



Sociology Optional **Mains 2025 Paper 2**

By

Dr. Huma Hassan

(M.Phil, Ph.D. JNU (Gold Medalist))

(Ex-faculty Jamia University)

*Dr. Huma Hassan
Plutus, IAS*

**Address: 2nd floor, Apsara Arcade, Karol Bagh Metro Station
Gate no. – 6, New Delhi 110005 (Branches: Delhi, Chandigarh, Shimla,
Bilaspur, Jehanabad)**

Section A

1. Answer the following questions in about 150 words each:

1(a). Textual perspective is important in understanding of Indian social system. Discuss (10 marks)

Answer :

*The Indian social system is deeply rooted in ideas, meanings, and norms preserved across centuries through **texts, scriptures, commentaries, codes, and literary traditions**. The textual perspective—based on the study of classical texts such as the Dharmashastras, Manusmriti, Arthashastra, Vedas, Puranas, and regional literary works—has been a major tool for sociologists and Indologists in decoding India’s social structure. Scholars such as **G.S. Ghurye, Louis Dumont, and Max Weber** emphasized that Indian society cannot be fully understood without examining its textual foundations.*

Why the Textual Perspective Matters

Source of Normative Order

Texts codify the rules of caste, gender, kinship, purity-pollution, and duty (dharma).

- **G.S. Ghurye** used Dharmashastras to analyze caste hierarchy and endogamy.
- **Louis Dumont** highlighted the textual ideology of purity–pollution in understanding caste.

Historical Continuity of Social Institutions

Texts offer insights into:

- Evolution of **varna–jati**,
- Property relations,
- Marriage forms (8 types in Manusmriti),
- Joint family norms in Mitakshara and Dayabhaga systems.

Understanding Value Systems and Worldviews

*Texts explain ideas of **karma, dharma, moksha, and duty-based morality**, which shaped Indian social behaviour.*

- **Max Weber** studied Hindu scripture to understand the “other-worldly asceticism” behind the Indian social ethos.

Cultural Integration Across Regions

Pan-Indian texts provided a common civilizational framework that unified diverse linguistic and ethnic groups

Limitations of Textual Perspective

Despite its importance, textual analysis alone cannot explain contemporary Indian society.

Ideal–Prescriptive Nature

Manusmriti and Dharmashastras prescribe what society should be, not what it is.

- **M.N. Srinivas** argued that ethnographic fieldwork is essential to capture actual practices.

Neglect of Subaltern Voices

Classical texts often ignore the experiences of:

- Lower castes,
- Women,
- Tribal communities.
- **B.R. Ambedkar** criticized Brahminical texts for reinforcing caste oppression.

Regional Diversity Not Reflected

Texts from Sanskritic traditions may not represent Dravidian, tribal, or folk societies.

Dynamic Social Change

Modern India shaped by urbanization, globalization, mobility, and education cannot be explained solely through ancient texts.

Role of Textual Perspective in Understanding Indian Society

Ancient & Classical Texts

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Codified Norms → Caste Rules → Gender Codes → Family and Kinship → Ritual Order

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Formation of Ideologies and Values

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Continuity of Institutions Over Time

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Understanding Indian Social System

Textual vs. Fieldwork-Based Perspectives in Indian Sociology

| <i>Aspect</i> | <i>Textual Perspective</i> | <i>Fieldwork/Ethnographic Perspective</i> |
|---------------|----------------------------|---|
| | | |

| | | |
|-------------------------|--|---|
| Nature of Data | <i>Prescriptive, ideal norms</i> | <i>Empirical, observed behaviour</i> |
| Major Sources | <i>Shastras, Smritis, Vedas, literary texts</i> | <i>Participant observation, interviews</i> |
| Leading Scholars | <i>Ghurye, Dumont, Weber</i> | <i>M.N. Srinivas, Yogendra Singh</i> |
| | | |
| | | |
| Strength | <i>Shows historical & ideological foundations</i> | <i>Captures diversity, change, lived experiences</i> |
| Limitation | <i>Ignores regional and subaltern realities</i> | <i>May lack historical depth</i> |
| Relevance | <i>Essential for understanding roots of caste & dharma</i> | <i>Essential for analysing modern transformations</i> |

Conclusion

The textual perspective serves as a **critical foundation** for understanding the ideological and normative structure of Indian society. It illuminates the origins of caste, family, kinship, and ritual practices and provides historical depth to sociological analysis. However, as scholars like **M.N. Srinivas** and **B.R. Ambedkar** highlight, textual analysis must be complemented by empirical studies to capture actual social practices and the voices excluded from classical texts. Thus, a **balanced approach combining textual and field-based perspectives** offers the most comprehensive understanding of the Indian social system.

1.(b) Justify that the Indian traditions are modernizing. Also discuss its contributing factors.

Answer :

Indian society is often described as a **“modernizing tradition”** rather than a society that merely moves from tradition to modernity. According to **Yogendra Singh**, modernization in India takes the form of **“cultural redefinition and adaptive transformation”** rather than rupture. Thus, Indian traditions are not disappearing; instead, they are undergoing **reinterpretation, hybridization, and institutional reorganization** to align with the demands of a modern, democratic, and globalized society.

How Indian Traditions Are Modernizing

Reinterpretation of Rituals and Customs

- *Rituals like marriage ceremonies or festivals are being adapted to contemporary values.*
- *M.N. Srinivas's concept of "Sanskritization" has broadened into "Westernization" and "Secularization", leading to selective adoption of modern practices while retaining cultural identity.*

Democratization of Social Institutions

- *Patriarchal family structures are shifting toward **egalitarian and nuclear forms**.*
- *A.R. Desai notes that modern law, education, and media push traditional institutions toward democratic norms.*

Rise of Cultural Pluralism

- *Due to urbanization, multi-caste and multi-religious neighborhoods promote **interdependence and tolerance**, reducing exclusivity of traditional norms.*

Hybridization / "McDonaldization with Indianness"

- *Roland Robertson's "glocalization" is visible: global cultural products are adapted locally (e.g., Indianized fast food, fusion weddings).*

Revival with Reform

- *Yoga, Ayurveda, classical arts are globally popular but practiced in **scientific, systematized, and commercially organized ways**.*

Technological Mediation of Traditions

- *Online pujas, virtual darshan, e-charity, matchmaking apps (digital arranged marriages) depict how tradition adapts to modern tech*

Contributing Factors to the Modernization of Indian Traditions

Structural Factors

Urbanization (Kingsley Davis)

- *Brings heterogeneous populations together → dilutes rigid caste and community boundaries*

Industrialization

- *Occupational mobility weakens hereditary caste-based occupations.*

Education (Emile Durkheim)

- *Produces rationality, universalist norms, scientific thinking.*

Democratic political system

- *Constitutionalism, universal citizenship weaken ascriptive hierarchies.*

Cultural & Ideational Factors

Reform movements (Raja Ram Mohan Roy, Gandhi, Vivekananda)

- Encouraged reinterpretation of tradition with egalitarian ethics.

Rise of individualism (Anthony Giddens)

- People choose their identities, relationships, and roles → modernizes traditional expectations.

Global and Technological Factors

Globalization

- Transnational flows influence consumption, lifestyles, and values.

Digital revolution

- Hybrid traditions through social media rituals, influencer-based religious learning.

Mass media (Adorno & Horkheimer)

- Standardizes and popularizes modern forms of traditional art, fashion, and festivals.
-

Modernization of Indian Traditions

Traditional Practices



Questioning & Reinterpretation



*Interaction with Modern Institutions
(education, law, technology, market)*



Selective Adaptation & Hybridization



Modernized Tradition

(ritual-lite weddings, digital pujas, gender reforms, nuclear families)

Traditional vs. Modernized Forms of Indian Practices

| Aspect | Traditional Form | Modernized Form |
|-----------------|------------------------------|--|
| Family | Joint, patriarchal | Nuclear, egalitarian |
| Marriage | Arranged, community-endogamy | Semi-arranged, inter-caste, online matchmaking |

| | | |
|------------------|------------------------------------|--|
| Religion | <i>Ritualistic, priest-centric</i> | <i>Personalized spirituality, online puja, meditation apps</i> |
| Economy | <i>Caste-based occupations</i> | <i>Skill-based, meritocratic labour market</i> |
| Festivals | <i>Community gatherings</i> | <i>Eco-friendly, commercialized, technologically mediated</i> |

Conclusion :

Indian traditions are not eroding but **evolving**. As **Yogendra Singh** notes, modernization in India is a “process of cultural synthesis” where tradition integrates modern values like equality, rationality, and individualism. This adaptive fusion ensures that Indian society remains **culturally rooted yet developmentally dynamic**, demonstrating that **tradition and modernity are complementary rather than contradictory forces** in India.

1.(c). According to you which social reform movement has played the most effective role in uplifting the role the women ? Explain

Answer :

The status of women in India has historically been shaped by patriarchal norms and unequal social structures. Social reform movements have attempted to challenge these inequalities through legal, cultural, and ideological transformation. Among them, the **19th-century Brahmo Samaj movement**, led by Raja Rammohan Roy and later Keshab Chandra Sen, is widely regarded as the most effective in laying the sociological foundation for women’s upliftment. Scholars such as **Andre Béteille** and **Yogendra Singh** argue that it initiated a structural shift from tradition-bound gender norms to modern egalitarian values.

Why Brahmo Samaj was the most effective movement?

Attacked patriarchal religious practices

- Raja Rammohan Roy campaigned against sati, polygamy, and practices that denied women education.
- Pushed for the **Abolition of Sati Act (1829)**.

Promoted women’s education

- The movement opened schools for girls and supported English education.
- Sociologist **G.S. Ghurye** notes that Brahmo Samaj was first to link women’s empowerment with modernization.

Encouraged widow remarriage

- Led to the **Hindu Widow Remarriage Act (1856)**.
- **Keshab Chandra Sen** emphasised moral equality of sexes.

Shift towards individual rights

- The movement promoted ideas of **individualism, rationality, and social justice**, aligning with Enlightenment values.
- **Yogendra Singh** calls it a “cultural modernisation project”.

Inspired later women-centric reform movements

- Organizations like **Arya Samaj, Prarthana Samaj, and Aligarh women’s education movement** drew from this ideological base.

How Brahma Samaj Led to Women’s Upliftment

Social Evils Against Women (Sati, Polygamy, No Education)

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Brahmo Samaj Questions Religious Justification

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Legislative Advocacy → Social Awareness Campaigns

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*Key Reforms: Abolition of Sati, Widow Remarriage Act,
Promotion of Girls’ Education*

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Modern Ideas of Gender Equality and Individual Rights Spread

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Emergence of New Middle-Class Women with Education & Agency

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Long-Term Impact on Feminist Thought & Women's Organisations

Brahmo Samaj vs Other Reform Movements

| <i>Criteria</i> | <i>Brahmo Samaj</i> | <i>Arya Samaj</i> | <i>Aligarh Movement</i> |
|--|--|--|--|
| <i>Primary Focus</i> | <i>Abolition of harmful customs, women's rights, rational reform</i> | <i>Purification of Hinduism, women's education</i> | <i>Muslim educational reform</i> |
| <i>Women's Education</i> | <i>Strong focus; established schools</i> | <i>Moderate focus</i> | <i>Limited initially; more emphasis for boys</i> |
| <i>Marriage Reforms</i> | <i>Supported widow remarriage, opposed child marriage</i> | <i>Advocated widow remarriage, criticized purdah</i> | <i>Did not challenge purdah strongly</i> |
| <i>Legal Influence</i> | <i>Major influence on Sati abolition & widow remarriage laws</i> | <i>Limited legal reform impact</i> | <i>Minimal</i> |
| <i>Ideological Influence</i> | <i>Modernist, rationalist, egalitarian</i> | <i>Traditionalist with reformist elements</i> | <i>Community-centric upliftment</i> |
| <i>Overall Impact on Women's Status</i> | <i>High</i> | <i>Moderate</i> | <i>Low–Moderate</i> |

Brahmo Samaj had the broadest and deepest impact on gender reforms, influencing law, ideology, education, and long-term social change.

