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Paper 1

Section - A

Question 1

(a) "Sociology emerged in Europe and flourished to begin with on social reformist orientation in the USA" - Comment. 10 marks

Approach

- Introduce by generally mentioning the background in which sociology was born.
- Talk about the problems in Europe at that time to which sociology sought answers.
- Then mention how sociology spread in America and how it had a social reformist orientation.
- Provide a balanced conclusion.

Solution

- Sociology took birth in a climate of social upheaval. The early sociologists' theories were influenced by the socioeconomic conditions that were in place in Europe at the time. The Enlightenment, the French Revolution, and the Industrial Revolution were the important features of this time period.

Emergence in Europe:

- The late 17th and early 18th century in Europe are referred to as the Enlightenment period because it was at this time that people began to view the rational thought as a central feature of human being and the human being as the centre of the universe.
- Europe had entered the age of reason and rationalism by the 18th century. Montesquieu, Locke, Voltaire, and Rousseau were some of the prominent thinkers whose thoughts affected the people during the time.
- The political framework of European society was altered by the French Revolution, which began in 1789. It signalled the end of the feudal era and the beginning of democracy.
- The late 18th and early 19th century Industrial Revolution that started in England had a significant impact on people's social and economic lives first in England, then in other European nations, and finally in other continents.
- Some important questions about human survival in the then contemporary society were posed during this time. These questions provided a fertile ground for the latter sociological thoughts as well. Many Positivist theorists, like Karl Marx and Max Weber in Germany and Emile Durkheim in France, were influential in the early sociological work that emerged in Western Europe.

Reformist orientation:

- By the turn of the 20th century, sociology had made its way from Europe to the United States. Early American sociologists, like their European predecessors and counterparts, sought to comprehend and address the issues of the day, such as crime, racial issues, rapid industrialization, worker exploitation, urbanisation and its attendant social issues, racial discrimination, etc.

- However, unlike their European counterparts who were more focused on creating broad societal theories, American sociologists attempted to create workable answers to particular issues like child labour.
- As a result, early American sociologists blended their sociological and social reformer roles when the discipline first arose.
- As a member of the American Sociological Society, Jane Addams worked to close the gap between the powerful and the weak. She demonstrated how organizations can reduce hunger, poverty, and oppression. W. E. B. Du Bois worked on the problem of race in America. Bagehot, work on politics and physics brought the political modification in USA. Albion Small and Robert Park of the Chicago School made an effort to address urbanization-related issues.
- As a result, sociology emerged in Europe, but it has matured as a discipline in the United States due to its social reformist orientations.



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(b) Compare and contrast Sociology with Anthropology? 10 marks

Approach

- Introduce by generally mentioning the background in which the two fields were born.
- Provide the difference between the two fields.
- Mention the similarities or overlap between the two fields.
- Provide a balanced conclusion

Solution

Sociology and anthropology had very different beginnings. While Western intellectuals of sociology had a ready context closer to home when modernism, the French Revolution, and industrialization arrived, anthropologists had to create their own. Anthropology also draws on prehistoric archaeology.

Difference

	Sociology	Sociology Anthropology
Emergence	In response to the challenges of modernity, sociology evolved from philosophy of history, political thought, and positive sciences.	Anthro ology arose from Western scholars' interest in primitive societies in non-western countries.
Objectivity	Sociologists' methods are laden with values, and thus their conclusions are tinged with ethical considerations.	Anthropologists describe and analyse in clinically neutral terms so that they can position themselves as outsiders without becoming entangled in values.
Scope	Sociologists quite often study parts of existing societies or processes such as social mobility.	Social anthropology tended to study societies (particularly simple societies) in their entirety. Social anthropologists typically study small societies that are relatively stable and generally devoid of historical records.

Research Method	Sociologists frequently rely on statistics and questionnaires, and their analysis is frequently formal and quantitative.	Social anthropologists typically live in the communities they study in order to observe and document what they see. Their research is primarily qualitative.
Subject Matter	Sociology is primarily concerned with cultural and social issues.	Anthropology also investigates physical aspects of evolution and biology.

Similarities

Despite their differences, the two disciplines have some similarities.

1. An interest in understanding humans is common to both disciplines.
2. History is also important in both Sociology and Anthropology. Although their scope and focus differ, people who study Sociology and Anthropology both use historical events to understand how humans came to exist as they do today.
3. Culture is an essential component of both Anthropology and Sociology because they are both concerned with humans and their lives.
4. Both disciplines place a premium on norms, beliefs, customs, institutions, and all other social aspects of the cultural context.
5. In modern practise, both Anthropology and Sociology employ a mixture of scientific and humanistic approaches to the study of humanity.
6. Sociology and Anthropology's methodologies, areas of focus, and practises have become very similar as they are now pursued.

Thus, despite their distinct areas of specialisation, the union of anthropology and sociology is regarded as desirable and advantageous.

(c) Critically examine positivistic approach in sociological studies. 10 marks

Approach

- Introduce answer with definition of Positivism.
- Give key features of positivistic approach of sociological studies.
- Give the criticism of positivistic approach of sociological studies.
- Provide a balanced conclusion.

Modern sociological study is mostly dominated by the positivistic approach. It is based on the belief that social realities can be objectively described and explained, and that social phenomena can be investigated scientifically, much like natural phenomena.

Here Positivism refers to a research approach that emphasizes using empirical, quantitative methods to discover universal laws and patterns in natural and social phenomena, seeking to establish causal relationships between variables.

The key features of the positivistic approach include:

1. **Empiricism:** The conviction that knowledge is acquired by experience and observation and that the best basis for understanding social reality is provided by scientific evidence.
2. **Objectivity:** The view that social phenomena may be investigated objectively and that, in order to draw correct findings, individual prejudices and subjective interpretations should be kept to a minimum.
3. **Generalizability:** The idea that general principles and theories that can be applied to different populations and contexts can be used to describe and explain social patterns.
4. **Experimentation:** The use of controlled experiments and observational studies to test hypotheses and validate theories.
5. **Quantitative methods:** The study of social phenomena using quantitative data from sources like surveys and statistical analysis.

Numerous sociological areas, such as social stratification, crime and deviance, and demographic patterns, among others, have seen extensive usage of the positivistic method.

However, some of the key criticisms of this approach include:

1. **Reductionism:** It is argued that the positivistic approach ignores the subjective feelings and meanings associated with social events and processes in favour of simplifying complex social phenomena into quantitative data. Jurgen Habermas said that positivism lose sight of the actors reducing them to passive entities determined by natural forces.
2. **Lack of subjectivity:** It is claimed that the emphasis on quantitative procedures and objective facts ignores people's individual experiences and the influence of culture, values, and beliefs on social reality. Max Horkheimer said that positivism is engaged in 'objective anarchism', an obsession to study everything objectively.
3. **Rigidity:** It is said that relying too heavily on fixed categories and tight definitions leaves out the complexity and fluidity of social phenomena.
4. **Lack of cultural sensitivity:** The positivistic approach is criticised for disregarding the power dynamics that determine social reality as well as for failing to take into account the cultural context and experiences of various groups. Dilthey said that a fact-based approach explores only one dimension as it ignores cultural and ideological dimensions.

5. **Limitations:** It is said that the emphasis on generalizable rules and theories is too limited and ignores the particular historical, cultural, and contextual aspects that influence social reality.
6. **Oversimplification:** It is said that using quantitative data and statistical analysis leads to an imperfect understanding of social reality and oversimplifies complex social phenomena.
7. Interpretivist scholars highlight the limitations of the positivist approach in capturing the complexity of social phenomena and the subjective nature of human experiences. They argue for a more holistic and interpretative understanding of social reality, emphasizing the importance of subjective meanings, social contexts, and the active role of individuals in shaping their own realities.





Despite these criticisms, the positivistic approach still has a significant impact on sociological study, especially in the development of quantitative methods and the application of empirical data to support hypotheses and comprehend social phenomena. However, a growing number of sociologists today support a more multidimensional and holistic approach that uses both quantitative and qualitative methods and takes into account the subjective experiences and cultural environment of both individuals and groups.



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(d) Examine science and technology as agents of social change. 10 marks

Approach

- Introduce answer with definition of social change and mentioning the factors which help bring social change.
- Mention both positive and negative social changes brought by S&T. (should be the major part of answer)
- Mention how S&T impacted different societies differently.
- Provide a balanced conclusion

Solution

Social change is the gradual transformation of patterns in social institutions, social structure, and social behaviour. Law, education, and religion are only a few of the many elements that influence it. However, science and technology are what accelerate this process of social change.

Positive Social Change

1. By enhancing food security and lowering the cost of essentials, science and technology can help millions of people escape poverty. Connectivity and communication have dramatically enhanced thanks to science and technology.
2. Technological advancements have had a significant impact on people's lives in India. The secularisation of life goals is taking place, there is progress toward gender equality as more women are finding employment, and new educational practices have opened up new worlds for the younger generation.
3. Marx was the first to emphasise the significance of science and technology in terms of forces of production that change production relations.
4. According to Leslie White, when a society's consumption per person rises, the techno-economic component exerts pressure on the organisational component of culture to change.

Negative Social Change

1. However, when this transformation takes place without a corresponding adjustment in the cultural features of society, it leads to conflict, or what William Ogburn referred to as "Cultural Lag." It's because any new technology also carries with it a fresh set of values that must confront with the old ones.
2. Furthermore, Science and technology also have a homogenising tendency. Nowadays, work is done in more similar ways. Today's globalised industries produce identical goods, clothes, tastes, and levels of consumption. It is bringing the world together, but at the expense of diversity.
3. A transition from "adaptation" to "change" of the environment is also being brought about by an over-reliance on science and technology. Climate change and an increase in natural disasters are two important effects of this.
4. The alienating features of technology in the workplace were also noted by Robert Blauner in his paper "Alienation and Freedom 1964." Certain technology, such as automation, cause workplace monotony. Marxists contend that technology alienates man from his labor.

The effects of similar technologies vary in various societies. While printing led to the standardisation of manuscripts in China, it facilitated the diversity of literary works in Europe.

Nuclear energy was used to completely destroy two cities during the Second World War, although it was later also used for peaceful purposes. Similar to this, information technology may be utilised for empowerment and social transformation as well as for centralization and espionage.

Social change is a long-term process that affects practically every area of society. No culture can effectively resist social change, but if these changes are gradual, indigenous, and accepted by everybody, society will be more peaceful.



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e) Analyse the contemporary trends in family with examples. 10 marks

Approach

- Introduce answer with definition of family.
- Explain the contemporary trends in institution of family. (Should be the major part of answer)
- Also briefly mention the relevance of family as a unit of study.
- Provide a balanced conclusion.

Solution

The family is a social unit characterised by shared housing, economic cooperation, and sexual reproduction. It includes adults of both sexes who maintain sexual relationship that is socially acceptable. It also includes one or more children who are either their biological or adopted offspring.

As a result of societal economic and social changes, various social institutions such as the family are changing.

Changes in Structure:

1. Parsons and Goode argued that family are changing from extended to nuclear. Parsons told nuclear family is a structural fit with industrial society. Industrialization also promotes achievement-based status and strengthens conjugal bonds.
2. Because newlywed couples who are employed must relocate to new areas where their jobs are situated, patrilocal patterns are being replaced by neolocal patterns.
3. Margaret Obrian discussed the rise of single-parent families, reconstituted families, and dual-earner families.
4. Metropolitan cities have also seen an increase in live in families, gay and lesbian families, and families with varying levels of acceptance.

Changes in Relationship:

1. Love marriages are now a common method for individuals to start families. Free choice of spouse has added a romantic element to the family. Today's husband-wife relationship is more centred on cooperation than dominance, and women are also taking more active roles in decision-making.
2. Parsons claims that nuclearization has improved the relationships between husband and wife.
3. Today's brother-sister relationships are founded on equality and fellowship.
4. Women's and children's situation has improved due to legal issues. Today, women have more rights. Additionally, people are now freer to move separately.

Changes in Function:

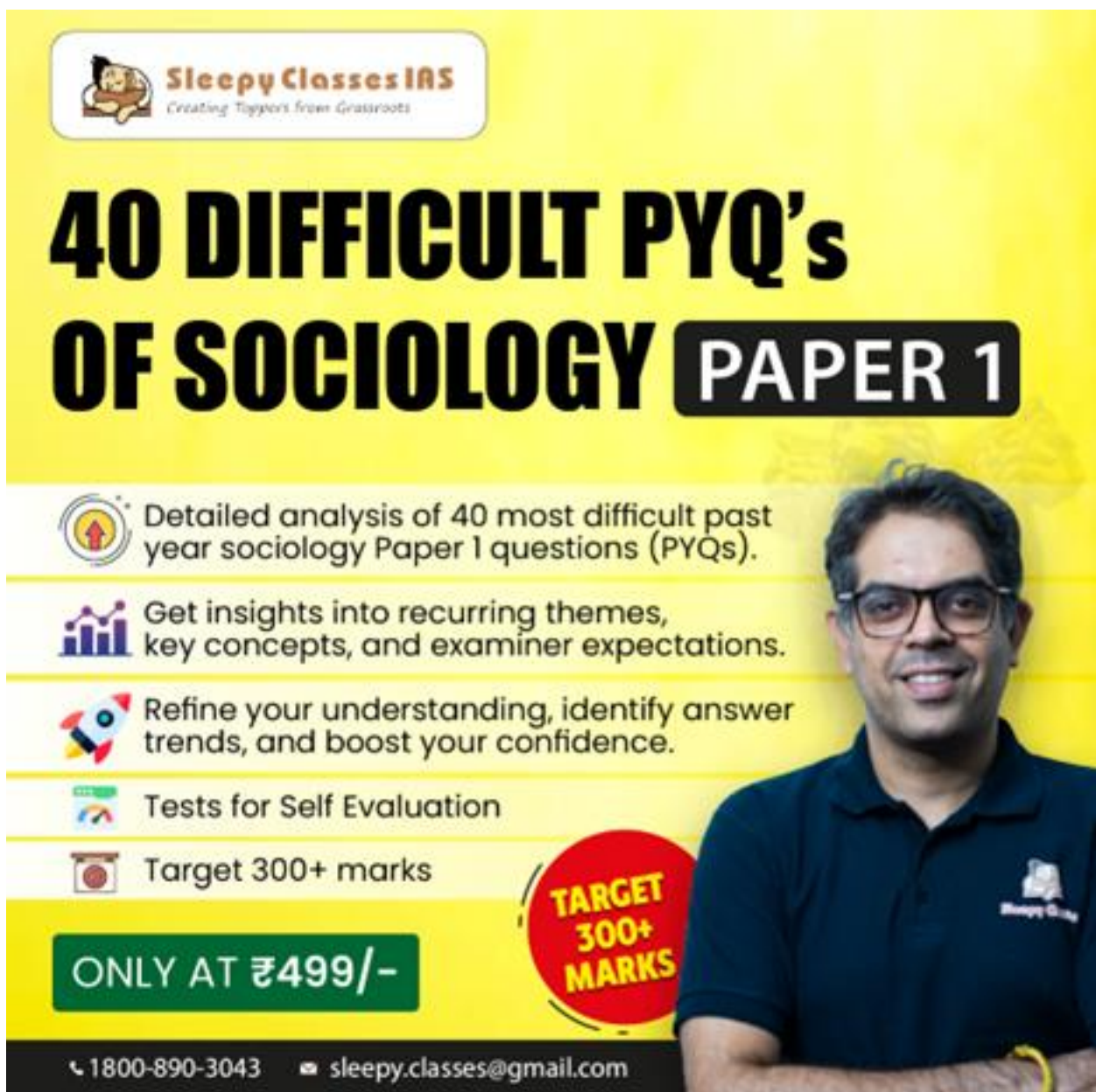
1. Traditional gender roles within families have undergone significant changes. This has resulted in a reconfiguration of household responsibilities and a move toward more egalitarian divisions of labor within families.
2. Aging populations and shifting family structures have made caregiving for older family members more complex, creating a growing need for long-term care and support.

3. Balancing work and family responsibilities has become challenging due to longer work hours and demanding careers, leading to discussions on parental leave, flexible work arrangements, and childcare support.

However, some sociologists argue that family is no longer cornerstone of society for the following reasons.






1. Countries such as the Netherlands have as many as 80% of single individuals aged 18 to 45.
2. Alternative institutions such as hospitals, play schools, multiplexes, and the media are assuming some of the functions of the family.
3. Alternatives such as Kibbitz in Israel raise concerns about the universality of family.
4. As a unit of sociological analysis, the family is being replaced by the household.

In India, extent of change is not as dramatic as it is in western societies. So, emerging trends in family reflects the adaptive changes with the socio-economic changes as said by Talcott Parsons.



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Question 2.

(a) Analyse the limitations of quantitative methods in social research. 20 marks

Approach

- Introduce by briefly explaining what is quantitative method.
- Mention the inclination of early positivist towards quantitative methods and mention some of its types
- Give limitations of quantitative research methods. (Should be the major part of answer)
- Conclude by giving some ways to overcome the limitations.

Solution

- Quantitative research makes use of quantitative measurements and statistical analysis. Natural science's ability to uncover the true nature of reality inspires quantitative methods in social research. Because positivists believed that the subject matter of social science and natural science was the same, they advocated quantitative methods for social research.
- Saint Simon, August Comte and Emile Durkheim were its chief proponents. Some of the important quantitative methods include survey, structured interviews, structured questionnaire etc.

Limitations of quantitative research methods includes: Improper target population representation

- Improper representation of the target population may impede the researcher's ability to achieve its desired goals and objectives. This could result in a calculation error and the proposition becoming untrue.

Lack of data gathering resources:

- Quantitative research methodologies often call for a high sample size. However, the paucity of resources makes this extensive investigation impractical.
- In many developing nations, interested parties might not have the necessary knowledge or means to carry out exhaustive quantitative study.

Being unable to control the environment:

- Researchers may run into issues when trying to control the environment. The responses provided by the respondents frequently depend on a specific time, which in turn depends on the circumstances existing at that particular time.

Limited findings from a quantitative study:

- The structured questionnaire used in quantitative research has closed-ended questions. It results in the limited outcomes outlined in the research proposal. As a result, the results may not always accurately reflect the situation as it actually occurred.
- Also, the respondents have limited options for responses, based on the selection made by the researcher.

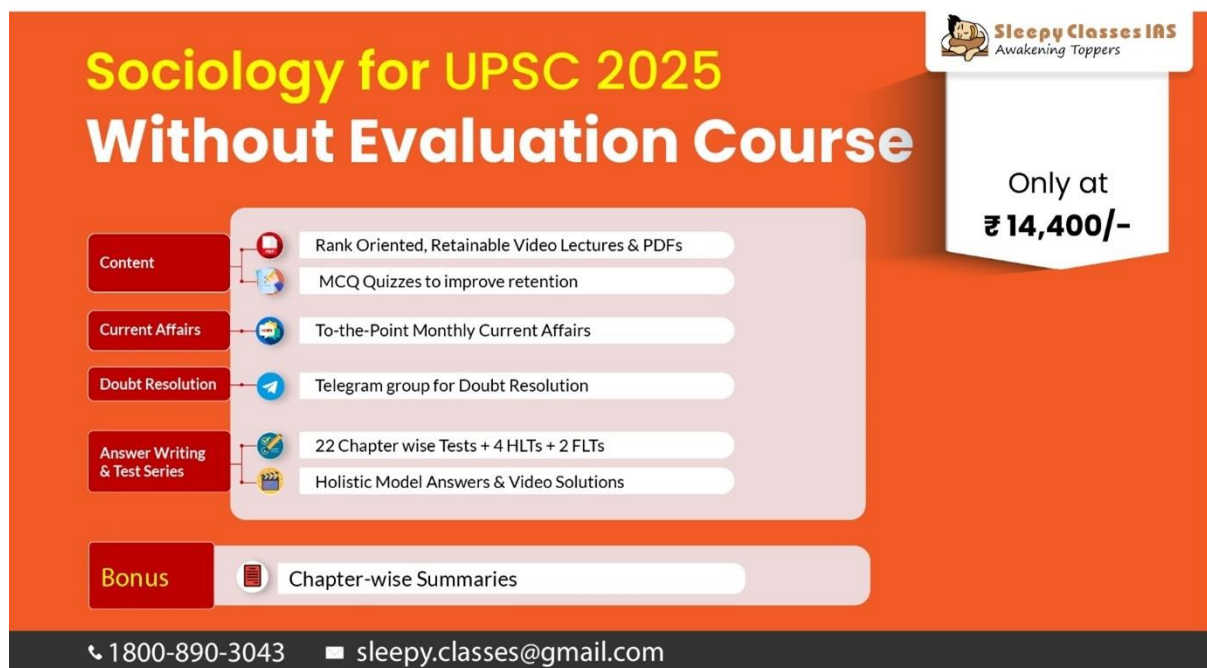
Analyzing data can be challenging:

- Extensive statistical analysis is needed for the quantitative investigation, which might be challenging for researchers without statistical training. Since statistical analysis is based on scientific methodology, it is challenging for non-mathematicians to perform.

Other limitations of quantitative methods:








- Everything cannot be quantified by numbers it cannot capture the meanings and motives. They cannot capture subjective or non-empirical dimensions of social reality. Thus, ethnomethodologist and phenomenologists said that quantitative methods are unsuitable for sociology.
- Non-Positivists argue that the social reality is value laden, therefore complete separation of fact and values can't happen which is a must in quantitative research method.

However, there are numerous ways to overcome the limitations of quantitative methods, including triangulation, methodological pluralism, ideal types, etc. It may also be beneficial to combine these quantitative and qualitative methods.



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(b) Critically examine the functionalist tradition in sociology. 20 marks

Approach

- Introduce by briefly explaining what is Functionalism.
- Explain the functionalist tradition in sociology.
- Give criticism of functionalist tradition in sociology.
- Provide a balanced conclusion.

Solution

Functionalism is a tradition in sociology that views society as a complex system of interdependent parts, each of which performs a specific function to maintain the stability and stability of the whole system.

1. This tradition is based on the work of Emile Durkheim and Talcott Parsons, who emphasised the importance of understanding the functions of social institutions such as the family, the economy, and the state, as well as how they contribute to the overall stability and stability of society.
2. Functionalism sees social order as the product of shared values and norms that guide behaviour and direct the actions of both individuals and groups.
3. It places a strong emphasis on upholding social stability and order and sees social issues as impediments to the system's functioning rather than as a result of systemic defects.
4. Functionalism argues that social norms and institutions are intrinsically stable and fulfil a defined purpose, such as upholding social order or meeting fundamental needs of people. According to this viewpoint, social change takes place slowly and gradually through social structure evolution and adaptation rather than by revolution or abrupt change.
5. The functionalist viewpoint tries to explain social stratification in terms of how it helps to keep society stable and orderly. They examine social stratification to determine how well it meets the "functional prerequisites" of society. The 'shared value system' keeps conflict between hierarchically arranged groups in check.
6. Functionalism has influenced our understanding of social systems and has been applied to a variety of social issues such as crime, education, health, and the economy.
7. For much of the twentieth century, it was the dominant theoretical perspective in sociology, but it was also criticised by other sociological perspectives.

Some of the criticisms of functionalism are as follows:

1. **Determinism:** Functionalists believe that social structures and institutions are determined by social needs and functions, ignoring individuals' agency and the role of power and conflict in shaping social structures.
2. **Idealized View of Society:** Conflict theorists argue that functionalists frequently present an idealised view of society as a harmonious and orderly system, ignoring the presence of social problems and conflicts.
3. **Inadequate Explanation of Social Issues:** Functionality has also been challenged for its inability to explain social problems and inequalities because it assumes that all parts of society are working in harmony and fails to consider the sources of social conflict and power imbalances.

4. **Conservatism:** Functionalists have been accused for their conservative tendencies, as they see social change as disruptive and existing social arrangements as natural and desirable. Feminist theorists argue that functionalism perpetuates gender inequalities by reinforcing traditional gender roles and expectations within families and society.
5. **Status-Quoist:** Critics argue that functionalism may reinforce the dominant ideology and support the perpetuation of existing power structures, as it often portrays social inequalities as functional or necessary for the smooth functioning of society.
6. **Reductionism:** The functionalist viewpoint is frequently admonished for reducing complex social phenomena to simple functional relationships, thereby ignoring the complexity and diversity of social life.
7. **Micro-Macro Divide:** The functionalist tradition has been attacked for its narrow focus on the macro-level of analysis and for ignoring micro-level social processes and individual experiences. Symbolic interactionists argue that functionalism neglects the subjective meanings and interpretations that individuals attach to their actions, which are central to understanding social phenomena.
8. **Ignores Historical Context:** Functionalists often treat social structures and institutions as timeless and universal, oblivious to the historical and cultural contexts in which they emerge and evolve.
9. **Lack of Empirical Evidence:** Finally, functionalism has been chastised for its lack of empirical evidence to back up its claims, as well as its reliance on abstract models and theory rather than empirical research.

Overall, the functionalist tradition in sociology has been a powerful and influential viewpoint in the field, but it has also been criticised for its shortcomings and oversights. As a result, other sociological perspectives that focus on different aspects of social life and offer alternative ways of understanding the social world have complemented and challenged it.

(c) Analyse the salient features of historical materialism. 10 marks

Approach

- Introduce by explaining briefly what is historic materialism
- Explain the salient features of the historic materialism.
- Conclude by providing relevance of historic materialism.

