COMPILED NOTES OF FOUNDATION TO SOCIOLOGY

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Foundation to Sociology: 25/07/2025

What is Sociology? Where did Sociology as a discipline emerge?

What is Sociology?
Sociology is the study of society, social relationships, and how people live together in groups. It helps us understand human behavior, culture, and institutions like family, religion, and education.

Where did Sociology as a discipline emerge?
Sociology began in Europe during the 19th century after the French and Industrial Revolutions. Thinkers like Auguste Comte, Karl Marx, and Emile Durkheim helped shape it as a subject.

In the early 19th century, the study of society was institutionalized as a discipline.

French philosopher and socialist **Auguste Comte** coined the term **"Sociology"** in **1838**.

In his book **"Positive Philosophy"**, he introduced the idea of a science of society which he first called **"Social Physics"**, later renamed as **"Sociology"**.

Sociology means the study or science of society and social behavior.

The term "Sociology" comes from **Latin "socius"** meaning *companionship* and **Greek "logos"** meaning *science or study*.

Sociology is the scientific study of **how human groups originate**, organize, and relate to each other in society.

WHAT IS THE DIFFERENCE BETWEEN SOCIOLOGY AND COMMON SENSE?

Aspect	Common Sense	Sociology
Definition	Everyday knowledge based on personal experience and beliefs.	Systematic, scientific study of society and social behavior.
Basis	Intuition, tradition, hearsay	Research, observation, and theory

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Nature	Unverified, informal	Verified, structured
Change with Time	May resist change due to tradition	Open to change with new evidence
Example (India)	"Dalits are poor because they are lazy" — biased notion	Studies show caste-based exclusion and historical marginalization
Another Example	"Women should stay at home" — based on traditional beliefs	Sociology sees gender roles as social constructs and promotes equality

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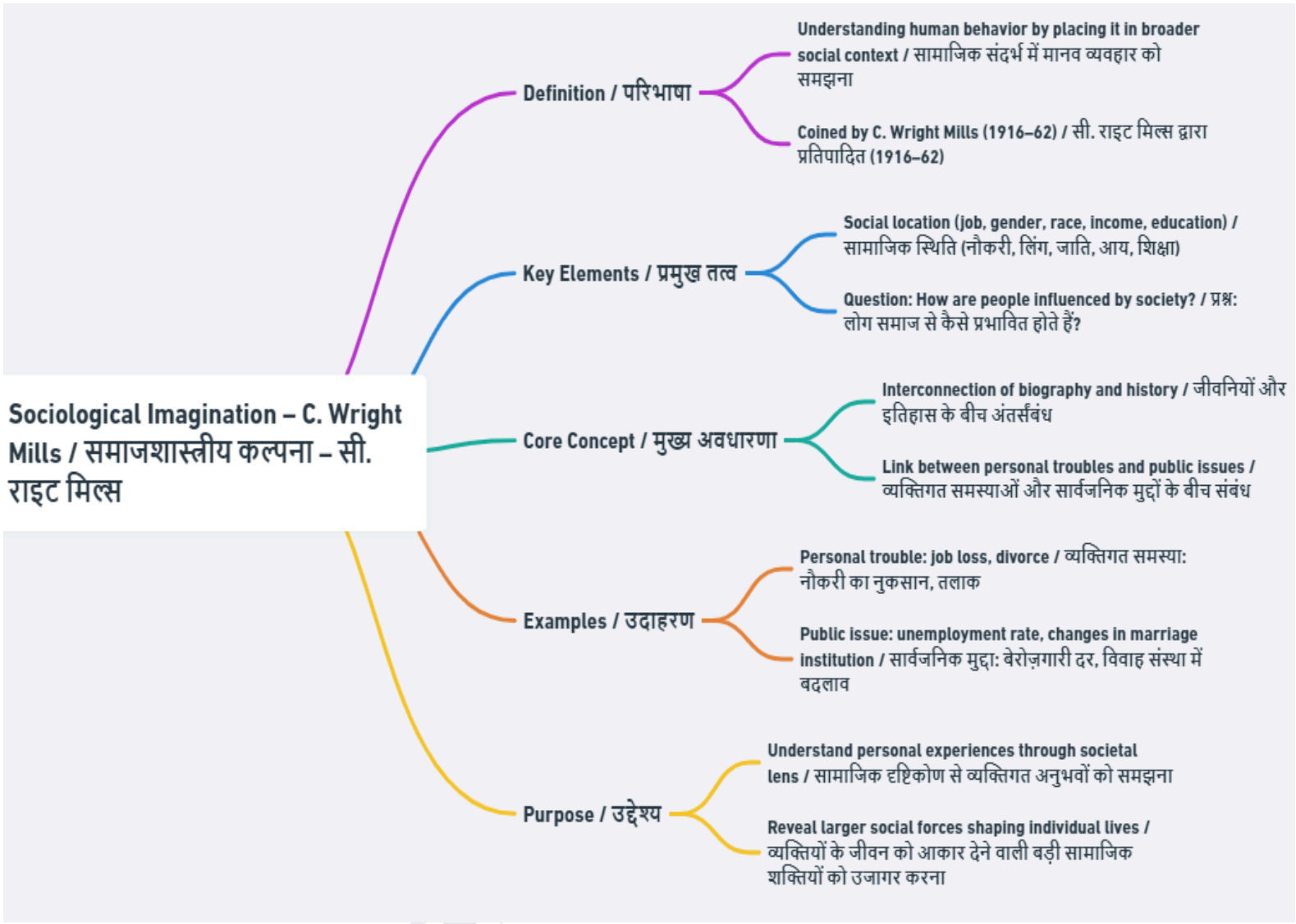
How to think Sociologically? Sociological Imagination by C Wright Mills (1959)


Sociological Imagination – C. Wright Mills / समाजशास्त्रीय कल्पना – सी. राइट मिल्स
Definition / परिभाषा
Understanding human behavior by placing it in broader social context / सामाजिक संदर्भ में मानव व्यवहार को समझना
Coined by C. Wright Mills (1916–62) / सी. राइट मिल्स द्वारा प्रतिपादित (1916–62)
Key Elements / प्रमुख तत्व
Social location (job, gender, race, income, education) / सामाजिक स्थिति (नौकरी, लिंग, जाति, आय, शिक्षा)
Question: How are people influenced by society? / प्रश्न: लोग समाज से कैसे प्रभावित होते हैं?
Core Concept / मुख्य अवधारणा
Interconnection of biography and history / जीवनियों और इतिहास के बीच अंतर्संबंध
Link between personal troubles and public issues / व्यक्तिगत समस्याओं और सार्वजनिक मुद्दों के बीच संबंध
Examples / उदाहरण
Personal trouble: job loss, divorce / व्यक्तिगत समस्या: नौकरी का नुकसान, तलाक
Public issue: unemployment rate, changes in marriage institution / सार्वजनिक मुद्दा: बेरोज़गारी दर, विवाह संस्था में बदलाव
Purpose / उद्देश्य
Understand personal experiences through societal lens / सामाजिक दृष्टिकोण से व्यक्तिगत अनुभवों को समझना
Reveal larger social forces shaping individual lives / व्यक्तियों के जीवन को आकार देने वाली बड़ी सामाजिक शक्तियों को उजागर करना

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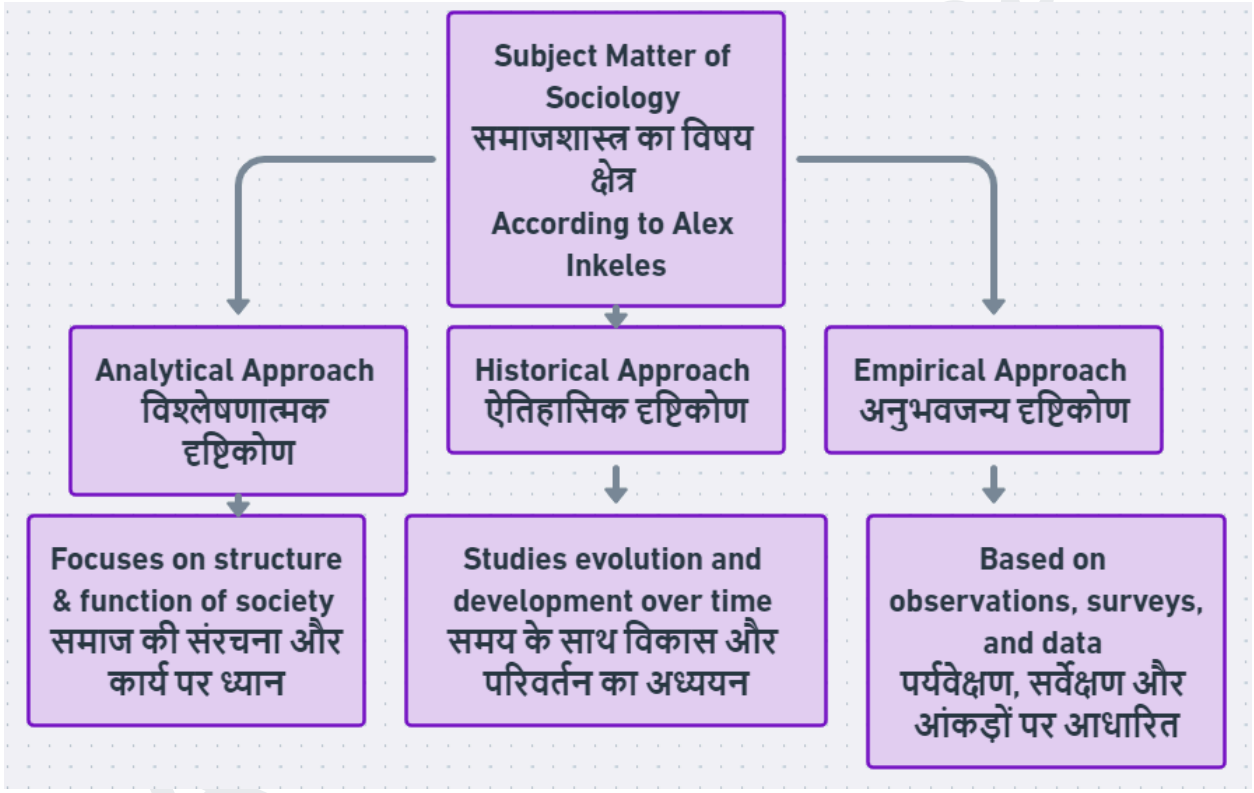
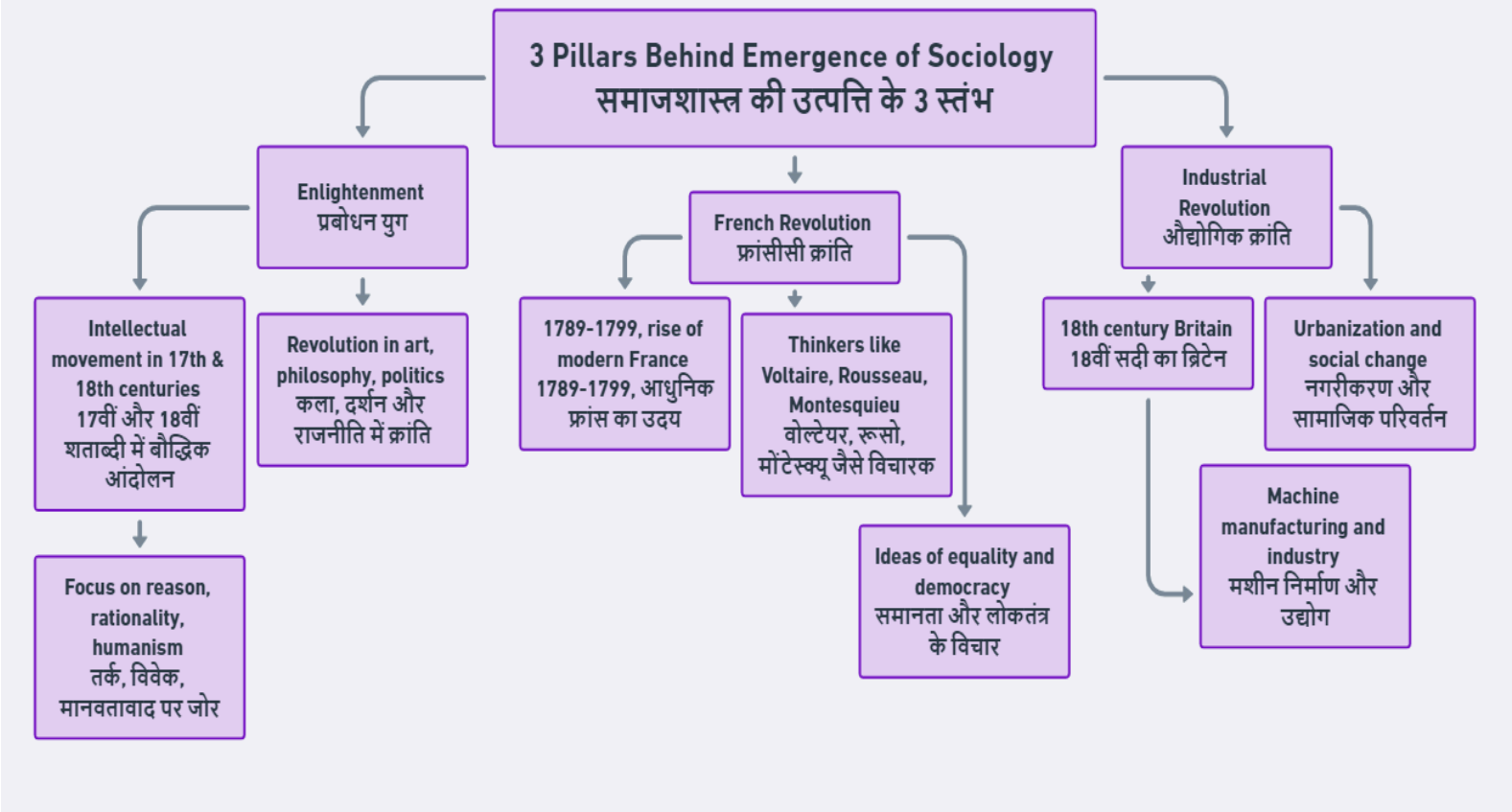
SUBJECT MATTER OF SOCIOLOGY ACCORDING TO ALEX INKELES in his book 'What is Sociology?', 1964



<u>3 PILLARS BEHIND EMERGENCE OF SOCIOLOGY</u>



Three Pillars of the Emergence of Sociology

1. **Enlightenment (17th–18th Century):**
   A period that promoted reason, science, and individualism over tradition. Thinkers questioned religion and monarchy, laying the foundation for scientific thinking in society.

2. **French Revolution (1789):**
   It challenged the old social and political order (monarchy and feudalism) and brought ideas of liberty, equality, and fraternity. It showed how societies could drastically change, leading to the need to study social order and change.

3. **Industrial Revolution (18th–19th Century):**
   A period of major technological and economic change—factories, urbanization, and new labor systems emerged. It created new social problems like poverty, class conflict, and poor working conditions.
   → The term **"Industrial Revolution"** was coined by **Arnold Toynbee**.

<u>Non-western emergence of Sociology in 14th century?</u>

Thinkers like **Plato, Aristotle, Confucius, Khaldun, and Voltaire** laid the foundation for modern sociology long before it became an academic discipline.
Ibn Khaldun, a 14th-century Islamic scholar from **North Africa**, is often called the **"infamous/lesser known father of sociology"** for his early sociological thinking.
His famous book **Muqaddimah** (written in 1377) is considered one of the **first works to use social-scientific reasoning**.
He studied **society through scientific and empirical research**, focusing on causes behind social phenomena.
His work gave attention to **politics, economy, and education** as social institutions.
Sociology did not begin only in the **West**, as Islamic and other non-Western scholars like Ibn Khaldun contributed significantly.

Ibn Khaldun on Society and State Formation

- Ibn Khaldun compared primitive and modern societies.
- He studied how North African states rose and fell by analyzing the differences between pastoral nomadic and sedentary societies.
- He used the concept of **'Asabiyyah'**, meaning group solidarity or social cohesion, to explain his cyclical theory of state formation.
- According to him, nomadic tribes had strong asabiyyah, allowing them to defeat sedentary populations and create dynasties.
- But once these tribes settled, they lost their asabiyyah and became weak—vulnerable to new nomadic groups with higher unity.

Timeline leading to emergence of Sociology in Europe

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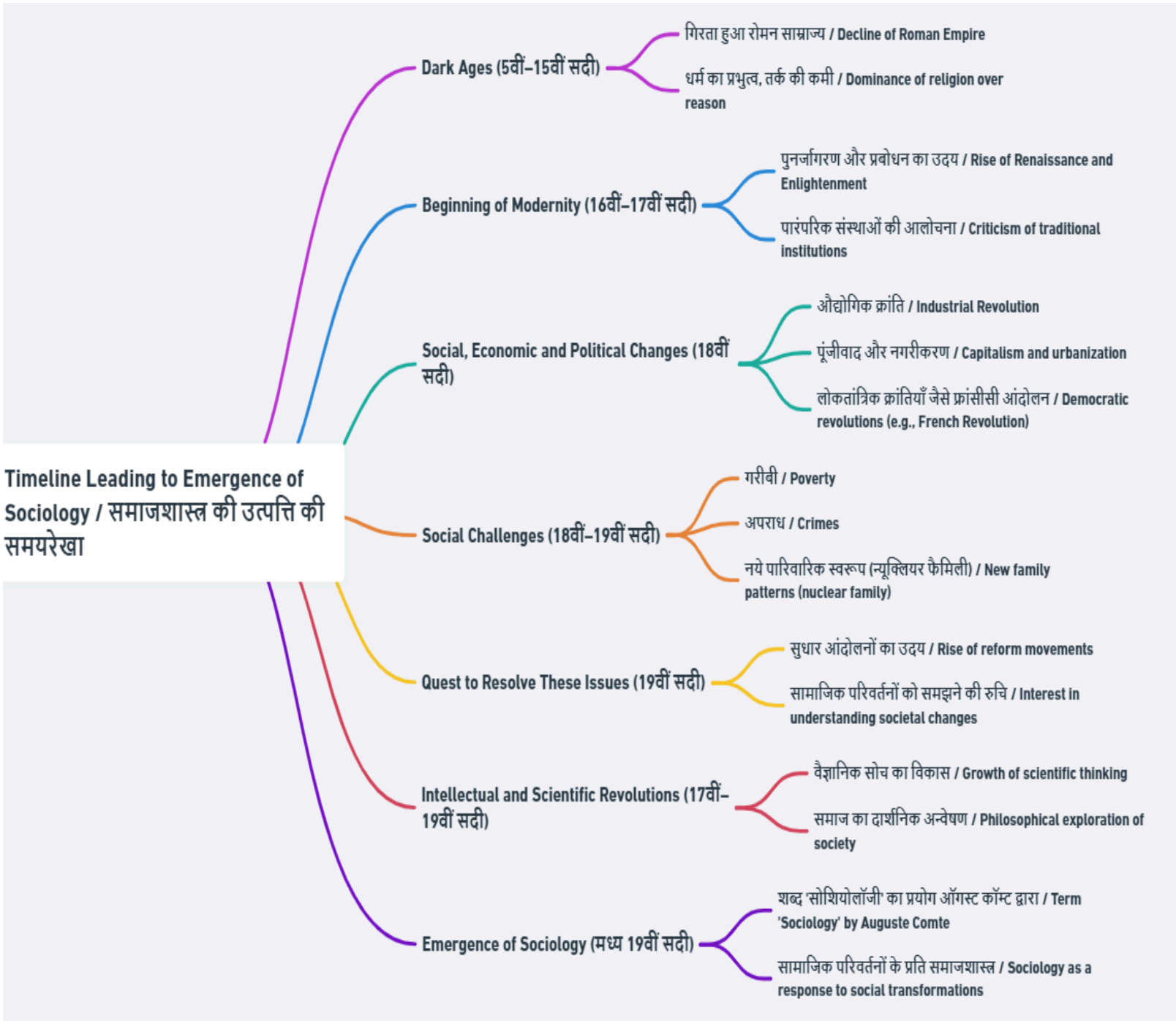
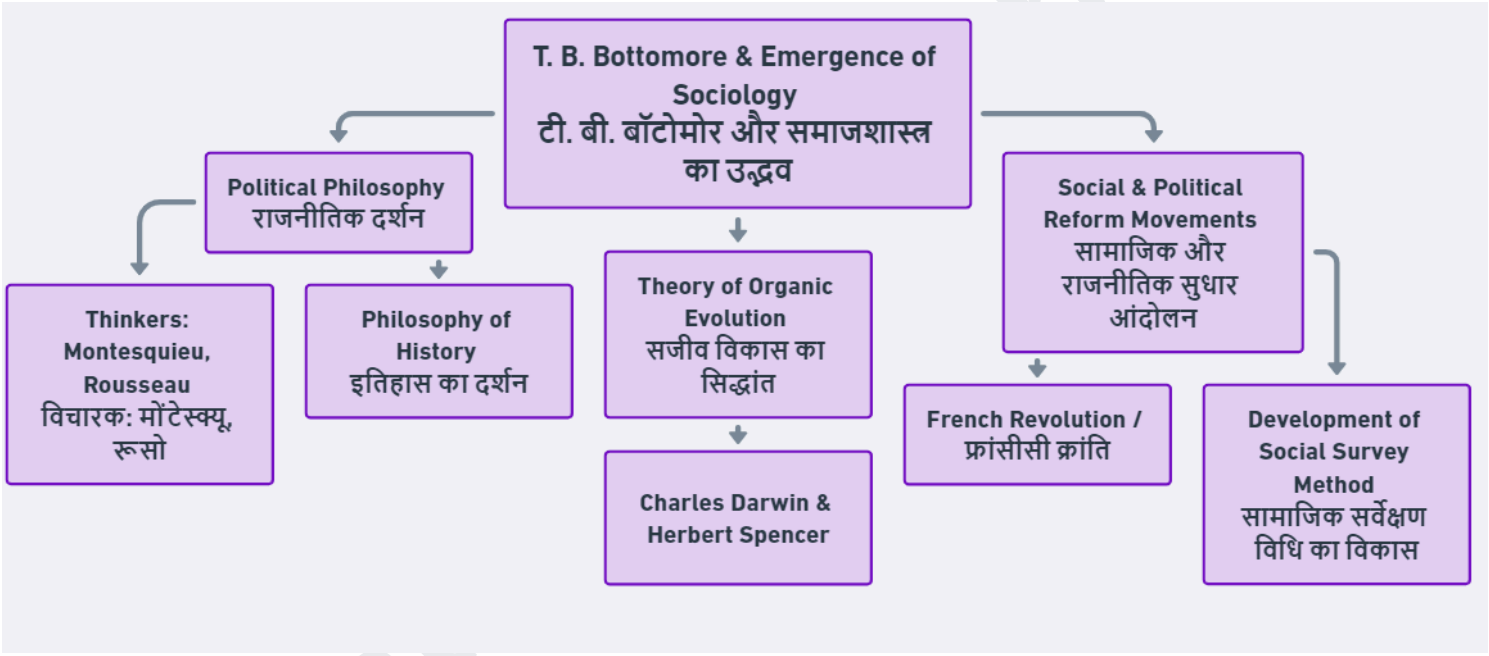
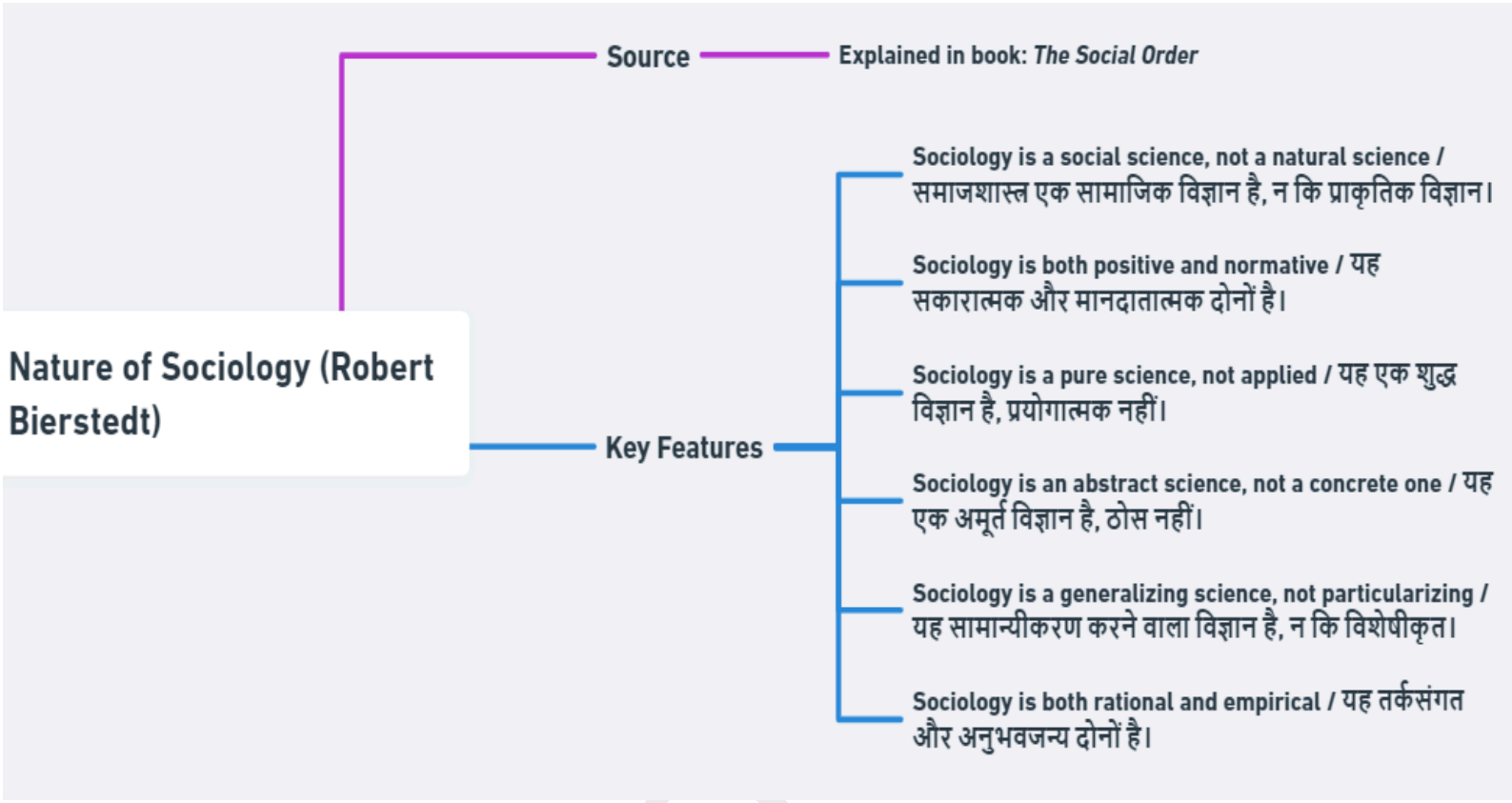

Timeline Leading to Emergence of Sociology / समाजशास्त्र की उत्पत्ति की समयरेखा
Dark Ages (5वीं–15वीं सदी)
गिरता हुआ रोमन साम्राज्य / Decline of Roman Empire
धर्म का प्रभुत्व, तर्क की कमी / Dominance of religion over reason
Beginning of Modernity (16वीं–17वीं सदी)
पुनर्जागरण और प्रबोधन का उदय / Rise of Renaissance and Enlightenment
पारंपरिक संस्थाओं की आलोचना / Criticism of traditional institutions
Social, Economic and Political Changes (18वीं सदी)
औद्योगिक क्रांति / Industrial Revolution
पूंजीवाद और नगरीकरण / Capitalism and urbanization
लोकतांत्रिक क्रांतियाँ जैसे फ्रांसीसी आंदोलन / Democratic revolutions (e.g., French Revolution)
Social Challenges (18वीं–19वीं सदी)
गरीबी / Poverty
अपराध / Crimes
नये पारिवारिक स्वरूप (न्यूक्लियर फैमिली) / New family patterns (nuclear family)
Quest to Resolve These Issues (19वीं सदी)
सुधार आंदोलनों का उदय / Rise of reform movements
सामाजिक परिवर्तनों को समझने की रुचि / Interest in understanding societal changes
Intellectual and Scientific Revolutions (17वीं–19वीं सदी)
वैज्ञानिक सोच का विकास / Growth of scientific thinking
समाज का दार्शनिक अन्वेषण / Philosophical exploration of society
Emergence of Sociology (मध्य 19वीं सदी)
शब्द 'सोशियोलॉजी' का प्रयोग ऑगस्ट कॉम्ट द्वारा / Term 'Sociology' by Auguste Comte
सामाजिक परिवर्तनों के प्रति समाजशास्त्र / Sociology as a response to social transformations

T B Bottomore on Emergence of Sociology



Robert Bierstedt's Nature of Sociology



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Foundation to Sociology: 28/07/2025

*****Correction from previous PDF. Ibn Khaldun's (born 1332) book *Muqaddimah* was published in the year 1377.**

SCOPE OF SOCIOLOGY

1. Formal/Specialist School of Sociology

Key Thinkers: Georg Simmel, Max Weber, Vierkandt, Small, Von Wiese, Ferdinand Tonnies, Park and Burgess

Core Idea:
The Formal School believes that sociology should study only the forms of social relationships (like competition, cooperation, conflict, subordination) and not their content. Sociology is a pure science that focuses on patterns of social interactions, regardless of what field (economics, politics, religion) they appear in.

Example: Sociology should study the form of "conflict" whether it happens in religion, economy, or politics—not the causes of religious conflict itself.

2. Synthetic School of Sociology

Key Thinkers: Émile Durkheim, Hobhouse, Sorokin, Ginsberg, Karl Mannheim, Alex Inkeles

Core Idea:
The Synthetic School argues that sociology should study all aspects of social life—institutions, relationships, values, norms, roles, and structures. Sociology should synthesize the knowledge from various fields to understand society as a whole.

Example: Sociology must examine both the structure of a religious institution and the rituals and beliefs within it.

CHRONOLOGY OF THE EVOLUTION OF SOCIOLOGY

1. Dark Ages (5th–15th Century)

Also known as: Medieval Period or Middle Ages
Time Frame: Fall of Roman Empire (~476 CE) to ~15th century

Key Features:

- Dominance of feudalism and agrarian economy
- Church (especially Catholic) controlled education, morality, politics

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- Knowledge based on faith, superstition, and theology, not reason
- No separation between state and religion

2. Renaissance (14th–17th Century)

Meaning: "Rebirth" of classical (Greek/Roman) ideas
Started in: Italy (Florence), then spread to Europe

Key Features:

- Revival of **humanism**, art, literature, and secular learning
- **Shift from theocentrism (God-centered) to anthropocentrism (human-centered)**
- Rise of individualism, curiosity, critical thinking
- Supported by **patronage** from wealthy merchants (e.g., Medici family)

Key Figures:

- **Leonardo da Vinci**, **Michelangelo**, **Petrarch**, **Dante**
- **Niccolò Machiavelli** – *The Prince* (early political theory, power as secular)

3. Scientific Revolution (16th–18th Century)

Core Idea: Systematic, empirical investigation of nature
Break from: Church authority and superstition

Key Features:

- Emphasis on **reason, observation, experimentation**
- Nature viewed as governed by **laws** that can be understood

Major Figures:

- **Copernicus** – Heliocentric theory
- **Galileo** – Telescope, inertia, persecution by Church
- **Newton** – Laws of motion, universal gravitation
- **Francis Bacon** – Inductive method
- **Descartes** – Rationalism (*Cogito ergo sum*)

4. Enlightenment (17th–18th Century)

Also known as: Age of Reason
Geography: Primarily France, England, Scotland, Germany

Key Features:

- Rationality, liberty, equality, scientific thinking
- **Critique of monarchy, tradition, and the Church**

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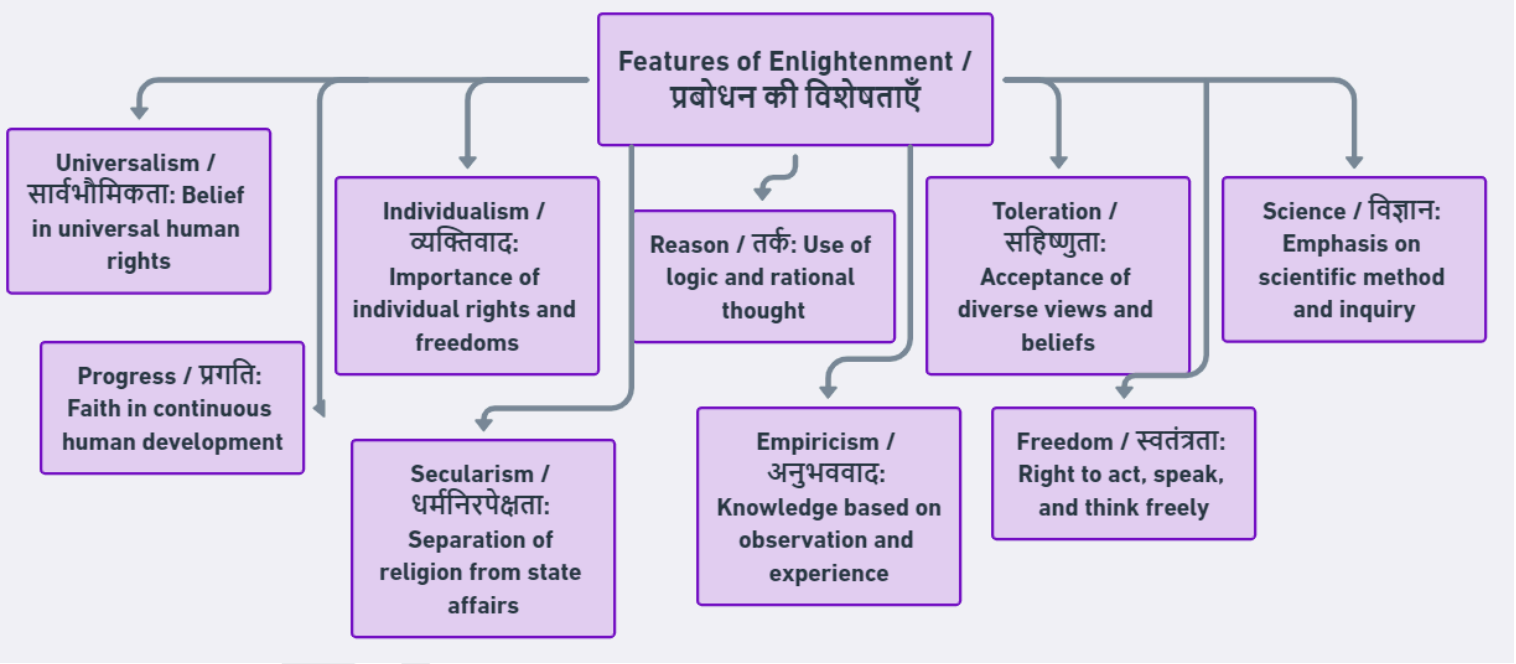
- Advocacy for **democracy, secularism, and individual rights**

Major Philosophers:

- **Voltaire** – Religious tolerance, freedom of speech
- **Rousseau** – *Social Contract*, general will
- **Montesquieu** – Separation of powers
- **John Locke** – Rights to life, liberty, and property (influenced liberalism)
- **Immanuel Kant** – Enlightenment as emergence from immaturity

*The most extreme form of opposition to Enlightenment ideas was French Catholic counterrevolutionary philosophy, as represented by the ideas of **Louis de Bonald** (1754–1840) and **Joseph de Maistre** (1753–1821). These men were reacting against not only the Enlightenment but also the French Revolution, which they saw partly as a product of the kind of thinking characteristic of the Enlightenment. **Bonald**, for example, was disturbed by the revolutionary changes and yearned for a return to the peace and harmony of the **Middle Ages**.*



5. French Revolution (1789–1799)

Slogan: **Liberty, Equality, Fraternity**
Event: Overthrow of monarchy, end of feudal privileges

Causes:

- Inequality: clergy and nobility vs. commoners
- Enlightenment ideals
- Fiscal crisis, food shortages, poor leadership

Outcomes:

- End of monarchy and aristocracy
- Rise of democratic ideals and nationalism
- Rise of secular state and **citizenship**

Influence on Sociology:

- Created need to understand **social order, revolution, and change**

- Directly inspired thinkers like:

    - **Auguste Comte** – Restore order through science
    - **Émile Durkheim** – Moral basis of modern society
    - **Alexis de Tocqueville** – *Democracy in America*, effects of equality

6. Industrial Revolution (1750–1850 onwards)

Origin: Britain, then Europe and beyond
Key Shift: Agrarian to Industrial economy

Key Features:

- Mechanized production, factory system
- Urbanization and mass migration
- Rise of **capitalism**, wage labour, class conflict
- Decline of traditional social bonds

Major Thinkers:

- **Karl Marx** – *Capital*, class conflict between bourgeoisie and proletariat
- **Friedrich Engels** – *Condition of Working Class in England*
- **Max Weber** – Rationalization, bureaucracy, Protestant Ethic
- **Émile Durkheim** – Division of labour, anomie
- **Herbert Spencer** – Society as an organism (social Darwinism)

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Key contributions by two philosophers:

Alexis de Tocqueville

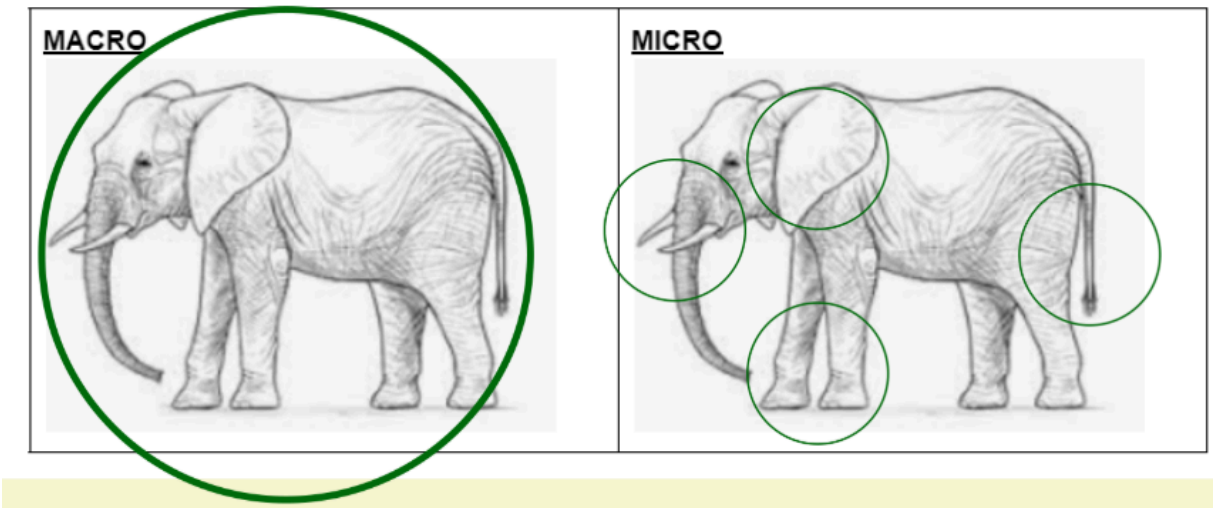
Alexis de Tocqueville contributed to sociology through his detailed analysis of democracy and social equality in his book *"Democracy in America."* He examined how democratic institutions affected social structures, political life, and individual behavior. Tocqueville emphasized the role of civil society and

warned against the potential tyranny of the majority. His work laid the foundation for understanding modern democracy and its sociological implications.

Montesquieu

Montesquieu's major contribution to sociology lies in his comparative method and analysis of political systems, especially in *"The Spirit of Laws."* He explored how laws and institutions are shaped by social, cultural, and geographical factors. Montesquieu introduced the concept of separation of powers, which influenced political sociology. His work emphasized the relationship between society and law, contributing to the early sociological understanding of institutions.

SOCIOLOGICAL PERSPECTIVES



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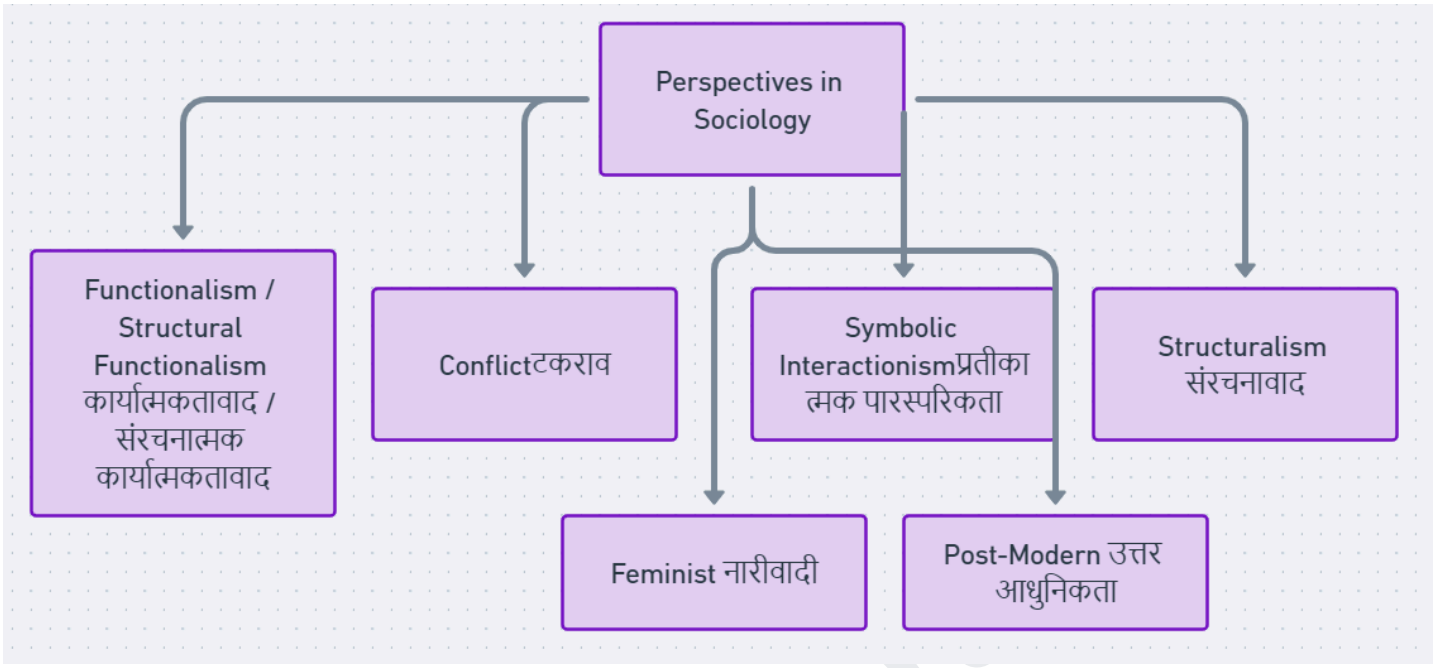

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Foundation to Sociology: 29/07/2025

1. Structure Functionalism/Functionalism

1. Historical Background & Foundations

- **Rooted in classical sociology**, especially in the works of **Émile Durkheim**, **Herbert Spencer**, and later developed by **Talcott Parsons** and **Robert K. Merton**.
- Influenced by **biological analogies**: society as a living organism.
- Dominant during the **early to mid-20th century**, especially in the USA.
- Emphasizes **stability, consensus, and social order**.

2. Core Assumptions

- Society is a **complex system** whose parts work together to promote **stability** and **integration**.
- Social structures (like family, religion, education, law) perform **functions** necessary for the survival of the system.
- Every part of society has a **function**—either **manifest** (intended) or **latent** (unintended).
- Change is **slow**, **evolutionary**, and **adaptive**.

3. Key Thinkers

- **Émile Durkheim**: Social facts, mechanical vs. organic solidarity, anomie.
- **Herbert Spencer**: Society as an organism.
- **Talcott Parsons**: AGIL schema (Adaptation, Goal Attainment, Integration, Latency).
- **Robert K. Merton**: Manifest & latent functions; dysfunctions.

Bronislaw Malinowski – Pure Functionalist

Malinowski is considered a *pure functionalist* because he focused on how cultural practices, beliefs, and institutions serve the **individual's biological and psychological needs**. According to him, every aspect of culture (like religion, kinship, economy) functions to fulfill the needs of individuals. His approach is **needs-based** and emphasizes the role of culture in satisfying **basic human needs** such as nutrition, reproduction, safety, and communication. He studied function at the **micro-level** of individual life.

A.R. Radcliffe-Brown – Structural Functionalist

Radcliffe-Brown, on the other hand, emphasized the **social structure** and how institutions contribute to the **maintenance and stability of the entire society**. He saw society as a system of interrelated parts that function together to sustain the **social order**. Unlike Malinowski, his focus was not on individual needs, but on how customs and institutions function to **preserve the social structure**. His analysis is **macro-level** and holistic.

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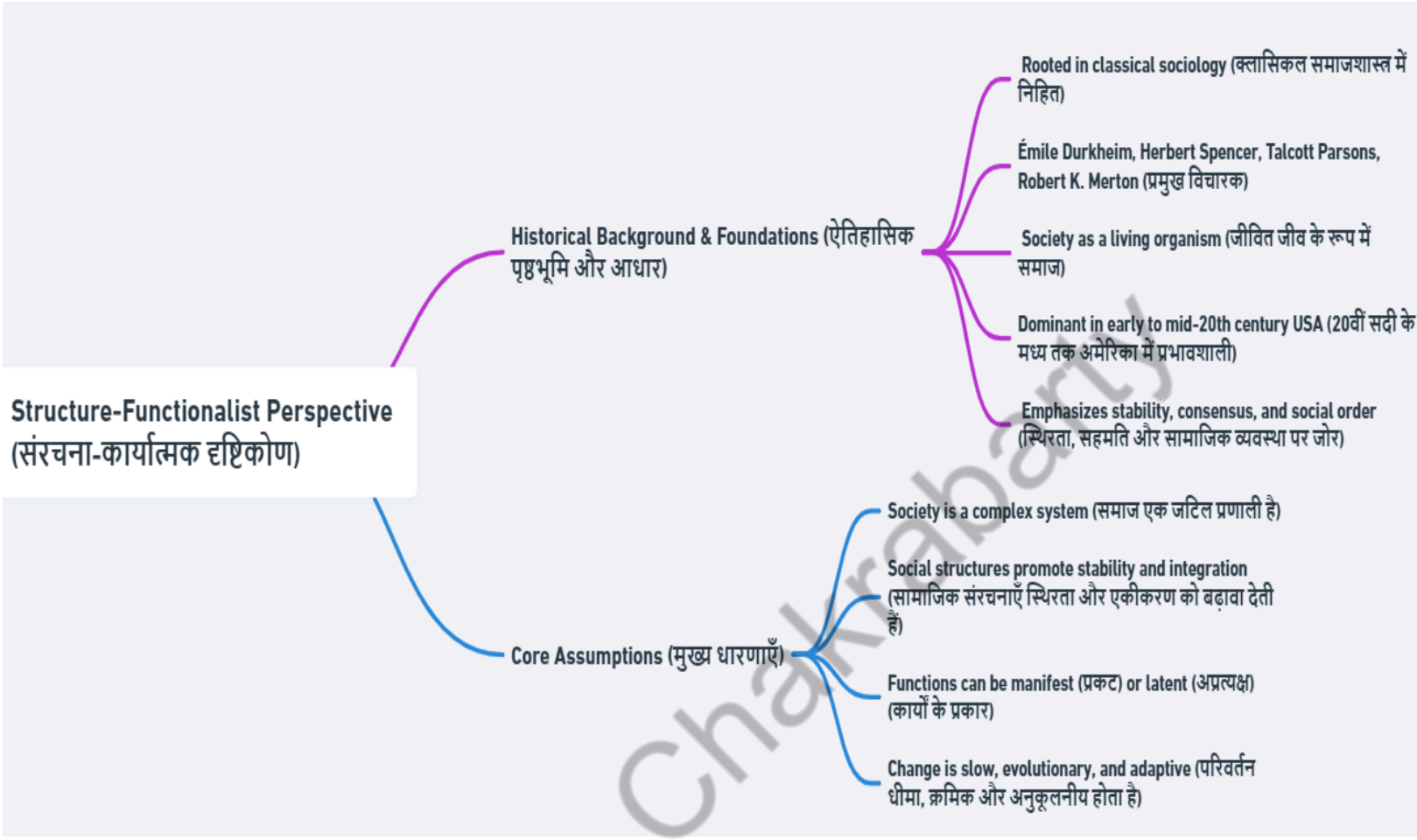

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2. Conflict Perspective

1. Historical Background & Foundations

- Rooted in the work of Karl Marx and later developed by C. Wright Mills, Ralf Dahrendorf, and Lewis Coser.
- Emerged as a reaction to functionalism, especially in the 1960s during periods of social unrest (civil rights, feminist movements).
- Emphasizes power, inequality, and conflict as central to understanding society.

2. Core Assumptions

- Society is marked by competition over scarce resources (wealth, power, status).
- Social structures benefit dominant groups at the expense of the oppressed.
- Institutions serve to maintain inequality, not cohesion.
- Change is often sudden, revolutionary, and a result of conflict.

3. Key Thinkers

- Karl Marx: Class struggle, bourgeoisie vs. proletariat, alienation.
- C. Wright Mills: Power elite, military-industrial complex.
- Ralf Dahrendorf: Authority and class conflict.
- Lewis Coser: Functional aspects of social conflict.

Feature	Structure-Functionalism	Conflict Perspective
View of Society	Stable, orderly, integrated system	Arena of inequality, struggle, and coercion
Nature of Change	Gradual, adaptive, evolutionary	Sudden, disruptive, revolutionary
Role of Institutions	Maintain order and equilibrium	Maintain dominance and suppress subordinate groups
Focus	Consensus, stability, interdependence	Power, inequality, class struggle
Key Thinkers	Durkheim, Parsons, Merton, Spencer	Marx, Mills, Dahrendorf, Coser
Method of Analysis	Macro-level, system analysis	Macro-level, critical analysis
Role of Conflict	Dysfunctional, to be minimized	Central and inevitable for social change

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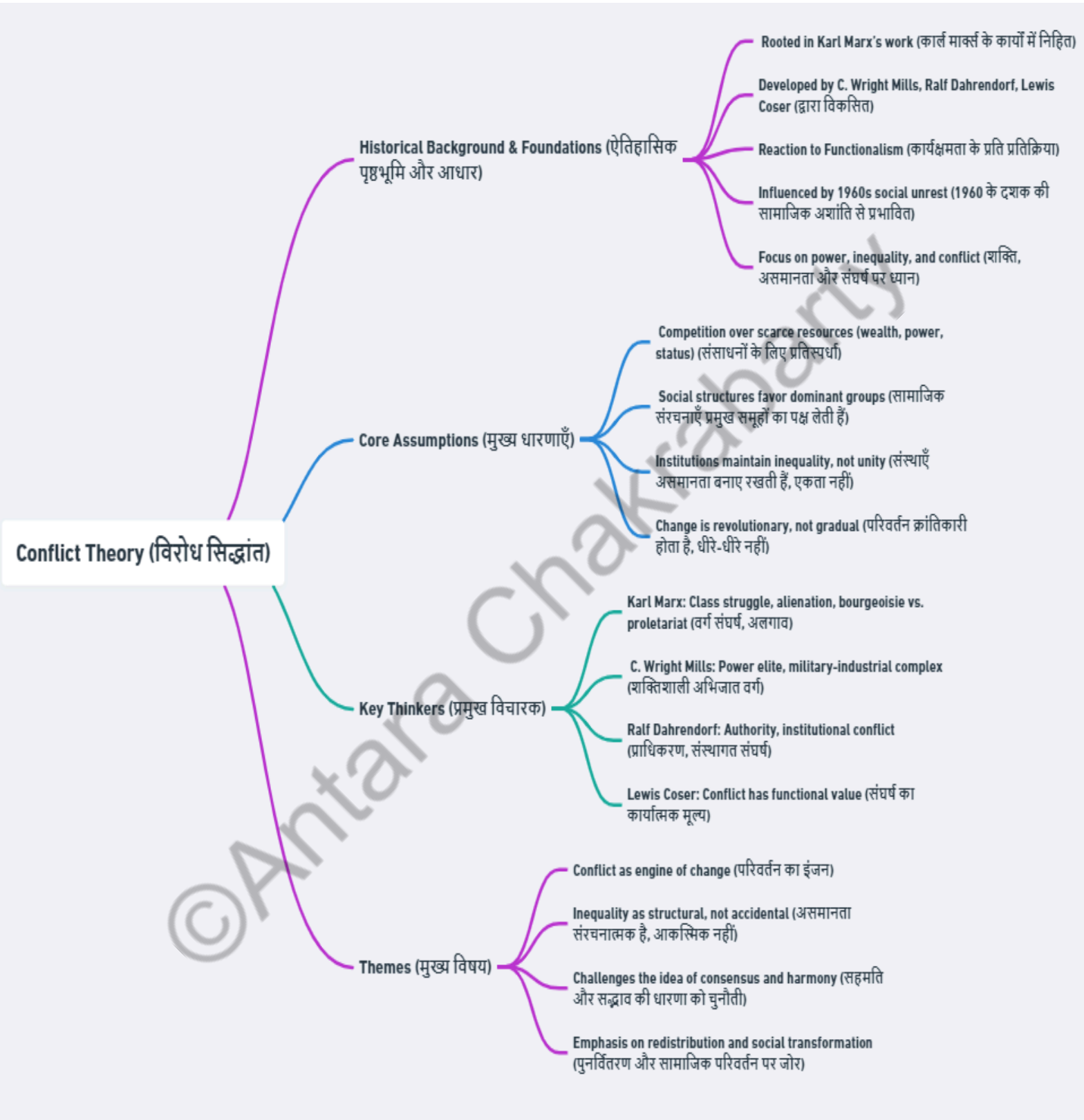

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3. Symbolic Interactionism

1. Foundations and Background

- Symbolic Interactionism is a micro-level sociological perspective.
- Focuses on everyday social interactions, meanings, symbols, and subjective interpretations.
- Emerged in the early 20th century, particularly in the Chicago School of Sociology.
- Heavily influenced by American pragmatism and social psychology.

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2. Core Assumptions

- Society is constructed through symbolic communication and shared meanings.
- Human beings act based on the meanings things have for them, which are derived through social interaction.
- Meanings are not inherent in objects but are created and modified through interaction.
- Self-concept is developed through interaction with others (e.g., looking-glass self).

Thinker	Contribution
George Herbert Mead	Considered the founder. Emphasized the role of communication (gestures, language) in developing the self and society.
Herbert Blumer	Coined the term "Symbolic Interactionism" and formalized Mead's ideas. Gave three core premises of the theory.
Charles Horton Cooley	Introduced the "Looking-Glass Self" – our self-concept develops from how we think others see us.
Erving Goffman	Developed **Dramaturgical Analysis** – social life as performance, impression management, front stage vs. back stage.
Howard Becker	Known for **Labelling Theory** – how deviance is socially constructed through labels.

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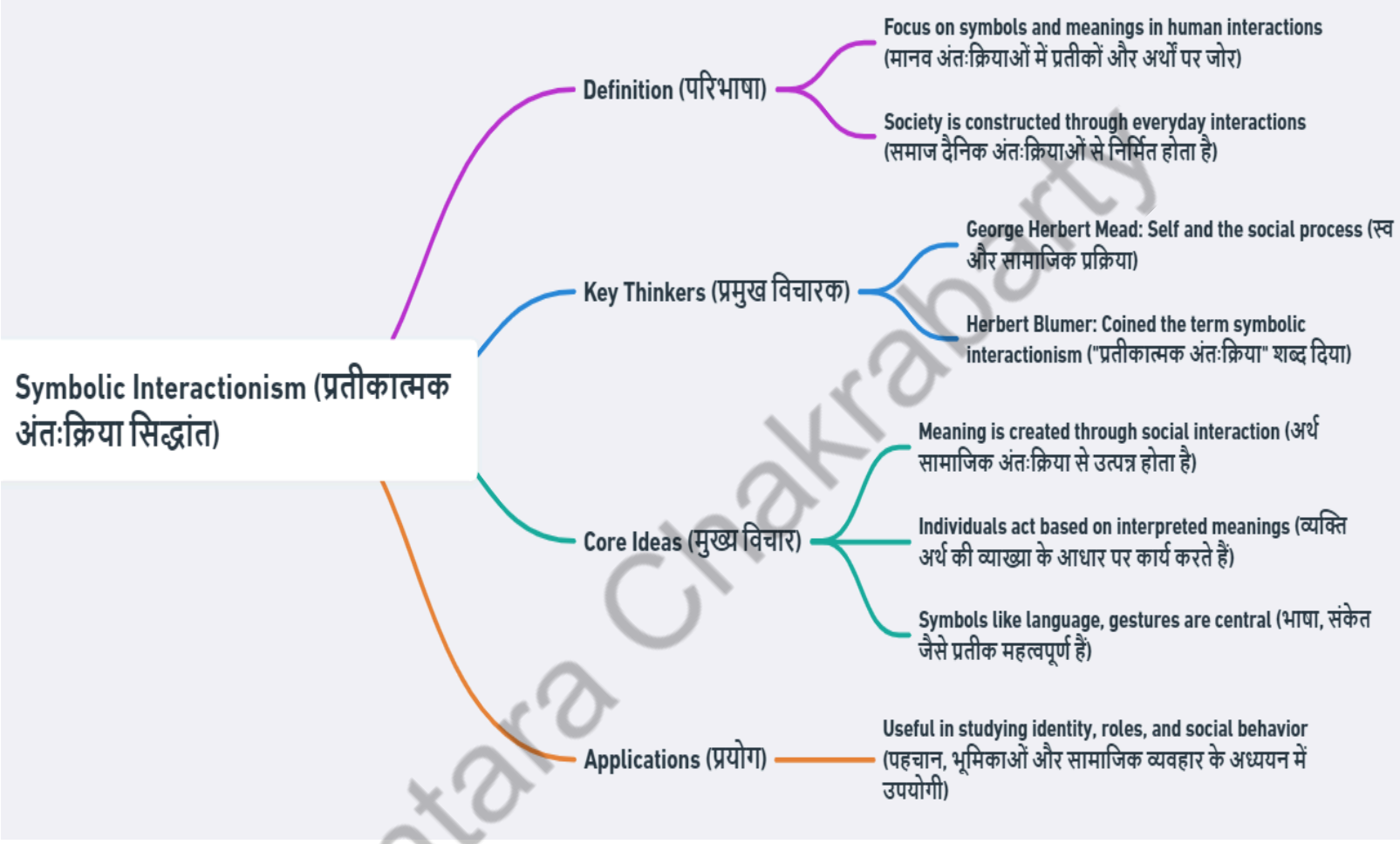
Blumer's Three Premises of Symbolic Interactionism

1. Humans act toward things based on the **meanings** those things have.
2. Meanings arise out of **social interaction**.
3. Meanings are **handled and modified** through interpretive processes.



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4. Structuralism

1. Foundations and Background

- **Structuralism** is an intellectual movement that emerged in the **mid-20th century**, particularly in **France**, with influence from **linguistics**, **anthropology**, and **semiotics**.
- Structuralism views society as a system of **underlying structures** that shape human behavior, culture, and meaning.
- Influenced by **Ferdinand de Saussure's** structural linguistics, where **language is understood through underlying systems of signs**.

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2. Core Assumptions of Structuralism

- Human actions, thoughts, and cultures are not random or individualistic; they are shaped by **deep, universal structures**.
- These structures are often **unconscious**, not directly visible, but can be discovered through analysis.
- Emphasis on **binary oppositions** (e.g., male/female, good/evil, culture/nature) in understanding social systems.
- Society is like a **language**—governed by hidden rules and patterns.

Imagine these two sentences:

"John is a boy"

"जॉन एक लड़का है"

Both are written in different languages meaning the same but there is a hidden rule of grammar which is different for both the languages. Structuralism exactly tries to understand these hidden structures which are not visible to us directly.

Thinker	**Contribution**
Ferdinand de Saussure (Linguist)	Introduced the idea of language as a system of signs: the signifier (word/symbol) and the signified (concept).
Claude Lévi-Strauss (Anthropologist)	Applied structuralism to myths, kinship, and culture. Saw binary oppositions as foundational to human thought.
Roland Barthes (Semiotician)	Applied structuralist methods to popular culture, especially media, fashion, and literature.

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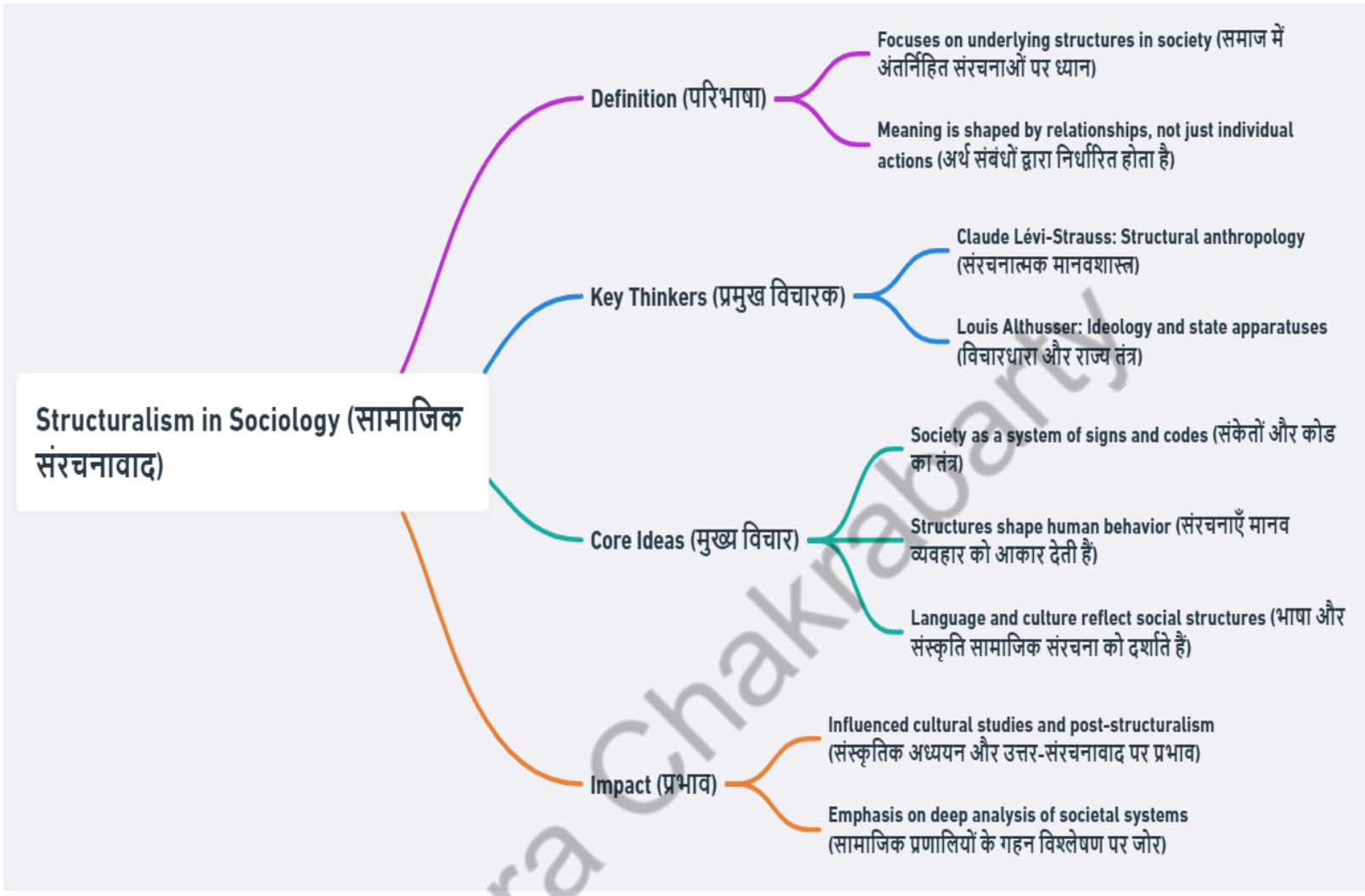

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5. Post Modernism

Aspect	Modernism	Postmodernism
Time Period	Late 18th century to mid-20th century	Post-1960s onward
Core Belief	Belief in progress, rationality, and objective truth	Skepticism toward grand narratives and objective truth
View of Society	Society can be studied scientifically and improved through reason and planning	Society is fragmented, fluid, and cannot be understood through fixed theories
Knowledge	Universal, objective, based on Enlightenment ideals	Relative, multiple truths, socially constructed knowledge
Theorists	Emile Durkheim, Karl Marx, Max Weber	Michel Foucault, Jean Baudrillard, Lyotard
Focus	Stability, structure, function, and development	Diversity, deconstruction, difference, and power
Approach to Sociology	Structuralism, Functionalism, Positivism	Post-structuralism, Reflexivity, Anti-foundationalism
Examples	Belief in science, progress, and social planning	Critique of science, media saturation, simulation, identity politics

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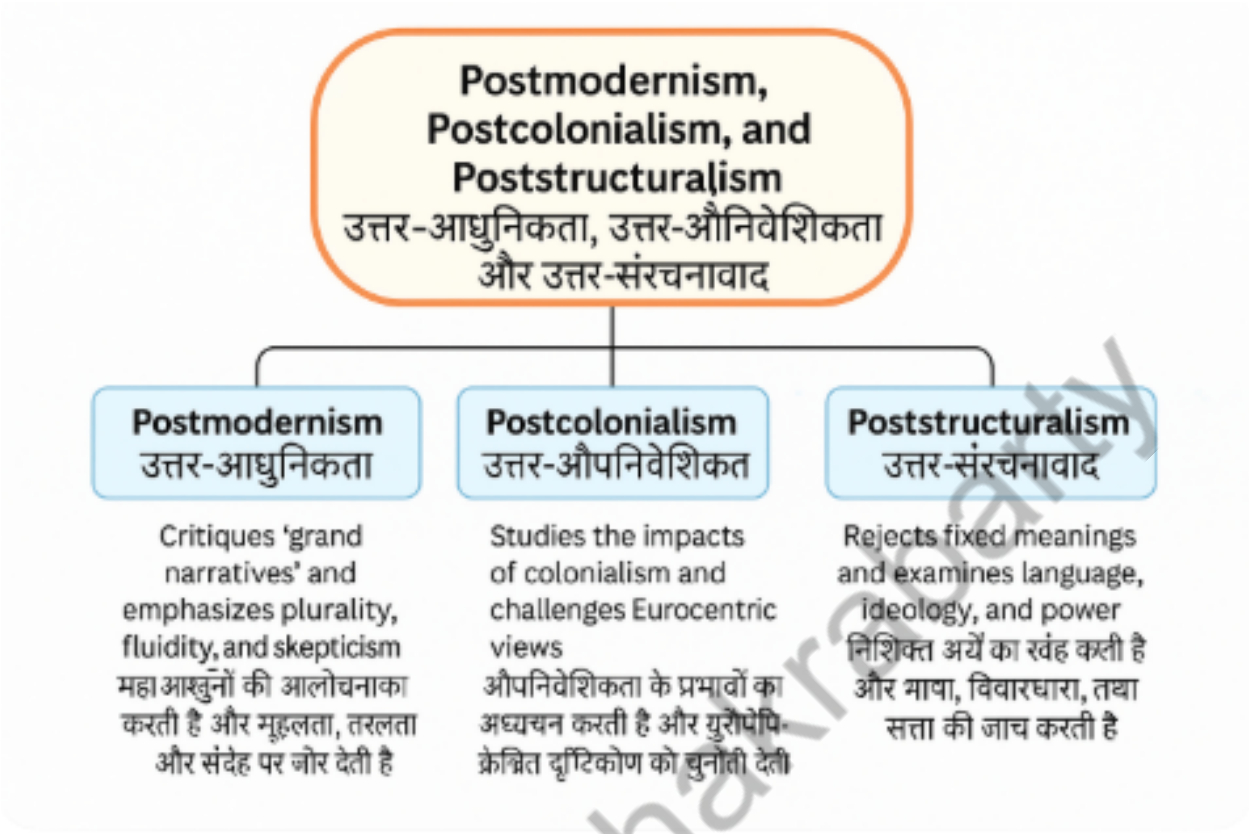

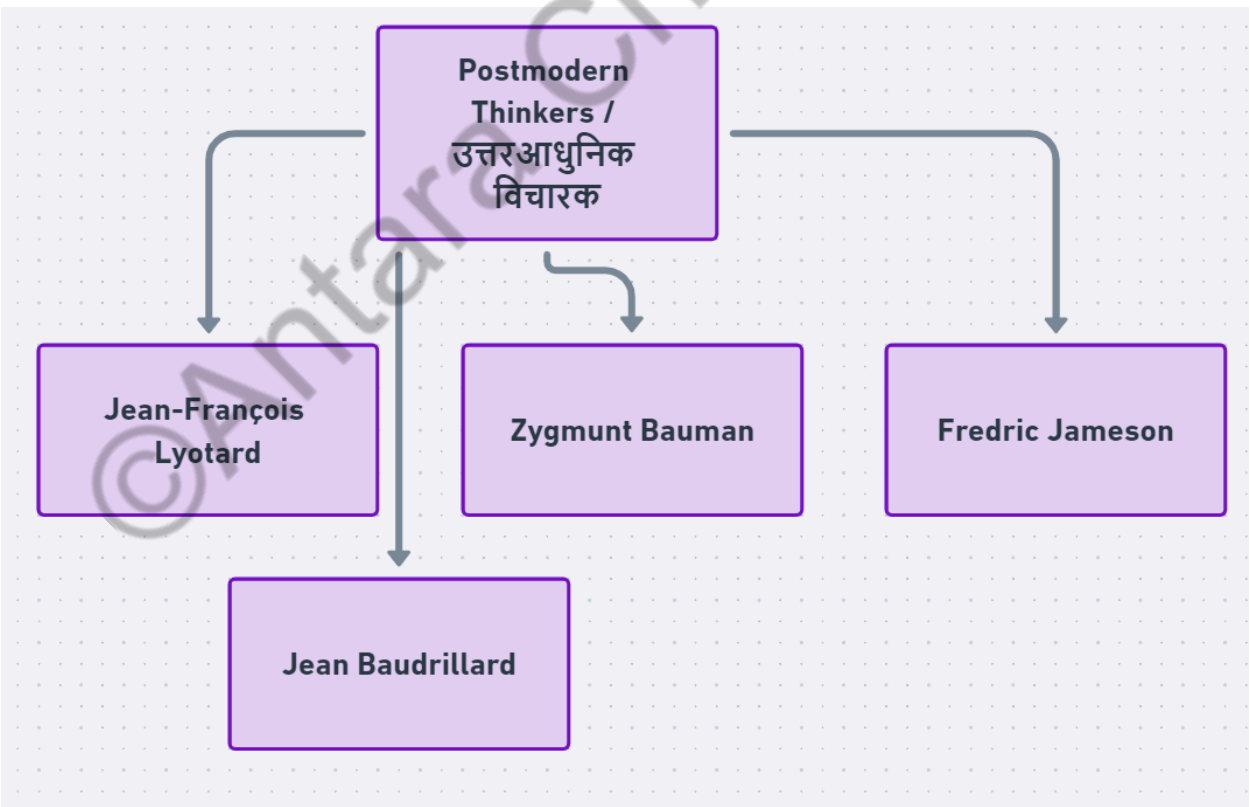

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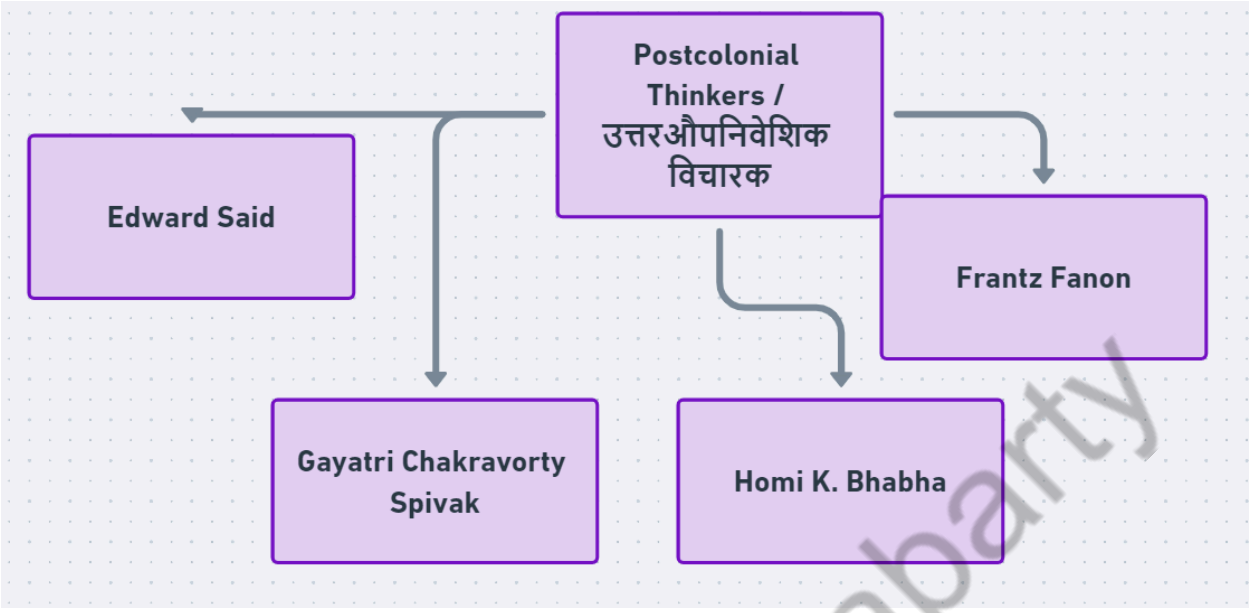

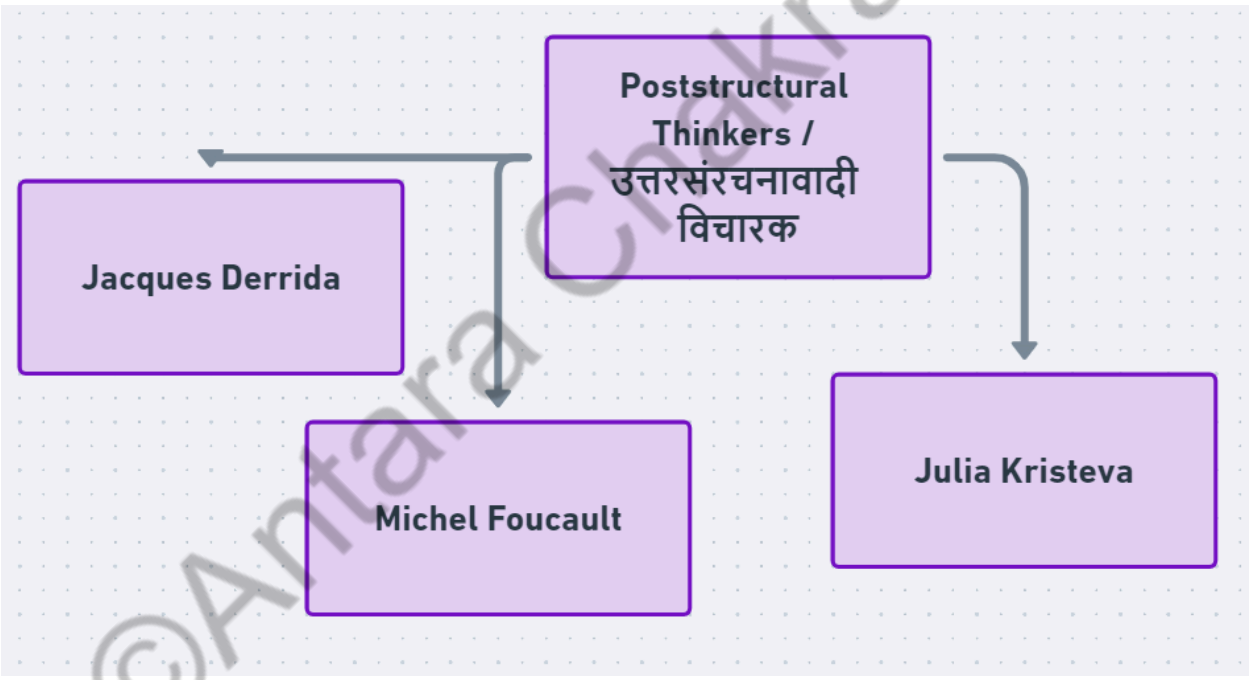

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Foundation to Sociology: 30/07/2025

Before you study perspectives, always remember, the word 'post' is used as a criticism to the previous perspective whereas the word 'neo' is used for modifications and not necessarily criticisms.

Post Modernism

Postmodernism refers to a set of critical, aesthetic, and philosophical positions that emerged in the late 20th century, particularly after World War II. It challenges the grand narratives of modernity, including Enlightenment ideals of rationality, progress, and universal truth.

Key Features:

- **Rejection of Meta-Narratives** (Lyotard): Skepticism towards overarching explanations like Marxism or Functionalism.
- **Fragmentation of Identity**: Individuals possess multiple, fluid identities rather than a fixed, unitary self.
- **Hyperreality** (Baudrillard): The real and the representation blur; media constructs simulated realities.
- **Relativism**: Truth is socially constructed and culturally relative.
- **Pluralism**: Acceptance of multiple realities, voices, and styles.

Thinker	Contribution
Jean-François Lyotard	*The Postmodern Condition (1979)* – critiques meta-narratives and scientific rationality.
Jean Baudrillard	*Simulacra and Simulation* – concept of **hyperreality**, simulation replacing the real.
Fredric Jameson	*Postmodernism, or the Cultural Logic of Late Capitalism* – postmodern culture as the cultural dominant of late capitalism.

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Zygmunt Bauman	Concept of **liquid modernity** – life is marked by uncertainty, flexibility, and insecurity.

Post Structuralism

Poststructuralism emerged primarily in France in the 1960s and 70s as a critique of structuralism. It argues that meaning is unstable, language is not fixed, and knowledge is intertwined with power.

Key Features:

- **Decentering the Subject**: The 'self' is not the source of meaning but a product of language and discourse.
- **Discourse and Power**: Language constructs reality; discourse disciplines thought and behaviour.
- **Multiplicity of Meaning**: No absolute truth; meanings are contingent and context-dependent.
- **Critique of Binary Oppositions**: Oppositions like male/female, East/West, reason/emotion are deconstructed.

Thinker	Contribution
Michel Foucault	Explored **power/knowledge**, **discipline**, and the **construction of subjects** through institutions (e.g., prisons, psychiatry). Key works: *Discipline and Punish*, *The Archaeology of Knowledge*.
Jacques Derrida	Developed **deconstruction** – texts have multiple meanings; language is inherently unstable.
Julia Kristeva	Introduced **intertextuality** and concepts of subjectivity and abjection.

Post Colonialism

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Postcolonial theory critiques the legacy of colonialism and examines how power, knowledge, and identity were shaped by the colonial encounter. It deconstructs Eurocentric narratives and foregrounds subaltern voices.

Key Features:

- **Critique of Eurocentrism**: Challenges Western universalism and civilizational superiority.
- **Hybridity and Mimicry** (Bhabha): Colonized subjects create new, hybrid cultural forms.
- **Subaltern Studies**: Gives voice to those historically silenced or misrepresented in elite narratives.
- **Representation and Orientalism**: Examines how the "Orient" was constructed as the 'Other' by colonial discourse.

Thinker	Contribution
Edward Said	*Orientalism* – West constructs the East as exotic, irrational, inferior. Foundation of postcolonial critique.
Homi K. Bhabha	*The Location of Culture* – introduced **mimicry**, **ambivalence**, **hybridity** in identity formation.
Gayatri Chakravorty Spivak	*Can the Subaltern Speak?* – critiques the silencing of subaltern voices by colonial and elite knowledge.
Frantz Fanon	*The Wretched of the Earth* – explores **colonial violence**, **psychological effects**, and the role of culture in resistance.
Partha Chatterjee & Ranajit Guha	Subaltern Studies Collective – focus on non-elite resistance and rewriting Indian colonial history.

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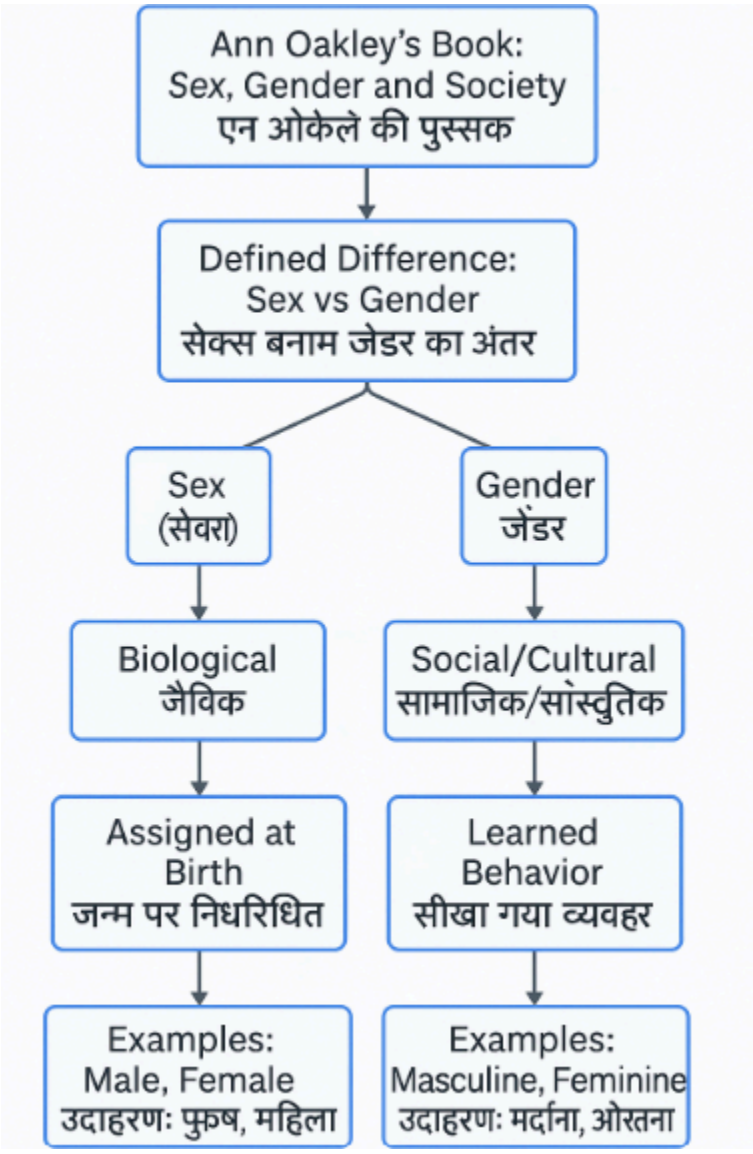
The Feminist perspective

Feminism is a broad term to refer to a perspective (and a movement) that recognises and opposes patriarchy (the male dominance of society) and that argues for the rights of women. There are a range of different types of feminist, all of whom have different approaches to the issue.

It's the belief in social, economic, and political equality of the sexes. Although largely originating in the West, feminism is manifested worldwide and is represented by various institutions committed to activity on behalf of women's rights and interests.

The Seneca Falls Convention was the first women's rights convention. Its organizers advertised it as "a convention to discuss the social, civil, and religious condition and rights of woman".Held in the Wesleyan Chapel of the town of Seneca Falls, New York, it spanned two days over July 19–20, 1848.



Waves of Feminism

1st Wave Feminism (Late 19th – Early 20th Century)

Timeline: ~1848 to 1920
Key Focus: Legal and Political Rights, especially women's suffrage

- Emerged primarily in the USA and UK.
- Key demand: Right to vote, right to education, property rights.
- Focused on formal equality between men and women.
- Led by middle- and upper-class white women; often excluded women of color and working-class women.

Key Figures:

- **Mary Wollstonecraft (*A Vindication of the Rights of Woman*, 1792)**

2nd Wave Feminism (1960s – 1980s)

Timeline: 1963 (Betty Friedan's *The Feminine Mystique*) to early 1980s
Key Focus: Social, cultural, and economic inequalities; reproductive rights, workplace discrimination

- Expanded the focus from legal equality to private sphere (family, sexuality, domestic violence).
- Introduced the famous slogan: "The personal is political."
- Intersection with civil rights, anti-war, and student movements.
- Rise of radical feminism, Marxist/socialist feminism, liberal feminism.

Key Figures:

- **Betty Friedan, Simone de Beauvoir, Kate Millett, Shulamith Firestone, bell hooks**

3rd Wave Feminism (1990s – 2000s)

Timeline: ~1990 to 2010
Key Focus: Intersectionality, diversity, individual agency, gender fluidity

- Critiqued 2nd wave for being white, middle-class centric.
- Focused on how race, class, sexuality, disability intersect with gender.
- Emphasized identity politics, body positivity, queer theory, and cultural expressions.
- Introduced more inclusive feminism.

Key Figures:

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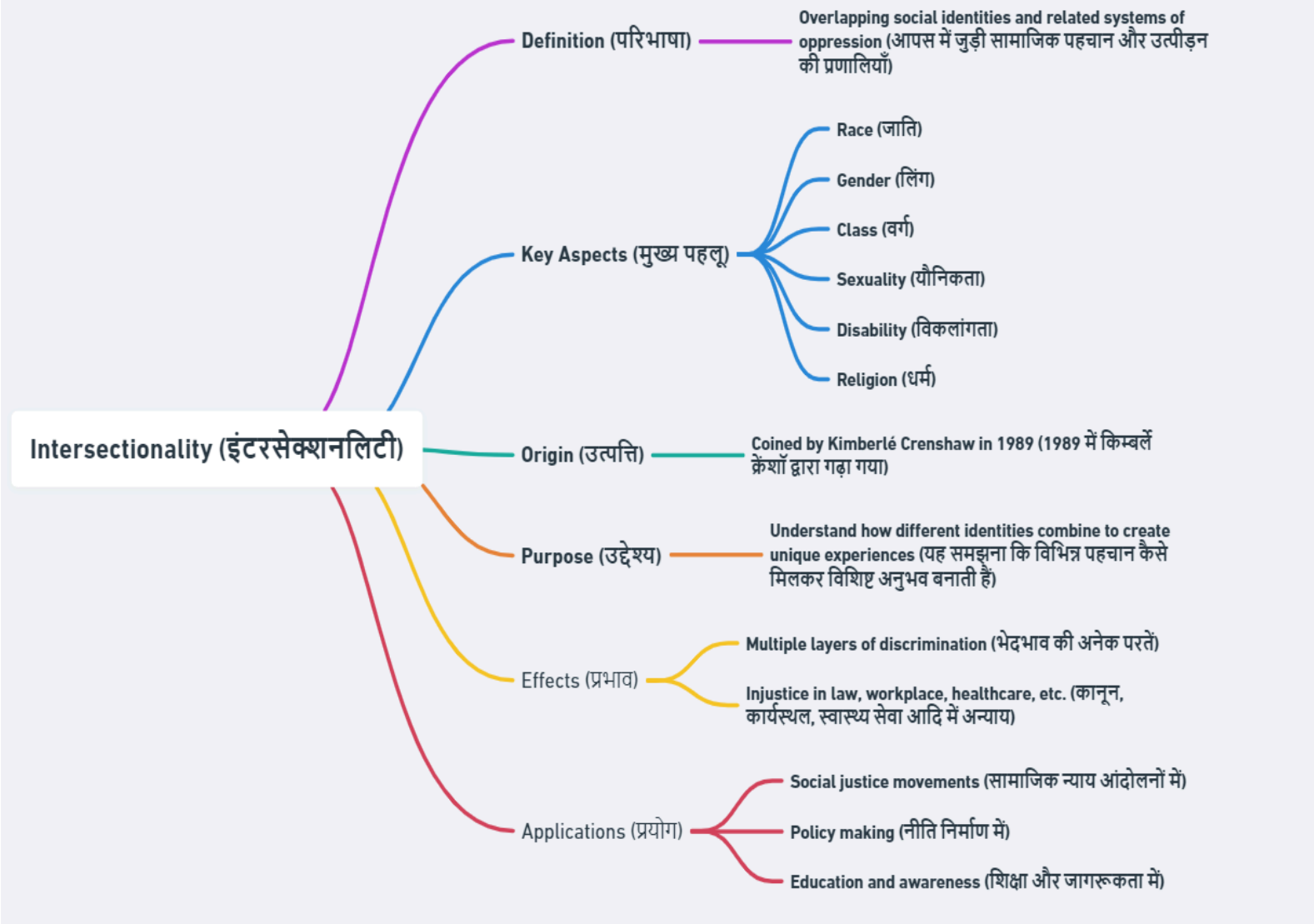
- **Kimberlé Crenshaw (Intersectionality),**
- **Judith Butler (Gender Performativity),**
- **Rebecca Walker, Chandra Talpade Mohanty**



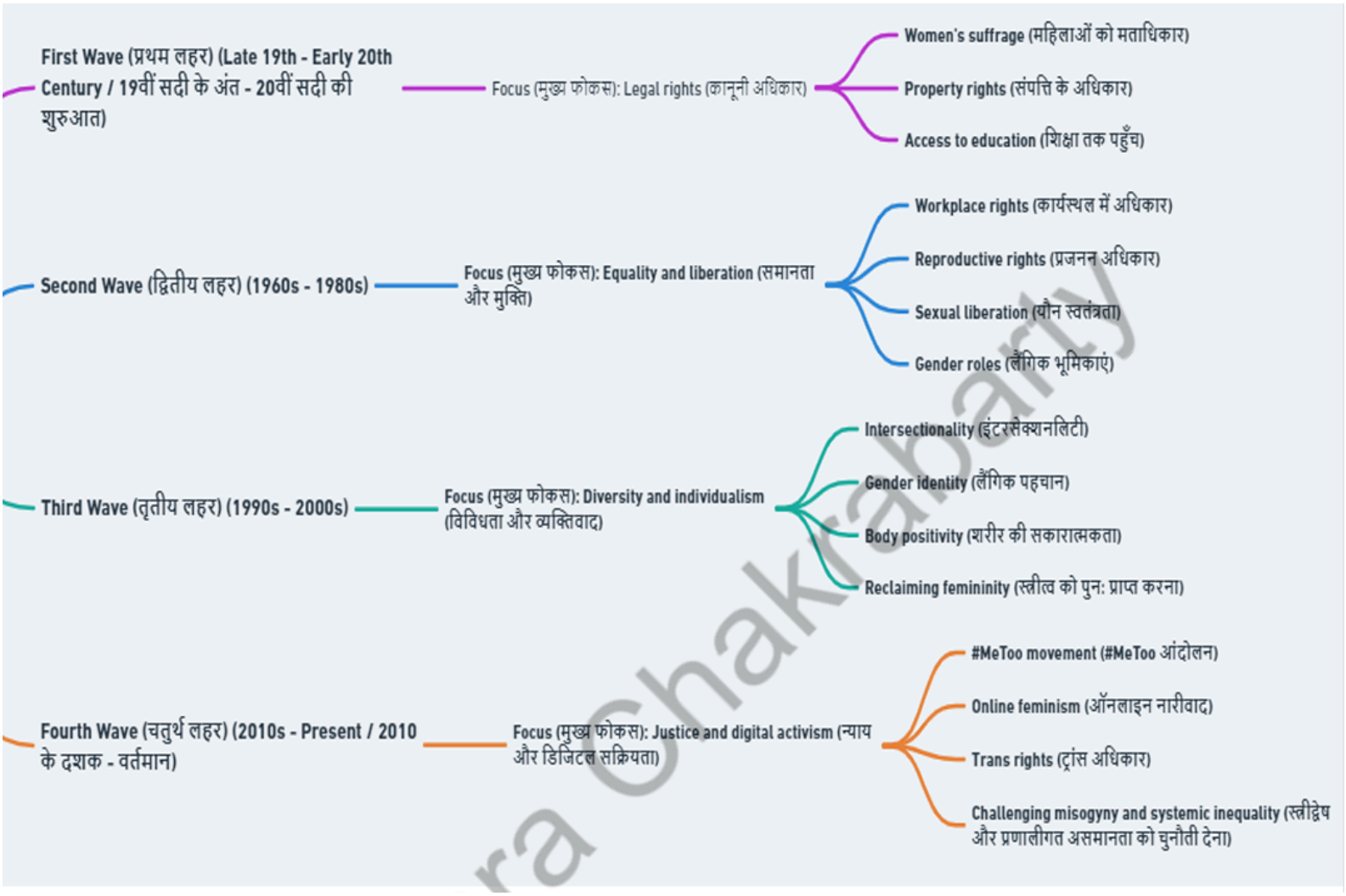
4th Wave Feminism (2012 – Present)

Timeline: 2012 onwards (rise of social media activism)
Key Focus: Digital feminism, #MeToo movement, online harassment, consent, trans-inclusion, mental health

- Driven by social media platforms (Twitter, Instagram, blogs).
- Focuses on sexual violence, rape culture, body shaming, and digital misogyny.
- Strong emphasis on trans rights, non-binary identities, and global solidarity.
- Inclusive, youth-driven, and uses hashtags for mobilization (e.g., #MeToo, #TimesUp)

Key Figures / Movements:

- **Tarana Burke (original #MeToo),**
- **Emma Watson, Malala Yousafzai,**
- **Global feminist influencers and grassroots digital activists**



Schools of feminism

1. Liberal Feminism (Late 18th Century – Mid 20th Century)

Origin: Enlightenment ideas + early democratic revolutions

Key Focus: Individual rights, legal equality, education, and suffrage for women

Belief: Social change can be achieved through reform within the existing liberal democratic framework.

Key Demands: Right to vote, equal pay, access to education and jobs.

Thinkers:

Mary Wollstonecraft (A Vindication of the Rights of Woman, 1792)

Betty Friedan (The Feminine Mystique, 1963)

John Stuart Mill, Harriet Taylor Mill

2. Marxist Feminism (Mid-19th Century – Present)

Origin: Classical Marxism + Feminist critique

Key Focus: Exploitation of women through capitalism and class relations

Belief: Women's oppression is rooted in private property, class structure, and economic dependency.

Solution: Abolishing capitalism and transforming production relations.

Thinkers:

Friedrich Engels (The Origin of the Family, Private Property and the State, 1884)

Clara Zetkin, Alexandra Kollontai, Silvia Federici

3. Radical Feminism (1960s–1980s)

Origin: Second Wave Feminism and anti-establishment movements

Key Focus: Patriarchy as a fundamental structure of oppression

Belief: Male domination exists in all aspects of life – family, sexuality, culture.

Approach: Separatism, consciousness-raising, and critique of male-controlled institutions.

Thinkers:

Shulamith Firestone (The Dialectic of Sex)

Andrea Dworkin, Catharine MacKinnon, Kate Millett

4. Socialist Feminism (1970s–Present)

Origin: Integration of Marxist and Radical Feminism

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Key Focus: Dual systems theory — capitalism and patriarchy jointly oppress women

Belief: Class and gender must be addressed together; domestic labor and reproductive roles are key sites of oppression.

Approach: Combine political economy and cultural critique.

Thinkers

Heidi Hartmann, Juliet Mitchell, Angela Davis

5. Psychoanalytic Feminism (1970s–1980s)

Origin: Freudian and Lacanian psychoanalysis + feminist critique

Key Focus: Gender identity formation through the unconscious and family structures

Belief: Patriarchy is internalized in the psyche during childhood.

Thinkers:

Nancy Chodorow (The Reproduction of Mothering)

Julia Kristeva, Luce Irigaray, Juliet Mitchell

6. Black Feminism (1970s–Present)

Origin: Critique of white, middle-class bias in mainstream feminism

Key Focus: Intersection of race, gender, and class

Belief: Women of color experience unique forms of oppression not captured by white feminism.

Contribution: Birth of intersectionality.

Thinkers:

bell hooks, Audre Lorde,

Kimberlé Crenshaw (Intersectionality)

Patricia Hill Collins (Black Feminist Thought)

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7. Ecofeminism (1980s–Present)

Origin: Feminist critique of environmental degradation

Key Focus: Connection between women and nature; critique of capitalist patriarchy

Belief: Both women and the environment are dominated and exploited through hierarchical dualisms.

Thinkers:

Vandana Shiva, Maria Mies, Carolyn Merchant

8. Standpoint Feminism (1980s–Present)

Origin: Marxist epistemology + feminist critique of scientific objectivity

Key Focus: Knowledge is socially situated; marginalized groups have epistemic privilege

Belief: Women's lived experiences provide a distinct standpoint for understanding power and society.

Thinkers:

Dorothy Smith, Sandra Harding, Nancy Hartsock

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9. Cultural Feminism (1980s–Present)

Origin: Offshoot of radical feminism

Key Focus: Celebrates women's values, ethics, and ways of being

Belief: Women's culture is morally superior to male culture (e.g., nurturing, cooperation)

Indian perspective is a little different, culturally women have been seen as inferior. Studied by scholars like Leela Dube, Uma Chakravbarty.

Leela Dube – Seed and Earth Metaphor:
Leela Dube used the **"seed and earth" metaphor** to critique patriarchal ideologies that assign **men as 'seed-givers' and women as passive 'soil'**, reinforcing gendered control over reproduction and lineage.

Uma Chakravarti – Brahminical Patriarchy:
Uma Chakravarti conceptualized **"Brahminical patriarchy"** as the intertwining of **caste and gender hierarchies**, where control over women's sexuality is central to maintaining **caste purity** in Hindu society.

Thinkers:

Carol Gilligan (In a Different Voice)

Mary Daly

10. Postmodern Feminism (1980s – Present)

Origin: Emerged from the intersection of poststructuralism, postmodernism, and feminist thought
Key Focus: Critique of fixed categories of gender, identity, and power
Belief:

- Gender and sexuality are not natural or biological, but socially and discursively constructed.
- Truth and meaning are not universal; they are contextual, fragmented, and produced through discourse.
- There is no single or unified experience of womanhood—instead, feminism must recognize diversity, plurality, and local specificities.

Thinkers:

- **Judith Butler – *Gender Trouble* (1990):**
  Argued that gender is performative—a repetitive social act, not a fixed identity. She critiques biological determinism and essentialist feminism.

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11. Dalit Feminism (1990s-present)

is a vital strand of Indian feminism that centers the experiences and struggles of Dalit women, who face intersectional oppression based on caste, class, and gender.

Key Points

Rooted in Ambedkarite Thought: Inspired by Dr. B.R. Ambedkar's anti-caste ideology.

- Critique of Mainstream Feminism: Challenges upper-caste dominated feminist discourse for overlooking caste discrimination.
- Double Marginalization: Dalit women are marginalized both within the Dalit movement (gender bias) and the feminist movement (caste bias).

Thinkers

- **Gopal Guru: Scholar who theorized the invisibility of Dalit women in mainstream feminism.**
- **Sharmila Rege: Sociologist who emphasized the need for a Dalit feminist standpoint.**

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Foundation to Sociology: 05/08/2025

Summary

Structural Functionalism MACRO	Views society as a system where parts function together to maintain order and stability.
Conflict Theory MACRO	Focuses on power, inequality, and class conflict as engines of social change.
Symbolic Interactionism MICRO	Examines how individuals create social meanings through everyday interactions.
Structuralism MACRO	Analyzes underlying structures (like language, kinship, myths) that shape human behavior.
Feminist Perspective	Explores gender-based oppression and advocates for gender equality.
Postmodernism	Questions universal truths and emphasizes fragmented, subjective realities.
Postcolonial Perspective	Analyzes the lasting impacts of colonialism on culture, identity, and power relations.
Poststructuralist Perspective	Critiques fixed structures and emphasizes fluidity of meaning, identity, and power.
Decolonial Perspective	Challenges Eurocentric knowledge and seeks to recover indigenous and marginalized worldviews.
Subaltern Studies Perspective	Focuses on the voices and experiences of those excluded from dominant historical narratives.
Neo-Marxism	Revises classical Marxism to include culture, ideology, and state institutions.
Phenomenology MICRO	Studies the lived experiences and perceptions of individuals.
Ethnomethodology MICRO	Investigates the methods people use to make sense of their social world.

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Schools of Sociology

School of Thought	Place & Period of Emergence	Key Focus / Contributions	Key Thinkers
Chicago School	University of Chicago, USA (1910s–1930s)	Urban sociology, symbolic interactionism, social disorganization, ethnographic methods	Robert Park, Ernest Burgess, W.I. Thomas, George Herbert Mead
Frankfurt School	Frankfurt, Germany (1920s–1930s)	Critical theory, culture industry, ideology, critique of capitalism and mass media	Max Horkheimer, Theodor Adorno, Herbert Marcuse, Jürgen Habermas
Marxist School	Europe (Mid–late 19th century)	Class struggle, historical materialism, critique of capitalism	Karl Marx, Friedrich Engels, Antonio Gramsci
Phenomenological School	Germany–Austria (Early 20th century)	Lived experience, meanings, subjective consciousness	Alfred Schutz, Edmund Husserl, Peter Berger, Thomas Luckmann
Postcolonial School	Global South (1970s onwards)	Colonial legacies, identity, hybridity, critique of Eurocentrism	Edward Said, Homi Bhabha, Frantz Fanon, Dipesh Chakrabarty
Columbia School	Columbia University, USA (1940s–1950s)	Empirical research, middle-range theory, bureaucracy, mass communication	Robert K. Merton, Paul Lazarsfeld, Peter Blau
Vienna Circle (Logical Positivism)	Austria (1920s–30s)	Empirical observation, science-based sociology, verification principle	Moritz Schlick, Otto Neurath, Rudolf Carnap

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Founding Fathers and 'a' Mother of Sociology

1. ***Auguste Comte***

Born: 19 January 1798, France
Died: 5 September 1857, France

Influenced by: St. Simon, Rousseau, Adam Smith

From Condorcet, another major philosopher of France, who was beheaded later, Comte got the idea that this evolution occurs along with progress in human societies. In 1824, he became a secretary to Saint-Simon, an aristocrat by birth but an utopian socialist in ideas. He became a close friend and disciple of Saint-Simon, who stimulated his interest in economics. It was at this period that Auguste Comte worked out the general conception of a science of society, which he named
Sociology.

Auguste Comte, often considered the father of sociology, coined the word Sociology in the year 1838-39. He earlier called it 'social physics' but realised later that such a concept was already used by Adolph Quetelet in a statistical sense and hence chose to change it. He played a pivotal role in establishing the field as a distinct scientific discipline. His theories laid the groundwork for future sociological thought. Here is a detailed summary of his most important theories:

1. **Positivism**: Comte introduced the idea of positivism, which is the belief that knowledge should be derived from empirical, observable phenomena based on scientific methods. He argued that sociology should adopt the methods of the natural sciences to study society systematically and scientifically, in order to improve human society through the application of scientific reasoning.
2. **Law of Three Stages:** Auguste Comte, the father of sociology, proposed a theory of unilinear social evolution, suggesting that societies progress through three distinct stages of intellectual development: theological, metaphysical, and scientific.
    a. Theological Stage: This is the earliest stage, where human understanding is based on supernatural and religious explanations. Social phenomena are explained by divine intervention or mystical forces.
        Fetishism
        Monotheism
        Polytheism

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a. Metaphysical Stage: In this transition stage, abstract philosophical thinking replaces theology. Instead of gods, people begin to explain the world through abstract forces or essences.
b. Scientific or Positive Stage: In the final stage, empirical observation and scientific reasoning replace abstract philosophy and superstition. People understand the world based on scientific laws and facts.

3. **Hierarchy of Sciences**: Comte conceptualized a hierarchy of sciences, which progresses from the most general and simple to the most complex and specific. The order is mathematics, astronomy, physics, chemistry, biology, and finally, sociology. He considered sociology the "queen of the sciences" since it deals with the most complex phenomena: human society. This hierarchy was intended to show the complexity and interdependence of scientific fields.
4. **Social Statics and Social Dynamics**: Comte divided sociology into two main areas:

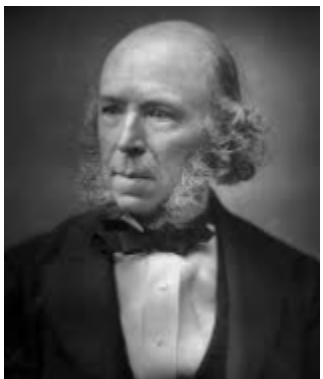
Social Statics: This area examines the forces which hold society together, focusing on social order and stability, including institutions like family, religion, and language.

Social Dynamics: This focuses on the processes of social change and progress. Comte believed societies evolve in a predictable direction towards more complexity and better adaptation.

5. **Sociocracy and Social Reform**: Comte believed that sociology should contribute to the betterment of society. He envisioned a "sociocracy," a system where social scientists would play an advisory role in government, guiding policy based on sociological insights to create a more harmonious society.
6. **Religion of Humanity**: Later in his life, Comte proposed a "Religion of Humanity," where traditional religious practices and institutions would be replaced by a secular religion devoted to humanity itself. This religion aimed to foster moral progress and social cohesion through shared values and rituals.
8. proposed the concept of **"consensus universalis"** as a fundamental principle for understanding social order. This concept refers to the necessary interconnection and agreement among different parts of a society, which is crucial for its stability and functioning. Comte believed that this consensus, rooted in natural laws, forms the basis of social solidarity and the division of labor.

2. Herbert Spencer

Born: 27 April 1820, United Kingdom
Died: 8 December 1903, United Kingdom



1. Also known as the second father of Sociology, he was one of the first to lay down the principles of Structure Functionalism by introducing the words like ‘structure’ and ‘function’ in his works.

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He was a prominent 19th-century sociologist and philosopher who held significant influence in the early development of sociology. His theories are characterized by a strong relationship with evolutionary biology and are rooted in a belief that societies, like living organisms, evolve over time. Besides others, Spencer was influenced by Charles Darwin's book, The Origin of Species, (1859). He desired a lot of his ideas regarding evolution

from Darwin. However, Spencer stated that he was the first one to discover the basic ideas of 'natural selection' and 'survival of the fittest' Here's a detailed summary of Spencer's important theories in sociology:

2. **Social Darwinism:** Spencer is perhaps best known for applying the concept of evolution to societies, a concept often dubbed "Social Darwinism," although he himself coined the phrase "survival of the fittest" before Darwin's work on natural selection. Spencer believed that societies evolve from simple to complex in a manner analogous to biological organisms, with society's most capable members naturally rising to positions of wealth and power.

   He maintained that 'a society', as an entity, is something more than, and other than, an 'organism', even though human 'organisms' (individuals) are members of it. It is a total system of elements of social organisation and their interdependent functions. It is a super-organic entity; an organisational entity over and above the level of the organism.

3. **Organic Analogy**: Spencer compared society to a living organism, asserting that society functions like a complex entity made up of interdependent parts. Just as organs in a body work together to maintain the organism, various social institutions (e.g., family, government, economy) work to maintain the societal system. This analogy highlights the functional interdependence of different social structures.
4. **Militant and Industrial Societies**: Spencer categorized societies into two types based on their dominant mode of social organization:
   a. Militant Societies: These are characterized by coercion, centralized control, and a focus on war and defense. Social relations are hierarchical and rigid.
   b. Industrial Societies: These emphasize voluntary cooperation, individual freedom, and economic interdependence. They are characterized by contractual relations and decentralized power.
5. **Based on size and complexity, Spencer divided societies into:**
   a. According to Spencer simple societies consist of families,
   b. a compound societies consist of families unified into clans,
   c. doubly compound societies consist of clans unified into tribes and the
   d. trebly compound societies, such as our own, have tribes brought together forming nations or states.

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6. **Individualism**: Strongly opposing state intervention in personal and economic matters, Spencer believed in laissez-faire principles. He argued that individuals should be free to pursue their own interests and that societal progress results naturally from the individual endeavors of its members, with minimal government interference.

3. Vilfredo Pareto (Italian)

Born: 15 July 1848, Paris, France
Died: 19 August 1923, Switzerland

developed the Logico-Experimental Method as a scientific approach to study society. It is rooted in positivist thinking and is based on the idea that sociology should be as precise and objective as the natural sciences.

- Pareto argued that social phenomena should be studied not by normative or moral judgments but by observing facts and deriving general laws.
- The method involves identifying regularities and recurring patterns in human behavior and analyzing them in a value-neutral, scientific way.
- It rejects both abstract speculation and purely historical description. Instead, it emphasizes empirical observation and logical classification.

1. **Pareto Principle (80/20 Rule):** Although more widely recognized in economics, Pareto's observation that 80% of effects come from 20% of causes has applications in sociology. It suggests that a small segment of society often controls the majority of resources or outcomes.
2. **Elite Theory:** Pareto proposed that societies are always ruled by a minority that he called the "elite." According to his "circulation of elites" theory, old elites are eventually replaced by new ones, maintaining a constant power dynamic and social structure over time.
3. **Residues and Derivations**: Pareto distinguished between residues (underlying perpetual forces driving human behavior) and derivations (social masks or justifications used to rationalize these behaviors). He identified six classes of residues, including the instinct for combinations and persistence of aggregates, highlighting the irrational bases of human action.
4. Pareto distinguished two types of human actions:
   Logical Actions
   These are actions where both the means and ends are rationally related and objectively valid. For example, using a thermometer to measure temperature.
   Non-Logical Actions
   These dominate social life. They are not logically connected to their stated goals. The actor may believe them to be rational, but objectively they are driven by emotions, sentiments, or social norms. Rituals, superstitions, voting behavior, fashion etc., are examples.

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*He argued that **non-logical actions** are far more common and important in explaining real social behavior. **Logical justification (derivations)** is often just a rational cover for deeper **residues** (basic human sentiments).*

5. **Equilibrium and Social System Analysis:** Pareto saw society as a system striving towards a natural equilibrium, where social forces and elements have a constant tendency to balance each other out. His analytical approach laid the groundwork for structural functionalism.

4. Ferdinand Tönnies

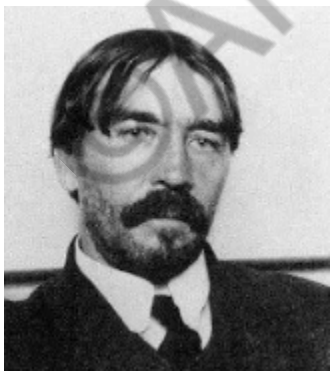
Born: 26 July 1855, Oldenswort, Germany
Died: 9 April 1936 Kiel, Germany

Gemeinschaft and Gesellschaft: Tönnies is famous for differentiating between Gemeinschaft (community) and Gesellschaft (society).

- Gemeinschaft refers to social associations based on natural will, where relationships are personal, direct, and tied to kinship or tradition.
- Gesellschaft represents societal relations based on rational will, characterized by impersonal, indirect, and deliberate associations, like those in modern urban life.

Social Cohesion and Change: Tönnies explored how the shift from Gemeinschaft to Gesellschaft reflects wider social changes due to industrialization, urbanization, and modernization, affecting social cohesion and individual identities.
Theory of Will: He introduced distinctions between "natural will" (Wesenwille), which drives actions preserving community bonds (associated with Gemeinschaft), and "rational will" (Kürwille), guiding behaviors based on self-interest and rational calculation (associated with Gesellschaft).

5. Thorstein Veblen
Born: 30 July 1857, United States
Died: 3 August 1929, United States



Conspicuous Consumption: Veblen coined this term to describe the phenomenon where wealthier classes display their economic power through extravagant expenditure on goods and services as a status symbol, rather than for practical utility.
Leisure Class Theory: In ***"The Theory of the Leisure Class,***" Veblen examined ways in which the leisure class sustains its status and lifestyle through non-productive economic activities, emphasizing social stratification and economic disparity.
Vicarious Consumption and Leisure: He expanded on conspicuous consumption by introducing the idea that lower classes mimic the consumption patterns of the upper classes, even at a personal cost, and that these patterns often include vicarious leisure, where service workers are engaged in

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non-productive roles.
Institutional Economics: Veblen criticized traditional economic views, advocating for an analysis of economic behavior that considered historical and social factors.

6. **Georg Simmel**

Born: 1 March 1858, Berlin, Germany
Died: 26 September 1918, France

He was a pioneering German sociologist and philosopher whose work laid important foundations in the field of sociology. His theories primarily focus on social forms, interactions, and the complexities of social life. Here are some of his significant contributions:

Social Forms and Interactions:
Simmel focused on the forms of social interactions rather than the content. He explored how different social forms like exchanges, conflicts, and cooperation shape social relationships.
He introduced concepts such as "monad" (one person), "dyad" (two-person group) and "triad" (three-person group) to emphasize how group size influences interaction dynamics. For instance, a triad introduces the potential for coalition formation and change in group dynamics that doesn't exist in a dyad.

Sociation
Theory of Sociation: Simmel introduced the concept of "sociation" to describe the dynamic, ongoing process of social interaction through which individuals form relationships and societies. He was more interested in the forms of interactions—such as competition, cooperation, subordination—rather than their specific content. Sociation is the web of patterned interactions and social forms that constitute the fabric of any society.

Emphasis on Social Forms: Simmel focused on the structures of these interactions, suggesting that similar social forms can organize various types of contents. For example, the form of "conflict" could be applied to both personal rivalries and international wars.

Micro-Level Analysis: His approach laid the groundwork for future micro-sociological analyses, emphasizing the importance of face-to-face interactions and the subjective experiences of individuals within social networks.

The Philosophy of Money:
Simmel analyzed money as a social tool that transforms social relationships. He argued that money enables a level of freedom and impersonality in social interactions, which can contribute to a sense of alienation.
He discussed how money affects values and social ties, enabling abstract and rational calculations in personal and economic relationships.
The Metropolis and Mental Life:

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In his essay "The Metropolis and Mental Life," Simmel examined the impact of urban life on individuals. He suggested that city life, with its rapid pace and sensory overload, prompts individuals to develop a blasé attitude as a defense mechanism to cope with overwhelming stimuli.
This attitude results in detachment and impersonality in city dwellers but also encourages individuality and freedom.

Blasé Attitude
The Metropolis and Mental Life: Simmel discussed the concept of the blasé attitude in his essay "The Metropolis and Mental Life." He analyzed how life in modern urban environments affects individuals psychologically.

Blasé Attitude as a Defense Mechanism: In response to the overwhelming stimuli and pace of city life, individuals develop a blasé attitude—a detached, indifferent perspective to protect themselves from being overstimulated by the chaotic urban environment.

Consequences for Individuality and Social Interaction: While this attitude enables people to cope with the demands of city life, it can lead to impersonal interactions, superficial social relationships, and a sense of alienation. However, it also fosters greater personal freedom and individuality as traditional societal norms weaken.

Social Types:
Simmel identified various social types, such as "the stranger," who is both near and far, part of the group yet distant due to sociocultural differences. This concept helps explore social roles and dynamics within a group context.
The Concept of Distance:
He proposed the idea that social distance affects interactions and relationships. For example, too much familiarity might lead to a loss of respect, whereas appropriate distance can enhance objectivity and understanding.

Fashion and Society:
Simmel viewed fashion as a form of social expression that reflects group identity and individual differentiation. Fashion allows people to conform to group norms while simultaneously distinguishing themselves from others.
Dualism and Ambivalence:
Simmel explored the inherent dualism in social life, such as how conflict and cooperation coexist within relationships. He emphasized the ambivalence of social processes and the multiple roles individuals play in society.

Tragedy of Culture
Culture Dichotomy: Simmel's "tragedy of culture" refers to the tension between ***objective culture (the world of external cultural products like art, science, and institutions) and subjective culture (the individual's capacity to produce, internalize, and control these cultural elements).***

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7. Harriet Martineau

Born in 1802 in England, Harriet Martineau (mother of Sociology) is considered to be one of the earliest female sociologists,

- Martineau translated and condensed Auguste Comte's Cours de Philosophie Positive into English in 1853. Her translation made Comte's positivist sociology accessible to the English-speaking world and helped establish sociology as a discipline in Britain and the U.S.
- Foundational Work in Empirical Sociology

In *How to Observe Morals and Manners* (1838), Martineau developed systematic methods for sociological observation. She emphasized participant observation, value neutrality, and the use of qualitative methods—predating many methodological principles of later sociology.

- Analysis of Morals and Social Institutions

Martineau distinguished between a society's declared morals (values) and its actual practices (manners).

This approach allowed her to critically assess issues such as slavery, gender inequality, and religious hypocrisy in American and British societies.

- Early Feminist Sociology

Martineau is considered the first female sociologist and one of the earliest to analyze the status of women in society using sociological tools.

She examined how gendered norms, patriarchy, and domestic life shape women's oppression in Society in America and other works.

- Theory of Progress and Social Reform

She linked social progress with the position of the most marginalized—such as women, slaves, and the poor.

For Martineau, progress was not just technological but moral—reflected in equality, freedom, and justice.

- Religion and Secular Morality

She analyzed religion not in theological terms but as a social institution that legitimates power and shapes moral codes.

She advocated for moral action based on reason and social justice, independent of religious dogma.

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Foundation to Sociology: 09/08/2025

Feminist school	Main enemy	Solution	Associated organisations
Liberal	State	State should provide equal rights	Women in Development (WID)
Radical	Men/patriarchy	Get rid of gender systems	–
Marxist	Dual oppression (patriarchy+capitalism)	Getting rid of patriarchy, capitalism and unpaid labour of women	Women and Development (WAD)
Socialist	Triple oppression (patriarchy+capitalism+cultural norms)	Getting rid of patriarchy, capitalism and gender based women's labour, cultural norms	Gender and Development (GAD)
Ecofeminist	Women and nature are intricately connected and exploited by men	To protect women rights one has to take care of environmental issues and vice versa	Women, Environment and Development (WED)
Psychoanalytical	Patriarchal structures are rooted in the unconscious and sub-conscious structures	Have to get rid of unconscious mind, shaped by early childhood experiences, influences gender roles, identities, and power dynamics within a patriarchal society.	–
Post Modern	Gender is not a binary of feminine and masculine	Gender should be a spectrum	–

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Chronology of feminist schools

Time Period	Feminist School	Key Focus
Late 18th Century – Mid 20th Century	**Liberal Feminism**	Equal rights, legal reform, education, suffrage
Late 19th Century – Early 20th Century	**Socialist / Marxist Feminism**	Class and gender oppression, women's labour, capitalism critique
1960s – 1980s	**Radical Feminism**	Patriarchy as root cause of women's oppression, reproductive rights, sexual politics
1970s – Present	**Psychoanalytic Feminism**	Gender identity formation, role of unconscious, Freudian & Lacanian analysis
1970s – Present	**Ecofeminism**	Link between exploitation of nature and oppression of women, environmental justice
Late 20th Century – Present	**Postmodern Feminism**	Deconstruction of gender categories, critique of universal womanhood
1990s – Present	**Intersectional Feminism**	Intersections of race, caste, class, gender, sexuality
1990s – Present	**Dalit Feminism (India)**	Caste-gender intersection, critique of upper-caste feminism
2000s – Present	**Cyberfeminism / Digital Feminism**	Gender and technology, online activism, digital labour

Important tables and charts

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Famous Western thinkers timeline as per century and country

The 1700s

	France	Germany	Italy	Great Britain	United States
1700s	• **Montesquieu** (1689-1755) • **Rousseau** (1712-1778) • **Saint Simon** (1760-1825)	• **Kant** • **Hegel** (1770–1831)	—	• **Adam Smith** (1723–1790) • **David Ricardo**	—

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The 1800s

	France	Germany	Italy	Great Britain	United States
1800s	• **Auguste Comte** (1798–1857) • **Alexis de Tocqueville** (1805–1859) • **Emile Durkheim** (1858–1917)	• **Feuerbach** (1804–1872) • **Marx** (1818–1883) • **Dilthey** (1833-1911) • **Nietzsche** (1844-1900) • **Freud** (1856-1939) • **Simmel** (1858–1918) • **Max Weber** (1864–1920) • **Marriane Weber** (1870-1954)	• **Pareto** (1848–1923) • **Gaetano Mosca (1858-1951)**	• **Harriet Martineu** (1802-1876) • **Spencer** (1820–1903) • **Darwin** (1809-1882)	• **Veblen** (1857-1929) • **Gilman** (1860-1953) • **Du Bois** (1868-1963) **G H Mead** (1863-1931)

The 1900s

	France	Germany	Italy	Great Britain	United States
1900s	__	**Lukacs** (1885-1971)	**Gramsci** (1891-1937)	__	**J. Schumpeter (1883-1950)** **Talcott Parsons** (1902-1979) **Robert Merton** (1910-2003) **C Wright Mills** (1916-1962) **Erving Goffman** (1922-1982)

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Mid and Late 1990s: Post Modernism

France	Germany	Palestine	Great Britain	United States
J. Derrida (1930- 2004)	**Habermas** (1929)	**Edward Said** (1935-2003)	**Anthony Giddens** (1938-)	**Daniel Bell** (1919-2011)
Michel Foucault (1926-1984)	**Theodore Adorno** (1903-1969)			
P. Bourdieu (1930-2003)				

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Foundation to Indian Sociology

1. Origins in the Colonial Period (Late 19th – Early 20th Century)

- **Colonial Context:** Indian sociology emerged during British colonial rule, deeply influenced by orientalist scholarship, administrative needs, and ethnographic surveys conducted for governance.
- **Early Studies:** British administrators, missionaries, and anthropologists studied Indian society primarily through caste, tribe, religion, and village life. The Census (from 1871 onwards) and works of colonial ethnographers like H.H. Risley, B.H. Baden-Powell, and William Crooke shaped early knowledge.
- **Orientalist-Ethnographic Tradition:** Saw Indian society as static, hierarchical, and bound by religion and caste, often reinforcing colonial stereotypes.

2. Institutionalization of Sociology (1910s–1940s)

- **University Departments:** The first department of sociology in India was established at the University of Bombay in 1919 under Patrick Geddes, a Scottish sociologist and town planner.
- **Indian Pioneers:**
    - **G.S. Ghurye** – Often called the "father of Indian sociology"; emphasized empirical village and caste studies, cultural history, and anthropological approaches.
    - **D.P. Mukerji** – Focused on Marxism, modernity, and cultural change in India.
    - **Radhakamal Mukerjee** – Worked on social ecology and rural reconstruction.
- The early discipline blended Western theoretical frameworks with Indian social realities.

3. Post-Independence Expansion (1950s–1970s)

- **Shift in Focus:** From colonial administrative concerns to nation-building, modernization, industrialization, and rural development.

- **Village Studies:** Large-scale empirical research on rural India and caste dynamics by M.N. Srinivas, André Béteille, Irawati Karve, and others.
- **Theoretical Contributions:**
    - **M.N. Srinivas** – Concepts of "Sanskritization" and "Dominant Caste".
    - **André Béteille** – Class, caste, and power studies.
    - **A.R. Desai** – Marxist analysis of Indian society.

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4. Diversification and Critical Approaches (1980s–2000s)

- **Dalit and Subaltern Perspectives:** Scholars like Gail Omvedt, Gopal Guru, and Sharmila Rege critiqued mainstream caste-blind sociology.
- **Feminist Sociology:** Growth of women's studies centres and feminist scholarship challenging androcentric biases.
- **Regional and Urban Studies:** Studies on migration, labour, slums, urbanization, and regional identities.

Socio-Political background: British

Administrators	Missionaries	Orientalists
Herbert Risley (1851-1911) Introduced ethnographic details	Abbe Dubois(1765-1848) (wrote around 1816)	William Jones (Asiatic society of Bengal founded in ~~1797~~)1784 Max Muller (1823-1900)
British administrators who made extensive study of Indian people, their races and cultures. Most of these studies helped generate a body of knowledge, preserved in the Census Reports	Missionaries and Indian voluntary organisations also took steps to spread modern education in India	They emphasised the need to preserve the indigenous social institutions found in Indian society rather than destroying them and imposing an alien way of life on her people

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Universities and Key Thinkers

1917 at Calcutta University	B.N. Seal (1864-1938) Radhakamal Mukerjee (1889-1968) B.K. Sarkar (1887-1949)
Bombay University started teaching of sociology by a grant of Government of India in 1914. The Department of Sociology was established in 1919 with	Patrick Geddes (1854-1932) at the helm of affair He was joined by G.S. Ghurye (1893-1983)
Lucknow University introduced sociology in the Department of Economics and Sociology in 1921	Radhakamal Mukerjee (1889-1968) as its head. Later, assisted by D.P. Mukerji (1894-1961) and D.N. Majumdar (1903-1960)
In South India, sociology made its appearance at Mysore University, 1928	B.N. Seal and A.R. Wadia
1928, Osmania University at the undergraduate level.	Jafar Hasan joined the department after he completed his training in Germany.
Poona university in the late 1930s	Irawati Karve (1905-1970) as the head

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Generations

1st Gen

- B. N. Seal **(1864-1938)**, Ananda Coomaraswamy **(1977-1947),** B. K. Sarkar **(1887-1949)**, G. S. Ghurye **(1893-1983)**, Radhakamal Mukherjee **(1889-1968)**, D. P. Mukherjee **(1894-1961)**, N. K. Bose **(1901-1972)**

2nd Gen

- Irawati Karve **(1905-1970)** , M. S. Gore **(1921-2010),** A K Saran **(1922-2003),** Ramkrishna Mukherjee **(1917-2015)** M. N. Srinivas **(1916-1999),** A. R. Desai **(1915-1994),** K. M. Kapadia **(1908-1967),** S C Dube **(1922-1996),** Surajit Sinha **(1926-2002),** M S A Rao **(1926-1985),** Neera Desai **(1925-2009)**

3rd Gen

- Andre Beteille **(1934-present),** D N Dhanagare **(1936-2017)**, Yogendra Singh **(1932-2020),** T K Oommen **(1937-present),** Dipankar Gupta **(1949- present)** Sharmila Rege **(1963-2013)**

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Extra notes on Foundation to Sociology

How do the Post structuralists criticise structuralism?

Structuralism, however, was found to be inadequate as an explanation of social process and phenomena. Thus we find that

- -structuralism did not pay heed to historical processes and is a-historical
- -applied the rules of linguistics to societal processes which is a questionable procedure
- - it is assumed that a work has meaning in itself and this persists even before it is discovered and the text is only a conduit between the subject and the structure of rationality.
- -Thus the structuralists argue that it is language and its structure which itself produces reality and since it is language that is responsible for thought it determines mans perceptions whatever they may be.