Conclusion:

*The Brahmo Samaj stands out as the most effective social reform movement for women's upliftment because it initiated **structural, ideological, and legal changes** that challenged patriarchal norms at their core. Through its campaigns against sati and child marriage, support for widow remarriage, and emphasis on women's education, it laid the foundation for **modern Indian feminism**. As noted by sociologists like **Yogendra Singh**, its legacy continues to shape India's ongoing movement toward gender equality. While later reform movements contributed significantly, the Brahmo Samaj's ability to combine **modern ideas with legislative reform** makes it the most transformative in the historical trajectory of women's empowerment in India.*

1.(d). How did colonial policies for the tribes affected their socio - economic conditions in india ? Discuss.

Answer :

Colonial rule in India fundamentally transformed tribal societies by restructuring their economic, political, and cultural systems. The British viewed tribes through the lens of “primitivism” and “administrative convenience,” leading to exploitative policies. Scholars like **Verrier Elwin** note that colonialism disrupted the autonomous, communitarian nature of tribal life, while **N.K. Bose** argues that tribal marginalisation intensified due to state penetration into their territories.

Impact of Land and Forest Policies

Loss of Traditional Land Rights

- The introduction of **private property** and **land revenue systems** (e.g., Permanent Settlement, Ryotwari) displaced tribal people from communally held lands.
- **A.R. Desai** argues that colonial capitalism converted tribals into landless labourers.

Forest Acts (1865, 1878, 1927)

- Declared forests as state property, restricting shifting cultivation, hunting, and gathering.
- Tribals became “encroachers” on their own land—**Ramachandra Guha** calls this “internal colonialism.”

Disruption of Traditional Economy

- Replacement of barter systems with cash economy.
- Introduction of market forces increased dependence on traders, moneylenders, and landlords, creating chronic indebtedness.

Colonial Policies → Effects on Tribal Socio-Economic Life

Colonial Land Policies & Forest Acts



Loss of Communal Land Rights



Displacement & Migration



Indebtedness, Bonded Labour, Exploitation



Breakdown of Traditional Economy & Autonomy



Socio-economic Marginalisation

Impact on Social and Cultural Life

Erosion of Tribal Institutions

- Tribal chiefs lost authority; British introduced indirect rule but weakened community governance systems.
- **Anthropologist F.G. Bailey** states colonial rule “politicised” tribal leadership.

Christian Missionary Influence

- Brought literacy and healthcare but also challenged indigenous religious and cultural practices.

Disruption of Kinship and Gender Roles

- Market economy altered roles in production, affecting women’s status adversely in some tribes.

Labour Recruitment and Exploitation

Indentured and Plantation Labour

- Tribals were recruited for tea plantations, mines, and factories under exploitative conditions.
- **Tiplut Nongbri** highlights how industrial labour relations commodified tribal workers.

Migration and Urban Poverty

- Seasonal migration increased; tribals became part of the informal labour force in cities.

Resistance Movements and Social Change

1. Colonial oppression led to major uprisings—**Santhal Rebellion (1855–56)**, **Munda Ulgulan (1899–1900)**.
2. **David Hardiman** notes these movements as early expressions of “peasant/tribal consciousness” against colonial capitalism.

These resistances, though suppressed, strengthened tribal identity and collective action.

Pre-Colonial vs Colonial Tribal Conditions

| Dimension | Pre-Colonial Tribal Life | During Colonial Rule |
|-----------------------|-----------------------------------|----------------------------------|
| Land Ownership | Communal, clan-based | Individualised, state-controlled |
| Economy | Subsistence, shifting cultivation | Market-driven, monetised |

| | | |
|--------------------------|--|--|
| Forest Access | <i>Free access</i> | <i>Restricted; forests declared state property</i> |
| Leadership | <i>Autonomous chiefs, councils</i> | <i>Undermined; indirect rule imposed</i> |
| Social Structure | <i>Strong kinship, community bonding</i> | <i>Fragmentation due to migration & labour</i> |
| Mobility | <i>Self-regulated</i> | <i>Forced migration for plantations/mines</i> |
| Cultural Identity | <i>Intact, diverse</i> | <i>Threatened; missionary influence</i> |

Conclusion:

Colonial policies fundamentally reshaped tribal socio-economic structures, causing land alienation, economic exploitation, cultural disruption, and political marginalisation. While some modern institutions like schools and healthcare emerged, the overall impact was **deeply detrimental**, pushing tribes to the margins of Indian society. As scholars like **Verrier Elwin** and **A.R. Desai** argue, the colonial encounter disembedded tribal communities from their ecological, cultural, and economic roots—creating vulnerabilities that continue to influence tribal development trajectories even today.

1.(e).How would you appropriate to characterise G.S Ghurye as a practitioner of theoretical pluralism. ?

Answer :

G.S. Ghurye (1893–1983), often regarded as the “father of Indian sociology,” is known for his wide-ranging scholarship covering caste, tribe, culture, urbanisation, and nationalism. His work neither followed a single theoretical school nor confined itself to one methodological tradition. Instead, Ghurye blended **Indological, structural–functional, historical, cultural, and comparative perspectives**, making him a leading exponent of **theoretical pluralism** in Indian sociology.

As M.N. Srinivas noted, Ghurye’s strength lay in “bringing multiple lenses together to study Indian society.”

What is theoretical pluralism?

Theoretical pluralism refers to the use of **multiple theoretical frameworks** to understand social phenomena. Instead of relying on a single paradigm, the sociologist draws from varied perspectives—historical, textual, empirical, comparative, and interpretative.

Why Ghurye is Considered a Practitioner of Theoretical Pluralism

Indological + Sociological Integration

- *Ghurye used Sanskrit texts, dharmashastras, epics, and historical literature for sociological analysis.*
- *Example: “Caste and Race in India” used both Indological texts and sociological explanations.*
- *A.N. Bose emphasized Ghurye’s “cultural rootedness combined with sociological reasoning.”*

Comparative Method

- *Inspired by his mentor W.H.R. Rivers, Ghurye compared Indian social institutions with those of other civilizations.*
- *Example: Comparative analysis of caste with race and ethnicity globally.*

Structural–Functional Approach

Although not a direct follower of Radcliffe-Brown, Ghurye adopted several structural-functional insights:

- *Caste as an **interdependent system of groups**.*
- *Tribe–caste continuum conceptualization using functional integration.*

Historical Method

- *Emphasis on evolutionary and historical development of social institutions.*
- *Example: Transformation of tribes into castes over time.*

Cultural and Civilizational Lens

- *Culture was the central axis of his sociology.*
- *He saw Indian society as a product of continuous cultural synthesis.*
- *His book “Indian Sadhus” blends cultural anthropology with civilizational history.*

Multi-thematic Scholarship

Ghurye wrote on:

- *Caste*
- *Tribes*
- *Urbanization*
- *Family*
- *Religion*
- *Aesthetic traditions*
- *Architecture*
- *Nationalism*

The diversity itself reflects his pluralist orientation.

Ghurye's Theoretical Pluralism

G.S. GHURYE'S SOCIOLOGY

 / / / /
Indological Functional Historical Comparative
Approach Approach Analysis Method
 \ \ \ \

/
Theoretical Pluralism
 /
Holistic Study of Indian Society

Ghurye's Pluralism vs Single-Framework Sociologists

| <i>Aspect</i> | <i>G.S. Ghurye (Pluralistic)</i> | <i>Louis Dumont (Single-Theory)</i> | <i>M.N. Srinivas (Focused but Multiple)</i> |
|----------------------|---|--|---|
| <i>Approach</i> | <i>Multi-theoretical</i> | <i>Ideological structuralism</i> | <i>Limited pluralism (field-based)</i> |
| <i>Methods</i> | <i>Indological, historical, functional, comparative</i> | <i>Purely structuralist interpretation</i> | <i>Mainly ethnographic + functional</i> |
| <i>View of Caste</i> | <i>Social institution shaped by culture & history</i> | <i>Ideology of purity-pollution</i> | <i>Empirical, processual</i> |
| <i>Scope of Work</i> | <i>Very wide – caste, tribe, culture, art, civility</i> | <i>Primarily caste</i> | <i>Village studies, caste, change</i> |
| <i>Orientation</i> | <i>Cultural-civilizational</i> | <i>Structural-ideological</i> | <i>Empirical-functional</i> |

Conclusion :

G.S. Ghurye stands out as a **pioneering pluralist** in Indian sociology. His ability to synthesize **Indology, history, functionalism, and cultural analysis** enabled him to create a holistic understanding of Indian society. Rather than committing to one theoretical doctrine, he used diverse perspectives based on the subject matter. This **multi-lens approach** not only enriched sociology in India but also laid the foundation for later scholars like Srinivas, D.N. Majumdar, and A.M. Shah. Thus, Ghurye's legacy firmly rests on his **theoretical pluralism** and his contribution to shaping an autonomous Indian sociological tradition.

2. (a) Do you think that in a society like India orthogenetic changes take place through differentiation? Do you observe continuities in orthogenetic process? Elaborate your answer with suitable example.

(20 marks)

Answer :

Orthogenetic change refers to **internal, structural transformation arising from within a society**, as opposed to changes imposed externally. Sociologists like **Robert Redfield** and **Louis Dumont** argue that every society possesses an inner cultural logic that shapes its evolutionary direction.

In the Indian context, the processes of **Sanskritisation (M.N. Srinivas)**, **differentiation (Talcott Parsons)**, and **structural-functional adjustments** reflect how societal institutions evolve from within while maintaining cultural continuity.

Orthogenetic Change Through Differentiation in India

Differentiation implies the process by which institutions or roles become more specialized and complex over time. India exhibits clear examples.

Caste System: From Segmental to Differentiated Roles

- Historically, caste was based on **ascriptive, hereditary, and segmental functions**.
- With modernization, occupational roles have shifted from **ritually defined tasks to economically differentiated roles**.
- Yet, the caste system continues in modified form: **caste-based matrimonial patterns, political mobilization, and social networks**.

Scholars:

- **M.N. Srinivas** – caste undergoes “**structural change without structural breakdown**.”
- **Andre Béteille** – differentiation leads to a shift “**from community to association**.”

Family System: Joint to Nuclear, But with Kinship Continuity

- Functional differentiation has led to the **nuclearization of the family structure (I.P. Desai)**.
- Roles such as economic production, education, and socialization have shifted from family to institutions like schools, workplaces, and state agencies.
- However, kinship continues to influence decisions on marriage, property, and rituals.

Religion: From Ritual Centrality to Ethical-Spiritual Pluralism

- Institutional differentiation created **separate domains** of religion, economy, and politics.

- Yet, religious symbols and rituals remain central to identity formation.

Scholar:

- **Robert Bellah's** “institutional differentiation” applies to India as well.

Polity: From Kingship to Democratic Pluralism

- Traditional panchayats differentiated into **formal democratic institutions**.
- Caste and community identities still shape voting behaviour, showing continuity.

Continuities in the Orthogenetic Process in India

Why Continuities Persist?

- Strong cultural traditions.
- Kinship-based world view.
- Symbolic importance of caste and religion.
- Persistence of “sacred–secular continuum” (Dumont).

Examples of Continuity

Caste-based marriages continue despite occupational mobility.

Kinship networks influence migration, political mobilization, and business.

Ritual purity/pollution norms still guide food taboos and temple practices.

Panchayat-like informal councils continue alongside constitutional panchayats.

