



SIVARAJAVEL IAS ACADEMY
AN IDEAL INSTITUTE FOR CIVIL SERVICE EXAMS



REVISE
SOCIOLOGY
THROUGH

QUESTIONS &

ANSWERS

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PAPER-II



Q. G.S. Ghurye's Indological approach to study Indian society.

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Scholars of Indology relied much on the Sanskritic texts, archeological evidence, Upanishads etc., to study the culture of Indian society.

G.S. Ghurye was pioneers among the Indological scholars, who relied on book view to study Indian society.

Pranarick has divided G.S. Ghurye's work as follows.

- (i.) Caste.
- (ii.) Kinship, family and marriage
- (iii.) Tribes;
- (iv.) Ruralization
- (v.) Religion
- (vi.) Social conflicts and Tensions.
- (vii.) Culture and civilization.



Caste :

G.S. Ghurye in his work "Caste and Race in India" has established a link between caste and race.

He has adopted diffusionist approach to study how caste has originated in Gangetic plains and spread throughout India.

He has classified the attributes of caste as

- Purity and pollution
- Occupational restriction;
- Segmental division;
- Hierarchy
- Endogamy.

Kinship, family and marriage:

Through his comparative study of society he finds that caste and kinship has a functional value of integrating the society.

Unlike caste in which endogamy is the important feature for Gotra, exogamy is prerequisite



he has classified the marriages in India taking place as exogamous, endogamous, and hypergamous.

Tribes:

G.S. Ghurye's assimilation approach is in conflict with the isolationist approach of Vernier Elwin.

He describes tribes as "Backward Hindus" depending upon the degree of integration of tribes with the mainstream society.

Incorporation of hindu values by tribes will be a positive step in their civilization says Ghurye.

Rurbanization:

G.S. Ghurye finds an organic linkage between the rural India and urban India before colonial era.

Indian Villages is self sufficiency of the portrayed by the Ghurye.

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Religion: G.S. Ghurye through his works "Indian Sadhus", "God and Men" has said that the religious consciousness is the bed rock of the civilization of the society.

Religion is at the centre of the cultural heritage of man.

Social conflicts and tensions:

Ghurye through his book "Whither India", "social tensions in India" has specified that the national integration will be threatened due to

↳ SC

↳ ST

↳ BC

↳ Religious minorities

↳ Linguistic minorities.

Culture and civilization:

Culture is formed due to

↳ Religion

↳ Conscience

↳ Justice

↳ Toleration

↳ Free pursuit of knowledge

G.S. Ghurye is an intellectual giant who through his Indological perspective of society has laid the foundation for Indian Sociology.

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Q. Perspectives of G.S. Ghurye's Caste system:

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Caste system in India which can be dated back to 3000 years, ^{can be} ~~has~~ studied as both cultural and structural phenomena.

Caste is known as cultural phenomena because of the values, beliefs, rituals it has. It can also be known as structural phenomena for its interactions, institutional set up etc.

G.S. Ghurye was the earliest Indian sociologist to study caste system. In his "Caste and Race in India" he studied caste using

- (i) Historical
- (ii) Indological
- (iii) Comparative methods.

Ghurye was quick to adopt Risley's Race theory. But, he opined that the race theory



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which employs the divide between Aryans and Non-Aryans cannot find its significance beyond North India.

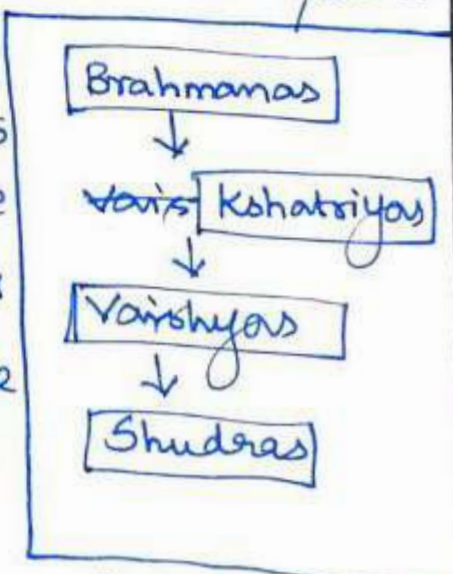
Ghurye also specified about the presence of caste in Tribes of India. Based upon their level of integration/assimilation caste feature has developed among tribes.

Features of the Caste system :

(i) Segmental division :

Mutually exclusive, compartmentalized segments are found in ~~four~~ Caste.

These segments were used by the people to create intra consciousness and inter divisions in the society.



Segmental divisions of Caste system



(ii) Hierarchy: Ranking of castes, placing the caste from top to down were ~~down~~ done with the feature of hierarchy present in the caste.

Hierarchy was the principal reason of the caste conflicts present in society.

(iii) Purity and Pollution:

Similar to Emile Durkheim's sacred and profane, Ghurye specified the presence of purity and pollution as a central feature of caste system.

Purity and pollution is the primary reason for the creation of untouchability among minds of people.

(iv) Civic and Religious Disability:

The inability of lower caste to have windows at their house, the compulsion of Shudra women to not wear the top dress were the by products of civic and religious disabilities of caste.



(v) Occupational restriction

Based on the ascriptive criteria the particular castes occupation were restricted. It resulted in lack of social mobility in the society.

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(vii) Endogamy:

G. S. Ghurye has pointed out endogamy to be the central feature of maintaining the boundary of caste system.

This is true even today with the evolution of caste matrimonies in digital mode.

G. S. Ghurye's study on Caste though based on book view, was helpful for scholars like M. N. Srinivas, Andre Beteille to make further research in Caste system of India.



Q. Elaborate A.R. Desai's Perspective to study the Indian Society.

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A.R. Desai, adopted Marxian philosophy of dialectical materialism, to study the changes taking place in Indian society.

Dialectical materialism,

Historical and cultural changes } \Rightarrow Socio-Economic changes at different chronological time period.

Desai classified his study of Indian Society into

- (i) Pre-colonial
- (ii) Colonial
- (iii) Post-colonial.

(i) Pre-colonial:

The presence of different classes and castes are taken note by Desai.

'Land' as a commodity wasn't available in the market and it was



held by a particular group of people known as village headmen.

Other caste people who were employed as barbers, carpenters, goldsmiths etc., were not holding land. They manufactured goods and services for the landed caste and class.

The Untouchables, shudras were working as bonded labourers in the fertile lands of landed caste.

Desai, even takes note of the presence of "invisible feudalism" in the Indian society. He ~~is~~ denotes so because of the improper development of feudalistic character in Indian society.

Migration was distress in nature and was seen among the bonded labourers.

Non-agrarian urban class were also being seen in Indian society.

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(ii) Colonial India:

- 'Land' as a product was marketable in the colonial time

- It created new classes among the existing castes.

(i) Money lenders

(ii) Zamindars were among them.

- New forms of Revenue administration

(i) Permanent settlement

(ii) Ryotwari.

(iii) Mahalwari.

Created disruption of the agrarian order of the Indian society.

- National consciousness was the product of British incursion.

(iii) Post-Colonial India:

- Green revolution, five year plans, which were brought to reduce the poverty had limited success.



- Land ceiling act wasn't a success even in the Communist str governed states. Because of the nexus between the Bourgeoisie and the people in power.

- Industries were concentrated in the Urban landscape ~~ex~~ widened the Rural - urban divide, Inequalities.

Criticism:

M.N. Srinivas, A.R. Desai exaggerates Socialist government in bringing out the egalitarian society, but he forgets that Naxalite movement started in West Bengal when Communist were in power.

Yogendra Singh,
A.R. Desai is always skeptical about the government policies.

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Q. In his Social Background of Indian Nationalism A.R. Desai made a classical analysis about the genesis of Indian nationalism from a social perspective, by adopting a historical approach. Explain.

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A.R. Desai's admiration of Karl Marx's dialectical materialism is visible through his work "Social Background of Indian Nationalism"

Dialectical materialism, involves capturing the historical changes that taking place in the society and its impact of social and cultural changes.

Desai, further takes the concept of dialectical materialism and demonstrates how rational consciousness has evolved with change in Mode of production through 5 stages. Those are

- (i) Socio-Religious Reform movements
- (ii) 1885 - 1905 - Birth of INC.
- (iii) 1905 - 1918 - ~~Moderate~~ ^{militant} phase
- (iv) After 1918 - Arrival of Gandhi
- (v) Disenchantment of Gandhian Ideology.



(i) Socio-Religious Reform movements:

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The educated Indian middle class which were few in numbers were the leaders of SRRM. They easily adopted the concept of liberty, equality, fraternity, freedom in their movements.

Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar were among the significant personalities. The ideas of reformers didn't percolate deeply into the Indian society.

SRRM catered to the disturbance faced by the upper Caste mostly, which closed the doors for other sections of population.

(ii) INC: 1885 - 1905

The aspirations of the Indian people for an organization to unify was met through the arrival of congress.



But, the ideology of early INC weren't accommodative of the all sections of the population.

Moderates through their prayers, petitions and meetings felt that it's not the proper time to include the masses in the national movement.

The illiteracy of the masses prevented the moderate to include them into the national movement.

(ii.) 1905 - 1918: Militant phase:

The young revolutionaries inspired by the revolutions all around world (Russian Nihilism, Irish Nationalism) wanted to adopt revolutionary methods in Indian nationalism.

But, this ^{was} also the period of the ^{birth of} fissures in the Indian society. Communalism, Casteism was seen to be evolving.



(iv) Gandhian Arrival:

Gandhi's Idea of peace and non-violence easily percolated among all the sections of the population. This can be evidently seen from his

- (i) Non-cooperation movement
- (ii) Civil disobedience movement
- (iii) Quit-India movement.

His Campaign against Untouchability, was a torchbearing movement of dalit struggle.

Trade union, communism as an ideology strengthened.

(v) Against Gandhian Ideology:

Intellectuals like Ambedkar, through his book "Annihilation of Caste" vehemently criticized Gandhian dalit struggle.

Bose through his Forward Bloc, Communist party of India were also at loggerheads with Gandhian Methods.

Desai's perspective is one-sided and deterministic, but it is a one of a kind in the Indian sociology.

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Q. How far M.N. Srinivas' Sanskritization is a modernizing force and a traditionalizing force in understanding the changes in the caste system?

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M.N. Srinivas advocates a macro-sociological generalization on micro anthropological insights!

So Sanskritization is the idea propounded by him for explaining the social change in India.

Sanskritization may be defined as the process by which a 'low' caste or tribe or other group takes over the customs, rituals, beliefs, ideology and style of life of a 'high' caste.

The impact of 'sanskritization' is many-sided. It profusely influenced the Indian caste structure.

Sanskritization - as a Traditionalizing force :-

▷ The ideology of sanskritization accepts the ways of the 'upper caste' as superior and that of the 'lower caste' as inferior. Therefore the



desire to imitate the 'upper caste' is seen as natural and desirable.

▷ Sanskritization seems to justify a model that rests on inequality and exclusion. Therefore to be able to look down on some groups equivalent to 'lower caste' is a mark of privilege.

▷ The very idea of purity and pollution are valued and such discriminatory ideas become a way of life. This reflects an essentially undemocratic vision.

Eg: The effect of such a trend is that the key characteristics of 'dalit culture' and society are eroded.

▷ Since sanskritization results in the adoption of upper caste rites and rituals, it leads to practices of secluding girls and women and adopting dowry practices etc. which are very unusual.



▷ Also ~~structure~~ sanskritization leads to only a positional change for some individuals and not a structural change. Its essentiality is only to protest and pose a direct challenge to upper castes, as criticized by Harold Gould.

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Sanskritization - as a modernizing force :-

▷ Despite limitations, sanskritization was used as a powerful tool for climbing the social ladder which were once held so rigid in the name of caste system.

Eg: Tribal groups like 'Meenas' of Rajasthan and 'Negi' of Himachal Pradesh attained social and religious mobility using sanskritization.

▷ The aspiration or desire to be like the higher placed groups occurs only when people become wealthier. So the 'financially better reference model' helps to motivate individuals for better earning.



Eg: The dominant castes like Chettians in Tamil Nadu attained social mobility by strengthening their financial position.

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► Sanskritization tries to convert traditional, hierarchical social structure into modern, egalitarian society. It happens through redistribution of land, wealth and removing occupational segregation.

Therefore, Sanskritization on one hand questions the 'hegemonistic domination' of Brahmins and on other hand it emulates the values and norms of the 'upper caste'.

In any way, the study of sanskritization by M.N. Srinivas opens up the debate of social mobility within the closed, entrenched Indian caste system.



Q. Write short notes on M.N. Srinivas' concept of Westernization and institutional changes in India in a sociological perspective.

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M.N. Srinivas claimed that the social changes in India were caused by both endogeneous and exogeneous factors. The latter was understood through his concept of Westernization.

It refers to the adoption of cognitive patterns and styles of life imitating the 'West'.

Stages of Westernization

(i) Primary Westernization

It indicates the emergence of Westernized sub-cultural patterns among ~~the~~ a minority section of Indians who first came into contact with western culture. — dress pattern, food habits, ideas etc

These people supported and pioneered the process of general diffusion of western cultural traits.



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(ii) Secondary Westernization

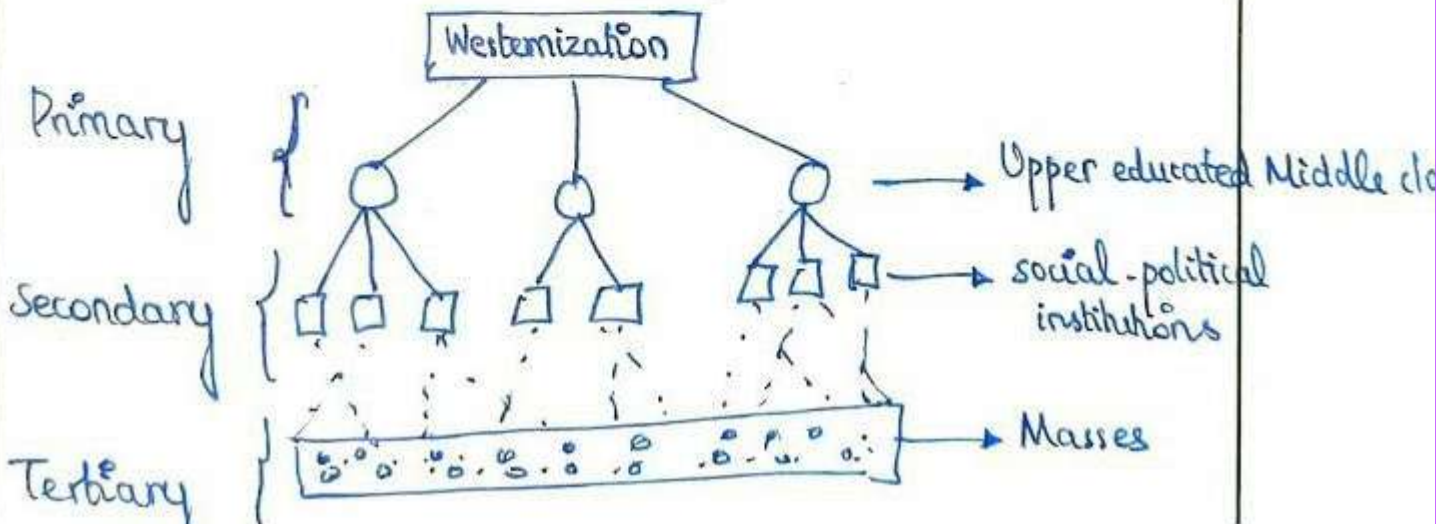
The institutional changes were brought in by secondary westernization mainly due to 3 reasons

- Impact of different reform movements.
- Role of the English educated intelligentsia of the national movement.
- Cumulative effects of the changes in little tradition.

As a consequence 2 important changes were affected the structural pattern of Indian society.

- ① Introduction of New Institutions.
- ② Replacement of old Institutions

Eg: Universalistic legal system, expansion of modern Education, newer means of transportation etc.





(iii) Tertiary Westernization

It is a decentralized and diffused form of westernization. In this stage, the influence of the process is difficult to differentiate, whether it is an Indigenous or imbibed culture.

Westernization does involve the imitation of external forms of culture. But it does not necessarily mean that people adopt modern values of democracy and equality, in social sphere.