Solution

- Historical Materialism is essentially a conception of society as it evolves from one stage to the next. It is an important 'analytical tool' for comprehending the origins and progression of human society.
- It is considered 'historical' because Karl Marx traced the evolution of human societies from one stage to another. It is 'materialistic' because the evolution of societies has been interpreted in terms of their 'material or economic base of society'
- The concept demonstrates how economic infrastructure serves as the foundation for social change. Also known as 'Dialectical Materialism,' its main focus is on the contradiction between the interests of the two classes.

Following are some of the salient features of historical materialism:

Idea of Human Progress:

- Historical Materialism examines how human society has advanced from prehistoric times to the present age with a significant shift in social relationships. As a result, he has identified the various stages of human history into four "modes of production": primitive communism, ancient slave society, feudal society, and capitalist society.

Based on the dialectics process:

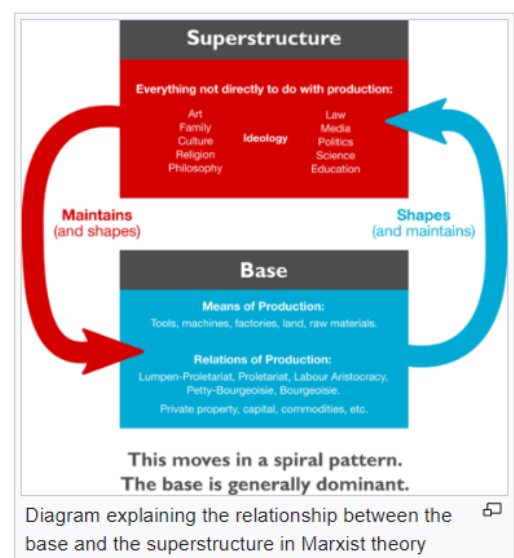
- This indicates that the process of change is a result of the tension or class conflict caused by the interaction of two opposing forces. Dialectic refers to a dual existence, such as that of a master and servant in slave society.

Society seen in form of Structure and Superstructure:

- Production by humans to meet their own need is the foundation of social existence. The production process is further based on matter or economy (structure), which decides the superstructure (institutions, relations, family pattern etc) in the end. A new stage of history, or what Karl Marx refers to as a new "mode of production," is ushered in as a result of changes in the superstructure brought about by changes in the structure.

Existence of Contradiction:

- Contradiction is the cornerstone of historical materialism. In other words, contradiction persists as a major force in every structure and superstructure, and as a result, the form of a new social system is determined. However, there are certain inherent contradictions in this new structure.



Continual state of change until communism:

- The state of nature is constantly changing. The building of a new social order following social change is too subject to contradiction and change, just as a thesis has its own antithesis which brings about a shift in ideas. Marx asserts that this is an ongoing process that will continue until communism is achieved.
- Historical Materialism remains the cornerstone of Marxian theories which have been used as methods to study societies & their various processes. For example, historical materialism has been used to study global stratification after World War 2. The most one being world system theory by Wallenstein.

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Question 3.

(a) Compare Karl Marx with the Emile Durkheim with reference to the framework of 'division of labour'. 20 marks

Approach

- Introduce by explaining briefly the concept of division of labour
- Provide the difference between the point of view of Karl Marx and Durkheim on division of labour.
- Mention the similarities between the two.
- Provide a balanced conclusion

Solution

By the phrase of 'division of labour' we mean the splitting up of an activity into a number of parts or smaller processes. These smaller processes are undertaken by different persons or groups of persons, thereby speeding up the performance of the activity. The division of labour can also be seen as the separation of tasks in any system so that participants may specialize.

Durkheim and Karl Marx both thought deeply about the division of labour and came to opposing conclusions.

Points of Difference	Durkheim	Karl Marx
Work on Division of Labour	Division of Labour in Society, 1893	Das Capital, 1867
Basic approach.	His theory based is upon functional nature.	His theory is more of conflict nature.
Causes of Division of Labour	The division of labour in industrial society is explained by Durkheim as the result of increased material and moral density. And the ability to specialise allows for peaceful coexistence.	It is not viewed by Marx as a means for cooperation and coexistence. He sees it as a practice that the capitalists are forcing on the workforce in order to reap profits.
Nature of Division of Labour	According to Durkheim, the division of labour is useful and promotes cooperation.	Marx views the division of labour as a "Unequal relation" that legitimizes the status quo between the haves and the have not.
Consequence of Division of Labour	It leads to integration in society.	It leads to dehumanization of workers and alienation in industrial society.

Solution to the Problems Related to Division of Labour	According to Durkheim, anomie is abnormal and can be controlled by educating employees about their place in society and making them feel organically connected and involved in society's life.	Marx argued that the issue with capitalism is capitalism itself. The division of labour is a necessary component of the capitalist society's framework for efficiency and scaled-up production, but it also creates alienation. He identifies division of labour as a crucial element in the alienation of workers from their work, from their co-worker's, and ultimately from themselves. Revolution can put an end to alienation issues.
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They have many differences in their perspectives on labour division, but they also have some similarities.

1. Both stated that the division of labour differs in simple and complex societies.
2. Both agreed that division of labour is inevitable.
3. Both recognised the negative aspects of division of labour and proposed solutions.

Emile Durkheim and Karl Marx contributions to the theory of division of labour continues to inspire scholarship and policies and public discourse.

(b) Critically analyse the contribution of G.H. Mead to 'symbolic interactionism'. 20 marks

Approach

- Introduce by explaining briefly the concept of symbolic interactionism.
- Bring out the major contributions made by G.H. Mead in the field of symbolic interactionism.
- Also provide various criticism on his work in the field of symbolic interactionism.
- Provide a balanced conclusion.

Solution

- Symbolic interactionism is a sociological perspective that focuses on how individuals interact with one another and how they attach meaning to symbols and shared understandings in their social interactions. It emphasizes the role of symbols, language, and gestures in shaping social interactions and the construction of social reality. The dynamic patterns of social action and social relationship are the focus of symbolic interactionism.

G.H. Mead's Contributions

- George Herbert Mead's theory of 'Self and Identity' has made significant contributions to 'Symbolic Interactionism'. According to Mead, human thought, experience, and behaviour are ultimately "social." They derive their nature from the fact that humans communicate by employing "symbols," of which language is the most significant.
- According to Mead, the act of playing a role helps people create their own sense of who they are. One can think about themselves by putting themselves in other people's shoes.
- He distinguished between "Me" and "I," two facets of the Self. Me is defined by Mead as the organised set of attitudes of other which one himself assumes. I is the immediate response of an individual to others. It constitutes something that we all seek, which is the realisation of self.
- Mead claims that the "Self" is not something that is inborn. There are two basic stages in the creation of the "Self," which is learned during childhood. The first one is referred to as the "play stage". Children play out roles that are not their own in this stage. The "game stage" is the second phase of the self-development process. Children learn to see themselves from the perspective of the other players or from the standpoint of ' the generalised other ' when engaging in a game stage.
- It is crucial to develop in "consciousness of self" as it serves as both the framework for human society and the basis for cognition and conduct. Individuals can perceive how others perceive them when they are self-aware. For "cooperative action" in society, this serves as the foundation. It is through the 'generalized other' that the social process influences the behaviour of the individuals.

Mead's symbolic interactionism has received the following criticisms:

1. Despite his great insight into the development of society's self-consciousness, Mead's explanation of the nature of social organisation in society lacked clarity.
2. Reafer claims that Mead disregarded the historical background of the contemporary social structure.


3. Mead falls short of articulating the instances at which an individual interacts with society.
4. It was unclear what Mead meant when he said that the person and the mind create society. He was unable to cover all facets of interpersonal and societal communication.
5. Mead acknowledges the presence of culture and believes that social roles do influence human conduct to some extent, but people still have a great deal of "choice" in how they behave.
6. Mead did not go into the issues of social mobility, class, or power dynamics.


Despite criticism, George Herbert Mead's "Self and Identity" theory's integrative orientation contributed to firmly establishing the microscopic emphasis of Symbolic interactionism.


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c) Examine the salient features of Weberian bureaucracy? 10 marks

Approach

- Introduce with Weber's general view of Bureaucracy and how it is linked with his Ideal Type.
- Provide the features or characteristics of Bureaucracy as per Weber.
- Conclude with his reservations on the Bureaucracy.

Solution

Like many of Weber's other ideas, bureaucracy is linked to the Ideal Type idea, and Weber associated it to the growing rationalisation of society. Here, Ideal types refers to conceptual frameworks that are constructed by highlighting and exaggerating certain characteristics or features of a social phenomenon while ignoring or simplifying others. Weber asserts that the most "rational" method of exercising power over people is through bureaucracy.

Weber specified a few typical bureaucracy-related features, which includes:

1. The offices are organized into a 'hierarchical system.'
2. Authority is derived from position in organizational structure.
3. The incumbent is not allowed to appropriate the position.
4. Positions always remains a part of the organisations.
5. Objective criteria are used to choose the staff.
6. Competence and merit are the main criteria in recruitment.
7. Work is specialised in bureaucracy and staff is trained accordingly.
8. The bureaucracy's work is a full-time career.
8. Offices are used to organise work, and the tasks that need to be completed are called as official duties.
9. Decisions are made using a set of abstract and rational rules.
10. Bureaucrats are supposed to carry out executive orders without bias or value addition.
11. Administrative acts, decisions, and rules are written down and recorded.
12. Modern bureaucracy is distinguished by its rationalism and objectivity.

Although this ideal sort of bureaucracy is only approximately realised in practise, Weber contends that due to this type of organization's technical superiority over other types of organisations, bureaucracies in contemporary cultures are gradually resembling this pure type.

Weber was also concerned about "red tape" and the suffocation of "individual creativity and liberty" behind a web of regulations which he called as "iron cage of rationality". Further he also differentiated between the ideal-typical bureaucrat and the ideal-typical bureaucracy.

Question 4.

(a) How are open and closed systems of stratification undergoing transformation in the emergence of new hierarchical social order in societies? 20 marks

Approach

- Begin with a definition of social stratification.
- Explain the open and closed stratification systems in brief.
- How these systems are changing, as well as the factors causing change and the magnitude of change.
- Give a well-balanced conclusion.

Solution

Social stratification is the process by which social inequalities manifest themselves as structural hierarchical strata, one above the other. Sutherland and Maxwell define social stratification as a process of differentiation that elevates some people above others.

Open System:

An open system of stratification is one in which social mobility is encouraged by the norms and values of a particular society. Individual talent, skill, and effort are prioritised over ascribed attributes in this situation. An example of an open system is the class-based stratification that exists in European society.

Closed System:

A closed system is one in which social mobility within the social structure is discouraged by the norms and values of a particular society. In this situation, ascribed traits take precedence over personal talent, skill, and effort. Stratification based on caste is an example of a closed system.

Societies are open or closed in theory, but no society is completely open or closed in practise.

In their study of 'Black-coated workers,' Lockwood and Gold Thorpe discovered that the lower class, despite their economic achievements, does not find easy acceptance in the middle class. They are rejected by being called Nouveau Riche.

Furthermore, no system can be sufficiently closed to deny its members social mobility, because in any closed system, some individuals can ensure social mobility through their efforts. Sanskritization (M. N. Srinivas), Migration (David F. Pocock), and Conversion (Yogendra Singh), for example, were all methods of social mobility within the caste system.

Both systems are opening up as a result of new forces such as industrialisation, urbanisation, globalisation, high growth, increased access to education, and democracy. A society becomes more fluid as it transitions from traditional to modern. However, changes in the open system occur faster than changes in the closed system.

There is also evidence that in modern societies, the idea of social mobility is exaggerated.

Duncan and Blau concluded in their 1967 book "The American Occupational Structure" that long-range mobility is uncommon. Brown and Gay conducted a study in Britain on race-based stratification.

They sent bogus job applications on behalf of various nationals and discovered that 90% of English cases received positive responses while only 63% of Asians did receive positive response.

In India, Santosh Goyal discovered that 38% of CEOs were from the Dvija class, which is higher than their actual population share.

As a result, the open/close system is a relative concept. The closed system offers few opportunities for social mobility, whereas the open system has fewer barriers. However, no society is completely open or closed.

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(b) Is patriarchy a universal phenomenon? Critically examine how does patriarchy affects sexual division of labour in societies. 20 marks

Approach

- Begin with a definition of Patriarchy.
- Give answer to the question "Is patriarchy a universal phenomenon?"
- Explain how patriarchy and sexual division of labour are related.
- Then talk about the changes in division of labour and patriarchy.
- Give a well-balanced conclusion.

Solution

Patriarchy literally means "rule of the father" in a maledominated family. It is an ideological and social construct that views men – the patriarchs – as being superior to women. It is "a set of societal norms and practises in which men rule over, subjugate, and benefit from women."

The foundation of patriarchy is a hierarchy and inequality of power structure in which men have control over the sexuality, reproduction, and production of women. In society, it enforces notions of masculinity and femininity that serve to legitimise the unfair power dynamics between men and women.

Despite being the most dominant ideology and almost universal, patriarchy is not a universal phenomenon. For instance, the Khasi tribe in India's northeast is renowned for its matriarchal society.

The idea of motherhood, which limits women's mobility and places the task of caring for and raising children on them, is promoted by patriarchal society. The biological factor to bear children is linked to the social obligations of motherhood, which include providing for, educating, and raising children while devoting one's self to the family.

In patriarchal societies, women's conduct is also regulated. She is forbidden from mixing with people like males are allowed to do because she represents the honour of the family and society. As a result of this forcing women into domesticity, patriarchal ideology becomes internalised over time.

But the gender-based distribution of labour is evolving now. Women are getting meaningful employment and defying the patriarchal mentality. Women are overcoming their biological limitation with the help of contraception and other technological advancements.

According to a study by Blood and Wolfe, the wife's power within the family tends to vary according to how closely her pay check matches her husband's.

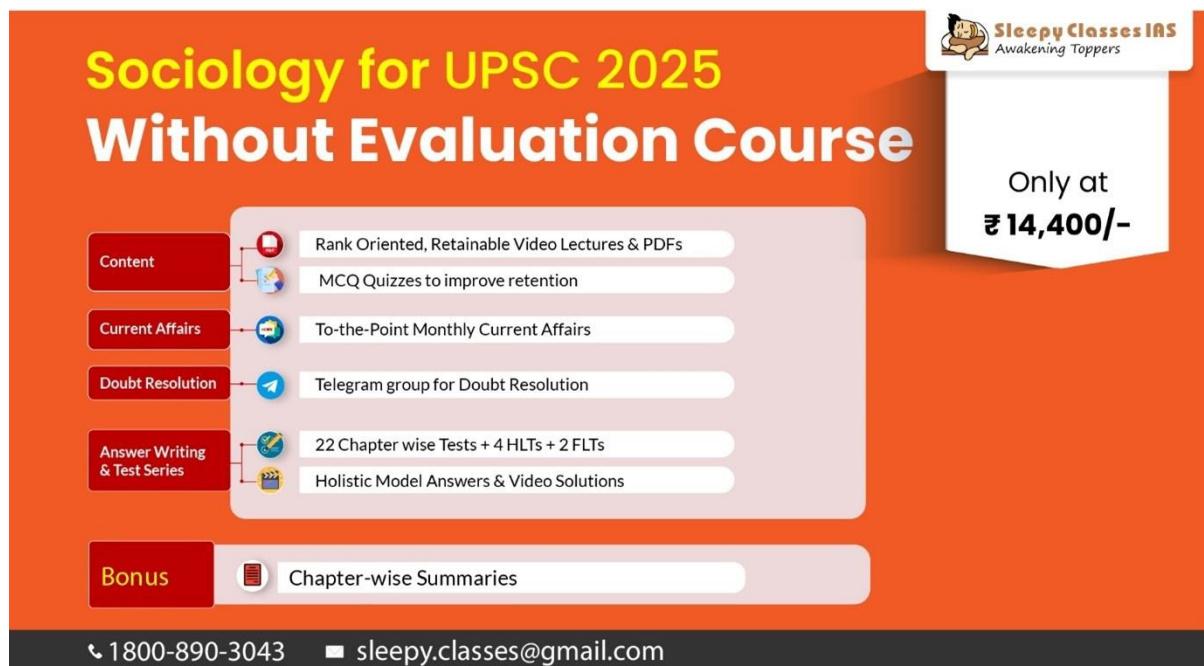
Further Men today take more interested in child rearing & household management. The Symmetrical Family (as envisioned by Michael Young and Peer Willmott) has become a reality as a result, in which the husband and wife considerably share each other's burdens.

However, despite women's increased participation in the labour force, important family decisions are still made by men, according to Blood and Hamblin. And the motherhousewife role is still the most important.

In their 1977 article "Women, Work, and Class Structure," Blackburn and Stewart argue that women going to work does not ensure gender equality, but rather enforces it because women enter only a specific market that is reserved for females only.

The issues of gender pay gap, occupational segregation (pink collared jobs for woman) and glass ceiling effect reinforces social stratification and patriarchy.

As a result, patriarchy and division of labour have an impact on one another. Previously, patriarchy was responsible for division of labour but now, changing sexual division of labour is changing patriarchy.



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(c) Examine the role of pressure groups in parliamentary democracy? 10 marks

Approach

- Begin with a definition of Pressure Groups and Parliamentary Democracy.
- Positive role of pressure group in parliamentary democracy
- Negative role of pressure group in parliamentary democracy
- Give a well-balanced conclusion.

Solution

A pressure group is any organised association of people with the goal of influencing government policies and actions or simply changing public opinion. The Trade Unions, Dalit Sangarsh Samities, Kissan Sabhas, Mahila Samaj etc function as pressure groups.

Parliamentarian democracy is a form of democratic governance in which the executive derives democratic legitimacy from its ability to command the support of the legislature, usually a parliament, to which it is accountable.

Pressure groups operate outside of formal decisionmaking processes and are thus not accountable for any actions. They are not held accountable and are not bound by rules.

Role of Pressure Groups in Parliamentary Democracy

Positive Role:

1. They act as essential links between the government, and society.
2. They do study and inform the government of the issues in society.
3. Through their medium, they promote the voices of the impoverished and the marginalised. For instance, the Narmada Bachao Andolan helped local residents be heard by the government and brought attention to their suffering.
4. In a democracy, consultation with impacted groups is a sensible method of decision-making.
5. Pressure groups help new concerns and issues, particularly those affecting the marginalised and poor, get on the political agenda, promoting social progress and preventing social stagnation.
6. Pressure groups serve as a "safety valve" for both individual and community grievances, which promotes social cohesiveness and political stability.
7. They also act as vehicle of mobilization of masses. For example, Indian farmer's protest to repeal three farm acts.
8. Pressure groups enhance democracy by increasing participation and access to the political system. For instance, Arvind Kejriwal first belonged to a pressure group but ultimately decided to create a political party because the cause had gained popular recognition.

Negative Role:

1. Even if pressure groups increase participation, they do so unevenly, favouring the well-organized. In contrast to the others, they favour "those who shout loudest."

2. As a result, pressure group occasionally reinforce the current system of class and power.
3. Group opposition can frequently impede or even stop desired changes.
4. Even while protests and dissent are permitted in democracies, certain pressure groups turn to violence, undermining the institutions of democracy.
5. Additionally, because pressure groups' purview is segmented, frequently certain pressure groups with "greater influence and authority" may also be "lessening the spirit of democracy."

Regardless of the issue raised above, political parties and pressure groups are the foundation of a democracy because they have significantly improved parliamentary democracy.

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Section B

Question 5.

(a) Distinguish between people being socially excluded and people excluding themselves socially in societies? 10 marks

Approach

- Begin with a definition of social exclusion.
- Talk about people being excluded socially.
- Talk about people excluding themselves socially.
- Conclude with some commonalities between the two kind of exclusion.

Solution

- Social exclusion refers to a state in which people are unable to fully participate in economic, social, political, and cultural life, as well as the process that leads to and sustains such a state.
- Social exclusion can be seen in two ways: people being socially excluded and people socially excluding themselves.

People being social excluded:

1. Participation in social life may be hampered when people do not have access to material resources such as income, employment, land, and housing, as well as services such as education and health care.
2. However, participation is also limited when people are unable to express themselves or interact with one another, and when their rights and dignity are not treated with equal respect and protection.
3. As a result, social exclusion includes not only material deprivation, but also a lack of agency or control over important decisions, as well as feelings of alienation and inferiority.
4. Age, gender, disability, race, caste, ethnicity, religion, migration status, socioeconomic status, place of residence (living in a disadvantaged neighbourhood), and sexual orientation and gender identity have all been grounds for social exclusion in nearly all countries to varying degrees.
5. The above dimensions may be concentrated in specific groups, such as elderly women who are ethnic minorities and live in poor neighbourhoods.
6. The various dimensions may interact to reinforce social exclusion. Poor health, for example, may prevent people from pursuing opportunities to work, learn, and participate in society. At the same time, class, ethnicity, and gender all have an impact on health inequalities, which leads to exclusion.
7. According to Anthony Giddens, homelessness is one of the worst forms of social exclusion because it automatically excludes a person from a variety of other social services.
8. When compared to western nations, India has more severe exclusion issues. This is a result of the caste system, which is the social structure of Indian society.

People excluding themselves socially:

1. Not all instances of exclusion include individuals who are weakest and least privileged in society.
2. People excluding themselves from aspects of mainstream society can also result in social exclusion.
3. New dynamics of social exclusion at the top have emerged. Because of their wealth, influence, and connections, a small group of people at the very top of society can choose not to participate in mainstream institutions.
4. The wealthy may completely withdraw from the domain of public healthcare and education, choosing instead to pay for private services.
5. Rich residential areas are becoming more and more walled enclaves, cutting them off from the rest of society.
6. Due to their greater position in terms of popularity, celebrities and businesspeople exclude themselves. It is their exclusivity that makes them important.
7. Like bureaucrats, politicians isolate themselves from their constituency once they gain power.
8. Then there are hermits who live in seclusion as a form of religious discipline and come from various faiths.
9. Other scenarios where people might exclude themselves include delinquency, drug addiction, school dropout, anomie, and escapist mentality.

The importance of both structural inequality and power imbalances is emphasised by social exclusion, which is created when people are excluded from society or when people exclude themselves from society.

Moreover, social exclusion at the top is harmful to an integrated society in the same way that social exclusion at the bottom weakens social solidarity and cohesion.

(b) Define social movement. Elucidate the role of reformist movement in social change. 10 marks

Approach

- Introduce by explaining briefly the concept of social movement.
- Also briefly describe the reformist movement
- Describe how reformist movement helped in bringing social change with examples. (Should be the major part of answer)
- Conclude appropriately.

Solution

- A social movement is described as a collection of people acting collectively and persistently to support or oppose change in the society or group, they are a part of. Some movements attempt to change specific aspects of the current social order, while others could want to alter it completely. The first are referred to as reform movements, whereas the second are referred to as revolutionary movements.
- A reformist movement is one that strives to bring a social or political system closer to the ideal of the community. It believes that although society is generally good, some traditions and practices have caused society to become dysfunctional. It therefore attempts to do away with some of the traditions and practises.

Role of Reformist Movement in Social Change:

- The ideas of a reform movement are often grounded on liberalism, even though they may also be anchored in socialist or religious concepts.
- Some reformist relies on personal transformation; others rely on small collectives, such as Mahatma Gandhi's spinning wheel and the self-sustaining village economy, as a mode of social change.
- Campaigns that are well-organized and persistent can produce dramatic results. For instance, the 'American civil rights movement' was successful in making racial segregation in schools and public places illegal.
- Some well-known reform movements in India include the Prarthna Samaj, the Brahmo Samaj, and the Aligarh Movement.

Brahmo Samaj

The Brahmo Samaj movement was started in Calcutta in 1828 by Raja Ram Mohan Roy, a leading social reformer who fought against idol worship, polytheism, caste oppression, superfluous rituals, and other societal ills like Sati, polygamy, the purdah system, child marriage, etc. In addition, society fought for women's rights such as widow remarriage and female education. Additionally, it combated and opposed the prevalent Hindu superstitions.