Orthogenetic Change Through Differentiation in India

Traditional Social Structure



Internal Pressures (mobility, aspirations, education)



Functional Differentiation

(economy, politics, family, religion separated)



Institutional Reorganization

(new roles, new authority structures)



Modified Traditional Forms

(caste in politics, kinship in marriage)



Continuity + Change (Orthogenetic Process)

Comparison Table: Differentiation vs Continuity in Orthogenetic Change

| <i>Dimension</i> | <i>Differentiation (Change)</i> | <i>Continuity (Persistence)</i> |
|------------------|---|--|
| Caste | <i>Occupational mobility; political participation</i> | <i>Endogamy, identity, networks</i> |
| Family | <i>Nuclear household; role specialization</i> | <i>Ritual ties, kinship obligations</i> |
| Religion | <i>Secular institutions; ethical shifts</i> | <i>Rituals, festivals, symbolism</i> |
| Polity | <i>Democratic structures; modern laws</i> | <i>Traditional loyalties; caste politics</i> |
| Economy | <i>Market-based roles; technology</i> | <i>Informal sector, patron–client ties</i> |

Conclusion :

India demonstrates a **clear pattern of orthogenetic change driven by internal differentiation**, where social institutions evolve in complexity through internal pressures such as mobility, aspirations, and education. However, this change is neither linear nor disruptive. India maintains deep cultural continuities—visible in caste networks, kinship patterns, and ritual life—which coexist with modern differentiation. Thus, Indian society exemplifies a unique blend of **continuity and change**, reflecting an orthogenetic process that evolves while preserving its civilizational core.

2(b). ‘Agrarian Class structure has been undergoing changes due to modern forces’ Critically examine

(20 marks)

Answer :

Agrarian class structure in India has historically been shaped by land ownership, caste hierarchy, and traditional relations of production. Classical sociologists like **A.R. Desai** and **Daniel Thorner** emphasized that Indian agriculture consisted of semi-feudal relations rooted in caste and landlordism. However, in recent decades, **modern forces** such as Green Revolution, commercialization, state legislation, rural industrialization, and neoliberal reforms have significantly altered rural class relations, giving rise to new forms of inequalities and class differentiation.

Modern Forces → Transformation of Agrarian Class Structure

Land Reforms



Reduction (partial) in intermediaries

↓
Shift in ownership & tenancy patterns
↓
Green Revolution Technologies
↓
Rise of capitalist farmers + wage labour
↓
Commercialisation of agriculture
↓
Market dependence & contract farming
↓
Neoliberal reforms & rural diversification
↓
New rural middle classes + agrarian distress

Changes Brought by Modern Forces

Land Reforms and Decline of Feudal Structures

- ***A.R. Desai*** notes that abolition of zamindari weakened traditional landlordism, though unevenly.
- Emergence of **owner-cultivators**, especially dominant castes (e.g., Jats, Patidars).
- However, suppression of tenancy often led to **land concentration** rather than redistribution.

Green Revolution and Agrarian Capitalism

- **Ashok Rudra** and **Biplab Dasgupta** argue that post-Green Revolution villages saw the rise of **rich peasants/capitalist farmers**.
- Increased mechanization → decline of bonded/attached labour → rise of **wage labourers**.
- Caste-class overlap weakened but still persists (dominant castes became capitalist farmers).

Market Integration and Commercialization

- Contract farming, corporate procurement, and input-output markets created:
 - **Entrepreneurial farmers**
 - **Agricultural labour proletariat**
 - **Agri-business intermediaries**
- Development economist **V.K.R.V. Rao** associated this with “market-driven stratification.”

Rural Diversification and Non-Farm Economy

- *Béteille* notes that rural class boundaries are blurring due to:
 - Migration
 - Remittances
 - Rural service sector
- A part of the rural poor now depends more on construction, transport, and services than agriculture.

Neo-liberalism and Crisis of Small Farmers

- WTO, input price rise, and reduced public support have intensified **agrarian distress**.
- Small/marginal farmers face:
 - Indebtedness
 - Distress migration
 - Land alienation
- *P. Sainath* describes this as the “new agrarian crisis,” producing a **pauperized peasantry**.

Continuity Amid Change

While significant transformation has occurred, some elements persist:

Caste–Class Nexus

- *Jodhka* argues that dominant castes still control land, local governance, and markets.

Uneven Modernization

- Green Revolution benefited Punjab, Haryana, western UP, and Gujarat → regional differentiation.
- Eastern India and dry regions remain semi-feudal with sharecropping and tenancy.

Persistence of Informal Labour

- Mechanization reduced permanent labour but increased **casual and migrant labour**, often from lower castes.

Traditional vs. Modern Agrarian Class Structure

| Aspect | Traditional (Pre-modern) | Modern/Contemporary |
|-------------------------|-----------------------------|------------------------------------|
| Basis of Stratification | Caste + land ownership | Market, capital, productivity |
| Dominant Class | Landlords, intermediaries | Capitalist farmers, agri-business |
| Labour Relations | Attached, bonded, jajmani | Casual wage labour, migrant labour |
| Technology | Manual ploughing, low input | Mechanization, HYVs, irrigation |

| | | |
|----------------------|---------------------|---------------------------------|
| Nature of Production | Subsistence, feudal | Commercialized, market-oriented |
| Social Mobility | Very limited | Increasing but unequal |
| Regional Variation | Less pronounced | Highly differentiated |

Conclusion :

Modern forces—land reforms, Green Revolution, market integration, neoliberal policies, and rural diversification—have undeniably transformed India’s agrarian class structure. Traditional feudal relations have weakened, giving rise to capitalist farmers, wage labour, and new rural middle classes. However, the transformation is **uneven**, with persistent caste dominance, regional disparities, and rising agrarian distress. Thus, while modernization has restructured agrarian classes, it has simultaneously produced **new inequalities and vulnerabilities**, making the change both transformative and contradictory.

2.(c). How same sex marriage are responsible for population dynamics in india ? Discuss.

(10 marks)

Answer :

Population dynamics refer to the patterns of growth, decline, and distribution of population influenced by fertility, mortality, and migration. In India, the debate on same-sex marriage intersects with demographic concerns, moral discourse, and social change. While same-sex marriages constitute a very small fraction of social unions, their recognition has significant sociological implications. Scholars like **Anthony Giddens** argue that late-modern societies experience “transformation of intimacy,” where personal choice and emotional compatibility redefine family structures. In this context, assessing how same-sex marriages influence India’s population dynamics becomes sociologically relevant.

Same-Sex Marriage and Fertility Patterns

- **Minimal direct impact on fertility rates**
 Since same-sex couples do not biologically reproduce, critics argue that legalizing such marriage may reduce birth rates. However, empirical studies from countries like Spain and the Netherlands show **negligible impact** on national fertility rates.

- **Assisted reproductive technologies (ART)**
As per Ulrich Beck's "risk society", technology reshapes family formation. Same-sex couples may adopt ART, surrogacy, or adoption, which can maintain or even increase planned parenthood rates.
- **Adoption and care economy**
Same-sex couples may enhance the adoption ecosystem, reducing the social burden of orphaned or abandoned children.

Impact on Population Structure

- **Diversification of family forms**
Giddens notes that modernity leads to "pluralization of family structures." Same-sex families contribute to this transformation, challenging traditional heteronormative models.
- **Changing household size**
Same-sex households may be smaller, affecting consumption patterns, urban housing, and social support systems.
- **Ageing and dependency ratio**
Critics argue that non-reproductive unions may accelerate population ageing. However, India's fertility is still above replacement in many states, and ageing is driven by broader economic and social transitions—not same-sex unions.

Migration and Urbanisation Dynamics

- **Internal migration to LGBTQ-friendly spaces**
As per Manuel Castells' network society, marginalized groups migrate toward inclusive urban centres. Legal recognition of marriage can intensify this "identity-based migration."
- **Brain drain reversal**
Greater rights may reduce emigration of LGBTQ individuals seeking safer environments abroad.

Social Stability and Long-Term Demographic Effects

- **Strengthening social institutions**
Durkheim's functionalism suggests that stable relationships promote social order. Recognizing same-sex marriages may reduce social alienation and improve mental health outcomes.
- **Economic participation**
Empowered LGBTQ individuals enhance labour participation, influencing demographic dividend utilization.
- **Symbolic demographic effect**
Same-sex marriage signals progressive norms, indirectly influencing fertility choices by normalizing individual autonomy and partnership equality.

Conclusion :

Same-sex marriage in India is unlikely to significantly alter population size or growth rates, as demographic change is predominantly shaped by economic development, fertility transitions, and social modernization. Instead, its influence lies in **diversifying family structures**, enhancing **social inclusion**, and supporting **adoption and ART-based parenthood**. In sociological terms, it represents a step toward a more pluralistic and rights-based society without posing measurable demographic risks. Recognizing such marriages strengthens social institutions by promoting stable partnerships and equitable citizenship—an essential aspect of a modern democratic society.

3(a). What do you mean by nation building ? What is the role of religion in nation building ? Elaborate your answer.

(20 marks)

Answer :

Introduction

Nation-building refers to the deliberate process of constructing a collective national identity and integrating diverse social, cultural, and ethnic groups into a unified political community. According to **Ernest Renan**, a nation is a “daily plebiscite,” implying shared emotional unity and common purpose. Sociologists like **Benedict Anderson** describe nations as “imagined communities,” formed through shared narratives and symbols. Religion, as a major cultural institution, often contributes to this collective imagination and solidarity, but can also become a source of conflict.

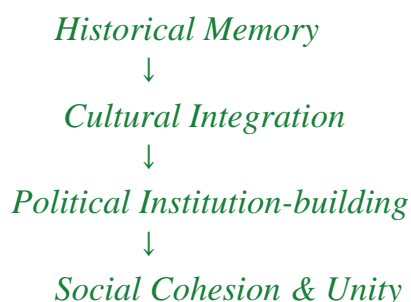
Meaning of Nation Building

Nation building involves:

- The creation of a shared identity
- Integration of diverse groups
- Development of effective political institutions
- Formation of common values and national consciousness

According to **Anthony D. Smith**, nations are cultural and historical communities linked by myths, memories, and symbols—religion often being a key part of these elements.

Components of Nation-Building



↓
National Identity Formation
↓
Nation Building

Role of Religion in Nation Building

Religion as a Source of Social Cohesion

- *Émile Durkheim* argued that religion creates “collective effervescence” and shared moral order.
- Religious festivals, rituals, and symbols help create emotional unity among people.

Religion as a Cultural Resource

- Religion provides myths, symbols, and shared values that can be incorporated into national identity.
- Example: Buddhism in Sri Lanka, Shintoism in Japan, and Hindu symbols in India’s anti-colonial movement.

Religion and Anti-Colonial Nationalism

- *Partha Chatterjee* notes that spirituality and cultural identity played a crucial role in anti-colonial resistance.
- Figures like Swami Vivekananda mobilized spiritual nationalism to challenge Western dominance.

Secularism and Inclusive Nation Building

- In diverse societies like India, secularism acts as a framework to manage religious pluralism.
- *Rajni Kothari* highlights that India adopted a model of “principled distance,” balancing religion and state.

Religion as a Source of Conflict

- *Max Weber* argued that religion shapes group boundaries, sometimes strengthening “we–they” distinctions.
- Communalism, sectarian violence, and identity politics can weaken national unity.
- Example: Partition of India (1947), Sri Lankan civil war, Middle East conflicts.

Religion in Modern Nation-States

- Many modern states use religion for legitimacy:
 - Constitutional references (e.g., UK’s state religion),
 - National ceremonies,
 - Moral regulation.

- Yet, functionalist theorists argue modern nation building ultimately requires rational-legal authority more than sacred authority.