Aspect / पहलू	Structuralism (स्ट्रक्चरलिज़्म)	Structure-Functionalism (स्ट्रक्चर-फंक्शनलिज़्म)
Origin & Thinkers	Origin in **linguistics & anthropology**; key thinkers: Ferdinand de Saussure, Claude Lévi-Strauss	Origin in **classical sociology & anthropology**; key thinkers: Émile Durkheim, A.R. Radcliffe-Brown, Talcott Parsons
Focus	Focus on **underlying deep structures** like language, myths, kinship systems	Focus on **functions of structures** in maintaining social order and stability
Method	Analyses cultural phenomena like a **language system**	Analyses society as a **biological organism**
View of Change	Change occurs when **structural rules** are altered	Change is **gradual and adaptive**
Nature	More **ahistorical** – less emphasis on historical process	Considers **history and evolution** of institutions to some extent

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Goal	To uncover **hidden codes** and relationships shaping meaning	To explain **how social institutions maintain equilibrium**
Criticism	Criticised for ignoring agency and history	Criticised for being status-quoist, ignoring conflict

British Sociology and Ameliorism:

- Related to, but separate from, political economy was the second defining characteristic of British sociology — *ameliorism*, or a desire to solve social problems by reforming individuals.
- Although British scholars began to recognize that there were problems in society (for example, poverty), they still believed in that society and wanted to preserve it. They desired to forestall violence and revolution and to reform the system so that it could continue essentially as it was.
- Above all, they wanted to prevent the coming of a socialist society. Thus, like French sociology and some branches of German sociology, British sociology was conservatively oriented. Because the British sociologists could not, or would not, trace the source of problems such as poverty to the society as a whole, the source had to lie within the individuals themselves.

Humanist Perspective in Sociology

The humanist perspective in sociology foregrounds the role of human agency, creativity, and subjective interpretation in shaping social life. It rejects purely deterministic explanations of behaviour and emphasizes that individuals actively construct meanings through their experiences and interactions. Influential thinkers include **Max Weber**, who advocated *verstehen* (interpretive understanding) to grasp the meanings individuals attach to their actions; **George Herbert Mead**, who explored the development of the self through symbolic interaction; and **C. Wright Mills**, who introduced the sociological imagination to connect personal troubles with public issues. Humanist sociology highlights empathy, moral responsibility, and the capacity of individuals to change their social circumstances.

Social Constructionism

Social constructionism is the theoretical approach that argues that social realities,

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identities, and institutions are created and maintained through collective human agreement and interaction rather than existing as fixed, objective facts. This perspective stresses that concepts such as gender, race, childhood, illness, or deviance are historically and culturally specific products of social processes. Key contributors include **Peter L. Berger and Thomas Luckmann**, whose work *The Social Construction of Reality* (1966) demonstrated how everyday interactions produce and reproduce reality; **Erving Goffman**, who examined the presentation of self and the performative nature of social roles; and **Michel Foucault**, who showed how power and discourse shape what is accepted as truth. Social constructionism thus underlines that "reality" is contingent, negotiated, and embedded within power relations.

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COMPILED NOTES OF
Unit 10: Culture and Symbolic Transformations

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****Please note, the "Culture" PDF is given separately and should be referred to separately.**

NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Unit 10: Culture and Symbolic Transformations 14/08/2025

Please note, you have to watch the Youtube class on Culture before you start with Unit 10 as those topics will not be taught here.

What is culture?

Material → seen / feel / touch → tangible → Technology
Non-material → You cannot see / touch → Ideas / values / Beliefs

Theories of Signs and Symbols

Signs: Basic units of meaning that represent something else (e.g., a red traffic light means "stop").

Symbols: Signs with deeper, socially constructed meanings shared by a group (e.g., the national flag as a symbol of identity).
In sociology, signs and symbols are studied to understand communication, meaning-making, cultural transmission, and social interaction.

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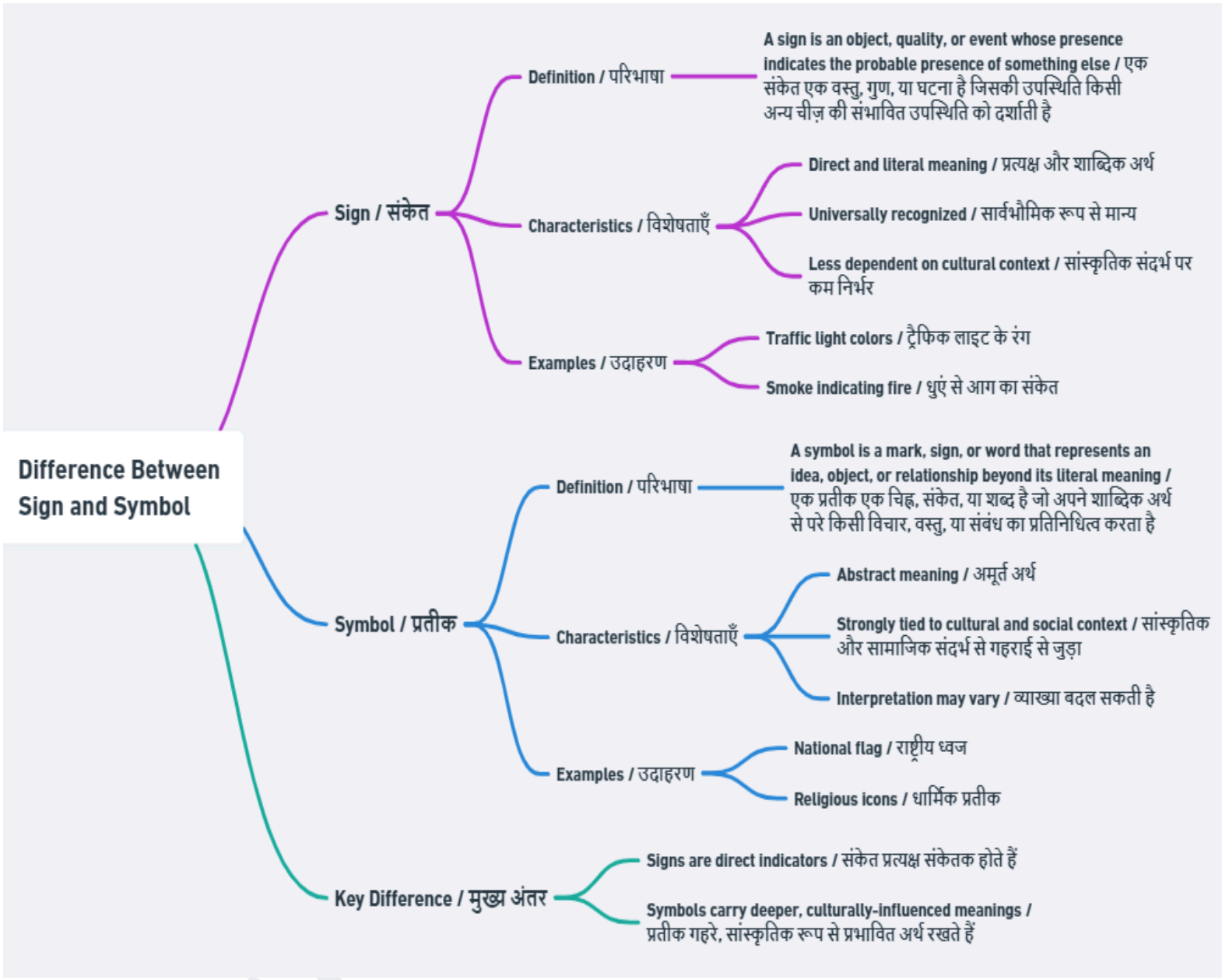
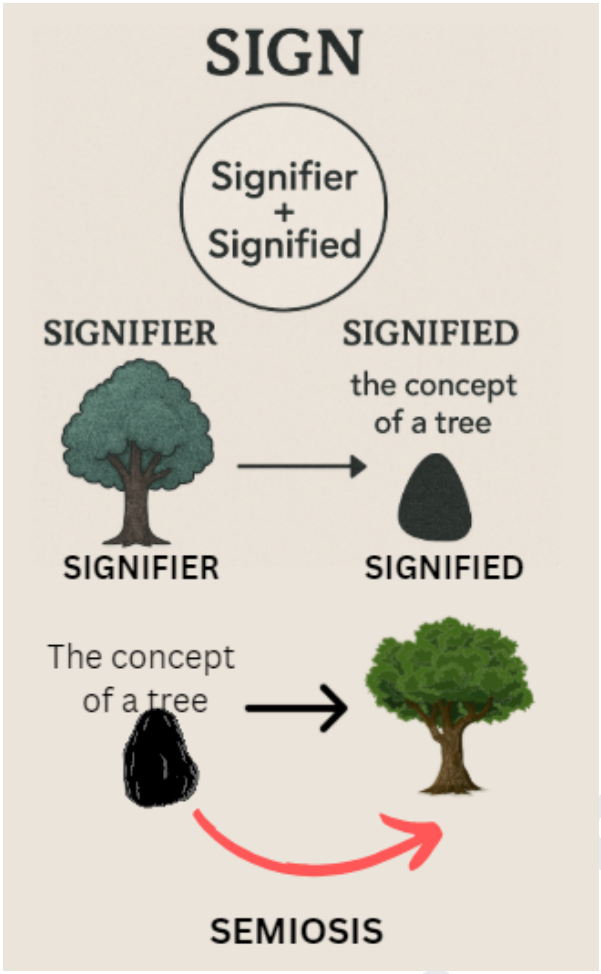


a) (Science/Study of Signs and symbols)

- **(Semiology) Ferdinand de Saussure [Structuralist]**
  - **Sign = Signifier + Signified**
  - Signifier = sound/image (e.g., "tree")
  - Signified = concept (the idea of a tree)
  - Vice-versa is also true and this process is called semiosis.
  - The relationship is arbitrary, not natural.



- Viewed language as a structured and stable system of signs

- **Langue vs Parole**:
- Langue = structured system of language (rules),
- Parole = individual speech acts. Meaning is relational, not inherent; signs gain meaning through difference from other signs.

2 Defining feature of linguistic signal:

Arbitrariness

- **Definition**: The relationship between the *signifier* (sound pattern or written form) and the *signified* (concept) is arbitrary — there is **no natural or intrinsic connection** between them.

- **Example**: The word “tree” has no natural reason to be linked to the concept of a tree; different languages use different sounds for the same object (e.g., *tree* in English, *arbre* in French, *vriksha* in Sanskrit).

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- **Significance**: This means linguistic signs are **based on social convention** and must be learned within a linguistic community.

Linearity

- **Definition**: Linguistic signs (spoken or written) are **linear in nature** — they occur **in a sequence over time** in speech and **in a spatial sequence** in writing.
- **Example**: In speech, sounds are produced **one after another**; in writing, letters follow a line from left to right (in English) or another direction depending on the script.
- **Significance**: This linear arrangement allows language to be organized into meaningful units like words, phrases, and sentences.
    - Important Work: *Course in General Linguistics (1916, posthumous)*

Derrida's critique of Saussure (Post-structuralist)

Theory of Différance

- Derrida accepted Saussure's idea that meaning is relational, but rejected the idea that signifier–signified relationships are fixed in the mind.
- Différance (a term Derrida intentionally spelled with an 'a' to play on the French différence):

Combines two senses:

- To differ → meaning comes from differences between signs.
- To defer → meaning is never fully present; it's always postponed as each sign refers to another sign.
- Implication: There is no final signified—only an endless chain of signifiers.

In sociology, this undermines the notion of fixed cultural meanings: identity, norms, or symbols are never complete, only temporarily "fixed" in specific contexts.

Deconstruction of Saussure's Stability

Derrida's Deconstruction is not about destroying meaning, but showing:

- Binary oppositions in thought (e.g., signifier/signified, speech/writing, nature/culture) are unstable.
- In Saussure's hierarchy, speech was privileged over writing as more "natural." Derrida reverses and destabilizes this:
- Writing is not secondary—it reveals that all language is representation, thus "writing" (as a metaphor) exists even in speech.
- In social life, this means that dominant cultural meanings (e.g., nationalism, gender,

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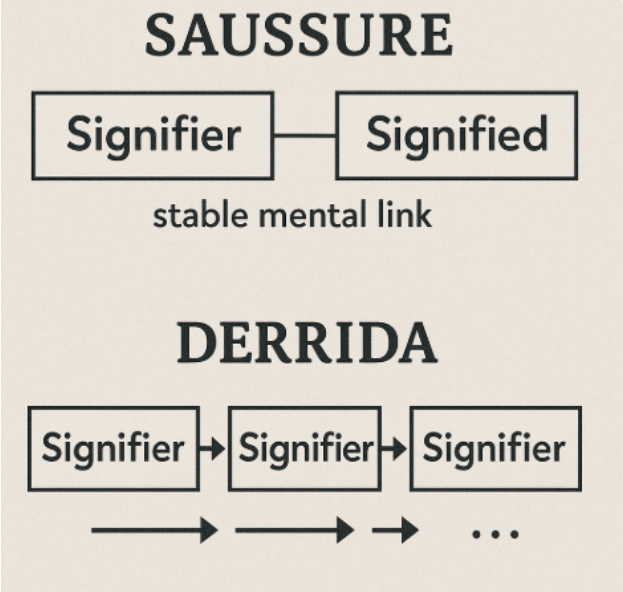
morality) can be unpacked to reveal contradictions, power relations, and suppressed alternatives.



(Semiotics) Charles Sanders Peirce

- Triadic model: *icon* (resembles the object), *index* (direct connection), *symbol* (arbitrary, conventional meaning).

Charles Sanders Peirce's Triadic Model–

- **Icon** – A sign that resembles or imitates the object it represents.
  Example: A picture of a bicycle resembles an actual bicycle.
- **Index** – A sign that has a direct, causal, or physical connection with the object.
  Example: An arrow pointing in a direction indicates the way to go.
- **Symbol** – A sign whose meaning is arbitrary and based on social convention or agreement.
  Example: A red stop sign means "stop" because of agreed traffic rules, not because the word or color inherently means stop.

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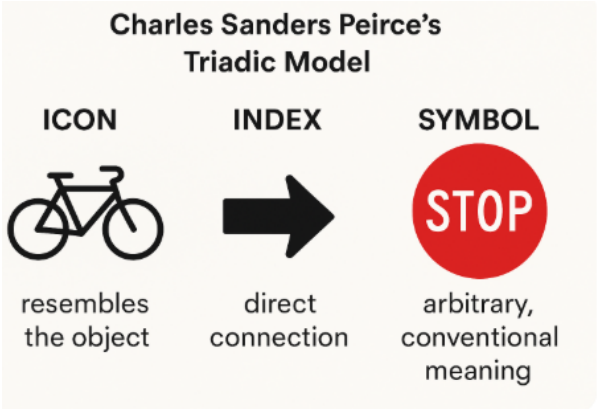
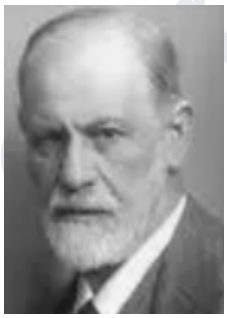


Claude Lévi-Strauss – Structuralism & Mythology
Key Concepts:

- Culture is structured like language; myths, kinship, and rituals follow binary oppositions (e.g., life/death, raw/cooked).
- Myths are collective expressions of the human mind's effort to resolve contradictions.
- Used Saussurean linguistics to decode cultural systems.
- Emphasized the deep structures underlying surface cultural diversity.

Important Works:

- *The Savage Mind (1962)*
- *Mythologiques series (1964–1971)*
- *Structural Anthropology (1958)*



Sigmund Freud – Psychoanalytic Symbolism
Key Concepts:

- Symbols as expressions of the unconscious mind, especially in dreams, myths, and rituals.
- Repressed desires, particularly sexual and aggressive instincts, emerge symbolically.
- Symbols in myths and cultural practices express collective neuroses (e.g., *Oedipus Complex:*The Oedipus complex is Freud's theory that a child unconsciously desires the opposite-sex parent and feels rivalry toward the same-sex parent).
- Religion and ritual are seen as neurotic re-enactments of unresolved psychic conflict.

Important Works:

- *The Interpretation of Dreams (1900)*

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- *Totem and Taboo (1913) – connects primitive ritual with family structure and taboo.*

Rites and Rituals

Rites: Formalized ceremonial acts or practices, often tied to specific occasions or transitions in social life (e.g., birth, marriage, death).

Rituals: Repeated, patterned actions—often symbolic—that express and reinforce shared beliefs, values, or norms within a community.

Arnold van Gennep – Rites of Passage (1909)
Key Work: The Rites of Passage (1909)
Core Idea:

- Van Gennep introduced the concept of "rites of passage" to describe the rituals that mark transitions in social status or life stages (e.g., birth, puberty, marriage, death).

Three-Stage Structure:

- Separation (Preliminal)
  - Individual is detached from a previous status or group (e.g., leaving the home during marriage).
- Transition / Liminality (Liminal)
  - A "betwixt and between" phase; ambiguous social position, often involving ordeal or instruction.
- Incorporation (Postliminal)
  - Reintroduction into society with a new status or role (e.g., initiated adult, wife, elder)

Victor Turner – Expansion of Van Gennep's Theory
Key Works:
The Ritual Process (1969)
The Forest of Symbols (1967)
Core Contributions:

- Liminality:
  - Deepened van Gennep's idea—liminality is a space of anti-structure, ambiguity, and transformation.
  - Individuals in this phase lose their previous identity, but have not yet acquired a new one.
- Communitas:
  - A spontaneous sense of equality and solidarity among those undergoing the same liminal phase.
  - Opposes social structure; egalitarian, unmediated bonds.

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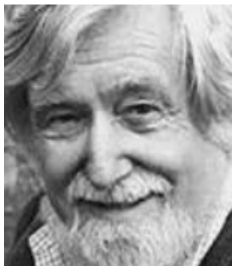
- Rites of affliction are rituals performed to address misfortunes believed to be caused by supernatural forces or spirits. They are often non-calendrical and unplanned, focusing on healing and restoring balance. Anthropologist Victor Turner defined these rituals as actions aimed at mitigating the effects of spirits that cause misfortune.


Clifford Geertz
Key work:
The Interpretation of Cultures

1. **Models of Reality**

- Rituals act as representations of the world as people believe it is.
- They reflect the cultural worldview, social order, and moral values of a society.
- Example: A coronation ceremony reflects a society's beliefs about kingship, divine authority, and hierarchy.

2. Models for Reality

- Rituals are not just passive reflections—they guide action and shape behavior.
- They provide a blueprint or normative framework for how people should act in the world.
- Example: Religious marriage rites don't just mirror ideas about marriage—they also shape how couples are expected to live together.

Mary Douglas (1921–2007), British anthropologist, is best known for her book Purity and Danger (1966).

- She analyzed how societies construct categories of pure and impure, and how these ideas are maintained through rituals.

- Her approach blends symbolic anthropology and structuralist thinking (influenced by Claude Lévi-Strauss).

Purity, Pollution, and Social Order

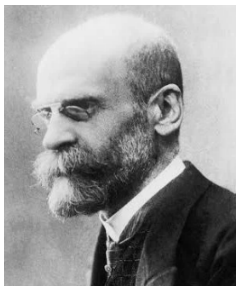
Sumantra Chakrabarty

- For Douglas, “dirt” is not an objective substance—it is matter out of place.
- Something becomes “polluting” when it violates cultural boundaries or classifications.
- Purity rules and taboos are social mechanisms to maintain symbolic order.
- Rituals help reinforce the distinctions between categories (e.g., sacred/profane, clean/unclean).

Rites of Purification

Purification rites function to restore symbolic boundaries when they are breached.

Examples:
Religious ablutions before prayer (Islam, Hinduism)
Food taboos and dietary laws (Kosher in Judaism, Halal in Islam)



Durkheim saw religion as a system of beliefs and practices related to the **sacred** that unites people into a moral community.

He argued that **rites** are the concrete actions through which people engage with the sacred.

Rites have a **functional role**: reinforcing collective conscience, maintaining solidarity, and regulating social life.

1. Positive Rites
Meaning: Actions aimed at bringing individuals or groups into closer contact with the sacred.
Examples:
Festivals
Sacrifices

2. Negative Rites
Meaning: Prohibitions or taboos meant to keep the sacred separate from the profane.
Examples:
Food restrictions (e.g., Kosher, Halal)
Restrictions on entering holy spaces without purification

3. Piacular Rites
Meaning: Rites performed in times of loss, crisis, or misfortune to mourn, atone, or avert danger.
Examples:
Funeral ceremonies
Mourning rituals
Sacrificial acts after disasters

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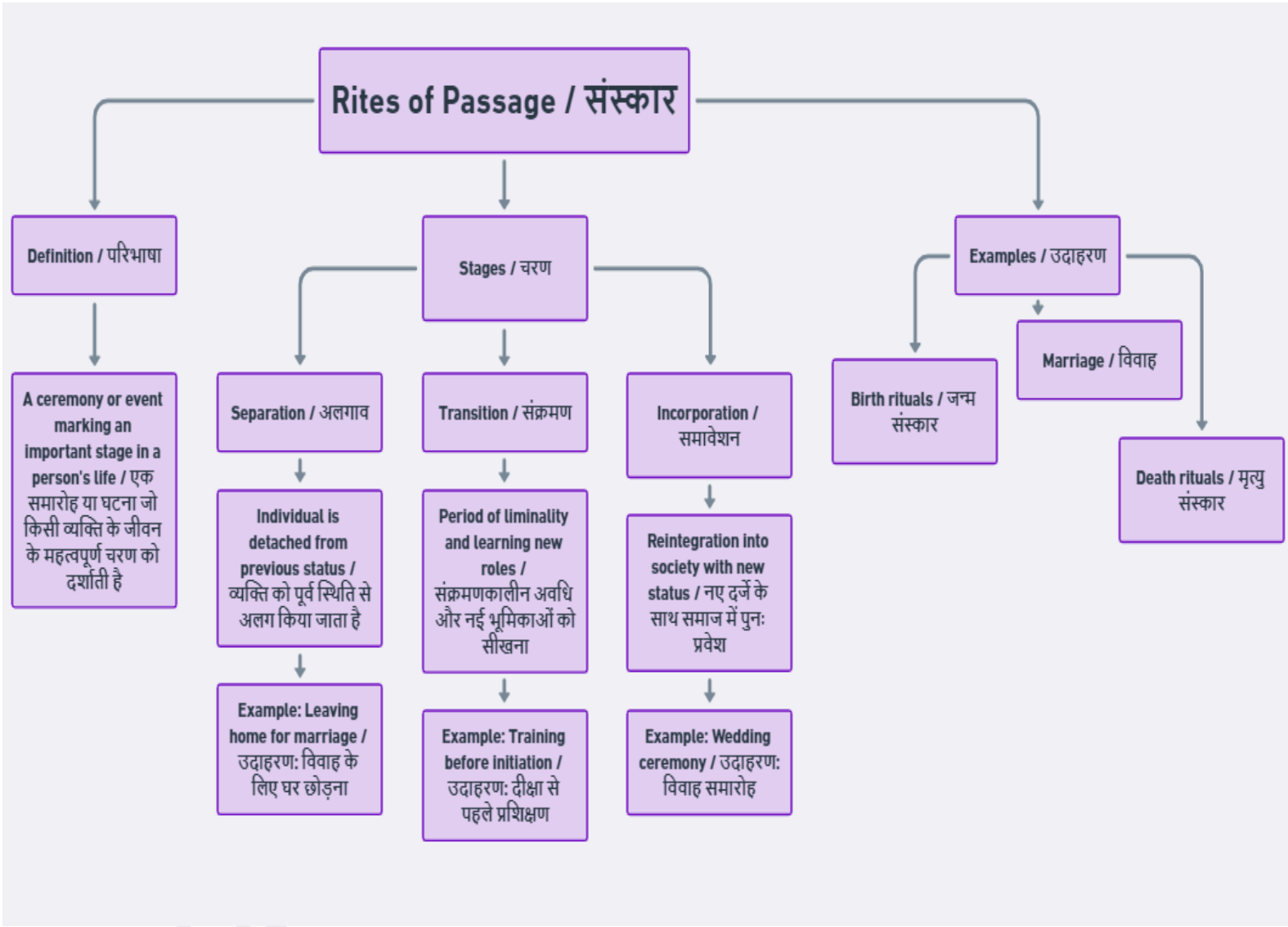
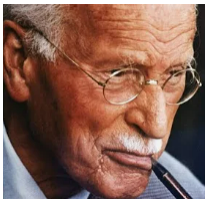

Rites of Passage / संस्कार
Definition / परिभाषा
A ceremony or event marking an important stage in a person's life / एक समारोह या घटना जो किसी व्यक्ति के जीवन के महत्वपूर्ण चरण को दर्शाती है
Stages / चरण
Separation / अलगाव
Individual is detached from previous status / व्यक्ति को पूर्व स्थिति से अलग किया जाता है
Example: Leaving home for marriage / उदाहरण: विवाह के लिए घर छोड़ना
Transition / संक्रमण
Period of liminality and learning new roles / संक्रमणकालीन अवधि और नई भूमिकाओं को सीखना
Example: Training before initiation / उदाहरण: दीक्षा से पहले प्रशिक्षण
Incorporation / समावेशन
Reintegration into society with new status / नए दर्जे के साथ समाज में पुनः प्रवेश
Example: Wedding ceremony / उदाहरण: विवाह समारोह
Examples / उदाहरण
Birth rituals / जन्म संस्कार
Marriage / विवाह
Death rituals / मृत्यु संस्कार

Unit 10: Culture and Symbolic Transformations 15/08/2025 Part 2

Carl Jung on symbols (extra added)



Carl Gustav Jung (1875–1961) was a Swiss psychiatrist and psychoanalyst, founder of Analytical Psychology.

Expanded on Freud's theories, introducing concepts like the collective unconscious, archetypes, and individuation.

Shadow Self

The Shadow is the unconscious part of the personality containing traits, emotions, and desires that the conscious ego rejects or represses.

Shadow Work

The conscious process of confronting, accepting, and integrating the shadow aspects of the self.

Involves acknowledging repressed feelings, motives, and parts of the personality without judgment.

Collective Unconscious

A deeper layer of the unconscious mind shared by all humans, containing universal archetypes and inherited psychic structures.

Unlike the personal unconscious (repressed memories and experiences unique to the individual), the collective unconscious is transpersonal and universal.

Key Elements:
Archetypes: Universal symbolic patterns or images (e.g., Mother, Hero, Shadow, Wise Old Man).

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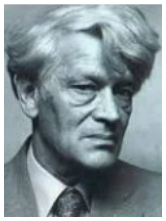
Moral Economy

- **Moral Economy** refers to the idea that economic practices, exchanges, and markets are embedded in social norms, cultural values, and moral principles - not just governed by pure profit logic.

- It challenges the notion that market behavior is purely self-interested and rational (as in neoclassical economics), emphasizing instead that fairness, reciprocity, and communal obligations shape economic life.



- Historical Origins
- ***E.P. Thompson***
- Book/Essay: '***The Moral Economy of the English Crowd in the Eighteenth Century'*** (Past & Present, 1971).
- Studied 18th-century English food riots.
- Showed that riots were not irrational but were grounded in a shared moral economy — an expectation of 'just prices' and community regulation of grain markets.

- ***James C. Scott***
- Book: ***The Moral Economy of the Peasant (1976).***
- Studied peasants in Southeast Asia. Found they prioritized subsistence security over profit. Peasant rebellions often arose when market or state policies threatened traditional reciprocity and survival guarantees.

The 2% CSR (corporate social responsibility) Rule in India

- Introduced under **Section 135 of the Companies Act, 2013**.
- **Mandate:** Companies meeting certain turnover/net worth/profit thresholds must spend at least **2% of their average net profits (of the past 3 years)** on CSR activities.
- CSR areas include education, health, poverty alleviation, environmental sustainability, rural development, etc.
- India became the **first country in the world** to legislate mandatory CSR spending.

From Voluntary Charity to Institutionalized Moral Economy

- In pre-capitalist or community economies (Scott's peasant moral economy), protection of the vulnerable was a customary obligation.
- The CSR mandate is the state's attempt to **legally formalize** this obligation in a capitalist framework, where otherwise shareholder profit-maximization dominates.

Education Theories

1. Formal Education

Definition:
A structured, organized, and institutionalized form of learning, usually provided in schools, colleges, and universities, with a set curriculum, grading system, and certified outcomes.

- Delivered by **trained teachers** in recognized institutions.
- **Curriculum-based** learning with predetermined objectives.
- Leads to **certificates, diplomas, or degrees**.

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- Time-bound and sequential.
- Usually **state-regulated** and follows formal rules and standards.

Examples:

- Attending a primary school, high school, or university.
- Professional courses (engineering, law, medicine).
- Vocational training in government-approved institutions.

2. Informal Education

Definition:
Learning that occurs outside the formal education system, through everyday experiences, interactions, and participation in family, community, or work life. It is not structured, has no set curriculum, and usually does not lead to certification.

- **Unstructured** and not bound by formal rules.
- Occurs **spontaneously** in daily life.
- No formal assessment or certification.
- Learning through **observation, imitation, and participation**.
- Culture and values are often transmitted through this process.

Examples:

- Learning cooking from family members.
- Picking up a language from peers.
- Acquiring agricultural skills by working with elders.
- Understanding social norms through community participation.

Sociological Relevance

- **Functionalist view:** Both forms contribute to socialization — formal education teaches universal values and skills; informal education transmits local customs and norms.
- **Conflict theory:** Informal education may reproduce social inequalities (e.g., access to cultural capital), while formal education can either challenge or reinforce them.

Perspectives and thinkers of Education theory

Conflict Perspective

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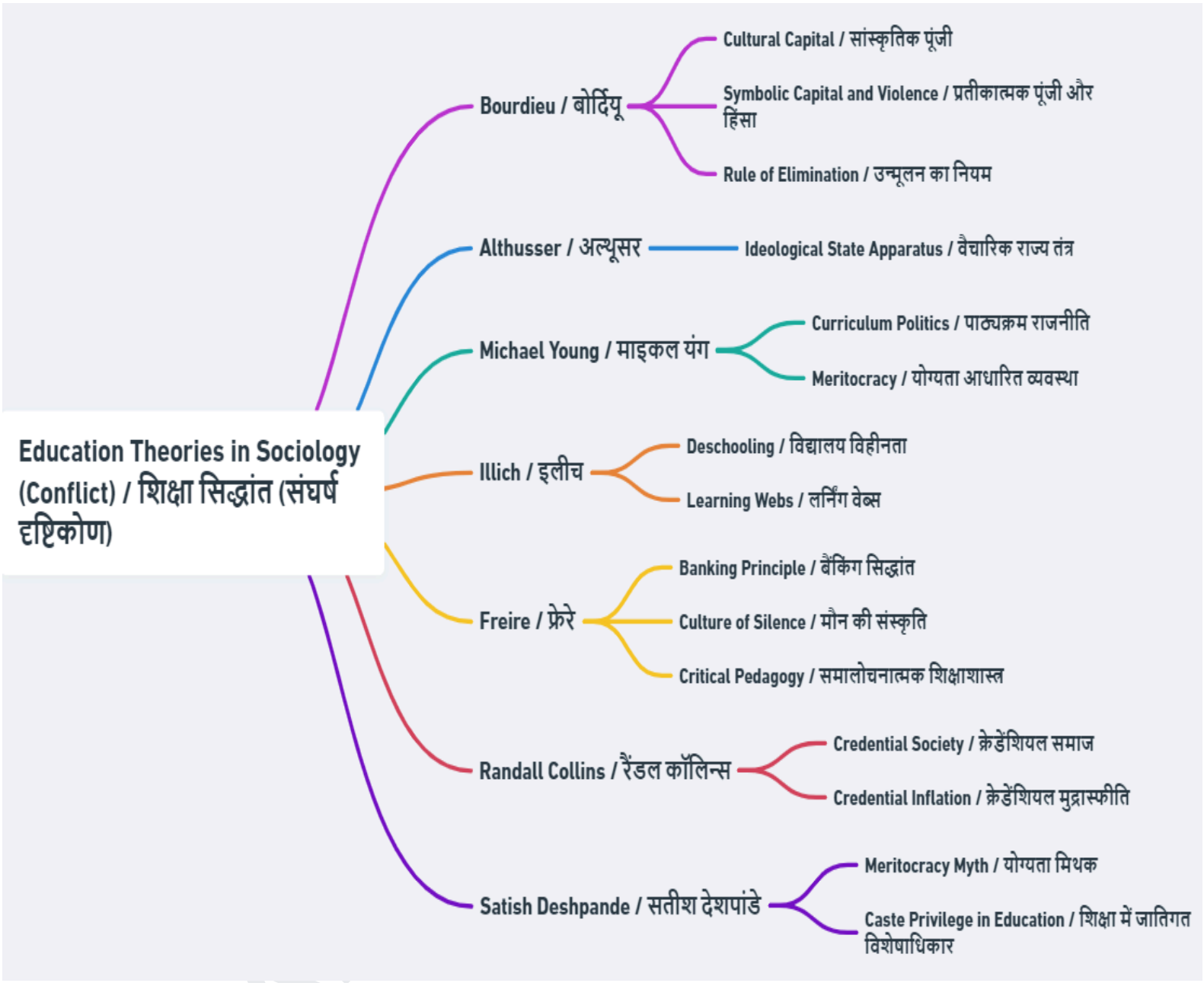

1. Pierre Bourdieu

- **Cultural Capital** – Non-economic resources (knowledge, tastes, language styles) that schools value, benefiting upper classes.
- **Symbolic Capital and Violence** – Dominant cultural values imposed as “legitimate” in schools, marginalizing others.
- **Rule of Elimination** – Educational systems subtly exclude those lacking dominant cultural capital.

2. Louis Althusser

- **Ideological State Apparatus** – Education functions as a tool to reproduce capitalist ideology and maintain the existing social order without using direct force.

3. Michael Young

- **Curriculum Politics** – Decisions on what is taught reflect the interests of dominant social groups.
- **Meritocracy** – The claimed neutrality of education hides structural inequalities and inherited privilege.

4. Ivan Illich

- **Deschooling** – Schools reproduce inequality and dependence; advocates dismantling institutionalized schooling.
- **Learning Webs** – Decentralized, network-based, peer-to-peer learning systems outside formal schools.
- **Hidden Curriculum** – (originally coined by Philip W. Jackson in his 1968 book, ***Life in Classrooms***). Unspoken values, norms, and behaviors implicitly taught in schools (e.g., obedience, conformity) that reinforce existing hierarchies.

5. Paulo Freire

- **Banking Principle** – Teacher deposits information into passive students; stifles critical thinking and creativity.
- **Culture of Silence** – Oppressed groups are kept voiceless through authoritarian education systems.
- **Critical Pedagogy** – Dialogical, participatory education aimed at developing critical consciousness and enabling social change.

6. Randall Collins

- **Credential Society** – Jobs increasingly require formal educational credentials, regardless of the actual skills needed.
- **Credential Inflation** – Over time, higher qualifications are required for the same jobs, devaluing existing credentials.

7. Satish Deshpande

- **Meritocracy Myth** – The idea of “merit” often reflects inherited social and economic privilege, not innate ability.
- **Caste Privilege in Education** – Dominant castes maintain advantages in education through structural and cultural mechanisms.

Functionalist Perspective

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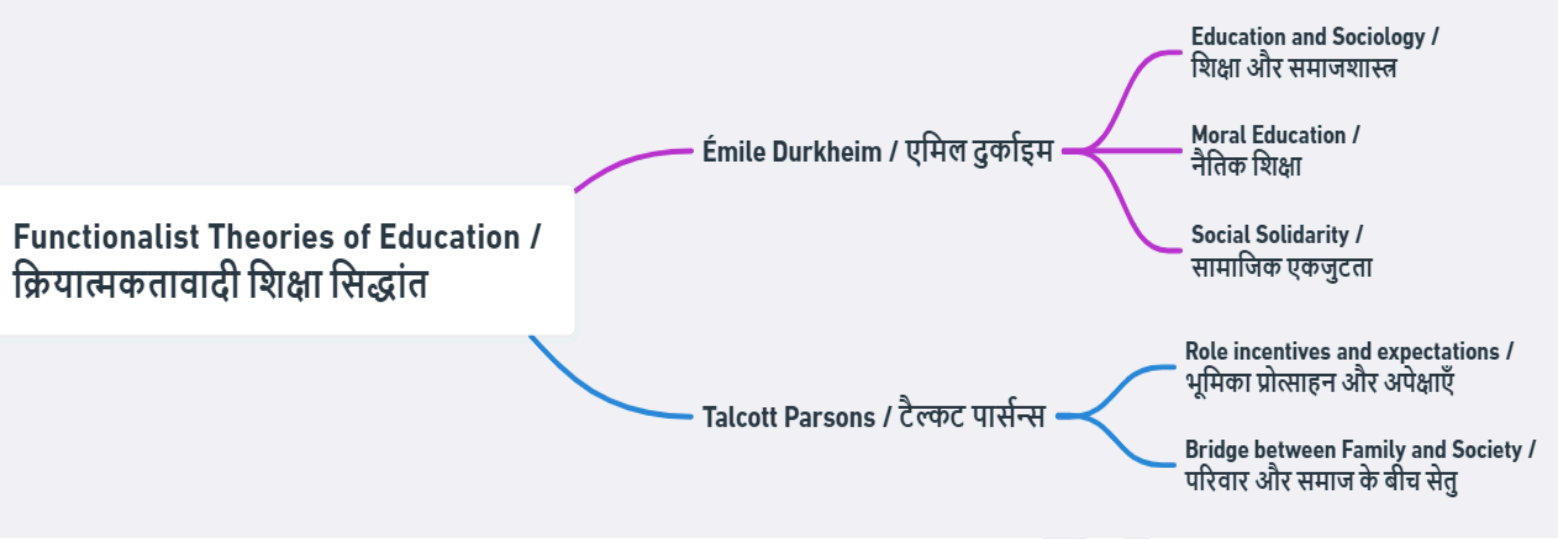

Émile Durkheim

- **Education and Sociology** – Education is a social institution that transmits society's norms, values, and culture to the next generation.
- **Moral Education** – Schools develop moral discipline and a sense of responsibility, essential for maintaining social order.
- **Social Solidarity** – Education creates a shared sense of belonging and unity, binding individuals into a cohesive society.

Talcott Parsons

- **Role Incentives and Expectations** – Schools allocate roles by rewarding achievement and setting expectations for behavior and performance.
- **Bridge between Family and Society** – Education acts as a transitional space where children move from the particularistic values of the family to the universalistic values of society, preparing them for adult roles.

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- **Commodification of Rituals**
- The commodification of rituals refers to the transformation of sacred practices into consumer products, where their spiritual or cultural meanings are subordinated to market logic. This phenomenon is particularly visible in religious festivals, pilgrimage sites, and life-cycle rituals like weddings and funerals.
- **Philip Lutgendorf** showed how the Ramayana, once an oral and devotional text, has been commodified through television serials, souvenirs, and tourism circuits.
- **Peter van der Veer and Ravi Sundaram** have pointed to the ways in which urban religious festivals (like Ganesh Chaturthi in Mumbai or Durga Puja in Kolkata) become platforms of spectacular religiosity, corporatized sponsorship, and media management.
- **In Marxist terms:** It is the process by which the **use value** of a ritual (meaning, spiritual function) is overshadowed by its **exchange value** (its ability to generate profit).

- **In Weberian terms:** Linked to **rationalization** and the bureaucratic organization of religious practices into sellable services.
- **Dean MacCannell** (*The Tourist*, 1976) — rituals re-staged and packaged for tourist consumption lose authenticity (staged authenticity).
- Examples: recent events like the Kumbh mela

Secularism and Secularisation

The word secular is derived from the Latin word 'secular', which means the 'present age or generation'. The word secular came to be associated with the social process of secularisation.

The British social reformer **George Jacob Holyoake** (1817–1906) coined the word 'secularism' to describe his this-worldly approach to personal morals, to philosophy, and to the of society and politics. Before proposing the term secularism, Holyoake had considered the terms 'netheism' (meaning neither theism nor an atheism) and 'limitationism' (probably hinting at limiting the religious influence). His first aim in proposing secularism was not to negate religion but to counter the irrationalism and supernaturalism of Christian theology.
Bryan Wilson mentions the following three features of a secular society, viz.

the prevalence of instrumental values, rational procedures and technological methods (Wilson 1987: 159-60).

In his *The Secular City* **Harvey Cox** maintained that secularization was a consequence of industrialisation and urbanisation and that its characteristics were urbanization, pragmatism or lack of interest in the mystery of life, profanity or this-worldliness, pluralism and tolerance due to which no world-view is imposed on anyone.

Peter Berger defined secularization as the 'process by which sectors of society and culture are removed from the domination of religious institutions and symbols'

Desacralisation actually means *"the withdrawal of the kind of emotional involvement which is to be found in religious response of the sacred"*.

Thus secularization of religion means both **desacralisation** and **rationalization**, i.e. the religious worldview is no longer the basic frame of reference for thought.

Howard Becker discussed **secular society** in the context of social change and the decline of religion's centrality in public life.

- A **secular society** is one in which:

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1. Religious institutions no longer dominate other spheres of life (politics, economy, education).
2. Social norms and laws are based more on **rational–legal** principles rather than religious authority.
3. Religion becomes a **matter of personal choice** rather than a collective societal framework.

Sacred vs. Secular (in Becker's framework, influenced by Durkheim)

Sacred

- Refers to objects, beliefs, places, or practices that are set apart, revered, and considered holy or spiritually significant.
- Surrounded by taboos, rituals, and moral prescriptions.
- Examples: Holy books, pilgrimage sites, religious ceremonies.

Secular

- Refers to the ordinary, everyday, and non-religious aspects of life.
- Guided by human reasoning, empirical evidence, and worldly concerns rather than divine command.
- Examples: Secular laws, state institutions, science-based education.

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Aspect	Secularism	Secularisation
Definition	A **normative principle** or political philosophy advocating separation of religion from the state and ensuring equal treatment of all religions.	A **social process** by which religion loses its influence over various spheres of life (politics, economy, education).
Propounders	- In India: **Jawaharlal Nehru**, **Rajeev Bhargava** (contextual secularism)- West: **John Locke** (religious tolerance), **Thomas Jefferson** (separation of church & state)	- **Max Weber** (rationalization), **Peter Berger** (*The Sacred Canopy*), **Bryan Wilson** (social differentiation), **Steve Bruce** (decline of religion

Key Thinkers	- Jawaharlal Nehru: Indian secularism as equal respect to all religions.- Rajeev Bhargava: “Principled distance” model.- Charles Taylor: secularism and diversity.	- Max Weber: “Disenchantment of the world” (*Entzauberung*).- Peter Berger: decline of sacred canopy in modernity.- Bryan Wilson: secularisation as differentiation of institutions.
Focus	How the **state** treats religion.	How **society and culture** change in relation to religion.
Goal / Outcome	Ensure religious freedom, equality, and prevent theocracy.	Reduction of religious authority in public and private life.
Example	- Indian Constitution’s secular provisions (equal respect to all religions).- USA’s First Amendment (no state religion).	- Decline in church attendance in Europe.- Replacement of religious courts with civil courts.

Western Definition of Secularism

Core Principle:

- **Strict separation** of religion and state.
- State remains neutral in matters of religion and does not promote or interfere in any faith.
- Religion is considered a **private affair** of individuals.

Indian Definition of Secularism

Core Principle:

- **Equal respect and recognition** to all religions by the state (*sarva dharma sambhava*).
- State can intervene in religious practices **to ensure equality and social reform**.
- Secularism here is **not strict separation**, but **principled distance** (Rajeev Bhargava).

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Unit 10: Culture and Symbolic Transformations 17/08/2025 Part 3

Aspect	Secularism	Communalism	Fundamentalism
Definition	Principle of separating religion from the state and public affairs. Religion is treated as a private matter.	Ideology that promotes loyalty to one's own religious/ethnic community, often in opposition to others.	Belief in the absolute authority of religious texts or traditions; rejection of modern interpretations.
Core Idea	Equality of all religions; neutrality of state in matters of faith.	"Us vs Them" based on religion, caste, or ethnicity; leads to division and conflict.	Returning to the "pure/original" religious principles; rigid orthodoxy.
Sociological Role	Promotes social harmony, pluralism, and democratic values.	Fuels identity politics, social polarization, and sometimes violence.	Reinforces rigid boundaries, opposes liberal or secular values, and resists change.
Examples (India)	Indian Constitution guarantees secularism (equal respect to all religions).	Hindu–Muslim riots, caste-based mobilization in politics.	Religious groups opposing modern reforms, e.g., opposition to gender equality laws in the name of faith.
Outcome	Pluralism, coexistence, democratic governance.	Conflict, riots, sectarian violence, erosion of social solidarity.	Intolerance, conservatism, religious authoritarianism.

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India and Secularism:

42nd Amendment Act, 1976 (The "Mini-Constitution")

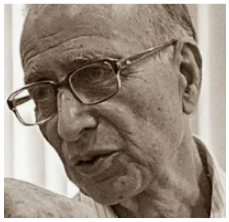
1. Background

- Passed during **Emergency (1975–77)** under Prime Minister **Indira Gandhi**.
- Known as the **"Mini-Constitution"** because it made the **largest number of changes** to the Constitution at one time.
- Aimed to strengthen the **central government's powers** and **curtail judiciary and opposition**.

2. Major Features / Changes

(A) Preamble Changes

- Added the words:
  - **"Socialist"**
  - **"Secular"**
  - **"Integrity"**
- Preamble now reads: **"Sovereign Socialist Secular Democratic Republic"** and **"Unity and Integrity of the Nation."**



T N Madan on Indian secularism

Madan (ed. 1991: 394–412) notes these dimensions are:

1. The separation of state from religion.
2. Equal and impartial treatment of all communities by the state.
3. Approaching religious beliefs in a spirit of objective rationality.
4. Ensuring a just standard of living for all people irrespective of community.

T.N. Madan in his book *'Secularism in its Place'* makes a guarded attack on modernization. He says that secularism and Indian culture are mismatched due to two reasons.

- He said the mainstream Enlightenment view was that religion is irrational. If secularism wants to remove religion from Indian public life and culture, this will not happen.
- Secondly, Madan says that no religion would go away on eviction. In fact there will be a strong cultural resistance if religion is forcibly evicted.
- Coined phrase "Secularism is a myth in India"- Advocated **pluralism rooted in tradition**, not state-imposed neutrality

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Rajeev Bhargava on Indian secularism

1. Principled Distance

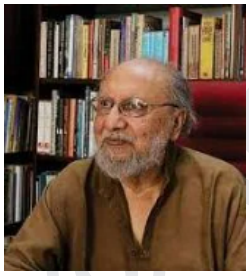
- Unlike Western secularism which implies a **strict wall of separation** between state and religion, Indian secularism follows **"principled distance."**
- The state may intervene in religion **positively** (e.g., funding minority institutions) or **negatively** (e.g., banning untouchability, temple entry reforms) depending on the context.
- This allows flexibility to balance **religious freedom** and **social justice**.

2. Equal Respect / Sarva Dharma Sambhava

- Indian secularism is based on the idea of **equal respect for all religions**, not just neutrality.
- State does not promote irreligion or atheism but gives **equal protection and recognition** to multiple religions.
- This is different from the French **laïcité** or American **strict separation**.

3. Multi-value, Not Single-value

- Western secularism is largely about **individual liberty** and **non-establishment of religion**.
- Indian secularism combines multiple values:
    - **Religious liberty**
    - **Equality of citizenship**
    - **Communal harmony**
    - **Social reform within religions**



Ashis Nandy on Indian secularism

Ashis Nandy has made a flamboyant and sweeping attack on Modernization.

He distinguishes religion as faith from religion as ideology.

- Religion as faith is 'a way of life, a tradition which is definitionally non-monolithic and operationally plural.'

- Religion as ideology, on the other hand, is a 'subnational, national or cross-national identifier of populations contesting for or protecting non-religious, usually political or socio-economic, interests.'
- Advocates "faith-based tolerance" over legalistic secularism- Sees secularism as part of colonial modernity project.
- ***"It is the advent of colonial modernity, he argues, imported from Europe to South***

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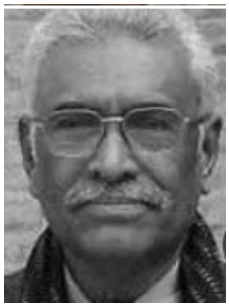
Asia and riding piggyback on the individuated self and on secular governance, that has hardened communitarianism into ideology and created the conditions for religious violence."



T.K. Oommen's six dimensions of communalism
Assimilationist, Welfarist, Retreatist, Retaliatory, Separatist, and Secessionist—were first proposed in ***Protest and Change: Studies in Social Movements (1990)***

Assimilationist Communalism

- One community tries to **absorb or assimilate another** into its fold.
- Example: Attempts to merge smaller sects or tribal religions into "major" religions.
- Leads to **loss of identity** of the weaker group.

Welfarist Communalism

- A community mobilizes for **welfare benefits** specifically for its own members.
- Example: Demands for separate reservations, subsidies, or quotas for a religious/caste group.
- Creates **competition for state resources** along communal lines.

Retreatist Communalism

- A community withdraws from wider society and focuses on **preserving its own culture, religion, or traditions**.
- Example: Formation of exclusive ghettos, separate educational or religious institutions.
- Leads to **social isolation** and lack of integration.

Retaliatory Communalism

- Community adopts a **revengeful stance** due to real or perceived injustice.
- Example: Riots or counter-violence after communal clashes.
- Perpetuates **cycle of hatred and conflict**.

Separatist Communalism

- A community demands **distinct recognition and autonomy** while still remaining within the same political framework.
- Example: Demands for separate personal laws, separate cultural rights, or minority educational institutions.
- Encourages **division but not outright breakaway**.

Secessionist Communalism

- A community aspires to **secede from the nation-state** and form its own

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independent political unit.
- Example: Partition demand (1947), Khalistan movement, etc.
- Most **extreme form of communalism**, threatening national integrity.

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Unit 10: Culture and Symbolic Transformations 18/08/2025 Part 4

Secularization:

1. withdrawal of religion from such social spheres as education and marriage following a differentiation in institutions, structures and functions;
2. the development of pluralisms at the level of social groups (including religion) and world views;
3. rationalisation as described by Max Weber which refers to the emergence of a scientific, rational world view which 'disenchants' society from myths, mysteries, miracle and magic; and
4. the development of critical consciousness that reveals the ideologies hidden in the institutional and belief structures of religion.

Secularism, as an ideology, consists of the following five ideas.

1. Firstly, it stresses the role of human autonomy.
2. Secularism asserts that not only state and laws but family relations, education, morality, knowledge and values are also completely free from the dominance of religion.
3. Secularism seeks not just the autonomy of the individual but also the autonomy of reason.
4. Secularism makes room for the values of pluralism and religious toleration because it does not make any religion final, infallible and beyond rational scrutiny.
5. Secularism is not anti-religion. Instead, it is concerned with the affairs of this world and considers that secular life and knowledge is autonomous.

GENDER, BODY, CULTURE

Ann Oakley in her 1972 book *Sex, Gender and Society* identifies four central mechanisms in early gender socialisation: **manipulation, canalisation, verbal appellation and activity exposure**.

- Through manipulation of the child's body, parents encourage sex-specific behaviour in their children. For example, mothers fuss over the hair and skin of baby girls much more and spend energy on dressing them elaborately in feminine clothes.
- Canalisation or directing the child's attention and interests towards appropriate games and toys is another non-verbal method. For girls, dolls, soft toys, miniature domestic appliances are popular and for boys, bricks, guns and trains.
- Verbal appellation refers to the use of language to label children in a way that reinforces appropriate gender identification. For example, pet names like 'Guddi' or 'Dolly' for girls do not seem to have male equivalents. Another example is how certain adjectives are applied differentially 'my brave little boy' versus 'my beautiful princess' highlighting qualities desirable in boys and girls.
- Different activity exposure happens as children grow a little older and can help out in the house. Girls are often allotted domestic chores like serving or looking after the younger

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sibling, and boys are encouraged to participate in outdoor activities like running errands to the shop.

"The way you are sitting is not appropriate for a girl, sit properly", many of the learners who are girls must have experienced this verbal expression of what is right for a girl, while growing up. As **Simon de Beauvoir** aptly describes "One is not born, but made a woman"; this path breaking proposition in feminist thought and in the project of theorising gender, draws our attention to study the process of socialisation through which particular cultures design gender roles and norms. Gender stratification is found to be the outcome of particular patterns of child-rearing practices and child socialisation carried out according to the dominant and standardised norms.

Fredrich Engels, in his path breaking work "*The Origin of Family, Private Property and the State"* (1884) demonstrates how the increase in private property has become a site for producing more and more gender inequality in society.

Margaret Mead (1901-1978), a student of Franz Boas, was the pioneer of gender studies within the discipline of anthropology, from the American School of cultural anthropology. She conducted ethnographic fieldwork on Samoa and Manus (in the Pacific), with Mundugamor and Latmul (Papua New Guinea) and on Bali (Indonesia). Mead was interested to study childhood, adolescence, sexuality and the relation between personality and culture. Her most significant contribution was her study of adolescent sexuality among the Samoans.

Margaret Mead had presented ethnographic data in *Sex and Temperament in Three Primitive Societies* that showed that conventional definitions of femininity and masculinity were not borne out in the Pacific Islands. In two of the three cultures she examined, there was no sharp polarity between masculinities and femininities, and in the third, they were.

Lila AbuLughod's study on the Bedouin (Bedouin societies are traditionally nomadic, Arabic-speaking tribes who have lived in the deserts of the Middle East and North Africa for centuries. They are known for their pastoral lifestyle, primarily herding camels, sheep, and goats, and their ability to navigate across vast arid landscapes. The term "Bedouin" itself comes from the Arabic word "badawi," meaning "desert dweller," and is contrasted with "ḥāḍir," the term for settled people) women is a good example for such an ethnographic account (Lughod 1986). Providing a methodological shift in undertaking anthropological fieldwork, Lughod argues that researches should allow women to speak for themselves and represent their experiences without male mediators; it

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becomes a point of recognising women as individuals and their agency to express about themselves and the world around them. Lughod emphasises on the diversity of women's multiple social roles that they simultaneously perform both in the private and public domains.

Gayle Rubin uses the phrase 'sex/gender system' in order to describe a set of arrangements by which the biological raw material of human sex and procreation is shaped by human, social intervention, arrangements which are the locus of the oppression of women.

Nancy Chodorow in her 1978 work *Reproducing Mothering* has criticised social learning theory as too simplistic to explain gender differences. Instead, she holds that gender is a matter of having feminine and masculine personalities that develop in early infancy as responses to prevalent parenting practices, specifically 'mothering', since mothers or other prominent women tend to be the primary caretakers of young children. Chodorow differs from the classic Freudian approach, in that she espouses a position that both gender and mothering are socially learnt. She sees the child's gender identity emerging through the process of breaking away from the mother to form a unique identity. For a boy, the mutual perception of difference leads to a violent breakaway, and to well defined and rigid ego boundaries. For a girl, the process is more fluid because of the identification with the mother, leading to flexible and blurry ego boundaries.

In article "*Socialisation of Hindu Girls in Patrilineal India"*, **Leela Dube** chronicles in detail, proverbs and sayings, rituals and ceremonies that highlight son-preference, devaluation of daughters, the temporary nature of a girl's residence in her natal home, her eventual and inevitable destiny of marrying and moving into another household, and the need for her to know how to be flexible and how to please. In particular, many wedding ceremonies including the highly emotional 'Bidai' ceremony as the bride leaves for her marital home, emphasise her disconnecting from natal responsibilities and assumption of new role in another household.

Kamala Ganesh's article on "*Patrilineal Structure and Agency of Women: Issue in Gendered Socialisation*" also highlights the other side of gendered socialisation, which involves training not to be just a victim, but to use the patrilineal structure to one's own advantage, and make a space for oneself within it by 'adjusting', playing the right cards, and stooping to conquer.

In order to explain why some people felt that they were 'trapped in the wrong bodies', the psychologist **Robert Stoller** in his book *Sex and Gender: On the Development of Masculinity and Femininity* began using the terms 'sex' to pick out biological traits and 'gender' to pick out the amount of femininity and masculinity a person exhibited.

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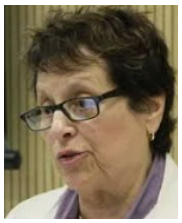

Sherry Ortner (1974) talked of universal subordination of women's body in *"Is Female to Male as Nature is to Culture"* where she argues that a woman's body and its functions keep her closer to **nature** more than a man's physiology, allowing him more **freedom** to work in **culture**. She was one of the early proponents of feminist **anthropology** who constructed an explanatory model for gender asymmetry based on the premise that the subordination of women is a universal, that is, a cross-cultural phenomenon.

Concepts by R. W. Connell/Bob Connell

Gender Order

- Refers to the **overall social pattern** of power relations between men and women in a given society.

  - It includes:
    - **Division of labour** (who does what kind of work, paid/unpaid).
    - **Power relations** (men's dominance over women in politics, economy, family).
    - **Cathexis** (emotional/sexual relations shaped by gender norms).
  - Gender order is maintained through **institutions** (state, family, media, education, religion).
- It is **historical and structural** → meaning it changes over time, but always reflects patterns of dominance and subordination.

- Connell identifies **hegemonic masculinity** as the cultural form of masculinity that legitimizes male dominance within the gender order.

2. Gender Regime

Refers to the **specific institutional pattern** of gender arrangements **within a particular institution** (like school, workplace, trade union, family).

- Each institution has its own "gender regime," but all fit into the broader **gender order** of society.
- Example:
  - **School** – Gender regime might mean boys encouraged in sports, girls pushed into arts/care roles.
  - **Workplace** – Gender regime may show pay gap, glass ceiling, or male dominance in leadership.

Connell: Hierarchy of Masculinities

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1. Hegemonic Masculinity

- The dominant form of masculinity that is **culturally valued the most**.
- Not always the most common, but the most **socially powerful and legitimized**.
- Associated qualities: **heterosexuality, whiteness, physical strength, emotional suppression (e.g., not showing sadness).**
- It legitimizes the **dominance of men over women** and also over other men.

2. Complicit Masculinity

- Men who **do not embody hegemonic masculinity fully**, but also **do not challenge it**.
- They still benefit from the **patriarchal dividend** (the advantages men receive simply for being male).
- Example: Men who may not be hyper-masculine but enjoy male privilege.

3. Marginalized Masculinity

- Men who are **denied access** to hegemonic masculinity due to race, class, disability, or other structural barriers.
- Example: Men of colour, working-class men, or disabled men.
- Even though marginalized, they may still adopt values of hegemonic masculinity (aggression, physical strength, emotional suppression).

4. Subordinate Masculinity

- Masculinities that are **opposite or inferior** to hegemonic masculinity.
- Associated with men who display traits culturally linked with weakness or femininity.
- Example: **effeminate men, gay men**.
- They are stigmatized and subordinated within the gender hierarchy.

5. Emphasized Femininity (Connell's addition)

- The form of femininity that **accommodates and reinforces hegemonic masculinity**.
- It emphasizes traits like **compliance, nurturance, empathy, and acceptance of male dominance**.
- Unlike masculinities, there is **no hegemonic femininity**, because femininity is always constructed in **relation to hegemonic masculinity**.
- Example: Women's roles in supporting men's authority, being "good wives/mothers," or conforming to beauty/sexuality standards set by male gaze.

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Intersectionality, a concept introduced by **Kimberlé Crenshaw** in the late 1980s, is a key framework in sociology for understanding how multiple forms of inequality and oppression—such as race, gender, class, caste, sexuality, and ability—intersect and shape lived experiences. Crenshaw argued that looking at categories like “woman” or “Black” in isolation overlooks the compounded and unique disadvantages faced by Black women, who experience both racism and sexism simultaneously. In sociology, intersectionality helps move beyond single-axis analyses to reveal how power structures overlap, reinforcing systemic exclusions and shaping identities. This perspective is crucial in analyzing institutions, policies, and everyday interactions, as it highlights the ways in which marginalized groups are made invisible when only one dimension of identity is considered.

The concept of the **male gaze**, introduced by film theorist ***Laura Mulvey in her influential 1975 essay Visual Pleasure and Narrative Cinema,*** is widely used in sociology and cultural studies to analyze gender, power, and representation. Mulvey argued that mainstream cinema—and by extension, popular media—positions women as passive objects of heterosexual male desire, while men are positioned as active subjects who look, control, and define meaning. Through techniques like camera angles, framing, and narrative structures, films often reproduce patriarchal power by encouraging viewers to adopt a masculine perspective, thereby objectifying women’s bodies and limiting their subjectivity. In sociology, the male gaze is an important analytical tool to examine how cultural products reinforce gender hierarchies, normalize inequality, and shape everyday perceptions of femininity, sexuality, and identity.

The **“Beauty Myth”**, a concept popularized by ***Naomi Wolf in her 1990 book The Beauty Myth: How Images of Beauty Are Used Against Women***, is an important framework in sociology for understanding how cultural standards of beauty function as mechanisms of social control. Wolf argues that as women gained greater access to education, employment, and political rights, new forms of patriarchal domination emerged through unattainable beauty standards propagated by media, advertising, and consumer culture. These ideals create pressure on women to constantly discipline their bodies through dieting, cosmetic practices, and surgeries, reinforcing gender inequality by diverting energy and resources into self-surveillance. In sociology, the beauty myth illustrates how power operates through cultural norms, linking body politics with broader structures of patriarchy, capitalism, and consumerism, while shaping women’s identities, opportunities, and self-worth.

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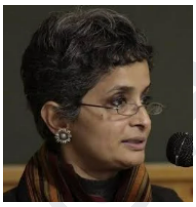
*The **Kinsey Scale**, developed by Alfred Kinsey and his colleagues in the late 1940s and early 1950s through their pioneering s*tudies on human sexuality, is a significant sociological tool for understanding sexual orientation beyond rigid binaries. Instead of classifying people strictly as heterosexual or homosexual, Kinsey proposed a continuum ranging from 0 (exclusively heterosexual) to 6 (exclusively homosexual), with intermediate points reflecting varying degrees of bisexuality and fluidity. This scale challenged dominant heteronormative assumptions of the time by demonstrating, through extensive survey data, that many individuals' sexual experiences and attractions fall between the two extremes. In sociology, the Kinsey Scale is important because it highlights the socially constructed nature of sexual categories, underscores the diversity of human sexuality, and provides a framework for analyzing how identities and behaviors are regulated, stigmatized, or normalized in different cultural contexts.

The concept of **housewifisation**, introduced by ***feminist sociologist Maria Mies,*** is central to her critique of patriarchy and capitalism. Mies argued that the role of the "housewife" is not a natural or universal category but a historically constructed one, created under capitalism to exploit women's unpaid domestic labor. She explained that capitalism sustains itself by separating productive (paid, wage-earning) and reproductive (unpaid, household) labor, assigning the latter primarily to women and making it invisible in economic accounts. Through this process, women's work in child-rearing, cooking, cleaning, and maintaining households is devalued and considered non-work, even though it is essential for reproducing the labor force. In sociology, housewifisation reveals how gender and class intersect in capitalist systems, exposing the structural dependency of wage labour on unpaid domestic labour, and highlighting how women's subordination is both perpetuated and normalized through cultural and economic institutions.



Nivedita Menon's *Seeing Like a Feminist* (2012) is a widely read text in Indian feminist sociology and cultural studies that explores how feminism offers a critical lens to question power, gender, and everyday social practices. Menon argues that feminism is not about a fixed agenda or a singular struggle, but about a way of seeing the world that destabilizes naturalized hierarchies—whether in the family, sexuality, law, or politics. Through discussions on issues like marriage, sexuality, domestic labor, public spaces, and queer politics, she shows how patriarchy intersects with caste, class, and religion in India, making women's oppression deeply embedded in social institutions. The book also highlights how feminism unsettles common-sense ideas, forcing society to rethink notions of rights, equality, and justice. In sociology, *Seeing Like a Feminist* is important because it situates feminism as both theory and practice, linking the personal and the political, and providing a framework to analyze how gendered power operates in everyday life as well as in larger political-economic structures.

Chintara Chakrabarty

Sylvia Walby, a leading feminist sociologist, provides one of the most influential structural analyses of patriarchy. In her book *Theorizing Patriarchy* (1990), she conceptualizes patriarchy as a system of social structures and practices through which men dominate, oppress, and exploit women. She identifies **six interrelated structures (or "spheres") of patriarchy**:

1. **Household Production** – women's unpaid domestic labor sustains the family and the workforce, but is devalued and controlled.
2. **Paid Work** – women face exclusion, segregation, and unequal pay in the labor market.
3. **The State** – laws, policies, and state institutions often reinforce male dominance (e.g., weak protections against domestic violence, lack of recognition of care work).
4. **Male Violence** – systemic use or threat of violence to control women in public and private spheres.
5. **Sexuality** – heterosexual norms and double standards restrict women's sexual autonomy.
6. **Cultural Institutions** – religion, media, education, and popular culture reproduce patriarchal values and gender stereotypes.

Walby further distinguishes between **private patriarchy** and **public patriarchy**:

- **Private Patriarchy** is rooted in household relations, where individual men directly control women (e.g., through marriage, unpaid domestic labor, and limited access to public life).

- **Public Patriarchy** operates through collective institutions—like the labor market, state, and culture—where women are subordinated by systemic structures rather than individual men.

This framework is crucial in sociology because it shows how patriarchy adapts historically: while earlier women were primarily controlled in the private sphere of the household, contemporary societies increasingly subordinate women through public institutions, making patriarchy more diffuse, structural, and institutionalized.

CASE STUDIES

WOMEN AND MENSTRUATION

As the girl enters puberty **Beauvoir** describes the way in which her body becomes to her a source of horror and shame. "*This new growth in her armpits transforms her into a kind of animal or algae*", her menstrual blood a source of disgust. These negative descriptions are continued in her account of sexual initiation, marriage, and motherhood. Her description of the maternal body has been especially controversial. "ensnared by nature the pregnant women is plant and animal … an incubator, a conscious and free individual who has become life's passive instrument … not so much mothers… as fertile organisms, like fowls with high egg production". These descriptions have been a source of criticism, particularly when later feminists sought to celebrate the female body as a source of pleasure, fertility, and empowerment as well as the fact that it represents only one point of view not necessarily endorsed in every culture.

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In complete contrast to what Beauvior says, **Margaret Mead** in Coming of Age in Samoa (1973 {1928}), exhibits that girls who have attained puberty in Samoa are free from mental stress (unlike their American counterparts) in the absence of conflicting values, expectations and shameful taboos. Attainment of puberty is represented by many rituals however life after that is not filled with much stress due to sex and marriage being down played. The view towards premarital sex in Samoa is more acceptable which reduces societal pressures after one attains puberty.

According to **Karin Kapadia** (1996) based on her work on an untouchable community in South India, the perception from the point of view of the Pallars, an untouchable caste group in South India, is that a girl who does not menstruate does not reach "full" womanhood but continues to be perceived as "unfinished" and ungendered whereas the gendering of men as well as their sexual potency is considered automatic. Moreover, a girl's first menstruation marks the beginnings of a state of openness and, thus, her readiness for marriage, sexual relations, and childbirth. It illustrates the female generative power, feminine energy, i.e., sakti which is both sacred and dangerous and should be therefore controlled (Kapadia 1996).

According to **Ram Ahuja's** (1992) study on Mukkuvar women in Tamil Nadu, puberty ceremony is highly auspicious and celebratory: maturation in a woman – her enhanced status and her potential availability in marriage – is a pleasurable and important event. However, it also marks the containment of female body which is replayed over and over in metaphors and social practices of cooling, binding and secluding female body.

TRIBES AND MENSTRUATION

There are taboos related to menstruation as in tribal communities too.

- The Kharia women, cannot touch a plough nor can they participate in roofing of a house.
- The Oraon women are also prevented from touching a plough.
- The Todas of Nilgiri Hills do not touch a menstruating women for fear of destruction of harvest. In certain tribes only the males can participate in ancestor worship.
- The Toda and Kota women in southern India cannot cross the threshold of a temple.
- The Santal women cannot attend communal worship.

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Unit 10: Culture and Symbolic Transformations 22/08/2025 Part 5

Everything about Religion

- **The word "religion" comes from the Latin religio, which has two main, competing etymological interpretations: one derived from relegere ("to go over again," "to read carefully," "to consider"), and another from religare ("to bind fast," "to tie again")**
- **Sociology of religion** is the study of the **beliefs, practices and organizational forms of religion** using the tools and methods of the discipline of sociology.
- The works of **Karl Marx and Max Weber** emphasized the relationship between religion and the economic or social structure of society.
- Contemporary debates have centered on issues such as **secularization, civil religion, and the cohesiveness of religion** in the context of globalization and multiculturalism.

DEFINITIONS

1. According to **MacIver**, *"Religion as we understand the term implies a relationship not merely between man and man but also between man and some higher power."*
2. According to **Emile Durkheim**, *"Religion is a unified system of beliefs and practices relating to sacred things, that is to say, things set apart and forbidden."*
3. **According to Ogburn:**
   "Religion is attitudes towards superhuman powers".
4. **According to J.M. Frazer:**
   "Religion is a belief in powers superior to man which are believed to direct and control the course of nature of human life."
5. **According to A.W. Green:**
   "Religion is a system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge which relates man to an unseen supernatural realm beyond the known and beyond the controllable."
6. **According to H.M. Johnson:**
   "Religion is a more or less coherent system of beliefs and practices concerning a supernatural order of beings, forces, places or other entities."
7. **According to Malinowski:**
   "Religion is a mode of action as well as a system of belief and a sociological phenomenon as well as a personal experience."

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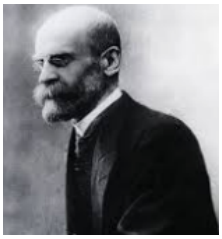
Features of Religion

- Belief in **Supernatural Power**
- Man's **adjustment to Supernatural Powers**
- Acts defined as **sinful / prohibited**
- Method of **salvation**
- Belief in some **sacred things**
- Procedure of **worship**
- **Place of worship**



Emile Durkheim on Religion

- **Collective conscience**
- **Collective representation**
- **Collective effervescence**

- Religion consists of **beliefs and rites (rituals)**

The **totemism** or primitive kinship system of **Australian aborigines (Arunta tribe)** as an "elementary" form of religion, primarily interested him.

This research formed the basis of Durkheim's **1912 book, *The Elementary Forms of the Religious Life***, which is certainly the best-known study on the sociology of religion.

Sacred objects are often believed to have divine properties that separate them from **profane objects**.

Rituals are necessary to bind together the members of a **religious group**, and they allow individuals to escape from the mundane aspects of daily life into higher realms of experience.

He also considered the concept of "God" to be on the verge of extinction. Instead, he envisioned society as promoting **civil religion (Rousseau)**, in which, for example, civic celebrations, parades, and patriotism take the place of church services.

If traditional religion were to continue, however, he believed it would do so only as a means to **preserve social cohesion and order**.

Religion as a **collective representation** of society, **collective consciousness**.

- **Totemism** is the use of animals, plants or natural figures to represent a group of people (e.g., a clan) OR the worship/special treatment of animals and plants with *'magical'* powers.
- In the case of representation, it is possible that the animal/plant is chosen due to physical, magical or psychological similarities, due to its importance to the group (e.g., important food source) or that the animal/plant was metaphoric or symbolic of the group.

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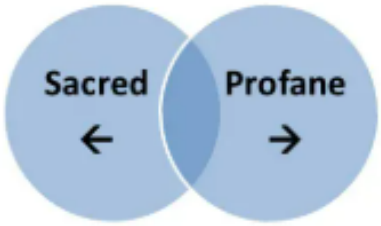
Durkheim and Religion

- He defined **religion** in the following way: "A religion is a unified system of beliefs and practices relative to **sacred things, i.e., things set apart and forbidden**--beliefs and practices which unite in one **single moral community** called a **Church**, all those who adhere to them."
- **Religion** is an expression of, and a way of creating, **social order**. - **"God is Society, writ large"**

Sacred and Profane

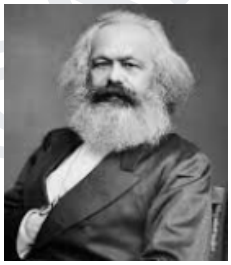
- All societies (and religions!) categorize things as either **sacred (holy)** or **profane (everyday)**.
  - **The Sacred:** all things set apart as special; have high symbolic value; society demands reverence/awe toward them
  - **The Profane:** ordinary or mundane things with no special symbolic significance



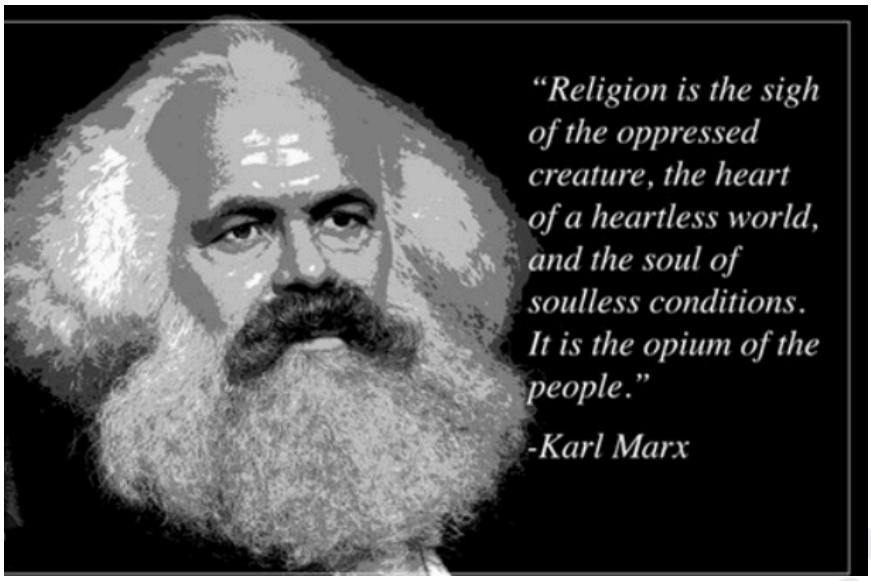
Totemism

- Durkheim studied **totemism** among the indigenous Australian aboriginees. He saw totemism as the most basic form of religion.
- A **totem** is an animal or other natural object that spiritually or symbolically represents a people and their common origin.
- Are there totems today? Do *mascots* qualify?

KARL MARX



- Karl Marx was not religious and never made a detailed study of religion. Marx's views on the sociology of religion came from 19th century philosophical and theological authors such as **Ludwig Feuerbach, who wrote *The Essence of Christianity* (1841).**
- Marx once declared that **"religion is the opium of the people."** He viewed religion as teaching people to accept their current lot in life, no matter how bad, while postponing rewards and happiness to some afterlife.
- Marx held that religion served as a **sanctuary from the harshness of everyday life and oppression by the powerful.**



Max Weber

- Max Weber, on the other hand, initiated a large-scale study of religions around the globe.
- His principal interest was in large, global religions with millions of believers. He conducted in-depth studies of **6 major religions — Ancient Judaism, Christianity, Hinduism, Buddhism, Taoism, and Confucianism.**
- In *The Protestant Ethic and the Spirit of Capitalism* (1904/1958), Weber examined the impact of Christianity on Western thinking and culture.
- For example, in **Protestantism**, especially the *"Protestant Work Ethic"*, Weber saw **the roots of capitalism.**
- In the Eastern religions, **Weber saw barriers to capitalism.** For example, **Hinduism stresses attaining higher levels of spirituality by escaping from the toils of the mundane physical world.** Such a perspective does not easily lend itself to making and spending money.
- To Weber, **Christianity was a salvation religion** that claims people can be "saved" when they convert to certain beliefs and moral codes.
- **Theodicy**: A concept of Max Weber which gives religious justifications to unprivileged sections of society. (*fortune and misfortune analysis*)
- **Eschatology**: (not related to Weber as such) A part of theology concerned with the final events of history, or the ultimate destiny of humanity. Commonly referred to as "end of the world" or "end times".
    - Modern eschatology & apocalypticism (religious + secular) involve violent disruption or destruction of the world.
    - Related terms: **Karma**, **Fatalism (Max Weber)**.

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PRIMITIVE RELIGIONS

Animism of E. B. Tylor

- *"Anima"* is Latin for *"Soul."*
- Animism is the earliest form of religion according to **E. B. Tylor.**
- He tries to pose 2 questions:

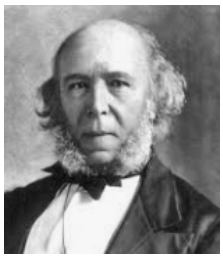
1. *What is it that makes the difference between a living and dead body?*
2. *What are those human shapes that appear in the dreams and visions?*

- Animism is the **belief that all things have a soul** (and possibly feelings and intentions); applicable to all **animals, plants, objects** and even natural features like **mountains and springs.**
- It is worth noting that many things can be seen as having **one spirit or individual spirits.**
- The **souls and spirits** temporarily leave the body during dreams and permanently during death.
- **Tylor in his *Primitive Culture*** tries to show that religion is a form of **animism** to satisfy human intellectual nature, to meet his need to make sense of **death, dreams, and visions.**

Naturism of Max Muller

- Naturism means the belief that **forces of nature** have **supernatural power.**
- **Max Muller** believes it to be the **earliest** form of religion.
- He argues that naturism arose from man's **experience of nature**, in particular the effect of nature upon man's **emotions.**
- **Nature contains surprise, terror, marvel and miracles** such as **volcanoes, thunder and lightning.**
- The forces of the wind become the spirit of wind; the power of the sun became the spirit of the sun. Whereas animism seeks the origin of religion in man's intellectual needs, **naturism seeks it in his emotional needs.**
- Naturism is man's response to the effect of **power and wonder of nature upon his emotions.**

Ghost Religion



- **Spencer** also held that religion originated in the life of the primitive man because the concept of spirit. The primitive man associated **dreams with souls of ancestors and ghosts,** which give rise to belief in supernatural powers.

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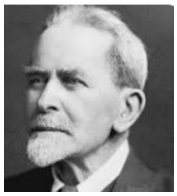
Naturalism



- **Frazer** also supports the idea of **Max Muller.** He holds that the primitive man was in a state of continuous struggle with nature.
    - The chanting practices was created by primitive man to control nature is called **'magic'.**
    - Frazer's ideas have been called the **theory of naturalism.**

Malinowski

- Malinowski too believed that religion **promotes social solidarity** and reduces situations of emotional stress.
- He studied this in the **Trobriand Islands.**
- He terms death, life, puberty and marriage as crisis of life and death is the most disruptive.

Parsons

- For **Parsons**, religion is **part of the cultural system.**
- Religious beliefs preside guidelines for human action and standards against which man's conduct can be evaluated.
- By establishing general principles and moral beliefs, **religion help to provide the consensus.**

Radcliffe Brown

- Radcliffe Brown argues that the function of **religion** is not to purge fear and other emotional strains from the human mind, **but to instill a sense of dependence in it.**
- He says that ultimately the survival of the group is more important than that of the individual, and if the latter has to make some sacrifices, it is in his own interest to do so, because without social survival individual survival is not possible.

Animatism / Manaism

- Animatism is the **belief in an impersonal supernatural power** which can be controlled to some extent.
- It's not physical but can be seen by its (physical) effects on the world. It is often referred to as **Mana.**
- It was developed by **Robert R. Marrett** to distinguish it from **Tylor's animism.**
    - He said animatism preceded animism.

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    - This supernatural power is not a part of supernatural beings (whether spirits or deities), instead being more of **universal magical power** which is everywhere.
- **Mana** is a **Malensian term.**
- Other terms designating the same power are **Orinda, Waken, Manitou.**
- **Magic** seems to generally be the use of this **universal energy** to influence the world and life in some way through intentions and actions/rituals or learning of the future, whereas *"Mana"* may be shown by the use or wearing of amulets or making of altars to a specific aim – both are very similar and difficult to explain.

Bongaism is prevalent amongst **Hos of Singhbhum district of Jharkhand.** It is similar to animatism where trees, natural objects are manifestation of supernatural powers.

Concept	Explanation
Animism (E.B. Tylor)	Belief that all things (humans, animals, plants, objects, natural features) have a **soul or spirit**. Religion begins with the idea that dreams, visions, and life-death differences point to the existence of souls.
Totemism (Durkheim, McLe Frazer)	Belief in a **totem** (animal, plant, or natural figure) representing a clan or group. Totem is seen as sacred, binding the group together, and symbolizing social solidarity.
Animatism / Manaism (R.R. Marrett)	Belief in an **impersonal supernatural force** (called *Mana*) which is not linked to spirits/deities but is a universal magical power, controllable through rituals.
Naturism (Max Muller)	Belief that **forces of nature** (sun, wind, thunder, lightning, volcanoes) have **supernatural powers**. Religion arose from human emotional response (awe, fear, wonder) to natural phenomena.

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MAGIC, SCIENCE AND RELIGION

Malinowski – Functional Analysis of Magic, Religion and Science

- **Malinowski** gave the functional analysis of **magic, religion and science.**
- According to Malinowski, the function of **magic** is to supply primitive people with a **practical way out of difficulties** faced by them in day-to-day pursuit for survival.
- It provides them with the ability to carry on with life despite inevitable problems.
- Malinowski argues that *"the function of magic is to ritualize man's optimism, to enhance his faith in the victory of hope over fear."*
- Malinowski refers function of **religion** is to establish **mental abilities and attitudes, respect for tradition, adjustment with nature, courage and confidence** in struggle for survival and in the event of death.
- The function of primitive knowledge (**science**) is to familiarize tribes with their surroundings and enable them to use **natural resources.**
- It sets them apart from all living species in the world.

Malinowski – Magic, Religion and Science

- According to **Malinowski**, magic practices are distinguished from the religious ones by the fact that they always have a **definite end in view**, which is immediate, practical and usually private. They are intended to produce a **definite effect.**
- **Religion**, on the other hand, **has no definite end.** It is always an end in itself – the placing of worshippers in contact with spiritual forces.
- **Magic**, on the other hand, seeks to attain the thing directly by the **use of disproportionate means.**
- Like science, magic has a specific aim related to human needs and instincts and both depend upon mechanistic procedures.
- But where **'science'** is related with the **general experience** of everyday life,
    - **Magic**, on the other hand, is found in **particular experiences of tense emotional states.**

- The basis of science is the conviction in validity of experience, effort and reason, and magic is based on the belief that one can still hope, one can still desire.
- **Malinowski concludes** that science belongs to the **domain of the profane**, while magic comprises half of the **domain of the sacred.**
- **Tylor** regards magic as an example of **'pseudo-science.'**
- **Frazer** calls magic, **"the bastard sister of science."**

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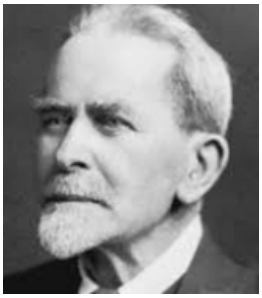
James Frazer



- Frazer in his *"Golden Bough"* has dealt with **magic.**
- Frazer found magical formulas based on two principles:

1. Law of Similarity

- It is based on the rule that *"like produces like."*
- It is also called **homeopathy, imitative or mimetic magic.**

- Some tribal groups in India believe that thunder with its rumbling noise is the direct cause of rain.
- Therefore when they need rain, they go to a **hill top**, sacrifice a **hen or a pig**, and then start flinging stone, rock down the hill expecting rain to follow the rumbling noises created by their action just as it follows thunder.
- The **Ho** light fires expecting rain to come out of the cloud of smoke that is raised to the skies. These all are cases of homeopathic or imitative magic based on the law of similarity.

2. Law of Contact

- It is based on the principle that *"once in contact, always in contact."*
- This is known as **contagious magic.**
- The main implication of the law of contact is that part is always associated with the whole to which it belongs or belonged, once a part always a part.
- This association is extended to **clothing, nail and hair trimmings, utensils** and so on.

Theme / Concept	Key Thinkers / Authors	Key Texts / Works	Main Ideas / Features
Myth and Religion	Mircea Eliade	*The Sacred and the Profane* (1957)	- Primitive religions focus on **sacred time and space**; myths provide **cosmic meaning** - Importance of **sacred sites**, **origin myths**, and **cyclical time-**
Shamanism	Michael Harner, **Ronald Hutton**, Sudhir Kakkar, Mircea Eliade	*The Way of the Shaman* (Harner), *Shamanism* (Eliade)	- **Trance, spirit travel, healing** by shamans - Seen as the **oldest form of religious mediation** - Present in **Siberia, Amazon tribes, Northeast India-**
Functionalist View	Émile Durkheim, Bronislaw Malinowski, A.R. Radcliffe-Brown	(See classical works)	- Religion and ritual **reinforce social norms**, **reduce anxiety**, and **maintain solidarity** - Examples: rituals at **death, birth, harvest-**

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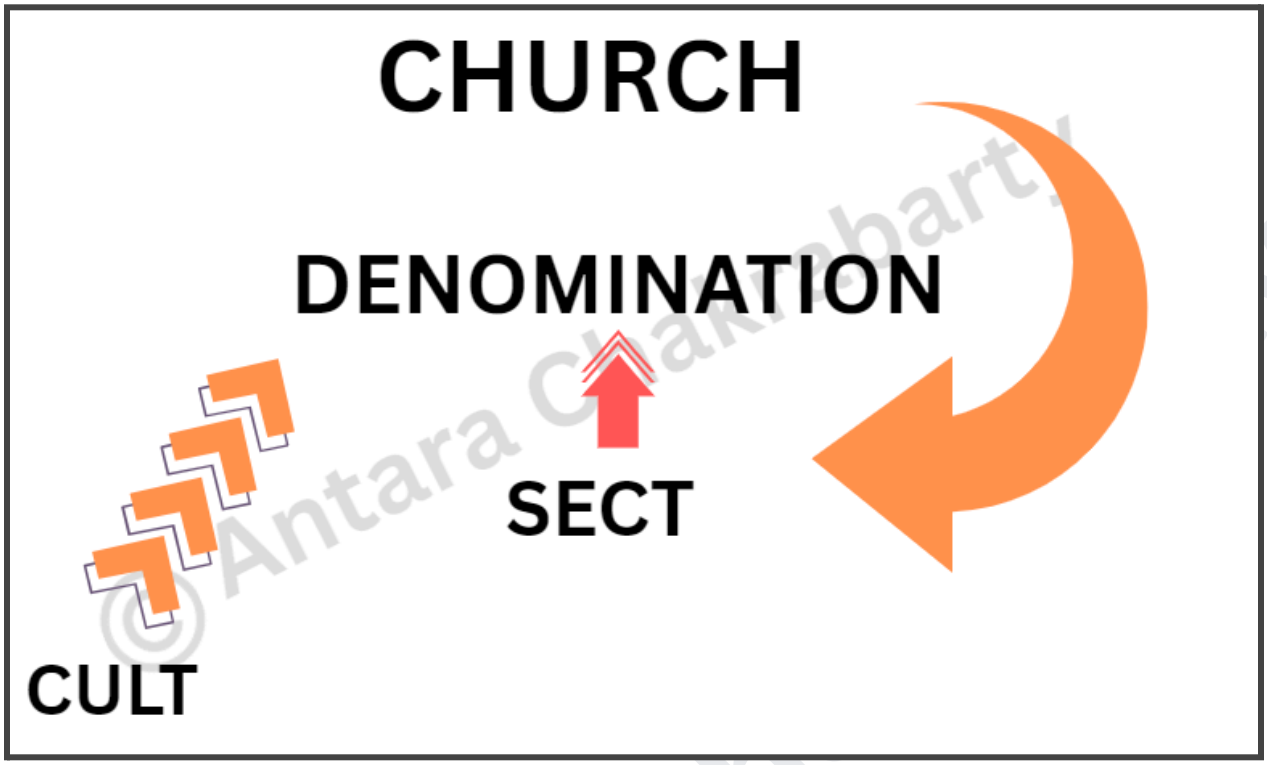
RELIGIOUS ORGANISATIONS



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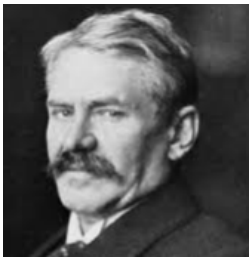
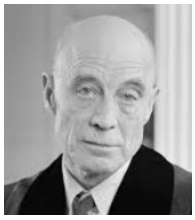


CHURCH AND SECT: Ernst Troeltsch (1912)

Church/Ecclesia → large, bureaucratic religious organization
- Membership usually by birth
- Universalistic → claims to include all of society
- Hierarchical, professional clergy
- Close relationship with the state
- Example: Catholic Church

Sect → smaller, voluntary, exclusive group
- Membership requires conversion or commitment
- Emphasizes purity, strict discipline
- Often in tension with wider society
- Leadership → charismatic
- Example: Protestant sects



Denominations: Niebuhr

- A denomination is a large, mainstream religious organization.
- But it does not claim to be official or state-sponsored.
- It is one religion among many.
- Examples: Baptist, African Methodist Episcopal, Catholic, Seventh-day Adventist (all Christian).
- Denominations were not part of Troeltsch's original typology.
- But H. Richard Niebuhr (1929) noted that sects often change over time → becoming more formal and church-like.
- This "half-way" house between sect and church = denomination.

Established Sects: Milton Yinger & Bryan Wilson

- J. Milton Yinger (1946) and Bryan R. Wilson (1959, 1961):
- Not all sects lose militancy and become denominations.
- Some sects maintain themselves over long periods in opposition (or non-acceptance) to secular society and its values.

New Religious Movements (NRM)

- A new religious movement (NRM), also known as a new religion or alternative spirituality, or **Cult (von Weise and Howard Becker)**is a religious or spiritual group that has modern origins and is peripheral to its society's dominant religious culture.

New religions have often faced a hostile reception from established religious organisations and various secular institutions.

- New religious movements expanded in many nations in the 1950s and 1960s.

Type	Definition	Key Theorists	Key Features
Church	A large, inclusive, institutionalized religious organization aligned with the dominant social order.	Max Weber, Ernst Troeltsch	- Hierarchical clergy - Formal rituals - Claims monopoly on truth - Supports status quo - Low tension with society -

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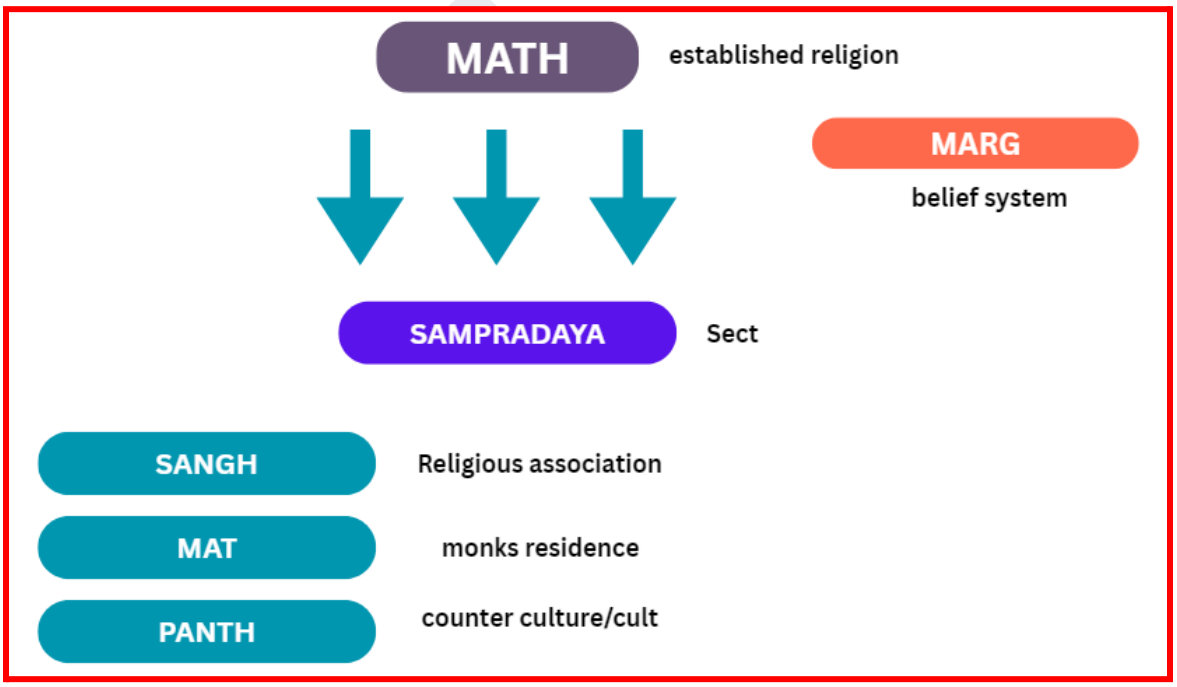
Sect	A breakaway, protest group rejecting the parent church's formalism or worldliness.	Weber, Troeltsch	- Small, voluntary, high-commitment - Charismatic leadership - Exclusive membership - Higher tension with mainstream -
Denomination	A moderate, bureaucratized religious group, more tolerant of pluralism than a sect or church.	Richard Niebuhr	- Institutionalized but not state-linked - Open to other groups - Moderate rituals - Often professional clergy -
Cult	A loosely organized, often non-traditional or novel religious group, focused on personal experience or healing.	Howard Becker	- Often led by charismatic figure - Syncretic, unorthodox beliefs - Emphasis on individual transformation - May evolve into sect or denomination -

INDIAN CLASSIFICATION



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NEW RELIGIOUS MOVEMENTS

Types of Movements by Anthony F Wallace

- **Nativistic movements** develop in **tribal societies** in which the cultural gap between the dominant and subordinate cultures is vast.
- **Revivalistic movements** attempt to **revive** what is often perceived as a past golden age in which ancient customs come to symbolize the noble features and legitimacy of the repressed culture.
- **Millenarian movements** are based on a vision of change through an **apocalyptic transformation.**
- **Messianic movements** believe that a **divine savior** in human form will bring about the solution to the problems that exist within the society.
- Of course, these four types are not always clearly differentiated from one another, and elements of one may appear in another.

Millenarian Movements

- Millenarian Movements → which preach about a future that will come
  Example: Jonestown suicide

Like sects, millenarian movements reveal a close relationship between social situations and religious activities.

- ***Peter Worsley*** defines them as movements:
  "in which the imminence of a radical and supernatural change in the social order is prophesized or expected, so as to lead to organisation and activity, carried out in preparation for this event, on the part of the movement's adherents."
- Example: 'Ghost Dance' religion of the Teton Sioux illustrates the development of a millenarian movement.

Eschatology → a new world will emerge after a whole new violent destruction
apocalypse / disaster

Examples of NRMs

Scientology

- In 1954, Scientology was founded in the United States and the Unification Church in South Korea.
- Scientology is a body of religious beliefs and practices invented in May 1952 by American author **L. Ron Hubbard** (1911–86).
- Hubbard describes the etymology of the word "Scientology" as:
  - from Latin word scio → "know or distinguish"

- from Greek word logos → “the word or outward form by which the inward thought is expressed and made known”
- Hubbard writes: “thus, Scientology means knowing about knowing, or science of knowledge.” → (Science + religion)

According to Scientology beliefs, Scientology itself is a blend of science and spirituality, with belief in an immortal spirit and in improving that spirit here on Earth using Scientology’s methods.

- Scientologists do not typically dwell on Heaven or Hell or the afterlife, instead focusing on the spirit.

OSHO

- Rajneesh International Foundation = controversial NRM from India.
- Led by Bhagwan Shree Rajneesh (1931–90).
- Taught revised Indian spirituality called Tantrism.
- Urged Western followers to overcome repression through “dynamic meditation” (shouting, screaming, dancing).
- Adapted/repackaged ancient Tantric techniques for Western audiences (psychotherapy style).

Neo-Paganism & Wicca

- Represent opposite response to science dominance in modern culture.
- Reject materialism, technology excess, alienation from nature.
- Offer return to natural rhythms of life.
- Use of magic/spells for everyday personal goals.
- Contradict modern science “common sense.”

Jonestown Suicide

- In the 1970s an ordained Methodist minister named **Jim Jones (1931–78)** moved his congregation (called the **Peoples Temple**) from the United States to the jungles of Guyana, where he attempted to create a utopian, interracial community based on his idea of **“apostolic socialism.”**
- Jones, an increasingly authoritative and paranoid personality, warned his followers that a devastating thermonuclear war was impending.
- In **1978**, after a group of concerned family members (led by a U.S. congressman) visited the group’s commune, Jones and his followers (**913 persons in all**) committed what Jones called **“revolutionary suicide.”**
- *“Death is a million times preferable to 10 more days of this life,”* Jones told his group, and, *“If you knew what was ahead of you, you’d be glad to be stepping over tonight.”*

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ISKCON

- Another group to come out of this period of cultural turmoil and change was the **International Society for Krishna Consciousness (ISKCON)**, founded by **A.C. Bhaktivedanta (1896–1977)** and popularly known as the **Hare Krishna movement**.
- ISKCON was founded in **1966** in New York City by **A. C. Bhaktivedanta Swami Prabhupada**.

ISKCON is fundamentally a continuation of a Hindu sect, originating in India's precolonial period, that emphasizes ecstatic devotion to the god Krishna.

A few more examples of Millenarian movements:

- Hindus believe that Vishnu will re-incarnate as a savior in the form of Kalki in Kaliyug
- Islamic example and support for the Mahdi in Sudan in 1880s
- Cargo cult within South Pacific Islanders

Peter Berger gave three types of Cults:

- ***Revivalists (glorify the forgotten past)***
- ***Adventists (give new means to joy)***
- ***Orientalists (follow the oriental religion ideas)***

Roy Wallis gives three different types of NRMs:

- World rejecting
- World affirming
- World accommodating

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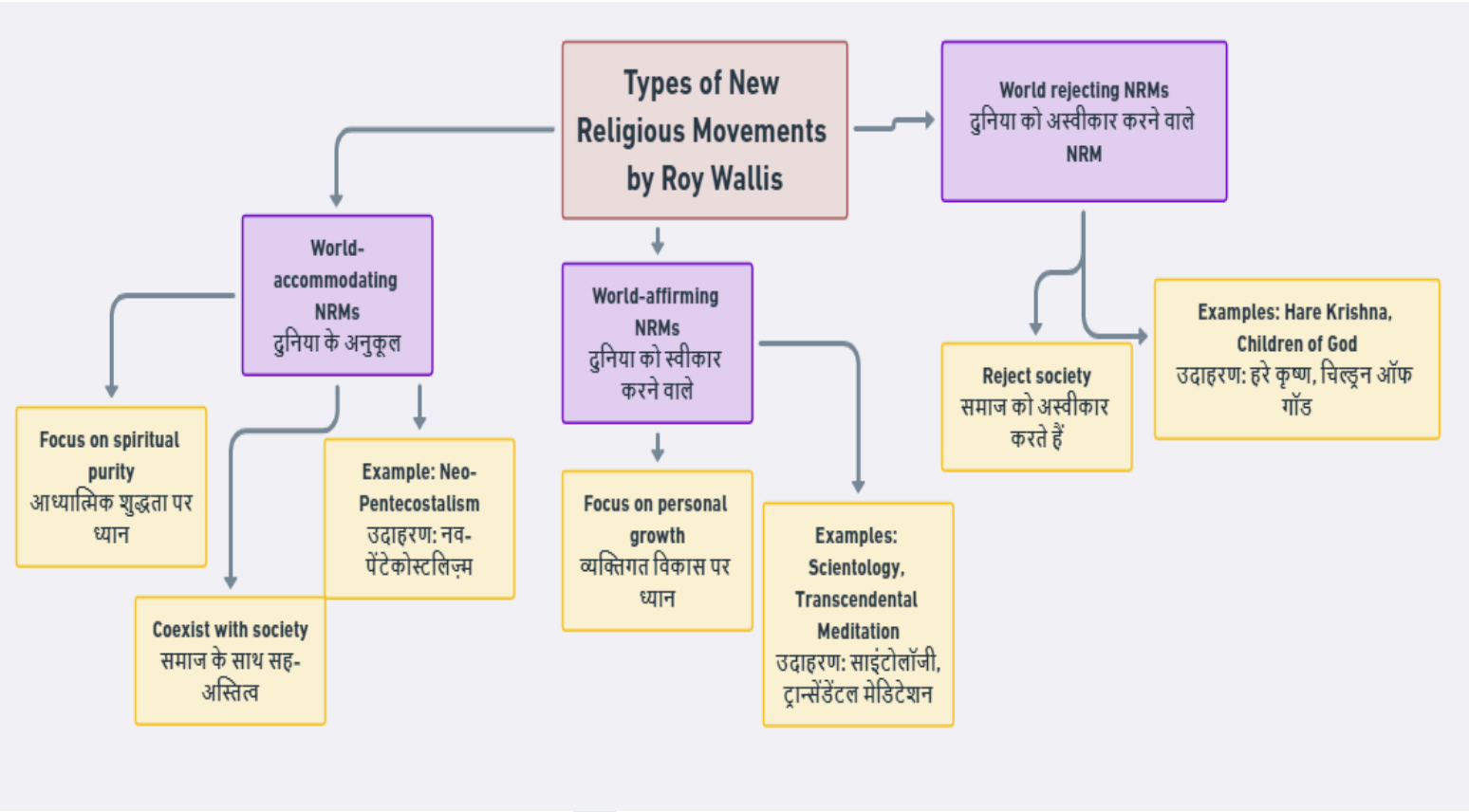

World-Rejecting Movements

Feature	Description
View of the world	The world is evil, corrupt, materialistic; salvation requires withdrawal.
Belief system	Exclusive truth claims, strict codes, clear group boundaries.

Leadership	Charismatic, authoritarian.
Examples	- Hare Krishna / ISKCON - Children of God - Unification Church (Moonies) - Rajneesh Movement (early phase) -

World Accomodating Religions

Feature	Description
View of the world	The world is neither rejected nor embraced; religion is a means of spiritual fulfillment within the world.
Belief system	Often offshoots of mainstream religions, focusing on inner spiritual growth.
Leadership	Moderate, organized clergy or leadership.
Examples	- Neo-Pentecostal and Charismatic Christian groups - Transcendental Meditation (TM) - Theosophical Society -

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World Affirming movements

Feature	Description
View of the world	The world is not evil but needs personal transformation; promotes self-improvement.
Belief system	Individualistic, syncretic; often no strict doctrine or worship.
Leadership	May include trainers, coaches, not prophets.
Examples	- Scientology - Art of Living (later phase) - Human Potential Movement - Mindfulness-based spirituality

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Thinker	Work	Typology
Roy Wallis	*The Elementary Forms of the New Religious Life* (1984)	Threefold Typology – 1. World-Rejecting 2. World-Accommodating 3. World-Affirming
Bryan Wilson	*The Social Dimensions of Sectarianism* (1990)	Seven Types of Sects – Conversionist, Revolutionist, Introversionist, Manipulationist, Thaumaturgical, Reformist, Utopian
Stark & Bainbridge	*The Future of Religion* (1985)	Three Cult Types – 1. Audience Cult 2. Client Cult 3. Cult Movement
Ernst Troeltsch	*The Social Teaching of the Christian Churches* (1912)	Church – Sect – Mysticism
Max Weber	*Sociology of Religion*	Types of Authority – Charismatic vs Traditional vs Rational-Legal
Anthony F.C. Wallace	*Religion: An Anthropological View* (1966), *Revitalization Movements* (1956)	Revitalization Movements Typology – 1. Nativistic 2. Revivalistic 3. Millenarian 4. Messianic

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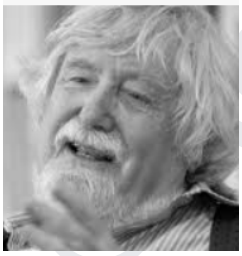
Concept	Meaning in English	Example
Monotheism	Belief in the existence of **only one God**.	Christianity , Islam , Sikhism
Polytheism	Belief in the existence of **many gods and deities**.	Hinduism , Ancient Greek Religion
Atheism	**Rejection of belief in God or gods**; denial of divine existence.	Secular Humanism , Charvaka Philosophy
Pantheism	Belief that **God is identical with the universe**; God is everything and everything is God.	Spinoza's Philosophy, certain strands of Hinduism

Lesser known theories and thinkers on religion

Clifford Geertz



• Geertz defined religion as:

"***Religion is a system of symbols which acts to establish powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic***."

• He emphasized symbols and meaning.

• Religion gives meaning to life.

• Focus on interpretation → interpretive sociology.

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• Symbolic anthropology → religion as a cultural system.

Peter Berger

• In his book "***The Sacred Canopy,"*** Berger argues religion provides a sacred cosmos.

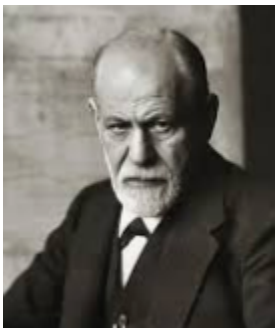
• Religion provides legitimacy to social order.

• Religion maintains nomos (meaningful order).

• Religion acts as shield against anomie (meaninglessness).

• Religion is human product but appears external, objective, coercive.

• Religion provides theodicy (explanations of suffering, evil, misfortune).



Sigmund Freud

• Freud in his book ***"The Future of an Illusion"*** saw religion as an illusion based on human wishes.

• Religion originates from human feelings of helplessness and dependence on father figure.

• God is an exalted father figure.

• Religious beliefs are collective neuroses, a form of wish fulfillment.

• Religion serves as a means of coping with psychological conflicts.

• He predicted that with growth of science, religion will decline.

Important terms related to religion

1. Apostate

Meaning: A person who renounces or abandons their religious faith or beliefs.
Example:
A Christian who converts to atheism or another religion may be labeled an apostate by their former religious group.

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2. Ecclesia

Meaning: A religious organization that is officially recognized and closely integrated with the state. It often represents the national or official religion.

Example:

The Church of England functions as an ecclesia in the UK.

3. Sectarianism

Meaning: Strong support for a particular religious sect, often leading to intolerance or conflict with others.

Example:

Shia-Sunni divisions in Islam can sometimes manifest as sectarianism.

4. Sectarian Violence

Meaning: Violence that arises from conflicts between different religious or sectarian groups.

Example:

Riots between Hindus and Muslims in India or between Catholics and Protestants in Northern Ireland.

5. Monism /Pantheism

Meaning: The belief that all things can be traced back to a single reality or substance. In religious terms, it often refers to the idea that God and the universe are one.

Example:

Advaita Vedanta in Hinduism promotes monism — the idea that the soul (Atman) and ultimate reality (Brahman) are one.

6. Collective Conscience (Durkheim)

- **Explanation:** Shared moral values and beliefs that bind society together.
- **Example:** Rituals like Diwali or Christmas foster unity.

7. Civil Religion

- **Explanation:** National symbols and rituals treated as sacred.
- **Example:** Indian Constitution, National Flag hoisting.

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8. Crypto-Religion

Crypto-Religion refers to *hidden, disguised, or indirect forms of religiosity* which are not openly practiced as "religion" but function like religion in people's lives.

Key Features

1. Disguised Religiosity

- Religion does not appear openly, but hides in the form of symbols, rituals, or ideals.
- **Example:** Worship-like respect for national flags or revolutionary leaders.

2. Secular Garb

- It looks secular on the surface, but produces emotional and moral effects similar to religion.
- **Example:** Singing the national anthem feels like a sacred ritual.

3. Collective Binding

- It connects people through shared beliefs, practices, and emotions, creating unity like religion.
- **Example:** Fans of a sports team uniting and celebrating victories like religious festivals.

4. Sacralization of the Secular

- Secular things are transformed into sacred objects of reverence and respect.
- **Example:** Constitution, monuments, or leaders' images treated as holy.

Extra snippets

Taoism (Daoism)

- **English:** Taoism emphasizes living in harmony with the Tao (the Way), a natural order of the universe. It values simplicity, balance, and non-interference (wu wei).

Confucianism

- **English:** Confucianism, based on the teachings of Confucius, focuses on ethics, filial

piety, social harmony, and proper conduct in relationships. It shaped Chinese society and governance.

Rational Choice Theory (RCT) of religion

emerged in the **1980s–1990s in the United States**, drawing from economic models of human behavior. Key figures include **Rodney Stark, William Sims Bainbridge, Laurence Iannaccone, and Roger Finke**. Influenced by classical economists and sociologists like Adam Smith and Max Weber, this theory applies market logic to religion. It argues that individuals are *rational actors* who make choices about religious beliefs and practices by weighing costs and benefits, much like consumers in a marketplace. Religious organizations, therefore, compete like firms in a market, offering "religious goods" (salvation, community, moral order). Pluralistic and competitive religious markets, according to Stark and Finke (*The Churching of America, 1992*), tend to produce higher levels of religious participation compared to monopolistic state religions. In essence, religion persists not because of blind faith but because it provides rational benefits—emotional security, social solidarity, meaning, and moral regulation—while individuals choose denominations or sects that best suit their needs.

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Unit 10: Culture and Symbolic Transformations 24/08/2025 Part 6

Pilgrimage, spirituality and piety

1. Pilgrimage

- Pilgrimage is a socially and religiously organized journey to a sacred place, undertaken collectively or individually, to reaffirm faith, seek blessings, or perform rituals. It is not just travel, but a *ritual movement through sacred space*.
- **Thinkers:** Victor Turner emphasized pilgrimage as a form of **communitas** (a temporary sense of equality and community among pilgrims).
- **Example:** The Hajj in Islam, Kumbh Mela in Hinduism, Santiago de Compostela in Christianity.

2. Spirituality

- Spirituality refers to an individual's quest for meaning, transcendence, and connection with the sacred, often beyond institutionalized religion. In modern sociology, spirituality is seen as *personalized religion*, linked to self-development, inner peace, and subjective experience.
- **Thinkers:** Anthony Giddens links spirituality to **late modernity** and individualized forms of religion.
- **Example:** Meditation, yoga, mindfulness practices.

3. Piety

Piety refers to devotion, moral discipline, and commitment to religious practices. It is about how individuals embody religious virtues in daily life, not just belief but lived religious practice.

- **Thinkers:** Talal Asad discussed **Islamic piety** as *ethical formation* and everyday discipline.
- **Example:** Daily prayer, fasting, modest dressing, acts of charity.

Ethics and morality

Mahatma Gandhi's ethical principles can be distilled into five key concepts derived from his "Pancha Mahavratas" (the Five Great Vows):

- Truth (Satya),
- Nonviolence (Ahimsa),
- Non-stealing (Asteya),
- Non-possession (Aparigraha), and

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- Self-Control (Brahmacharya).

These principles form the foundation of his philosophy, emphasizing a life of integrity, service, and sacrifice for the betterment of oneself and society.

Thinker	Work / Book	Key Ideas	Explanation
Émile Durkheim	*The Division of Labour in Society* (1893), *Moral Education*	Morality is socially produced; distinction between mechanical and organic solidarity.	Durkheim argued that morality is collective, binding society through shared norms. In modern societies, morality shifts from uniform rules (mechanical) to interdependence (organic).
Zygmunt Bauman	*Postmodern Ethics* (1993)	Ethics without universal laws; morality is contextual, fluid.	Bauman suggested morality in postmodernity cannot rely on rigid universal rules. Instead, it emerges from responsibility to the Other in concrete contexts.
Charles Taylor	*Sources of the Self* (1989)	Moral frameworks rooted in cultural identity and recognition.	Taylor emphasized that morality is embedded in cultural traditions and identity. Recognition of the self and others is essential to moral life.
M.K. Gandhi	*Hind Swaraj* (1909)	Ethics based on ahimsa (non-violence), truth, and moral self-rule.	Gandhi saw morality as a practical force guiding politics and society. His ethics combine non-violence, truth, and self-discipline for collective justice.

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Ashis Nandy	*The Intimate Enemy* (1983)	Ethical critique of colonial modernity; explores moral psychology of the colonized.	Nandy analyzed how colonialism shaped moral consciousness and selfhood. He critiqued modernity's violence and recovered ethical resources from tradition.

Arts and Aesthetics in Sociology

Thinker	Theory	Key Work	Explanation
Theodor Adorno (Frankfurt School)	**Culture Industry Theory**	*Dialectic of Enlightenment* (1944, with Horkheimer), *Aesthetic Theory* (1970)	Mass culture reduces art into a commodity, leading to standardization and loss of critical potential.
Walter Benjamin	**Aura & Reproducibility**	*The Work of Art in the Age of Mechanical Reproduction* (1936)	Mechanical reproduction destroys the "aura" of art but democratizes access.
Pierre Bourdieu	**Cultural Capital & Distinction**	*Distinction: A Social Critique of the Judgement of Taste* (1979)	Aesthetic taste reflects class position; elites use art as symbolic power.

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Howard Becker	**Art Worlds Theory**	*Art Worlds* (1982)	Art is collective production involving networks of artists, patrons, critics, and audiences.
Arnold Hauser	**Sociology of Art & Historical Materialism**	*The Social History of Art* (1951)	Art is shaped by socio-economic conditions and historical class struggles.
Georg Lukács	**Reflection Theory**	*History and Class Consciousness* (1923), *The Theory of the Novel* (1916)	Literature reflects social reality but can also critique and transcend it.
Herbert Marcuse	**Aesthetic Dimension & Liberation**	*The Aesthetic Dimension* (1978)	Art has utopian and liberatory potential; it can resist domination.
Raymond Williams	**Cultural Materialism**	*Culture and Society* (1958), *Marxism and Literature* (1977)	Art is part of cultural production tied to material and social processes.
Mikhail Bakhtin	**Carnivalesque & Dialogism**	*Rabelais and His World* (1965), *The Dialogic Imagination* (1975)	Popular art and literature disrupt hierarchies through humor, parody, and dialogic forms.

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Clifford Geertz	**Interpretive Anthropology of Art**	*Art as a Cultural System* (1976, essay)	Art as a symbolic system that conveys meaning within cultural context.
John Berger	*Ways of Seeing* (1972)	Vision shaped by gender, ideology, and media.	Art is never seen “innocently”; it is mediated by power, patriarchy, and capitalism.
Kapila Vatsyayan	*Traditions of Indian Folk Dance*	Interrelationship between aesthetics, performance, and cultural identity.	Dance and art forms embody cultural traditions and aesthetics of Indian society.
Rustom Bharucha	*Theatre and the World* (1993), *Terror and Performance* (2014)	Politics of intercultural performance; resistance aesthetics.	Theatre becomes a site of negotiation, conflict, and resistance against cultural dominance.
Ananya Jahanara Kabir	*Territory of Desire: Representing the Valley of Kashmir* (2009)	Aesthetic representation of violence and longing in conflict zones.	Art and literature convey trauma, memory, and desire in spaces of conflict like Kashmir.

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Sports and Culture

Thinker	Theory	Work / Book	Explanation
Norbert Elias	**Civilizing Process & Figurational Sociology**	*The Civilizing Process* (1939), *Quest for Excitement* (with Dunning, 1986)	Sport reflects long-term social control of violence and emotions.
Pierre Bourdieu	**Habitus & Cultural Capital in Sport**	*Distinction* (1979), essays on sport	Sports preferences reflect class and habitus; elites adopt "legitimate" sports.
Jürgen Habermas	**Public Sphere & Sport** लोक क्षेत्र और खेल	*The Structural Transformation of the Public Sphere* (1962)	Sports events create public discourse, identity, and media spectacle.
Eric Dunning	**Sociology of Sport (with Elias)**	*Quest for Excitement* (1986)	Sport satisfies need for excitement while controlled by social norms.
Ashis Nandy	**Cricket as Colonial Encounter**	*The Tao of Cricket* (1989)	Cricket in India reflects colonial legacy, subversion, and cultural hybridity.

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COMPILED NOTES OF
Unit 9 : Science, Technology and Society

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**Please note, the Unit 9 GK PDF is given separately and should be referred separately.

NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Unit 9: Science, Technology and Society (Part 1): 27/08/2025

- **History of Technological Development**

The term technology, a combination of the Greek technē, “art, craft,” with logos, “word, speech,” meant in Greece a discourse on the arts, both fine and applied.
By the early 20th century the term embraced a growing range of means, processes, and ideas in addition to tools and machines. By mid-century technology was defined by such phrases as “the means or activity by which man seeks to change or manipulate his environment.”

1. Prehistoric and Early Technologies
The earliest forms of technology included simple tools such as stone weapons, fire, and the wheel. These innovations allowed early humans to hunt, gather food more effectively, and protect themselves from predators. As societies grew, so did the complexity of their technologies, leading to the development of agricultural tools, irrigation systems, and early forms of shelter construction. These technological advances helped shape early human societies, allowing for more stable communities and the eventual rise of civilizations.
2. The Agricultural Revolution
The shift from hunter-gatherer societies to agrarian communities marked a major technological milestone. This Agricultural Revolution introduced plows, domesticated animals, and irrigation systems that increased food production. With surplus food, societies could support larger populations, and new social structures emerged, including the division of labor, the rise of cities, and the formation of governments. Technology was directly tied to these societal changes, as innovations in farming allowed for more complex social organizations.
3. The Industrial Revolution
The Industrial Revolution of the 18th and 19th centuries transformed societies on a massive scale. Innovations like the steam engine, mechanized factories, and improved transportation systems, such as railroads and ships, radically changed how goods were produced and distributed. This period saw the rise of urbanization, as people moved to cities in search of jobs, and the development of modern capitalist economies.
Technology played a central role in these changes, shaping new forms of labor, class relations, and social mobility.
4. The Digital Revolution
The Digital Revolution began in the late 20th century with the advent of computers, the internet, and digital communication technologies. This era transformed the way information is shared and processed, leading to significant changes in social interaction, education, and the global economy. Today, digital technology continues to reshape

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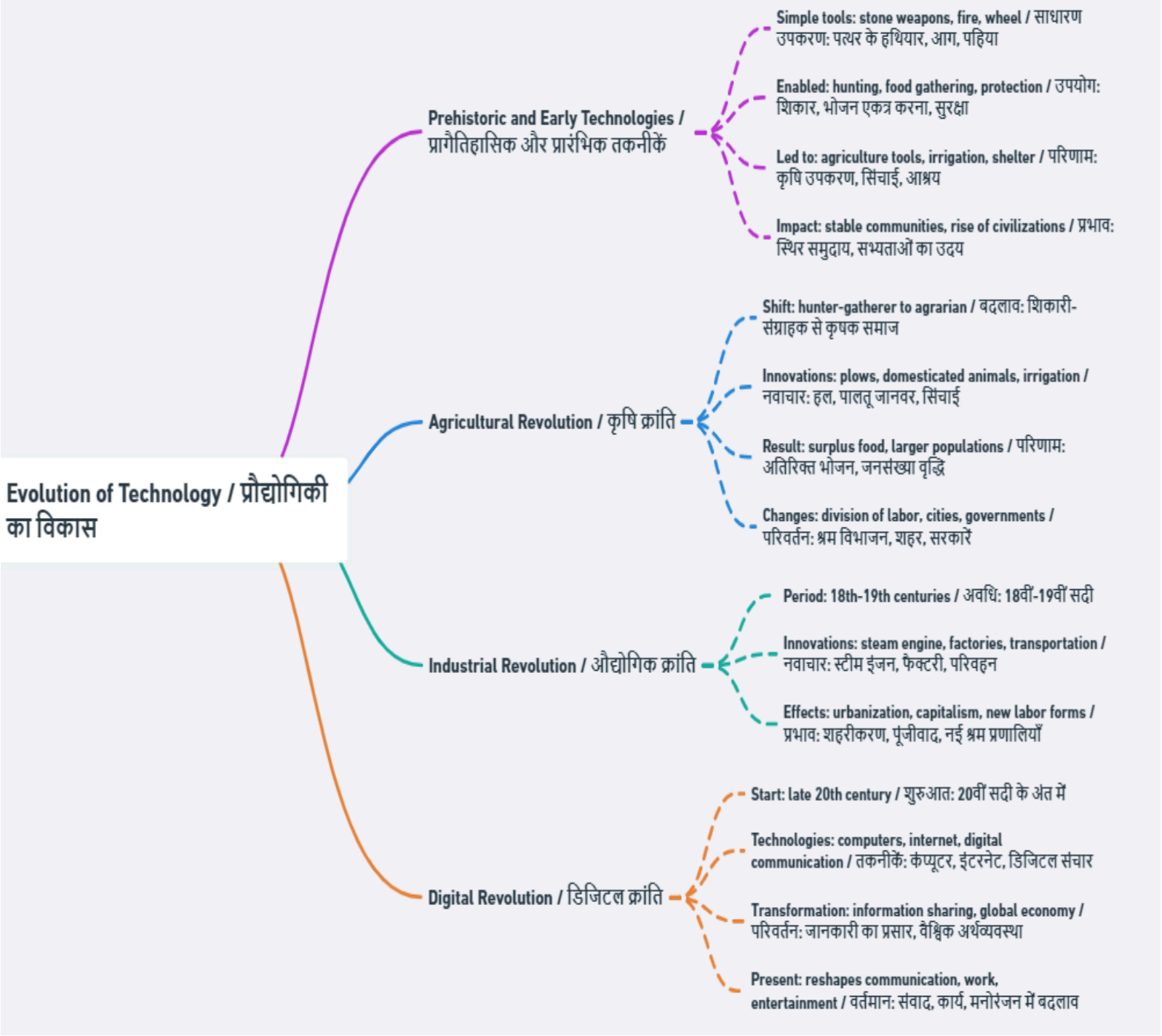
every aspect of life, from how we communicate and work to how we shop, entertain ourselves, and even form relationships.



Year / Period	English (Major Development)
c. 2.5 million BCE	Use of stone tools by early humans
c. 1.5 million BCE	Control of fire
c. 10,000 BCE	Neolithic Revolution – farming, domestication of animals
c. 4000–3000 BCE	Invention of the wheel, plow, irrigation systems
c. 3000 BCE	Writing systems (Sumer, Egypt); Bronze tools
c. 1200 BCE	Iron Age – iron tools and weapons
c. 200 BCE – 200 CE	Roman aqueducts, roads, concrete
c. 700 CE	Introduction of paper in the Islamic world (from China)
c. 9th–10th century CE	Gunpowder in China
c. 15th century CE	Printing press (Johannes Gutenberg, 1440s)
c. 16th–17th centuries	Scientific instruments: telescope, microscope
18th century CE	Steam engine (James Watt, 1760s); Industrial Revolution begins
19th century CE	Railways, telegraph, telephone, electricity (Edison, Bell)
Early 20th century CE	Automobiles, airplanes, radio

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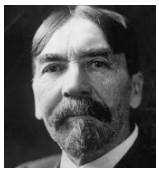
Mid 20th century CE	**Nuclear power, television, space exploration (Sputnik 1957, Moon landing 1969)**
Late 20th century CE	**Computers, internet, satellites**
21st century CE	**Digital revolution: smartphones, AI, biotechnology, renewable energy**

Major Theories

1. Technological Determinism



- **Thinkers:** Thorstein Veblen, Karl Marx (partly), later popularized by Marshall McLuhan.
- **Core Idea:** Technology is viewed as the **primary driver of social change**. It shapes economy, politics, culture, and social institutions almost in a linear, causal way.
- **Example:** The invention of the printing press (Gutenberg) led to mass literacy, Protestant Reformation, and modern science.

2. Social Construction of Technology (SCOT)

- **Thinkers:** Trevor Pinch and Wiebe Bijker (1980s).
- **Core Idea:** Technology does not evolve automatically but is **socially constructed** through negotiations, choices, and power struggles among different groups (engineers, users, policymakers, firms).
- **Key Concept:** *Interpretive flexibility* — the same technology can mean different things to different groups.
- **Example:** The early bicycle had competing designs (penny-farthing vs. safety bicycle), and social groups shaped which version prevailed.

3. Actor–Network Theory (ANT)

- **Thinkers:** Bruno Latour, Michel Callon, John Law (1980s–90s).
- **Core Idea:** Technology should be studied as part of **networks of humans and non-humans (artifacts, machines, texts, organizations)**.
- **Key Concept:** *Actants* — both humans and technologies have agency in shaping outcomes.
- **Example:** The spread of Pasteur's microbiology was not just about ideas but also about laboratories, instruments, microbes, and networks of institutions.
- **Contribution:** ANT challenges the human–technology divide and highlights **hybrid networks** in science and technology studies.

4. Marxist and Political Economy Approaches

- **Thinkers:** Karl Marx, Herbert Marcuse, Harry Braverman, David Noble.
- **Core Idea:** Technology is not neutral but is embedded in **relations of production, class struggle, and capitalist accumulation**.
- **Marx:** Saw technology as a double-edged force — increasing productivity but also alienating workers.
- **Braverman:** Showed how Taylorism and mechanization deskilled workers (*Labor and Monopoly Capital*, 1974).
- **Contribution:** Exposes how technology serves the **interests of capital and power**, rather than being merely progressive.

5. Critical Theory of Technology

- **Thinker:** Andrew Feenberg (1990s).
- **Core Idea:** Technology is not deterministic but **politically contested**. It embodies values, ideologies, and power structures.
- **Example:** Online platforms can be designed either to **empower users** (open-source software) or to **exploit them** (surveillance capitalism).
- **Contribution:** Argues for **democratic interventions** in technological design to promote human freedom and justice.

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6. Cultural and Media Theories of Technology

- **Thinkers:** Marshall McLuhan, Raymond Williams, Manuel Castells.
- **McLuhan:** “The medium is the message” — media technologies shape human perception and social organization.
- **Castells:** In *The Rise of the Network Society* (1996), showed how digital networks created a new form of global capitalism.

7. Postcolonial and Feminist Theories of Technology

- **Postcolonial Critics (e.g., Vandana Shiva, Arturo Escobar):** Technology carries Western/colonial biases and often reproduces inequalities in the Global South.
- **Feminist STS (e.g., Donna Haraway, Judy Wajcman):** Technology is gendered; it reflects male-dominated structures but can also be reimagined for feminist futures (e.g., Haraway’s *Cyborg Manifesto*).
- **Contribution:** Highlights how power, gender, and colonial histories shape the development and use of technology.

Technological Evolution Theories

- **Technological evolution is a theory of radical transformation of society through technological development. This theory originated with Czech philosopher Radovan Richta.**

- Book: *Mankind in Transition: A View of the Distant Past, the Present and the Far Future* (1993). (Masse Bloomfield – follower)

Technology (which Richta defines as "a material entity created by the application of mental and physical effort to nature in order to achieve some value") evolves in three stages: tools, machine, automation.

Gerhard Lenski – *Power and Privilege* (1966); *Human Societies* (1970)

- Lenski proposed an **evolutionary theory of society** based on technological advancement.
- **Core Idea:** Technology is the key factor shaping social organization, inequality, and cultural complexity.
- He classified societies by their level of technological development:
  - Hunting and gathering → Horticultural → Agrarian → Industrial → Post-industrial.
- With each stage, new technologies expand production, population, and social stratification.

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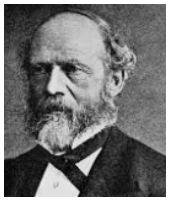
Lewis Henry Morgan – *Ancient Society* (1877)



One of the earliest anthropologists to link **technological evolution** to cultural stages.

- **Core Idea:** Human societies evolve through stages marked by technological innovations in subsistence and tools.
- Stages: Savagery → Barbarism → Civilization.
- Each stage defined by **inventions** like fire, bow and arrow, pottery, agriculture, and writing.