Prarthana Samaj

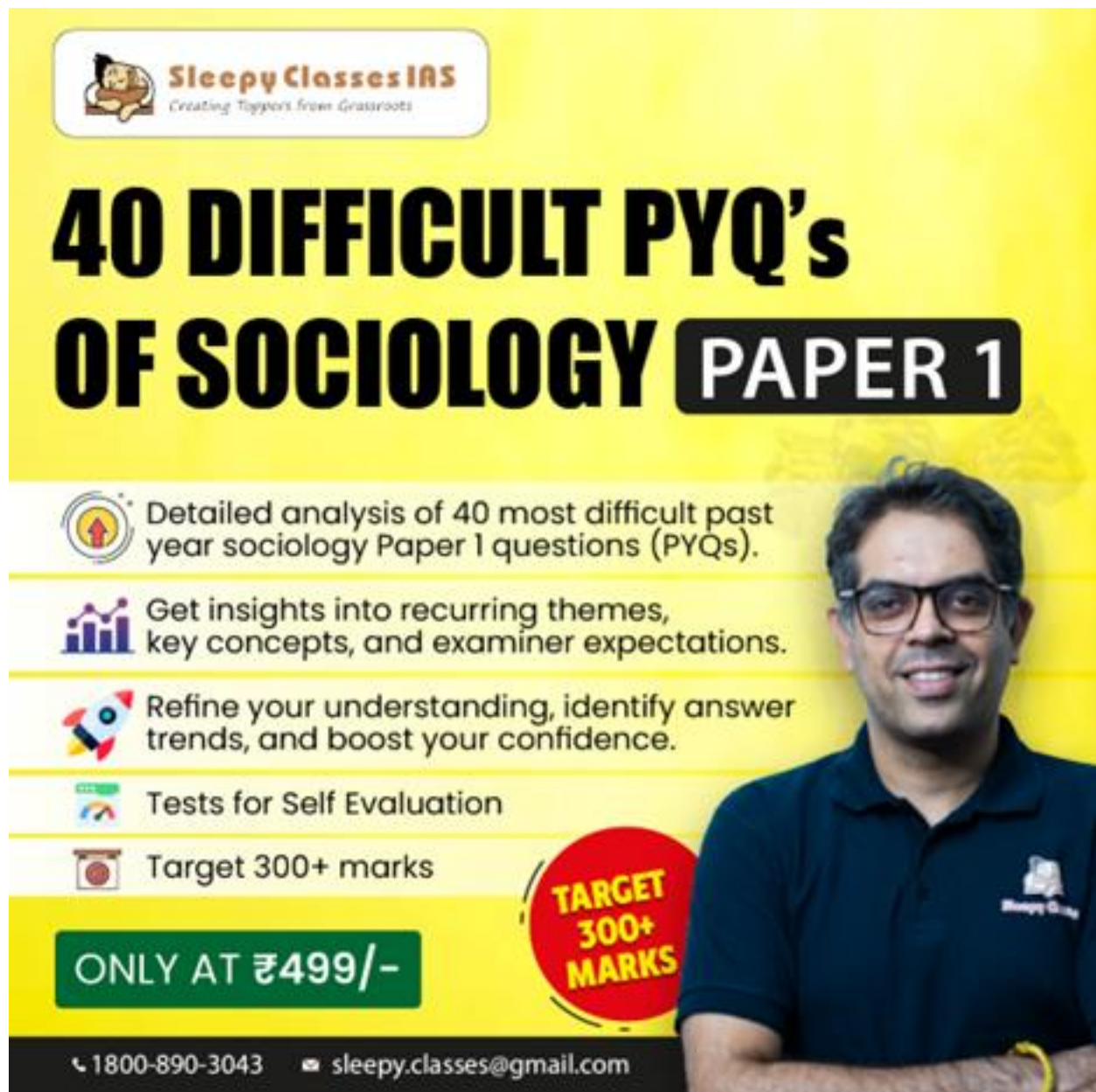
The Prarthana Samaj, which was established in 1863 by Keshub Chandra Sen, promoted monotheism and opposed caste distinctions and priestly hegemony.


Aligarh Movement

Sayyid Ahmed Khan established the Mohammedan Anglo-Oriental College in Aligarh in 1875 to provide Muslims with a modern education.






Movements to protect the environment, manage population growth, protecting workers rights, supporting right to abortion, etc. also comes under reformist movements.

It is important to note that reform movements typically function in democratic societies where individuals are free to criticise the status quo and possibly effect change. In non-democratic societies social change takes place either from the top for example the recent changes in Saudi Arabia under Crown Prince Mohammed bin Salman Al Saud or by means of revolution.



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(c) 'Science has empirical means to logical ends and religion has non-empirical means to logical ends'. Comment. (10 Marks)

Approach

- Introduce by defining religion and science and highlighting the basic difference.
- Explain how science provides answer to the questions/challenges that human faces through empiricism.
- Explain how religion provides answer to the questions/challenges that human faces through non-empirical means.
- Conclude by showing the complementary nature of science and religion in human life.

Solution

Religion is, in its simplest form, a belief in the supernatural. The systematic study of the structure and behaviour of the physical and natural world is science. Science is based on observations, experiments, verifications, proofs, and facts, whereas religion is based on faith and rituals.

We now have a better understanding of the causes of natural disasters like earthquakes, volcanoes, and rain due to science. Better forecasting and management of external events evolved from it.

We discovered with the aid of science that people are remarkably genetically similar, sharing nearly 99.9% of their genetic code with one another, dispelling the myth of the biological basis of race.

We were able to analyse society and its shifting tendencies thanks to technology that is based on science. It gave explanations for the changes that society was and is currently going through for example differential effect of climate change on communities.

Thus, science, with its empirical and rational foundations, assists us in explaining various aspects of human life and assisting mankind in leading a meaningful life.

Without any supporting empirical data, religion has been doing the same thing for thousands of years of human history.

Religion has evolved into several forms, such as naturism and animism, to assist man in coping with uncertainty and provide explanations for phenomena whose causes were unknown to people at the time.

Animism, as argued by Taylor, helped explain the occurrence of death, whereas naturism, as argued by Max Muller, helped explain phenomena like rain.

Tylor asserted that religion developed to satisfy man's intellectual needs, but Millers believed that religion developed to satisfy man's emotional needs.

Today, religion is viewed in terms of its contribution to establishing social solidarity, value consensus, harmony, and integration - the functional requirements or basic necessities of society.

For instance, according to Durkheim and Malinowski, religion promotes social cohesion and reinforces social norms and values.

The search for explanations for numerous unexplained phenomena, such as the universe's origin, is currently ongoing in science. In the meantime, religion help fills the gaps left by the questions for which science cannot provide an answer.

Thus, through assisting in coping with life's uncertainties and dangers, science and religion have greatly benefited humankind. Thus, we can conclude that while religion uses non-empirical means to achieve logical purposes, science uses empirical means to do so.

(d) Examine the social dimensions of displacement induced by development. 10 marks

Approach

- Introduce by explaining briefly the concept of Development-induced-displacement.
- Briefly mention the reason for such displacement.
- Provide various social dimensions of such displacement. (Should be the major part of answer)
- Conclude by providing solution to the issue of development induced displacement.

Solution

Development-induced displacement is defined as the permanent relocation of all households within a geographical area as a result of developmental projects such as building large dams. Over 40,000 people were displaced by the Sardar Sarovar Dam, the largest dam in the Narmada Valley Project.

Compensation and rehabilitation policies aimed at mitigating the effects of displacement are frequently ineffective. This is largely due to street-level bureaucrat corruption, underestimation of the value of resources, planners' failure to recognise the complexities of the existing social and economic systems of the displaced people, and their lack of participation in the planning process.

The social dimensions of such displacements are many:

1. Most of these areas from where people are displaced are tribal dominated. These people have strong beliefs regarding their forests, land and water. At the same time they are also totally dependent upon these resources for their survival hood.
2. People's kinship patterns are disrupted, isolating them from their relatives and depriving them of social bonding. The joint family systems deteriorate.
3. Loss of connection to historical, religious, symbolic, or geographical locations as a result of forced migration erodes cultural identity.
4. Distress migration to towns and cities has an impact on the demographic and sociocultural fabric of both the source and destination.
5. Displaced people also struggle to adjust to the new ecology of their new surroundings.
6. People who are displaced from agriculture are converted from self-cultivators to non-agricultural wage labourers.
7. If they move to cities, massive slums and shantytowns proliferate.
8. Cultural conflict arises when displaced people relocate to other areas.
9. Women are disproportionately affected because the loss of land used by women to generate economic worth further marginalises their socioeconomic standing by making them more reliant on their husbands.
10. Girl children are married off at a young age because their displaced parents are unsure of their future.
11. Landlessness, joblessness, homelessness, marginalisation, food insecurity, increased morbidity and mortality, loss of access to common property, and social disarticulation are eight potential risks of displacement, according to sociologist Michael Cernea.

A better policy for land acquisition, compensation, and rehabilitation should be developed with the help of social scientists, development planners, human rights activists, civil society, and other stakeholders. Policy implementation should be made more effective by involving those who will be affected in the planning and decision-making processes.

(e) Analyse the gender bias in the present society with examples. 10 marks

Approach

- Introduce by explaining briefly the concept of Gender bias
- Provide the instances of gender bias in various aspects of life in present society with example/data/studies.
- Provide instances of how gender bias has been overcome in various aspects of life in today's society.
- Provide a balanced conclusion

Solution

Gender bias is the practise of treating people differently based on their real or perceived gender identity. Gender bias is a socially constructed expectation and role that includes prejudice and discrimination against both men and women.

Gender bias begins at home, as evidenced by boys being assigned maintenance chores such as mowing the lawn or painting, while girls are assigned domestic chores such as cooking and cleaning.

Gender bias can also be seen in the differences in career encouragement that children receive.

According to World Bank data, 18% of girls in tertiary education pursue STEM (Science, Technology, Engineering, and Mathematics) studies, compared to 35% of boys. According to UNESCO, India ranks among the bottom, with only 14% of female researchers working in STEM fields.

Gender bias can also be found in the workplace and in employment. Karuna Ahmad observes four trends in women's employment: clustering of women in a few occupations, also known as pink colorization; clustering in low status occupations or the lower rungs of prestigious professions; women earning lower wages than men; and a high proportion of highly educated and professionally trained unemployed women.

According to the World Economic Forum, women worldwide earn only 63% of what men earn. It is also estimated that closing the global wage gap will take 202 years. According to the ILO's Global Wage Report, India has the highest wage disparity, with women earning 34% less than men.

Diane Pearce discusses the feminisation of poverty, which implies that women make up a disproportionate share of the world's poor, which is due to a lack of capabilities and gender biases rather than a lack of income.

Other institutions, such as law and religion, exhibit gender bias. According to senior lawyer and activist Indira Jai Singh, all entitlement laws are based on patriarchy rather than gender equality. According to Karen Armstrong, all major religions are male-dominated, with women relegated to marginal positions.

However, there are also some encouraging developments happening.

Due to the expansion of the service industry, the phenomenon of feminization of the workforce has been on the rise recently. This has put women on an equal footing with their male counterparts in both the social and economic spheres.

Various schemes such as flexi-hour worktime, re-joining the workforce after an interim break, sections operated only by women, period-leaves, maternity leaves are introduced in private enterprises as early as the 1990s with the benefits being reaped now.

Additionally, programmes like SHGs and affirmative action have greatly contributed to the empowerment of women by providing them with the means to make autonomous choices regarding their families, their marriages, and their employment.

Women are now regarded as capable in many fields where they were previously underutilised, such as the permanent commission of women in the navy and the creation of similar option for the rest of the armed forces.

Further men today take more interested in child rearing & household management. The Symmetrical Family (as envisioned by Michael Young and Peer Willmott) has become a reality as a result, in which the husband and wife considerably share each other's burdens.

The emergence of modernity and globalisation has altered the position of women in the political, social, and economic spheres. However, despite the fact that women's roles are expanding, gender bias still exists.



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Question 6.

(a) How do Karl Marx and Max Weber differ in terms of their analysis of social stratification? 20 marks

Approach

- Introduce by explaining briefly the concept of social stratification.
- Provide the difference between the analysis of Karl Marx and Max Weber on Social stratification. (Should be the major part of answer)
- Mention the similarities between the two.
- Provide a balanced conclusion

Solution

- Social stratification is the process by which social inequalities manifest themselves as structural hierarchical strata, one above the other. Stratification is regarded as a social process as well as a method devised by sociologists to comprehend social inequality.
- A majority of subsequent advancements of the views on stratification have been greatly influenced by and built on the class theories of Marx and Weber. These are the ways in which their analyses of social stratification differ from each other:

Karl Marx's analysis of social stratification	Max Weber's analysis of social stratification
Marx viewed society through the lens of conflict, emphasising its negative consequences.	Whereas Weber's view of stratification was more positive and acceptable than Marx's view of stratification.
Marx considered class to be the only dimension of stratification based on economic interest.	In addition to the class dimension inside the economic order, Weber adds two non-economic dimensions – status group linked with the social order and party or power associated with the political order – that significantly contribute to the class stratification.
Marx divided society into two classes: the "haves" (Bourgeois/Capitalists) and the "have-nots" (Proletariat/Workers).	According to Weber, there are four different classes in modern society: the property-owning upper class, the property-less white-collar workers, the petty bourgeoisie, and the manual working class.
The means of production and relationships of production are central to Marx's definition of class inequality.	Weber does not limit the definition of class to the means and relations of production, but also takes into account the competitive market situation in which class situation is established.
The have-nots, according to Marx, are exploited by the haves. They work	

hard but receive a small share of the produce.	
Karl Marx recognised the middle class as the stratum between the upper and lower strata. However, he argued that there will be a polarisation of the classes due to the greater use of machinery, disparities in income and the causes of pauperization, and the competitive nature of capitalism, which allows a small number of big capitalists to take over the petty bourgeoisie. Due to this, there are now more disparities between the two main classes.	Weber discovered evidence of the middle class growing as a result of social mobilisation. According to Weber, contemporary bureaucratic administration and clerical staff are necessary for capitalism, which leads to an expanding white-collar middle class.
Marx argued that the Proletariats cannot be identified as one class until and unless they achieve 'class consciousness.	According to Weber, social bipolarization and collective action are difficult to achieve because each individual has a distinct position of class, status, and power.
Marx predicted that the proletariat will unite and lead the revolution.	Classes, according to Weber, are not communities and are therefore unlikely to come together.
Marx therefore only saw class stratification from an economic standpoint, or from a single cause.	Weber thus viewed class stratification from a multidimensional standpoint, with the essential dimensions being market situation, life chances, status, and power.

However, there are certain similarities between Weber and Marx's analyses of social stratification, including the following:

1. Weber agrees with Marx that economic interests form the basis of class.
2. Between upper and lower strata, middle class strata were accepted by both Karl Marx and Max Weber.
3. Marx and Weber are both criticised by feminists for not taking into account "gender" in their viewpoints.
4. Both ideas have been crucial and highly influential in the majority of subsequent advancements of stratification theories.

The theories can be considered complimentary rather than mutually exclusive, despite the fact that they regularly contradict one another. This is demonstrated by the fact that some researchers, such as W. G. Runciman, employ both Marx and Weber concepts in their approach.

(b) Examine the social impact of globalisation on labour and society. 20 marks

Approach

- Introduce by explaining briefly the concept of Globalisation.
- Provide the positive and negative social impact of globalisation on Labour.
- Provide the positive and negative social impact of globalisation on Society.
- Give an appropriate conclusion.

Solution

- Globalisation is defined as an ongoing process that involves interconnected changes in the economic, cultural, social, and political spheres of society. As a process, it involves the ever-increasing integration of these aspects across nations, regions, communities, and even seemingly isolated locations.

The following effects of globalisation on the labour market are noticeable:

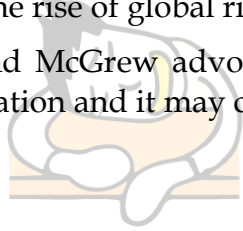
1. Many segments in numerous industries have grown over the years as a result of globalisation and the expansion of the consumer market. The rate of demand and supply has significantly increased as a result of this. For the people, these have created new employment prospects.
2. The service sector now accounts for over 54% of the annual Gross Domestic Product (GDP) in nations like India.
3. Additionally, India's exports of IT and software services have grown at an exponential rate.
4. Both in developed and developing nations, it has contributed to a rising feminization of the workforce.
5. One of the most notable aspects of globalisation around the world is the movement of workers across borders.
6. In addition, people, especially those from underprivileged and marginalised communities, now face more hardship as a result of migration from rural to urban regions for employment.
7. Many nations have weakened their labour rules in an effort to attract more foreign investment, placing workers in a precarious position.
8. More structural unemployment in the formal sector as a result of increased globalisation has driven employment into the unorganised sector.
9. Sweatshops are becoming more prevalent in developing and poor nations, which has resulted in the exploitation of their labour forces
10. According to scholars, globalisation in the short term encourages child labour because trade between nations is based on comparative advantage, but in the long run, as family wealth rises in low-income households, it decreases child labour.

Globalisation has an impact on society in the following ways:

1. Globalization is transforming us from regionalists to nationalists to global citizens.

2. With the advent of Globalization, social norms and values are becoming more diffuse and generalised (Parsons).
3. This phenomenon is causing changes in a variety of social institutions, including the family. As examples, there has been an increase in live-in relationships and acceptance of gay relationships.
4. Michael Mann believes globalisation is resulting in an increase in two types of power:
 - a. Extensive power - the ability to organise large numbers of people over far-flung territories in order to engage in minimally stable cooperation. Like Major Religions do. Example - Online communities of a specific product like Apple.
 - b. Intensive Power - the ability to organise tightly and command high level of mobilisation or commitment from the participants. Like Religious sects.
5. Leslie Sklair believes that globalisation has primarily negative consequences, namely class polarisation and ecological unsustainable development.
6. Globalization brings diverse people together, which can lead to conflict.
7. The forces of social change that Anthony Giddens refers to as "High Modernity and Globalization" are to blame for the rise of fundamentalism.
8. Terrorism, drug trafficking, and money laundering are examples of world problems.
9. Other societal effects of globalisation include rising homogeneity, cosmopolitan culture, and the rise of global risk culture - AIDS, Covid.

Held and McGrew advocate a Transformationalist stance in which there is nothing new about globalisation and it may change direction or be reversed in the future.



Awakening Toppers

(c) Examine the relevance of Parsonian social system in present society? 10 marks

Approach

- Introduce by explaining briefly the concept of Social System.
- Give the relevance of Parsonian social system in present society. (Should be the major part of answer)
- Provide criticism of the Parsonian social system.
- Give a balanced conclusion.

Solution

- A social system, according to Parsons, is a collection of interconnected and interrelated social institutions and structures that collaborate to maintain social order and stability. He saw the social system as being made up of various subsystems, including the economic, political, and legal systems, among others.
- The social system, according to Parsons, is a complex, interdependent system governed by shared norms, values, and expectations. He emphasised the significance of functional interdependence among the various subsystems, and he saw the social system as having a self-regulating mechanism that aids in the maintenance of social stability and order.

The relevance of Talcott Parsons' social system theory in present society is seen as below:

1. His theory provides a comprehensive framework for comprehending society's structure and functioning.
2. Its emphasis on the interdependence of social institutions and the role of culture in shaping social behaviour provides useful insights into contemporary social dynamics.
3. The concept of "functional fit" between various subsystems of society, such as the economy, politics, and culture, developed by Parsons, remains an important framework for understanding how these systems interact and influence one another.
4. His emphasis on the significance of cultural and symbolic elements in shaping social systems and behaviour continues to have an impact, particularly in the fields of cultural sociology and symbolic interactionism.
5. Parsons' emphasis on system interdependence, the role of norms and values, and the importance of social institutions is still relevant in discussions of contemporary social and political issues.

Some of Parsons' prerequisites for a social system are also relevant in the following ways

6. It demonstrates that in order to survive, the social system requires the necessary support from other systems. For example, educational institutions, law and order, and so on are required to support a stable economy.
7. It demonstrates that the social system requires adequate participation from its members. For example, in order for a government to function effectively, all of its bodies, including citizens, must be involved.

8. It demonstrates that the system should have the bare minimum of control over potentially disruptive behaviour. Consider the role of the constitution and the penal code.

Some of the most significant criticisms levelled at Parsons' theory are as follows:

1. **Determinism:** Some criticise Parsons' theory for being overly deterministic, implying that individuals have little agency and that social structure determines individual behaviour.
2. **Oversimplification:** Parsons' theory has also been criticised for oversimplifying society, reducing it to a collection of interconnected subsystems governed by shared norms and values.
3. **Ignorance of power and conflict:** Parsons' theory has been criticised for failing to fully account for the role of power, conflict, and inequality in shaping social relationships and institutions.
4. **Eurocentric perspective:** Parsons' theory has also been criticised for its Eurocentric perspective, which focuses solely on Western societies and fails to take into account the diversity of cultures and social systems around the world.

In general, Parsons' theory of the social system continues to be a significant viewpoint in sociology, but it has also generated considerable discussion and criticism due to its flaws and oversimplifications.



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Awakening Toppers

Question 7

(a) Evaluate how do civil society and democracy mutually reinforces each other. 20 marks

Approach

- Introduce by explaining briefly the concept of Civil Society.
- Show how Civil society contributes to the strengthening of democracy.
- Show how Democracy is also essential for civil society.'
- Give an appropriate conclusion.

Solution

Civil society is a type of umbrella organisation that exists between the family, the market, and the state. As a result, it is a non-market, non-state, and non-kin-based part of the public domain in which individuals gather voluntarily to form institutions and organisations. It consists of institutions, organisations, or associations that were created voluntarily by a group of citizens.

Civil society contributes to the strengthening of democracy in the following ways:

1. Civil society actors monitor how state officials exercise their authority and raise public concern about any abuse of power.
2. They advocate for information access, including freedom of information laws, as well as rules and institutions to combat corruption.
3. They expose corrupt public officials and advocate for good governance reforms.
4. They encourage people to get involved in politics. They accomplish this by educating citizens about their rights and responsibilities as democratic citizens, as well as encouraging them to listen to election campaigns and vote in elections.
5. They can also assist in the development of citizens' abilities to collaborate with one another to solve common problems, debate public issues, and express their opinions.
6. They contribute to the development of other democratic values such as tolerance, moderation, compromise, and respect for opposing viewpoints. Democracy cannot be stable without this deeper culture of accommodation.
7. They can also strengthen democracy by fostering new forms of interest and solidarity that transcend traditional tribal, linguistic, religious, and other forms of identity.
8. Democracy cannot be stable if people only associate with people who share their religion or identity. Civic life becomes richer, more complex, and more tolerant when people of different religions and ethnic identities come together to pursue common interests.
9. They also serve as a learning environment for future political leaders. This they accomplish by acting as a forum for debating public policies and disseminating information about issues before the legislature that affect the interests of various groups or society as a whole.
10. It is extremely difficult to have credible and fair elections in a democracy unless civil society organisations play role of overseeing the conduct of elections.

11. A vibrant civil society strengthens citizens' respect for the state and promotes positive engagement with it by making the state more accountable, responsive, inclusive, and effective at all levels – and thus more legitimate.

Democracy is also essential for civil society for the following reasons:

1. Decentralisation of power is the basis of the formation of civil society.
2. The basis of formation of civil society is secular. Caste and Kinship linkages, religion or tribal mobilisation, etc. are not the basis for the formation of civil society and according to Neera Chandhok, they are counter to civil society.
3. In the absence of a government committed to democratic values, civil society organisations and their donors are labelled and targeted.
4. There, funds are frozen, intelligence reports are selectively released to paint NGOs in a negative light, and their activities are placed on a watch list.
5. Civil society organisations promote democratic decentralisation, but are sometimes dominated by a single individual. Some of them have a lack of leadership and revolve around a single charismatic leader.
6. Their financial resources are frequently shady, and there is a lack of transparency. Furthermore, Marxists consider civil society to be an extension of the bourgeoisie.
7. Thus, transparency, accountability, decentralisation, and the rule of law, which form the foundation of democracy, become critical for ensuring civil society's legitimacy.

Democracy and civil society are inextricably linked to the point where De Tocqueville investigated the reasons for the existence of democracy in America and its absence in France in terms of the presence or absence of civil society.

(b) Examine the emerging trends in marriage and family as a response to the changes in economic and social order. 20 marks

Approach

- Introduce by mentioning the changes taking place in economic and social order.
- Show emerging trends in marriage as a response to the changes.
- Show the emerging trends in family as a response to the changes.
- Give an appropriate conclusion.

Solution

The current economic and social order is undergoing several major changes, which includes-

- Modernity
- Technological advancements
- Globalisation
- Urbanisation
- Individualism
- Shift from manufacturing to service-based economy
- Income Inequality
- Demographic changes, and so on.

Marriage have undergone significant transformations as a result of such changes. Several new trends in marriage include:

1. **Delayed marriage:** Due to rising economic pressures and individual career goals, many people are choosing to postpone marriage. Individuals are postponing marriage age as they prioritise education and career development.
2. **Interfaith and Interracial Marriages are Increasing:** As cultural diversity and globalisation increase, interracial and interfaith marriages are becoming more common.
3. **Increase in Same-Sex Marriages:** As attitudes toward LGBTQ+ people change, same-sex marriages are becoming more accepted and legally recognised.
4. **Cohabitation Before Marriage:** As the stigma associated with premarital cohabitation fades, more couples are opting to live together before marrying.
5. **Open marriage:** in which the partners of a dyadic marriage agree that each may engage in extramarital sexual relationships, without this being regarded by them as infidelity.
6. **Marital breakdowns:** Divorce rates have risen significantly in recent decades, as have marital breakdowns.
7. **Empty-shell marriage:** In which the spouses feel no strong attachment to each other, but outside pressures keep the marriage together.
8. **Plastic sexuality:** As per Anthony Giddens the concept of plastic sexuality in which 'forever love' is changing into 'love till further notice'.

Families have also undergone significant transformations as a result of such changes. Several new trends in family include:

1. **Shift to Nuclear Families:** As individualism and urbanisation have increased, the traditional extended family structure has given way to nuclear families.
2. **Symmetrical Family:** Further men today take more interested in child rearing & household management. The Symmetrical Family (as envisioned by Michael Young and Peer Willmott) has become a reality as a result, in which the husband and wife considerably share each other's burdens.
3. **Transnational family:** As people become more mobile and inter-connected, families are experiencing the effects of globalization, including relationships and multicultural identities.
4. **Working women:** As more women enter the labour force, the division of labour within families shifts, posing new challenges and opportunities for families.
5. **Increase in Single Parent Households:** As more people choose not to marry or postpone marriage, single parent households have become more common.
6. **Fillicentric Family:** According to Mowrer, children are increasingly involved in decision making, and families are becoming more fillicentric. Both parents are now involved in both instrumental and emotional roles.
7. **Brother Sister Relationship:** Brother and sister relationships are now based on fellowship and equality.
8. **Decline in fertility rates:** With changing economic and social factors, fertility rates have decreased as couples choose to have fewer children or none at all.