Positive vs Negative Role of Religion in Nation Building

| Positive Contributions | Negative Consequences |
|---|--|
| <i>Provides shared symbols and values (Durkheim)</i> | <i>Communalism and sectarian divisions</i> |
| <i>Strengthens emotional unity and solidarity</i> | <i>Majority–minority tensions</i> |
| <i>Cultural basis for nationalism (Anthony Smith)</i> | <i>Exclusion of minorities</i> |
| <i>Mobilizes people in anti-colonial struggles</i> | <i>Politicization of religion</i> |
| <i>Moral guidelines for social order</i> | <i>Fundamentalism and intolerance</i> |

Conclusion :

Nation building is a multidimensional sociological process that depends on shared identity, political integration, and cultural cohesion. Religion, as a powerful social institution, can contribute to national solidarity by offering moral guidance, cultural symbols, and collective identity. However, if misused for political purposes, it can fragment society and weaken national unity. Therefore, successful nation building—especially in diverse societies like India—requires managing religion through tolerance, pluralism, and a balanced secular framework, ensuring that religion becomes a force for integration rather than division.

4(b). "Industrial class structure is a function of social structure of Indian society" Do you agree with this statement? Analyze

(20 marks)

Answer :

Industrialisation in India did not emerge in a social vacuum; rather, it unfolded within a complex web of caste hierarchy, kinship networks, rural–urban linkages, and regional variations. As **A.R. Desai** argues, the industrial class structure in India is deeply shaped by the “historical specificities of Indian society,” making it qualitatively different from Western capitalist formations. Thus, analysing the Indian industrial class structure requires locating it within the wider **social structure of caste, community, and patron–client relations**.

How Indian Social Structure Shapes Industrial Class Structure

Indian society’s enduring characteristics continue to mould class positions in industry.

Caste as a determinant of industrial class positions

- **M.N. Srinivas** notes that caste networks influence access to education, employment, skill transmission, and mobility.

- *Upper castes* dominate managerial, supervisory, and professional classes due to historical privilege in literacy, land ownership, and social capital.
- *Dalits and OBCs* are overrepresented in low-skilled, insecure, hazardous industrial work.
- *Caste-based occupational segregation* persists in industries such as leather, sanitation, weaving, and mining

Kinship and community networks in industrial labour recruitment

- As *Andre Béteille* observes, industrial labour markets in India function through **informal social networks**, not purely economic rationality.
- Migrant labour recruitment often occurs through:
 - caste panchayats,
 - regional associations,
 - kinship intermediaries (maistries).
- This produces **ethnicised or caste-based labour enclaves** in factories—e.g., **Tamil workers in Mumbai mills, Bihari workers in powerloom industries.**

Joint family and its role in entrepreneurial class formation

- *Milton Singer* and *McKim Marriott* emphasise that trading castes leveraged joint-family capital for industrial entrepreneurship.
- Communities such as **Marwaris, Chettiars, Jains, and Gujarati banias** dominate industrial ownership due to:
 - access to credit within caste networks,
 - risk-sharing within families,
 - community trust-based financial systems.

Rural–urban linkages and class dualism

- *A.R. Desai* notes that most industrial workers retain ties with villages, reflecting **semi-proletarianisation**.
- Unlike Western societies where class emerges distinctly within industry, in India:
 - land ownership,
 - caste relations,
 - village power structures continue to influence industrial class mobility.

Persistence of caste–class overlap

- As argued by *Ghurye* and *Béteille*, class does not replace caste but intersects with it.
- Class identities in industry do not fully erode caste-based hierarchy; instead, they **reproduce inequalities within class categories.**

How Social Structure Shapes Industrial Class Structure

Indian Social Structure

↓

Caste hierarchies → unequal access to education & skills

↓

Differential labour market entry → caste-based work segregation

↓

Kinship & community networks → recruitment, mobility, entrepreneurship

↓

Industrial Class Structure (owners–managers–skilled–unskilled)

Western vs Indian Industrial Class Structure

| <i>Dimension</i> | <i>Western Model (Marx/Weber)</i> | <i>Indian Context</i> |
|----------------------------------|--|---|
| <i>Basis of stratification</i> | <i>Primarily economic (class)</i> | <i>Caste + class overlap</i> |
| <i>Labour market entry</i> | <i>Skill & merit-based</i> | <i>Family, caste & community networks</i> |
| <i>Entrepreneurial formation</i> | <i>Individual capital accumulation</i> | <i>Joint family capital + caste networks</i> |
| <i>Class mobility</i> | <i>Higher, market-driven</i> | <i>Constrained by caste barriers</i> |
| <i>Worker identity</i> | <i>Class consciousness</i> | <i>Caste + regional + class consciousness</i> |
| <i>Proletarianisation</i> | <i>Complete</i> | <i>Partial (semi-proletariat with rural ties)</i> |

Conclusion :

*The industrial class structure in India is undeniably a function of the wider social structure. Caste hierarchy, kinship networks, joint-family organisation, and rural–urban linkages shape patterns of recruitment, mobility, and ownership within industries. As scholars such as A.R. Desai, M.N. Srinivas, Andre Béteille, and Ghurye emphasise, industrialisation in India has not fully transformed social relations but has instead adapted to pre-existing structures. Therefore, the Indian industrial class system remains a **hybrid formation**, where **modern class** intersects with **traditional caste**, producing a distinctively Indian pattern of industrial stratification.*

4(c).What is kinship ? Briefly explain G. P .Murdock contribution to the study of kinship system ?

(10 marks)

Answer :

*Kinship is one of the foundational concepts in sociology and social anthropology. It refers to a system of social relationships based on **real or perceived biological ties (consanguinity) and socially recognized marital relations (affinity)**. Kinship structures regulate **inheritance, residence, descent, marriage rules, social obligations, and identity formation**.*

*Scholars like **Lewis Henry Morgan, Radcliffe-Brown, and G.P. Murdock** have significantly contributed to the comparative study of kinship systems across cultures.*

Understanding Kinship

*Kinship is not merely a biological relationship but a **socially constructed system** through which societies categorize relationships, assign roles, and distribute rights and responsibilities.*

Key Components of Kinship:

- **Descent (unilineal, bilateral, double)**
- **Residence patterns**
- **Marriage rules**
- **Kinship terminology**
- **Authority and inheritance**

G.P. Murdock's Contributions to Kinship Studies

*G.P. Murdock, a leading American anthropologist, is known for his **comparative and cross-cultural analysis** of family and kinship.*

Cross-Cultural Approach

- *Murdock conducted one of the **largest empirical studies** using data from **565 societies**.*
- *His work "**Social Structure**" (1949) is a landmark in comparative kinship studies.*

Kinship Terminology Classification

*Murdock built upon Morgan and proposed a **universal classification of kinship terminologies**, which includes:*

- **Eskimo**
- **Hawaiian**
- **Sudanese**
- **Iroquois**
- **Crow**
- **Omaha**

He argued that **terminology reflects the underlying social structure**, such as descent and residence rules.

Concept of Family Universality

In “Social Structure”, Murdock argued that:

- **The nuclear family is universal**, consisting of husband, wife, and their children.
- It performs four essential functions: **sexual, economic, reproductive, and educational**.

This position was later debated by scholars like **Kathleen Gough**, who pointed to exceptions.

Residence Patterns

Murdock classified families by residence after marriage:

- **Patrilocal**
- **Matrilocal**
- **Neolocal**
- **Avunculocal**
- **Bilocal**

He showed that **residence patterns correlate with descent systems**.

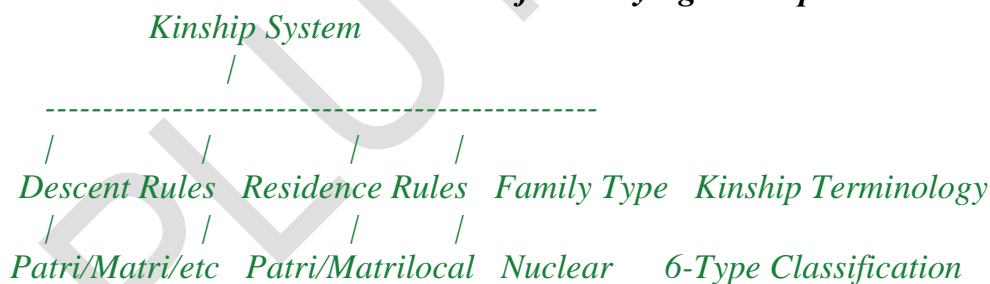
Descent Systems

Murdock identified various descent systems:

- **Patrilineal**
- **Matrilineal**
- **Double descent**
- **Bilateral descent**

He argued that descent rules shape **inheritance, authority, and social organization**.

Flowchart: Murdock’s Framework for Studying Kinship



Morgan vs. Murdock on Kinship

| Aspect | Lewis Henry Morgan | G.P. Murdock |
|-----------------|---|---|
| Approach | <i>Evolutionary (savagery → civilization)</i> | <i>Empirical, comparative, statistical</i> |
| Focus | <i>Kinship terminology and evolution</i> | <i>Family universality, descent, residence patterns</i> |
| Method | <i>Ethnographic + speculative</i> | <i>Cross-cultural database (Human Relations Area Files)</i> |

| | | |
|---------------------|-------------------------------------|--|
| Contribution | First systematic study of kin terms | Universal classification of kinship systems |
| Critique | Ethnocentric and deterministic | Overemphasis on universality of the nuclear family |

Conclusion :

Kinship remains a vital analytical category in sociology for understanding the structure and functioning of societies. G.P. Murdock's contributions—particularly his comparative methodology, classification of kinship terminologies, and analysis of descent and residence patterns—helped systematize kinship studies and provided a scientific basis for cross-cultural comparison. Although some of his assumptions, like the universality of the nuclear family, have faced critique, Murdock's work continues to be central to sociological and anthropological discourse.

Section B

5. Answer the following questions in about 150 words each :

5(a). 'The transforming of land from cultivating to non cultivating owners is bringing about transformation in indian society'. Justify your answer by giving suitable illustrations.

Answer :

*Land has historically been the principal source of livelihood, status and power in rural India. However, processes such as commercialization of agriculture, land alienation, urbanisation, and rise of capitalist farmers have led to a growing shift from **cultivating to non-cultivating landowners**. This shift has deep implications for class relations, caste mobility, rural stratification and agrarian labour. Sociology scholars like **A.R. Desai, Daniel Thorner, and T.K. Oommen** highlight how such structural shifts reshape rural social order.*

Emergence of Non-Cultivating Owners

*Daniel Thorner differentiated between “malik”, “kisan”, and “mazdoor”, noting that capitalist development increases the number of **maliks (owners)** who no longer cultivate themselves.*

Factors causing this:

- *Urban capital investing in land*
- *Land leasing and absentee landlordism*
- *Agrarian modernization and contract farming*
- *Urbanisation converting farmers into rent-seeking owners*

Transformation of Class Structure

According to **A.R. Desai's Marxian analysis**, land transfer to non-cultivating owners leads to a **transition from feudal to capitalist class relations**.

- **Creation of agrarian capitalists and rentier class**
- **Marginal farmers become landless labourers or contract workers**
- **Rise of agribusiness firms controlling inputs, production and distribution**

Impact on Caste Dynamics

Sociologists like **M.N. Srinivas** and **K.L. Sharma** argue that land is directly tied to caste hierarchy.