Eg: Instead of eradication of caste, we are reinforcing caste using modern technology, in the form of matrimonial Websites.

But post-modern scholars like Yogendra Singh prefers equating modernization with that of Westernization.

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Q. Discuss Andre Beteille's account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one.

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Andre Beteille in his book "caste, class and Power" considers that village society is classified based on three dimensions of stratification such as

→ 'caste' determined by Birth.

→ 'class' determined by unequal control over agricultural land.

→ 'Power' on the basis of political networking and political positions people are holding in rural communities.

Beteille considers that social change in India are guided by modern institutional changes like Market economy, modern education, constitutional provisions etc and corresponding to that the caste, class and power hierarchy are more elastic and accomodative.

Changing Nature of caste

In his Book 'caste old and New', Beteille writes that caste structure was so rigid and its



hierarchy is symmetrical to class and power positions. The lower castes were subjected to poverty and powerlessness. But in 20th century, the forces of modernity have resulted in mis-linkage between one's position in caste structure in relation to class and power structure.

Eg: Political reservation, abolition of intermediates in the market economy have made the caste-class linkage relatively weak.

There has been a shift from cumulative inequality to disperse inequality in contemporary India.

So, caste had a federal and asymmetrical character to adapt to the demands of situation.

Changing class structure

In his study of Shripuram Village, Andre Beteille empirically proved that growing asymmetrical relationship between caste and class.

Land was considered as Uppercaste Brahmins monopoly before 20th century. But at present times,

Land assets of Brahmins are sold to 'lower caste
Adi dravidians. This asymmetry is due to
secular mobility attained by the lower castes.

Power structure

In terms of power, democratic polity driven
by Panchayat Raj system dismantled the domination
of Upper castes in the rural political structure.

Reservation for the lower caste, women
enabled the political mobility. Now power is due
to legal rational authority and charismatic personality
rather than traditional authority stemmed from the
'caste'.

Therefore Andre Betillet's study predisposed that
the sustainability of caste is an empirical question to
be studied from research centric perspective than a
ethical question to be studied from value centric
perspective.



Q. Critically evaluate : Louis Dumont's
Homo Hierarchius.

Louis Dumont through his work
"Homo Hierarchius - Caste system and its implications"
writes about the caste system from
Indological perspective.

His perspective is built up
based on non-competitive ritual hierarchical
system centering around the duality of
purity and pollution.

In his work, three elements
that are central to his analysis

↳ Division of labour on the
basis of pure and impure

↳ superiority of pure over
impure

↳ separation of the two (pure & impure)
these 3 elements according to him are
observed in scriptures as well as
in present day scenario.

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For which Andre Beteille blames Louis Dumont for imposing his perspective of caste on the Indian society. Dumont fails to capture the modern rational Indian society.

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Louis Dumont further expands his work, by labelling caste system is an ideology peculiar to Indian society.

Though, many Indian Sociologists has rejected his claims, recent research in Latin America exposes his lack of depth in his book.

Mestizos, cholos, zambos, morenos or mulattoes are people belonging to different races of today^{in Latin America}. But the during the 17th or 18th centuries these category people are described as castes.



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Louis Dumont, revolving around the duality of purity and pollution throughout his work, says

Ritual hierarchy \gg Secular hierarchy.

Through which he concludes that Jajmani system, marriage, eating and socialization are based on culturally defined values and not by economical needs.

Hira Singh, writes to Dumont's view, caste was never a fixed entity even in Ancient India. Dumont fails to see the secular aspects of the Caste system. Dumont is overburdened with religion-caste nexus.

Louis Dumont isn't able to explain why he treats caste as a



cultural forms of inequality not as an economic inequality, political inequality.

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Louis Dumont compares the

Indian society vs Western society.

→ Holism (vs) Individualism.

→ Hierarchy (vs) Equality

→ Status (vs) power.

This limelights his ethnocentric views about the Indian society. Different forms of inequality present in western society such as

- Monarchy in Britain.

- Absence of Women president in American society etc.,

hasn't been spoken as inequality by Dumont.



Louis Dumont View of caste
was seemingly a British construct. He
said Caste system as one of the
principles of Hindu society.

This view of the ~~is~~ India
was used by British as a policy of
divide and rule.

Louis Dumont perspectives of
caste basing on the idea of purity
or pollution may be true in a
particular part of India, according
to G.D. Berreman.

since, people at the foothills
of Himalayas never consider themselves
impure in terms of mannerism, food
habits etc.,

Berreman expands his
criticism on Dumont's theory as



rigid, stereotypical and is explaining only the Brahmanical view.

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To Dumont's theory, Deepankar Gupta says Brahmins aren't pure, sacred and highly placed everywhere. He cites the example of Jats in North India where Brahmins are idle, lazy and greedy.

Though flawed a many, Appadurai acclaims Dumont for his concept of hierarchy as it provides useful shorthand for summarizing the cultural complexities of Indian society.



Q. Describe the process of modernization in India. Discuss the factors that have impeded this process.

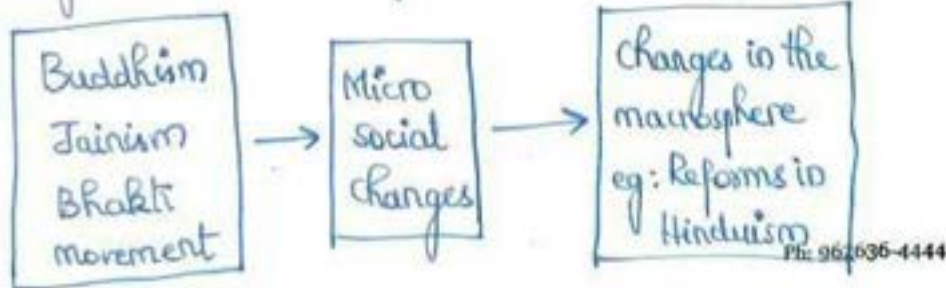
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The process of modernization is related to the industrialization, urbanization, high standard of living, development of civilization and broadness of view point.

Eisenstadt views modernization process in the historical point of view as a change towards those types of social, economic and political systems that were developed in the west and spread to the third world countries.

However Jogendra Singh through his book 'Modernisation of Indian Tradition' explains from a theoretical macroscopic and microscopic perspective.

He borrows the elements of little tradition and Great tradition from Milton Singer to explain orthogenetic and heterogenetic change in India.

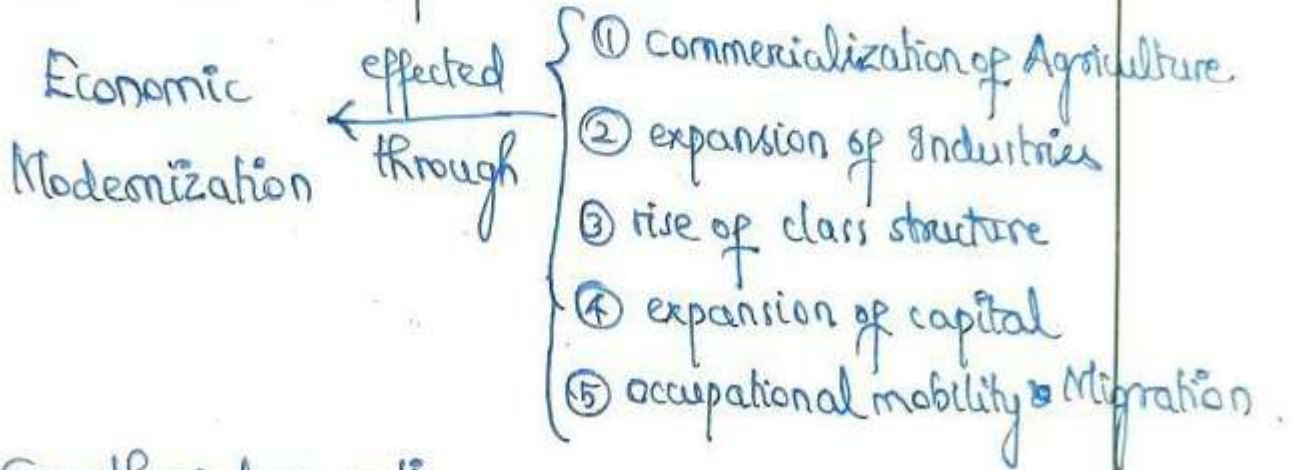


Orthogenetic change



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He admits the modernisation as a value that people and society of India received not only from British but also from all progressive religion and dynamic societies of the world.



- ① Growth of democratic institutions
- ② Expansion of Interpretation of freedom, liberty, equality
- ③ Balance of power

→ Political Modernity

↓
dismantled the traditional hierarchies & discrimination.
ie. social modernity

Factors Impeding Modernization

→ **Andre Beteille** argues that the caste system in India is not eroding due to modernization, rather it is only accomodating to the changing needs. He claimed that there has been a shift from



Cumulative inequality to disperse inequality.

→ M.N. Srinivas accorded that the process of

'Westernization' is not facilitating for modernization.

It is simply imitating the western cultural traits in the way of living rather than adopting Modern values.

McKim Marriott writes that in India, there is 'Indianisation of Modernization' than 'Modernization of Indian Tradition'.

→ A.R. Desai believes that Indian modernity is a colonial construct. The 'segmentary interests of classes' overtake the collective interests of masses.

→ T.N. Madan says that the non-beneficiaries of modernity develop anti-modern ideology. This led to 'religious revivalism' and 'fundamentalism' that furthers the 'unevenness' in the modernity.

Despite these factors, Indian modernization is a continuous that contributed for the development and effected for 'structural adjustment' in the 'social spheres' like family, marriage, organization of work etc.



2. How has social reform movements in colonial India contributed to modernization of Indian society?

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Process of modernization started during British rule. But it was not a linear unidirectional process as in the west instead it was a dialectical process between orthodox system & reformative forces.

While Sati, child marriage, caste, untouchability ailed vulnerable sections of the society, educational backwardness, superstition, health issues ailed society at large.

Western educated Indians like Raja Ram Mohan Roy initiated social reformation, through Brahmo Samaj and pushed for the abolition of Sati.



According to Vogendra Singh

Forces of Social Reforms

Orthogenetic
Sources

- Enlightened British
- Indian Social reformers

Heterogenetic
Sources

- Legislations
- Social movements

Narayana Guru, Jyotiba Phule

through their Aruvippuam movement & Batyashodhak Samaj respectively, worked to reform caste system - "Removal of caste disability act" was passed

Social organisations like Arya samaj, Prarthana samaj fought against blind rituals, superstitions, animal sacrifice, & religious reformation that had immense bearing on our society
Rampa, Koya rebellion upheld tribal rights.

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Apart from these, educational reformation involving western education, political reformation including introduction of Bureaucracy, elections, rule of law, economic reformation like market system, industrialisation indirectly brought in social reforms.

K.L. Sharma argues that modernisation was however not a universalist phenomenon and it didn't necessarily weaken traditional institutions like caste, religion etc. Instead modernisation is particularistic.

Therefore, social reform movements have been in the nature of ^{bringing} adaptive change & not due to breakdown or dissociation. Thus a process of neo-traditionalisation proceeds where modernity was also traditionalised.



Q. "Banning practice of 'sati' is attributed to annihilation of a major social evil in colonial India". Comment.

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The ruthless hindu practice of Sati was considered the highest expression of wifely devotion to a dead husband. Annihilation of such a major social evil was effected through a socio-cultural awakening among the masses, which was subsequently backed by law.

The practise takes its genesis when women are considered to be mere possessions of men and their way of life and nature of behaviour are so to be, as dictated by the Patriarchal norms of the society according to Ann Oakley.

Similarly, this practise was once justified because social norms in a highly regulated society results for self-approval of women to practice sati.

Durkheim predicted that 'Fatalistic suicide' as a consequence of when commitment to group norms



is excessively strong. So a sociological understanding about the practice of sati could be placed within this ambit.

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Patriarchal constructions of social practices are legitimized by religion. But in the case of practise of sati, at one point of time, even religious discontentment raised against it.

Socio-religious reform movements and modern western education played their significant role in the banishment of sati.

However some sociologists have argued that even after abolishment of this social pathology, women are encouraged to take up a strict form of ascetic widowhood after ~~her~~ the death of her husband.

This social isolation has subjected women to a position of inanimate objects, to languish in the dark for her entire life.



Kate Millet in her book 'Sexual Politics' ~~pro~~ argues how patriarchy provides congenial environment for new forms of exploitation of women.

Milton Singer asserts that the elements of modernity like Respect for women, recognition of their talents are not changed rather only modified to accommodate the 'Indianized norms'.

Despite these criticisms, the positions of women in the social sphere has changed considerably in modern India. From this aspect, the Banishment of Sati through a colonial law was an eye opener to believe that women do have their Right to life, Right to freedom and Right to equality in all ways.

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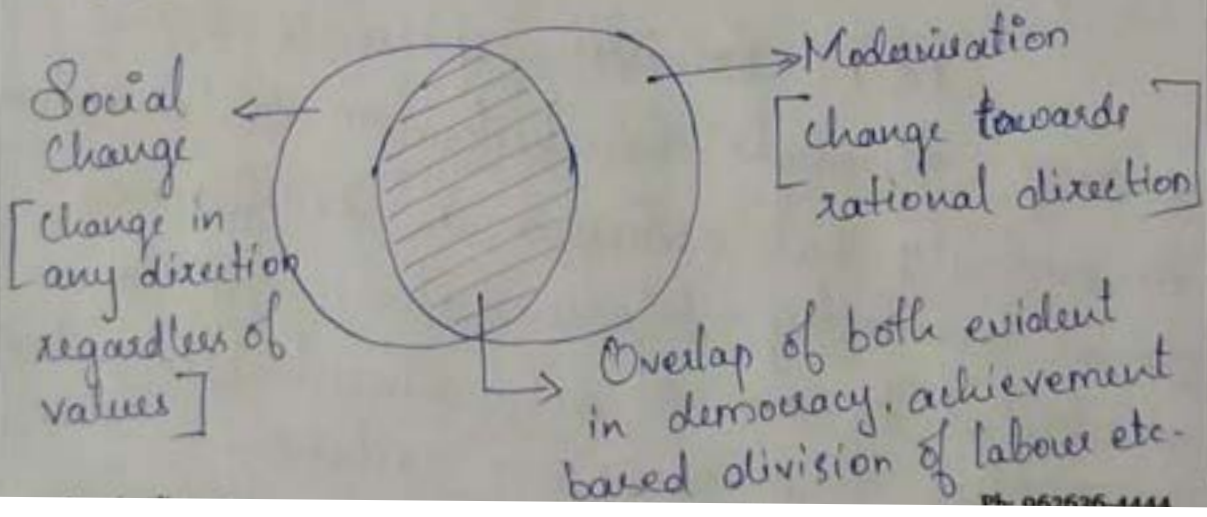


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2. How do you differentiate between social change and modernisation? Explain with examples from Indian society.

According to M.E. Jones, Social Change is defined as modifications of any aspect of social processes, social patterns, social interactions or organisations.

Whereas, Yogendra Singh defines modernisation as a form of response involving attributes which are basically Universalistic, evolutionary, pan-humanistic, trans-ethnic & non-ideological.



Marxian perspective argues that Social Change is due to antagonistic class relation whereas modernisation in India is due to contact with the west. This is only partially true, as even before that, Atharvaveda, Buddhism, Jainism were modernising forces.

In religious sphere in India, Social Change can be expressed as rise of sects and cult eg) Transcendental meditation. But modernisation is evident through secularisation & rise of Civic religion - Nationalism being celebrated.

M.N. Srinivas represents Social change, through Samskritisation, westernisation in mobility - but criticised as reinforcing social hierarchy. Modernisation can be attributed to rise of achievement recognition rather than ascription criterion
eg) Competitive exams like UPSC



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Industrialisation was a major social change, but for feminists like Ann Oakley it only created Sexual division of labour which is not modernisation. Indian constitution prohibits sexual division of labour.
eg) Supreme court granting permanent commission - Babita Puniya case

Lifestyle changes like McDonaldization & rising technologies increase our control over nature, promises various changes in society. But only Sustainable Development is modern.
eg) rising ~~the~~ environment movement - Chipko.

In political sphere, democracy brought social change - giving power in hands of people. But only democratic decentralisation through 73rd & 74th constitutional amendments was modernization factor.

Thus, every social change is not modernisation, but every modernisation is a social change.