Overall, marriage and families are still changing in reaction to changes in the social and economic order, and new family structures and dynamics are challenging conventional notions of what it means to be a family.

(c) Critically examine the role of civil society in Democracy. 10 marks

Approach

- Introduce by explaining briefly the concept of Civil Society.
- Show the role of Civil society in democracy.
- Give the criticism of civil society with respect to democracy.
- Give a balanced conclusion.

Solution

A civil society is a social organisation that exists independently of the state and is comprised of individuals and non-profit organisations, advocacy groups, and community-based organisations that collaborate to address social issues and promote the public good. Jan Aart Scholte has identified six ways in which civil society contributes to democracy:

1. **Representation:** Civil society organisations can represent groups and interests that are underrepresented by formal political institutions.
2. **Empowerment:** Civil society organisations can empower citizens by providing them with the skills and resources they need to participate in political life and advocate for their own interests.
3. **Accountability:** Civil society organisations can act as government watchdogs, holding elected officials accountable for their decisions and actions.
4. **Socialization:** Civil society organisations can help shape public opinion and promote democratic values like tolerance and diversity.
5. **Deliberation:** Civil society organisations can provide spaces for citizens to gather and engage in meaningful deliberation and discussion about pressing public issues.
6. **Service provision:** Civil society organisations can provide critical services and support to marginalised communities, acting as a safety net for those in need and promoting social justice.

However civil society has also been criticised for the following reasons:

1. **Elitism:** Critics argue that affluent and educated elites often dominate civil society and do not truly represent the interests and needs of the general population.
2. **Centralised leadership:** Civil society organisations promote democratic decentralisation, but are sometimes dominated by a single individual. Some of them lack leadership and are centred on a single charismatic leader.
3. **Transparency is lacking:** Their financial resources are frequently shady, and there is a lack of transparency. In addition, Marxists see civil society as an extension of the bourgeoisie.
4. **Fragmentation:** Critics argue that civil society is fragmented, with different groups pursuing narrow and conflicting interests rather than cooperating to advance the common good.
5. **Dependence on government funding:** Some argue that the reliance on government funding by many civil society organisations undermines their independence and ability to hold the government accountable.
6. **Government co-optation:** Some argue that civil society organisations can be co-opted by the government, losing their critical edge and becoming a tool of state control.

7. **Western-centric:** Civil society is frequently viewed as a Western construct that may not be applicable or relevant in other cultural and political contexts. This civil society may be insensitive to local cultural practises.
8. **Lack of political influence:** Some argue that, despite their potential to advance democracy, civil society organisations have limited political influence and that their voices are frequently drowned out by more powerful interest groups.

Despite the criticisms democracy and civil society are inextricably linked to the point where De Tocqueville investigated the reasons for the existence of democracy in America and its absence in France in terms of the presence or absence of civil society.



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Question 8

(a) Illustrate the conflicts and tensions experienced by societies undergoing social change. 20 marks

Approach

- Introduce by explaining briefly the concept of social change.
- Illustrate in detail the conflicts and tensions experienced by societies undergoing social change. (Examples are must)
- Provide an appropriate conclusion.

Solution

Any major shift in cultural values and norms through time, as well as in behaviour patterns, is referred to as social change. This can include changes in social institutions, policies, attitudes, and behaviours. Conflicts and tensions are common in societies undergoing social change because different groups have competing interests, values, and beliefs about the direction and pace of change. Here are some examples:

1. **Economic inequality:** Rapid social and economic change can exacerbate income disparities and tensions between the haves and have-nots. Extremist political movements seeking to address economic inequality may rise as a result of unequal wealth and resource distribution. For example, the rise of the Naxalite movement in India. As individuals and groups perceive that their interests are not being represented, trust in government and other institutions declines.
2. **Political polarization:** Changes in the political landscape can lead to polarisation and division, with various groups holding opposing viewpoints on critical issues such as immigration, climate change, and social justice. It has increased social division because individuals and groups believe that the political system does not represent their views and values.

It can also lead to violent clashes, protests, and social unrest, especially in societies where extremist political movements have gained sway. As an example, consider the recent attack on the United States State Capitol in January 2021.

3. **Ethnic and cultural tensions:** As different groups compete for recognition and resources, social change can result in the emergence of new ethnic and cultural identities, which can lead to tensions and conflicts. As individuals and groups feel threatened by the presence of outsiders and seek to protect their cultural and ethnic identities, it can lead to an increase in xenophobia and racism. For example, the rise in racism in Europe and American against Asian especially after Covid. Certain ethnic and cultural groups, particularly those who are economically vulnerable, may be displaced and marginalised as a result of social change. Individuals and groups may feel that the influx of immigrants is disrupting traditional cultural norms and values as a result of social change. Consider the controversy surrounding the CAA Act 2019 and NPR.
4. **Religious tensions:** Rapid social change, such as modernity, can also cause religious tensions because different religious groups hold different perspectives on social norms, values, and political issues. For example, the controversy surrounding India's Uniform Civil Code.

Individuals and groups may feel threatened by the presence of different religions and seek to protect their religious identity as a result of social change.

It can lead to disagreements over religious practises, especially when certain practises are perceived as a threat to traditional cultural norms and values. Consider the recent controversy over the prohibition of burqas in educational institutions in Karnataka. Individuals and groups may become more entrenched in their beliefs and less willing to engage in inter-religious dialogue as a result.

5. **Generation gaps:** Different generations may hold opposing views on social change, with younger generations frequently pushing for more progressive change and older generations resisting change. In the case of Brexit, the older generation voted in favour of Brexit, while the younger generation voted against it.
6. **Urban-rural divide:** Urbanization and rural-to-urban migration can cause tensions between urban and rural populations, with each having different priorities, interests, and experiences. The urban-rural divide can lead to disagreements over resource allocation, as urban areas seek to retain access to resources while rural areas struggle to secure their share. The urban-rural divide frequently results in cultural differences, as urban and rural areas have distinct cultural norms, values, and traditions.
7. **Changes in gender roles:** Gender equality can lead to clashes between traditional and modern perspectives on gender roles and responsibilities. Gender roles shifts can lead to an increase in gender-based violence as individuals and groups use violence to assert traditional gender roles and power dynamics. Changes in gender roles can lead to resistance to change, as individuals and groups perceive traditional gender roles as under threat and seek to preserve them. For example, consider the Twitter trend #MarriageStrike in response to a court decision on marital rape, or the social media backlash in response to the promotion of Vim dishwash liquid for men only.
8. **Environmental degradation at the cost of Economic Growth:** Natural resource depletion and the effects of climate change can lead to environmental degradation and conflicts over access to and control of resources. Environmental degradation can lead to opposition to environmental protection because individuals and groups believe that environmental regulations violate their rights and freedom.

Environmental injustice can result from environmental degradation because marginalised communities are disproportionately affected by pollution and degradation.
9. **Technological disruption:** The introduction of new technologies has the potential to result in worker displacement and the decline of traditional industries, resulting in economic and social tensions. Individuals and groups may disagree about the extent to which jobs should be automated and the impact on workers as a result of technological disruption. Individuals and groups may become resistant to change as a result of technological disruption, believing that traditional ways of life are under threat and seeking to preserve them.
10. **Declining fertility:** Fertility rates have decreased as a result of changing economic and social factors, as couples choose to have fewer children or none at all. As a result, more immigrants are required to maintain growth, which leads to insider-outsider conflict.

It is crucial for societies undergoing transformation to address these issues and figure out how to create bridges between various groups in order to prevent these conflicts and tensions from undermining societal cohesiveness and stability.

(b) Critically examine the cultural theories of social change with suitable examples 20 marks

Approach

- Introduce by defining social change
- Explain the cultural theories of social change. (Provide examples)
- Provide criticism of the cultural theories of social change
- Provide a balanced conclusion.

Solution

Any major shift in cultural values and norms through time, as well as in behaviour patterns, is referred to as social change. This can include changes in social institutions, policies, attitudes, and behaviours.

Among the most important cultural theories of social change are:

1. **Structural functionalism:** According to this view, societal change happens gradually as a result of a society's efforts to preserve balance and stability. It contends that different parts of a society cooperate to sustain stability and sees social change as a necessary adaptation to evolving conditions. An illustration of how the functionalist perspective has made contributions to societal change is the rise of the internet and the emergence of social media, which have had a significant impact on communication and interpersonal interactions.
2. **Conflict theory:** According to this theory, conflict and struggle between social groups with divergent interests lead to social change. Conflict theory holds that oppressed groups attempt to challenge and alter the current social order while dominant groups in a society utilise their influence to uphold the status quo and thwart change.

Example: The American civil rights movement, which aimed to eradicate racial discrimination and segregation, is a prime example of how conflict and struggle between opposing groups can lead to social change.

3. **Symbolic interactionism:** According to this theory, interactions between people and the meanings that they give to their experiences lead to social change. According to symbolic interactionism, people's perceptions of the world and behaviours are shaped by the symbols and meanings they assign to them. As an example of how symbolic interactionism has influenced social change, observe how sentiments about LGBTQ+ rights have changed and become more welcoming in various regions of the world.
4. **Cultural materialism:** According to this idea, social development is primarily driven by the material conditions of a society, with economic and technological advancements having a vital influence. An example of a societal transformation brought on by cultural materialism is the Industrial Revolution in Britain in the 19th century, which resulted in enormous technological and economic advancements.
5. **Cultural evolution:** According to this theory, social change results from the natural process of cultural evolution, during which cultures gradually alter over time as a result of trial and error. An example of societal change brought on by cultural evolution is the progressive shift in attitudes toward gender equality, with more people now supporting and pushing for equal rights for women.

6. **Postmodernism:** According to this theory, social transformation is characterised by the rejection of grand narratives and assertions of ultimate truth. Postmodernism contends that social transformation is a fragmented and chaotic process marked by the coexistence of multiple and conflicting narratives. One example of how postmodernism has influenced societal change is the emergence of identity politics and the acknowledgment of marginalised groups and their experiences.
7. **Feminism:** According to this theory, social change is required to overcome patriarchal oppressive structures and attain gender equality. Existing gender norms, institutions, and power structures are intended to be challenged and transformed by feminism. The women's suffrage campaign, which fought for women to get the vote, is an example of how feminism has influenced social change.
8. **Cultural ecology:** According to this theory, a society's interaction with its environment leads to social change. The theory of cultural ecology holds that cultural values and practises are influenced by changes in the physical and natural environment. An illustration of societal change driven by cultural ecology is the move toward sustainable development and renewable energy in response to concerns about climate change.

These theories have some limitations, which are as follows:

1. **Structural functionalism:** Critics claim that this theory oversimplifies the complexity of social change and ignores the impact of conflict and power on societal structure. It doesn't completely address the ways in which social institutions might perpetuate inequality and has a tendency to value stability above change.
2. **Conflict theory:** Critics claim that this theory tends to ignore the importance of cooperation and consensus in forming society, focusing instead on how struggle and conflict lead to change. Additionally, because it sees society as being inherently polarised and conflict-ridden, it has a tendency to be pessimistic about the likelihood of substantial change.
3. **Symbolic interactionism:** Critics claim that by emphasising individual behaviour and meaningmaking too much, this theory ignores the more significant structural factors that influence society. It may also overlook power imbalances in society, resulting in an incomplete understanding of how power and social structures shape human behaviour.
4. **Cultural materialism:** Some critics claim that this theory is overly deterministic, ignoring the role of cultural and ideological factors in shaping social change. It also overlooks how culture and ideology can shape economic systems and technological advancements.
5. **Cultural evolution:** According to critics, this theory oversimplifies the process of cultural change by ignoring the role of conscious and deliberate action in shaping society. It is also teleological in nature, suggesting that cultural evolution always leads to a better outcome while ignoring the possibility of regression or setbacks.
6. **Postmodernism:** According to critics, this theory can lead to a fragmented and nihilistic view of social change, ignoring the possibility of universal truth and shared values. It also tends to reject the concept of progress, making meaningful change difficult to conceptualise.
7. **Feminism:** Critics argue that this theory oversimplifies gender and ignores the complexities of intersectionality, resulting in an incomplete understanding of how other factors, such as race and class, shape oppressive experiences. It may also overlook the subtle and insidious ways in which power operates, making meaningful change difficult.

8. Cultural ecology: Critics claim that this theory is often overly deterministic of the environment and neglects the influence of culture and human activity in influencing social change. It might also fail to take into account the ways that cultural values and beliefs might influence how people interact with their surroundings, which could result in an incomplete understanding of how society and the environment are related.



Despite the drawbacks, each of these cultural theories of social change offers us a distinctive lens through which to see and comprehend the intricate process of social change. We may acquire a more complex and thorough understanding of social change by critically analysing and integrating many theories, which will enable us to anticipate and adapt to changes in society throughout time. Additionally, by taking into account a variety of viewpoints, we can better comprehend the various forces and interactions – including cultural, economic, political, and technical factors – that propel social change.



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(c) Is religion antithetical to science? Comment 10 marks

Approach

- Introduce by giving your opinion on the matter.
- Distinguish between science and religion.
- Show how science and religion are similar and complementary.
- Provide a balanced conclusion.

Solution

No, there is no intrinsic contradiction between religion and science. Many people can reconcile their religious views with a scientific understanding of the universe, even if there may be situations where certain religious beliefs and scientific results clash.

The two knowledge systems differ in the following ways.

1. Religion and science are two distinct fields of knowledge and investigation, and each has its own methods, assumptions, and limitations.
2. Religion is founded on faith, belief, and revelation, whereas science is based on empirical facts and the scientific process to evaluate and validate concepts.
3. Religious beliefs and scientific theories have often conflicted, especially when it comes to evolution, the origins of the world, and human origins.
4. Religion provides a framework for comprehending the meaning and purpose of life, while science focuses on providing an explanation for natural events using actual data and observation. A moral, ethical, and spiritual framework for understanding the world and human existence is another goal of religion.
5. Religion is founded on the authority of religious texts, leaders, and traditions while science is based on peer-reviewed research and a community of experts to develop knowledge and understanding.
6. Religion considers truth to be absolute and unalterable, whereas science considers truth to be provisional and subject to change in light of new evidence.
7. Religion is viewed as imaginative and speculative, whereas science is thought to be inquisitive and deliberative.
8. While religion encourages man to accept his fate, science encourages him to control his own destiny.
9. Religion frequently portrays God as being out of reach of regular people whereas science brings the unknown to the level of observable reality.
10. Religion binds people together and encourages status quo and tradition, but science is liberating and enlightening and encourages questioning of everything.
11. Religion is built on the notion of the sacred, whereas science is based on reason.
12. Science encourages individual inventions, although it also involves teamwork, whereas religion is more focused on the group.
13. Religious values are only acceptable inside the society that shares those principles, but scientific information and methodology are legitimate everywhere.

Following are some examples of parallels between the two systems of knowledge:

1. According to Durkheim, both science and religion serve as the collective representations of society. He therefore sees no conflict between the two.
2. Both seek to answer certain questions.
3. Both have dysfunctions as well as latent and visible functions.
4. Both are outcomes of human beings' need for both intellectual and emotional fulfilment.
5. In some ways, religion and science can benefit one another. Religion, for instance, can give people a moral foundation as well as a sense of direction and meaning, whereas science can give them a methodical, factual grasp of the natural world.
6. In order to promote sustainability, environmental protection, and other goals that are consistent with both religious and scientific ideals, there is also a growing trend of religious leaders and organisations adopting scientific knowledge into their beliefs and practises.

Last but not least, in Einstein's words, "Science without religion is weak and religion without science is blind." Therefore, even today, both are complementary because so much – including Religion and Society – remains outside the purview of human knowledge.



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Paper 2

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Section A

Question 1. Write short notes on the following: (Each note should not exceed 150 words) 10 × 5 = 50

a) Andre Beteille's definition of class. (10 Marks)

Approach

- Begin with Andre Beteille's work on class and his approach of studying class.
- Give the views of Andre Beteille on Class. (Should be the major part of answer)
- Provide some criticism of his views on class.
- Give a well-balanced conclusion.

Solution

Andre Beteille is a French-born Indian sociologist whose book "Class, Caste, and Power: Changing Patterns of Stratification in a Tanjore Village" is regarded as a seminal work on class and social stratification in India. He has examined the concept of class from a Marxist standpoint in his work, emphasising the importance of class as a fundamental aspect of society.

1. According to Beteille, a class is a group of people who have a similar level of control over the means of production and have a similar position in the economic system. For him, class is determined by the relative positions of various groups in the social hierarchy.
2. He believes that social, economic, and political dynamics cause classes to change constantly over time. For example, he saw the Green Revolution's sociological implications as an increase in social class divisions and the rise of a bullock capitalist class.
3. He views class and status as two distinct but related concepts. He maintains that although status influences a person's social position in terms of respect and prestige, class dictates their economic position.
4. He argues that class is a fundamental feature of Indian society, which is characterized by disparities based on birth, level of wealth, and occupation.
5. According to Beteille, a significant contributor to class inequality in Indian society has been the caste system. He argues that caste is a type of social stratification that significantly influenced Indian society and influenced how classes relate to one another in that society.
6. However, Beteille observed that in determining the structure and dynamics of Indian society, class ties were far more significant than caste ties. While caste was a crucial factor in India's social stratification, in his opinion class was more essential in determining how resources and power were distributed.
7. Andre Beteille believed that there was no single, universal way to classify the agrarian class structure and instead proposed his own classification based on land ownership, control, and use. Beteille categorises the agrarian class structure into three broad groups: landowners, cultivators, and agricultural labourers.

8. Andre Beteille was also one of the first sociologists in India to conduct a systematic study of the middle class. He defined the middle class as a "cultural and socioeconomic category" distinguished by certain characteristics and lifestyles such as a high level of education, a white-collar occupation, and a high standard of living.
9. He argued that the Indian middle class was distinguished by a strong sense of moralism, a belief in the value of tradition, and a desire for stability and order.

Some of the criticisms of his views on class are:

1. Marxist theory has a significant influence on his ideas about class, and he does not sufficiently take into account other viewpoints.
2. Overlooks how crucial cultural and ideological influences are in determining how people experience and relate to class.
3. The agency of individuals and groups in influencing class relations and experiences is not something he fully acknowledges.
4. His theories on class fail to appropriately take into account how racial and gendered intersections affect class relations and experiences.

For the study of sociology, particularly in the context of Indian society, Andre Beteille's position on class has significant ramifications. As a result of his ideas, our understanding of class, how it affects us, how power and resources are distributed, and how to better comprehend it has been shaped and improved.



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b) M.N. Srinivas's concept of westernisation. (10 Marks)

Approach

- Begin with M.N. Srinivas's work on social change.
- Give the views of M.N. Srinivas on Westernization. (*Should be the major part of answer*)
- Provide some criticism of his views on Westernization.
- Give a well-balanced conclusion.

Solution

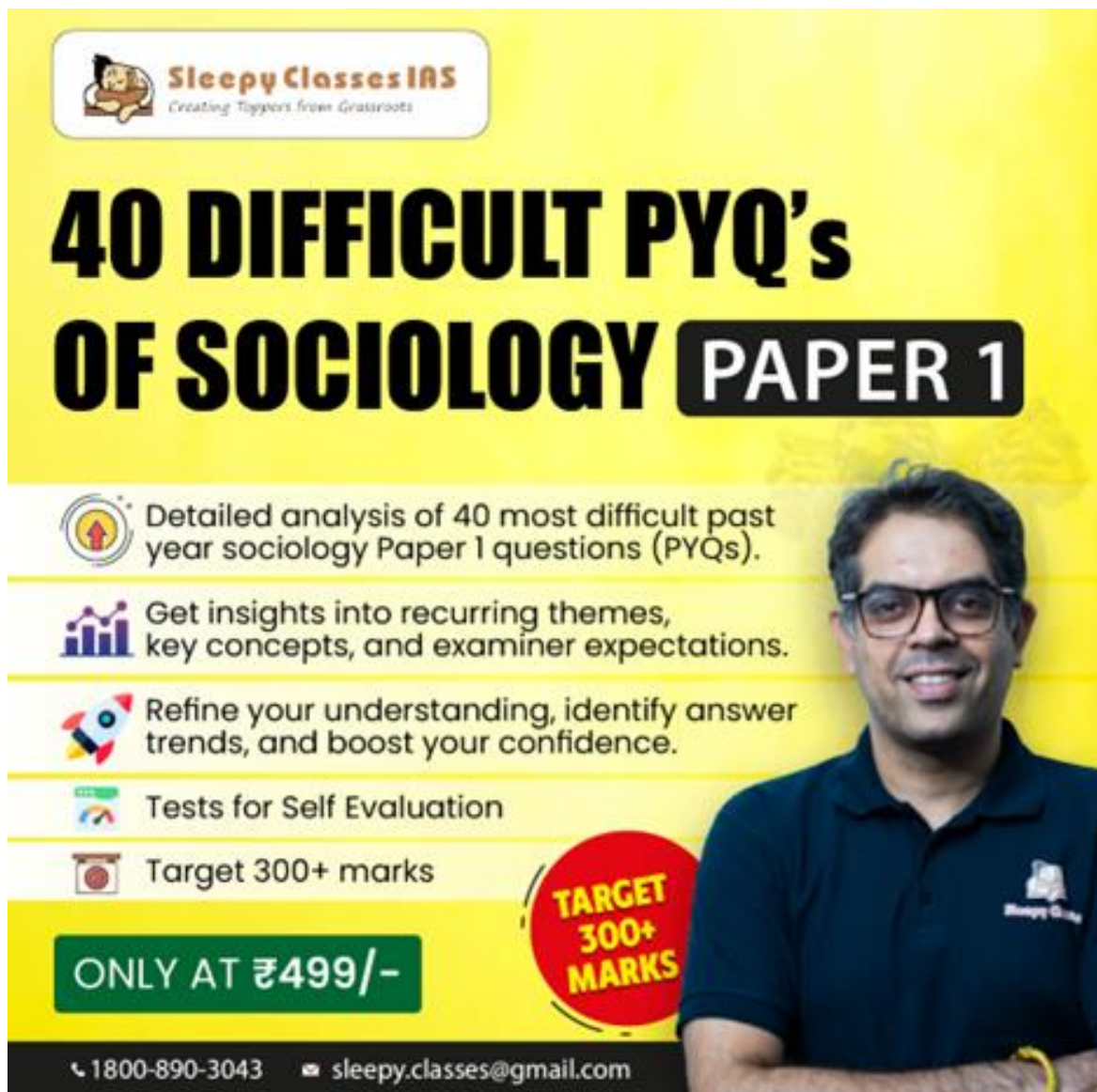
M.N. Srinivas an Indian sociologist whose book "Social Change in Modern India" is a study of social change in India in the early 20th century and its impact on Indian society and culture.


1. M.N. Srinivas defines Westernisation as the changes that have occurred in Indian society and culture as a result of over 150 years of British rule, and the term encompasses changes that have occurred at various levels, including technology, institutions, ideology, and values. Thus, he traces westernisation back to the British Raj.
2. According to Srinivas, Westernization is a cultural process of change caused by the influence of Western ideas, values, and institutions on non-Western societies.
3. He saw Westernization as a complex process of transformation that included not only the introduction of Western technology and economic systems, but also changes in social, political, and cultural norms and values.
4. M.N. Srinivas argued that there were three kinds of Westernization in his work: primary, secondary, and tertiary Westernization.
 - a. Primary westernization refers to the emergence of westernised sub-cultural pattern through a minority section of Indians, who first came in contact with the western culture.
 - b. Secondary westernisation refers to the process in which, a section of population came in direct contact with the beneficiaries of Westernisation.
 - c. Tertiary westernisation refers to the general spread of western cultural traits, such as the use of new technology, dress, food, and changes in the habits and styles of people in general.
5. M.N. Srinivas also developed the concept to describe the process of social and cultural mobility in India's traditional social structure. It has also emerged in Srinivas' research on the Coorgs of south India.
6. Westernization, according to Srinivas, was not a one-way process of simple imitation, but rather a dynamic and evolving process shaped by the interaction of Western and non-Western cultures.
7. He emphasised that Westernization had both positive and negative effects on non-Western societies, and that it was critical to understand how Westernization was being adapted and transformed in different cultural contexts.
8. He believed that while Westernization had resulted in increased education, science, and technology, it had also resulted in cultural decline and the loss of traditional values.

Some of the criticisms of his views on Westernization are:






1. Since it presupposes that Western culture is the primary factor driving change and that non-Western cultures are passive recipients of this change, critics claim that Srinivas' idea of Westernization has a Eurocentric perspective.
2. The influence of dominance and power in determining the course of cultural change is not fully reflected in Srinivas' definition of Westernization.
3. Westernization concepts primarily analyse social change in "cultural" rather than "structural" terms, and according to Yogendra Singh, the process of westernization also resulted in structural changes because it gave rise to several new phenomena and institutions, such as the middle class and the bureaucracy.

Despite these criticisms, Srinivas' concept of Westernization remains a seminal contribution to the study of cultural change and modernization, and it remains relevant in current discussions of these topics.



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c) Satya Shodhak movement of Mahatma Jyotiba Phule. (10 Marks)

Approach

- Begin with the origin of Satya Shodhak Movement and nature.
- Provide the sociological significance of Satya Shodhak Movement. (*Should be the major part of answer*)
- Provide some limitations of Satya Shodhak Movement.
- Give a well-balanced conclusion.