- **When dominant caste cultivators sell land to non-agricultural caste groups, it results in caste-status displacement**
- **New urban elites buying rural land weaken traditional dominant caste power (Srinivas)**
- **Landless lower-caste labour becomes more vulnerable**

Rural Labour Transformation

- **Decline of self-cultivation increases demand for wage labour but with precarious employment conditions**
- **Mechanisation reduces labour requirement → migration to cities**
- **Rise of contract farming marginalises independent cultivator**

New Consumption and Lifestyle Patterns

As per **T.K. Oommen**, rural areas witness **“structural linkages with urban economy”**:

- **Non-cultivating owners invest rent in business, real estate, education**
- **Shift from subsistence to commercial consumption**
- **Growth of rural malls, private schools, brick houses**

Fragmentation of Rural Community Life

Louis Dumont's idea of rural community based on hierarchy weakens because:

- **Non-cultivating owners adopt urban norms**
- **Decline of traditional jajmani ties**
- **Rise of individualistic, market-based relationships**

Land Transfer → Social Transformation

Land shifts from cultivating → non-cultivating owners



Absentee landlordism & rentier class



Fragmentation of peasantry → landlessness



Class restructuring (capitalists vs labourers)



Weakening caste dominance & new elites



Migration, urban linkages, lifestyle changes



Overall transformation of Indian rural society

Changing Rural Structure

Traditional System

Emerging System

Cultivator = Owner

Owner ≠ Cultivator

Caste-based power

Market-based power

Subsistence farming

Commercial farming

Stable hierarchy

Fluid class mobility

Jajmani ties

Contractual relations

Conclusion :

The shift of land from cultivating to non-cultivating owners reflects a deeper transformation of rural India driven by capitalist penetration, urban influence and structural reforms. This change restructures class, caste, labour and community relations. While it creates opportunities for investment and productivity, it also intensifies landlessness, inequality and precarity among rural labour. Thus, the phenomenon is a critical sociological indicator of India's ongoing agrarian transformation.

5 (b). Bring out various factors responsible for declining of village industries in india ?

Answer :

Village industries—ranging from handloom, pottery, carpentry to agro-processing—have historically served as the backbone of India's rural economy. They embodied Gandhi's vision of Gram Swaraj, centred on self-sufficient villages and decentralized production. However, sociologists note a steady decline in their economic and social significance in post-Independence India. Understanding this erosion requires a multidimensional sociological perspective involving structural transformation, market forces, technological shifts, state policy, and changing rural social relations.

Structural Transformation Perspective

(A.R. Desai, Daniel Thorner, Gunnar Myrdal)

- *Industrialization and urban-biased development policies shifted investment away from rural artisan sectors.*
- *Desai argues that capitalist penetration into villages led to displacement of traditional occupations.*

- Thorner's "depeasantisation" concept reflects artisans losing economic autonomy.

Market-Related Factors

- Integration into national and global markets exposed village industries to competition from cheap, mass-produced goods.
- Handloom and handicraft sectors could not compete with machine-made textiles (Marxian perspective: technological displacement).

Technological Lag

- Rural industries lacked access to modern tools, design innovation, and skill upgrading.
- Everett Rogers' **Diffusion of Innovation theory**: slow adoption of innovations widened the gap between rural and mechanized sectors.

Changing Social Structure and Aspirations

- Mobility aspirations encouraged youth to leave hereditary occupations (M.N. Srinivas' concept of **Sanskritisation and Westernisation**).
- Decline of caste-based jajmani relations weakened the traditional support system for artisans (W.H. Wiser).

Policy-Induced Challenges

- Focus on large-scale and mechanised industries reduced institutional support for village industries.
- Inadequate credit, marketing networks, and infrastructure limited competitiveness.
- Though KVIC and IRDP existed, **bureaucratic inefficiencies** hindered their effectiveness.

Land Reforms and Agrarian Change

- Green Revolution induced a shift from artisanal work to agricultural labour in some regions.
- Rich peasants (as per **Eric Wolf's** and **Kathleen Gough's** analysis) emerged as dominant economic actors, pushing artisanal groups to the margins.

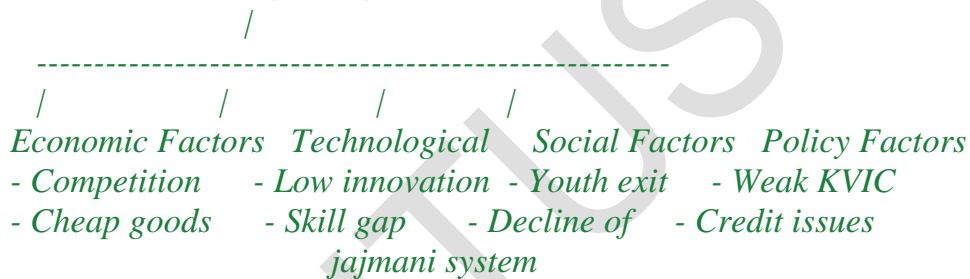
Globalisation and Neoliberal Policies

- Post-1991 liberalisation opened markets to imports affecting khadi, pottery, and metal crafts.
- Sociologists like **Manuel Castells** assert that global network capitalism sidelines local, unorganised production.

Factors Leading to Decline of Village Industries



Declining Village Industries



Conclusion

The decline of village industries in India is not merely an economic phenomenon but a sociological process shaped by structural shifts, market dynamics, changing social relations, and global integration. Reviving them requires a multidimensional approach—technology infusion, better market linkages, social security for artisans, and alignment with Gandhian principles of decentralised development. Strengthening rural industries is crucial for inclusive and sustainable growth.

5(c). Discuss the social bases of political mobilization in independent india. Has some change occurred in these during the last 60 - 70 years ?

Answer :

Political mobilization refers to the process through which diverse social groups are organized to participate in political processes. In India, political mobilization has historically intersected with caste, class, religion, ethnicity, region and emerging identities. Scholars such as M.N. Srinivas, Rajni Kothari, Paul Brass, and Andre

Béteille highlight that these bases are not static; rather, they continuously transform in response to modernization, democratic deepening, economic liberalization and identity politics

Traditional Social Bases of Political Mobilization (1947–1980s)

(With scholars + theories)

Caste

- **Rajni Kothari's "Congress System"**: Congress integrated multiple castes, especially dominant castes, into a broad coalition.
- **M.N. Srinivas – Dominant Caste Theory**: Dominant castes mobilized politically due to control over land and numbers.
- **Initial mobilization** centred around upper castes and dominant OBC groups (Jats, Lingayats, Patels, Reddys).

Class

- Early politics influenced by **working-class and peasant movements** (CPI, Socialists).
- **A.R. Desai**: Indian politics reflected class contradictions shaped by colonial capitalism.

Religion and Communal Identity

- Mobilization during partition years shaped political alignments.
- **Paul Brass**: Communal identities are politically constructed and instrumentalized.

Region & Linguistic Identity

- State reorganization (1956) led to language-based mobilization (Tamil, Telugu, Marathi movements).
- **Myron Weiner**: Regionalism emerged from uneven development and political aspirations.

Changing Social Bases of Mobilization (1980s–Present)

Rise of Backward Classes

- **Mandal Commission (1990)** → major OBC political assertion.
- New OBC-led parties (SP, RJD, JD(U)) transformed power structures.
- **Yogendra Yadav** calls this “second democratic upsurge.”

Dalit Assertion

- **Dr. B.R. Ambedkar's ideological legacy** inspired movements.
- **Kanshi Ram & BSP** → “Bahujan Politics” based on identity consolidation.
- **Gail Omvedt**: Dalit movement is part of a broader anti-caste revolutionary tradition.

Identity Politics & Subaltern Mobilization

- Assertion by **Adivasis, women, minorities, and LGBTQ+ groups**.

- **Subaltern Studies (Ranajit Guha):** marginalized groups craft autonomous political voices.
- Rise of **ethnic parties** in Northeast (AGP, MNF).

Religion-Based Mobilization in New Form

- **Post-1980s growth of Hindu nationalism** (Ayodhya movement).
- **Christophe Jaffrelot:** Hindu nationalism draws on cultural homogenization and mobilizational networks.

Class Reconfigured by Economic Liberalization

- **Urban middle class mobilization** through anti-corruption movements (Anna Hazare).
- **New business–state coalitions** and aspirational class politics emerged.
- **Manuel Castells’ “Network Society”** visible in online mobilization.

Youth & Digital Mobilization

- **Social media-driven mobilization:** Nirbhaya movement (2012), CAA protests (2019), farmers' protests (2020–21).
- **Anthony Giddens’ theory of reflexive modernity** explains new individualized political engagement.

Social Bases of Political Mobilization in India

Social Structure → Identity Formation → Political Articulation → Mobilization → Electoral/Movement Outcomes

Caste → OBC/Dalit movements

Class → Labour/Peasant → Decline & new middle class

Religion → Communal/majoritarian politics

Region → Linguistic & ethnic politics

Digital Sphere → Youth networks, issue-based activism

(ASCII: Shift From Traditional to New Bases)

1947–1980s

1980s–Present

Caste (Dominant) ---> Caste (OBC + Dalit assertion)

Class (Peasant) ---> Middle class + informal sector

Religion (Partition) ---> Cultural nationalism

Region (Linguistic) ---> Ethnic/autonomy movements

Low digital role ---> High digital mobilization

Conclusion :

The social bases of political mobilization in India have expanded from traditional caste-class-religion identities to include OBCs, Dalits, ethnic groups, women, youth and digital citizens. While older divisions persist, modernization, democratization and technological change have reshaped political participation. Contemporary mobilization is more fragmented, assertive and issue-based, indicating a deeper and more pluralistic democratic engagement than in the early decades of independence.

5(d).What are the major problems faced by labour migrants while working in informal sectors of indian states ? Discuss.

Answer :

*Labour migration in India is a structural feature of the economy, driven by regional disparities, agrarian distress, and uneven development. According to **Jan Breman**, migrant labour constitutes the “footloose labour force” sustaining India’s informal capitalism. The informal sector—characterised by the absence of regulation, security, and welfare—absorbs a large share of interstate and intrastate migrants. However, these migrants face multiple socio-economic, political, and cultural vulnerabilities that reflect broader class–caste inequalities embedded in India’s labour markets.*

Migration to Informal Sector – Pathway of Vulnerability

*Structural Inequalities → Distress Migration → Entry into Informal Sector
→ Precarious Work Conditions → Social Exclusion → Intergenerational Deprivation*

Economic Exploitation and Precarity

- *Informal workers lack **written contracts**, minimum wage guarantees or social security.*
- ***Breman’s theory of labour bondage** explains persistent dependency on contractors (mukadams/sardars).*
- *Wage theft, delayed payments, piece-rate exploitation seen in construction, brick kilns, and textile industries.*
-

Occupational Hazards and Poor Work Conditions

- *Migrant workers face unsafe sites, long hours, absence of protective equipment.*
- ***ILO’s informalisation framework** notes high vulnerability due to lack of regulation.*
- *High incidence of injuries among sanitation, construction, mining, transportation workers.*

Lack of Social Security and Welfare Exclusion

- *Limited access to **ESI, PF, maternity benefits**, health care, and pensions.*

- Difficulties in accessing *ration, PDS, health insurance* due to portability issues.
- *Amartya Sen's capability approach* shows how entitlements fail for mobile workers.

Housing Insecurity and Urban Marginality

- Workers live in slums, makeshift settlements, or worksite huts without water, sanitation, or safety.
- *Castells' theory of urban marginality* explains how migrants are spatially segregated into low-quality urban peripheries.

Social Exclusion, Discrimination, and Identity Crisis

- Migrants often face *linguistic, caste-based, and ethnic discrimination*.
- *M.N. Srinivas' concept of dominant caste* helps explain exclusion in rural host regions.
- Stigmatised as "outsiders" in cities; lack of political voice, voter ID portability constraints.

Gendered Vulnerabilities

- Women migrants experience dual exploitation—low wages, harassment, unpaid domestic burden.
- Reflects *Sylvia Walby's patriarchy theory* in labour markets.
- Limited access to childcare, maternal health, and safe mobility.