Leslie White – *The Science of Culture* (1949)

- White emphasized **energy capture through technology** as the driver of cultural evolution.
- **Core Formula:** $C = E \times T$ (Culture = Energy harnessed × Efficiency of technology).
- The more energy a society can capture (fire, animals, fossil fuels, nuclear), the more complex its social structures.

Alvin Toffler – *Future Shock* (1970); *The Third Wave* (1980)

- Toffler popularized an **evolutionary wave model** of technological change.
- **Waves of Evolution:**
  - First Wave: Agricultural society.
  - Second Wave: Industrial society.
  - Third Wave: Post-industrial / Information society.
- Each wave restructures time, space, family, work, and politics.

Changing notions of Time and Space

Georg Simmel – Metropolis and Time-Space Experience

Simmel, in *The Metropolis and Mental Life* (1903), argued that modern urban life transforms the **experience of time and space**. The speed of transactions, constant encounters, and the “money economy” accelerate time and compress space. In the city, individuals are bombarded with stimuli, leading to a **blasé attitude**. Thus, modernity produces new forms of temporality (speed, simultaneity) and spatiality (crowded yet anonymous).

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Anthony Giddens – Time-Space Distanciation

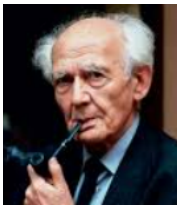
Giddens (1984) introduced the concept of **time-space distanciation** in his theory of structuration. With modern institutions (like capitalism, nation-states, communication technologies), social relations are “stretched” across time and space. For instance, economic decisions in one part of the world (Wall Street) affect people in distant regions instantly. This disembedding from local contexts marks modernity as distinct from traditional societies, where time and space were closely tied to local settings.

David Harvey – Time-Space Compression

Harvey (1989) argued that **postmodern capitalism** produces “time-space compression.” Technological innovations (high-speed transport, digital communication) drastically reduce the time needed to cross distances. Globalization intensifies this compression, making the world feel “smaller” and more interconnected. But this also creates **new inequalities**, as access to compressed time-space is uneven.

Manuel Castells – Space of Flows

Castells (1996) in *The Rise of the Network Society* described the emergence of a **“space of flows.”** In the network society, flows of capital, information, and people across digital and physical networks reshape space. Unlike the traditional “space of places” (localized communities), global capitalism operates through non-linear, interconnected spaces. Time also becomes **timeless time**, where simultaneity, instantaneity, and disruption dominate over linear continuity.



Zygmunt Bauman – Liquid Modernity

Bauman argued that globalization and digital technology have produced a **“liquid” experience of time and space**. Unlike the solidity of modern industrial society, liquid modernity is marked by constant mobility, fleeting connections, and instability. Borders, identities, and routines dissolve quickly. Space is no longer a fixed community but a transient network; time is fragmented and speed-driven.

Edward T. Hall – *The Hidden Dimension* (1966) and the Theory of Proxemics

Edward T. Hall, an American anthropologist, introduced the concept of **proxemics** in his book *The Hidden Dimension* (1966), where he analyzed how humans perceive and use space in social interaction. Proxemics is the study of “personal space” and the culturally specific ways people manage physical distance in communication. Hall argued that space is not just physical but also **culturally constructed and symbolic**, influencing comfort, intimacy, and social relations. He identified four zones of interpersonal distance in Western contexts: **intimate (0–18 inches), personal (1.5–4 feet), social (4–12 feet), and public (12 feet and beyond)**.

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Michel Foucault – “Of Other Spaces” (1967/1984) and the Concept of Heterotopia

Michel Foucault introduced the idea of **heterotopia** in his essay *“Des espaces autres”* (translated as *“Of Other Spaces”*, written in 1967 and published in 1984). While utopias are imagined, unreal, and idealized spaces, **heterotopias are real, concrete spaces that exist in every culture but are set apart, functioning as “other spaces” with layered meanings and rules**.

Foucault argued that heterotopias reflect, contest, and invert ordinary spaces of society. Examples include cemeteries, museums, libraries, gardens, prisons, and ships.

He described six principles of heterotopias: (1) they exist in all cultures though in different forms, (2) their functions can change over time, (3) they juxtapose multiple spaces in one, (4) they are linked to slices of time (heterochronies, like museums accumulating all eras), (5) they are entered and exited through regulated systems (entry rites or exclusions), and (6) they create spaces that are simultaneously mythic and real. Through the concept of heterotopia, Foucault showed how space is not neutral but socially and politically structured, serving as a lens to understand power, discipline, and cultural imagination.

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Unit 9: Science, Technology and Society (Part 2): 28/08/2025

Theories of time and space (continued)

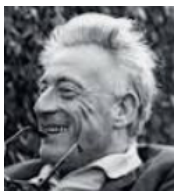
Martina Löw's **theory of the duality of space**

space is not a fixed container where social life happens, but a dynamic product of social practices and relations. Löw argues that space is constituted through a **twofold process**:

(1) **spacing**, which refers to how people and objects are arranged and positioned in relation to one another, and

(2) **synthesis**, which refers to how individuals perceive, interpret, and connect these arrangements into meaningful wholes.

Thus, space is continuously produced and reproduced through human actions, interactions, and symbolic interpretations.



Henri Lefebvre's *Production of Space* (1974) is a landmark work where he argued that **space is not neutral or natural**, but **socially produced** through power, economy, and everyday practices. He identified three interrelated dimensions of space:

1. **Perceived space (physical space)** – the material and sensory aspects of space, like roads, buildings, parks.
   Example: A shopping mall's physical layout with escalators, shops, and security cameras.

2. **Conceived space (abstract space)** – the planned, designed, and regulated aspect of space created by architects, planners, or policymakers.
   Example: City master plans, zoning laws, or smart city blueprints.

3. **Lived space (social & emotional space)** – the space of everyday life, imagination, and symbolic meanings people attach.
   Example: A neighborhood park where children play, elderly gather, and couples meet—imbued with memories and emotions beyond its physical form.

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Edward Soja in *Thirdspace* (1996) built on Henri Lefebvre's ideas and argued that **space is never fixed or singular** — it is always a mix of **physical (firstspace), conceptual/imagined (secondspace), and lived/experienced (thirdspace)**.

1. **Firstspace (Physical space)** – measurable, material environment.
   Example: The layout of a university campus, its buildings, and classrooms.

2. **Secondspace (Imagined/Representational space)** – how space is represented, planned, or conceived through maps, designs, or ideologies.
   Example: A campus master plan or brochure that presents it as a "world-class hub of knowledge."

3. **Thirdspace (Lived space)** – combines the real and imagined; it is the everyday practices, experiences, and meanings people attach.
   Example: Students using empty classrooms for cultural events, protests, or informal discussions beyond their intended design.

Doreen Massey, in *Space, Place and Gender* (1994) and *For Space* (2005), argued that **space is relational, dynamic, and politically charged**, not fixed or bounded. She opposed traditional views that tie **identity** or **culture** to a single, rooted place. For Massey, space is shaped by **flows of people, capital, and ideas**, and always connected to wider global processes.

- **Key Idea:** Space is not a static container of identity but a **product of social relations across scales** — local, national, global.
- **Gendered Space:** She showed how spaces are also gendered — e.g., public vs private, workplace vs home — reflecting power inequalities.
- **Global Space:** Space is always open, contested, and interdependent; globalization makes places interconnected rather than isolated.

Example:
A metropolitan city like Delhi or London

- **Not fixed:** It cannot be reduced to one culture or identity.
- **Relational:** It is made by migrant labor, global capital, colonial history, and gendered divisions of work.
- **Dynamic:** While one group may view it as a modern cosmopolitan hub, others experience it as exclusionary or unsafe (especially women in public spaces).

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Achille Mbembe's concept of Necropolitics (2019) extends Michel Foucault's idea of *biopolitics* by showing how modern power is not only about "making live and letting die," but also about **deciding who must die, under what conditions, and in which spaces**. For Mbembe, colonial and postcolonial regimes exercised control through **spatial domination and temporal regulation** — shaping both *where* people can live and *how* their life or death unfolds.

- **Spatial Control:** Colonial powers confined populations in segregated spaces (plantations, reservations, camps, borders). In postcolonial contexts, similar logics persist in slums, refugee camps, occupied territories, and prisons.
    - *Example:* In apartheid South Africa, Black populations were forcibly placed in "Bantustans," limiting movement and political life.
    - *Example:* In Palestine, checkpoints and walls restrict everyday mobility, turning space into a weapon of domination.

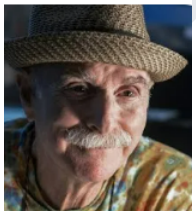
- **Necropolitical Power:** Certain groups are exposed to death more than others through war, neglect, abandonment, or structural violence.

    - *Example:* Refugees stranded at borders without healthcare or safety are rendered disposable lives.
    - *Example:* In many postcolonial states, poor urban populations face shortened life expectancy due to state neglect, polluted environments, and precarious work.

VIRTUAL COMMUNITY THEORIES

Virtual community, a group of people, who may or may not meet one another face to face, who exchange words and ideas through the mediation of digital networks.

The first use of the term virtual community appeared in a article by **Gene Youngblood** written in 1984 but published in 1986 about ***Electronic Cafe*** (1984)



The term gained popularity after a 1987 article written by **Howard Rheingold** for The Whole Earth Review. In ***The Virtual Community (1993),*** Rheingold expanded on his article to offer the following definition:

Virtual communities are social aggregations that emerge from the Net when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships in cyberspace.

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Barry Wellman – Networked Individualism

- **Book/Article:** Wellman & Gulia, *Net Surfers Don't Ride Alone* (1999); Wellman (2001) *Physical Place and Cyberplace*
- **Key Idea:** Virtual communities are extensions of real-life social networks. Online interaction often complements offline ties rather than replacing them.
- **Concept:** "Networked individualism" – people operate in multiple, loosely bound networks instead of tightly knit groups.

Sherry Turkle – Identity and Community in Cyberspace

- **Book:** *Life on the Screen: Identity in the Age of the Internet* (1995)
- **Key Idea:** Virtual communities allow people to play with multiple identities and roles, blurring the distinction between self and community.
- **Contribution:** Highlights psychological and symbolic aspects of online belonging.

Zizi Papacharissi – Networked Publics

- **Book:** *A Private Sphere: Democracy in a Digital Age* (2010)
- **Key Idea:** Online communities create "networked publics" – spaces of political discourse and identity-making that blend intimacy with civic participation.
- **Contribution:** Bridges digital communities with democratic theory and political sociology.

Theories of Surveillence

Michel Foucault – Panopticism Surveillance as a form of disciplinary power; the Panopticon as metaphor for modern surveillance societies. **Book:** *Discipline and Punish* (1975)

David Lyon – Surveillance Society Datafication, digital governance, and "surveillance society." **Books:** *Surveillance Society* (2001), *The Culture of Surveillance* (2018)

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Shoshana Zuboff – Surveillance Capitalism Big Tech extracts behavioral data for profit; predictive and manipulative power. **Book:** *The Age of Surveillance Capitalism* (2019)

Oscar H. Gandy – The Panoptic Sort Data profiling sorts and categorizes populations, reinforcing inequality. **Book:** *The Panoptic Sort* (1993)

Gary T. Marx – New Surveillance Also coined the concept of "surveillence society". Focus on "new surveillance" (biometrics, CCTV, data trails). Studied social control and ethics of surveillance. **Book:** *Windows into the Soul* (2016)

James Rule – Rules of Surveillance Early systemic study of how states and institutions collect personal data for control. **Book:** *Private Lives and Public Surveillance* (1973)

Thomas Mathiesen – Synopticon People watch the powerful through media (the many watching the few), complementing Foucault's Panopticon. **Book:** *The Viewer Society* (1997)

Mark Andrejevic – Digital Enclosure Surveillance in interactive media; "the work of being watched." **Book:** *iSpy: Surveillance and Power in the Interactive Era* (2007)

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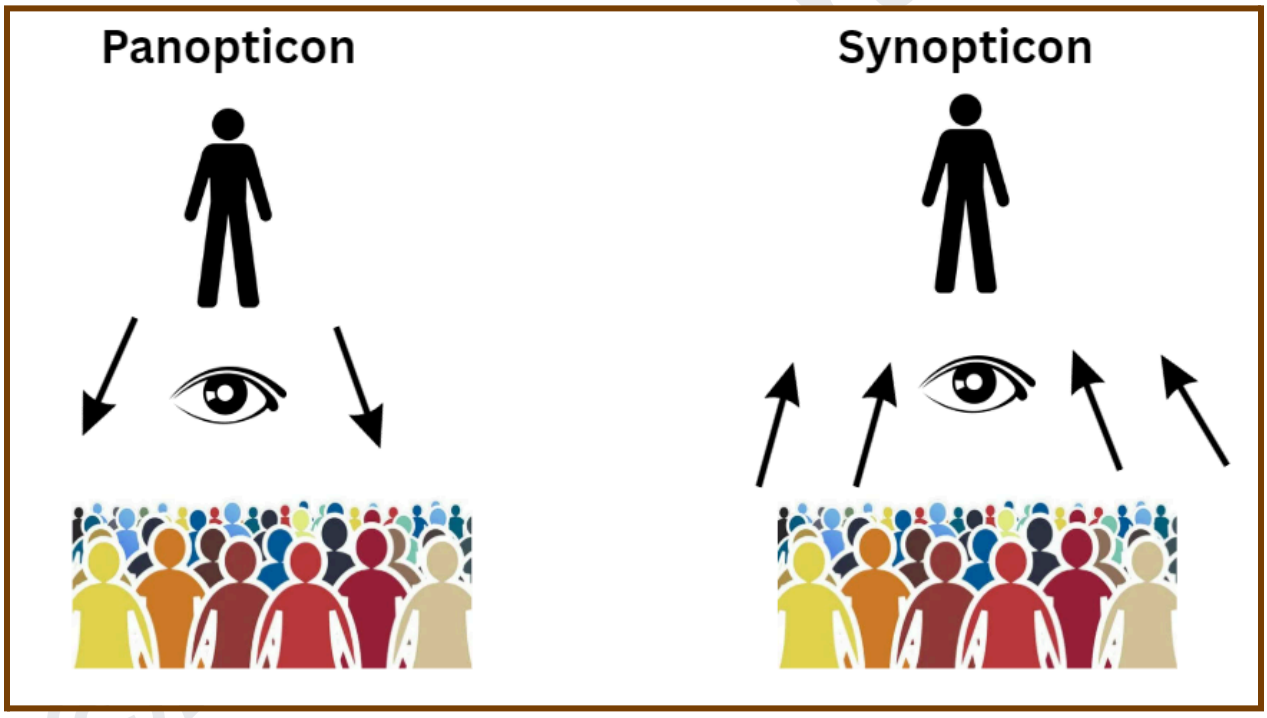
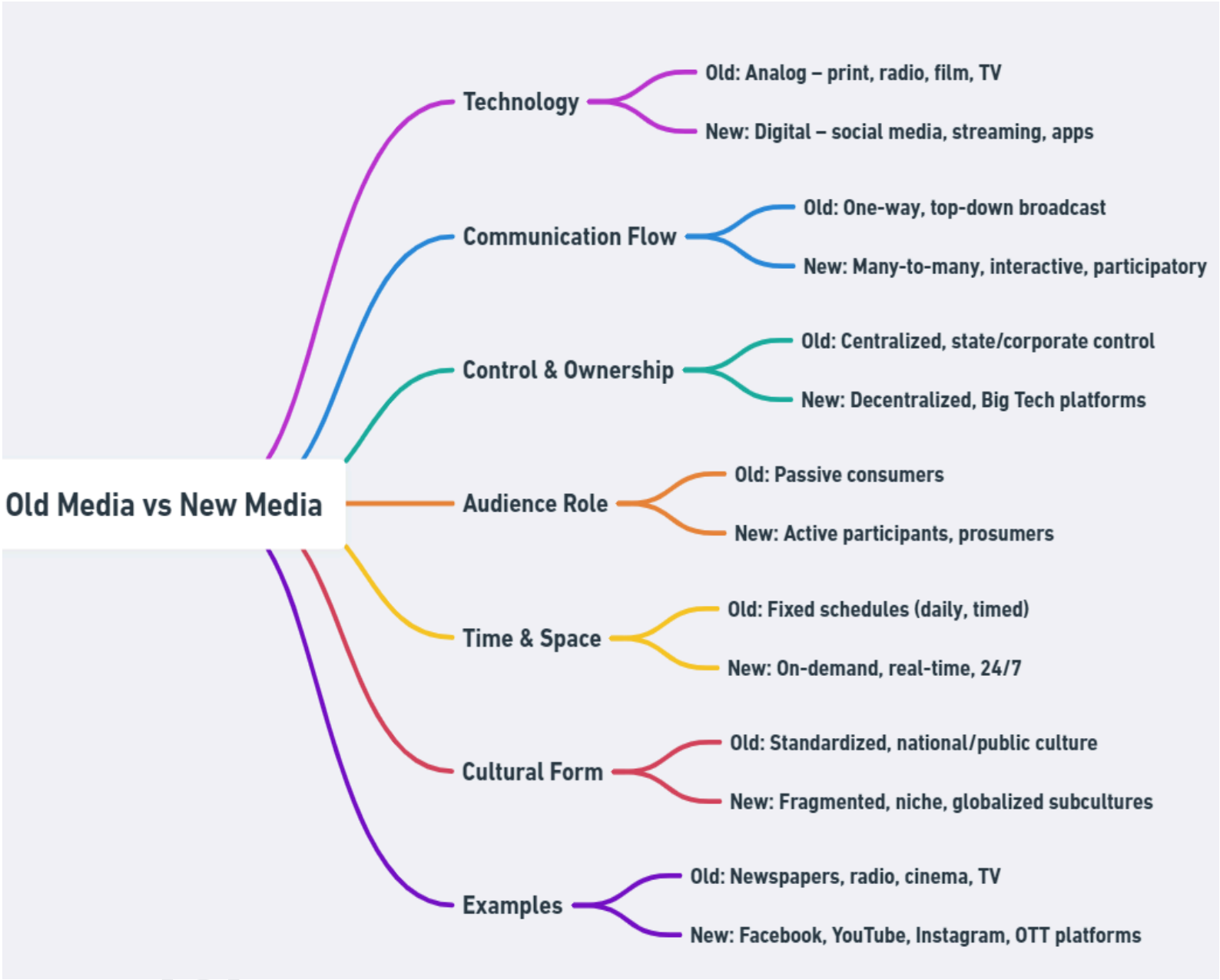
Original panopticon jail model by Jeremy Bentham



Unit 9: Science, Technology and Society (Part 3): 29/08/2025

Media theories



Marshall Mcluhan

Theory / Concept	Explanation (English)
Global Village	McLuhan argued that electronic media (like television, radio, and later the internet) shrink the world into a “global village.” Media collapses time and space, allowing instant communication across distances. This creates new forms of collective identity, shared culture, and interconnectedness.
The Medium is the Message	The form of media itself shapes society more than the content it carries. For example, television as a medium changes social interactions regardless of the programs shown. The structure of technology determines how people perceive reality.
Hot and Cold Media	McLuhan classified media into “hot” and “cold” based on audience participation. **Hot Media** (print, radio, film) give detailed information and need little audience involvement. **Cold Media** (TV, telephone, cartoons) give less detail and need more audience participation.
The Gutenberg Galaxy	In *The Gutenberg Galaxy* (1962), McLuhan explained how the printing press transformed society. Print created linear, rational, and individualistic thinking by spreading literacy.

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It enabled nationalism, modern science, and bureaucracy through uniform texts.

McLuhan contrasted this with the electronic age, which revived oral and communal culture.

Cool Media	Hot Media
Less information, low resolution: Participants have to do work to complete the picture, fill in gaps, and be familiar with genre conventions	More information, high resolution: Participants are being given the full pictu there's little uncertainty to resolve about what's being communicated
Examples: Telephone, Comics, Group Chat Texting, Twitter	Examples: Movies, Newspapers, Email Facebook, YouTube

(google images)

Other major media theories/अन्य प्रमुख मीडिया सिद्धांत

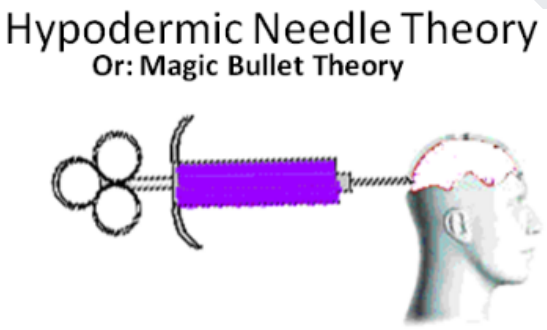
Thinker	Theory, Key Ideas & Books	
Theodor Adorno & Max Horkheimer	**Culture Industry** – Media standardizes culture, turning art into mass-produced commodities that manipulate and pacify audiences. *Dialectic of Enlightenment* (1944).	

Herbert Marcuse

One-Dimensional Man – Mass media reinforces consumerism and conformity, suppressing critical and oppositional thought.

Harold Lasswell

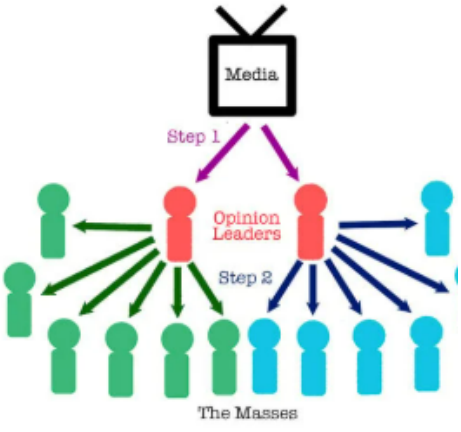
Hypodermic Needle / Magic Bullet Theory – Media injects messages directly into passive audiences, producing uniform effects. *Propaganda Technique in the World War* (1927).

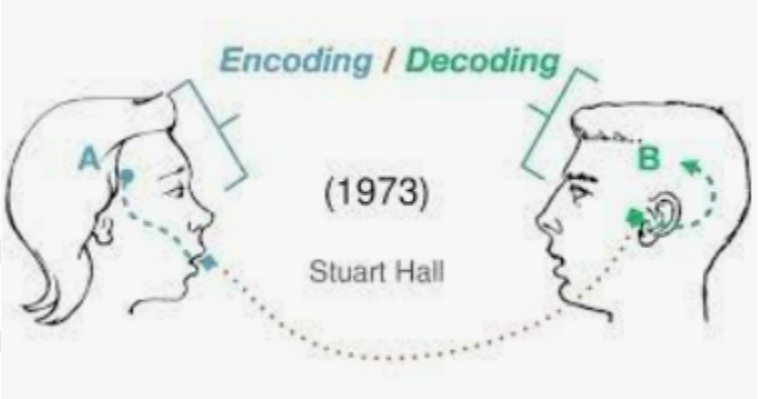


Mass media can influence a very large group of people directly and uniformly by 'shooting' or 'injecting' them with appropriate messages designed to trigger a desired response.

Paul Lazarsfeld (with Berelson & Gaudet)

Two-Step Flow of Communication – Media influences opinion leaders, who then influence wider audiences; highlights interpersonal communication.



Harold Innis	**Time-biased & Space-biased Media** – Time-biased media (stone, manuscript) preserve tradition; Space-biased media (radio, print) expand empires. Media bias shapes civilizations.
Noam Chomsky & Edward Herman	**Propaganda Model** – Mass media serves elite interests by filtering news through ownership, advertising, sourcing, flak, and ideology. *Manufacturing Consent* (1988). **(Please see the image next page)**
Stuart Hall	**Encoding/Decoding Model** – Producers encode preferred meanings into media texts, but audiences decode them in dominant, negotiated, or oppositional ways. *Culture, Media and Language* (1980). 
Henry Jenkins	**Participatory Culture & Convergence** – Audiences actively produce, remix, and circulate media content; "convergence culture" blurs boundaries between producers and consumers. *Convergence Culture* (2006).

C. Wright Mills

The Power Elite and Media – Media is shaped by the interests of the power elite (corporate, political, military), serving as a tool of control and consent manufacturing.

5 filters of Noam Chomsky's propaganda model

Five Filters / पाँच छन्नियाँ

- **Ownership of Media / मीडिया का स्वामित्व**
  - Media outlets are owned by large corporations / मीडिया बड़े कॉर्पोरेशनों के स्वामित्व में होते हैं
  - Profit-driven motives influence content / मुनाफे की प्रेरणा सामग्री को प्रभावित करती है
- **Advertising / विज्ञापन**
  - Advertisers are primary income source / विज्ञापनदाता मुख्य आय स्रोत होते हैं
  - Content is shaped to attract and not offend advertisers / सामग्री को आकर्षित करने और विज्ञापनदाताओं को नाराज़ न करने के लिए ढाला जाता है
- **Sourcing of News / समाचार स्रोत**
  - Reliance on government, business, and experts / सरकार, व्यापार और विशेषज्ञों पर निर्भरता
  - Limited diversity in viewpoints / दृष्टिकोणों में सीमित विविधता
- **Flak / आलोचना या दबाव**
  - Negative responses to media statements / मीडिया वक्तव्यों पर नकारात्मक प्रतिक्रिया
  - Acts as a disciplinary mechanism / अनुशासनात्मक तंत्र के रूप में कार्य करता है
- **Anti-Communism / Fear Ideology / साम्यवाद विरोध / भय की विचारधारा**
  - Ideological control through fear (e.g., communism, terrorism) / भय के माध्यम से वैचारिक नियंत्रण (जैसे, साम्यवाद, आतंकवाद)
  - Justifies certain narratives and policies / कुछ कथाओं और नीतियों को उचित ठहराता है

Theory / Thinker / Book

Gatekeeping Hypothesis Thinker: Kurt Lewin (1947)

Description: Gatekeeping is the process by which editors, journalists, and media organizations filter information before it reaches the public. It emphasizes the role of media institutions in deciding what becomes news. **Book/Article:** Kurt Lewin's *Frontiers in Group Dynamics* (1947).

Cultivation Theory Thinker: George Gerbner (1969)

Description: Long-term exposure to television cultivates perceptions of reality. Heavy viewers may start believing the TV world reflects the real world (e.g., mean world syndrome). **Book/Article:** Gerbner's research papers on TV violence and cultivation analysis (late 1960s).

Agenda-Setting Theory Thinkers: Maxwell McCombs & Donald Shaw (1972)

Description: Media does not tell people what to think, but what to think about. By giving importance to certain issues, media shapes public agenda. **Book/Article:** McCombs & Shaw, *The Agenda-Setting Function of Mass Media* (1972).

Media Framing Thinker: Gregory Bateson (1955, 1972)

Description: Framing theory explains how media frames or structures issues to influence audience perception. It is about how meaning is constructed by emphasizing certain aspects while ignoring others. **Book/Article:** Bateson's *Steps to an Ecology of Mind* (1972).

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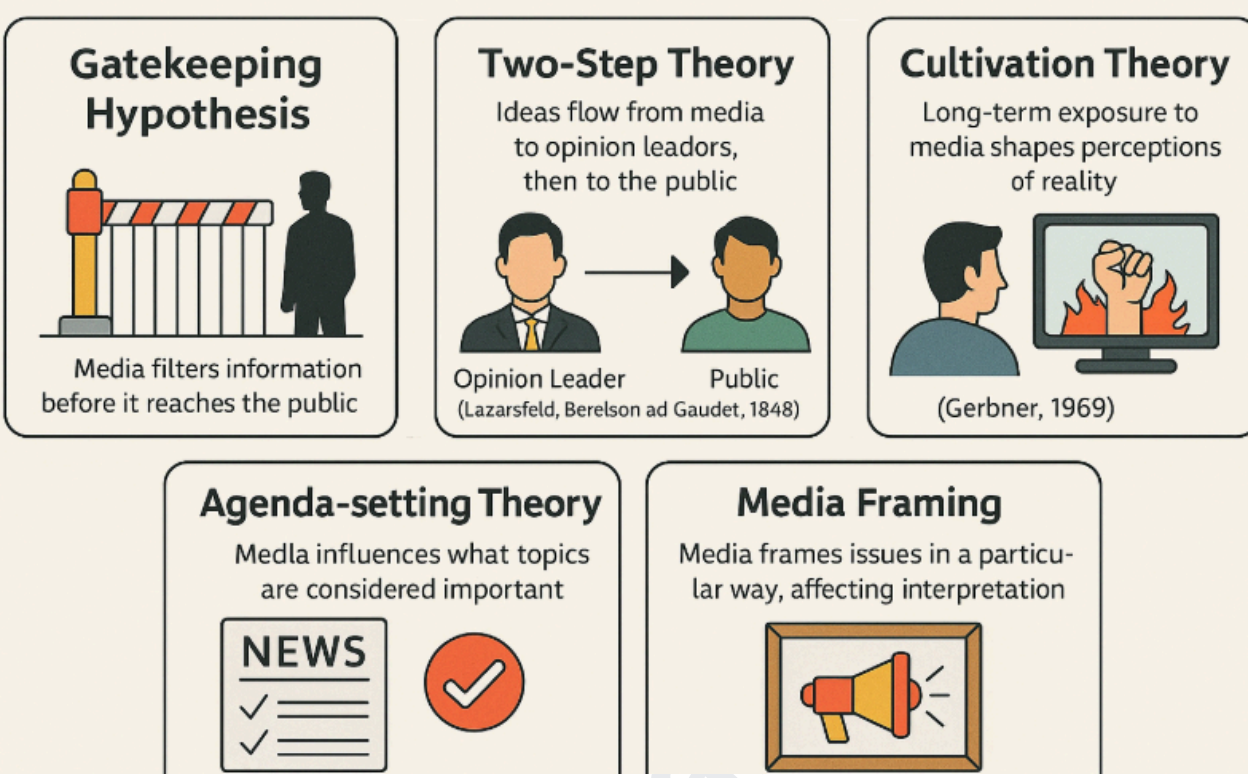

4 models of mass media (pyq)

Fredrick S. Siebert, Theodore Peterson, and Wilbur Schramm's four Theories of the Press probably constitute the most well known attempt to clarify the link between mass media and the political society in modern world.Since the theory was presented in 1963, it has been widely accepted and utilized by media scholars.

a) The Authoritarian Theory According to Siebert, the *authoritarian* state system requires direct governmental control of the mass media. This system is especially easy to recognize in pre-democratic societies, where the government consists of a very limited and small ruling class. The media in an authoritarian system are not allowed to print or broadcast anything which could undermine the established authority, and any offense to the existing political values is avoided. The authoritarian government may even punish anyone who questions the state's ideology.

Four Models of Mass Media

Authoritarian	Libertarian	Soviet Communist	Social Responsibility
• Direct state control • Censorship of dissent • Preserve existing order	• Freedom from control • Encourage criticism • Marketplace of ideas	• Media as party mouthpiece • Advance class interests • Government ownership	• Independent of state • Balance with public good • Ethical obligations

b) The Libertarian Theory Fredrick S. Siebert, Theodore Peterson, and Wilbur Schramm explain the *libertarian* theory, also called the *free press theory*. In contrast to authoritarian theory, it rests on the idea that the individual should be free to publish whatever he or she likes. It traces back to the 17th century thinker John Milton, who asserted that human beings inevitably choose the best ideas and values. In this system, attacks on government policies are accepted and encouraged. There are no restrictions on import or export of media messages across borders. Journalists and media professionals should have full autonomy within their organizations.

(c) The Soviet Communist/Workers Theory As the name suggests, the *Soviet Communist/Workers* theory is tied to communist ideology. Siebert traced its roots back to the 1917 Russian Revolution and the postulates of Marx and Engels. Media organizations in this system serve the working class and are not privately owned. The Soviet system resembles the authoritarian model, in that both see government as superior to media institutions.

(d) The Social Responsibility Theory Emerging in the 1940s in America, the *social responsibility* theory arose from the idea that free press alone cannot guarantee truth. The Commission on Freedom of the Press proposed that media must have obligations to society. These obligations were expressed as *informativeness, truth, accuracy, objectivity, and balance*. Siebert noted that the aim of this theory is pluralized media, reflecting the diversity of society and access to multiple viewpoints.

Interesting concepts related to media

Theory / Thinker / Research

Parasocial Relationships Thinkers: Donald Horton & R. Richard Wohl (1956) **Description:** One-sided relationships where individuals invest interest, time, and emotions in media figures (like celebrities, TV hosts, YouTubers), while the figure remains unaware. Explains emotional attachment in media audiences. **Key Work:** *Mass Communication and Para-Social Interaction* (1956).

Parasocial Contact Hypothesis Thinkers/Researchers: Edward Schiappa, Peter B. Gregg, James Hewes (2005, 2006) **Description:** Parasocial contact with media characters from minority groups can reduce prejudice and stereotypes, especially when direct contact is limited. Media thus facilitates intergroup understanding. **Key Work:** Schiappa, Gregg & Hewes – studies on parasocial contact and prejudice reduction (2005, 2006).

Media Bubble refers to an environment where an individual is only exposed to information, news, and opinions that align with their own existing beliefs and ideology, while excluding, misrepresenting, or ignoring alternative viewpoints. It creates an echo chamber effect, reinforcing biases and limiting exposure to diverse perspectives.

Media Misrepresentation refers to the distortion, manipulation, or selective presentation of facts and information by powerful groups through media platforms, in order to portray false or misleading things as reliable and true. It often excludes critical perspectives and can shape public opinion in biased ways.

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Unit 9: Science, Technology and Society (Part 4): 01/09/2025

State Policy, Digital Divide and Inclusion

Definition – Digital Divide: The gap between those who have access to digital technologies (internet, mobile, computers) and those who do not.
Access Divide – Unequal access to devices, broadband, or connectivity.
Use Divide – Differences in the ability to use technology effectively (digital literacy).
Quality Divide – Disparities in speed, service quality, or affordability.
Social Divide – Gender, caste, income, and rural–urban differences in digital access.
Important for:
Education inequality (e.g., during COVID-19 online classes)

Definition – Digital Inclusion: Efforts and policies to ensure universal, affordable, and equitable access to digital technologies and literacy.
Availability: Infrastructure (e.g., 4G, Wi-Fi, electricity)
Affordability: Cost of devices and internet
Accessibility: For people with disabilities, linguistic minorities, etc.
Digital Literacy: Ability to navigate, evaluate, and create information online

Technology and Changing Family Relations/प्रौद्योगिकी और बदलते पारिवारिक संबंध

Anthony Giddens – Transformation of Intimacy (1992): Giddens argued that modernity and technology transform intimacy into what he calls **"pure relationships."** These are ties based less on tradition or duty and more on choice, communication, and emotional satisfaction. Technology plays a key role in sustaining such ties.

Examples: Online dating apps (Tinder, Shaadi.com) allow people to form relationships beyond community and caste; video calls sustain long-distance marriages and transnational families. Technology thus enables flexibility and democratization of intimacy.

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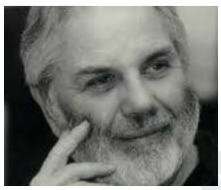
Arlie Hochschild – The Time Bind (1997): Hochschild studied how technology and workplace demands reshape family life. She argued that modern work culture, combined with digital technologies, blurs the line between **home and work.** Families face "time poverty" as professional duties intrude into domestic life.

Examples: Checking emails during family dinners, Zoom meetings from home, or children's online schooling overlapping with parents' work-from-home schedules. Technology creates double stress: work invades home, and home demands clash with digital work obligations.

Technology and Changing Health Systems

Michel Foucault – Biopolitics & Medical Gaze: In *The Birth of the Clinic (1963)*, Foucault explained how medicine shifted to a "medical gaze" where technology and institutions objectify the patient's body. Health systems are tied to power and surveillance → hospitals, scans, digital health records become tools of governance.



Irving Zola – Medicalisation: Zola argued that medicine became a form of social control. Everyday issues (childbirth, ageing, obesity, sexuality) are transformed into medical problems through technology.

Ivan Illich – Medical Nemesis (1975): Criticized over-dependence on medical technology. He identified **three types of iatrogenesis**: (1) *Clinical iatrogenesis* – harm caused directly by treatment/technology. (2) *Social iatrogenesis* – over-medicalisation of life events. (3) *Cultural iatrogenesis* – people lose ability to deal with suffering without medical intervention.

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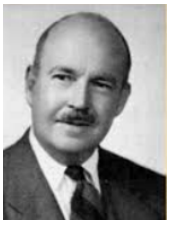
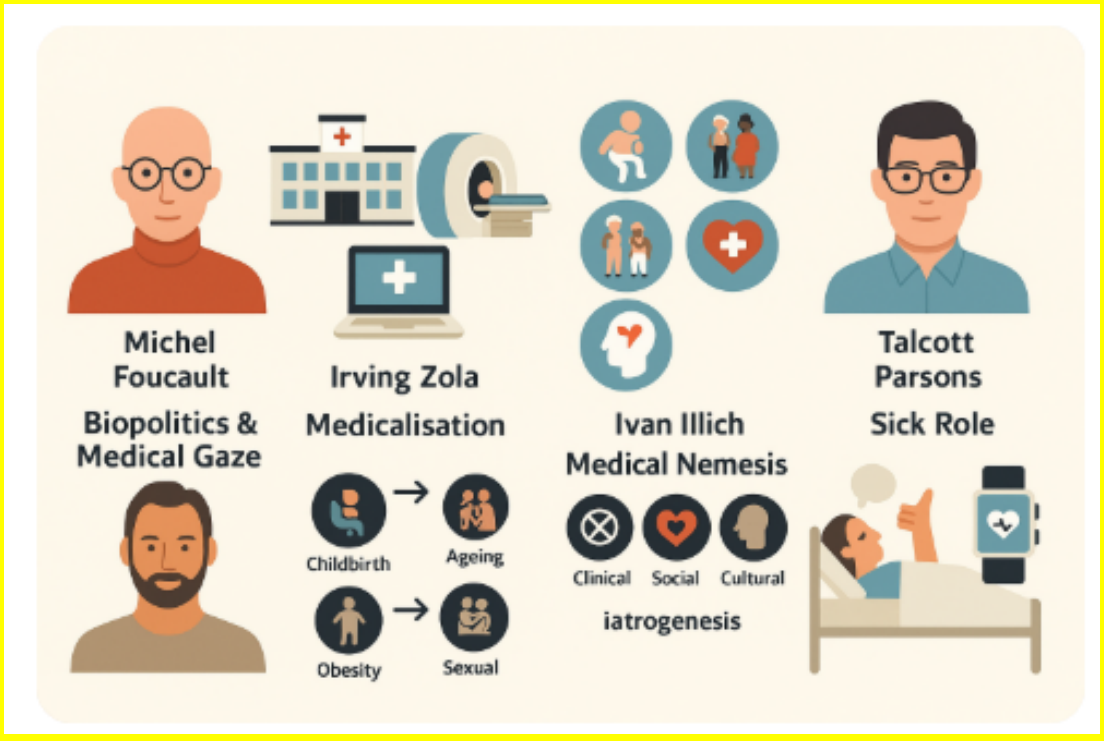


Talcott Parsons – Sick Role: Illness is a social role. Patients are exempted from normal duties but must (a) try to get well, and (b) cooperate with doctors. With technology, sick role extends into telemedicine, online diagnosis, digital monitoring (fitbits, apps).

Telemedicine & Digital Health: Apps (Practo, eSanjeevani), AI-based diagnostics, wearables (Fitbit, smartwatches), and health portals reshape the doctor–patient relationship. It reduces distance but raises concerns about digital divide, privacy, and depersonalisation of care.



Food and Technology/

Genetically Modified (GM) Crops:

Technology-driven seeds developed for higher yield, pest resistance, drought tolerance. Sociological concerns → corporate monopoly (Monsanto), farmer dependency, ecological imbalance, and “biopiracy.” (coined by Pat Mooney) Seen as part of food globalization and capitalist control over agriculture.
GM crops were first introduced in the USA in 1994 with the Flavr Savr tomato, which had been genetically modified to slow tomato’s ripening process, delaying softening and rotting.

GM crop status in India:

- The Supreme Court has recently put a temporary hold on the cultivation of genetically modified (GM) mustard.
- Approved Crop: Bt cotton is the only GM crop approved for cultivation in India.
- Research and Trials: Other crops such as mustard, chickpea, pigeonpea and sugarcane are in various stages of research, field trials and deliberations.
- Public Opposition and Activist Influence: Strong opposition from environmental groups, farmer organizations, and some scientists has significantly influenced the GM crop debate in India.
- These groups have raised concerns about biosafety, biodiversity loss, and socio-economic impacts on small farmers.
- The case of GM mustard, which received GEAC approval in 2017 but remains unapproved for commercial cultivation due to ongoing legal challenges, exemplifies this influence.

Benefits:

- Battling Pests and Diseases
- Weather-Proof Farming
- Nutritional Powerhouses
- Eco-Friendly Farming- Reducing Agriculture's Footprint
- Shelf-Life Superstars

Disadvantages:

- Environmental Concerns: GM crops raise significant ecological questions. There's concern about potential gene flow to wild relatives, which could create "superweeds" resistant to herbicides.
- Health and Safety Uncertainties: While numerous studies have found GM foods safe for consumption, concerns persist about potential long-term health effects.

Sudeshna Chakrabarty

- Socio-Economic Impacts: The adoption of GM crops can have complex socio-economic repercussions.
- While they can increase yields and farmer incomes, as seen with Bt cotton in India, there are concerns about market concentration and farmer dependence on seed companies.

Terminator Seed Terminator seed technology is the genetic modification of plants to make them produce sterile seeds. They are also known as suicide seeds. Terminator's official name, used by the UN and scientists is Genetic Use Restriction Technologies (GURTs).

Ulrich Beck – Risk Society (1992): Modern food technologies (pesticides, GMOs, processed food) create *manufactured risks* (illness, ecological harm) not limited by geography. In late modernity, society must manage invisible risks of food chains (hormones in milk, antibiotics in poultry, pesticide residues).

Amartya Sen – Entitlement Approach (1981): Famines (like Bengal famine 1943) occur not only due to lack of food, but due to failure in *distribution and access*. Technology cannot solve hunger unless issues of entitlement, class, caste, and state policies are addressed.

M.S. Swaminathan – Green Revolution in India (1960s): Introduced HYV seeds, fertilizers, irrigation technologies. Increased wheat & rice production (Punjab, Haryana, Western UP). Critiques: ecological degradation, groundwater depletion, fertilizer dependence, farmer suicides due to debt.

Vandana Shiva – Ecofeminism & Food Sovereignty: Argues that corporate seed control erodes farmer autonomy. Advocates *Navdanya movement* for seed saving, biodiversity, organic farming. Connects women's role in agriculture with ecological sustainability.

Slow Food Movement (Italy, Carlo Petrini, 1989): A global movement against McDonaldization and fast-food culture. Promotes "local, traditional, sustainable" foods. Sociological significance → cultural identity, resistance to homogenization, revival of local cuisines.

Gig Work & Food Delivery Platforms (Zomato, Swiggy): Technology reshapes urban food culture. Highlights *digital capitalism*, precarity of gig workers (low pay, no security), and new consumption patterns (24x7 delivery, hyper-urban lifestyles).

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Concept of Superfood: Modern global food industry markets certain items (quinoa, chia seeds, avocados, turmeric) as "superfoods." Sociological critique → cultural appropriation (Indian turmeric becomes Western "superfood"), class divide in consumption, and global capitalist branding.

Cyber Crime/साइबर अपराध

Meaning of Cybercrime: Cybercrime refers to unlawful acts committed using digital technologies, networks, or cyberspace. In sociology, it is studied as a **social phenomenon** reflecting deviance, inequality, surveillance, and globalization.

Types of Cybercrime:
1. Hacking – Unauthorized access to systems
2. Phishing & Identity Theft – Stealing personal data
3. Cyber Terrorism – Disrupting state systems or spreading terror
4. Cyber Stalking & Harassment – Online abuse
5. Cyber Pornography – Circulation of obscene material
6. Financial Frauds – Online scams, credit card frauds
7. Cyber Bullying – Targeting individuals online

Important Concepts Related to Cybercrime/साइबर अपराध से संबंधित महत्वपूर्ण अवधारणाएँ

Blue-Collar Crime: Traditional physical crimes like theft, assault, vandalism. Cyber version = hacking into small accounts, phishing by low-skilled actors.

Corporate Crime: Crimes committed by corporations (data leaks, misuse of consumer information, surveillance without consent).

Embezzlement: Misappropriation of funds by trusted employees/officials. In cyber context → digital fund transfer frauds, cryptocurrency embezzlement.

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Ethical Crime (Hacktivism): Crimes done for political/moral reasons, e.g., hacking govt websites to expose corruption.

Organized Cybercrime: Groups engaged in ransomware, phishing cartels, darknet trafficking.

Cyber Terrorism: Use of cyberspace to spread fear, attack infrastructure, or radicalize.

Moral Panic (Stanley Cohen): Media exaggeration of cybercrimes creates fear (e.g., “dark web” panic, online child danger narratives).

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Unit 9: Science, Technology and Society (Part 5): 02/09/2025

Some more on digital divide:

Pippa Norris (Harvard political scientist) explained that the *digital divide* is not only about access but also about inequalities in skills and usage. Book (***Digital Divide: Civic Engagement, Information Poverty, and the Internet Worldwide*** *(2001)* She identified **three key divides**:

Global Divide

- Gap between developed and developing countries in terms of internet access, infrastructure, and affordability.
- Example: High internet penetration in Europe/North America vs. limited access in parts of Africa or rural South Asia.

Social Divide

- Inequalities **within a country** across social groups – rich vs. poor, urban vs. rural, young vs. old, educated vs. less educated, men vs. women.
- Example: In India, urban upper-class youth adopt digital technologies faster than rural marginalized groups.

Democratic Divide

- Differences in how citizens **use the internet for political participation**.
- Some groups use digital platforms to engage in civic/political activities, while others remain passive consumers.
- Example: Online activism (e.g., Arab Spring, #MeToo) vs. people who only use the internet for entertainment.

Technology and Emerging Political Processes

Public Sphere(Jürgen Habermas, 1962 adapted to digital age)	Habermas defined the **public sphere** as a space where citizens come together to debate and form public opinion. In the digital age, social media, online forums, and digital platforms act as extensions of the public sphere. However, unlike the earlier print era, the digital public sphere is **fragmented, algorithm-driven, and vulnerable to fake news and trolling**.

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Technopolitics(Gabriella Coleman, 2010s)	**Technopolitics** refers to the way technology and politics become intertwined. It highlights how digital tools (open-source platforms, hacking, encryption, social media) are used to challenge state power and create new forms of participation. Examples: WikiLeaks, Anonymous, hacktivism, and India's digital mobilisation (#MeTooIndia, farmers' protests). It shows that politics is no longer confined to parliaments and parties but also played out in **digital networks and code**.

GK and facts related to politics

Election Technology – EVMs	**Electronic Voting Machines (EVMs)** was first conceived in **1977**. Its prototype developed by Electronics Corporation of India Ltd. (ECIL), Hyderabad, a PSU under Department of Atomic Energy, in 1979 was demonstrated by the Election Commission of India before the representatives of political parties on August 06, 1980. After reaching a wide consensus on its introduction, the ECI issued directives under Article 324 of the Constitution of India for the use of EVMs and on 19th May, **1982** EVMs were used on a pilot basis to conduct elections (Kerala bye-election (Parur constituency). They became nationwide in **2004**. They replaced paper ballots, reducing booth capturing but raising debates on transparency.
VVPAT System	**Voter Verifiable Paper Audit Trail (VVPAT)** introduced in 2013; SC in 2019 mandated its use with EVMs in all constituencies. It gives printed slips to verify votes.
Digital Campaigning	From 2014 onwards, political parties in India have heavily used **social media (Facebook, WhatsApp, Twitter, YouTube)** for campaigning. Data analytics and micro-targeting strategies were adopted, similar to US elections.
Internet and Democracy – Section 66A	**Section 66A of the IT Act (2000)** allowed arrests for online speech. It was struck down by Supreme Court in *Shreya Singhal v. Union of India (2015)* as unconstitutional, protecting free expression online.
Grassroots Digital Mobilisation – India Against Corruption (2011)	Anna Hazare's **India Against Corruption Movement** used SMS, Facebook, and Twitter to mobilise masses against corruption. It popularised digital activism in India.

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Internet Shutdowns	India is the world leader in **internet shutdowns**, often for security reasons. The longest shutdown occurred in **Jammu & Kashmir (2019–2020)** after abrogation of Article 370.
#MeTooIndia (2018)	Social media campaign where women across India shared experiences of sexual harassment. Showed power of digital spaces in feminist politics.
Farmers' Protests (2020–21)	Farmers used **WhatsApp, TikTok (before ban), and Twitter** to organise protests against new farm laws. Hashtags like **#NoFarmersNoFood** became global.

Digitization is of crucial importance to data processing, storage, and transmission, because it "allows information of all kinds in all formats to be carried with the same efficiency and also intermingled." It makes the process cheaper. Data handling and managing becomes cheaper when digitalized. For example, online registers and records.

Cyberspace

Virtual communities might be thought of as subgroups within Marshall McLuhan's notion of cyberspace as a **"global village." William Ford Gibson** notably coined the term "cyberspace." He later popularized the concept in his acclaimed debut novel **Neuromancer (1984).**

Globalisation and its theories

Definition	Globalization, according to sociologists, is an ongoing process that involves interconnected changes in the **economic, cultural, social, and political spheres** of society.
Integration	As a process, it involves the ever-increasing integration of these aspects between **nations, regions, communities,** and even seemingly isolated places.
Origin of Term	**Theodore Levitt** is credited with popularizing the term and bringing it into mainstream business in the late **1980s**.
Economic Aspect	Globalization refers to the expansion of **capitalism** to include all places into one **integrated economic system** (flows of labour, capital).
Cultural Aspect	Refers to the global spread and integration of **ideas, values, norms, behaviors, and ways of life.**
Political Aspect	Refers to the development of **forms of governance** at a global scale, whose policies and rules cooperative nations are expected to follow.
Driving Forces	These aspects are fueled by **technological development, communication technologies, and global distribution of media.**

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Thinker	Books / Works	Key Concepts
Roland Robertson	*Globalization: Social Theory and Global Culture* (1992)	Coined the term **"Glocalisation"** (global + local). Globalisation is not only homogenisation but also localisation → global ideas adapt to local contexts.
George Ritzer	*The McDonaldization of Society* (1993)	Concept of **McDonaldization**: Efficiency, calculability, predictability, and control spread globally (fast-food logic shaping society). Warns of global cultural homogenisation and consumer capitalism.
David Held	*Global Transformations: Politics, Economics and Culture* (1999, with Anthony McGrew et al.)	Identified **three perspectives** on globalisation: (1) **Hyperglobalists** (globalisation weakens nation-states), (2) **Skeptics** (globalisation exaggerated, regional blocs stronger), (3) **Transformationalists** (globalisation reshapes state and society, but unevenly).
Arjun Appadurai	*Modernity at Large: Cultural Dimensions of Globalization* (1996)	Theory of **"Scapes"**: 5 global cultural flows—(1) **Ethnoscapes** (people/migration), (2) **Mediascapes** (media/communication), (3) **Technoscapes** (technology transfer), (4) **Financescapes** (global capital), (5) **Ideoscapes** (political/ideological ideas). Globalisation = disjunctive, uneven flows. **In short (FITME)**

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Some more concepts by George Ritzer

Globalisation of Nothing	Ritzer argues that globalisation often spreads **"nothing"** – that is, centrally conceived and controlled social forms lacking distinctive content. Examples: chain stores, mass-produced food, branded products. They are uniform, generic, and not tied to any specific local culture.
Globalisation of Something	In contrast, **"something"** refers to social forms rich in distinctive content, tied to specific people, places, and cultures. Examples: local cuisines, folk art, traditional markets.
Grobalisation	Ritzer coined **"grobalisation"** (from *growth* + globalisation). It means the **imperialistic ambitions of nations, corporations, and organisations** to impose themselves on different geographic areas. Examples: McDonald's, Coca-Cola, Hollywood → spreading Western consumer culture worldwide.

Cultural Dimension: homogenisation vs hybridisation vs glocalisation.

Political Dimension: erosion of nation-state sovereignty vs resurgence of nationalism.

Economic Dimension: neoliberalism, global capitalism, informalisation of labour.

Important Theories by Jean Baudrillard

Simulacra and Simulation: Reality is replaced by models, images, and signs. We live in a world of **simulacra** (copies without originals). **Hyperreality** makes it impossible to distinguish reality from representation. *Simulacra and Simulation* (1981)

Hyperreality: Media and culture produce a condition where simulations dominate reality; advertising, television, and virtual reality feel "more real than real." *Simulacra and Simulation* (1981)

Orders of Simulacra: (1) Reflection of reality (Renaissance art), (2) Masking/perverting reality (industrial age), (3) Pure simulation without reference (postmodern era). *Simulations* (1983)

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Consumer Society: Consumption, not production, is the key to understanding modern society. People consume **signs and symbols** as much as goods. *The Consumer Society* (1970)

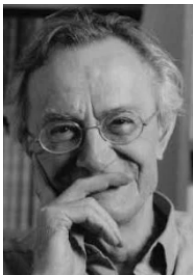
Symbolic Exchange: Modern capitalism erases symbolic meanings (gift, ritual) and replaces them with commodified values. *Symbolic Exchange and Death* (1976)

Some more concepts by Jean Francois Lyotard

Postmodern Condition (1979): Defined postmodernism as **"incredulity toward metanarratives."** He argued that grand narratives (progress, enlightenment, Marxism) no longer guide society. *The Postmodern Condition: A Report on Knowledge* (1979)

Postmodern Society: In postmodernism, society is fragmented, plural, and made of many small narratives, not one dominant narrative.

Important books and concepts by Alvin Toffler



Future Shock	1970	Concept of **Future Shock** – psychological disorientation caused by rapid technological and social change; people struggle to adapt to "too much change in too short a time."
The Third Wave	1980	Theory of **Three Waves of Civilization**: (1) Agricultural Wave, (2) Industrial Wave, (3) Information/Knowledge Wave → current society driven by information technology.
Powershift: Knowledge, Wealth, & Violence at the Edge of the 21st Century	1990	Idea of **Power Shift** – from traditional power bases (violence, wealth) to **knowledge** as the most important source of power in the 21st century.

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Science and Technology Policies in India

Year	Policy Name	Key Focus / Features	Significance
1958	Scientific Policy Resolution (SPR)	Promote scientific research and build infrastructure for S&T	First official recognition of science as key to development; laid foundation for scientific institutions
1983	Technology Policy Statement (TPS)	Emphasized self-reliance and indigenous technology development	Focused on reducing dependence on foreign technology and promoting innovation
2003	Science and Technology Policy	Strengthen R&D investment, intellectual property, public-private partnerships	Encouraged globalization, innovation systems, and international collaborations
2013	Science, Technology and Innovation Policy (STIP)	Focus on innovation, inclusive growth, open access, and STI ecosystem	Emphasized linking science to society and economy; innovation-driven approach
2020–2023 (Draft)	STIP 2020 (yet to be finalized)	Democratizing science, gender equity, decentralized decision-making, open science	Aims to promote bottom-up governance, citizen science, and inclusion in science policy

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Unit 9: Science, Technology and Society (last part)

Van Dijk distinguishes four kinds of access to digital sources:
1) Lack of any digital experience caused by lack of interest, computer fear and unattractiveness of the new technology ('psychological access');
2) No possession of computers and network connections ('material access');
3) Lack of digital skills caused by insufficient user-friendliness and inadequate education or social support ('skills access');
4) Lack of significant usage opportunities ('usage access').

Features of network society by Manuel Castells

1. **New Technological Paradigm**: Today's world is centred around micro-electronics, information/communication technologies, and genetic materials for an exploratory theory of the network society.
2. **New Economy:** The present-day economy is characterised by three fundamental features. First, it is **informational**. The capacity to generate knowledge and process/ manage information determines the productivity and competitiveness of all economic units. Second, this new economy is **global**. The core activities, for example, financial markets, science and technology, and multinational production, depend on highly skilled speciality labour. Third, the new economy is **networked**.
3. **Work and employment**: The method of work and employment has substantially transformed the new economy. The most important transformations in employment patterns are flexible work, Part-time work, temporary work, work by contract, informal or semi-formal labour arrangements, and relentless occupational mobility, which are the key features of the new labour market.
4. **Cultural Sphere**: Cultural expressions of all kinds are increasingly enclosed in or shaped by this electronic hypertext. However, the new media system is not characterised by one-way, undifferentiated messages through limited channels that constitute the world of mass media. The media are inclusive by nature and thus bridge each other. Computer-operated digitalised connections provide access to hundreds of channels of interactive communication. Castells observes that today's world lives in a culture of '**real virtuality**'.
5. **Political Sphere**: This growing enclosure of communication also affects politics. Media politics needs to convey simple messages. The simplest message is an image that is obviously of a person.
6. **Time and Space:** Castell's hypotheses that two emergent social forms of time and space are characteristics of network society. These are **timeless times** and the **space of flows**. He states, "In contrast to the rhythm of biological time characteristic of most of human

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existence, and to clock time characterising the industrial age, timeless time is denoted using new information/communication technologies in a relentless effort to annihilate time. The space of flows refers to the technological and organisational possibility of organising the simultaneity of social practices without geographical contiguity. Castells introduces the idea of a "space of flows," emphasising the global and decentralised nature of information exchange in contrast to the localised "**space of places**" characteristic of traditional societies.

7. **State the Power Sphere**: The central power-holding institution is the state, and it is also undergoing a dramatic transformation process due to digitalisation. Castells observes in his study that "on the one hand, its sovereignty is questioned by global flows of wealth, communication, and information and on the other hand, its legitimacy is undermined by the politics of scandal and its dependence on media politics. The ***weakening of its power and credibility*** can induce people to build their systems of defence and representation around their identities, further de-legitimising the state. However, the state does not disappear. It adapts and transforms itself by building partnerships between nation-states and sharing sovereignty to retain influence". Ex: The European Union. We observe decision shift of power towards multinational and transnational institutions, Ex: NATO, IMF/World Bank, United Nations agencies, World Trade Organization,

Miscellaneous Terms

Collingridge Dilemma	Coined by **David Collingridge** in *The Social Control of Technology* (1980). It describes a paradox in technological governance: **when a technology is new, it is easy to shape but hard to predict consequences; when its consequences become visible, it is too entrenched to be changed easily.** Example: Artificial Intelligence – in early 2000s, it was easy to regulate but future impact unknown; today AI's risks are visible (bias, surveillance), but global systems are already dependent on it. This dilemma highlights the limits of democratic control over technology.
Technological Optimism	The view that technology is inherently progressive and improves human well-being. Linked to **modernization theory** and **futurologists** like **Alvin Toffler** (*Future Shock*, *The Third Wave*). Optimists believe technology reduces poverty, increases productivity, promotes democracy (internet as a "liberation technology"). Example: Green Revolution in India (1960s–70s) boosted agricultural production and reduced famine deaths. However, critics argue optimism ignores inequalities in access.

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Technological Pessimism	This view stresses that technology generates new **risks, inequalities, and alienation. Jacques Ellul** (*The Technological Society*, 1954) argued that technology develops autonomously and dominates society. **Langdon Winner** highlighted that technologies have politics (e.g., bridges in New York designed to exclude buses carrying the poor). Frankfurt School theorists (Adorno, Marcuse) critiqued mass media and technology as tools of domination. Example: Social media increases surveillance, addiction, fake news.
Netizen	Coined from **Internet + Citizen.** Refers to people who actively participate in online communities, debates, and digital democracy. It reflects how citizenship extends to cyberspace. Example: Indian Twitter users engaging in political movements (#CAAProtests, #MeTooIndia).
Telecommuters	Workers who use ICTs to work remotely from home or other locations instead of commuting to office. Concept tied to **digital labour, work–life balance, gig economy.**
Digital Nomads	Individuals who leverage digital technologies to work remotely while traveling. They embody the **flexibility of post-industrial work** and the globalization of labour markets. Example: IT freelancers in Goa or Bali.
Screenagers	Term for teenagers whose lives are dominated by screens – smartphones, laptops, tablets. Reflects new **socialization patterns, identity formation, and digital cultures.**
Prosumer	Coined by **Alvin Toffler** (*The Third Wave*, 1980). Blend of **producer + consumer.** In digital age, users not only consume but also produce content (blogs, YouTube, TikTok).
Influencer Culture	Rise of digital influencers who shape consumer choices, politics, and culture through platforms like Instagram, YouTube. Reflects **commodification of identity** and new forms of symbolic capital (Bourdieu).

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Other uncommon aspects of Globalisation

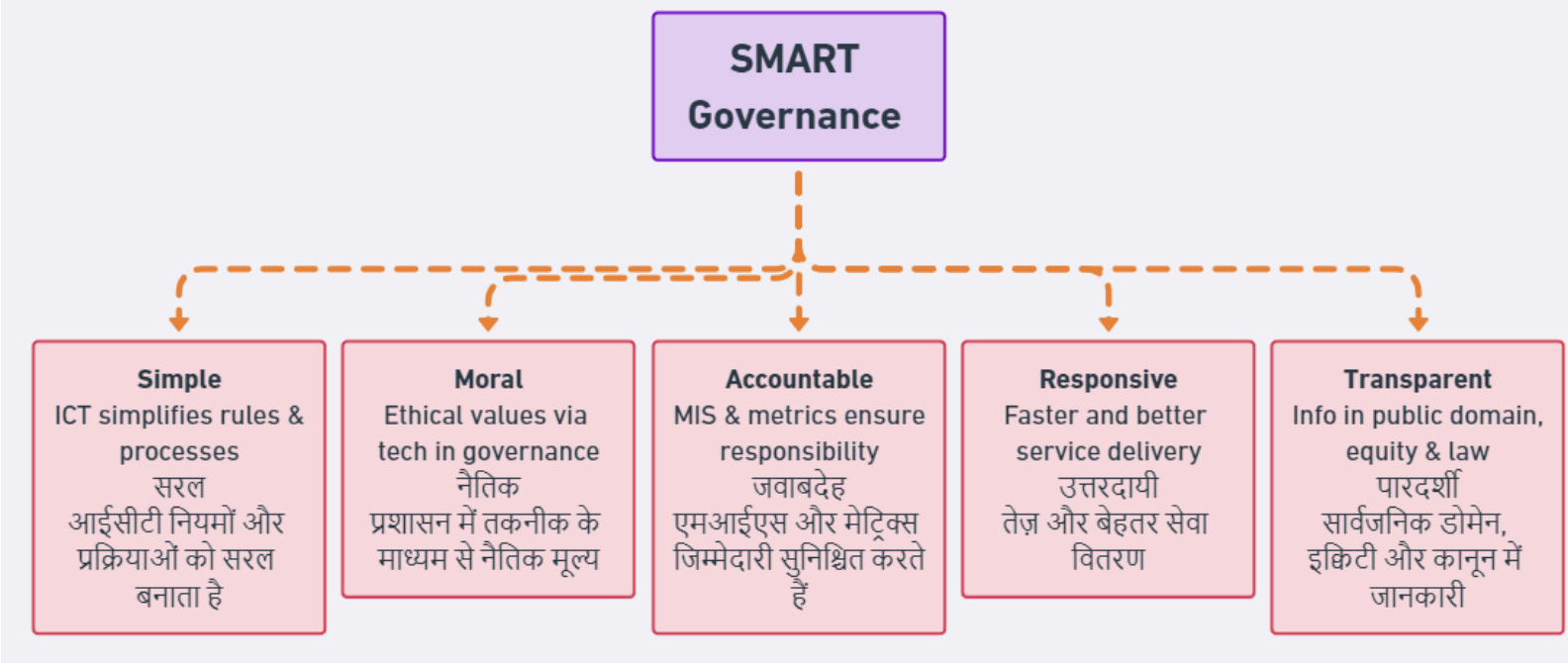
David Held has highlighted the military aspect of globalisation. He has defined ***military globalisation*** as "the process which embodies the growing extensity and intensity of military relations among the political units of the world system. Understood as such, it reflects both the expanding network of worldwide military ties and relations, as well as the impact of key military technological innovations (from steamships to satellites), which over time, have reconstituted the

world into a single geostrategic space."

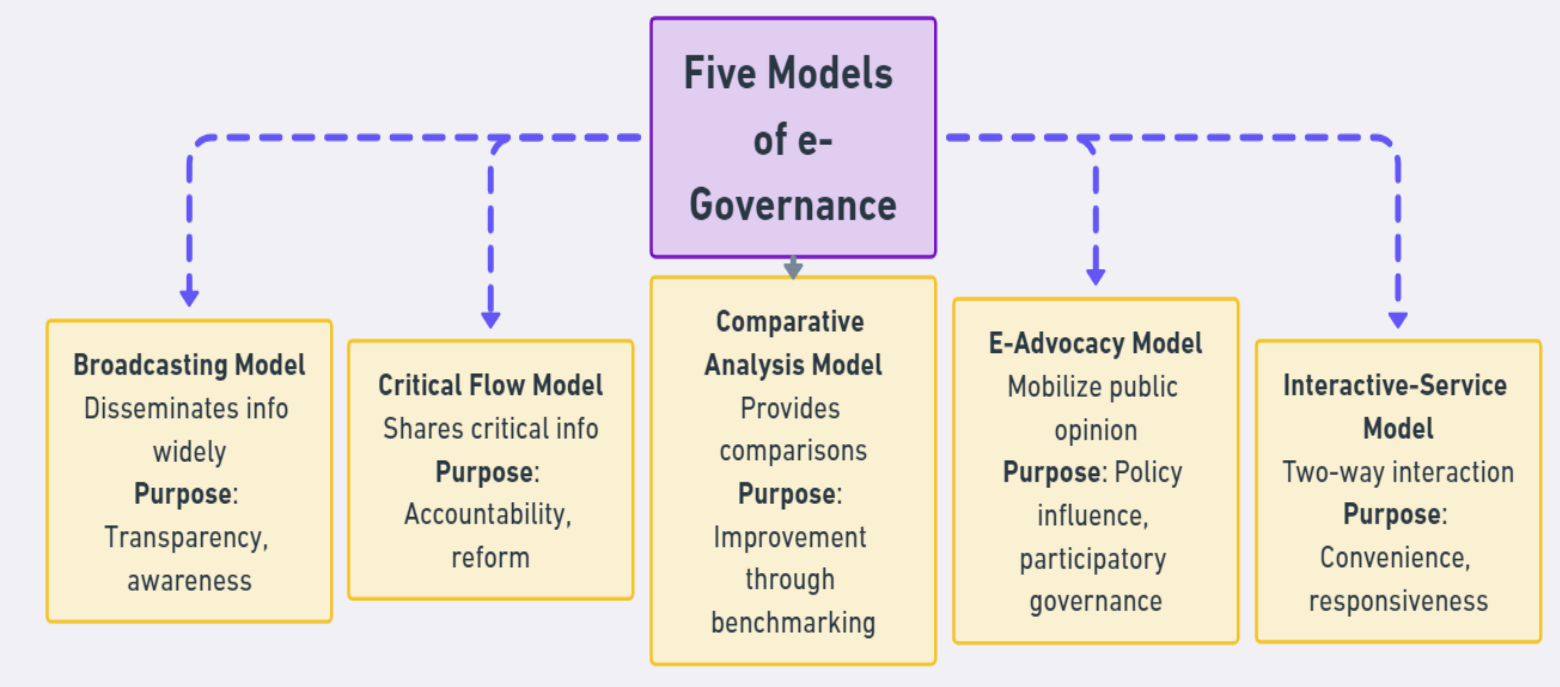
Manfred Steger has added one more dimension – ***ecological globalisation***. He argues that there is an inexorable link between all humanity and the planet Earth. The Industrial Revolution has caused many ecological problems, including, 19 resource and food shortages, overpopulation, reduced biodiversity, pollution, Understanding Globalisation and climate change. All these problems are global — the result of aggregated human action — and require a coordinated response.

E-Governance:

- Recognizing the increasing importance of electronics, the Government of India established the **Department of Electronics in 1970.**
- The subsequent establishment of the **National Informatics Centre (NIC) in 1977** was the first major step towards e-governance in India as it brought 'information' and its communication in focus.
- ***E-governance is the application of ICT to the processes of government functioning for good governance. In other words, e-governance is the public sector's use of ICTs with the aim to improve information and service delivery, encourage citizen participation in decision-making and make government more accountable, transparent and efficient.***



Prof. Dr. Arie Halachmi in his paper, namely, ' E-Government Theory and Practice: The Evidence from Tennessee (USA),' has given five important models of e-governance:



***Confusing Books*/भ्रमित करने वाली किताबें**

1. The Network Society: From Knowledge to Policy: (Editors)Manuel Castells, Gustavo Cardoso
2. The Rise of the Network Society (1996): Manuel Castells
3. The Network Society(1999): Jan van Dijk
4. Globalisation (2001): Malcolm Waters
5. Globalisation and its Discontents (1998): Saskia Sassen
6. Globalisation and its Discontents (2002): Joseph Stiglitz
7. Globalisation in World History(2002): A G Hopkins
8. Globalisation: A Very Short Introduction (2003): M B Steger
9. Globalisation in Question (1996): Paul Hirst and Grahame Thompson
10. The Global Transformations Reader (2003): An Introduction to the Globalisation Debate: David Held and Anthony McGrew
11. George Ritzer (2010). Globalisation: A Basic Text
12. J. A. Scholte. (2005). Globalisation: A Critical Introduction

Added information:

1. The network society coined by Jan van Dijk
2. Information Age was coined by Richard Leghorn in 1960
3. As the creator of the “bit,” Claude Shannon became known as the “father of the digital age”—the man responsible for technology that evolved into today’s computers and other digital technology
4. Deglobalisation: Walden Bello
5. Netizen: Michael Hauben
6. Prosumer: Alvin Toffler
7. The cybercrime term was coined by Sussman and Heuston in 1995.
8. Time poverty coined by economist, Clair Vickery in her 1977 work, "The time poor: A new look at poverty.
9. Techno politics—Rosalind Williams in the 1980s, developed further by→Gabrielle Hecht (1990s onward).
10. Big Brother: A term derived from George Orwell's dystopian novel 1984, referring to totalitarian surveillance by a government, where every action and movement is watched
11. Bentham, Deleuze and Beyond: An Overview of Surveillance Theories from the Panopticon to Participation (article): Galič, Timan, & Koops)
12. Technological unemployment: John Maynard Keynes
13. Cognitive capitalism - Yann Moulier Boutang
14. Subaltern counterpublics - Nancy Fraser
15. Plat form society - José van Dijck, Thomas Poell, and Martijn de Waal

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COMPILED NOTES OF

Unit 8 : Family, Marriage & Kinship

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Family, Marriage and Kinship Part 1 (11/09/2025)

Theoretical Approaches: Structure-Functionalist, Alliance and Cultural

Major functions of family identified by Murdock in his book Social Structure are:

(1) sex (socially approved sexual relationship),
(2) reproduction,
(3) education (enculturation) and
(4) subsistence (sexual division of labour).

Comparative study of 250+ societies; family is universal with four key functions – sex, reproduction, education, and subsistence.

What is a household?
According to the Census of India, "A 'household' is usually a group of persons who normally live together and take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so. Persons in a household may be related or unrelated or a mix of both.

1. Structure-Functionalist Approach

- ***Bronisław Malinowski***
- ***A.R. Radcliffe-Brown***
- ***Talcott Parsons***
- ***Meyer Fortes***
- ***G P Murdock***
- ***M N Srinivas (India)***

- Focuses on functions of kinship and family in maintaining social order
- Family as a universal institution that performs key roles: socialization, economic cooperation, sexual regulation, reproduction, emotional support
- Kinship systems are stable structures for social integration and role assignment
- ***Malinowski – The Family Among the Australian Aborigines***
- ***Radcliffe-Brown – Structure and Function in Primitive Society***

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- ***Talcott Parsons – The Social System (1951)***

Alliance Theory (Structuralist)

- ***Claude Lévi-Strauss***
- ***Louis Dumont***
- ***Rodney Needham***

- Marriage is seen not just as a private institution, but a system of exchange between groups
- Based on gift theory (Mauss) and incest taboo as the foundation of kinship structures
- Emphasis on prescriptive marriage rules (e.g., cross-cousin marriage)
- Considers kinship as communication and alliance, not just descent
- ***Lévi-Strauss – The Elementary Structures of Kinship (1949)***
- ***Louis Dumont – Affinity as a Value***
- ***Needham – Structure and Sentiment***

Cultural (Symbolic and Interpretive) Approach

- ***David Schneider***
- ***Janet Carsten***
- ***Marilyn Strathern***
- ***McKim Marriott (India)***
- ***Leela Dube (India)***

- Challenges universality of Western notions of family and kinship
- Focus on meaning, symbols, emotions, and local categories
- Critiques the biological essentialism of kinship
- Emphasizes "relatedness" and cultural construction of kinship, marriage, and gender roles

- ***David Schneider – American Kinship***
- ***Janet Carsten – After Kinship***
- ***Marilyn Strathern – The Gender of the Gift***
- ***McKim Marriott – Hindu Transactions: Diversity without Dualism***

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Indological Approach in Sociology

- The Indological approach in sociology/anthropology uses ancient texts, scriptures, epics, and religious codes (like Vedas, Dharmashastras, Smritis, Manusmriti, Arthashastra, Ramayana, Mahabharata, Puranas) to understand Indian social institutions.

- It emphasizes tradition, cultural values, and continuity, focusing on how normative prescriptions in texts shaped actual social practices.
- ***P.V. Kane – History of Dharmashastra***
- ***Radhakamal Mukerjee – The Family and the Child in India***
- ***Irawati Karve – Kinship Organization in India***
- ***G.S. Ghurye – Caste and Race in India (1932)***
- ***A.K. Saran & K.M. Kapadia – Marriage and Family in India (1955)***
- ***P.H. Prabhu– Hindu Social Organization (1954)***

Types of Family in terms of residence

Patrilocal Family: In this type of family, after marriage the wife goes and lives in the family of her husband. This family is also known as Virilocal family.

Patrivirilocal Family: A more specific form of patrilocal residence, where after marriage, the wife goes to live in her husband's father's house (patri = father, virilocal = husband's kin).

Matrilocal/Uxorilocal Family: In this family, after marriage the husband goes and lives in the house of his wife. This type of family is also known as Uxorilocal Family.

Neo-local Family: When the married couple after marriage resides in a new place and establishes family independent of their parents or of their relatives it is known as neo-local family.

Duo-local Family: In this type of family, after marriage the wife continues to stay with her mother's family and the husband continues to live with his mother's family. Nair matriliny and Matriliny in Lakshdweep are examples of Duo-local family.

Natalocal Family: In this type of family, both husband and wife continue to live with their natal (birth) families even after marriage, instead of moving to a new or in-law's house.

Avunculocal – Couple lives with the wife's maternal uncle (common in matrilineal societies, e.g., Nayars of Kerala, some African groups).

Bilocal – Couple alternates between living with husband's and wife's families.

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Ambilocal – Couple has the choice to live with either husband's or wife's family.

Types of Family in terms of authority

Patriarchal Family – Authority with father/eldest male.

Matriarchal Family – Authority with mother/eldest female.

Egalitarian Family – Authority shared between husband and wife.

Types of Family by structure

Nuclear Family – Husband, wife, and children.

Joint Family / Extended Family – Includes multiple generations (parents, sons, their wives, grandchildren).

Stem Family – Parents + one married child and their family (rest separate).

Blended Family – Formed when divorced or widowed persons with children remarry.

Types of Family by Lineage

Patrilineal family is the family wherein the members trace their kinship and lineage through the father or the male members in the family. Property is transferred through the male line from father to sons. This is one of the most common forms of family.

Matrilineal family is the family wherein the members trace their kinship and lineage through the mother or the female members in the family. Property is transferred through the female line from mother to daughters. Such communities may also be matrilocal in nature. This type of family is found in only certain pockets of the world such as amongst the ***Garo and Khasi tribes of Northeast India and the Nair matriliny in Kerala.***

Bilateral Family – Descent traced from both father and mother.

Types of Family by Inheritance

1. Primogeniture

- **Definition:** Inheritance by the **eldest son**.
- **Features:**
  - Land, property, and authority pass to the eldest male child.

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    - Other siblings may get smaller shares or remain dependent.
    - Seen historically in **Rajput and feudal families** (ensured estates were not fragmented).
- **Sociological Significance:** Maintains continuity of lineage and property in patrilineal societies.

2. Ultimogeniture

- **Definition:** Inheritance by the **youngest child**.
- **Features:**
    - Youngest son/daughter inherits the family property, especially the house, as he usually stays to care for aged parents.
    - Older brothers often move out and establish separate households.
- **Examples:** Found in some **tribal communities** like ***khasis*** in and certain agrarian castes in India.

3. Equal Inheritance

- **Definition:** Property divided equally among all sons (and in modern times, also among daughters after legal reforms).

- **Examples:** Common in many Hindu castes and Muslim families.
- **Legal Basis:** Hindu Succession Act, 1956 → amended in 2005 to give **equal rights to daughters**.

4. Matrilineal Inheritance

- **Definition:** Property passes through the **female line** (from mother to daughter, or from maternal uncle to sister's son).
- **Examples: Nair families in Kerala, Khasi and Garo tribes** of Northeast India.

5. Coparcenary System

- **Definition:** In classical Hindu law (Mitakshara system), only male members (sons, grandsons, great-grandsons) had birthright to joint family property.
- **Reform:** Hindu Succession (Amendment) Act, 2005 gave **equal coparcenary rights to daughters**.

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Pauline Kolenda's 12 Types of Families (1968)

Formula:
Linear: many generations counted vertically
Collateral: many families in same generation
Supplemented: extra people

1. **Nuclear family** – Husband, wife, and their unmarried children living together.
2. **Supplemented nuclear family** – Nuclear family plus an additional dependent (e.g., widowed mother, unmarried sibling).
3. **Sub-nuclear family** – A fragment of a nuclear family (e.g., widowed parent with children).
4. **Single-person household** – One individual living alone, without family.
5. **Supplemented sub-nuclear family** – Sub-nuclear family plus an additional dependent.
6. **Collateral joint family** – Brothers with their families living together.
7. **Supplemented collateral joint family** – Collateral joint family with additional dependents.
8. **Lineal joint family** – Two or more generations (father, sons, grandsons) living together.
9. **Supplemented lineal joint family** – Lineal joint family plus additional dependents.
10. **Lineal-collateral joint family** – Combination of lineal and collateral relatives living together (e.g., father, sons, and brothers).
11. **Supplemented lineal-collateral joint family** – Above type with extra dependents added.
12. **Other** – Families not clearly falling into the above categories.

Types of kinship

Definition of Kinship

- **Kinship** refers to the **socially recognized relationships** among people based on **blood (consanguinity), marriage (affinity), or adoption**.
- It organizes family, marriage, inheritance, rights, duties, and social roles.
- In simple terms, it is the **system of relationships** that binds individuals into families and larger social groups.

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Types of Kinship by Degree

1. Primary Kinship

Definition: Direct, close relations of an individual.

- **Examples:** Parents, siblings, spouse, children.
- **Count:** There are **8 primary kins** (4 by blood, 3 by marriage, 1 by adoption depending on context).

2. Secondary Kinship

- **Definition:** Relations of one's primary kin.
- **Examples:** Father's brother (uncle), mother's sister (aunt), brother's wife (sister-in-law), sister's husband (brother-in-law), grandparents, grandchildren.
- **Count: 33 secondary kins** identified in classical sociology.

3. Tertiary Kinship

Definition: Relations of one's secondary kin.

- **Examples:** Spouse of uncle (aunt-in-law), spouse of cousin, relatives of brother-in-law, great-grandparents, great-grandchildren.
- **Count:** More than **150 tertiary kins** possible.

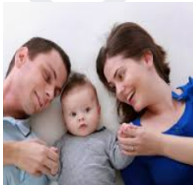
In short:

- **Primary kinship** → closest blood/marriage ties.
- **Secondary kinship** → relatives of primary kin.
- **Tertiary kinship** → relatives of secondary kin.

Types of Kinship

1. Consanguinal Kinship

Definition: Kinship based on **blood ties** or descent.



Examples: Father–son, mother–daughter, siblings, grandparents, uncles, aunts, cousins (by blood).

Key Point: It is **biological** in nature, though socially recognized.

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Legally, adopted children come under this and not fictive/putative

2. Affinal Kinship

Definition: Kinship established through **marriage**.

Examples: Husband–wife, in-laws, brother-in-law, sister-in-law, father-in-law, mother-in-law.

Key Point: It is **socially constructed through marital ties**, not blood.

3. Putative / Fictive Kinship

Definition: Kinship based on **social recognition, rituals, or cultural practices**, rather than blood or marriage.

Examples:

Godparents and godchildren in Christianity.

Ritual kin like *Mitra* (friend treated as brother) in Indian tradition.

"Milk kinship" in Islamic societies (children nursed by the same woman).

Key Point: Symbolic or **"as if" kinship**—socially accepted though not biological.

Marriage

- Marriage is customary in nearly every known society. The fact that it exists nearly everywhere does not mean marriage takes the same form or is recognized in similar ways.
- Marriage is a socially legitimate sexual union, begun with a public announcement and undertaken with some idea of permanence; it is assumed with a more or less explicit marriage contract which spells out reciprocal rights and obligations between spouses, and between the spouses and their future children.
- Marriage is a socially approved sexual union in that the couple's sexual relationship is implicitly understood and legitimated. Societies have had a variety of marriage practices.
- As George Peter Murdock noted, "***Sexual relations can occur without economic cooperation, and there can be a division of labour between men and women without sex. But marriage unites the economic and the sexual***."

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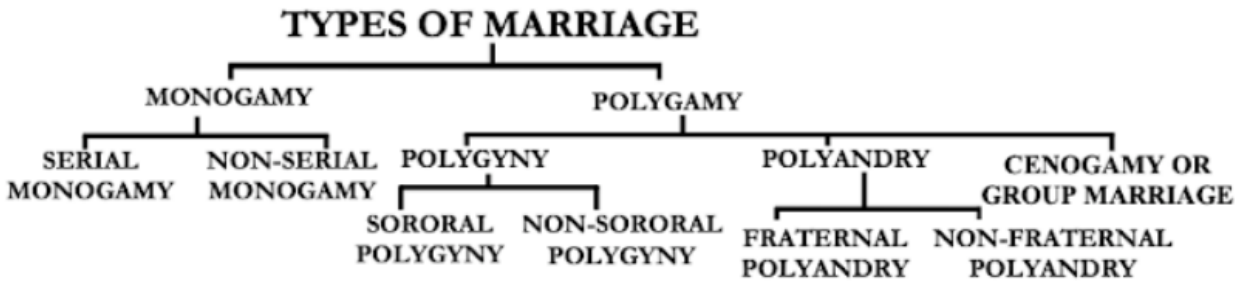

Monogamy	One man marries one woman at a time.
Serial Monogamy	A person marries several times in life, but only one spouse at a time (e.g., after divorce/remarriage).
Non-Serial Monogamy	A person marries only once in a lifetime and stays with the same partner.
Polygamy	One person has multiple spouses at the same time.
Polygyny	One man marries multiple women.
Sororal Polygyny	A man marries several sisters.
Non-Sororal Polygyny	A man marries multiple women who are not sisters.
Polyandry	One woman marries multiple men.
Fraternal Polyandry	A woman marries brothers (common in some Himalayan tribes).
Non-Fraternal Polyandry	A woman marries multiple men who are not brothers.
Cenogamy / Group Marriage	Several men marry several women, forming a group marital unit.

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Family, Marriage and Kinship Part 2 (12/09/2025)

Difference between Dayabhaga and Mitakshara system of inheritance in Hindu undivided family

Aspect	Mitakshara School	Dayabhaga School
Founder / Text	Commentaries by **Vijnaneshwara** on *Yajnavalkya Smriti*.	Commentaries by **Jimutavahana** on Dayabhaga.
Region	Followed throughout India **except Bengal and Assam**.	Followed in **Bengal and Assam**.
Ownership of Property	Right in ancestral property starts **from birth** (coparcenary by birth).	No right by birth; rights arise **only after father's death**.
Coparcenary	Includes **four generations**: father, son, grandson, great-grandson.	Coparcenary arises only **after father's death**.
Succession Principle	**Unobstructed heritage (apratibandha daya):** right exists by birth.	**Obstructed heritage (sapratibandha daya):** right arises only when father dies.
Division of Property	Sons have right to demand partition after birth, but actual division occurs after father's death.	Property cannot be divided during father's lifetime; father has **sole authority**. Division arises only **after father's death**.
Rights of Women	Traditionally, women had **no equal rights**; changed by **Hindu Succession Amendment Act, 2005**, granting daughters equal coparcenary rights.	Women have stronger rights over property; widows inherit equally.
Debts	If family has debts, father can dispose ancestral property to settle them.	Father has complete authority to manage and dispose property during lifetime.

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Legal Reforms	*Hindu Succession Act, 1956* codified Mitakshara & Dayabhaga differences. *2005 Amendment* → daughters became equal coparceners in Mitakshara law.	Dayabhaga already gave stronger rights to widows; reforms reinforced equality.
Sociological Insight	Reinforces **patriarchal joint family system**; property continuity through male line.	Provides **greater autonomy to father** and **better rights to women**; more progressive in comparison.

Succession: Types, Rules/उत्तराधिकार: प्रकार, नियम

Succession	Succession refers to the legal or social rules by which leadership, property, or status is transferred, particularly in families, clans, kinship groups, or political systems. It provides order, stability, and legitimacy in the transmission of authority.
Lineal Succession	Lineal succession is based on direct descent, where authority or property passes from parent to child (often father to son). Common in monarchies, royal families, and patrilineal societies. It ensures continuity within a single family line.
Collateral Succession	Collateral succession occurs when authority passes not to direct descendants but to siblings, cousins, or other collateral relatives. It appears in cases where no direct heir exists or where sibling-based leadership is valued.
Elected Succession	Elected succession involves transfer of authority through selection, appointment, or voting rather than bloodline. Common in some tribal societies, councils, and democratic systems where leaders are chosen by consensus or election.

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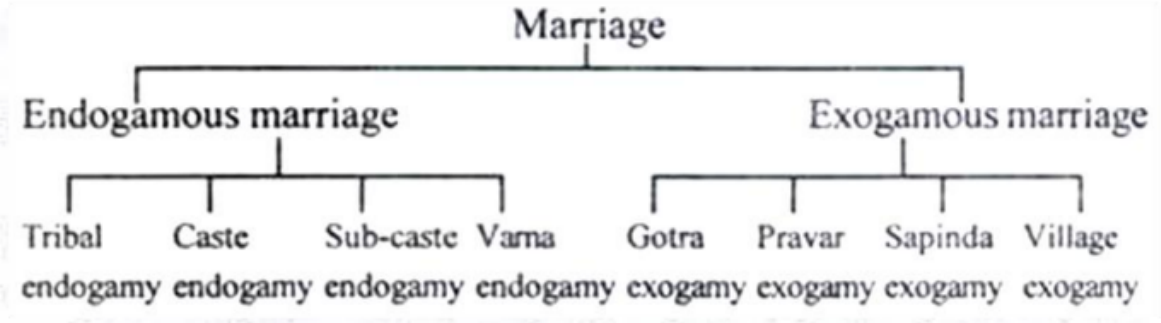
Types of marriage rules:

1. **Exogamy vs Endogamy/**बहिर्विवाह बनाम अंतर्विवाह



Exogamy	Exogamy refers to the rule of marriage outside one's own group, clan, caste, or kinship unit. It prevents close relatives from marrying, thereby avoiding incest and promoting wider social alliances. Common examples include gotra exogamy among Hindus, clan exogamy among tribes, and the anthropological universal of incest taboo.
Endogamy	Endogamy refers to the rule of marriage within one's own group, caste, religion, or social category. It preserves cultural purity, identity, and continuity of social boundaries. Common in Indian caste system, religious groups, and ethnic communities where individuals are expected to marry within their group.

Types of Exogamyबहिर्विवाह के प्रकार:

Gotra Exogamy	A Hindu marriage rule prohibiting marriage between members of the same gotra (clan traced through paternal lineage). It prevents marriage among those believed to share a common ancestor. ***4 gotra rule: In accordance with this four clan (gotra) rule, a man cannot marry a girl from (i) his father's gotra or clan, (ii) his mother's gotra or clan, (iii) his dadi's, i.e. his father's mother's gotra or clan, and (iv) his nani's, i.e., his mother's mother'sgotra or clan***

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Pravara Exogamy	In Brahminical tradition, marriage is restricted between persons belonging to the same pravara (lineage of ancient rishis). This ensures that those tracing descent from the same sage do not intermarry.
Village Exogamy	A common practice among many tribes and rural communities in India, where marriage within the same village is prohibited. It encourages alliances with outside villages and prevents local inbreeding. Many tribes like Naga, Garo, Munda marry outside village
Sapinda Exogamy	A Hindu marriage rule prohibiting marriage between sapindas (persons related by blood within certain generations on father's or mother's side). It prevents close-blood marriages and follows Hindu law codes. ***this means that on their mother's side, an individual cannot marry their sibling (first generation), their parents (second generation), their grandparents (third generation), or an individual who shares this ancestry within three generations.*** ***On their father's side, this prohibition would extend up to their grandparents' grandparents, and anyone who shares this ancestry within five generations.***

Types of endogamy/अंतर्विवाह के प्रकार

Tribal Endogamy	Members of a tribe marry within their own tribe. It maintains tribal identity, customs, and solidarity, and prevents assimilation into outside groups.
Caste Endogamy	Members of a caste marry only within their caste group. This has been the central rule of the Indian caste system, preserving caste boundaries and status hierarchy.
Sub-caste Endogamy	Marriage takes place within smaller divisions of a caste (sub-castes or jatis). It is stricter than caste endogamy and ensures even narrower social boundaries.

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Varna Endogamy	Marriage is restricted within the same varna (Brahmin, Kshatriya, Vaishya, Shudra) as prescribed in classical Hindu texts. It upholds varna hierarchy and ritual purity.

Special types of marriages that are allowed/विशेष प्रकार के विवाह जिनकी अनुमति है**:**

Hypergamy	Marriage in which a woman marries a man of higher social or economic status (e.g., higher caste, class, or education). Common in Indian caste society (e.g., *anuloma* marriages).
Hypogamy	Marriage in which a woman marries a man of lower social or economic status, challenging traditional hierarchical norms. In Indian texts, such unions were termed *pratiloma*.
Isogamy	Marriage between partners of equal social status, often within the same caste or social group. It ensures status parity.
Homogamy	Marriage between individuals with similar cultural, educational, or socioeconomic backgrounds. It emphasizes shared values and lifestyles.
Levirate	A widow marries her deceased husband's brother. This custom ensures continuity of lineage, inheritance, and protection of the widow. Practiced among some tribes and rural communities.
Sororate	A widower marries his deceased wife's sister. This maintains the alliance between two kin groups and provides continuity in family relations.

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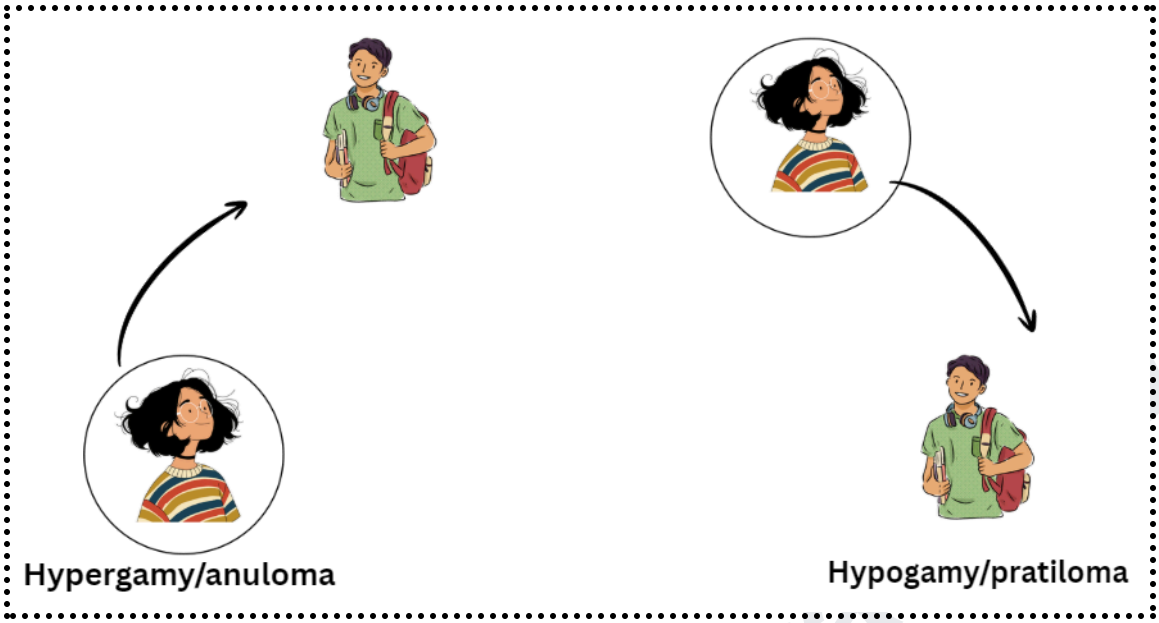
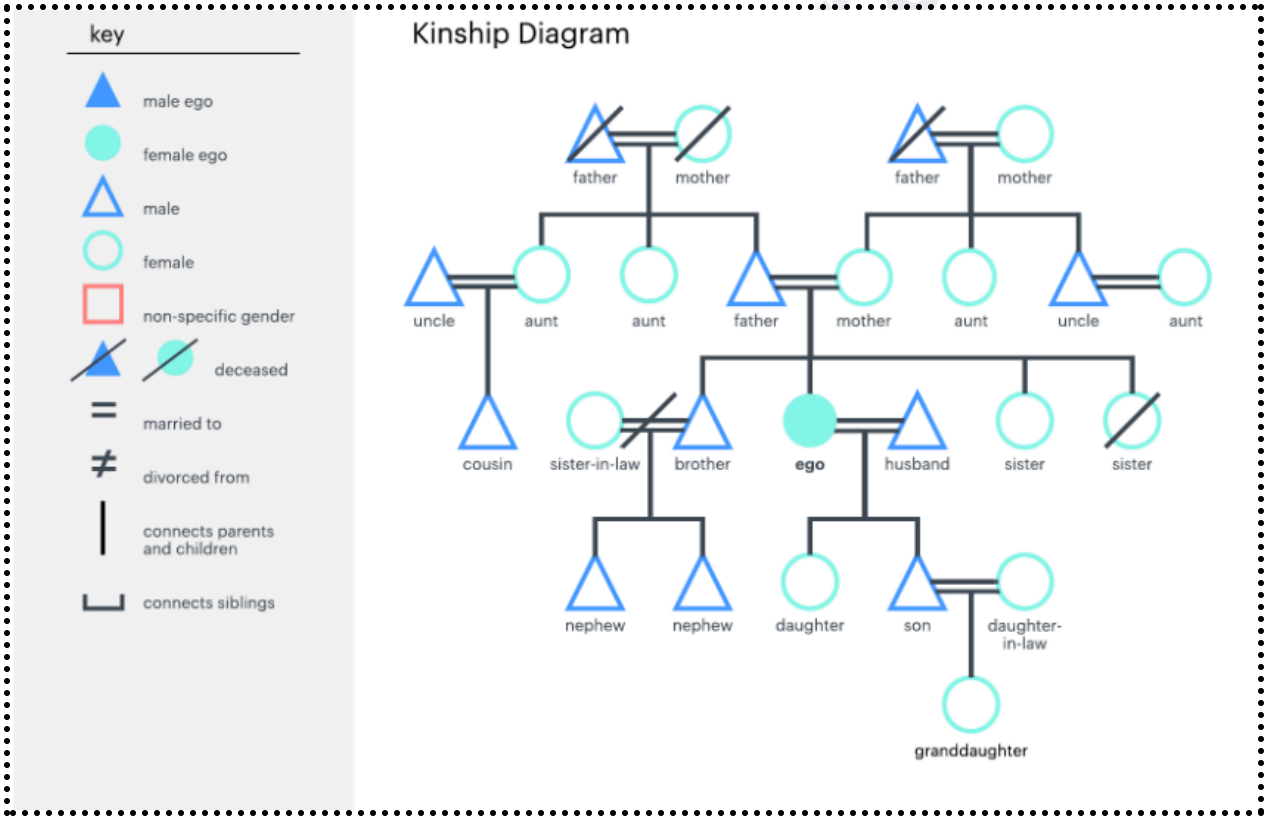
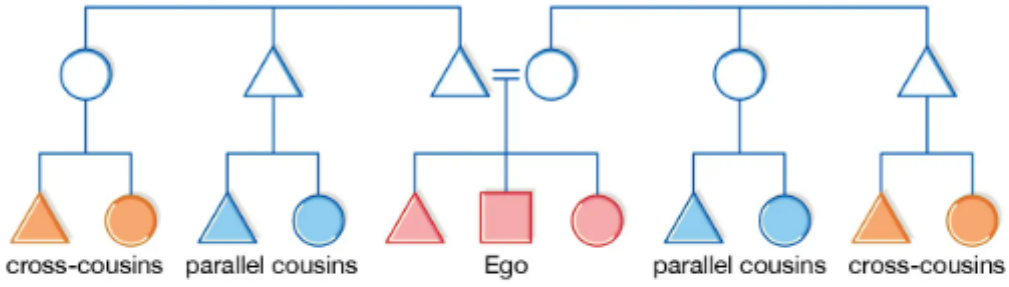

Hypergamy/anuloma
Hypogamy/pratiloma


key
male ego
female ego
male
female
non-specific gender
deceased
married to
divorced from
connects parents and children
connects siblings
Kinship Diagram
father
mother
father
mother
uncle
aunt
aunt
father
mother
aunt
uncle
aunt
cousin
sister-in-law
brother
ego
husband
sister
sister
nephew
nephew
daughter
son
daughter-in-law
granddaughter

Family, Marriage and Kinship Part 3 (15/09/2025)

Cross cousin and parallel cousin:

Aspect (English)	Cross Cousin (English)	Parallel Cousin (English)
Definition	The child of one's **parent's opposite-sex sibling** (e.g., mother's brother's child or father's sister's child).	The child of one's **parent's same-sex sibling** (e.g., father's brother's child or mother's sister's child).
Relation Type	Involves **crossing of parental genders** (male ↔ female sibling).	Involves **same parental gender** (male ↔ male, female ↔ female sibling).
Marriage Rule	In many South Indian communities, **cross-cousin marriage** is permitted or even preferred (especially maternal uncle's daughter).	**Parallel-cousin marriage** is usually **prohibited** in Hindu kinship (treated as siblings).
Anthropological Note	Seen as a way to strengthen **alliance between different lineages**.	Seen as a way to maintain **lineal unity** but socially equated with incest.



Parallel cousins are the children whose parents are the same-sex siblings of Ego's parents—the children of Ego's father's brother and Ego's mother's sister.

Cross-cousins are the children of opposite-sex siblings of Ego's parents—the children of Ego's mother's brother and father's sister.

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Kinship Terminology (Morgan) – Two types: 1. **Classificatory**: Various kin are included under one category, e.g., "uncle" includes *mama*, *chacha* etc. 2. **Descriptive**: One term refers to only one relation, e.g., "father."

Kinship usages

Avoidance (E.B. Tylor): Certain relatives must avoid direct contact (e.g., father-in-law and daughter-in-law). Functionalist explanation by **Radcliffe-Brown & G.P. Murdock**: prevents conflict. Freudian view: institutionalized neurotic symptom.
Joking Relationship (Brown): The reverse of avoidance. Certain relatives are allowed/expected to joke (e.g., *jija–sali*). Can be **symmetrical** or **asymmetrical**.
Teknonymy (Tylor): Custom where a person is addressed by the name of their child (e.g., a man called "Rahul's father").
Avunculate (Brown): A special kinship feature of matrilineal systems, where the **maternal uncle (mama)** has authority and plays a prominent role in the lives of his sister's children.
Amitate (Brown): When a special role is given to the **father's sister**. She is given more respect than even the mother in some cultures.
Couvade (Tylor): Found among tribes like Khasi and Toda. The husband imitates the condition of his wife during childbirth: (i) lives like an invalid, (ii) refrains from active work and takes a sick diet, (iii) observes same taboos as his wife. Mostly seen in case of Todas and Khasis.

Famous typologies of family:

1. Unstable family/अस्थिर परिवार

Concept: Wu and Martinson (1993) introduced the concept of **family instability**.

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Definition: Family instability is the experience of multiple changes in parents' **marital or romantic relationship/union status** (not just a single change like divorce).
Impact on Children: Such repeated changes in family structure may introduce disruptions into children's lives, becoming a **distinctive feature of contemporary family experience**.
Hypothesis: Wu and Martinson hypothesized that family instability contributes to variation in **child development** and to the **intergenerational transmission of (dis)advantage**.
Theoretical Basis: Their idea drew upon **family stress theory** and emerging empirical evidence on the fluidity of families with children.
Difference from Prior Research: Earlier research focused on single family changes like **divorce or remarriage**, but Wu and Martinson emphasized **multiple disruptions** across childhood.

2. Carle Zimmerman (Family and Civilisation, 1947)

Trustee Family	A strong, lineage-based family system where the family is seen as the guardian of property, traditions, and authority. The individual is subordinate to family interests. Common in feudal societies, joint families, and traditional clans.
Domestic Family	A balanced form of family where the household is the main unit of organization. It emphasizes companionship, limited property rights, and moderate authority. Found in transitional societies (between tradition and modernity).
Atomistic Family	A highly individualistic family form where the individual is prioritized over the family. Marriage, property, and kinship ties are weak. Common in modern industrial societies with nuclear families, high divorce rates, and mobility.

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3. Frederich Le Play's typologies

Patriarchal Family	Large extended family under the authority of the father/eldest male. Property is held jointly, inherited undivided, and younger generations live under patriarchal control. Found in traditional agrarian societies.
Stem Family	A transitional type where one child (often eldest son) inherits property and continues living with parents, while other siblings establish separate households. Maintains continuity of family name and estate.
Particularistic Family	Nuclear in form, where inheritance is divided among children. Each family unit is independent, but this may weaken long-term family solidarity.
Unstable Family	Family unity is weak, authority is minimal, inheritance rules are fragmented, and individuals often migrate for work. Leads to breakdown of traditional solidarity and instability.

4. Empty shell marriages : Cuber & Harroff

Definition: An empty shell marriage is a relationship where **emotional connection, love, and affection have eroded**, but the partners stay together due to external reasons (social pressure, finances, children, cultural or religious norms).
Key Characteristics: (i) Lack of emotional intimacy – partners feel emotionally distant. (ii) Absence of physical affection – intimacy is minimal or absent. (iii) Routine-based interaction – relationship reduced to functional/transactional communication.
Conflict-Habituated Marriage: Marriage dominated by frequent **arguments and fights**, which become part of daily life.
Devitalized Marriage: Minimal conflict but the **initial passion and intensity have faded**. Couple stays together for external commitments (children, finances).

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Passive-Congenial Marriage: Marked by **low conflict and low passion**. Partners had little expectation of intimacy from the beginning, relationship is functional rather than emotional.

5. Young and Wilmott: Symmetrical Family

Concept: The "Symmetrical Family" was introduced by **Michael Young and Peter Willmott** in their book *The Symmetrical Family* (1973).

Definition: A type of modern nuclear family where **roles of husband and wife are more equal and interchangeable** in terms of work, childcare, and decision-making.

Key Features: (i) Shared domestic chores, (ii) Joint conjugal roles (as opposed to segregated roles), (iii) Increased companionship and emotional closeness, (iv) Home-centered lifestyle.

Criticism: Feminists argue that equality is often overstated, and women still perform the majority of domestic labor (dual burden).

6. Shotgun weddings

Definition: A *shotgun wedding* refers to a marriage that is **hurried or forced due to an unplanned pregnancy**, usually to preserve family honor or social reputation.

Origin of Term: The phrase comes from the stereotype that an angry father would force the groom to marry his pregnant daughter at gunpoint (metaphorically a shotgun).

Social Context: Common in conservative or traditional societies where premarital pregnancy is stigmatized. The wedding is seen as a way to legitimize the child and avoid dishonor.

Contemporary Use: In modern times, the term is also used humorously or metaphorically for any marriage arranged quickly due to external pressure.

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7. Living apart families and chosen family

Living Apart Together (LAT) Family	A family form where partners maintain a committed romantic relationship but **live in separate households**. They choose not to cohabit due to work, personal independence, or family responsibilities, yet identify as a couple.
Key Features (LAT)	(i) Emotional commitment without cohabitation, (ii) Common in urban/modern societies, (iii) Blurs line between marriage, cohabitation, and singlehood.
Chosen Family	A family formed by **choice rather than blood or marriage**, usually among LGBTQ+ communities, migrants, or individuals estranged from biological kin. It is based on friendship, care, and mutual support.
Key Features (Chosen Family)	(i) Voluntary and intentional bonds, (ii) Offers emotional, financial, and social support, (iii) Challenges the traditional definition of family.

Surrogacy (Regulation) Act, 2021

Definition of Surrogacy: Surrogacy is a practice where one woman bears and gives birth to a child for an intending couple, with the intention of handing over the child after birth.
Commercial Surrogacy: Prohibited under the Act.
Altruistic Surrogacy: Permitted (without monetary benefit except medical expenses and insurance).
Registration of Clinics: All surrogacy clinics must be compulsorily registered.
Permissible Surrogacy Cases: (i) For intending couple with **medical indication** necessitating gestational surrogacy. (ii) For **altruistic purposes**. (iii) Not for producing children for **sale, prostitution or exploitation**. (iv) For any condition/disease specified through regulations.

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Plastic sexuality: Anthony Giddens

Definition: Plastic sexuality refers to a sexuality **freed from the needs of reproduction** and shaped by **individual choice, pleasure, and emotional intimacy**.
Source: Introduced by Anthony Giddens in *The Transformation of Intimacy* (1992).
Context: Reflects modern, post-traditional societies where sexuality is less controlled by kinship, religion, or reproduction.
Factors Leading to It: (i) **Contraception** → separates sex from reproduction, (ii) **Feminism** → empowers women's sexual agency, (iii) **Individualization** → emphasis on personal choice and autonomy.
Pure Relationship: Sexual relationships become part of "**pure relationships**," i.e., based on **mutual satisfaction, trust, and intimacy**, not on duty or obligation.
Contrast with Traditional Sexuality: Unlike earlier forms tied to marriage, kinship, and reproduction, plastic sexuality is **flexible, self-directed, and pleasure-oriented**.

Age of marriage in India

Pre-Colonial & Reformers (19th century)	Social reformers like **Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Jyotiba Phule** opposed child marriage and campaigned for raising the age.
1929 – Child Marriage Restraint Act (Sarda Act)	Fixed minimum marriage age: **14 years for girls** and **18 years for boys**. Applied to all communities.
1949 Amendment	Raised girls' marriage age to **15 years**.
1978 Amendment	Raised marriage age to **18 years for girls** and **21 years for boys**.

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2006 – Prohibition of Child Marriage Act (PCMA)	Reinforced minimum age: **18 for women** and **21 for men**. Declared child marriages illegal.
2021 – Prohibition of Child Marriage (Amendment) Bill	Proposed to **raise women's marriage age to 21 years**, equal to men. Bill introduced in Parliament; awaiting full implementation.
As of 2024 (Latest Update)	Legal age: **21 years for men** and **18 years for women** (Bill to equalize still pending).

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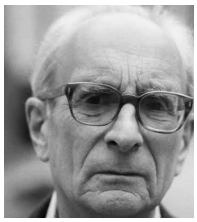
Family, Marriage and Kinship Part 4 (16/09/2025)



Alliance Theory: Claude Levi-Strauss

- **Kinship** according to this approach consists of a number of components – descent, inheritance, marriage, affinity and residence. Levi-Strauss and Dumont in their *The Elementary Structures of Kinship* and *Marriage Alliance* respectively talk of the alliance approach.

- The basic features of alliance approach to the study of kinship are:
    - It holds that the basic principle of kinship is the **incest taboo**, i.e. the universal rule that one marries *outside* of a close category of relatives.
    - In tribal societies, this is expressed at the level of the lineage or clan in the rule of **exogamy**.
    - The function of this rule is to establish marriage ties between lineages and so knit the society together.

The concept of marriage alliance was developed by Lévi-Strauss to deal specifically with societies which practice **cross-cousin marriage**.

According to Lévi-Strauss such forms of marriage are but specific aspects of system of the exchange of women between groups which creates perpetual marriage alliance between them.

He considered the **exchange of women** as a primary form of exchange which preceded the **symbolic exchange of gifts**.

This gift had to be exchanged because of the **incest taboo** which prohibited women from entering into sexual relation with men of their close group.

Thus, women had to be exchanged reciprocally among groups to ensure continuity of the society.

Marriage as a form of exchange helps us differentiate between two groups i.e. the **wife-takers** and **wife-givers** as placed in a structure of hierarchy in the social system.

The status of the two groups depends on the system of descent.

- In **patrilineal society** the status of the wife-taker is higher than the status of the wife-giver.
- In **matrilineal society** the reverse is true.

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- ***Claude Lévi-Strauss theorized that human relationships are based on reciprocity, and that there are three spheres of exchange: language, kinship, and economics***.
- **Language**: The exchange of words.
- **Economics**: The exchange of things/commodities.
- **Kinship**: The exchange of women, which Lévi-Strauss considered a primary form of exchange. He distinguished between two types of exchange of women:
    - **Restricted exchange**: Two groups of men exchange women, such as sisters, with direct and immediate reciprocity. Lévi-Strauss considered this *disharmonious*. Most basic form is **symmetrical alliance**, in which two lineages, groups of lineages or moieties exchange women between them. Lévi-Strauss also referred to this as **restricted exchange** and saw it as disharmonious because only two groups were united in marriage alliances. Basic monad was two kinship groups exchanging women.
    - **Generalized exchange**: Three or more groups exchange women in one direction, with delayed and indirect reciprocity. Lévi-Strauss considered this *harmonious*. A different form was **asymmetrical alliances**, in which wife-giving lineages, wife-taking lineages and others are distinguished and marriages are arranged such that theoretically all lineages can be related to each other in a kind of chain. This Lévi-Strauss also termed **harmonious exchange**.

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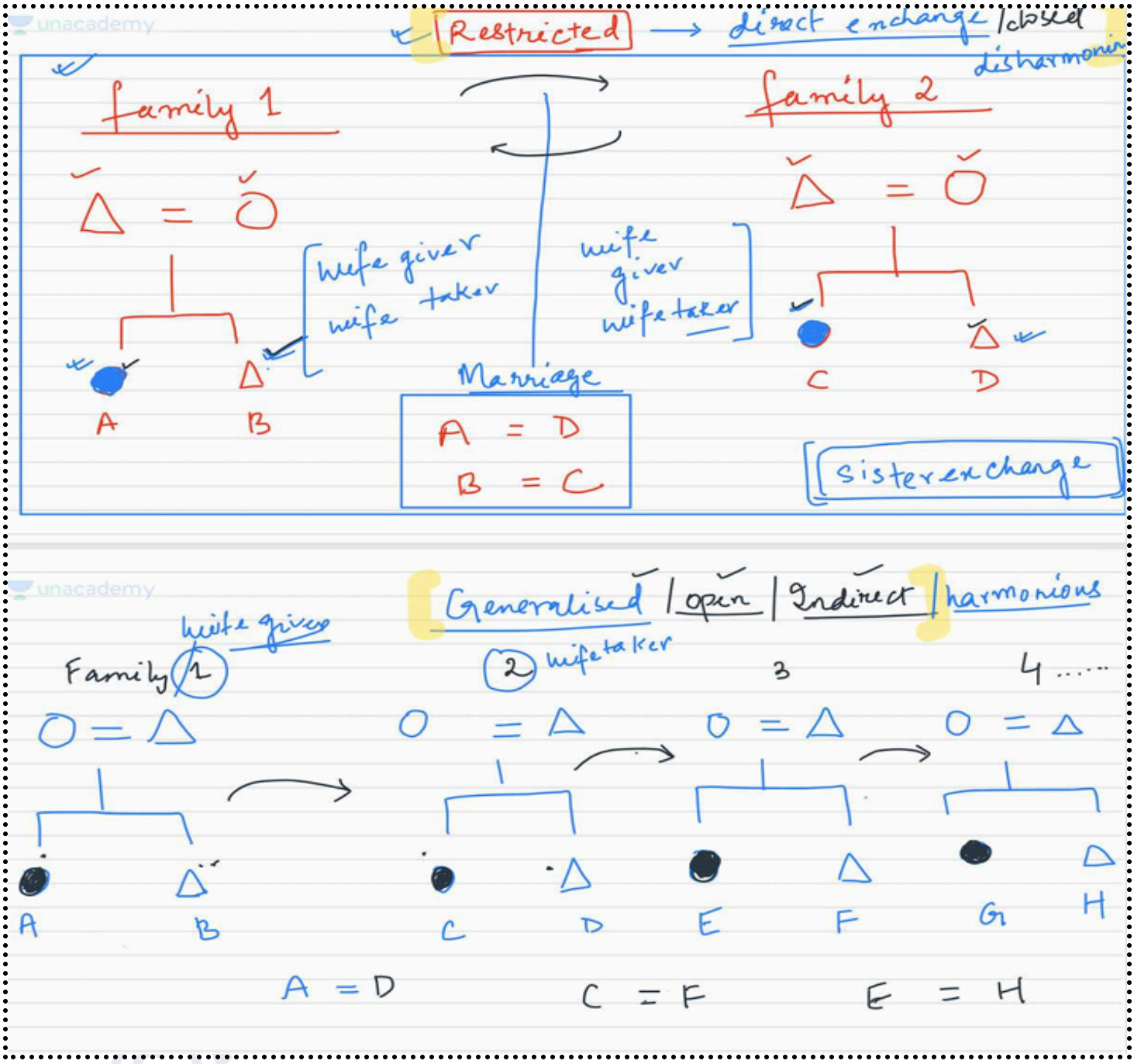

Elementary Structure (Claude Lévi-Strauss)

- According to Lévi-Strauss, societies with **positive marriage rules** have **elementary structure of kinship**, and societies with **negative marriage rules** have **complex structure**.

- Societies that followed **positive marriage rules** prescribe the category of person one **could marry**.

- The rule states that the **cross-cousins** are prescribed marriage partners.

- These structures are found among:

    - Australian aborigines
    - Certain parts of South-East Asia
    - Southern India
    - Aboriginals of South America

<u>Two Types of Cousins</u>

1. **Parallel cousins**: Children of siblings of same sex (e.g., mother's sister's daughter/son and father's brother's daughter/son).
2. **Cross cousins**: Children of siblings of opposite sex (e.g., mother's brother's daughter/son or father's sister's daughter/son).

Complex Structure (Claude Lévi-Strauss)

- **Complex Structure** – the practice of **negative marriage rule**, i.e., one is **prohibited** from marrying a person from a certain category.

- The negative rule does not allow one to marry one's **parallel cousins, siblings, and parents**.

- Found in:

    - Europe
    - Africa
    - Inuit/Eskimos

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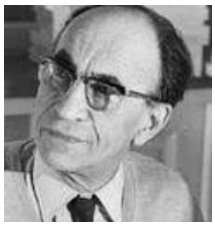
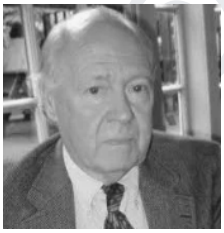
Elementary Alliance	Based on **positive marriage rules**: society prescribes specific categories of people one *must* marry (e.g., cross-cousin marriage). Found in **Australian Aborigines, South India, Southeast Asia, South America**.

Semi-Complex Alliance	Found in societies with **preferential marriage rules**: choice is broader but preference is given to some categories (e.g., father's sister's daughter, mother's brother's daughter). More flexible than elementary.
Complex Alliance	Based on **negative marriage rules**: society prohibits marriage with certain categories (e.g., parallel cousins, siblings, parents). Found in **Europe, Africa, Inuit/Eskimos**. Considered "open-ended" and more individual choice.



Louis Dumont studied the Dravidian kinship as an expression of marriage. He viewed affinity as an enduring system through which the continuity from one generation to next occurs. His main thesis was that kinship terminology is a reflection of alliance rather than descent. In his study of **Tamil Kallar** kinship system in South India, Dumont showed that there is a preferential marriage rule of cross-cousin, i.e. there exists an explicit rule that states that a man should marry a woman who is either a true cross-cousin or is placed in the same category as his true cross-cousins by kinship terminology. Thus, Dravidian kinship terminology is explicitly associated with cross-cousin marriage rules.

The consequence of the cross-cousin marriage rule is that affinity (kinship through marriage) is transmitted from one generation to the other. If all transmissions between generations takes place in one and the same direction, it is known as harmonic. If some features are transmitted patrilineally and some as matrilineally then it is a disharmonic system. Dumont argues that affinity thus acquires a diachronic dimension, which Western systems only attribute to consanguinity.



Rodney Needham (along with Edmund Leach) criticized **Claude Lévi-Strauss's alliance theory** on several points:

- **Women as commodities**: Lévi-Strauss treats women as objects of exchange, ignoring women's agency and perspectives.
- **Circular reasoning**: He equates **incest prohibition** with **exogamy**, making the argument logically weak.
- **Exchange system flawed**:
  - Analogy reduces women to property or valuables.

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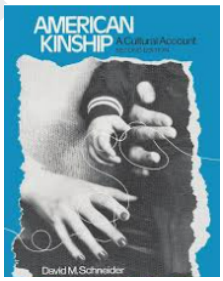
- Ignores women's feelings and roles in kinship.
- **Overly narrow concept of exchange**: Lévi-Strauss sees it as limited to one-to-one relations, while in reality exchanges involve multiple groups.
- **Functionalist bias**: His cyclical explanation (prohibition → exogamy → positive marriage) imposes a rigid functionalist framework, not universally valid.

Cultural approaches/सांस्कृतिक दृष्टिकोण



- For **David Schneider** norms, values and symbols were important and thus kinship is cultural.
- Biology as the basis of kinship is a western notion which is an abstract idea to be found only in the minds of the anthropologists and not in the society which they studied.
- ***His pioneering book, "American Kinship: A Cultural Account," demonstrated that "what we think is nature in American culture is actually cultural"***.
- He defined culture as a system of symbols and meanings and considered kinship as a set of symbols and meanings. By challenging the definition of kinship in terms of certain concrete elements like relations by blood and marriage, Schneider took kinship away from genealogies and domestic domain.
- His contribution marked the beginning of new direction in kinship studies by turning attention to symbolic dimension of biological and affinal relations. It is referred as the cultural turn in anthropology as it gave a cultural definition to kinship.
- He claimed that that theories propounded by Western anthropologists were limited in their applicability and could not be used to understand family and kinship in non-Western society.
- In his work, ***'A Critique of the Study of Kinship',*** Schneider considers kinship as abstract as there is no such thing as "kinship"—not in the sense of the universal model of the nuclear heterosexual family in which marriage is a social expression of a biological law.
- He argues that the American anthropologists had a faulty foundation by assuming that the cultural value of blood is thicker than water, a belief common in their own societies. **He goes on to argue that Euro-American folk models understand kinship as the social construction of natural, i.e. biological, facts** (Schneider, 1980).
- He criticises the social anthropologists in on three grounds:-
  - Talk of only biological aspect
  - They are concerned with only sharing of biogenetic substances.
  - And were not studying the magnitude of sharing,

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- There is no difference between structure and culture.

David Schneider's study of **American kinship** highlights two key elements:

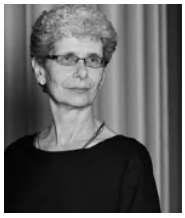
1. **Bio-genetic substance (blood/nature)**
2. **Code of conduct or moral order (law/solidarity)**

These combine to form **three types of kinship categories**:

- **Blood relatives (nature + conduct together)** → Natural order of things.
- **Affinal relatives (conduct only, e.g., in-laws)** → Belong to the legal order, not natural order.
- **Biogenetic relatives (blood only)** → Based purely on shared biological substance.

Background: Following David Schneider's critique, kinship studies shifted from rigid definitions based on **blood and alliance** to the broader notion of **relatedness**.

Concept of Relatedness (Janet Carsten):



- Includes ties formed through reproduction, marriage, adoption, co-residence, and sharing.
- Moves away from the binary of **biological vs. social kinship**.
- Emphasizes **everyday practices** and indigenous categories rather than imposed anthropological distinctions.

Case Study – Langkawi (Malaysia):

- Relatedness derived from both **procreation** and **daily practices** (living, eating together).
- Local culture does not strictly separate "biological" from "social."

Conclusion: Kinship is understood as an **ongoing process** — constantly constructed, negotiated, and experienced in daily life.

Core Argument: Marilyn Strathern critiques the sharp divide between **biology and culture** in kinship studies.

Influence: Drawing on Schneider, she views kinship as the **social construction of natural**

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facts, where biology has been naturalised as kinship.

Technological Context: In her study of Britain (1992), she shows how **new reproductive technologies** (e.g., IVF, assisted reproduction) make visible the human role in producing "biological" kinship.

Rejection of Dichotomy: She rejects the **nature vs. culture** divide, arguing that biology is no longer the unquestioned basis of kinship.

Conclusion: Biology and nature must now be seen as **social and cultural phenomena**, explicitly discussed and not taken for granted.

Concept: Kath Weston introduces the idea of **"families by choice"** (or chosen families) in contrast to "families of origin."

Context: Studying homosexual communities in **San Francisco**, she shows how kinship can be formed outside biological ties, based on **symbolism, love, and friendship**.

Critique: Challenges the notion that family must only be formed through **heterosexual sexual union** and biological reproduction.

Key Argument:

- Kinship can be created through **choice and consensual affiliation**, not only by blood or marriage.
- Gay/lesbian families replace **blood ties** with **relationships of care and love**.
- Even desire for reproduction is framed as creating a **new conjugal unit**, not tied to ancestral origins.

Contribution: Highlights that **family and kinship are socially and culturally constructed**, constantly **negotiated in everyday life**, and not fixed by biology.

New patterns in kinship studies/रिश्तेदारी अध्ययन में नए पैटर्न

By the 1990s, kinship studies showed a shift in the meaning of **kin, mother, and motherhood**.

- **Ragone (1994), *Surrogate Motherhood: Conception in the Heart***:

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- Differentiates between the **biological mother (surrogate)** and the **adoptive mother (woman who hires surrogate)**.
- Argues that the adoptive mother "conceives in the heart, not the body."

- Both mothers share pregnancy-like experiences (shopping, rituals), redefining motherhood as based on **nurturance, not just biology**.

- **New Reproductive Technologies (NRTs)**:

  - Include IVF, surrogacy, embryo transfer, sperm/egg donation, frozen embryos, etc.
  - Separate **sex from reproduction**; allow conception without intercourse and enable genetic ties without physical contact.
  - Challenge traditional cultural constructions of kinship and create **new social relations**.
  - According to **Marilyn Strathern**, NRTs have **de-naturalised kinship**: what was once "natural" is now a **matter of choice**.
  - Expand kinship networks to include **new participants** (donors, surrogates).

Types of Domestic Violence

1. **Physical Violence (शारीरिक हिंसा)**
   - Hitting, slapping, beating, burning, strangulation, etc.

2. **Sexual Violence**
   - Marital rape, coercive sex, denial of contraception, forced sexual acts.

3. **Psychological/Emotional Violence**
   - Verbal abuse, humiliation, threats, controlling behavior, isolation.

4. **Economic/Financial Violence**
   - Denial of money, restricting access to resources, preventing employment.
5. **Neglect**
   - Common in cases of elderly abuse, child abuse, or denying care/medical treatment.

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Sociological Theories on Domestic Violence

1. **Structural-Functionalism**
    - Domestic violence seen as a breakdown of the family's functional role (Parsons).
    - Power imbalance disrupts harmony in gendered division of labor.

2. **Conflict Theory (Marxist/Feminist)**
    - Violence is rooted in **patriarchy** and **male dominance** (Sylvia Walby).
    - Family becomes a site of control and oppression of women, linked to class and power structures.

3. **Feminist Theories**

    - **Radical Feminism**: Domestic violence as a tool of patriarchy to control women's bodies.
    - **Marxist/Socialist Feminism**: Links domestic violence to capitalist exploitation, unpaid care work, and economic dependency.

Laws on Domestic Violence in India

1. **Protection of Women from Domestic Violence Act (PWDVA), 2005**
    - Comprehensive law recognizing **physical, sexual, emotional, and economic abuse**.
    - Provides for **protection orders, residence rights, monetary relief, custody orders**.
    - Defines domestic violence broadly (beyond marital relations).

2. **Section 498A, IPC (Indian Penal Code)**

    - Criminalizes cruelty by husband or his relatives (includes dowry harassment).
3. **Dowry Prohibition Act, 1961**
    - Outlaws giving and taking of dowry; linked to domestic violence and dowry deaths.

4. **Section 304B, IPC**
    - Defines **dowry death**, presumption of husband/relatives' culpability if death occurs within 7 years of marriage.

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Family, Marriage and Kinship Part 5 (17/09/2025)

Restricted and generalised marriage (added notes on alliance theory)

Bilateral Cross-Cousin Marriage: The ego (individual) marries his MBD (Mother's Brother's Daughter) who is also his FZD (Father's Sister's Daughter).
In other words, two intermarrying groups exchange women as wives and thus constitute a self-sufficient unit.
It is also known as **sister exchange**.
Lévi-Strauss called this type of exchange as closed or restricted exchange and correlates with disharmonic transmission.

Matrilateral Cross-Cousin Marriage	The same cross-cousin marriage rule applied to the next generation continues the circulation of women into the same lineages as before. It creates exchanges and alliances between paired lineages. Matrilateral cross-cousin marriage can unite many lineages in a continuous circular pattern of exchanges. This system is often called **circulating connubium**. It is linked with **generalized, open, indirect, and harmonious exchange**.
Patrilateral Cross-Cousin Marriage	Patrilateral cross-cousin marriage leads to a **short cycle** of exchange. In contrast to the long solidarity-promoting cycle of matrilateral exchange, patrilateral exchange involves fewer kin groups and produces disharmony. According to **Lévi-Strauss**, this is why matrilateral cross-cousin marriage is more prevalent in ethnographic records.

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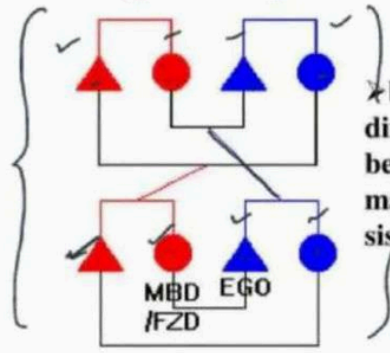
Alliance Theory



Bilateral Cross Cousin Marriage
Direct or Restricted Exchange

* based on an initial direct exchange between two men who marry each others sisters.