Q. Critically examine S.C. Dube's contribution to the study of Indian villages.

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S.C. Dube, in his study of Shamirpet village argued that though Indian villages varied greatly in their internal structure and organisation, the village communities possessed a corporate unity in its features.

S.C. Dube identified 6 factors that contributed towards the status differentiation in the village community. i.e. Religion and caste, land ownership, wealth, position in the government service and village organization, age and distinctive personality traits.

He found that attempts to claim a higher ritual status was not a simple process. All the castes are endogamous and there is a permanent social distance between them.

Occupations of each caste is monopolized and sanctioned by religion. However, he points out that the caste panchayats of the 'lower castes' worked



as unions to secure their employment and strengthen their bargaining power with the land owning dominant castes.

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However village study of Dube was criticized by scholars by Dumont that 'village' is a conscious caste construct to ignite cultural patriotism. Village political discourses were justifying the existential inequalities.

Marxists sociologists like A.R. Desai and Radha Kamal Mukherjee considers that village study takes away from empirical truth.

Singh though conducted village studies in U.P. ~~for~~ to study stratification, he emphasizes that the dynamics of social life in India can't be adequately understood through our observations on the conditions present in few villages.



Despite these limitations Beteille and Anand

Chakravarty consider that village study

→ Provides space for explanation of truth from sociological perspective.

→ offers an alternative to macro sociological theories and research

→ Explains people's reactions to change.

In this way, S.C. Dube's village studies emphasized that one's can't study entire reality and for that one deliberately goes for village study to understand everything about something than going for understanding of something about everything.



2. Write short notes on the significance of village studies in Indian society with sociological perspective.

According to Andre Beteille

"Village was not only a place where people lived but also which reflected the basic values of society."

Village Studies are departures from earlier Indological approach - which gave static book view.

Significance of Village Studies:

→ Sociologists considered village as foundation for understanding Indian society

→ Need for proper planning & implementation of developmental policies

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→ Village studies also meant study of caste, inequality, socio-economic features

Sociological contributions to Village studies

M.N. Srinivas in his work

"The Remembered Village" explains how

"Rampura village" of Mysore was never self sufficient & had socio-economic, political relationships.

S.C. Dube's study of Shanipet

village gave six factors that caused status differentiation in village community

Villages were considered as identity and any insult was to be avenged like one's father's insult.

Adrian Mayer terms it as Village Patriotism.

Beteille, in his study of Sripuram village, highlighted that it was not only caste conscious but also class & gender conscious - for Govt focus.

They broke notions like "Caste is completely a closed group" & brought ideas like Sanskritisation & westernization; - which were eye openers in bringing achievement based opportunities.

Later on, village studies focusing on Green Revolution, Feminization of agriculture, role of Panchayat are done.

Currently there are very minimal village studies to explore new developments as lamented by A.M Shah.



Q. What are the main features of Dr. B.R. Ambedkar's views on annihilation of caste?

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In his 'Annihilation of Caste' speech, Ambedkar argues that Hindu society was not in a state of efficiency because of evil customs in practice. He warned that India cannot progress with its caste system which is the main source of inequality.

Main features

- ▶ The caste system is not merely division of labour; it is also a division of labourers into water tight compartments.
- ▶ This division of labour is not spontaneous. The caste system appoints tasks to individuals in advance not on the basis of trained original capacities, but on the basis of the social status of parents.
- ▶ By not permitting to take to occupations



where they are wanted, caste causes much of the unemployment in the country.

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Ashwini Deshpande strongly asserts that 'caste' could be an important group identifier vis-a-vis issues relating to economic disparity and discrimination.

Eg: A study of Irverson and Raganendra found that certain businesses like 'Restaurants' employ only Brahmin cooks, upper caste suppliers whereas Dalit labour is preferred for sanitary works.

▶ The caste system as a form of graded inequality has imposed hierarchy based on the 'dogma of pre-destination'.

▶ He opined that caste being a close corporation there is no place for a convert. Therefore caste system has killed public spirit, public charity and public opinion. Due to this Hindus fail to form a society or



Ambedkar believes the destruction of the caste system is the only solution to the problem. So he explored various ways to annihilate the caste system.

→ The religious sanctity behind caste and varna must be destroyed. That can only be done by discarding the divine authority of the shastras.

→ The Hindu society must be reorganized on a religious basis which would recognize the principles of Liberty, Equality and Fraternity.

→ Encouraging inter-caste marriages. He believes that fusion of blood can alone create the feeling of being kith and kin or otherwise the feeling of being aliens created by caste will not vanish.

→ The weapon of 'Rule of law' or the power of state should strive in all possible means to abolish caste, even by coercive action if it deems.

Thus in order to have economic or political reform, the monster of caste had to be killed



Q. What is caste politics? Substantiate your answer with examples of how identities are defined by caste dynamics.

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Caste system in India has manifested itself in several ways and institutionalized itself within the political process. Political parties use 'caste' as an instrument for securing power through garnering vote banks.

Earlier the political elite was mostly made of the upper castes who were already privileged. But with the concept of 'Political co-optation' propounded by Myron Weiner, the policy of political mobilization of lower castes challenged the upper caste politics.

Eg; In Tamil Nadu and Maharashtra lower castes comprised the source of political leadership.

The Dalits called for the mobilization of the untouchables and launched many political



campaigns aimed at improving their economic and social status.

Eg: The Bahujan Samaj Party mobilized Dalit leadership and formed the government in U.P.

Identities defined by caste dynamics

► The constitutionally supported caste based reservations for OBCs, SCs, and STs have reinforced caste further into the Indian polity.

Eg: The Rahidar reservation movement have transformed to identity politics in Gujarat.

► According to Rajni Kothari, politicisation of caste played a very important role in party politics. He found that 'caste needs politics as much as politics needs caste'.

Eg: Caste associations influence the government in allocation of facilities & government jobs to their caste members. In return, these associations helps to form government with their sheer majority i.e. vote banks.

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► Secularization of castes has helped in the formation of inter caste alliances and coalitions. The numerically large castes - Dalits and OBCs get more representation in decision making bodies than the high castes.

► Christopher Jaffrelot stated that caste in India thus slowly got converted into 'class plus status'. So certain jobs within dalits catch up with the OBC, and other dominant castes in terms of acquiring revenues.

So caste became a far more potent form of social identity than class, so social order remained inegalitarian. Caste as a traditional social structure has changed its ~~of~~ functions maintaining itself in the process.



How do 'caste' and 'class' come together in creating the category of extreme poor?

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The distinction that caste is a real phenomenon and class is a category based on attributional construction is untenable. It has been found that both are interactional and hierarchical; incorporate with each other.

Joan Mencher writes that for those at the bottom, the caste system has worked as a very systematic tool of exploitation and oppression.

On Marxian lines, he asserts that caste stratification has been a determent to the development of 'class conflict' or 'proletarian consciousness'.

Sociologists are viewing 'caste' as both a cultural structure and an economic organization also.

As a result of planned development in the form of Green revolution and White revolution, there is class polarization within the castes.



There are classes in Scheduled castes and scheduled tribes

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▶ classes emerging out of higher castes have benefitted from rural development programmes

▶ classes belonging to 'weaker' castes have been cornered from the benefits of planned development.

Kathleen Gaugh in her analysis of the Mode of production as a social formation, she finds interconnections between caste, kinship, family and marriage on one hand and relations of production on the other.

Poverty disproportionately affects the Dalits or untouchables in comparison to other castes.

→ About half of the Dalit castes are living in poverty and 60% of Dalit children are chronically malnourished.

→ Most of the Dalit caste work is low paying jobs. Since their jobs do not receive respect, employers under pay the Dalits for the



work they do, thus furthering high poverty rate.

Therefore, caste conflicts are also class conflicts as the upper and the lower castes correspond to the high and the low classes respectively in terms of their social placement.

Thus caste incorporates class and class incorporates caste. A.R. Desai views this conception as 'classization of caste'.

Therefore, neither the 'caste view' alone nor the 'class view' alone can explain the entire gamut of India's social reality.

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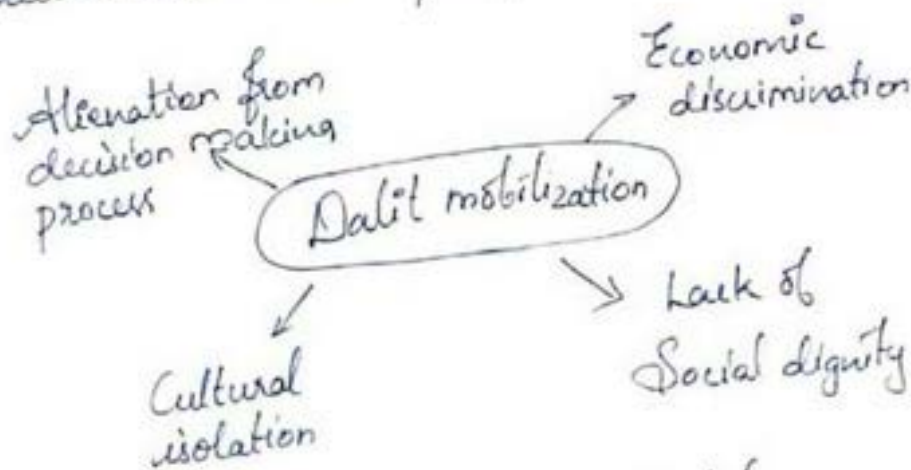


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2. Analyse the term 'dalit' and evolution of the related concept as a reflection of the changing consciousness and self assertion of the dalit community.

The concept 'Dalit' denotes the assertion of the erstwhile 'Untouchables' affirming the fact that "we are people crushed by oppression and exploitation".

As per Cail Omvedt, Dalit mobilisation should be studied from multidimensional perspective.



In 1920s-1950s, Dalit mobilisation was greatly concerned about forcible entry into temples, circulation of caste literatures, abandoning services etc.



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Emergence of Republican Justice Party
and Ambedkar's role gave rise to the
consolidation of dalit consciousness

With the enactment of Constitutional
rights & privileges, the Dalits began to
demand equality of rights for all. This
led to further political consciousness of Dalits.

Their assertion encountered
the repressive measures of the dominant
caste as well as state which they
considered as agents of dominant caste -

Dalit women had to face

Rajendra
Singh

triple discrimination of caste, class, gender.

Their struggle concretised the concept of
"Dalit" further

eg) In 2006, National conference on Violence
against Dalit women, New Delhi



Dalit assertion, was a positive declaration about themselves, as an act of claiming our rights. In course of their assertion, they raised dominant issues like

- jan suvidhayan (public amenities)
- mazduri (wages) • Zamin (land)
- izzat (dignity) • rajsatta (power) etc.

Their search for identity included all these which reinforced their identity as "Dalits".

Vandalisation of Ambedkar statue & the protests in response which was violent, in Mumbai, 1997, are testimonial.

Today with rise of social media the "dalit assertion" has grown even bigger. and won't settle in near future.



Q. Explain the definitional problems concerning the tribal communities in India.

The concept of tribe encounters with the problem of definition. In India, tribe simply refers to those included in the list of Scheduled Tribes through a Presidential notification, and it is nowhere defined in the constitution.

While social anthropologists like Radcliffe Brown and Evans Pritchard referred 'tribe' to an autonomous political unit which lives in its own ~~own~~ territory and own distinctive way of life.

However, the colonial Eurocentric view acclaimed tribes as barbaric, primitive and backward.

S.C. Roy writes that since historic times 'jana' and 'jathi' were mutually co-existent and contributed to the culture of each other. So it is difficult to distinguish caste and tribes in India.



Many Hinduization theory were also constructed upon study of various tribal groups.

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G.S. Ghurye spoke of royal marriages between castes and tribes. These led to growth of syncretic Hindu culture. So Tribes are simply backward Hindus

N.K. Bose introduced 'Hindu method of acculturation' concept. He asserts that Hinduism is not a complete religion, it is dynamic and ever-evolving and tribalism always makes contribution to it.

Eg: Tribals of central India like Gonds and Santhals got exposed to Vaishnavism, Saivism and Bakthi movement.

Hence tribes and non-tribes develops different types of negotiation with each other evolving a composite culture making it difficult to identify a tribe or non-tribe.



However Andre Beteille asserts that tribes do not constitute an exclusive economic group, hence they follow multiple forms of cultural practices.

Tribes in India differ from fellow tribes and even within a tribal community differences are clearly visible.

Eg: There are progressive highly educated tribes like Nagas and Mizos along with primitive Sentinalese tribes in India.

In contemporary India, many tribals while migrating to new places have taken new names and identified that it is never correspond with their original identity. This phenomenon was referred by anthropologists as 'Open Lost Theory'.

So the definitional problem of tribe is both historic and contemporary.



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2. Discuss the various problems of tribal communities in India, and assess the impact of tribal development efforts after independence.

Tribals of India, right from the colonial rule have been facing the issue of interference in their socio-cultural political life & continues post independence.

Various problems faced by Indian tribes

① Land Alienation :

Most mineral resources, & forest areas fall under tribal belt, therefore mining, deforestation, infrastructures will directly evict them off their lands.

eg) Polavaram project, Taipue powerplant.

Walter Fernandes contends that

in the past 50 years, displacement by development activities is rampant.



②. Poverty & Indebtedness :

Most tribals are below poverty line & suffer from the clutch of moneylenders by mortgaging their lands.

③. Cultural issues :

Immigration of non-tribals, & contact with other cultures affect their pristine indigenous culture.

④. Private property :

Tribes are normally acquainted with community based collective ownership of lands. But new laws create private property based life.

⑤. Education :

Formal western education are not considered necessary for discharging their social obligations. Superstition, poverty, inaccessibility to school add more.

⑥. Separatism :

Mainstream society views them with suspicion, as criminals. Also they are affected by Naxalism, dominant Govt officials.

⑦. Health & Nutrition :

They suffer from deficiency disease as well as infectious ones. eg) Himayan tribes suffering from Goiter (Iodine deficiency).



Impact of tribal development efforts :

Positives.

Fifth & Sixth schedule of constitution gives them autonomy, supplemented with PESA-1996.

Forest Rights act-2006, tries to give them collective ownership of property.

Reservation in Govt jobs & educational institutions tries to imbibe their part in nation building.

Negatives:

Tribal, subplan, "Diversified approach" of 5 year plans bore less fruit.

Lack of rehabilitation & failure in providing them alternate livelihood opportunities.

According to Xaxa, tribal integration post independence was only a constitutional prescription & not empirical reality..

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Q. 'Isolationism' as a dominant feature of colonial tribal policy.

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During the British rule, most of the tribal communities in India remained isolated from the mainstream of national life.

Tribal areas were kept secluded and cut off from the rest of the people. The protected zones regulated under GoI, 1935 Act showed that tribals had become completely dependant on the welfare measures of the state to their basic needs.

Janardhan Rao asserts that colonial period for tribes was a period of 'invasion and appropriation' leading to exploitation and misery.

Isolationist approach :

► The extension of a centralized administration over areas hitherto uncontrolled, has deprived many aboriginal tribes of their autonomy.



Eg: Overregulation in the Chotanagpur region by creating the Santhal Parganas.

► Administrative officers who did not understand tribal system of land tenure introduced uniform methods of revenue collection, thus facilitating for alienation of tribal land to outsiders.

► They were not bothered to save them from the clutches of money lenders, landholders and contractors. In fact, they were under the protection of the British administration.

► The British depended on Christian missionaries, who were by this time got committed to tribal development, for information and therefore followed a policy of 'let them alone'.

► Retired army personnel were allowed to settle on the fringes of certain tribal areas in an effort



to contain tribes indulging in clashes with settled farmers.

Therefore the colonial policy thus created a gulf of mistrust and suspicion in the minds of tribal people against the neighbouring non-tribals.

A.R. Desai writes that colonial tribal policy had contributed for Tribal militancy, suspicion between tribes and caste people and Christianization of tribal people.

However Haimendorf advocated that the colonial tribal policy greatly contributed for tribal development. It took the tribes away from the 'World of Ignorance' and 'Illusion' to the 'World of enlightenment'.

Nevertheless, the policy of the British government was solely directed and dominated by colonial interests for economic exploitation based on the 'principle of Isolationism'.



2. How is the tribal question related with the issues of integration & autonomy in modern India?

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The developmental debate in context of Indian tribals is the issue of balance between autonomy & integration.