Dependence on Middlemen and Informal Networks

- Contractors mediate recruitment, wages, and movement.
- As per *Granovetter's social network theory*, these weak ties create dependency and restrict bargaining power.

Lack of Legal Protection and Awareness

- Low awareness of labour rights, registration procedures, or grievance mechanisms.
- Fragmented governance across states; slow implementation of *Code on Wages and Inter-State Migrant Workmen Act*.

Cycle of Migrant Labour Vulnerability

Low Wages → Debt → Continuous Migration → Informal Work → No Welfare → Poor Living Conditions → Social Exclusion → Back to Low Wages

Conclusion :

Labour migrants in India's informal sector operate within a structural context marked by precarity, exclusion, and exploitation. Their problems reflect broader developmental contradictions—informalisation of labour, weak state regulation, and persistent inequalities. Sociological insights from Breman, Sen, Castells, and Walby reveal that migrant vulnerabilities are systemic rather than accidental. Ensuring portability of

State Capacity & Enforcement Gaps (Weberian Perspective)

A **Weberian perspective** focuses on bureaucratic limitations:

- *Fragmented labour administration, inadequate inspections, corruption and lack of coordination among ministries weaken enforcement.*
- *The 2016 amendment allowed children to work in “family enterprises”, creating loopholes that enforcement agencies struggle to monitor.*

Impact of Legal Measures (Rights-Based Approach)

Positive impacts:

- *The RTE Act increased school enrolment; **Amartya Sen** argues that expansion of “capabilities” reduces reliance on child labour.*
- *Prohibition in hazardous sectors has reduced child workers in factories, mines and domestic labour.*
- *Expansion of welfare schemes (mid-day meals, scholarships, PDS) has lowered the economic push factors.*

Limitations:

- *Laws often address symptoms rather than structural drivers.*
- *Hidden forms of labour—trafficking, domestic work, gig-based informal tasks—remain outside visibility.*
- *Urban slums and migrant families face high vulnerability despite legal protection.*

Factors Undermining Law

[Economic Compulsion]

|

[Weak Bureaucratic Enforcement]

|

[Cultural Acceptance & Social Norms]

|

→→→ Persistence of Child Labour ←←←

Conclusion :

While laws in India have played an important role in **reducing** child labour, they have **not abolished** it. Sociological perspectives show that legislation must be complemented by structural reforms—poverty reduction, decent adult wages, universal schooling, social security, and behavioural change. Child labour persists not due to the absence of law but because of the interplay of economic necessity, cultural norms and weak enforcement. Hence, legal measures are necessary but insufficient for complete elimination.

6(a). In what respects have the constitutional provision changed the socio-economic and political conditions of schedule caste and schedule tribes in india? critically examine (20 marks)

Answer :

The Indian Constitution institutionalised transformative measures to uplift SCs and STs through safeguards, affirmative action and protective legislation. Drawing from **B.R. Ambedkar's** vision of social justice and **M.N. Srinivas's** idea of structural change, these provisions aimed to dismantle historical exclusion and enable participatory citizenship. However, sociologists argue that despite constitutional engineering, inequalities persist due to structural, cultural and implementation deficits.

Socio-economic Changes

Education & Employment

- **Article 15(4), 16(4)** enabled reservations in education and public employment.
- Resulted in creation of an SC/ST middle class (**André Béteille**: “institutional mobility”), though benefits remain concentrated among “creamy layers” of SCs and advanced STs.

Impact of Constitutional Provisions on Socio-Economic Mobility

Constitutional Safeguards



Affirmative Action in Education & Jobs



Increased Representation



Rise of SC/ST Middle Class



Partial Reduction in Inequality

Protection from Exploitation

- **Abolition of Untouchability (Art. 17) and Protection of Civil Rights Act (1955)** reduced overt discrimination.
- **SC/ST Prevention of Atrocities Act (1989)** strengthened legal recourse.
- Yet, **Galanter's “compensatory discrimination”** thesis notes entrenched caste hierarchies limit real empowerment.

Land & Economic Development (for STs)

- **Fifth & Sixth Schedule, PESA (1996), Forest Rights Act (2006)** aimed to secure tribal land, autonomy and livelihoods.
- Implementation uneven: **Walter Fernandes** highlights displacement due to development projects outweighing benefits.

Political Changes

Political Representation

- **Reservation of seats (Art. 330–332)** facilitated descriptive representation.
- Rise of assertive politics—e.g., **Bihar’s Dalit movements, Bahujan mobilisation** in North India.
- **G.S. Ghurye** argues that state-led protections created political identity consolidation.

Diagram: Political Empowerment Structure

Reserved Constituencies



Increased SC/ST Legislators



Policy Advocacy for Marginalised



Symbolic & Substantive Empowerment (limited)

Panchayati Raj (73rd & 74th Amendments)

- Enhanced grassroots inclusion; emergence of SC/ST sarpanches.
- However, **Sociologists like A.R. Desai** note persistence of “proxy leadership” and caste dominance.

Critical Assessment

Structural Limitations

- **Srinivas’s Dominant Caste Theory** explains how entrenched caste structures impede the effect of legal provisions.

Intersectionality

- Gendered marginalisation of SC/ST women persists (as highlighted by **Sharmila Rege**).

Economic Divergence

- Tribal regions continue to face **development–displacement paradox** (Fernandes).
- Lack of land reforms limits long-term economic mobility for SCs.

Implementation Gaps

- Weak grievance redressal systems and local elite capture restrict effectiveness.

Conclusion

Constitutional provisions undeniably catalysed significant socio-economic and political transformation for SCs and STs, enabling mobility, representation and legal protections. Yet, structural inequalities, weak implementation and cultural resistance

restrict full realisation of equality. As sociologists argue, legal empowerment must be accompanied by social reform, land rights, community-centred development and political autonomy to achieve substantive justice for historically marginalised groups.

6(b). Discuss the trend of urbanisation in India. Do you think that industrialization is the only precondition of urbanization? Give your arguments. (20 marks)

Answer :

Urbanisation refers to the increasing proportion of a population residing in urban areas. In the Indian context, it has been a **slow, uneven, and regionally skewed** process. Unlike the Western pattern described by **Kingsley Davis**—where industrialisation triggered rapid urban growth—India displays a mixed model driven by administrative, service-sector, and migration factors. Thus, Indian urbanisation is a product of both structural economic shifts and socio-political processes.

Trends of Urbanisation in India

Slow but steady growth:

- Urban population increased from **17% (1951)** to **~35% today** (UN estimates).
- Kingsley Davis called India a case of “**pseudo-urbanisation**” where population grows in cities without proportional industrial expansion.

Metropolitan dominance:

- **Primate cities** like Delhi, Mumbai, Kolkata dominate the urban hierarchy (Jefferson’s model).
- Growth of **million-plus cities** driven largely by rural–urban migration and demographic expansion.

Service-led urbanisation:

- Unlike UK/USA, India has moved directly to the **tertiary sector**, with IT hubs (Bengaluru), administrative towns, and educational centres driving urban growth.

Regional disparity:

- **High urban states:** Tamil Nadu, Maharashtra, Gujarat.
- **Low urban states:** Bihar, Odisha, Uttar Pradesh.
- **Myrdal’s cumulative causation** explains why already developed regions attract more investment and population.

Is Industrialisation the Only Precondition for Urbanisation?

Arguments Supporting Industrialisation as a Key Driver

Classical sociological view:

- **Durkheim** linked urbanisation with division of labour.

- **Marx** saw industrial capitalism concentrating workers in cities.
- Industrialisation historically transformed agrarian societies into urban-industrial ones (Western Europe, USA).

2. Historical pattern:

- Industrial towns such as Jamshedpur, Bhilai, Rourkela show industry-led migration and urban growth.

Arguments Against Industrialisation as the Only Precondition

India shows a more multidimensional model of urbanisation:

Service Sector Urbanisation:

- IT, finance, retail, tourism, education drive cities (e.g., Hyderabad, Pune).
- **Daniel Bell's post-industrial theory** explains this shift to knowledge-based urban centres.

Administrative and Political Urbanisation:

- Capitals (Dispur, Jaipur, Chandigarh) grow due to government employment and institutional concentration.

Migration without Industrialisation:

- **M.S.A. Rao's study of slums** shows large-scale migration is driven by distress, not industrial jobs.
- This results in "**over-urbanisation**" where infrastructure lags behind population growth.

Urbanisation by Reclassification:

- Many rural settlements become "urban" as they cross the Census thresholds of density and occupation patterns.

Urbanisation of the Peri-Urban and Suburban Zones:

- Explained through **Burgess' concentric zone theory**—expansion of outer zones without industrial cores.

Factors Driving Urbanisation in India

Agrarian Change



Distress Migration → Informal Sector Growth → Urban Expansion



Service Sector Boom → IT, Finance, Education



Political-Administrative Centres



Reclassification of Settlements

India's Urbanisation Pattern

Metropolitan Core



Service Hubs Peri-Urban Slums/Informal Areas

Conclusion :

Industrialisation is an important but **not the sole determinant** of urbanisation in India. The Indian pattern reflects a combination of **service-led growth, administrative concentration, demographic changes, and reclassification**, making it distinct from classical Western models. Therefore, urbanisation in India must be viewed through a **holistic sociological lens**, incorporating economic, institutional, and migratory dimensions rather than reducing it to industrialisation alone.

6(c). Which measures would you suggest for preventing caste conflicts in india ? justify your argument. (10 marks)

Answer :

Urbanisation in India refers to the increasing concentration of population in towns and cities and transformation of social, economic and spatial structures. According to Kingsley Davis, urbanisation is both a demographic and social process. India's urbanisation has been described as "pseudo-urbanisation" by scholars because it often occurs without proportionate industrial growth. Thus, the relationship between industrialisation and urbanisation in India is complex, influenced by historical, economic, and political forces.

Trends of Urbanisation in India (with scholar's perspective)

- **Slow but steady growth:** As per Census trends (1951–2011), India shows moderate urbanisation compared to Western countries. Kingsley Davis called this "low-level equilibrium trap."
- **Metropolitan dominance:** Growth is concentrated in **Class I cities** (1 lakh+ population). Merton's "Matthew effect" explains how advantages accumulate in already developed cities.
- **Urban sprawl & suburbanisation:** Due to rising land prices and transport networks, reflected in Burgess's **concentric zone model** adapted to Indian conditions.
- **Migration-based urbanisation:** Stark & Bloom's new economics of migration explains rural distress-led migration rather than industrial-pull.

- **Emergence of census towns:** Urbanisation without municipal governance—representing “urbanisation from below” (Denis, Mukhopadhyay & Zérah).

Trend of Urbanisation in India

Rural Transformation



Migration (push > pull)



Growth of Class I Cities



Rise of Census Towns



Metropolitan Expansion



Urban Corridors (DMIC, Bangalore–Chennai)

Is Industrialisation the Only Precondition for Urbanisation?

Industrialisation is a major driver, but not the only precondition—especially in India.

Arguments Supporting Industrialisation as a Precondition

- **Weber & Durkheim:** Modern cities arise with the division of labour created by industrial growth.
- **Lewis’s dual-sector model:** Surplus rural labour moves to industrial urban centres.
- *Historically, cities such as Mumbai, Ahmedabad, Jamshedpur grew around textile, steel, and manufacturing.*

Classical Industrial Urbanisation

Industrial Growth → Job Creation → Migration → Urban Expansion

Arguments Against Industrialisation as the Only Precondition

India demonstrates multi-dimensional urbanisation:

Service-sector led urbanisation

- *IT hubs (Bengaluru, Hyderabad) show post-industrial urbanisation (Daniel Bell’s post-industrial society).*
- *Growth arises from knowledge, finance, and telecommunication sectors.*

Political-administrative urbanisation

- *State capitals, district HQs, and administrative towns urbanise due to government employment.*

- Max Weber's "bureaucratic organisation" explains this trend.