Solution

Satyashodhak Samaj (Truth-seeker's Society) was a social reform society founded by Jyotiba Phule in Pune, Maharashtra, in 1873.

For the following reasons, the Satya Shodhak movement has significant sociological significance:

1. The movement fought against the caste-based inequalities and oppression that Dalits and other members of the lower castes had to suffer.
2. Phule recognised the value of education in promoting social change and established schools for girls and lower caste members, challenging traditional patriarchal and caste-based norms that limited access to education.
3. The Satya Shodhak Samaj inspired subsequent social movements in India aimed at ending caste discrimination and promoting equality and social justice. Jyotiba Phule, according to Dhanjay Keer (famous biographer), is the father of the Indian Social Revolution.
4. The movement's goals were to abolish the practise of untouchability, encourage inter-caste marriages, remove existing caste barriers, and establish a more egalitarian society.
5. The movement is an early example of Dalit assertiveness and the power of collective action in bringing about social change. The Satya Shodhak movement, according to Gail Omvedt, was an early form of Dalit assertion and resistance.
6. Phule and his followers criticised religion and advocated for a more secular and rational approach to social and political issues.
7. The Satya Shodhak Samaj brought together members of the lower castes, including Dalits, and created a sense of community and solidarity among them, allowing them to assert their rights and resist discrimination and oppression.

The Satya Shodhak Samaj faced a number of constraints that hampered its effectiveness and reach. Among the key limitations of the movement are:

1. The movement was primarily centred in western India and had a limited geographical spread, limiting its impact and reach.
2. The movement lacked political power and was unable to effectively challenge the time's dominant political structures and power dynamics.
3. The upper castes, including the Brahmins, were staunchly opposed to the movement's goals of promoting equality and challenging the caste system.
4. The lack of a strong and committed leadership base hampered the movement's ability to carry out its work effectively and sustain its momentum.

Despite the limitations mentioned above, the Satya Shodhak Samaj movement was one of India's earliest and most influential social reform movements, having a significant impact on Indian society and the larger struggle for social justice and equality.

d) Classes in agrarian society in India. (10 Marks)

Approach

- Introduce answer with concept of social class system and the basis of agrarian social classes.
- Elaborate on various factors that determined the classes in agrarian society in India.
- Mention studies done by thinkers and their classification of agrarian society in India.
- Give an appropriate conclusion.

Solution

A social class system is established in any society where the means of production are privately owned and the accumulation of wealth becomes concentrated in the hands of a small group of individuals. In a society where agriculture is the main source of production, social classes are established based on the control and organization of agricultural resources and other production means.

Classes in India's agrarian society are influenced by multiple factors including the caste system, colonialism, capitalism, and the political system. The caste system has resulted in unequal power dynamics, where upper caste groups have control over the majority of land and other means of production, while lower castes are primarily employed as laborers. During the Mughal period, rural society was dominated by Jajmani relationships where upper castes held sway over lower castes in a patron-client relationship. The British colonial rule further entrenched the power of the upper classes and eroded the position of the lower classes through various policies.

After gaining independence, several laws such as the Tenancy Act, the Zamindari Abolition Act, and the Land Ceiling Act were enacted with the goal of transferring ownership of land to the people who work it, which led to members of the middle class and intermediary castes in rural society becoming landowners. However, the capitalist system has resulted in a concentration of wealth and power among a tiny group of people, exacerbating the oppression of the rural poor and the loss of land for small farmers.

Class structure in an agricultural society in India has been the focus of numerous studies by researchers such as D.N. Dhanagare, Utsa Patnaik, and Daniel Thorner. Thorner believes that agricultural class structure can be identified based on three factors: income from the land, the type of rights, and the amount of actual fieldwork done. He categorizes the classes into Malik, Kisan, and Mazdoor. Malik represents big landlords and wealthy landowners, Kisan are small and marginal landowners who also work on other fields, and Mazdoor are landless laborers who rely primarily on work in other fields. Patnaik uses ownership of property as the main indicator and classifies classes as Zamindar, Kisan, and Mazdoor. Modern sociologists such as Gail Omvedt and M.S. Swaminathan factor in technology, including tractors, high-yield seeds, and chemical fertilizers, in determining class.

The overall class structure in an agrarian society in India is composed of landlords, middle farmers, small marginal farmers, and landless laborers. The distribution of resources and well-being in the society are significantly affected by the complex and interrelated factors of caste, colonialism, capitalism, and politics, which shape the deeply ingrained class system.

e) Other Backward Classes. (10 Marks)

Approach

- Introduce with general understanding of Other Backward Classes in India.
- Give example of castes that constitute OBCs and their position in caste hierarchy.
- Briefly talk about the backwards class movement.
- Mention views of various thinkers on OBC.
- Give an appropriate conclusion.

Solution

The Other Backward Classes (OBCs) in India are a group of people who are disadvantaged in terms of their economy, education, and social status in comparison to other sections of society. The Indian government recognizes this group and provides them with certain policies to support their growth and development. These policies are designed to promote their socio-economic advancement.

In India, the Other Backward Classes (OBCs) are situated between the upper castes and the marginalized Scheduled Castes and Tribes. They encompass various intermediate castes, such as cultivators, artisans, and service castes, and go by different names in different parts of India, such as Yadavs, Kurmies, Gujjars, and Jats in northern states, and Kappus, Kammas, Reddies, and Vokkaliggas in southern regions.

The Other Backward Classes (OBCs) in India are a product of the country's complex social, economic, and political systems. The Backward Classes Movement started in the early 20th century with the aim of increasing social mobility for lower castes. The movement was based on three ideologies: adaptive movements, cultural revolts, and counter-culture movements. Lower castes claimed higher varna status, reinterpreted Hindu religion, or resorted to mass mobilization and protest in response to the unequal distribution of resources and opportunities within the caste system. After independence, various factors such as population growth and state policies led to increased social mobility for backward classes in rural areas. The impact of state policies was not uniform across the country but they still contributed to the rise of the backward classes as a powerful social, economic, and political block in rural areas.

M.N. Srinivas was one of the first sociologists to study Sanskritization, where lower castes adopt the lifestyle and customs of higher castes to improve their social status. Gail Omvedt views OBCs as an important political force that can challenge the dominance of upper castes in India. Utsa Patnaik considers OBCs as a heterogeneous group that is economically disadvantaged and socially marginalized. M.S. Swaminathan believes that the welfare of OBCs, who are a crucial part of India's agricultural sector, is essential for the country's overall agricultural development. David Hardgrave, a Marxist, considers backward class mobilization to be a class mobilization driven by caste interest. Sociologists argue that the classification of OBCs as a separate category reinforces the caste system and perpetuates the marginalization of these groups. It is also argued that the OBC category is not homogeneous and that it obscures the differences and inequalities within the group.

In short, the OBC group shows that the caste system still affects India and we need a better way to deal with social and economic problems. This means understanding the complex factors that affect OBCs and working towards equality and fairness for everyone in society.

Question 2.

a) What are the features that distinguish tribes from the rest of the population? (20 Marks)

Approach

- Introduce answer with some facts on Tribal population in India.
- Mention the features that distinguish the tribes from rest of the population.
- Also mention the specific problems of Tribes and the safeguard available to them.
- Mention the overlap between the tribes and rest of the population.
- Give an appropriate conclusion.

Solution

In India, tribal populations are collectively referred to as Adivasis. As of 2021, the estimated tribal population in India is approximately 104 million, constituting around 8% of the country's total population. India has perhaps the highest concentration of tribal population anywhere in the world except Africa.

Tribes are known for their distinct cultural practices, beliefs, and traditions, including language, rituals, music, and dance, which separate them from the rest of society. They have a strong sense of social organization and group identity, which is often centered around families, clans, or extended families. Tribal economies are often subsistence-based and include agriculture, hunting, and gathering, or other traditional livelihood practices. Many tribes are located in remote or isolated areas and may have special political status such as recognition as a sovereign nation or special legal protections for their land and resources.

Mandelbaum mentions the following characteristics of Indian tribes - kinship as an instrument of social bonds; a lack of hierarchy among men and groups; absence of strong, complex, formal organization; communitarian basis of land holding; segmentary character; little value on surplus accumulation on the use of capital and on market trading; lack of distinction between form and substance of religion; a distinct psychological bent for enjoying life.

According to T.B. Naik, there are certain characteristics that define tribes in the Indian context. These include: minimal functional interdependence within the community, an underdeveloped economy based on primitive methods of utilizing natural resources and multiple economic activities, a degree of geographical isolation, a shared dialect, political organization and influence of community panchayats, and existence of customary laws.

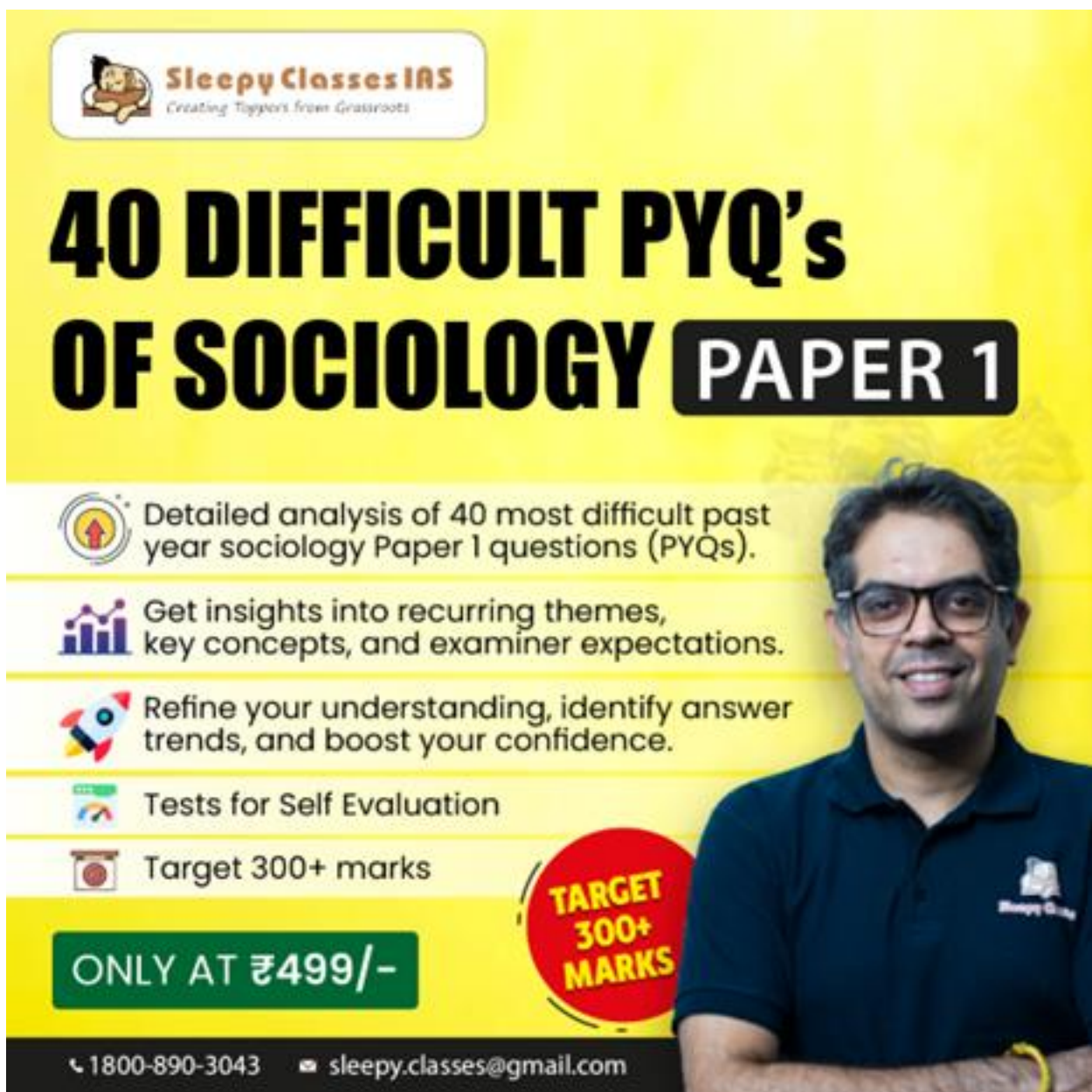
Tribals in India face distinct problems including land alienation, indebtedness, issues with forests and government control, poor implementation of protective acts, displacement, health problems, poor education, shifting cultivation, poor utilization of government funds, and poor delivery of government programs. Additionally, there are political problems and insurgency in the northeast region.


In India, various measures have been put in place to protect the rights of tribes, including the Scheduled Tribes and Other Traditional Forest Dweller's (Recognition of Forest Rights) Act 06, which seeks to address their long-standing demands for forest rights.

Other initiatives include the National Commission for Scheduled Tribes, TRIFED for marketing tribal goods, reservation of seats in the Lok Sabha and Assemblies for Scheduled Tribes (as specified in Article 164,3, 332), appointment of a Minister in charge of tribal welfare, the Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA), and others. These measures aim to address the issues of integration, development, and autonomy for tribes in a multi-dimensional manner.






It's important to note that not all tribes are alike, and the characteristics described above may vary from one tribe to another. Additionally, the distinction between tribes and the rest of society is not always clear-cut, and there may be overlap or fluidity between the two. This can be seen in the classification of tribes provided by GS Ghurye. Ghurye classified tribes in India as hinduised tribes, partially hinduised tribes, and hill section tribes. Even Andre Beteille says "there is no satisfactory way to define a tribe and it can only be explained through the continuum.

Historically, tribes have been an integral part of the Indian society for thousands of years. They have played a crucial role in shaping the cultural and social fabric of India, and have a rich and diverse history that is closely tied to the land and its resources. Their well-being and development are important for the overall development of the country.



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b) Write a note on ethnicity and integration in the context of tribes. (20 Marks)

Approach

- Introduce with definition of ethnicity and tribe.
- Give the relationship between ethnicity and tribe category in Indian context.
- Mention views suggested for tribal development and discuss integrationist approach.
- Mention the measure take for tribes and the problems of integration and development.
- Give an appropriate conclusion.

Solution

Ethnicity refers to a group of individuals who share a common cultural background which encompasses their shared ancestry, language, history and values. The term is frequently utilized to describe communities that are bonded by a mutual sense of belonging and similar cultural attributes.

Conversely, a tribe is a social group that is typically established based on common ancestry and geographical location. The organization of a tribe often revolves around a central leader or council and they possess their own set of cultural practices, traditions, and beliefs, distinct from other groups. A tribe is usually a tighter-knit social group when compared to an ethnic group.

In some instances, the terms "ethnicity" and "tribe" are used interchangeably to describe a specific group of people. This can be seen with groups like Gonds, Santhals, and Bhills, who are viewed as both tribes and ethnic groups due to their own social and political organizations and a strong sense of community identity. However, it's crucial to understand the connection between ethnicity and tribe in India can be shaped by historical, political, and economic factors. For example, the Indian government categorizes tribes as Scheduled Tribes, a group that is entitled to specific rights and privileges under the constitution. This categorization can have both positive and negative impacts on the social, economic, and political well-being of tribal communities in India.

When we talk about Integration, it refers to the act of bringing together different groups and fostering their coexistence in a peaceful and inclusive society. When India gained independence, various methods were proposed for integrating tribals into Indian society. Verrier Elwin, a Christian missionary and ethnographer, advocated for an isolationist approach to tribal development, arguing that tribes should be kept away from modern culture and the market economy to avoid cultural shock. This approach was criticized as "Museum ology." GS Ghurye rejected this approach and suggested "assimilationist" approach in which tribal development should involve social evolution from tribe to caste to class, with tribes being exposed to caste, living in caste villages, and taking up caste occupations to minimize differences between the two groups and eventually contribute to nation-building. Ultimately, Jawaharlal Nehru chose a "middle way" or an "integrationist" policy. This policy aimed to preserve the distinct cultural identity of tribals while also allowing them access to modern benefits and integration into the mainstream. This policy was reflected in the reservation policy, which guaranteed representation for tribals in Indian society while preserving their cultural identity.

Additionally, in conjunction with the rural development strategy, a tribal development strategy was adopted. Besides this, the appointment of a minister responsible for tribal welfare, and the implementation of the Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA) was done to protect the rights of tribals.

Despite these efforts, however, tribes still face numerous challenges and barriers to integration, such as poverty, lack of education and healthcare, and political marginalization.

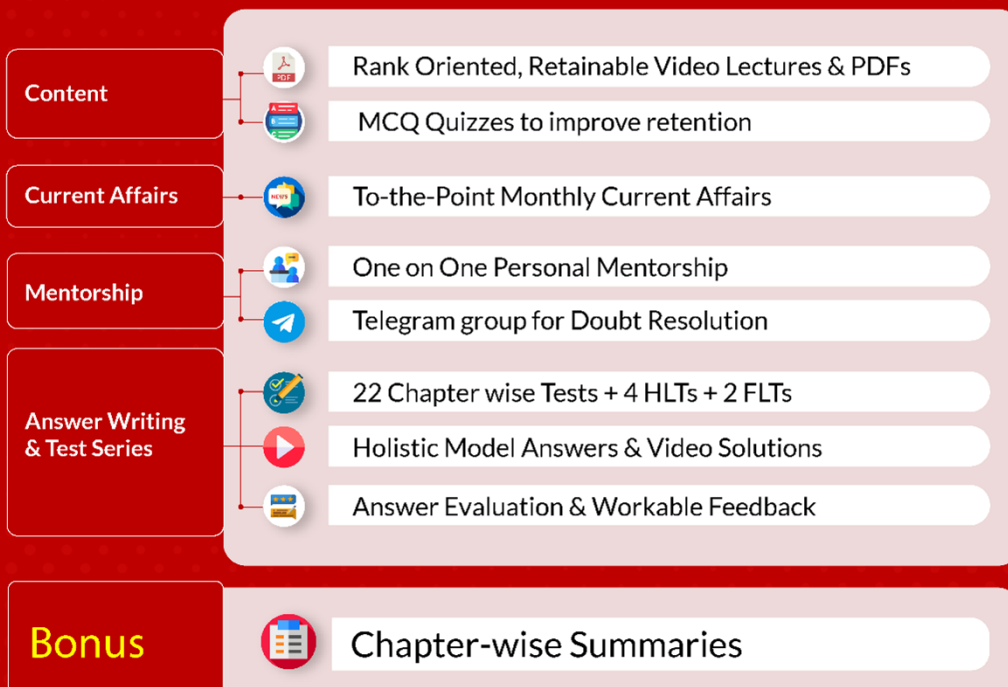
In recent years, there have been several demands for tribal autonomy, including demands for the creation of tribal-majority states, greater representation in government and other institutions, and the recognition of tribal cultural and economic rights, recognition of separate Sarana religious code for tribal population. Some of the prominent tribal autonomy movements in India include the Naga National Political Groups in Nagaland, the Mizo National Front in Mizoram, and the Bodoland Movement in Assam

To sum up, ethnicity and integration are important ideas for understanding the culture and society of tribes in India. Despite some attempts to bring different groups together, more needs to be done to break down barriers and allow tribes to fully take part in society.



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(c) How does the new Forest Act affect tribals? (10 Marks)

Approach

- Introduce by briefly explaining what is Forest Right Act 2006 and its major provisions.
- Mention the positive impacts or benefits of the Act for the tribal communities
- Mention the negative impacts or limitations of the Act for the tribal communities.
- Conclude by providing some solution to the problem of communalism.

Solution

The Forest Rights Act of 2006 recognizes the rights of forest-dwelling communities and tribal populations, who have been historically denied access to forest resources due to colonial forest laws. It was passed by the Indian parliament in 2006 and aims to correct past injustices and provide legal status to the rights of these communities. The Forest Rights Act recognizes the rights of traditional forest dwellers and forest-dwelling scheduled tribes, granting them possession of forest land they have lived on for multiple generations.

The Act recognizes various rights, including the right to hold and live, community rights, ownership rights, rights to access and use forest produce and biodiversity, and the right to protect and manage forest resources. Additionally, the Act provides for the conversion of leases and the settlement of forest dwellers.

Some of the positive impacts of the Act on the tribal communities are seen as below.

1. One of the primary impacts of the Forest Rights Act has been the recognition of the tribal rights. The Act has recognized the right of
2. Scheduled Tribe (STs) and Other Traditional Forest Dweller (OTFDs) to live in the forest, collect forest produce, and manage forests. This recognition has helped in protecting and preserving the traditional livelihoods and cultural practices of these communities.
3. The Act has also empowered tribal communities by giving them a legal framework to claim their rights over forestland and resources. This has given them a greater sense of control and ownership over their traditional territories, which was previously denied to them. The Act has also reduced the displacement and eviction of tribal communities from their traditional territories, which was a major issue faced by these communities in the past.
4. Moreover, the involvement of tribal communities in forest management has improved conservation and sustainable use of forest resources. The Act has encouraged the involvement of tribal communities in the management of forests, which has led to better forest cover in many areas.
5. The recognition of the rights of tribal communities over forestland and resources has also helped protect their cultural identity and traditional practices. This has contributed to preserving the unique cultural heritage of these communities.
6. Furthermore, the implementation of the Forest Rights Act has enabled greater social and political participation of tribal communities, particularly women, in decision-making processes related to forest management and governance. This has increased their social and political participation, and helped them in accessing previously denied economic opportunities, such as collection and sale of non-timber forest produce, which has improved their income and livelihoods.

7. Finally, the recognition of the rights of tribal communities over forestland and resources has also contributed to strengthening social cohesion within these communities by empowering them to manage and protect their natural resources.

The Forest Rights Act though is a legislation aimed at recognizing and protecting the rights of tribal communities over forestland and resources in India it has many limitation.

1. Its implementation has been limited, particularly in states with large tribal populations, resulting in a lack of recognition of their rights and continued marginalization.
2. Furthermore, the Act has led to conflicts between tribal and non-tribal communities over forestland and resources, particularly in areas with high commercial value forests. Although the Act recognizes the rights of tribal communities, they often face limited access to forest resources due to inadequate implementation and lack of government support.
3. In addition, the Act has not always been implemented in a gender-sensitive manner, resulting in continued gender inequalities within tribal communities.
4. The recognition of tribal rights over forestland and resources has also led to the displacement of non-tribal communities, particularly those who have been using these resources for commercial purposes. This again has resulted in conflicts and tensions between tribal and non-tribal communities.
5. Although the Act aims to empower tribal communities by giving them a greater say in forest management and governance, in many areas, decisions related to forest management and governance are still made by the government and non-tribal actors, leading to a lack of participation of tribal communities in decision-making.

To overcome the limitations of the Forest Rights Act 2006, actions such as strengthening implementation, resolving conflicts, ensuring access to resources, promoting gender sensitivity, ensuring participation in decision-making, strengthening monitoring and evaluation, providing legal support, addressing bureaucratic delays, strengthening community institutions, promoting sustainable forest management, and addressing root causes of marginalization are needed. This requires a comprehensive and integrated approach that addresses social, economic, and political factors and collaboration between government, civil society, and tribal communities.

Question 3.

(a) What are the main features of Dr. B.R. Ambedkar's views on annihilation of caste? (20 Marks)

Approach

- Introduce with general view and contribution of BR Ambedkar towards the problem of caste.
- Give features of caste system as per BR Ambedkar.
- Provide reasons he gave for Annihilation of Caste.
- Provide measures he gave for Annihilation of Caste.
- Give an appropriate conclusion.

Solution

B.R. Ambedkar, a prominent Indian social reformer and the architect of the Indian Constitution, wrote the book "Annihilation of Caste" which discusses the deeply entrenched caste system in India, its impact on society, and the need for its annihilation. In his book, Ambedkar presented a scathing critique of the caste system, arguing that it was the root cause of social and economic inequality in India.

Ambedkar's views on the caste system and chaturvarna can be summarised as follows:

1. The caste system perpetuates inequality and discrimination by denying people basic human rights based on their birth.
2. The traditional caste-based occupations restrict social and economic mobility, further entrenching caste-based discrimination.
3. Chaturvarnya presupposes classification of people into four definite categories, but it is impossible to classify people into four definite classes accurately.
4. Chaturvarnya is not only based on division of labour, but it is also a division of labourer into water-tight compartments.
5. Caste endogamy is a practice that reinforces caste boundaries and prevents inter-caste marriages.
6. Ritual pollution is a practice that reinforces caste-based discrimination and maintains the caste hierarchy.
7. Hinduism is the source and sustainer of the caste system, and its scriptures have been used to justify caste-based discrimination.

Ambedkar believed that the annihilation of caste was necessary for the following reasons:

1. Caste killed public spirit, destroyed the sense of public charity, and made public opinion impossible.
2. The caste system promoted an anti-social spirit, created segregation and exclusiveness, prevented fellow-feeling and common consciousness, and thus was not functional for society.
3. The caste system is not based on merit, but on birth, which hinders social and economic progress.

4. The eradication of the caste system is essential for the establishment of a just and equitable society.
5. The creation of a casteless society based on equality and social justice is necessary for the growth of democracy in India.
6. The caste problem cannot be solved by the adoption of a universalist religion or philosophy, as it is deeply rooted in Indian society and culture.
7. The caste system cannot be eradicated by inter-caste marriages alone, as it is a systemic problem that requires structural change.