The isolationist side argued that tribals needed protection from traders, moneylenders, missionaries. Verrier Elwin favoured no change & revivalism.

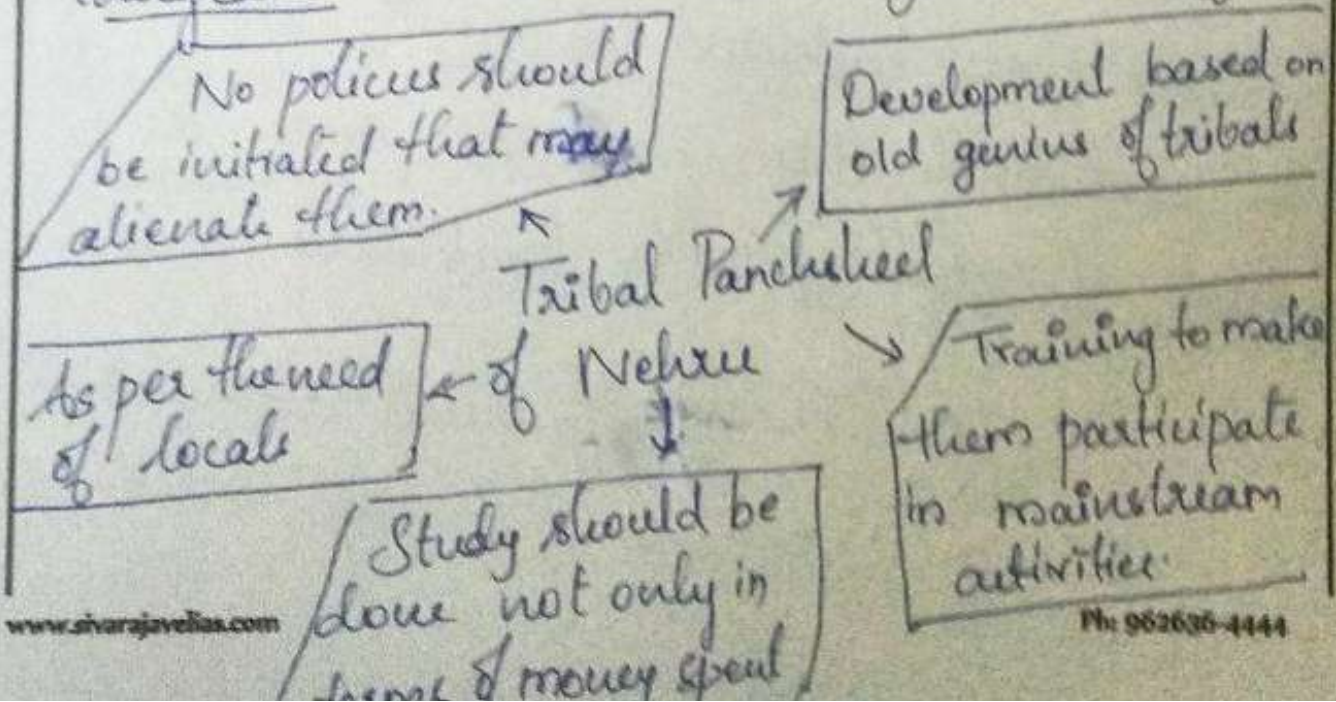
Integrationists argue that tribals were backward Hindus & framework to deal with them must be same as that of dealing with Backward classes.

A.S. Chavge favoured assimilation view, and tribe-caste continuum.

Sirajit Sinha understands integration in terms of economic-necessity of peasants to have cheap labour, gave tribe-peasant continuum

But post-independence there was a need for developing tribes & not leaving them aside.

Therefore, Indian welfare state formed comprehensive policies for their development which foresaw a balanced integration without violating autonomy.





Under these views, various policies like 5 year plans, tribal subplans, 5th & 6th schedule, reservation tried to give life to this balanced view.

Despite these initiatives, their autonomy as given by policies stands questioned

- ① Govt monopoly over forest continued eventhough Forest Rights act - 2006 is in place
- ② Capital intensive industrialisation, aiming at mineral resources extraction, power generation etc. alienated them from their lands
eg) Sardar Sarovar dam displaced thousands of tribemen & women.
- ③ Heavy in-migration of non-tribals are considered a threat to their pristine culture.

On a positive note, Indian Court & states are recognizing need for their autonomy which is reflected in legislations like FRA, NCST etc.



Q. Write short notes on Unity and Diversity among the tribes in India with a sociological perspective.

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The Tribes in India reveals the richness of the multi-colored culture on one hand and the underlying unity on the other. Despite the cultural and the linguistic plurality among the tribes, the inherent social values, norms and social structure shows the basic unity in Indian society.

Commonality of Cultural elements.

► Common territory : In general, a tribe is a territorial community, though they differ in their 'way of living'.

Eg: In Naga tribes, different villages of the same tribe speak different languages (linguistic plurality) but they reside in a common territory of Nagaland (or 'Greater Nagalim').



▶ Common Ancestor

The tribes claim that they have a common ancestor. A major cause of communal unity in the tribe is the tie of blood relationship arising out of common ancestry.

▶ Common Religion

→ The members of a tribe usually follow Nature worship and Ancestral worship.

→ Magic is also widespread among them.

→ Participation in common religious ceremonies and festivals contributes to the unity of the group.

→ A sizeable portion of Nagas, Mizos, Santhals, Oraons and Mundas have embraced Christianity.

→ While some tribes such as Bhutia, Lepcha and Chakmas have largely identified with Buddhism.



▶ Tribe - Caste continuum

N.K. Bose in his theory of Hindu method of acculturation indicates how Dhorra Kamar of Rajasthan, Gaddilakar of Gujarat, Hira potters of Assam have taken caste occupation and caste name. Hence they have assimilated into the fold of caste.

▶ Tribal Kingdoms : In the direction of Hindu kingdoms in caste India, there are many 'Tribal Raj' - Gondraj in central India, Santhalraj in Santhal Pargana etc as identified by L. P. Vidhyarthi

Therefore Tribes in India forms a composite culture model of unity rather than uniform cultural model.

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2. Has geographic and economic mobility impacted the tribal culture & social structure? Give examples.

Tribals in India are known for common property resources & distinct culture. But the long drawn integration vs. autonomy battle has affected their culture.

Geographical mobility - Impacts:

① Replacing community ownership by private property after they leave their homeland.

NS Todha - private property reduced their productivity.

② Intermixture of culture, sometimes reduces their culture inferior to mainstream culture.



- eg) Sarna religion of Mundas,
Saikharam religion of Santals - many
started to worship Hindu, Christian gods.
- ③ Regular practices of shifting culture
modified to settled agriculture.
eg) Adi tribe of Arunachal Pradesh.
- ④ Mobility to mainstream areas, undermine
them and are viewed with doubt
eg) Tribal from Palakad - Kerala
lynched for suspicion over food theft
- ⑤. Their sense of self pride, communal
sharing, local languages are all affected
when they are evicted from homeland.
eg) Tribals in Northeast India getting
mixed with migrant Bangladeshis.



Economic mobility :

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- ① Market economy's entering, have affected their barter system. "Exchange value"
- ②. Eviction from forestlands in the name of development & conservation & providing
- ③ Globalisation, brought in new articles, cheaper, into the market whereby tribals lost market for their minor forest produce
- ④. Traditional agriculture, replaced by HYV seeds after impact & progress of other people - after Green Revolution.
eg) Tribes in Odisha.
- ⑤ Economic & educational mobility has reached only minor sections & resists to trickle down.

Autonomy of tribes is important not only for them but also for mainstream. Benefits through traditional knowledge health practices, organic agriculture are ideas for a Sustainable world.



Q. Discuss the factors which contributed to industrial modernization in India. What are the salient features of new Industrial class structure?

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India was one of the pioneers of industrialisation in the third-world, the foundation of which was laid during the British rule.

Factors that led to Industrialization ∴

→ During Independence, the industrial structure was restricted to textiles and sugar. However, as and when the first steel plant was setup, many minor works began with the development of engineering for assembly plants.

→ Development of the public sector has been a key change for industrial diversification.

→ Adoption of technologically superior techniques of production helped to transform basic raw materials and intermediate goods into manufactured goods.



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→ Application of modern techniques of management and organization like economic calculations, accountancy and management techniques.

→ The 'heavy-industry oriented strategy' in the Industrial policy and planning by state had facilitated for high rates of industrial growth.

→ Growing demands for a variety of products on the part of the consumers had promoted Industrial modernization.

In its initial phase, industrialization in India had resulted in the expansion of trader class. But as industries grew in range and complexity they made way for a skilled class of professionals i.e. 'New Industrial class structure' with its

Features:





▶ Increase in dependance on external financial assistance. Also, Technological dependance for MNCs.

▶ Despite new opportunities, the picture of stagnation remains valid for any particular category of workers especially unskilled workers.

▶ Environmental costs of Industrialization are enormous. Eg: 70% of available water is polluted.

▶ With increasing competition, technological obsolescence and shortening product life cycles has resulted into haphazard growth.

▶ The natural tendency of entrepreneurs to go where the infrastructure is strong and markets are close → Unplanned Urbanization.

There has been an overall development in Society's values, but it has come with its problems of economic disparity and pollution.

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1. Write short notes on classes in agrarian society in India with a sociological perspective.

The quote "Soil grows caste, machine grows class" applies only partially to India. Both soil & machine gave birth to class structure in agrarian India.

Landholding, educational attainments, skills, jobs determine position in the structure.

Pre-British - "The Peasant Society"

There was absence of private property, & ownership rights over land & market economy was underdeveloped. Therefore

- Little surplus → little differentiation as class
- Only Caste was present
- Tajmani system → Reciprocal exchange relations.



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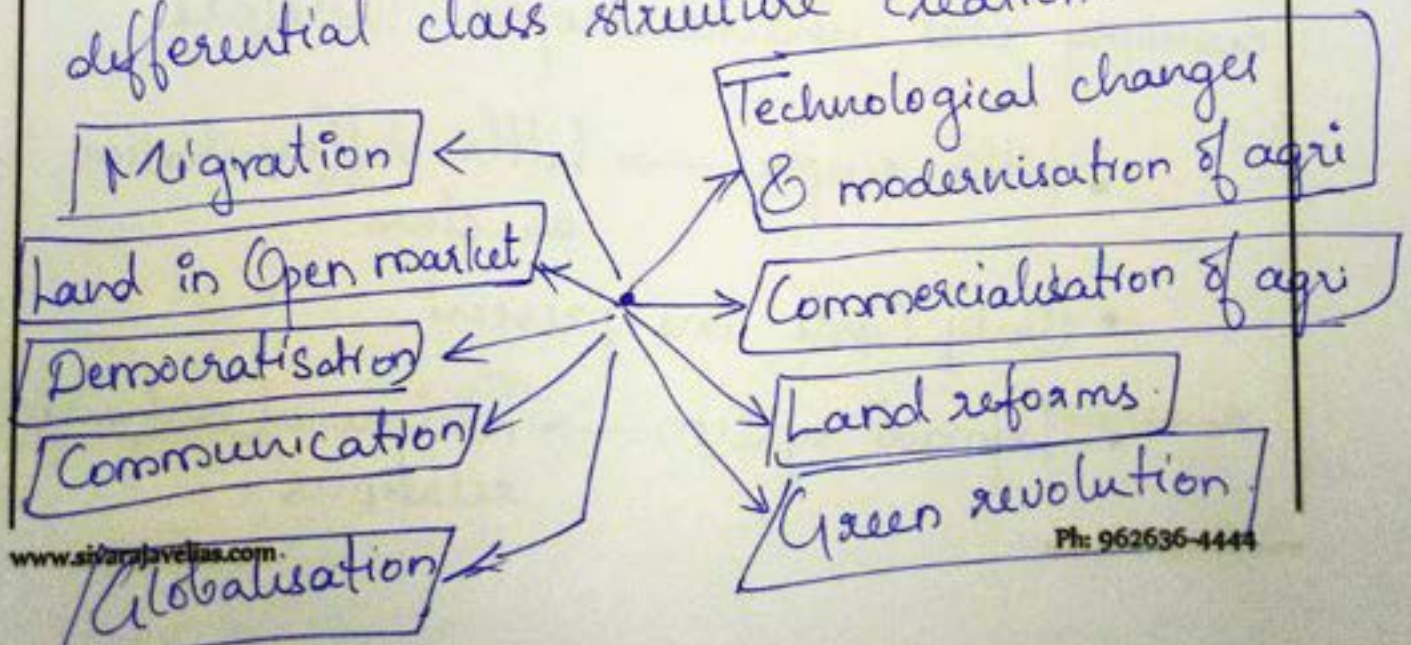
British India - "The rise of Agrarian classes"

Introduction of private property, money economy created new classes

- Land revenue policies eg) Zamindaris & businessmen got control over land
- A R Desai gives three tiered division
 - Upper class → Absentee landlords (leisure class)
 - Middle class → Sub landlords
 - Marginalised farmers, share croppers.

Post-Independence : "Heterogeneity"

Various factors responsible for differential class structure creation.





Different areas were affected differently.
Punjab, Haryana - Dominant agrarian class.
east UP, Bihar - migrant agrarian class.

Andre Beteille, contends that agrarian classes should be studied from land-use as well as cultural perspective.

eg) Owner controller, Only controller,
entrepreneur Landlord, Absentee landlord

Vina Mazumdar's - feminist view explains how women are exploited as they assume homemaker role, peasant but lack economic freedom.

Vibha Aroza explains how transnational corporations promoting use of land for cash crops - New dominance with global influence eg) recent Pepsico issue.

The latest initiatives like SVAMITVA scheme are set to further the depth of land market & creation of new agrarian classes.



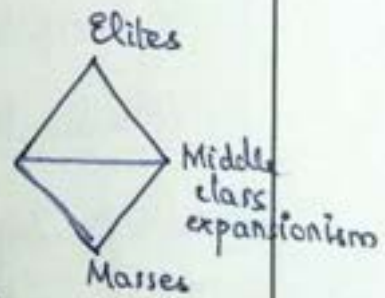
Q. Describe the process of emergence of the middle class in India. What role has the middle class played in national development?

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The concept of Middle class is central to modernization theory. When **Marx** believed that every class society could ultimately be divided into 2 distinctive classes, **Weber** predicted that there will be expansion of middle class with the rise of modern capitalism.

Rise of Middle class in India

Consolidation of Middle class in India took place in early 20th century.



D.L. Sait advocates that the concept of Middle class was unknown to Indian society until the time caste was driven by ritual merit.

'De-ritualisation of caste'

→ factors

Emergence of Middle class

- * Brahmins were denounced.
- * Educational opportunities to all castes.
- * Entry to employment in administrative positions.



B.B. Mishra writes that the British rule had resulted in the emergence of intermediaries serving as a link between people and the new rulers.

However the aim of the British was to create a 'class of imitators' to assist the former in the administration of the country and not 'originators' of new values and methods.

During 1960s, large number of middle class benefiting from land reforms and political decentralization emerged as new middle class, sociologically known as Dominant castes

However under the impact of LPG reforms the measures taken by state in the aspects of

→ exposure to education.

→ Growth of non-Agricultural employment.

→ exposure to market

→ expenditure on consumer items

has attributed to the expansion of middle class.

Role of Middle class → Nation Building

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▶ The western educated middle class intelligentsia was instrumental for socio-cultural reforms initially.

▶ Ahmad and Reifeld conclude that the Indian middle class had come to pose a serious challenge to British power. They were instrumental in arousing national consciousness resulting in 'Freedom struggle'.

▶ Gurucharan Das in his book 'India Unbound' advocates that Indian middle class are vibrant, dynamic and achievement oriented dominating in the areas of science & technology, instrumental for National development.

▶ The expanding Middle class fostered a 'New Enterprise culture' rooted in the ideas of self-management and self-governance for self-improvement and social mobility in Indian society.

Therefore the Middle class in India is instrumental for both social continuity and social change.



2. Write short note on Industrial class structure in India.

Growth of Industrial classes in India is linked with growth of Colonialism & industrialisation in India. Before this, there was little surplus, hence concept of class was less prominent.

Emergence of Industrial Class Structure :

Initially due to the colonial mercantilism, & contact with British Merchant class developed

Impoverished peasants who were oppressed by landlords gradually moved to industries creating new class

These unskilled poor workers were mostly from lower caste.