Dravidians, Muslims

Cross Cousin

Lateral → Same generation

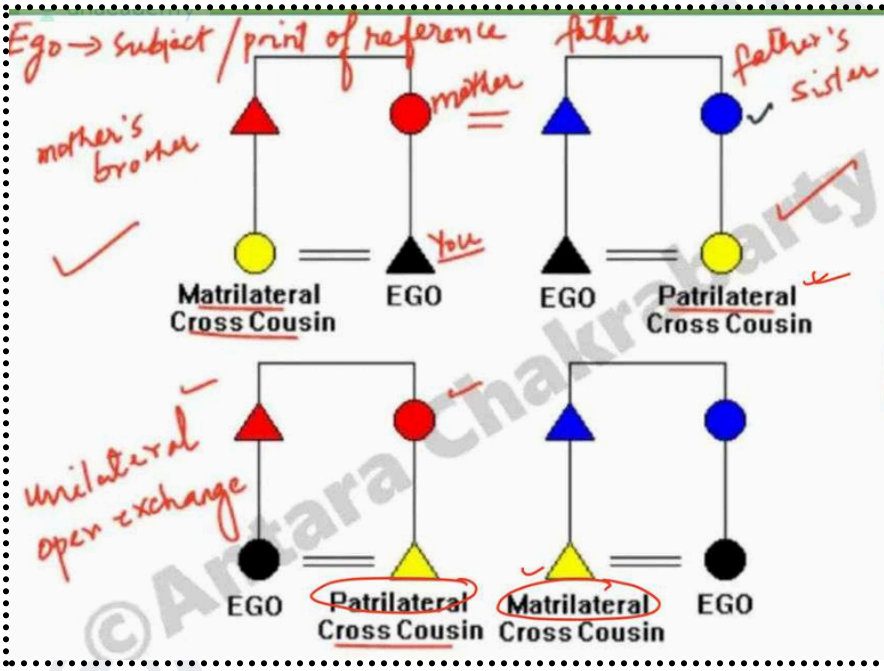
positive

Restricted/closed marriage

Direct exchange

limits

preferential



Open unrestricted negative

Open marriage

Indirect

prescribed

exogamy

you can marry anyone

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Important confusing terms

Dower	Property or wealth that a bride brings to her husband at marriage; often used interchangeably with *dowry* in Western usage.
Mehr (Mahr)	In Islamic law, a **mandatory gift** (money, jewelry, property) that the husband gives to his wife at the time of marriage. It is the wife's legal right and her exclusive property.
Dowry (Dahej)	Property, money, or gifts given **by the bride's family to the groom or his family** at marriage. In India, it is **illegal** under the *Dowry Prohibition Act, 1961*.
Streedhan	Property and wealth that is given **exclusively to a woman** during her lifetime (before, during, or after marriage) by her parents, husband, or relatives. She has **absolute rights** over it.
Alimony	Financial support that a husband is ordered to give his wife after divorce or separation, either temporary or permanent.
Bride Price	Money or goods given by the **groom or his family to the bride's family** in exchange for marriage; common in many African and tribal societies.

Dower	Property or wealth that a bride brings to her husband at marriage; often overlaps with "dowry" in English usage.	Not specifically defined in Indian law; often confused with dowry but *distinct* from it.
Mehr (Mahr)	In Islamic law, a **mandatory gift** (money, jewelry, property) given by the husband to the wife at marriage. It is her legal right.	Governed by **Muslim Personal Law (Shariat) Application Act, 1937** and **Muslim Women (Protection of Rights on Divorce) Act, 1986**.
Dowry (Dahej)	Property, money, or gifts given **by the bride's family to the groom or his family** at marriage. It is **illegal** in India.	**Dowry Prohibition Act, 1961** (amended in 1984 & 1986). Also punishable under **IPC Sec. 498A** and **Sec. 304B (Dowry Death)**.

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Streedhan	Property and wealth that is given **exclusively to a woman** during her lifetime (before, during, or after marriage). She has **absolute rights** over it.	Recognized under **Hindu Succession Act, 1956** & clarified by **Supreme Court judgments** (e.g., *Pratibha Rani vs. Suraj Kumar, 1985*).
Alimony	Financial support a husband must provide to his wife after divorce or separation.	Provided under **Hindu Marriage Act, 1955 (Sec. 25)**, **CrPC Sec. 125**, **Special Marriage Act, 1954**, and **Muslim Women (Protection of Rights on Divorce) Act, 1986**.
Bride Price	Money or goods given by the **groom or his family to the bride's family**.	No legal recognition in India. In fact, under **Dowry Prohibition Act, 1961**, any form of "consideration for marriage" is illegal. However, it exists in some tribal customs.

SOCIOLOGY OF HONOUR KILLING

Definition: Honour killing is the murder of a family/community member (mostly women) for allegedly bringing dishonour to the family, caste, or community.
Patriarchy & Gender Control: Women's sexuality and marriage choices are controlled as they are seen as carriers of family honour.
Caste & Kinship: Honour killings enforce caste endogamy, prevent inter-caste and same-gotra marriages.
Structural-Functionalism: Seen as social control to maintain community cohesion through fear.
Conflict Theory: Represents clash between traditional caste/community authority and modern individual rights (love marriage).
Symbolic Interactionism: "Honour" and "shame" are socially constructed; violation leads to sanctions like killings.

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Forms in India: Inter-caste marriage, inter-religious marriage, same-gotra marriage, choice marriage against family/community will.
Facts & Data: NCRB (2015) reported 251 cases; hotspots – Haryana, Punjab, UP, Rajasthan, Tamil Nadu.
Supreme Court: *Shakti Vahini vs. Union of India (2018)* declared honour killings illegal and "barbaric."
Sociological Implication: Shows intersection of caste, gender, patriarchy and conflict between individual autonomy vs. community control.

MARRIAGES IN HINDUS AND MUSLIMS

Marriage is considered as sacrament in Hinduism while in Muslims it is considered as a social contract.
There is religious sanction behind the Hindu conception of marriage. It is a religious duty and a sacred bond. Its aim is not only to secure physical pleasure for the individuals but also to advance their spiritual development.
K.M. Kapadia says that "Hindu marriage is a socially approved union of man and woman aiming at dharma, procreation, sexual pleasure and observance of certain obligations."
According to P.H. Prabhu, the primary objective of marriage is family life. Marriage binds the wife and husband into an indissoluble bond which lasts beyond death.

A traditional Hindu passes through four Ashramas or stages of life: Brahmacharya (student life), Grihastha (family life), Vanaprastha (retired life) and Sanyas (renunciation).
At the commencement of each such Ashram, a Hindu undergoes a sacrament and takes a vow. As a result, one becomes purified in body and mind. Marriage is a gateway to Grihastha Ashrama.
It is very essential for a Hindu to be married for the fulfillment of religious duties like dharma (practice of religion), praja (procreation) and rati (sexual pleasure).

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The foremost purpose of Hindu marriage is to practise dharma in accordance with varna, jati and kul norms.

The Hindus consider vivah or marriage as one of the *śarīr saṁskāras* (sacraments sanctifying the body). It is doubly essential for a woman because marriage is the only significant *saṁskār* for her.
A Hindu Gṛhastha is expected to perform daily fire sacrifices such as *Deva Yajña, Bhut Yajña, and Pitṛi Yajña* by chanting Vedic mantras, offering ghee in fire, and giving some portion of food, etc.
Hindus believe in the concept of three religious debts (*Rins*). These are *Pitri Rin, Daiv Rin,* and *Guru Rin*.

TYPES OF HINDU MARRIAGES

Brahma Vivaha	The most sacred form; father gives his daughter to a man of learning and good character, without expectation of dowry.
Daiva Vivaha	Daughter is married to a priest as a gift, often during sacrifice (*yajña*). Considered inferior to Brahma as the bride is given in return for religious duties.
Arsha Vivaha	Marriage where the bride's father receives a symbolic gift (like a cow and bull) from the groom. Not considered dowry but a token of respect.
Prajapatya Vivaha	Marriage conducted with a sense of duty; the bride is given to the groom with blessings to jointly perform dharma and family obligations.
Asura Vivaha	Marriage by purchase; the groom gives wealth/material gifts to the bride's family in exchange for marriage.
Gandharva Vivaha	Love marriage; based on mutual consent of bride and groom, without rituals or family involvement.
Paishacha Vivaha	Considered the lowest and condemned type; when a man violates or seduces a woman in an inebriated, sleeping, or unconscious state.

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Rakshasa Vivah	It is considered a violent and non-righteous form, where the bride is forcibly abducted by the groom after killing or injuring her relatives in battle. This form was traditionally associated with the warrior class (Kshatriyas), highlighting their valor and martial strength, but it was condemned as adharmic (unrighteous) due to its coercive and violent nature.

RITUALS IN HINDU MARRIAGE

Ganesh Puja	Worship of Lord Ganesha before marriage for removing obstacles.
Kanyadaan	The giving away of the daughter by the father to the groom; considered the most sacred ritual.
Panigrahana	The groom holds the bride's hand, symbolizing acceptance and responsibility.
Mangalsutra & Sindoor	Groom ties the mangalsutra and applies sindoor in the bride's hair parting.
Saptapadi (Seven Steps)	Bride and groom take seven steps around the sacred fire, making vows together.
Havan (Sacred Fire)	Fire is considered witness (Agni Sakshi); offerings are made while chanting mantras.
Kanyavrat / Havan Mantras	Vedic mantras recited to bless the couple for dharma, artha, kama, moksha.
Ashirvad (Blessings)	Elders bless the newly married couple for a happy married life.

MUSLIM MARRIAGE

Marriage in Muslim society is called **Nikah**. It is a **social contract** between husband and wife.

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According to Muslim ideals, Nikah is the **contract** of husband and wife which legalizes their sexual intercourse and imposes duties and rights between them.
It is both **religious** (since socially & legally recognized) and a **social contract**.

TYPES OF MUSLIM MARRIAGES

1. **Valid Marriage (Sahi Nikah)**	Marriage that fulfils all **religious and legal requirements**.
2. **Void Marriage (Batil Nikah)**	Marriage that violates prescribed prohibitions (affinity, fosterage, consanguinity, etc.).
3. **Irregular Marriage (Fasid Nikah)**	Marriage under some **temporary prohibitions**; neither lawful nor unlawful.

4. **Muta Marriage** is a temporary type of marriage among Shia Muslims, once common in **Iran & Arabia**.
The word *Muta* literally means **pleasure**, so it refers to a marriage contracted for pleasure for a fixed time.
It is a **contractual marriage** for a specified period, after which the marriage automatically terminates.
Condition 1 – Specification of Period: The time period of the marriage must be fixed in advance.

Dower (Mehr) is the fundamental right of a Muslim woman, payable by the husband.
It may be given in the form of **money or property**.
It is considered a **mark of respect** towards the wife, and indispensable since marriage in Islam is a social contract.

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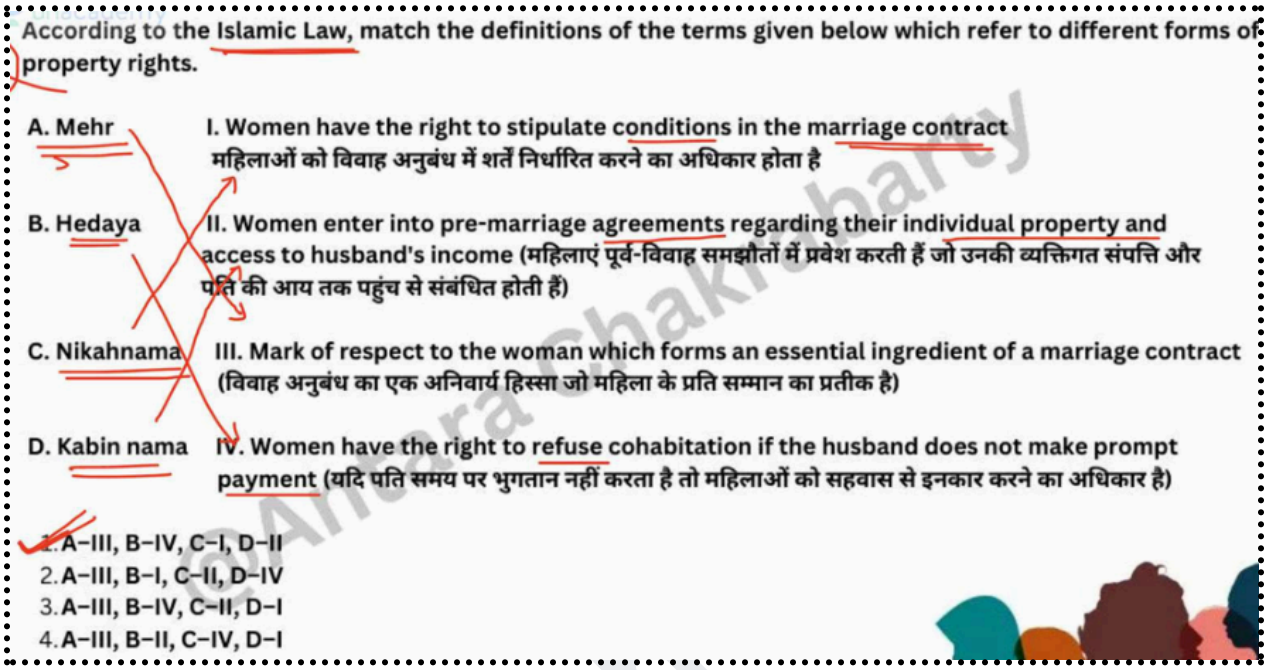
According to **D.F. Mulla**, *"Mehr is a sum of money or property which the wife is entitled to receive from the husband in consideration of the marriage."*



CASE STUDIES

GARO SOCIETY

Matrilineage: Garo society is matrilineal, where descent is traced through daughters. Households continue through one daughter.

Property & Rights: Property is inherited by the daughter, while her husband (**Nokma**) manages the household (**Nok**).

Residence Pattern:

- Unmarried daughters and sons live with the mother.
- Married daughters (except one) establish households near the mother.
- Married sons leave their mother's house to join their wife's family.

Machong: Refers to an extended kin group, tracing descent from a **common mother**. Children take their mother's clan name.

Role of Women: Mother is central to descent, property, and kinship.

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Role of Men: Men assist in household management but core lineage revolves around women
Phratries: The Garo tribe is divided into two phratries — **Marak** and **Sangma**. Marriages do not occur within the same phratry (exogamy).

Matricolocal Residence: After marriage, the **son-in-law lives in his wife's parents' house**. He becomes the *nokrom* (son-in-law / father-in-law's successor).

Succession: After the father-in-law's death, the nokrom may even marry his wife's mother, becoming husband to both mother and daughter (explained by Burling, 1963). This is seen as an **economic arrangement**, not a regular marriage.

Widow Remarriage: A widow can remarry only with permission of the family of her deceased husband. Children of such unions belong to the **mother's lineage**.

Property & Inheritance: Property owned by a **matrilineage (machong)** cannot leave the lineage. It passes from **mother to daughter**.

- If there are multiple daughters, the mother chooses the heiress (nokna).
- Other daughters also receive portions of parental property at marriage.
- Sons cannot inherit property, though they may use it during their lifetime.

NAMBUDIRIS (ILLOM) AND NAYARS (TARAWAD)/नंबूदिरिस (इलोम) और नायर (तारावद)

Community	Studied by J P Mencher and H Goldberg. Nayars (matrilineal) & Nambudri Brahmins (patrilineal) in Kerala.
Marriage Custom	Eldest Nambudri son marries within caste; other sons marry Nayar women.
Inheritance Law	Nambudris → **Patrilineal (Illom)**; Nayars → **Matrilineal (Marumakkattayam)**.
Joint Family	Nambudri joint family = **Illom**; property impartible, controlled by eldest son as manager.
Property Rights	Eldest son controls but **cannot alienate** property without consent of family members.

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Women's Rights	Nambudri women (wives/widows) can sue to prevent alienation of property or remove husband as manager. Widow can also adopt a son.
Difference from Hindu Joint Family	(1) Illom maintains strict **patriarchal character**. (2) Women enjoy **greater rights** than women in traditional Hindu joint family.

System	This was studied by Kathleene Gough. Among the Nayars of Kerala, the matrilineal joint family is called **Tarwad**.
Composition	Tarwad = a woman, her sons and daughters, and the children of daughters. Sons' children do not belong to the mother's Tarwad but to their wife's Tarwad.
Property	Property is joint, impartible, co-owned by all members (male & female). No individual can enforce partition.
Manager	Eldest male member = **Karnavan** (manager). If incapable, next senior male takes charge. Can be removed for mismanagement, incapacity, or misconduct.
Rights of Members	Members have right of **maintenance** and can object if property is alienated/wasted by the Karnavan.
Living Separately	Members may live separately with consent of Karnavan but must meet annually at **Onam** feast.
Subdivision	A large Tarwad splits into smaller units called **Tavazhis** (female + her descendants). Property is equally divided among Tavazhis.
Self-acquired Property	A member can own personal property. If undisposed at death, it reverts back to the Tarwad.

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DIVORCE IN HINDUS AND MUSLIMS/हिंदुओं और मुसलमानों में तलाक

Governing Law	Hindu Marriage Act, 1955 (applies to Hindus, Buddhists, Jains, Sikhs).

Grounds for Divorce (Sec. 13)	- Adultery (sexual relation outside marriage)- Cruelty (physical/mental)- Desertion (2+ years)- Conversion to another religion- Mental disorder- Venereal disease- Renunciation of world- Not heard for 7 years
Special Grounds for Wife (Sec. 13(2))	- Husband has another wife living- Husband guilty of rape, sodomy, bestiality- Marriage before 15 years- Failure to maintain wife
Mutual Consent Divorce (Sec. 13B)	Introduced in 1976. Both spouses agree marriage is broken; must live separately for 1 year; 6-month cooling-off (waivable).
Irretrievable Breakdown (Judicial Innovation)	SC grants divorce in extreme cases under Article 142 though not in HMA.
Void Marriages (Sec. 11)	Automatically null if bigamy or prohibited relations.
Voidable Marriages (Sec. 12)	Can be annulled for fraud, impotence, forced consent, pregnancy by another man.
Other Remedies	Restitution of Conjugal Rights (Sec. 9), Judicial Separation (Sec. 10).
Important Case Laws	- *Naveen Kohli vs Neelu Kohli* (2006) → suggested irretrievable breakdown.- *Amardeep Singh vs Harveen Kaur* (2017) → waiver of 6-month period.- *Joseph Shine vs UOI* (2018) → adultery decriminalized.

MUSLIMS

Freedom in Divorce	Under Muslim Personal Law, the husband enjoys almost unlimited freedom to divorce his wife without assigning any reason. Women do not enjoy such freedom.
Types of Divorce	Two types: (1) **Talaq** – unilateral by husband (triple talaq). (2) **Khol** – divorce by mutual consent.
Talaq	Extra-judicial divorce, effective when husband pronounces “talaq” three times.

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(Khula)	Divorce sought by wife.
Iddat Period	After divorce, a woman cannot remarry immediately. She must observe a waiting period called *Iddat* before remarrying.
Women's Right to Divorce	The *Dissolution of Muslim Marriage Act, 1939* grants Muslim women the right to divorce on certain specific grounds.
Social Attitude	Talaq is considered the most detestable custom in Islam. Quran and Islamic tradition favour widow remarriage, though traditionally it was controlled by parents and socio-cultural norms.

By Husband (पति द्वारा**)**	**Talaq (**तलाक**)**	Unilateral repudiation by husband.
	Talaq-e-Sunnat (सुन्नत तलाक**)**	Revocable – **Ahsan** (single pronouncement + iddat) & **Hasan** (three pronouncements in tuhrs).
	Talaq-e-Biddat (तीन तलाक**)**	Instant, irrevocable; declared unconstitutional (SC 2017).
By Wife (पत्नी द्वारा**)**	**Talaq-e-Tafweez (**तलाक-ए-तफ़्वीज़**)**	Husband delegates right of talaq to wife.
	Lian (लिआन**)**	Divorce if husband falsely accuses wife of adultery.
	Faskh (फस्ख़**)**	Judicial annulment on valid grounds (cruelty, impotence, desertion, etc.).
	Khula (खुला**)**	Wife seeks divorce by returning mehr/compensation.
By Mutual Consent (आपसी सहमति से**)**	**Mubarat (**मुबारात**)**	Both parties mutually agree to dissolve marriage.

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Special Forms (विशेष प्रकार)	**Zihār** (ज़िहार)	Husband compares wife to his mother/sister ("You are to me like my mother"). Considered unlawful; if not revoked by expiation (kaffara), it leads to separation.
	Ila (ईला)	Husband swears not to have sexual relations with wife for ≥4 months; after this period, marriage is dissolved.
Legal Provisions (कानून)	**Dissolution of Muslim Marriages Act, 1939**	Gives Muslim women right to divorce through courts.
	Muslim Women (Protection of Rights on Marriage) Act, 2019	Triple talaq (instant) criminalized; up to 3 years punishment.

DIFFERENCE BETWEEN JUDICIAL SEPARATION AND DIVORCE

Aspect (पहलू)	**Judicial Separation** (न्यायिक पृथक्करण)	**Divorce** (तलाक / विवाह-विच्छेद)
Meaning	Temporary suspension of marital rights and duties by court order, but the marriage bond still exists.	Permanent dissolution of marriage by court order; the marital tie is completely broken.
Marital Status	Husband and wife remain legally married but live separately.	Husband and wife cease to be legally married.
Remarriage	Not allowed, as marriage is still valid.	Allowed, since marriage is dissolved.
Purpose	Provides time and space for reconciliation or correction of issues.	Ends marriage permanently when reconciliation is not possible.
Grounds	Same as divorce (cruelty, adultery, desertion, etc.).	Same legal grounds but granted when marriage is irretrievably broken.

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Effect on Rights	Marital rights (conjugal life) suspended, but property/inheritance rights remain.	All marital rights end, except specific orders like alimony.
Law in India	**Section 10, Hindu Marriage Act, 1955**	**Section 13, Hindu Marriage Act, 1955**

FAMOUS EVENTS

Criminal Law (Amendment) Act, 2013	Brought after the 2012 Nirbhaya case; introduced new offences like acid attacks, voyeurism, stalking, sexual harassment, and enhanced punishments.
Decriminalization of Adultery (Section 497 IPC)	On **27 Sept 2018**, SC struck down 158-year-old colonial law; adultery no longer a criminal offence. Law earlier punished men (max 5 years), not women, and ignored women's consent.
Triple Talaq Case (Shayara Bano vs Union of India)	On **22 Aug 2017**, SC declared instant triple talaq (Talaq-e-Biddat) unconstitutional by **3:2 majority**.
Sabarimala Issue (Kerala)	On **28 Sept 2019**, SC (4:1 majority) allowed women of all ages into the Sabarimala temple, holding that "devotion cannot be subjected to gender discrimination."

Law	**Women's Reservation Act (2023), Constitution (106th Amendment) Act, 2023**
Provision	Reserves **one-third of all seats** for women in **Lok Sabha, State Legislative Assemblies, and Delhi Assembly**, including seats for SCs & STs.
Implementation	Will be effective **after publication of census** (post-Act commencement) and through the **delimitation process**.
Duration	Reservation valid for **15 years**, extendable by Parliament.

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Current Status (before Act)	In the 17th Lok Sabha (2019–24), women constitute ~15%. In State Assemblies, women constitute ~9%.

LAWS/ACTS/SCHEMES RELATED TO CHILDREN AND ELDERLY IN INDIA

Children	**Child Labour (Prohibition & Regulation) Act, 1986 (amended 2016)** – Prohibits child labour below 14 yrs; regulates work for 14–18 yrs.
	Juvenile Justice (Care & Protection of Children) Act, 2000 (amended 2015, 2021) – Adoption, rehabilitation, child rights.
	POCSO Act, 2012 – Protects children from sexual assault/harassment.
	Right to Education (RTE) Act, 2009 – Free education for 6–14 years.
	National Policy for Children, 2013 – Survival, development, protection.
	ICDS Scheme, 1975 – Nutrition, health & pre-school education.
	Mid-Day Meal Scheme, 1995 – School nutrition.
	Beti Bachao Beti Padhao, 2015 – Protect girl child, promote education.
	Poshan Abhiyan, 2018 – Eradicate malnutrition.
Elderly	**Maintenance and Welfare of Parents & Senior Citizens Act, 2007** – Legal duty of children to maintain parents.
	National Policy on Older Persons, 1999 – Financial & social security.
	Rashtriya Vayoshri Yojana, 2017 – Assistive devices for poor elderly.
	IGNOAPS (Indira Gandhi Old Age Pension Scheme), 1995 – Pension for elderly poor.

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	Senior Citizens Savings Scheme (SCSS), 2004 – Financial security.
	NPHCE, 2010–11 – Health care for elderly.
Population Policy	**First National Population Policy, 1976** – Sterilization during Emergency.
	National Population Policy, 2000 – Achieve replacement fertility (2.1), delay marriage, reduce IMR/MMR.
	Reproductive & Child Health (RCH) Programme, 1997 – Safe motherhood, child health.
	Mission Parivar Vikas, 2016 – Family planning in high fertility states.
	Family Planning Programme, 1952 – India first in the world to adopt it.

Miscellaneous added points from students

Maitogamy – Marriage alliance through exchange of sisters (found in some castes).

Dwaya Marriage – A practice where a woman is given in marriage to two men simultaneously (rare).

Pinda – Ball of rice offered in Hindu rituals to ancestors; kinship defined by who shares pinda rights.

Sammandham – Term used in South India (Nair community, Kerala) for sambandham or alliance, a non-formal marriage tie.

Aliyasantana – Matrilineal inheritance system among Bunts of Karnataka.

Bahuputrika – Practice where a daughter is appointed as “son” for inheritance, her children continuing family lineage.

Putrika Putra – Son of an appointed daughter, counted as continuation of maternal grandfather’s line.

Niyoga – Ancient practice where a widow/childless wife could beget a son through her husband’s brother or another man, for lineage continuation.

Maitri Karar – A “friendship contract” in Gujarat, where married individuals entered into non-conjugal

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companionship with consent.

Polycoity – A rare system where multiple men and women share marital relationships (observed in tribal societies).
Khaddu Kutumb – Small nuclear household within a joint family (Indian context).

Iroquois System – Kinship terminology distinguishing between cross and parallel cousins (found in tribal societies, relevant in India too).

Halala – Practice where a divorced woman (triple talaq) marries another man and divorces him before remarrying first husband.

Ijab-o-Qubul – Offer and acceptance in Muslim marriage contract.

Types of Muslim marriages-
1.Nikah-e-Batil (Invalid Marriage)
• Marriage against Islamic law (e.g., with prohibited relations like mother's sister, polyandry).
• Considered completely void.

2. Nikah-e-Fasid (Irregular Marriage)
• Not valid in its form but can become valid later (e.g., marriage without witnesses, with a fifth wife, with a woman in iddat period).
• If irregularity is removed, it can become valid.

3. Nikah-e-Misyar (Contemporary form, common in Gulf countries)
• Husband and wife agree to give up some marital rights (like cohabitation, maintenance).
• Accepted in some Sunni schools.

Marriage ritual-
Khutba (Sermon)
•Qazi/Imam recites Quranic verses related to marriage.

IMPORTANT CASES ON TALAQ-

Md.Abdul Samad vs State of telangana&Anr(2024)—

Whether divorced Muslim women (including those illegally divorced by "triple talaq") can seek maintenance under Section 125 CrPC, and whether this right is overridden by Muslim Women (Protection of Rights on Divorce) Act, 1986.

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The Judgement -

Supreme Court held that Section 125 CrPC applies to all women irrespective of religion; divorced Muslim women can choose remedy under either/or both laws; maintenance is a right, not charity. SC reaffirmed that 1986 Act does not override CrPC provision.

DINK Family (Double Income, No Kids)	A family type where both partners earn income but choose not to have children. Popular concept in urban, middle-class societies.
LAT Family (Living Apart Together)	Irene Levin and Jan Trost in 1999. Refers to couples in a relationship who maintain separate households.
Polyamory	Practice of engaging in multiple romantic or intimate relationships with the consent of everyone involved. Focuses on openness and honesty.

GK kinship marriage and family

Stock: all descendants of a common ancestor.

Kindered: the totality of matrilineal and patrilineal kins recognized by a person.

Cognate: people sharing a common ancestor.

Agnate: When common ancestor is male.

Uterine: When descent is traced through female line.

The Hindu succession act 1956 has incorporated the following kinship terms:

Agnate: one person is said to be an agnate of another if the two are related by blood or adoption wholly through males.

Cognate: one person is said to be a cognate of another if the two are related by blood or adoption but not wholly through males.

Full blood: two persons are said to be related to each other by full blood when they are descended from a common ancestor by the same wife.

Half blood: Two persons are said to be related to each other by half blood when they are descended from a common ancestor but by different wives.

Uterine blood: two persons are said to be related to each other by uterine blood when they are descended from a common ancestress but by different husbands.

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Collateral: parallel cousins in a group are called collaterals.These collaterals reckon the same ancestor but not in a Direct Line.Collateral is opposite to lineage wherein Direct Line is highlighted.

Corporate group: all patrilineal matrilineal and collaterals together constitute the corporate group.

Clan or gotra: it is a unilineal kin group which is exogamous, claims descent from a common ancestor.

Phratry: Any grouping or association of clans which recognize some relationship to each other.

Moieties: it is a specific form of phratry In which society is divided into two groups based on any principle such that there is a dual organization of the whole.

Forms of joint family

1. **Patrilocal joint family:** father centered
   Namudris of Malabar, Mundas of ChottaNagpur, Angami Nagas of Assam

Joint family in Namudris is called **illiom.**

2. **Matrilocal joint Family:** mother centered
   Nayyar's of Malabar, Khasis and Garos of Assam.
   Joint family in Nayyars is called **Tarawad.**
   Tara is the raised place on which the house of nayyars is built.

Matrilineal family in India

Matrilineal families are found in South and the northeast India. for example

- The **Nayyars** of Malabar in Kerala.
- The **Bunts** of Karnataka.
- The **Billavas** of Karnataka.
- The **Garos** of Meghalaya.
- The **Khasis** of Jayantia hills in Assam.

NAIRS/NAYYARS OF KERALA:

A Tarawad consists All of the female members and dear brothers and children but the family authority rests with the eldest male member of the household who is called **karanavar**(economic dealing only) .He is allowed to bring in his wife to stay with him but not his children who stay with his mother's tarawad.

If a taravad has becomes large it is divided in consultation with elders. the division is called **tavji** meaning **mother. A tavji = Mother + Her Children.**

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Children of a taravad cannot intermarry.

There are two forms of marriage among Nayyars **SAMBHANDHAM and TALI-KETTU KALYANAM.**

they are known to have allowed the practice of polyandry. it is said that matriarchy allows the possibility of polyandry in the same way as patriarchy is associated with polygyny.

KHASIS: MEHGALAYA/ ASSAM – JAYANTIA HILLS

- Matrilocal residence
- matrilineal descent
- Man lives with his wife his parents after marriage
- Clan among chassis is called **Kur**.
- Exogamous clans: No intermarriage in one clan but can marry among other clans in the village. **in one sense they do follow village endogamy but clan exogamy.**
- **Philip Richard Thornha Gurdon** British Army officer and colonial administrator in 1914 working on Khasis.
- No levirate or sorority marriage.
- hypergamy not allowed .
- Polygyny and polyandry unknown.
- follow **ultimogeniture:** system of inheritance in which the youngest kid **daughter** succeeds to the property
- Youngest daughter is heiress.She her husband and children live with her mother and father.
- She is called as **KA KHUDDAH.** She is in charge of family religion religion.
- Family among khasis is called **IING.**
- Before marriage a man's property Is that of his mothers and after marriage the man's property is that of his wife's.
- in case there is no daughter then the property is divided among all sons.

GAROS: MEHGALAYA/ ASSAM

- Studied by Goswami and Majumdar and Parmil Chandra Kar.
- Originally only two Garo clans: **Sangma and Marak.** Later on **Momin, Arengh and Shira** evolved.
- Each clan has a number of sub clans called **Machong/ motherhood.It is N extended group of kin living in a locality.**
- Garos Are only a matrilineal society but not matriarchal. While property is owned by the women, the men folk governed the society and domestic affairs and managed the property.
- Parents appoint one of their daughters as their heir And she need not necessarily be the eldest or the youngest, the eldest are generally been avoided.

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- She is called **Nokna** and her husband **Nokrom. Nokrom** Inherits the rights and duties of the head and manager of the household while the daughter inherits property.
- Other daughters receive fragments of the property. they have to go away with their husbands after marriage to form a new and independent family.
- If no daughter is present, of woman asks her sisters to give one of their daughters an adoption or she may be adopted from the machong.
- **NOKPANTE:** Village bachelor dormitory; According to tradition boys are required to stay in this place after 5 or 6 years of age. they stay here after returning from the agricultural work .women are forbidden to enter the nokpante.

Kathleen Gough

Studied **Nayyars,** South India: she's against the Murdock's claim Of family being universal.

TALI RITE: Before puberty all nayyar girls are married ritually. They have no sexual relation and the only obligation of the wife is to attend his tali husbands funeral to mourn his death. After puberty there are **sanbandham husbands (visiting husbands).** Nayyars are professional warriors And acted as mercenaries and used to remain away thus they were allowed to visit as many girls who have undergone tali rite but of same caste or of lower caste.

- woman cannot have more than 12 visiting husbands at a time.
- A weapon outside the house indicates a husband is inside.
- here husband and wife don't form a union, no rearing together of the kids and no economic unit as well.

Based on this study Kathleen stated that the definition of family being universal needs to be changed or there is no family.

Isogamy (Sociology)	Refers to marriage between partners of **equal social, economic, and ritual status**. Example: Marriage within the same caste/sub-caste (endogamy), where husband and wife come from socially equivalent families.
Anisogamy (Sociology)	Refers to marriage between partners of **unequal social status** (often hypergamy or hypogamy). Example: Hypergamy (woman marries a man of higher status, e.g., higher caste/class), Hypogamy (woman marries a man of lower status).

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Topic	IPC Section	Purpose / Brief Description	BNS Equivalent	Note
Cruelty / Domestic Violence	**Section 498A** – Husband or relative of husband subjecting woman to cruelty.	Punishment for cruelty including dowry harassment.	**Section 85 BNS**	Updated punishments and classification in BNS.
Dowry Death	**Section 304B** – Death of woman within 7 years of marriage under unnatural circumstances linked to dowry demand.	Protection of women from dowry-related violence.	**Section 80 BNS**	Punishment structure slightly revised in BNS.
Offences Relating to Marriage	**Sections 493–498** – e.g., marriage by deceit, bigamy, inducing belief of marriage, fraudulent marriage.	Protection of marriage system from fraud and multiple marriages.	**Clauses 80–87 BNS** (Offences relating to marriage)	Some IPC provisions modified/removed in BNS.
Adultery	**Section 497** – Adultery (applied mainly to men in IPC).	Protection of marital fidelity (struck down by SC in 2018).	**Removed in BNS**	Joseph Shine v. Union of India (2018) declared Section 497 unconstitutional.
Outraging Modesty of Woman	**Section 509** – Word, gesture, or act intended to insult the modesty of a woman.	Safeguards women's dignity and modesty.	**Section 79 BNS**	Incorporated with updated language in BNS.

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COMPILED NOTES OF
Unit 7: Environment and Society

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Environment and Society Part 1 (21/09/2025)

Major Theories on environment

Anthropocentrism	Term rooted in Western philosophy. A worldview where humans are the central beings and nature exists to serve them. Critiqued by ecologists for being the basis of environmental crisis.
Ecocentrism	Popularized by **Arne Naess and Aldo Leopold.** Gives intrinsic value to ecosystems and all living beings. Basis for environmental ethics.
Deep Ecology	Coined by **Arne Naess** (1973). Calls for radical restructuring of society, reduction of consumption, and recognizing humans as part of nature.
Shallow Ecology	Term also by **Arne Naess** (1973). Focuses on pollution control and resource management without questioning growth-oriented worldview.
New Ecological Paradigm (NEP)	Developed by **Riley Dunlap** & Kent Van Liere (1978). Replaces the “Dominant Social Paradigm” (belief in endless growth). Emphasizes ecological limits, balance, and sustainability.
POET Model	Coined by **Otis Dudley Duncan** (1961). Explains interaction between **Population, Organization, Environment, Technology**. Useful for analyzing urban–ecological systems.
Ecological Modernisation Theory	Coined by **Joseph Huber (1982), developed by Arthur Mol & Gert Spaargaren**. Argues capitalism can “green” itself through technology, markets, and policy reforms.

Nitin Chakrabarty

Metabolic Rift Theory	Originates from Karl Marx (1867, *Capital*). **John Bellamy Foster** (2000) revived the term. Describes rift between human society and natural metabolism under capitalism.
Treadmill of Production Theory	Coined by **Allan Schnaiberg** (1980). Argues capitalism forces states, firms, and workers into continuous production–consumption cycles, degrading environment.
Gaia Hypothesis	Proposed by **James Lovelock** (1972), expanded with Lynn Margulis. Sees Earth as a self-regulating organism where biosphere maintains conditions for life.
Environmentalism of the Poor	Coined by **Joan Martinez-Alier (1990s). Linked with Ramachandra Guha.** Argues poor communities fight environmental struggles for survival (e.g., Chipko, Narmada).
Environmental Racism	Coined in the US (1982) by **Benjamin Chavis** during protests against toxic dumping in African-American areas. Shows unequal exposure to environmental hazards.
Environmental Justice	Popularized in the 1980s US. Links ecology with human rights, demanding fair distribution of environmental benefits and burdens. The concept of environmental justice was coined and advanced by sociologist **Robert D. Bullard,** often referred to as the "father of environmental justice".
Ecology	Term coined by **Ernst Haeckel** (1866). Scientific study of organisms and their environment.
Ecosystem	Coined by **Arthur Tansley** (1935). A functional unit of interacting organisms and environment (forest, river, desert).

Ishita Chakraborty

Biodiversity	Term coined by **Walter G. Rosen** (1985, later popularized by **E.O. Wilson**). Refers to genetic, species, and ecosystem diversity.
Environmental Determinism	Originated in geography (**Friedrich Ratzel**, Ellsworth Huntington,Andrew Sluyter). Argues climate/geography shapes culture & society. Criticized as simplistic.
Environmental Possibilism	Coined by **Lucien Febvre** (1922). Reaction to determinism. Argues environment sets limits but human choice, technology, and culture shape outcomes. Also supported by **Vidal de la Blache.**

Ecology is the study of the interrelationship between organisms and their environment
Why do we study it then?
As industrialisation specially technology has advanced in a society, the interaction between human beings and their environment in that society has taken an alarming turn.
What we are trying to emphasise here is that the interconnection between human beings and their environment is a complex one. It has varied through time, place and people.

Major approaches of environmental ecology

Aspect	Human Ecology	Cultural Ecology	Social Ecology
Focus	Relationship between humans and physical environment, especially	How culture adapts to environmental conditions	How social hierarchies and capitalism cause environmental crises
Key Themes	Population, spatial distribution, land use, urban patterns	Cultural practices, subsistence, environment adaptation	Domination, inequality, ecological justice

Discipline	Urban Sociology, Geography	Anthropology, Environmental Anthropology	Political Ecology, Environmental Sociology
View of Nature	Environment influences human behavior and social organization	Culture and environment are mutually adaptive	Environmental problems are socially constructed
Key Thinkers	**Robert E. Park, Ernest Burgess** (Chicago School), **Amos Hawley**	**Julian Steward** (founder), Marvin Harris	**Murray Bookchin** (founder), **Ramachandra Guha** (India)
Important Books	Park & Burgess: *The City* (1925)	–	–

Human Ecology:

Human ecology, man's collective interaction with his environment.

Influenced by the work of biologists on the interaction of organisms within their environments, social scientists undertook to study human groups in a similar way.

Robert Ezra Park coined the term human ecology, the study of the relationship between humans and their natural, social, and built environments.

Park himself explains human ecology as, *"fundamentally an attempt to investigate the processes by which the biotic balance and social equilibrium are disturbed, the transition is made from one relatively stable order to other."*

Bogardus acknowledges that Park is the father of human ecology, proclaiming, *"Not only did he coin the name but he laid out the patterns, offered the earliest exhibit of ecological concepts, defined the major ecological processes and stimulated more advanced students to cultivate the fields of research in ecology than most other sociologists combined."*

We can further divide it into Social and Cultural Ecology.

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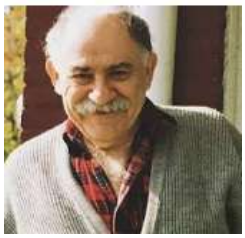
Social Ecology

Social ecology claims that the environmental crisis is a result of the hierarchical organization of power & the authoritarian mentality rooted in the structures of our society.



Founded by activist **Murray Bookchin**, social ecology is an approach to society that embraces an ecological, reconstructive, and communitarian view on society.

This ideology looks to reconstruct and transform current outlooks on both social issues and environmental factors while promoting direct democracy.

Born in 1921, Murray Bookchin was an important figure in ecology movement developments of the 20th century.

Among the most important were *Our Synthetic Environment (1962), Post-Scarcity Anarchism (1971), The Ecology of Freedom (1982) and Urbanization Without Cities (1987).*

Though he identified as an anarchist for much of his life, Bookchin eventually would begin to criticize anarchy in favor of a *"libertarian socialism"* framed in the context of a political ideology he would refer to as *"Communalism".*

He presents a utopian philosophy of human evolution that combines the nature of biology and society into a third *"thinking nature"* beyond biochemistry and physiology.

Bookchin's social ecology proposes ethical principles for replacing a society's propensity for hierarchy and domination with that of democracy and freedom.

Bookchin then began to pursue the connection between ecological and social issues, culminating with his best-known book, *The Ecology of Freedom*, which he had developed over a decade.

For Bookchin, social ecology *"advances a critical, holistic world view and suggests that creative human enterprise can construct an alternative future: reharmonizing people's relationship to the natural world by reharmonizing their relationship with each other."*

Social ecology *"not only provides a critique of the split between humanity and nature; it also poses the need to heal them."*

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Cultural Ecology

Cultural ecology is the study of human adaptations to social and physical environments. Human adaptation refers to both biological and cultural processes that enable a population to survive and reproduce within a given or changing environment.

This may be carried out **diachronically** (examining entities that existed in different epochs), or **synchronically** (examining a present system and its components).

Anthropologist **Julian Steward (1902–1972)** coined the term, envisioning cultural ecology as a methodology for understanding how humans adapt to such a wide variety of environments.

In his *Theory of Culture Change: The Methodology of Multilinear Evolution (1955)*, cultural ecology represents the “ways” in which culture change is induced by adaptation to the environment.

His theory of *"multilinear"* cultural evolution examined the way in which societies adapted to their environment.

Steward’s interest in the evolution of society also led him to examine processes of *modernization*.

He was one of the first anthropologists to examine the way in which national and local levels of society were related to one another.

It derives from the work of **Franz Boas** and has branched out to cover a number of aspects of human society, in particular the distribution of wealth and power in a society, and how that affects such behaviour as hoarding or gifting (e.g. the tradition of the *potlatch* on the Northwest North American coast).

Cultural ecology explains that humans are part of their environment and both *affect* and are *affected* by the other.

Modern cultural ecology pulls in elements of historical and political ecology as well as rational choice theory, post-modernism, and cultural materialism.

Gregory Bateson (1904–1980)

Marvin Harris (1927–2001)

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Julian Steward (1902–1972)
Leslie White (Culturology) (1900–1975)

Gender and Environment
The **Copenhagen World Summit for Social Development (1995)** and the **Fourth World Conference on Women at Beijing (1995)**, both emphasized the significance of links between sustainability, social integration, gender and poverty eradication policy.
The **Beijing Declaration (1995)** also identified gender inequalities in the management of natural resources and in safeguarding the environment as one of the twelve critical areas of concern.
In the early 1960s, an interest in women and their connection with the environment was sparked, largely by a book written by **Esther Boserup entitled *Woman's Role in Economic Development***.
Ecofeminism
Ecofeminism, branch of feminism that examines the connections between women and nature.
Its name was coined by **French feminist Françoise d'Eaubonne in 1974**.
Ecofeminists examine the effect of gender categories in order to demonstrate the ways in which social norms exert unjust dominance over women and nature.
The ways in which feminism and environmentalism might be combined to promote respect for women and the natural world.
Women and nature were often depicted as chaotic, irrational, and in need of control.
While men were frequently characterized as rational, ordered, and thus capable of directing the use and development of women and nature.

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By the late 1980s ecofeminism had begun to branch out into two distinct schools of thought: radical ecofeminism and cultural ecofeminism.

Radical ecofeminists contend that the dominant patriarchal society equates nature and women in order to degrade both.

Cultural ecofeminists, on the other hand, encourage an association between women and the environment.

They contend that women have a more intimate relationship with nature because of their gender roles (e.g., family nurturer and provider of food) and their biology (e.g., menstruation, pregnancy, and lactation).

As a result, cultural ecofeminists believe that such associations allow women to be more sensitive to the sanctity and degradation of the environment.

This tradition includes a number of influential texts including: *Women and Nature (Susan Griffin 1978), The Death of Nature (Carolyn Merchant 1980) and Gyn/Ecology (Mary Daly 1978).*

Vandana Shiva, an Indian anti-globalization activist and author, is a vocal thinker and political leader within this framework, originating with her involvement as a young woman in the Chipko movement.

She began a movement entitled **Navdanya (1982)** where participating Indian farmers have created *freedom zones* to revitalize an organic food market in India.

In *Ecofeminism (1993)* authors Vandana Shiva and **Maria Mies** ponder modern science and its acceptance as a universal and value-free system. They view the dominant stream of modern science not as objective science but as a projection of Western men's values.

Ecofeminism, part and parcel of radical ecology, addresses possibilities for changing the hegemonic patriarchal paradigm whereby nature and women are conflated and delegitimated as inferior, passive, and non-productive categories, by means of domination and exploitation.

Focus is on the work of Vandana Shiva, here, as ecofeminist activist.

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Environment and Society Part 2 (22/09/2025)

Feminist Environmental movements:

Another movement, which is one of the biggest in women and environmental history, is the **Green Belt movement. Nobel Prize winner Wangari Maathai founded this movement on the World Environment Day in 5th June 1977.**

The Green Belt Movement was founded in Kenya in 1977 by Nobel Peace Prize winner Wangari Maathai. It began as a grassroots initiative to combat deforestation, restore degraded environments, and empower rural women. The movement encouraged communities, especially women, to plant trees to provide firewood, clean water, and improve soil fertility. Over time, it grew into a larger environmental and social justice campaign, linking ecological sustainability with women's rights, democracy, and peace. By combining environmental restoration with community empowerment, the Green Belt Movement became one of the most influential eco-feminist movements in the world.

Although Bishnoi movement was one of the first feminist environmentalist movements in Rajasthan in 1700s, textually one of the first environmentalist movements which was inspired by women was the **Chipko movement (Women tree-huggers in India).**

Women of the villages resisted, embracing trees to prevent their felling to safeguard their lifestyles which were dependent on the forests.

Organized by a non-governmental organization that Chandi Prasad Bhatt led, the Chipko movement adopted the slogan **'ecology is permanent economy' by Sundarlal Bahuguna.**

The women embracing the trees did not tag their action as feminist activism.

Hug-the-Tree Movement (Chipko Andolan)

This movement has become known worldwide for its policies of:

i) hugging the trees earmarked for felling. One's life is risked for that of the tree in defiance of the feller(s);

ii) having spread countrywide, even into the Southern state of Karnataka as Appiko, where

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afforestation is relatively more important;

iii) prevention of depletion of forest cover;

iv) afforestation programmes. Such programmes it will require concentrated mobilisation of social networks, social resources, and organisational skills.

They need to do these activities on a long-term basis without expecting immediate results. Society as a whole has to be galvanised into action for ecological restoration of human nature balance.

Ecological Feminism (different from Western Ecofeminism):

Indian scholar **Bina Agarwal** critiques ecofeminism for being too essentialist, i.e., for assuming an inherent, universal bond between women and nature. According to her, this assumption neglects material realities like class, caste, and economic position which shape women's relationship with the environment.

- **Historical characterization:** Ecofeminism tends to portray women as historically always close to nature (as nurturers, caregivers), which oversimplifies their diverse roles in society.

- **Linking emancipation:** It wrongly equates women's liberation with saving nature, suggesting that empowering women automatically means saving the environment. Agarwal argues this ignores structural inequalities and policy needs.

- **Women's agency:** Ecofeminism often assumes women are passive victims of patriarchy and ecological degradation. Agarwal emphasizes **agency**, meaning women's power and freedom to make decisions about resources, land, and development.

She proposes an **alternative approach called "Feminist Environmentalism"**, which studies women's actual interactions with forests, land, water, and fuel resources. Her classic work *A Field of One's Own* (1994) argues for women's land rights as crucial to both gender equality and environmental sustainability.

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Amita Baviskar is one of India's leading sociologists and anthropologists who has written extensively on environment, development, displacement, and social movements. Her work examines how environmental struggles in India are deeply linked with class, caste, and gender inequalities.

- She studied environmental movements like the Narmada Bachao Andolan (NBA), showing how issues of displacement, tribal rights, and ecological protection

intersect.

- Baviskar critiques mainstream conservation policies for displacing indigenous people and marginal groups.
- She also explored urban environmental politics and how middle-class groups mobilize around issues like pollution, parks, and cleanliness, often excluding the poor.
- Her central argument is that environmentalism in India takes different forms: the "environmentalism of the poor" (Guha & Martinez-Alier) and the "environmentalism of the bourgeoisie" (middle-class, urban).
- The term **"Environmentalism of the Bourgeoisie"** refers to **middle-class environmental concerns** in urban India. Unlike the "environmentalism of the poor," which is about survival (forests, water, land), bourgeois environmentalism focuses on lifestyle and urban quality of life.

In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley (1995)

Origins of Environmental Sociology

There is a general agreement that the first explicit use of environmental sociology was by **Samuel Klausner in his 1971 book *On Man in His Environment*** to establish environmental sociology as an area of inquiry included a critique of the larger discipline's blindness to environmental matters.

This came first from **Dunlap and Catton's** criticism of the traditional sociology's **"Human Exemptionalism Paradigm (HEP)."**

They did not disregard the fact that human beings are an exceptional species, yet they argued that human's skills and capabilities nonetheless failed to exempt the human species from the constraints of the biophysical environment.

They suggested that this model should be replaced by the **"New Ecological Paradigm (NEP)"** that gives importance and focused on the ecosystem dependence of human societies.

Difference between New Ecological Paradigm and Ecological Modernisation Theory

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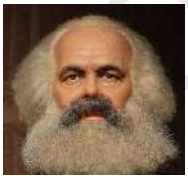
Aspect	New Ecological Paradigm (NEP)	Ecological Modernisation Theory (EMT)
Origin	Developed by **Riley Dunlap & William Catton (1978).**	Developed by **Joseph Huber (1980s),** expanded by Arthur Mol & Gert Spaargaren.
Core Idea	Critique of the **Human Exemptionalism Paradigm (HEP).** Humans are part of ecosystems and subject to ecological limits.	Argues that **capitalism can reform itself** through eco-technologies, markets, and sustainable policies.
Focus	Humans are **not exempt** from nature. Emphasizes **limits to growth** and sustainability.	Focuses on **integrating economy with ecology** for sustainable growth.
View on Growth	Critical of unlimited economic growth; must respect ecological boundaries.	Optimistic: growth can continue if made **environment-friendly**.
Approach	**Critical ecological approach;** stresses human–nature interdependence.	**Reformist approach;** promotes win–win (economy + ecology).
Criticism	Too **theoretical and pessimistic;** highlights limits but few solutions.	Too **technocratic;** ignores inequality and over-consumption.
Contribution	Created a **new worldview** in sociology: environment central to social theory.	Provided **policy framework** for sustainable development, influencing European reforms.

Classical Thinkers on environment



Karl Marx subscribed to the theories of the German soil scientist, **Justus von Liebig**, who outlined *"complex processes of metabolic exchange (in soils) in which an organism ... draws upon material and energy from its environment and converts these via various metabolic reactions into the building blocks for proteins and other compounds necessary for growth."* (Foster, 1999)

Capitalism disrupts these processes, making agriculture unsustainable and creating a rift between humans and the earth.

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The most obvious example of this growing metabolic rift could be seen in the declines in soil fertility, sometimes referred to as *'soil mining'*, in most agricultural districts of the world during the late 19th and early 20th centuries.

The affinity between Marxism and Environmental Sociology has also led to the emergence of **eco-socialism**.

Marxists have also played a crucial role in the field of **critical realism**, which has also come to influence the approaches to environmental issues.

In this sense too, Marxism is exercising an influence on environmental sociology.

John Bellamy Foster is of the view that Marx has given enough emphasis to the environmental crisis of his time.

According to him, Marx analysed the major ecological crisis, i.e. degradation of soil fertility within capitalist agriculture along with a host of other problems like depletion of natural resources, pollution, overpopulation, etc.

He was one of the earliest advocates of **organic farming methods.**

Durkheim's *Division of Labour in Society* gives us basic ideas that serve as the base for the analysis of the relationship between societies and their resources.

In his work on the division of labour, Durkheim talks about two types of solidarity — mechanical and organic.

Mechanical solidarity can be described as cultural as it is based on the identification of the members of a human society with each other based on commonalities and shared traits.

On the other hand, organic solidarity can be described as ecological as it is based on the interdependence of the members of a society based on the diversity in the roles of various members in achieving collective adaptation to the circumstances in which they live.

He describes the transition of society from a state of mechanical solidarity to organic solidarity, leading to an increased division of labour.

Such a transition also leads to rising population and scarce resources.

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In other words, the members of any society have to rely on limited resources and with the rise in population density, the competition among the members becomes unabated and destructive.

Max Weber would probably have rejected this idea of the environment as a determining structure; he was concerned primarily with humans as a system unto themselves, their being constituted the only social reality.

He did not believe that, sociologists (or anyone else) could discover some overarching structure that was universal to humankind.

Ironically, Weber devoted much of his academic life to describing the alienation of the capitalist worker, where human agency was largely overruled by the hierarchical structures of instrumental rationality and bureaucracy.

This disenchantment stems from the separation of the workers not from their capabilities for the use of agency, but from their implicit rejection of nature in favor of capitalist business practices.

The bureaucratic structure may stifle the workers, but the true distance is between the surrounding environment and their desk jobs.

Ethnomedicine and indigenous traditions

Ethno medicine is the study of folk or primitive medicine. It largely encapsulates health beliefs, cultural values and social roles of human society used in disease, treatment and health maintenance. It deals with the explanations of illness and disease, what causes illness, the evaluation of health, illness and cure from both emic and etic perceptions. It also focuses on the naturalistic and personalistic explanations.

In late 1960s and early ***1970 Alexander Alland propagated ecological theory in medical anthropology.*** As per this theory human species are part of the larger environmental system which interacts with animal world, plant species and human health is considered as the bi-product of such interaction. Ecological theory is built based on the studies carried out among the person living in high altitude who follow economies like hunting-gathering and agriculture systems.

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Eric Wolf (1982) used the term 'political ecology' during 1979. He viewed that the differential ecological set up of the Alps needs to be understood taking into account the ecological variables, like altitude, slope, soil and precipitation, and the political history of the study universe. Anthropologists used the term political ecology to study the effects on prehistoric population. They used to study the effects of declining nutritional level, health status, and life expectancy.

Veena Bhasin (2005) in her study in Rajasthan villages found out that pox is caused due to extra heat in human body. Mata, a female deity, is considered as powerful because of her connection with illness, specially fever, and pox. She justified the fact that scientific medicine is believed to have no remedies for such afflictions

In Indian society caste as well as tribal people believe that the spirits are important that cause good and bad to the people. They live in silent and inaccessible places like hills, caves, river turning points, deep forest, and deserted places. Bhasin's study in this regard among the tribals of India, like Himachal Pradesh (1988), Sikkim (1989), Ladakh, Jammu and Kashmir (1997) and Rajasthan (2005), shows that spirit possession afflicts both men and women who are in need of healing by spiritual specialists, basically from within the community.

Bioprospecting and Biopiracy: Scholars examine the ethical and legal dimensions of bioprospecting, the commercial exploitation of indigenous knowledge and genetic resources by external actors. They analyze cases of biopiracy, where indigenous peoples' knowledge is appropriated without their consent or equitable benefit-sharing, raising questions about intellectual property rights and cultural heritage protection.

Traditional Ecological Knowledge (TEK) describes indigenous and other traditional knowledge of local resources.

As a field of study in anthropology, TEK refers to "a cumulative body of knowledge, belief, and practice, evolving by accumulation of TEK and handed down through generations through traditional songs, stories and beliefs."

It is concerned with the relationship of living beings (including human) with their traditional groups and with their environment.

Such knowledge is used in natural resource management as a substitute for baseline environmental data in cases where there is little recorded scientific data, or may complement Western scientific methods of ecological management.

The World Health Organization (WHO) defines traditional medicine as *"the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness."*

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The word ethnomedicine is sometimes used as a synonym for traditional medicine.
Many herbs and minerals used in Ayurveda were described by ancient Indian herbalists such as **Charaka and Sushruta** during the **1st millennium BC.**
Ayurveda is a system of medicine with historical roots in the Indian subcontinent.
Globalized and modernized practices derived from Ayurveda traditions are a type of alternative medicine.
Alternative medicine describes any practice that aims to achieve the healing effects of medicine, but which lacks biological plausibility and is untested or untestable.
Much of the perceived effect of an alternative practice arises from a belief that it will be effective (the placebo effect).
In 1971, the **Central Council of Indian Medicine (CCIM)** was established under the ***Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha medicine and Homoeopathy (AYUSH), Ministry of Health and Family Welfare, to monitor higher education in Ayurveda in India.***
In 9 November, 2014, India formed the **Ministry of AYUSH.** National Ayurveda Day is also celebrated in India on the birth of Lord Dhanvantari (Dhanteras).
Last year: Ayurveda Day is being observed on October 29, 2024
In Tamil Nadu, Tamils have their own medicinal system now popularly called **Siddha medicine.** The Siddha system is entirely in the **Tamil language.**

The Ministry of AYUSH (Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homeopathy) has an autonomous institute called the **National Institute of Sowa-Rigpa (NISR)** to promote and develop Sowa-Rigpa.
The NISR is located in **Leh, Union Territory of Ladakh.**
Sowa-Rigpa is a holistic system of medicine that uses natural resources like **Himalayan plants and minerals.**

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It's also known as the **Amchi System of medicine** and is practiced in many Himalayan regions, including Ladakh, Himachal Pradesh, Jammu and Kashmir, West Bengal, Arunachal Pradesh, and Sikkim.

The theory and practice of Ayurveda is **pseudoscientific.**

The Indian Medical Association (IMA) characterises the practice of modern medicine by Ayurvedic practitioners as fake and less scientific.

To fight **biopiracy** and unethical patents, in **2001** the government of India set up the Traditional Knowledge Digital Library as a repository for formulations of various systems of Indian medicine, such as Ayurveda, Unani and Siddha.

The formulations come from over **100 traditional Ayurveda books.**

The term **biopiracy** was coined by **Pat Mooney** to describe a practice in which indigenous knowledge of nature, originating with indigenous peoples, is used by others for profit, without authorization or compensation to the indigenous peoples themselves.

Vandana Shiva has also written a book on this topic.

The basic **difference** between **Ayurveda and Western allopathic medicine** is important to understand.

Western allopathic medicine currently tends to focus on symptomatology and disease, and primarily uses drugs and surgery to rid the body of pathogens or diseased tissue.

In fact, surgery is encompassed by **Ayurveda.** However, drugs, because of their toxicity, often weaken the body.

Ayurveda does not focus on disease. Rather, Ayurveda maintains that all life must be supported by **energy-in-balance.**

When there is minimal stress and the flow of energy within a person is balanced, the body's natural defense systems will be strong and can more easily defend against disease.

It must be emphasized that Ayurveda is **not a substitute** for Western allopathic medicine.

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SHAMANISM

The English historian **Ronald Hutton** noted that by the dawn of the **21st century**, there were four separate definitions of the term which appeared to be in use.

The first of these uses the term to refer to **"anybody who contacts a spirit world while in an altered state of consciousness."**

The second definition limits the term to refer to those who contact a spirit world while in an altered state of consciousness **at the behest of others.**

The third definition attempts to distinguish shamans from other **magico-religious specialists** who are believed to contact spirits, such as **"mediums," "witch doctors," "spiritual healers" or "prophets,"** by claiming that shamans undertake some **particular technique not used by the others.**

ENVIRONMENTALISM

At global scale, growing salience of environmental crisis was brought out by four important events.वैश्विक स्तर पर, पर्यावरणीय संकट की बढ़ती प्रमुखता को चार महत्वपूर्ण घटनाओं द्वारा सामने लाया गया।

1. The first event was the **United Nations Conference on 'Human Environment' held in Stockholm, Sweden (1972).**1. पहली घटना थी **संयुक्त राष्ट्र सम्मेलन 'मानव पर्यावरण' (1972)**, जो स्टॉकहोम, स्वीडन में आयोजित हुआ।

2. The second event was publication of the report **'Limits to Growth.'**2. दूसरी घटना थी रिपोर्ट **"लिमिट्स टू ग्रोथ"** का प्रकाशन।

3. The third, release of the report of the **Brundtland Commission entitled 'Our Common Future' (1987).**3. तीसरी घटना थी **ब्रंटलैंड आयोग की रिपोर्ट 'आवर कॉमन फ्यूचर' (1987)** का जारी होना।

4. Fourth event was the **'Earth Summit' in 1992.**4. चौथी घटना थी **'अर्थ समिट' (1992)**।

The environmental movement is global movement, signified by a range of organizations, from the large to grassroots and differs from country to country.

Guha and Gadgil (1989) demarcated the environmental movements as – "organized social activity consciously directed towards promoting sustainable use of natural resources halting environmental degradation or bringing about environmental restoration".

Silent Spring is an environmental science book by **Rachel Carson**.

The book was published on September 27, **1962**, documenting the adverse environmental effects caused by the indiscriminate use of pesticides. Carson accused the chemical industry of spreading disinformation, and public officials of accepting the industry's marketing claims unquestioningly.

Starting in the late 1950s, prior to the book's publication, Carson had focused her attention on environmental conservation, especially environmental problems that she believed were caused by synthetic pesticides.

The result of her research was *Silent Spring*, which brought environmental concerns to the American public.

The finding that Chloro Fluoro Carbon (CFCs) can destroy ozone molecules and may threaten earth's protective ozone layer was published by –

1. Schnaiberg and Gould
2. Rachel Carson
3. Donella H. Meadows
4. **Sherwood Rowland and Mario Molina**

Sherwood Rowland and Mario Molina published their research in *Nature* journal in 1974, in which they explained that CFCs deplete the ozone layer and increase UV radiation.

For this discovery, both scientists were awarded the Nobel Prize in Chemistry in 1995.

This led to the signing of the Montreal Protocol (1987) at the international level, which became the first global environmental agreement to regulate CFCs and other ozone-depleting substances.

Environmentalism was based on the expansion of an **ecological awareness** that viewed the natural world as a biological and geological system that is an interacting whole.

Ecologists stressed human responsibility for the impact of their routine life on a wider natural world.

Major reasons of the emergence of environmental movements in India include:

1. Control over natural resources

2. False developmental policies of the government

3. Socioeconomic reasons

4. Environmental degradation/ destruction

5. Spread of environmental awareness and media

Ramchandra Guha's environmentalism in India identified three strands in the environmental movement in India:

- ***Crusading Gandhian***
- ***Appropriate Technology***
- ***Ecological Marxists***

The strand represented by the Crusading Gandhians propagated an alternative, non-modern philosophy whose roots lay in Indian tradition;

The Appropriate Technology mainly tried to demonstrate in practice a set of technological and social alternatives to the prevailing model of development;

Finally, the third strand embraced a variety of groups who arrived at environmentalism via conventional political philosophies, notably Marxism.

The last strand is most closely identified with the People's Science Movements (PSMs) like the **Kerala Sastra Sahitya Parishad (KSSP).**

According to Guha, the three contending ideologies exercised influence on each other.

Guha has also attempted to trace lineage for Indian environmentalism.

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Geographical indication
A geographical indication (GI) is a name or sign used on certain products which corresponds to a specific geographical location or origin (e.g., a town, region, or country).
India, as a member of the World Trade Organization (WTO), enacted the Geographical Indications of Goods (Registration and Protection) Act, 1999 has come into force with effect from 15 September 2003.
GIs have been defined under Article 22(1) of the WTO Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) Agreement as:
"Indications which identify a good as originating in the territory of a member, or a region or a locality in that territory, where a given quality, reputation or characteristic of the good is essentially attributable to its geographic origin."
The GI tag ensures that none other than those registered as authorised users (or at least those residing inside the geographic territory) are allowed to use the popular product name.
Darjeeling tea became the first GI tagged product in India, in 2004-05.

PANCHAYATS (EXTENSION TO SCHEDULED AREAS) ACT 1996
The Provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996 or PESA is a law enacted by the Government of India for ensuring self governance through traditional Gram Sabhas for people living in the Scheduled Areas of India.
Scheduled Areas are areas identified by the Fifth Schedule of the Constitution of India. Scheduled Areas are found in ten states of India which have predominant population of tribal communities.
The Scheduled Areas were not covered by the 73rd Constitutional Amendment or Panchayati Raj Act of the Indian Constitution as provided in the Part IX of the Constitution.
PESA was enacted on 24 December 1996. "Scheduled Areas" mean the Scheduled Areas as referred to in Clause (1) of Article 244.
Andhra was the first state to publish the rules in 2011, 15 years after the promulgation of PESA.

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Environment and Society Part 3 (24/09/2025)

Indian forest policies

1865	**Indian Forest Act, 1865**	First attempt by British to assert control over forests; empowered govt. to declare forests as reserved for state use.
1878	**Indian Forest Act, 1878**	Classified forests into **Reserved, Protected, Village forests**; gave greater control to the state, restricting local communities.
1894	**First Forest Policy, 1894**	Forests viewed mainly as a resource for revenue and timber supply for railways and industries.
1927	**Indian Forest Act, 1927**	Consolidated earlier laws; still in force (with amendments); regulates transit of forest produce, and forest offences.
1952	**National Forest Policy, 1952**	Post-independence policy; recommended **33% forest cover**; prioritized production forestry over local rights.
1972	**Wildlife Protection Act, 1972**	Provided legal framework for wildlife protection, creation of sanctuaries & national parks.
1976	**42nd Constitutional Amendment**	Brought forests under **Concurrent List**; both centre & state can legislate.
1980	**Forest Conservation Act, 1980**	Restricted use of forest land for non-forest purposes without central approval.
1988	**National Forest Policy, 1988**	Shift from revenue to **ecological balance & people's participation**; emphasized social forestry & community rights.
1990s	**Joint Forest Management (JFM)**	Govt.-community partnership model for forest protection & regeneration.

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2006	**Forest Rights Act (FRA), 2006**	Recognizes rights of **tribal & forest-dwelling communities** over land and resources.
2018 (Draft)	**Draft National Forest Policy, 2018**	Proposed PPP in afforestation, stressed on climate change mitigation.

The Indian Council of Forestry Research and Education (ICFRE) created in 1987, is an autonomous organization or governmental agency under the Ministry of Environment and Forests, Government of India.

Headquartered in Dehradun, its functions are:

• to conduct forestry research;

• transfer the technologies developed to the states of India and other user agencies; and

• to impart forestry education.

The council has 9 research institutes and 4 advanced centres to cater to the research needs of different bio-geographical regions. These are located at Dehradun, Shimla, Ranchi, Jorhat, Jabalpur, Jodhpur, Bangalore, Coimbatore, Allahabad, Chhindwara, Aizawl, Hyderabad and Agartala.

SOCIAL FORESTRY

Social forestry is the management and protection of forest and afforestation of barren and deforested lands with the purpose of helping environmental, social and rural development.

The term social forestry was first used in **1976 by The National Commission on Agriculture, Government of India.**

It was then that India embarked upon the social forestry project with the aim of taking the pressure off currently existing forests by planting trees on all unused and fallow land.

Social forestry is basically a **"for the people, by the people and of the people"** approach. It is therefore a democratic approach of forest conservation and usage.

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Farm Forestry
It is a term applied to the process under which farmers grow trees for commercial and non-commercial purposes on their farm lands.
Community Forestry
It is the raising of trees on community land and not on private land as in farm forestry. All these programmes aim to provide for the entire community and not for any individual.
Extension Forestry
Planting of trees on the sides of roads, canals and railways, along with planting on wastelands is known as **'extension' forestry**, increasing the boundaries of forests. This project has seen the creation of wood lots in the village common lands, government wastelands and Panchayat lands.

Difference between National Park, Wildlife Sanctuary and Biosphere Reserve

Aspect (पहलू)	**National Park** (राष्ट्रीय उद्यान)	**Wildlife Sanctuary** (वन्यजीव अभयारण्य)	**Biosphere Reserve** (जैवमंडल आरक्षित क्षेत्र)
Definition / परिभाषा	A protected area established by the govt. for the conservation of wildlife, flora, and fauna, with strict protection laws.	An area set aside to protect particular species of animals, where limited human activity is allowed.	A large area of land or coastal environment that aims to conserve biodiversity, including wildlife, plants, and human communities.
Legal Status / कानूनी स्थिति	Declared under the **Wildlife Protection Act, 1972**.	Declared under the **Wildlife Protection Act, 1972**.	Declared under the **UNESCO's Man and Biosphere Programme** (in India managed by MoEFCC).
Activities Allowed / अनुमत गतिविधियाँ	No grazing, hunting, forestry, or private land use allowed. Tourism regulated.	Grazing and firewood collection may be permitted under regulation.	Human settlements, agriculture, and sustainable resource use allowed in buffer and transition zones.

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Focus / उद्देश्य	Protection of entire ecosystem (flora, fauna, landscape).	Protection of specific species and their habitat.	Conservation of biodiversity along with **research, education, and sustainable development**.
Zones / क्षेत्र	No zones, uniform protection.	No zones, but flexible rules compared to national parks.	Divided into **Core Zone (strictly protected), Buffer Zone (limited activities), Transition Zone (sustainable human activities)**.
Examples (India)	Jim Corbett (Uttarakhand), Kaziranga (Assam), Gir (Gujarat).	Periyar Sanctuary (Kerala), Bharatpur Bird Sanctuary (Rajasthan).	Nilgiri Biosphere Reserve, Nanda Devi Biosphere Reserve, Sundarbans Biosphere Reserve.

Difference between Reserved forests and Protected Forests

Aspect (पहलू**)**	**Reserved Forest (**आरक्षित वन**)**	**Protected Forest (**संरक्षित वन**)**
Definition / परिभाषा	Most highly protected forests where all activities are banned unless specifically permitted by the government.	Less strict category of forests where all activities are allowed unless specifically prohibited by the government.
Legal Basis / कानूनी आधार	Declared under the **Indian Forest Act, 1927**.	Declared under the **Indian Forest Act, 1927**.
Control / नियंत्रण	Complete control of the **State Government**; local people's rights are highly restricted.	Partial control of the **State Government**; local people enjoy some rights such as grazing, firewood collection, etc.
Activities / गतिविधियाँ	Hunting, grazing, tree cutting, and other uses are totally banned without prior approval.	Grazing of cattle, firewood collection, and small-scale livelihood activities may be permitted.
Extent in India / भारत में विस्तार	Largest category of forests in India (~50% of total forest area).	Covers about ~30% of total forest area.
Objective / उद्देश्य	Strict conservation of biodiversity and forest resources.	Balanced approach: conservation with limited use by locals.

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Example / उदाहरण	Satpura Reserved Forest (Madhya Pradesh), Simlipal (Odisha).	Some parts of Himachal Pradesh and Madhya Pradesh are protected forests.

Major theories on the environment in depth

Ulrich Beck- Risk Society

As we begin the new millennium, probably the most influential attempt to update modernism has been Ulrich Beck's 'risk society thesis'.

In comparison to EM theory, Beck is openly critical of modernity and its attendant risks.

Nevertheless, he concludes that modernity ultimately has the capacity to solve the problems it produces.

Beck's thesis starts with the premise that Western nations have moved from an 'industrial' or 'class' society in which the central issue is how socially produced wealth can be distributed in a socially unequal way while at the same time minimising negative side effects (poverty, hunger).

To the paradigm of a 'risk society' in which the risks and hazards produced as part of modernisation, notably pollution, must be prevented, minimised, dramatised or channelled.

In the case of the latter, risk is said to be much more evenly distributed than was formerly the case.

As Beck phrases it, 'hunger is hierarchical, smog is democratic'.

Key Work / मुख्य कृति	*Risk Society: Towards a New Modernity* (1986)(1992)

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Core Idea / मूल विचार	Modernity not only creates progress but also produces **new risks** (environmental, technological, nuclear, health).
Industrial Society vs Risk Society	Industrial society dealt with **wealth distribution** (poverty, hunger), while risk society deals with **risk distribution** (pollution, nuclear accidents, global warming).
Manufactured Risks / निर्मित जोखिम	Risks today are **man-made** (manufactured) rather than natural – e.g., Chernobyl disaster, Bhopal gas tragedy, climate change.
Reflexive Modernity / परावर्तक आधुनिकता	Modernity becomes self-critical; societies begin questioning science, technology, and industrialisation.
Risk Distribution / जोखिम वितरण	Unlike wealth, risks are **democratically distributed** – everyone is affected (e.g., air pollution, nuclear fallout).
Beck's famous line / बेक का प्रसिद्ध कथन	*"Hunger is hierarchical, smog is democratic."*
Global Risks / वैश्विक जोखिम	Transnational risks that cross national boundaries – e.g., climate change, pandemics, terrorism.
Political Implication / राजनीतिक निहितार्थ	Calls for **cosmopolitanism** – global cooperation beyond the nation-state to tackle shared risks.
Criticism / आलोचना	Over-generalises risks, underestimates local differences; ignores resilience and adaptability of societies.

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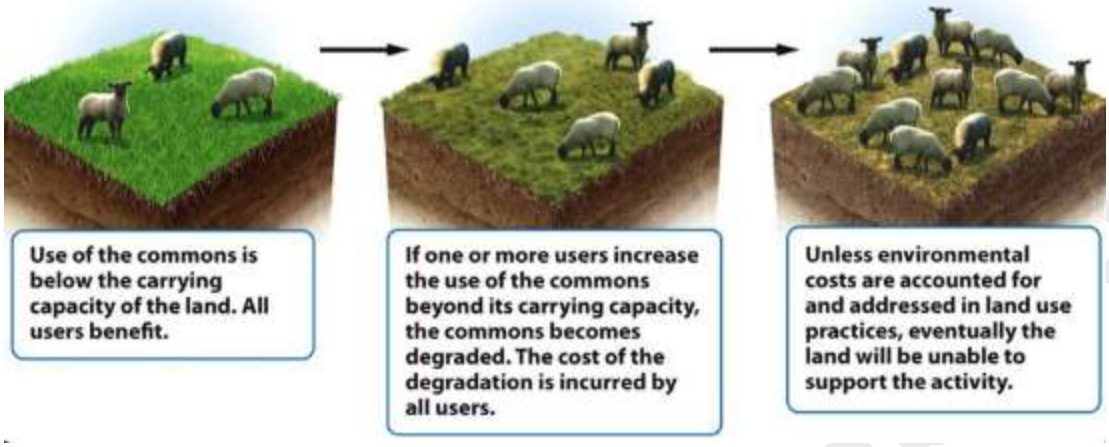
The Tragedy of the Commons



Aspect (पहलू)	Garrett Hardin – Tragedy of the Commons (1968)	Elinor Ostrom – Governing the Commons (1990)
Core Idea / मूल विचार	When resources are shared (commons), individuals acting in **self-interest** will overuse them, leading to depletion.	Commons can be **sustainably managed** if communities develop collective rules, norms, and trust.
View of Human Behaviour / मानव व्यवहार दृष्टिकोण	Humans are rational egoists → maximize personal benefit, ignore collective cost.	Humans are capable of **cooperation, negotiation, and self-governance**.
Solution Proposed / सुझाया समाधान	Two solutions: **Privatisation** (make resources private property) or **State Control** (government regulation).	**Polycentric Governance** – multiple layers of governance where **local communities** play central role.
Key Contribution / प्रमुख योगदान	Popularised the idea that common property inevitably leads to overuse and collapse.	Showed empirically (field studies in Nepal, Kenya, irrigation systems, fisheries) that commons can thrive under community rules.

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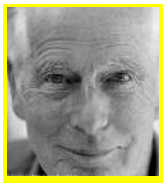
Criticism / आलोचना	Too pessimistic, ignores social institutions, assumes individuals cannot cooperate.	Celebrated for Nobel Prize (2009); but critics argue community governance may not work everywhere (large-scale commons).

Garrett Hardin (1968) – *The Tragedy of the Commons* (Science journal).

Elinor Ostrom (1990) – *Governing the Commons: The Evolution of Institutions for Collective Action.*

Deep ecology: Arne Naess



1. Intrinsic value of nature	All living beings (humans + non-humans) have intrinsic worth, independent of their utility to humans.
2. Diversity is valuable	The richness and diversity of life forms contribute to the realization of these values and must be preserved.
3. Human interference is excessive	Humans have no right to reduce this richness except to satisfy vital needs.
4. Reduction of human population	Human flourishing is compatible with a substantial decrease in human population.
5. Human vs non-human flourishing	The flourishing of human life and cultures is compatible with the flourishing of non-human life.
6. Need for radical change	Present human interference with the non-human world is excessive and worsening. Radical policy changes are required.

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7. Shift in ideology	Ideological change: shift from anthropocentrism (human-centered) to ecocentrism (ecology-centered).
8. Obligation of action	Those who accept these points have an obligation to try to implement the necessary changes.

Legislation on Environment

The Indian Constitution originally did not contain any direct provision regarding the protection of natural environment.
After the **United Nations Conference on Human Environment (Stockholm, 1972)**, the Indian Constitution was amended to include **protection of the environment as a constitutional mandate**.
Environmental related legislation came very late in **1972 with the Wildlife Protection Act, 1971**.
The **42nd Amendment (1976)** inserted **Article 51A(g)** (Fundamental Duties) → making it the duty of every citizen to protect and improve the natural environment.
Article 51A(g) states: "It shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers, and wildlife, and to have compassion for living creatures."
Article 48A (Directive Principles of State Policy): "The State shall endeavour to protect and improve the environment and safeguard forests and wildlife of the country."
Article 21: Assures the citizens of India the **Right to a Healthy Environment** (expanded interpretation by Supreme Court).
Department of Environment established in **1980** to ensure healthy environment → became **Ministry of Environment and Forests (MoEF) in 1985**.
In **2014**, renamed as **Ministry of Environment, Forest and Climate Change (MoEFCC)**.
Environment Protection Act (EPA), 1986: Enacted after the **Bhopal Gas Tragedy (1984)**; considered an **umbrella legislation** as it fills gaps in previous laws.

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Major environmentalists in India and their contributions

Name (English)	Major Contribution	Awards / Slogans	Books (English / Hindi)
Sundarlal Bahuguna	Leader of **Chipko Movement**, fought against Tehri dam project	Padma Vibhushan (2009) Slogan: *Ecology is permanent economy*	*India's Environment: Myth and Reality*
Chandi Prasad Bhatt	Founder of Dasholi Gram Swarajya Mandal; pioneer of Chipko Movement	Ramon Magsaysay Award (1982)	*The Chipko Message*
M. C. Mehta	Environmental lawyer, filed PILs on Ganga pollution, Taj Mahal, Oleum Gas case	Goldman Environmental Prize (1996), Ramon Magsaysay Award (1997)	Legal writings & case compilations (no single authored book, but contributions in environmental law volumes)
Dr. Vandana Shiva	Ecofeminist thinker, anti-biopiracy activist, founder of **Navdanya**	Right Livelihood Award (1993)	*Staying Alive* (1989), *Biopiracy* (1997), *Water Wars* (2002), *Earth Democracy* (2005)

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Jadav Payeng (Forest Man of India)	Created **Molai forest** (~1360 acres) in Assam by planting trees	Padma Shri (2015)	Documented in *Forest Man* (Jitu Kalita, 2012)
Rajendra Singh (Water Man of India)	Revived traditional **Johads** in Rajasthan; rejuvenated Arvari river. Founder of Tarun Bhagat Sangh	Ramon Magsaysay Award (2001), Stockholm Water Prize (2015)	*Raja of Rivers* (biography), essays on water conservation
Salim Ali (Birdman of India)	India's pioneering ornithologist, popularized bird studies in India	Padma Vibhushan (1976)	*The Book of Indian Birds* (1941), *Handbook of the Birds of India and Pakistan*
S. P. Godrej	Conservationist and industrialist, supported wildlife conservation	Padma Bhushan (1999)	Articles and reports on wildlife & conservation
Medha Patkar	Leader of **Narmada Bachao Andolan**	Right Livelihood Award (1991)	*Narmada: The Struggle Continues* (essays)

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Environment and Society Part 4 (25/09/2025)

Environmental degradation

The reduction or deterioration in the quality of the environment and resources around us is referred to as **environmental degradation.** Some examples are land degradation, poor air quality, depleted and polluted drinking water sources, loss of biodiversity and wildlife. Environmental degradation may be driven by many factors such as intensification of agriculture, population growth, indiscriminate urbanization, poverty, unplanned industrialization, rising energy use and transportation, etc.

Types of Environmental Degradation

Land Degradation

Land degradation refers to the process of deterioration in the quality of land It leads to a significant reduction of the productive capacity of land and the land character is changed for the worse. In a more general way, it has also been defined as a reduction in the capacity of the soil to produce in terms of quality, quantity, goods and services. Human activities which result in land degradation include deforestation, farming, damming of rivers, industrialisation, mining, developmental works such as human settlements, roads and highways, and networks for transport and communication.

Deforestation	Large-scale logging and clearance for farming/urban use. Over 200 million ha of tropical forests lost (1975–1990).
Overgrazing	About 20% of world's pasture damaged; severe in Africa & Asia.
Fuel wood consumption	1730 million m^3 harvested annually; main energy source in developing regions.
Agricultural mismanagement	25,000 million tonnes soil lost annually by erosion; salinization, logging, chemical degradation, desertification affect 40 million ha.
Industrialization & Urbanization	Urban growth, roads, mining, industry → land loss; agricultural land often lost.

Degradation of Water Sources

The depletion of water resources and their contamination making them unfit as a source of water for human consumption, is a major problem today. Rapidly growing water needs have led to the

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extraction of water supplies faster than the rate of replenishment. Most of our water bodies like rivers, lakes, seas, oceans, estuaries and ground water bodies are facing severe pollution due to intensive agriculture, unplanned urbanisation, industrialisation and deforestation. Siltation of rivers and lakes due to soil erosion progressively reduces their water holding capacity resulting in ravaging floods year after year. Today we are faced with the paradoxical situation of lack of safe drinking water in above-average rainfall areas and regions having abundant water bodies.

Loss of Flora and Fauna

Increasing human population with its increasing food requirements has resulted in reduction of land under forest cover, because large tracts of forest area have been cleared for intensive agriculture. Projects like taming of rivers for irrigation projects, draining of marshes for agriculture and urbanisation, have thoroughly altered and in some cases even destroyed the natural habitats of plants and wild animals. This has caused a great reduction in their population size which could result in their extinction.

Deterioration of Air Quality

The quality of air in urban areas has been compromised severely due to pollution from thermal power plants, industries, automobiles, etc. The discharge of sulphur dioxide, oxides of nitrogen, hydrogen sulphide, smoke and fly ash into the air causes considerable damage to plants, animals and human beings

Photochemical smog, acid rain, ozone layer depletion, global warming and climate change are some of the harmful effects of air quality degradation. Indoor air pollution due to the use of chemicals, such as room fresheners, insect repellents, deodorants, insecticides, etc. is assuming alarming proportions.

Desertification

The spread of desert-like conditions in arid and semi-arid areas is an after effect of deforestation and a big problem today. Pressures from human and animal populations translate into deforestation, over cultivation, and overgrazing, which often lead to desertification. It has been suggested that desertification should be regarded as an extreme form of land degradation occurring where total vegetation cover falls between 35 percent on a long term basis.

Desertification is also a result of the “slash-and-burn” method of clearing forests. People who want to clear forest area in order to do subsistence farming use the “slash-and burn” method by axing down forest areas and then setting fire to clear the plot of organic material and debris

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Soil Erosion

Soil erosion or the loss of top soil from land causes the greatest adverse impact on the environment. The farming methods used today have led to a massive loss of topsoil through water, wind and splash erosion. Over the past 50 years India has lost 50 percent of its fertile topsoil to erosion, while the current rate of loss is 30 tons per hectare per year. Compare this to a formation rate of 1 ton per hectare per year. Some other factors that cause soil erosion are deforestation, overgrazing, salinization and laterisation, compaction and fires.

Mining

Mining for minerals, such as iron and gold ores, coal, lime, precious stones etc. leads to severe land degradation. In surface mining, deep un-weathered rock strata are broken and brought to the surface, where the material is subject to rapid weathering, releasing manganese, sulphate, iron, zinc, nickel and other elements in toxic quantities.

What is Environmental Conservation?

It means planned management of our environment to prevent its overexploitation, destruction or neglect. This includes rational utilisation of the environment, protection of nature, and the control or elimination of environmental pollution in its many manifestations. Conservation advocates practices that will perpetuate the resources of the earth on which we depend. It involves continuous renewal of a resource and recovering, recycling or reusing the products. For example, harvesting of forest produce, grazing, catching fish, etc. should be carried out in such a way that the resource is perpetuated and not endangered. Environment conservation can be achieved through various measures such as:

- Rational use of resources,
- Sustained yield, and
- Continuous ecological restoration and regeneration of ecosystems.

Ecological restoration is the process of bringing a degraded ecosystem as close as possible back to its original state. It involves re-colonization of native plant and animal species and the gradual reestablishment of ecosystem processes. We now briefly discuss how these measures can be used to check various types of environmental degradation

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Disaster management and response

Definition	Disaster management in sociology studies how societies prepare for, respond to, and recover from natural & man-made disasters, emphasizing social structures, inequalities, and resilience.
Types of Disasters	- **Natural**: Earthquakes, floods, cyclones, tsunamis, droughts. - **Man-made**: Industrial accidents (Bhopal Gas Tragedy, 1984), wars, terrorism, nuclear accidents (Chernobyl, Fukushima).
Key Theories	- **Functionalism (Durkheim, Parsons):** Disasters disrupt equilibrium but also create solidarity. - **Conflict Theory (Marxian):** Vulnerability shaped by class, caste, power, inequality. - **Risk Society (Ulrich Beck):** Modernity produces new "manufactured risks." - **Social Constructionism:** Disasters are socially defined, not just natural.
Frameworks (Global)	- **Sendai Framework for Disaster Risk Reduction (2015–2030).** - **Hyogo Framework for Action (2005–2015).** - **UNDRR & UNISDR** global initiatives.
Frameworks (India)	- **Disaster Management Act, 2005** – Establishes NDMA. - **National Disaster Management Authority (NDMA).** - **State Disaster Management Authorities (SDMA).** - **National Policy on Disaster Management (2009).**
Important Facts (India)	- **Cyclone Fani (2019)** and **Odisha model** praised globally. - **Kerala floods (2018)** showed role of civil society & social media. - **COVID-19 pandemic** → revealed migrant crisis, inequality.
Sociological Concerns	- Differential vulnerability (caste, class, gender, disability). - Role of community resilience & mutual aid. - Media framing and politics of blame.
Applied Concepts	- **Resilience theory.** - **Vulnerability & Capacity framework.** - **Preparedness–Response–Recovery cycle.**

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Notable natural disasters

1737	Calcutta Cyclone	One of the earliest recorded cyclones, ~3 lakh deaths.
1819	Rann of Kutch Earthquake	Magnitude ~8.2; created Allah Bund (uplifted landform).
1839	Coringa Cyclone (Andhra)	Destroyed Coringa port; ~3 lakh deaths.
1864	Calcutta Cyclone	Severe cyclone, heavy casualties and flooding.
1897	Assam Earthquake	Magnitude 8.1; massive destruction in Northeast India.
1934	Bihar–Nepal Earthquake	Magnitude 8.4; ~30,000 deaths.
1979	Machhu Dam Failure (Gujarat)	Flood after dam burst; ~2,000 deaths.
1991	Uttarkashi Earthquake	Magnitude 6.8; ~1,000 deaths.
1993	Latur Earthquake (Maharashtra)	Magnitude 6.2; ~10,000 deaths.
1999	Odisha Super Cyclone	Winds ~260 km/h; ~10,000 deaths, 1.5 crore affected.
2001	Bhuj Earthquake (Gujarat)	Magnitude 7.7; ~20,000 deaths, huge infrastructure loss.
2004	Indian Ocean Tsunami	Triggered by 9.1 earthquake; ~2.3 lakh deaths globally, ~12,000 in India.

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2005	Mumbai Floods	Record 944 mm rainfall in 24 hrs; ~1,000 deaths.
2013	Kedarnath / Uttarakhand Floods	Flash floods & landslides; ~5,700 deaths, huge displacement.
2018	Kerala Floods	Worst flood since 1924; ~500 deaths, lakhs displaced.
2019	Cyclone Fani (Odisha)	Winds 200 km/h; massive evacuation saved lives.
2020	Cyclone Amphan (Bengal & Odisha)	Category 5 cyclone; huge damage to Kolkata & Sundarbans.
2021	Chamoli Glacier Disaster (Uttarakhand)	Glacier burst → floods; ~200 deaths, hydropower projects destroyed.

Sociology of displacement and rehabilitation

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The impacts of displacement can be mainly divided into two broad categories – **Positive and Negative.**

i) The ***positive*** impacts of displacement, however, affect only a minuscule section of the affected community and comprise of impacts such as
• a few persons may experience improvement in their status by way of increase in the size of landholdings
• a rise in income may occur in certain cases by the employment opportunities created by the Project
• a break in some oppressive social hierarchies may also result.

ii) ***Negative*** impacts of displacement: However, majorities of the displaced people undergo a process of dispossession and disempowerment. As an outcome of the processes of development, displacement has the potential to dismantle and destroy villages as well as socio-economic and cultural structures of the inhabitants. When people are forcibly removed from their habitat, the following situations are likely to occur.

• production systems get dismantled
• productive assets and income sources get lost
• people get relocated to environments where their productive skills may be less applicable and the competition for resources greater
• long established residential groups get disorganised
• kinship groups get scattered
• informal social networks and safety nets are broken.

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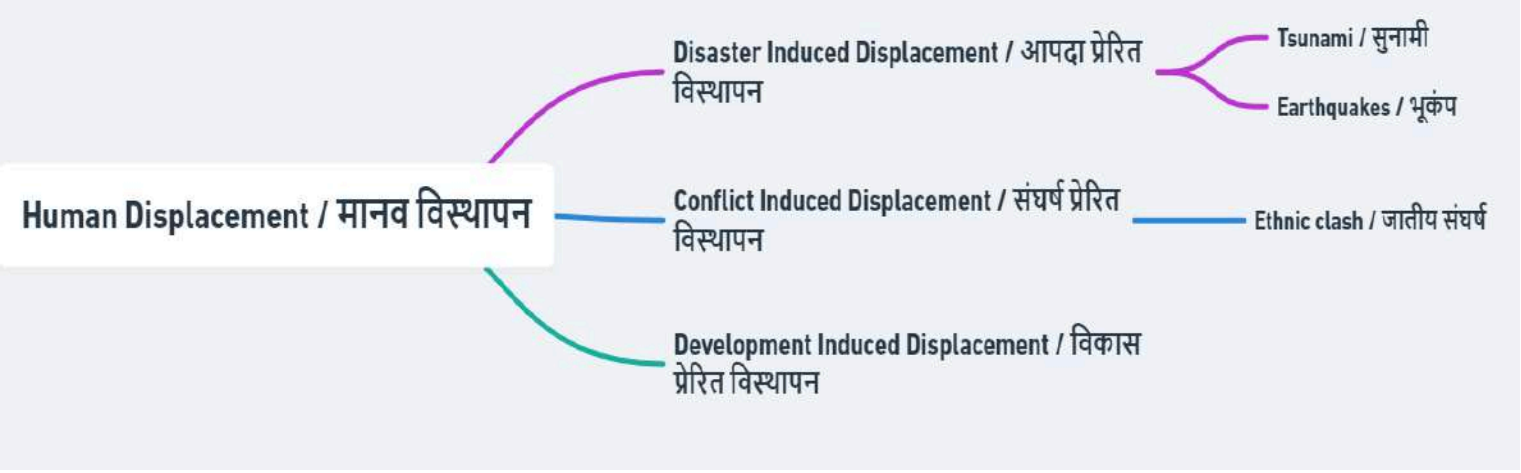

Michael Cernea

He has outlined a pattern of eight typical interconnected trends. Together, they constitute the model of overall impoverishment process.
According to **Cernea** (1995), the essence of the displacement/resettlement nexus is the development-induced impoverishment of some population segments. If proper counteractive action is not taken well in time, these potential risks as listed below can convert into actual impoverishment disasters:

- *Landlessness*
- *Joblessness*
- *Homelessness*
- *Loss of common property*
- *Marginalisation*
- *Food insecurity*
- *Mortality*
- *Social disarticulation*

Sardar Sarovar Dam (Narmada Bachao Andolan)	Narmada Valley (Madhya Pradesh, Gujarat, Maharashtra)	Medha Patkar, Baba Amte, Arundhati Roy (supporter)	Massive displacement of adivasis & farmers; symbol of anti-dam movement in India.
Koel–Karo Movement	Jharkhand	Tribal leaders, Father Stan Swamy (support), activists	Adivasi resistance to hydropower projects threatening sacred groves.
Tehri Dam Protest	Uttarakhand (Tehri–Garhwal)	Sundarlal Bahuguna (Chipko leader)	Opposed submergence of Tehri town; displacement of thousands; environmental concerns.
POSCO Project	Jagatsinghpur, Odisha	Local farmers, women's collectives, Abhay Sahoo	Resistance against steel plant; land acquisition displacement; corporate–state nexus.

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Salwa Judum & Mining Displacements	Chhattisgarh (Bastar)	Mahendra Karma (political leader), Human Rights groups opposing	Mining + counter-insurgency leading to mass tribal displacement.
Singur Land Acquisition Case	West Bengal	Mamata Banerjee (Trinamool Congress)	Farmers' protest against land acquisition for Tata Nano project; led to withdrawal.
Nandigram Movement	West Bengal (East Midnapore)	Bhumi Uchhed Pratirodh Committee, Mamata Banerjee supported	Resistance against SEZ land acquisition; became symbol of peasant struggle.
Polavaram Project	Andhra Pradesh (Godavari River)	Local tribal leaders, NGOs	Submergence of tribal villages; displacement across Andhra, Odisha, Chhattisgarh.
Hirakud Dam	Odisha (Mahanadi River)	Launched by Jawaharlal Nehru	First major post-independence displacement project; "temples of modern India."
Dongria Khomd Case	Niyamgiri Hills, Odisha	Dongria Kondh tribe, supported by activists like Prafulla Samantara	Resistance against Vedanta's bauxite mining project; Supreme Court upheld tribal Gram Sabhas' rights under Forest Rights Act (2013).

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Environment and Society Part 5 (25/09/2025)

All materials ** star marked are most important

All important laws in India related to the environment

Year	Law / Act	Purpose (English)
**1857	Oriental Gas Company Act	First law to regulate industrial utility services in Calcutta (gas supply); precursor to later environmental safety laws.
**1927	Indian Forest Act	Regulated forest use; classified Reserved & Protected Forests.
1948	Factories Act	Worker safety, health, industrial hygiene.
**1972	Wildlife (Protection) Act	Protection of wild flora & fauna; creation of sanctuaries & national parks.
**1974	Water (Prevention & Control of Pollution) Act	Controlled water pollution; CPCB & SPCBs established.
1977	Water Cess Act	Industries to pay cess for water use → fund pollution boards.
1980	Forest (Conservation) Act	Restricted diversion of forests for non-forest purposes.
**1981	Air (Prevention & Control of Pollution) Act	Air pollution control; CPCB empowered.
**1986	Environment (Protection) Act	Umbrella law after Bhopal Gas Tragedy.

1987	Factories Act Amendment	Stricter rules for hazardous industries post-Bhopal.
****1989**	Hazardous Waste Rules	Regulation of hazardous waste storage, handling & disposal.
1991	Public Liability Insurance Act	Compensation for victims of hazardous accidents.
1991	Coastal Regulation Zone (CRZ)	Controlled development in coastal zones.
****1995**	National Environment Tribunal Act	Dealt with hazardous accidents (later repealed).
****1997**	Noise Pollution Rules	Standards for noise in zones.
2000	Municipal Solid Waste Rules	MSW handling in cities.
2000	Ozone Depleting Substances Rules	Controlled ODS production & use.
****2002**	Biological Diversity Act	Conservation & benefit sharing.
2002	Motor Vehicles Amendment	Provisions for vehicular pollution control.
****2010**	National Green Tribunal (NGT) Act	Established **NGT** for effective & expeditious disposal of cases relating to environmental protection, conservation of forests, biodiversity, and compensation for damages. NGT has powers of a civil court and aims for speedy environmental justice.
****2011**	Plastic Waste Rules	Plastic waste management & recycling.

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**2015	Solid Waste Management Rules	Updated waste rules; segregation at source.
**2016	Compensatory Afforestation Fund Act (CAF Act)	Provides for the establishment of funds under the Public Account of India & States for compensatory afforestation, Net Present Value (NPV) of forest land, and other project-related payments. Aim: Ensure money collected for diversion of forest land is used only for **forest regeneration & afforestation**.
**2016	E-Waste Management Rules	E-waste handling & disposal.
**2016	Plastic Waste Management Rules	Extended plastic waste ban & management.
2019	Motor Vehicles Amendment	Stricter penalties & emission norms.
2022	Plastic Waste Amendment	Ban on single-use plastics.

Important International Events/महत्वपूर्ण अंतर्राष्ट्रीय घटनाएँ

Year	Event / Convention	Place	About & Aim (English)
1948	**IUCN – International Union for Conservation of Nature**	Gland, Switzerland	First global conservation organisation; focus on species survival & protected areas.
**1971	**Ramsar Convention on Wetlands**	Ramsar, Iran	International treaty for conservation & wise use of wetlands.
**1972	**Stockholm Conference (UN Conference on Human Environment)**	Stockholm, Sweden	First UN environment summit; created **UNEP**; Indira Gandhi emphasized poverty–environment link.

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1982	**World Charter for Nature (UNGA)**	New York, USA	Ethical principles for sustainable interaction with nature.
1985	**Vienna Convention on Ozone Layer**	Vienna, Austria	Framework for international cooperation on ozone protection.
****1987**	**Montreal Protocol**	Montreal, Canada	Legally binding treaty to phase out ODS (CFCs, halons).
****1987**	**Brundtland Report (Our Common Future)**	–	Introduced and defined **"Sustainable Development"**.
****1992**	**Rio Earth Summit (UNCED)**	Rio de Janeiro, Brazil	Landmark: Adopted **Agenda 21**, **CBD**, **UNFCCC**, **UNCCD**.
****1997**	**Kyoto Protocol (to UNFCCC)**	Kyoto, Japan	First binding targets for greenhouse gas (GHG) reduction.
****2000**	**Cartagena Protocol on Biosafety (to CBD)**	Cartagena, Colombia (adopted in Montreal, 2000; in force 2003)	Aimed at safe handling of **living modified organisms (LMOs/GMOs)** to protect biodiversity & human health.
2000	**Millennium Development Goals (MDGs)**	UN, New York	8 global goals including environmental sustainability.
2002	**Johannesburg Earth Summit (Rio+10)**	Johannesburg, South Africa	Reviewed progress on Agenda 21; stressed corporate responsibility & poverty eradication.

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**2010	**Nagoya Protocol (to CBD)**	Nagoya, Japan	Framework for **Access and Benefit Sharing (ABS)** of genetic resources.
**2012	**Rio+20 (UNCSD)**	Rio de Janeiro, Brazil	Outcome document: **"The Future We Want"** → led to **SDGs**.
**2015	**Paris Climate Agreement (COP-21 to UNFCCC)**	Paris, France	Global agreement to keep warming <2°C; countries submit **NDCs**.
**2015	**SDGs – Sustainable Development Goals**	UN HQ, New York	17 universal goals replacing MDGs; environment central (climate, life below water, life on land).
**2016	**Kigali Amendment (to Montreal Protocol)**	Kigali, Rwanda	Targeted **HFCs phase-out** (potent greenhouse gases).
**2021	**Glasgow Climate Pact (COP-26)**	Glasgow, UK	Called for coal **phase-down** & finance for developing nations.
**2022	**Kunming–Montreal Global Biodiversity Framework (CBD COP-15)**	Montreal, Canada	Adopted **"30x30" goal** → protect 30% of land & sea by 2030.

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Most important ones/सबसे महत्वपूर्ण:

Event	Place & Date	About & Aim (English)

UNCED – United Nations Conference on Environment and Development (Earth Summit / Rio Summit)	Rio de Janeiro, Brazil, **3–14 June 1992**	Landmark summit; led to **Agenda 21**, **CBD**, **UNFCCC**, **UNCCD**. Focus on sustainable development.
Agenda 21	Adopted at Rio, **1992**	A non-binding action plan of UNCED for global sustainable development (social, economic, environmental dimensions).
CBD – Convention on Biological Diversity	Rio de Janeiro, **1992**	Legally binding treaty for conservation, sustainable use of biodiversity, and benefit-sharing.
UNFCCC – United Nations Framework Convention on Climate Change	Rio de Janeiro, **1992** (entered into force 1994)	Framework for international climate action. GHGs targeted: **Carbon Dioxide (CO_2), Methane (CH_4), Nitrous Oxide (N_2O), Hydrofluorocarbons (HFCs), Perfluorocarbons (PFCs), Sulphur Hexafluoride (SF_6)**.
UNCCD – United Nations Convention to Combat Desertification	Paris, France, **1994** (entered into force 1996)	Focus on desertification, land degradation, drought (DLDD), especially in Africa & Asia.
Kyoto Protocol (to UNFCCC)	Kyoto, Japan, **11 Dec 1997** (entered into force 16 Feb 2005)	First binding GHG reduction treaty; Annex I (developed countries) agreed to cut emissions by ~5% below 1990 levels (2008–2012). GHGs covered: **CO_2, CH_4, N_2O, HFCs, PFCs, SF_6**. Later **Nitrogen Trifluoride (NF_3)** added in Doha Amendment (2012).

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Paris Agreement (COP-21 to UNFCCC)	Paris, France, **12 Dec 2015** (entered into force 4 Nov 2016)	Aim: Keep global warming well below **2°C**, pursue **1.5°C**; nations submit **NDCs (Nationally Determined Contributions)**.
IPCC – Intergovernmental Panel on Climate Change	Established by UNEP & WMO, **1988**, Geneva	Provides scientific assessments on climate change. Publishes **Assessment Reports (AR1–AR6)** and Special Reports.

More constitutional provisions/अधिक संवैधानिक प्रावधान:

Article 47	Duty of the State to raise the level of nutrition and public health → implicitly includes clean air, water, pollution-free environment.
Article 48	Directive Principle – Organisation of agriculture & animal husbandry on modern/scientific lines.

Wildlife Protection Act, 1972 (वन्यजीव संरक्षण अधिनियम, 1972**)**

National Parks	Strictly protected areas for flora, fauna, landscapes, with no grazing or private rights.
Wildlife Sanctuaries	Protected for conservation; certain regulated human activities allowed.
Conservation Reserve	Declared on government land for protection with community participation.
Community Reserve	Declared on private/community land for biodiversity protection.

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Tiger Reserve	Protected areas under **Project Tiger** for tiger conservation.
Central Zoo Authority	Regulates functioning, recognition, and standards of zoos.

Water (Prevention & Control of Pollution) Act, 1974

Central Pollution Control Board (CPCB)	Apex body for water pollution control, monitoring, and coordination.
State Pollution Control Boards (SPCBs)	Implement water quality norms at state level; grant NOCs to industries.

Environment Protection Act, 1986

Eco-Sensitive Zone	Areas around protected regions declared to minimize ecological damage.
Genetic Engineering Appraisal Committee (GEAC)	Apex committee for approving GMOs and biotech applications.
Environmental Impact Assessment (EIA)	Mandatory study before projects; assesses ecological & social impacts.
Central Ground Water Authority (CGWA)	Regulates groundwater extraction and management.

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Extra added concepts

Internal Colonialism	Development projects exploit tribals & rural poor like colonizers exploit colonies.	**D.N. Dhanagare, Walter Fernandes**
****Limits to Growth**	Warned (1972) that population & industrial growth beyond earth's limits → ecological collapse.	**Club of Rome, 1972**
3 C's Mnemonic	Commons (Hardin – Tragedy of Commons; Ostrom – Governance), Carrying Capacity, Climate Change.	**Hardin, Ostrom, Ecology thinkers**
3 E's Mnemonic	Ecology (Deep vs Shallow – Arne Naess), Ecological Modernization (Mol & Spaargaren), Ecofeminism (Shiva).	**Naess, Mol, Vandana Shiva**
3 M's Mnemonic	M1 – Marxist/Metabolic Rift; M2 – Movements (Middle-class, Poor); M3 – Modern theories/models.	**Marx, Foster, Social Ecology**
T-R-E-A-D Mnemonic	Treadmill of Production (Schnaiberg), Risk Society (Ulrich Beck), Ecofeminism, Anthropocene, Deep Ecology.	**Schnaiberg, Beck, Naess**
G-E-M-S Mnemonic	Guha, Ecofeminism, Marxist Ecology, Sustainable Development.	**Ramachandra Guha, Shiva, Marxist ecology**
****Bioaccumulation**	Gradual accumulation of toxic substances (pesticides) in an organism.	**Rachel Carson – Silent Spring (1962)**
Ecotoxicology	Study of toxic effects of substances on ecosystems.	**René Truhaut (1969 coined)**

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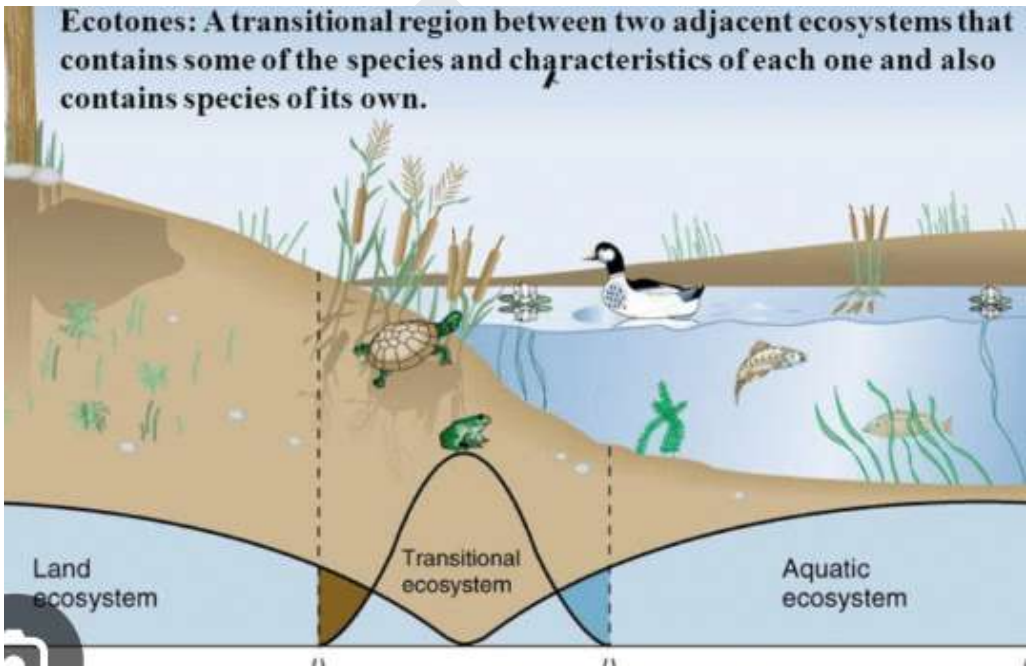
Chronic Exposure	Long-term exposure to pollution → health issues.	**Public health studies**
Disaster Vulnerability Mapping	Identifying communities most at risk from environmental hazards.	**UNDP, NDMA**
Climatic Vulnerability	Susceptibility to harm from climate change.	**IPCC reports**
Habitat Fragmentation	Continuous habitat broken into smaller isolated patches → ecosystem disruption.	**Landscape Ecology**
Ecotone	Transitional area between two ecosystems.	**Eugene Odum, Ecology**
Anthropogenic Impact	Environmental changes caused directly by human activities.	**Industrial revolution onwards**



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Uncommon Environmental Movements in India/भारत में असामान्य पर्यावरण आंदोलन

Hul Andolan (Santhal Rebellion)	**1855**	Tribal uprising against exploitation, land alienation & British colonial practices.
Bastar Andolan	**1859**	Resistance of tribals in Bastar (Chhattisgarh) against colonial forest policies.

Sinkholes	Caused by natural dissolution of limestone/karst rocks → collapse of ground. Also man-made due to mining, groundwater over-extraction, construction.
In-situ Conservation	Protecting species in natural habitats (National Parks, Sanctuaries, Biosphere Reserves).
Ex-situ Conservation	Protecting species outside natural habitat (Zoos, Seed Banks, Botanical Gardens).

National Disaster Management Plans (NDMP) in India

NDMP 2015	First national plan under Disaster Management Act (2005). Covered **earthquakes, floods, cyclones, landslides, droughts**. Based on **Sendai Framework (2015–2030)**.
NDMP 2019	Updated version. Integrated approach including **biological & chemical disasters, nuclear accidents, climate change-related risks, CBRN (Chemical, Biological, Radiological, Nuclear)** hazards.

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Miscellaneous terms

Ecological Niche	Functional role of a species in its ecosystem (how it obtains food, interacts, reproduces, impacts environment).	Term by **Joseph Grinnell (1917)**, expanded by **Charles Elton (1927, *Animal Ecology*)**, later G.E. Hutchinson (1957, mathematical models).
Red Data Book	A book published by **IUCN** listing threatened & endangered species globally.	Launched by **IUCN (1964)**; also India maintains its own version (Botanical Survey & Zoological Survey of India).
****Carbon Footprint**	The total greenhouse gases (GHGs) emitted directly/indirectly by individuals, organisations, or nations, expressed in CO_2 equivalent.	Concept popularised in **1990s**; linked to **Wackernagel & Rees** (1996, in context of footprint analysis).
****Ecological Footprint**	The biologically productive area (land & water) needed to sustain consumption & absorb waste of a population.	Coined by **Mathis Wackernagel & William Rees (1996)** in *Our Ecological Footprint*.
Carrying Capacity	Maximum population size an environment can sustain indefinitely without degradation.	Term used in **ecology & demography**; applied in **Thomas Malthus (1798, *Essay on the Principle of Population*)**; developed scientifically by **Raymond Pearl, Alfred Lotka (1920s, logistic growth model)**.

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Johan Rockström	**Planetary Boundaries (**ग्रह सीमाएँ**)**	Concept (2009): Identified 9 Earth-system boundaries (climate change, biodiversity, nitrogen cycle, etc.) beyond which humanity risks ecological collapse.
Norman Myers	**Biodiversity Hotspots (**जैव विविधता हॉटस्पॉट**)**	Coined in 1988: Areas with rich endemic species but under threat (India: Himalaya, Indo-Burma, Indo-Malayan, Sundalands, Nicobar).
Barry Commoner	**Four Laws of Ecology (**पारिस्थितिकी के चार नियम**)** → *Book: The Closing Circle (1971)*	1. Everything is connected to everything else. 2. There is no such thing as waste. 3. Nature knows best. 4. No free lunch.

Greenwashing	False/exaggerated marketing by corporations to appear eco-friendly.
Carrying Capacity	Maximum population/consumption level an environment can sustain without degradation.
Ecocide	Large-scale destruction of ecosystems due to war, industry, exploitation.
Ecological Imperialism	Colonial exploitation of forests, minerals, agriculture for own growth.

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Carbon Colonialism	Developed nations controlling developing nations' carbon policies/resources in name of climate action.
Slow Violence (Rob Nixon)	Environmental harm that occurs gradually with delayed effects (e.g., climate change).
Bioregionalism	Organizing society by natural regions (watersheds, ecosystems) not political borders.
Ecological Succession	Natural process of ecosystem change over time (pioneer → stable).
Cornucopian Theory	Belief tech innovation solves all environmental problems; endless growth.
****Environmental Kuznets Curve**	Degradation rises with growth, then falls after high income.
Sacrifice Zones	Areas overexploited/polluted, often affecting marginalized groups.
Solastalgia	Distress from environmental change near home (loss of forests, rivers).
NIMBY ("Not In My Back Yard")	Residents oppose hazardous projects near homes.

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Precautionary Principle	Take precaution if activity may harm environment, even without full proof.
Environmental Reflexivity	Societal awareness of its ecological impact → self-correction.
Eco-Marxism	Marxist view: capitalism is root of ecological crisis.
Ecological Debt	Debt rich nations owe poor nations for overusing global resources.
****Anthropocene**	Epoch where human activity dominates climate & ecosystems.
Bioprospecting	Exploring biodiversity for valuable genetic/biochemical resources.
Ecological Feminization of Responsibility	Burden of environmental care placed disproportionately on women.
Commodification of Nature	Turning natural resources into tradable commodities (carbon credits, patents).
Eco-Anomie	Normlessness due to inability to adapt to rapid environmental change.

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Climate Apartheid	Rich shield themselves from climate impact, poor suffer.
Eco-sabotage / Ecotage	Radical activism damaging property to stop ecological harm.
Thanatopolitics (Environmental)	Policies exposing some groups to environmental death (linked to necropolitics – Achille Mbembe).
****Environmental refugees**	People forced to leave their homes due to sudden or gradual environmental changes (climate change, desertification, rising sea levels, floods, droughts, deforestation). Term popularised by Lester Brown (1970s) and later by UNEP (1985, El-Hinnawi).

Types of Droughts

Meteorological Drought	Precipitation below long-term average.
Agricultural Drought	Soil moisture inadequate for crops.
Hydrological Drought	Water levels in rivers, reservoirs, and groundwater below average.
Socio-economic Drought	Failure to meet water demand for people, economy, and society.

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Types of Natural Disasters

Category	Examples (English)
Geological	Earthquakes, Tsunamis, Volcanoes, Landslides.
Hydrological	Floods, Avalanches, Coastal Storm Surges.
Meteorological	Cyclones, Hurricanes, Heatwaves, Blizzards.
Climatological	Droughts, Desertification, Wildfires.
Biological	Epidemics, Pandemics, Pest attacks.
Extraterrestrial	Meteorite impacts, Solar storms.

Important Environmental Dates

February 2	World Wetland Day
March 21	World Forestry Day
March 22	World Water Day
March 23	World Meteorological Day
April 7	World Health Day
April 18	World Heritage Day
April 22	Earth Day
May 31	Anti-Tobacco Day
June 5	World Environment Day

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September 16	World Ozone Day
September 28	Green Consumer Day
October 3	World Habitat Day
October 1–7	World Wildlife Week
October 4	World Animal Welfare Day
October 13	International Day for Natural Disaster Reduction
December 2	Bhopal Tragedy Day

Important Dams in India

Dam	Height	State	Details
Tehri Dam	260.5 m	Uttarakhand	Tallest dam in India.
Bhakra Dam	226 m	Himachal Pradesh	Second tallest; on Sutlej River.
Idukki Dam	168.91 m	Kerala	Arch dam on Periyar River.
Koldam	167 m	Himachal Pradesh	On Sutlej River.
Sardar Sarovar Dam	163 m	Gujarat	On Narmada River.
Ranjit Sagar Dam	160 m	Punjab/J&K	Multipurpose project.
Srisailam Dam	145.10 m	Andhra Pradesh	On Krishna River.

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Chamera Dam	140 m	Himachal Pradesh	On Ravi River.
Nagarjuna Sagar Dam	124 m	Andhra Pradesh	One of the largest masonry dams.
Koyna Dam	103 m	Maharashtra	On Koyna River.
Bhavani Sagar Dam	–	Tamil Nadu	Largest **earthen dam** in India & South Asia; on Bhavani River.

Famous Government Initiatives on Environment

Scheme / Programme	Year	Focus Area	Key Features / Objectives
National River Conservation Plan (NRCP)	1985 (revamped 1995)	River pollution	Reduce pollution in rivers; sewage treatment; improve water quality.
****Ganga Action Plan (GAP)**	1985	River cleaning	First river cleaning initiative; precursor to Namami Gange.
National Ganga River Basin Authority (NGRBA)	2009	Ganga river basin	Implement basin projects with community participation.
****Namami Gange Programme**	2014	River rejuvenation	Integrated Ganga cleaning: sewerage, ghats, afforestation.
****National Action Plan on Climate Change (NAPCC)**	2008	Climate change	Framework with 8 national missions (solar, energy efficiency, habitat).

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National Electric Mobility Mission (NEMMP)	2013	Green transport	Promote electric & hybrid vehicles.
Project Dolphin	2020–21	Wildlife / Aquatic ecosystems	Protect & restore dolphin habitats.
National Afforestation Programme (NAP)	2000	Forest cover	Large-scale afforestation & eco-restoration.
Green India Mission (GIM)	2010	Climate change adaptation	Ecosystem services, carbon sequestration.
National Biodiversity Action Plan (NBAP)	2008	Biodiversity	Species & ecosystem conservation; equitable benefits.
National Lake Conservation Plan (NLCP)	2001	Lakes & wetlands	Conservation of degraded lakes.
Ecomark Scheme (updated under LiFE)	2024	Eco-friendly products	Labeling, sustainable consumption.
LiFE (Lifestyle for Environment)	2021 / ongoing	Sustainable living	Encourage citizens to adopt eco-friendly practices.
National Electric Bus Programme (FAME I & II)	2015 & 2019	Urban transport	Faster adoption of hybrid & electric vehicles.

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National Clean Air Programme (NCAP)	2019	Air pollution	Reduce PM2.5 & PM10 by 20–30% by 2024.
Pradhan Mantri Ujjwala Yojana (PMUY)	2016	Indoor air pollution	Free LPG for BPL women; reduce biomass burning.
****Compensatory Afforestation Fund Management & Planning Authority (CAMPA)**	Act in 2016	Forest regeneration	Funds for afforestation from diverted forest land.
****Swachh Bharat Mission (Clean India Mission)**	2014	Sanitation / Waste	Eliminate open defecation; improve waste management.
Green Credit Programme	2023	Incentivise green actions	Voluntary environmental actions rewarded (under LiFE).

Famous Environmental NGOs in India

NGO Name	Head Office	Focus Area (English)
Centre for Science and Environment (CSE)	New Delhi	Research & advocacy on pollution, climate change, water management, sustainable development.
Development Alternatives (DA)	New Delhi	Sustainable livelihoods, renewable energy, water, habitat, green technologies.

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****TERI (The Energy and Resources Institute)**	New Delhi	Energy, climate change, sustainable development, green technologies, environment policy.
Sankat Mochan Foundation	Varanasi, Uttar Pradesh	Ganga river cleaning, water quality, sanitation.
Vanashakti	Mumbai, Maharashtra	Forest & wildlife conservation, mangroves, wetlands, pollution issues.
****Navdanya (by Vandana Shiva)**	New Delhi	Organic farming, seed conservation, biodiversity, farmers' rights, food sovereignty.
Wildlife Trust of India (WTI)	Noida, Uttar Pradesh	Wildlife conservation, rescue, rehabilitation, anti-poaching.
Ashoka Trust for Research in Ecology & Environment (ATREE)	Bengaluru Karnataka	Biodiversity, ecosystems, conservation science, sustainable development.
Chintan Environmental Research & Action Group	New Delhi	Waste management, recycling, informal waste-picker rights, urban ecology.
****Tarun Bharat Sangh (Rajendra Singh – 'Waterman of India')**	Alwar, Rajasthan	Water conservation, river rejuvenation (Johad movement).

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Famous Global Environmental NGOs

NGO Name	Headquarters	Focus Area (English)
****Greenpeace International**	Amsterdam, Netherlands	Climate change, deforestation, oceans, anti-nuclear campaigns, renewable energy.
****World Wide Fund for Nature (WWF)**	Gland, Switzerland	Biodiversity conservation, wildlife protection, sustainable development.
Friends of the Earth International (FoEI)	Amsterdam, Netherlands	Social & environmental justice, climate change, anti-globalisation.
Conservation International (CI)	Arlington, Virginia, USA	Biodiversity hotspots, climate change, sustainable livelihoods.
The Nature Conservancy (TNC)	Arlington, Virginia, USA	Land & water conservation, ecosystem protection.
Sierra Club	Oakland, California, USA	Clean energy, climate action, grassroots activism.
350.org	New York City, USA	Grassroots climate movement; fossil fuel divestment.
Earthwatch Institute	Boston, Massachusetts, USA	Citizen science, field research, biodiversity conservation.
Rainforest Alliance	New York, USA	Sustainable forestry, agriculture, tourism, rainforest conservation.
Oceana	Washington D.C., USA	Marine conservation, reducing overfishing, protecting oceans.

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Sustainable Development: Concepts & Key Summits

Aspect / Summit	**English (Key Points)**
Definition परिभाषा	Development that meets present needs without compromising future generations' needs (Brundtland Report, *Our Common Future*, 1987).
Core Elements मुख्य तत्व	• Economic growth • Social inclusion • Environmental protection
Millennium Summit (2000)	UN Headquarters, New York. Adopted **Millennium Declaration** → 8 **Millennium Development Goals (MDGs)** to reduce poverty by 2015.

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World Summit on Sustainable Development (2002)	Johannesburg, South Africa. Adopted **Johannesburg Declaration** & **Plan of Implementation**. Reaffirmed Agenda 21 + MDGs; focus on poverty eradication, environment, multilateral partnerships.
Rio+20 Conference (2012)	Rio de Janeiro, Brazil. Adopted **The Future We Want** → decided to create **SDGs** to build on MDGs. Established **UN High-level Political Forum on Sustainable Development**.
Post-2015 Process (2013–15)	2013: 30-member **Open Working Group** created to draft SDGs. 2015: Adopted **2030 Agenda for Sustainable Development** with **17 SDGs & 169 Targets** at the **UN Sustainable Development Summit**, New York.

Extra thinkers and books

Author /Thinker लेखक / चिंतक	**Book Title** पुस्तक	**Year** वर्ष	**Key Focus /** मुख्य फोकस
Rachel Carson	*Silent Spring*	1962	Exposed pesticide dangers (DDT); sparked modern environmental movement.
Allan Schnaiberg	*The Environment: From Surplus to Scarcity*	1980	Introduced **Treadmill of Production** concept in environmental sociology.
Riley Dunlap & William Catton	*Environment, Population, and Social Organization*	1983	Advocated **New Ecological Paradigm (NEP)**; critiqued human exceptionalism.
Ulrich Beck	*Risk Society: Towards a New Modernity*	1986 (Eng. trans. 1992)	Environmental risks central to late modernity; unequal risk distribution.

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James O'Connor	*Natural Causes: Essays in Ecological Marxism*	1998	**Second Contradiction of Capitalism**—capitalism undermines ecology.
John Bellamy Foster	*Marx's Ecology: Materialism and Nature*	2000	Revived Marx's ecological critique; **Metabolic Rift** concept.
Arthur Mol & Gert Spaargaren	Works on *Ecological Modernisation Theory*	1990s	Argued tech + policy reform can solve ecological crises.
James Lovelock	*Gaia: A New Look at Life on Earth*	1979	**Gaia Hypothesis**—Earth as self-regulating living system.
Fikret Berkes	*Sacred Ecology*	1999	Indigenous knowledge; community-based resource management.
Gro Harlem Brundtland (WCED)	*Our Common Future*	1987	Popularised **Sustainable Development**; foundation of global SD discourse.
Murray Bookchin	*The Ecology of Freedom*	1982	Founder of **Social Ecology**; linked hierarchy & domination to crisis.
Ramachandra Guha & Madhav Gadgil	*This Fissured Land: An Ecological History of India*	1992	Indian ecological history; critique of colonial & modern development.
Ramachandra Guha	*Environmentalism: A Global History*	2000	Comparative history of North vs South environmental movements.

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Vandana Shiva	*Staying Alive: Women, Ecology and Survival in India*	1988	**Ecofeminism**; women's role in ecology struggles.
Amartya Sen & Jean Drèze	*India: Development and Participation*	2002	Links development, sustainability, and **human capabilities approach**.
David Pepper	*Eco-Socialism: From Deep Ecology to Social Justice*	1993	Eco-socialist critique of capitalism & exploitation.
Jeffrey Sachs	*The Age of Sustainable Development*	2015	Comprehensive framework on **SDGs**—links environment, poverty, equity.

As of June 2025, there are **91 Ramsar Sites in India.** These wetlands are designated as being of "international importance" under the Ramsar Convention, with the recent addition of two new sites in Rajasthan: Khichan and Menar
India's total forest and tree cover is **8,27,357 square kilometers, which is 25.17% of the country's geographical area, according to the 2023 India State of Forest Report (ISFR)**. This includes 715,343 sq km (21.76%) of forest cover and 112,014 sq km (3.41%) of tree cover.

Environmental Kuznets Curve (EKC)	Simon Kuznets (original Kuznets Curve on income inequality, 1955); applied to environment in 1990s by economists like Grossman & Krueger	Hypothesis: Environmental degradation first increases with economic growth, but decreases after a threshold income level (inverted U-shape).
Biotechnology	Coined in 1919 by **Karl Ereky** (Hungarian engineer)	Use of biological systems, organisms, or derivatives to develop products for agriculture, medicine, environment.

