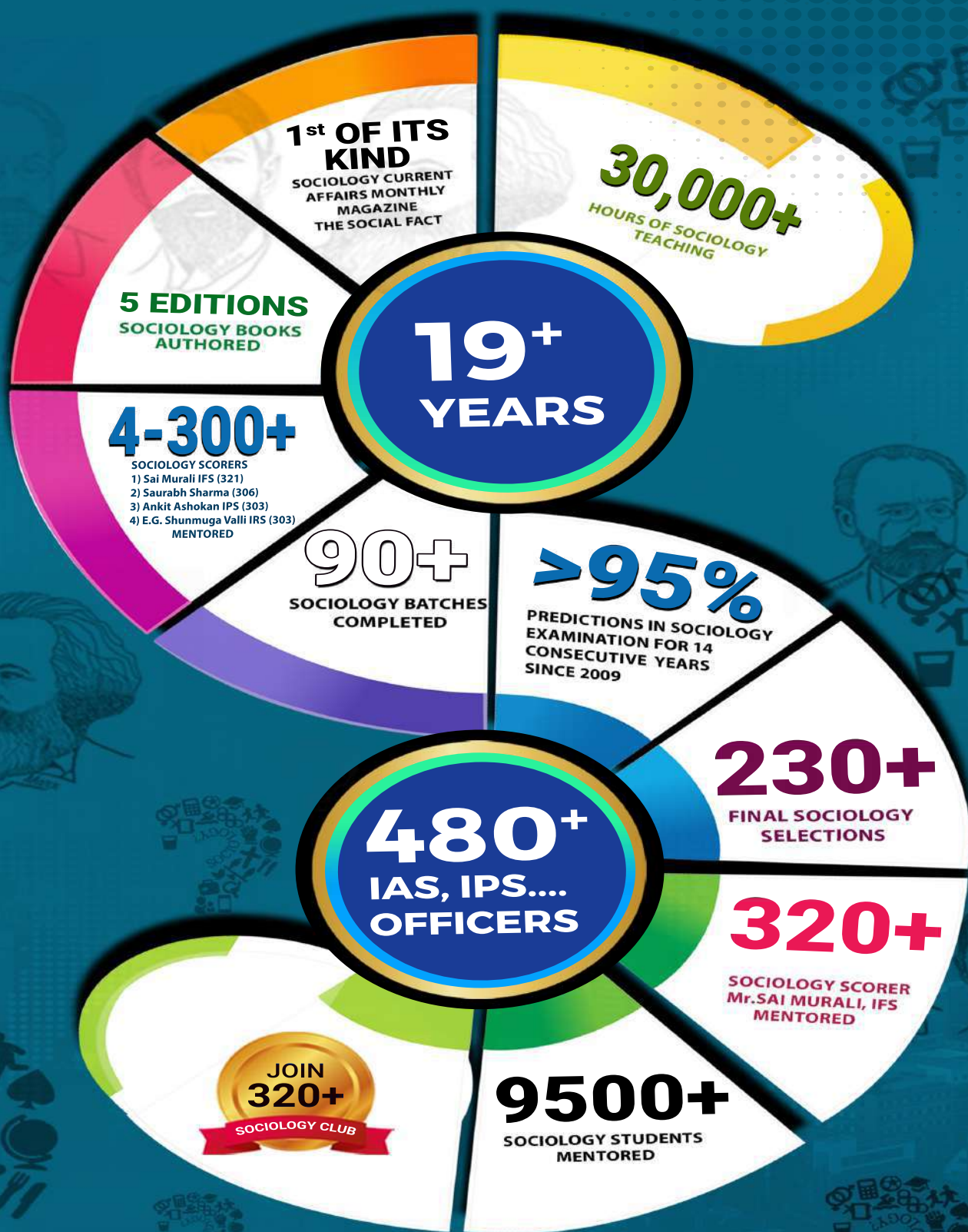


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