Moreover, there was caste-class nexus. Most capitalist classes were Upper caste.
eg) Parsis, Marwaris etc.

Parallely due to Swadeshi movement, Indian capitalist class also emerged.

Post-Independence Industrial Classes :

Initially the Govt controlled Socialist economy governed class structure.

Sharat Bhowmick contends that rise of Public Sector Undertaking created multiple classes. They got a new status "Government employee".

There was difference in the lives of Organised & Unorganised



work employees in terms of salary,
social security etc.

Import substitution policies gave impetus
to further growth of small scale capitalist
class.

Various cleavages were within
the Industrial classes in terms of
Caste, Gender, age etc.

Growth of slums, migrant labours
were offshoots of growing industries.

Post Liberalisation enlarged the
informal labour class. Occupational
diversification led to growth of subclasses.

Contemporary classes, mainly include
Service sector labours, Knowledge economy
tech-associated workers who mostly come
from "middle & new middle classes"

otherwise called "aspiring millionaires"



Q. Discuss the status of women among the emerging urban middle class in India.

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The middle class urban Indian women are an important part of India's growth potential. They represent a new face of 21st century India - educated, upwardly mobile and embracing growth and development opportunities.

However, the identity of the urban working class women is largely in a state of duality according to Thapan. They are trying to balance between archaic social culture and modernity of present day life.

Status of Middle class women in Urban India

► Women in Urban India have significantly contributed to increase in overall literacy of the population, So the financial affluence is an important attribute of education attainment among middle class women.



▶ Their realization of education is being one of the main avenues towards upward social mobility

▶ Their earning potential has led to a new urban middle class by changing the meanings of gender roles that are traditionally imposed by Patriarchal norms.

▶ [Hag] in his study on middle class urban Indian women in Delhi established that their financial independence have contributed to women's confidence and self-esteem and recognition within the family and community..

But according to [Preet Rustagi], although education among urban middle class women has improved, the socio-cultural deterrents have influenced negatively in the Female labour force participation.

eg: NSSO survey found that FLFP rate has at present declined to 27% from that of about 40% in 1990s



→ They were not preferred by employers and so hired and 'fired' at free will, stating their maternal obligations. So they suffer from 'dual Burden' i.e. care taker at home and an employee in public space

→ Some observers associate the changing status of women in urban middle class with factors like

- Increase in divorce and female share of divorce petitions outnumbering that of men.

- Increase in inter-caste marriages.

- Increase in number of crimes against women like harassment at workplace etc.

- Though financially independent, they are under a patriarchal control. Therefore all the decisions in the family are taken by the male head.

Despite all odds, the status of urban middle class women has improved considerably and we hope for a bright future wherein they can claim equality with men in all walks of life.



1. Present a sociological review on the new middle class in India.

Leela Fernandez in her "India's new middle class" says Economic reforms of 1991 shifted the lifestyle, consumption pattern of existing middle class & created "New middle class".

Labour Market:

Expansion of service sector & professional, white collar private sector employment. Old middle class jobs includes banking & Civil Services etc.

MNC's, foreign banks constitute

huge numbers of India's new middle class.

Accompanied with decreased job security,

& temporary, contract based worker



Caste & Caste view

Increased skill requirement & productivity & preference for MBA's put more pressure on vulnerable sections without corresponding incomes.

Reliance of lower caste groups on state policies & employment in gaining access to middle class life, has pushed upper castes to new middle class jobs.

Politics of Outsourcing :

International Division of Labour on white collar employment. Most significant one is Information Tech jobs.

This is attributed to neo-colonialism

eg) Cultural colonialism - English indirectly infused in culture.

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Participation in power politics :

New middle class exert pressure through NCO's & campaigns.

eg) India shining campaign-2004.
as prelude to 2004 elections.

There is growing intersection of interests between the state, private sector & this group.

Presence in Urban space :

"Global cities & Silicon valleys"
are dwellings for this new middle class
eg) Bangalore

Tensions between this New middle class & internal differentiation within middle class will be important force shaping politics in contemporary India.



Q. Discuss the conceptual issues about lineage and descent in India. Give suitable illustrations.

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Descent and Lineage are often used interchangeably to mean similar things for discussing kinship.

Lineage is understood as a principle on the basis of which alignment or inheritance is chosen in a linear fashion. i.e. Patrilineage or Matrilineage.

In Descent, a person is socially affiliated with the group of his or her parents, grandparents and so on. So an individual belongs to several descent groups.

Conceptual issues

L.H. Morgan argues that human societies are fundamentally promiscuous rather than being based on family. So promiscuity only led to matriliney first instead of patriliney as it first created 'mother-child' bond.

But in India, both lineage and descent takes its source majorly from Patrilineal / Patriarchal rules.

Eg: The 'Gotra' identity within the caste system allows only for exogamy, as the descendants



of a particular 'Gotra' are consanguinally related.

But intra-caste marriages (caste endogamy) proves that the inheritance of property and rank are restricted within the caste men. Especially in south India cross cousin marriages, irrespective of patrilineal or matrilineal kinship, are encouraged to prevent property transmission to outside families.

However, in contemporary India, the Descent groups' recognition is widening in public fora.

Eg: Aryan descent or Dravidian descent.

Even in the International relations, Persons of Indian origin and Indian citizens are considered to be from a single descent of Bharata.

Radcliffe Brown noted this type of kinship based ties are unilineal descent groups.

Therefore, Lineage forms a subset of Descent, wherein the broader relations of Descent are used in particular context and the local relations are plotted through lineage.

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2. What according to Pravegi Karve, are the major differences between North Indian & South Indian kinship systems?

Pravegi Karve in her "Kinship Organisation in India" divided India into 4 zones based on factors like kinship, language, descent, inheritance etc.

Criteria that highlights similarities & dissimilarities:

① Kinship system:

North :- Patrilineal & Patrilocal.

South - Along with patrilineality, matrilocal & matrilineality also found

eg) Nairs, Moplahs - Tharavad System

No affinal relatives live in Tharavad.

No-husband-wife &

father-children relations there.



② Kinship terminologies :

North : Each generation & sex are assigned specific, non repetitive terminologies & are not interchangeable.

Bifurcate collateral - is this system's name

eg) Chachera bhai - father's younger brother's son.

South : Distinction only between parallel & cross cousins. Others mostly same.

System called - Bifurcate merging :

- Parallel cousins can't marry each other
eg) Annan, Tambi, Thangai.

- Cross cousins can marry.
eg) Attai magal/magan.

③ Marriage rules :

North : Negative rule of marriage. i.e., people know whom to marry & whom not to.

eg) Upto 5 or 6 generation of patriline are not allowed to be married.

Wider incest taboo, No preferential marriage



- Four class rule - not allowed to marry from four specific gotras.
- Village Exogamy & Caste endogamy.

South:

- Preferential marriage rules.

eg) 1st preference to elder sister's daughter
next father's sister's daughter etc..

- Taboo: Can't marry younger sister's daughter.
Widow can't marry the brother of her deceased husband - [No levirate marriage]

④ Ceremonial Exchange of Gifts:

North - Bride givers are considered inferior & keeps on giving gifts during & after marriage.

South - Reciprocity in gift giving or internal exchange of gifts between bride & bridegroom's family.



⑤ Status of bride:

North - Complete stranger in her in-laws home.

South - Little difference between her natal family & in-laws family.

⑥ Kinship Behaviour:

North: Two major behaviours are joking & avoidance relationship to act as cathartic mechanism to reduce tension in precarious relation.

eg) Man & his elder brother's wife - joking

Women & husband's elder brother - Avoidance

Travati Karve's differentiation between different region was comprehensive & never have been done by anyone before. She was ~~rightly~~ the first female Sociologist of India.



1. Analyze the household dimensions of family in India.

Household refers to a common residence which doesn't exactly define a family. which is wider. It is a residential unit of the family.

Louis Wirth contends, that processes like globalisation, industrialisation etc has led to Nuclearization of household & family. But this is only partially true.

A.M. Shah in his "The household dimension of family in India" - study of Gujarat villages - explains - "Household is neither nuclear nor joint, but may become one due to progression & regression"



Progression may include birth, marriage, in adoption etc. Regression includes death, divorce, outmarriage, separation etc.

Shah contends that rather than a joint vs. nuclear debate, terms simple & complex can be used.

Factors affecting development of household

- * Demographic factor - No. of members.
- * Norms regarding residence of various relatives
- * Norms attached to kinship relations that defines interpersonal relations.

IP Desai in his study on families of Mahua, proves that, nature of household changes in cyclical pattern.



The pattern, patrilocal-neolocal-patrilocal residence - eg) In a patrilocal system, a woman moves away from her natal family after marriage & it becomes nuclear. & conjugal family becomes joint.

Migration, Occupational compulsion, desertion are also factors that affect household.

While marriage determines the type of family, its role in determining type of household is only partial.

eg) Live-in, single member household.

Sexual promiscuity etc

This shows a household may exist even without a family.

It is a continuously evolving dimension with brand new features as a matter of study. Pauline Kolenda has given as far as 11 classifications



Q. Write short notes on challenges to institution of marriage with a sociological perspective.

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Marriage as an institution is regarded as a socio-religious duty in Indian society. Sociological scrutiny of 'Marriage in Indian society' has ~~revealed~~ revealed that it is not only a means of sexual gratification but also a set of cultural mechanisms to ensure the continuation of family.

However with modernity, the goals of marriage are undergoing changes especially for the urban and educated sections of the population.

Colin Gibson argues that people now live in an 'enterprise and free market culture of individualism' in which the license of choice dominates.

Challenges to Marriage

► It is argued that marriage is becoming less popular among the youths in India today.



More people are developing alternatives to conventional married life. We are also witnessing a delay in the timing of marriage.

► Cohabitation has become increasingly common. Cohabitation involves couples who are not legally married living together in a sexual relationship.

Patricia Morgan believes that cohabitation used to be seen primarily as a prelude to marriage but increasingly it is part of a pattern which reflects increase in sexual partners and partner change.

► Morgan sees the decline in fertility as part of general decline in family life.

► The apparent rise in marital breakdowns due to greater economic independence for women and reduced stigma associated with relationships breaking down.

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► There are statistical evidences that single-parent households are becoming more common nowadays. This may be due to ~~the~~ increasing rate of divorce, separation, break-up of a partnership involving cohabitation or the death of a partner.

► People are increasingly ~~becoming~~ expect personal satisfaction from their home life. So conflict between spouses become more likely if self-fulfilment is not delivered by marriage.

Though these challenges are observed, the importance of marriage has not diminished; it is still universally practised.

Though its sancity is affected a little, it is not reduced to the level of a mere civil contract in Indian society.



1. Define Patriarchy, Does it have bearings on women's entitlement in Indian family system? Explain

Sylvia Walby in her "Theorizing patriarchy" defines it as "A system of social structures and practices in which men dominate & oppress women."

Structures include production relation in household (unpaid labour) discriminatory allocation of work in labour market, sexual violence, capture of political power by patriarchy.

Effects on Indian family system:

Main tenet of Indian family is decision making, which further's into type of job, property rights, sexual rights, marriage right, Number of children etc.



① Women's productivity within household & outside is controlled and no recognition of household works, Unpaid labour

②. Sexual division of labour which entitles them to household chores & child rearing. In traditional families women working outside family circle is considered

③ Biological productivity i.e., decision making on how many children she has to have is decided by men.

④ Women are denied control of property also. Though Govt & Constitution recognizes equal property rights, it is least followed.



⑤ In a predominantly agricultural country, women do more than half of the work but respective entitlements are not allocated.

Uma Chakravarty contends, women who follow their norms strictly, are considered Pativrata & those who violate & oppose are considered outcaste.

Veena Das, explains how on one end women in family & society are treated as Devi, & on other side treated as Dasi - Devi dichotomy.

In contemporary India, the rise of romantic love marriages result in symmetrical family as said by Young & Wilmott where decision making & other entitlements are equally shared.



Q. Comment on the social and cultural determinants of sexual division of labour.

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Sexual division of labour refers to the processes of dividing work between different people on the basis of their sex and gender.

The social construction of the biological fact of women's child bearing and nursing capacity forms the actual basis of sexual DOL in the larger society and economy.

Cultural Determinants

→ In India, 'caste' through its patriarchal institution and religion defines the role of women.

Uma Chakaravorty accounts that 'Brahmanical' traditions glorify obedient women as 'Pativrata' and hence put a veil on gender discrimination.

→ Sylvia Walby in her book 'Theorizing patriarchy'

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says that entire culture is patriarchal.

Eg: The identity of women is always defined with men. Before marriage, she is the daughter of a man and after marriage she is the wife of a man and mother of a son. So she is always required to find fulfillment in submissive domesticity.

→ Rosaldo and ortner argues how among the tribes of Jharkhand, women are excluded from political or social sphere which suggests a feature of social DoL into 'public' and 'private' domains.

→ Indian culture socializes the gender values such as male child preference, sexual purity, fasting by women and abstinence of women from public discourses according to Ann Oakley.

Social determinants

► Braverman introduced the conception of women as the reserve army of labour who were



brought into exploitative employment with the development of capitalism.

► Kate Millet in her book 'sexual politics' speaks about the power psychology that has been internalized through patriarchal institutions encourages economic and social dependence of women over men.

► Jepri Rubin argues that the parental stereotypes by which they behave with their children based on their gender role traits eg. ~~using~~ socialization through toys and cliché's clothes choice.

► Krishna raj found that the male dominated institutions like church and state also lay down rules regarding women's role in public & private sphere.

Nevertheless, with modernity the gendered division of roles are slowly disintegrating in the social spheres. This could be witnessed from the changing roles of women wherein most of the women are

entering into the job market and their political participation is also in the increasing trend.



Q. How do you understand the 'minority' question? Examine the violence and discrimination against the religious minorities in India.

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A minority is a sociological group that is subnormal with respect to a dominant group in terms of social status, education, employment, wealth and political power.

Barzilai and Fegin state that a minority group has the following characteristics

- Characteristics
- ① → suffering discrimination & subordination.
 - ② → physical or cultural traits that set them apart and disapproved by dominant group.
 - ③ → a shared sense of collective identity and common burdens
 - ④ → tendency to marry within the group.
- Religious minorities

It refers to a group of people belonging to a faith that is different from that held by the majority.
Eg: In India, Muslims, Christians, Sikhs, Jains, Parsis and Jews constitute the religious minority.



Violence and Discrimination

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Despite all the constitutional safeguards, in addition to concept of secularism mooted in popular ideology, the religious minorities have had to face many problems in India.

→ The minority problem is majority identified with the muslim communities in India.

- Markers of muslim identity like beard, burqa, frequently attract suspicion and derision in public spaces because of the cultivation of image of 'muslim fundamentalist' in common consciousness according to Deepankar Gupta.

Eg: Cow vigilante attacks against muslim communities.

Discrimination of state through Citizenship Amendment Act, 2019 that excludes muslims from 3 countries.

Dadri Mob lynching case - 2015. } communal
Babri Masjid demolition - 1992. } clashes.

→ Incidents like Kandhamal violence shows that Christian religious minorities also succumb to 'majoritarianism' in India.



→ Violence against tribal Christians is carried out through forced practise of re-conversion that manifested to the extent of burning the Christian tribals in Jharkhand.

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→ Erstwhile untouchables or Dalits who got converted to Christianity or Islam are denied their constitutional rights for reservation or affirmative action in employment, scholarships for education etc by the state.

→ Threats in the form of Hate crimes, social boycotts, desecrations of places of worship, sexual harassment against ~~women~~ minority women have escalated dramatically.

India faces serious challenges to both its pluralistic traditions and constitutional commitments to protect the rights of religious minorities.

Therefore the scourge and cycle of communal hatred & violence can be stopped only by ending first the history of false equivalences and selective silences by the state.



2. Describe the socio-economic factors responsible for communal tensions in India.

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India has seen communal riots from pre-industrial & pre-independence times. British rule's divide & rule policy fuelled underlying differences

Contemporary India with new developments in various fields like technology are still facing it & stands testimony to the underlying socio-economic ~~etc~~ roots.

Clash of Religious interests & practices:

In a secular country where every person has right to follow his/her religion there may be clash of opinions

eg) Loudspeakers usage obstructing regular lives.



Secular institutions :

Educational institutions, workplaces, where equal treatment is expected from members & management. ~~is~~

eg) Hijab issue - Uniformity in dresses.