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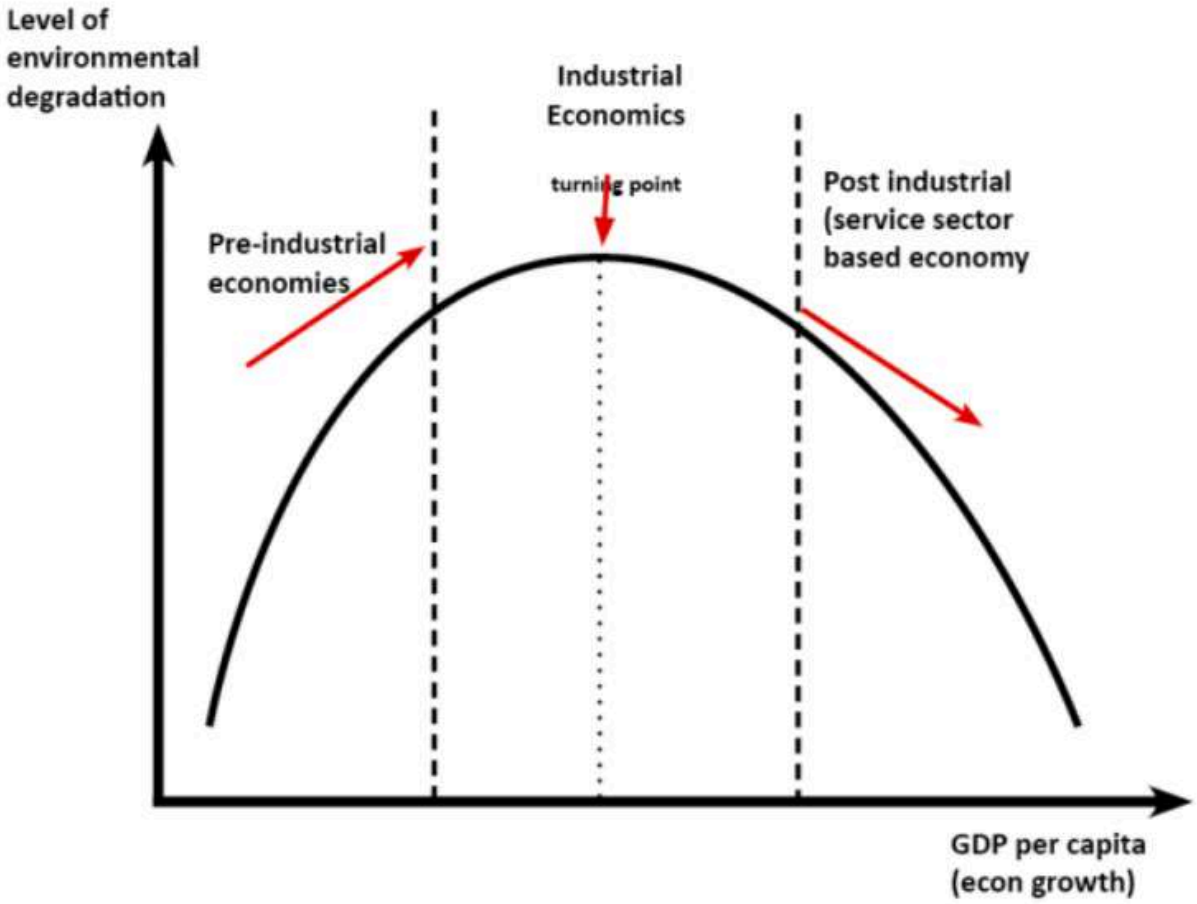
Ecological Complex Theory (POET Model)	Duncan (1959) – Human Ecology	Society–environment interaction explained through **POET**: Population, Organization, Environment, Technology.
Population Bomb	**Paul Ehrlich** (book *The Population Bomb*, 1968)	Warned that uncontrolled population growth would lead to famine, resource depletion, ecological collapse.



Definition	A **biome** is a large ecological area on Earth, defined by its climate, vegetation, and animal life. It represents a community of plants and animals adapted to a particular environment.
Key Features	• Determined by **climate (temperature, rainfall)** • Contains distinct **flora & fauna** • Global-scale ecological classification
Main Types	1. **Forest Biomes** – Tropical rainforest, temperate forest, taiga. 2. **Grassland Biomes** – Savanna, temperate grasslands. 3. **Desert Biomes** – Hot & cold deserts. 4. **Tundra Biomes** – Arctic tundra, alpine tundra. 5. **Aquatic Biomes** – Freshwater (rivers, lakes), Marine (oceans, coral reefs).
Examples	Amazon rainforest (tropical forest), Sahara desert, Great Plains (grassland), Arctic tundra, Great Barrier Reef (marine).

More policies on displacement and land rights

2003 (rev. 2004)	**National Policy on Resettlement and Rehabilitation for Project Affected Families (NPRR), 2003** (minor revisions issued in **2004**; MoRD)	First national R&R policy. Defined Project Affected Family (PAF); provided home-site, shifting grant, land-for-land "where feasible," special provisions for SC/ST; weak Social Impact Assessment (SIA); limited community consent.
2006 (Draft)	**Draft National Development, Displacement and Rehabilitation Policy (NDDRP), 2006** (MoRD)	Sought to strengthen NPRR: mandatory SIA thresholds, minimize displacement, participatory Gram Sabha role, special protections in Scheduled Areas, benefit-sharing ideas. Became the basis for 2007 policy.

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2007 (Policy)	**National Rehabilitation and Resettlement Policy (NRRP), 2007**	Replaced NPRR. Introduced **SIA & R&R Plans** for projects displacing ≥400 families (plains) / ≥200 (hilly/tribal); R&R applicable even beyond land acquired under LA1894; Administrator/Commissioner (R&R), grievance redress, special ST entitlements (land in scheduled area, fishing/forest rights, extra grants).
2007 (Bills; lapsed)	**Land Acquisition (Amendment) Bill, 2007** & **Resettlement and Rehabilitation Bill, 2007**	Sought to update LA1894 and make R&R statutory; both **lapsed** with Lok Sabha dissolution; ideas carried forward later.
2009 (Bills; lapsed)	**Land Acquisition (Amendment) Bill, 2009** & **R&R Bill, 2009**	Reintroduced with changes; **lapsed** again; set stage for a unified law.
2011 → 2013 (Act)	**Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 (LARR, 2013)**	Unified acquisition **+ R&R**; **mandatory SIA**, **consent** (80% private / 70% PPP), multi-fold compensation, detailed R&R entitlements (housing, annuity/one-time grant, employment preference), safeguards for SC/ST, return of unused land. **Repealed LA1894; supersedes NRRP operationally.**
2015 (Ordinances/Amend attempts)	**LARR Amendment Ordinances, 2015** (did not pass)	Proposed exemptions from consent/SIA for certain categories (defence, rural infrastructure, etc.); **did not become law** at the Centre.
2015–present (Rules/State laws)	**State LARR Rules & R&R Policies** (various years)	States notified rules under LARR; many created state-specific R&R norms (e.g., Odisha 2006 Policy pre-LARR; Chhattisgarh 2007; Jharkhand 2008—later aligned with LARR).

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Economy and Society Part 1 (28/09/2025)

MAJOR THEORIES OF EXCHANGE

Gift Exchange Theory	Marcel Mauss	Social solidarity is built through obligatory gift-giving (give, receive, reciprocate). Exchange is not just economic but also moral & symbolic.	*The Gift* (1925)
Reciprocity	Bronislaw Malinowski	Exchange as **direct reciprocity** in social life (e.g., Kula ring in the Trobriand Islands). Reciprocity builds trust, alliance, and status.	*Argonauts of the Western Pacific* (1922)
Generalized, Balanced & Negative Reciprocity	Marshall Sahlins	Differentiated reciprocity types: • **Generalized** – open-ended, within kinship, no expectation of immediate return. • **Balanced** – equal value return expected in defined time. • **Negative** – exploitative exchange, strangers, bargaining.	*Stone Age Economics* (1972)
Total Social Fact	Marcel Mauss	Gift is a **"total social phenomenon"**, linking economy, law, religion, kinship, politics. It integrates material & symbolic exchange.	*The Gift* (1925)

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Restricted vs. General Exchange	Claude Lévi-Strauss	Kinship & marriage rules as exchange of women; **restricted exchange** = between two groups; **general exchange** = circulates across multiple groups.	*The Elementary Structures of Kinship* (1949)
Commodity Exchange vs. Gift Exchange	Karl Polanyi	Distinguished **market exchange** (impersonal, price-based) from **gift exchange** (embedded in social relations).	*The Great Transformation* (1944)
Potlatch	Franz Boas, later Marcel Mauss	Ritualized competitive gift-giving among Indigenous peoples of Northwest Coast (Canada/USA). Displays wealth, status, and redistributes resources.	Boas' ethnographies; discussed in *The Gift*

TYPES OF EXCHANGE BY KARL POLANYI

Market Exchange	Karl Polanyi	Impersonal, monetized transactions; regulated by supply & demand; separated from kinship/social ties.	*The Great Transformation* (1944)
Redistribution	Karl Polanyi	Goods collected centrally (e.g., taxes, tribute) and redistributed by state, temple, or chief; integrates community through authority.	*The Great Transformation* (1944)

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Reciprocity (प्रत्युपकार / पारस्परिकता)	Karl Polanyi; also Bronislaw Malinowski, Marshall Sahlins	Exchange based on mutual obligation within kinship/social groups; not for profit; often in tribal or household economies.	*The Great Transformation* (1944); Malinowski – *Argonauts* (1922); Sahlins – *Stone Age Economics* (1972)

Silent Trade / Dumb Barter (मूक विनिमय)	Melville Herskovits (1930s–40s)	Exchange without verbal or face interaction; used by strangers or hostile groups to avoid conflict.	Herskovits, *Economic Anthropology*

Rational Choice Theory vs. Social Exchange Theory

Aspect	Rational Choice Theory (English)	Social Exchange Theory (English)
Key Propounders	Adam Smith; John von Neumann & Oskar Morgenstern (*Theory of Games*, 1944); **Gary Becker** (*The Economic Approach to Human Behavior*, 1976); James Coleman (*Foundations of Social Theory*, 1990).	George C. Homans (*Social Behavior: Its Elementary Forms*, 1961); Peter Blau (*Exchange and Power in Social Life*, 1964); Richard Emerson (Power-Dependence Model).
Core Idea	Individuals act rationally to maximize **utility** (benefits) and minimize costs; Becker extended this to family, crime, marriage, education.	Human interactions are based on **exchange of rewards and costs**; relationships survive when benefits outweigh costs.
Focus	Individual decision-making; economic logic applied even to non-market behavior (family, crime, politics).	Social relationships, reciprocity, fairness, trust, and power.

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Assumptions	• People have stable preferences. • They calculate costs/benefits rationally. • Choices are strategic.	• Behavior guided by rewards and punishments. • Reciprocity sustains cooperation. • Unequal exchange leads to power imbalance.
Applications	Voting behavior, crime, marriage, family economics, education, collective action.	Friendship, marriage, organizations, trust-building, leadership.
Origin	Economics → extended to sociology, political science, law.	Sociology with influence from psychology & economics.

SOCIAL EXCHANGE THEORIES

1. G C HOMANS THEORY

1. Success Proposition	The more often an action is rewarded, the more likely the person is to repeat it. This shows the principle of reinforcement in social life.
2. Stimulus Proposition	If a stimulus was associated with a reward in the past, the person will likely act the same way again in a similar situation.
3. Value Proposition	The more valuable a reward is to a person, the more likely they will perform the action that produces it.
4. Deprivation–Satiation Proposition	The more a person has recently received a particular reward, the less valuable each additional unit of that reward becomes.
5. Aggression–Approval Proposition	If expected rewards are not given, or punishment occurs, people may react with anger and aggression. On the other hand, if rewards meet or exceed expectations, they respond with approval.

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2. DIFFERENCE WITH PETER BLAU

G. C. Homans (1910–1989)	**Micro Perspective (सूक्ष्म स्तर)** – Individual face-to-face interaction	- Social behavior = exchange of rewards & costs.- People maximize rewards (approval, affection, money) & minimize costs (effort, embarrassment).- Five Propositions: **Success, Stimulus, Value, Deprivation-Satiation, Aggression-Approval**.- Focus on **observable, everyday interactions** using psychological principles.	**Social Behavior: Its Elementary Forms (1961)**
Peter M. Blau (1918–2002)	**Macro Perspective (व्यापक स्तर)** – Social structures & institutions	- Extended exchange beyond individuals to **groups & institutions**.- Exchange produces **power & dependence** (those who control resources gain power).- **Asymmetrical exchanges** → power differentials.- Norms, obligations, authority, & stratification emerge from exchanges.- Exchange stabilizes into **social structures** (authority, institutions).	**Exchange and Power in Social Life (1964)**

Ceremonial Exchange: Kula Ring

Key Thinker	Bronislaw Malinowski
Region	Trobriand Islands (Melanesia, South Pacific)
Basic Nature	Kula is a **reciprocal ceremonial exchange system** among islanders. It is **not for economic profit** but for social prestige, alliances, and maintaining peace.

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Main Prestige Goods	- **Soulava (Red shell necklaces)** → move **clockwise** across islands. - **Mwali (White shell armbands)** → move **counterclockwise**. Neither item is kept permanently; always passed on.
Governing Principles	Governed by **rituals, magic, and trust**. Exchanges occur during ceremonial voyages across dangerous seas.
Social Functions	- Strengthens **inter-island social ties**. - Builds **alliances and mutual obligations**. - Reinforces **social hierarchies** (chiefs, leaders). - Promotes **peaceful cooperation** instead of warfare. - Creates a symbolic system of honor and trust.
Anthropological Significance	- Malinowski (1922, *Argonauts of the Western Pacific*) → showed exchange as **socially integrative**, not just economic. - Inspired later theories of **reciprocity, gift exchange, and symbolic anthropology** (Mauss, Lévi-Strauss).

Ceremonial Exchange: Potlatch

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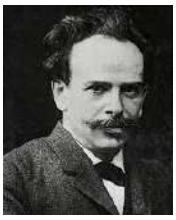
Key Thinkers	Marcel Mauss, **<u>Franz Boas</u>** 
Region	Indigenous peoples of the Northwest Coast of North America (e.g., Kwakiutl, Tlingit)
Basic Nature	Potlatch is a **ritual gift-giving feast** among tribes, where wealth is displayed, distributed, or even destroyed to gain prestige and assert status.
Forms of Exchange	Hosts distribute or destroy **blankets, food, copper, canoes, slaves** etc. to outdo rivals.
Social Functions	- Reinforces **kinship ties & alliances**. - Redistributes wealth within the community. - Establishes and legitimizes **hierarchies**. - Serves as a political and spiritual performance, not just economic.
Theoretical Significance	- Seen by Mauss in *The Gift (1925)* as a **"total social fact"** that links economy, religion, morality, and law. - Shows that exchange is not just material but **symbolic and integrative**. - Boas provided rich ethnographic accounts of Potlatch ceremonies.
Anthropological Significance	- Challenges Western idea of wealth accumulation → here wealth is given away or destroyed to gain honor. - Emphasizes **prestige economy** over profit economy. - Highlights reciprocity, competition, and symbolic status.

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Economy and Society Part 2 (30/09/2025)

Richard Emerson – Social Exchange Theory

Inspiration	Inspired by Homans and Blau's ideas.
Core Focus	Emphasizes resource availability, power, and dependence as primary dynamics.
Relations	Relations are organized differently depending on type and amount of resources exchanged.
Key Idea	Power and dependence are the main aspects that define a relationship.
Theoretical Position	Exchange is not a theory, but a framework where other theories can converge; can be compared to structural functionalism.

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Marcel Mauss – The Gift (1925)

Gift Exchange (Obligation)	Gifts are **never free**; they create obligations to **give, receive, and reciprocate**.

Total Social Fact (Fait Social Total)	Gift exchange is a **"total social fact"** → it connects **economy, religion, law, kinship, politics, and morality**.
Hau (Spirit of the Gift)	Among Maori (New Zealand), the gift carries a **spiritual force (hau)** that compels return.
Reciprocity (Mutual Exchange)	Reciprocal exchange maintains **social solidarity, trust, and alliances**.
Prestige and Honor	Giving generously enhances **status and prestige** of the giver.
Social Control	Gifts create **networks of dependence and obligation**, regulating social relations.
Contrast with Market Exchange	Unlike markets, gifts are **not impersonal transactions** but **embedded in social relations**.
Moral & Ethical Dimension	The gift links **morality and economy**, showing that exchange is **ethical as well as material**.
Key Takeaway	Exchange through gifts is a **universal principle** across societies, forming the foundation of **social order and cohesion**.

Theory of capital and types

General Meaning	In sociology, capital = resources (not just money) that generate **value, power, or control** over production, people, and social life.
Economic Capital	Money, assets, land, tools, machinery; linked to **ownership of means of production**.
Social Capital (Bourdieu, Coleman, Putnam)	Networks, trust, and relationships → provide access to jobs, opportunities, influence.

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Cultural Capital (Bourdieu)	Education, cultural knowledge, language, taste, skills → markers of **status and class advantage**.
Symbolic Capital (Bourdieu)	Prestige, recognition, honor, reputation; converts into **social legitimacy**.
Human Capital (Schultz, Becker)	Skills, knowledge, and health that enhance **productivity and employability**.
Political Capital	Influence, authority, and power in political structures.
Karl Marx	- Defined **capital as accumulated surplus value** produced by labour but appropriated by capitalists.- Capitalists exploit workers by owning **means of production**.- Focused on **class struggle**.
Pierre Bourdieu	- Expanded capital beyond economics to **cultural, social, symbolic**.- Showed how capital reproduces **inequality and class hierarchy**.- Linked **habitus** and capital in everyday life.
Max Weber	- Focused on **rationalization, bureaucracy, and capitalism**.- Linked capital with **Protestant ethic** (hard work, thrift, discipline).- Showed how cultural values sustain capitalism.
Important Books / प्रमुख पुस्तकें	- Karl Marx: *Das Kapital* (1867)- Max Weber: *The Protestant Ethic and the Spirit of Capitalism* (1905)- Pierre Bourdieu: *Distinction: A Social Critique of the Judgement of Taste* (1979)

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Labour in Sociology

Definition: Labour is human effort—mental or physical—applied in production of goods and services. Central to class, exploitation, and power relations.
Alienation (Karl Marx): Workers under capitalism are alienated from product, process, fellow workers, and their own human essence.
Labour Power (Marx): Worker sells capacity to work as a commodity; creates surplus value for capitalist.
Proletariat: The working class with no means of production, dependent on wage labour.
Division of Labour (Durkheim): Specialization of work moves society from mechanical solidarity (traditional) to organic solidarity (modern).
De-skilling (Harry Braverman): Under monopoly capitalism, work is fragmented and simplified, reducing worker autonomy.
Labour and Space (David Harvey): Capital reorganizes labour through spatial and temporal restructuring (globalization, outsourcing).
Inequality (Thomas Piketty): Examines wealth and labour relations in 21st century; capital tends to accumulate faster than labour incomes.
Labour Process Theory: Explores control, resistance, and negotiation in workplaces; connects Marx and Braverman.
Feminist Perspectives: Highlights unpaid domestic labour, gendered division of labour, and care work (Silvia Federici, Arlie Hochschild).
Informal Labour (Jan Breman): Studies precarious, unorganized, and migrant labour, especially in Global South.

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Key Thinkers and Books

Karl Marx	*Economic and Philosophic Manuscripts* (1844), *Das Kapital* (1867)

Émile Durkheim	*The Division of Labour in Society* (1893)
Harry Braverman	*Labor and Monopoly Capital* (1974)
David Harvey	*The Limits to Capital* (1982), *A Brief History of Neoliberalism* (2005)
Thomas Piketty	*Capital in the Twenty-First Century* (2013)
Silvia Federici	*Caliban and the Witch* (2004)
Arlie Hochschild	*The Managed Heart* (1983)
Jan Breman	*Footloose Labour* (1996)

Economies of complex societies

Capitalism	- Economic system based on **private ownership of means of production**, wage labor, and profit motive.- Characterized by **markets, competition, accumulation of capital, class divisions**.- Linked with industrialization and colonial expansion.	- **Karl Marx** → *Das Kapital* (1867): Capital as surplus value, class exploitation.- **Max Weber** → *The Protestant Ethic and the Spirit of Capitalism* (1905): Culture, rationalization, religion sustaining capitalism.- **Adam Smith** → *The Wealth of Nations* (1776): Market as self-regulating.

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Post-Industrialism	- Coined by **Daniel Bell** (*The Coming of Post-Industrial Society*, 1973).- Shift from **manufacturing → services, knowledge, and information sectors**.- Dominance of **professionals, white-collar jobs, and knowledge class**.- Growth of **ICT (Information & Communication Technology)** and global finance. 	- **Daniel Bell** → *The Coming of Post-Industrial Society* (1973).- **Alain Touraine** → *The Post-Industrial Society* (1971).- **Manuel Castells** → *The Rise of the Network Society* (1996): Network society, ICT.
Post-Capitalism	- Idea that capitalism is **transformed or transcended** due to digital economy, automation, and cooperative commons.- Driven by **automation, AI, digital platforms, open-source knowledge, universal basic income debates**.- Blurs boundary between producers and consumers ("**prosumers**").- Tied to **global inequality and ecological crises**. **Peter Drucker**: Post-capitalist society is dominated by **knowledge workers** and innovation.	- **Paul Mason** → *Post-Capitalism: A Guide to Our Future* (2015).- **Jeremy Rifkin** → *The Zero Marginal Cost Society* (2014).- **Yochai Benkler** → *The Wealth of Networks* (2006): Commons-based peer production.- **David Harvey** → *A Brief History of Neoliberalism* (2005): Critiques late capitalism. **Peter F. Drucker** → Post-Capitalist Society (1993).

Features of Post-Industrial Society

Production of goods (like clothing) declines, while **services** (like restaurants, IT, banking) increase.
Manual labor jobs and blue-collar work are replaced by **technical and professional jobs**.

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Society shifts from practical knowledge to **theoretical knowledge** (innovation, invention, R&D).
Greater focus on **new technologies**—how to create, apply, and harness them.
New technologies require **new scientific approaches** like IT and cybersecurity.
Society requires more **college graduates** with advanced knowledge to drive technological change.

Taylorism

Key Thinker: Frederick Winslow Taylor
Major Work: *The Principles of Scientific Management* (1911)
Core Idea: Work should be studied scientifically to maximize efficiency, reduce waste, and increase productivity.

Main Features

Time and Motion Study: Breaking tasks into small, measurable units to reduce wasted effort.
Separation of Planning and Doing: Managers plan, workers only execute, leading to loss of worker autonomy.
Specialization of Tasks: Each worker is trained for a single repetitive task, increasing speed but reducing versatility.
Control Over Labour: Strict supervision and close monitoring to ensure workers meet standards.
Efficiency Over Skill: Emphasis on productivity over traditional craftsmanship; leads to de-skilling.

Extended Points

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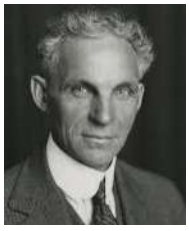
Wage Incentives: Introduced “piece-rate system” where workers were paid per unit produced, motivating output but increasing pressure.
Standardization: Tools, methods, and work processes standardized for uniformity.
Deskilling of Labour: Skilled workers lost autonomy as tasks became repetitive and mechanical.
Inspiration for Fordism: Taylorism inspired Henry Ford’s assembly line production system.
Criticism: Seen as exploitative, reducing workers to “machines,” ignoring human needs, creativity, and social relations.

Related Thinkers & Influences

Thinker	Contribution
Henry Ford 	Assembly line production (Fordism), mass production using Taylorist principles.
Harry Braverman	Critiqued Taylorism in *Labor and Monopoly Capital* (1974) for de-skilling workers.
Marxist Critics	Linked Taylorism to capitalist exploitation, intensification of labour, and alienation.

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Economy and Society Part 3 (07/10/2025)

Difference between Fordism and Post-Fordism

Aspect	Fordism	Post-Fordism
1. Definition	A system of mass production and consumption based on standardized goods, assembly-line work, and rigid division of labour developed by Henry Ford in the early 20th century. – Emphasis: Efficiency and uniformity.	A flexible system of production emerging in the late 20th century, characterized by decentralization, flexibility, customized products, and information technologies. – Emphasis: Innovation and adaptability.
2. Time Period	Early 20th century (1910s–1970s).	Late 20th century onward (1980s–present).
3. Nature of Production	Mass production of standardized goods (e.g., identical cars).	Flexible specialization — small batches, product differentiation, and customized demand.
4. Labour Process	Highly specialized division of labour; repetitive and monotonous tasks; workers as cogs in the industrial machine.	Multi-skilled, adaptable workforce; emphasis on creativity, teamwork, and knowledge-based work.
5. Technology	Mechanical, assembly-line, and automation; focus on physical production.	Digital, information technology, robotics, AI, and automation integrated with management systems.
6. Management Structure	Centralized, hierarchical control; strict supervision; top-down decision-making.	Decentralized, network-based, participatory decision-making; flatter hierarchies.
7. Economic Model	Keynesian welfare capitalism — state intervention, job security, fixed working hours, and stable wages.	Neoliberal capitalism — privatization, deregulation, flexible labour markets, contract work, and reduced job security.

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8. Consumption Pattern	Mass consumption of standardized goods by middle-class workers (e.g., cars, household items).	Niche consumption and lifestyle diversity — global brands, individual choices, and cultural variation.
9. Worker–Employer Relationship	Long-term employment contracts; unions strong; collective bargaining common.	Short-term, flexible contracts; decline of trade unions; rise of precarity and gig work.
10. Role of the State	Strong welfare state — regulation of industry, labour rights, and redistribution.	Minimal state intervention — market-driven policies and global competition.
11. Social Theory Links	Linked with Modernity, bureaucratic rationalization (Max Weber), and industrial capitalism (Karl Marx).	Linked with Postmodernity, flexible accumulation (David Harvey), and network society (Manuel Castells).
12. Example	Henry Ford's automobile factories; industrial economies of the US and Western Europe (1950s–70s).	Silicon Valley model; Japanese production (Toyota System); globalized service and digital economies.
13. Cultural Dimension	Culture of discipline, conformity, and predictability.	Culture of individuality, flexibility, and innovation.
14. Criticism	Alienation of workers, rigid structures, lack of creativity.	Job insecurity, intensification of work, and growing inequality.

*****POST-FORDISM***

- ***Michael Piore & Charles Sabel Book: The Second Industrial Divide (1984), The Condition of Postmodernity (Harvey, 1989)***

The difficulties with Fordism and Taylorism extend beyond the need for expensive equipment, however. Fordism and Taylorism are what some industrial sociologists call *low-trust systems.*

Jobs are set by management and are geared to machines.

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Those who carry out the work tasks are closely supervised and are allowed little autonomy of action.
In order to maintain discipline and high-quality production standards, employees are continuously monitored through various surveillance systems.

Major theories of Adam Smith

Adam Smith (1723–1790)	Scottish economist and philosopher; pioneer of Classical Liberalism; known as "The Father of Economics."
Major Works	1. *The Theory of Moral Sentiments* (1759) 2. *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776)
The Invisible Hand	A metaphor for the unseen forces (like self-interest and competition) that regulate the free market without state intervention.
Self-Interest	Each individual pursuing their own interest unintentionally contributes to the collective good of society.
Laissez-faire	Literally means "let do" or "let go"; advocates minimal state interference in economic activities.

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Division of Labour	Specialization of workers in particular tasks increases efficiency, productivity, and interdependence — forming the basis of industrial capitalism.
Free Market Economy	Economic system where prices and production are determined by competition and demand–supply forces, not government control.
Moral Sentiments	Emphasized empathy and moral responsibility — humans act not just from self-interest but also from sympathy and moral judgment.
Natural Liberty	The idea that every person should be free to pursue their economic interests within the rule of law.
Wealth of Nations & Society	Wealth is not just gold or land, but the productive labor of people; society prospers when individuals are free to work and trade.
Invisible Morality	In *The Theory of Moral Sentiments*, Smith linked markets with moral order — showing how sympathy, trust, and justice stabilize social life.
Relation to Sociology	His ideas influenced Émile Durkheim's division of labor, Max Weber's Protestant Ethic, and Karl Polanyi's critique of market society.
Criticism	Marx critiqued Smith for ignoring exploitation and class conflict; Polanyi argued that markets are socially embedded, not self-regulating.

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WELFARE STATE VS NEOLIBERALISM

Aspect	Welfare State	Neoliberalism
1. Definition	A socio-economic system where the state actively intervenes to provide social security, public welfare, and equitable distribution of resources.	An economic ideology that promotes free markets, privatization, deregulation, and minimal state intervention in the economy.
2. Core Philosophy	Based on Keynesian economics — state intervention is essential to correct market failures and ensure employment and welfare.	Based on Classical and Monetarist economics — markets are self-regulating; state intervention distorts efficiency.
3. Role of the State	Strong and interventionist — provider of welfare, education, healthcare, and unemployment benefits.	Minimal — state retreats from welfare; focuses on creating conditions for private enterprise.
4. Economic Policy	Redistribution of wealth through progressive taxation, subsidies, and social welfare schemes.	Market deregulation, privatization of state enterprises, and reduction of social spending.
5. Thinkers	John Maynard Keynes (*The General Theory of Employment, Interest and Money*, 1936); T.H. Marshall (*Social Citizenship*, 1949); Karl Polanyi (*The Great Transformation*, 1944) argued that markets need social protection.	Friedrich Hayek (*The Road to Serfdom*, 1944); Milton Friedman (*Capitalism and Freedom*, 1962); David Harvey (*A Brief History of Neoliberalism*, 2005) explained neoliberalism as a project of class power.

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6. Economic Sociology Concept	*Embedded economy* (Karl Polanyi): The market is embedded in social relations; society must protect people from market shocks.	*Disembedded economy*: The economy becomes detached from social control; market logic dominates social life.
7. Labour Relations	Stable employment, collective bargaining, strong trade unions.	Flexible labour, contractual work, gig economy, precarity.
8. Social Welfare	High state responsibility for healthcare, pensions, education, and poverty alleviation.	Welfare is privatized; citizens are encouraged to buy insurance and services individually.
9. Global Context	Dominant from 1945–1975 — the Golden Age of Capitalism.	Emerged post-1970s economic crises (Oil Shock, stagflation); promoted by IMF, World Bank, and WTO.
10. View on Inequality	Seeks to reduce inequality through redistribution and welfare provisions.	Accepts inequality as a natural outcome of competition and efficiency.
11. Ideological Roots	Social democracy, democratic socialism.	Classical liberalism, free-market capitalism.
12. Examples	Scandinavian countries (Sweden, Norway), UK's post-war Labour model, India's early Five-Year Plans.	United States (Reagan era), UK (Thatcher era), India's 1991 economic liberalization.

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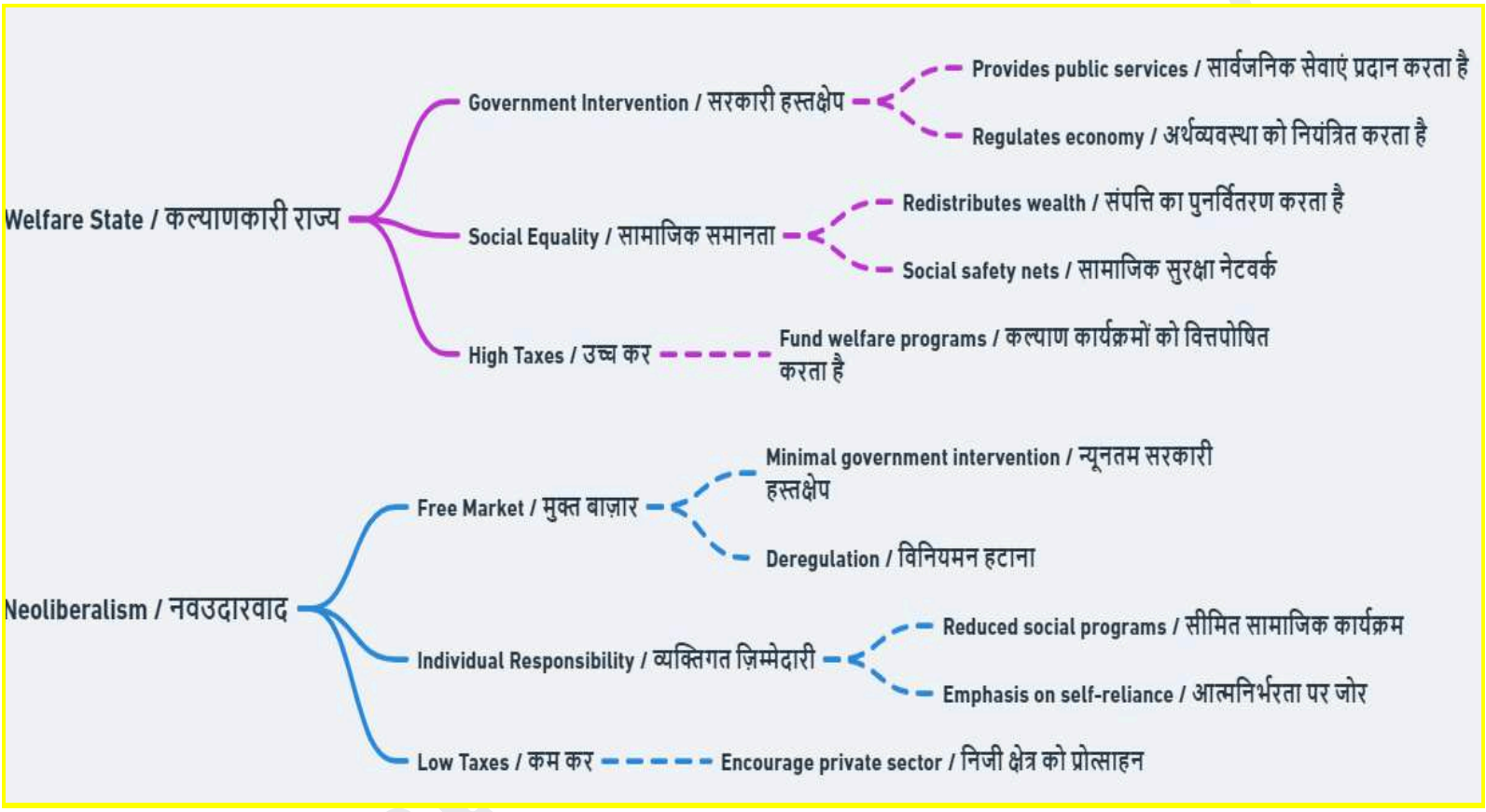
13. Criticism	Bureaucratic inefficiency, dependency on the state, fiscal burden.	Increases inequality, weakens labour, commodifies public goods, erodes democracy.



Economy and Gender concepts

Feminization of Poverty
Feminization of poverty is the increasing female proportion of the population on low incomes or in poverty.

Feminization of poverty is the social process in which the incidence of poverty among women becomes much higher than among men.
Diana Pearce, director of the Center for Women's Welfare, coined the term *Feminization of Poverty* in **1978.**
Changes in social policy, structure of the family and workplace, social security provisions, life expectancy, and other aspects of society have had the unintended result of feminization of poverty.
Feminization → more female-centric

Feminization of the Workplace
The feminization of the workplace is the feminization, or the shift in gender roles and sex roles, and the incorporation of women into a group or profession once dominated by men, as it relates to the workplace.
It is a set of social theories seeking to explain occupational gender-related discrepancies.
Feminization of the workplace links to the Marxist approach where everyone has the ability to sell his labour power to own the means of production.
India's Female Labour Force Participation Rate (LFPR): The share of working-age women who report either being employed or being available for work — The LFPR of females (rural: 25.3%, urban: 15.5%) is lower than that of males (rural: 55.3%, urban: 56.3%) in both rural and urban areas (NSS 2011–12).

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Gender-based Occupational Segregation (लिंग आधारित व्यवसायिक विभाजन)	Refers to the **systematic distribution of men and women** across different kinds of jobs and positions, often reflecting gender stereotypes and social norms rather than ability. Women are often concentrated in low-paid, low-status, or care-related jobs, while men dominate higher-paid and technical fields.	Concept rooted in **Feminist Economics** and **Sociology of Work**. Developed through works of **Heidi Hartmann (1981)**, **Sylvia Walby (1990)**, **Catherine Hakim (1979)**.
Horizontal Segregation (क्षैतिज विभाजन)	Describes how men and women are **concentrated in different occupations or sectors** at the same hierarchical level. Example: Women dominate nursing, teaching, and clerical jobs; men dominate engineering, law, and construction.	Term used in gender sociology from **1960s onwards**; widely discussed by **Crompton & Sanderson (1990)** and **Walby (1997)** in gender and labour studies.
Vertical Segregation (ऊर्ध्वाधर विभाजन)	Refers to the **unequal distribution of men and women within the same occupation or field**, especially in terms of power, authority, and income. Women tend to occupy **lower or middle positions**, while men are overrepresented in **managerial or leadership roles**.	Discussed in works of **Goldthorpe (1980s)** and **Reskin & Roos (1990)** — *Job Queues, Gender Queues* (1990).
Glass Ceiling Theory (काँच की छत सिद्धांत)	A metaphor describing the **invisible barrier that prevents women (and minorities)** from advancing to top leadership or decision-making positions despite having qualifications and experience. It's not an official rule, but an **unseen structural and cultural limitation** in organizations.	**Coined by Marilyn Loden (1978)** — first used at a Women's Action Alliance Conference in New York. Later popularized by **Ann Morrison et al. (1987)** in *Breaking the Glass Ceiling*.
Glass Cliff (काँच की चट्टान)	Refers to the phenomenon where women are **promoted to leadership roles during crises or high-risk situations**, making them more likely to fail and be blamed.	Coined by **Michelle Ryan and Alex Haslam (2005)** — University of Exeter (UK).

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Sticky Floor (चिपचिपी ज़मीन)	Refers to **invisible barriers that keep women stuck in low-level, low-paying jobs**, preventing upward mobility.	Term used by **Catherine Hakim (1992)** in gender and labour market analysis.
Glass Escalator (काँच की सीढ़ी प्रभाव)	The opposite of the glass ceiling — refers to **men's advantage** in traditionally female-dominated professions (e.g., nursing, teaching), where they **rise faster** than women.	Coined by **Christine L. Williams (1992)** in her article *The Glass Escalator: Hidden Advantages for Men in the Female Professions*.

Female Proletarianisation	Refers to the process through which women enter **wage labour**, especially industrial and factory work, often in **low-paid, repetitive, and subordinate roles**. It marks the **transformation of women into the proletariat**, integrating them into capitalist production under exploitative conditions. Feminist political economists link it to the global spread of **neoliberal capitalism** and **gendered division of labour** in export-oriented industries.

Joan Acker (1924–2016)	Joan Acker was a feminist sociologist whose work focused on **gender, class, and organizations**. She critiqued the idea that organizations are gender-neutral, arguing that they are deeply structured by gendered assumptions, divisions, and power relations.
Major Works	- *"Doing Comparable Worth" (1989)* – Examines wage inequality and the struggle for pay equity. - *"Hierarchies, Jobs, Bodies: A Theory of Gendered Organizations" (1990)* – Introduces the concept of **gendered organizations**.

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Gendered Organizations	Acker argued that **organizations are not neutral spaces** — they are built upon assumptions of an "ideal worker" who is male, unencumbered by care work, and always available. Organizational rules, hierarchies, job descriptions, and evaluation systems reproduce gender inequalities by privileging masculine traits such as assertiveness, competitiveness, and detachment.
Inequality Regimes	Introduced by Acker (2006) as an extension of her earlier theory. It refers to the **systematic and interlinked processes** through which gender, race, and class inequalities are created, maintained, and justified within organizations. Inequality regimes show how discrimination is embedded in everyday organizational practices — from hiring and promotion to informal interactions.

Arlie Hochschild: Emotional Labour

Definition and Origin: The concept of *Emotional Labour* was introduced by **Arlie Russell Hochschild** in her influential book *"The Managed Heart: Commercialization of Human Feeling" (1983).* It refers to the process by which **workers manage and regulate their emotions** to fulfill the emotional requirements of a job. Hochschild explained how service-sector employees—like flight attendants, nurses, call-centre workers, and teachers—must display emotions such as friendliness, calmness, or empathy even when they don't genuinely feel them. This emotional control is not personal but **institutionally demanded**, forming part of the worker's paid labour, much like physical or intellectual work.

Examples: - Air hostesses trained to smile constantly, even during turbulence. - Nurses who must comfort patients despite exhaustion. - Customer service workers who must remain polite under verbal abuse.

Later Extensions: Hochschild's idea was extended to **"Emotional Capitalism"** (Hochschild, 2012), showing how emotions are increasingly managed not just at work but also in **family, love, and personal life.**

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Economy and Society Part 4 (11/10/2025)

*****Correction from last PDF: The term "sticky floor" was coined by sociologist Catherine White Berheide in 1992**

Formal vs Informal Economy in Sociology

Aspect	Formal Economy	Informal Economy
Definition	The part of the economy that is regulated by the state, follows legal frameworks, taxation, and labor laws.	The part of the economy that operates outside state regulation — unregistered, untaxed, and often based on social or kinship networks.
Regulation	Highly regulated by government laws, taxation, and institutional norms.	Unregulated or loosely regulated; often beyond legal or state control.
Employment Type	Permanent, contract-based, with fixed wages and benefits.	Daily wage, casual, self-employed, or home-based; often without job security or benefits.
Examples	Banks, government offices, schools, registered industries, IT companies.	Street vendors, domestic workers, construction laborers, small traders, home-based artisans.
Social Protection /	Workers are covered by social security, pensions, insurance, etc.	Workers have no social security, often depend on informal social networks or kinship ties.
Measurement	Easily measurable through official statistics (GDP, taxes, employment data).	Difficult to measure; large part of developing economies remains undocumented.
Basis of Relations	Contractual, bureaucratic, and institutional.	Personal, kinship-based, and trust-driven.

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Gender Dimension	Male-dominated formal workspaces.	Women are largely concentrated in informal, unprotected, and unpaid sectors.
Economic Nature	Capital-intensive and modern.	Labor-intensive and traditional.
Dependency	Relies on legal and institutional frameworks.	Relies on social networks, reciprocity, and informal agreements.

Thinker	Contribution	Key Work
Keith Hart (1973)	Coined the term *"Informal Economy"* during his study of Ghana; differentiated between formal and informal income sources.	*"Informal Income Opportunities and Urban Employment in Ghana"* (1973)
ILO (International Labour Organization, 1972)	Institutionalized the term *"Informal Sector"* after the Kenya Mission Report; brought it into development policy discourse.	*ILO Report on Employment, Incomes and Equality: Kenya* (1972)

Background	Jan Breman (born 1936) is a Dutch sociologist and anthropologist known for his extensive fieldwork in India and Indonesia. His work focuses on **informal labour, migration, bonded labour, and the political economy of capitalism in South Asia**.
Fieldwork Region	Gujarat, India — especially **Surat, Ahmedabad, and South Gujarat villages** like *Chikhli* and *Vansda*. He studied migrant labourers in plantations, construction, and textile sectors.

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Key Concept 1: Footloose Labour	Refers to migrant workers who **move constantly without job security or stable livelihood**, representing the extreme precarity of India's informal sector.
Key Concept 2: Informal Economy and Casualization	Breman emphasized that India's economy thrives on **casual and informal work** rather than formal employment — leading to **invisible exploitation** under neoliberal capitalism.
Key Concept 3: Labour Bondage / श्रम बंधन	He analyzed how **bonded and semi-bonded labour** persists even under modern capitalism, challenging the notion of free labour markets.
Key Concept 4: Exclusion and Social Inequality	Breman explored how **caste, class, and migration** reinforce exclusion from welfare and citizenship. Migrants remain "out of place" both socially and economically.

1974	*Patronage and Exploitation: Changing Agrarian Relations in South Gujarat*	Agrarian structure, landlord–labourer relations, rural inequality.
1996	*Footloose Labour: Working in India's Informal Economy*	Migration, informal work, precarity, urban labour markets.
2003	*The Labouring Poor in India: Patterns of Exploitation, Subordination and Exclusion*	Structural inequality, informal capitalism, poverty.
2013	*At Work in the Informal Economy of India: A Perspective from the Bottom Up*	Political economy of informality, field reflections from Gujarat.
2019	*On Pauperism in Present and Past*	Comparison of global poverty under capitalism.

Terminologies

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Gig Economy	A labor market characterized by short-term contracts, freelance work, or task-based jobs instead of permanent employment. Workers are paid per "gig" (task or project).
Platform Economy	An economy organized around **digital platforms** (like Uber, Zomato, Amazon, Swiggy) that connect service providers and consumers using technology.
Portfolio Worker	A worker who holds **multiple jobs or roles simultaneously** rather than one full-time position — reflecting flexibility and insecurity of modern labor.
Precariat	A social class formed by people facing **insecurity, unstable income, and lack of social protection** — coined by *Guy Standing (2011)*.
Digital Taylorism	The use of digital technology to **monitor, control, and standardize** workers' tasks — similar to Taylor's scientific management but in the digital era.
Algorithmic Management	The use of algorithms and data systems to assign work, monitor performance, and discipline workers — common in gig platforms.
Informalization	The process by which formal jobs become informal — marked by temporary contracts, subcontracting, and lack of worker rights.
Feminization of Labour	Increasing participation of women in the labor market, often in low-paid, insecure, or informal jobs.
Neoliberal Labour Regime	A system emphasizing **flexibility, deregulation, and individual responsibility** rather than collective welfare — reducing union power.
Shadow Economy	Economic activities not declared to authorities — includes black market, tax evasion, or unregistered businesses.
Creative Economy	Economy driven by creative industries such as design, media, art, culture, and innovation — blending aesthetics and market.

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Knowledge Economy	Economy where **knowledge, education, and information technology** are key productive forces, rather than physical labor.
Uberization	A process where traditional industries are disrupted by **on-demand digital service platforms**, leading to casualized employment.
Cognitive Capitalism	A phase of capitalism where **knowledge, information, and affect (emotion)** become the main sources of value creation.
Data Colonialism	The extraction of personal and collective data by global tech companies — a new form of digital exploitation.

Difference Between Organised and Unorganised Sectors in India

Basis	Organised Sector	Unorganised Sector
1. Definition	Enterprises registered under government rules, having formal structure.	Enterprises not registered or regulated formally, with informal operations.
2. Legal Status	Covered under labour laws, such as Industrial Disputes Act, Factories Act, etc.	Not covered under labour laws or social security provisions.
3. Examples	Government offices, banks, insurance companies, large industries, IT firms.	Small shops, street vendors, daily-wage labourers, domestic workers.
4. Job Security	Employees enjoy job security, fixed wages, and benefits like PF, pension, leave.	No job security, irregular income, no retirement or social benefits.
5. Working Hours	Regulated by laws — generally fixed working hours (8 hours/day).	Unregulated — may vary or extend beyond fixed limits.
6. Wages	Fixed and regular wages as per government norms.	Based on work done or daily output; often below minimum wage.

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7. Social Security	Benefits like Provident Fund (PF), Gratuity, Health Insurance, Maternity Leave.	Generally no social security benefits available.
8. Stability	More stable and permanent in nature.	Highly unstable and temporary in nature.
9. Supervision	Strict government and institutional supervision.	Minimal or no supervision.
10. Contribution to GDP	Major contributor through formal sector output and taxes.	Significant in employment generation but less in formal GDP contribution.

The latest data indicates that over **90**% of India's total workforce is in the informal sector, a figure consistent across recent reports and surveys. For example, the Periodic Labour Force Survey (PLFS) data shows that over 90% of workers are informal, while the Economic Survey 2022-23 noted that more than 90% of the total workforce is informal.

Robert Blauner — Types of Alienation

Full Name	Robert Blauner
Key Book	*Alienation and Freedom: The Factory Worker and His Industry* (1964)
Major Types of Alienation	1 **Powerlessness** – Workers lose control over their work process and outcomes. 2 **Meaninglessness** – The work loses intrinsic purpose and becomes mechanical. 3 **Isolation** – Workers feel socially disconnected from peers and the organization. 4 **Self-estrangement** – Work becomes only a means of survival, not self-expression.

Melvin Seeman — Types of Alienation

Full Name	Melvin Seeman
Key Work	*On the Meaning of Alienation* (American Sociological Review, 1959)

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Central Idea	Alienation is a **multidimensional psychological state** describing how individuals become detached from society, norms, and self.
Major Types of Alienation	1 **Powerlessness** – Belief that one's actions cannot determine outcomes. 2 **Meaninglessness** – Inability to understand or predict life situations. 3 **Normlessness** – Breakdown of norms; absence of clear moral guidance. 4 **Social Isolation** – Detachment or exclusion from social groups. 5 **Self-estrangement** – Feeling of being a stranger to one's own desires or identity.
Significance	Seeman converted Marx's philosophical alienation into a **psychological and empirical framework**, influencing later studies on anomie and social pathology.

Automation and Robotics –

Concept of Automation	The concept of *automation*, or programmable machinery, was introduced in the **mid-1800s** when **Christopher Spencer**, an American inventor, created the **Automat**, a programmable lathe that made screws, nuts, and gears automatically.
Term 'Automation'	The term *Automation* refers to the use of machines and control systems to perform tasks with minimal or no human intervention.
Term 'Robot'	The word *Robot* comes from the Czech word **'robota'**, meaning *serf* or *forced labour*, and was popularized about 50 years ago by Czech playwright **Karel Čapek** in his 1920 play *R.U.R. (Rossum's Universal Robots)*.
Definition of Robot	A *robot* is an *automatic device* capable of performing functions ordinarily done by human workers.
Industrial Use	Most industrial robots are found in **automobile manufacturing** and **electronics industries** (CD/DVD players, iPods, mobile phones, etc.).
Level of Usefulness	The usefulness of robots in production is still limited because their ability to manipulate complex shapes and recognize different objects is still developing.

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Future Trends	Automation and robot-based production are expected to expand rapidly. Robots are becoming more sophisticated, efficient, and cheaper, revolutionizing industrial labour and productivity.

Theories of unemployment

Difference Between Unemployment and Underemployment

Aspect	Unemployment	Underemployment
Definition	Unemployment refers to a situation where people who are willing and able to work **do not find any work** to earn their livelihood.	Underemployment refers to a situation where people are **working below their capacity** or in jobs that **do not fully utilize their skills or time.**
Example	A graduate who is actively seeking a job but cannot find any employment.	An engineer working as a data entry operator, or a full-time worker getting only part-time work.
Measurement	Measured by the **unemployment rate** – percentage of labour force without work.	Measured by analysing **employment quality and working hours** (as per NSSO, PLFS).

Types of Unemployment in Sociology

1. Frictional Unemployment	Occurs when workers are temporarily between jobs or entering the labour market for the first time (e.g., job change, relocation).	Classical & Keynesian economists; linked with **John Maynard Keynes** (1936) who recognized it as short-term.
2. Structural Unemployment	Arises due to mismatch between workers' skills and the needs of the economy (technological or industrial changes).	**Karl Marx** (industrial reserve army), **Harry Braverman** (*Labour and Monopoly Capital*, 1974).

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3. Cyclical Unemployment	Results from downturns in the business cycle — when economic demand falls and industries reduce production.	**John Maynard Keynes** – explained in *The General Theory of Employment, Interest and Money* (1936).
4. Seasonal Unemployment	Found in sectors like agriculture, tourism, and construction where work depends on season.	Linked to **Rural and Agrarian Studies** – Indian context: **M.N. Srinivas** and **R.K. Mukherjee** (rural labour studies).
5. Technological Unemployment	Caused when machines or automation replace human labour.	**Karl Marx** (alienation & mechanization in *Capital, Vol. I*), **Robert Blauner** (*Alienation and Freedom*, 1964).
6. Disguised Unemployment	When more people are employed than actually needed; removing some workers doesn't reduce output (common in rural India).	**Joan Robinson** (1936) coined the term; also observed in **Indian context by M.N. Srinivas** and **Dandekar & Rath (1971)**.
7. Educated Unemployment	When educated individuals cannot find jobs suited to their qualifications.	Discussed in **Amartya Sen's** works on human capability and development.
8. Chronic or Long-Term Unemployment	Persistent unemployment due to structural poverty, social exclusion, or economic stagnation.	Seen in Marxist sociology; **Andre Gunder Frank** (Dependency Theory, 1967) linked it with underdevelopment.
9. Voluntary Unemployment	When individuals choose not to work at the prevailing wage rate.	**Classical economists** (Adam Smith, Ricardo) believed it arises from individual choice, not economic failure.

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10. Underemployment	When individuals work below their skill level or for fewer hours than they wish.	**ILO & NSSO definitions**; sociologically linked with informal labour studies (Amit Bhaduri, Jan Breman).

Meaning of Poverty in Sociology

Definition	Poverty refers to a condition in which an individual or group lacks the financial resources and essential means to maintain a minimum standard of living in society.
Sociological Meaning	In sociology, poverty is not only the absence of income but also a form of **social exclusion**, **powerlessness**, and **marginalization** that affects participation in social life.
Key Thinkers	1**Karl Marx** – Saw poverty as a structural outcome of capitalism and class exploitation (*Reserve Army of Labour*). 2 **Max Weber** – Linked poverty with status, life chances, and social stratification. 3 **Oscar Lewis** – Introduced the idea of *Culture of Poverty* (1959). 4 **Amartya Sen** – Defined poverty in terms of *capability deprivation*.

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Types of Poverty in Sociology

1. Absolute Poverty	A condition where individuals cannot meet even the basic needs like food, shelter, and clothing.	**Seebohm Rowntree (1901)** – Measured poverty in York, England.
2. Relative Poverty	Poverty is defined in comparison to others in society — when people have less than the average standard of living.	**Peter Townsend (1979)** – Linked poverty with social exclusion.
3. Situational Poverty	Temporary poverty caused by a specific event like illness, disaster, or job loss.	— (Contextual sociological use, no single thinker)

4. Chronic Poverty	Long-term and intergenerational poverty that persists across generations.	Discussed by **World Bank (2001)**; linked to structural inequality by **Marx**.
5. Rural Poverty	Found mainly among agricultural labourers, landless farmers, and informal rural workers.	**M.N. Srinivas**, **Dandekar & Rath (1971)** – Rural development studies.
6. Urban Poverty	Associated with slums, informal work, and low-wage employment in cities.	**Manuel Castells** – Linked urban marginality to capitalist urbanization.
7. Cultural Poverty	Poverty perpetuated by values, norms, and behaviors transmitted within poor communities.	**Oscar Lewis (1959)** – *Culture of Poverty*.
8. Capability Poverty	Poverty defined as lack of capability to lead a dignified and fulfilling life — not just low income.	**Amartya Sen (1999)** – *Development as Freedom*.
9. Structural Poverty	Caused by systemic inequality, exclusion, and capitalist structures that reproduce deprivation.	**Karl Marx**, **Andre Gunder Frank (Dependency Theory)**.
10. Gendered Poverty	Poverty experienced disproportionately by women due to gender bias, wage gaps, and care burden.	**Diane Elson**, **Amartya Sen**, **UNDP Gender Reports**.

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Economy and Society Part 5 (12/10/2025)

It was only in the 60s that there was recognition of the prevalence of poverty. **A programme of 'War on Poverty' was then started in USA. In England, the Poor Law was passed in 1601 A.D.** The law provided for the establishment of a work-house to provide work to those who were without any means to meet their basic needs. The conditions and the pay in the work-house were depressing. However, this an be said to be the beginning of the idea of public assistance to the poor.

Mahatma Gandhi lived in 'voluntary poverty'. So did the Buddha. This is different from involuntary poverty where the necessities of life are in very short supply

Dandekar and Rath (1971). Specific programmes of poverty alleviation were initiated in the 4th plan.

The concept of "poverty line" used both in India and USA fixed an income. If people fall below this line, they are considered to be poor. Sometimes, the word "pauperism" is used to denote extreme poverty. It describes a category of people who are unable to maintain themselves.

Absolute and Relative Poverty – Seebohm Rowntree & Peter Townsend

1. Scholarly Debate	Researchers have long debated whether poverty should be measured in **absolute** or **relative** terms.
2. Absolute Poverty	Measures of *absolute poverty* are based on the idea of **subsistence** — people are poor if they do not have the resources to maintain human life. (**Seebohm Rowntree**)
3. Seebohm Rowntree's Contribution	Seebohm Rowntree (1901) conducted a pioneering study in **York, England**, defining poverty as income insufficient to secure basic needs like food, housing, and clothing.

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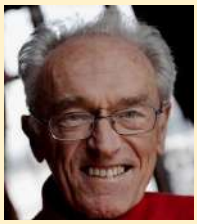
4. Relative Poverty 	Supporters of *relative poverty* argue that the definition of poverty must relate to the standards of a particular society at a particular time. The dividing line between rich and poor changes as societies become more affluent. (**Peter Townsend**)
5. Poverty as Relative Deprivation	**Peter Townsend** defined poverty as *relative deprivation* — people are poor if they lack the resources to participate in the ordinary living patterns of society.
6. Deprivation Index	Townsend devised a **Deprivation Index** including **60 types of deprivation**, covering housing, nutrition, health, social participation, and living conditions.
7. Material and Multiple Deprivation	Sociologists debate whether poverty is purely **material** (lack of resources) or includes broader **social exclusion** and **multiple deprivation** (social, cultural, and political).
8. Example from British Society	In Britain, a shortage of money required to buy commodities necessary for maintaining an acceptable living standard illustrates material deprivation.
9. Sociological Perspective	Poverty is increasingly seen as **multidimensional deprivation**, involving economic, social, cultural, and political exclusion — not merely low income.

Theories of Poverty in Sociology

Cultural Theory (Culture of Poverty)	Poverty is reproduced through values, beliefs, and lifestyles passed down within poor communities that limit aspiration and achievement.	**Oscar Lewis** – *The Culture of Poverty* (1959, 1966).

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Structural Theory	Poverty is created and maintained by the structure of society — inequality, capitalism, and exclusion in labour and class systems.	**Karl Marx** – *Capital* (1867); **A.R. Desai** (India).
Functionalist Theory	Poverty serves certain social functions — motivating people to work, ensuring low-wage labour supply, and maintaining social order.	**Herbert Gans** – *The Positive Functions of Poverty* (1971); related to **Davis & Moore**'s functional inequality theory.
Weberian Theory	Poverty arises from unequal **life chances** determined by class, status, and power in society.	**Max Weber** – *Economy and Society* (1922).
Feminist Theory	Women experience **gendered poverty** due to wage discrimination, unpaid care work, and exclusion from property and credit.	**Diane Elson**, **Sylvia Chant**, **Amartya Sen**, **UNDP Gender Studies**.
Capability Approach	Poverty is not just lack of income but **deprivation of capabilities** — the freedom to live a dignified and meaningful life.	**Amartya Sen** – *Development as Freedom* (1999); **Martha Nussbaum**.
Social Exclusion Theory	Poverty occurs when individuals or groups are **excluded from participation** in economic, social, political, or cultural life.	**Peter Townsend** (1979); **Hilary Silver** (1994); **UNDP**, **ILO**.
Human Capital Theory	Poverty persists when people lack education, skills, or health that increase productivity and employability.	**Theodore Schultz**, **Gary Becker** – (Chicago School of Economics).

Social Exclusion in Sociology

Definition	Social Exclusion refers to the process through which individuals or groups are **denied access** to resources, opportunities, and participation in social, economic, political, and cultural life.
Core Idea	It highlights how poverty and inequality are not just about income deprivation but about being **excluded from full participation in society**.

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Origin of the Concept	The term *Social Exclusion* originated in **France in the 1970s**, used by **René Lenoir**, to describe those "excluded from social insurance systems."
Sociological Significance	It shifts the analysis from *individual failure* to *social and institutional barriers*, emphasizing the **structural causes of deprivation**.

Hilary Silver's Paradigms

Hilary Silver, *Social Exclusion and Social Solidarity* (1994).

Silver (1994) identified **three paradigms**: *Solidarity* (social cohesion), *Specialization* (market exclusion), and *Monopoly* (elite closure).

Herbert Spencer	- Concept: *Dissolute living*. - According to Spencer, it was **unnatural** to help those engaged in dissolute living to avoid the consequences of their actions. - Those who were too lazy to work **should not be allowed to eat**. - The key to explaining poverty lay in **the moral character** of individuals. - The state should interfere **as little as possible** in individual lives; welfare would encourage dependency. - Result: Helping the poor excessively would harm society and the economy.

Charles Murray	- Concept: *Underclass*. - He proposed that a section of society forms a **dependent underclass**, sustained by welfare benefits and lacking work ethic.

Ruth Lister	- Supports the **social exclusion approach** as a better framework for understanding poverty. - Argues that women experience **hidden poverty** — poverty not visible in income statistics but evident in access, dependency, and unpaid work.

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Daina Pierce	- Highlighted the **feminization of poverty** — women are overrepresented among the poor due to wage inequality, single motherhood, and gender bias.

Oppenheim & Harker	- Focused on **labour market exclusion and marginalization**. - Linked poverty to exclusion from employment and discrimination in hiring practices. - Referred to the **Disability Discrimination Act (2005)** as a step toward reducing labour market disparity.

Factors Increasing Poverty / गरीबी बढ़ाने वाले कारक	- Families with children - Worklessness - Lone parents - Disability - Ethnicity

Neoliberals: Margaret Thatcher and John Major (New Right)	Neoliberals argued that the **welfare state** was leading to a **dependency culture**, where the poor became reliant on state benefits and lost the motivation to work.
Culture of Poverty – Oscar Lewis	Based on fieldwork in **Mexico and Puerto Rico**, Lewis explained that poverty is maintained through a **"design for living"** transmitted **from generation to generation** — a self-perpetuating cycle of deprivation.
Culture of Worklessness – Robert MacDonald et al.	The concept suggests that persistent unemployment leads to a **culture of worklessness**, where joblessness becomes normalized and intergenerational.
Indirect Taxes vs Direct Taxes	**Indirect taxes** are *regressive*, meaning they disproportionately burden the poor, while **direct taxes** are *progressive*, where the rich pay a higher share relative to income.
David Byrne – New Reserve Army of Labour	Byrne used the term **"New Reserve Army of Labour"** to describe precarious and marginalized workers in post-industrial economies, linking poverty to labour market exclusion.

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The Beveridge Report and the Birth of the Modern Welfare State (1942)	The **Beveridge Report**, officially titled *Social Insurance and Allied Services* (November 1942), laid the foundation of the **modern welfare state in the United Kingdom**, advocating social insurance, public health, and employment guarantees.

Charles Murray (1984): Dependency Culture and the Underclass

Main Argument	Murray (1984) argues that there exists an **underclass** of individuals who must take **personal responsibility** for their poverty. This group forms part of a **dependency culture**.
Meaning of Dependency Culture	By this term, Murray refers to **poor people who rely on government welfare provision** rather than entering the labour market.
Effect of Welfare State	Murray argues that the **growth of the welfare state has created a subculture** which undermines personal ambition and the capacity for self-help.
Work Ethic and Incentive	Welfare dependency, according to Murray, has **eroded people's incentive to work**. Instead of striving for a better life, the welfare-dependent become content with state aid.
Contrast Between Two Groups	Murray distinguishes between those who are poor due to **personal irresponsibility** and those who are poor **"through no fault of their own"** — such as **widows, orphans, and the disabled.**
Public Opinion and Perception	Some sections of British society share Murray's view — they **blame the poor** for their own problems and are **suspicious of those living on government hand-outs.**
Criticism of Murray's View	Critics argue that Murray's claim ignores the **real conditions of poverty** — many people receiving welfare are already **working poor**, or include **children under 14, the elderly over 65, and the disabled.**
Statistical Note	Only a small fraction (less than 1%) of welfare claims are fraudulent, contrary to popular belief.

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Structural Causes of Poverty	Poverty arises from **structural forces within society** such as **class, gender, ethnicity, occupational position, and educational attainment**, which shape how resources are distributed.
Critique of Dependency Culture	Writers who advocate structural explanations argue that **lack of ambition among the poor**—often taken as a sign of *dependency culture*—is actually a **consequence of constrained situations**, not a **cause** of poverty.
Thinker: R. H. Tawney (1931 / 1964)	R.H. Tawney viewed **poverty as an aspect of social inequality**. He argued that inequality leads to extremes of **both wealth and poverty**, and both are dehumanizing.
Tawney's Moral Argument	For Tawney, **extreme poverty** restricts life to mere subsistence, while **extreme wealth** leads to moral corruption and indulgence. Tackling poverty requires **reducing inequality**, not merely charity.
William Julius Wilson (1996)	In *When Work Disappears: The World of the New Urban Poor* (1996), Wilson argued that **persistent urban poverty** stems from **economic restructuring** and the **disappearance of stable work opportunities**.
Will Hutton (1995)	In *The State We're In* (1995), Hutton described Britain as a "**thirty–thirty–forty society**" — 30% secure and wealthy, 30% insecure workers, and 40% marginalized poor.
Policy Perspective	Reducing poverty requires addressing **distribution of income and resources**, such as childcare subsidies, minimum wages, and guaranteed family incomes.

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Herbert Gans – Major Books and Theories in Sociology

1. Background and Orientation	Herbert J. Gans (born 1927) is an **American sociologist** associated with the **Columbia School of Urban Sociology**. His works focus on **urban communities, culture, inequality, and the sociology of knowledge**. He combined **empirical fieldwork** with theoretical clarity, often challenging elitist assumptions in sociology.
2. Major Book: *The Urban Villagers: Group and Class in the Life of Italian-Americans* (1962)	Gans conducted ethnographic research in **Boston's West End**, challenging the notion that urban renewal benefits the poor. He showed that working-class ethnic neighborhoods have **strong social ties, informal economies, and moral orders**, which modernization policies often destroy.
3. Theory: Functional Analysis of Poverty (1971)	In his essay **"The Positive Functions of Poverty" (1971)**, Gans used a **structural–functional approach** to show that poverty, though morally undesirable, performs **latent functions** for society — such as providing cheap labor, scapegoats, and sustaining certain industries.

Theories and Types of Property in Sociology

Meaning of Property	In sociology, *property* refers to the **socially recognized rights over material or immaterial objects**, such as land, goods, knowledge, or capital. It is not only an economic asset but also a **social institution** that determines **status, power, and inequality**.

Types of Property in Sociology

1. Personal Property	Refers to **possessions used for individual or household purposes**, such as clothes, furniture, or vehicles. These are not used for profit.
2. Private Property	Refers to **productive assets** like land, factories, or capital owned by individuals or corporations. It is used for **profit generation** and is central to **capitalist economies**.
3. Common Property	Owned collectively by a **community or group**, with shared rights and responsibilities — for example, village grazing lands or water bodies.

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4. Public Property	Owned and managed by the **state** for the benefit of all citizens — such as roads, parks, government schools, and hospitals.

Theories of Property in Sociology — Thinkers and Contributions

Karl Marx (1818–1883)	**Theory of Private Property and Class Exploitation**	Marx viewed private property as the **foundation of class inequality**. He argued that with the rise of capitalism, the means of production became concentrated in the hands of the bourgeoisie, while the proletariat was alienated from both labor and product. Property thus represents **class domination** and the **exploitation of labor**.
Friedrich Engels (1820–1895)	**Origin of Family, Private Property and the State (1884)**	Engels traced the **historical evolution of property**, linking it to kinship and patriarchy. He argued that **private property emerged with the subjugation of women** and led to the birth of the monogamous family and the state as instruments of control.
Thorstein Veblen (1857–1929)	**Theory of Conspicuous Consumption and Property**	In *The Theory of the Leisure Class (1899)*, Veblen argued that property is a symbol of **social prestige**. The rich display wealth through **conspicuous consumption** to assert superiority. Property thus serves **symbolic and competitive functions**.

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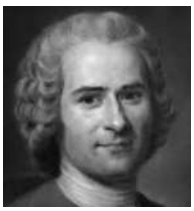
Jean-Jacques Rousseau (1712–1778) 	**Critique of Private Property and Inequality**	Rousseau viewed private property as the **root of social inequality** and moral corruption. In *Discourse on the Origin of Inequality* (1755), he argued that the first person to claim land as "mine" began the chain of inequality.

Sociological Theories and Definitions of Property

Vinogradoff	Vinogradoff distinguishes **four principal phases** in the development of property: 1 Formation of property in **tribal and communal** surroundings. 2 Application to **landed property** of the notion of tenure. 3 Growth of **individual appropriation**. 4 Restrictions imposed upon such appropriation by **collectivist tendencies in modern times.**
L.T. Hobhouse	Hobhouse describes **three phases in the growth of property system**: **First phase** — little social differentiation or inequality; resources owned in common or controlled by the community. **Second phase** — wealth increases; inequalities appear; ownership escapes community control. **Third phase** — a conscious attempt to **diminish inequality** and **restore community control.** His scheme resembles the **Marxist stages** — primitive classless society → class differentiation and inequality → classless society (socialism) at a higher level.
Morris Ginsberg	Ginsberg defines property as the **set of rights and obligations** defining relations between individuals or groups in respect of control over material things. The essential point is the **recognized right of control** vested in a person or persons, within limits, **excluding interference by others.**

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Kingsley Davis	According to Kingsley Davis, property **consists of the rights and duties of one person or group (the owner)** as against all others regarding some scarce good. It is **exclusive**, distinguishing *"what is mine"* from *"what is thine"*. Property is also **social**, being rooted in **custom and protected by law.**

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Economy and Society Part 6 (14/10/2025)

Intellectual Property and Unique Property Systems in Sociology

Meaning of Property in Sociology	In sociology, *property* refers not only to material possessions but to **socially recognized rights and duties** over resources — tangible or intangible — that structure power, inequality, and ownership patterns.
Intellectual Property (IP)	Intellectual Property refers to creations of the **mind**—such as inventions, artistic works, symbols, names, and designs—that are protected by law (e.g., copyright, patents, trademarks). It represents the **shift from material to cognitive capitalism** in modern society.
Types of Intellectual Property	1 **Copyright** – Protects literary, artistic, and academic works. 2 **Patent** – Protects scientific and technological inventions. 3 **Trademark** – Protects brand names, logos, and symbols. 4 **Industrial Design** – Protects visual design of products. 5 **Geographical Indications (GI Tags)** – Protects goods tied to regions (e.g., Darjeeling Tea, Banarasi Saree).
Kibbutz System (Israel)	The **Kibbutz** is a collective property system in Israel where **land and means of production are communally owned**. Members share income, labor, and resources equally. It reflects **communitarian socialism** and challenges capitalist notions of private property.
Other Unique Property Systems	**1. Gramdan Movement (India):** Initiated by Vinoba Bhave — villagers donated land for communal use. **2. Commons System (Europe):** Shared rights over grazing lands or forests — precursor to debates on "Tragedy of the Commons." **3. Ujamaa Villages (Tanzania):** Collective farming model under Julius Nyerere's African socialism.

Sociology of Tourism

Concept of Tourism Tourism is not merely travel; it is a form of social interaction involving leisure, mobility, consumption, and cultural exchange.
Dean MacCannell – "The Tourist" (1976) MacCannell argued that modern tourism reflects a search for "authenticity" in a world of staged experiences. He linked tourism with alienation and modernity.

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Erik Cohen (1972–1984) Identified five types of tourists — *Recreational, Diversionary, Experiential, Experimental, Existential.* He saw tourism as a continuum between novelty and familiarity.
John Urry – "The Tourist Gaze" (1990) Urry explained that tourism is structured by visual consumption — the "tourist gaze" creates selective ways of seeing places, mediated by media and culture.
Boorstin (1961) – Pseudo-Events In *The Image: A Guide to Pseudo-Events in America*, Boorstin argued that tourists experience artificial, commercialized "pseudo-events" rather than genuine culture.
Role of Religion and Pilgrimage Pilgrimage tourism (e.g., Kumbh Mela, Vaishno Devi) reflects collective ritual solidarity and economic mobilization.
Indian Tourism in Numbers (2022-23) - Tourism contributes **5% to India's GDP**. -In 2025, India's ranking in the World Travel & Tourism Council (WTTC) economic impact report is 8th globally, a rise from its previous 10th position
Government Initiatives & Policies - *Incredible India Campaign* (2002) - *Swadesh Darshan Scheme* (2014) - *Dekho Apna Desh* (2020) - *National Tourism Policy Draft* (2022) - *PRASHAD Scheme* – Pilgrimage Rejuvenation and Spiritual Heritage Augmentation Drive

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Major Labour Laws and Amendments in India (Chronologically with Focus)

****1923**	**Workmen's Compensation Act** *(Now: Employees' Compensation Act, amended 2010)*	Compensation for injury, disability or death during employment.
****1926**	**Trade Unions Act**	Legal recognition and regulation of trade unions.
1936	**Payment of Wages Act**	Ensures regular and timely payment of wages.

**1947	**Industrial Disputes Act**	Provides machinery for industrial dispute resolution.
**1948	**Factories Act**	Ensures health, safety and welfare in factories.
**1948	**Minimum Wages Act**	Fixes minimum wages across employments.
1948	**Employees' State Insurance (ESI) Act**	Provides health insurance and maternity benefits.
1952	**Employees' Provident Funds (EPF) Act**	Provident fund, pension and deposit-linked insurance schemes.
**1961	**Maternity Benefit Act**	Paid maternity leave and protection for women employees.
Amendment: 2017	*(Maternity Benefit Amendment Act)*	Extended paid leave from **12 weeks → 26 weeks**, mandatory crèche facility for establishments with ≥50 employees.
1970	**Contract Labour (Regulation & Abolition) Act**	Regulates contract labour and prohibits exploitation.
1970	**Inter-State Migrant Workmen (Regulation of Employment) Act**	Safeguards migrant workers' rights and service conditions.
1972	**Payment of Gratuity Act**	Provides gratuity after 5+ years of service.
**1976	**Equal Remuneration Act**	Equal pay for equal work for men and women.
**1976	**Bonded Labour System (Abolition) Act**	Abolishes bonded labour and declares it illegal.
1986	**Environment (Protection) Act** *(relevant to occupational health)*	Industrial safety and environment protection.
**1986	**Child Labour (Prohibition and Regulation) Act**	Prohibits employment of children below 14 in hazardous occupations.

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****Amendment: 2016**	*(Child Labour (Prohibition and Regulation) Amendment Act, 2016)*	Total ban on child labour below 14 years; allows children to help in family enterprises after school hours; creates stricter penalties.
2008	**Unorganised Workers' Social Security Act**	Social security and welfare for informal sector workers.
2020	**Industrial Relations Code**	Combines trade union, employment and dispute resolution laws.
2020	**Code on Social Security**	Consolidates PF, ESI, maternity, gratuity, and unorganised sector welfare schemes.

Colour Revolutions in India

Green Revolution	Agriculture (Wheat & Rice Production)	Initiated in 1960s; led by **M.S. Swaminathan**, supported by Norman Borlaug; introduced HYV seeds, irrigation, fertilizers.
White Revolution	Milk & Dairy Production	Launched in 1970 under **Operation Flood** led by **Verghese Kurien**; made India the largest milk producer.
Blue Revolution	Fish and Aquaculture	Began in 1980s; aimed at increasing fish production and aquaculture; led by **Dr. Hiralal Chaudhuri**.
Yellow Revolution	Edible Oil Production (Mustard, Sunflower, Soybean)	Initiated in late 1980s to achieve self-sufficiency in oilseeds; associated with **Sam Pitroda**.
Brown Revolution	Leather, Cocoa, and Non-Traditional Crops	Focused on leather and cocoa production in India; promoted under **Northeast and tribal development** schemes.

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Golden Revolution	Horticulture, Honey, and Fruits	Late 1990s–2000s; linked to horticultural diversification and honey-bee farming.
Grey Revolution	Fertilizer Production	Aimed to enhance fertilizer use and domestic manufacturing capacity.
Silver Revolution	Poultry & Egg Production	Started in 1980s–1990s; aimed at improving poultry industry and egg productivity.
Pink Revolution	Meat, Prawn & Onion Production	Related to modernization of meat and onion processing industries.
Red Revolution	Meat and Tomato Production	Focused on modernization of meat industry and tomato cultivation.
Black Revolution	Petroleum and Crude Oil Production	Linked to petroleum industry growth and energy self-reliance.
Purple Revolution	Lavender Cultivation (Aroma Mission, J&K)	Promoted under **Aroma Mission (CSIR)** to boost essential oil industry in Jammu & Kashmir.
Silver-Gold Revolution	Integration of Dairy + Horticulture	Combined policy framework linking dairy, fruits, vegetables, and horticulture.
Round Revolution	Potato Production	Initiated to increase production of high-yield potato varieties.

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Rainbow Revolution	Integration of All Sectors (Comprehensive Agriculture Growth)	A holistic term covering all revolutions – agriculture, dairy, fishery, poultry, horticulture.

Types of Collar Workers in Sociology

1. Blue Collar Workers	Manual labourers doing physical work, often in factories, mines, or construction.	Factory workers, mechanics, electricians.	Term became popular in early 20th century U.S.
2. White Collar Workers	Employees engaged in non-manual, office, or administrative work.	Clerks, teachers, managers, accountants.	Coined by **Upton Sinclair (1930s)**.
3. Pink Collar Workers	Workers in service, care, and hospitality sectors, often women-dominated.	Nurses, receptionists, waitresses, teachers.	Term by **Louise Kapp Howe (1977)**.
4. Gold Collar Workers	Highly skilled professionals with specialized expertise, high salaries.	Engineers, scientists, IT experts, doctors.	Popularized by **Robert E. Kelley (1985)**.
5. Green Collar Workers	Workers engaged in environmental protection, renewable energy, and sustainability sectors.	Solar engineers, waste managers, ecologists.	Term popularized by **Van Jones (2000s)**.
6. Grey Collar Workers	Skilled technicians or healthcare professionals—work between blue & white collar.	Lab technicians, paramedics, security staff.	Modern sociological classification (post-1980s).
7. Red Collar Workers	Government employees and labourers associated with socialism or public service.	Government servants, PSU employees.	Based on socialist “red” symbolism.
8. Black Collar Workers	Workers in illegal, underground, or hazardous occupations.	Miners, oil drillers, underworld/illegal trade.	

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9. Brown Collar Workers	Workers in military, security, and enforcement services.	Police, army, security guards.	
10. Orange Collar Workers	Workers in prison labour or correctional facility industries.	Prison labourers, reformatory workers.	Derived from U.S. prison uniforms (orange).
11. Silver Collar Workers	Elderly employees working beyond retirement age.	Senior consultants, retired re-employed workers.	Popular in ageing economies (Japan, Europe).
12. Scarlet Collar Workers	Workers in adult entertainment or sex industry.	Performers, sex workers, adult media producers.	Contemporary cultural sociology usage.
13. No Collar Workers	Freelancers, artists, self-employed, digital nomads — rejecting traditional corporate hierarchies.	Start-up founders, writers, app developers.	Popularized in post-industrial sociology (2010s).
14. Purple Collar Workers	Workers with a mix of white and blue collar roles — supervisors, managers with technical knowledge.	Plant supervisors, foremen, technical managers.	Used in industrial sociology post-2000.

Mode of Production Debate in India

In India, the mode of production debate was started by Utsa Patnaik.

Other important members of this debate were Hamza Alavi, Daniel Thorner, Alice Thorner, Amit Bhaduri, Paresh Chattopadhyay etc.

But in Western context, the genesis of this debate can be traced to the exchange between Maurice Dobb (Studies in the Development of Capitalism) and Paul Sweezy in the early 1950s about the transition from feudalism to capitalism that occurred in early modern Europe.

There is an ongoing and unresolved debate on what is the nature of agricultural activities and the agrarian classes in India.

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The debate has gone into two directions namely—
(i) Indian agricultural production is completely capitalist in nature;
(ii) Indian agriculture is not completely capitalist in nature, but semi-feudal.
Both these positions have a bearing on how we see the agrarian class structure in India.
Ashok Rudra and Utsa Patnaik are the social scientists whose writings have generated a debate on whether Indian agriculture has capitalist class relations.

Rudra's theorisations are based on the survey study of 261 farms in eleven districts of Punjab in 1968–69,

whereas Patnaik carried a field work in 1969 covering 66 big farmers in five states – Orissa, Andhra, Mysore, Madras and Gujarat.

Ashok Rudra (1978b) states that contrary to the general tendency of dividing the farmers in three categories – small, middle and big, there are only two classes in Indian agriculture: ***(i) big landowners and (ii) agricultural labourers.***

Contrary to Rudra's conceptualisation as given above, Utsa Patnaik (1976) lists the following agrarian classes in India:

Exploiting Classes:
(i) Landlord — (a) Capitalist (b) Feudal
(ii) Rich Peasant — (a) Proto-bourgeois (b) Proto-feudal

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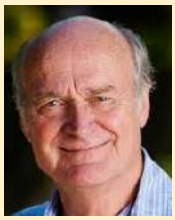
Exploited Classes:
(iii) Poor Peasant — (a) Agricultural labourer operating land (b) Petty tenant
(iv) Full-time Labourer
She uses two criteria to define these economic classes: possession of the means of production, and the exploitation of labour. **She supported the thesis of semi-capitalism.**
John Harriss provides a version of the capitalist class structure in Indian agriculture on the basis of his fieldwork in Tamil Nadu.   
He defines his classes according to two criteria – size of production resources (including land) in relation to household livelihood requirements, and labour relations.
Harriss classifies the agrarian classes as follows:
(i) **Capitalist Farmers:** They have assets with which they can realise four times more than what is required for basic livelihood. They can employ a permanent labour force and they do not contribute personally beyond a very little family labour.
(ii) **Rich Peasants:** They have characteristics similar to capitalist farmers except that they are substantially dependent upon family labour.
(iii) **Independent Middle Peasants:** They have assets yielding one to two times household requirements. They employ principally family labour and may sometimes engage in wage labour for others.
(iv) **Poor Peasants:** They do not have assets to cover their livelihood requirements. Therefore, they depend primarily upon wage labour. They consist of marginal farmers and agricultural labourers.

Semi-Feudal: The first eminent scholar to speak of semi-feudalism is **Amit Bhaduri.**

On the basis of a survey which he had conducted in the year 1970 in 26 villages of West Bengal, he concluded that "the dominant character of existing production relations in these villages can be best described as 'semi-feudal'."

He says that the term 'semi-feudalism' means that "the existing relations of production have more in common with classic feudalism of the master–serf type (i.e., the European relation of the landlord and the serfs) than with industrial capitalism." (Bhaduri 1973:121)

He listed four prominent features of these semi-feudal relations: sharecropping; perpetual indebtedness of the small tenants; concentration of two modes of exploitation, namely usury and land ownership, in the hands of the same economic class; and lack of accessibility to the market for the small tenant.

Pradhan Prasad furnishes data in support of Bhaduri's formulations from his field work conducted in Purnea, Saharsa and Monghyr districts of Bihar where he surveyed 2000 households in 1970 and 1972.

Unlike Bhaduri, Prasad claims that "his semi-feudal model is by and large valid for the most part of rural India." (Thorner 1993: 1999)

He provides the following array of agrarian classes (Thorner 1982):

(i) Top peasantry: including landlords, who deem physical labour even on their own lands below their dignity — upper castes.

(ii) Middle and poor-middle peasantry: who do manual work on their own farms but do not labour for others. The middle peasants hire in agricultural labourers; the poor-middle do not — these are essentially middle-caste Hindus (i.e., backward castes other than scheduled tribes).

(iii) Agricultural labourers: a sizeable number of those who have small operational holdings. These are drawn mostly from scheduled castes, scheduled tribes and some middle caste Hindus.

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Thinker / विचारक	**Key Work** / प्रमुख कृति	**Main Theoretical Position (English)**
Hamza Alavi	*Peasant Classes and Primordial Loyalties (1972)*	Highlighted **colonial articulation of modes** — colonialism linked capitalist and pre-capitalist modes of production.
Utsa Patnaik **Started the debate in India/**भारत में बहस शुरू हुई	*Peasant Class Differentiation (1979)*	Used **Marxist-Leninist framework** — Indian agriculture dominated by capitalist tendencies within old relations.
Ashok Rudra	*Mode of Production in Indian Agriculture (1978)*	Empirical Marxist — argued for **coexistence of capitalist and semi-feudal modes** in rural India.
Amit Bhaduri	*Agrarian Relations in India (1973)*	Developed the **semi-feudal thesis** — surplus extraction through usury and tenancy, hindering capitalist development.
Prabhat Patnaik	*Political Economy of Growth (1979)*	Introduced the **articulation of modes** perspective — colonial and capitalist relations coexisted to perpetuate dependency.
T.J. Byres	*Capitalism from Above and Below (1981)*	Saw Indian agriculture as undergoing **capitalist transition** with state and landlord participation.

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Kathleen Gough	*Indian Peasantry (1974)*	Emphasized **class struggle within agrarian relations** and the political agency of peasants.

P. C. Joshi: India remained a feudal mode of production since the British time.
Daniel Thorner: rejected the feudal argument, said there was an **emergence of new entrepreneurial class** and hence capitalism within rural society.
Rudolph and Rudolph (1987): In *Pursuit of Lakshmi*, they described the rise of *agriculturalist capitalists* who were both traditional cultivators and market-oriented entrepreneurs. They termed them as *Bullock Capitalists* — small and middle peasants using family labour and animal power, marking a transition from feudal to capitalist relations. In later interpretations, this evolved into **"Tractor Capitalism"**, representing mechanised, large-scale, capitalist farming based on technological inputs and market dependence.
Kathleen Gough and Utsa Patnaik: said that capitalism within the rural economy was not fully developed.

Broad Changes in the Mode of Production

Transformations in the character of the rural agrarian society after independence can be summed up as following —
I. Large scale mechanisation and capital investment in agriculture in the last couple of decades.
II. A shift from payment in kind (grain, etc.) to payment in cash as wages.
III. An increase in the use of agricultural labour as cultivation becomes more intensive.
IV. A loosening of traditional bonds or hereditary relationships between farmers or landowners and agricultural workers and the rise of a class of free wage labourers.
V. A shift from production for consumption to production for market and cultivation becomes more commercialised.
VI. Rural areas become more integrated with the wider international economy.

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Miscellaneous concepts

Guild system:
People following the same occupations and crafts, residing at one place, cooperated with each other and formed guilds. No connected or systematic account of guilds in their earlier stages is available. The Harappan civilization had fairly developed arts and crafts, trade and commerce, but in view of lack of documentary evidence, our knowledge of the existence of guild organizations of that period perforce remains nebulous.
Scholars are divided on the issue of whether the guild system was in existence in the early Vedic period. Some consider Vedic society sufficiently advanced to warrant the existence of economic organizations, and take terms like *śreṇi, pūga, gaṇa, vrāta* in Vedic literature as indicative of guild organization and *śreṣṭhi* therein as president of a guild.
However, division of labour under the *varṇa* system was conducive to the emergence of guild organization. Agriculture, cattle farming and trade, the three occupations of the *Vaiśyas*, in course of time, developed as separate groups.
The *Śūdras*, besides serving other *varṇas*, took up such menial crafts as were looked down upon by the higher *varṇas*, while some non-Aryans, mostly incorporated into the *Śūdra varṇa* of the Brahmanical society, too, came to form separate economic groups.
The emergence of sizable kingdoms from 6th century BC, led to the interlinking of far-flung areas and must have facilitated procurement of raw materials from, and sale of finished goods in, distant regions. The pooling of resources and management skills could be achieved better by traders and craftsmen organized into guilds.

India's 1991 Economic Reforms/Structural Adjustement Programme/New Economic Reforms

Historical Background: Before 1991, India followed a **Nehruvian socialist model** characterized by central planning, import substitution, and extensive state control over industries. The economy operated under what Raj Krishna termed the **"Hindu Rate of Growth"** — about 3–4% annually — constrained by bureaucratic licensing (License Raj), protectionism, and low productivity.
Crisis of 1991: By 1990–91, India faced an acute **Balance of Payments (BoP) crisis**. Foreign exchange reserves fell to less than two weeks' imports, inflation touched double digits, and the Gulf War worsened oil prices. The government had to pledge 67 tons of gold to the Bank of England and IMF for emergency loans. This crisis compelled India to seek **IMF and World Bank assistance**, conditional on structural adjustments.

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Political Context: The reforms were launched under **Prime Minister P.V. Narasimha Rao** and **Finance Minister Dr. Manmohan Singh**. Singh's historic budget speech (24 July 1991) declared: *"No power on Earth can stop an idea whose time has come."* This moment marked India's formal shift from **state socialism to market-oriented liberalization**.
Core Components — LPG Model: The reforms had three pillars: **Liberalization**, **Privatization**, and **Globalization**. (1) *Liberalization* reduced industrial licensing, eased trade restrictions, and deregulated interest rates. (2) *Privatization* involved disinvestment of public sector undertakings (PSUs) and encouraged private participation. (3) *Globalization* integrated India into the world economy through FDI, export promotion, and currency convertibility.
Sectoral Reforms: Key changes occurred in industry, finance, trade, and agriculture. The **Industrial Policy of 1991** abolished the License Raj; **financial sector reforms** led to new private banks; **trade policy reforms** dismantled import quotas; and **agricultural policy** aimed at commercialization and market integration.

Committees on poverty in India

1. Study Group on Poverty (1956 – Planning Commission) — This was one of the earliest attempts to study poverty during the Second Five Year Plan. It laid the groundwork for understanding poverty as **a problem of inadequate growth and unequal distribution**, not merely food scarcity.
2. Dandekar and Rath Committee (1971) — Officially known as the "Committee on Measurement of Poverty," led by **V.M. Dandekar and N. Rath**, it estimated poverty based on **calorie intake** (2,250 kcal rural and 2,100 kcal urban) and **minimum consumption expenditure**. It proposed poverty lines of ₹49 (rural) and ₹56 (urban) per capita per month (1973–74 prices).
3. Task Force on Projections of Minimum Needs and Effective Consumption Demand (1979 – Y.K. Alagh Committee) — Constituted by the **Planning Commission**, chaired by **Y.K. Alagh**, it standardized poverty lines based on **1973–74 prices** and provided a consistent methodology for comparison across states.
4. Working Group on Rural Poverty (1989 – Planning Commission) — This group focused on **regional disparity**, **non-farm employment**, and **rural infrastructure**, linking poverty to underdevelopment and lack of social services.
5. Lakdawala Committee (1993) — Headed by **D.T. Lakdawala**, it recommended that poverty estimation should be based on **consumption expenditure surveys** conducted by the **National Sample Survey (NSSO)**, with separate poverty lines for rural and urban areas. It used state-specific price indices but retained the 1973–74 base year.

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6. Tendulkar Committee (2009) — Chaired by **Suresh D. Tendulkar**, this committee redefined poverty in **multidimensional terms**, moving beyond calorie-based norms. It considered **expenditure on health, education, and shelter** and recommended a new poverty line of ₹446.68 (rural) and ₹578.80 (urban) per capita per month at 2004–05 prices.

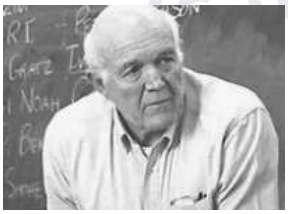
7. Saxena Committee (2009 – Rural Development Ministry) — Headed by **N.C. Saxena**, this committee reviewed **Below Poverty Line (BPL)** identification in rural areas. It exposed exclusion errors and suggested using **social indicators** like land ownership, housing type, and asset possession rather than only income.

8. Hashim Committee (2012) — Chaired by **S.R. Hashim**, it sought to evolve a more **transparent and inclusive method** for identifying poor households for welfare schemes. It recommended automatic inclusion of vulnerable groups like **SCs, STs, landless labourers, and single women-headed households**.

9. Rangarajan Committee (2014) — Headed by **C. Rangarajan**, former RBI Governor, it updated the poverty line using 2011–12 NSS data and raised it to ₹972 (rural) and ₹1,407 (urban) per capita per month. It emphasized a **more realistic poverty threshold**, incorporating consumption of basic services and food diversity.
₹32 per day in rural areas and **₹47 per day in urban areas.**

Social Capital Theories comparison of Pierre Boudeiu, James Coleman and Robert Putnam

Pierre Bourdieu (1980s) — A Marxist-influenced sociologist, Bourdieu viewed **social capital as a form of power and resource** embedded within social networks. He defined it as *"the aggregate of actual or potential resources linked to possession of a durable network of relationships."* For him, social capital operates alongside **economic capital**, **cultural capital**, and **symbolic capital**. Bourdieu emphasized how elites use networks (education, family, class associations) to reproduce **social hierarchy and domination**. Thus, social capital is not inherently positive — it reinforces inequality and class reproduction.



James Coleman (1988) — An American sociologist influenced by rational choice theory, Coleman defined social capital as a **functional resource** that facilitates collective action. For him, it exists in **social structures, obligations, trust, and norms** that help individuals achieve goals they could not achieve alone. Coleman viewed social capital as **neutral** — neither good nor bad — depending on how it functions (e.g., parental networks enhancing education). He connected micro (individual) and macro (institutional) levels by showing how trust and reciprocity produce efficiency in social systems.

Robert Putnam (1993, 2000) — A political sociologist, Putnam popularized the concept of social capital in the context of **democracy and civic engagement**. In *"Making Democracy Work"* (1993) and *"Bowling Alone"* (2000), he defined it as *"features of social organization such as networks, norms, and trust that facilitate coordination and cooperation for mutual benefit."* For Putnam, social capital strengthens **democratic governance** and community participation. He distinguished between **bonding social capital** (within groups) and **bridging social capital** (across groups). His work is normative and optimistic — seeing social capital as essential for social cohesion and trust.

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Economy and Society (Extra Miscellaneous Notes for self-reading)

Major development schemes across different sectors

Year / वर्ष	Scheme / Policy (योजना / नीति)	Main Focus (English)
1952	**Community Development Programme (CDP)**	Launched for integrated rural development through local self-governing bodies (Panchayats).
1969	**Intensive Agricultural Area Programme (IAAP)**	Focused on concentrated agricultural input and technology in selected districts.
1970	**Operation Flood (White Revolution)**	Made India world's largest milk producer through NDDB cooperative model.
1975	**Integrated Child Development Services (ICDS)**	Focused on child nutrition, health, and pre-school education.
1978	**Integrated Rural Development Programme (IRDP)**	Provided self-employment through asset creation among rural poor.
1980	**National Rural Employment Programme (NREP)**	To generate rural employment and develop durable community assets.
1982	**National Bank for Agriculture and Rural Development (NABARD)**	Established as apex institution for agricultural and rural credit.
1989	**Jawahar Rozgar Yojana (JRY)**	Rural employment and poverty alleviation through labour-intensive works.
1999	**Swarna Jayanti Gram Swarozgar Yojana (SGSY)**	Promoted self-help groups for sustainable self-employment.
2001	**Sarva Shiksha Abhiyan (SSA)**	Universalization of elementary education for children 6–14 years.

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2005	**National Rural Health Mission (NRHM)**	Strengthening public health infrastructure in rural areas.
2005	**Jawaharlal Nehru National Urban Renewal Mission (JNNURM)**	Urban renewal and infrastructure improvement in 63 cities.
2006 (passed on August 25, 2005, and became effective on February 2, 2006)	**National Rural Employment Guarantee Act (NREGA)**	Legal guarantee of 100 days' wage employment to rural households.
2013	**National Food Security Act (NFSA)**	Ensures subsidised food grains to about 75 % rural & 50 % urban population.
2015	**Heritage City Development and Augmentation Yojana (HRIDAY)**	Integrates heritage conservation with urban planning.
2015 PMAY-Urban: June 25, 2015 PMAY-Gramin: April 1, 2016	**Pradhan Mantri Awas Yojana (PMAY)**	"Housing for All" — affordable homes for poor in urban & rural India.
2018	**Ayushman Bharat – Pradhan Mantri Jan Arogya Yojana (PMJAY)**	Provide health insurance up to ₹5 lakh per family per year for poor.

Famous employment schemes

2004	**National Food for Work Programme (NFWP)**	To generate supplementary wage employment in backward districts by providing food grains as wage component.
2001	**Sampoorna Grameen Rozgar Yojana (SGRY)**	A merged rural employment scheme aiming at employment plus food in rural poor households.

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1997	**Swarna Jayanti Shahari Rozgar Yojana (SJSRY)**	To provide gainful self-employment / wage employment opportunities for urban poor.
2014	**Deen Dayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY)**	Skill rural youth and connect them with jobs paying regular monthly wages or above minimum wage.
2016	**Pradhan Mantri Rojgar Protsahan Yojana (PMRPY)**	To incentivize employers for creation of new employment by subsidizing employer/employee contributions.
2020	**Garib Kalyan Rojgar Abhiyaan (GKRA)**	Provide 125 days of work for returnee migrant / rural labourers through public works to mitigate COVID-19 impact.
2020	**Atmanirbhar Bharat Rojgar Yojana (ABRY)**	Incentivize employers to create new jobs / restore lost jobs by subsidizing EPF contributions for new hires.

Extra concepts

1	**Substantivism – Karl Polanyi**	Economic anthropology approach: economy seen as an **instituted process of livelihood**, embedded in social and cultural relations, not an autonomous market.
2	**Reification – Georg Lukács (1923)**	Process where **social relations appear as material things**; under capitalism, commodities seem to possess power independent of human labor.
3	**World-System Theory – Immanuel Wallerstein (1974)**	The global economy is divided into **core, semi-periphery, and periphery** nations linked by unequal exchange and dependency.
4	**Dependency Theory – Andre Gunder Frank (1967)**	Resources flow from poor (periphery) to rich (core) countries, perpetuating underdevelopment.
5	**Prebendalism – Richard Joseph (Nigeria, 1987)**	Political-economic system where **public offices are treated as personal property** for rent extraction or patronage.
6	**Caste–Class Nexus – Indian Context**	Interlink between **caste hierarchy and class inequality**; economic mobility often constrained by caste.

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7	**Moral Hazard – Economic Sociology**	People take **greater risks when shielded from consequences** — e.g., corporate bailouts or insurance misuse.
8	**Rentier Capitalism – Brett Christophers (2020)**	Wealth accumulates from **ownership (rents, patents, land)** rather than production — critique of financial elites.
9	**Neo-mercantilism – Modern State Capitalism**	States pursue **trade surpluses, protectionism, and control of capital** — e.g., China, India's export-driven strategies.
10	**Crony Capitalism – Political Economy Term**	Economic success depends on **political connections rather than market competition**.
11	**Degrowth – Ecological Economics Movement (1970s–)**	Advocates **reducing production and consumption** to achieve ecological balance and quality of life.
12	**Time Poverty – Feminist Economics Concept**	Lack of free/discretionary time due to **overwork or gendered division of labour**.
13	**Gail Omvedt – *Caste and Class in Indian Economy***	Marxist-feminist analysis linking **caste oppression with economic exploitation**, highlighting Dalit and women's struggles.
14	**Yogendra Singh – *Modernization of Indian Tradition* (1973)**	Argues modernization reshapes but does not erase traditional structures; hybrid modernities emerge.
15	**V.K.R.V. Rao – *National Income Accounting* (1940s–50s)**	Pioneer in linking **economic statistics with social analysis**; built foundations for India's GDP estimation.
16	**Surinder S. Jodhka – *Agrarian Change and Rural Inequality***	Studied how **liberalization and mechanization** reshape caste-class relations and rural labour.
17	**N.K. Bose – *Cultural Approach to Economy***	Emphasized **ritual and cultural obligations** (gifting, dowry, feasting) as integral to Indian economic life.

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Viviana Zelizer – *The Social Meaning of Money* (1994)	Zelizer argues that **money is not value-neutral**; people **attach moral, emotional, and social meanings** to how money is earned, gifted, or spent. Money circulates within "moral economies" — its meaning changes across contexts like family, religion, or intimacy.	**Wedding gifts vs. wages:** Gifts express love or duty, wages express contractual labor — both are money, but socially different.
Gøsta Esping-Andersen – *Decommodification* (1990, *The Three Worlds of Welfare Capitalism*)	"Decommodification" refers to **reducing people's dependence on the market** for survival. In welfare states, citizens can maintain a livelihood **without selling their labor**—through social benefits, healthcare, or pensions.	**E.g.:** Universal healthcare or unemployment benefits.
Muhammad Yunus – *Social Entrepreneurship* (Grameen Bank Model, 1983 onward)	Combines **social goals with economic sustainability**. Through microcredit and group lending, Yunus showed that the poor are **bankable** — capable of repaying loans while improving livelihoods.	**E.g.:** Grameen Bank microloans to rural women, combining profit with social empowerment.

1919	International Labour Organisation (ILO) formed	Global body to set labour standards.

1920	**AITUC (All India Trade Union Congress)**	First national trade union — associated with nationalist movement.

1926	**Trade Union Act**	Legal recognition and registration of trade unions.

1936	**Payment of Wages Act**	Ensured timely and full payment of wages to workers.

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1942	**Indian National Trade Union Congress (INTUC)**	Linked with Indian National Congress; focused on welfare and tripartite negotiation.

1944	**Bharatiya Mazdoor Sangh (BMS)**	Labour wing of RSS; focused on national development and workers' self-reliance.

List of all Indian Factories Act/

1881	**Factory Act, 1881**	First law regulating factory labour; limited to textile mills; set 9-hour day for children and basic safety norms.
1891	**Factory Act, 1891 (Amendment)**	Expanded to more industries; reduced working hours; introduced weekly holiday and age limit for child labour.
1911	**Factory Act, 1911 (Amendment)**	Focused on health, cleanliness, ventilation, and women's work hours; inspectorate powers increased.
1922	**Factory (Amendment) Act, 1922**	Tightened safety provisions and machinery maintenance requirements.
1934	**Factory Act, 1934**	Consolidated earlier acts; defined factory (10+ workers with power); introduced welfare amenities like drinking water and latrines.
1948	**Factories Act, 1948**	Post-independence comprehensive law; governs health, safety, welfare, working hours, leave, and hazardous processes.
1949–1951	**Repealing & Amending Acts / Adaptation Orders**	Adjusted 1948 Act to suit the new Constitution and extended it to Part-B states.
1954	**Factories (Amendment) Act, 1954**	Revised definitions; strengthened welfare and working-hour provisions.

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1976	**Factories (Amendment) Act, 1976**	Introduced special safety norms and penalties; expanded scope of hazardous industries.
1987	**Factories (Amendment) Act, 1987**	Added “Chapter IV-A” on hazardous processes after Bhopal Gas Tragedy; emphasized worker safety and health.
1990s–2000s	**Minor State Amendments**	States empowered to modify provisions to suit local industries (e.g., working hours, night shifts for women).
2020	**Occupational Safety, Health and Working Conditions Code, 2020**	Consolidates 13 labour laws including *Factories Act, 1948*; aims at a single uniform safety-and-health framework for all workplaces.
2022–2025 (State Updates)	**Tripura (2022), Gujarat Ordinance (2025)**	Example of state-specific updates — e.g., 12-hour flexible shifts, women in night shifts, digital compliance.

Devadaasi and Jogini system

Definition	*Devadasi* (female servant of God) and *Jogini* systems involve dedication of girls to temples, often leading to ritualized sexual and economic exploitation.
Historical Origin	Originated in medieval South India under temple economies — women maintained temples through dance, music, and ritual service.
Labour Dimension	Devadasis performed unpaid ritual labour (dance, cleaning, festivals) and were **economically dependent** on temple patrons or landowners.
Economic Exploitation	Over time, ritual service turned into **commercialized sexual labour**, especially under feudal and colonial rule, controlled by intermediaries.
Gender and Caste Nexus	Most Devadasis and Joginis belong to **Dalit or lower-caste communities**; system reproduces caste–gender hierarchy and structural violence.
Labour Market Connection	These women form a marginalized **informal labour force** in cities (sex work, domestic work, manual labour) after temple patronage declined.

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Contemporary Situation	The system is officially banned (Devadasi Abolition Acts, 1980s–2000s), but persists as **caste-based sexual exploitation** in parts of Karnataka, Maharashtra, and Telangana.
Sociological Significance	Illustrates intersection of **religion, economy, caste, and gender** — showing how spiritual servitude transforms into exploitative labour.

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COMPILED NOTES OF
Unit 5: State, Politics and Development

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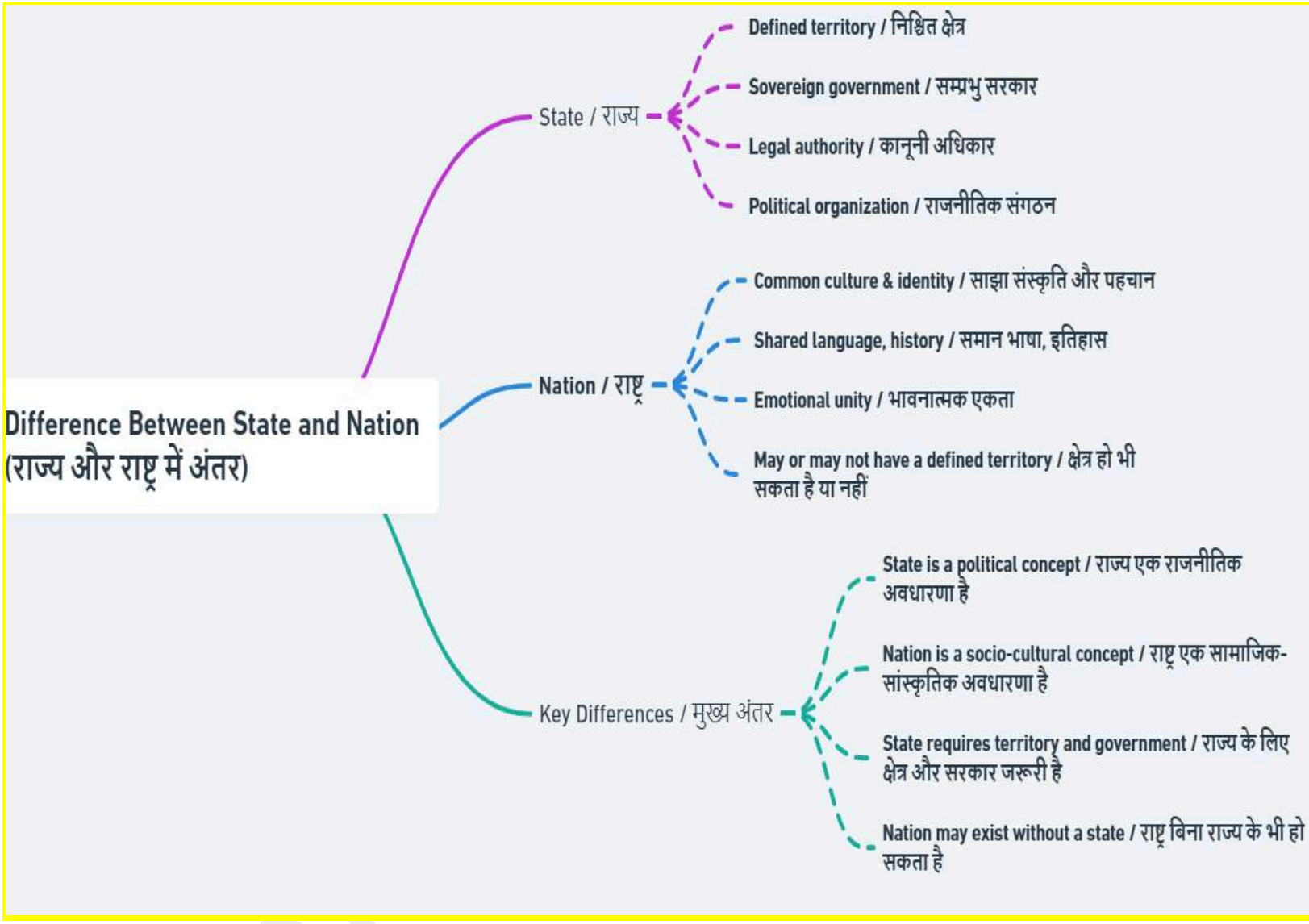
NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

State, Politics and Development Part 1 (16/10/2025)

STATE AND NATION

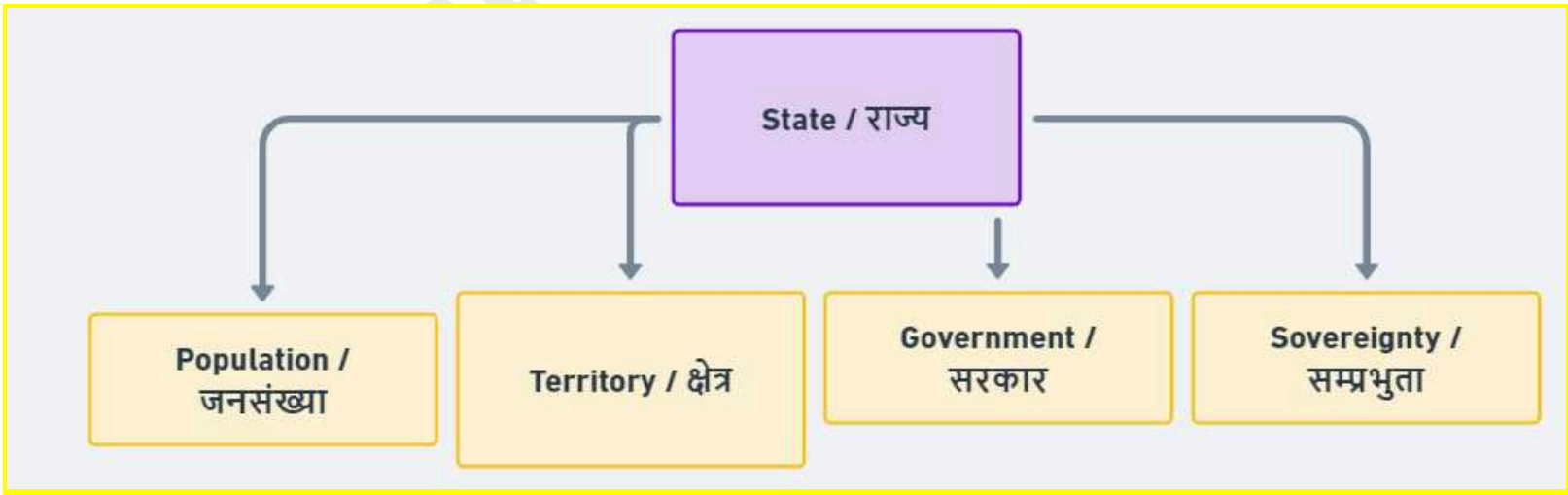


Definition: A **State** is a political and legal entity with defined territorial boundaries, a centralized government, sovereignty, and authority recognized both internally and externally. It represents *"political organization of power."* A **Nation**, on the other hand, is a socio-cultural community united by shared identity, language, ethnicity, religion, or collective memory. It embodies *"the community of sentiment and belonging."*

Key Basis: The State is based on **legal-political authority**, sovereignty, and institutional legitimacy. The Nation is based on **cultural unity and emotional belonging**. The State depends on the constitution and law; the Nation depends on shared history, myths, and collective imagination (Benedict Anderson's "imagined community").
Formation and Legitimacy: The State achieves legitimacy through **laws, constitution, military, and diplomacy**. A Nation derives legitimacy from **collective consciousness and shared heritage** (Émile Durkheim's concept of *collective conscience*).
Relationship between State and Nation: A Nation may exist **without a State** (e.g., Kurds, Palestinians), while a State may contain **multiple nations** (e.g., India, USSR, Canada). When the boundaries of a State and a Nation coincide, it becomes a **Nation-State** (e.g., Japan, Iceland).
Nationalism: Nationalism in the context of the State is often a **political ideology** to legitimize authority and unify citizens. In the context of the Nation, it is a **sentiment or movement** for self-determination or cultural revival. **Ernest Gellner** saw nationalism as a product of modernization and industrial society; **Anthony D. Smith** viewed it as rooted in **ethnic pasts**; and **Benedict Anderson** described it as an "imagined community."
Cultural Dimension: A State represents **rational-legal authority** (Max Weber), while a Nation embodies **affective solidarity** — emotional attachment and collective belonging. The State governs; the Nation binds hearts.
Examples: States — India, France, USA. Nations — Tamil Nation, Kurdish Nation, Jewish Nation. Nation-States — Japan, Iceland, Bangladesh (where political and cultural boundaries align).

STATE with a capital "S" = larger concept
State with small "s" = province like Bihar, Sikkim etc.

4 essential elements of the State



1. Population	The people who form the basis of the State. A State cannot exist without a population — citizens provide its social foundation, labor, and identity. Sociology sees population as both a **quantitative** (number) and **qualitative** (diversity, culture, class) element.
2. Territory	A fixed geographical area under the control of the State. Boundaries define where sovereignty operates. Sociology links territory to **spatial identity** and **sense of belonging** — for example, territorial conflicts arise when groups contest boundaries.
3. Government	The organized political authority that enforces laws, ensures order, and represents the will of the people. According to **Max Weber**, the State is the institution that holds the **monopoly of legitimate violence**. Government gives structure and function to the State.
4. Sovereignty	The supreme power of the State to make and enforce laws within its territory without external control. It has two forms: **internal sovereignty** (authority over citizens) and **external sovereignty** (independence from other states). In sociology, sovereignty reflects the **autonomy and legitimacy** of collective rule.

Key theories of Hans Kohn

Key Idea – Dual Typology of Nationalism Hans Kohn (1891–1971) was a Czech-American historian and sociologist who gave one of the earliest systematic theories of nationalism. In his classic work *"The Idea of Nationalism" (1944)*, he distinguished between **Western nationalism** (civic, liberal, rational) and **Eastern nationalism** (ethnic, emotional, cultural). Western nationalism, he argued, emerged in Western Europe (France, England, USA) based on citizenship, political participation, and enlightenment ideals. Eastern nationalism (e.g., Germany, Russia, India) emerged later, rooted in shared ethnicity, language, and cultural myths.

The Idea of Nationalism (1944) This is Kohn's most influential book. It traces nationalism from ancient Hebrew and Greek civilizations to the modern world. Kohn sees nationalism as both a **moral idea** and a **historical force** that transforms humanity's political organization. He warns, however, that nationalism can become **aggressive and exclusive** when based on ethnic identity rather than civic values.

Civic vs. Ethnic Nationalism (Analytical Framework) Kohn's typology remains foundational in sociology and political science. Later thinkers like **Anthony D. Smith**, **Ernest Gellner**, and **Benedict Anderson** extended or critiqued this division. Kohn associated civic nationalism with **rationalism, democracy, and liberty**, while ethnic nationalism was tied to **romanticism, culture, and collective destiny**.

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4. Nationalism: Its Meaning and History (1955) In this concise work, Kohn summarized his lifelong research. He described nationalism as the **self-consciousness of a people** who perceive themselves as a community with shared destiny. He emphasized that modern nationalism arose after the **French and Industrial Revolutions**, linking individual rights with collective identity.

The Idea of Nationalism (1944)

Prophets and Peoples: Studies in 19th Century Nationalism (1946)

Nationalism: Its Meaning and History (1955)

Nationalism and Liberty: The Swiss Example (1956)

American Nationalism: An Interpretative Essay (1957)

The Mind of Germany (1960)

Other key thinkers

Ernest Gellner (1925–1995)	*Nations and Nationalism* (1983), *Thought and Change* (1964)	Linked nationalism with **industrial society**. Claimed that nationalism arises when **culture and state boundaries coincide** in modern industrialization — a product of modernization and social mobility.
Benedict Anderson (1936–2015)	*Imagined Communities* (1983)	Defined the nation as an **"imagined political community"** — imagined because members will never meet but feel a deep sense of belonging. Print capitalism and media fostered modern national identity.

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Anthony D. Smith (1939–2016)	*The Ethnic Origins of Nations* (1986), *National Identity* (1991)	Developed the **ethno-symbolist theory** — modern nations are rooted in pre-modern **ethnic communities (ethnies)**, myths, and symbols. Combined primordial and modernist views.
Eric Hobsbawm (1917–2012)	*Nations and Nationalism since 1780* (1990), *The Invention of Tradition* (1983, with Ranger)*	Saw nationalism as a **modern historical construct**. Argued that "traditions" of the nation are **invented** to legitimize power. Linked nationalism with capitalism and class interests.
Partha Chatterjee (b. 1947)	*The Nation and Its Fragments* (1993)	Developed **postcolonial critique** of nationalism. Said Indian nationalism created an **"inner domain of culture"** distinct from the colonial "outer domain" of politics — combining resistance with mimicry.
Michael Billig (1947–2021)]	*Banal Nationalism* (1995)	Introduced the concept of **"banal nationalism"** — everyday, taken-for-granted symbols (flags, anthems, sports) reproduce national identity unconsciously.
A.D. Smith & John Hutchinson (Editors)	*Nationalism* (Oxford Readers, 1994)	Compiled major sociological and historical writings on nationalism — bridging **primordial, modernist, and postmodern** schools.

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Craig Calhoun (b. 1952)	*Nationalism* (1997)	Emphasized nationalism as a **socially constructed modern identity**, sustained through public discourse, institutions, and emotional attachment.

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State, Politics and Development Part 2 (18/10/2025)

A superstate is defined as "a large and powerful state formed when several smaller countries unite",

or "A large and powerful state formed from a federation or union of nations",

or "a hybrid form of polity that combines features of ancient empires and modern states.

In a **1927 article by Edward A. Harriman on the League of Nations**, a superstate was defined as merely "an organisation, of which a state is a member, which is superior to the member themselves", in that " complete superstate has legislative, executive and judicial organs to make, to execute and to interpret its laws"

A city-state, a political system consisting of an independent city having sovereignty over contiguous territory and serving as a centre and leader of political, economic, and cultural life.

The term originated in England in the late 19th century and has been applied especially to the cities of ancient Greece, Phoenicia, and Italy and to the cities of medieval Italy.

A. R. Desai (1915–1994) was born on April 16, 1915 at Nadiad in Gujarat and died on November 12, 1994 at Baroda in Gujarat.

Desai applies the **Marxist approach** to the study of **nationalism** in India during the British rule.

He spells out **historical-dialectical materialism** and applies it to the study of various types of movements — rural and urban, caste and class structure, social mobility, education and other aspects of Indian society.

He was inspired from **E. H. Carr – "What is History?"**

According to Desai, India's **nationalism** is the result of the **material conditions created by British colonialism**.

The Britishers developed new economic relations by introducing **industrialization and modernization**.

This economic relationship stabilized traditional institutions in India, but as these relations changed, the institutions also transformed.

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Desai thinks that when **traditions are linked with economic relations**, the change in the latter will eventually transform the former.
He believed that **caste will disintegrate** with the rise of industries, economic growth and education.
In *India's Path of Development* (1984) he critiqued traditional communist parties.
He spoke of an alliance with the progressive bourgeoisie against semi-feudal and foreign imperialist control and postulated a **two-stage theory of revolution** or accepted a **peaceful parliamentary road to socialism** in India.
A R Desai's five stages of nationalism in India:
First: till **1885**, only from the **intellectuals** and **Raja Rammohan Roy** and his followers as the pioneers of Indian nationalism.
Second: till **1905**, Indian National Congress. Modern education had created an **educated middle class** and the **new bourgeoisie**. The modern industries had created a class of industrialists. Indianization of services and the association of Indians with the **administrative machinery of the state**.
Third: 1905 to 1918 — Militant and challenging phase; acquired a wider social base by the inclusion of sections of the **lower-middle class**.
Fourth: began from **1918** and continued till the end of the **Civil Disobedience Movement in 1934**, restricted mainly to upper and middle classes, further extended to sections of the Indian masses. It was from 1918 that the **Indian industrial bourgeoisie** began to exert powerful influence in determining the programme, policies, and strategies of the national movement led by the **Congress**, of which **Gandhi was the leader**. Two other significant developments during this period were the rise of **socialist** and **communist groups** since the late 1920s.
Fifth: growing disenchantment with the Gandhian ideology within the Congress and further rise of the Socialists who represented the petty bourgeois elements. The depressed classes and various linguistic nationalities started agitations for their demands.

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Samuel P. Huntington – "The Clash of Civilizations" (1993 / 1996) Huntington proposed that after the Cold War, global conflicts would no longer be ideological (as between capitalism and communism) but

civilizational — based on **cultural, religious, and historical identities**. He identified **eight major civilizations**: Western, Islamic, Hindu, Sinic (Chinese), Orthodox, Japanese, Latin American, and African. According to him, future wars would occur not between states but between **different cultural blocs**, especially between the **West and the Rest**, and particularly between **Western and Islamic civilizations**. He viewed civilization as the broadest level of cultural identity that binds people together through shared history, religion, and values. Sociologically, Huntington's theory emphasizes how **culture replaces ideology** as the main source of conflict in the postmodern world. Critics argue that it essentializes civilizations and ignores globalization, hybridity, and interdependence.

Francis Fukuyama – "The End of History and the Last Man" (1992) In contrast to Huntington, Fukuyama argued that the end of the Cold War marked the **end of ideological evolution**. With the fall of communism, **liberal democracy** and **market capitalism** emerged as the final form of human

government — symbolizing the "end of history" in a philosophical sense. Drawing on Hegel's dialectics, Fukuyama suggested that history is driven by humanity's quest for freedom and recognition, and that this process culminates in liberal democracy. Sociologically, Fukuyama represents an **optimistic modernist view**, where modernization leads to stability, peace, and rational governance. Critics argue that global inequality, authoritarianism, and cultural pluralism contradict his claim of a universal liberal order.

Max Weber on State

He says: A modern state is a system of **administration and law** which is modified by state law and which guides the **collective actions** of the executive staff; the executive is regulated by statute likewise, and claims **authority** over members of the association (those who necessarily belong to the association by birth) but within a broader scope over all actively taking place in the area over which it **exercises domination**.

In his lecture *Politics as a Vocation* (1918), Weber defines the state as a "**human community that (successfully) claims the monopoly of the legitimate use of physical force within a given territory**."

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Three Elements of State by Weber: (1) Territoriality (2) Violence (3) Legitimacy
Weber's theory of state is inseparably connected with **bureaucracy**. Bureaucracy is the most **rational, efficient, powerful, and hierarchical** apparatus of state administration.
Specialist training is badly needed for state administration; it is imparted to recruited persons to make them efficient for state functioning.
In *Economy and Society*, Weber calls bureaucracy the "**completely indispensable**" part of modern administration.

Max Weber – Theory of Bureaucracy

1 Concept	Bureaucracy is the most **rational, efficient, and systematic** form of organization in a modern legal-rational state.
2 Purpose	It ensures **impersonal, rule-based administration** free from personal bias, kinship, or emotional influence.
3 Basis of Authority	Rooted in **Legal-Rational Authority** — obedience is owed to the legally defined office, not to the person holding it.
4 Characteristics / Features (मुख्य विशेषताएँ)	
(a) **Hierarchy of Offices**	A clear **chain of command** – each office is subordinate to a higher one.
(b) **Division of Labour**	Tasks are **specialized**; officials perform clearly defined duties.
(c) **Formal Rules and Regulations**	Activities governed by written rules ensuring uniformity and predictability.
(d) **Impersonality**	Decisions are based on **merit and law**, not personal emotion or favouritism.
(e) **Merit-based Recruitment**	Officials are selected through **qualifications, examinations, and training**.

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(f) **Career Orientation**	Bureaucracy provides a **lifelong career** with promotion by seniority or achievement.
(g) **Written Documents / Record Keeping**	Every decision and procedure is formally recorded; "**office runs on files**."
5 Functions in the State	Bureaucracy is the core instrument through which the modern state executes law, policy, and administration.
6 Critiques and Limitations	May become **rigid, rule-bound, and alienating**; emphasis on procedure over purpose (Weber called this the "iron cage").

In Weber's Words

"Bureaucracy is the most **efficient and rational** way in which human activity can be organized… It is superior to any other form in precision, stability, and discipline."
— Max Weber, Economy and Society (1922)

Criticisms of the theory

- Merton says that the structure of the bureaucracy especially its hierarchy and rules can easily result in consequences which are detrimental to the attainment of objectives of an organisation. Merton emphasises that the bureaucracy means inefficiency.
- Phillip Selznick, pointing to the division of functions in an organisation shows how sub-units setup goals of their own sometimes conflicting with the organisation as a whole.
- Both Merton and Selznick have shown that the structure of formal organisations described by Weber is insufficient as a description of how bureaucrats behave clearly brought out this limitation of Weber's bureaucracy.
- Talcott Parsons questioned the internal consistency of Weber's bureaucracy. Weber expected

the administrative staff to be technically superior as well as poses the right to give orders. Parsons thinks that, this itself is not always possible to ensure that the higher-level authority will be matched by equivalent professional skills.

- Alvin Gouldner and others have raised the problem of compliance with the rules by members of an organisation not so much because of informal processes arising with in an administrative structure but to conditions out side the organisation which orient the behaviour of the member's vis-à-vis the rules.

- Peter Blau exerted that bureaucracy also sees informal relations at play.

Political Culture

In political science, a set of **shared views and normative judgments** held by a population regarding its political system.

It denotes how people view the **political system** as a whole and their belief in its legitimacy.

American political scientist **Lucian Pye** defined political culture as the "**composite of basic values, feelings, and knowledge** that underlie the political process. Hence, the building blocks of political culture are the **beliefs, opinions, and emotions** of the citizens toward their form of government."

The term political culture was brought into political science to promote the American political system. The concept was used by **Gabriel Almond** in the late 50s, and outlined in **The Civic Culture (1963, Almond & Verba)**.

Political culture is made up of **cognitive, affective, and evaluative orientations** towards the political system.

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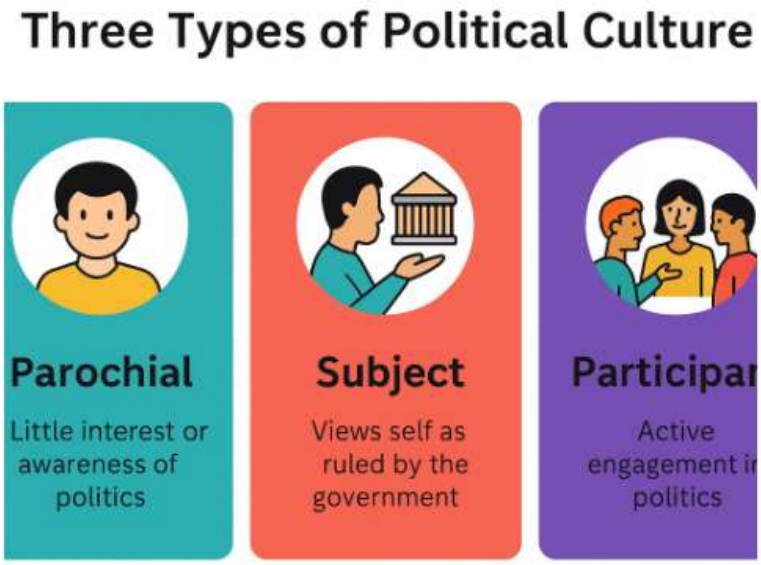
The classic study of political culture is **The Civic Culture (1963)** by American political scientists **Gabriel Almond and Sidney Verba.**

Almond and Verba's argument is based on a distinction between three pure types of political culture: **parochial, subject, and participant.**



In a **parochial political culture**, the citizens are only indistinctly aware of the existence of central government.

In a **subject political culture**, the citizens see themselves not as participants in the political process but as **subjects of the government.**

In a **participant political culture**, the citizens believe both that they can **contribute to the system** and that they are **affected by it.**

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Political Socialization Theory

Political Socialization is the process by which individuals **acquire political values, attitudes, beliefs, and behaviors** that shape their participation and orientation toward the political system.

The concept was **first systematically developed by American political scientist David Easton** and Jack Dennis in their book *"Children in the Political System" (1969)*.

Political behavior is **learned**, not inherited. Citizens learn political culture through **family, school, media, peer groups, and experiences**.