B.R. Ambedkar sought the following measures to annihilate the caste system:

1. Abolishing the practice of caste endogamy, which restricts inter-caste marriages and reinforces caste boundaries.
2. Abolishing the traditional caste-based occupations and allowing individuals to choose their own occupation based on their skills and abilities.
3. Enacting legislation to guarantee the basic human rights of all citizens, regardless of caste.
4. Ensuring equal political representation for all castes in the democratic process, including the reservation of seats for lower castes in elected bodies.
5. Providing education and vocational training to members of lower castes to increase their opportunities for social and economic mobility.
6. Reforming Hinduism to remove the caste system from its scriptures and practices, and creating a universal religion based on the principles of equality and social justice.
7. The eradication of caste-based discrimination requires the active participation of all members of society.

Overall, Ambedkar's work was instrumental in bringing the issue of caste to the forefront of the Indian social and political discourse. His work not only shed light on the pernicious effects of the caste system, but also offered practical solutions to eradicate it. Ambedkar's vision of a casteless society based on the principles of equality and social justice continues to inspire social and political movements in India today.

(b) Critically evaluate Louis Dumont's Homo Hierarchicus. (20 Marks)

Approach

- Introduce answer by briefly mentioning about Louis Dumont and his work on Caste system in India.
- Explain his concept of Homo Hierarchicus.
- Provide criticism of his concept of Homo Hierarchicus and his understanding of caste system.
- Give a balanced conclusion.

Solution

Louis Dumont was a French social anthropologist and Indologist who is known for his research on India and its caste system. He is considered one of the most important anthropologists of the 20th century, particularly for his contributions to the study of hierarchy, power, and values in social structures. Louis Dumont's book "Homo Hierarchicus: The Caste System and its Implications" presents a theoretical framework for understanding the caste system in India.

1. In his book, Dumont argues that the "values or ideologies" of traditional societies are fundamentally different from those of modern Western societies.
2. He suggests that the caste system in India is organized around the values of collectivism and hierarchy, which are different from the individualism and equality valued in the West.
3. Dumont asserts that the caste system in India is based on a religious ranking of individuals in terms of a dialectical relationship between the "pure" and the "impure".
4. The hierarchy between the castes becomes the basis of "separateness," "distinction," and division of labor between the different caste groups. However, the value of hierarchy also integrates the Hindu society as the different caste groups are not just "hierarchically ranked" but are also "mutually related" through "a system of opposition," as the pure is pure only in relation to the impure.
5. According to Dumont, the "ritual hierarchy" is a "pure hierarchy" that exists independently of economic and political power. This aspect of "power" operating within the framework of status-hierarchy is unlike the class society of modern societies. The "pure hierarchy" stemming from "religious values" makes the caste system "peculiar to Indian society."

However, Dumont's theory has been subject to criticisms on various grounds some of his criticisms are as follows-

1. Critiques of Dumont's theory argue that he tried to develop an "ideal type" of the Hindu caste system, which he applied pan-India. This was mainly because his sources were derived from classical Hindu texts, and he ignored a large amount of empirical literature, which provides graphic details of how the caste system functioned at the micro-level. There exist significant variations in the system of caste hierarchy from region to region. For example, the Brahmins do not command much respect in the northwestern region of India.
2. Dumont's theory is based on the assumption that while modern societies of the West were characterized by the ideas of individualism and egalitarianism, traditional societies were characterized by conceptions of the "collective" nature of man, and the primacy of social rather than individual goals and thus, hierarchy and inequality

He, therefore, projected traditional societies like India as "closed and unchanging" and the West as "open and progressive." It has, therefore, been argued that he works with a false dichotomy of traditional and modern societies.

3. Critics argue that Dumont's theory gave no recognition to individual choice, and people who comprised the system were depicted as "unfeeling, regimented, automatons" ruled by inexorable social forces. Such a notion could easily be contradicted by empirical studies carried out by professionals. His theory, therefore, gave no agency to the individuals who practice it.
4. According to critics, the oppressive side of the caste system and various "oppositional movements" against it had no place in Dumont's depiction of Indian society and in his theory of the caste system.
5. In modern as well as pre-modern India, there were many "social mobilizations against Brahminical dominance," which were not discussed by Dumont. From Buddhism to Bhakti to Sikhism to neo-Buddhism, there have been strong and, in many instances, successful opposition to caste ideology.
6. In conclusion, Dumont's theory of the caste system in India provides a framework for understanding the organization of the caste system around the values of collectivism and hierarchy. However, his theory has been criticized for developing an "ideal type" of the caste system, working with a false dichotomy of traditional and modern societies, and giving no
7. Critics argue that Dumont's depiction of the Indian society and his theory of the caste system did not acknowledge the oppressive side of the system and the various movements against it. Many social mobilizations against Brahminical dominance, from Buddhism to Bhakti to Sikhism to neo-Buddhism, were not discussed by Dumont.

Although Dumont's intention was to study only the underlying structure of the system and not its practice, he aimed to make generalizations. While the ideological emphasis of Dumont's approach is useful for analyzing stable social situations with consistent reciprocity between structure and culture, it has limitations in its application in the context of rapid social change.

(c) What are the features of M.N. Srinivas' concept of dominant caste? How effective is it in understanding today's reality? (10 Marks)

Approach

- Introduce answer with MN Srinivas's work on Dominant Caste.
- Provide features of Dominant Caste as given by MN Srinivas.
- Provide the relevance of the concept of Dominant Caste in today's society.
- Give a balanced conclusion.

Solution

M.N. Srinivas' concept of dominant caste refers to a caste that holds a position of dominance in a particular region or locality. The concept of dominant caste, was introduced by M.N. Srinivas in his essay "Social System of a Mysore Village."

Srinivas observed that the Okhalinga caste, which made up nearly half of the population of the village Rampura, was the dominant caste due to its economic and social power, including being the largest landowners.

He attributed the emergence of dominant castes to modernizing influences and identified several factors that contribute to their rise. Some of the key features of this concept include:

Economic and social dominance: The dominant caste is characterized by its economic and social dominance in a particular region. It typically controls the resources, institutions, and networks of power in the area. It must own a sizeable amount of cultivable land. Landed elite in Northern states like Punjab are more powerful than Brahmins.

Numerical Strength: Numerical Strength plays an important role in determining dominant caste. A dominant caste must be of considerable numerical strength.

Political power: The dominant caste often holds significant political power in the region, with members holding positions of authority in local governments, institutions, and organizations.

Hierarchy: A fairly high place in Local Hierarchy also determines dominant nature – Peasants/Okkalinga in Mysore Village of Rampura are dominant.

Ritual purity: The dominant caste often places a strong emphasis on ritual purity and cleanliness, which is used as a means of distinguishing themselves from other castes. The chances of a caste to dominate become higher if it is not placed too low in ritual hierarchy.

Western Education: In his later writings he also attributes Western/Non-traditional education as also one of the factors determining dominance.

The Relevance of the concept of Dominant Caste in understanding today's reality can be seen as below:

Understanding the power dynamics of a village society requires an examination of the concept of dominant caste, which is crucial in comprehending various aspects of village society, including Sanskritization, dispute resolution, hierarchy in multi-caste villages, patronage, and power.

The concept is multi-dimensional and remains important in the current context of intense competition for political and economic power.

The dominant caste in a village used to be determined by big landowning families like the Brahmins and Rajputs who received land as a gift from rulers. However, land reforms and the abolition of the Jamindari system have made political power the new determinant of dominant caste. While economic power was traditionally important, it is now limited to traditional villages that have not undergone modern political transformation.

The concept of a dominant caste is criticized by scholars who disagree on whether numerical strength or secular power and ritual status determine the status of a dominant caste. Some argue that historically, numerical strength was not decisive in the formation of a dominant caste. Besides, alone-Brahmin, a sadhu, a zamindar, alone social worker each has exercised more influence than a numerically preponderant community in the village. Others believe that with modern democracy and development, numerical strength has become more important, and scheduled castes and tribes can now assume a greater importance. Overall, the idea of what makes a caste dominant is still debated.

The relevance of the concept has eroded due to social changes in contemporary rural India, such as the reservation for scheduled castes and tribes and the introduction of Panchayati Raj. However, politically dominant groups still exercise influence in some villages.

Therefore, while the concept of dominant caste may still have some relevance, it needs to be complemented with other approaches to provide a more nuanced understanding of today's reality.



Sleepy Classes IAS
Awakening Toppers

Question 4.

(a) Distinguish between formal and informal sectors in India. (20 Marks)

Approach

- Introduce answer with general view of nature of Indian Economy
- Distinguish between formal and informal sectors in India.
- Also mention the overlap between the two sectors
- Provide an appropriate conclusion.

Solution

India is a rapidly developing country with a complex and diverse economy. By nominal GDP, it ranks as the world's fifth-largest economy, and by purchasing power parity (PPP), it ranks as the third-largest. One way to understand the country's economic landscape is to examine the distinction between the formal and informal sectors.

SR No	Formal Sector	Informal Sector
1	The formal sector pertains to the segment of the economy that is subjected to government regulations, taxation, and labor laws compliance.	Conversely, the informal sector denotes the unstructured portion of the economy that functions beyond the scope of governmental regulations and labor laws.
2	It comprises sectors such as manufacturing, finance, insurance, real estate, and government services.	It encompasses small-scale industries, street vendors, petty traders, and household enterprises.
3	The formal sector employees obtain consistent salaries, avail themselves of social security, and enjoy various perks, including paid leaves, health insurance, and retirement benefits.	In the informal sector, the workers are predominantly self-employed, and they generally engage in low-skilled and poorly-paid jobs without any job security, social security, or additional perks. They do not pay taxes or receive any government protection.
4	The formal sector is relatively minor but provides higher job security, favorable working conditions, and social protection.	A considerable proportion of India's population works in the informal sector, which is marked by meager earnings, unfavorable working conditions, and inadequate social safeguards.
5	The Indian Formal Sector encompasses a variety of entities, such as Public Sector Enterprises, Private Sector Companies, Banking and Financial Institutions,	In India, the informal sector is primarily composed of agricultural workers, self-employed individuals such as street vendors and small shop owners, contract laborers, and household laborers (predominantly women).

	Government Departments and Agencies, as well as Educational Institutions, Hospitals, and Research Organizations, that receive funding and regulatory oversight from the government.	Unfortunately, child labor is also prevalent and classified as informal labor due to the absence of government regulations and oversight. Any labor that operates outside the purview of government regulations is deemed unorganized.
6	Although the formal sector offers reliable and secure employment options, its capacity to absorb the expanding labor force is restricted, leading to a considerable number of workers being compelled to join the informal sector.	Conversely, the informal sector exacerbates poverty and inequality by offering meager compensation and unfavorable working conditions that compromise the economic and social welfare of laborers and their families.
7	Formal sector companies offer consistent and secure jobs with predetermined compensation and perks, such as paid time off, medical coverage, and retirement benefits. The formal sector is largely controlled by manufacturing, finance, and information technology industries, and it's approximated that merely 10-15% of the Indian labor force is working in formal employment.	Although the informal sector plays a vital role in the Indian economy by contributing significantly to the country's GDP and employing a substantial number of individuals, it receives little attention from the government. The informal sector is inadequately supported and lacks protection, including access to social security, credit, and technology.

There is often a significant amount of overlap between the formal and informal sectors in India. In some cases, workers who are technically part of the formal sector may also engage in informal work to supplement their income. For example, a factory worker may take on additional work as a cab driver (ola/uber) in the evenings or on weekends to earn extra money.

Similarly, informal workers may sometimes interact with the formal sector. For instance, the use of online marketplaces by informal businesses to sell their products or services. These marketplaces, such as Amazon provide a platform for small and informal businesses to reach a wider customer base, expand their market, and increase their revenue.

This overlap can make it difficult to accurately measure the size and scope of the informal sector, as workers may move in and out of informal work as their circumstances change. It also means that efforts to improve working conditions and job security in the formal sector may have spill over effects on the informal sector, and vice versa.

In conclusion, the formal and informal sectors are two distinct components of the Indian economy, each with its characteristics and challenges. In addressing the issues faced by both sectors, it is essential to focus on creating opportunities for growth and development in the formal sector while also providing protection and support for those working in the informal sector.

(b) Examine the influence of industrialisation on caste. (15 Marks)

Approach

- Introduce answer by briefly explaining caste system.
- Explain how industrialization played a role in diluting the caste system.
- Explain how caste system is still prevalent despite industrialization.
- Provide an appropriate conclusion.

Solution

Caste is a system of social stratification that has existed in India for centuries. It is a hierarchical system that categorizes people into different groups based on their birth, and assigns them different roles and status in society. The caste system is characterized by a rigid hierarchy, with the highest castes enjoying the most privileges and power, and the lowest castes facing discrimination and exclusion.

Industrialization played a role in diluting the caste system in India by creating new economic opportunities and social mobility.

1. As India's economy shifted from agriculture to industry, new occupations and professions emerged, creating a demand for skilled labor and education. This provided opportunities for people from lower castes to gain education and skills, and to move into new occupations and professions, breaking down traditional barriers of caste-based occupation.
2. Industrialization also led to the growth of urban centres and the rise of a new middle class that was not defined by caste. This allowed for greater social mobility, as people from different castes could interact and work together in urban areas without being subject to traditional caste-based restrictions.
3. Max Weber, a German sociologist, argued that industrialization would lead to the decline of traditional forms of authority, including caste systems. He believed that the rise of modern capitalism would create a new class of people based on merit and achievement rather than on birth and social status.
4. The anonymity in urban areas has played a significant role in breaking down the restrictions on food and drink that were prevalent in the caste system. In addition, the removal of civil and religious disabilities has also helped to weaken the caste system.
5. Furthermore, industrialization brought about changes in the political and social structures of India, leading to the emergence of new social movements and political parties that challenged the caste system and fought for the rights of marginalized communities. This led to the adoption of affirmative action policies such as reservations in education and employment for lower castes, which helped to reduce caste-based inequality and discrimination.
6. Finally, the uniformity of language has decreased the influence of caste as English became the sole medium for exchange of ideas. Modernists like Yogendra Singh celebrate industrialization as a secular institution that has developed in the macro sphere and penetrated into the meso and micro sphere, leading to further weakening of the caste system.

Despite industrialization, the caste system is still prevalent in India due to several reasons.

1. Firstly, the caste system has been deeply ingrained in Indian society for centuries and has become a part of the cultural and social fabric. Even with the growth of urban areas and industrialization, people's beliefs and attitudes towards caste have not changed significantly.
2. Secondly, while industrialization has created new opportunities for social mobility and economic growth, it has also led to the emergence of new forms of inequality. For example, certain caste has been disproportionately represented in the new service and professional industries, while others have been left behind in low-skilled and low-paying jobs. This perpetuates existing social hierarchies and reinforces caste-based discrimination and inequality. Additionally, the neoliberal economic policies associated with industrialization have led to the further marginalization of lower castes, particularly in rural areas where many of them still live and work.
3. According to Louis Dumont, industrialization in India did not lead to the disappearance of the caste system but rather a transformation of it. Andre Beteille also argued that industrialization had a limited impact on the caste system in India, as the economic benefits of industrialization were not evenly distributed across different caste groups
4. Besides, the caste system has been reinforced by political and economic structures that benefit certain groups while marginalizing others. This includes policies such as affirmative action and reservation, which are intended to address historical injustices but have also led to resentment and tension between different castes.
5. Moreover, inter-caste marriages are still relatively rare, and people tend to marry within their own caste, which perpetuates caste divisions and reinforces the caste hierarchy.
6. Finally, the caste system is also reinforced by the socialization process, in which children are taught to value their own caste and to avoid contact with those of other castes. This socialization begins at a young age and is perpetuated through family, education, and religious institutions.

In conclusion, while industrialization has played a significant role in diluting the caste system in India by creating new economic opportunities, social mobility, and challenging the traditional authority of caste-based hierarchies, it has not completely eradicated the caste system. The caste system is still prevalent in India due to its deep-rooted nature, the emergence of new forms of inequality, uneven distribution of economic benefits, reinforced political and economic structures, the continuation of endogamy, and socialization. Thus, further efforts are required to address the inequalities and discrimination perpetuated by the caste system and to achieve true social equality and justice in India.

(c) Discuss the salient features of Indian middle class. (15 Marks)

Approach

- Introduce answer with general definition of Middle Class.
- Discuss in detail some of the salient features of Indian Middle Class.
- Provide an appropriate conclusion.

Solution

Middle class refers to a social group that occupies a position between the upper class and the working class or lower class. While the definition of the middle class can vary depending on the country and the specific social and economic context, some Common characteristics of the middle class include moderate to high income, higher education levels, a wide range of occupations, and a focus on cultural and social values such as education, professional achievement, and upward mobility.

However, some of the salient features of the Indian middle class are:

1. **British colonial legacy:** B.B. Mishra in his work on "the middle classes in India" concluded that the British rule resulted in the emergence of a class intermediaries serving as a link between the people and the new rulers.
2. **Origin in Caste:** According to Andre Beteille, the Middle Class in India is viewed as a part of a relatively new social formation based on caste and kinship. Middle Class belonged to castes which were educationally forward traditionally. However, they were the pioneers of social reforms and donned a liberal and secular outlook. Thus, though, it had caste origins, but it was not hesitant to shake its roots for a liberal outlook.
3. **Education:** Education is a key feature of the Indian middle class, with most members having completed at least some level of higher education. This is often seen as a way to achieve upward mobility and improve social status.
4. **Occupation:** The Indian middle class includes a wide range of occupations, including professionals, managers, and entrepreneurs, as well as skilled workers in industries such as IT, finance, and healthcare.
5. **Income:** While the Indian middle class is characterized by a moderate to high level of income, the exact income level can vary widely depending on factors such as occupation and location. The definition of middle class in India, according to The Economist, is when a household has more than one-third of its income remaining after paying for food and shelter.
6. **Aspirations:** The Indian middle class is often characterized by its aspirations for upward mobility and a better quality of life. This often translates into a focus on savings and investment, as well as a desire for home ownership and other symbols of social status.
7. **Values:** The Indian middle class often places a high value on education, professional achievement, and social mobility. Additionally, family values are important, with many middle-class Indians prioritizing the well-being and education of their children. However, in Andre Beteille's opinion the middle class values are difficult to be characterised because they are still in the process of formation i.e. transitional and have not acquired a stable form. As such they are marked by contradictions & oppositions

8. **Consumption:** The Indian middle class is a key driver of consumption in the country, particularly in areas such as housing, automobiles, and consumer goods. The Indian middle class has become the segment driving consumption of “luxury” goods like cars and air-conditioners, according to a survey by the National Council for Applied Economic Research (NCAER). However, consumption patterns can vary widely depending on regional and cultural factors.
9. **Rural and Urban:** Middle class today is not only urban centric, it is a phenomenon of rural areas also due to expansion of administrative machinery, market economy, Green Revolution, farm mechanization, transport, cooperative movement etc. Y. Singh distinguishes between the rural and urban middle class by highlighting that both share a conservative and narrow utilitarian outlook. However, the rural middle class differs from the urban middle class in that it harbors intense antagonism and conflict towards the latter due to historical factors, such as the slowdown in agricultural production and the underdevelopment of agriculture after globalization and economic liberalization.

In general, the Indian middle class is a fast-growing and dynamic social group that has a significant impact on the economy and society of the country. While there is no uniform definition of the Indian middle class, the traits mentioned earlier are usually regarded as essential to its identity and ambitions.



Sleepy Classes IAS
Awakening Toppers

Section-B

Question 5.

(a) Five Year Plans. (10 Marks)

Approach

- Introduce answer with briefly explaining what were Five Year Plans.
- Mention some major goals of FYP and its social impacts.
- Briefly mention the shortcomings of the FYP.
- Provide a balanced conclusion.

Solution

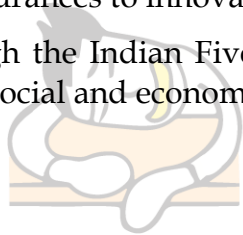
The Indian Five-Year Plans were a series of centralized economic development initiatives launched by the Government of India from 1951 to 2017. The plans were formulated by the Planning Commission and set specific targets for each sector, with funding and resources allocated accordingly.

1. **Promotion of industrialization:** This was done by encouraging the growth of the manufacturing sector, which was expected to provide employment opportunities to the growing workforce. The process of industrialization resulted in urbanization as individuals relocated from rural regions to cities in pursuit of employment opportunities in factories and other industries. Additionally, this brought about the creation of new societal groups, including the rise of a middle class and the development of working-class movements. The social and cultural effects of industrialization were also apparent, as seen in the expansion of consumerism. Furthermore, industrialization frequently brought about substantial migration and displacement.
2. **Emphasis on agricultural development:** The plans aimed to increase agricultural productivity and promote rural development, which was seen as a crucial component of the country's economic growth. It led to the growth of a new rural middle class, which played an essential role in the development of the agricultural sector.
3. **Improvement of social indicators:** The plans also focused on improving social indicators, such as health, education, and nutrition. This was done by investing in social infrastructure, such as schools, hospitals, and public health programs. Improving social indicators had wide-ranging social impacts, including enhanced well-being, reduced poverty, increased social inclusion, greater social mobility, improved gender equality, etc
4. **Reduction of regional disparities:** The plans focused on reducing regional disparities by promoting economic growth in the backward regions of the country. It aimed to create a more equitable distribution of resources and promote inclusive development. It led to the growth of a new aspirational middle class in the backward regions of the country and the emergence of a more inclusive society.
5. **Employment generation:** This was done by promoting the growth of the manufacturing and service sectors, which were expected to provide new jobs. It led to the growth of a new urban working class, and the emergence of a new set of aspirations and lifestyles.

6. **Reduction of poverty:** The plans sought to provide a safety net for the poorest sections of society by investing in social welfare programs, such as food subsidies and rural employment schemes. It led to a more inclusive and egalitarian society.
7. **Scientific and technological development:** The plans aimed to promote research and development in areas such as agriculture, health, and industry, with the goal of achieving self-sufficiency and promoting innovation. Scientific and technological development had a wide range of positive social impacts, including improved quality of life, increased productivity, enhanced education, reduced environmental impact, increased access to information, improved safety and security, greater creativity and innovation, enhanced cultural exchange, and increased diversity.
8. **Environmental sustainability:** The plans aim to promote sustainable development by investing in renewable energy, conservation of natural resources, and the mitigation of climate change. It reflects a growing concern for the environment and the need for a more ecologically sustainable society.

The Indian Five Year Plans, aimed at economic development, had some significant shortcomings, including inadequate implementation, limited focus on agriculture, neglect of social sectors, inadequate attention to the private sector, failure to address regional disparities, environmental impact, lack of long-term vision, emphasis on heavy industry, lack of participation and inclusivity, dependence on external aid, inadequate attention to human capital, and inequitable distribution of benefits. These challenges contributed to economic imbalances, social and economic inequalities, and hindrances to innovation and competitiveness.

Although the Indian Five Year Plans had limitations, they still played a critical role in shaping India's social and economic landscape.



Awakening Toppers

(b) Mahatma Gandhi National Rural Employment Guarantee Scheme. (10 Marks)

Approach

- Introduce answer with briefly explaining what is MGNREGA Scheme.
- Discuss the positive social impact of the scheme.
- Discuss the shortcoming or the negative social impact of the scheme.
- Provide a balanced conclusion.

Solution

MGNREGA is a social welfare program implemented by the Indian government in 2005 to provide employment to rural poor households. The program offers 100 days of wage employment per year to adult members who volunteer to do unskilled manual work through various projects related to agriculture, water conservation, and rural connectivity. MGNREGA aims to generate employment, enhance the livelihood security of rural households, and create durable community assets, making it one of the world's largest social welfare programs.

The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA) has brought about numerous positive social impacts, such as providing employment to millions of rural households, reducing poverty and increasing rural incomes. Jean Drèze highlighted MGNREGA's potential to reduce poverty and promote inclusive growth in rural India. Additionally, it has empowered women by offering them employment opportunities and promoting their participation in community decision-making. It has also helped to provide jobs to socially marginalized communities and aided in the development of rural infrastructure such as roads, bridges, and water conservation projects, which have improved the quality of life in rural communities. MGNREGA has also contributed to environmental conservation by encouraging the use of sustainable practices such as afforestation and water conservation. Moreover, the scheme has prevented forced migration, especially when there is no agricultural work available, and has led to a reduction in infant mortality rate, maternal mortality rate, and poverty.

However, there are negative social impacts of MGNREGA as well. Many of the jobs created under the scheme are unskilled manual labor, leading to work-related health problems such as fatigue and back pain. Further, Ashwini Deshpande argued that the program has also led to some degree of labor market segmentation. While MGNREGA has empowered women, it has also been criticized for reinforcing traditional gender roles. Additionally, the provision of guaranteed employment may discourage labor mobility and lead to dependence on the scheme. There have been instances of corruption and mismanagement in the implementation of MGNREGA, including the issuance of fake job cards, incomplete works, and siphoning off of funds meant for the scheme. Critics have argued that the high costs associated with the implementation of MGNREGA could be better utilized for other rural development and poverty reduction programs. Furthermore, there is a significant problem of delayed salary processing for employees working under MGNREGA. The scheme has contributed to an increase in rural wages, resulting in higher input labor costs for agriculture, which has led to an increase in food prices. Jayati Ghosh argued that the program's long-term sustainability will depend on the ability of policymakers to address the social and economic challenges associated with the program.

In summary, MGNREGA is an essential social welfare initiative that has had a significant impact on rural development and the reduction of poverty.

Nevertheless, the long-term success and viability of the program will rely on the capacity of policymakers and stakeholders to tackle the social obstacles linked with the program and ensure its continued commitment to providing opportunities for underprivileged communities and promoting social equity.