Urbanisation due to rural distress

- Push-migration from agriculture stagnation.
- Supported by **Marxist perspective**—capitalist penetration displaces peasantry into urban informal sectors.

Globalisation-driven urbanisation

- Sassen's "global city" thesis explains cities like Mumbai and Delhi integrating with global markets.

Urbanisation without industrialisation

- 'Census towns'—areas functionally urban but economically non-industrial.
- Denis & Zerah term this "subaltern urbanisation."

Real estate and infrastructure-led urbanisation

- Expressways, SEZs, and logistics hubs create new urban clusters independent of industry.

Conclusion

India's urbanisation is distinctive, marked by a combination of industrial, service-sector, political-administrative, and distress-driven factors. Industrialisation is important but **not the sole precondition** for urban growth. Understanding India's urbanisation requires moving beyond classical Western industrial models and recognising the role of governance, globalisation, informal economy, and rural transformation in shaping contemporary Indian cities.

7(a). What are the Private and Public network support systems operative in Indian society for the aged? suggest measures to curb down the challenges before care givers of the aged. (20 marks)

Answer :

(Explained through **Symbolic Interactionism** – stresses caregiving as emotionally loaded everyday interaction)

- **Economic burden** due to healthcare costs and loss of employment opportunities for caregivers.
- **Emotional stress and burnout**, particularly among women (feminist perspective: care work seen as unpaid, invisible labour).
- **Intergenerational conflict** due to changing values, individualisation (Ulrich Beck's "risk society").
- **Lack of institutional support**, insufficient trained geriatric professionals.
- **Digital gap** limits access to government benefits.

Support Systems Introduction

India is witnessing a rapid demographic transition, with the proportion of elderly projected to reach **20% by 2050** (UNFPA). In this context, the support systems available to the aged—both **private (family-based)** and **public (state-supported)**—gain crucial significance. Sociologists such as **Irawati Karve, Talcott Parsons, and R. N. Sharma** emphasise that ageing involves not only biological decline but also changing social roles, economic dependency, and emotional needs.

Main Body

Private Network Support Systems in India

(Aligned with structural-functionalism: family as primary support institution)

Family and Kinship System

- In traditional joint families described by **Irawati Karve**, elderly enjoy authority, respect, and economic security.
- Children provide care, co-residence, and decision-making support.
- **Parsons' role theory** explains that ageing brings role loss, and family compensates through emotional integration.

Community and Neighbourhood Support

- Informal networks—caste groups, neighbourhoods, religious groups—offer social integration and emotional support (as per **M. N. Srinivas's** concept of community ties).

Civil Society, NGOs, Religious Institutions

- Old-age homes, day-care centres, spiritual organisations (ISKCON, Ramakrishna Mission) provide companionship and services.

Public Network Support Systems

Legal Provisions

- **Maintenance and Welfare of Parents and Senior Citizens Act (2007)**: legal obligation on children/relatives; establishment of tribunals.
- **Article 41** of the Constitution mandates state support during old age.

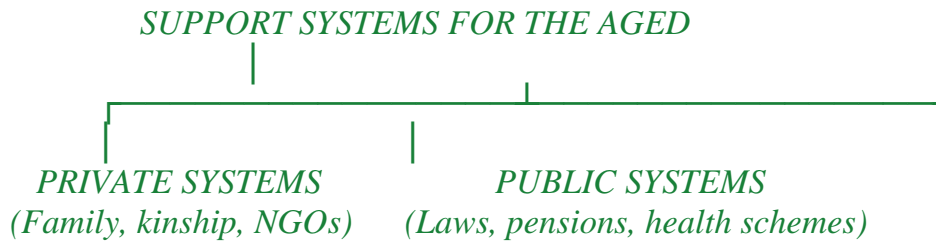
Social Security Measures

- **Indira Gandhi National Old Age Pension Scheme (IGNOAPS)** under NSAP.
- Widow pension, disability pension, Annapurna Yojana.
Health insurance: **Ayushman Bharat, Senior Citizens Health Insurance Scheme**.

Institutional Support

- National Programme for Health Care of the Elderly (NPHCE).
- Government-supported old-age homes, geriatric wards, physiotherapy centres.

Challenges Before Caregivers for the Aged



Dimensions of Elderly Support



Measures to Reduce Challenges for Caregivers

Strengthen Community-Based Care

- Promote "Neighbourhood Senior Support Groups" (Japan model).

Training & Skill Development

- Professionalised geriatric care training under PMKVY.

Financial Incentives

- Direct caregiver subsidies; expanded pensions.

Respite Care Services

- Weekend care centres to relieve caregiver burnout.

Digital Literacy for Elderly

- Simplify access to schemes and telemedicine.

Promote Elder-Friendly Infrastructure

- Age-friendly housing, public spaces, transport.

Conclusion :

As India moves toward an ageing society, a combined **family–community–state** approach becomes essential. While traditional kinship networks continue to be the backbone of elderly care, **public institutional support** must expand to meet emerging challenges. Strengthening caregivers through financial, emotional, and infrastructural support ensures a dignified and secure life for the elderly.

7(b) “Educational development is the only panacea for the country’s all ills and evil’s”. Critically examine the above statement with reference to NEP- 2020. (20 marks)

Answer :

Education has long been projected as a transformative social institution capable of eradicating poverty, inequality, discrimination, and underdevelopment. Thinkers like **Émile Durkheim** considered education a moral force ensuring social cohesion, while **Paulo Freire** viewed it as a means of critical consciousness and emancipation. The assertion that educational development alone can cure all social ills invites scrutiny, especially in the context of India’s **National Education Policy (NEP) 2020**, which aims at holistic human capital formation.

Education as a Panacea – Supportive Perspective

Functionalist View – Durkheim, Parsons

- Education socialises individuals into shared norms and values, ensuring social integration.
- Creates skilled manpower essential for economic development.
- NEP 2020’s emphasis on competency-based learning, foundational literacy, skill development, and multidisciplinary education aligns with functionalist propositions.

Human Capital Theory – Schultz, Becker

- Investment in education yields economic returns.
- NEP’s focus on vocational training, digital literacy, flexible exits, and integration of skills-based courses enhances employability and productivity.

Capability Approach – Amartya Sen

- Education expands life opportunities and freedoms.
- NEP 2020 emphasises universal access, inclusive classrooms, gender inclusion fund, and mother-tongue-based learning to improve capabilities.

Role of Education in Addressing Social Ills

Educational Development



Human Capital ↑ Social Mobility ↑ Critical Awareness ↑



Economic Growth Reduced Inequality Democratic Participation



Social Transformation

NEP 2020: Potential to Address India’s Social Problems

- **Learning crisis reduction:** Foundational literacy programme (NIPUN Bharat).
- **Bridging digital divide:** Use of technology-enabled learning.
- **Reducing gender and caste gaps:** Special Education Zones, inclusive curriculum, socio-economically disadvantaged group (SEDG) focus.
- **Democratising knowledge:** Regional language instruction, flexible curricula.
- **Holistic personality development:** Arts, sports, ethics, critical thinking.

NEP 2020's Three Pillars

Access

/ \

Equity — Quality

\

Multidisciplinary & Holistic Learning

Critique – Limitations of “Education as the Only Panacea”

Marxist Perspective – Bowles & Gintis

- Education reproduces class inequalities through hidden curriculum.
- NEP 2020 may inadvertently reinforce stratification if digital divide, private schooling, and differential access persist.

Structural Constraints Beyond Education

- Social ills such as caste discrimination, patriarchy, unemployment, unequal land distribution require political-economic reforms—not just education.
- Educational development cannot function without parallel reforms in health, economy, governance, and labour markets.

Implementation Challenges of NEP 2020

- Funding gap: Education expenditure still below 6% of GDP target.
- Teacher shortages and training gaps.
- Regional disparities and poor infrastructure undermine policy intent.

Social Change Requires Multi-Institutional Intervention

- As per **A.R. Desai** and other Marxist sociologists, structural inequalities arise from class relations, which education alone cannot dismantle.

Conclusion

While education is undeniably a powerful instrument of social transformation, it is not a “single panacea” for all national ills. NEP 2020 provides a progressive, future-oriented roadmap to empower citizens and strengthen democracy, but its impact depends on addressing deeper structural inequalities and ensuring effective implementation. Therefore, educational development must operate in synergy with economic, political, and social reforms to achieve holistic national development.

7(c).How dalits movement in india have facilitated their identity formation.? Analyze (10 marks)

Answer :

Dalit movements in India have been central to the assertion of dignity, equality, and cultural self-respect for historically oppressed communities. Through political mobilization, social reform, and ideological reconstruction, these movements have facilitated new collective identities. Scholars such as B.R. Ambedkar, Gail Omvedt, and Gopal Guru highlight how mobilisation transforms social consciousness.

Historical Context and Roots of Identity Formation

Dalit movements emerged as resistance to the oppressive caste hierarchy. Ambedkar's emancipatory ideology emphasized self-respect, education, and political representation, laying the foundation for Dalit identity as a rights-bearing modern citizen, rather than a caste-ascribed subject.

Social Movements and Collective Identity – Theoretical Lens

- *Charles Tilly's Resource Mobilization Theory* explains how Dalits used political parties, organizations, and networks (e.g., Scheduled Caste Federation, BSP) to mobilize resources for identity assertion.
- *Alain Touraine's New Social Movement theory* helps understand Dalit movements as cultural and identity-based struggles challenging symbolic domination.
- *Manuel Castells' Identity Construction Theory* shows how Dalits formed "resistance identities" against untouchability and later "project identities" imagining an egalitarian future.

How Dalit Movements Facilitated Identity Formation

Oppression and Caste Exclusion



Dalit Assertion & Mobilization



Ideological Shifts (Ambedkarism, Buddhism)



Cultural Renaissance (Literature, Festivals)



Political Empowerment (Parties, Representation)



Collective Identity Formation (Dalithood)

Ambedkarite Movement and Emancipatory Identity

- *Ambedkar framed Dalits as a political community deserving constitutional rights.*

- Conversion to **Buddhism (1956)** redefined Dalits as moral agents rejecting caste oppression.
- His writings—*Annihilation of Caste*—acted as ideological texts shaping self-respect-based identity.

Role of Neo-Buddhist and Dalit Panthers Movements

- **Dalit Panthers (1972)**, influenced by the Black Panthers, created a militant identity of resistance. They asserted Dalithood as a political identity transcending jatis.
- Neo-Buddhist identity promoted equality, rationalism, and collective consciousness.

Cultural Tools Creating Dalit Identity

 / Education | Literature | Festivals |
 /-----/-----/-----/

/ Phule-Ambedkar schools | Dalit autobiographies | Jayanti, Bhim Utsav |

/ Assertion of self-worth | Counter-narratives | Community solidarity |

Political Mobilisation and Identity Consolidation

- Emergence of parties like **Bahujan Samaj Party (BSP)** marked a shift from passive victimhood to political agency.
- **Kanshi Ram's Bahujan philosophy** promoted Dalits as a numerical majority with collective power.
- Increased representation in Panchayats, Assemblies, Parliament helped institutionalize Dalit identity.

Cultural Renaissance and Dalit Literature

- Dalit literature, as noted by scholar **Gail Omvedt**, became a site of assertive identity, expressing lived experience and rejecting caste stereotypes.
- Autobiographies (Omprakash Valmiki, Baby Kamble) offered counter-histories.

Contemporary Digital and Rights-Based Movements

- Recent movements (Una Movement 2016, Rohith Vemula protests, social media activism) represent a **new digital Dalit identity** emphasizing intersectionality, human rights, and constitutional morality.
- **Gopal Guru** highlights "Dalit voice" as a moral critique of caste society.