1. **David Easton and Jack Dennis** – focused on childhood political learning.

2. **Gabriel Almond and Sidney Verba** – linked political socialization with political culture in *The Civic Culture (1963).*

3. **Lucian Pye** – emphasized the role of modernization and communication in political learning.

4. **Herbert Hyman** – author of *"Political Socialization" (1959)*, considered a classic in the field.

1. **Behaviorist Approach:** Emphasizes learning of political behavior through reinforcement and experience.

2. **Structural-Functionalist Approach:** (Almond & Verba) – Political socialization maintains system stability by transmitting values across generations.

3. **Marxist Approach:** Focuses on ideological control; state and media reproduce dominant class ideology.

4. **Developmentalist Approach:** (Lucian Pye) – Modernization spreads new democratic and participatory values.

- Herbert Hyman – *Political Socialization* (1959)

- David Easton & Jack Dennis – *Children in the Political System* (1969)

- Gabriel Almond & Sidney Verba – *The Civic Culture* (1963)

- Lucian Pye – *Aspects of Political Development* (1966)

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Government and Governance

The words '**government**' and '**governance**' are often used interchangeably, though they are not the same.

Government is a group of people who rule or run the administration of a country. It is the body of representatives that governs and controls the State at a given time. It is the medium through which the power of the State is employed.

Governance, on the other hand, is the act of governing or ruling. It is the set of rules and laws framed by the government that are to be implemented through the representatives of the State.

The concept of **governance** has been in use at least since the fourteenth century. It was first used in France. ***It meant 'seat of government'. It has been derived from Greek word 'Kybernan' which means 'to steer and to pilot or be at the helm of things'***

Governance, in simple terms, means "the process of decision-making and the process by which decisions are implemented (or not implemented)".

The term 'governance' was first used by Harland Cleveland (1972). He used it as an alternative to public administration. According to him, what people want is 'less government and more governance'

Governance as 'Good Governance'

This use of governance became popular after the World Bank (1992) popularised the phrase 'good governance', which includes an efficient public service, independent judicial system and legal framework and accountable administration. For the World Bank, governance is ***'the exercise of political power to manage a nation's affairs'.***

The bank came to realise that good governance is central to creating and sustaining an environment, which fosters strong and equitable development, and it is an essential complement to sound economic policies. It is a combination of the efficiency concerns of public management and the accountability concerns of governance thereby enhancing the quality of governance through empowerment, participation, accountability, equity, and justice

Leftwich (1993) identifies three strands of good governance: systemic, political, and administrative

Participatory Governance	Emphasizes people's participation in decision-making; links governance with empowerment and accountability.	Amartya Sen (*Development as Freedom*, 1999); UNDP's "Good Governance Indicators."

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Decentralization Theory	Power and resources should be devolved to local bodies for inclusive development.	Mahatma Gandhi (Gram Swaraj); 73rd & 74th Amendments, 1992.

Neo-Liberal Governance (Post-1980s)	Shift from “government” to “governance”; emphasis on market, privatization, and public-private partnerships.	Michel Foucault (*Governmentality*); World Bank Report (1992).

Theories of Origin of State

1. Divine Origin Theory (Theological Theory) — This theory states that the State is of divine creation and rulers are God’s representatives on earth. The king rules by divine right, and obedience to the ruler is a moral and religious duty. Thinkers like **St. Augustine (City of God)**, **Thomas Aquinas (Summa Theologica)**, and in India, **Manu and Kautilya (Arthashastra)** supported this idea. It dominated medieval Europe and justified monarchy as sacred.
2. Social Contract Theory — This theory views the state as a result of a contract among individuals to ensure security and order. Thinkers like **Thomas Hobbes (Leviathan, 1651)**, **John Locke (Two Treatises on Government, 1690)**, and **Jean-Jacques Rousseau (The Social Contract, 1762)** gave different versions. Hobbes saw the contract as creating an absolute sovereign; Locke emphasized limited government protecting natural rights; Rousseau viewed it as a moral union of free and equal citizens.
3. Force Theory — The state was established through **conquest and coercion**, where the stronger dominated the weaker. War and aggression were key instruments in the formation of early political communities. Thinkers like **Treitschke** and **Gumplowicz** supported this view. Sociologically, it represents a conflict-based origin of social order, similar to Marx’s view of class domination.
4. Patriarchal Theory — This theory holds that the state developed from the **family**, which expanded into clans and tribes, ultimately forming political authority. The father or patriarch was the original ruler. **Sir Henry Maine** in *Ancient Law (1861)* and **Aristotle** in *Politics* supported this idea. In sociology, it connects kinship to political organization.

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5. Matriarchal Theory — Some anthropologists like **J.J. Bachofen (Mother Right, 1861)** and **Lewis H. Morgan** argued that early societies were **matrilineal**, with women as the central figures of authority, and that patriarchal state emerged later.
6. Evolutionary Theory — The state did not originate suddenly but evolved gradually through **social differentiation and institutional development** — from family → clan → tribe → chiefdom → state. Thinkers like **Herbert Spencer (Principles of Sociology, 1876)** and **MacIver & Page** supported this organic and functionalist view.
7. Marxist Theory — Karl Marx and Friedrich Engels in *The Communist Manifesto (1848)* and *Origin of the Family, Private Property and the State (1884)* viewed the state as an instrument of **class domination**. The state emerged with private property and economic inequality to protect the interests of the ruling class. It will "wither away" in a classless communist society.

Social Contract Theory in detail

Thomas Hobbes (1588–1679) – Absolute Sovereignty

Book: *Leviathan* (1651)
Hobbes described the **State of Nature** as a condition of perpetual conflict — "**solitary, poor, nasty, brutish, and short**." Without a common power, humans lived in fear and danger of violent death. To escape this chaos, individuals entered into a **social contract**, surrendering all their rights to a **sovereign (absolute ruler)**, who would ensure peace and protection. The sovereign's authority was **absolute, indivisible, and unquestionable**.
Philosophical View: Humans are self-interested and fear motivates obedience. Order is possible only through an **absolute authority.**
Type of Government: Monarchy / Absolutism

John Locke (1632–1704) – Limited Government and Natural Rights

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Book: *Two Treatises on Government* (1690)

Locke's **State of Nature** was peaceful and guided by **natural law** and **reason**. People possessed **natural rights** — life, liberty, and property — even before the formation of the State. However, due to the absence of impartial authority, disputes arose. Hence, people formed a **contract to create government** for protecting these natural rights. Unlike Hobbes, Locke argued that sovereignty rests with the **people**, not the ruler. If the ruler violates this trust, the people have the **right to revolt.**

Philosophical View: Government is a **trustee** of people's rights; power is conditional and limited.

Type of Government: Constitutional / Democratic Government

Jean-Jacques Rousseau (1712–1778) – General Will and Popular Sovereignty

Book: *The Social Contract* (1762)

Rousseau began with the statement, "**Man is born free, but everywhere he is in chains.**" In his view, early humans were free, equal, and happy, but private property and inequality corrupted this harmony. To regain freedom, people formed a **social contract** not with a ruler but **among themselves**, creating a **collective "General Will"** — the will of the people as a whole. Sovereignty, therefore, belongs to the people collectively. Laws are legitimate only when they express the **general will.**

Philosophical View: The State should represent the collective moral will of its people. Freedom means obedience to laws one has prescribed for oneself.

Type of Government: Republic based on Popular Sovereignty

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State, Politics and Development Part 3 (21/10/2025)

Important Sociological Theories of Lipset and Bendix

Seymour Martin Lipset (1959)	**Modernization and Democracy** (*"Some Social Requisites of Democracy"*)	Lipset argued that **economic development leads to democracy**. Higher education, urbanization, industrialization, and income levels create a middle class that supports democratic values.
Seymour Martin Lipset (1960)	**Political Man: The Social Bases of Politics**	He explained how **social structures (class, religion, region)** shape political behaviour. He viewed democracy as a **product of social consensus and legitimacy** rather than mere institutions.
Seymour Martin Lipset (with Stein Rokkan, 1967)	**Cleavage Theory of Party Systems**	In *Party Systems and Voter Alignments*, Lipset & Rokkan argued that modern political divisions arise from **historical social cleavages** — such as center–periphery, church–state, and class–capital conflicts.
Reinhard Bendix (1956)	**Work and Authority in Industry**	Bendix studied how **industrialization changed authority structures**. He compared Western and non-Western societies, showing that modernization transforms traditional authority into rational–bureaucratic systems (Weberian influence).
Reinhard Bendix (1964)	**Nation-Building and Citizenship** (*"Nation-Building and Citizenship: Studies of Our Changing Social Order"*)	Bendix examined how **political modernization** and **social integration** occur together. Nation-building requires extending **citizenship rights** and participation to wider social groups.

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Lipset & Bendix (1959)	**Social Mobility and Industrial Society**	Together, they argued that industrialization enhances **social mobility** — breaking rigid hierarchies and enabling achievement-based status systems.

Concept and Theories of Civil Society in Sociology

Basic Definition	**Civil Society**	Refers to the sphere of social life that exists between the **state and the individual** — including voluntary organizations, associations, media, unions, and movements. It represents **citizens' collective action** independent of state control.
Aristotle (4th Century BCE)	**Zoon Politikon – The Political Animal**	Aristotle saw humans as inherently social and political beings whose fulfillment comes through participation in civic life — the earliest root of civil society.
Thomas Hobbes (1651)	**State-Centered View** (*Leviathan*)	Hobbes equated civil society with the **state itself** — an artificial body formed through a social contract to end chaos.
John Locke (1690)	**Liberal Civil Society**	Locke separated **civil society from the state**, seeing it as a realm of property, association, and rights — where individuals organize to protect liberty and justice.

©Antara Civil Society

G.W.F. Hegel (1821)	**Civil Society as Market Sphere** (*Philosophy of Right*)	Hegel placed civil society between the **family and the state.** It represents economic life — the sphere of work, exchange, and need — where self-interest drives social order.
Karl Marx (1844–1859)	**Civil Society as Bourgeois Society**	Marx criticized Hegel, arguing that civil society is the **economic base** of capitalism, dominated by the bourgeoisie. It reflects class conflict and private property interests.
Antonio Gramsci (1930s)	**Civil Society and Hegemony** (*Prison Notebooks*)	Gramsci saw civil society as the **arena of consent** where ruling classes maintain **hegemony** through education, culture, religion, and media — not coercion.
Jürgen Habermas (1962)	**Public Sphere Theory** (*The Structural Transformation of the Public Sphere*)	Habermas located civil society in the **public sphere** — the communicative space where citizens engage in rational debate and shape public opinion free from state or market control.
Contemporary View (Post-1990s)	**Global and Digital Civil Society**	In globalization, civil society includes **NGOs, human rights groups, digital activism, and transnational movements** — forming a global moral public.

While for Marx, civil society is the sphere of individual egoism, Gramsci sees civil society as representing collective will as it consists of estates and corporations.

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Important Theories and Concepts of Antonio Gramsci in Sociology

Cultural Hegemony	Gramsci's most influential idea — society is ruled not only by coercive force (the state) but also by **consent** created through cultural institutions like schools, media, religion, and family. The ruling class maintains dominance by making its worldview appear "natural" or "common sense."
Civil Society and Political Society	He divided the superstructure into **civil society** (church, schools, unions, media — where hegemony is built) and **political society** (state, police, army — where coercion operates). Change must begin in civil society through new ideas and alliances.
Organic and Traditional Intellectuals	Traditional intellectuals see themselves as independent, but they serve the ruling class's ideology. **Organic intellectuals** emerge from the working class — linking theory and practice to challenge hegemony.
Counter-Hegemony	Refers to the creation of alternative worldviews that challenge the ruling class's dominance. This is achieved through culture, education, and media, not violence.

- *The Prison Notebooks* (1929–1935) – Main source of Gramsci's ideas.
- *Selections from the Prison Notebooks* (Edited by Quintin Hoare & Geoffrey Nowell Smith, 1971).

Types of Government in Sociology

Monarchy	A form of government where **power is vested in a single ruler (king or queen)**, usually hereditary.	United Kingdom (constitutional), Saudi Arabia (absolute monarchy)

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Absolute Monarchy	The monarch holds **unlimited political power** without constitutional limits or checks.	Saudi Arabia, Brunei
Constitutional Monarchy	The monarch is the **ceremonial head**, but real power lies with an **elected parliament or prime minister.**	United Kingdom, Japan, Sweden
Aristocracy	Rule by the **noble or elite class** — power concentrated among the socially privileged.	Ancient Sparta, feudal Europe
Oligarchy	Rule by a **small group of powerful individuals**, often based on wealth, family, or military control.	Russia (informal oligarchic power), ancient Greek city-states
Theocracy	Government based on **religious authority**, where laws derive from sacred texts and leaders are religious figures.	Iran, Vatican City, medieval Papal States
Democracy	Power is vested in the **people**, exercised directly or through elected representatives; emphasizes equality, liberty, and participation.	India, USA, France
Direct Democracy	Citizens directly participate in lawmaking and governance.	Ancient Athens, modern Switzerland (referendums)
Representative Democracy	People elect representatives who make decisions on their behalf.	India, UK, USA

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Republic	A state without a monarch, governed by **elected representatives and a head of state (President)** accountable to the people.	India, France, USA
Autocracy	All power lies in the hands of a **single ruler** who is not constitutionally accountable.	North Korea, Tsarist Russia
Dictatorship	Government by a **dictator** who gains power through force or manipulation; political opposition is suppressed.	Nazi Germany (Hitler), Fascist Italy (Mussolini)
Totalitarianism	An extreme form of dictatorship where the state controls **all aspects of public and private life** — media, education, culture, economy.	North Korea, Stalin's USSR
Authoritarianism	Government maintains strict control, limited political freedoms, and often relies on coercion, but may allow limited social institutions.	China, Egypt
Technocracy	Governance by **experts and technocrats**, where decision-making is based on technical and scientific knowledge rather than politics.	Singapore (technocratic governance model), EU institutions
Plutocracy	Rule by the **wealthy elite**; economic power dominates politics.	Corporate lobbying in USA; ancient Carthage
Kleptocracy	A corrupt system where rulers exploit state resources for personal gain — "rule by thieves."	Zaire under Mobutu, Russia (post-Soviet era)

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Meritocracy	Rule or administrative system where **positions are based on merit, ability, and achievement** rather than birth or wealth.	Civil service systems, Singapore's administrative model
Parliamentary System	Executive is derived from and accountable to the legislature; the Prime Minister is head of government.	India, UK
Presidential System	The President is both **head of state and government**, elected separately from the legislature.	USA, Brazil
Anarchy	Absence of any formal government or authority — complete freedom and disorder.	Somalia (1990s civil war), hypothetical anarchist societies

Political Parties, Pressure Groups & Interest Groups

Aspect / Thinker	Political Party	Pressure Group	Interest Group
Basic Definition	A formally organized body that seeks to **attain and exercise political power** through elections.	An organized group that **tries to influence government policies** without directly seeking power.	A collective of people sharing **common economic, occupational, or social interests** who attempt to protect or promote them.
Goal	To **form government** and make public policies.	To **influence policies** and decision-making of the government.	To **represent and articulate specific interests** (e.g., workers, farmers, traders).
Membership	Broad and open to all citizens.	Limited to people with specific causes or ideologies.	Based on shared interest (occupation, class, caste, gender, etc.).
Power Structure	Hierarchical, formal organization (leaders, cadres, manifestos).	Loosely structured; often temporary alliances or campaigns.	Organized around leadership or association heads (e.g., trade union leader).
Means of Action	Contesting elections, forming coalitions, running government.	Lobbying, protests, petitions, strikes, media campaigns.	Collective bargaining, advocacy, demonstrations.
Examples	Indian National Congress, BJP, Labour Party, Democrats.	Narmada Bachao Andolan, Greenpeace, trade unions, women's movements.	FICCI, ASSOCHAM, All-India Trade Union Congress (AITUC), Bharatiya Kisan Union.
Orientation	**Power-oriented.**	**Policy-oriented.**	**Interest-oriented.**
Continuity	Permanent feature of democratic systems.	Often issue-based and temporary.	Can be permanent if institutionalized (e.g., business associations).

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Relation with the State	Part of the formal political structure.	Operates **outside the state** but interacts with it.	Often operates both **inside and outside political institutions.**

Almond & Powell say that, “The process by which individuals and groups make demands upon the political decision-makers we call interest articulation.”

Almond and Powell say: “By ‘interest group’ we mean a group of individuals who are linked by particular bonds of concern or advantage, and who have some awareness of these bonds.

Discussing the pressure groups, **David Truman** describes them thus, “Pressure groups are attitude groups that make certain claims upon other groups in the society.”

Hitchner & Levine prefer the use of the term interest groups. They say that, “An interest group is a collection of individuals who try to realise their common objectives by influencing public policy.”

Neumann pointed out the distinction between parties and the interest groups thus: *Fundamentally, pressure groups are the representation of homogeneous interests seeking influence. The interest group is strong and effective when it has a directed specific purpose. Political parties, on the other hand, seeking office and directed towards policy decisions, combine heterogeneous groups. In fact it is one of their major themes to reconcile the diverse forces within political society. Theirs is an integrative function which is not the domain of the interest groups.*

Maurice Duverger made a distinction between the two in the following words: Political parties strive to acquire power and exercise it—by electing—mayors and deputies, and by choosing cabinet ministers and the head of state. Pressure groups on the contrary, do not participate directly in the acquisition of power or in its exercise; they act to influence power while remaining apart from it… they exert pressure on it… Pressure groups seek to influence the men who wield power, not to place their own men in power, at least not officially…

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Gabriel A. Almond's Classification of Interest Groups

1. Institutional Interest Groups	These are **formal organizations** that are part of government or other established institutions, but also express specific interests. They are not primarily created to influence policy, but often do so as part of their broader role.	Army, Bureaucracy, Church, Universities, Judiciary, Civil Services
2. Associational Interest Groups	These are **voluntary and organized groups** formed specifically to **represent and promote the interests** of their members. They have clear leadership, formal membership, and regular activities.	Trade unions, Business associations (FICCI, ASSOCHAM), Teachers' unions, Doctors' associations
3. Non-Associational Interest Groups	These groups are **informal and unorganized**. They emerge spontaneously around shared values, kinship, ethnicity, region, or religion, and may lack clear leadership or structure.	Caste groups, Ethnic communities, Religious collectives, Tribal groups, Local kinship networks
4. Anomic Interest Groups	These are **spontaneous, short-lived, and unorganized groups** that emerge suddenly — often as a reaction to crisis, injustice, or dissatisfaction. They express discontent through protest, violence, or spontaneous collective action.	Sudden strikes, Riots, Student protests, Spontaneous demonstrations, Online movements (e.g., flash mobs, hashtag campaigns)

Jean Blondel's Classification of Interest Groups

1. Community Interest Groups	These groups emerge **naturally or organically** from the social structure — based on **kinship, caste, tribe, religion, language, ethnicity, or region.** Their formation is not deliberate but arises from **shared identity and solidarity.**	Caste associations, religious communities, linguistic groups, ethnic unions (e.g., Lingayat Sangha, Sikh community organizations)

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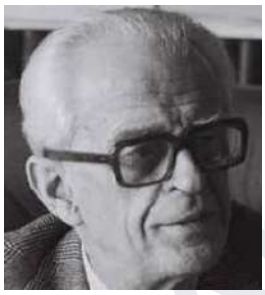
2. Associational Interest Groups	These are **voluntary, modern, and deliberately organized** groups formed to protect or promote specific interests. They have a **formal structure, leadership, membership, and objectives.** Their rise is linked to **industrialization and modernization.**	Trade unions, professional associations (e.g., Indian Medical Association), business chambers (FICCI, CII), farmers' unions

Blondel's Sub-Categories of Associational Groups

(a) Protective Groups	These are organized to **protect the economic or professional interests** of their members. Their primary goal is **defensive** — to preserve privileges or material advantages.	Trade Unions, Chambers of Commerce (FICCI, CII), Teachers' Associations, Bank Employees' Unions
(b) Promotional Groups	These are formed to **promote causes or values** (moral, social, environmental, political) rather than protect specific interests. They work for **public or collective good.**	NGOs, Environmental Movements (Chipko, Greenpeace), Human Rights Groups, Women's Organizations



Maurice Duverger's Classification of Interest Groups

1. On the Basis of Membership Structure

(i) Exclusive Groups	Membership is **restricted** to certain categories or classes — closed and selective. They serve the special interests of their members.	Professional guilds, elite clubs, trade unions, lawyers' bar councils

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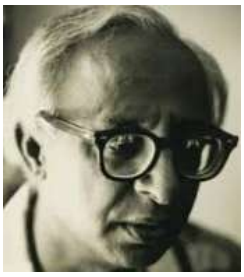
(ii) Partial Groups	Membership is **open** and **inclusive**, allowing individuals from diverse backgrounds. Their concerns are broader, often cutting across class or profession.	Human rights organizations, peace movements, consumer associations

2. On the Basis of Nature of Function

(i) Private Groups	Formed to **defend or advance private or sectional interests**; their activities benefit a specific group.	Business lobbies, trade associations, professional bodies
(ii) Public Groups	Formed to pursue **collective or public goals** that serve society as a whole. They promote values like equality, justice, and welfare.	Civil rights groups, environmental NGOs, consumer protection movements

Concept of Faction

Basic Meaning	The term *faction* refers to a **small, organized group within a larger organization, party, or community** that acts to pursue its own interests, often competing with other similar groups.

Key Characteristics	- Based on **personal loyalty, kinship, caste, or patronage networks.** - Function outside formal institutions but influence power distribution. - May exist within **political parties, villages, trade unions, or bureaucracies.**
Theoretical View (Fred W. Riggs) 	Riggs (1957, 1964) in *The Ecology of Administration* and *Administration in Developing Countries* explained **factionalism as a feature of prismatic societies**, where modern and traditional values coexist — leading to corruption, nepotism, and personalism.
M.N. Srinivas (India) 	In Indian sociology, Srinivas used the term "**Factionalism**" to describe the **rivalries and alignments in village politics**, often along caste and kinship lines.
F.G. Bailey (1957) 	In *Caste and the Economic Frontier in India* and later *Politics and Social Change* (1963), Bailey analyzed how **factions operate as informal political systems** in Indian villages. Factions help negotiate power and resources through **patron–client ties.**

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Lloyd and Susanne Rudolph (1967)	In *The Modernity of Tradition*, they argued that **factions are adaptive mechanisms** linking traditional social networks (caste, kinship) with modern political institutions (elections, bureaucracy).
Rajni Kothari (1970)	In *Politics in India*, Kothari saw factionalism as a key element of India's "Congress System," where competition occurs **within the dominant party** rather than between multiple parties.
A C Mayer (1966)	In *Caste and Kinship in Central India*, Adrian C. Mayer emphasized that **factional alliances in villages** are fluid and pragmatic, formed around **power, land, and personal ties.**

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State, Politics and Development Part 4 (22/10/2025)

Acephalous and Cephalous Societies

Acephalous Society *(From Greek: "a" = without, "kephale" = head)*	Literally means **"headless society."** Evans-Pritchard used this term to describe societies **without centralized political authority or a formal ruler.** Social order is maintained through **kinship, lineage, and customary law**, not by any central government or chief. Such societies are usually **segmentary and egalitarian.**	**The Nuer (Sudan)** — studied by Evans-Pritchard (1940) **Tiv (Nigeria)** — studied by Laura Bohannan **San (Bushmen) of Kalahari**
Cephalous Society *(From Greek: "kephale" = head)*	Literally means **"headed society."** These are societies with **centralized authority**, such as a **chief, king, or formal government**. Power is organized hierarchically, and decision-making is carried out through formal institutions of rule.	**Zande (Central Africa)** — also studied by Evans-Pritchard **Kingdoms of Buganda, Yoruba, Ashanti** **Ancient Indian or Egyptian monarchies**

E.E. Evans-Pritchard (1902–1973), a British social anthropologist, introduced these terms in his study of **African political systems** (*The Nuer*, 1940). He compared societies **with and without centralized political structures**, showing that both maintain order — one through **authority**, the other through **custom and kinship.**

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Caste and Politics in Indian Sociology

1. M.N. Srinivas – 'Caste in Modern India' (1957)	Srinivas showed that caste has adapted to democratic politics rather than disappearing. He coined the term **"Sanskritization"** — lower castes adopt upper-caste practices to gain status — and **"Dominant Caste"**, where a powerful caste controls local politics through land, education, and numbers.
2. André Béteille – Caste, Class, and Power (1965)	In his Tanjore village study, Béteille argued that **caste, class, and power** overlap in modern India. Political power often mirrors class inequalities, not just ritual hierarchy.
3. Rajni Kothari – 'Politics in India' (1970) Caste in Indian Politics (1970)	Kothari proposed that **caste and politics have a symbiotic relationship.** Politics uses caste for mobilization, and caste uses politics for power. He called this process **"politicization of caste"** and **"casteization of politics."** **Consequently, secularisation of caste has taken place.** Secularisation of caste denotes that castes role is not confined to its traditional role defined by principles of purity and impurity. It helps in mobilisation of castes for secular interests such as power and employment. Secularisation of caste has helped in formation of inter-caste alliances and coalitions.
4. D.N. Dhanagare – Peasant Movements in India (1983)	Dhanagare showed that caste was central to **agrarian and peasant movements**, where caste identity shaped collective action and leadership patterns.
5. Gail Omvedt – Caste, Class and Gender (1994)	Omvedt linked **Dalit politics** with class struggle and feminist perspectives, arguing that caste oppression is also a form of **economic and patriarchal domination.**

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6. B.R. Ambedkar – 'Annihilation of Caste' (1936)	Ambedkar viewed caste as a **system of graded inequality** maintained by Hindu social order. He advocated **constitutional democracy, education, and social reform** as means to destroy caste.
7. Yogendra Singh – Modernization of Indian Tradition (1973)	Singh argued that modernization redefined caste — not by eliminating it, but by **transforming it into a political and organizational unit.**
8. Rudolph & Rudolph – The Modernity of Tradition (1967)	Lloyd and Susanne Rudolph showed that caste serves as an **intermediary structure** connecting traditional identities with modern democratic processes.
9. F.G. Bailey – Caste and the Economic Frontier in India (1957)	Bailey explained how caste groups form **factions** and **alliances** in local politics. He saw caste as a **political instrument** for negotiation and patronage.
10. Christoph von Fürer-Haimendorf – Caste and Kin in Nepal, India, and Ceylon (1966)	He viewed caste as a **flexible social network** that enables political alliances, economic cooperation, and leadership emergence.

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11. Andre Beteille and Surinder S. Jodhka (Contemporary View) 	They emphasize that caste in politics today is about **representation, resource distribution, and identity assertion** — especially in the context of **reservations and Dalit-Bahujan mobilization.**

Ornitra Chakrabarty

CASE STUDIES

Castes articulate their interests by forming caste organisations. There are two kinds of organizations: **Caste associations and caste federations.** In order to pursue their interests (claim for representation to the government demanding educational facilities, land ownership and its distribution, government jobs etc. for their caste members) and social mobility, castes have established their organizations.

In this context, **Rudolph and Rudolph** summarise the role of caste associations in politics in the following way: "Caste associations attempted to have their own members nominated for elective office, working through existing parties or forming their own; to maximize caste representation and influence in state cabinets and lesser governing bodies; and to use ministerial, legislative and administrative channels to press for action on caste objectives in the welfare, educational and economic realms. Perhaps the most significant aspect of the caste association in the contemporary era, however, is its capacity to organize politically illiterate mass electorate, thus making possible in some measure the realization of its aspirations and educating large section of it in the methods and values of political democracy".

Rajni Kothari emphasised three aspects while discussion about the interaction between caste and politics in India:

- The first aspect can be seen in the form of 'secularisation of caste through their political involvement. This will alter the traditionally maintained rigid features and lead to a breakup of the old (socio-political) order. This enables to process of alignment and realignment of various strata and gradually embracing the process of social mobility.
- The second aspect is related to the integration dimension. The caste system not only differentiates individuals on the basis of their caste/social identity but also distinguishes on the basis of occupational and economic roles. 'At the same time, it is an integral structure of a specific type, namely one that is more intense in its small group orientation and particularistic loyalties and where wider loyalties operate only when they are structured through the prevailing differentiations. This aspect is important in understanding the structural impact of democratic nation-building'.
- The third aspect is related to consciousness, that is, caste enters politics through consciousness and then gets politicised. The practice of adult franchise in association with the provision of political reservation for the Dalits has further strengthened consciousness among the concerned communities.

According to **Rudolph and Rudolph** the caste association are playing a democratic role by ***empowering castes***. Although all kinds castes – high castes, Dalits and the OBCs have formed caste organizations, the caste organizations of Dalits and backward classes play more empowering role in the sense that they empower the castes which traditionally suffered caste-based humiliation and discrimination. The caste organisations not only settle internal disputes of the castes such as family feuds, expenses in the marriages, they also mobilise castes to participate in elections and non-electoral mobilization.

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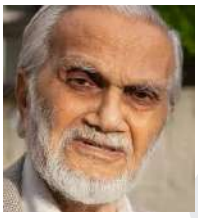
Major Sociological Theories of Citizenship

T.H. Marshall (1949) – Theory of Citizenship and Social Class 	Marshall viewed citizenship as a process of expanding **rights and equality** in modern societies. He divided citizenship into **three dimensions**: 1 **Civil Rights** – individual freedom (speech, property, justice). 2 **Political Rights** – participation in political power (voting, representation). 3 **Social Rights** – welfare, education, and social security ensuring equality. He argued that citizenship evolves historically — from civil (18th c.) → political (19th c.) → social (20th c.).	*Citizenship and Social Class* (1949)
Bryan S. Turner (1990s) – Cultural Citizenship and Globalization 	Turner emphasized that in an age of globalization, citizenship involves **cultural belonging, identity, and human rights**, not just legal status. He introduced the idea of **"post-national citizenship."**	*Outline of a Theory of Citizenship* (1993)
Bhikhu Parekh (2000) – Pluralist Citizenship 	Parekh argued that citizenship in multicultural societies should be **inclusive, plural, and dialogic** — recognizing multiple identities.	*Rethinking Multiculturalism* (2000)

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Types of Citizenship Acquisition

1. Citizenship by Birth (Jus Soli – Right of Soil)	Citizenship is granted to any person born within the territory of a country, regardless of parents' nationality.	**USA, Canada** (follow *Jus Soli* strictly); **India** (limited form till 1987).	Promotes **inclusive citizenship**; now restricted in many countries to prevent illegal immigration issues.
2. Citizenship by Descent (Jus Sanguinis – Right of Blood)	Citizenship is determined by parentage rather than birthplace. A child inherits citizenship from one or both parents.	**India, Germany, Japan, Israel**	Reflects **ethnic or cultural continuity**; commonly followed in Europe and Asia.
3. Citizenship by Registration / Naturalization	Foreign nationals can acquire citizenship after fulfilling legal conditions such as residence period, language test, or marriage.	**India (Citizenship Act 1955, Sec. 5 & 6)**, **UK, Australia**	Involves an **application process**; citizenship can be **revoked** for fraud or disloyalty.
4. Citizenship by Marriage	A person becomes a citizen through marriage to a citizen of that country, subject to legal requirements.	**UK, USA, France, India (through registration)**	Promotes **family unity**; may require proof of genuine marriage and residence.
5. Citizenship by Adoption	A child legally adopted by citizens of a country acquires that country's citizenship.	**India (under Juvenile Justice Act)**, **USA**	Protects **child rights** and ensures nationality for orphans and adopted children.
6. Citizenship by Incorporation of Territory	When one state's territory merges with another, residents automatically become citizens of the new state.	**India (Goa, 1961)**, **Germany (Reunification, 1990)**	Ensures **continuity of legal and political identity** during territorial changes.
7. Citizenship by Investment	Individuals obtain citizenship by making substantial financial	**Malta, Cyprus, Dominica, St. Kitts & Nevis**	Encourages **foreign investment**; often criticized as "citizenship for sale."

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(Economic Citizenship)	investment in a country's economy.		
8. Dual / Multiple Citizenship	A person holds citizenship of two or more countries simultaneously.	**USA, UK, Canada (allowed) India (not allowed)**	Offers **mobility and rights in multiple states**; India provides only *Overseas Citizen of India (OCI)* status instead.
9. Honorary Citizenship	Citizenship granted as an honor to individuals who have made extraordinary contributions to the nation or humanity.	**India (to Mother Teresa, 1980s)**, **USA (to Winston Churchill)**	**Symbolic and exceptional**; not gained through usual legal means.

Indian Context

Governed by the **Citizenship Act, 1955**, and subsequent amendments (1986, 2003, 2019).
India follows **Jus Sanguinis** (by blood) more than **Jus Soli** (by birth).
Citizenship can be **acquired, renounced, or terminated** as per the law.

Citizenship in the Indian Constitution

Articles 5 to 11 (Part II – Citizenship)	These articles in the Constitution (enacted on **26 January 1950**) deal with **citizenship at the commencement of the Constitution** — i.e., who would be considered a citizen of India when the Constitution came into force.
Article 5 – Citizenship by Domicile	Every person domiciled in India at the commencement of the Constitution, and either born in India or with Indian parents, is a citizen.
Article 6 – Citizenship of Certain Persons Who Have Migrated from Pakistan	Grants citizenship to those who migrated from Pakistan to India before 19 July 1948, and to others who later registered with Indian authorities.

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Article 7 – Rights of Certain Migrants to Pakistan	Persons who migrated to Pakistan after 1 March 1947 but later returned with resettlement permits are considered Indian citizens.
Article 8 – Citizenship of Indians Residing Abroad	Grants citizenship to persons of Indian origin residing outside India who have registered with Indian diplomatic or consular representatives.
Article 9 – Voluntary Acquisition of Foreign Citizenship	Any person who voluntarily acquires citizenship of another country **ceases to be an Indian citizen.**
Article 10 – Continuance of the Rights of Citizenship	Every person who is or is deemed to be a citizen of India shall continue to be so, subject to laws made by Parliament.
Article 11 – Parliament's Power to Regulate Citizenship	Empowers Parliament to make laws regarding acquisition, termination, and other matters relating to citizenship.

The Citizenship Act, 1955 and Its Amendments

1955 – Citizenship Act	Enacted by Parliament under Article 11. It provides modes of acquiring and losing citizenship: **by birth, descent, registration, naturalization, and incorporation of territory.**
1986 Amendment	Made citizenship laws stricter by limiting **Jus Soli** (birth-based citizenship). At least **one parent** must be an Indian citizen for a child born in India to get citizenship.
1992 Amendment	Allowed citizenship through **either parent** (not just father). Ensured gender equality in descent-based citizenship.
2003 Amendment	Introduced the concept of **Overseas Citizen of India (OCI)**; mandated that **illegal migrants cannot acquire citizenship** by registration or naturalization.
2005 Amendment	Relaxed OCI provisions; allowed registration of OCI cardholders with easier rules for PIOs.
2015 Amendment	Merged **PIO (Person of Indian Origin)** with **OCI** for administrative simplification.

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2019 Amendment – Citizenship (Amendment) Act (CAA)	Provides citizenship to **Hindu, Sikh, Buddhist, Jain, Parsi, and Christian refugees** from **Pakistan, Afghanistan, and Bangladesh** who entered India before **31 December 2014**. Reduces naturalization period from **11 years to 5 years** for these groups. Excludes Muslims from this provision.

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State, Politics and Development Part 5 (24/10/2025)

Pressure Groups and Interest Groups [added extra notes]

Roche and Stedman	"Modern democracy is everywhere characterized by the presence of numerous groups and associations."
Mackenzie	Names them as *Interest Groups.*
Rayland	While distinguishing between pressure groups and interest groups said, "When the interest groups act at the political level, they are called pressure groups."
Definition of Pressure Group	"A pressure group can be described as an organized group that does not put up candidates for election, but seeks to influence government policy or legislation." Difference: Interest groups are 'mainstream' groups that influence government in conventional ways.
Functions of Interest Groups	They protect the economic, social, and cultural interests of their members, while pressure groups influence government decisions through political, economic, and social pressure.
Edgar Lane and Gross	Lane called them *Lobby*, whereas Gross called them *Private Organizations.*
Difference Between Interest & Pressure Groups	Interest groups = concern with an "interest." Pressure groups = use coercive or persuasive techniques to affect policy and influence policymakers.
Simple Definition of Pressure Group	"A group of people who share an interest, concern, or set of opinions and who try to influence politics or the policies of government or business."
Prof. S. E. Finer	Characterized pressure groups as "Anonymous Empire."
Richard D. Lambert	Viewed them as "Unofficial Government" — no government can run without taking their viewpoint into consideration.
Rajni Kothari (India)	Studied the working and organization of pressure groups in India. Showed that they function as **agents of democracy** by mobilizing people on issues.
Functionalist View	Pressure groups play a constructive role in decision-making and prepare grounds for political participation.

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Conflict Theory View	Most pressure groups represent **vested interests** of business elites, professionals, and political leaders.
Examples of Indian Pressure Groups	Trade Unions, Dalit Sangharsh Samitis, Kisan Sabhas, Mahila Samaj, etc.

Types of Pressure Groups in India

Business Groups	The most important and influential category of pressure groups. Represent industrial and commercial interests.	Confederation of Indian Industry (**CII**), Federation of Indian Chambers of Commerce and Industry (**FICCI**), Associated Chambers of Commerce (**ASSOCHAM**).
Trade Unions / Labour Groups	Represent the interests of workers and industrial labourers. Work for better wages, working conditions, and labour rights.	All India Trade Union Congress (**AITUC**), Indian National Trade Union Congress (**INTUC**), Bharatiya Mazdoor Sangh (**BMS**).
Agrarian Groups	Mobilize farmers and peasants for fair prices, subsidies, and land reforms.	Bharatiya Kisan Union (**BKU**), Shetkari Sanghatana.
Professional Associations	Represent professionals like doctors, lawyers, teachers.	Indian Medical Association (IMA), Bar Council of India.
Religious & Community Groups	Influence policies related to religion, culture, and minority rights.	Vishwa Hindu Parishad (VHP), All India Muslim Personal Law Board.
Caste-Based Groups	Demand representation and reservation for specific castes or communities.	Dalit Sangharsh Samiti, All India Yadav Mahasabha.
Women's and Social Reform Groups	Advocate gender equality, safety, and social reform.	National Federation of Indian Women (NFIW), SEWA, Mahila Samakhya.
Environmental & Civil Rights Groups	Focus on ecological protection, social justice, and human rights.	Narmada Bachao Andolan, Greenpeace India, PUCL, PUDR.

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Anomic pressure groups refer to those spontaneous groups which are formed with a collective response through **riots, demonstrations, assassinations**, etc. The **Indian government and bureaucratic elite**, overwhelmed by economic underdevelopment and resource scarcity, tend to become technocratic and anti-political. As a result, such groups get alienated from the political system.
Examples: **Naxalite groups**, **United Liberation Front of Assam (ULFA)**, **All Assam Students' Union (AASU)**, **Jammu & Kashmir Liberation Front**.

Caste and Politics – Rajni Kothari's Analysis (1970)

Source: *Rajni Kothari, "Caste in Indian Politics" (1970)*

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Two Stages of Caste in Politics (as analysed by Kothari)	Rajni Kothari explained that caste and politics in India have interacted through **two major stages**, showing the transformation from traditional hierarchy to modern political competition.
Stage 1 – Antagonism between Entrenched and Ascendant Castes	The **first stage** involved intellectuals and elites, marked by conflict between: - **High entrenched castes** (already dominant and controlling power) – e.g., *Reddis* in Andhra Pradesh, *Patidars* in Gujarat, *Lingayats* in Karnataka, *Bhumihars* in Bihar, *Rajputs* in Rajasthan. - **High ascendant castes** (newly mobilized groups seeking power) – e.g., *Kayasthas* in Bihar, *Jats* in Rajasthan.
Stage 2 – Factionalism and Fragmentation	The **second stage** was marked by **factionalism and fragmentation** within these competing groups (entrenched and ascendant). Multi-caste and multi-factional alliances emerged, as **lower castes were mobilized** by high-caste leaders to strengthen their political position.

Rajni Kothari introduced the concept of **"Vote Contractorship"**, where **local dominant castes or leaders act as political intermediaries** between villagers and higher political authorities. They **"contract" votes** from their community in return for benefits like government favors, development projects, or personal gains.

This leads to **patron–client relationships** and reinforces caste-based hierarchies within democratic politics.

Example: A local Patidar or Reddy leader promising collective votes in exchange for irrigation projects or land titles.

M.N. Srinivas coined the term **"Vote Bank"**, referring to a **reliable and predictable bloc of voters** belonging to a particular caste, religion, or community that votes en masse for a specific party or candidate.

Vote bank politics emerges when parties exploit **identity-based loyalties** to secure electoral support, rather than ideological commitment.

It leads to **caste mobilization** and sometimes **vote polarization** based on religion, region, or community.

Example: Consolidation of Yadav votes for Samajwadi Party in Uttar Pradesh or Dalit votes for BSP.

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André Béteille – Caste and Politics in Tamil Nadu (1970s)

Study Context: *Tanjore and Sripuram, Tamil Nadu*
Source: André Béteille's fieldwork on caste, class, and power structures (1970s)

Central Theme	André Béteille studied the entry of **low castes into politics** in Tamil Nadu during the 1970s. His work explored how caste transformed from a social hierarchy into a **political resource**.
Main Question	How does caste enter into the political process?
Three Ways in Which Caste Enters Politics (According to Béteille)	
(i) **Caste Loyalties**	By appealing to **caste loyalties** in a general way — for example, exhorting *Vanniyas* to vote for *Vanniyas*.
(ii) **Organized Caste Interests**	By articulating **caste interests** in an organized manner — forming associations or parties that defend the collective economic and social interests of a caste.
(iii) **Interpersonal Networks**	By activating **interpersonal networks** within caste — using kinship ties, patronage, and everyday relations to mobilize political support both **during elections** and **in normal times**.

Sociological Implication	Béteille highlighted that caste is not disappearing in modern politics; rather, it is being **reconstructed as a means of political participation and assertion.**

Sociology of Reservation in India

1. Historical Roots	The idea of reservation emerged during the colonial period through **communal representation** (1909) and later the **Poona Pact (1932)** between Gandhi and Ambedkar, granting political representation to depressed classes. Post-independence, the **Constitution (1950)** institutionalized affirmative action under Articles **15(4), 16(4), 46, 340**.
2. Philosophical Foundation	Reservation is grounded in **social justice** and **substantive equality**, aiming to correct historical discrimination rather than provide charity.
3. Theoretical Perspectives	
(a) **Social Justice Theory (Rawls)**	Justice as fairness — compensating structural inequalities through affirmative action.
(b) **Ambedkar's Democratic Equality**	Ambedkar viewed political representation as essential for **social emancipation**. "Political power is the key to all social progress."
(c) **Compensatory Discrimination (Marc Galanter)**	Reservation as a legal mechanism to achieve **competing equalities** in society.

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(d) **Cultural Recognition (Taylor, Fraser, Gopal Guru)**	Reservation ensures dignity and recognition, not just material equality.
4. Sociological Perspectives	
(a) **Functionalist View (Parsons, Davis)**	Reservation integrates marginalized groups into mainstream society, maintaining stability.
(b) **Conflict View (Marx, Omvedt, Teltumbde)**	Reservation reflects class–caste struggle and redistribution of resources.
(c) **Weberian View (Status Politics)**	Caste operates as a status group; reservation institutionalizes its transformation into a political category.

SOCIAL MOVEMENTS

Basic Definition	A social movement is a **mass movement** and a **collective attempt** of people to bring about a **change** or to **resist any change**.
Nature and Orientation	Social movements possess a considerable measure of **internal order and purposeful orientation**. This organization strengthens the movement to challenge the established institutions.
Difference from Pressure and	Social movements differ from **pressure groups** or **institutional movements**. Institutional movements are highly organized, permanent, and occupation-based; whereas social movements are **spontaneous** and may not be issue-specific.

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Institutional Movements	
Relation with Association	An **association** is an organized group, while social movements may be **unorganized**. Associations follow customary norms, while movements seek **some change** in social behaviour.
Collective Actions vs. Movements	Collective actions like **crowds and riots** are generally **short-lived** and **unstructured**, whereas **rebellions, revolutions, and social movements** are more **structured** and goal-oriented.
Definition by Anderson & Parker	"A social movement is a form of **dynamic pluralistic behaviour** which progressively develops structure through time and aims at partial or complete modification of the social order."
Definition by Lundberg	"A social movement is a **voluntary association** of people engaged in concerted efforts to change attitudes, behaviour, and social relationships in a larger society."

SOCIAL MOVEMENTS — FEATURES, PARTICIPANTS & TYPES

1. Sense of Belonging	Social movements are driven by a strong **sense of belonging and group consciousness** among members. Active participation strengthens solidarity.
2. Creation of New Social Order	Social movements lead to the creation of a **new social, economic, and political order** by challenging existing institutions.
3. Development of New Ideas	Movements develop a **new set of ideas and beliefs**, which become obligatory for members to follow.
4. Collective Action	Social movements involve **collective action** rather than individual activity.
5. Organization	They may be **organized or unorganized** depending on their structure and goals.
6. Nature	Social movements may be **peaceful or violent**, depending on the strategy adopted.
7. Aim	The aim of a social movement is to **bring about or resist social change**.
8. Duration	The life of a movement is **uncertain** — it may continue for a long period or die out soon.

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PEOPLE SUSCEPTIBLE TO SOCIAL MOVEMENTS

(i) **Mobile Individuals**	Those who are **mobile** and have **little chance of integration** into community life.
(ii) **Marginal Individuals**	People **not fully accepted or integrated** into the group.
(iii) **Isolated Persons**	Those **isolated from the community** and social relations.
(iv) **Economically Insecure**	Individuals **threatened by economic insecurity** and loss of status.
(v) **Estranged Individuals**	Those **estranged from families** or free from familial responsibilities.
(vi) **Maladjusted / Anomic**	People suffering from **maladjustment or anomie** — lacking social norms and belonging.

TYPES OF SOCIAL MOVEMENTS / सामाजिक आंदोलनों के प्रकार

(i) Migratory Movements	Occur when large numbers of people migrate from one country or region to another due to dissatisfaction or attraction of better opportunities. *Example:* Movement of people from East to West Germany.
(ii) Expressive Movements	Arise when individuals feel powerless within a system they cannot change; they express emotions or reactions to reality. *Example:* Hippie Movement (USA).
(iii) Utopian Movements	Aim to create an **ideal or imaginary perfect society** — based on moral or spiritual values. *Example:* Sarvodaya Movement (Vinoba Bhave).
(iv) Reform Movements	Seek to **modify certain parts** of the existing social system without total transformation. *Example:* Total Revolution Movement by J.P. Narayan (1974, Patna).

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Theories of Social Movements

Relative Deprivation Theory	Social movements arise when there is a **gap between people's expectations and their actual living conditions**. Perceived inequality or deprivation motivates collective action.	**Ted Robert Gurr** (*Why Men Rebel*, 1970); **James Davies** (*J-Curve Theory*, 1962) — frustration leads to revolution.
Structural Strain Theory	Movements occur when social structures fail to meet people's expectations, creating **strain or tension** within society. Social breakdown → mobilization → movement.	**Neil Smelser** (*Theory of Collective Behavior*, 1962) — six determinants: structural strain, generalized belief, precipitating factors, etc.
Mass Society Theory	In modern industrial societies, individuals feel **isolated, alienated, and powerless**; social movements provide them with a sense of belonging and identity.	**William Kornhauser** (*The Politics of Mass Society*, 1959); linked to **Emile Durkheim's** concept of *anomie*.
Resource Mobilization Theory	Focuses on **how movements organize and mobilize resources** — money, media, leadership, and networks — rather than emotional grievances.	**John D. McCarthy** & **Mayer N. Zald** (*Resource Mobilization and Social Movements*, 1977).
Political Process Theory	Emphasizes the role of **political opportunities** — when state structures or elites are weak, movements can emerge and succeed.	**Charles Tilly**, **Doug McAdam** (*Political Process and the Development of Black Insurgency*, 1982).
New Social Movements Theory	Focuses on **post-industrial societies**, where movements are about **identity, culture, gender, environment, and human rights** — not just class or economics.	**Alain Touraine**, **Jürgen Habermas**, **Claus Offe** — movements around everyday life, media, ecology, feminism, etc.
Marxist Theory of Social Movements	Movements arise from **class conflict** between the ruling and subordinate classes; they aim to overthrow capitalist structures.	**Karl Marx**, **Antonio Gramsci**, **Ernesto Laclau** — focus on hegemony and revolutionary change.
Collective Behavior Theory	Movements arise as a form of **collective response to social unrest**; spontaneous and emotional reactions of people to strain.	**Herbert Blumer** — identified stages: social unrest →

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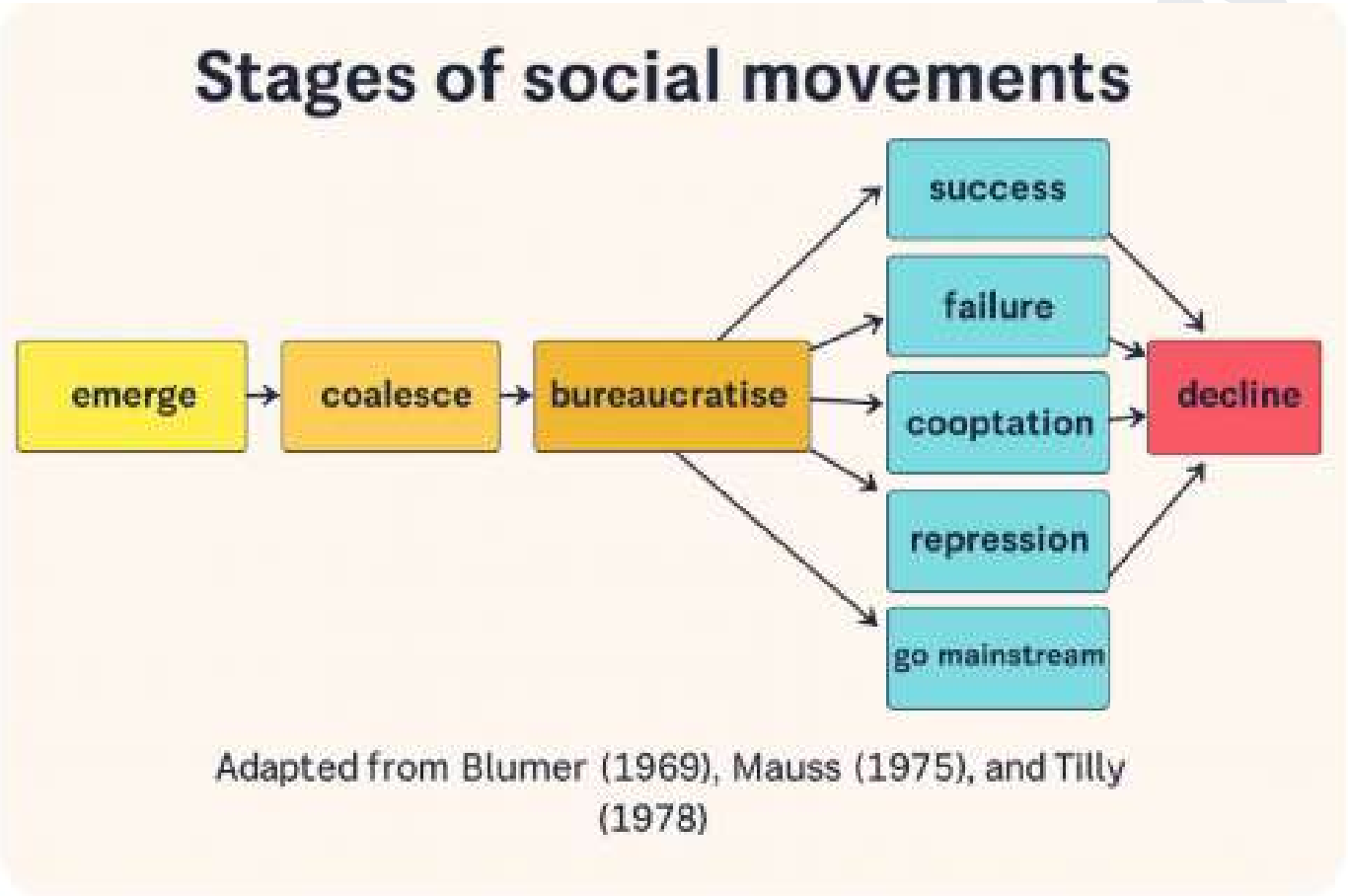
		excitement → formalization → institutionalization.
Postmodern and Identity-Based Theories	Movements are **fluid, decentralized, media-driven**, and based on **micro-identities** (gender, sexuality, ethnicity, environment).	**Manuel Castells** (*The Power of Identity*, 1997); **Alberto Melucci** (*Nomads of the Present*, 1989).



State, Politics and Development Part 6 (27/10/2025)

Important definitions of social movements

Heberle (1951)	Defines social mobilization as an **expression of the collective will of participants**. It is the **conscious and voluntary collective action** of individuals that embodies ideological beliefs and shared purposes.
Wilkinson (1971)	Defines a social movement as a **deliberate collective endeavor** to promote change by any means — including reform, revolution, or even withdrawal into utopian communities. It shows a **minimal but necessary organization** ranging from loose groups to bureaucratic forms.
Sidney Tarrow (1994)	Defines social movements as **collective challenges** by people with **common purposes and solidarity**, engaging in **sustained interaction with elites, opponents, and authorities**. Movements emerge not just from resources but from **political opportunity structures**.

Herbert Blumer	Social movements are **collective enterprises to establish a new order of life**. They arise from **unrest and dissatisfaction with the present system**, and are driven by **hopes and aspirations for a new social order**.
M.S.A. Rao	A social movement involves **sustained collective mobilization** — whether **formally or informally organized** — directed towards **social change (partial or total)**.
T.K. Oommen	A movement is a **conscious effort** by a deprived group to **mitigate deprivation and seek justice**, conditioned by **social structure**. It is the **mechanism through which the oppressed demonstrate collective power** united by ideology.

Social movements theories in detail

David Aberle's types after studying American Navaho Indians

Sociologist David Aberle (1966) addresses this question by developing categories that distinguish among social movements by considering 1) what it is the movement wants to change and 2) how much change they want. He described four types of social movements, including: alternative, redemptive, reformative, and revolutionary social movements.

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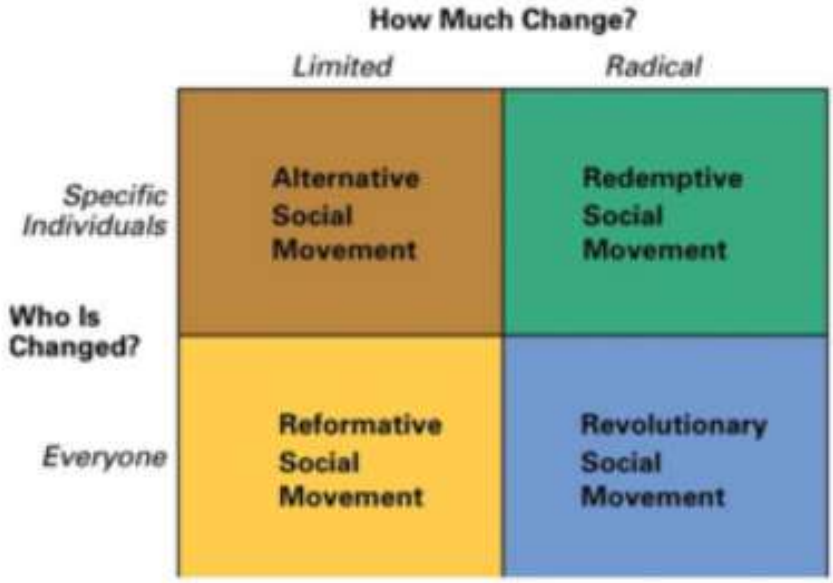

1. Alternative Movements	These aim to bring about **limited change in specific individuals**. They focus on altering **particular behaviors or habits** rather than entire social structures.	Example: Alcoholics Anonymous movement, Yoga or Meditation groups promoting personal change.
2. Redemptive Movements	These seek **radical or total change in individuals**, focusing on inner transformation and spiritual renewal. They often involve a **complete reorientation of life**.	Example: Religious conversion movements, ISKCON (Hare Krishna), Evangelical revival movements.
3. Reformative Movements	These movements aim for **limited change but for the whole society**. They seek reforms in specific areas without overthrowing the system.	Example: Environmental movement, Civil Rights movement, Women's rights movement.
4. Revolutionary Movements	These movements aim for **radical and total transformation of society** — political, economic, or social. They seek to **replace existing systems entirely**.	Example: Marxist revolutions, Bolshevik Revolution, Maoist movements.

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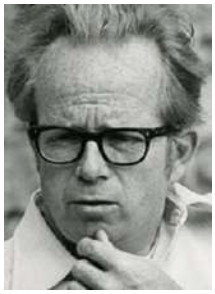

Neil Smelser's Structural Strain Theory (1962), Source: Theory of Collective Behavior (1962)
(uses a Parsonian Perspective)

1. Structural Conduciveness	The **social conditions and environment** must allow the possibility of collective behavior. There should be freedom to express grievances and communicate.	Example: Presence of media, democratic rights, and free spaces for protest.
2. Structural Strain	This refers to **social tensions or conflicts** within society such as inequality, unemployment, or political corruption that generate discontent.	Example: Economic inequality, caste discrimination, rising unemployment.
3. Growth and Spread of a Generalized Belief	People develop a **shared understanding of the problem and its causes**, along with a belief that something must be done collectively.	Example: Collective belief that government policies are unjust.
4. Precipitating Factors	A **specific event or incident** triggers the movement. It acts as a spark that transforms latent discontent into active protest.	Example: Police brutality incident triggering protests.
5. Mobilization for Action	Organizers and leaders **mobilize people**, coordinate actions, and form strategies for protest or reform.	Example: Trade unions, student unions, NGOs organizing rallies.

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6. Operation (Failure or Success) of Social Control	The **response of authorities** (government, police, institutions) determines whether the movement grows, succeeds, or is suppressed.	Example: Repression by police, negotiation by government, or policy change.

Anthony F. C. Wallace
Work: "Revitalization Movements" (1956) published in American Anthropologist

1. Political/Social Movements	Seek to **change political structures or social order**. Aim for reform or revolution in social institutions.	Independence movements, Civil Rights movements.
2. Messianic Movements	Revolve around a **prophetic or messiah figure** who promises salvation or deliverance from oppression.	Christian Second Coming movements, Cargo Cults.
3. Nativist Movements	Aim to **restore traditional culture** by rejecting foreign or colonial influences.	Swadeshi Movement in India, Native American Ghost Dance.
4. Revitalization Movements	Aim for **deliberate, organized cultural transformation** to revitalize society's core values and identity.	Religious reform movements like Bhakti or Protestant Reformation.

Ralph Linton (1943) – Concept of Nativistic Movements

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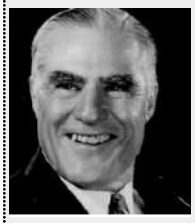
Definition	"Nativistic movements" refer to movements that aim to **revive or preserve traditional culture** in response to contact with or domination by another, usually more powerful, culture.
Introduced by	**Ralph Linton (1943)** introduced the term *nativistic movement* in his paper, establishing it as a key concept in **anthropological studies of culture change**.
Cultural Context	Observed among **North and South American Indians, African tribes, Pacific Islanders, and tribal groups in Europe and Asia.**

Herbert Blumer, Work: *"Collective Behavior" (1969)*

1. General Social Movements 	These movements aim to **bring about broad, fundamental change in the total social order or culture**. They involve large sections of society and may span long durations.	Example: Women's Liberation Movement, Socialist or Communist movements, Nationalist movements.
2. Specific Social Movements	These seek **limited or partial change** in a particular area of social life — such as law, policy, or behavior. They are focused and issue-oriented.	Example: Anti-liquor movement, Anti-smoking campaign, Environmental protection movement.
3. Expressive Movements	These focus on **inner change, self-expression, or transformation of individuals**, not on structural change. They often emphasize identity, emotion, or spirituality.	Example: Yoga and meditation movements, New Age spirituality, Hippie movement.

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Thinkers: Ralph H. Turner and Lewis M. Killian, Work: *Collective Behavior* (1957)

1. Value-Oriented Movements	These movements gain support from **moral or ideological convictions** aiming at **fundamental social change**. They are driven by values, beliefs, or ethical ideals rather than material interests.	Example: Civil Rights Movement, Environmental Movements, Anti-corruption movements.
2. Power-Oriented Movements	These are directed toward **contestation and accumulation of power and status**. They aim to **seize or influence political control** and authority structures.	Example: Revolutionary movements, political uprisings, nationalist struggles.
3. Participation-Oriented Movements	These movements emphasize **self-expression, belonging, and emotional gratification** rather than social or political transformation. They fulfill **psychological or identity needs** of members.	Example: Hippie movement, Youth subcultures, New Age spiritual groups.

T.K. Oommen (2010): Approaches and Classifications of Social Movements

1. Historical Approach	Focuses on the **career or evolution of movements**, the **characteristics and motivation** of participants over time.	Nationalist movements, anti-colonial struggles.
2. Psychological Approach	Sees movements as expressions of **emotional needs, frustrations, and discontent** among participants.	Protest participation due to alienation or deprivation.
3. Sociological Approach	Presupposes a **theory of society** explaining how **collective actions arise within social structures**.	Trade union movements, peasant movements.

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Oommen's Historical Link to Classical Thinkers

Émile Durkheim	In *The Division of Labour in Society* (1893) and *Elementary Forms of Religious Life* (1912), Durkheim explained collective action through **solidarity** and **moral cohesion** in society.
Max Weber	Introduced the idea of **"reutilization of charisma"**, where authority and rationality constantly interact, producing **social change through leadership and charisma**.
Karl Marx	Explained social movements as part of **systematic class struggle**, emphasizing **collective action by antagonistic classes** as drivers of historical change.

Oommen's Three Ideal-Typical Movements

1. Ideological Movements	Based on **ideas, doctrines, or ideologies** that mobilize people toward reform or revolution.	Socialist, feminist, environmental movements.
2. Organisational Movements	Focus on **building institutions or organizations** to achieve social change systematically.	Trade unions, peasant associations.
3. Charismatic Movements	Centered around **a leader with extraordinary personal appeal** who inspires collective action.	Gandhi-led national movement, Bhakti and reform movements.

Important books

Social Movements I: Issues of Identity (Ed.) 2010
Social Movements II: Concerns of Equity and Security (Ed.) 2010
Protest and Change: Studies in Social Movements 1990

Partha N. Mukherji (2010): Theoretical Framework for Social Movements

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Essentials of a Social Movement	According to Mukherji, a collective action qualifies as a **social movement** only when three elements coexist: **(1) Social Conflict**, **(2) Social/Collective Mobilisation**, and **(3) Social Change** — all interrelated.	Example: Movements for land reforms or against caste discrimination.
Non-Movement Mobilisations	Campaigns like Pulse Polio, AIDS awareness, or disaster management are **not social movements**; they are **campaigns for public good** without structural change.	Example: Pulse Polio campaign.
Necessary Conditions	For a movement to sustain, it needs **ideology**, **organization**, and **leadership**. These transform collective mobilization into a structured social movement.	Example: Communist or Gandhian movements with strong ideological bases.

Types of Social Movements According to Mukherji

1. Quasi-Social Movements	Mobilizations seeking **reform within the existing system** — bargaining for better resources or redressal of grievances.	Example: Movements for wage hikes or reservation extensions.
2. Alternative Social Movements	Seek to **alter or replace part of the system** by eliminating an existing structure or adding a new one.	Example: Agrarian movement leading to abolition of bonded labour.
3. Transformative / Revolutionary Movements	Aim to **replace the entire social or economic structure** with an alternative one. These are radical and revolutionary.	Example: Maoist movement, socialist revolutions.

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Types of movements by Ghanshyam Shah

D.N. Dhanagare on Peasant Movements

D.N. Dhanagare	Dhanagare's contribution to Indian sociology lies in his **comparative analysis of peasant movements** and their **class character**. He emphasized **ideology, leadership, nature of protest, and grassroots participation**.	He studied movements such as **Tebhaga (Bengal), Telangana (Hyderabad), Moplah (Kerala), Bardoli (Gujarat), Oudh Kisan Sabha (U.P.)**, and **Left-wing peasant uprisings**.
Focus of Dhanagare's Analysis	Peasant movements are shaped by **class conflict**, **colonial agrarian policies**, and **regional variations in leadership and ideology**.	Book: *Peasant Movements in India, 1920–1950* (1983, Oxford University Press).

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M.S.A. Rao	Rao classified social movements on the basis of the **nature and depth of social change** they seek.	He proposed three types — **Reformative, Transformative, and Revolutionary**.
1. Reformative Movements	Aim for **limited reform within the existing system** without overthrowing it.	Example: Environmental reform, anti-corruption campaigns.
2. Transformative Movements	Seek **radical change in certain institutions** or value systems while keeping others intact.	Example: Feminist movement, anti-caste movements.
3. Revolutionary Movements	Aim to **replace the entire social order** through revolution or complete restructuring.	Example: Marxist and Maoist movements.

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Rajendra Singh (2001): Theoretical Traditions in Movement Studies

1. Classical Tradition	Includes studies related to **collective behavior of crowds, riots, and rebel groups**, mainly developed by **Western social psychologists and historians**. This approach views movements as **spontaneous, emotional, and irrational** reactions to social strain.	Thinkers: Gustave Le Bon, Neil Smelser, Herbert Blumer. Focus: *Collective behavior, social strain, crowd psychology.*
2. Neo-Classical Tradition	Refers to the **'old' social movement studies after 1950s**, dominated by **Marxist and Functionalist perspectives**. Movements are seen as **organized efforts for structural change** linked to class conflict and political economy.	Thinkers: Karl Marx, A.R. Desai, Smelser, Turner & Killian. Focus: *Class conflict, resource mobilization, institutional change.*

3. 'New' Social Movements Tradition	Emerged from **1970s onward** in post-industrial societies. Focuses on **identity, culture, gender, environment, and civil rights** rather than class. It emphasizes **symbolic and cultural struggles** over material ones.	Thinkers: Alain Touraine, Alberto Melucci, Jürgen Habermas, Manuel Castells. Focus: *Identity politics, culture, communication, post-material values.*

Rajendra Singh (2001) – Characteristics and Perspectives of New Social Movements (NSMs)

1. Self-defence of Civil Society	NSMs raise the issue of **self-defence of the community** against state domination, emphasizing the **autonomy and consciousness of civil society** in the postmodern world.	Civil liberty movements, Human rights campaigns.
2. Non-Marxist Paradigm	NSMs **do not follow the Marxist idea** of class conflict. They focus instead on **identity, culture, and autonomy** rather than economic class struggle.	Feminist, environmental, LGBTQ+ movements.
3. Grass-roots Politics	NSMs **evolve from local-level participation**, often as **micro-movements** that address localized issues through creative, community-based actions.	Chipko Movement, Narmada Bachao Andolan.
4. Plural, Global and Trans-human Character	NSMs are **plural in structure** and often **global in nature**, involving concerns like **environment, peace, identity, dignity, and civil liberty**.	Anti-nuclear protests, Global climate movements.

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Western Theoretical Perspectives on New Social Movements (NSMs)

1. Resource Mobilisation Theory (RMT)	Focuses on **organizations, rational action, and resource management**. It explains how movements succeed through **leadership, funding, and networks** rather than spontaneity.	John McCarthy, Mayer Zald.
2. Identity-Oriented Theory (IOT)	Emphasizes the **cultural and symbolic dimensions** of contemporary social movements. It explains how identity, values, and meaning-making drive participation.	Alain Touraine, Alberto Melucci.

Alain Touraine	French sociologist who studies the **relationship between the individual (subject)** and social movements. He sees the **subject as the central agent** of social movements. He proposed an **action-theoretical analysis** where movements are seen as **collective actions aimed at implementing core cultural values**. Touraine argues that **new social movements combine social conflict with cultural participation**, focusing on **identity formation and collective meaning**.	*The Workers' Movement (1987)*, *Return of the Actor (1988)*, *Critique of Modernity (1995)*
Alberto Melucci	Italian sociologist who introduced the concept of **identity in new social movements**. He distinguishes **traditional movements (economic/class-based)** from **new movements (cultural/identity-based)**. According to Melucci, NSMs arise due to:1 Transition from industrial to post-industrial society2 Rise of the new middle class3 Transformation of social identities from latent to visible. He sees NSMs as offering **identity, belonging, and symbolic participation** to individuals.	*Nomads of the Present (1989)*, *Challenging Codes (1996)*

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Claus Offe	German sociologist who links NSMs to **class structure transformation** in the mid-20th century. He argues that the **new middle class (educated, economically secure individuals)** became the main carrier of new movements. Offe associates NSMs with **issue-based politics** — peace, environment, women's rights, and civil liberties — rather than class-based struggle. He believes NSMs aim at **transforming social and political structures** towards greater democratization.	*Institutional Design in Post-Communist Societies (1998)*, *Varieties of Transition (1996)*, *Modernity and the State (1996)*

Types of movements in modern era by Anthony Giddens

Empirical studies on social movements

A. R. Desai (1954)	First sociological study of social movements from a **Marxian perspective**.	Analysed movements as expressions of **class conflict and historical materialism**.
Stephen Fuchs (1960s)	Studied **messianic tribal movements** in Central India.	Explained tribal revolts as **religious and charismatic reactions** to social change.
Partha N. Mukherji (1987)	Comparative study of **Naxalbari Peasant Movement** and **Sarvodaya Movement of Bihar**.	Showed that **collective mobilisation** in Naxalism was structural and revolutionary, while Sarvodaya was reformist and Gandhian.
T. K. Oommen (1970s)	Studied **Bhoodan-Gramdan movement** in Rajasthan and agrarian movements in Kerala.	Applied **Weber's theory of charisma**, showing that charisma is **context-dependent and temporary**.
M. S. A. Rao (1978)	Studied **two backward-class movements** — SNDP (Kerala) and Yadava movement (North India).	Compared their **ideologies, leadership, and organization**, showing caste-based assertion and modernization.
D. N. Dhanagare (1983)	Studied **Tebhaga, Telangana, Moplah, Bardoli, Oudh Kisan Sabha, Left-wing peasant movements**.	Provided a **comparative class analysis** of Indian peasantry, linking ideology and grassroots mobilisation.
Kathleen Gough (1979)	Studied **peasant movements in South India**.	Classified them as **restorative, religious, terrorist, and insurrectionary** types.
Rajendra Singh (1988)	Studied **peasant revolts in Basti (U.P.)** known as *land-grab movement (Nejeibol)*.	Examined **power, culture, and counter-ideologies** in peasant revolts.
M. S. Gore (1989)	Studied **Non-Brahmin movement in Maharashtra**.	Focused on **leadership, ideology, and protest**, showing links between social structure and movement.

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K. L. Sharma (1985)	Studied **peasant movements in Rajasthan** from a **structural-historical perspective**.	Showed how local organizations like **Marwar Hitkari Sabha** and **Lok Parishad** mobilized peasants politically.
Dipankar Gupta (1982)	Studied **Shiv Sena movement in Mumbai** using a **structuralist–Marxist approach**.	Explained rise of regional identity politics through **class contradiction and mode of production**.
Gail Omvedt (1976)	Analysed **class struggle through caste mobilisation** in India.	Used **subaltern and structuralist-historical perspective** to explain social movements.

TRIBAL MOVEMENTS CLASSIFICATIONS

K.S. Singh (1983) has also classified them in more or less the same way, except that he uses the terms 'sanskritisation' instead of 'reform movement' and 'cultural' instead of 'ethnic'.

- **Famous books:**
- Rao, MSA. 2002. Social Movements in India.
- Rocher, Guy. 1977. A General Introduction to Sociology: A Theoretical Perspective. Toronto: Macmillan.
- Ghanashyam. 1990. Social Movements in India. New Delhi: Sage Publications.
- Singh, Rajinder. 2001. Social Movements Old and New. New Delhi: Sage Publications.
- Desai, A.R. Peasant. 1979. Struggle in India. (edit.).
- DHANAGARE, Peasant Movements in India, 1920-1950

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State, Politics and Development Part 7 (29/10/2025)

Short notes

- Turner and Killian (1957) built upon the Chicago School
- According to Touraine (1968) social movements have three important functions. They are:
    - i) Mediation: They help to relate the individual to the larger society. They give each person a chance to participate, to express his ideas and to play a role in the process of social change.
    - ii) Pressure: Social movements stimulate the formation of organised groups that work systematically to see that their plans and policies are implemented.
    - iii) Clarification of Collective Consciousness: This is a significant function. Social movements generate and develop ideas which spread throughout society. As a result group consciousness arises and grows.
- Structural strain theory of Niel Smelser is also known as Value-Added theory

Stages of Social Movement by Herbert Blumer

1. Social Ferment / Emergence Stage	This is the **initial stage** when widespread **dissatisfaction or unrest** develops among people due to some social problem. There is no clear leadership or organization yet — only spontaneous expressions of discontent.
2. Popular Excitement / Coalescence Stage	The movement gains **clarity of purpose** and **collective identity**. People begin to **organize rallies, meetings, and protests**. Leadership begins to emerge and goals start becoming clear.
3. Formalization / Institutionalization Stage	The movement becomes **formalized with structures**, such as committees, offices, and rules. Leadership becomes professional, strategies are planned, and interaction with power structures begins.
4. Decline / Institutionalization or Disintegration Stage	The movement may **decline** in different ways — success (achieving goals), failure, repression by authorities, or internal conflict. Some movements transform into **formal organizations or political institutions**.

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Types of Crowd by Herbert Blumer

1. Casual Crowd	A **temporary and unorganized gathering** of people with **no common purpose** except being at the same place. Example: people at a bus stop or market.
2. Conventional Crowd	A **structured and scheduled gathering** that meets for a **specific event or purpose**, following social norms. Example: audience in a theatre, school assembly, or public meeting.
3. Expressive Crowd	A gathering where people **express emotions collectively**, such as joy, grief, or excitement. Example: people dancing in a festival, cheering in a concert, or mourning together.
4. Acting Crowd	A highly emotional crowd that takes **goal-directed or aggressive action**—can lead to riots, panics, or protests. Example: mob violence, panic buying, lynching.
5. Protest / Revolutionary Crowd	A crowd formed to **achieve social or political change**; it may organize demonstrations or revolutions. It overlaps with social movements.

Sociology of corruption

Corruption is the **misuse of public office or power for private gain**. It involves deviation from established norms of public duty for personal benefit.
Sociology views corruption as a **socially structured phenomenon**—not only moral failure but also a result of **institutional weaknesses and cultural tolerance**.
1️⃣ **Political corruption** – misuse of political power.2️⃣ **Bureaucratic corruption** – administrative bribery, favoritism.3️⃣ **Judicial corruption** – manipulation of justice.4️⃣ **Economic/Corporate corruption** – financial fraud, lobbying, insider trading.5️⃣ **Cultural/Social corruption** – nepotism, exchange of favours, moral corruption.
Corruption is a **dysfunction** but may also serve latent functions like **integration among elites or redistribution of resources**.
Corruption occurs when **cultural goals (wealth, success)** are accepted but **legitimate means** to achieve them are blocked — leading individuals to innovate illegitimately.

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Movements such as **JP Movement (1970s)** and **India Against Corruption (2011)** reflect collective demand for **transparency and accountability**.

Major committees on corruption/भ्रष्टाचार पर प्रमुख समितियाँ

Santhanam Committee on Prevention of Corruption	1962	**K. Santhanam**	1 Establishment of **Central Vigilance Commission (CVC)**. 2 Strict action against misuse of discretionary powers. 3 Code of conduct for ministers and civil servants.
Administrative Reforms Commission (First ARC)	1966	**Morarji Desai / K. Hanumanthaiah**	1 Creation of **Lokpal** and **Lokayuktas**. 2 Strengthening anti-corruption laws. 3 Administrative transparency and accountability.
Committee on Prevention of Corruption (CPI Committee)	1955	**Government of India (Home Ministry)**	1 Defined "corruption" under **Criminal Law Amendment Act, 1952**. 2 Recommended vigilance units in ministries.
Second Administrative Reforms Commission (2nd ARC)	2005	**Veerappa Moily**	1 Introduced **Right to Information (RTI)** as an anti-corruption tool. 2 Recommended **Ethics Commission** in public life. 3 Suggested simplification of procedures and e-governance.
Lokpal and Lokayukta Act *(Product of various committees)*	2013	**Parliament of India (post-Anna Hazare movement)**	Established **Lokpal at Centre** and **Lokayuktas in States** to investigate corruption among public servants.

Major International Organisations

Organisation (English)	Year of Establishment	Headquarters	India's Membership Year
United Nations (UN)	1945	New York, USA	1945 (Founding Member)

UNESCO (The United Nations Educational, Scientific and Cultural Organization)	1945	Paris, France	1946
UNICEF (The United Nations International Children's Emergency Fund)	1946	New York, USA	1949
World Health Organization (WHO)	1948	Geneva, Switzerland	1948
World Trade Organization (WTO)	1995	Geneva, Switzerland	1995 (Founding Member)
International Monetary Fund (IMF)	1944	Washington D.C., USA	1945
World Bank	1944	Washington D.C., USA	1945
Food and Agriculture Organization (FAO)	1945	Rome, Italy	1945
International Labour Organization (ILO)	1919	Geneva, Switzerland	1919 (Founding Member)
United Nations Development Programme (UNDP)	1965	New York, USA	–
SAARC (South Asian Association for Regional Cooperation)	1985	Kathmandu, Nepal	1985 (Founding Member)
Non-Aligned Movement (NAM)	1961	No Permanent HQ	1961 (Founding Member)
BRICS (Brazil, Russia, India, China, South Africa)	2009 (as BRIC), 2010 (as BRICS)	Shanghai, China	2009 (Founding Member)
United Nations Environment Programme (UNEP)	1972	Nairobi, Kenya	1972

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UNIDO (United Nations Industrial Development Organization)	1966	Vienna, Austria	1966
World Economic Forum (WEF)	1971	Geneva, Switzerland	Regular Participant (since 1980s)
UNCTAD (United Nations Conference on Trade and Development)	1964	Geneva, Switzerland	1964

Articles Related to Women

Article 14	Equality before law for all citizens.
Article 15(1)	Prohibits discrimination on grounds of sex.
Article 15(3)	Allows the State to make special provisions for women and children.
Article 16	Equality of opportunity in matters of public employment.
Article 39(a)	Equal right to adequate means of livelihood for men and women.
Article 39(d)	Equal pay for equal work for both men and women.
Article 42	Provision for humane work conditions and maternity relief.
Article 51A(e)	Fundamental duty to renounce practices derogatory to the dignity of women.
Articles 243D & 243T (73rd & 74th Amendments)	Reservation of one-third seats for women in Panchayats and Municipalities.

Articles Related to Scheduled Castes (SCs)

Article 15(4)	State can make special provisions for SCs and STs.
Article 16(4)	Reservation in public employment for SCs/STs.
Article 17	Abolition of untouchability.

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Article 46	Promotion of educational and economic interests of SCs/STs and protection from social injustice.
Article 330	Reservation of seats for SCs in Lok Sabha.
Article 338	National Commission for Scheduled Castes.

Articles Related to Scheduled Tribes (STs)

Article 15(4)	Special provisions for STs in education and advancement.
Article 16(4)	Reservation in public employment for STs.
Article 46	Promotion of educational and economic interests of STs.
Article 244(1)	Administration of Scheduled Areas and Tribes in States (Fifth Schedule).
Article 244(2)	Administration of Tribal Areas in North-East (Sixth Schedule).
Article 330 & 332	Reservation of seats for STs in Lok Sabha and State Assemblies.
Article 338A	National Commission for Scheduled Tribes.

Articles Related to Other Backward Classes (OBCs)

Article 15(4)	Enables State to make special provisions for socially and educationally backward classes.
Article 16(4)	Reservation in public employment for backward classes.
Article 340	Appointment of a Commission to investigate conditions of backward classes (Mandal Commission).
Article 338B	Establishment of National Commission for Backward Classes.

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Additional Provisions for Tribal Areas

Fifth Schedule	Administration and control of Scheduled Areas and Tribes in States (except NE States).
Sixth Schedule	Special provisions for administration of tribal areas in North-East India.
Article 371(A–G)	Special provisions for Nagaland, Assam, Manipur, Mizoram, Arunachal Pradesh, and Sikkim.

List of important amendments in India

1st Amendment	1951	Added grounds for restricting freedom of speech & expression (public order, friendly relations with foreign states, incitement to offence); empowered special provisions for advancement of socially & educationally backward classes; inserted the Ninth Schedule to protect land-reform laws.
7th Amendment	1956	Reorganisation of States on linguistic basis; introduced Union Territories; amended many provisions governing States & Union Territories.
24th Amendment	1971	Explicitly established Parliament's power to amend any part of the Constitution including Fundamental Rights.
25th Amendment	1971	Curtailed Right to Property; enabled nationalisation of trade/business; inserted Article 31C giving primacy to certain Directive Principles.
42nd Amendment	1976	Added "socialist", "secular", "integrity" to Preamble; introduced Fundamental Duties; extended tenure of Lok Sabha & state assemblies; attempted to curtail judicial review; called "mini-Constitution".
44th Amendment	1978	Reversed many provisions of the 42nd Amendment; removed Right to Property as a Fundamental Right (it became a legal right under Article 300A).
73rd Amendment	1992	Gave constitutional status to Panchayati Raj institutions; added Part IX and 11th Schedule.
74th Amendment	1992	Granted constitutional status to Urban Local Bodies; added Part IX-A and 12th Schedule.

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86th Amendment	2002	Made Right to Free & Compulsory Elementary Education (ages 6–14) a Fundamental Right; added Article 21A and made parent/guardian duty under 51A(k).
93rd Amendment	2005	Enabled reservation for socially & educationally backward classes in private unaided educational institutions under Article 15(5).
103rd Amendment	2019	Introduced up to 10% reservation for Economically Weaker Sections (EWS) of citizens in addition to existing OBC/SC/ST reservations.
104th Amendment	2020	Extended the reservation of seats for SCs/STs in Parliament and state assemblies by 10 years (up to 2030); removed Anglo-Indian representation in Lok Sabha and state assemblies.
106th Amendment	2023	Reserved approximately one-third of seats in Lok Sabha and state assemblies for women (to be implemented after delimitation).

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State, Politics and Development Part 8

Short notes on social movements chronology

Chronology of Reform Movements

Year	Reform Movement / Organization
1780	Bengal Gazette (early reformist journalism by James Augustus Hicky)
1784	Asiatic Society of Bengal – Sir William Jones
1828	Brahmo Samaj – Raja Ram Mohan Roy
1826-32	Young Bengal Movement – Henry Louis Vivian Derozio
1849	Paramahansa Mandali – Dadaji Dhondoji
1867	Prarthana Samaj – Atmaram Pandurang
1873	Satyashodhak Samaj – Jyotirao Phule
1875	Arya Samaj – Swami Dayanand Saraswati
1875	Theosophical Society (in India by Annie Besant, originally founded 1875 in USA)
1897	Ramakrishna Mission (formalized in 1897) – Swami Vivekananda
1897	Ramakrishna Mission (officially established) – Swami Vivekananda
1920	Akali Movement – Punjab Sikhs for Gurdwara reforms
1924	Bahishkrit Hitakarini Sabha – B.R. Ambedkar
1925	Self-Respect Movement – E.V. Ramasamy (Periyar)
1932	Temple Entry Movement (Vaikom, Travancore and later Guruvayur Satyagraha)
1932	All India Harijan Sevak Sangh – M.K. Gandhi
1973	Nav Nirman Andolan – Gujarat Students' Movement
1975	Total Revolution Movement – Jayaprakash Narayan

1979-85	**Assam Movement (Asom Andolan) – Students of AASU**
1990	**Mandal Commission Protests – Reservation Movement**
2011	**India Against Corruption – Anna Hazare, Arvind Kejriwal**
2012–Present	**Nirbhaya-led Women's Movements and Feminist Mobilizations**

Chronology of major environmental movements

Year / Period	Movement / Campaign	Region / State (for reference)
1730	**Bishnoi Movement (Khejarli Massacre)**	Rajasthan — led by Amrita Devi Bishnoi
1973	**Chipko Movement**	Uttarakhand (then U.P.) — Gaura Devi, Chandi Prasad Bhatt, Sunderlal Bahuguna
1978	**Save Silent Valley Campaign**	Kerala — intensified environmental struggle
1982	**Jungle Bachao Andolan**	Bihar (now Jharkhand) — against forest exploitation
1983	**Appiko Movement**	Karnataka — inspired by Chipko
1985	**Bhopal Gas Tragedy Protest Movements**	Madhya Pradesh
1986-87	**Baliapal Movement**	Odisha — against missile testing range
1987-88	**Save Western Ghats March (Eco-March)**	Maharashtra, Karnataka, Kerala, Tamil Nadu
1992	**Chilika Bachao Movement**	Odisha — against aquaculture and ecological damage
2005	**POSCO Pratirodh Sangram**	Odisha — against steel plant land acquisition

Chronology of peasant and tribal movements

Year / Period	Peasant Movement / Uprising	Region / Key Leader
1763–1782	**Sannyasi Rebellion**	Bengal – against British revenue policies
1770–1800	**Chuar Rebellion**	Jungle Mahal, Bengal
1784–1785	**Tilka Majhi Revolt**	Bhagalpur (present-day Jharkhand/Bihar) – led by Tilka Majhi (Santhal leader)
1795–1805	**Ramosi Uprising**	Maharashtra – against British exploitation
1799–1805	**Poligar Rebellion**	Tamil Nadu – Kattabomman and others
1817–1818	**Paika Rebellion**	Odisha – led by Bakshi Jagabandhu
1831–1832	**Kol Uprising**	Chotanagpur, Jharkhand
1832–1833	**Koli Rebellion**	Gujarat and Maharashtra
1838–1856	**Khond Uprisings**	Odisha hill tribes
1855–1856	**Santhal Rebellion**	Santhal Parganas – led by Sidhu & Kanhu Murmu
1857	**Peasant participation in Revolt of 1857**	All India
1870s–1880s	**Deccan Riots**	Maharashtra – against moneylenders
1914–1918	**Champaran Indigo Movement**	Bihar – led by Mahatma Gandhi (1917)
1918	**Kheda Satyagraha**	Gujarat – Gandhi & Sardar Patel
1921	**Moplah (Mapilla) Rebellion**	Malabar, Kerala
1920–1922	**Eka Movement**	Uttar Pradesh – led by Madari Pasi
1921–1922	**Avadh Peasant Movement**	U.P. – Baba Ramchandra
1928	**Bardoli Satyagraha**	Gujarat – Sardar Patel

1936	**All India Kisan Sabha (AIKS) Formation**	Lucknow – Swami Sahajanand Saraswati
1946–1947	**Tebhaga Movement**	Bengal – sharecroppers' rights (Kisan Sabha)
1945–1951	**Telangana Peasant Armed Struggle**	Hyderabad – Communist-led (CPI)
1950s	**Punnapra–Vayalar Movement (roots earlier)**	Kerala – against princely rule
1951–1952	**Bhoodan Movement**	Nationwide – Vinoba Bhave
1952 onwards	**Gramdan & Sarvodaya Movements**	Vinoba Bhave & Jayaprakash Narayan
1967	**Naxalbari Uprising**	West Bengal – Charu Mazumdar, Kanu Sanyal
1980s–1990s	**Farmers' Movements (BKU, Shetkari Sanghatana)**	U.P., Maharashtra – Mahendra Singh Tikait, Sharad Joshi
2020–2021	**Farmers' Protest against Farm Laws**	Pan-India – led by farmer unions (Punjab, Haryana, U.P.)

Chronology of women's reform movements

1829	**Abolition of Sati Regulation**	Raja Ram Mohan Roy campaigned and British government passed the regulation banning widow-burning.
1856	**Widow Remarriage Act**	Ishwar Chandra Vidyasagar championed widow remarriage and the Bengal government passed the Act allowing Hindu widows to remarry.
1848	**First Girls' School by Savitribai Phule**	Savitribai Phule and her husband established one of the first schools for girls in Pune, marking a major step in women's education.
1873	**Founding of Satyashodhak Samaj**	Satyashodhak Samaj founded by Jyotirao Phule aimed at rights for women, Dalits and peasants; promoted education and social reform.

1910	**Founding of Bharat Stree Mahamandal**	Bharat Stree Mahamandal established by Sarala Devi Chaudhurani in Allahabad to promote women's education and welfare.
1917	**Founding of Women's Indian Association (WIA)**	Women's Indian Association founded in Madras by Annie Besant, Margaret Cousins and others to fight illiteracy, child marriage and other social ills.
1927	**Founding of All India Women's Conference (AIWC)**	All India Women's Conference formed to work for social welfare of women, legal rights, education and political representation.
1975-onwards	**Modern Women's Movement**	The women's movement gained momentum after the mid-1970s focusing on issues such as dowry, domestic violence, workplace rights, and gender equality.

Extra concepts and facts added as homework from students

Meaning: Politics where emotional appeal and misinformation outweigh facts and rational debate.

Thinkers: Ralph Keyes (The Post-Truth Era), Lee McIntyre (Post-Truth).

Relevance: Fake news, political propaganda, social media misinformation.

Shift from hierarchical government to network-based governance (public-private partnerships, NGOs, civil society).

Thinkers:

Rhodes – "Governance as self-organizing networks."

Pierre & Peters – Governance in modern democracies.

Michel Foucault – Governmentality – techniques of governing beyond the state.

State Autonomy- The degree to which the state can act independently of particular classes or groups. (Theories by Theda Skocpol and Nicos Poulantzas.)

Relative Autonomy (Poulantzas)- The capitalist state has some independence from the ruling class to

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maintain long-term capitalist interests.

Patrimonialism (Max Weber)- A system where authority is based on personal loyalty to a ruler rather than on legal-rational structures.

Neo-Patrimonialism- Modern states where formal bureaucracies coexist with informal personal patronage and corruption.

Clientelism- A political system where goods or services are exchanged for political support. Common in developing democracies.

Corporatism- A system of interest representation where major groups (business, labor, state) are integrated into policy-making.

Authoritarian Corporatism- State-controlled integration of social groups, often seen in fascist or dictatorial regimes.

Populism- A political approach that claims to represent "the people" against a perceived corrupt elite.

Developmental State- A state with strong intervention in the economy to drive rapid industrialization (e.g., Japan, South Korea).

Neo-Liberal State- A form of governance emphasizing free markets, privatization, and reduced welfare roles of the state.

Ethno-Nationalism- Political ideology that defines a nation in terms of ethnicity.

Biopolitics (Michel Foucault)- The way modern states regulate citizens' bodies and life processes through policies and institutions.

Digital Democracy- Use of technology for citizen participation in politics.

Identity Politics- Mobilization based on religion, caste, gender, or ethnicity.

Global Governance- Transnational regulation by international institutions (UN, WTO, IMF).

Deep State- A hidden network of power operating independently of elected institutions.

Soft Power (Joseph Nye)- Ability of a state to attract and co-opt rather than coerce.

Subaltern Politics- Political expressions of marginalized and oppressed groups (postcolonial theory).

Political Alienation- A feeling of estrangement or lack of influence in political participation; people feel politics is irrelevant to their lives.

Surveillance State- Government monitoring of citizens' activities.

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Rentier State- Relies on external rents (e.g., oil revenue) rather than taxation.

Book / Author Contribution / Relevance

"***Theda Skocpol – States and Social Revolutions***" Explains how state structures shape revolutions.

"***Nicos Poulantzas – Political Power and Social Classes***" Introduces the idea of relative autonomy of the state.

"***Barrington Moore – Social Origins of Dictatorship and Democracy***" Comparative historical analysis of state formation.

"***Charles Tilly – Coercion, Capital and European States***" State formation through war-making and taxation.

Key Phrases & Ideas

"The state is an instrument of class domination." — Marxist perspective

"Politics is the authoritative allocation of values." — David Easton

"War made the state, and the state made war." — Charles Tilly

"Power is everywhere, because it comes from everywhere." — Foucault

"Modernization is the process of change towards those types of social, economic, and political systems that developed in Western Europe." — Huntington

"Civil society is the space where hegemony is constructed and contested." — Gramsci

Indian Context – Key Sociological Views

Thinker / Work Contribution / Focus

T.N. Madan – "Religion and Politics in India" Interplay between religion, secularism, and politics.

Andre Béteille – "Democracy and Its Institutions" Class, caste, and inequality in Indian democracy.

Sudipta Kaviraj- Theoretical analysis of Indian state and postcolonial democracy.

Gopal Guru- Dalit politics and subaltern perspectives.

Ashis Nandy – "The Intimate Enemy" Colonial psychology and political culture.

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Yogendra Yadav-Electoral sociology and democracy in India.

Miscellanous books related to Unit 5 (extra)/इकाई 5 से संबंधित विविध पुस्तकें (अतिरिक्त)

- Citizens and the State (1998) - Hans Dieter Klingemann(ed) , Dieter Fuchs (ed)
- Claiming the state Active Citizenship and Social Welfare in Rural India (2018) - Gabrielle Kruks- Wisner
- The State and the Citizen- K.M Panikkar
- The State and the Citizen An introduction to Political Philosophy (1948) - J.D. Mabbott
- Asia and Western Dominance - K.M Panikkar
- Citizenship beyond the State (2004) - John Hoffman
- Adivasis and the State (2018) - Alf Gunvald Nilsen
- New Aspects of Politics (1925)- Charles Edward Merriam Human Nature in Politics (1908) - Graham Wallas
- The Process Of Government- Arthur F. Bentley
- Debating Difference - Rochana Bajpai
- Secularism, Identity and Enchantment - Akeel Bilgrami
- The Politics of the Governed - Partha Chatterjee
- Virtue and the Human Ends - Vasanthi Srinivasan
- Foundations on Indian Political Thought - V.R Mehta
- Indian Political Thought - Aakash Singh and Silika Mohapatra
- Modern Indian Political Thought - Bidyut Chakrabarty and Rajendra K. Pandey
- Rethinking Indian Political Institutions - Crispin Bates and Subho Basu
- Politics and Ethics of the Indian Constitution - Rajeev Bhargava

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India's International Borders

1. India–Pakistan Border

- **Length:** ~3,323 km
- **Name:** *Radcliffe Line*
- **Year Demarcated:** 1947

2. India–China Border

- **Length:** ~3,488 km
- **Name:** *McMahon Line* – eastern sector, Arunachal Pradesh)

3. India–Nepal Border

- **Length:** ~1,751 km
- **Nature:** Open border – people can move freely
- **Key States:** Bihar, West Bengal, Sikkim, Uttar Pradesh, Uttarakhand

4. India–Bhutan Border

- **Length:** ~699 km
- **Key States:** Sikkim, West Bengal, Assam, Arunachal Pradesh

5. India–Bangladesh Border

- **Length:** ~4,096 km (India's longest international border)
- **Name:** *Radcliffe Line (Eastern Part)*
- **Key States:** West Bengal, Assam, Meghalaya, Tripura, Mizoram

6. India–Myanmar Border

- **Length:** ~1,643 km
- **Key States:** Arunachal Pradesh, Nagaland, Manipur, Mizoram

7. India–Sri Lanka Maritime Border

- **Length:** ~1,000 km (approx., maritime boundary)
- **Dividing Line:** *Palk Strait* and *Gulf of Mannar*
- **Key Points:** Rameswaram, Dhanushkodi, Talaimannar

8. India–Afghanistan Border

- **Length:** ~106 km (presently under Pakistan-occupied Kashmir)
- **Name:** *Durand Line* (दुरंड रेखा)
- **Note:** India does not share a direct physical border due to Pakistan's occupation of Gilgit–Baltistan region.

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All important committees on health in India

1946	**Bhore Committee**	Survey of health conditions and future planning of health services.
1962	**Mudaliar Committee**	Review of health services post-Bhore; recommended strengthening PHCs.

1963	**Chadha Committee**	Suggested arrangements for maintenance phase of National Malaria Eradication Programme (NMEP).
1965	**Mukherjee Committee**	Reviewed family-planning programme; separated staff functions.
1966	**Mukherjee Committee (2nd)**	Looked into mass programme staffing and fund shortages in states.
1967	**Jungalwalla Committee**	Addressed integration of health programmes and health staff at primary level.
1973	**Kartar Singh Committee**	Focused on referral services, public-private mix and second line institutions.
1975	**Shrivastav Committee**	Examined public health infrastructure and reviewed health-planning process.

Doubt on India's citizenship through naturalisation process

To apply for Indian citizenship by naturalization, a foreigner must generally have resided in India for **12 years**:
11 years in the aggregate over the **14 years preceding the application**, and the **full 12 months immediately** before applying. However, the residency requirement is ***reduced to 6 years for members of certain religious minority communities from Afghanistan, Bangladesh, and Pakistan***

India's major space achievements

1969	Indian Space Research Organisation (ISRO) formed under DAE.
1975	Aryabhata, India's first satellite, launched.
1980	Rohini Satellite 1 launched using India's first indigenous launcher (SLV-3).
2008	Chandrayaan-1 lunar orbiter mission launched; detected water molecules on the Moon.
2013	Mars Orbiter Mission (Mangalyaan) launched on 5 Nov; India first Asian country to reach Mars orbit.
2017	ISRO set world record by launching **104 satellites** in one mission.

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2023	Chandrayaan-3 soft-landed near Moon’s South Pole on 23 Aug, making India fourth country to land on Moon.

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COMPILED NOTES OF
Unit 4: Rural and Urban Transformations

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Unit 4: Rural and Urban Transformations Part 1 (30/10/2025)

Rural Sociology: Introduction

Pitirim A. Sorokin and **Carle C. Zimmerman** are considered the **founding figures of Rural Sociology** in the U.S.

Their landmark book **"Principles of Rural-Urban Sociology" (1929)** systematically studied the **differences and interrelations between rural and urban communities.**

The book emerged from the **Chicago School's influence** and the growing need to study rural transformation in early 20th-century America.

To develop a **scientific comparative framework** for understanding how rural and urban social structures differ and interact.

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This was a fundamental premise of the romanticists among the classical sociological writers noted earlier, and it was translated sociologically into the "rural-urban continuum" of Sorokin and Zimmerman (1929) and later the "folk-urban continuum" of Redfield (1947).

यह पहले उल्लिखित शास्त्रीय समाजशास्त्रीय लेखकों में से रोमांटिक विचारकों की एक मूलभूत धारणा थी, जिसे समाजशास्त्रीय रूप में सोरोकिन और ज़िमरमैन ***(1929)*** के ***"***ग्रामीण–शहरी निरंतरता***"*** और बाद में रेडफ़ील्ड ***(1947)*** के ***"***लोक–शहरी निरंतरता***"*** के रूप में रूपांतरित किया गया।

The evidence that there are universal differences in the cultural and social characteristics that may be derived from differences in population size and density has not been convincing.

इस बात का कोई ठोस प्रमाण नहीं मिला कि जनसंख्या के आकार और घनत्व के अंतर से सांस्कृतिक और सामाजिक विशेषताओं में सार्वभौमिक भिन्नताएँ उत्पन्न होती हैं।

Thus, while comparisons are drawn between rural and urban populations, the causality argument associated with the rural-urban continuum has been discarded by most rural sociologists.

अतः यद्यपि ग्रामीण और शहरी जनसंख्या के बीच तुलना की जाती है, फिर भी "ग्रामीण–शहरी निरंतरता" से जुड़ी कारणता **(causality)** की धारणा को अधिकांश ग्रामीण समाजशास्त्रियों ने अस्वीकार कर दिया है।

Characteristics of Rural and Urban by Sorokin and Zimmerman

Criterion	Rural World	Urban World
1. Occupation	Totality of cultivators and their families. In the community usually a few representatives of several non-agricultural pursuits.	Totality of people engaged principally in manufacturing, mechanical pursuits, trade, commerce, professions, governing, and other non-agricultural occupations.
2. Environment	Predominance of nature over anthro-social environment. Direct relationship to nature.	Greater isolation from nature. Pre-dominance of man-made environment over natural. Poorer aid, stone and iron.

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3. Size of Community	Open farms or small communities. 'Agriculturalism' and size of community are negatively correlated.	As a rule in the same country and at the same period. The size of urban community is much larger than the rural community. Urbanity and size of community are positively correlated.
4. Density of Population	In the same country and at the same period the density is lower than in urban community. Generally, density and rurality are negatively correlated.	Greater than in rural communities. Urbanity and density are positively correlated.
5. Heterogeneity and Homogeneity of Population	Compared with urban populations, rural communities are more homogeneous in racial and psychological traits (negative correlation with heterogeneity).	More heterogeneous than rural communities. Urbanity and heterogeneity are positively correlated.
6. Social Differentiation and Stratification	Rural differentiation and stratification less than urban.	Differentiation and stratification show positive correlation with urbanity.
7. Mobility and Direction of Migration	Territorial, occupational and other forms of social mobility of the population are comparatively less intensive. Normally the migration current carries more individuals from the country to the city.	More intensive mobility. Urbanity and mobility are positively correlated. Only in the periods of social catastrophe is the migration from the city to the country greater than from the country to the city.
8. System of Interaction	Less numerous contacts per man. Narrow area of the interaction system of its members and the whole aggregate. More prominent part is occupied by primary contacts. Predominance of personal and relatively durable relations. Comparative simplicity and sincerity of relations. "Man is interacted as a human person."	More numerous contacts. Wider area of interaction system per man and per aggregate. Predominance of secondary contacts. Predominance of impersonal casual and short-lived relations. Greater complexity, manifoldedness, superficiality and standardized formality of relations. "Man is interacted as a number and address."

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Difference between rural urban continuum theory and rural urban dichotomy theory

Rural–Urban Dichotomy	Rural–Urban Continuum
Views **rural and urban** as **two distinct, contrasting types of societies** with clear-cut boundaries.	Views **rural and urban** as **a continuum or gradual transition**, not completely separate but connected stages.
Qualitative and categorical — Rural and Urban are two separate, mutually exclusive categories.	**Quantitative and gradational** — Rural and Urban are two ends of a spectrum with overlapping features.
Highlights **contradiction** between simple, traditional, kinship-based life (rural) and complex, modern, industrial life (urban).	Emphasizes **linkages and transitions** between folk, peasant, and urban ways of life.
Typological approach – classifies societies into distinct types.	**Continuum approach** – studies gradations and overlapping characteristics.
Change is seen as **a shift from rural to urban** — from tradition to modernity.	Change is seen as **gradual adaptation** — combining rural and urban traits in varying proportions.
Too rigid; ignores hybrid, semi-urban spaces and transitional settlements.	More realistic; but criticized for ignoring structural inequalities and power differences.

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Robert Redfield – "Little and Great Traditions"

For analyzing the relationship and the ceaseless interaction between rural and urban societies, the concepts of *little and great traditions*, which Redfield proposed on the basis of his study of Mexican communities, have been found to be quite useful.
Redfield proposed the concept of *'little community'*, which may be imagined to be like a village.
A little community has the following characteristics: small size, distinctiveness (unique culture), homogeneity (similar ways of life, beliefs, and traditions), and self-sufficiency (ability to provide for most needs internally).
Its members are generally unlettered, i.e., their tradition is not based upon reading and writing.
They accept their tradition as it is, without subjecting it to any critical scrutiny.
In a little community, the tradition is accepted as infallible and transcendental, and it forges and maintains unity among the people.

Definitions and Rural Sociology in India

"Indian rural sociology or the science of the laws governing the specific Indian rural and social organisation has still to be created. Such a science is, however, the basic premise for the renovation of the Indian rural society, so indispensable for the renovation of the Indian society as a whole." — A.R. Desai
"Rural sociology is the sociology of life in the rural environment." — Sanderson
"The sociology of rural life is a study of rural population, rural social organization and the rural social processes operative in rural society." — F.S. Chapin
"Such sociological facts and principles as are derived from the study of rural social relationships may be referred to as rural sociology." — T.L. Smith
In the Indian context, Sir Henry S. Maine is the pioneer in the field of rural sociology.
The beginning of a systematic study of Indian rural society dates back to the publication of his significant books on rural life in India, viz., ***Ancient Law (1861)***
He had a European bias in his analysis of Indian rural society.

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Charles Metcalf, a member of the Governor General's Council, gave vivid description of Indian village life and called it "Little Republics."

The sociological studies of the British officials revealed the village communities as autonomous sociological isolates and highlighted patterns of land tenure, customary laws, and the functioning of peasants and artisans.

Sir Henry S. Maine (1822–1888)	Pioneer in the study of Indian village community and early legal institutions. Introduced the concept of **"status to contract"** evolution in societies.	*Ancient Law* (1861)
Sir William Hunter (1840–1900)	Conducted the **Statistical Survey of India**, providing crucial data on rural demography, land, and caste distribution.	*The Imperial Gazetteer of India* (1881–1909)
Sir B.H. Baden-Powell (1841–1901)	Expert on land tenure and agrarian systems; analyzed rural institutions and customary law.	*The Indian Village Community* (1896), *The Land Systems of British India* (1892)
Sir Denzil Ibbetson (1847–1908)	Studied **caste and occupation** in Punjab; emphasized on *social hierarchy and mobility within rural settings*.	*Punjab Census Report* (1881, 1891)

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Sir Herbert Risley (1851–1911)	Conducted **Census of India 1901**; developed **racial–caste theory** linking physical features to social hierarchy.	*The People of India* (1908)

Main Features of Rural Society

1. Village is a Community	The village satisfies all their needs in the village. They have a sense of unity and a feeling of amiability towards each other.
2. Village is an Institution	The development of villages is influenced considerably by the life of the village. In this way, village is a primary institution.
3. Religiosity	Faith in religion and universal power is found in the life of the villages. The major occupation is agriculture which involves dependence on nature. Farmers worship forces of nature. The life of the village is the joint family system.
4. Isolation and Self-Sufficiency	Almost till the middle of the 19th century, the villages in India were more or less self-contained, isolated and self-sufficient units. The inhabitants of the village had very little to do with the people outside. All of their essential needs were satisfied in the village itself. However, changing political and economic conditions are putting an end to the isolation and self-sufficiency of the Indian village.
5. Conservatism	The inhabitants of the village are strongly attached to old customs and traditions. Writing on Indian villages, Sir Charles Metcalfe wrote, “they seem to last where nothing else lasts. Dynasties tumble down; revolution succeeds revolution. Hindu, Pathan, Moghul, Marathe, Sikh, English — all the masters change in turn, but the village communities remain the same.”

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Sociology of Caste

Etymology of Caste	The term **'Caste'** is derived from the **Portuguese word "Casta"**, meaning *breed, race, or lineage.* The word was first used by Portuguese travelers in India during the 16th century to describe the social divisions they observed.
Sociological Meaning	In sociology, caste refers to a **closed system of social stratification** in which an individual's social position is ascribed by birth, not achieved by merit. It regulates social status, marriage, occupation, and ritual purity.
Indian Term for Caste	In India, the equivalent term for caste is **'Jati' (**जाति**)**, while the idealized theoretical division of society is represented by **'Varna' (**वर्ण**).**
First Mention of Varna	The concept of **Varna** is first mentioned in the **Rig Veda (10th Mandala, Purusha Sukta)** — where society is divided into four categories: **Brahmana (priests), Kshatriya (warriors), Vaishya (traders), and Shudra (servants).**

Features of the Caste System

1. Hereditary Membership	A person's caste is determined by birth and cannot be changed.
2. Endogamy	Marriage is restricted within the same caste or sub-caste.
3. Hierarchy	Castes are arranged in a **ritual hierarchy** based on purity and pollution.
4. Occupational Fixity	Each caste is traditionally associated with a specific occupation.

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5. Social and Ritual Disabilities	Lower castes face social exclusion and restrictions in temple entry, food sharing, and education.
6. Commensality Rules	Rules about eating and food sharing maintain caste boundaries.
7. Concept of Purity and Pollution	The idea that higher castes are pure and lower castes are impure guides social interaction.
8. Social Control	Caste panchayats and community sanctions maintain discipline within the group.

Difference between Varna and Jati

Basis	Varna	Jati
1. Origin	Based on **Vedic ideology** (Rig Veda, Purusha Sukta).	Based on **social and occupational realities** in later Vedic and post-Vedic periods.
2. Nature	**Ideal and theoretical** classification of society.	**Practical and empirical** division of society.
3. Number of Categories	Only **four** (Brahmin, Kshatriya, Vaishya, Shudra).	**Thousands** of sub-castes and occupational groups.
4. Basis of Division	Based on **qualities (Guna)** and **duties (Karma)**.	Based on **birth and heredity.**
5. Mobility	Theoretically possible through change in Guna and Karma.	No mobility — caste status fixed by birth.
6. Religious Basis	Mentioned in **Rig Veda** as divine creation.	Developed through **customary law and social practice.**

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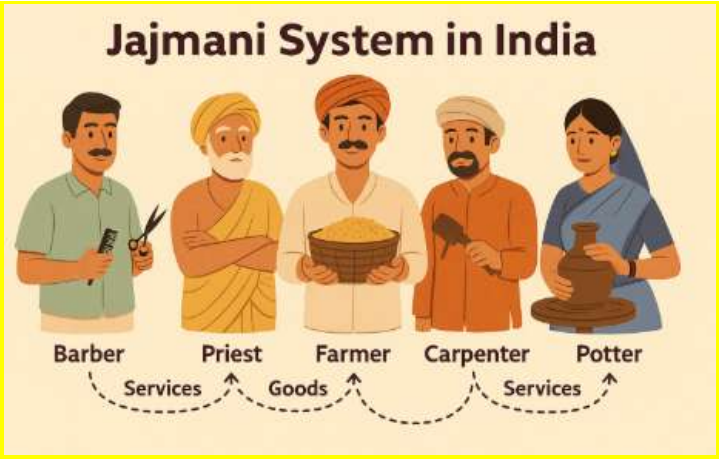
Unit 4: Rural and Urban Transformations Part 2 (01/11/2025)

Jajmani System in Indian Society



Definition: The *Jajmani system* is a traditional system of economic and social interdependence in Indian villages, where service-caste groups (Kameen) provide goods and services to landowning families (Jajmans) in exchange for payment in kind, grain, or customary rights.
Etymology: Derived from the Sanskrit word *"Yajman"* (यजमान), meaning **the one who performs or sponsors a yajna (sacrifice)**; symbolically, the patron. Over time, it came to mean **the employer or beneficiary** in caste-based occupational relations.
Main Structure: The system linked different occupational castes into a network of **hereditary relationships**. The Jajman (patron) was usually from upper or landowning castes, while the Kameen (client/service castes) included barbers, potters, blacksmiths, carpenters, washermen, etc.
Nature of Relationship: The relationship was **hereditary, permanent, and based on reciprocity**, not market exchange. Payments were made in kind, seasonal produce, or customary rights rather than cash.
Functions: 1. Ensured **economic security** for service castes.2. Maintained **social stability and occupational specialization**.3. Reinforced **caste hierarchy and social order**.4. Acted as a form of **village-level redistribution**.
Major Studies and Sociologists:
- **William H. Wiser (1936)** – *The Hindu Jajmani System: A Socio-Economic System Interrelating Members of a Hindu Village Community in Services.*He conducted fieldwork in *Karimpur village, U.P.*, and saw Jajmani as a **functional and stable system** maintaining village solidarity.

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- **Harold Gould (1958)** – Emphasized that the system was **not static**; it adjusted to economic changes and reflected **power dynamics between castes**.
- **Oscar Lewis (1951)** – In *Village Life in Northern India*, he studied how modernization and monetization were **weakening the jajmani ties**.
- **M.N. Srinivas** – Saw Jajmani as part of the **"vertical solidarity"** of caste structure that integrated upper and lower castes through mutual dependence.
- **Yogendra Singh & Andre Béteille** – Viewed Jajmani through **structural-functionalism**, noting both **integration and inequality** within the system.
Important Books & Sources: 1. *The Hindu Jajmani System* – William H. Wiser (1936)2. *Village Life in Northern India* – Oscar Lewis (1951)3. *Caste and Communication in an Indian Village* – Harold Gould (1958)4. *Social Change in Modern India* – M.N. Srinivas (1966)5. *Caste, Class and Power* – Andre Béteille (1965)
Decline of the System: Post-independence transformations — **land reforms, urbanization, monetization, migration, education, and Dalit movements** — weakened the jajmani network. Market economy replaced caste-based exchange.

Revenue Systems in British India

1. Zamindari System (Permanent Settlement)	
Introduced by	Lord Cornwallis (1793) in Bengal Presidency under the **Permanent Settlement Act**. Concept developed by **John Shore**.
Region Covered	Bengal, Bihar, Orissa, parts of Northern Madras and Varanasi.
Basic Principle	Zamindars (landlords) became **hereditary owners of land**. They collected revenue from peasants and paid a **fixed amount (10/11 of total)** to the British government **permanently**.
Rights & Role	Zamindars acted as **intermediaries** between the state and cultivators; peasants were **tenants with no ownership** rights.

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Impact on Peasants	Peasants faced **high rent, forced evictions, bonded labour, and loss of traditional rights**. Rural poverty and indebtedness increased.
Sociological Evaluation	Created a **landlord–tenant class structure** and **agrarian inequality**; reinforced feudalism. According to R.C. Dutt, it was "the commercialization of tyranny."

2. Ryotwari System	
Introduced by	**Thomas Munro** and **Captain Alexander Read** in **Madras (1820)**; later extended to Bombay and parts of Assam.
Region Covered	Madras Presidency, Bombay Presidency, parts of Assam and Coorg.
Basic Principle	Direct settlement between **government and individual cultivators (ryots)**. Each ryot was recognized as the **owner of his land** as long as revenue was paid.
Revenue Fixation	Revenue fixed **temporarily (every 20–30 years)**, not permanent. Average share: **50–55% of produce value** paid to government.
Impact on Peasants	Cultivators had ownership but **heavy assessment and frequent revisions** caused hardship. Crop failures led to debt and loss of land.
Sociological Evaluation	Reduced intermediaries but not exploitation. It gave rise to **individual peasantry**, paving way for capitalist agriculture later.

3. Mahalwari System	
Introduced by	**Holt Mackenzie (1822)** and implemented by **Lord William Bentinck (1833)** in North-Western Provinces (U.P., Punjab, M.P.).
Region Covered	Punjab, United Provinces (U.P.), parts of Central India.
Basic Principle	Revenue settlement made with the **village community or mahal** (usually a group of villages). The community was collectively responsible for payment of revenue.
Revenue Fixation	Revenue was **periodically revised** (every 20–30 years) and generally **half of the estimated produce** was taken as government share.

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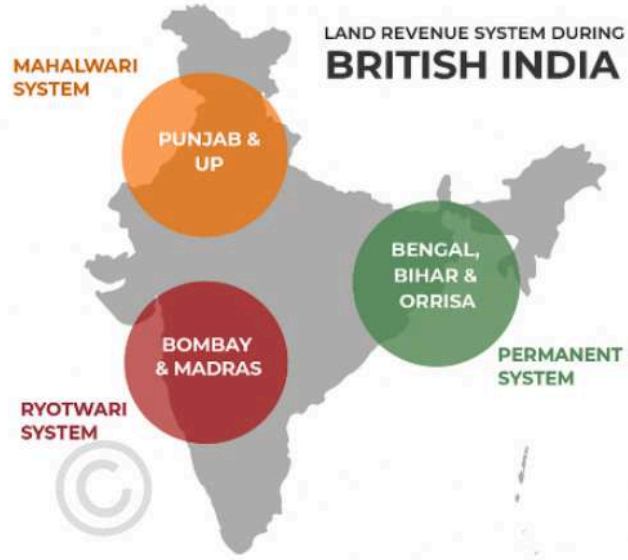
Rights & Role	Village headmen or lambardars represented the community. Peasants held customary rights but lacked full ownership.
Impact on Peasants	Provided some community solidarity but also collective pressure — if one failed to pay, the entire village suffered.
Sociological Evaluation	Reflected **semi-feudal rural structure**. It maintained traditional **village community organization** but kept colonial control intact.



Other lesser known systems were Malguzari (village headmen were Malguzars) and Jagirdari (same as zamindari system)

Land Reforms in India

1. Meaning of Land Reforms	Land reforms refer to a set of legislative, administrative, and social measures aimed at changing the pattern of land ownership, control, and use — to ensure **equity, efficiency, and social justice** in the agrarian structure.
2. Historical Background	During British rule, systems like **Zamindari, Ryotwari, Mahalwari** led to landlordism, exploitation, and insecurity among peasants. After independence (1947), land reforms were initiated to democratize the agrarian system.
3. Main Objectives	1 Elimination of intermediaries (zamindars, jagirdars) 2 Redistribution of land 3 Tenancy reform 4 Consolidation of holdings 5 Social and economic justice
4. Phases of Land Reforms	- **Phase I (1947–1960):** Abolition of intermediaries and tenancy reforms. - **Phase II (1960–1980):** Land ceiling and redistribution. - **Phase III (1980 onwards):** Technological modernization and institutional reforms.

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5. Major Components	**(i) Abolition of Intermediaries:** ~2 crore tenants became owners. **(ii) Tenancy Reforms:** Legal security and rent regulation (Punjab, Kerala successful). **(iii) Land Ceiling Acts:** Surplus land to landless. **(iv) Consolidation of Holdings:** Reduce fragmentation. **(v) Cooperative Farming:** Collective use of resources.
6. Notable Successes	- **West Bengal:** "Operation Barga" (1978) registered 15 lakh sharecroppers. - **Kerala:** Abolition of tenancy under *Kerala Land Reforms Act, 1963*. - **Kashmir:** Radical redistribution under Sheikh Abdullah (1950).

Basic Facts:
First state to bring land reforms: Bengal
First state to abolish Zamindari: Uttar Pradesh

- Major legal enactments began in the 1950s.
- First Five-Year Plan (1951–56) emphasized land reform as central to development.
- Land reforms were state subjects, leading to regional variations in implementation.

Reasons for the Failure or Limited Success:

Lack of Political Will
Land-owning elites had influence in politics and resisted reform.
Loopholes in Laws
Landowners transferred land to relatives or under fictitious names to avoid ceilings.
Poor Implementation Machinery
Inadequate bureaucracy, corruption, and lack of proper records.
Judicial Delays and Litigation
Land cases were dragged for years, delaying actual redistribution.
Lack of Updated Land Records
Inaccurate ownership and tenancy records hindered reforms.
Exemption to Religious and Institutional Land
Large tracts were exempt from ceiling laws.

- *Rural Sociology in India* – A.R. Desai (1959)
- *Peasant Movements in India* – D.N. Dhanagare (1983)
- *Land Reforms in India* – B.N. Yugandhar (1996)
- *Social Change through Land Reforms* – Paramjit S. Judge (1999)
- *Agrarian Relations and Social Structure in India* – D.N. Dhanagare (2003)

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P.C. Joshi's Three Approaches to Land Reforms (1975)

1 **Gandhian Approach**	- The Gandhian view did not directly analyze the contradictions of rural land relations but emphasized **moral persuasion and voluntary redistribution**. - Inspired by Gandhi's ideal of trusteeship, **Vinoba Bhave launched the Bhoodan and Gramdan Movements** (1951 onwards). - Landlords were persuaded to donate surplus land voluntarily to the landless peasants. - Initially successful, but later the movement declined due to lack of enforcement and elite resistance.
2 **Radical Nationalist Approach**	- Adopted by **post-independence state governments** as part of planned development. - Emphasized **legal and administrative measures** for land redistribution. - However, it remained **formal and bureaucratic**, failing to alter the existing class structure. - Joshi observed that it "**looked radical on paper but conservative in practice.**"
3 **Marxist Approach**	- The Marxist approach viewed land reforms as part of **class struggle** and **peasant mobilization** against feudal landlords. - Focused on **non-legal, revolutionary means** — including peasant uprisings and collective action. - Example: the **Naxalbari Movement (1967)** in West Bengal, symbolizing agrarian radicalism. - It emphasized **structural change** and **abolition of private property** in land.

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Unit 4: Rural and Urban Transformations Part 3 (02/11/2025)

Caste origin theories

Herbert Risley	Attributed the origin of caste system to **racial differences**.
Nesfield and Ibbetson	Explained the origin of caste through **occupational factors**.
Abbé Dubois	Stressed the **role of Brahmins** in the creation of the caste system.
J. H. Hutton	Referred to the **belief in 'Mana'** (supernatural power) as the origin of caste.
Other Theories	Various other theories on the origin of the caste system have also been formulated.

Racial Theory of Caste

Main Proponent	Herbert Risley – most ardent exponent of the racial theory. Other supporters include G. S. Ghurye, D. N. Majumdar, and Westermarck.
Core Idea	The caste system emerged due to **racial differences and clash of cultures** between Aryans and non-Aryans.
Historical Context	Aryans came to India as conquerors with better physical features and placed themselves above the non-Aryans.
Sanskrit Term	The term *Varna* means **colour**, from which caste stratification in Indian society originated.
Reference by D. N. Majumdar	In his book *"Races and Culture in India,"* he stated that the caste system emerged **after the Aryans' arrival** in India.
Rig Vedic Support	Rig Veda distinguishes Aryans and non-Aryans (Dasas) in complexion, language, religion, and physical traits.
Tribal Transformation Theory (Risley)	Tribes evolved into castes over time — examples: **Rajbanshis of Bengal** and **Muria Gonds of Madhya Pradesh**.
G. S. Ghurye's View	He emphasized the **Hindu tendency to create logical categories**, reflected in literature, religion, and philosophy.

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Additional Note by Risley	Believed that the caste system originated due to the **emigration of Indo-Aryans from Persia**.

Traditional and Religious Theories of Caste

Traditional Theory (Purushasukta Theory)	According to the *Purushasukta hymn* of the *Rig Veda*, the four varnas originated from different parts of Brahma's body — Brahmins from the mouth, Kshatriyas from arms, Vaishyas from thighs, and Shudras from feet.
Symbolic Meaning	This description is symbolic — representing division of labor and social functions.
Doctrine of Karma and Dharma	Caste is explained as a natural and divinely determined social order based on past deeds (Karma) and duties (Dharma).
Brahmin's Role	Since the Brahmin originated from the mouth (symbol of speech), his duty is to teach and preserve sacred knowledge and culture.
Origin of Sub-Castes (Jatis)	Believed to have arisen due to hypergamous or hypogamous marriages among the four varnas.
Karma Doctrine	A man is born into a particular caste based on the actions of his previous life.
Dharma Doctrine	A person who accepts caste duties and performs them sincerely is living according to Dharma.
M. N. Srinivas's View	He argued that understanding caste merely as a fourfold varna system is an oversimplification — the real unit is *Jati*, an endogamous community linked to ritual and occupation.

/ सांस्कृतिक एकीकरण का सिद्धांत

Proponent	Propounded by **Sarat Chandra Roy**.
Core Idea	Caste is the outcome of **interaction between the Indo-Aryan varna system and the Dravidian tribal system**.
Cultural Integration	S. C. Roy holds that caste evolved as a result of **integration and assimilation of different cultures**, such as Aryan and Dravidian.

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Combination of Systems	It combined the **karma-based varna system of the Aryans** and the **occupational tribal system of the Dravidians**, leading to a more complex social hierarchy.
Result	As the number of ethnic and cultural groups increased, the caste system grew more complex.

Occupational Theory of Caste

Proponent	Propounded by **Nesfield**.
Core Idea	Caste is a **natural product of the occupational division** of Hindu society.
Key Statement	In his words: "**Function and function alone is responsible for the origin of caste system.**"
Early Flexibility	Initially, occupations were open — individuals were free to choose their profession.
Emergence of Hierarchy	Over time, occupational differences hardened into caste hierarchies.
Example Cited by Nesfield	Occupations involving **metal work (artisans)** were considered higher than **basket making or primitive non-metal work**.

Political Theory of Caste

Proponents	Supported by **Dr. G.S. Ghurye** and **Abbe Dubois**; critiqued by **J.H. Hutton**.
Core Idea	The **Brahmins created and maintained** the caste system to **retain their authority** in society.
Ghurye's Statement	Dr. Ghurye stated: "**Caste is the Brahminic child of Indo-Aryan culture cradled in the land of Ganges and hence transferred to other parts of India by Brahminic prospectors.**"
Abbe Dubois's View	He considered the caste system an **ingenious device created by Brahmins for their own benefit.**
Brahminical Control	Brahmins imposed **restrictions on food and social interactions** to preserve ritual purity.

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Criticism by J.H. Hutton	Hutton made a **strong criticism** of the Brahminical theory of caste origin on two grounds (ritual purity and social dominance).

Theory of Mana

Proponent	Propounded by **J.H. Hutton**.
Core Idea	'Mana' is a **supernatural power** believed to possess the capacity to do good or harm.
Belief System	Tribes believe that 'Mana' is **attached to objects, places, and individuals**, and is always associated with **taboos**.
Function of Taboos	Each 'Mana' has corresponding taboos meant to **protect individuals and groups** from harmful effects.
Social Restrictions	Taboos are imposed on **commensality, intermarriage, and interaction** to protect members of one tribe from the 'Mana' of another.
Historical Context	Hutton argued that **caste elements existed before the Aryan invasion**, emerging from such beliefs.
Cross-Religious Parallels	Similar 'Mana' beliefs exist in other religions — in **Buddhism** as *Iddhi*, in **Islam** as *Kudrat*, and in **Hinduism** as *Shakti*.

Evolutionary Theory of Caste

Proponent	Presented by **Denzil Ibbetson**.
Core Idea	The caste system did **not emerge suddenly**, but evolved **gradually through a long process of social evolution**.
Nature of Evolution	The caste system developed **slowly and progressively** due to changes in social, economic, and religious factors.
Contributing Factors	Several factors contributed — **desire for purity of blood**, **devotion to specific professions**, **theory of Karma**, **military conquests**, **geographical isolation**.
Sociological Meaning	The caste system reflects a **historical adaptation** to changing social conditions and cultural needs.

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Agrarian class structure classifications

Meaning of Agrarian	The term **agrarian** refers to everything related to **land, its management, and distribution**.
Equitable Land Division	Agrarianism includes the **principle of equitable division of land** and the **political movement** that advocates changes in ownership and control of land.
Meaning of Agrarianism	Agrarianism means a **political and ideological movement** seeking fairness and justice in land relations.
Key Sociologist	**André Béteille** studied the **agrarian social structure** of **Sripuram village (Tanjore/Thanjavur district, Tamil Nadu)**.
Definition of Agrarian Social Structure	According to Béteille, **agrarian structure is not confined to peasantry alone** but includes the **entire system of land relations**, ownership, and social hierarchy linked to it.

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Meaning of Peasantry	The term **peasantry** refers to a **homogeneous community of families** owning **small landholdings**, cultivated mainly by **family labour**.
Béteille's View on Stratification	Béteille analyzed **rural stratification** based on **two factors — control over land and management of land**.
Theoretical Significance	Béteille showed that **agrarian inequality** is rooted in **structural control of land**, not merely in caste or status.