New avenues for expression :

Social media, as a forum where communal tensions are fuelled through fake news. eg) Farmers protest - Delhi getting religious fringe.

Vested Interests - Politics :

Political parties, election campaigns are frequently hurting religious feelings. Asghar Ali Engineer claims politics & politicians are prime reason for communalism.

Unequal economic development :

From British rule, education & economic growth has favoured one side. Sachar committee report highlighted that muslims are comparatively weaker economically.

Business Rivalries:

P. R. Rajagopal in his "Communal Violence in India" contends when there is rivalry between 2 merchant groups communal motives are imputed eg) Varanasi riots Bhivandi riots.

Codhra riots are claimed as result of majority's desire to weaken the economic prosperity of minority.

Communalism & its violent outcomes are threat to unity of a nation as well as inhuman eg) mob lynching. There is

urgent need to decommunalise history education in India as a first step



Q. Discuss the major problems of religious fundamentalism in contemporary India.

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Fundamentalists strongly believe in the infallibility of their religious scriptures and practices. In contemporary India, fundamentalism is mainly driven by political interests rather than purely religious reasons with an objective of re-enactment of the cultural renaissance in the socio-political spheres.

Consequences to Indian society

► Threat to Peace and Democracy : T.N. Madan

argues that when pluralistic society goes for secularisation of social life committed to modernity and democracy, fundamentalism emphasizes on sacrification of social life committed to tradition and theocracy.

Eg : Global Terrorism has originated from the extreme religio-political fundamentalism.



▶ Destabilized social fabric and conditions leads to decrease in educational levels, skill levels, services and curtails global supply chain. In long run, the economic growth will fall down & leads to government bankruptcy.

▶ People will lose faith in the political structure. This may force them to take up arms against government and other religious organizations.

Eg: Syrian crisis.

▶ Samuel Huntington argues that fundamentalism will strengthen the antagonism against the cultural differences and ultimately lead to 'clash of civilizations'.

▶ Wilson advocates that fundamentalism offers religion a support to explain the world view of people by rejecting science absolutely. It blocks the doors for rationality and gives rise to theocratic society.

▶ The minorities live under a 'culture of unspoken fear' that violence will recur. This has pushed many into



the safety of numbers in 'poorly serviced segregated ghettos'.

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Mayron Weiner considers that communal riots are naked manifestation of rise of fundamentalism, militantism and self-aggression.

► Altemeyer & Hunsberger found that religious fundamentalism has shown high degrees of prejudices towards women, homosexual individuals & causing disrespect and maltreatment of them..

From the above it is clear that fundamentalism will bring Ground shaking threat to the social fabric, economic and political structure of India. It is a drop of poison in the milk of modernity, rationality and humanism.

Zoya Hassan advocated this rise of fundamentalism can be contained through effective implementation of rational education, employment guarantee programs and due recognition to all faith in the policy making.

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2. Discuss the growth of religious sects in India.

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Contradicting the secularization thesis, the emergence of sects, speak about the role of religion in modern & post modern society.

Sects represent ossification of the dominant religion and search for alternatives. As Hinduism has features of caste based stratification certain section feel discriminated.

Mass conversion of dalits to Buddhism is seen as response to century long discrimination. Max Weber claims this as 'Theodicy of disprivileged'



Andrew Dawson in his "Sociology of Religion" argues that growth of sects are result of tremendous change caused by rapid & large scale urbanisation.

Bhakti & Sufi movements gave rise to numerous sects like Virashnavism, Nirguna, Bagunas etc.

Bryan Wilson argues that as traditional norms are disrupted, people search for explanation & reassurance.

Secularisation, & liberalisation are also contributing for this. Traditional religion that are rigid, orthodox, make people find spiritual solace in smaller

and less impersonal religious movements

Seets in India :

① Math, Marg, Sampradaya : Math represents a group with ideology (Marg) & its organised body of believers form Sampradaya eg) Buddha Math

② Panth : grew out of protest & socio-religious reform & reorganisation. eg) Nirguna panth, Kabir Panth.

A.R. Desai contends that Aryan Invasion are reason for the initial coercion for the formation of Seets eg) Buddhism, Ajivikas etc which were further subdivided later based on differing interests



Q. Examine the importance of Development planning in Indian mixed economy and analyze its problems and prospects.

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India chose to follow a path of planning for social and economic development which meant that the state would play a proactive role and respecting institutions of private property and market.

Importance of Development Planning

- ① To achieve economic growth as rapidly as possible within a democratic framework demands proper & pragmatic planning & implementation of policies.
- ② To facilitate modernization of the economy - a shift in the sectorwise contribution to national income from agriculture to industry & services
- ③ To make the economy self-reliant (Atma Nirbhar Bharat), socio-economic planning necessitates expansion and diversification of exports.
- ④ To render social justice to all, more particularly to the deprived strata of the society.



Problems with Planning

▶ Decentralized planning is still in its early stages of development.

Eg: NITI Aayog has no role in influencing private or public investment.

▶ Inequality has continued to grow in the Indian society and the effect of NITI Aayog in combating this has been ~~sub~~ subpar.

▶ Politicization of the organization in recent times.

▶ There is a scarcity of visionary leadership, limited number of resources, technological know-how,

▶ India has not been able to entirely eradicate poverty despite more than 70 years of planning.
(Unrealistic data about the poverty line)

▶ NITI Aayog has been transformed into a glorified recommendatory body which lacks the requisite power to bring positive change in the government's action



Prospects of planning

→ The Development planning should become more powerful by focussing on growth and poverty reduction.

China with its proper implementation of strategies became the 'factory of the world' that was backed by an industrial policy that was driven by Reforms commission & National development. Similarly NITI Aayog should come up with strong & feasible policy formulations.

→ Allocation of adequate resources and equipping the planning authority may result in efficient development.

→ The Planning should be streamlined to offer a platform for resolving inter-sectoral and inter-departmental issues to stimulate development performance.

However, NITI Aayog has successfully increased the involvement of states by fostering a sense of cooperative as well as competitive federalism amongst.

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Q. Tradition and modernity are misplaced priorities polarities in the study of social change in India. Elucidate.

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Tradition and modernity are widely used as polar opposites in a linear theory of social change. It is incorrect to view traditional societies are static, normatively consist or structurally homogeneous.

The conception of India as a traditional ~~fe~~ feudalistic society needs revision. It is fallacious to assume that Indian society has always existed in its present form or that the recent past represents an unchanged situation.

Eg: According to M.N. Dhaniraj, even India's caste system has by no means been a fixed and invariant system.

Tradition has been open to change before its present encounters with the west and with purposeful planned change according to Harold Gould.



Milton Singer in his 'Cultural Values in India's economic development' argues that ~~that~~ the generalizations about the anti-economic character of Hindu traditions lose sight of the provision for specific groups which are ethically capable of carrying a logic of economic growth and change.

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Bert Hoselitz argued that the acceptance of a new product, a new religion and a new mode of decision making does not lead to the disappearance of the older form.

Eg: The Indian cultural values like 'Vasudeva Kumbhakam' and 'Atkiti devo Bhava' are revered and followed by other nations.

Western scholars viewed extended family systems and caste structure in India are impediments to economic growth. But Berna's study of entrepreneurship in Madras shows how the success of small businesses through the support of extended family in terms of



savings and social capital

Anthony Giddens was critical of so-called modernity and he states it to be an Utopian realism.

Though modernity brought with it many blessings, there are also some problems emerged with it. Eg: Global arms race, environmental degradation, stress on people and alienation.

So just as tradition is renewed and ~~re~~reinterpreted so too 'modernity' needs to be revisited.

From the above examples, we ~~have~~ are now aware that the outcome of modernizing processes and traditional forms is often an 'admixture' in which each derives a degree of support from the other, rather than a clash of opposites.

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2. Write short notes on Orthogenetic and heterogenetic factors of social change in India.

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Yogendra Singh in his work "Modernization of Indian tradition" gives an integrative approach in analysing social change through various factors - one of it being Source of Change.

There are two sources of social change - Endogenous / Orthogenetic, i.e., change from within, while other one is exogenous / Heterogenetic i.e., from outside.

Milton Singer & Mariott's concept of Little tradition (of the folk) & Great tradition (of the elite) is used here in analysing social change.

(2)



It is assumed that all civilization start from an orthogenetic level & in course of time gets diversified through both ortho & heterogenetic source.

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Here heterogenetic process is in terms of contact with other civilization

Orthogenetic sources includes Sanskritisation, cultural renaissance as source of cultural change. whereas migration, population change, elite circulation as endogenous change at structural level

Heterogenetic sources of social change include Islamic influence in medieval period & western influence in modern period.



Within India, there was mobility in caste system as social change through sanskritisation. But western influence brought change from ascription to achievement based selection.

During colonial rule, the contact with Great tradition, infused values at cultural level - rationality, Scientific outlook, urbanisation etc.

Similarly at structural level, Bureaucratic institutions, middle class, working class etc led to social change.

But the changes in tradition have been adaptive changes in traditional structure & not complete dissociation. Heterogenetic change works oppositely from little to Great tradition & hence a neo-traditionalism works.



1. Write short notes on Law & Social Change with a Sociological perspective.

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Law and Constitution play an important role in social change in a diverse traditional society like India, where multiple cleavages are present.

Constitution of India guarantees equality of status irrespective of caste, gender, and race in India

Directive Principles of State Policy and Preamble acts as guiding light for Government to enact laws & schemes to address various sections' needs.

Social Change primarily focuses upon Gender, Caste, Poverty, Tribals, etc.



Depressed Classes:

Article 17 of our constitution prohibits Untouchability in any form. Similarly Protection of civil rights act, Prevention of Offences against SC/ST act, 1989.

As a result 33,000 cases are being registered every year. Though conviction rate is only 30%, it sowed seeds for Social change.

Gender:

Article 15 prohibits discrimination on grounds of Gender too. Article 39.42 etc are also promoting Gender equality.

Sexual harassment of women at workplace act, POCSO act, Vishaka guidelines are step towards Social change

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Poverty & Inequality:

Various Schemes like MANREGA, PDS, etc along with Right to Education act, etc & various provision of DPSP gives opportunities for economic wellbeing.

Tribal Welfare:

Forest Rights Act-2006, PESA-1996 gives their traditional claim for autonomy while also providing basic amenities.

Yogendra Singh claims that law plays main role in bringing/preventing Social change. It hastens, initiates, legitimizes Social change also preventing negative change.

Govind Mishra & Upendra Bakshi contend that poor access to justice delivery system compromises law as effective instrument.

Andre Beville - while Constitution may define the direction, in which Govt should move, it is the people, who through their action & ideologies determine the efficacy of law.



①. Education is often viewed as an agency of social change. However in reality it could also reinforce inequalities & conservatism. Discuss

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Makers of our constitution realised that education can play major role in ameliorating the socio-economic situation by infusing rationality, better skills etc.

One of the dominant themes in educational reforms was to extend it to wider section of the community

However the provision of formal equality does little to eliminate educational privilege. Many children because of their family background are unable to take advantage of this.

Therefore there is a chance that the inequality could be reinforced.



Perpetuating Inequality:

- Interregional disparity where people from inaccessible hilly areas are in disadvantaged position eg) Northeast tribal belt.

- Rural-Urban divide in terms of infrastructure, quality of education. Even migration to urban areas for education is possible only for rural elites.

Karnat claims that urban people have decisive edge over their rural counterparts

- Caste based discrimination is still prevalent in educational institutions.

eg) Recently a dalit boy in Rajasthan was beaten to death by teacher for touching a water pot.

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Malvika Karlekar study in West Bengal shows literacy among muslim women is high but economic participation is poor.

Primarily the institutions of education aren't open for all sections, which in turn perpetuates inequality.

Current curriculum & methods focus on rote learning & moral education is not given importance. Result being even highly educated peoples carrying their caste names proudly.

Further caste & religion based associations running schools takes in students primarily from their own community

Also those from downtrodden section after being in a good position due to good education have failed to bring their strata towards upliftment

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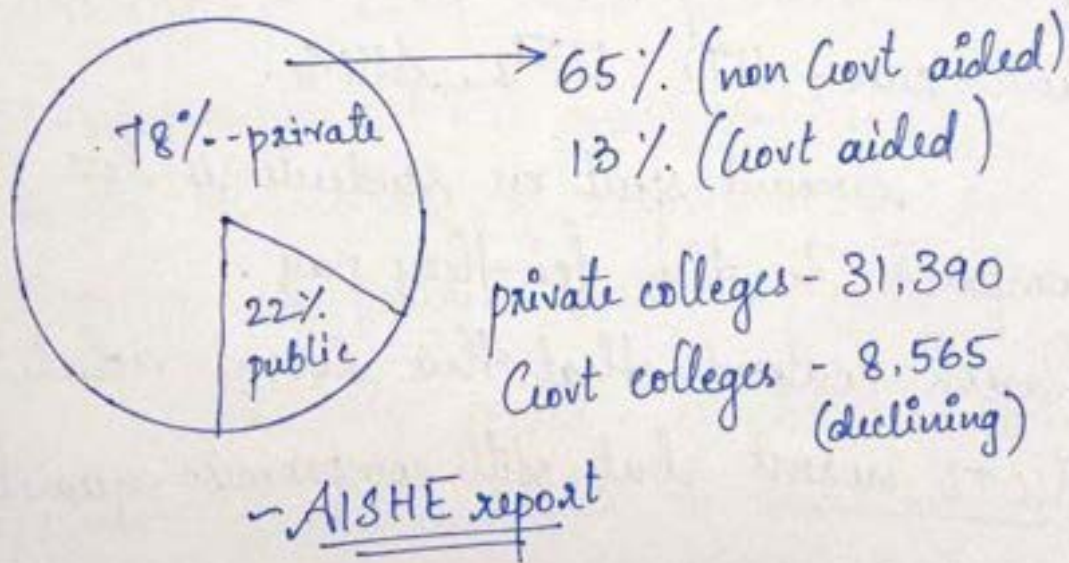
Nevertheless, new initiatives are being evolved to plug these loopholes - like new Education Policy-2020



1. Comment on the critical issues of commercialization of higher education in India.

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Limitation of Government in providing quality education, led to the rise of private whose demand is now higher cutting across classes.



Concerns with commercialization:

① Underrepresentation of weaker sections :-
private institution may not be inclusive in terms of admission & gaining merit



Marginalized section struggle for entry. & various institutions are found to force their ideologies upon students.

② Quality of Education:

Ironically, the reason for more focus on private (quality) can't always be generalized. Top ranking institutions are Govt run - IITs, IIMs, AIIMs.

Amount spent on students is less compared to the fee they pay.

Ramesh contends that this doesn't violate AICTE norms but still compromise quality

③. Commercialization.

Profit minded capitalist invest their accumulated capital in this sector as a business. Education - a basic need of a person is thus sold - akin to selling degrees.



④. Market preferences:

Education must be out of market ideology. It is where producers compete in which they try to satisfy the taste & preference of customer.

But education questions their preferences.

eg) In traditional society, modern education questioned caste system, patriarchy etc..

⑤ Marketization, PPP enable politicians to divert themselves of responsibility for provision of public services - [Lukes]

Similarly people - as citizens are deprived off their rights to question a Govt that promised a Socialist state.

Neo-Marxists ~~like~~ Althusser says how education is ideological state apparatus by Capitalists through Government. But now Capitalists are directly controlling it.



1. Comment on the role of co-operatives in rural development.

Post-independence, policy makers visualized the fact that without people's participation & institutional support rural development can't be dreamt of.

Main task of co-operatives were to eradicate poverty, reduce inequality, eliminate privileges in rural areas. by providing service to its members.

Rural economy was primarily agriculture based. Credit for agriculture, input provisions, agri marketing were all facilitated by co-operatives.

eg) NAFED, IFFCO (fertilizers)
 NABARD (supervising co-op banks).



Other rural oriented fields like sugar production mills, dairy, fertilizers, fisheries, irrigation, et were all facilitated by co-operatives.

eg) Amul's role in Operation Flood - (food processing) from Andhra to many other parts - giving many rural women - economic empowerment.

Rural co-operatives also focus upon social welfare, social protection, implementation of Govt programmes & extending them to the last mile.

eg) IFFCO as a part of setting up FPO's in various parts of country tied up with NABARD, NDC.