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(c) Green Revolution. (10 Marks)

Approach

- Introduce answer with briefly explaining what is Green Revolution.
- Discuss the social impact of the Green Revolution.
- Provide some perspectives of Thinkers on the Green Revolution.
- Provide conclusion that briefly provides some solution to the problem of Green Revolution.

Solution

In the 1960s, India implemented a set of agricultural initiatives known as the Green Revolution, which sought to enhance food production and security through the utilization of high-yield crop varieties, modern irrigation methods, and agrochemical inputs. The Green Revolution resulted in a substantial rise in agricultural output and was instrumental in converting India from a food-shortage country to a food-surplus one.

The Green Revolution, which was aimed at improving agricultural productivity through modern technology and supportive measures, had both positive and negative social impacts. One of the positive impacts was the significant increase in agricultural production, which allowed for more food to be produced to meet the needs of a growing population. This was seen as a major achievement by the government and the scientists who contributed to the effort.

However, there were also negative social effects that were pointed out by sociologists who studied the Green Revolution areas, such as the widening of economic disparities among farmers. Only large landholders were able to exploit the new techniques, while small and marginal farmers and agricultural laborers were left behind, resulting in increased economic inequality. Additionally, tenant cultivators were adversely affected as large farmers reclaimed land previously leased out under tenancy agreements, pushing tenant-cultivators into the rank of landless laborers.

The Green Revolution also led to large-scale migration of agricultural laborers from poorer regions to prosperous areas, increasing regional disparities and further under-developing the source area of migration. The introduction of machinery such as tillers, tractors, threshers, and harvesters displaced service caste groups who used to carry out these agriculture-related services, leading to a pattern of rural-urban migration.

The social structure of rural areas was also altered by the Green Revolution, with new dominant castes emerging in some areas. Socially backward castes (OBCs) benefited the most from the Green Revolution, accumulating wealth and property through a plethora of cash crops and commercial agriculture, while traditionally landless scheduled castes were left behind. Rich farmers in some areas spent a portion of their inflated income on conspicuous consumption, while share-croppers and landless laborers found themselves excluded from the new prosperity.

The Green Revolution also worsened regional inequalities, as the areas that underwent this technological transformation became more developed while other areas stagnated.

It also led to a shift of authority from the older generation to the younger generation, as the younger generation was better equipped to handle the new technology and economic transactions.

Furthermore, the Green Revolution invited and facilitated the entry of new market forces, which greatly affected the Jajmani relations between the traditional jajmans (patrons) and client or service castes, leading to changes in inter-caste relations in villages.

In view of the negative environmental and social impact of modern methods of cultivation, there is now a suggestion to return to traditional, more organic seeds by the farmers' movement and organic movement.

Numerous intellectuals have also reflected on the adverse effects of the Green Revolution as below

Amartya Sen argued that the Green Revolution, while boosting agricultural productivity, has also contributed to social and economic inequality, and that a more equitable approach to development is needed.

Bina Agarwal argued that the Green Revolution has had negative effects on women farmers, who have been excluded from access to credit, land, and technology, and who have often borne the brunt of the social and environmental costs of intensive agriculture.

Rajni Kothari criticized the Green Revolution for leading to the displacement of small farmers and the concentration of land ownership in the hands of a few wealthy individuals.

William H. Friedland argued that the Green Revolution has led to the expansion of capitalist agriculture and the marginalization of small farmers and rural communities.

To improve the impact of the Green Revolution in India, strategies such as adopting sustainable agriculture, supporting small farmers, improving water management, promoting crop diversification, and ensuring inclusiveness are needed. These strategies will reduce the negative impact of the Green Revolution and make the benefits more equitable and sustainable.

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(d) Child Labour. (10 Marks)

Approach

- Introduce answer with definition of Child Labor.
- Discuss the causes of Child Labor.
- Provide strategies to deal with the problems of Child Labor.
- Provide an appropriate conclusion.

Solution

UNICEF (United Nations International Children's Emergency Fund) defines child labor as work that deprives children of their childhood, their potential, and their dignity and that is harmful to their physical and mental development. It refers to work that is mentally, physically, socially, or morally dangerous and harmful to children, and interferes with their schooling. In general, any work that is performed by a child under the age of 18 is considered child labor, unless it is classified as "light work," which is defined as work that is not harmful to a child's health or development and does not interfere with their education.

Child labor in India can be attributed to both structural and cultural factors. From a structural perspective, factors such as overpopulation, poverty, lack of proper education and opportunities, parental illiteracy, urbanization, and the availability of cheap child labor contribute to the widespread prevalence of child labor. Additionally, the prevalence of the Jajmani system in some regions of India and the transfer of bonded labor or debt responsibility from parents to children are also seen as contributing to the problem.

On the cultural front, the practice of involving children, particularly girls, in household chores is widely accepted. Furthermore, the caste-specific occupational system often involves vocational training at a young age, and it is considered better to expose children to such training. However, this has also led to children being employed as bonded laborers to pay off debts or serve as apprentices, which is not only illegal but also harmful to their physical and mental development.

In addition to the factors mentioned earlier child labor can also be caused by various factors, including demand for cheap labor in industries like textiles, construction, and agriculture, conflict and displacement forcing children to work, discrimination against marginalized communities, trafficking and exploitation, and family indebtedness where children are sent to work to pay off family debts or may be trafficked for forced labor.

Some strategies that we can use to address the problem of child labor in India as follows.

Firstly, the government should provide free and compulsory education up to the age of 14. Secondly, the government and NGOs should work together to raise awareness about the negative impacts of child labor and the importance of providing a healthy and safe environment for children to grow up in. Thirdly, the government should provide financial and other support to families living in poverty.

Fourthly, companies operating in India should be held accountable for any child labor in their supply chains, and the government should introduce strict regulations to prohibit the employment of children and ensure compliance with international labor standards. Further, children who are rescued from child labor should be provided with psychological and medical support and access to education and vocational training. Also, better access to healthcare for children, particularly from vulnerable or marginalized communities, is needed to address the risk of injury and illness.

Besides, the government should consider increasing the minimum age of employment and strictly enforce it to prevent children from working in various industries. Further, vocational training programs should be provided to help children develop skills that will enable them to find better-paying jobs when they reach adulthood. Moreover, community involvement is essential, and NGOs and the government should engage with local communities to understand the reasons why children are working and find alternative solutions.


Also, the government should strengthen child protection mechanisms and improve the capacity of child protection agencies to identify and rescue children who are at risk of child labor and provide appropriate support. Lastly, consumers can also play a role in reducing child labor by supporting companies with ethical supply chains and avoiding products produced using child labor.


To deal with the problem of child labour, we should take a cue from Kailash Satyarthi who says, "Child labour perpetuates poverty, unemployment, illiteracy, population growth, and other social problems. Addressing the issue of child labour requires a comprehensive, multifaceted approach that focuses on education, economic development, and social protection."


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(e) Sex Ratio. (10 Marks)

Approach

- Introduce answer with definition of sex ratio and give some stats on it.
- Discuss various aspects of sex ratio in India.
- Mention the implication of skewed sex ratio.
- Provide solutions to deal with skewed sex ratio.
- Provide an appropriate conclusion.

Solution

In India, the sex ratio is the ratio of females to males in a given population. Specifically, it is the number of females per 1,000 males in the population. The sex ratio in India has been a matter of concern due to the persistent preference for male children and the practice of sex-selective abortion, which has resulted in an imbalanced sex ratio in favor of males. As of 2021, the sex ratio in India is estimated to be 934 females per 1,000 males.

Historically, the sex ratio has been slightly in favour of females. However, in India, the juvenile child sex ratio has been declining sharply for more than a century, with some states showing even greater cause for concern. Demographers and sociologists have identified several reasons for the decline, including cultural factors, inheritance practices, safety concerns, patrilineal traditions, and issues related to honour and females. Additionally, factors related to women's health, such as maternal mortality, may be contributing to the declining sex ratio.

Severe neglect of girl babies in infancy, sex-specific abortions, and female infanticide due to religious or cultural beliefs are also major contributors to the decline in the sex ratio. The regional pattern of low child sex ratios seems to support these arguments, although there are some anomalies, such as the fact that the lowest child sex ratios are found in the most prosperous regions of India.

It is possible that as prosperous families decide to have fewer children, they may also choose the sex of their child with the help of ultrasound technology. The government has imposed strict laws banning such practices, including the Prenatal Diagnostic Techniques Act, which imposes heavy fines and imprisonment.

A skewed sex ratio can have significant implications, including a marriage squeeze where men have to delay their marriage due to fewer women of marriageable age. It can also lead to an increase in violence and human trafficking, as well as social consequences such as practices like dowry and bride price, which can result in dowry deaths and disrupt family peace. Domestic violence may also increase, while patriarchal practices can be reinforced, and sexual assaults and crimes may rise. In some states, such as Punjab and Haryana, brides are imported from other states due to the lack of women.

There are several solutions to the declining sex ratio in India, including involving civil society in social movements, implementing stringent laws like the PCPNDT, promoting attitudinal change, celebrating the birth of girl children, ensuring inheritance rights, and increasing the presence of women in physical and mental spaces. By taking these steps, India can begin to address this longstanding issue and ensure a brighter future for all its citizens.

India must invest in policies to ensure women are not missing in the workforce to shed its "Missing Women" tag coined by Amartya Sen. Successful campaigns like Beti Bachao, Beti Padhao should be encouraged and made available even in rural areas, with ASHA workers playing a major role. Educating and sensitizing the youth regarding the importance of gender balance is also essential.

Question 6.

(a) Bring out the main features of farmers' movements in Modern India. (20 Marks)

Approach

- Introduce answer with a brief historical background of Farmers Movement in modern India
- Discuss in detail main features of farmers' movements in Modern India.
- Provide an appropriate conclusion.

Solution

The struggle of farmers in India has been documented in various phases, including the early agitations from 1857 to 1921, which involved numerous revolts and movements against different issues. The emergence of Kisan Sabhas between 1922 and 1946 was a movement that started in Bihar to protest against the Zamindari system. The post-independence period saw the emergence of organized farmer movements, such as the Bhartiya Kranti Dal and the Bhartiya Lok Dal in the 1960s and 70s. Significant turning points were marked with the founding of the Shetkari Sangatana under Sharad Joshi's leadership and the Karnataka Rajya Ryat Sangh under M. D. Nanjundaswamy's leadership in 1980.

The farmers' movements in modern India have been characterized by several key features, including:

1. **Calls for Equitable Pricing:** Farmers' demands for fair prices are at the heart of their movements, with claims that middlemen and traders are exploiting them, and the call for a minimum support price (MSP) to ensure fair payment. The second key demand during the 2020-21 farmers' protests was for an assured Minimum Support Price (MSP).
2. **Strategies of Protesting:** To draw attention to their demands, farmers' movements in India have used a range of protest tactics such as marches, demonstrations, road blockades, and strikes, while also using social media to organize and mobilize.
3. **Regional diversity:** The regional diversity of these movements has made it challenging to build a unified national farmers' movement, with different groups in different regions often leading the charge.
4. **Political Associations:** Farmers' movements in India have often been associated with political parties, making it difficult for them to remain non-partisan and independent. The BKU, for example, has close ties to the Communist Party of India (Marxist), while the Shetkari Sanghatana has been associated with the Bharatiya Janata Party.
5. **Impact of Gender:** Rajni Palriwala has argued that women's participation in these movements has challenged traditional gender roles and given women a greater voice in public life. Eventhough the Women farmers have been integral to these movements, but they have also faced discrimination and marginalization.
6. **Historical Background:** The Green Revolution of the 1960s and 1970s, which led to negative environmental and health effects, has informed demands for sustainable and organic farming practices. According to Gadgil rising farmer Movement in India that can be attributed to capitalist adventure like green revolution and growth of co - operative in Indian agriculture.

7. **Land ownership and tenancy:** Land ownership and tenancy have also been important issues in farmers' movements, with small and marginal landholders often struggling to access credit and government support, and tenant farmers being excluded from subsidies.
8. **Opposition to Corporate Control:** Recent farmers' movements, such as the protests against the new farm laws passed by the Indian government in 2020, have also been characterized by resistance to corporate influence in agriculture. Farmers argue that the new laws will lead to greater control by agribusiness corporations, and that this will be detrimental to small farmers.
9. **Intersection of Caste and Farmers Movement:** Chandra Bhan Prasad has written on the intersection of caste and farmers' movements in India. He argues that caste has been a significant factor in shaping farmers' movements, as marginalized and oppressed castes are often overrepresented in the agricultural sector.
10. **Support for Other Social Causes:** Farmers' movements in India have often sought to build solidarity with other social movements, such as workers' unions, environmental groups, and women's organizations. This has led to the formation of broader alliances and coalitions, which have been able to exert greater pressure on the government and policy makers.
11. **Government Crackdown and Violence:** Farmers' movements in India have often faced repression and state violence. Protests have been met with police brutality, and leaders have been arrested and detained.
12. **Symbolism and Cultural Expressions:** Farmers' movements in India have often used symbolism and cultural expressions to articulate their demands and create a sense of solidarity. This has included the use of traditional clothing, music, and dance, as well as the display of regional and national flags and symbols. Anand Chakravarti who studied the farmers' movement in Uttarakhand and has argued that this movement is driven by a sense of identity and community, as well as a desire for autonomy and self-determination.
13. **Emphasis on Sustainable Agriculture:** Agroecology and sustainability have been key focuses for many farmers' movements, with the promotion of organic and natural inputs, traditional seeds and crop varieties, and biodiversity.
14. **Concerns over Land Acquisition and Displacement:** Large-scale infrastructure and development projects have led to displacement and loss of livelihoods for farmers, leading to calls for greater protection of land rights and meaningful consultation and participation in decision-making
15. **Youth Mobilization:** Recent farmers' movements in India have seen a significant mobilization of young people, including students and urban youth.

The farmers' movements in modern India are the result of various challenges and concerns that farmers face on a daily basis. The movements have been successful to some extent in bringing attention to these issues and demanding policy changes to support the interests of farmers. The farmers' movements are an essential aspect of Indian democracy and have the potential to drive significant change in the agriculture sector.

(b) Discuss the sociological aspects of movements for separate States. (15 Marks)

Approach

- Introduce the answer by mentioning the various factors that lead to movement for separate state.
- Explain with example the sociological aspects that underlie the various movements for separate States in India.
- Mention the impacts both positive and negative of such movements.
- Provide a balanced conclusion.

Solution

Movements for separate states are often rooted in deep social and cultural differences that separate groups of people. These movements are sparked by a range of issues, including political and economic marginalization, cultural differences, and perceived injustices. Sociological aspects play a significant role in the emergence, development, and impact of such movements.

1. The historical context is an important factor in the emergence of regionalism movements. In India, regionalism began with the constitutional reforms of the early 20th century, and the establishment of regional parties like the Justice Party in Chennai and the Akali Dal in Punjab. After independence, the democratic government aimed for nation-building on the principles of democracy, secularism, national unity, and social justice, but regional competition for development led to the emergence of regional politics.
2. The reorganization of states on a linguistic basis was a crucial factor in the development of regional politics in India. While many factors contributed to the creation of new states, language was the most significant force. The reorganization of 28 states into 14, along with centrally administered territories, and the creation of new states like Gujarat and Maharashtra were primarily based on linguistic considerations. However, other factors like culture, ethnicity, historical and political reasons, and social distinctiveness were also considered. Nevertheless, language remained the most important factor in the reorganization of states and contributed to the growth of linguistic regionalism in Indian politics.
3. The influence of caste on linguistic regionalism is exemplified by the case of Tamil Nadu, where the non-Brahmin movement played a significant role in promoting Tamil regionalism. Non-Brahmin castes in the Tamil-speaking region came together to challenge the unquestioned dominance of Brahmins in the economy, society, and politics, leading to the growth of Tamil regionalism.
4. While religion does not usually play a significant role, it can be a factor in cases where it is combined with linguistic homogeneity or economic deprivation. In the case of Punjab, the demand for Punjabi Suba had religious overtones, invoking loyalty towards Sikh religion. In Tamil Nadu, casteism reinforced linguistic regionalism.
5. Most demands for new states are based on allegedly unfair distribution of development benefits and expenditure in multi-lingual states. The demands for separate states in instances such as Uttarakhand, Jharkhand, and Bodoland are mainly due to economic deprivation, making economic factors the prime importance in regional politics.
6. One of the most important aspects of movements for separate states is the concept of identity. These movements often arise from a deep sense of identity and attachment to a particular group, such as a linguistic or ethnic group. Such movements are often driven by a desire to protect or preserve that identity, and to resist the perceived cultural homogenization of the dominant group.

In this sense, movements for separate states are often an expression of a collective identity, and a desire to maintain a distinct cultural and social existence. An example of a movement for a separate state based on the concept of identity in India is the demand for a separate state of Gorkhaland in the Darjeeling district of West Bengal. The Gorkha community in the region has been demanding a separate state for decades, citing cultural and linguistic differences with the Bengali-speaking population of West Bengal.

7. Movements for separate states often arise in response to perceived injustices or discrimination against a particular group, where the dominant group holds most of the political and economic power. These movements aim to challenge the power imbalance and create more equitable societies. However, the establishment of a separate state can also create new forms of power and inequality, where newly-formed states may have a dominant ethnic or linguistic group that could lead to the marginalization of other groups. An example of such a movement was the demand for a separate state of Telangana, which gained momentum due to perceived political and economic marginalization of the region by the dominant Andhra Pradesh state government.
8. One of the factors that contributed to the emergence of regional and parochial tendencies in India was the selfish interests of some politicians. After India gained independence in 1947, various political parties started competing for power at the national and regional levels. In this struggle for power, some politicians resorted to tactics that were aimed at enhancing their own authority and prestige, even if it meant weakening the authority of the central government or the state governments.

Movements for separate states in India had both positive and negative impacts.

Positive Impact:

1. One of the main positive impacts was that they recognized and gave voice to the unique cultural, linguistic, and historical identities of different regions.
2. They also provided better representation and governance to smaller regions that may have been neglected or marginalized by larger states.
3. In addition, separate states created new opportunities for historically marginalized groups to gain access to political power and economic resources, promoting greater social justice.

Negative Impact:

1. Movements for separate states led to divisive politics, pitting one region against another and creating tensions between different linguistic, cultural, and ethnic groups.
2. The process of creating separate states caused economic disruption, including job losses and income reduction.
3. The creation of separate states also created administrative challenges, leading to duplication of efforts, higher costs, and inefficiencies in governance.
4. Finally, the establishment of a separate state created new power dynamics, which could lead to the marginalization of certain groups and the emergence of new forms of inequality.

Any demand for a separate state should be carefully evaluated on the basis of its social, economic, and political implications, and a balance should be struck between the need to recognize regional diversity and the need to maintain the unity and integrity of the country.

(c) Explain the inter-linkages between poverty, deprivation and inequality. (15 Marks)

Approach

- Introduce with defining poverty and deprivation.
- Show inter-linkages between poverty and deprivation; poverty and inequality; and inequality and deprivation.
- Provide some alternate views.
- Provide conclusion that offers actionable solutions to the problem of slums.

Solution

Poverty refers to a lack of resources or income necessary to meet one's basic needs, such as food, shelter, and healthcare. Deprivation, on the other hand, refers to a lack of access to basic necessities, social opportunities, and resources that are considered essential for a decent standard of living.

The inter-linkages between poverty and deprivation can be seen in several ways.

1. Firstly, poverty can lead to deprivation, as individuals and communities living in poverty often lack access to basic resources such as adequate housing, education, and healthcare. These deprivations can then exacerbate poverty, as individuals struggle to meet their basic needs without access to essential resources.
2. Secondly, deprivation can also lead to poverty. For example, individuals who lack access to quality education and training opportunities may have difficulty finding well-paying jobs, which can lead to long-term poverty. Similarly, individuals who lack access to affordable healthcare may struggle with health problems that prevent them from working, leading to financial instability and poverty. One key finding of 'The Great Smoky Mountains Study' is that changing economic opportunities explain much of the movement into and out of poverty over time. The study found that individuals who experienced upward mobility, moving out of poverty over time, did so largely through gaining access to better-paying jobs and educational opportunities.
3. Further, poverty and deprivation can interact in complex ways, creating a cycle of disadvantage that is difficult to break. For example, children growing up in poverty may lack access to quality education and healthcare, which can limit their opportunities for upward mobility and perpetuate the cycle of poverty and deprivation into adulthood.

Inequality refers to a situation in which resources and opportunities are distributed unevenly among different individuals or groups.

The inter-linkages between poverty and inequality can be seen in several ways.

1. Firstly, inequality can contribute to poverty by limiting access to resources and opportunities for certain individuals or groups. For example, individuals from Scheduled Caste, Schedule Tribes and other Minorities communities may face discrimination in the labor market, limiting their access to well-paying jobs and contributing to their poverty. Diane Pearce, who coined the term "Feminisation of Poverty," argues that women represent a disproportionate percentage of the world's poor not as a consequence of lack of income, but due to deprivation of capabilities and gender biases.

2. Secondly, poverty can also contribute to inequality, as individuals living in poverty often lack the resources and opportunities necessary to participate fully in society. This can lead to a lack of social mobility, as individuals from poor backgrounds may struggle to access education and training opportunities that would allow them to move up the socioeconomic ladder.
3. Additionally, poverty and inequality can interact in complex ways, with each reinforcing and exacerbating the other. For example, individuals living in poverty may lack access to healthcare, leading to poor health outcomes that can further limit their opportunities for upward mobility.

Further inter-linkages between deprivation and inequality can be seen in several ways.

1. Firstly, inequality can contribute to deprivation by limiting access to resources and opportunities for certain individuals or groups. According to Bourdieu, inequality is not just about economic factors, but also about cultural and social factors that shape individuals' access to resources and opportunities.
2. Secondly, deprivation can contribute to inequality, as individuals who lack access to basic resources and opportunities may struggle to participate fully in society. This can limit their opportunities for upward mobility and perpetuate existing inequalities. Weber emphasized the role of power and privilege in perpetuating inequality, and the need to address these issues through political action and social reform.
3. Additionally, deprivation and inequality can interact in complex ways, with each reinforcing and exacerbating the other. For example, individuals who lack access to affordable housing may be forced to live in overcrowded and unsafe conditions, which can negatively impact their health and well-being. This can lead to further inequality, as individuals with poor health outcomes may struggle to access education and employment opportunities.

However, regarding the triad of poverty, inequality, and deprivation, there are other perspectives to consider.

1. Merton, for instance, posits that poverty in modern societies is often relative, as he discusses in his reference group theory.
2. Similarly, Oscar Lewis, who coined the term "Culture of Poverty," argues that the impoverished not only lack resources but also internalize a value system that perpetuates poverty. This occurs due to the worldview, aspirations, and character of children who grow up in impoverished environments.
3. Firestone suggests that biology contributes to inequality because women are responsible for bearing children, which renders them dependent on men, as well as infants who are dependent on women.

To break the cycle of poverty, inequality, and deprivation, several strategies can be employed such as increasing access to education and skills training, promoting inclusive economic growth, implementing social protection programs, addressing discrimination and social exclusion, empowering communities, and addressing systemic issues. It requires a comprehensive and intersectional approach to address the root causes and promote social justice.

Question 7. Answer the following questions in not more than 200 words each: - 15+20+ 15=50

(a) Write an analytical note on slums in cities. (15 Marks)

Approach

- Introduce answer with definition of slum.
- Give reasons for creation of slums in cities.
- Provide the analysis of thinkers on problem of slums.
- Provide conclusion that offers actionable solutions to the problem of slums.

Solution

The Census of India 2011 has defined "slum" as a compact area of at least 300 people or about 60 to 70 households, with poor housing conditions, lack of basic amenities, and insufficient infrastructure. According to the census, a slum can be identified by the following characteristics - inadequate or poor quality of housing, congestion, lack of basic amenities, insecure residential status, social and economic marginalization.

Aashish Bose defines a slum as a "densely populated urban settlement, predominantly of the poor or lower-income group, characterized by overcrowding, poor housing, inadequate basic services, and lack of tenure security." He further explains that slums are areas where housing units are unfit for human habitation, and basic services such as water, sanitation, and electricity are lacking or inadequate.

The growth of slums in cities of India can be attributed to various factors. One major reason is rural-urban migration in search of better economic opportunities. Lack of affordable housing in cities and inadequate urban planning have also led to the creation of slums. The absence of basic services like sanitation, water supply, electricity, and waste management, along with low wages and unemployment, have made it difficult for slum residents to afford formal housing. Political factors, poor governance, and the informal economy have also contributed to the growth of slums in India.

Jan Breman has suggested that slums are often the consequence of the exploitation of migrant workers and the lack of affordable housing. Meanwhile, Mike Davis has contended that slums are not solely a product of poverty, but also of the global capitalist system. He believes that the growth of slums is due to the failure of neoliberal economic policies and the exploitation of the working class. In a field study, Victor D'Souza from Chandigarh University found that the slum population is predominantly made up of SC/ST groups. Further thinkers believe that, in a society that is based on the division of labor with varying rewards and prestige attached to different positions, it is natural for some people to live at the bottom of the social hierarchy, just as others will be placed at the middle and upper levels. Oscar Lewis who is known for his study of poverty and slum life in Mexico City coined the term "culture of poverty" to describe the values, beliefs, and attitudes that are common among those living in poverty in urban slums. He argued that this culture of poverty is passed down from generation to generation and contributes to the perpetuation of poverty in slum communities. Lewis also emphasized the importance of understanding the social and economic context in which slum communities exist in order to develop effective solutions to address poverty and inequality.