Daniel Thorner – Land and Labour in India

Author & Book	*Daniel Thorner*, an eminent economic historian, authored *Land and Labour in India (1956)* focusing on agrarian relations and class structure.
Focus of Study	Thorner analyzed **agrarian relations** through **class-based categories** and the relationship between land, labour, and income.
Basis of Classification	He classified rural society using **three economic criteria**:
(a) **Income from the Soil**	Derived from **rent, own cultivation, or wages.**
(b) **Nature of Rights**	Includes **ownership, tenancy, sharecropping**, or **no rights at all**.
(c) **Extent of Field Work**	Classified by the **amount of labour performed** — no work, partial work, total work, or work for others.
Three Agrarian Classes	He used three sociological terms to represent the agrarian hierarchy:
1 **Malik**	Landlords or **owners of agricultural land**; live off rent and do not work on fields.
2 **Kisan**	**Working peasants**, including **tenants or owner-cultivators**, who cultivate their land mainly through family labour.

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3️⃣ **Mazdoor**	**Landless agricultural labourers** who sell their labour for wages.
Built-in Depressor System	Thorner argued that the **agrarian society has an inbuilt mechanism** that keeps peasants and labourers **economically and socially dependent** on landlords.

Eric R. Wolf – Peasants and Peasant Wars

Author & Key Works	**Eric R. Wolf** – *Peasants (1966)* and *Peasant Wars of the Twentieth Century (1969)*.
Focus of Study	Explored **conditions under which peasants become a revolutionary force** in society.
Nature of Analysis	Combined **Marxist political economy** with **anthropological fieldwork** to explain peasant resistance and class struggle.
Peasant Classification	Based on relationship with **land, production, and socio-economic system**, Wolf identified three types:
1️⃣ **Wealthy Peasants**	Own large plots, employ labour, and often align with elites.
2️⃣ **Middle Peasants**	Own or lease small plots, self-sufficient, neither rich nor poor.
3️⃣ **Marginal Peasants**	Possess minimal or no land; live on subsistence and are highly vulnerable.
Revolutionary Potential	Wolf identified **middle peasants** as the most likely group to **initiate rebellion**.
Reasons for Middle Peasant Rebelliousness	— They are **economically independent enough** to organize.— Yet, they are **vulnerable** to taxes, rents, and market exploitation.— Their **relative deprivation** makes them aware of injustice.

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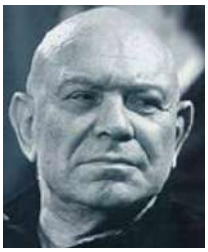
Theodor Shanin – Peasants and Peasant Society

Author & Work 	*Theodor Shanin* (1971) – *Peasants and Peasant Society* is a classic in rural sociology and peasant studies.
Definition of Peasants	Shanin defines peasants as **"small agricultural producers who, with simple tools and family labour, produce mainly for their consumption and to fulfil obligations to holders of political and economic power."**
Key Characteristics	He emphasized four interlinked features:
1 **Small-scale Agriculture**	Peasants operate **small landholdings** and use **simple technology**.
2 **Family Labour**	Family members collectively manage farming and domestic work.
3 **Subsistence Production**	Production is **primarily for self-consumption**, not for profit or market surplus.
4 **Dependence on Power Hierarchies**	Peasants depend on **landlords, state, and market forces** for survival and security.
Position in Social Order	Peasants occupy an **'underdog position'**, caught between **production and exploitation**.

Vladimir Lenin – Classification of Peasantry in Russia

Thinker & Context	**Vladimir Lenin (1870–1924)** developed his classification during the **Russian revolutionary period** to analyze **class differentiation within the peasantry**.
Purpose of Classification	Lenin aimed to identify **which sections of the peasantry could ally with the proletariat** in the socialist revolution.

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1️⃣ **Rich Peasants (Kulaks)**	Large landowners; **employ labour**, accumulate surplus, and exploit others. Lenin called them **reactionary and anti-revolutionary**.
2️⃣ **Middle Peasants**	Possess **moderate landholdings**, cultivate mainly through **family labour**, and are **potential allies** of the working class.
3️⃣ **Small Peasants**	Own **small plots**, produce for **subsistence**, and are often **indebted or semi-dependent** on landlords or kulaks.
4️⃣ **Semi-Proletariat**	Partly own or lease land but **also sell labour** for survival; live between peasantry and proletariat.
5️⃣ **Agricultural Proletariat**	**Landless labourers** who depend entirely on **wage work** for livelihood; considered **the revolutionary base**.
Key Concept – Kulaks	Lenin identified **Kulaks (rich peasants)** as the **main obstacle** to socialist transformation in rural Russia.

Barrington Moore Jr. – Parasitic Landlordism

Thinker & Work	**Barrington Moore Jr.**, in his classic work *Social Origins of Dictatorship and Democracy (1966)*, analyzed the transformation from feudalism to modern political systems.
Core Idea – Parasitic Landlordism	The term **"Parasitic Landlordism"** refers to a system where **landlords extract surplus** from peasants **without reinvesting** in production or improving agricultural productivity.
Political Implication	Parasitic landlordism **prevents capitalist transformation** and **delays democracy** by maintaining feudal hierarchies.
Comparative Analysis (Countries)	— In **India and China**, landlordism remained parasitic and repressive.— In **England and France**, landlords adapted to capitalism, enabling democratic transition.
Relevance to India	India's **zamindari system** reflected parasitic landlordism — with **rent extraction, minimal productivity, and high peasant exploitation**.

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A. R. Desai – Marxist Rural Sociologist

Full Name & School of **Thought**	**A.R. Desai (1915–1994)** – one of India's leading **Marxist sociologists** who analyzed Indian society through the **dialectical-historical materialist model**.
Methodological Approach	Advocated the **dialectical-historical model**, emphasizing contradictions between **productive forces and relations of production**.
Ideological Position	A **doctrinaire Marxist** — rejected religious, cultural, or idealist explanations of tradition and change.
Analytical Focus	Focused on contradictions arising from the **nexus between capitalist bourgeoisie, rural petty bourgeoisie, and the state apparatus.**
Key Works	1 *Peasant Struggles in India (1979)* 2 *Agrarian Struggles in India after Independence (1986)*
Pre-Independence Agrarian Struggles	Desai analyzed **anti-colonial and semi-feudal resistance**, linking peasant uprisings to the **larger class struggle** against imperialism.
Post-Independence Agrarian Struggles	He observed new conflicts between the **agrarian proletariat and emerging propertied classes**, revealing continuities of exploitation.
View on Rural Transformation	Saw rural transformation as part of **capitalist expansion and class polarization**, not as mere modernization.
Conceptual Contribution	Linked **agrarian structure** to **class relations, state power, and capitalist accumulation**, providing a comprehensive Marxist framework.

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D. N. Dhanagare – Peasant Movements and Agrarian Sociology

Full Name & Approach	**D. N. Dhanagare** was a prominent **Indian sociologist and Marxist scholar**, known for applying a **historical-sociological approach** to the study of peasant movements.
Key Works	1. *Peasant Movements in India: 1920–1950 (1983)* – A historical-sociological study of agrarian struggles. 2. *Themes and Perspectives in Indian Sociology (1998)* – A theoretical synthesis of sociological approaches in India.
Theoretical Orientation	A **Marxist sociologist** who explained rural India through **class structure, land relations, and agrarian contradictions**.
Nature of Peasant Movements (1920–1950)	Dhanagare analyzed peasant struggles as part of **broader anti-colonial resistance** and **agrarian class conflict**.
Historical Phases of Movements	1. Pre-Independence: **Anti-colonial, anti-feudal struggles** (e.g., Tebhaga, Telangana) 2. Post-Independence: **Class-based movements** for land reform and redistribution.
Marxist Framework	He located agrarian change within **capitalist penetration** and the **class struggle between landlords, tenants, and labourers**.
Classification of Peasants (Dhanagare's Framework)	Based on **ownership, tenancy, and class position**, Dhanagare categorized peasants as:
🔹 **Rich Peasants**	Own large landholdings, employ labour, accumulate surplus; align with capitalist interests.
🔹 **Middle Peasants**	Own or lease small plots, use family labour, semi-independent, potentially mobilizable.
🔹 **Poor Peasants**	Marginal cultivators, indebted, dependent on landlords or markets.
🔹 **Rich Tenants**	Cultivate large rented lands, pay high rent but have capital and influence.

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🔹 **Landlords**	Control large tracts of land, extract rent, and dominate rural politics and institutions.

Depeasantisation in Sociology

Meaning	**Depeasantisation** refers to the **gradual disappearance or transformation of the peasantry** as an independent social and economic class. It involves the erosion of small-scale, subsistence-based agriculture and the movement of peasants toward wage labour, urban employment, or other non-agricultural livelihoods.
Sociological Meaning	It represents a **structural transformation in agrarian societies**, where peasants lose control over land and production means, leading to **class reformation** — from peasants to agricultural labourers or urban workers.
Process / Dynamics	Depeasantisation occurs through **land alienation, mechanization, indebtedness, market integration**, and **capitalist expansion** in rural areas.
Key Features	1️⃣ Loss of land ownership2️⃣ Shift from family labour to wage labour3️⃣ Urban migration4️⃣ Decline of traditional rural economy5️⃣ Rise of agrarian capitalism
Major Causes	— **Green Revolution** and mechanization— **Market dependency and debt**— **Globalization and neoliberal reforms**— **Land acquisition for industry and infrastructure**
Consequences	— Decline of peasant autonomy— Expansion of agrarian capitalism— Creation of rural and urban proletariat— Food insecurity and displacement

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Relevance to India	Depeasantisation in India accelerated after the **Green Revolution** and **neoliberal economic reforms**, leading to **agrarian distress and farmer suicides**.

Vladimir Lenin's Concept of Depeasantisation

Source & Context	*Vladimir Lenin – The Development of Capitalism in Russia (1899)*
Historical Background	Lenin analyzed how **capitalist relations of production** were penetrating Russian agriculture, leading to **class differentiation among peasants.**
Core Idea	Depeasantisation is the process where **self-sufficient peasantry disintegrates** — some become **capitalist farmers (kulaks)**, while others become **landless labourers (agricultural proletariat)**.

Farshad Araghi's Concept of Global Depeasantisation

Source & Context	*Farshad Araghi – "Global Depeasantization, 1945–1990" (in Sociological Quarterly, 1995)*
Concept	Araghi expanded Lenin's idea to the **global scale**, arguing that after World War II, **world capitalism systematically disintegrated peasant societies worldwide**.
Core Idea	Global depeasantisation is driven by **industrialization, trade liberalization, agricultural modernization, and neoliberal policies** under global capitalism.

Important facts

Very Small Village	Less than 200 people	These villages have very few households and limited infrastructure or facilities.
Small Village	Between 200 and 499	Slightly larger than very small villages; usually have basic amenities like a primary school or hand pump.

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Medium Village	Between 500 and 1,999	Have moderate population size, some public services, and better connectivity.
Large Village	Between 2,000 and 4,999	Well-populated rural settlements with schools, health centers, and local markets.

Housing Pattern in Indian Rural Society

1. Nucleated Village (Clustered Settlement)	Houses are **closely built** together forming a **compact cluster**, surrounded by agricultural fields. Common in fertile plains.	Found throughout India, especially in **Ganga plains, northern India, and parts of Uttar Pradesh & Bihar.**
2. Linear Settlement	Houses are built in a **line along roads, rivers, canals, or coastlines**. Such settlements are **elongated** rather than clustered.	Found in **Kerala, Konkan region, and delta lands of Bengal.**
3. Scattered / Dispersed Settlement	Houses are **widely spaced**, often found as **clusters of two or three homes**, especially in hilly or forested regions.	Found in **Himalayan foothills, highlands of Gujarat, Satpura range of Maharashtra.**

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Unit 4: Rural and Urban Transformations Part 4 (3/11/2025)

Shyama Charan Dube (1922–1996) – Rural Sociology and Indian Villages

Shyama Charan Dube was a **renowned Indian sociologist and anthropologist**, known for his extensive field-based research on Indian villages.

Conducted an **ethnographic study of Shamirpet village** (in Hyderabad region), focusing on its **social, economic, and ritual structure**.

Examined family organization, kinship, caste hierarchy, and interdependence within village life.

Followed **Structural-Functionalism** and a **Deductive–Positivist** approach. Emphasized the role of institutions in maintaining village equilibrium.

India's Changing Villages – a landmark study on social transformation and modernization in rural India.

Worked within the context of the **Community Development Program (1952)** in **Saharanpur, Uttar Pradesh**.

Advocated for **empirical research and fieldwork** to understand social transformation in Indian villages rather than relying on idealized views.

Along with **M.N. Srinivas and A.M. Shah**, Dube challenged the **"Myth of Self-Sufficiency"** — arguing that no village was entirely self-contained; they were interdependent through trade, caste, and kinship networks.

Saw rural India as a dynamic space where **tradition and modernity coexisted**, and social change was gradual and structural.

Dube's empirical method and balanced analysis bridged **anthropology and sociology**, setting the foundation for modern Indian rural studies.

Indian Village (1955), *India's Changing Villages* (1958), *Tribal Heritage of India* (1951), and *Understanding Society* (1965).

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Studied **Kamar tribe** (Madhya Pradesh) and **Shamirpet village** (Hyderabad region). The Shamirpet study was based on **structural-functionalism**, examining caste, kinship, and economy.
Dube's *Indian Village (1955)* was the **first full-length ethnographic account** of a village. It became a model for later sociological and anthropological village studies.
His doctoral work on **Kamar tribe (1951)** highlighted the social, economic, and cultural aspects of tribal life in Central India.
Emphasized **integration of historical, economic, and religious aspects** in understanding rural social systems.
His interdisciplinary approach and field-based methodology helped shape post-independence Indian sociology, bridging **tribal and rural studies**.

Religious Life in Villages	Dube identified **three major types of religious services** — (1) Family ceremonies, (2) Village and communal festivals, (3) Hindu–Muslim interactions during festivals.
Caste Ranking	In *Thinking of Castes in Telangana Village* (1955), Dube emphasized **ritual purity and pollution** as key principles in caste ranking.
Youth Culture	In *The Restive Students: Strands and Themes in Contemporary Youth Culture* (1972), Dube rejected the view of youth as an "undifferentiated mass" and identified **four subcultures** among them.

Ramkrishna Mukherjee (1917–2009): Marxist Sociologist of Indian Rural Structure

Theoretical Orientation	Mukherjee followed a **Marxist and dialectical model**, combining history and empirical sociology.
Major Works	1. *The Dynamics of Rural Society* (1957) 2. *The Rise and Fall of the East India Company* (1958)

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Focus of Study	Studied **social and economic class changes** in Indian villages using statistical and historical data.
Regional Context	Focused mainly on **West Bengal** villages, especially the region of **Giridih**.
Methodology	Used **quantitative and historical data** to explain changes in class structure and development in a quasi-Marxist framework.
Concept of Rural–Urban Dichotomy	Mukherjee rejected the notion of **Rural–Urban Dichotomy** and emphasized **Rural–Urban Continuum**—arguing that cities and villages are interconnected and mutually transformative.
Two Fallacies Identified	(1) Urban/industrial development automatically brings "new values" and progress. (2) Villages and cities are separate, whereas they are in fact becoming increasingly interlinked.
Key Observation	Urbanization and improved transport and communication are **bringing villages nearer urban centers**, altering social structures.
Significance	Provided one of the first **empirical Marxist analyses** of Indian rural transformation, linking class, economy, and urbanization.

Perspectives to Study Rural Society – Structural-Functional Method

Scholar	**Yogendra Singh** (Survey of Research in Sociology and Social Anthropology, 1969–1979; 1985)
Observation	Singh observed that **during the 1950s**, there was **dominance of the structural-functional theory** as a major theoretical orientation in sociology and social anthropology.
Core Idea	Structural-functional studies viewed **village India** as a **system of harmony and consensus**, organized around caste hierarchy and Brahminical models.
Focus of Study	It analyzed **mobility, differentiation, factionalism, power, fusion, and fission** within the caste structure.
Robert Redfield's View	Redfield described **villages as little communities**, each having a coherent and organic social structure.

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M.N. Srinivas's Argument	A social anthropologist studies a **small community** to understand how **all parts of society hang together**; hence, this method is suitable for **holistic village study**.
Analytical Framework	Structural-functionalism views society as a **stable system**, where change occurs through internal adjustments (fusion–fission).

ग्रामीण समाजशास्त्र में तुलनात्मक विधि

Scholar	**T.S. Epstein**
Work / Study	*Economic Development and Social Change* (1962)
Method Used	Comparative Method
Field Area	Two villages of South India
Basis of Comparison	Studied **dry and wet communities** – comparing villages with and without irrigation facilities.
Findings	Villagers of **wet villages** (with canal irrigation) were found to be **more progressive, modern, and forward-looking** than those of dry villages.
Significance	Demonstrated how **economic and ecological conditions** shape **social behavior, attitudes, and modernization** in rural India.
Approach Type	Empirical and comparative, linking economic change to social transformation.

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Beginning of Urban Sociology

Urban Sociology emerged as a distinct discipline in the early **20th century**, primarily with the rise of **industrialization and urbanization** in Europe and North America. The roots of urban sociology can be traced to the works of early social thinkers like **Karl Marx**, **Ferdinand Tönnies**, and **Émile Durkheim**, who analyzed the effects of capitalism, industrial division of labor, and community disintegration on city life. However, the formal establishment of **Urban Sociology** as a scientific field took place with the founding of the **Chicago School of Sociology (University of Chicago)** in the **1910s and 1920s**. Thinkers such as **Robert E. Park**, **Ernest W. Burgess**, and **Louis Wirth** pioneered empirical studies on city life, migration, crime, social disorganization, and neighborhood ecology. Their work — notably Park and Burgess' *The City* (1925) — established the city as a "**social laboratory**" for studying modern life. The focus was on understanding the **patterns of interaction, segregation, and adaptation** in rapidly changing urban environments. Over time, this tradition spread to Europe and Asia, influencing Indian sociologists such as **M.S.A. Rao** and **A.R. Desai**, who studied urbanization in the context of industrial capitalism and migration.

Georg Simmel – The Father of Urban Sociology

Georg Simmel (1858–1918) – German sociologist and philosopher.

"The Metropolis and Mental Life" (1903) – presented in Berlin and later published in *The Sociology of Georg Simmel (1950)*.

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Known as the **Father of Urban Sociology** because he provided the first systematic sociological analysis of urban life and psychology.
The essay explores **how modern urban life shapes the personality, emotions, and thought processes** of individuals living in large cities (metropolis).
In modern cities, relationships are mediated by **money**, leading to **impersonality and rational calculation**. People interact on the basis of economic value, not emotion.
The constant bombardment of sensory stimuli in city life causes individuals to develop an **emotional indifference or numbness** — what Simmel calls the **Blasé attitude**.
Urban life encourages **intellectual detachment** and **rational thinking** over emotional reactions. City dwellers rely more on logic than feelings.
The metropolis provides **greater individual autonomy**, but also leads to **isolation, loneliness, and alienation**.
Continuous exposure to fast-paced urban stimuli leads to **mental fatigue** and **nervous tension**, influencing human behavior and relationships.
Modern urban life enhances **freedom and creativity**, yet simultaneously causes **alienation and emotional emptiness**.

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Robert Redfield – The Folk–Urban Continuum

Robert Redfield (1897–1958) – American sociologist and anthropologist, member of the **Chicago School** of Sociology.
- *The Folk Culture of Yucatán* (1941) - *The Folk Society* (1947) - *Tepoztlán: A Mexican Village* (1930) - *The Little Community* (1955)

Conducted ethnographic research in **Tepoztlán, Mexico** – a landmark study in Latin American rural sociology.
Strongly influenced by **Louis Wirth** and the **Chicago School of Urban Ecology**.
Urban life is **impersonal, heterogeneous, secular, and disorganizing**. It lacks close personal ties and shared beliefs.
Folk communities are **small, sacred, highly personalistic, and homogeneous**.
Redfield developed the **Folk–Urban Continuum** model, contrasting **folk (rural, sacred, stable)** with **urban (secular, dynamic, impersonal)** life.
As society moves from folk to urban, **traditional values weaken**, and **cultural disintegration** increases.

"Urban life is impersonal, secular, and disorganizing, while folk life is sacred, personal, and integrated."
— Robert Redfield, The Folk Society (1947)

"शहरी जीवन निर्लिप्त, लौकिक और अव्यवस्थित होता है, जबकि लोक जीवन पवित्र, व्यक्तिगत और एकीकृत होता है।"
— रॉबर्ट रेडफील्ड, द फोक सोसाइटी ***(1947)***

Louis Wirth – Urbanism as a Way of Life

Louis Wirth (1897–1952) – American sociologist, major figure of the **Chicago School** of Sociology.
- *Urbanism as a Way of Life* (1938) - *The Ghetto* (1928) - *The City as a Social Laboratory* (1938)
Studied **city life**, **minority groups**, and **Jewish ghettos** in America; focused on how immigrants adjusted to urban living.
Wirth saw **urbanism not just as a place** but as a **way of life** — a distinctive pattern of human behavior shaped by city conditions.
"A relatively large, dense, and permanent settlement of socially heterogeneous individuals."

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1. **Population Size** – Large population reduces personal relations; interaction becomes secondary and formal. 2. **Density** – Overcrowding produces social differentiation and competition. 3. **Heterogeneity** – Cultural diversity and varied lifestyles reduce shared values.
- **Impersonal Relations** – People relate through roles, not emotions. - **Segmental Roles** – Individual identity fragmented across institutions. - **Social Mobility** – Frequent movement and instability of residence. - **Weakened Family Ties** – Joint families replaced by nuclear families. - **Anonymity and Tolerance** – Acceptance of differences but loss of intimacy. - **Rationality over Tradition** – Modern cities favor logic and planning over custom.
- Rise of **individualism**, **alienation**, and **anonymity**. - Breakdown of primary groups (family, community). - Growth of **formal and secondary associations**.
Provided a foundational model for studying **urban behavior, disorganization, and cultural change**; linked sociology to urban planning.

Concept of Ghetto

The term *"Ghetto"* originated in 16th-century Venice to describe areas where Jews were **legally segregated** and forced to live.
In sociology, a *ghetto* refers to an **urban neighborhood predominantly inhabited by a minority or marginalized group**, often isolated socially, economically, or spatially.

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In his classic book *"The Ghetto" (1928)*, Louis Wirth studied the **Jewish ghettos in Chicago**, examining how ethnic segregation shaped urban identity, community life, and assimilation.
Ghettos arise due to a combination of **economic inequality, discrimination, prejudice, and institutional barriers** that confine certain groups to specific localities.

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Unit 4: Rural and Urban Transformations Part 5 (3/11/2025)

Robert Ezra Park: Key Contributions to Urban Sociology

Founder of Human Ecology	Park introduced *Human Ecology* to study cities as natural environments shaped by competition, dominance, succession.
Race Relations Cycle	*Contact → Competition → Accommodation → Assimilation*
Concentric Zone Theory (with Burgess)	Urban growth follows natural zones expanding from city center.
Marginal Man Concept (with Stonequist)	Identity crisis of individuals straddling two cultures (immigrants).
Emergence of city personality ("Urban Personality")	City creates impersonal, competitive, rational behavior.
Urban Journalism approach	Used investigative fieldwork and journalism to study social issues.

1921 – *An Introduction to the Science of Sociology* (with Ernest W. Burgess)
1922 – *The Immigrant Press and Its Control*
1925 – *The City* (with Ernest W. Burgess and R. D. McKenzie)
1932 – *Human Migration and the Marginal Man* (Essay)
1936 – *Race Relations and the Race Relations Cycle* (Collected Papers)
1939 – *Principles of Human Ecology*

Ernest W. Burgess – Contributions to Sociology

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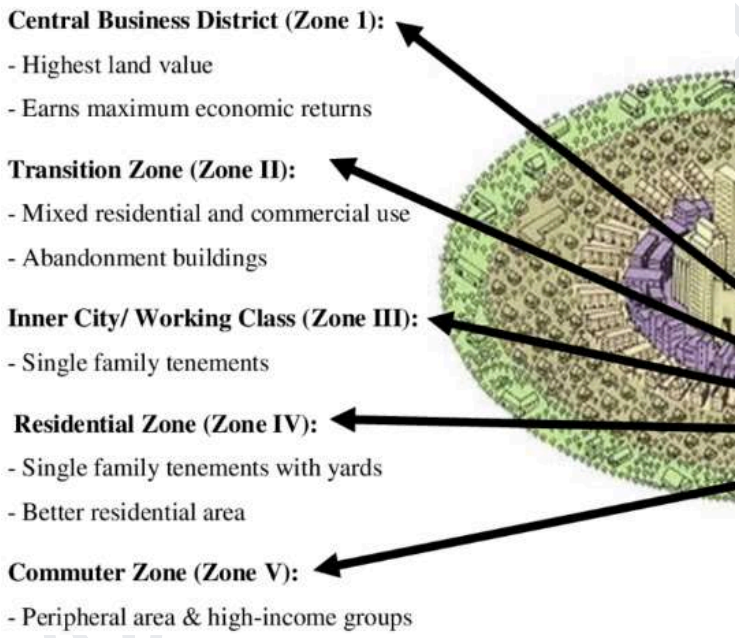
Full Name & School	**Ernest Watson Burgess (1886–1966)** – A leading member of the **Chicago School of Sociology** at the University of Chicago.
1. Concentric Zone Theory (1925)	Developed with **Robert E. Park** and **R.D. McKenzie** in *The City (1925)*. Explained how cities grow outward in **five concentric zones** — from the central business district (CBD) to commuter zones.
Zones in the Model	1 Central Business District (CBD) 2 Zone in Transition 3 Working-class Zone 4 Residential Zone 5 Commuter Zone
2. Social Disorganization Theory	Explained how **rapid urbanization** leads to breakdown of family, neighborhood, and traditional controls, causing crime and delinquency.
Key Works / Books	- *The City* (1925, with Park & McKenzie) - *An Introduction to the Science of Sociology* (1921, with Park) - *Predicting Success or Failure in Marriage* (1928, with Cottrell)



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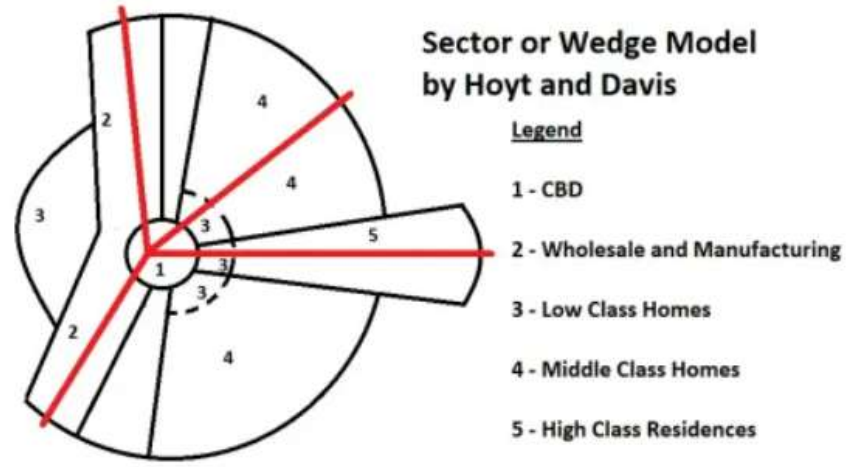
Homer Hoyt – Sector Theory

Thinker	**Homer Hoyt (1895–1984)** – An American land economist and urban theorist, known for analyzing residential land use patterns and rent gradients in cities.
Main Work	*The Structure and Growth of Residential Neighborhoods in American Cities* (1939).
Name of Theory	**Sector Theory (1939)**
Core Idea	Hoyt proposed that **cities develop in sectors or wedges** radiating outward from the city center (CBD), rather than in concentric circles as suggested by Burgess. Land use follows major transportation routes such as roads, railways, and rivers.
Key Features	- Urban land use develops in **pie-shaped sectors**. - Each sector has a **specific function** (residential, industrial, commercial). - **High-rent residential areas** grow outward along high-quality transport routes. - **Low-income housing** tends to develop near industry and railways.



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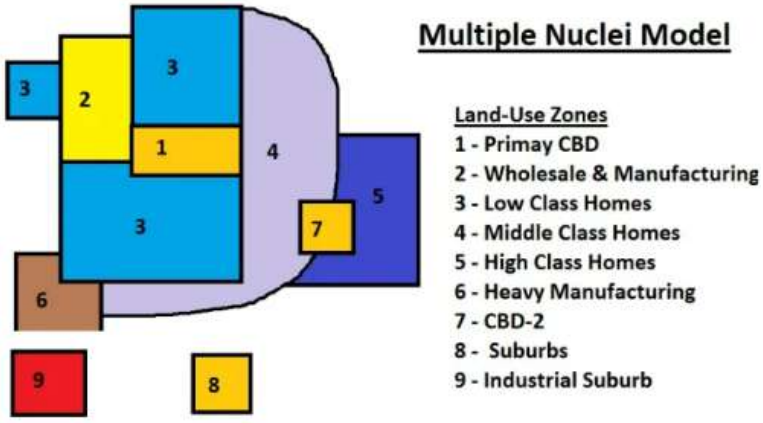
Harris & Ullman – Multiple Nuclei Theory

Thinkers	**Chauncy D. Harris (1914–2003)** and **Edward L. Ullman (1912–1976)** – American urban geographers who proposed a new model of city growth in 1945.
Main Work	*The Nature of Cities* (1945) published in *Annals of the American Academy of Political and Social Science*.
Name of Theory	**Multiple Nuclei Theory (1945)**
Core Idea	The theory argues that modern cities develop around **multiple centers (nuclei)** instead of a single core. Each nucleus becomes a hub for specific activities such as commerce, industry, housing, or education.
Key Assumptions	- Urban growth begins with **several independent nuclei**. - Different land uses have **unique requirements and constraints**. - Certain activities **attract** or **repel** each other (e.g., industries repel high-class residences). - **Transportation and accessibility** determine spatial organization.
Urban Structure	Cities consist of **specialized zones** such as CBDs, industrial areas, universities, markets, ports, and residential colonies — forming a **polycentric urban pattern**.



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Growth Machine Theory

Thinker	**Harvey Molotch (1976)** – American sociologist who introduced the Growth Machine Theory in his influential paper *"The City as a Growth Machine: Toward a Political Economy of Place."*
Main Idea	The city is seen not merely as a living space but as a **"growth machine"**—a political and economic apparatus driven by elites, developers, and local governments whose main goal is to **maximize land value and economic growth**.
Core Argument	Urban development is **not neutral** — it benefits **business elites** (real estate owners, media, politicians) who profit from the city's expansion. The rhetoric of "progress" hides unequal social outcomes.
Key Concepts	- **Use value vs. Exchange value** of land. - **Local growth coalitions** (business + state alliances). - **Place entrepreneurs** who push for urban expansion.
Associated Thinker	**John Logan & Harvey Molotch (1987)** in *Urban Fortunes: The Political Economy of Place* expanded the theory and showed how **urban politics are shaped by profit motives**.
Contemporary Relevance	Explains **real estate-driven urbanization** in global cities like Delhi, Mumbai, Shanghai, and New York — where political power and business interests converge to fuel "development."

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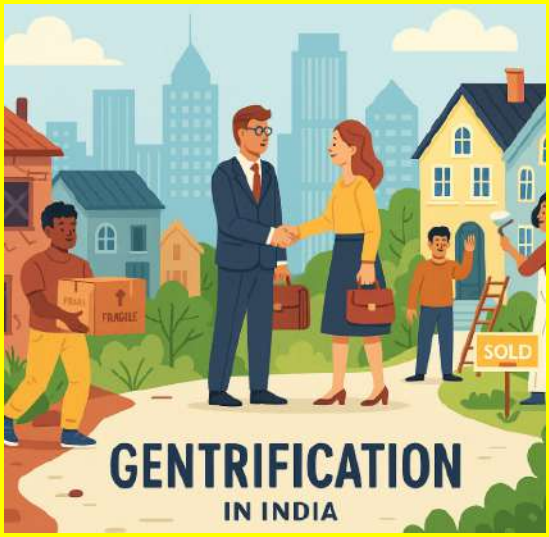
Theory of Gentrification



Core Concept	**Gentrification** refers to the process of urban neighborhood change whereby **middle or upper-class people move into previously working-class or low-income areas**, leading to rising rents, property values, and displacement of original residents.
Origin of the Term	The term *"Gentrification"* was first coined by **Ruth Glass (1964)**, a British sociologist, in her study of London neighborhoods.
Thinker 1: Ruth Glass (1964)	In *London: Aspects of Change*, she observed how working-class areas were transformed by middle-class influx, describing it as **a class restructuring of urban space**.

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Thinker 2: Neil Smith (1979, 1996)	In *Toward a Theory of Gentrification* (1979) and *The New Urban Frontier* (1996), Smith introduced the **"rent gap theory"** — explaining gentrification as a **capitalist process** where developers exploit the gap between actual and potential land value.
Key Books	- Ruth Glass (1964): *London: Aspects of Change* - Neil Smith (1979): *Toward a Theory of Gentrification* - Neil Smith (1996): *The New Urban Frontier: Gentrification and the Revanchist City* - David Ley (1996): *The New Middle Class and the Remaking of the Central City*
Key Concepts	- **Rent Gap Theory (Smith)** – Gap between potential and actual land value triggers reinvestment. - **Revanchist City (Smith)** – Urban policy favors the rich, punishing the poor. - **New Middle Class (Ley)** – Urban elites reshape city spaces.
Contemporary Relevance	Gentrification is visible in global cities like Delhi, Mumbai, Bengaluru, London, and New York — where redevelopment pushes out working-class residents and reshapes city culture.

Lewis Mumford – Contributions to Urban Sociology

Thinker	**Lewis Mumford (1895–1990)** – American historian, sociologist, and philosopher of technology; one of the most influential thinkers on cities, urban form, and civilization.
Major Works	- *The Culture of Cities* (1938) - *The City in History: Its Origins, Its Transformations, and Its Prospects* (1961) – Pulitzer Prize winner - *Technics and Civilization* (1934)

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Key Idea	Called cities as **"gutter of civilisation"**
Typology of Cities (Stages of Urban Development)	Mumford proposed a **chronological typology** showing the evolution of cities from rural to industrial civilization:
1. Eopolis (Village Stage)	The earliest stage — a small agrarian settlement dependent on agriculture and kinship ties.
2. Polis (City-State Stage)	The classical Greek city — marked by civic life, democratic participation, arts, and philosophy.
3. Metropolis (Industrial City Stage)	The modern industrial city — characterized by technology, mass production, and bureaucratic organization, but also alienation and congestion.
4. Megalopolis (Super-City Stage)	A vast urban region formed by the merging of multiple metropolitan areas — marked by overpopulation, ecological strain, and cultural decline.
5. Necropolis (City of Death)	The final stage — the city becomes lifeless, dominated by technology, pollution, and dehumanization.

Max Weber – *The City (1921)*

Max Weber (1864–1920) – German sociologist and political economist, one of the founders of sociology, known for his analysis of rationalization, bureaucracy, and social organization.
The City (posthumously published in 1921, in *Economy and Society*)
A **city** is not merely a collection of buildings; it is a **distinct type of community (Gemeinde)** marked by **market exchange, political autonomy, fortification, and association**.
Weber listed several features that distinguish a city from a village: 1. **Fortified settlement** (defensive walls) 2. **Marketplace and trade** 3. **Independent judiciary and law** 4. **Autonomous political organization** (self-governing council) 5. **Urban citizenship** (legal status of being a "citizen")

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- **Consumer city (patrician city):** Focused on trade, services, and consumption. - **Producer city (plebian city):** Based on manufacturing and production. - **The merchant city,** where consumption capacity rests on the revenues of traders based in the city that retail production locally or abroad.
The Western city developed **rational legal systems, bureaucracy, and citizenship**, laying the foundation for **capitalism and democracy**.

Saskia Sassen – Global City Theory

Thinker	**Saskia Sassen (b. 1949)** – Dutch-American sociologist and economist known for her research on globalization, migration, and urban transformations.
Major Work	*The Global City: New York, London, Tokyo* (1991) — her landmark book that introduced the concept of the **"Global City."**
Central Idea	A **Global City** is not just a large or populous city, but one that functions as a **key node in the global economic system**, coordinating finance, trade, and information across borders.
Main Thesis	The rise of global cities marks a new phase of **global capitalism**, where economic control shifts from nation-states to **urban nodes of global finance and services.**
Key Features of a Global City	1. **Concentration of headquarters** of multinational corporations. 2. **Global financial markets** (stock exchanges, banks, investment firms). 3. **Advanced producer services** – law, consultancy, advertising, media. 4. **Information and communication hubs** – global data flow. 5. **Cultural diversity and migration**. 6. **Economic polarization** – rise of elite professionals and informal poor.

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Examples of Global Cities	**New York, London, Tokyo** – Sassen's original triad. Later additions include: **Singapore, Hong Kong, Paris, Shanghai, Dubai, Mumbai.**

Henri Lefebvre – Right to the City

Henri Lefebvre (1901–1991) – French Marxist philosopher and sociologist known for his works on space, urban life, and everyday experience.
Le Droit à la Ville (*The Right to the City*, 1968).
The **"Right to the City"** is not just a right to access urban resources, but the **right to shape, produce, and participate** in the life and decisions of the city.
Rooted in **Marxist theory**, Lefebvre argued that space and urban life are **products of capitalist relations** — controlled by elites and capital interests.
It means reclaiming the city from profit-driven urbanization — giving people the **power to inhabit, use, and transform urban space** according to collective needs.
1. **Right to Participation** – All urban dwellers should have the power to shape urban decisions. 2. **Right to Appropriation** – People should be able to occupy and use urban spaces meaningfully.
Lefebvre's theory transformed how sociologists understand **urban inequality, exclusion, and spatial justice**. It laid the foundation for critical urban sociology.

David Harvey – Cities, Capitalism, and Urban Resistance

David Harvey (b. 1935) – A British Marxist geographer and social theorist known for pioneering the field of **Marxist urban political economy**.
- *Social Justice and the City* (1973) - *The Limits to Capital* (1982) - *Spaces of Hope* (2000) - *The New Imperialism* (2003) - *Rebel Cities: From the Right to the City to the Urban Revolution* (2012)

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In *Social Justice and the City* (1973), Harvey introduced the idea that **capital accumulation** drives urbanization. Cities expand not for people's needs but to absorb surplus capital and avoid economic crises.
In *The New Imperialism* (2003), Harvey expanded Marx's concept of **primitive accumulation** to describe how capitalism survives by **dispossessing people** — through privatization, gentrification, eviction, and financialization.
In *Rebel Cities* (2012), Harvey argues that cities have become **key sites of class struggle** under neoliberalism. Urban protests, housing rights movements, and anti-gentrification struggles represent the **right to the city** as a form of collective resistance.
Harvey builds on **Henri Lefebvre's** idea and turns it into a **political demand** — the right of citizens to remake urban space in the interest of social justice, not profit.

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Unit 4: Rural and Urban Transformations Part 6 (5/11/2025)

Short notes

Garden City	**Ebenezer Howard (1898)**	A self-contained, planned city combining industry, housing, and nature — proposed in *Garden Cities of To-Morrow*.
Human City	**Richard Sennett & Lewis Mumford**	A city designed for human interaction, creativity, and moral growth rather than mechanical efficiency.
Fantasy City	**John Hannigan (1998)**	In *Fantasy City: Pleasure and Profit in the Postmodern Metropolis*, he describes entertainment-oriented urban economies.
Megalopolis	**Jean Gottmann (1957)**	In *Megalopolis: The Urbanized Northeastern Seaboard of the United States*, he described interconnected urban regions like Boston–Washington.
Primate City	**Mark Jefferson (1939)**	A city at least twice as large and significant as the next largest — showing centralized urban dominance.
Urban Villagers	**Herbert J. Gans (1962)**	From *The Urban Villagers*, showing community life and working-class networks within modern cities like Boston.

Peri-Urbanisation	**Urban Geographers (1970s)**	Describes expansion of cities into rural peripheries forming hybrid rural–urban zones.
Speculative Urbanism	**Michael Goldman (2010–2011)**	From his work *Speculative Urbanism and the Making of the Next World City* — shows how real-estate speculation and global capital shape Southern cities like Bangalore.
Urban Managerialism	**R.E. Pahl (1970s)**	From his writings on urban sociology — cities governed by bureaucratic management and political elites rather than democratic participation.
Central Place Theory	**Walter Christaller (1933)**	In *Die Zentralen Orte in Süddeutschland* — explained spatial arrangement of settlements and hierarchy of central places providing services.

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Urban Fringe	**T.L. Smith (1937)**	Introduced to describe transition zones where rural and urban characteristics overlap due to urban expansion.

Talcott Parsons	**Industrial Society – Universalistic Achievement Pattern**	In industrial society, status is achieved through universal standards of merit, not ascription.
Alain Touraine	**Post-Industrial Society as Technocracy**	Described post-industrial society as ruled by technical experts and knowledge systems.
W.H. Smyth	**Technocracy**	Coined the term for governance by technical experts instead of politicians.
R.M. MacIver	**Urban Life and Individualization of Women**	Argued that urban life fosters independence and individuality, especially among women.
Oswald Spengler	**Cities as Sinks of Civilization**	Claimed cities symbolize the decline of culture and over-mechanization of life.
E.E. Muntz	**Classification of Cities (Principal Activities)**	Classified cities based on their main economic or social activity.
Bogardus	**Urban Groups and Namelessness**	Noted that urban social life is characterized by anonymity and impersonal relations.

Geographic City	The continuously built-up area in and around the legal city, including residential, industrial, and commercial zones.
Legal City	A *municipal corporation* or statutory town occupying a defined geographical area under the legal jurisdiction and administrative control of the state.
Metropolis	The legal city along with its surrounding built-up area forming a large urban region — usually with a population above one million.

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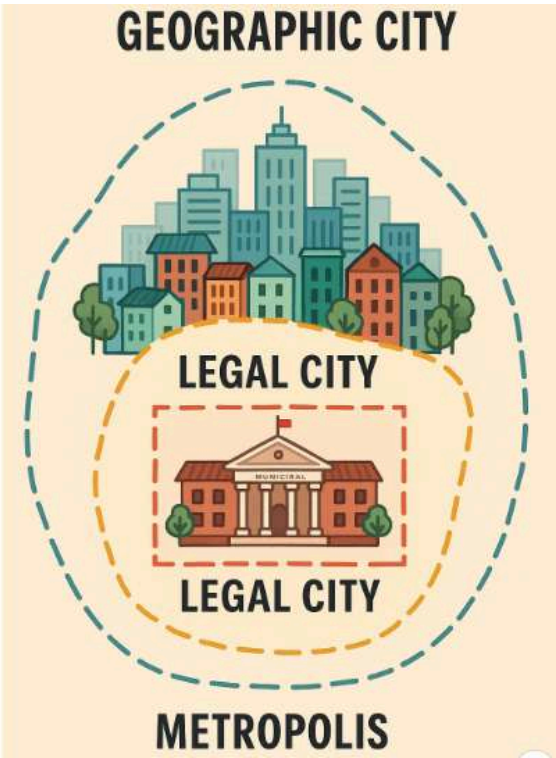

Patrick Geddes (1915)	**Conurbation** (*Cities in Evolution*)	Geddes coined the term *Conurbation* to describe the merging of several towns and cities into a single, continuous built-up area due to industrial expansion and population growth (e.g., London region, Delhi NCR).
Gideon Sjoberg (1960)	**Pre-Industrial and Industrial City** (*The Preindustrial City: Past and Present*)	Sjoberg classified cities as **pre-industrial** (religious and kinship-based authority, static hierarchy) and **industrial** (bureaucratic, rational, dynamic social mobility).
Bert F. Hoselitz (1955)	**Parasitic and Generative City** (*Sociological Aspects of Economic Growth*)	Hoselitz distinguished between **parasitic cities** that exploit rural areas without contributing to development, and **generative cities** that stimulate growth and innovation.
Henri Pirenne (1925)	**Pre-industrial, Industrial, and Metropolitan City** (*Medieval Cities: Their Origins and the Revival of Trade*)	Pirenne traced the evolution of cities — from **pre-industrial towns** (feudal and fortress-based) to **industrial cities** (commercial trade centers), culminating in **metropolitan cities** (modern urban-industrial hubs).

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P. Hauser (1962)	**Political, Economic, and Intellectual Centres** (*Urbanization and the Future of Cities*)	Hauser identified three dominant functions of cities: **political centers** (administration and governance), **economic centers** (trade and industry), and **intellectual centers** (universities, cultural hubs).

Michael Levien (2018)	**Regimes of Dispossession** (*Dispossession without Development: Land Grabs in Neoliberal India*)	Levien's concept explains how **neoliberal capitalism** in India transforms land into a commodity through state-led dispossession of peasants. These "regimes" replace developmental goals with **private accumulation**, particularly through Special Economic Zones (SEZs).
Michael Levien (2011–2015)	**Land Wars /** भूमि युद्ध	Levien calls local resistance to land acquisition **"land wars"**, where displaced peasants, workers, and activists oppose state–corporate alliances. He uses the term to describe **agrarian resistance movements** in Rajasthan and across India against neoliberal reforms.
Sanjay Srivastava (2015)	**Entangled Urbanism** (*Entangled Urbanism: Slum, Gated Community and Shopping Mall in Gurgaon*)	Srivastava shows how **class, consumption, and desire** coexist and intertwine in Indian cities. Gurgaon becomes a symbol of **contradictory modernity**, where slums, malls, and gated colonies are interconnected rather than separate.
Sanjay Srivastava (2019)	**Urban Intimacies / Consumption Spaces**	He explores how urban public spaces like malls, gyms, and housing complexes shape **gender, sexuality, and identity**, creating new moral economies of urban life.
Concept: Gated Communities	**Privatization of Urban Space**	Gated communities are **physically enclosed and socially exclusive** residential spaces designed for the upper and middle class. They embody neoliberal urbanism — security, control, and consumption-oriented citizenship.

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Manuel Castells: Major Theories and Books in Urban Sociology

1. Urban Question (1972)	In *The Urban Question*, Castells argued that **urban space is not neutral**, but a **product of capitalist social relations**. He emphasized that cities reflect the contradictions of capitalist production — between use value (housing, services) and exchange value (profit).
2. Collective Consumption	Castells introduced the idea of **collective consumption**, referring to urban goods and services (like housing, transport, health, education) that are consumed collectively and often lead to **urban social movements** when unequally distributed.
3. Urban Social Movements	He viewed **urban social movements** as struggles over the organization and distribution of urban space and resources — e.g., housing rights, transportation, and public services.
4. Power of Identity (1997)	Castells explored how global networks create **identity-based movements** (religious, ethnic, gender, environmental) that challenge dominant powers in the digital age.

1972	*The Urban Question*	Marxist analysis of urban structure and social movements.
1977	*The Urban Question: A Marxist Approach* (English edition)	Link between urbanization and capitalist production.
1983	*The City and the Grassroots*	Study of urban social movements and community resistance.
1996	*The Rise of the Network Society*	Explains global capitalism, ICT, and urban transformation.

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1997	*The Power of Identity*	Cultural and political movements in the information age.
1998	*End of Millennium*	Globalization, inequality, and the restructuring of cities.

Major concepts and theories on Migration

Migration	The movement of people from one geographical area to another for a period of time that involves a change of residence.
Immigration	Movement of people **into** a country from another country. Example: People migrating **to India** from Nepal.
Emigration	Movement of people **out of** their home country to another country. Example: Indians migrating **to Gulf countries**.
In-Migration	Migration **into a particular region or state** within the same country. Example: Workers moving **to Kerala** from Bihar.
Out-Migration	Migration **out of a particular region** to another within the same country. Example: Labourers moving **out of Bihar**.
Internal Migration	Migration within national boundaries — rural-to-urban, urban-to-rural, rural-to-rural, or urban-to-urban.
International Migration	Movement of people across national borders (emigration and immigration).
Migration Stream	A group of migrants sharing a **common origin and destination**. Example: “Bihari workers in Kerala” form a migration stream.
Gross Migration	The **total number of in-migrants and out-migrants** in a region. Formula: GM = In-migration + Out-migration.
Net Migration	The **difference** between in-migration and out-migration. Formula: NM = In-migration – Out-migration.
Circular Migration	Repetitive movement of workers between home and work areas without permanent settlement.

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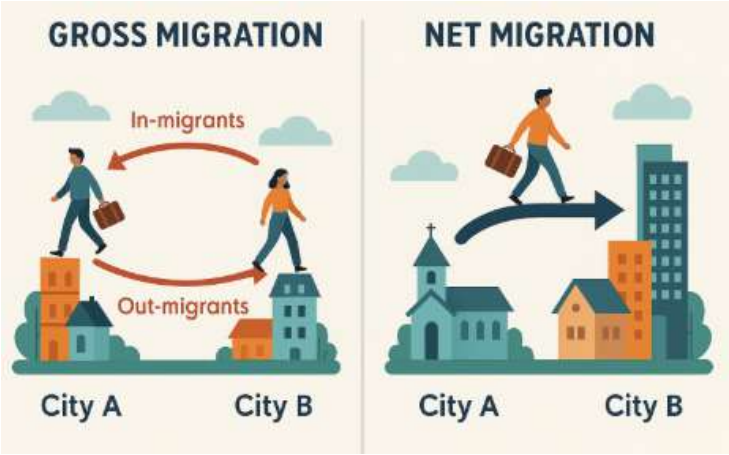
Seasonal Migration	Temporary migration linked to agricultural or construction seasons.



Ravenstein's Laws of Migration (1885)	Ernst Ravenstein	Migration occurs in steps; short-distance more frequent; economic motive dominates.
Push-Pull Theory **(1966)**	Everett S. Lee	Migration results from "push" factors (poverty, unemployment) and "pull" factors (jobs, education).
Harris–Todaro Model (1970)	Harris & Todaro	Migration continues as long as expected urban income exceeds rural income, even with unemployment.

Ashish Bose: Push-Back Factors & BIMARU States

Ashish Bose (1921–2013)	Eminent Indian demographer known for analyzing India's population policy, migration, and regional imbalances.

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BIMARU States	Acronym coined by Ashish Bose in **1980s** to denote **Bihar, Madhya Pradesh, Rajasthan, and Uttar Pradesh**, highlighting their *poor health, literacy, and economic indicators* compared to other Indian states.
Push-Back Factors (Migration)	Refers to **negative socio-economic conditions** in the place of origin that compel people to migrate out — e.g., poverty, unemployment, landlessness, drought, population pressure.

Major Indian Studies on the Middle Class

B.B. Misra (1909–1991)	*The Indian Middle Classes: Their Growth in Modern Times* (1961)	Misra traced the **historical evolution of the Indian middle class** during British rule, linking its emergence to colonial education, bureaucracy, and the spread of print culture. He described it as a **carrier of modernization**, mediating between the British rulers and Indian society.
D.P. Mukherji (1894–1961)	*Modern Indian Culture* (1947); *Sociological Essays* (1958)	Mukherji viewed the middle class as a **creative social force** that blended Indian traditions with Western modernity. He argued that the Indian middle class embodied **cultural synthesis**, but also suffered from alienation due to colonial modernity.
Surinder S. Jodhka (Contemporary)	*Middle Class in India: Emerging Culture of Politics and Economics* (2016, Routledge); *India's Middle Class: New Forms of Urban Leisure, Consumption and Prosperity* (with Aseem Prakash, 2017)	Jodhka analyses the **new middle class** as a product of **liberalization (post-1991)** — marked by consumption, media culture, housing, and identity politics. He explores how class, caste, and urban aspirations shape this new social category.

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Sociology of Slums

Definition of Slum	A slum is an **urban settlement characterized by poor housing, overcrowding, inadequate sanitation, and insecurity of tenure**, often emerging from rapid urbanization and migration.
Sociological Focus	Slums are not merely housing deficits but **social systems** with their own structures of kinship, work, solidarity, and crime — reflecting **urban inequality and marginality**.
Key Causes	1. Rapid urbanization 2. Rural-urban migration 3. Land speculation and housing shortage 4. State neglect and informal economy

Lewis, Oscar (1959)	*Five Families: Mexican Case Studies in the Culture of Poverty*	Introduced the concept of **"Culture of Poverty"** — slum life produces a subculture of dependency, fatalism, and marginalization.
Herbert Gans (1962)	*The Urban Villagers*	Studied Boston's Italian slum; showed that slums can have **strong social networks** and community solidarity.
Mike Davis (2006)	*Planet of Slums*	Examined **global urban poverty**; argued that neoliberal globalization creates "megacity slums" with **informal survival economies**.

A.R. Desai (1961)	*Rural Sociology in India* (includes urban migration)	Linked urban slum formation to **capitalist industrialization and rural poverty**.
M.S.A. Rao (1974)	*Urban Sociology in India*	Studied migration, informal economy, and community organization in Indian slums.
Amitabh Kundu (1993, 2003)	*Urban Development and Urban Poverty in India*	Quantified the expansion of slums and **state policy failures** in housing and infrastructure.
Sanjay Srivastava (2015)	*Entangled Urbanism*	Examined how slums, malls, and gated communities are **interconnected** in neoliberal India.
Jan Nijman (2010)	*Mumbai's Urban Slums: Globalization, Housing and Informal Economy*	Studied Mumbai as a global city where informal settlements drive urban economy.
Victor D Souza	*"Socio-Cultural Marginality: A Theory of Urban Slums and Poverty in India" (1979)*	Victor D'Souza is a prominent Indian sociologist known for his seminal work on "Socio-Cultural Marginality: A Theory of Urban Slums and Poverty in India" (1979). He argues that urban poverty and the persistence of slums are a result of the poor and slum dwellers being socio-culturally marginal to the dominant sections of the community.

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Unit 4: Rural and Urban Transformations Part 7 (6/11/2025)

To improve urban infrastructure, the Government has taken various steps:

Smart City Mission to focus on basic amenities, education, health services, IT accessibility, digitization, e-governance, sustainable development, safety, and security.

Housing for all by 2022 for constructing houses for slum dwellers under the slum-rehabilitation scheme and providing loans at subsidized rates for the economically weaker sections.

AMRUT: Atal Mission for Rejuvenation and Urban Transformation to build a gap between infrastructural necessity and their accessibility.

HRIDAY: National Heritage City Development and Augmentation Yojana to preserve and holistically develop the heritage cities of India.

Swachh Bharat Mission for improving cleanliness and sanitation

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THE ECOLOGICAL APPROACH TO THE STUDY OF THE HUMAN COMMUNITY BY R D MCKENZIE

The study of human community was most explicitly set out by R.D. McKenzie He identified seven ecological processes, which incorporates notions of population shifts and changes in the dominant land use pattern.

These ecological processes are
concentration,
deconcentration,
centralisation,
decentralisation,
Segregation,
invasion and
succession.

McKenzie distinguishes four types of communities based on their functions. These are:

1. Primary service community
2. Commercial community
3. Industrial town
4. Community without specific economic base.

Urbanity

Urbanity refers to the characteristics, personality traits, and viewpoints associated with cities and urban areas. Other related characteristics of urbanity are speed, flows of people, information, and goods, and mobility, as well as concentration and density. Urbanity stands for city's life quality and character; it refers to the particular pattern of functional, structural, socio-economic and cultural interplay in urban sites

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Urbanisation

Definition of Urbanization	Urbanization is the **movement of population from rural to urban areas** and the resulting increasing proportion of a population that resides in urban rather than rural places.
Nature of Process	Urbanization is a **two-way process** because it involves not only movement from villages to cities and change from agricultural occupation to business, trade, service, and profession, but it also involves change in the **migrants' attitudes, beliefs, values, and behaviour patterns.**
Census Definition	The **Census of India** defines some **criteria for urbanization**.
Population Criterion	Population is more than **5,000**.
Density Criterion	The density is over **400 persons per sq. km.**
Occupational Criterion	**75% of the male population** engages in **non-agricultural occupations.**
City Definition	**Cities** are urban areas with population **more than one lakh.**
Metropolis Definition	**Metropolises** are cities with population of **more than one million (10 lakhs).**

Urbanisation definitions

Burgel	Burgel is credited with the definition of urbanization as the process of transforming rural areas into urban areas.
John Palen	John Palen defines urbanization as *'an increase in population concentration; organizationally it is an alteration in structure and functions'.*
Eldridge	According to Eldridge, urbanization involves two elements such as the multiplication of points of concentration and the increase in the size of individual concentration.

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Thompson Warren (in *Encyclopaedia of Social Sciences*)	Thompson Warren states, *'Urbanization is the movement of people from communities concerned chiefly or solely with agriculture to other communities, generally large whose activities are primarily concerned with the government, trade, manufacture or allied interests'.*
Anderson	According to Anderson, *'Urbanization is not a one-way process, but it is a two-way process. It involves not only movement from villages to cities and change from agricultural occupation to business, trade, service and profession, but it involves change in the migrants' attitudes, beliefs, values and behaviour pattern.'*

Pseudo-Urbanisation

Term / शब्द	**Pseudo-Urbanisation**
Meaning / अर्थ	It refers to a situation where **urban population increases** but **urban facilities and infrastructure do not develop** proportionately.
Main Feature / मुख्य विशेषता	The **growth of slums**, overcrowding, unemployment, and lack of civic amenities.
Cause / कारण	Caused by **rapid rural-to-urban migration** without adequate planning or industrial base.
Effect / प्रभाव	Creates **urban chaos**—pressure on housing, transport, sanitation, and jobs.
Example / उदाहरण	Seen in cities like **Delhi, Mumbai, Kolkata**, where population rises faster than urban development.

Indian thinkers contribution to urban sociology

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M. S. A. Rao (Urban Sociology in India)

M. S. A. Rao (*Urban Sociology in India*) observes that the **breakdown hypothesis** originated from the **Western experience** and it ignores the fact of **traditional urbanization in India**.

Rao classifies **urban studies** into **three categories** –

1. Those concerned with the **institutional approaches**.
2. Those treating **cities and their growth** in the general context of the **history of civilization**.
3. Those which formulate the **cultural role of cities** in the context of **social organization of the great tradition**.

The **first category of studies** highlights **economic institutions** such as the **emergence of middle class**, **commercial organization**, and **religion**.

G. S. Ghurye's focus	Ghurye was interested in the process of **rural-urbanisation**. He held the view that urbanisation in India was not a simple function of industrial growth.
Nature of Urbanisation in India	In India, the process of urbanisation, at least till 1980s, started from within the **rural area itself**.
Ghurye's evidence	Ghurye quoted Sanskrit texts and documents to illustrate the growth of urban centres from the need for markets felt in rural hinterland.

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Agricultural expansion and market growth	Owing to the **expansion of agriculture**, more and more markets were needed to **exchange the surplus in food grains**.
Formation of towns	In many rural regions, one part of a big village was converted into a market; this led to a township with **administrative, judicial and other institutions.**
Urban centres and feudal patronage	Urban centres were also based on **feudal patronage** — in the past, demands of royal courts for **silk cloth, weapons, jewellery, metal artifacts** led to cities like **Varanasi, Kanchipuram, Jaipur, Moradabad** etc.
Role of the Large City	For Ghurye, a large city with complexes of **higher education, research, judiciary, health, print and entertainment media** is a **cradle of cultural innovation**.
Functions of the City	The functions of the city are to perform a **culturally integrative role** — to act as a **point of focus and radiation** of the major tenets of the age.
Urban planning concerns (as per Ghurye)	An urban planner must tackle issues like: (1) sufficient supply of drinking water, (2) human congestion, (3) traffic congestion, (4) regulation of public vehicles, (5) insufficiency of railway transport in cities like Mumbai, (6) erosion of trees, (7) sound pollution, (8) indiscriminate tree felling, (9) plight of pedestrians.
Village Study by Ghurye	Ghurye studied a **village in Pune district (Lonik)** to highlight **continuity of social structure**. It was first studied by a British officer in 1819; Ghurye's 1957 study compared **demographic, economic and social changes** over time.

Focus of Mukherjee's Work / मुखर्जी के कार्य का केंद्र	In his works on **social ecology**, Mukherjee took a point of departure from Western social scientists. The Chicago School of Sociology in the USA focused on empirical studies of **social disorganisation** and **urban deterioration**.
Critique of Western Model /	According to Mukherjee, **social ecology** was the better alternative to the havoc caused by **rapid industrialisation**. India, with its long history, was a **storehouse of values**.

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पश्चिमी मॉडल की आलोचना	
Value-Based Development / मूल्य-आधारित विकास	Planning for a new India should not be confined to **immediate and concrete problems**, but must focus on **value-based development**. As part of his interest in social ecology, Mukherjee developed **regional sociology**.
Regional Sociology / क्षेत्रीय समाजशास्त्र	Mukherjee argued for a better understanding of **regional dimensions of national development**. Regions in India should be **self-sufficient** to avoid lopsided development.
Cultural Diversity / सांस्कृतिक विविधता	India, being a **country of diverse regions**, each with its own **ethno-history**, needed coordination of developments while maintaining **ecological balance**.
Environmental Concerns / पर्यावरणीय चिंताएँ	Mukherjee wrote on the **danger of deforestation**—cutting of trees causes floods, soil erosion, and reduced fertility.
Integration of Sectors / क्षेत्रों का एकीकरण	He advocated the **integration of village, town, and nation** into a single developmental process; **agriculture should be diversified** and **industries decentralised** for balanced growth.
Wealth Distribution / संपत्ति का वितरण	A more equitable distribution of **wealth and resources**, both among people and regions, would ensure **balanced development**.
Urban Social Problems / शहरी सामाजिक समस्याएँ	Mukherjee also proposed an **ameliorative approach** to urban social problems, especially concerning the **working class** affected by **industrialisation** and **slum life** in cities like Mumbai, Kanpur, Kolkata, and Chennai.
Moral Concern / नैतिक चिंता	He emphasised the need for **drastic changes** in industrial workers' conditions to improve **economic and moral standards**.

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Indian Census facts

Census Year	**Census 2011** was the **15th National Census** of India.
First Census	The first Census was conducted in **1881**.

Census Authority	Conducted under the guidance of **Registrar General and Census Commissioner of India, Mr. C. Chandramouli.**
Total Population (2011)	**1,21,05,69,573** — **68.8% rural** and **31.2% urban.**
Urban Population (2017, World Bank)	Increased to **34% (urban areas)** by 2017.
Number of States/UTs	**35 (as per Census 2011)**
Number of Districts	**640** (increased by **47** from 2001).
Number of Towns	**7,933** (increased by **2,772** from 2001).
Number of Villages	**6,40,930** (increased by **2,342** from 2001).
Top 5 States by Population	1. **Uttar Pradesh – 19,95,81,477**2. **Maharashtra – 11,23,72,972**3. **Bihar – 10,38,04,637**4. **West Bengal – 9,13,47,736**5. **Andhra Pradesh – 8,46,65,533**
Bottom 5 States by Population	1. **Nagaland – 19,80,602**2. **Goa – 14,57,723**3. **Arunachal Pradesh – 13,82,611**4. **Mizoram – 10,91,014**5. **Sikkim – 6,07,688UT:** Lakshadweep – **64,429 (0.01%)**
Decadal Growth Rate (2001–2011)	**States:** Meghalaya (27.8%), Arunachal Pradesh (26%), Bihar (25%)**UT:** Dadra & Nagar Haveli (55.5%)
Sex Ratio (2011)	**940 females per 1000 males** (highest since 1971; 933 in 2001).Highest: **Kerala (1084)**Lowest: **Daman & Diu (618)**

Census Conduct	The **15th Indian Census (2011) (after Independence)** was conducted in **two phases** — *house listing* and *population enumeration.*
First Census Year	The **first complete Census** was conducted in **1881**, though enumeration began in **1872** under **British Viceroy Lord Mayo.**
Census Frequency	Census of India is conducted **every 10 years (decennial)**; 2011 Census was the **15th** such operation.
Legal Framework	All censuses since **1951** were conducted under the **Census of India Act, 1948.**

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Census Commissioners (Historical)	1901 – **H. H. Risley**1911 – **E. A. Gait**1931 – **J. H. Hutton**
Registrar General (2011)	**Mr. C. Chandramouli**
Motto (2011)	*"Our Census, Our Future"*
Biometric Data	**First time biometric information** collected during Census 2011.
Transgender Data	Data on **transgender persons** was collected for the **first time in 2011.**
Decadal Growth (2001–2011)	**17.70%** population growth between 2001 and 2011.
Adult Literacy Growth	Adult literacy rate increased by **9.21%** (since 2001).
Overall Literacy Rate	**74.04%** for population aged **7 years and above**.
Male Literacy	**82.14%**
Female Literacy	**65.46%**
Highest Literacy (State)	**Kerala – 94.00%**
Population Density (India)	**382 persons per sq. km**
Highest Population Density (State)	**Bihar – 1,106 persons/sq. km**
UT with Highest Density	**Delhi – 11,320 persons/sq. km**
Lowest Density (State)	**Arunachal Pradesh – 17 persons/sq. km**

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Lowest Density (UT)	**Andaman & Nicobar Islands – 46 persons/sq. km**

Sex Ratio (2011)	The overall sex ratio of the population is **943 females for every 1,000 males (2011)**.
Third Gender Count	The official count of the **third gender in India** is **490,000**.

Towns and cities

Urban Settlements	**Cities and Towns** are part of **urban settlements.**
Statutory Towns	All places with a **municipality, corporation, cantonment board or notified town area committee** declared by state law are called **statutory towns.**
Census Towns	Places satisfying the following criteria are called **census towns**:
• Population	Minimum population of **5,000**
• Occupation	At least **75%** of the male working population engaged in **non-agricultural activities.**
• Density	A population density of at least **400 persons per sq. km** (≈1000 per sq. mile).
Top 5 States/UTs by Literacy (2011)	1. **Kerala – 94%**2. **Lakshadweep – 91.8%**3. **Mizoram – 91.3%**4. **Goa – 88.7%**5. **Tripura – 87.2%**
Bottom 5 States/UTs by Literacy (2011)	1. **Bihar – 61.8%**2. **Arunachal Pradesh – 65.4%**3. **Rajasthan – 66.1%**4. **Jharkhand – 66.4%**5. **Andhra Pradesh – 67%**
Migration Data (2011)	**Uttar Pradesh** has the highest share of **out-migrants**, while **Maharashtra** has the highest share of **in-migrants.**
Scheduled Groups Count	There are **1,241 individual ethnic groups** notified as **Scheduled Castes**, and **705 ethnic groups** notified as **Scheduled Tribes** in India.

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CENSUS 2011: RELIGIOUS PROFILE

India's population data based on religion, which was part of Census 2011, was released by the government on Tuesday

	Population in 2011 (cr)	Proportion of population in %	Decadal change in proportion in % pts
Hindu	96.63	79.8	-0.7
Muslim	17.22	14.2	+0.8
Christian	2.78	2.3	No change
Sikh	2.08	1.7	-0.2
Buddhist	0.84	0.7	-0.1
Jain	0.45	0.4	No change
Others	0.79	0.7	-
Religion not stated	0.29	0.2	-

Definition of Urban Area (Census 2011)	For the Census of India 2011, an **urban area** includes: 1 All places with a **municipality, corporation, cantonment board, or notified town area committee**, etc. 2 Places fulfilling all these criteria: • Minimum population of **5,000** • At least **75 %** of male main working population engaged in **non-agricultural pursuits** • Population density of at least **400 persons per sq. km.**
Categories of Urban Units	1 **Statutory Towns** – Notified by State/UT under law, having local bodies like **municipal corporations**, municipalities, or committees (e.g., Vadodara M Corp., Shimla M Corp.). 2 **Census Towns** – Identified on the basis of Census 2001 data using the above criteria.
Growth of Census Towns	Increased from **1,362 (2001)** to **3,894 (2011)**.
Classification of Towns by Population (Census 2011)	• **Class I:** 100,000 and above (1 lakh +) → called *Cities* • **Class II:** 50,000 – 99,999 • **Class III:** 20,000 – 49,999 • **Class IV:** 10,000 – 19,999 • **Class V:** 5,000 – 9,999 → *Towns*

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Metro Cities / Million Plus Cities	Urban Agglomerations/Towns having a population of **4 million (40 lakh)** or above are called **Metro Cities**.
Metropolitan Area (74th CAA 1992)	Defined as an area having: • Population of **10 lakh (1 million)** or more • Consisting of **two or more municipalities/panchayats/contiguous areas** • Declared by Governor through public notification.
Urban Agglomeration (UA)	A **continuous urban spread** comprising a **town + adjoining out-growths (OGs)** or two/more physically contiguous towns. Must include **at least one statutory town**, and total population ≥ **20,000 (2001 Census)**.

Number of UAs/Towns and Out Growths (OGs):

	Type of Towns/UAs/OGs	Number of towns	
		2011 Census	2001 Census
1	Statutory Towns	4,041	3,799
2	Census Towns	3,894	1,362
3	Urban Agglomerations	475	384
4	Out Growths	981	962

At the Census 2011 there are 7,935 towns in the country. The number of towns has increased by 2,774 since last Census. Many of these towns are part of UAs and the rest are independent towns. The total number of Urban Agglomerations/Towns, which constitutes the urban frame, is 6166 in the country.

Total Urban Population (2011)	As per Census 2011, the total **urban population** in India is **more than 377 million**, constituting **31.16%** of the total population.
Class I UAs/Towns	Urban Agglomerations/Towns with at least **1,00,000 (1 lakh)** population are **Class I**. There were **468** such UAs/Towns in 2011, up from **394** in 2001. About **70%** of India's urban population (264.9 million people) lives in these Class I towns.

Million Plus UAs/Towns	Out of 468 Class I towns, **53** have a population of **10 lakh (1 million)** or more — known as **Million Plus Cities/UAs**. They contain **160.7 million people (42.6% of India's urban population)**. **18 new cities** were added since the last Census.
Mega Cities (2011)	**Mega Cities** are urban agglomerations with **10 million (1 crore or 100 lakh)** people. There are **three Mega Cities** in 2011: • **Greater Mumbai UA – 18.4 million** • **Delhi UA – 16.3 million** • **Kolkata UA – 14.1 million**
Rank Changes (2001 vs 2011)	**Greater Mumbai UA** remained the largest, while **Delhi UA** replaced **Kolkata UA** as the **second largest** in 2011.
Decadal Growth (2001–2011)	• **Greater Mumbai UA:** 12.05% (down from 30.47% during 1991–2001) • **Delhi UA:** 26.69% (down from 52.24%) • **Kolkata UA:** 6.87% (down from 19.60%) ➡ **Delhi UA recorded the highest decadal growth.**
Trend	The **decadal growth rate** of Mega Cities has **slowed down considerably** compared to previous decades.

Category / श्रेणी	**State / राज्य**
Highest number of SC population	Uttar Pradesh
Highest proportion (percentage) of SC population	Punjab
Highest number of ST population	Madhya Pradesh
Highest proportion (percentage) of ST population	Mizoram (and Lakshadweep UT)
States/UTs with **no** ST population listed	Punjab; Haryana; Chandigarh; Delhi; Puducherry
States/UTs with **no** SC population listed	Arunachal Pradesh; Nagaland; Andaman & Nicobar Islands; Lakshadweep

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Unit 4: Rural and Urban Transformations Part 8

Parochialism: A rural trait where people are inward-looking and resistant to external influences.

Agrarian Distress: Refers to the socio-economic crisis faced by farmers due to debt, crop failure, and market instability.

Dual Economy: The coexistence of formal and informal sectors in urban areas.

Urban Anomie: A state of normlessness in cities due to rapid urbanization and breakdown of traditional norms (Emile Durkheim).

Urban Sprawl: Uncontrolled expansion of urban areas into peripheral rural zones.

Edge Cities: New urban centers that emerge on the outskirts of major cities, often with business and retail hubs.

Social Disorganization: Breakdown of social institutions and norms in urban settings, leading to crime and deviance.

Little Community (Robert Redfield):-
A small, self-sufficient, homogeneous, and relatively isolated social unit.
Seen as the “ideal type” of a traditional village.

Village Deities (Gram Devata):-
Central to the ritual and social cohesion of rural communities — symbol of unity in anthropological village studies.

Rural Elites:-
A power group in villages comprising landlords, moneylenders, and political intermediaries influencing decision-making.

Over-Urbanization:-
When urban population growth exceeds industrial and employment growth — common in developing nations.

Counter-Urbanization:-
Migration trend from cities to rural or smaller towns due to congestion, pollution, or digital work possibilities.

Urban Bias:-
By: **Michael Lipton**
Policy bias where governments prioritize urban areas over rural ones in development planning.

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Social Morphology of Cities:-
Study of spatial patterns and social forms (neighborhoods, ghettos, slums) as social products.

Dual City Concept:-
Division of modern cities into rich and poor zones — representing urban inequality.

Urban Informality:-
The coexistence of formal and informal modes of housing, governance, and economy (e.g., slums, unauthorized colonies).

Urban Metabolism(Marxist Urbanists):- How cities consume and transform resources.

Rural-Urban Fringe(Social geographers):- Transitional zone where rural and urban features overlap.

Urban Imaginary(Henri Lefebvre):- How cities are imagined, experienced, and symbolically represented.

Informational City(Manuel Castells):- Urban form shaped by digital and information networks.

Moral Order of the Village(M.N. Srinivas):- Traditional values and social cohesion sustaining village life.

<u>Quotes to Remember</u>

Louis Wirth: “Urbanism is not merely a physical phenomenon but a way of life.”

M.N. Srinivas: “Sanskritization is a process by which a ‘low’ caste… changes its customs, rituals, ideology and way of life.”

Robert Redfield: “The little community is a distinct and self-contained social world.”

A.R. Desai: “Urbanization under capitalism leads to the growth of slums and the pauperization of the working class.”

William Julius Wilson's **black ghettos- in the truly disadvantaged.**

Ernst Ravenstein-laws of migration,in **The Geographical Maganazine,published in 1885&1889**.

Harris Todaro model-**Migration,Unemployment &development:A two sector Analysis,1970**.

Father of Rural sociology:

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***J*ohn Morris Gillette (1866–1949) and Charles Josiah Galpin**

Confusing books

Eric R. Wolf	*Peasants* (1966)	Defines peasant social formation; links village to wider political economy.
Eric R. Wolf	*Peasant Wars of the Twentieth Century* (1969)	Comparative peasant revolutions (Mexico, China, Russia, Vietnam, Algeria, Cuba).
James C. Scott	*The Moral Economy of the Peasant* (1976)	"Subsistence ethics," risk-aversion, revolt under market shocks.
James C. Scott	*Weapons of the Weak* (1985)	Everyday resistance, hidden transcripts in agrarian Malaysia.
Barrington Moore Jr.	*Social Origins of Dictatorship and Democracy* (1966)	Peasants in routes to democracy/authoritarianism.
V.I. Lenin	*The Development of Capitalism in Russia* (1899)	Peasant differentiation; depeasantisation.
Jan Breman	*Of Peasants, Migrants and Paupers* (1985)	From peasantry to precarious labor in Asia.
Amartya Sen	*Poverty and Famines* (1981)	Entitlements, famines affecting agrarian poor.
Theodor Shanin (ed.)	*Peasants and Peasant Societies* (1971/1990)	Classic reader on peasant studies; definitions, debates.
A.R. Desai (ed.) – India	*Peasant Struggles in India* (1979)	Marxist documentation of colonial peasant movements.

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A.R. Desai (ed.) – India	*Agrarian Struggles After Independence* (1986)	Post-1947 agrarian class conflicts.
D.N. Dhanagare – India	*Peasant Movements in India: 1920–1950* (1983)	Regional movements, ideology, organization, outcomes.
Ranajit Guha – India	*Elementary Aspects of Peasant Insurgency in Colonial India* (1983)	Subaltern historiography of peasant insurgency.
Kathleen Gough – India	"Indian Peasant Uprisings" (1974, article)	Typology and causes of uprisings.
Daniel Thorner – India	*Land and Labour in India* (1962)	Malik–Kisan–Mazdoor triad; agrarian relations.
André Béteille – India	*Studies in Agrarian Social Structure* (1974)	Stratification by land control/management.
Utsa Patnaik – India	*The Agrarian Question and the Development of Capitalism in India* (1986)	Class differentiation, commercialization, food security.
V.K. Ramachandran & M. Swaminathan (eds.) – India	*Agrarian Studies: Essays on Agrarian Relations in Less-Developed Countries* (2000)	Land, labor, tenancy, rural poverty.

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Henri Pirenne	*Medieval Cities*	1925	Pre-industrial city and rural relations.

Robert Redfield	*Tepoztlán: A Mexican Village*	1930	Folk-urban continuum; change in traditional village life.
Robert Redfield	*The Little Community*	1955	Village as a small, self-contained social system.
Oscar Lewis	*Village Life in Northern India*	1958	Social structure and poverty in Rampur village, UP.
M.N. Srinivas	*The Remembered Village*	1976	Study of Rampura (Mysore); concepts of Sanskritization and Dominant Caste.
S.C. Dube	*India's Changing Villages*	1958	Structural-functional approach; village as a changing social unit.
Shyama Charan Dube	*Indian Village* (Article Collection)	1955	Functionalism in village life, change, and development.
Oscar Lewis	*La Vida* (1966)		Culture of poverty concept from village studies.
D.N. Majumdar	*Rural Profiles*	1958	Anthropological fieldwork on Indian villages.
A.R. Desai (ed.)	*Rural India in Transition*	1948	Early Marxist view on rural change in India.

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COMPILED NOTES OF
Unit 3: Basic Concepts and Institutions

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Basic Concepts and Institutions : Part 1 (10/11/2025)

SOCIAL STRUCTURE

Social Structure
The organized relationships between the basic components of a social system.
The term *structure* refers to some sort of ordered arrangement of parts or components.
Sociologists speak of few kinds of structures or groups that will be present in all societies.
These structures will exist in any society regardless of its ethos, history or any cultural variability.
Basic Features:
Social structure is the organized set of social institutions and patterns of institutionalized relationships that together compose society.
Social structure is both a product of social interaction and directly determines it.
Social structures are not immediately visible to the untrained observer; however, they are always present and affect all dimensions of human experience in society.
When sociologists use the term “social structure,” they are typically referring to macro-level social forces including social institutions and patterns of institutionalized relationships.
The major social institutions recognized by sociologists include family, religion, education, media, law, politics, and economy.

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We can see it present in the way patterned institutionalized relationships shape our interactions within certain institutions like family and education.
Inception:
Studies of social structure attempt to explain such matters as integration and trends in inequality.
The biological connotations of the term *structure* are evident in the work of British philosopher Herbert Spencer (the first).
Karl Marx used construction as a metaphor when he spoke of "the economic structure."
Émile Durkheim, who argued that parts of society are interdependent and that this interdependency imposes structure on the behavior of institutions and their members.
Similarly, American anthropologist George P. Murdock, in his book *Social Structure* (1949), examined kinship systems in preliterate societies and used social structure as a taxonomic device for classifying, comparing, and correlating various aspects of kinship systems.

Radcliffe-Brown's Distinction	Radcliffe-Brown makes a distinction between **'social structure'** and **'structural type or form'**.
Social Structure (Concrete)	Social structure **continues over time**, a kind of continuity that Radcliffe-Brown calls **'dynamic continuity'**. It is like the **organic structure of a living body.** Ideographic.
Structural Form (Abstract)	The distinction is also related to Radcliffe-Brown's conception of **social anthropology as a 'natural science of society'.** Science is **not concerned with the particular or unique**; it deals with **the general** and the **form of the structure.** Nomothetic.

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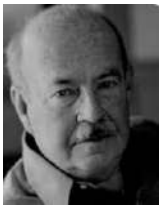
Comparative Method	For Radcliffe-Brown, the only method of social anthropology is the **comparative method**, which helps to move from **particular to general**. Social structure is what we study, but what we arrive at is the **structural type.**
Social Structure (Definition)	"The concept of structure refers to an **arrangement of parts or components related to one another** in some sort of larger unity."
Social Organization	"The arrangement of **activities** of two or more persons adjusted to give a united combined activity."
Empirical Basis	According to Radcliffe-Brown, 'social structure' refers to **empirically observable phenomena**, i.e., the arrangements or relationships among members of a society.
Flux and Stability	Social structure is always in a **state of flux** — individuals are born and die, and society changes. Yet, the **structural form remains comparatively stable.**

Other definitions	
Raymond Firth	- Social structure is concerned with the **ordered relation of parts to the whole**, with the arrangement in which the elements of social life are linked together. - Firth has proposed the concept of **social organization** in this context, which, as opposed to social structure, is **concerned about the temporary and changing nature of social reality.**
Radcliffe-Brown	- He distinguished between **social structure** and **social organization**. - According to him, **social structure refers to the arrangement of persons.** - **Social organization** refers to the **arrangement of activities** of two or more persons.

Concepts of Talcott Parsons	
Definition of Social Structure (Parsons) 	For Parsons, social structure was essentially **normative**, consisting of **institutional patterns of normative culture**. Social behaviour conforms to **norms, values, and rules** directing behaviour in specific situations.

Four Components of Social System	Parsons analyzed social systems through four components: **Values, Norms, Collectivities, Roles.**
1. Values	Take primacy in **pattern-maintenance** of the social system; regulate commitments by social units.
2. Norms	Function to **integrate social systems**; specific to functions and types of social systems.
3. Collectivities	Structural components that have **goal-attainment primacy.**
4. Roles	Structural components with **adaptive function**; define classes of individuals through **role expectations.**

Parsons' Four Types of Social Structure	
1. Universalistic–Achievement Pattern	Status is achieved based on effort; goal choice of individual accords with universalistic values.
2. Universalistic–Ascriptive Pattern	Status is **ascribed** to the group rather than the individual; individual derives status from group.
3. Particularistic–Achievement Pattern	Societies attach importance to **achievement** but within **kinship or caste ties.**
4. Particularistic–Ascriptive Pattern	Kinship ties and tradition dominate; Indian and Chinese social structures fall under this category.

Robert K. Merton	For **Merton**, social structure consists not only of **normative patterns** but also of the **inequalities of power, status, and material privileges**, which give the members of a society widely different opportunities and alternatives. Merton (1975) says the notion of social structure is **'polyphyletic and polymorphous'**, i.e., it has many meanings and ideas.

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Comparison: Radcliffe-Brown vs Lévi-Strauss	
Radcliffe-Brown	For Radcliffe-Brown, **structure is observable** — it refers to the **actual arrangement of relationships** within a particular society at a particular time and place. Structure is **concrete** and can be studied empirically.
Lévi-Strauss	For Lévi-Strauss, structure is **an abstract concept**. He says that **'social structure has nothing to do with empirical reality'**; rather, it refers to **models built from empirical reality.** He writes: "The object of social structure studies is to understand social relations with the help of models." (1953: 532) Thus, **social structure is a model; it is a method of study.**

Sanctions

Definition	Sanctions, as defined within sociology, are ways of **enforcing compliance with social norms.**
1. Positive and Negative Sanctions	- Sanctions are **positive** when they are used to **celebrate conformity**, and **negative** when they are used to **punish or discourage nonconformity.**
2. Internal and External Sanctions	- **Internal sanctions** are consequences imposed by the individual, based on compliance with social norms. Example: embarrassment, shame, or depression due to noncompliance and exclusion from social groups. - **External sanctions**

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	are imposed by others and include things like **expulsion, public humiliation, punishment, arrest, or imprisonment.**
3. Formal and Informal Sanctions	- **Formal sanctions** are imposed through official or institutional means—by organizations or authorities. They can be **legal** or based on **institutional rules and ethics.** - **Informal sanctions** are imposed by individuals or small groups without using any formal system—examples include **scornful looks, shunning, boycotts, or social avoidance.**

Community and Association

Basis	Community
Meaning	A naturally occurring group of people who live together and share common life, traditions, and sentiments.
Nature	Natural and spontaneous — formed by social and emotional bonds.
Formation	Based on common living, place, and feelings (Gemeinschaft).
Example	Village community, tribal community, linguistic community.
Purpose	General and permanent — aims at overall welfare and social living.
Relationship	Based on emotional and personal relations (intimate, face-to-face).
Social Bond	Sentimental and moral — members share belongingness.
Control	Informal control through customs, traditions, and values.

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Duration	Relatively permanent — continues across generations.
Thinker Link	Related to Ferdinand Tönnies's concept of Gemeinschaft (Community).

Basis	Association
Meaning	A deliberate and organized group formed for achieving specific goals or purposes.
Nature	Artificial and planned — consciously formed for definite objectives.
Formation	Based on common interest or purpose (Gesellschaft).
Example	Political parties, trade unions, student associations, NGOs.
Purpose	Specific and temporary — formed to fulfil limited objectives.
Relationship	Based on formal and impersonal relations (contractual).
Social Bond	Rational and legal — members are bound by rules or agreements.
Control	Formal control through laws, rules, and regulations.
Duration	Temporary or short-term — lasts till the goal is achieved.
Thinker Link	Related to Tönnies's concept of Gesellschaft (Association/Society).

Thinker / विचारक	
Ferdinand Tönnies (1887)	Introduced two ideal types — **Gemeinschaft (Community)** and **Gesellschaft (Association/Society)**. - *Gemeinschaft* = based on feelings, unity, and shared beliefs (emotional and moral bonds). - *Gesellschaft* = based on rational goals, utility, and formal relations.
Émile Durkheim	Connected Tönnies' idea to his own theory of solidarity. - *Mechanical Solidarity* = simple, traditional societies (like Gemeinschaft). - *Organic Solidarity* = complex, modern societies (like Gesellschaft).

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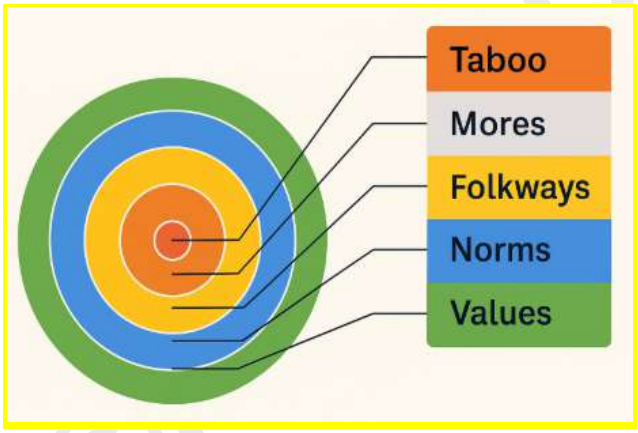
Max Weber (1922)	Divided groups into **community-based** and **federation-based** groups. - Community-based: found in primitive societies where no conflict exists among members. - Federation-based (modern): formed to protect selfish interests — e.g. **banks, corporations, bureaucracy, political parties**.
MacIver and Page (1937)	Defined association as: *"an organization deliberately formed for the collective pursuit of some set of interests shared by its members."* Also discussed **borderline cases of community** — e.g. monastery, prison, refugee camp, immigrant group — where social life exists but territorial base may be missing.
Robert Redfield (1930s–50s)	Spoke of **"Little and Great Tradition."** The *little community* is marked by **smallness, distinctiveness, homogeneity, and self-sufficiency.** Compared to Tönnies' Gemeinschaft and Durkheim's mechanical solidarity.
Robert Nisbet (1966)	In *The Sociological Tradition*, saw **community** as central to 19th-century sociology. Stressed the **loss of community** in transition from rural to industrial society. Emphasized emotional depth, intimacy, and moral commitment in traditional communities.

Norms, Values, Mores, Folkways, Taboo



Norms (सामाजिक मानदंड)	Social norms are shared expectations or rules guiding behaviour in specific social situations — a **code of conduct** for society.	*Muzafer Sherif — The Psychology of Social Norms* (1936); *W.G. Sumner — Folkways* (1906); *F. Tönnies* — Gemeinschaft & Gesellschaft; *Robert Bierstedt* — classification of norms

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Classification (वर्गीकरण)	**Norman Storer** classified norms into — (a) Prescribed (expected), (b) Proscribed (not expected), (c) Preferred (desirable), (d) Permitted (allowed).	*Norman Storer — Social Structure and Normative Order*
Values (मूल्य)	Values are **generalized standards of desirability** and social preferences guiding judgments of what is good or bad. They express what society holds important.	*Max Weber — Value Neutrality* in *Methodology of Social Sciences* (1904–17); *Talcott Parsons — Values as Integrative Mechanisms* (in *Social System*, 1951)
Difference between Norms and Values (मानदंड और मूल्य में अंतर)	Norms are **rules of behaviour**; Values are **principles behind those rules**. Values define ideals; norms operationalize them.	*Weber*, *Durkheim*, *Parsons*
Folkways (लोकरीतियाँ)	Everyday habits and customs of a society; socially approved but not morally mandatory. Violation results only in mild disapproval.	*W.G. Sumner — Folkways* (1906); *Kingsley Davis — Human Society*
Mores (नीतिनियम / प्रथाएँ)	Norms that are crucial for the moral and social order of society. Their violation is considered immoral and attracts strong sanctions.	*W.G. Sumner* — distinguished "mores" from "folkways"; *Durkheim — Rules of Sociological Method* (1895) — collective conscience
Laws (कानून)	Codified formal norms enforced by the state; backed by legal sanctions.	*Kingsley Davis* — seven categories of norms; *Parsons* — Law as formal institutional control
Taboos (निषेध / वर्जना)	Extreme form of **proscribed norms** — behaviour strictly forbidden by society, often linked with religion, purity, or danger (e.g., incest, cannibalism).	*Sigmund Freud — Totem and Taboo* (1913); *Emile Durkheim — Elementary Forms of Religious Life* (1912); *Mary Douglas — Purity and Danger* (1966)
Kingsley Davis's Seven Categories (किंग्सले डेविस के सात वर्ग)	(i) Folkways (ii) Mores (iii) Laws (iv) Institutions (v) Customs, Morality & Religion (vi) Conventions & Etiquettes (vii) Fashion & Fad (temporary trends).	*Kingsley Davis — Human Society* (1949)

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Basic Concepts and Institutions : Part 2 (11/11/2025)

Social Institutions

Meaning of Institution	In sociology, an *institution* refers to an established or organized pattern of social behaviour accepted in society.	*Herbert Spencer — First Principles* (1862)
Sociological Definition	Spencer viewed institutions as **organs** that perform society's essential functions — similar to organs in a living body.	*Herbert Spencer* — Organic Analogy
Sumner's View	In *Folkways* (1906), Sumner held that an institution consists of a **concept (idea, interest, or doctrine)** and a **structure**.	*W.G. Sumner — Folkways* (1906)
Features of Institutions	- Institutions are **collective modes of behaviour**. - They **prescribe ways of doing things**. - They **bind members together** through norms.	*Sumner* — Functional nature of institutions
Difference between 'Institution' and 'Institutional Agency'	- *Institution* = normative patterns of behaviour. - *Institutional agencies* = the social systems through which institutions operate (e.g., school, family, church).	*Contemporary Structural–Functionalists*
Integration and Function	Institutions and their agencies are closely integrated — writers often study them together, e.g., family, school, church, state.	*Talcott Parsons — The Social System* (1951)

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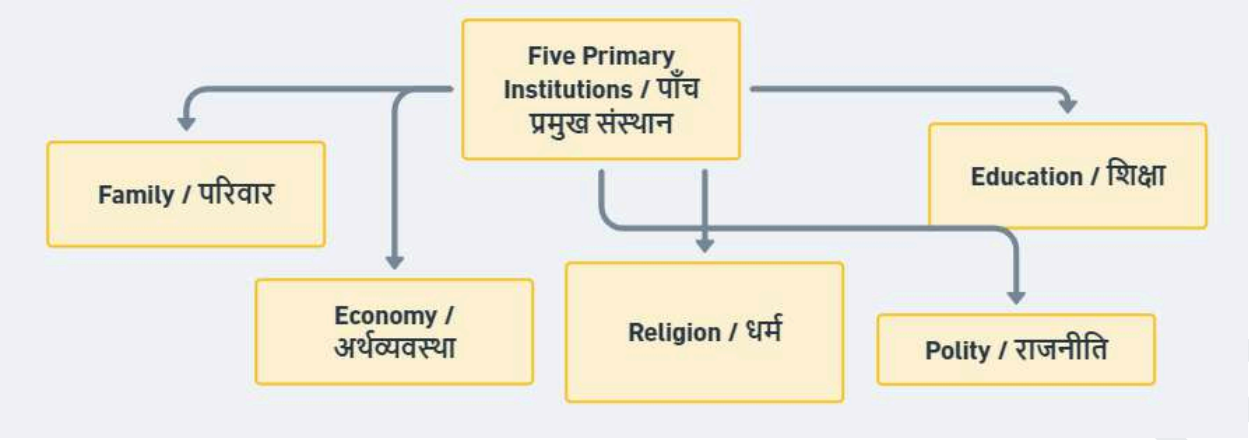
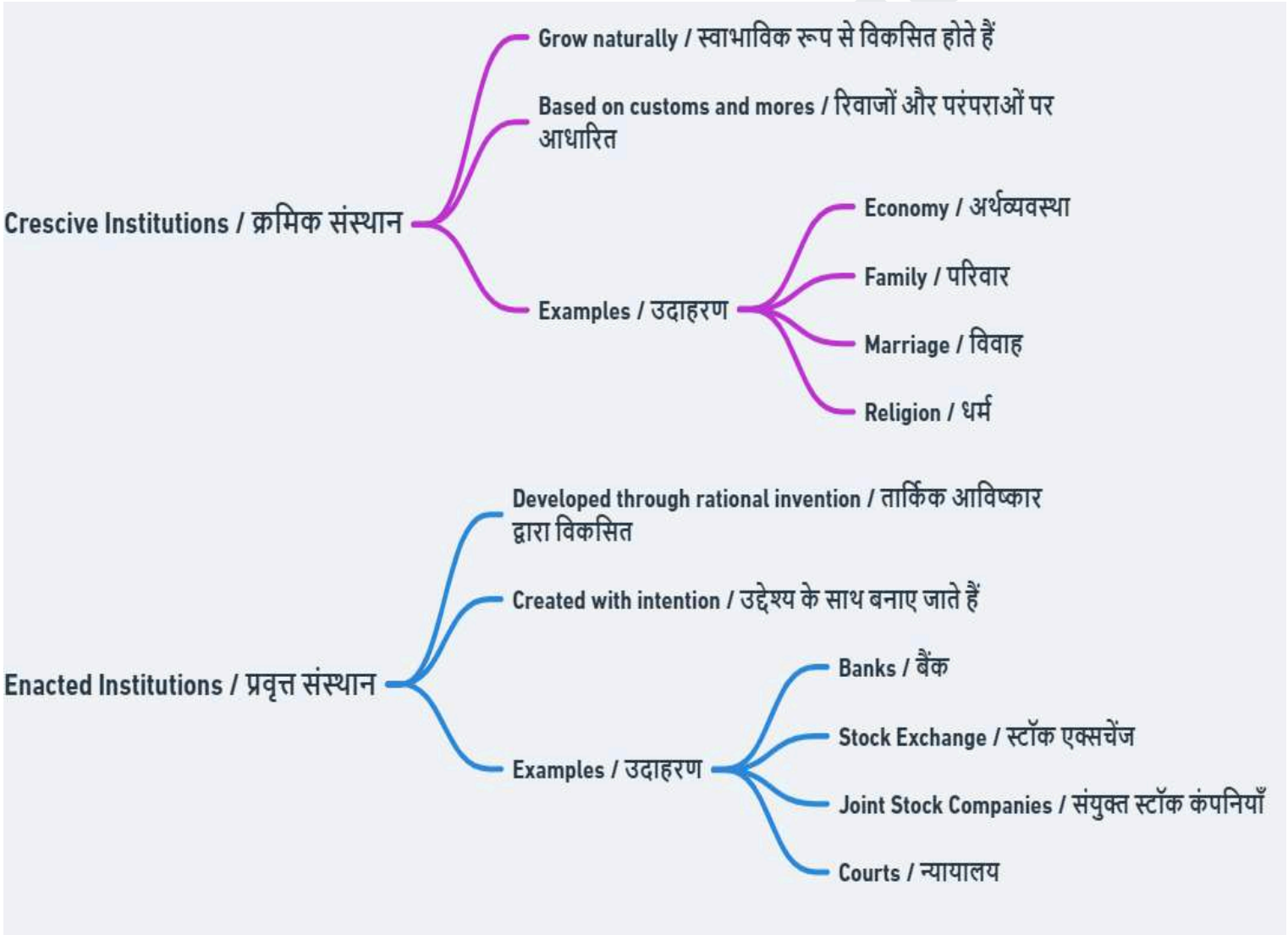
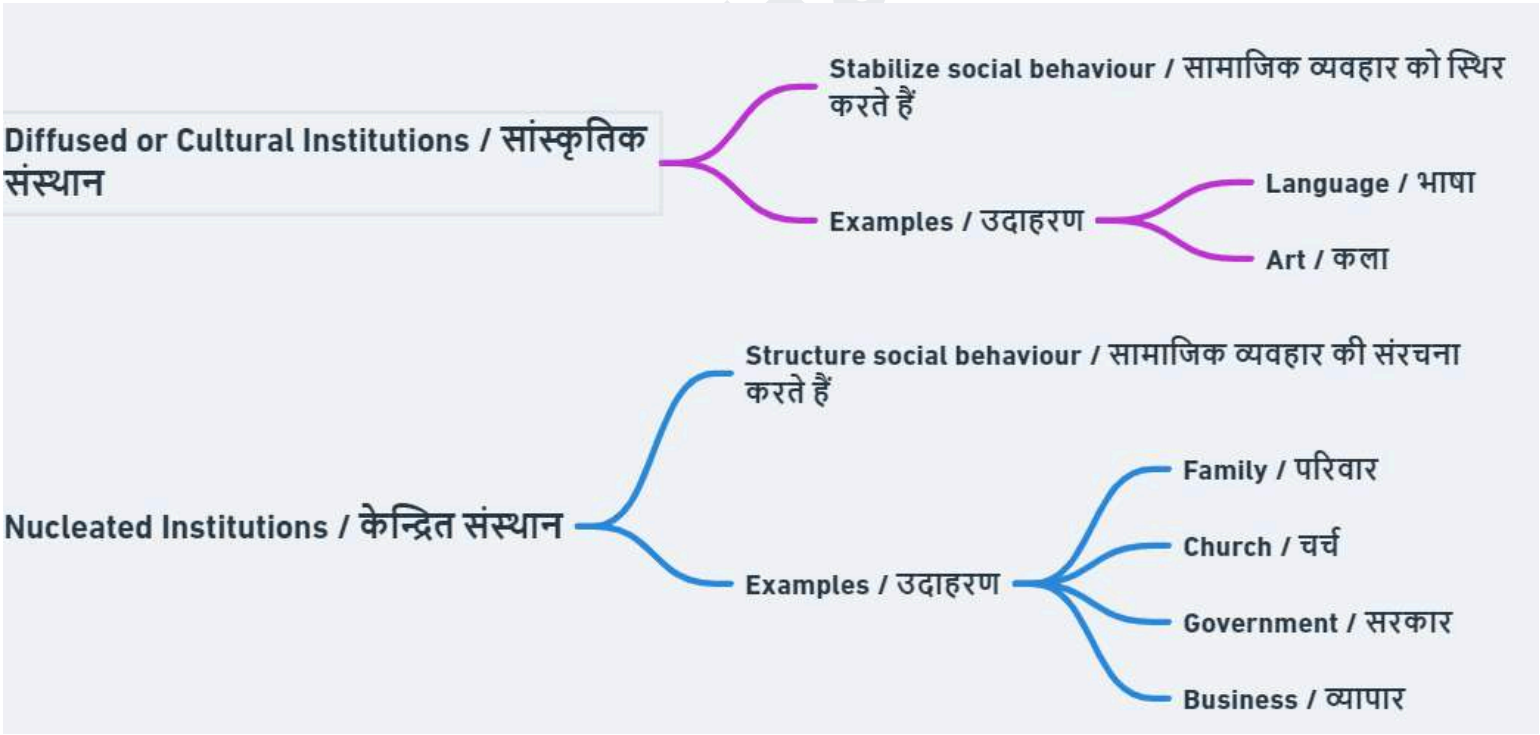


W G Sumner's two types of institutions



Spencer's three principle institutions

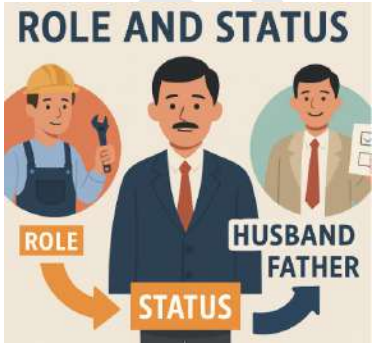
Chapin's two types of Institutions



Talcott Parsons Three types of Institutions

- **Relational Institutions / संबंधात्मक संस्थान**
  - Basis of the social system / सामाजिक प्रणाली का आधार
  - Recommend reciprocal role expectations / पारस्परिक भूमिका अपेक्षाएँ निर्धारित करते हैं
  - Examples / उदाहरण
    - Economic Institutions / आर्थिक संस्थान
    - Family Institutions / पारिवारिक संस्थान
- **Regulative Institutions / नियामक संस्थान**
  - Control interests through social means / सामाजिक साधनों द्वारा हितों को नियंत्रित करते हैं
  - Help in achieving social goals / सामाजिक लक्ष्यों की प्राप्ति में मदद करते हैं
  - Examples / उदाहरण
    - Family Institutions / पारिवारिक संस्थान
    - Political Institutions / राजनीतिक संस्थान
- **Cultural Institutions / सांस्कृतिक संस्थान**
  - Organize cultural orientations / सांस्कृतिक अभिविन्यास का संगठन करते हैं
  - Examples / उदाहरण
    - Family Institutions / पारिवारिक संस्थान
    - Religious Institutions / धार्मिक संस्थान

Role and Status



Meaning of Status	Status refers to a **defined position** in the social structure of a group or society. It determines where an individual stands in relation to others.	*Ralph Linton — The Study of Man* (1936)
Meaning of Role	Role is the **expected behaviour** associated with a particular status. It is the dynamic aspect of status.	*Ralph Linton*; *Talcott Parsons* — Role as a unit of social system
Relation between Status & Role	Every status has one or more roles attached to it. **Status is position; Role is performance.**	*Ralph Linton*; *Parsons*
Ascribed Status	A status **inherited by birth** or on the basis of biological traits like sex, age, race, ethnicity. It is not achieved by personal effort.	*Ralph Linton — Ascribed vs. Achieved Status*
Examples	Gender, caste, family background, age, ethnicity, royal lineage.	—
Achieved Status	A status **acquired through personal effort, education, or occupation**; reflects individual achievement rather than inheritance.	*Ralph Linton*; *Parsons* — achievement-oriented modern societies
Examples	Profession (doctor, teacher), education level, political leadership, artist.	—
Social Structure Link	Status and role together constitute the **basic framework of social structure** — they organize behaviour and expectations.	*Radcliffe-Brown*; *Parsons*
Hierarchy and Prestige	Status may carry relative **rank, prestige, or hierarchy**, but in sociology it mainly denotes a social position, not necessarily superiority.	*Max Weber — Economy and Society* (1922)
Dynamic Nature	Role is **performative and situational**, while status is **structural and positional**.	*Parsons* — Functionalist theory of role system

Vilfredo Pareto	**1916**	The concept of **Role** was first introduced by Pareto in *"Mind and Society"* (1916). He recognized the importance of **social labels and positions** such

		as lawyer, physician, artist, etc., in determining behaviour and social identity.
Definition of Role	—	A person's **role** in any social situation is defined by a **set of expectations** for his or her behaviour — held by others and by the person himself/herself.
Ralph Linton	**1936**	The concept of **Role** was systematically developed by Linton in *"The Study of Man"* (1936). He stated that **individuals occupy positions (statuses)** in different aspects of social life and perform corresponding **roles**.

Concepts by R K Merton

Role Set	A **role set** refers to the **array of roles** attached to a single social status. A person occupying one status performs multiple roles related to that status. Example: A **teacher** interacts with students, colleagues, principal, and parents — all part of the teacher's role set.	**R.K. Merton — *Social Theory and Social Structure* (1957)**
Status Set	A **status set** refers to the **collection of different social statuses** held by a single individual at a given time. Example: A woman can be a **mother**, **professor**, **citizen**, and **researcher** simultaneously — all part of her status set.	**R.K. Merton — Role–Status analysis (1957)**
Status Sequence	**Status sequence** refers to the **order of statuses** occupied by an individual **over time** in his/her life. It reflects **social mobility and life progression**. Example: Student → Graduate → Employee → Manager → Retired person.	**R.K. Merton — concept of status mobility**
Role Conflict	**Role conflict** occurs when the **expectations of two or more roles** held by a person are **incompatible or contradictory**. Example: A working mother faces conflict between her role as a **professional** and as a **caregiver**.	**R.K. Merton — Role Theory (1957)**; also

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		elaborated by **Goode (1960)**
Types of Role Conflict	(i) **Inter-role conflict:** between two different statuses (e.g., teacher & parent). (ii) **Intra-role conflict:** within one status due to conflicting expectations (e.g., a teacher expected to be both strict and friendly).	**Goode (1960)** — *A Theory of Role Strain*

Concepts by Ralph Linton

One Status – One Role	Ralph Linton emphasized that every social **status** (position) has a **corresponding role** (expected behaviour). He said: *Status is the static aspect, Role is the dynamic aspect of status.*	**Ralph Linton – *The Study of Man* (1936)**
Role as the Dynamic Aspect of Status	While *status* defines **what a person is**, *role* defines **what a person does** as part of that status. Example: Being a **teacher** is a status; **teaching, guiding, evaluating** are roles.	**Ralph Linton (1936)**; elaborated by **Talcott Parsons (1951)**
Multiple Roles	A single individual occupies **multiple statuses**, each associated with several roles. Example: A woman can be a **mother, employee, friend, and citizen**, performing different roles accordingly.	**Ralph Linton**; expanded by **R.K. Merton – Role Set Theory (1957)**
Polar Status	Polar status refers to **complementary or opposite statuses** that exist in pairs and define each other through interaction. Example: *Husband–Wife, Teacher–Student, Doctor–Patient.*	**Ralph Linton – Role Complementarity Concept (1936)**
Role Set Connection	Linton's idea of **one status–multiple roles** later influenced Merton's concept of **Role Set**, which states that one status involves different role relationships with others.	**R.K. Merton – *Social Theory and Social Structure* (1957)**

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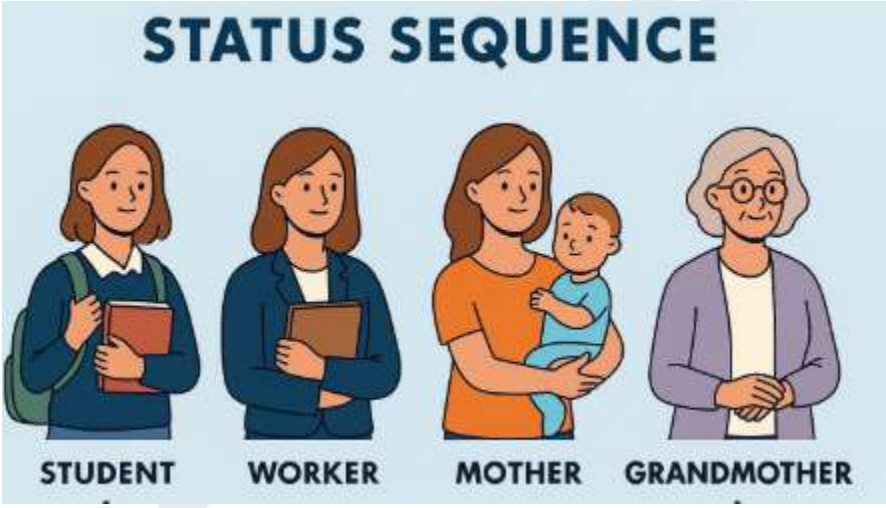
Example Summary	A **Doctor's status** involves roles like healer (to patients), employee (to hospital), subordinate (to senior doctor), parent (at home).	**Linton & Merton's combined framework**



Formula:
[Role Set (Merton): Addition of all Roles of one status]
[Multiple Roles (Linton): Addition of all Role Sets of all Status at one time]

More concepts related to Role and Status

Master Status	A **master status** is the **dominant or overriding social position** that determines a person's overall identity and social interactions. It often shapes how others perceive them. Example: Gender, caste, or occupation can act as master statuses.	**Everett Hughes – "Dilemmas and Contradictions of Status" (1945)**
Key Status	A **key status** refers to the **most relevant or important status** of an individual in a given context, which influences their role performance. It is **context-specific**, unlike master status.	**E.T. Hiller – *Principles of Sociology* (1948)**
Status Inconsistency	Occurs when a person holds **two or more statuses** that are not consistent with each other in terms of prestige or expectation. Example: A highly educated person working in a low-prestige job.	**Gerhard Lenski – *Status Crystallization Theory* (1954)**
Role Strain	Arises when **conflicting demands exist within a single role** — the individual struggles to meet multiple expectations of the same status.	**William J. Goode – *A Theory of Role Strain* (1960)**
Role Bargaining	Refers to the **negotiation and adjustment of expectations** between individuals performing interrelated roles. Example: Between husband–wife, teacher–student, doctor–patient.	**William J. Goode – *Role Bargaining in Marriage and Family* (1960)**
Role Exit	The process by which an individual **disengages from an important role** that has been central to their identity, and adopts a new one. Example: Retired military officer adapting to civilian life.	**Helen Rose Fuchs Ebaugh – *Becoming an Ex: The Process of Role Exit* (1988)**
Role Distance	A psychological detachment an individual shows **between the self and the role they perform**, to avoid being fully identified with it. Example: A waiter joking about his job to maintain self-esteem.	**Erving Goffman – *The Presentation of Self in Everyday Life* (1959)**
Role Summation	Refers to the **totality of roles** an individual performs across different situations. It is the **sum of all role performances** associated with the person's statuses.	**S.F. Nadel – *The Theory of Social Structure* (1957)**

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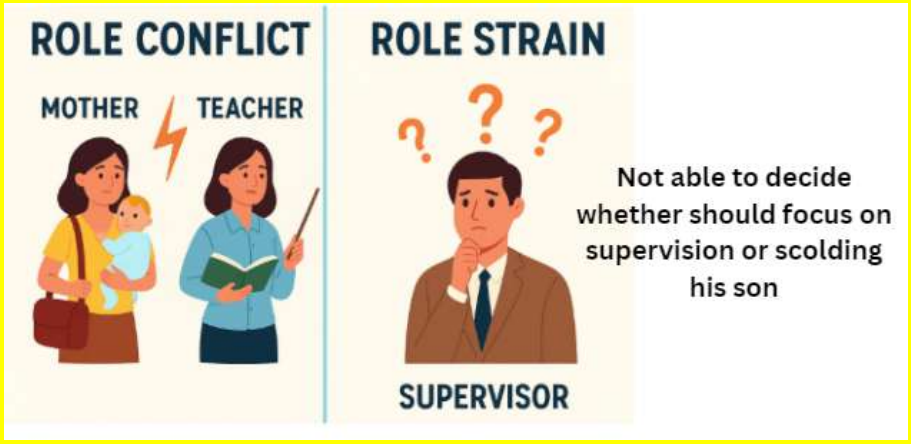
Relational and Non-Relational Roles	**Relational roles** exist only in **relation to another role** (e.g., husband–wife, teacher–student). **Non-relational roles** exist **independently** (e.g., artist, researcher).	**S.F. Nadel – *The Theory of Social Structure* (1957)**
Role Handicap	Refers to the **limitations or disadvantages** a person faces while performing a role due to physical, social, or psychological factors.	**Kirk – Concept of Role Handicap (1960s)**



Social Network

John A. Barnes	*Origin of "Social Network" (1954)*	In his article *"Class and Committees in a Norwegian Island Parish" (1954)*, Barnes first used the term **"social network"** to describe **patterns of relationships and ties connecting individuals beyond kinship or formal groups.**
Mark Granovetter	*"The Strength of Weak Ties" (1973)*	Granovetter argued that **weak social ties** (acquaintances rather than close friends) are more valuable for **spreading information, opportunities, and innovations** across groups.
Manuel Castells	*Network Society (1996)*	In *"The Rise of the Network Society" (1996)*, Castells proposed that in the **information age**, society is organized around **digital communication networks** instead of traditional hierarchies.

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Barry Wellman	*Networked Individualism (2001)*	Wellman explained that individuals now belong to **multiple overlapping networks** (family, work, online communities) instead of one cohesive group — producing a social pattern of **"networked individualism."**
Pierre Bourdieu	*Social Capital as Network Resource*	Bourdieu viewed **social networks** as a form of **social capital** — the resources of power, support, and influence gained through relationships.
Anthony Giddens	*Structuration and Networks*	Giddens argued that social networks are **structured by institutions** but also **reproduce those structures** through daily interactions — a key idea in his **Structuration Theory (1984).**
Bruno Latour	*Actor-Network Theory (ANT)*	Latour proposed that networks include not only humans but also **non-human actors** (machines, technologies, objects) that play a role in shaping social relations.

Habitus

Aristotle	**Origin of the term "Habitus"**	The word *Habitus* comes from Aristotle's ethics, meaning a **stable disposition of mind and body** formed through repeated actions; it shapes **moral character and virtue.**
Marcel Mauss	**Techniques of the Body (1934)**	Mauss argued that **bodily actions (walking, eating, speaking)** are **socially learned and culturally transmitted,** not natural reflexes. These practices lay the foundation for Bourdieu's Habitus.
Pierre Bourdieu	**Habitus as a system of dispositions (1977)**	In *Outline of a Theory of Practice (1977)*, Bourdieu defined Habitus as a system of **ingrained habits, skills, and dispositions** through which people **perceive and react to the social world.**
Social Formation	**Habitus reflects social group or class**	Habitus embodies the **values, norms, and attitudes** shared by a particular class or group; it develops through **education, family background, and daily experience.**

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Process of Internalization	**Imitation and Socialization**	People learn Habitus through **mimesis (imitation)** and **socialization,** internalizing their group's cultural patterns.
Hexis (Physical Aspect)	**Bodily expression of Habitus**	Bourdieu used *Hexis* to describe how social training gets **embodied in posture, accent, gesture** and other bodily manners.
Mental Habits	**Cognitive Schemes & Perception**	Habitus also includes **mental and emotional schemes** through which people classify and evaluate social reality.
Cultural Reproduction	**Habitus reproduces class structure**	Habitus transmits the **dominant class culture** across generations, preserving social hierarchy and power relations.

Norbert Elias	*Habitus and Personality Formation*	According to Norbert Elias, *Habitus* "refers to those levels of our personality makeup which are not inherent or innate but are very deeply habituated in us by learning through social experience from birth onward — so deeply habituated, in fact, that they feel natural or inherent even to ourselves."

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Basic Concepts and Institutions : Part 3 (13/11/2025)

Agency

Meaning of Agency	Capacity of individuals to act independently, make choices, and influence social outcomes.
Agency vs Structure	Debate on whether human behaviour is shaped more by individual choice (agency) or social forces (structure).
Key Question	"How much freedom do individuals have within social constraints?"

Max Weber	Agency through *meaningful social action*; individuals act based on motives (value-rational, instrumental, affective).
Mead (Symbolic Interactionism)	Agency arises through development of the *self* ("I" and "Me") and interaction with others.
Giddens (Structuration Theory)	Agency and structure are mutually constitutive; individuals reproduce or transform structures through actions.
Bourdieu (Practice Theory)	Agency operates through *habitus* (internalized dispositions) and *field* (social arena). Limited but possible.
Garfinkel (Ethnomethodology)	Agency in everyday methods people use to make sense of the world; micro-level freedom.

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Meaning of Diaspora

Diaspora refers to a population that has migrated or been dispersed from its original homeland and lives across multiple geographical locations while maintaining cultural, emotional, or political ties with the homeland.

William Safran	Classical Diaspora Model	Homeland attachment, myth of return
Robin Cohen	Global Diaspora Typology	Labour, cultural, victim, trading diasporas
Arjun Appadurai	Ethnoscapes	Diaspora as mobile population in global flows
Stuart Hall	Cultural Identity & Diaspora	Hybrid identity, creolization
Avtar Brah	Diaspora Space	Interaction of home, host, lived space
James Clifford	Routes vs Roots	Travel, hybridity → identity in motion
Kim Butler	Critique of classic models	Emphasizes multiple diasporic trajectories

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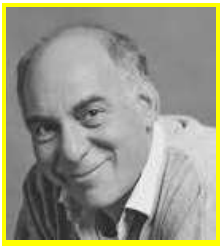
6 features of diaspora by William Safran

1. Dispersal from an original homeland	Community dispersed to multiple foreign regions.
2. Retention of collective memory, myth, and vision of homeland	Strong cultural–historical memory about origin.
3. Idealization of the ancestral home	Homeland seen as a place of perfection.
4. Belief in eventual return (myth of return)	Emotional hope of returning someday.
5. Strong ethnic group consciousness	Shared identity maintained across generations.
6. Sense of being a minority or marginalized in host society	Feeling of non-belonging or partial integration.

Types of diaspora by Robin Cohen



1. Victim Diaspora	Formed due to forced dispersal caused by slavery, genocide, persecution.
Examples	Jewish, African, Armenian diaspora.
2. Labour Diaspora	Migration due to economic necessity, contractual labour, indenture.
Examples	Indian indentured labour in Caribbean, Fiji, Mauritius.

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3. Trade Diaspora	Merchant communities dispersed for long-distance trade.
Examples	Lebanese, Gujaratis, Chettiars.
4. Imperial Diaspora	Settlers/colonizers migrating to expand empire.
Examples	British in Australia, New Zealand; French in Algeria.
5. Cultural Diaspora	Spread of religion or cultural traditions beyond homeland.
Examples	Chinese, Indian, Caribbean cultural diasporas.

Books on diaspora

"Global Diasporas: An Introduction"	Robin Cohen	**1997 / 2008 (2nd ed.)**
"Diasporas in Modern Societies: Myths of Homeland and Return" (Article)	William Safran	**1991**
"Routes: Travel and Translation in the Late Twentieth Century"	James Clifford	**1997**
"Modernity at Large: Cultural Dimensions of Globalization"	Arjun Appadurai	**1996**
"Imaginary Homelands: Essays and Criticism"	Salman Rushdie	**1991**

"Cultural Identity and Diaspora" (Essay)	Stuart Hall	**1990**
"The Location of Culture"	Homi K. Bhabha	**1994**
"Cartographies of Diaspora: Contesting Identities"	Avtar Brah	**1996**

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“The Black Atlantic: Modernity and Double Consciousness”	Paul Gilroy	**1993**

“Exile and Diaspora in South Asian Literature”	Bhikhu Parekh (Ed.)	**1992**
“The Politics of Exile”	David W. Haines	**2007**

“India and the Indian Diaspora”	H. Kumar	**2004**
“The South Asian Diaspora: Transnational Networks and Changing Identities”	Rajesh Rai & Peter Reeves	**2009**
“Indians in Southeast Asia”	K. S. Singh	**1965**
“Girmitiyas: The Origins of the Fiji Indians”	Brij V. Lal	**1983**

Largest diaspora in the world

India has the world’s largest diaspora: 32 million+

Largest diaspora: India
Largest migrant receiver: USA
Fastest-growing diaspora: African diaspora
Largest remittance receiver: India

Largest diaspora outside their homeland: Jews

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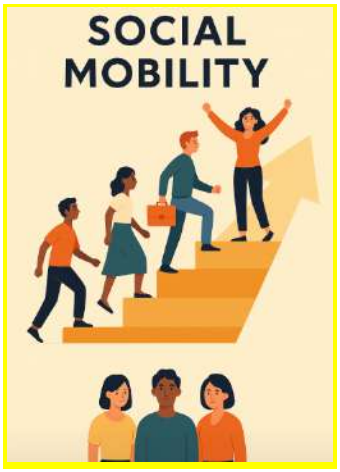
SOCIAL MOBILITY THEORY



Meaning

Social mobility refers to the movement of individuals or groups upward or downward in the stratification hierarchy.

Vertical mobility	Upward/downward movement in class, status, power
Horizontal mobility	Movement across similar positions
Inter-generational mobility	Child's mobility compared to parents
Intra-generational mobility	Mobility within a person's lifetime

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Structural mobility	Mobility due to economic or structural changes

Social mobility means any transition from one social position to another.
Mobility involves change in *life-chances* and *lifestyles* (Weber).
Pitirim A. Sorokin gave the classical definition of social mobility.
According to Sorokin, position-shift can be by an individual, social object, or value.

Horizontal Social Mobility

Movement from one position to another **without change in stratum**.
Sorokin: transition between social groups on the same level.
Giddens: horizontal mobility = *lateral mobility*, often geographic.

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Example: moving from Bombay to Delhi in same job level.

Vertical Social Mobility

Movement from one social stratum to another.
Types: Ascending (social climbing), Descending (social sinking).
Giddens: mobility up or down the socio-economic scale.
Upward mobility = increase in income, property, or status.

Turner's Theory: Contest & Sponsored Mobility

Contest Mobility	Open competition; elite status is *prize* gained by individual effort. Rules of fair play. Contestants choose strategies.
Sponsored Mobility	Elite or agents *select* individuals for upward mobility. Like entry to a private club.

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Industrial Society & Mobility (Lipset, Bendix, Parkin)

Lipset & Bendix (1959)	Compared European industrial societies; found small differences. Simple manual vs non-manual distinction.
Frank Parkin	Studied communist-run Eastern Europe. Showed high mobility among professionals; lower among peasants.

M.N. Srinivas on Mobility in India

Two major sources of mobility historically: (1) fluidity of political system enabling new claimants of Kshatriya status, (2) availability of land for cultivation.
Dominant castes (Reddys, Marathas) could seize political power.
Srinivas contributed to the concept of Sanskritisation.

1. CLASSICAL & GLOBAL STUDIES

Pitirim A. Sorokin	*Social Mobility* (1927)	First systematic theory of vertical & horizontal mobility; foundations of mobility research.
Seymour M. Lipset & Reinhard Bendix	*Social Mobility in Industrial Society* (1959)	Classic comparative study across industrial nations; manual vs non-manual classes.

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Ralph H. Turner	"Sponsored vs Contest Mobility" (1960s)	Mobility patterns in USA vs UK; ideal-typical models.
Frank Parkin	*Middle Class Radicalism* & studies on Eastern Europe	Mobility under communist regimes; elite reproduction.
John Goldthorpe	*The Constant Flux* (with Erikson)	Most influential mobility tables; origin–destination analysis.
Erikson & Goldthorpe	*The CASMIN Study*	Cross-national mobility comparison (Europe).
Peter Blau & Otis D. Duncan	*The American Occupational Structure* (1967)	Landmark statistical study; introduced "status attainment model."

Embourgeoisement & Affluent Worker

Embourgeoisement	The theory that sections of the working class begin to adopt middle-class values, lifestyles, consumption patterns and aspirations due to rising income, stable employment and mass affluence.
Affluent Worker	A new category of skilled, well-paid manual workers who enjoy high income, consumer goods, and stable jobs, unlike the traditional working class.

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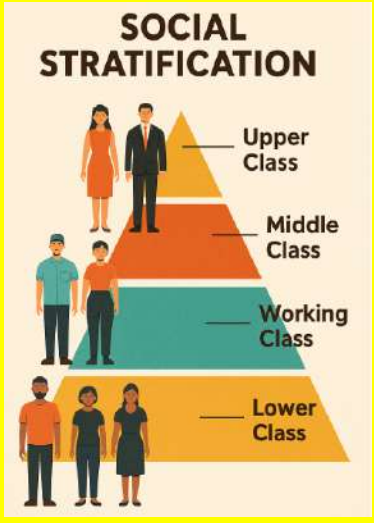
Affluent Worker Hypothesis	The idea that economic affluence leads to “middle-classification” of working-class workers, weakening class consciousness.
Class–Status Inconsistency	Workers have working-class occupations but middle-class lifestyles, creating inconsistency between class and status.

The Affluent Worker in the Class Structure	Goldthorpe, Lockwood, Bechhofer, Platt
The Affluent Worker and the Thesis of Embourgeoisement	Goldthorpe & Lockwood

Social Stratification



Social Differentiation	Natural/functional differences between individuals or groups without ranking.	Based on roles, occupations, abilities; no hierarchy involved.
Social Stratification	Structured ranking of individuals or groups into hierarchical layers.	Involves hierarchy, privileges, life chances; e.g., caste/class.
Social Inequality	Unequal distribution of resources, opportunities, and rewards in society.	Results in advantages for some and disadvantages for others.

Differential evaluation and ranking of positions	Positions in society are judged differently and assigned different levels.
Offering or withholding rewards	Individuals receive or are denied rewards based on their ranked status.
Goods and services as rewards	Higher-ranked statuses receive more valued goods and services.
Stratification arises from unequal distribution of scarce resources	Social layers form due to unequal access to desired resources.
Types of rewards	Rewards are classified into three major forms.
(a) Wealth	Material assets, income, property.

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(b) Power	Ability to control resources and influence decisions.
(c) Psychological gratification	Honor, respect, prestige, inner satisfaction.