Institutions for basic services like schools, hospitals are also provided in rural areas by Govt through co-operatives eg) Ayushman Bahakar scheme.

Above all millions of employment opportunities are created by co-operatives.
- Self employment to 17.80 million people

P.R. Dhruvasi says co-operatives are not institutions but movements as it evolves according to the needs of people.
eg) started from credit facility - now to every possible sector.

Though there are various positives certain issues still exist as Baviskar claims - power conflict, overbureaucratisation, regional imbalance, etc.

Daniel Thorner contends that co-operatives are hijacked by rich elites.

Overall picture shows, that this sector has contributed much to rural development & with constitutional backing now, it is to achieve more.



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1. Discuss the role of technology in agrarian change in India & point out the benefits of green chemistry for agrarian transformation in India.

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Technological changes like farm mechanisation, high yielding variety seeds, electrification, irrigation infrastructure upto the recent usage of drones have tremendously impacted agrarian society.

Improved production:

Shift from traditional ritual based methods into modern ways significantly increased production.

It guaranteed food security & self sufficiency. & also benefitted farmers by increasing their income. This boosted further changes in agriculture



Impacting Agrarian Society:

→ Market based system broke the traditional bonds in terms of caste - Tajmani system.

→ Rise in agricultural labourers. Landowners took back land from tenants & cultivated themselves as it was more profitable.

→ Nivedita menon contends that it led to feminization of poverty. Also preference for male children in Green Revolution belt.

→ Regional inequalities arose with respect to irrigation, wet & dry cropping & type of crops sowed.

→ Marxists claim that technology & was a new mode of production that led to increase in productivity.



resulting in capitalist orientation & market based economy.

It further led to ecological destruction due to overusage of fertilizers & pesticides.

Green chemistry for Agrarian transformation

It is a design of chemical products & processes that reduce or eliminate the generation of hazardous substances.

Plants & animals suffer less harm as green chemicals degrade to innocuous products or are recovered for further use.

Kwon - It is the sustainability of secure rural community itself & through it re-establishment of a symbiotic relationship among human, agriculture & nature.

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Barbier it brings social sustainability in agrarian society - maintaining desired social values, traditions, cultures etc.

It is a promising proposal to rural poverty reduction with agricultural communities.

Women - a good proportion of them are still working outside the male dominated field of conventional agriculture & hence can be benefitted out of it.

Therefore Green chemistry as a form of sustainable agriculture gives not only economic availability of food but also ecological availability of food while taking into account various social factors.

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1. Discuss the challenges in implementing rural development programs in India.

Rural development was necessary to minimize urban-rural inequality, check migration, provide security & poverty alleviation.

But earlier strategies adopted remained largely ineffective due to various challenges.

From people's side:

Most people are illiterate. For them teaching methods like demonstrations, training classes require large number of extension workers.

eg) Digital India related schemes, though they reach rural people, couldn't be used to the fullest.

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Inadequate communication channels like mass media, in rural areas. This is further widened by digital divide.

Various agriculture related initiatives couldnt bear fruit due to small landholdings. eg) Green revolution benefitted only those with large landholdings.

Traditional forms of stratification - Caste system pierced through any scheme that would try to bring equality & people's participation.

eg) Upper caste members capturing seats in Panchayati raj system.

Similarly "Sarpanch Pati" system wouldnt let gender equality flourish in leadership in rural areas.

(3)



SIVARAJAVEL IAS ACADEMY
FOUNDER - DIRECTOR OF SMART LEADERS IAS

Infrastructural issues :

Communication & Transportation which are essential to speed up agri. development are still not efficient.

eg) Various banking initiatives are struggling to reach every household

Similarly logistics sector facing issues, & warehouses not efficient, affect agricultural & food processing policy

From the Government's side :

Top down approaches proved futile as rural development schemes require more participation of people.

Bureaucratic inefficiency, lack of funds are other challenges that
eg) MANREGA - lack of productivity..

In the modern era, large no. of rural population are still deprived of basic necessities not due

to lack of initiatives but due to absence of proper implementation & planning

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1. Urban slums are sites of Social Exclusion.
Explain.

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According to a recent World Bank report, 35.2% of the urban population in India live in slums. Every Sixth urban Indian lives in slum unfit for human habitation.

Due to their material condition & social status they are blocked from access to rights, opportunities & resources normally available to members of society.

Bare necessities like food, shelter, clothing aren't upto the quality that mainstream society enjoys.

eg) Dilapidated houses

& Frequent slum fires in Delhi leave slum dwellers homeless

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Overcrowding & congestion are its main attributes. & air & water pollution exacerbate their suffering & exclusion.

eg) Outbreak of meningitis, drug resistant tuberculosis in slums

This further distances mainstream society from slums.

Slum dwellers lack employment in a formal setting. In an informal sector, they get to face discrimination & violence from employer.

The exclusion from opportunities leads them to deviant behaviours.

Often slums are viewed as breeding ground for criminals & juvenile delinquents gamblers. & rise of dadas



A study by Ahanshyam Shah & Victor D' Souza found that Scheduled Caste have high representation among slum dwellers. Hence they face double burden of exclusion.

Exclusion can be voluntary as well. Slum dwellers not allowing any "outsider" to settle or try to change any situation.

"Culture of Poverty" by Oscar Lewis claims that it is their culture of lower class that perpetuates their exclusion.

A.R. Desai attributes rise in slums as a failure of welfare state & suggests a radical solution - ~~no~~ nationalization of urban land resources.

Cita Datta Verma's Slumming India - slums are not only a material issue but a moral issue. It

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reflects the apathy of a larger society & govt. She suggests generation of community feeling among those who live in slums & others to have a sustainable solution.

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2. Point out the main causes of Child labour in India. How far state policies succeeded in its elimination.

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Globally 1 in 10 children aged 5 & above were involved in child labour worldwide. equating to estimated 160 million children. Now COVID-19 has deepened the crisis.

Causes for Child Labour:

Severe poverty, pushes families to send their children to work which may not be safe.

Employers aiming at low wages & their lack of bargaining power recruit more of them.

Families pledge their children to moneylenders, due to their inability to



to pay back debt resulting in bonded labour

Neera Burra in her "Born to work" argues that middle class actively promote child labour in search of cheap labour.

Child labour is more prevalent among SC & ST families due to their vulnerability.

Niti Mishra says girls are given more preference as child labour due to their adaptability to household chores & various other sites like Bidi industry.

Mayron Weiner contends that lack of education as prime reason for child labour.

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Poor implementation of welfare schemes and Govt policies are also a factor.

Impact of State Policies:

Indian constitution (Art. 24) prohibits employment of children in factories, Prohibition of child labour act, signing ILO core conventions related to child labour Supreme Court ruling in Sivakasi PIL case are few initiatives.

Due to all these factors, the incidence of child labour has decreased in India by 2.6 million in last 10 years.

Still it suffers from various bottlenecks. like improper enforcement of policies & weak institutions present at root level.



Penalties imposed on employer will have resulted in reduction in pay for children which further pushes families to send more children & work overtime

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Prohibiting act permits domestic working but there is lack of clarity on whether enterprises run by family comes under it.

Without addressing the root cause like poverty, lack of education, social injustice, child labour can't be reduced.

Nobel laureate Kailash Satyarthi
(founder of Bachpan Bachao Andolan)
states that the last child in the country will be safe, free, & educated by 2047.



1. Urban main settlements in India tend to replicate its rural caste-kinship imprints. Discuss the main reasons.

Ambedkar believed that migration of marginalized caste to Urban areas would help them escape discrimination as he believed villagers - den of ignorance. But this proved partially true.

Holding cities back from being utopian hubs of growth is Spatial inequality as settlements are divided into elite enclaves & slums.

Main reasons for this Spatial Inequality

Deeply entrenched caste system in the minds of people pull them apart from being in geographical contact



Ahrye claims that "Segregation of space" is central to caste based marginalization.

Migrants from villages get attached to particular occupation that causes Segregation. & also suffer from poverty.

eg) Live-in domestic workers housed in servants quarters whereas visiting workers stay in nearby slums.

Similar to villages, the lower caste settlements are mostly excluded from benefits of urban planning which perpetuates spatial inequality

eg) Ward level data - census from 6 large cities of India show that few wards have high concentration of SC/ST & also deprived from basic amenities

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Mukherjee contends that spatial hierarchy is central to maintenance of social hierarchy.

Upper caste vested interest turning blind eye to their sufferings & evoking violence - eg) Frequent slum fires in Delhi

Thorat et. al. - Housing facilities & renting are also based on caste, occupation & family background.

Various other reasons like endogamy, ascription based occupation caste-class nexus, we vs. you attitude play major factor.

Until few years in Maharashtra, localities/colonies/towns were named after castes which the Government removed. Similar steps need to be taken for the real benefits of urbanisation to reach the lowest caste citizen.

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①

2. What is identity politics? Discuss the main trends in Dalit movements in India.

The identification of members of a group on the basis of shared common attributes like language, caste, religion led to formation of identity.

Mobilization on the basis of these markers is called identity politics which aims at empowerment & recognition of those social groups.

Andre Beteille states that India offers allegiance to both liberal spirit & addressing community concerns. This according to Bikhu Parekh has led to identity politics in India.

Rise of dalit politics eg) BSP.

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backward class politics following Mandal commission report, linguistic organization of Indian states, ethnic conflict, insurgency are examples of identity politics in India

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Main trends in Dalit Movements:

Dipankar Gupta elaborates the difference between Ambedkar who viewed reservation as a way to end untouchability & Mandal commission which was intellectual inspiration for transforming caste identity into asset for securing economic & political gains.

Initially it was aimed at removing the discrimination faced by dalits as explained by A. S. Chavhan.



later it focussed upon increasing reservation in political offices, Govt jobs & welfare programs.

Ambedkar's realised that caste system has its foundation in Hinduism & pointed religious conversion as a way out.

eg) 1981 - 1000 dalits in Tamil Nadu converted to Islam & in

2020 - 180 dalit converted to Buddhism against the arrest of Bhim army activists in Uttar pradesh.

Kumbar explains how Dalit Paather movement was a radical departure from earlier dalit movements which gave a revolutionary colour



In a more organized form National Federation of Dalit women voiced out against double burden faced by dalit women.

Formation of political parties eg) VCK in Tamil Nadu, BSP in UP. are a part of Dalit movements in India.

Contemporary trends shows, how. Digital world is opening new avenues for Dalit movements. like Dalit websites, discussion forums.

eg) Round Table India, Ambedkar.org
Savari, Dalit Camera in Youtube.

Dalit movements have definitely brought social change in a traditional society but recent events like Bhima Koregaon sheds lights on its intensity & diversion

1. Analyse the issues related to citizenship in contemporary India. Give suitable illustrations.

Citizenship is defined as the legal status of membership in a political community, where there is complete participation of members in the activities of state.

Issues related to Citizenship :

① Laws enacted by the state applies to all the citizens and may carry an impression as a coercion & external force denying them freedom & liberty.

eg) Citizenship Amendment Act - 2019 was viewed as partial and a majoritarian Govt enacted law which is not fair for certain sections which are left out.

② Concept of Dual Citizenship is an anachronism in today's Globalized world contrary to the process of assimilation

eg) Receiving community, showing Parochial mindset in accepting migrants.
- Assam people vying for NRC against the migrant Bengali & Muslim community

③ States dealing with citizens is impersonal which at times may not suffice every value system of different sections.

eg) Hindi imposition on Southern states where Dravidian languages are predominant.

④ All members as citizens are not given the same playfield in a nation-state

T.H. Marshall gives three components of citizenship. Civil, Political & Social.

⑤ Here political citizenship as a right is guaranteed to all in the form of Universal adult franchise but outcomes are not necessarily upholding common interest.

eg) Since there is no proportional representation for general elections, the minority votes (population) lay waste.

⑥ Social Citizenship gets denied when the welfare of certain communities are ignored in terms of Standard of Living

eg) Social Citizenship of depressed classes & vulnerable section like women still remain a matter of concern.

① Since the concept of Nation-state itself is becoming obsolete in a globalized world, state based citizenship will be replaced by Global citizenship.

New issues like climate change, global disasters have led to the obliteration of boxed identities defined by blood & soil. & replaced by Global citizenship.

1. Media is the fourth pillar of democracy.

Discuss.

Democracy, wherein the sovereign force lives in the possession of citizens is made more efficient by media.

Pandit Nehru termed Media as the "watchdog of our democracy".

Some essential features of media:

- ① Anticipating the issues of the individual to the society and securing their fundamental rights.
- ② Find out faults in the working political system and censuring such approaches.

③ Promotion of democratic ideals & transparency of its functions.

④ Its role is not just restricted to data dispatching but to deal with an equitable system.

Delli Carpini argues, what is considered political has widened with digital media beyond what was set by traditional media.

Herman & Chomsky in their "Manufacturing consent" claims Alternative media as effective in reinforcing Class Consciousness, as it fostered an alternative value system & framework for looking at the

"India against Corruption", Nabhaya movement, #MeToo are few examples of public discussion & debate that ensured public participation.

This is explained by Habermas in his concept of "public Sphere" - a social space for expressing different opinions & discussions.

Despite media's positive role, the Media Hegemony as Gramsci explains whereby the dominant culture & its values gets penetrated into social lives of all.

Castells contends that, Capitalism has skewed media & politics towards powerful economic elites.



Also the reach of media, digital/print & new radical alternative media, social media are restricted or can't reach all the people.

State's dominant role in blocking media, as seen in revocation of Article 370 in Jammu & Kashmir are some setbacks.

Despite its issues & setbacks, media's role in bringing Social Change is an undeniable fact & that too strengthening democracy.

"India Against Corruption" movement - a social media revolution stands testimony to that.



1. Examine different understandings of Secularization in India.

Bryan Wilson defines it as the process where various social institutions become distinct from one another & increasingly free of religious domination.

Indian society is in its transition stage based on which there are different views on Secularization.

According to Rajiv Bhargava, Secularization is not strict separation of religion & politics instead a principled distance between them.



This view focuses upon only one dimension of politics. Also in today's political scenario state plays a very significant role in religious affairs

M.N. Srinivas claims that Secularization is a subset of the process of westernization. But in India Secularization is not a one way influence. Instead there is traditionalization of modernity.

Marxist view interpreted it as a process of complete disappearance of religion from society. Religion



is deeply entrenched in every sphere of Indian society, hence complete elimination is impossible.

Orthodox plural view by Gandhi & Dayanand Saraswati saw Indian society as secular & tolerant due to its acceptance towards new incoming religions.

This view claims Indian society to be a Hindu society, which is opposed by Liberal Pluralist view

It calls for separation of religion & other institutions & pushed religious pluralism.



Indian constitution adopts a liberal plural view and is viewed as anti-dote to evils like communalism & fundamentalism.

Rise of communal violence like recent Kanpur riots, clashes during protest against farm bills are testimony to the fact that desecularisation is also an issue (Peter Berger) to think upon.

TN Madan - "Religion & Secular can't be separated, religion can't be privatised".



Discuss the changing nature of structure of political elites.

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Political elites may be defined as a group of high stratum decision makers in a political culture which monopolises political power, influences policies & occupies major posts.

They derive their position due to factors like numerical strength, lineage, party affiliation, social linkages

Change in elite structure takes place when the form of politics & type of Govt. changes.

In traditional India, political elites belonged to ruling class, nobility

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priestly class etc..

During colonial period, contact with British, occupying bureaucratic positions in their form of Govt decided who elites were.

On the other hand, leaders of national movement (charismatic leaders), mass mobilizers, industrial class formed it.

Post Independence, democratic polity gave powers to numbers. Caste systems played vital role. M.N. Srinivas concept of "Dominant Class" were political elites.

eg) Bahujan Samajwadi party (Dalits), Jat community, Yadavas etc.

With a wave of modernisation, education, employment in Public Sector Undertaking, large corporates also influenced the policy making.

In rural arena, Panchayati raj institutions, & those educated, dominant caste, dominant, rich peasants controlled the power. Green Revolution created new political elites.

After 1991, the new middle class wielded political power, & influenced decision making - Leela Fernandez

Regional factors, linguistic factors are also determining the nature of elites.

e.g. Dravidian parties in South.



Rise of new ideologies based on caste, language etc. overshadowed old ideologies like Communism.