Sudhir Alladi Venkatesh has put forth the argument that slums are complex social and economic systems, consisting of a range of informal networks and economic activities, rather than mere places of poverty and hopelessness.

In his book "Shadow Cities: A Billion Squatters, A New Urban World," Robert Neuwirth argues that slums can be thriving and resilient communities, where residents devise their own solutions to the challenges they encounter.

In his book "The Mystery of Capital," Hernando de Soto claims that the informal economy in slums can foster innovation and entrepreneurship. He asserts that slum dwellers own valuable assets that are not recognized by formal legal systems, such as property rights, and that recognizing these assets can result in economic growth. Stewart Brand, in his book "How Buildings Learn," suggests that slums can be environments that are "self-organizing and adaptive," where residents alter their homes and surroundings to meet their requirements. He proposes that this process of "incremental improvement" can lead to the development of new and innovative solutions to urban issues.

The issue of slums in cities is complex and requires multifaceted solutions. Governments can address the problem by providing affordable housing, upgrading slum areas, creating job opportunities, involving slum dwellers in decision-making, addressing root causes, empowering communities, providing basic services, encouraging formal employment, regularizing land tenure, supporting social enterprises, and building social capital. These measures can improve living conditions, reduce poverty and health hazards, and promote economic development and social well-being.

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(b) Discuss the problems of working women in India. (20 Marks)

Approach

- Introduce answer by briefly mentioning the status of working woman in India.
- Explain the various problems the working woman have to face in India in workspace as well as in domestic sphere.
- Mention some positive steps taken to solve the problems of working women in India.
- Give a balanced conclusion

Solution

The status of working women in India is a complex issue, with a range of economic, social, and cultural factors impacting their ability to participate fully in the workforce. Despite some progress in recent years, women in India continue to face significant challenges related to economic empowerment, unequal pay, workplace discrimination, and social norms that perpetuate gender inequality.

1. One of the biggest problems is the lack of economic empowerment, which is reflected in the low labour force participation rate for women in the country. According to World Bank, the global labour force participation rate for women is just over 50% compared to 80% for men. In India, the Labour Force Participation Rate for males is 57.5% in 2020-21 while the female Labour Force Participation Rate is up to 25.1% in 2020-21. Women are underrepresented in senior managerial positions and overrepresented in low paying jobs, with only 19% of firms having a female senior manager globally, according to Oxford Survey.
2. This imbalance in job opportunities results in unequal pay for women, with a gender pay gap of 34% in India, according to a recent ILO report. This means that women get 34% less than men for performing the same job with the same qualifications. The gap between female and male wages is highest for non-agricultural tasks, the new and growing source of employment.
3. The glass ceiling effect also affects working women in India. Despite making up almost half of the country's population, women still earn on average 79% of what men earn, hold only 5% of Fortune 500 CEO positions, and represent on average 17% of global board positions. As per Mckinsey report, women were overlooked for promotion even in companies like Google for their reproductive choices.
4. The long workday for women is another challenge that affects their economic empowerment. Counting all forms of work - economic activity and care work or work in cooking, cleaning, child care, elderly care - a woman's workday is exceedingly long and full of drudgery. The total hours worked by women (in economic activity and care) ranged up to a maximum of 91 hours (or 13 hours a day) in the peak season, according to the FAS time-use survey. No woman puts in less than a 60-hour work-week.
5. Safety issues are another concern for working women in India. They face concerns about safety and harassment at the worksite, both explicit and implicit. This leads to a hostile work environment that hinders their progress.
6. Social norms also contribute to the challenges faced by working women in India. Social norms about household work are against women's mobility and participation in paid work. Childbirth and taking care of elderly parents or in-laws account for the subsequent points where women drop off the employment pipeline.

7. The cultural baggage about women working outside the home is so strong that in most traditional Indian families, quitting work is a necessary precondition to the wedding itself. When increases in family incomes are there, due to the cultural factors, women leave the work to take care of the family and avoid the stigma of working outside.
8. Social norms and stereotypes also impact working women in India. Men are classified as "breadwinners," and women pursuing jobs are called "career women." Most of the unpaid work is seen as women's job, according to the Oxford University Survey. Deeply ingrained biases exist among both men and women against genuine equality, according to PISA test data. The notion that "boys fare better at maths" is unfounded, yet this belief still exists.

In recent years, India has taken several steps to address the problems faced by working women.

1. One of the major initiatives has been the introduction of various legal measures and policies aimed at promoting gender equality in the workplace. For example, the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act was enacted in 2013 to provide a safe and secure working environment for women.
2. Additionally, the Maternity Benefit Act was amended in 2017 to extend the duration of paid maternity leave from 12 weeks to 26 weeks, providing women with greater job security and flexibility in balancing work and family responsibilities.
3. Equal Remuneration Act, 1976 ensures that men and women are paid equally for the same work or work of equal value. It prohibits discrimination on the basis of gender in matters of recruitment, training, promotion, and transfers.
4. The Indian government has introduced gender budgeting, which ensures that resources are allocated to programs and schemes that benefit women. This approach helps in reducing the gender pay gap by ensuring that women are given equal opportunities and access to resources.
5. The government has also launched several schemes and programs to promote women's economic empowerment, such as the Stand-Up India scheme, which provides financial support to women entrepreneurs. The Mahila E-Haat platform has been launched to promote women's entrepreneurship and facilitate the online sale of products made by women.
6. In addition to these legal and policy measures, there has been increased awareness and activism around women's rights and gender equality in India. Civil society organizations and advocacy groups are working to promote gender equality in the workplace and address issues such as unequal pay, workplace discrimination, and gender-based violence.

While progress has been made, there is still a long way to go in addressing the problems faced by working women in India. Continued efforts to promote gender equality and women's empowerment in the workplace will be essential in addressing these issues and ensuring that women are able to participate fully in the workforce.

(c) What are the main causes of female mortality in India? (15 Marks)

Approach

- Introduce by defining female mortality and providing some recent data on it.
- Give reasons/causes of female mortality in India.
- Provide conclusion that offers actionable solutions.

Solution

Female mortality in India refers to the number or proportion of deaths among females in the Indian population over a specific period of time. This can be expressed as a mortality rate or a mortality ratio, which compares the number of deaths among females to the total number of females in the population or to the number of deaths among males in the population. India has a relatively high female mortality rate compared to many other countries.

India has a high female mortality rate, and there are several reasons for this.

1. One significant factor contributing to female mortality in India is maternal mortality. Maternal mortality refers to deaths related to pregnancy and childbirth. S.V. Subramanian in his research, has identified several social factors that contribute to the high maternal mortality rate in India. These include poor access to healthcare, low education levels, poverty, and gender inequality.
2. Another contributing factor is poor access to healthcare. Many women in India lack access to quality healthcare, including maternal healthcare services, which can lead to delayed diagnosis and treatment of health conditions and limited access to essential medications.
3. Malnutrition is also a significant problem in India, particularly among women and children. Malnutrition can increase the risk of mortality due to a range of health complications, including infections and chronic diseases.
4. Gender discrimination is another factor that contributes to high female mortality rates in India. Women often face discrimination and limited access to education, employment, and healthcare, which can limit their ability to make decisions about their health and well-being and can contribute to poorer health outcomes.
5. Violence against women is a significant problem in India and can have severe physical and psychological health consequences. Veena Das in 'Mirrors of violence' says that atrocities against women are manifestation of culturally constructed boundaries / patriarchal construct.
6. Honour killing are generally carried out by family members against women who are perceived to have brought shame or dishonour to the family, often through actions such as marrying outside of their caste or religion, engaging in premarital sex, or refusing to submit to arranged marriages.
7. Child marriage is another common practice in many parts of India, particularly in rural areas. Amartya Sen in his book "The Argumentative Indian," argues that child marriage often leads to early pregnancy, which can limit a girl's education and opportunities for employment, and can also increase the risk of maternal mortality.
8. Inadequate sanitation and hygiene practices can increase the risk of infectious diseases and other health problems, particularly among women and children. Women in rural areas of India may have limited access to clean water, sanitation facilities, and hygiene education.

9. Women in India often have limited access to nutritious food during pregnancy, which can increase the risk of maternal and infant mortality. This is particularly true for women from marginalized communities and those living in poverty.
10. Cultural beliefs and practices can also contribute to high female mortality rates in India. Amartya Sen in 'The Missing Million Women' puts excess female mortality to a general preference for sons, which in turn traced it to either higher expected return to the labour of male over female children or anticipated old-age support from sons within the patrilineal kinship system.
11. Limited access to family planning services can lead to unintended pregnancies and a higher risk of maternal mortality. Women in India may have limited access to contraception and family planning services due to cultural and social barriers, as well as limited availability of services in rural areas.
12. Non-communicable diseases such as diabetes, heart disease, and cancer are becoming increasingly common in India, and women are disproportionately affected. These diseases can lead to premature mortality, particularly if they are not detected and treated early.
13. Women in India often use traditional cooking methods that rely on solid fuels such as wood, dung, and crop residues. Exposure to indoor air pollution from these fuels can increase the risk of respiratory diseases and other health problems, particularly for women who spend a lot of time cooking indoors.
14. Rural-to-urban migration in India can lead to poor living conditions and limited access to healthcare services, particularly for women who may face discrimination and limited social support in urban areas.
15. Climate change is exacerbating a range of health problems in India, including malnutrition, infectious diseases, and heat-related illnesses. Women are particularly vulnerable to these health risks, as they often have limited access to resources and are responsible for much of the household labor.
16. Limited access to education, particularly for women and girls, can limit opportunities for employment, healthcare, and empowerment. Women with limited education may also have limited knowledge of basic health and hygiene practices, which can increase the risk of mortality.
17. Lack of access to safe drinking water is a major public health problem in India, particularly in rural areas. Women and girls are often responsible for collecting water for their households, which can be time-consuming and physically demanding. Lack of access to safe drinking water can also increase the risk of waterborne illnesses, which can be

Reducing female mortality in India requires various strategies, including improving access to healthcare, education, and family planning, laws on violence against women, promoting mental health services, and improving sanitation and hygiene. Addressing poverty and harmful social and cultural norms can also help improve women's health outcomes and reduce female mortality. However, as Patricia Jeffery said the root cause of female mortality in India is gender discrimination, and that addressing this issue requires a shift in cultural attitudes towards women.

Question 8.

(a) Analyse the role of communalism in undermining democracy in India. (15 Marks)

Approach

- Introduce by defining communalism.
- Mention the types communalism and major events of communalism in India.
- Then describe how communalism has undermined democracy with examples. (*Should be the major part of answer*)
- Conclude by providing some solution to the problem of communalism.

Solution

Communalism refers to the use of social traditions to mobilize people for personal or vested interests. This may involve exploiting religious or cultural differences between different communities to gain political or social power.

Bipin Chandra has identified three types of communalism: liberal communalism, communal communalism, and extreme communalism. Liberal communalism occurs when different religious communities share similar secular interests, but have different religious interests. Communal communalism occurs when both the secular and religious interests of different communities are different. Extreme communalism occurs when both the secular and religious interests of different communities are different, but the two communities cannot coexist.

There have been several instances of communal violence in India after independence, including the Sikh riots of 1984, the demolition of the Babri Masjid in 1992, the Gujarat riots in 2002, the Kandhamal riots in 2008, the Muzaffarnagar riots in 2013 and the Delhi Riots of 2020.

Communalism is a divisive ideology that can have many negative effects on democracy.

1. It can create a polarized society, where people view others who do not belong to their group as the "other". This can create deep divisions and make it difficult to build consensus around important issues.
2. Moreover, communalism can lead to violence as individuals or groups may use their identity as a justification for attacking those who do not belong to their group. This can undermine the rule of law and make it more difficult to maintain peace and order in society.
3. Communalism can also lead to the exclusion of certain groups from the political process, as their interests and concerns may be dismissed as less important than those of the dominant group. This can result in a lack of representation and a feeling of disenfranchisement among marginalized groups. For example, the demolition of the mosque in Ayodhya in 1992 led to communal riots in several parts of the country. The demolition was followed by the exclusion of the Muslim community from the political process, as they were seen as sympathizers of the perpetrators of the demolition.
4. In addition, communalism can undermine democratic institutions, such as the judiciary, media, and civil society organizations. This can lead to a lack of accountability and transparency, as well as erosion of checks and balances that are essential to the functioning of democracy.

5. Communalism can also hinder the policy-making process, as groups may prioritize their own interests over the common good. This can lead to a lack of cooperation and compromise, making it difficult to address complex issues and find solutions that benefit all members of society. For example, communal tensions often arise when it comes to the allocation of reservations to various religious and caste groups.
6. Moreover, communalism can erode the trust between different groups in society, making it more difficult to establish common ground and work towards shared goals. This can lead to a breakdown in communication and cooperation, and make it more difficult to build a cohesive society. For example, the incident of Babri Masjid demolition in 1992 led to a deep-seated distrust between these two religious' communities.
7. Furthermore, communalism can limit freedom of expression, as individuals may feel pressure to conform to the views of their own group, and may face backlash or even violence if they express opinions that are perceived as contrary to the group's interests. One example of communalism limiting the freedom of expression in India is the controversy surrounding the film "Padmaavat" in 2018.
8. Communalism can also promote authoritarianism, as groups may seek to impose their views on others through force or coercion. This can undermine democratic institutions and lead to the concentration of power in the hands of a few. For example, Emergency period declared by the Indian government between 1975 and 1977 saw an increase in the use of authoritarian tactics such as censorship, forced sterilization, and the suspension of civil liberties, all in the name of promoting the national interest. This use of authoritarianism was often justified by invoking the idea of communal unity and the need to protect the country from internal threats.
9. In addition, communalism can reduce social mobility, as groups may prioritize the interests of their own members over those of others, leading to unequal access to opportunities and resources. This can make it more difficult for individuals to achieve upward mobility and can perpetuate existing inequalities in society. An example of communalism reducing social mobility in India is the caste system.
10. Rajni Kothari argued that communalism is a form of identity politics, and that it has been used by political parties to mobilize support among particular religious or ethnic groups. This can lead to a situation where individuals are encouraged to see themselves primarily as members of a particular group, rather than as citizens of a broader society.
11. Additionally, communalism can encourage extremism, as individuals may become more radicalized in their beliefs, and more willing to use violence to achieve their goals. This can lead to a situation where democratic norms and values are challenged, and the use of force becomes more acceptable as a means of achieving political change. An example of communalism encouraging extremism in India is the rise of radicalization and terrorism in the state of Jammu and Kashmir. The conflict in Kashmir has been fueled by religious and communal divides between the Muslim-majority population and the Hindu-majority government, leading to a rise in violent extremism among some segments of the population.
12. Furthermore, communalism can limit representation, as political parties may prioritize candidates from particular communities, rather than selecting candidates based on their abilities and qualifications. This can lead to a situation where certain groups are overrepresented in political institutions, while others are underrepresented.

13. Finally, communalism can undermine human rights, as individuals may be targeted based on their religious, ethnic, or linguistic identity, rather than on their individual actions. This can lead to situations where people are denied basic rights and freedoms, such as the right to free speech or the right to a fair trial. One example of communalism undermining human rights in India is the exodus of Kashmiri Pandits from the Kashmir Valley in the late 1980s and early 1990s.

Bipan Chandra argued that communalism is a product of the failure of Indian democracy to address the needs and aspirations of all sections of society, and that it has been used by political parties to create vote banks. Some ways to address the problem of Communalism include promoting secularization and reducing the role of religion in society. To achieve this, both civil society and politicians need to work together. Politicians should refrain from using religion in their political discourse and set a positive example for the public, while civil society should avoid being swayed by irrational religious sentiments. Instead, people should shift their focus to more tangible and secular issues such as development, education, health, and growth.



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(b) What is the Dalit movement? Examine the Issues highlighted by it. (20 Marks)

Approach

- Introduce by briefly explaining the nature of Dalit Movement.
- Then describe in chronological order the Dalit Movements that took place in India and what issues it raised.
- Give the positive impact of the movement.
- Provide the criticism or limitations of the movement.
- Provide a balanced conclusion.

Solution

The Dalit movement is a complex and diverse movement, which aims to eradicate caste-based discrimination, atrocities, and untouchability. It is not a homogeneous movement but a mix of many movements taking place simultaneously in different parts of the country.

During the pre-independence period, the Dalit movements incorporated religious-cultural ideologies to gain self-respect and honor, and raised awareness about Dalit rights, including untouchability. The Satyashodhak Samaj in Pune led by Jyotiba Phule, SNDP Movement in Kerala, Mahar Movement in Nagpur led by Ambedkar, and Temple Entry Movement in Kerala are some of the examples of such movements. The Harijan Movement by Gandhi was also a significant movement during this time.

After independence, the Dalit movement shifted its focus towards seeking political and economic rights and equality, such as universal franchise and reservations in educational and political institutions, as enshrined in the Constitution framed under Ambedkar's guidance.

The emergence of the first generation of Dalit leadership, including educated middle-class professionals such as Ambedkar, challenged the dominant political parties and cultural ethos, especially Congress.

In the 1970s and 1980s, the Dalit movement took a radical turn, especially in Maharashtra through organizations like 'Dalit Panthers' (1972) and 'Dalit Sangharsha Samiti' (1973) in Karnataka. These movements, influenced by the ideologies of Ambedkar and Marxism, aimed to spread their ideas through debates and discussions in public spaces such as tea-shops, offices, and libraries. Dalit poets and writers provided critique to the exploitative caste structure, and the movement saw participation from all exploited groups, including peasants, Dalits, backward classes, and workers. They raised issues of women, political and economic exploitation, and the purity-pollution concept.

After the radical turn of the Dalit movement in the 1970s and 80s, there have been several developments in the movement. One of the most significant changes was the emergence of new leadership from the grassroots level. These leaders came from various backgrounds, including educated professionals, farmers, and workers. They brought a new perspective to the movement and focused on issues such as land reform, access to education, and employment opportunities.

Another notable development was the expansion of the movement beyond the boundaries of Maharashtra and Karnataka. The Dalit movement spread to other states, including Tamil Nadu, Andhra Pradesh, Uttar Pradesh, and Bihar.

In the 1990s, the Dalit movement saw a resurgence with the rise of the Bahujan Samaj Party (BSP) in Uttar Pradesh. The party, founded by Kanshi Ram and led by Mayawati, aimed to provide a political platform for Dalits and other marginalized groups.

In recent years, the Dalit movement has continued to evolve and adapt to new challenges. One of the major issues facing the movement today is the rise of Hindutva, a right-wing Hindu nationalist movement that seeks to impose a uniform Hindu identity on Indian society. The Dalit movement has been at the forefront of the fight against Hindutva and its attempts to marginalize and oppress Dalits and other marginalized communities.

The Dalit movement in India was able to achieve legal protection through the enactment of several laws that criminalize caste-based discrimination and violence. It has increased the political representation of Dalits in national and state governments, raised awareness about the discrimination and violence faced by Dalits, and promoted greater consciousness and solidarity among them. The movement has successfully secured land rights for Dalits, improved their access to education and employment opportunities, challenged traditional caste-based hierarchy. The movement has played a key role in introducing and expanding the reservation policy in India and promoting the empowerment of Dalit women. It has fostered a sense of unity and solidarity among Dalits and helped to revive and promote Dalit culture and literature. The movement has had a global impact, inspiring similar movements for social justice and human rights in other parts of the world, for example the recent resolution passed in Seattle in America that bans caste discrimination.

Despite its positive impacts some scholars argue that the movement has remained confined to the political sphere, and has failed to address the structural and cultural aspects of caste discrimination. It is also criticized for its narrow focus on reservations and protective discrimination, rather than addressing the root causes of caste oppression. Moreover, the movement is often fragmented and lacks a unified voice, which hinders its effectiveness.

According to Gail Omvedt, although the "post-Ambedkar Dalit movement" challenged some of the most profound forms of oppression and exploitation faced by Dalits, it ultimately failed to pave the way for long-term social transformation and mobility. Dipankar Gupta in his work, also pointed out that the Dalit movement has struggled to achieve its goals in the face of resistance from dominant castes and the limited resources available to it.

In conclusion, the Dalit movement in India is a diverse and complex movement that has evolved over time. It has made significant strides in raising awareness about Dalit rights, eradicating caste-based discrimination and violence, and promoting greater consciousness and solidarity among Dalits. Though Dalit movement has been criticized for failing to address the root causes of caste oppression and being confined to the political sphere, it has had a global impact and continues to adapt to new challenges in striving towards its goals of social transformation and mobility.

(c) Discuss the salient features of right to education. (15 Marks)

Approach

- Introduce by briefly mentioning what is Right to Education Act.
- Mention some of the important provisions/features of the act.
- Explain the significance of the act.
- Provide the criticism of the act.
- Provide a balanced conclusion.

Solution

The Right to Education Act, passed in August 2009 and enforced in 2010, made education a fundamental right for every child in India aged 6 to 14 years old. The Act ensures free elementary education, admission, attendance, and completion for all children in this age group, particularly those from economically weaker sections of society.

The Right to Education Act provides for free and compulsory education to children until they complete their elementary education in a nearby school. It obligates the government to ensure admission, attendance, and completion of education for children aged 6 to 14 years old. The Act provides for admission of non-enrolled children to a class appropriate for their age, and specifies the duties of governments, local authorities, and parents. It establishes standards for pupil-teacher ratios, infrastructure, and teacher training, and prohibits mental harassment, physical punishment, screening procedures, capitation fees, and private tuition by teachers. The Act also emphasizes the importance of developing a curriculum that is child-centric, child-friendly, and consistent with constitutional values, and promotes the all-round development of the child.

The Right to Education Act (RTE) has several significances. It recognizes education as a fundamental right of every child, which is essential for the overall development of an individual and society. The RTE Act is an attempt to address social inequalities and promote social justice by ensuring that every child, regardless of their background, has access to quality education.

Sociologists such as Pierre Bourdieu and Max Weber have emphasized the role of education in reproducing social inequalities. According to Bourdieu, the education system is an important site of social reproduction, where social inequalities are reinforced and reproduced through the transmission of cultural capital. Weber, on the other hand, emphasized the role of education in the formation of social status groups and the reproduction of class-based inequalities.

The RTE Act attempts to address these issues by providing access to education for all children, regardless of their social background. It aims to reduce the gap between rural and urban areas in terms of educational opportunities, as well as promote social inclusion by providing 25% reservation for economically disadvantaged and socially marginalized groups in private schools.

Additionally, the RTE Act recognizes the importance of participatory democracy and governance in elementary schools, by mandating the formation of School Management Committees (SMCs). This promotes the involvement of parents and communities in the education system, which is crucial for the success of any education policy.

Overall, the RTE Act has significant sociological implications for promoting social justice, reducing social inequalities, and improving access to education for all.

One major criticism of the RTE Act is that it does not adequately address the root causes of educational inequality in India, such as poverty, caste-based discrimination, and social hierarchies.

While the Act provides for certain provisions such as reservations for socially disadvantaged groups in private schools, it fails to address the fundamental societal inequalities that perpetuate educational inequity.

Sociologists like Amartya Sen and Andre Beteille have argued that the quality of education in India is closely linked to socio-economic factors such as poverty, social hierarchies, and gender discrimination. According to them, a more comprehensive approach that addresses these underlying issues is needed to ensure equitable access to education for all.

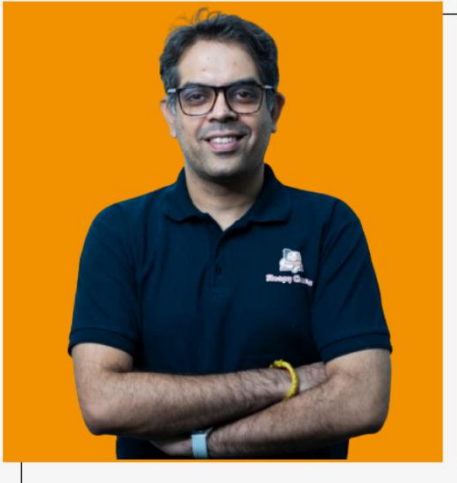
Another criticism is that the Act has been poorly implemented and has not been able to achieve its stated goals. Thinkers like Krishna Kumar have argued that the Act was rushed through without adequate consideration of its implementation and has led to bureaucratic hurdles, corruption, and inefficiency. This has resulted in poor quality education, particularly in rural areas and among marginalized groups.

Furthermore, the 25% reservation for EWS in private schools has been criticized for perpetuating social segregation and reinforcing inequalities, rather than promoting social integration.

Sociologists like Yogendra Yadav have argued that this policy has failed to achieve its intended goal of providing equal opportunities for all students and has instead created a two-tier education system.

Overall, thinkers have criticized the RTE Act for its narrow focus on legal and policy changes, without addressing the deeper structural inequalities that underlie educational inequity in India.

The Right to Education Act has taken significant steps towards promoting social justice and reducing social inequalities by recognizing education as a fundamental right for every child in India. Despite criticisms regarding its implementation and effectiveness, the Act's emphasis on participatory governance, reduction of rural-urban disparities, and inclusion of economically disadvantaged and socially marginalized groups in private schools demonstrates a commitment to creating a more equitable education system. As such, the RTE Act remains a crucial step towards ensuring access to quality education for all children in India, and a beacon of hope for a more just and inclusive society.



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