Conclusion

Dalit movements in India have transformed a stigmatized caste category into a politically conscious, culturally assertive collective identity. Through ideological reform, mobilization, cultural renaissance, and political participation, they reconstructed self-worth and rights-based citizenship. As scholars affirm, these movements are not merely protests but a profound redefinition of dignity, equality, and social justice in modern India.

8(a). Is it possible to have sustainable development in India? Cite major environmental issues and suggest a few measures to achieve the sustainability? (20 marks)

Answer :

India's pursuit of sustainable development sits at the intersection of economic growth, environmental protection, and social equity. Drawing from the **Brundtland Commission (1987)** definition, achieving sustainability requires meeting present needs without compromising future generations' ability to meet theirs—an especially challenging task in a rapidly developing nation like India.

Possibility of Sustainable Development in India

Sustainable development in India is **difficult but achievable**, provided environmental governance, technological innovation, and community participation function together. Scholars like **Amartya Sen** argue that development must expand human capabilities, while **M. M. Dasgupta's Environmental Kuznets Curve (EKC)** suggests that as income rises, environmental degradation can reduce if strong institutions are in place.

Major Environmental Issues in India

Air Pollution

- India hosts several of the world's most polluted cities.
- Vehicular emissions, crop residue burning, coal-based power plants exacerbate the crisis.

Water Scarcity & Pollution

- Per capita water availability is declining sharply.
- Industrial effluents, untreated sewage, and river contamination are key issues.

Deforestation & Biodiversity Loss

- Expansion of agriculture, mining, and infrastructure projects reduces forest cover.
- Threatens species, ecosystems, and indigenous livelihoods.

Land Degradation & Soil Erosion

- Overgrazing, overuse of fertilizers, and unsustainable agriculture practices degrade nearly **30%** of India's land.

Climate Change Impacts

- Intensified heatwaves, erratic monsoon, droughts, and floods.
- High vulnerability of coastal regions.

Environmental Challenges Hindering Sustainability

Environmental Challenges

↓
Resource Depletion → Pollution → Biodiversity Loss → Climate Vulnerability
↓
Economic Losses + Social Inequalities
↓
Barriers to Sustainable Development

Pillars of Sustainable Development (Based on UN SDG Framework)

[Environmental Protection]

[Economic Growth] ----- [Social Equity]

Measures to Achieve Sustainability

Strengthening Environmental Governance

- *Implement Polluter Pays Principle and Precautionary Principle (Voigt & Sands).*
- *Expand Environmental Impact Assessments (EIA) and improve transparency.*

Adoption of Renewable Energy

- *Solar, wind, biomass promotion under National Solar Mission.*
- *Encouragement of decentralized renewable grids in rural areas.*

Sustainable Agriculture

- *Promote Zero Budget Natural Farming (ZBNF) and organic practices.*
- *Use micro-irrigation, crop diversification, soil health cards.*
- *Follows Gandhian principle of harmony with nature.*

Urban Sustainability Measures

- *Strengthen public transport, EV adoption, and waste-to-energy plants.*
- *Enforce solid waste management rules (2016).*

Water Conservation & River Rejuvenation

- *Rainwater harvesting, watershed development.*
- *Strict control on industrial discharge; river-bank conservation.*

Community-Led Conservation

- *Follow Elinor Ostrom's community resource governance model.*
- *Empower Gram Sabhas in forest and water resource protection.*

Climate Adaptation & Resilience

- *Climate-resilient crops; early-warning systems; coastal zone management. Implement India's NDCs under the Paris Agreement.*

Conclusion

Sustainable development in India is achievable but demands a balance between economic aspirations and ecological limits. Combining strong institutions, technological innovation, and community participation—supported by scholars like Sen, Ostrom, and the Brundtland Commission—India can transition to a resilient and sustainable future. A multi-stakeholder, long-term approach is essential to secure environmental stability while ensuring inclusive growth.

8(b). Do you think that forced displacement of labourers has caused their deprivation and resultant inequalities during the recent past years? Elaborate (20 marks)

Answer :

*Forced displacement of labourers—triggered by infrastructure projects, conflict, environmental disasters, and market-driven land acquisition—has emerged as a critical sociological concern in recent decades. It disrupts livelihood systems, social networks, and cultural capital, thereby reinforcing deprivation and inequalities. Scholars such as Amartya Sen (**Capability Deprivation**) and Michael Cernea (**Impoverishment Risks and Reconstruction Model**) highlight how displacement results in structural vulnerabilities, pushing labourers into precarious mobility and marginalised labour markets.*

Nature of Forced Displacement

*Forced displacement refers to involuntary relocation due to state-led development (dams, highways, SEZs), environmental degradation (floods, drought), and socio-political conflicts. **Walter Fernandes** notes that India witnesses approximately 2–3 million development-induced displacements annually, a large share being labouring communities such as Adivasis, Dalits, and migrant informal workers*

Deprivation Caused by Displacement

Economic Deprivation

- *Loss of land, housing, tools, and traditional occupational niches disrupts income security.*
- ***Cernea's IRR Model** identifies risks: landlessness, joblessness, homelessness, marginalisation, food insecurity—directly reflecting the labourers' experience.*
- *Displaced labourers often join the informal and unregulated labour markets, leading to low wages and exploitative working conditions.*

Social and Cultural Deprivation

- *Breaking of kinship networks weakens social capital.*
- *Loss of community institutions erodes traditional occupational knowledge.*

- *Pierre Bourdieu’s “Cultural Capital and Habitus” explains how displacement ruptures learned skills, norms, and identities vital for economic mobility.*

Spatial and Urban Inequalities

- *Rural-to-urban displaced labourers often end up in slums, experiencing urban poverty, lack of sanitation, and identity exclusion.*
- *Manuel Castells’ “Network Society” suggests digital and infrastructural exclusion widens inequality between connected and disconnected populations.*

Labour Market Inequalities

- *Displacement compels labourers to accept precarious, seasonal work (construction, brick kilns, gig work).*
- *Absence of social security magnifies vulnerability.*
- *Standing’s Precariat Theory argues that informal workers today lack job security, income stability, and bargaining power—an exact representation of displaced labourers.*

Pathway from Displacement to Inequality

Forced Displacement



Loss of Land / Livelihood



Breakdown of Social & Cultural Capital



Entry into Informal Labour Market



Low Wages + Job Insecurity



Social Exclusion & Poor Living Conditions



Structural Inequality

Circle of Deprivation

[Displacement]



[Livelihood Loss] → [Low Wages] → [Poor Housing] → [Low Capabilities]



(Reinforcing Cycle of Inequality)

Conclusion

Forced displacement of labourers has undeniably deepened deprivation and widened socio-economic inequalities in recent years. As highlighted by Sen, deprivation is not

only income-based but capability-based, and displacement undermines both. Sustainable rehabilitation, skill development, universal social security, and participatory development planning are essential to break this cycle. Without such measures, displacement will continue to reproduce structural inequalities for India's labouring poor.

8(c). What are the Indian government's scheme launched for poverty alleviation. After the United Nation's Declaration of 'sustainable development goals - 2015' ? Briefly describe.

(10 marks)

Answer :

The adoption of the UN Sustainable Development Goals (SDGs) in 2015, particularly SDG-1: "End Poverty in All its Forms", encouraged India to recalibrate its poverty-alleviation strategy. India integrated a multidimensional approach aligned with Amartya Sen's Capability Approach, emphasizing expanding individual freedoms, and G.S. Ghurye's and R. K. Mukherjee's sociological insights on structural inequalities. Consequently, the government launched and strengthened several schemes addressing livelihood, health, housing, financial inclusion, and social protection.

Financial Inclusion & Direct Benefit Transfer Schemes

Pradhan Mantri Jan Dhan Yojana (PMJDY – 2014 but expanded post-SDG)

- *Aims at universal banking access, insurance, and remittances.*
- *Supports SDG-1 and SDG-10 (reduced inequalities).*
- *Linked with Sen's view that financial access enhances capabilities.*

Direct Benefit Transfer (DBT)

- *Minimizes leakages, ensuring welfare reaches beneficiaries efficiently.*
- *Reflects Max Weber's rational-legal authority in administrative efficiency.*

Livelihood, Employment, and Skill Development

Deendayal Antyodaya Yojana – National Rural Livelihoods Mission (DAY-NRLM, revamped after 2015)

- *Promotes self-help groups (SHGs) and rural entrepreneurship.*
- *Aligns with Lewis's Dual Sector Model, shifting labour from subsistence to productive sectors.*

Pradhan Mantri Kaushal Vikas Yojana (PMKVY – 2015)

- *Skill development for employability in formal and informal sectors.*

MGNREGA

- *Direct employment guarantee with increased digital monitoring post-2015.*

- Supports **Karl Polanyi's social protection theory**, stabilizing vulnerable populations.

Social Sector Schemes Addressing Multidimensional Poverty

Ayushman Bharat (AB-PMJAY – 2018)

- World's largest public health insurance scheme.
- Addresses **SDG-3 (good health & well-being)**.
- Reflects **Amartya Sen's human development approach**.

Poshan Abhiyan (2018)

- Uses data-driven methods to tackle malnutrition among mothers and children.

Swachh Bharat Mission (SBM – 2014, SDG-triggered momentum)

- Eliminates open defecation; improves sanitation.
- Linked with **SDG-6 (clean water & sanitation)**.

Housing, Urban Development & Basic Services

Pradhan Mantri Awas Yojana (PMAY – Urban & Rural)

- Housing for all by 2024–25.
- Supports **SDG-11 (sustainable cities & communities)**.

Deendayal Upadhyaya Grameen Kaushalya Yojana (DDU-GY)

- Skill development for rural poor youth.

Food Security & Social Protection

National Food Security Act (NFSA – strengthened post-2015)

- Ensures subsidized food grains to 75% of rural and 50% of urban population.

Pradhan Mantri Garib Kalyan Anna Yojana (PMGKAY – 2020 onwards)

- Free food grain distribution to mitigate pandemic-induced poverty.

Post-2015 Poverty Alleviation Framework

SDGs 2015

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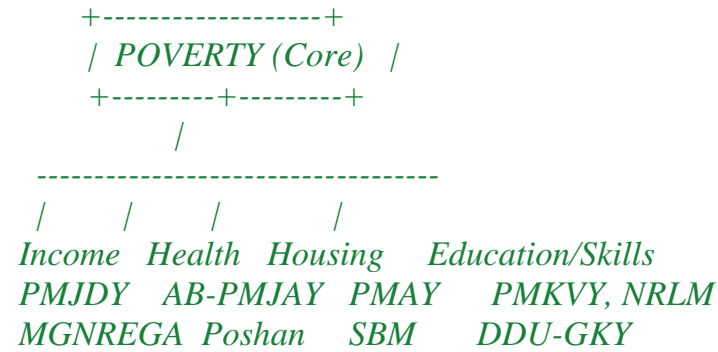
*Financial Social Livelihood &
Inclusion Services Employment*

| | |

*PMJDY AB-PMJAY NRLM
DBT PMAY PMKVY*

SBM Poshan MGNREGA
 /
Poverty Reduction

Multidimensional Poverty Strategy (ASCII)



Conclusion :

*Post-SDG 2015, India adopted a **multidimensional, capability-enhancing, and digitally monitored welfare architecture**. These schemes reflect theoretical insights from **Amartya Sen’s capability expansion, Polanyi’s protective interventions, and Lewis’s labour transition model**, highlighting a holistic poverty-alleviation strategy. While challenges persist—such as last-mile access and livelihood diversification—the combined effect of financial inclusion, social protection, and skill-based empowerment has strengthened India’s pathway toward achieving **SDG-1: ending poverty in all its forms**.*