With the rise of religious consciousness, & communal politics. majority religion & its leaders occupied top position eg) RSS & other right wing parties.

Therefore as society evolves the nature of political elites also evolves. Latest ones in the line are Movies(actors), social media influencers, news channels (or mass opinion generators)



Discuss the role of Pressure groups in strengthening democracy.

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Samyukta Kisan Morcha, a coalition of over 40 Indian farmer unions was formed to coordinate public dissent against Govt's three farm laws.

The above movement is one of many ways, Pressure group uses to uphold democracy

Harold Lasswell says "the study of politics is the study of influences & influential". This is the primary objective - influencing policy making, law makers, & their implementation.



Functionalists like Parsons see this as a "Variable Sum Game" - power lies with society (in this case through pressure group).

Freedom of Association in democratic countries are utilized in order to identify & promote common interest of people. Hence they play a crucial role in interest formation & interest aggregation.

Pressure groups play a mediatory role between people & Govt. On issues like reservation policy, environmental issues, price rise etc, they convey peoples grievances & also educate people.



Gabriel Almond claims that they play a significant role in identifying possible policy alternatives - providing inputs.

Various forms through which they express their views, Promotional pressure groups (PETA, Greenpeace), Protective pressure groups (ASSOCHAM) as per Maurice Duverger

Sometimes they take the form of political parties to further their own interests eg) Abadi Dal to promote their religious interests.

Vested interests like Caste, language, regionalism are also being



furthered through pressure groups which are its negative effects on democracy. eg) Caste associations, communal politics, etc..

In a welfare state, growing power of Govt may put itself in an irresponsible position. & Pressure groups tries to fill this void making it accountable & responsible which are the main traits of a democratic polity.

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What do you understand by democratic federalism? How does it promote decentralization of power in India?

Democratic federalism presupposes federal institutions to ensure equality between and among the units and centre so that they co-ordinate with each other & subordinate to a sovereign constitution.

Principles of Democratic federalism:

- ① At least two tiers of Govt. [federal & local]
- ② Each tier has its own constitutionally prescribed autonomous powers & electoral mandate & clear delineation of powers in all three branches of Govt.



- ③ Representation of lower tiers in federal level. [Rajya Sabha].
- ④ Formal constitution with checks against arbitrary & majoritarian moves.
- ⑤ Formal mechanisms for co-ordination between different tiers.

Role in Decentralisation of Power:

Basic principle - Equality among people & different region, language, ethnicity can be achieved only by granting autonomy - leads to democratic decentralisation.

eg) 73rd & 74th Constitutional amendments
PESA act - 1996 etc.



The electoral mandate in the lower tiers, gives opportunities, for local interests, groups, parties that cannot win over the majority power. This increases their confidence in political system.

The more the decentralisation, the more the decision making options with people reiterating democracy.

Vora & Palshikar claim that grassroot politics has led to the change in nature of Indian politics from politics of ideology to politics of representation.



Institutional setup like LST council, Finance commission ~~empower~~ makes sure that federal units decisions & opinions are heard at the centre

According to Mahatma Gandhi, decentralisation of political power is the only basic requirement for the success of democracy.

As per Gandhian view, higher federal units, get their strength from lower units & therefore democratic decentralisation presupposes democratic federalism.



Explain the dynamics of neo-farmers' movement in contemporary India.

New farmers' movements are post Green revolution phenomenon, which stood against declining purchasing power, unremunerative prices, increasing input prices etc..

According to TKommen, the issues of farmers' mobilization have changed drastically over the time. It incorporated various social issues too.

These were led by middle class intelligentsia & spirited social workers clubbing social issues with it.

eg) Narmada Bachao Andolan by

Medha Patkar



According to Partho Chatterji,
peasants movements were not alone
class movements as they were guided
by regional, ethnic & caste considerations.

eg) 2017 Tamil Nadu farmers protest
against central Govt (crop failure)

Some farmer movements oppose
globalisation & its effects.

eg) Karnataka Rajya Raitha Sangha
movement against GM Bt cotton crops
burning them, - "Cremate Monsanto" campaign

It is often argued that these
movements are highly biased towards
market oriented farmers than those
who are living in subsistence economy.



According to Harrington, they are harmonious combination of environmental & peasants rights movement. eg) The switch to natural farming methods began in 2000, ZBNF movement

Paul Brass puts them in the category of New Social Movements & considers them charged against state & also addressing other issues like Gender. eg) Recent farmer protest saw huge participation of women.

Farmers protest 2020-21 against the 3 farm bills which was first of its kind in terms of assimilating different dynamic needs of the society. New medium like Social media, movies are also harnessed.



Explain Leela Dube's concept of "Seed and Earth".

Leela Dube in an article - "On the construction of Gender" traces the mechanisms through which girls develop a gendered identity by examining cultural practices of families.

Gender differences that are culturally produced are always interpreted as being rooted in Biology. She explains this using 'Seed & Earth' analogy.

The reason for the secondary status of women, comes from, understanding them as 'passive receptacles'



Man provides the seed (the essence) while woman provides the field which receives the seed & nourishes it. & child shares father's blood (essence)

In her natal family, her non-functi-
onality & need for transferability, and in marital family her instrumentality is emphasized. This unequal arrangement is viewed as Nature's rule.

This view in turn creates various gender specific roles in residence, recruitment etc.

This "Seed & Earth" theory is propagated by scriptures & epics symbolising a domination-subordination power relation which imparts socialization of women.

Bring out various issues involved in Dalit movements in India.

Raman Sutraadhar writes that Dalit movement is a social revolution aimed for social change replacing age old oppression, socio-cultural exclusion, etc.

Dalit movements in various stages of its execution, face numerous issues both internally & externally.

Andre Beteille claims that Dalit mobilization in contemporary India is greatly driven by political interest rather than by discriminatory cultural past.

Anti caste movement necessarily faces the dialectics of Assertion of caste

and negation of caste which if not managed may turn into its opposite - Casteist movement

Castes are most prominently used in two things - Reservations & Elections where the well off sections of the same community exploits the benefits out of the two

Caste-based identities formed the ideological base, but now their concerns go beyond this, posing different challenges. Hence lack of single goalpost. This causes erosion in the broader social base

Bahujan movement - 1990s, where party & movement could facilitate each other. But due to lack of leadership from same community split the movement & party.



Dalit movements are constantly facing new challenges but its leaders are not able to change their strategies which gradually causes movement to die.

Inflammatory speeches & incitement of violence both from within & against the movement changes its course.

eg) 2018 - Bhima Koregaon violence.

Issue of women dalits are also eclipsed in major dalit movements.

Internal conflicts and contradictions among factions within dalit collectives must be solved & new social strategies & media must be employed.



The prime victims of economic liberalization, has been environmental sustainability. In the light of this statement examine, the nature of Indian environmentalism.

Economic liberalization aimed to boost industrial production, foreign investment technological competitiveness etc.

Meanwhile in the last three decades nearly 15,000 sq.km of forest have been lost & Greenhouse gas emissions increased to 3.5 Gt

The above case shows how the move towards development destructs nature. This has fuelled up many environmental movements in India.

Cadgil & Cunha in their "This fissured land : An ecological history of India" highlight



that Although environmental movements are new, the environmental consciousness is a historic fact in India.

There has always been a nexus between nature & culture of Indian Society eg) Sacred Groves, - like Kaavu in Kerala have religious significance.

This nexus was disturbed due to factors arising out of economic liberalization. Environment & environmental movements are closely linked to livelihood, poverty, etc.

Movements like Chipko, Appiko, may look environmental from outside. But it is intertwined deeply with the livelihood of the locals. & is disturbed by economic liberalization.

Initially Marxists claimed environmentalism as a Bourgeois deviation from class struggle. Later with globalisation, eco-marxism also gained traction in India.

Bina Agarwal & Vandana Shiva advocated eco-feminism, and were sharply critical of Ali's development model & its effects on the environment.

Ashish Nandy claims that according to Gandhian model of development, - the current way of industrialization, unending urbanisation & consumption aren't justifiable.

eg) Medha Patkar's Narmada Bachao Andolan

Today Indian corporate are also participating in environmental movements.
eg) Clean Air India movement by India head



of air purifier brand Blueair

Eventhough, corporatisation & liberalisation has degraded environment, innovations like Corporate Social Responsibility Corp. Environmental responsibility are there.

Indian environmentalism is not a random movement anymore, but institutionalised through constitution (Art. 21, 48A), legislations (Environmental protection act) etc. through state apparatus.

With polluted skies, dead rivers etc, there must be a compulsion that economic liberalization must join hands with Indian society & culture to spearhead Sustainable Development.



Define ethnicity. Discuss the factors responsible for the growth of ethnic movements in India.

Ethnicity is a set of common physical or socio-cultural characteristics or symbols like language, region, religion, history, common heritage etc. based on which ethnic identity is formed.

An ethnic group feels that it has to preserve its identity & interests from the perceived or real threats from other groups or institutions.

Factors for the growth of ethnic movements:

① Modernization: [Rajni Kothari] emphasizes that ethnic tensions are outcome of modernity & India in its past was free from nuances of identity

However Cail Omsvedt opposed this romanticizing aspect of traditional India & claims hierarchy was always a dominant feature of Indian society.

② Economic factors: Unequal economic development which may not benefit certain groups or regions
eg) Noxalbari movements

③ Relative deprivation: This theory explains it is not just the poorer regions that develop ethno-nationalism. rich regions may also perceive it.
eg) Punjab insurgency.

④ Displacement due to defective development policies create a feeling of alienation & dislocation from their traditionally occupied territories.



- ⑤ Politicising caste & region, ethnicity by leaders for their vested interests
eg) Kashmiri nationalism, Dravidianism.
Hindu revivalism.
- ⑥. Elite-Competition pointed out by Paul Brass is when cultural, forms, values, ethnic practices become political resources for elite in political & economic competition
- ⑦ Marxists claim that modern Capitalist state is the upholder of cultural Division of Labour that distributes opportunities unevenly where core region enjoys them & periphery depends upon the core.
- ⑧ Cultural assimilation & Globalisation brings together communities, & creates alienation among one community.



Eg) North-east insurgencies like Naga, Bodo, Assam-Bonga issues.

⑨. External provocations by neighbouring countries. Their interests in destabilising India & supplying arms & ammunition, & heightening Sub-nationalist ethnic jingoism.

Nani Gopal Mahanta warns about this trend under which the politics of these movements gets so overburdened with their own identity that it generates intolerance & hatred against outsiders making identity politics parochial & Obsessive.



Is ageing an emerging issue in Indian Society?
Discuss the major problems of the old age people in India.

India's demographic transition has been fairly good with reducing fertility & mortality but still 60+ population is steadily increasing

Ageing - An emerging issue:

Proportion of older persons is low (8.6%) but their overall number is very high. (104 million - 2011 census). It is projected to take only 20 years in India to double.

With biological ageing, social ageing is also accompanied & norms, values & roles also change. This leads to increase in dependency ratio.

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Ageing population could be a demographic dividend but due to non-preparation, the dependency ratio would increase exponentially

Manifestation of a growing degree of prejudice and discrimination against the aged. Sometimes even resulting in violence.

Problems faced by aged:

- ① Physical problems - loss of productive capacity, growing susceptibility to diseases, dependency upon younger ones.
- ② Psychological problems: Change in cognitive capacity, & self image becomes weak.
- ③ Emotional problems: Isolation, loss of status, loss of spouse etc. As they



become old, their capacity to adjust themselves to the society declines.

- ④ Material problems: Loss of income & lack of adequate social security
- ⑤ Stereotyped: Aged are stereotyped as less efficient & dependent on others.
- ⑥ Generation gap: Gap in the way of thinking of young & elderly population.
- ⑦. Vulnerable: Even in cities like Delhi, old age people become easy targets for the criminals.

The problem of the aged, therefore becomes a social problem which makes it incumbent upon the society to assume greater responsibility for support of the aged



Underline the socio-cultural factors responsible for India's skewed sex-ratio.

The latest NFHS-5 data indicates that India has more females than males with its overall sex ratio having risen to 1020. But Sex ratio at Birth is still worryingly low at 929.

Also NFHS is a sample survey & only a full scale census can reflect reality. Hence skewed sex ratio is still a matter of concern.

Socio-cultural factors :

SB Agnihotri identifies sex-selective abortions & son preference attitude as reasons for declining sex ratio.

Amartya Sen in his "The missing million women", claims that declining



sex ratio is due to either higher expected return to male labour over female labour or anticipated old age support from sons within patri-lineal kinship systems.

Low female literacy is also pointed out as a reason for declining sex ratio. But [Klasen & Claudia] contends that increasing literacy has led to technical measures like sex selective abortions

Severe neglect of girl babies in infancy also leads to higher infant death rates.

Deeply entrenched Patriarchy, & religious sanction behind it strengthens the discriminatory view that male are dominant to women

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This dominance is reflected in the forms of domestic violence, dowry deaths, honour killings, other sexual violence play major role in declining ratio.

Female children are seen as liability by poor families who couldnt afford extravagant spending on marriages & dowry.

Population policies by state have pushed families to go for atleast one male child, leading to pre-natal sex determination

The cultural preference for male children & subservience of women is further socialized through women themselves

Though education, laws, reforms have brought huge changes in this, the gender bias still needs to be focussed upon.



Instead of promoting equality in society the present system of education itself has contributed to increased socio-economic disparities:

Historically, education in India, has not always been inclusive in its approach, starting from Vedas. While equality of opportunity to primary education is realised to some extent, outcome is not.

According to Pierre Bourdieu education system is biased in the favour of culture of dominant social classes.

These dominant classes have the ability to impose their ideology & knowledge on lower classes. They fashion & champion their own culture as



worthy of being sought & possessed

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Cituzynski claims that the children of parents who hold post secondary degree have 60% chances to attend higher education themselves, while others have only 32%.

Jean Dreze says Indian schooling system is designed as a kind of obstacle course tilted in favour of privileged children.

The stratified nature of India's education system was on full display during COVID-19. Digital divide, Urban-rural gap, gender inequality was further concretised.



Weiner who studied child labour & education policy in India, claims India's governing elites lacked conviction about the efficacy of Universal education.

Apart from curriculum & state policies, old age discriminatory practices are still happening in schools & colleges as warned by Ambedkar.

For example, Dalit student in Rajasthan was beaten to death by school teacher for touching a common waterpot.

Consistent poor performance in education makes people forsake education eventually leading to further



deprivation and inequality.

Language, region, religion, ethnicity based ideologies & parochialism gets reflected in curriculum. - a form of ideological state apparatus.

eg) Rewriting history - Tipu Sultan issue in Karnataka - an irritant between minority & majority religion.

National education policy; 2020, RTE, NIPUN Bharat schemes have been focussing on an umbrella change, but along with it grassroot level changes are required to make sure education is an effective driver of Social Mobility.



Discuss the role of Social media in communal polarization. Suggest ways to combat it.

Social media has changed traditional models of communal behaviours in the society, which was previously localized.

It has reduced the social distance between local communal conflict and national communal polarization.

The fog of rumours, innuendo, & hate that act as kindling in local communal clash immediately spreads across India through Social media

Assam violence (2012), Muzaffarnagar riots (2013), Baduria riots (2017) are



testimony to the fact that Social media pushes communal antagonism.

[Kumar & Dayal] found that Social Media was widely used to spread rumours in Muzaffarnagar riots

[Paul Brass & Wilkinson] has written how political actors stoke communal passions for electoral and other political ends.

It is also used by nefarious elements for propagandizing their communal hate, also making it difficult to identify the source & holds users responsible.



Lack of awareness among social media users further fuels up this issue.

It vilifies & stigmatises certain communities

eg) Superspreader events of COVID-19 was attributed to certain community's wilful activity.

Combating misuse:

Digital form of communalism requires deeper exploration on all stakeholders related to it.

[Roy & Shukla] suggest necessary administrative measures need to be taken addressing the current weakness of IT act & grievance redressal.

Conflict sensitive reporting will help dispel the 'us' against 'them' fallacy. Multicultural awareness campaigns should emphasise knowledge about diversity of culture & traditions.

Social media intermediary must take upon the responsibility to avoid its medium from being misused.

Since these elevate much during election periods, the model code of conduct must be strengthened & RPA - 1951 too.

Social Media should be a tool for social transformation where sensationalism, horror, hatred, excitement & passions needs to be moderated, if not averted.



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