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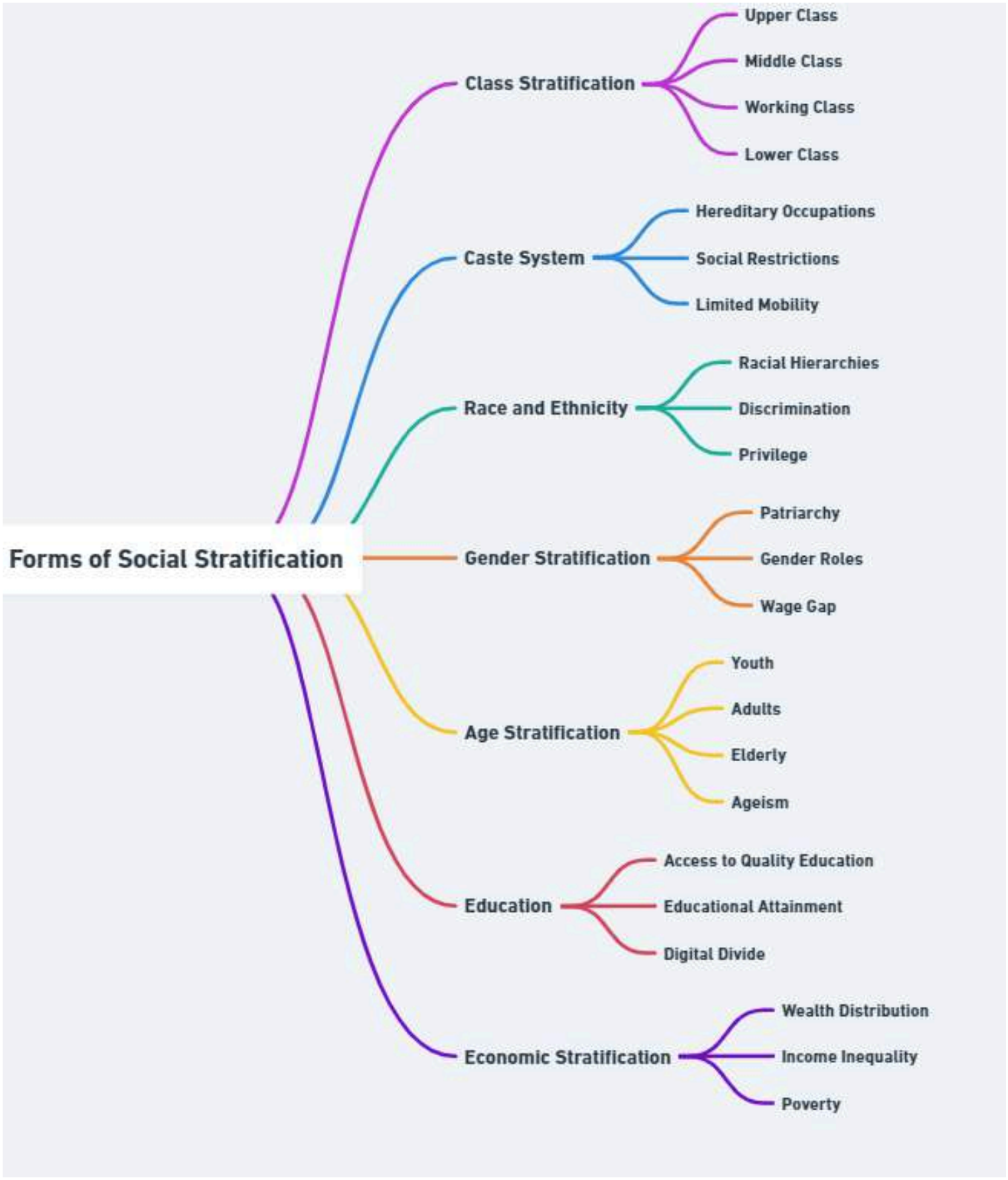

Forms of Social Stratification
Class Stratification
Upper Class
Middle Class
Working Class
Lower Class
Caste System
Hereditary Occupations
Social Restrictions
Limited Mobility
Race and Ethnicity
Racial Hierarchies
Discrimination
Privilege
Gender Stratification
Patriarchy
Gender Roles
Wage Gap
Age Stratification
Youth
Adults
Elderly
Ageism
Education
Access to Quality Education
Educational Attainment
Digital Divide
Economic Stratification
Wealth Distribution
Income Inequality
Poverty

FUNCTIONALIST THEORIES OF SOCIAL STRATIFICATION Functionalism views stratification as necessary, inevitable, and beneficial for society.

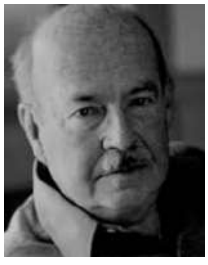
1. Kingsley Davis & Wilbert Moore — Functional Theory of Stratification (1945)

- Stratification is *universal & necessary*.
- All societies need to allocate people to important positions.
- Positions that are functionally important require special talent/training.
- To attract people to these positions, society must offer *high rewards*.
- Inequality is therefore beneficial → ensures efficiency.

Important Book

"Some Principles of Stratification" (1945) — Davis & Moore
(Article, American Sociological Review)

2. Talcott Parsons — Value Consensus & Stratification



- Stratification reflects **shared cultural values**.
- People are ranked based on how well they embody societal values.
- Society distributes rewards according to *value consensus*.
- Stratification integrates people → creates stability.

Important Books

- **"The Social System" (1951)**

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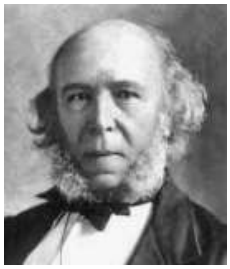
- **“Structure and Process in Modern Societies” (1960)**

Émile Durkheim — Division of Labour & Organic Solidarity

- Stratification develops from division of labour.
- In complex societies, occupational roles become specialized.
- Differential rewards maintain **organic solidarity**.
- Inequality is a normal & functional consequence.

Important Book

- **“The Division of Labour in Society” (1893)**

Herbert Spencer — Evolutionary Functionalism 

- Society is like an organism → parts perform necessary functions.
- Inequality reflects “survival of the fittest.”
- Rewards go to those best suited to important roles.

Important Book

- **“The Principles of Sociology” (1876–1896)**

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Basic Concepts and Institutions : Part 4 (18/11/2025)

Peter Blau and Otis Duncan : Status attainment model

The Blau & Duncan Status Attainment Model (1967) explains how an individual attains occupational status through a sequence of influences involving family background, education, and early career experiences. Their model uses **path analysis** to show both **direct and indirect effects**. According to them, the **father's education and father's occupation** shape the child's educational opportunities, which then strongly determine the **child's occupational status**. The model highlights that **education is the most powerful predictor** of occupational mobility, but it is itself shaped by social origin. It also shows that the **first job** plays a crucial role, since early occupational placement affects long-term career trajectories. Ultimately, status attainment is viewed as a **cumulative process**, combining **family background, schooling, and individual effort**, producing patterns of mobility in modern industrial societies.

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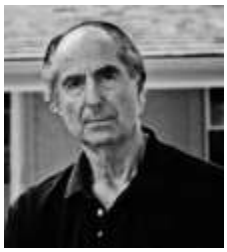
David V. Glass's theory of social mobility

David V. Glass's theory of social mobility emerged from his landmark study *"Social Mobility in Britain" (1954)*, which was the first major empirical attempt to measure class mobility using large-scale data. Glass argued that modern industrial societies are often considered "open," but in reality, they show strong patterns of **class inheritance**, where children tend to remain in the same occupational class as their parents. He demonstrated that although industrialization created opportunities for **upward mobility**, these opportunities were unevenly distributed and strongly shaped by **family background, education, and class barriers**. Glass introduced the idea that mobility rates must be studied not only in absolute terms but also in **relative terms**, meaning how chances differ between classes even when overall mobility increases. His work revealed that Britain was far from a meritocratic society; instead, **class privilege and structural inequalities continued to reproduce across generations**, limiting true openness.

Social Stratification: Conflict Theories

Melvin Tumin



Stages of stratification

1. Differentiation
2. Ranking
3. Evaluation
4. Reward

"the most important positions are conscientiously filled by the most qualified persons. Hence every society, no matter how simple or complex, mist differentiate persons in terms of both prestige or esteem, and must therefore possess a certain amount of institutionalised inequality" (Davis and Moore, 1967: 48).

Tumin argues that at the outset it is not proper to treat certain positions as functionally more important than others, e.g. it is not appropriate to judge that the engineers in a factory are functionally more important because of special skills than unskilled workmen. Surely, some labour force of unskilled

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workmen is as important and indispensable to the functioning of the factory as some labour force of engineers. Furthermore, relative indispensability and replaceability of a set of skills among a people largely depends upon the bargaining power of those who possess it.

The second proposition regarding range of talent and the presence of limited number of individuals with talents is contested by Tumin on the ground that in any society there is no adequate knowledge to determine and judge the amount of talent present in society. He explains that societies that are rigidly stratified are less likely to be able to discover new facts about the talents of its members.

In the third proposition, Davis and Moore introduce the concept of sacrifice which Tumin (ibid) states is "the least critically thought-out concept in the repertoire, and can also be shown to be least supported by actual facts". He challenges the prevalence of sacrifice by talented people undergoing training since it involves losses that arise out of surrender of earning power and cost of the training. One of the basic issues here is the presumption that the training period in a system is essentially sacrificed. This is not always true because the costs involved in training people may be borne by the society at large.

Tumin argues that even if the training programme is sacrificed and the talent in society is rare, the fourth proposition of Davis and Moore suggesting differential access to desired rewards does not hold. The allocation of differential rewards is scarce and desired goods and services as the only or the most efficient was of inviting appropriate talent for to there position is itself questionable.

In the fifth and sixth proposition, Davis and Moore classify rewards into three categories, those that contribute to sustenance and comfort, those that contribute to humor and diversion, and those that contribute to selfrespect and ego-expansion. He draws correspondence between differentiation of prestige and esteem which various strata acquire and stratification as institutionalised social inequality. Tumin questions the allocation of equal amounts of the three kinds of reward for effective functioning of the stratification system could one type of reward not be emphasised to an extent that the others were neglected. He says that it is not possible to determine whether one type of reward or all three of them induced motivation.

The seventh proposition of Davis and Moore focuses on social inequality among different strata in term of scarce and desired goods as also the amount of prestige and esteem they incur. These are positively functional and inevitable in society. Tumin (1953, rpt. 1967: 57) writes, "If such differential power and property are viewed by all as commensurate with the differential responsibilities, and if they are culturally defined as resources and not as rewards, then, no differentials in prestige and esteem need to follow".

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Karl Marx

Karl Marx divides the strata through classes. **A class is defined by the position of a person in the production process. He said there are two important classes: the ruling class and a subject**

class.

There is always a basis of conflict of interest between the two as ruling class derives its power through ownership and control of forces and means of production. The ruling class always exploits and oppresses the subject class.

Marx argues that under capitalism workers face increasing impoverishment, also called the **pauperisation** theory.

Marx argued that capitalism leads to concentration of wealth among a small capitalist class while expanding poverty among workers, and hence it polarises the two extreme classes. The rich become richer and poor get poorer also known as the polsarisation theory.

Max Weber

Max Weber theory of social stratification
Max Weber's theory of social stratification offers a multidimensional approach to understanding social inequality, expanding on Marx's primarily economic view. Weber argued that stratification occurs along three interconnected dimensions: class, status, and party (or power). This theory provides a more nuanced understanding of social hierarchy but also has some limitations.

1. Class:
• Weber defined class in economic terms, similar to Marx, but with important distinctions.
• He emphasized market situations rather than just ownership of means of production.
• Weber identified four main classes: propertied upper class, white-collar workers, petty bourgeoisie, and manual working class.
• Unlike Marx, Weber didn't see class conflict as inevitable, recognizing the possibility of social mobility.

2. Status:
• Status refers to the social prestige or honor associated with one's position in society.
• It's often, but not always, linked to class position.
• Status groups can form based on lifestyle, education, occupation, or other factors.
• Example: A university professor may have high status but not necessarily high economic class.

3. Party (Power):
• This dimension relates to political influence and the ability to achieve one's will in a social relationship.
• Power can derive from various sources, including wealth, status, or organizational position.
• Weber recognized that power could be exercised through formal political structures or informal social networks.

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Max Weber identified two types of parties: parties of patronage and parties of principle. Parties of patronage are opportunistic and lack strong moral commitments, while parties of principle are based on firm doctrines and ideologies.

Parties of patronage: These parties have no strong moral commitments and are not guided by a clear set of aims. Their actions are primarily opportunistic, seeking to gain power and influence without being tied to a specific doctrine.

Parties of principle: These parties are founded on and committed to specific doctrines and beliefs. They do not operate in a purely opportunistic fashion and are often more ideologically driven.

Weber's four classes

Propertied/Upper Class: Individuals who own property, such as industrialists and the wealthy elite.

White-Collar Workers: Professionals, managers, and other salaried workers who possess specialized skills but do not own productive property.

Petite Bourgeoisie: Small business owners, shopkeepers, and small-scale farmers who are technically in the middle class but have some ownership of property.

Manual Working Class: Laborers who do not own property and sell their labor for a wage

Andre Beteille applied the same model to study stratification in India through caste, class and power.

N. Luhmann

More recently, N. Luhmann has tried to develop a theory of social system that deals with the basic problem of social sciences. He has tried to go beyond the existing explanations of the phenomenon of social stratification and has offered an analytically synthesized view of the subject.

A sociological theory of society, according to N. Luhmann, must incorporate into it a general theory of systems, a general theory of evolution, and a general theory of communication. They have to be seen mutually interdependent. Similarly, a general theory of society has to go beyond the dichotomies of 'stability or change; structure or process; consensus or conflict. A theory of conflict must also provide a theory of consensus, a theory of processes must also explain structures, and so forth'.

He has argued that it would be misleading to focus exclusively on the issue of subordination-domination/exploitation or to seek to justify it by invoking the unifying functions that it

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performs for the society. Stratification was initially a result of growth in the size and complexity of society. As the society grew in size and scale. it became impossible for all the members of a society to interact with each other at a personal or face-to-face level. The process of "social communication" required a "selective intensifier".

Stratification provided the way out. It differentiated society into ~ unequal subsystems. While inequality became a norm at the level of social system and its interaction with environment. equality because the guiding principle within the subgroup.

Gerhard Lenski

1. Lenski's Aim: Synthesis of Stratification Theories
He attempts the most systematic synthesis of different theories of social stratification.
2. Focus on Causes, Not Consequences
Lenski focuses on *causes of stratification* rather than its outcomes.
3. Power and Privilege (Not Prestige)
His central theme is distribution of *power* and *privilege*, not prestige.
4. Stratification = Distributive Process
He equates social stratification with the distributive process—how scarce goods/values are allocated.
5. Stratification arises when surplus emerges
Inequality becomes important only when societies start producing surplus.
6. Core Question: "Who gets what and why?"
Central to Lenski's theory—the distribution of rewards is key.
7. Key Thesis: Rewards depend on Power
"Distribution of rewards is a function of the distribution of power."

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1. Lenski's definition of class differs from Marx & Weber
Marx & Weber define class mainly in economic terms; Lenski uses a broader, more political meaning.
2. Stratification is multidimensional
Lenski rejects single-dimension class models; societies have many types of stratification.
3. Class ≠ only economic grouping
Class is not just individuals with similar economic status or production position.
4. Different types of classes
Political classes, ethnic classes, prestige classes.
5. Lenski's definition of class
"An aggregation of persons in society who stand in a similar position with respect to some form of power, privilege or prestige."

More theories of stratification

T.B. Bottomore

According to sociologist T.B. Bottomore, the four main types of social stratification are slavery, caste, estate, and class. These represent different systems societies have used to create hierarchies based on factors like birth, occupation, and ownership, with each type having distinct characteristics regarding inequality and social mobility.

Slavery: A system of extreme inequality where certain individuals are treated as property with almost no rights.

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Estate: A system, often seen in feudal societies, where social stratification is based on land ownership and hereditary rights and obligations.

Caste: A hereditary, endogamous social group where one's rank is ascribed at birth and is often difficult or impossible to change.

Class: A stratification system found in modern societies, where hierarchy is based on economic position and market chances, though the degree of social mobility can vary.

Peter Saunders types of equality

1. Formal Equality	Everyone is treated the same by rules and laws. It does **not** consider social or economic disadvantages.
2. Equality of Opportunity	Everyone should have **equal chances** to compete. Focus on fair access, not equal results.
3. Equality of Outcome / Equality of Condition	Ensures people end up with **similar living standards or resources**. Tries to reduce outcome-based inequality.
4. Basic Equality / Human Equality	Fundamental human worth is equal for everyone. Foundation for rights and justice.
5. Natural Equality vs. Natural Inequality	Recognises natural differences in talent and ability; total equality is impossible at biological level.

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Some more books

Tumin, 1985, Social Stratification: The Forms Functions of Inequality,
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Béteille, Andre, 1969, 'Equality and Inequality: Ideals and Practice',

Béteille, Andre, 1977, Inequality and Men
Béteille, Andre, 1983, The Idea of Natural Inequality and Other Essays,

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Basic Concepts and Institutions : Part 5 (19/11/2025)

Features of the Estate System

1. Legally defined hierarchy
Society is divided by law into distinct estates (clergy, nobility, commoners).
2. Social position based on birth
Estate membership is largely hereditary; one is born into an estate.
3. Limited social mobility

Moving between estates is rare and legally difficult.
4. Rights and duties are estate-specific
Each estate has different privileges, duties, and restrictions.
5. Based on law and tradition
The system is maintained through formal laws and long-standing traditions.
6. Political power concentrated in the upper estate
Nobility and clergy held major political and economic power.
7. Estate system justified by religion
Inequality was justified through religious ideology (e.g., divine right of kings).
8. Estate system common in feudal societies
Found mainly in medieval Europe and pre-revolutionary France.
9. Collective identity of each estate
Estates acted as organized corporate groups with shared interests.
10. Privilege and inequality institutionalized
Unequal access to land, taxation, and political representation was legalized.

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Studying caste through different models
Cultural and structural model

1. Max Weber – Cultural Model	- Caste as a **status group** based on honour (status honour). - Emphasizes **ritual purity**, lifestyle, and social closure. - Caste groups monopolize resources using **closure** and **endogamy**. - Focus on culture, not just hierarchy.
2. André Béteille – Cultural & Social Model	- Caste understood through **three axes**: **norms**, **values**, and **power relations**. - Highlights difference between **normative order** and **actual social practices**. - Focus on **contradiction** between caste ideology and caste practice.

3. Louis Dumont – Cultural (Ideological) Model	- Caste is an **ideological system** based on **purity–pollution hierarchy**. - Emphasis on **holism**: society > individual. - Caste rankings follow a single cultural logic. - Seen in 'Homo Hierarchicus'.
4. F.G. Bailey – Structural Model	- Caste is a **political and structural system**, not only cultural. - Focus on **rules of the game** (norms people *use* to gain power). - Caste operates through **strategic interaction**, **patron–client ties**, and **local politics**. - Structure enables **manipulation**, negotiation, and political competition.

Interactional and attributional model

INTERACTIONAL MODEL

F. G. Bailey	- Caste as a **political and strategic system**.- People follow **"rules of the game"** to gain influence.- Focus on **local power**, alliances, patron–client ties.- Caste is dynamic and situational. **Castes, Bailey observes that caste groups are united into a system through two principles namely 'segregation' and 'hierarchy'.** **Castes, according to him "Stand in a ritual and secular (political, economic) hierarchy expressed in rules of interaction".**
A. C. Mayer	- Caste as **networks of interaction**.- Emphasis on **locality**, **kinship**, and **everyday relations**.- Caste boundaries shift depending on context.
McKim Marriott	- Caste operates through **transactional flows**: food, water, purity materials.- Concepts of **"coded substance flows"** (e.g., purity transmission).- Caste behaviour as exchange of substances.
Louis Dumont	- Caste defined by **ideological relations**.- Hierarchy = **purity vs pollution**.- Focus on meanings, values, ideology rather than structure.

ATTRIBUTIONAL MODEL

G. S. Ghurye	- Caste understood through **six features**: endogamy, hierarchy, occupational restriction, civil/religious disabilities, etc.- Caste = **institution with fixed attributes**.
J. H. Hutton	- Emphasized **religious & social disabilities**, taboo, restrictions.- Caste = system of **hereditary status + restrictions**.
M. N. Srinivas	- Caste analysed through **dominant caste**, **Sanskritization**, mobility.- Attributes of caste include ritual status + power + numbers + land.
Karl Marx	- Saw caste as part of **mode of production**, labour division.- Caste maintains **economic inequality** and control over labour.
Max Weber	- Caste = **status group** based on **status honour**.- Emphasis on **closures**, endogamy, lifestyle differences.
Célestin Bouglé	- Three attributes of caste: **Hierarchy**, **Hereditary specialization**, **Repulsion** (social distance).

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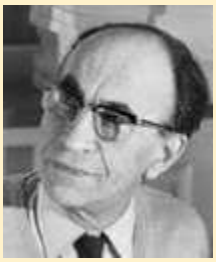
Louis Dumont – Key Ideas

Book: *Homo Hierarchicus*
Caste is primarily an **ideological system of hierarchy**.
Social order is based on **purity and pollution**.
Caste hierarchy is **ritual**, not economic or political.
Indian society is **holistic** (the whole > individual).
Western society is **individualistic**.
Status in caste is determined by **ritual purity**, not wealth or power.
Status encompasses power (Dumont's famous thesis)
Meaning: Ritual status is superior to economic or political power.
Power cannot encompass or override ritual status.
Even a rich person cannot outrank someone of higher ritual purity (e.g., Brahmin).
Caste is a **value system**, not a power system.
Basis of caste: purity, pollution, separation, commensality, endogamy.
Western scholars misunderstood caste by focusing only on power or economics.
Dumont emphasises symbolic, religious, and ritual dimensions.
Criticised for ignoring power, economy, and caste mobility.
Criticised by Beteille, Srinivas, Bailey for being too idealistic.

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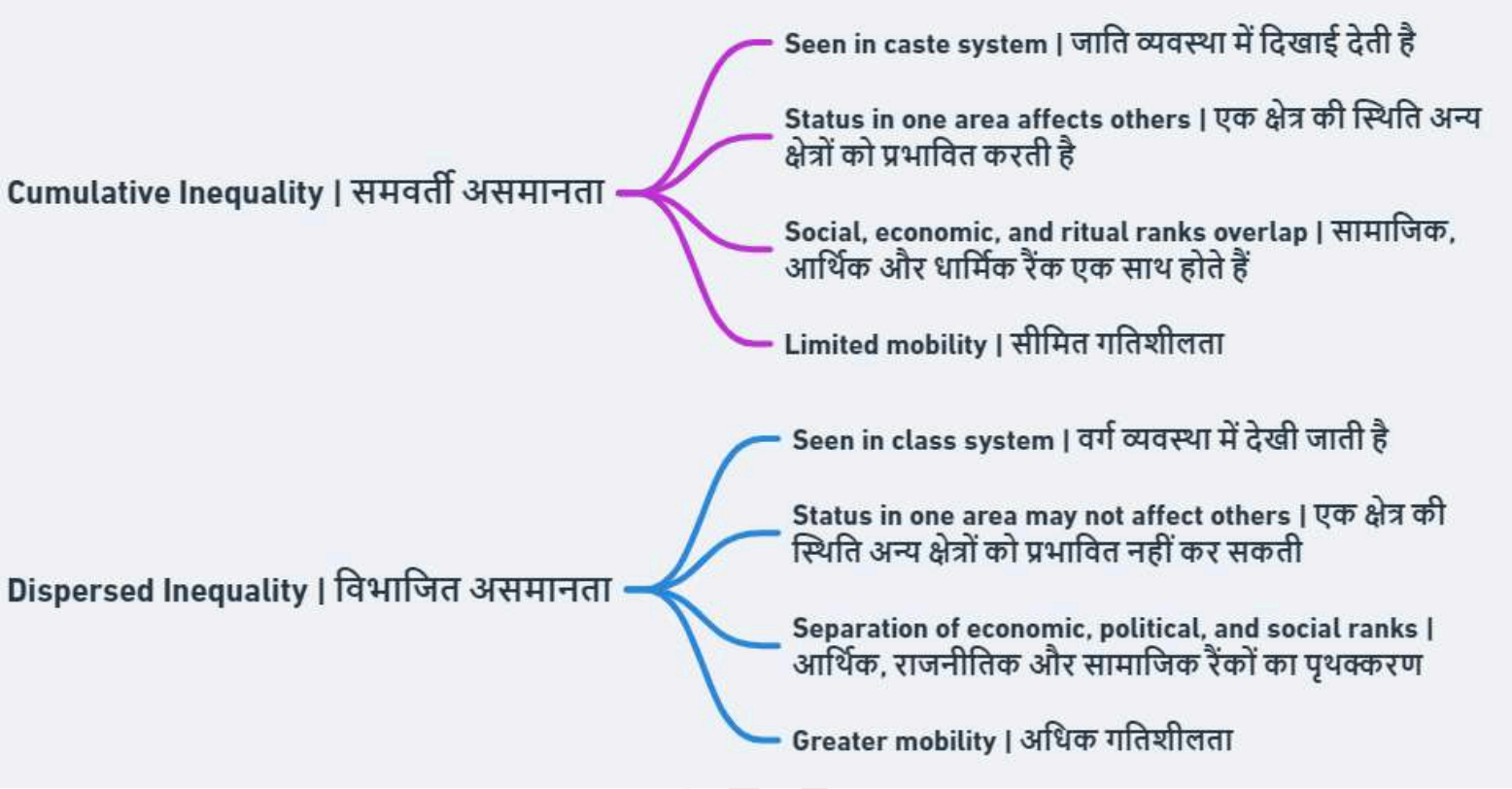
Andre Beteille types of inequality



Class system

The structural school also distinguishes caste and class in a way that caste is specific to India whereas class is a feature of the Western world.
India: ascription (birth), closed, collectivity, ritual sanction, interdependence and particularistic values
West: values of achievement, openness, individual merit, competition and universalism.
K. L. Sharma and Yogendra Singh have challenged it. Caste and class go hand in hand in India.

Status reputational model Llyod Warner

Reputational Model
Social class is identified based on **how people judge each other's prestige and status in the community**.
The method uses **community consensus** (who is respected, influential, elite).
Warner studied **Yankee City** to develop this model.
He divided the class system into **six layers**.

Upper–Upper Class	Old established elites; inherited wealth
Lower–Upper Class	New rich; business success
Upper–Middle Class	Professionals, high education
Lower–Middle Class	White-collar jobs, respectability
Upper–Lower Class	Regular wage-earners, semi-skilled
Lower–Lower Class	Poor, unskilled, marginal

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Criticisms to Marx's primitive communism classless society

MARSHAL SAHLINS – Social Stratification in Polynesia

Some form of ranking is universal in every society based on **age, sex, and personal characteristics – bravery and wisdom.**

Most of the primitive societies have institutionalized social inequality in terms of socio-economic-political stratification.

He refutes Marxist idea of stratification-less primitive communism.

He limits the word stratification for only those societies which have permanent distinction of **power, prestige and wealth.**

These stratifications arise out of the process of distribution through a **chief/council.**

Malinowski says **higher the rank, higher the obligation of redistribution.**

Eva Rosenfeld has shown in her study that **stratification is inevitable.**

Her study was on **Israeli Kibbutzim system** and many of Kibbutzim are founded on the Marxist principle of "from everyone according to ability – to everyone according to need."

Despite various arrangements designed to create an **egalitarian society**, social inequality exists in the Kibbutzim.

Eva Roserfeld has identified **two distinct social strata** which are recognised by members.

The upper stratum is made of **leader–manager.**

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The lower stratum consists of the **rank and file**, the agricultural labourers and machine operators.
Authority and prestige are not equally distributed.
Rosenfeld notes that lead managers are respected for their contribution to the communal enterprise.

Ralf Dahrendorf's theories on class

Rejects Marx's idea that class is based on ownership of means of production.
Modern society is **post-capitalist**, based on **authority**, not property.
Class is rooted in **authority relations** in organizations.
Every organization has **those who command** and **those who obey**.
These form two **latent classes**: 1) Ruling Class, 2) Subject Class.
Authority positions create **imperatively coordinated associations (ICA)**.
Authority positions create **quasi-groups** that become **interest groups**.
Class is based on: **Authority, Power distribution, Role expectations**.

Decomposition of Capital Stock
Capital is **not a single entity** in modern societies.
Capital is dispersed across many organizations, not one owner.
Ownership does *not* automatically give authority.
Managers may wield **authority** without ownership.
Shareholders own capital but have **no authority relations** in everyday work.

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Therefore class must be based on **authority positions**, not ownership.
Capital stock is decomposed into:
(1) Ownership rights
(2) Managerial authority
(3) Control over decisions
(4) Control over surplus allocation
These do **not** necessarily overlap.

Decomposition of Labour
Labour is no longer homogeneous.
Workers differ in: skills, authority, expertise, job security.
Labour class splits into categories like:
(1) Managers / Supervisors
(2) Skilled workers
(3) Semi-skilled workers
(4) Unskilled workers
(5) Technical experts
Supervisors/foremen may have **authority over other workers** and thus do not belong to the same class as ordinary workers.
Labour is decomposed into groups that occupy **different authority positions**.
Authority, not income, determines class position.
Therefore the working class is internally stratified.

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Basic Concepts and Institutions : Part 6 (20/11/2025)

Dahrendorf: Types of Classes (Skilled–Semi-Skilled–Unskilled)

1. Skilled Class	Workers with high technical expertise, certified skills, formal training; occupy authority-near roles.
Examples	Technicians, mechanics, machine operators, electricians, welders.

2. Semi-Skilled Class	Workers with partial training, limited technical ability, routine industrial tasks.
Examples	Assembly-line workers, helpers, packaging workers, machine attendants.

3. Unskilled / Non-Skilled Class	Workers with no formal training; labour-intensive manual work; least authority.
Examples	Loaders, cleaners, sweepers, casual labour, construction helpers.

THEORIES OF SOCIAL CHANGE IN SOCIOLOGY

Features of Social Change

Society is not static
not individual change
Social change is a universal phenomenon
Social change is a community change
Speed of social change is not uniform
Nature and speed of social change is related to time factor
Social change occurs as an essential law
Definite prediction of social change is not possible
Social change shows chain reaction sequence
Chiefly about modification / replacement

Social change is seen to be a neutral concept.
The two other terms that have often been allied with this concept are ‘evolution’ and ‘progress’.

i) Evolution

Evolution expresses continuity and direction of change.
It means more than growth.
‘Growth’ implies a direction of change but essentially in size or quality.
Evolution involves something more intrinsic, a change not only in size but also of structure.

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ii) Progress

Progress implies change in direction towards some final desired goal.
It involves a values judgement.
All changes are not evolutionary and all changes are not progressive.
Discussion of the direction of change need not involve any value judgements.

III. Factors Influencing Social Change
A. Primary Sources of Social Change
1. Discovery:
This pertains to human awareness of a pre-existing reality, like the discovery of blood circulation. Discoveries become factors of social change when they are applied, not merely known.
2. Invention:
These refer to the new application of existing knowledge. Inventions can be:
• Tangible items, like technology
• Social constructs, like trade unions
Each invention might introduce something new in form, function, meaning, or principle.
3. Diffusion:
This is the transfer of cultural traits between groups. Diffusion operates whenever societies interact, both within and between societies. It's important to note that:
• Diffusion is a two-way street (e.g., British and Indians exchanging cultural elements)
• It's selective – not every aspect of one culture will be adopted by another

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1. Exogenous Sources of Social Change – Change coming from *outside* the society (colonialism, globalization, migration). **Thinkers:** Diffusionists, Ogburn. **Examples (India):** British rule, MNCs, Western education.
2. Endogenous Sources of Social Change – Change emerging *from within* society (technology, demographic change, internal movements). **Examples:** Green Revolution, Dalit movement.
3. Orthogenetic Change – Internal, linear, evolutionary development from simple → complex. **Thinkers:** Morgan, Spencer, Durkheim. **Example:** Joint family → nuclear family.
4. Heterogenetic Change – Change produced by *contact with other societies*, cultural borrowing. **Examples:** Mughal–Hindu synthesis, adoption of democracy.
5. Telic Change – Planned, deliberate, intentional change through policy or law. **Thinker:** Lester F. Ward. **Examples:** Five-Year Plans, Digital India, Reservations.

Evolutionary Theories of Social Change

Auguste Comte	**He has explained social change as a result of man's intellectual development in three stages: theological, metaphysical, and positive.**
Leonard T. Hobhouse	**He explains social change through mental development and moral ideas.**

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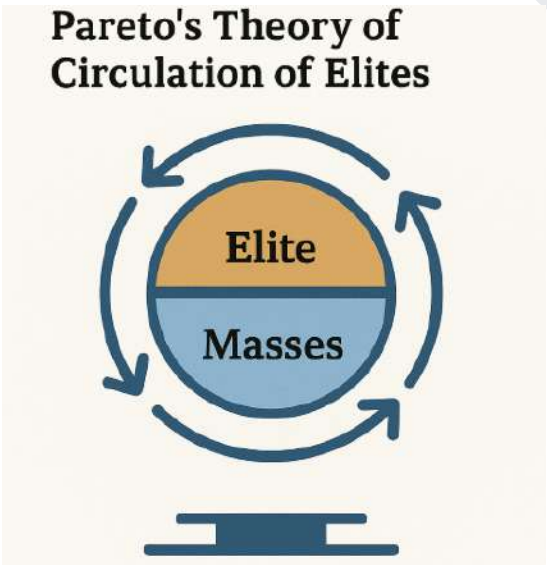
- **Karl Marx / कार्ल मार्क्स**
  - **Historical Materialism / ऐतिहासिक भौतिकवाद**
  - **Class Struggle / वर्ग संघर्ष**
  - **Stages of society: Primitive → Slavery → Feudalism → Capitalism → Communism / समाज के चरण**
- **Charles Darwin / चार्ल्स डार्विन**
  - **Biological evolution as analogy / जैविक विकास की उपमा**
  - **Natural Selection / प्राकृतिक चयन**
- **Herbert Spencer / हर्बर्ट स्पेंसर**
  - **Social Darwinism / सामाजिक डार्विनवाद**
  - **Society evolves from simple to complex / समाज सरल से जटिल बनता है**
- **Lewis Henry Morgan / लुईस हेनरी मॉर्गन**
  - **Stages of development: Savagery → Barbarism → Civilization / विकास के चरण**
  - **Kinship systems / रिश्तेदारी प्रणाली**
- **Emile Durkheim / एमिल दुर्खीम**
  - **Mechanical to Organic Solidarity / यांत्रिक से जैविक एकजुटता**
  - **Social integration / सामाजिक एकीकरण**
- **Auguste Comte / ऑगस्ट कॉन्त**
  - **Law of Three Stages: Theological → Metaphysical → Positive / तीन अवस्थाओं का सिद्धांत**
- **V. Gordon Childe / वी. गॉर्डन चाइल्ड**
  - **Urban and Neolithic Revolution / नगरी और नवपाषाण क्रांति**
  - **Technological change and social evolution / तकनीकी परिवर्तन**
- **Julian Steward / जूलियन स्टुअर्ड**
  - **Cultural Ecology / सांस्कृतिक पारिस्थितिकी**
  - **Multilinear Evolution / बहुल रेखीय विकास**

Cyclical Theories of Social Change

- **Vilfredo Pareto / विलफ्रेडो पारेतो**
  - Circulation of Elites / अभिजात वर्ग का संचलन
  - History repeats as elites are replaced / इतिहास दोहराया जाता है
- **Oswald Spengler / ऑसवाल्ड स्पेंग्लर**
  - Decline of the West / पाश्चात्य पतन
  - Civilizations as living organisms / सभ्यताएँ जीवित जीवों की तरह
  - Birth → Growth → Decline / जन्म → विकास → पतन
- **Arnold Toynbee / अर्नाल्ड टॉयनबी**
  - Challenge and Response / चुनौती और प्रतिक्रिया
  - Rise and fall of civilizations / सभ्यताओं का उत्थान और पतन
  - Creative Minority / रचनात्मक अल्पसंख्यक
- **Pitirim Sorokin / पितिरिम सोरोकिन**
  - Cultural Mentalities: Ideational → Idealistic → Sensate / सांस्कृतिक प्रवृत्तियाँ
  - Societies swing between extremes / समाज एक छोर से दूसरे छोर झूलता है

Oswald Spengler (1945)	**Believed that every society is born, matures, decays, and eventually dies. Civilizations follow cycles of progress or decay; no society lives forever.** ***The Decline of the West*** **(Vol. I: 1918, Vol. II: 1922)** ***Man and Technics*** **(1931)**

Arnold Toynbee 	**Social change occurs through inner spiritual force. Used the term 'Challenge and Response'. Societies face challenges from environment, internal and external enemies. Civilizations survive if responses are successful; otherwise they die. History is a series of cycles of decay and growth.** ***A Study of History*** **(12 volumes, 1934–1961)** ***Civilization on Trial*** **(1948)**
Vilfredo Pareto (1916) 	**Presented his theory of the circulation of elites. Social change occurs by struggle between groups for political power.** ***The Mind and Society (Trattato di Sociologia Generale)*** **(1916)**



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Sorokin's theory is based on the principle of **immanent socio-cultural change**.

This implies that any socio-cultural system (i.e. society and civilisation) alters by virtue of its **own forces and properties**.

This principle is interlinked to another principle, namely, the principle of **limited possibilities of change**.

There is a limit to the number of **alterations** that can develop in a system.

For example, there is a limit to the new forms of change, and to new patterns of behaviour, that can emerge in a society.

The system simply **runs out of combinations in due time**.

If it does not die, it eventually starts **running through the changes again**.

Thus, there is **recurrence** or "**rhythm**" in the histories of socio-cultural systems.

Sorokin also makes a distinction between **three broad types of culture—ideational, idealist and sensate**.

These succeed each other **in cycles**, in the history of societies.

Ideational culture is spiritualistic, mystical and indeterminate.

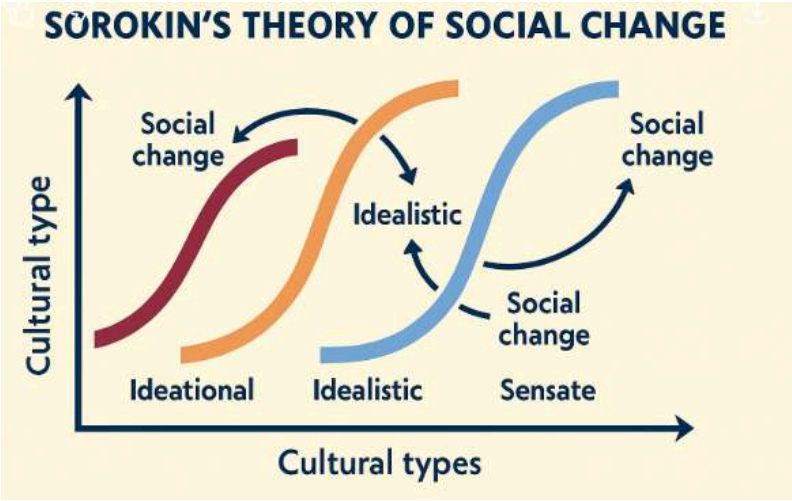
Sensate culture is the realm of **science and of direct sensory experiences**.

Idealistic culture has certain characteristics of both the ideational and sensate cultures.

These three types of cultures are looked upon as **three views of reality** that change according to the two principles mentioned above.

Social and Cultural Dynamics (4 volumes, 1937–1941)

Utpal Chakrabarty



Edmund Leach (1910–1989) was a social anthropologist who described a concept called **oscillating equilibrium** to explain how seemingly stable systems can actually be in a state of **flux**.
Oscillating equilibrium: A system that appears static but is actually tending towards one extreme or another.
For example, a system might be trending towards an autocratic system or dissolving into an anarchic system.
Dynamic Equilibrium
Moving equilibrium

Giambattista Vico (1668–1744) was an Italian philosopher who proposed one of the earliest *cyclical theories* of social change in his book **"The New Science" (1725)**.

Core Idea: History moves in recurring cycles; societies pass through predictable stages, rise, decline, and rise again.

Vico's Three Cycles of History (Corsi e Ricorsi)

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1. The Age of Gods (Divine Age) – Society governed by fear of gods; families and religion dominate; social order is primitive.
2. The Age of Heroes – Aristocracy rules; inequality increases; heroic traditions, clan authority, and honour dominate.
3. The Age of Humans (Human Age) – Rationality, democracy, laws, equality emerge; reason replaces myth.
After the Human Age, excessive rationalization leads to **decay**, moral corruption, conflict → collapse → society restarts again from the **Age of Gods** → cycle repeats (**Ricorso**).
View of Social Change: Non-linear, cyclical, rhythmic, based on cultural patterns rather than material factors.
Importance of Vico: Considered a pioneer of historical sociology; influenced later cyclical theorists like Spengler and Toynbee.

Extra points: Social Institution of Economy

Economic activities are integral to the history of mankind. Even in the modern technological age, we spend a large portion of our working hours in economic pursuits.
Sociologists' concern for economic institutions arises from the fact that economic and other aspects of social life are closely interrelated.
Classification of Economy

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Gross has given an evolutionary scheme of development of economy:
• Collective
• Cultural nomadic
• Settled village
• Town
• Metropolitan
Hildebrand classified economic systems on the basis of:
• barter
• money
• credit
Adam Smith talked of hunters, pastoralists, agriculturalists, handicrafts and industrialists.
Herskovits gave five-fold division of economic systems:
(i) Collection
(ii) Hunting
(iii) Fishing
(iv) Cultivation
(v) Stock-rising
Marx talked different types of society based on modes and relations of production:
(i) Primitive society
(ii) Ancient society/slavery
(iii) Feudal society
(iv) Capitalist society
(v) Socialist society

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His Asiatic society is based on Asiatic mode of production.

Durkheim also talked about systems based on simple division of labour resulting into mechanical solidarity (feature of simple societies) and complex division of labour resulting into organic solidarity (feature of complex economic systems).

Economy of Simple Societies

Economy in simple societies can be divided into four types:

1. Hunting and Gathering: It survived by hunting large and small animals and by collecting a wide variety of roots, fruits and tubers.

Some of the food gatherers tribes in India are **Birhor, Jarawas, Kadar, Kamors, Maria Gond etc.**

2. Pastoral: Domestication of animal is the main feature of pastoral communities. Some of these communities mix pastoral economy with agriculture.

In India, the important pastoral communities include the **Todas (the buffalo herders of Nilgiri Hills), Gujar (cattle and buffalo herders) and the Bakerwal (sheep and goat herders) of Jammu and Kashmir.**

3. Shifting Cultivation: In this economy, after every few years, new ground is cleared by farmers for planting crops and the old plot is left to its natural growth.

In such societies, land is often owned by the community. **Garo, Baiga, Saora, Konwas,** and many tribes of Arunachal Pradesh practice shifting cultivation.

In some tribal societies it is also called **'Jhum cultivation'.**

4. Settled Cultivation: Relatively large number of simple societies practice settled cultivation, where the same field is cultivated year after year.

Complex society:

Industrial Economy: During the last 200 or more year, the changes that have takes place in social organization and economic systems have been tremendous.

The shift was machines replacing human and animal power.

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The replacing of hand labour with power-driven machinery and the economic and the social change that resulted from this is known as **'Industrial Revolution'.**
Capitalism:
All factors of production are privately owned and managed by individuals.
The raw materials, the machines, the firms, and the factories are owned and managed by individuals who are at liberty to dispose of them within the prevalent laws of the country.
Individuals have the freedom to **choose any occupation**, and to buy and sell any number of goods and services.
Private Property, motive of profit, price mechanism, role of State, consumer's freedom, competition.

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Basic Concepts and Institutions : Part 7 (21/11/2025)

Extra notes on Family, Marriage and Kinship
L. H. Morgan's types of family

- Consanguine Family | रक्त संबंधी परिवार — Group marriage among blood relatives | रक्त संबंधियों के बीच समूह विवाह
- Punaluan Family | पुनालुआन परिवार — Group marriage excluding siblings | भाई-बहनों को छोड़कर समूह विवाह
- Syndyasmian Family | सिडाइस्मियन परिवार — Pairing family, temporary monogamy | अस्थायी एकपत्नी विवाह
- Patriarchal Family | पितृसत्तात्मक परिवार — Male-dominated extended family | पुरुष प्रधान संयुक्त परिवार
- Monogamous Family | एकपत्नी विवाह परिवार — One man one woman marriage | एक पुरुष और एक महिला का विवाह

1. Consanguine Family	Founded upon the **intermarriage of brothers and sisters** in a group. It is the earliest form of family found in savage societies.
2. Punaluan Family	Originated from the Hawaiian term *Punalua*. Involves **intermarriage of several brothers to each other's wives** in a group and **several sisters to each other's husbands**.

3. Syndyasmian Family	Based on **pairing marriage** without exclusive cohabitation. Marriage ties were weak and temporary.
4. Patriarchal Family	Marriage of **one man to several wives** (polygyny), with wives secluded from each other. Found among Hebrew pastoral tribes.
5. Monogamian Family	Marriage between **single pairs**, with **exclusive cohabitation**. Considered the family of civilized and modern societies.

Edmund Leach – Criteria for defining a family

Edmund Leach said that a **group can be called a family** if it fulfils **one or several** of the following criteria
Marriage
Legal paternity and maternity
Monopoly of the couple over each other's sexuality
Rights of spouses over each other's labour services
Rights of both spouses over property to create a **joint fund of property for children**
Socially significant relationship of affinity between spouses' relatives

2. Evans-Pritchard's Types of Family (from *The Nuers*, 1940)

Based on the patrilineal society of the Nuer, Evans-Pritchard identified different types of families

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A. Simple Legal Family

Composed of a **married couple and their children**
Also called a **natural family**

B. Complex Legal Family (Polygamous Family)

A family where **multiple separate families are linked through a common father**
Associated with **polygamy**

C. Ghost Family

A special Nuer family form
Formed when a **man dies without marrying**, and a woman marries in his name
The children born from the marriage are considered the **children of the dead man**
The family is said to be a **family for the dead man**
Children are called **ghost's children**

Ways of Acquiring Mates (Tribal Marriages)

1. Marriage by Probation	Man stays with girl for weeks; if compatible, they marry; if not, he leaves (may pay compensation).	**Kuki tribe (North-East)**
2. Marriage by Capture	Man captures the girl (sometimes with or without consent), later social approval is sought.	**Ho, Gond, Kharia, Birhore, Nagas, Bhils**
3. Marriage by Trial (Competition Marriage)	Man proves courage/bravery—e.g., climbing a tree during Holi folk dance to break coconut & gur; winner chooses a bride.	**Bhils**
4. Marriage by Purchase (Bride Price)	Groom pays bride price to bride's family; symbolic of women's economic utility.	**Ram Nagas**, अन्य भारतीय जनजातियाँ

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5. Marriage by Service	Groom works for bride's father until his labour equals bride price; then marriage occurs.	**Gonds (Lamana)**, **Baiga (Lamansena)**, **Gurkha**, **Jaunsar**
6. Marriage by Exchange	Girls are exchanged between households; no bride price.	**Khasis (prohibit)**
7. Marriage by Mutual Consent & Elopement	Boy and girl in love elope; families later accept the alliance.	**Ho, Khadar, Manner tribes**
8. Marriage by Intrusion	A girl forces herself into the boy's household; she endures ill-treatment until the boy agrees.	**Hos call it "Anander"**; also Birhors

Important Works & Theories Related to Family

Important scholars who studied the historical aspect of family: Marx, Engels, Westermark, Malinowski, Hobhouse, Morgan
Murdock & Burgess analysed the structural aspects of family.
Ogburn, Davis & Zimmerman studied the functional aspects of family.
Talcott Parsons – Two major functions of family (Warm Bath Theory): 1. Primary socialization of children 2. Stabilization of adult personality
Warm Bath Theory (Parsons): Family works like a warm bath that relieves stress and tension of adults; emotional support stabilizes personality.
Kingsley Davis – Four functions of family: (a) Reproduction (b) Maintenance of immature children (c) Placement (d) Socialization
G.P. Murdock – Four universal features of family (in *Social Structure*): (a) Regulation of sexual behaviour (b) Reproduction (c) Economic cooperation (d) Socialization
Ogburn & Nimkoff – functions of family: (a) Affectional (b) Economic (c) Recreation (d) Protective (e) Educational (f) Religious

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Important definitions on joint family and household

The household, according to field-based scholars may be structurally similar or different from the family.
Family according to them "…is a grouping of households of agnatically related men, their wives and unmarried sisters and daughters" (Shah, 1976, In Uberoi, 1993, p.420).
Thus, for them the proper object of study should be the household dimension of family rather than family itself (Uberoi, 2001, p.15).
They held the opinion that household is much more a mere physical and consumption unit.
It "represents a variety of things, ideas and images, and is a locus of social relationships with some of the deepest sentiments and emotions in human life" (Shah 1988, in Patel 2005, p.215).
The household, scholars opined, is intimately related to family and other structures of kinship and marriage.
Therefore the household is not a discrete unit in an absolute sense.
There are thus a multiplicity of household and family types instead of just the stereotyped ideal of joint and nuclear family types (Patel 2003, p.215).
Even, Prof. I. Karve (1953) in "Kinship Organization in India" states the composition of the joint family as — "There are three or four generations of males related to a male ego as grandfather and his brothers, father and his brothers, (ego's) brothers and cousins, sons and nephews, and wives of all these male relatives, plus the ego's own unmarried sisters and daughters."
M.N. Srinivas in his work "A Joint Family Dispute in a Mysore Village" describes joint family as a multi functional group and defines its composition in general terms.
In Indian village (1955), Prof. S.C. Dube defines an 'ideal' joint family as a 'five-generation unit' composed of Ego, his wife, his parents and paternal grandparents, his brothers and their wives and children, his sons and their wives and children and his unmarried sisters and daughters.
In "Caste and Kinship in Central India" A.C. Mayer considers the joint family a corporate property group of patriline, not necessarily a discrete living unit, and refers to cases where brothers share property but not residence.
According to Irawati Karve, "A joint family is a group of people who live under one roof, eat food cooked at one hearth, hold property in common, who participate in common worship and are related to each other as some particular type of kindred."

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A.M. Shah used the terms ‘simple’ and ‘complex’ household in his work “The Household Dimension of the Family in India” (1973).
Census of India (1951) for the first time began to collect data on the household.
The definition of ‘household’ remained uniform from 1951 to 1991 — “group of persons who lived together in the same house and took their meals from a common kitchen.”
Thus, the household became a unit of enumeration.

I.P. Desai: Types of Family in India

According to I.P. Desai, *co-residence and common kitchen are NOT as important* for defining a joint family as *intra-family relationships*.
1. Nuclear Family: The smallest family consisting of wife, husband and unmarried children.
2. Functional Joint Family: When two families having a blood relationship function under *common authority*.
3. Functional and Substantial Joint Family: When a functional joint family also shares *property*.
4. Marginal Joint Family: When *two generations* live together functionally and substantially.
5. Traditional Joint Family: Three or more generations living together with common property and participation in *family rituals*.

Critical Reflections on Family

Milton Singer: Joint family continues among *industrial entrepreneurs* despite material conditions.
Many changes have occurred, but these have *not transformed* the joint family into an isolated nuclear family.
Industrial centres have created a *new area* for joint family functioning.

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Kolenda: Industrialisation strengthens the joint family because economic base supports it.
Edmund Leach: Industrial society weakens the family; privacy and secrecy create discontent.
David Cooper: In *The Death of the Family*, he condemns family as suppressing individuality.
R.D. Laing: Family is a nexus of reciprocal internalisation that can become dangerous.
Family obedience curbs creativity and can harm child's personality.
Engels: Monogamous nuclear family developed alongside private property.
Women are exploited in such a system.
Kathleen Gough: Supports Engels' view.
Margaret Benston: Women's unpaid labour is highly profitable to capital; family is a *hidden tax* on wage workers.
Cooper (Marxian view): Family acts as an ideological conditioning device in exploitative society.
Family socialisation produces obedient citizens manipulated by ruling class.

Power theories

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Pluralist vs Elitist Theories of Power

Pluralist Theory of Power
Power is distributed among many groups (interest groups, associations, unions, parties).
No single group dominates; power is competitive and shared.
Politics is a marketplace of ideas; decisions emerge from negotiation and compromise.
Society has multiple centres of power (polyarchy — Dahl).
The state acts as a neutral umpire between competing groups.
Citizens influence policy through participation, voting, activism.
Key Thinkers: Robert Dahl, David Truman, Bentley

Elitist Theory of Power
Power is concentrated in the hands of a small elite group.
These elites make major decisions, not ordinary citizens.
Democracy is only a façade; real power lies with elites (economic, political, military).
Masses are passive, manipulated, and controlled by elites.
Circulation of elites (Pareto): elites keep replacing each other but power stays at the top.
Power hierarchy is inevitable; society is pyramidal.
Key Thinkers: Vilfredo Pareto, Gaetano Mosca, C. Wright Mills

Pluralist Theories of Power/

Robert Dahl	*Polyarchy* – Power is dispersed among multiple competing groups; no single group dominates. **Who Governs? (1961); Polyarchy (1971)**
David Truman	*Group Theory of Politics* – Interest groups are the foundation of democracy; groups compete → balanced power. **The Governmental Process (1951)**

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S. M. Lipset (Seymour Martin Lipset)	*Democratic pluralism* – Legitimacy + political stability come from competing groups; no totalitarian dominance. **Political Man (1960), The First New Nation**
David Riesman	*Veto Groups* – Society is dominated not by one ruling elite but by many small groups that can block (veto) decisions. **The Lonely Crowd (1950)**
Arthur Bentley (classical pluralist)	Politics is the outcome of group interactions; individual power is minimal. **The Process of Government (1908)**
Harold Lasswell & Abraham Kaplan	Politics is about "who gets what, when, how"—power is open to competition. **Power and Society, (1950)**

Elitist Theories of Power

Vilfredo Pareto	**Circulation of Elites** – Society is always ruled by elites; old elites are replaced by new ones (foxes → lions). **The Mind and Society (1916); The Rise and Fall of Elites**
Gaetano Mosca	**Ruling Class Theory** – Every society is divided into the "ruling minority" and the "ruled majority". **The Ruling Class (1896)**
Robert Michels	**Iron Law of Oligarchy** – "Who says organization, says oligarchy." Organizations inevitably become controlled by a few elites. **Political Parties (1911)**
C. Wright Mills	**Power Elite** – Power concentrated in military, political, and corporate elite. **The Power Elite (1956)**
James Burnham	**Managerial Revolution** – Managers become the new ruling class in modern society. **The Managerial Revolution (1941)**
William Domhoff	**Who Rules America?** – Power concentrated in corporate–political elites, interlinked through networks. **Who Rules America? (1967, 2002…)**
Harold Lasswell	**Elites control symbols and communication → power through propaganda.**

Politics: Who Gets What, When, How (1936)

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Basic Concepts and Institutions : Part 8 (23/11/2025)

TRIBES

Tribes
Tribes have existed as social groups comprising of **distinct people**
dependent on their regional land for their **livelihood** and their self-sufficiency makes them partially independent of being integrated into the national society.
In India, the tribal people have known here as **Adivasi**, a modern Sanskrit word which carries the specific meaning of being the **original inhabitants** of a given region.

Common features
Well-demarcated **geographical territory**
The practice of **endogamy** happens
Amalgamation: headed by a **chief**
Common dialect
Common culture
Kinship

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Animism
Egalitarian societies

Definitions
According to **Imperial Gazetteer of India** a tribe is a collection of **families** bearing a common name, speaking a **common dialect**, occupying or professing to occupy a **common territory** and is not usually endogamous though originally it might have been so.
D.N. Majumdar defines tribe as a social group with **territorial affiliation**, **endogamous**, with no specialization of functions, ruled by tribal **officers** hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes.

T.B. Naik has given the following features of tribes in Indian context:
A tribe should have least functional **interdependence** within the community.
It should be **economically backward** (i.e. primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).
There should be a comparative geographical **isolation** of its people.
They should have a **common dialect**.
Tribes should be **politically organized** and community panchayat should be influential.
A tribe should have **customary laws**.

Other facts

Hindu civilization acknowledged the distinction between **tribe** and **caste** in the distinction between two kinds of communities, **Jana** and **Jati**, the one confined to the isolation of hills and forests, the other settled in villages and towns with a more elaborate division of labor.
As per **2011 census** constitutes **8.6%** of the total population which are **705 Scheduled Tribes**.
The term *tribe* is derived from the **Latin word 'tribus'**. Earlier Romans used this term to designate the divisions in society. Later use suggests that it meant poor people.

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Scheduled Areas

Scheduled Areas
In the **Article 244(1)** of the Constitution, expression Scheduled Areas means such areas as the President may by order declare to be **Scheduled Areas**.
The criteria followed for declaring an area as Scheduled Area in Indian Constitution are:
preponderance of **tribal population**;
compactness and reasonable size of the area;
under-developed nature of the area; and
marked disparity in **economic standard** of the people.

Tribe-caste continuum debates:

According to **Ghurye** tribal people are backward Hindus differing only in degrees from the other segments of Hindu society. They are backward Hindus, and they should be **ASSIMILATED**.
Elwin argued for the recognition of separate social and cultural identity of tribal people and hence should be **ISOLATED**.
According to **Andre Béteille** there are certain commonly observed differences between tribes and castes. The tribes are relatively isolated as to the castes. They are world within itself having few externalities. Tribes speak a variety of dialects which separates them from non tribes. They follow their own religion and practices which are not common in Hinduism.

According to **N.K. Bose** there are many similarities in customs between tribes and castes and they are interdependent. Marriage within the clan is forbidden both in the tribe as well as in the caste. Both generally don't encourage marriage outside the group.
According to **Herbert Risley** the convention of endogamy is not rigidly enforced in the tribe whereas such is the case in a caste. But this view is not acceptable since the law of endogamy is enforced with extreme rigidity in some tribes.
Max Weber writes in Social Structure that when an Indian tribe loses its territorial significance it assumes the form of an Indian caste. In this way the tribe is a local group whereas caste is a social group.
According to **D.N. Majumdar** the tribe looks upon Hindu ritualism as foreign and extra-religious even though indulging in it and in the worship of God and Goddess whereas as in the caste these are necessary part of the religion.

According to **Bailey** tribe and caste should be viewed as **continuum**. He seeks to make distinction not in terms of totality of behavior but in more limited way in relation to the political economic system. Briefly Bailey's argument is that a caste society is hierarchical while a tribal society is segmentary and egalitarian. But in contemporary India both caste and tribe are being merged into a different system which is neither one nor the other.
The study of two major Central Himalayan tribes **Tharu and Khasa** reveal that though they have a tribal matrix and continue to practice distinctive tribal customs they have been accepted as Kshatriya. Their culture have been modeled on the ways of living of the Rajputs and Brahmins of the neighbor plain areas. With their fast adoption of the Hindu names and establishment of social connections with the Rajputs and Brahmins of the plains.

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Sociologist / Anthropologist	Major Study / Tribe Studied	Key Concepts / Theories	Books / Works
G.S. Ghurye	General Indian tribes	*Tribes are "backward Hindus"*, Assimilation model, Caste–tribe continuum	*The Scheduled Tribes* (1943)
Verrier Elwin	Baiga, Bondo, Gond, North-East tribes	*Isolationism*, cultural autonomy, tribal self-rule	*The Baiga*, *Philosophy of NEFA*, *A New Deal for Tribal India*
N.K. Bose	Juangs, Kondhs; customs among tribes	Tribe–caste similarities, "acculturation without loss of identity"	*Tribal Life in India*, *Culture and Society in India*
D.N. Majumdar	Ho, Tharu, Khasas; Himalayan tribes	Tribe as social group, foreign nature of Hindu ritualism for tribes	*The Affairs of a Tribe*, *Races and Cultures of India*
L.P. Vidyarthi	Maler/Maler tribe; extensive tribal fieldwork	"Sacred complex", Nature–Man–Spirit complex	*The Maler: A Study in Nature-Man-Spirit Complex*
B.K. Roy Burman	Central Indian tribes	Tribe–caste interface, political economy of tribes	*Tribal Development in India*
F.G. Bailey (worked in India)	Bisipara (Orissa)	; political anthropology	*Caste and the Economic Frontier*
S.C. Dube	Kamar tribe	Kamar Society, tribal social structure	*The Kamar* (1951)
K.S. Singh	Tribal ethnography; Indian Tribal communities	"Ethno-historical approach", India-wide tribal survey	*People of India* (Project)

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T.B. Naik	Features of tribes in India	Isolation, economic backwardness, customary law	*Tribal India Today*
Surajit Sinha	Birhor tribe	Tribe–caste interface, political leadership	*State Formation and Rajput Myth*
Andre Béteille (Indian context)	Caste–tribe relations	Isolation vs. interaction, tribal dialects, internal world	Essays in *Society and Politics in India*
Christoph von Fürer-Haimendorf	Nagas, Gonds, Chenchus	"Tribal loyalty", hill–plain contrast	*The Chenchus*, *The Naked Nagas*

Major committees on tribes in India

Committee / Commission	Year	Chairperson	Key Focus / Contribution
Simon Commission	1928	Sir John Simon	First official use of the term **"Backward Tribes"**; recommended special protections.
Excluded & Partially Excluded Areas Committee	1935–37	Under Government of India Act	Divided tribal areas into **Excluded** & **Partially Excluded**; recommended separate administration.
A.V. Thakkar Committee	1940	A.V. Thakkar	Studied tribal poverty, illiteracy, land loss; recommended urgent welfare programs.
Bardoloi Committee (North-East Frontier)	1947	Gopinath Bardoloi	Foundation for **Sixth Schedule**; recommended autonomy for tribal hill areas.
Shilu Ao Committee	1960	Shilu Ao	Addressed administration, development, and cultural protection for Naga tribes.
Verrier Elwin Committee (NEFA policy)	1957	Verrier Elwin	Proposed **'Protection with limited assimilation'**; preserve tribal culture.

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Dhebar Commission	1960–61	U.N. Dhebar	First major post-independence tribal commission; land alienation, displacement, welfare; laid base for **Tribal Sub-Plan**.
Lokur Committee	1965	B.N. Lokur	Laid down ST criteria: **primitive traits, isolation, distinct culture, shyness, backwardness**.
Shilu Ao Commission (Nagaland)	1960	Shilu Ao	Suggested separate administrative safeguards for Nagaland and Naga tribes.
Bandopadhyay Committee (Land Rights)	2007	D.B. Bandopadhyay	Framework for **Forest Rights Act 2006**; emphasized land rights of Adivasis and forest dwellers.
High-Level Committee on Socio-Economic Status of Tribals	2014	**Virginius Xaxa**	Investigated displacement, mining, land acquisition, poor implementation of laws; suggested stronger ST protections.
Xaxa Committee	2014	Virginius Xaxa	Most comprehensive study on STs: livelihood, displacement, PESA failure, FRA gaps, education, health, atrocities.

PVTG and Dhebar Commission: Comparative Summary

Aspect	PVTG (Particularly Vulnerable Tribal Groups)	Dhebar Commission (1960–61)
Full Name	Particularly Vulnerable Tribal Groups (earlier: Primitive Tribal Groups)	Scheduled Areas and Scheduled Tribes Commission
Established	1975 (by Government of India, Ministry of Home Affairs, following Dhebar Commission's recommendation)	1960 (by the Government of India under Article 339(1))
Chairperson	Conceptually derived from Dhebar Commission report; not a separate commission	U.N. Dhebar (former Chief Minister of Saurashtra)

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Purpose	To identify the most vulnerable among Scheduled Tribes for targeted development	To examine constitutional safeguards for STs and their implementation
Key Criteria	1. Pre-agricultural technology 2. Low level of literacy 3. Economic backwardness 4. Declining or stagnant population	Identified uneven development among tribal groups; suggested sub-categorization within STs
Main Recommendations	Creation of separate development programmes and priority funding for these groups	Recognition of intra-tribal inequality and need to identify “Primitive Tribal Groups”
Outcome	75 groups across 18 States and UTs identified as PVTGs	Recommended measures led to establishment of Tribal Research Institutes and PVTG framework
Examples	Birhor, Cholanaikan, Great Andamanese, Saharia, Baiga	Not applicable (was a policy-level commission)
Current Relevance	PVTG development monitored under Ministry of Tribal Affairs, with “Mission PVTG” launched in 2023 for focused socio-economic uplift	Framework originator; still forms the policy base for tribal sub-categorization and welfare approach

State-wise data

Andhra Pradesh	Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis.
Arunachal Pradesh	Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho.
Assam	Chakma, Chutiya, Dimasa, Hajong, Garos, Khasis, Gangte.
Bihar	Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar.
Chhattisgarh	Agariya, Bhaina, Bhattra, Biar, Khond, Mawasi, Nagasia.
Goa	Dhodia, Dubia, Naikda, Siddi, Varli.

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Gujarat	Barda, Bamcha, Bhil, Chharan, Dhodia, Gamta, Paradhi, Patelia.
Himachal Pradesh	Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla.

Jammu and Kashmir	Bakarwal, Balti, Beda, Gaddi, Garra, Mon, Purigpa, Sippi.
Jharkhand	Birhors, Bhumiji, Gonds, Kharia, Mundas, Santhals, Savar.
Karnataka	Adiyan, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava.
Kerala	Adiyan, Arandan, Eravallan, Kurumbas, Malai arayan, Moplahs.
Madhya Pradesh	Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, Kharia, Khond, Kol, Murias.
Maharashtra	Bhaina, Bhumija, Dhodia, Katkari, Khond, Rathawa, Warlis.
Manipur	Aimol, Angami, Chiru, Kuki, Maram, Monsang, Paite, Purum, Thadou.
Meghalaya	Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba.
Mizoram	Chakma, Dimasa, Khasi, Kuki, Lakher, Pawai, Raba, Synteng.
Nagaland	Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema.
Odisha	Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals.

Rajasthan	Bhils, Damaria, Dhanka, Meenas (Minas), Patelia, Sahariya.
Sikkim	Bhutia, Khas, Lepchas.
Tamil Nadu	Adiyan, Arandan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas.
Telangana	Chenchus.
Tripura	Bhil, Bhutia, Chaimai, Chakma, Halam, Khasia, Lushai, Mizel, Namte.
Uttarakhand	Bhotias, Buksa, Jaunsari, Khas, Raji, Tharu.
Uttar Pradesh	Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu.
West Bengal	Asur, Bhumij, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar.
Andaman & Nicobar	Oraons, Onges, Sentinelese, Shompens.

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Little Andaman	Jarawa.
North-East (General)	Abhors, Chang, Galaong, Mishmi, Singpho, Wancho.

LANGUAGES

Austro-Asiatic family	MonKhmer branch and Munda branch. Languages of the first branch are spoken by Khasi and Nicobari tribals. Languages of Munda branch are Santhali, Gondi, Kharia etc.
Tibeto-Chinese family	Khamti, Tribals of Nagaland and Lepcha of Darjeeling
Indo-European family	Hajong and Bhili
Dravidian family	Yeruva of Mysore, Oraon of Chotanagpur

OCCUPATIONS

Pastoralists	Toda in the Nilgiris and the Gujjar, the Bakarwal and Gaddi in Himachal Pradesh
Artisans	The Kota of the Nilgiris
	The Birhor of Bihar
Shifting Cultivators	The Khasi of Meghalaya
Food Gatherers and Hunters	Cholanaicken of Kerala
The Folk Artists	The Pradhan, a tribe of Madhya Pradesh, are the official genealogists to the Gond
Settled Cultivation	The Mullukurumba of Kerala
	Apa Tani of Arunachal Pradesh

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BHILS

Largest group of India
Found in MP and East Gujarat
Primarily agriculturalist
Badwas: witch finder; Pujaro: priests; kotwals: drummers; Tadni: village headman
Endogamous
Polygamy also present

GONDS

Second largest tribal group in India
Dravidian background
Found mainly in Madhya Pradesh
Some of the tribal groups are Bastai, Marias, Murias, Prajas, Bhatras
Dependent mainly on agriculture, cattle rearing second main occupation
Divided into exogamous sects or clans
Speak Gondi dialect
Lineage is traced through male lines

SANTHALS

Third largest tribal group in India believed to be of Pre-Aryan origin
Mainly in Santhal Paraganas of Bihar, West Bengal etc.
Speak Santhali language

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Naik is the village priest, Gorait is the messenger, Jogmanjhi is the headman; tribal council is Parganait
Singlonga or Sun God is the main deity

TODAS

Found mainly in Nilgiri Hills of South India
Classic example of polyandry
Call themselves Tora
Badaga, Kota, Kurumba and Irula tribes
The word Toda is derived from Tundra, name of sacred tree of Topdas
Divided into two moieties called Tartharal and Teivaloli, these are endogamous units
Clans divided into families known as Kudupeli
Fraternal polyandry found
Divorce freely allowed
Classificatory type of kinship
Females have low status
Council of five elders called Naim
Two main deities are Teikirizi and On

CHENCHU

Mainly found in Andhra Pradesh on the river Krishna
Mostly settled cultivators
Speak dialect of Dravidian origin
Started living in semi-permanent huts

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Divided into exogamous clans and have animal totems
Divorce is common
Traditional leader Peddamanshi
Bhaivov and Garelmaisama are popular local deities

Khasis

One of the matriarchial tribes of world
Rich economy influenced by industrialization and urbanization
Mainly in Jaintia hills of Assam, Meghalaya
Four main sub-groups: Khynrian, Pnar, War and Bhoi
Dialect belongs to Mon-Khmer branch of Austric family
Clans known as Kurs
Marriage within clan prohibited (Exogamous)
Matrilineal descent
Clan subdivided into sub-class known as kpoh (descendants of one grandmother)

Indian Sociologists / Anthropologists Books

G.S. Ghurye – ***The Scheduled Tribes***
Verrier Elwin – ***The Baiga***
Verrier Elwin – ***The Muria and Their Ghotul***
Verrier Elwin – ***A Philosophy for NEFA***

Verrier Elwin – ***Civilising the Savage***

Ramchandra Guha – Savaging the Civilised
D.N. Majumdar – ***Races and Cultures of India***
D.N. Majumdar – ***The Affairs of a Tribe***
L.P. Vidyarthi – ***The Maler: A Study in Nature-Man-Spirit Complex***

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L.P. Vidyarthi – ***Tribal Culture of India***
S.C. Dube – ***The Kamar***
B.K. Roy Burman – ***Tribal Population in India***
N.K. Bose – ***Tribal Life in India***
Christoph von Fürer-Haimendorf – ***The Aboriginal Tribes of Hyderabad***
Christoph von Fürer-Haimendorf – ***The Tribal World of Verrier Elwin***
Ravi Shankar Singh – ***Tribal Development in India***
K.S. Singh – ***The Scheduled Tribes*** **(People of India Series)**
Govind Sadashiv Ghurye – ***Acculturation in India***
T.B. Naik – ***The Bhils: A Study***
Haimendorf – ***The Chenchus: Jungle Folk of the Deccan***

F.G. Bailey – ***Tribe, Caste and Nation***
David Hardiman – ***The Coming of the Devi*** **(Bhils)**
J.P. Mills – ***The Ao Nagas*** **/** ***The Lotha Nagas***
Hutton – ***The Angami Nagas***
Hutton – ***The Sema Nagas***
Peter Berger – ***Tribes of India: Identity, Culture and Development*** (ed.)

Census facts on tribes

1. Total Scheduled Tribe (ST) Population
10.43 crore (104.3 million); 8.6% of India's population; increased from 8.2% (2001 → 2011).
2. State with Highest ST Population (absolute number)
Madhya Pradesh

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3. State with Highest Proportion (%) of ST Population
Mizoram – 94.43%
4. States/UTs with Zero or No Notified STs
Punjab, Haryana, Delhi, Chandigarh, Puducherry
5. State with Lowest ST % (where STs exist)
Uttar Pradesh – 0.6%
6. Union Territory with Highest ST Percentage
Lakshadweep – ~94%
7. Sex Ratio of ST Population
Sex Ratio: 990 females per 1000 males (higher than national average 940).
Number of Notified Scheduled Tribes
705 Scheduled Tribes in India

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Main Occupations of STs
>70% are cultivators + agricultural labourers

Feature	Fifth Schedule	Sixth Schedule
Applicable Areas	Scheduled Areas of **mainland India** (Central & Eastern tribal belts).	**Northeast India** (Assam, Meghalaya, Tripura, Mizoram).
States Covered	Andhra Pradesh, Telangana, Chhattisgarh, Jharkhand, Odisha, Madhya Pradesh, Rajasthan, Himachal Pradesh, Maharashtra, Gujarat	Assam, Meghalaya, Tripura, Mizoram
Main Purpose	Safeguard land, culture, and rights of Adivasis in Scheduled Areas.	Provide **autonomous self-governance** to tribal communities of the Northeast.
Constitutional Articles	Article **244(1)**	Article **244(2)** and **275(1)**
Governing Authority	**Governor** of the State	**Autonomous District Councils (ADCs)**
Type of Autonomy	Limited administrative powers via Governor.	Full legislative, judicial, and executive autonomy to ADCs.

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SAFEGUARDS FOR SCHEDULED TRIBES (GENERAL PROVISIONS)

Article 46	Promotion of educational & economic interests of SC/ST + protection from social injustice and exploitation
Article 330	Reservation of seats for SC/ST in Lok Sabha

Article 332	Reservation of seats for SC/ST in State Legislative Assemblies
Article 334	Reservation time limit (initially 10 years, extended repeatedly)
Article 335	Claims of SC/ST in services — special consideration without compromising efficiency

SPECIAL SAFEGUARDS FOR TRIBAL LANDS & CUSTOMS

Article 13(3)(a)	Customary laws also included as "laws"
Article 19(5)	State can restrict property movement in tribal interest
Article 23	Prohibition of trafficking, begar — protects tribal labour
Article 24	No child labour — major protection for tribal children
Article 275(1)	Special grants from Union to states for tribal welfare

TRIBAL SELF-GOVERNANCE (PESA & LOCAL GOVERNANCE)

Article 243(d)	Defines *Gram Sabha*
Article 243M(4)(b)	Panchayats not applicable in Scheduled Areas unless modified → Leads to **PESA Act, 1996**
PESA Act (1996)	Self-governance for STs in Scheduled Areas; Gram Sabha powers

COMMISSIONS FOR TRIBAL SAFEGUARDS

Article 338	National Commission for Scheduled Castes (NCSC)
Article 338A	National Commission for Scheduled Tribes (NCST)
Article 339(1)	Control of Union over welfare of STs
Article 339(2)	Appointment of Commission to report on ST administration

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Some additions

Criminal Tribes Act

Name of the Act	Criminal Tribes Act (CTA)
First Introduced	**1871**, British India
Purpose (Official)	To classify certain communities as "habitually criminal."
Actual Purpose	Surveillance and control of nomadic, tribal, pastoral, artisan groups who resisted colonial rule.
Who were labeled Criminal Tribes?	Nomadic tribes, peripatetic groups, pastoralists, itinerant traders & artisans.
Key Provisions	Registration, finger-printing, movement restrictions, compulsory reporting to police, forced settlement.
Repeal	CTA repealed in **1949** (after Indian independence).
New Law After Repeal	Denotified Tribes (DNTs) were created; many groups shifted under Habitual Offenders Act, 1952.

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Article for Scheduled Castes	**Article 341** gives the **President power to specify Scheduled Castes** for each state/UT by public notification. Parliament can later include or exclude groups.
Article for Scheduled Tribes	**Article 342** gives the **President power to specify Scheduled Tribes** for each state/UT by public notification. Parliament can later revise the list.

Distribution of ST Population by States

State	Percentage of India's ST Population / ST
Madhya Pradesh	**14.7%** *(Highest /* सर्वाधिक*)*
Maharashtra	**10.1%**
Odisha	**9.2%**
Rajasthan	**8.9%**
Gujarat	**8.6%**
Jharkhand	**8.3%**
Chhattisgarh	**7.5%**
Andhra Pradesh	**5.7%**
West Bengal	**5.1%**
Karnataka	**4.1%**
Assam	**3.7%**
Meghalaya	**2.5%**
Remaining States combined	**11.6%**

Famous tribal practices:

Joking Relationships	Found among **matrilineal Hopi, Trobriand Islanders, Oraons, Baigas**
Group Marriage	Practiced among **Marquesans and Todas**
Couvade	Practiced mainly among **Khasi, Toda, Ho, Oraon**

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Teknonymy	Found among **Khasis**
Ultimogeniture	Also among **Khasis**
Uxorilocal Residence	Practiced by **Garos** (wife-residence → matrilocal)
Matrilineal Societies	Found among **Moplahs, Hopi, Nayars**
Polyandry	Practiced by **Todas, Ladaki Botas, Nayars**
Polygamy	Found among **Eskimo tribes, Crows of North America**
Levirate Marriage	Found among **Ahirs (Haryana), Kodagus (Mysore), Jats & Gujjars of UP**

Michel Maffesoli & Neo-Tribes —

Who is Michel Maffesoli?	A contemporary French sociologist (born 1944), known for postmodern critique of individualism, rationalism, and modernist assumptions in sociology.
Key Work	*"The Time of the Tribes: The Decline of Individualism in Mass Society"* (1988, Eng. trans. 1996)
Core Concept	**Neo-Tribes**
Meaning of Neo-Tribes	Not based on ethnicity or kinship; instead fluid, affective, lifestyle-based communities.
Context	Found in late-modern / postmodern societies.
Why Neo-Tribes Form?	Reaction to weakening traditional communities; people seek emotional belonging.

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Examples	Bikers, fandoms, rave groups, subcultures.
Main Characteristics	Fluid identity, temporary bonds, shared emotions, collective lifestyle practices.

List of important books on caste:

G. S. Ghurye

- *Caste and Race in India* — **1932**
- *The Scheduled Tribes* — **1943**

M. N. Srinivas

- *Religion and Society among the Coorgs of South India* — **1952**
- *Caste in Modern India and Other Essays* — **1962**
- *Social Change in Modern India* — **1966**
- *The Remembered Village* — **1976**

Louis Dumont

- *Homo Hierarchicus: The Caste System and Its Implications* — **1966 (French), 1970 (English)**

Andre Béteille

- *Caste, Class and Power: Changing Patterns of Stratification in Tanjore Village* — **1965**
- *The Backward Classes and the New Social Order* — **1992**

Irawati Karve

- *Kinship Organization in India* — **1953**
- *Hindu Society: An Interpretation* — **1961**

A. M. Shah

- *The Household Dimension of the Family in India* — **1973**

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N. K. Bose

- *Hindu Samaj: Ek Adhyayan* — **1940**
- *The Structure of Hindu Society* — **1965**

Dipankar Gupta

- *Interrogating Caste* — **2000**
- *Mistaken Modernity* — **1998**

T. K. Oommen

- *State and Society in India: Studies in Nation Building* — **1990**
- *Citizenship, Nationality and Ethnicity* — **1997**

B. R. Ambedkar

- *Annihilation of Caste* — **1936**
- *The Untouchables* — **1948**

Harold Gould

- *The Hindu Caste System* — **1987**

Nicholas Dirks

- *Castes of Mind: Colonialism and the Making of Modern India* — **2001**

M. N. Panini

- *The Caste System in India: Myths, Realities, and Perspectives* — **1996**

Surinder S. Jodhka

- *Caste in Contemporary India* — **2015**
- *Caste: Oxford India Short Introductions* — **2018**

Anand Chakravarti

- *Social Power and Everyday Class Relations* — **2001**

Satish Deshpande

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- *Contemporary India: A Sociological View* — **2003** (major caste content)

Uma Chakravarti

- *Gendering Caste: Through a Feminist Lens* — **2003**

Famous Quotation by Frederich Engels:

As Engels put it

"In order to make certain of the wife's fidelity and therefore of the paternity of the children, she is delivered over unconditionally into the power of the husband; if he kills her, he is only exercising his rights." the "monogamous family" became the norm. As Engels wrote "Monogamy...was the first form of the family to be based not on natural but on economic conditions, on the victory of private property over primitive natural common property." Further "The first class antagonism which appeared in history coincides with the development of antagonism between men and women in monogamous marriage and the first class oppression with that of the female sex by the male." "The overthrow of mother-right was the world historic defeat of the female sex."

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COMPILED NOTES OF

UNIT 2

Research Methodology

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NTA NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Research Methodology and Methods Part 1 (24/11/2025)

Research Methodology in Sociology —

Research Methodology	The *overall framework*, logic, and philosophy of how research is conducted. It explains *why* a study uses certain methods, how knowledge is produced, and how validity/reliability are ensured.
Focus	Deals with **theory**, **logic**, **validity**, **philosophical assumptions**, **research design**.
Key Questions	- Why use this method? - What is the logic behind the research? - How is data validated? - What assumptions guide the researcher?
Components	Epistemology, ontology, research design, validity, reliability, sampling logic, ethics.
Difference from Methods	**Methodology = Why & How research is done** (the philosophy). **Methods = Tools used to collect data** (survey, interview, observation).

Science in Sociology —

Meaning of Science	Science is a systematic, objective, and evidence-based method of generating knowledge.
Is Sociology a Science?	Sociology is considered a **social science** because it uses scientific methods to study social facts, behaviour, institutions, and relationships.
Theoretical Framework	Scientific sociology includes theories by Durkheim, Weber, Marx, Merton, Parsons, etc.
Value Neutrality (Weber)	Sociologists must keep personal values separate from scientific analysis.
Limits of Scientific Sociology	Social behaviour is complex, value-laden, and variable; hence complete objectivity is difficult.

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Difference between natural sciences and social sciences

Features of Natural Sciences in Research

1. Empirical Observation	Based on direct, measurable, and observable facts.
2. Objectivity	Findings are free from personal bias; researcher neutrality.
3. Measurability	Phenomena can be quantified using standardized units.
4. Replicability	Results should be reproducible when the same method is applied again.
5. Predictability	Ability to forecast outcomes under given conditions.
6. Causality (Cause–Effect)	Focus on discovering causal relationships between variables.
7. Generalization	Findings can be applied to a wider population or context.
8. Controlled Conditions	Experiments control extraneous factors to isolate the effect of variables.
9. Standardized Methods	Uses uniform procedures, instruments, and protocols.
10. Theory Building & Verification	Develops universal laws; tests hypotheses logically.

Features of Social Sciences

1. Complexity of Social Data	Social data is difficult to **measure**, **sequence**, and convert into **universal laws** because human beings are neither identical nor completely dissimilar.

Reason for Complexity	Human emotions, motivations, culture, traditions, beliefs make social reality multi-layered and complex.

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2. Unpredictability	Social behaviour is irregular and cannot always be predicted. Hypotheses do not always hold because societies change continuously.

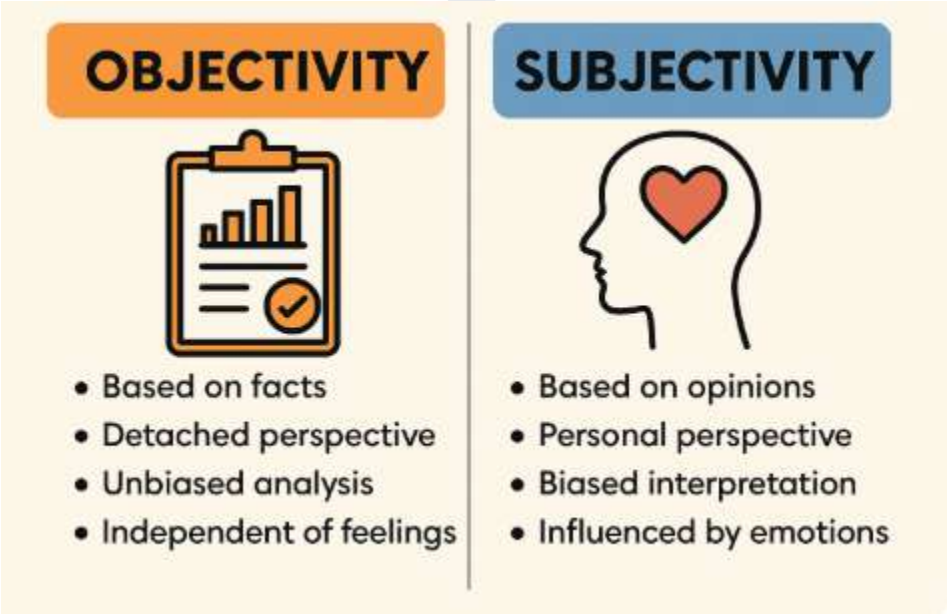
Predictability at Group Level	Individual behaviour is unpredictable but **group patterns** (e.g., crime rates, fertility rates) can sometimes be predicted.

3. Subjectivity of Social Phenomena	Social phenomena must be understood through **symbols, meanings, customs, traditions, attitudes, values** and subjective interpretation.

Limits of Objectivity	Unlike physical sciences, social sciences cannot eliminate subjectivity entirely because meanings are created by individuals and groups.

4. Problems of Verification	Personal experiences or subjective claims cannot be directly verified like experiments in natural sciences.

5. Qualitative Nature	Because meanings and symbols are central, qualitative methods are often necessary to understand social life.



Objectivity in Research
Research is **free from personal bias**, emotions, values, or preferences.
Findings are **based on observable and measurable facts**.
Data collection uses **standardized tools** like surveys, tests, structured interviews.
Aims to ensure **replicability** and consistency.
More common in **Quantitative Research**.
Researcher remains **detached / neutral**.

Subjectivity in Research
Research includes **personal interpretation**, meanings, experiences, or emotions.
Findings depend on **context, culture and human experience**.
Data collection uses **open-ended, flexible tools** like unstructured interviews, participant observation.
Aims to understand **deep meanings** and insider perspectives.
More common in **Qualitative Research**.
Researcher becomes **involved / immersed** in the field.

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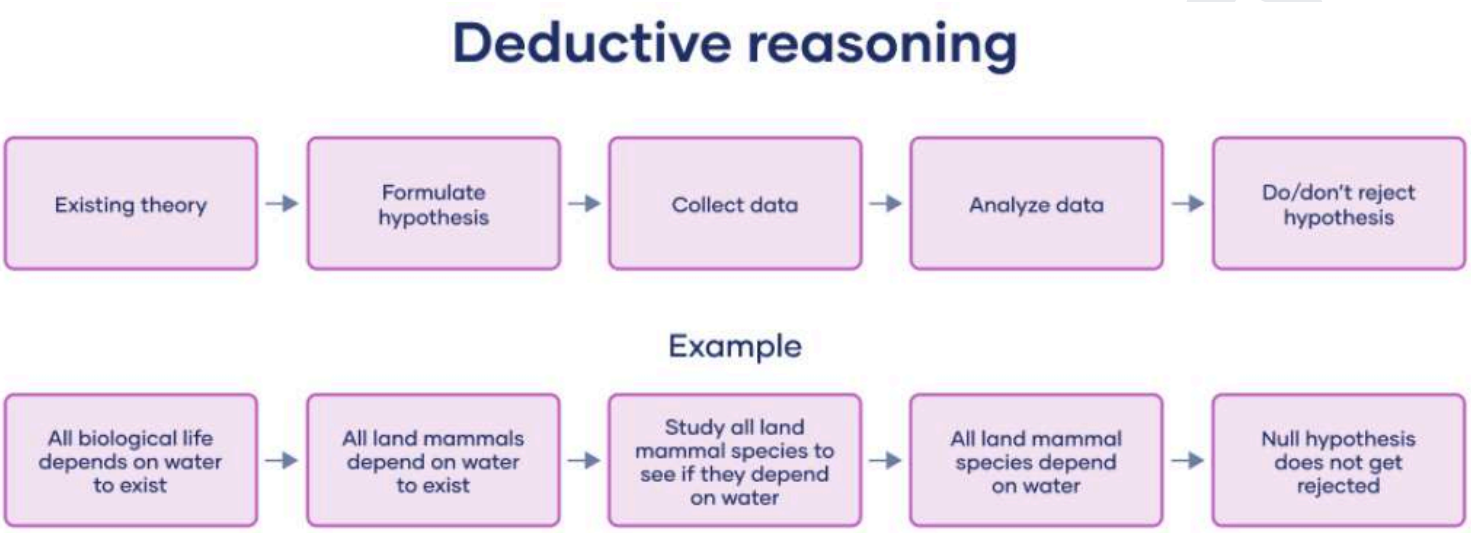
Deductive Logic (Aristotle) —

Deductive logic moves **from general to specific**. It begins with a general theory or principle and applies it to a particular case to reach a logically certain conclusion. Aristotle used this structure in syllogisms such as: *"All humans are mortal; Socrates is human; therefore Socrates is mortal."* In research, deductive logic starts with an existing theory, formulates hypotheses based on it, and tests them using observation or data. Example: If Durkheim's theory says high social integration reduces suicide, then a researcher tests this hypothesis in a specific community.



Inductive Logic (Francis Bacon) —

Inductive logic moves **from specific to general**. It begins with detailed observations, patterns, or cases, and builds upward to form general concepts, theories, or laws. Francis Bacon emphasized empirical observation and argued that knowledge must emerge from repeated, systematic examination of facts. Example: Observing that many industrial workers migrate seasonally, noticing similar patterns across regions, and then formulating a theory of migration based on labour demand and distress. In research, induction develops theory **after** collecting and analyzing data.

"Ram is mortal, Shyam is mortal, both are humans therefore humans are mortals"

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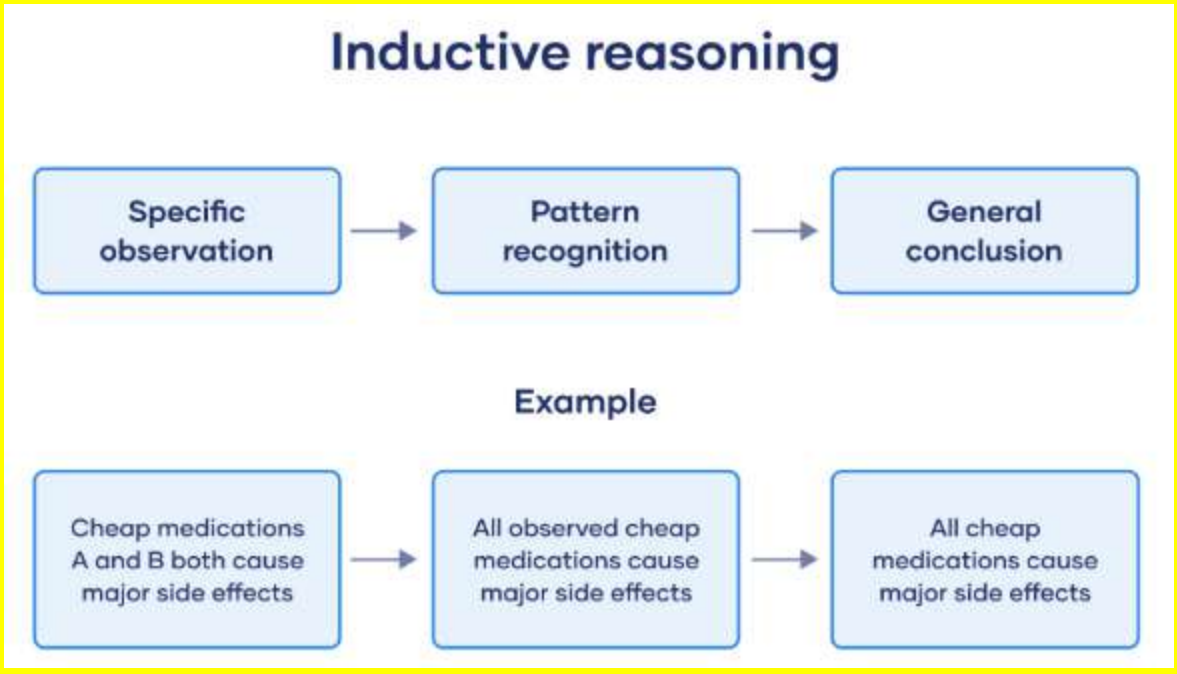
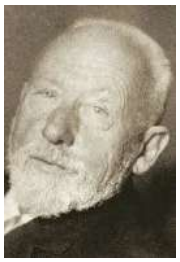


POSITIVISM AND HERMENEUTICS

Positivism	Positivism is a scientific approach to the study of society that argues that social phenomena should be studied using the same methods as natural sciences. It emphasizes observation, measurement, objectivity, and the search for general laws of society. Positivism rejects metaphysical and speculative explanations and insists that valid knowledge can be gained only through empirical evidence, systematic observation, and logical reasoning.
Auguste Comte (Founder of Positivism)	Auguste Comte, the founder of sociology and positivism, argued that society evolves through three stages: theological, metaphysical, and positive. In the positive stage, human knowledge is based purely on scientific observation and laws. Comte believed sociology could discover scientific laws of social behavior, similar to physics or biology.
Comte – Major Works	*Course of Positive Philosophy* (1830–42) and *A General View of Positivism* (1848) develop the foundation of positivism. He proposed sociology as the "Queen of

	Sciences” and emphasized observation, comparison, and experimentation in social research.
Émile Durkheim (Scientific Sociology)	Durkheim advanced positivism by insisting that social facts must be treated as things. He argued that society has objective reality and should be studied scientifically. His work established sociology as an empirical discipline using statistical and comparative methods.
Durkheim – Major Works	*The Rules of Sociological Method* (1895), *Suicide* (1897), and *Division of Labour in Society* (1893). These works use measurement, statistics, and systematic observation to identify social causes.
Logical Positivism (20th Century)	Later philosophers like Carnap, Neurath, and members of the Vienna Circle expanded positivism into logical positivism. It argued that statements are meaningful only if they can be empirically verified. This strengthened the scientific approach in sociology and reinforced the importance of operational definitions and measurable concepts.
Criticisms of Positivism	Critics argue that positivism overemphasizes objectivity and ignores subjective meanings, agency, and interpretation. Interpretivists and phenomenologists reject the idea that society can be studied like natural sciences.

Etymology	The word "hermeneutics" comes from the ancient Greek word hermēneuō, meaning "to interpret" or "to translate," and hermeneus, meaning "interpreter". The term is linked to the Greek messenger god Hermes, who was known for interpreting and conveying messages between the gods and mortals. This etymological origin signifies the root concept of the field: the art and theory of interpretation
Hermeneutics	Hermeneutics is the method and theory of interpreting social meanings, human actions, texts, symbols, rituals, and cultural practices. It argues that social reality is created through meanings, and therefore, understanding requires interpretation rather than measurement. Hermeneutics rejects the positivist idea that society can be studied like natural sciences, and instead emphasizes that social life consists of subjective meanings that must be understood within their historical and cultural context.

Wilhelm Dilthey 	Dilthey distinguished between natural sciences (explanation) and human sciences (understanding). He argued that social sciences must rely on *Verstehen* (interpretive understanding) rather than causal laws. According to Dilthey, human actions can only be understood by grasping the lived experiences, intentions, and meanings behind them.
Dilthey – Major Works	*Introduction to the Human Sciences* (1883), *The Rise of Hermeneutics* (1890). These works define understanding as the core method of social sciences.
Hans-Georg Gadamer	Gadamer extended hermeneutics into philosophy. He argued that interpretation is a dialogical process shaped by history, prejudices, and cultural horizons. His concept of *fusion of horizons* explains how understanding occurs when the interpreter's context interacts with the text's context.
Gadamer – Major Work	*Truth and Method* (1960) — the foundational text of philosophical hermeneutics; argues that understanding is historical, interpretive, and never completely objective.
Paul Ricoeur	Ricoeur combined hermeneutics with phenomenology. He emphasized interpreting symbols, metaphors, myths, and narratives. Ricoeur argued that texts carry multiple layers of meaning and require deep interpretation.
Ricoeur – Major Works	*Interpretation Theory*, *The Rule of Metaphor*, *Time and Narrative*. These texts show how meaning is constructed through narrative and symbolism.
Max Weber (Hermeneutic Sociology)	Although not a pure hermeneutic philosopher, Weber used hermeneutic method in sociology through his concept of *Verstehen*. He argued that sociology must interpret social action by understanding the subjective meanings actors attach to their actions.

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Weber – Major Works	*Economy and Society* (1922), *The Protestant Ethic and the Spirit of Capitalism* (1905). Weber explains interpretive understanding as essential for analysing social action.
Friedrich Schleiermacher 	***The father of modern hermeneutics is Friedrich Schleiermacher, a German theologian and philosopher who laid the groundwork for the theory and methodology of interpretation in the 18th and 19th centuries.***

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Research Methodology and Methods Part 2 (25/11/2025)

List of Important Hermeneutic Thinkers

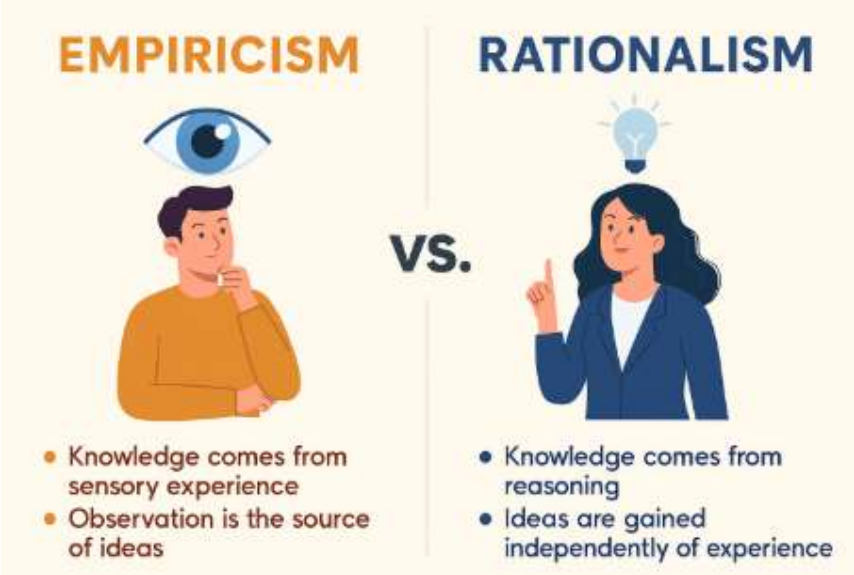
- Friedrich Schleiermacher
- Wilhelm Dilthey
- Edmund Husserl
- Martin Heidegger
- Hans-Georg Gadamer
- Paul Ricoeur
- Max Weber
- Richard Rorty
- Maurice Merleau Ponty

Epistemology and Ontology

Epistemology	Ontology
Study of **how we know** what we know; nature and scope of knowledge	Study of **what exists**; nature of social reality
How can social reality be known?	*What is the nature of social reality?*

Methods of understanding society: observation, interpretation, verification	समाज किससे बना है और किन इकाइयों का अस्तित्व है?
Guides how data will be gathered and validated	Guides what is assumed to “exist” in the study
Epistemology = Knowing	**Ontology = Being/Reality**

Two Parts of Epistemology: Rationalism and Empiricism



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Aspect	Empiricism (A Posteriori)	Rationalism (A Priori)
Core Meaning	Knowledge comes **from experience**, observation, senses.	Knowledge comes **from reason** independent of experience.
Key Question	How do we know **through experience**?	How do we know **through reason**?
Source of Knowledge	Sensory experience, induction, experimentation	Rational insight, logic, deduction

Truth Validation	Verified through observation and evidence	Verified through logical consistency
Thinkers Associated	John Locke, David Hume, Francis Bacon, J.S. Mill	Descartes, Leibniz, Spinoza, Plato
Kant's Synthesis	Experience supplies **content** of knowledge	Reason supplies **form/structure** of knowledge
Types of Judgements (Kant)	A posteriori = dependent on experience	A priori = universal, necessary, independent of experience
Short Formula	**Experience → Knowledge**	**Reason → Knowledge**

Kant's Critical **Philosophy**	
Synthetic A Priori Judgements	Some knowledge is both *structured by reason* and *verified by experience*
Transcendental Idealism	The mind actively shapes experience using a priori categories
Middle Position	Neither empiricism nor rationalism alone is sufficient

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Extra points

Thinker & Concept	
John Locke – *Tabula Rasa*	John Locke argued that the human mind at birth is a **blank slate (tabula rasa)** with no innate ideas. All knowledge comes from **experience**, either through sensation (external world) or reflection (inner mental processes). Locke rejected the rationalist view of inborn concepts and insisted that society, language, education, and environment **write upon the blank slate**, shaping personality and understanding. This perspective supports empiricism and the idea that social behaviour is learned, not predetermined.
René Descartes – *Cogito Ergo Sum* (I Think, Therefore I Am)	René Descartes proposed the famous principle *cogito ergo sum*—"I think, therefore I am"—to establish a foundation for certain knowledge. He argued that while all external things might be doubted, the very act of doubting proves the **existence of the self as a thinking being**. The mind, according to Descartes, has innate rational structures that exist prior to experience. This idea upholds rationalism, suggesting that **reason, not experience, is the primary source of knowledge**, and that the self's existence is known through thought alone, even before engaging with the world.

Max Weber and Emile Durkheim debate

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Max Weber – Methodological Individualism & Subjectivity (Verstehen)	Max Weber argued that social reality must be understood through **the meanings and motives of individuals**, because society is ultimately composed of **purposeful, interpretive actions**. His methodological individualism claims that to explain social phenomena—such as capitalism, religion, or authority—we must begin with the **actions, intentions, and subjective meanings** held by individuals. Weber introduced *verstehen* (interpretive understanding) to emphasize that sociologists must grasp how actors interpret their own actions. For Weber, social structures are the **result** of individual actions, not the cause. Thus, explanation moves **from individuals → to society**.
Émile Durkheim – Methodological Holism & Social Facts	Émile Durkheim insisted that society is a **reality larger than individuals**, possessing collective forces, norms, and institutions that exist **outside and prior to the individual**. His methodological holism argues that social facts—like morality, law, religion, suicide rates—should be explained by **other social facts**, not by individual psychology or motives. For Durkheim, society exerts **coercive power** on individuals, shaping their actions. Therefore, explanation proceeds **from society → to individuals**. He rejected Weber's emphasis on subjectivity, arguing that sociology must treat social facts as **things** that are objective, measurable, and external.

Max Weber: Value Relevance and Value Reflexivity

Value Neutrality (Wertfreiheit)	Weber argued that the sociologist must maintain **value neutrality** while conducting scientific research. This means personal moral beliefs, political commitments, religious views, and emotional biases should not interfere with **data collection, analysis, or interpretation**. Value neutrality does **not** mean the researcher has no values; it means they must **not let values distort scientific judgment**. For Weber, objectivity is achieved by transparent methods, rigorous evidence, and the separation of empirical analysis from personal preferences.
Value Relevance (Wertbeziehung)	Weber held that **values guide the choice of research topics**, even though they must not influence the results. A sociologist chooses what to study — labour, religion, capitalism, gender — based on broader **cultural, moral, or political significance**. Value relevance determines **why** a topic is selected, but not **how** it is studied scientifically. Thus, values shape the **orientation**, not the **method**.
Value Reflexivity (Reflective Awareness of Values)	Weber insisted that scholars must remain **reflexive**, meaning they must consciously recognize their own biases, backgrounds, and ideological positions. Reflexivity does not eliminate values but **makes the researcher aware** of how values shape perspectives. Weber believed this honest awareness strengthens objectivity, because the sociologist acknowledges their positionality and avoids covert value imposition.

Reflexivity	Awareness of how the researcher's own values, position, background, and assumptions shape the research process.
Why Important?	Ensures transparency, reduces bias, improves validity, and acknowledges positionality in interpretation.
Core Elements	Self-awareness, positionality, power relations, ethical responsibility.
Main Thinkers	Max Weber, Pierre Bourdieu, Alvin Gouldner.

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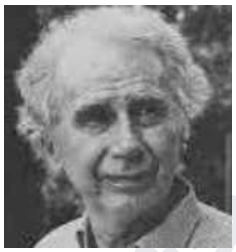
Pierre Bourdieu – Epistemic Reflexivity *The Logic of Practice* *An Invitation to Reflexive Sociology* (with Wacquant)	 Bourdieu developed the strongest and most rigorous form of reflexive sociology. He argued that researchers must turn the sociological gaze upon themselves, critically examining their **habitus, social location, academic field position, and theoretical tools**. Reflexivity is a scientific obligation, preventing sociology from reproducing dominant ideologies. For Bourdieu, reflexivity requires analysing how power, class, and academic structures shape the researcher's perceptions and analytical frameworks.
Alvin Gouldner – Reflexive Sociology & Domain Assumptions *The Coming Crisis of Western Sociology (1970)*	Gouldner argued that sociology is never neutral because researchers are **socially embedded, politically positioned, and morally situated**. He developed the concept of the **"reflexive sociologist,"** who openly recognizes their emotional investments, ideological commitments, and institutional interests. Gouldner critiqued value-neutrality and insisted that all research contains **domain assumptions** shaped by history, culture, and power. Reflexivity, for him, is a political–intellectual project to reveal the interests behind academic knowledge.  Alvin Gouldner's concept of the "**Anti-Minotaur"** is a metaphor from his 1962 article, "Anti-Minotaur: The Myth of a Value-Free Sociology," which argues against the idea that sociology can be value-free. He used the myth of the Minotaur (and its labyrinth) to represent how a supposedly neutral sociology is an unattainable myth that hides the sociologist's inherent values and biases. The "anti-Minotaur" is the sociologist who, rather than accepting this myth, instead explicitly acknowledges their own biases, critiques their own work, and engages ethically with society.

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POST-POSITIVISM

Post-positivism challenges classical positivism by arguing that knowledge is probabilistic, theory-laden, and influenced by values.
It accepts that complete objectivity is impossible, and the researcher's perspectives shape interpretation.
Reality exists, but it can be known only imperfectly through multiple methods.
Post-positivism supports mixed methods, triangulation, reflexivity, and theory-driven inquiry.

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- Critique of Positivism | प्रत्यक्षवाद की आलोचना
  - Challenges objectivity and neutrality | वस्तुनिष्ठता और तटस्थता को चुनौती देता है
  - Questions universal laws in social sciences | सामाजिक विज्ञानों में सार्वभौमिक नियमों पर सवाल
- Key Features | प्रमुख विशेषताएँ
  - Emphasis on context and complexity | संदर्भ और जटिलता पर बल
  - Reality is perceived, not fully observable | वास्तविकता देखी जाती है, पूरी तरह से देखी नहीं जा सकती
  - Use of both qualitative and quantitative methods | गुणात्मक और मात्रात्मक दोनों तरीकों का उपयोग
- Epistemological Shift | ज्ञानमीमांसा में बदलाव
  - Knowledge is fallible and revisable | ज्ञान त्रुटिपूर्ण और परिवर्तनीय हो सकता है
  - Observer influences observation | पर्यवेक्षक पर्यवेक्षण को प्रभावित करता है
- Influence on Sociology | समाजशास्त्र पर प्रभाव
  - Integration of interpretive approaches | व्याख्यात्मक दृष्टिकोण का समावेश
  - Examples: Critical Theory, Feminist Methodology | उदाहरण: समालोचनात्मक सिद्धांत, नारीवादी कार्यप्रणाली
- Key Thinkers | प्रमुख विचारक
  - Thomas Kuhn, Karl Popper (later phase), Imre Lakatos | थॉमस कुह्न, कार्ल पॉपर (बाद का चरण), इमरे लकातोस

Roy Bhaskar: Critical Realism

A Realist Theory of Science (1975)
Scientific Realism and Human Emancipation (1986)
Reclaiming Reality (1989)
Philosophy and the Idea of Freedom (1991)
From East to West: Odyssey of a Soul (2000)
The New Social Ontology

- **Ontological Depth | अस्तित्व की गहराई**
  - Reality has multiple levels | वास्तविकता के कई स्तर होते हैं
  - Distinction between real, actual, and empirical | वास्तविक, वास्तविकतापूर्ण और अनुभवजन्य में अंतर
- **Stratified Reality | स्तरित वास्तविकता**
  - Real: underlying structures and mechanisms | वास्तविक: अंतर्निहित संरचनाएँ और तंत्र
  - Actual: events that occur | वास्तविकतापूर्ण: जो घटनाएँ घटित होती हैं
  - Empirical: experiences and observations | अनुभवजन्य: अनुभव और अवलोकन
- **Epistemic Fallibility | ज्ञान की त्रुटिपूर्णता**
  - Knowledge is socially influenced and fallible | ज्ञान सामाजिक रूप से प्रभावित और त्रुटिपूर्ण होता है
  - Separation of ontology (being) and epistemology (knowing) | अस्तित्व और ज्ञानमीमांसा का विभाजन
- **Emphasis on Causality | कारण पर बल**
  - Causation is not just correlation | कारण केवल सह-संबंध नहीं होता
  - Looks for deep generative mechanisms | गहरे उत्पन्न करने वाले तंत्रों की खोज करता है
- **Relevance to Social Science | सामाजिक विज्ञान में प्रासंगिकता**
  - Bridges positivism and interpretivism | प्रत्यक्षवाद और व्याख्यावाद के बीच सेतु
  - Enables critique and transformation | आलोचना और परिवर्तन को सक्षम करता है

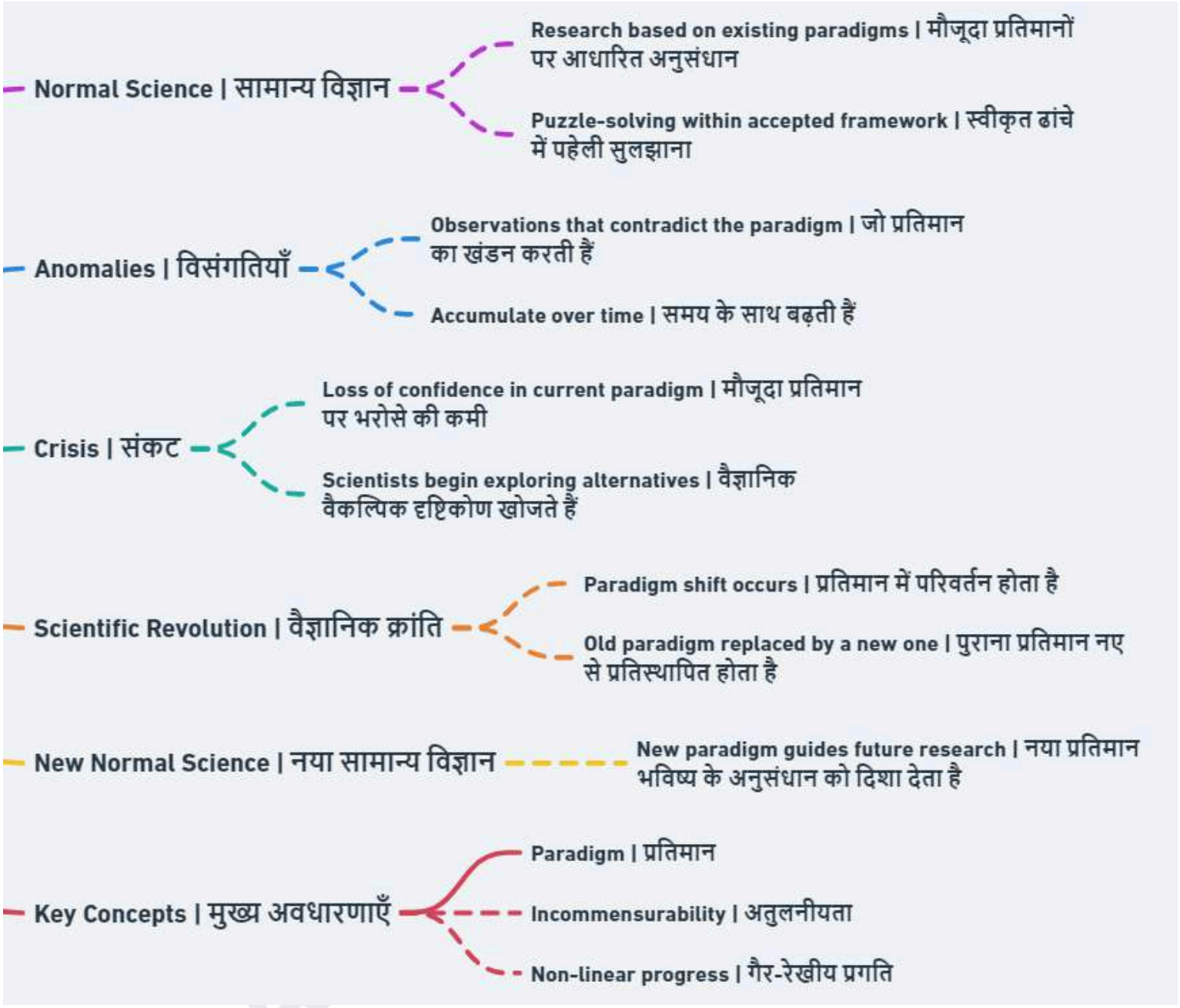
Paul Feyerabend : Epistemological anarchy

Against Method (1975)
Science in a Free Society (1978)
Farewell to Reason (1987)

- Rejection of Method | पद्धति का खंडन
  - No universal scientific method | कोई सार्वभौमिक वैज्ञानिक विधि नहीं
  - Critiques rigid scientific rules | कठोर वैज्ञानिक नियमों की आलोचना
- Anything Goes | कुछ भी मान्य है
  - Flexibility in scientific practice | वैज्ञानिक अभ्यास में लचीलापन
  - Encourages creativity and innovation | रचनात्मकता और नवाचार को प्रोत्साहन
- Against Scientific Monism | वैज्ञानिक एकरूपता के खिलाफ
  - Challenges the idea of science as the only valid knowledge | विज्ञान को एकमात्र वैध ज्ञान मानने की धारणा का विरोध
- Influence on Sociology | समाजशास्त्र पर प्रभाव
  - Supports methodological diversity | कार्यविधीय विविधता का समर्थन करता है
  - Opens space for alternative epistemologies | वैकल्पिक ज्ञानमीमांसा के लिए स्थान प्रदान करता है
- Key Work | प्रमुख कृति
  - "Against Method" | "एगेंस्ट मेथड"

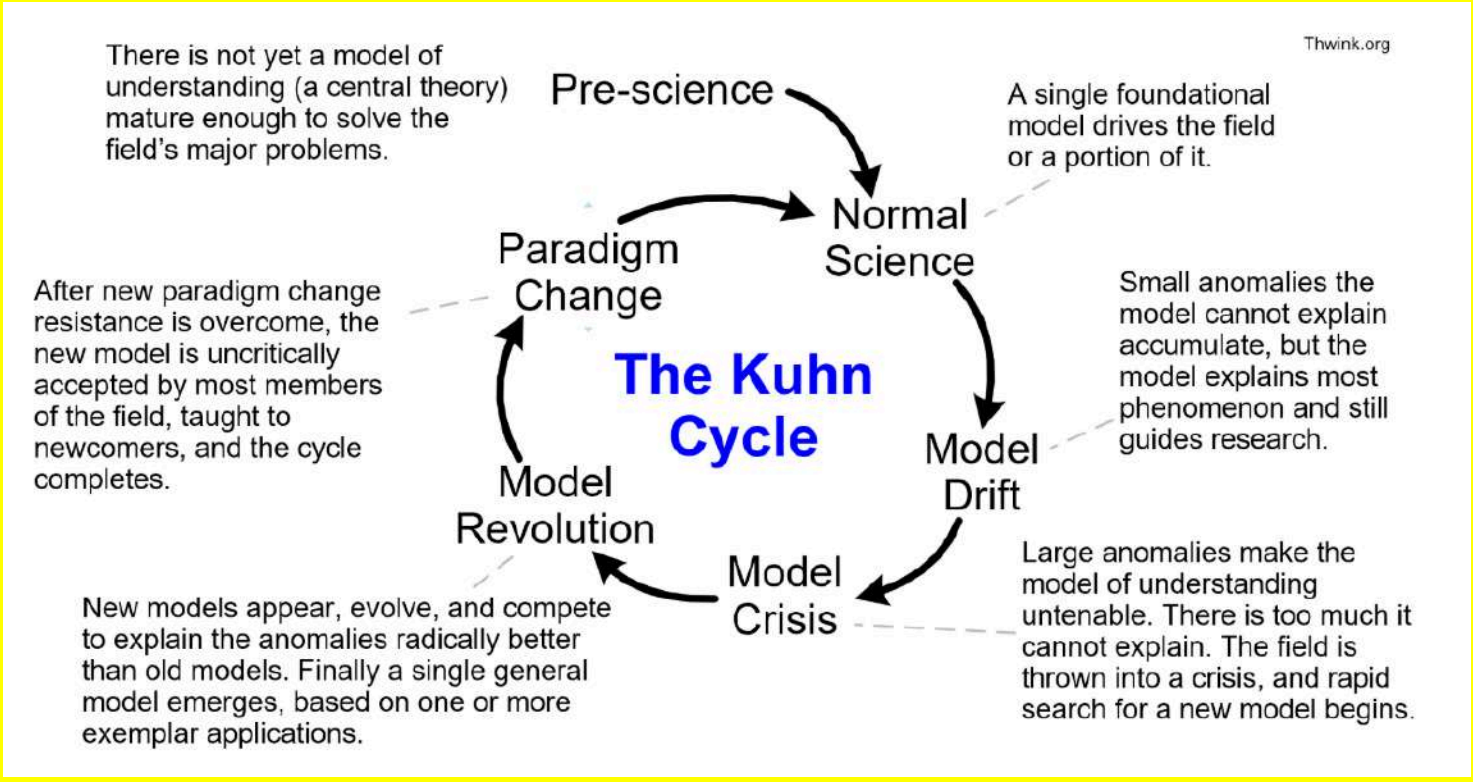
Thomas Kuhn: Scientific Revolution/Paradigm Shift/

The Structure of Scientific Revolutions (1962)
The Essential Tension (1977)
Black-Body Theory and the Quantum Discontinuity (1978)



Paradigm	A shared framework of theories, methods, and standards that guide scientific research.
Normal Science	Routine research done within an accepted paradigm where scientists solve puzzles.
Anomalies	Observations or results that **do not fit** the existing paradigm.

Extraordinary Science	A crisis period when accumulating anomalies force scientists to question the existing paradigm.
Paradigm Shift	A fundamental change in the basic concepts and practices of science; replacing one paradigm with another.
Scientific Revolution	The complete transformation in worldview caused by a paradigm shift.

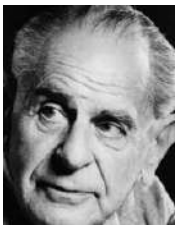


A paradigm shift is a complete change in the basic framework of scientific thinking.

It happens when the old paradigm can no longer explain new anomalies.

Example: Geocentric model → Heliocentric model.

The worldview changes: all theories, methods, and explanations are restructured.



Karl Popper: Falsifiability

The Logic of Scientific Discovery (1959)
Conjectures and Refutations: The Growth of Scientific Knowledge (1963)
The Open Society and Its Enemies (1945)
The Poverty of Historicism (1944)

- **Falsifiability | खंडनशीलता**
  - Core criterion of scientific theories | वैज्ञानिक सिद्धांतों का मुख्य मापदंड
  - A theory must be testable and refutable | एक सिद्धांत परीक्षण योग्य और खंडनीय होना चाहिए
- **Against Verification | पुष्टि के खिलाफ**
  - Rejected confirmation as a basis of science | पुष्टि को विज्ञान का आधार मानने से इनकार
  - Emphasized refutation over verification | पुष्टि की जगह खंडन पर जोर
- **Scientific Progress | वैज्ञानिक प्रगति**
  - Through bold conjectures and critical tests | साहसिक अनुमान और आलोचनात्मक परीक्षण से प्रगति
  - Theories evolve by being falsified and replaced | सिद्धांत खंडन से बदलते हैं
- **Example | उदाहरण**
  - "All swans are white" falsified by one black swan | "सभी हंस सफेद होते हैं" एक काले हंस से खंडित होता है
- **Demarcation | सीमांकन**
  - Distinguishes science from pseudoscience | विज्ञान और छद्मविज्ञान के बीच भेद करता है
  - Astrology is not falsifiable, hence not scientific | ज्योतिष खंडन योग्य नहीं, इसलिए वैज्ञानिक नहीं

Good Science	Science progresses by making bold, testable theories that can be critically examined and potentially refuted.

Pseudo-Science	Claims that look like science but cannot be tested or falsified (e.g., astrology, Marxist historicism).
Falsification	A theory is scientific only if it can be proven wrong; science advances by rejecting false hypotheses.
Critical Rationalism	Knowledge grows through criticism; reason is used not to justify beliefs but to test and challenge them.
Verisimilitude (Truth-likeness)	Scientific theories may never reach absolute truth but can move closer to it; some theories have more "truth-content."

A theory is scientific only if it can be proven wrong (falsified).

Science grows by rejecting false theories, not by proving them true.

Example: "All swans are white." One black swan falsifies the theory.

Falsification requires bold, testable predictions.

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Research Methodology and Methods Part 3 (26/11/2025)

Hypothesis in research

A hypothesis is a tentative, testable statement about a relationship between two or more variables.
A good hypothesis predicts an expected outcome that can be verified or falsified using data.
Hypotheses are derived through theory, prior research, observation, logic, and intuition.
Hypothesis guides the research design by identifying what to test and how to measure variables.

A good hypothesis is clear, specific, and unambiguous, leaving no room for confusion.
It must be testable and capable of being verified or falsified through empirical data.
A good hypothesis should be based on theory, logic, prior studies, or scientific reasoning.
It should state a relationship between two or more variables.
A good hypothesis should be simple, economical, and free from unnecessary complexity.
It must align with existing knowledge but still offer new testable predictions.
A good hypothesis should guide data collection, analysis, and research direction.

Types of hypothesis

Null Hypothesis (H_0)	States that there is **no relationship** or **no difference** between variables.
Alternative Hypothesis (H_1 / Ha)	Opposes the null; states that a **relationship or difference exists**.
Working Hypothesis	A preliminary assumption used during early stages of research to guide investigation.
Directional Hypothesis	Predicts the **direction** of relationship (e.g., increase/decrease).
Non-directional Hypothesis	Predicts a relationship but **not the direction**.

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Types of variables in research

Independent Variable (IV): A variable that the researcher manipulates or changes to observe its effect. Example: teaching method, training program, drug dosage.
Dependent Variable (DV): The outcome variable that changes in response to the independent variable. Example: student performance, blood pressure, test scores.
Extraneous Variables: Variables not part of the study but may affect the dependent variable if not controlled. Example: noise, temperature, time of day.
Confounding Variables: A type of extraneous variable that affects both the independent and dependent variables, making results unclear. Example: age influencing both exercise (IV) and health score (DV).
Control Variables: Variables that the researcher keeps constant to prevent them from influencing the results. Example: same classroom, same teacher, same test duration. **Same as Independent variable**

Type 1 and Type 2 errors in research

Please remeber, always a null hypothesis is tested, not the alternative hypothesis.

So let's take this example

"Paracetamol does not have an effect on fever" – we test this null hypothesis

Results:

Type 1 error	**Type 2 error**
We REJECT the null hypothesis when it is actually TRUE	**We ACCEPT the null hypothesis when it is actually FALSE**
TRUE —-> FALSE	**FALSE—-> TRUE**
Example: Paracetamol actually has no effect but we say it has.	**Example: Paracetamol actually has effect but we say it does not.**
More dangerous	**Less dangerous**

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Significance Level (α)

Significance Level (α): The probability of rejecting a true null hypothesis; the risk of a Type I Error.
It represents the threshold for deciding whether a result is statistically significant.
Common values: 0.05 (5%), 0.01 (1%).
If p-value < α, we reject the null hypothesis.
Example: At α = 0.05, we accept a 5% chance of making a false positive (Type I Error).

Reliability in research

Reliability: Reliability refers to the consistency or stability of a measurement. A tool is reliable if it gives the same results under the same conditions.
Example: A weighing machine showing 60 kg every time you measure the same person.
Reliability answers: “Are the results consistent?”

Validity in research

Validity: Validity refers to whether a tool actually measures what it claims to measure. A tool is valid if it accurately captures the true concept.
Example: A weighing machine that shows the *correct* weight, like 60 kg when the person is actually 60 kg.
Validity answers: “Are we measuring the right thing correctly?”

Types of reliability

1. Test–Retest Reliability: Measures the stability of a test over time by administering the same test to the same group at two different points.
Example: Giving the same questionnaire to students twice in a month to check consistency.

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2. Inter-Rater Reliability: Measures the extent to which different observers or raters give consistent scores or judgments.
Example: Two teachers grading the same essay and giving similar marks.

3. Parallel-Forms Reliability: Assesses consistency between two equivalent forms of the same test created to measure the same construct.
Example: Two versions of a language proficiency test yielding similar scores.

4. Internal Consistency Reliability: Measures whether items within the same test produce consistent results.
Example: Cronbach's Alpha used to check consistency of questionnaire items.

5. Intra-Rater Reliability: Measures how consistent the same rater is when scoring the same item at different times.
Example: One teacher grading the same essay twice and giving similar marks.

Types of validity

1. Face Validity: The extent to which a test appears to measure what it claims to measure (on the surface).
Example: A depression scale that looks like it measures depression.

2. Content Validity: Ensures the test fully represents all aspects of the concept being measured.
Example: A mathematics test covering all units taught in the syllabus.

3. Construct Validity: Shows whether the test truly measures the theoretical construct it claims to measure.
Example: An intelligence test must actually measure intelligence, not memory.

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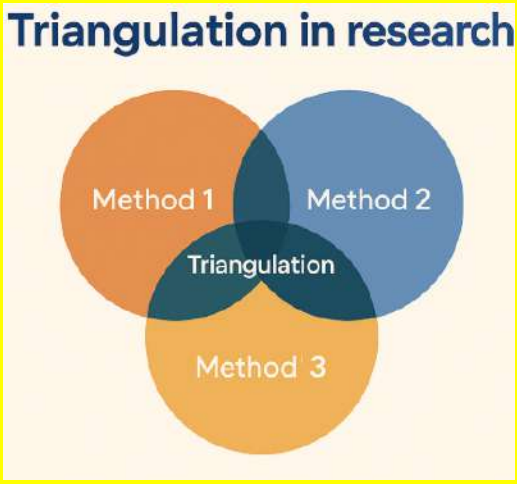
4. Criterion Validity: Compares test results with an external benchmark (“criterion”) to determine accuracy.
Example: Entrance test scores compared with later academic performance.

Triangulation



Triangulation refers to the use of multiple methods, data sources, theories, or investigators to study the same phenomenon in order to increase validity and reliability.
Purpose: To cross-verify findings and reduce bias, improving the accuracy of research results.

Denzin’s Four Types of Triangulation

1. Data Triangulation: Using multiple sources of data (different people, times, places).
Example: Interviewing teachers, students, and parents for the same study.

2. Investigator Triangulation: Using multiple researchers or observers to reduce individual bias.
Example: Two researchers coding the same interview data.

3. Theory Triangulation: Using multiple theoretical perspectives to interpret the same data.
Example: Using Marxism, Functionalism, and Symbolic Interactionism to analyse labour migration.

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4. Methodological Triangulation: Using multiple research methods (qualitative + quantitative) to study the same problem.
Example: Combining surveys, interviews, and observation.

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Research Methodology and Methods Part 4 (28/11/2025)

Research Questions

Research Questions: Research questions are clear, focused questions that specify what the researcher wants to understand, explore, or explain in a study.
They guide the overall direction of the research by identifying the key issues or problems to be studied.
Features: They are specific, researchable, clear, logical, and focused on variables or concepts.
Example: "How does social media usage affect students' academic performance?"

Research Objectives

Research Objectives: Research objectives are precise statements that describe what the researcher intends to achieve or accomplish in the study.
They translate research questions into measurable targets or actions for data collection and analysis.
Features: They are measurable, achievable, specific, time-bound, and clearly linked to research questions.
Example: "To examine the relationship between social media usage and academic performance among college students."

RESEARCH METHODS

Exploratory Research: Conducted to explore a new, unclear, or unstructured problem. Used to generate ideas and hypotheses. Methods: interviews, focus groups, literature review. Example: Exploring why dropout rates are rising. **Also known as Formulatory research as we formulate a new hypothesis in the end. We do not need a hypothesis in the beginning.**
Descriptive Research: Describes characteristics of a group or situation. No cause–effect analysis. Example: Describing demographic trends, census data. (it asks WHAT question)

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Explanatory Research: Establishes cause-and-effect between variables. Example: Effect of diet on health; Durkheim's explanation of suicide rates. **(it asks WHY/ HOW question)**
Fundamental/Pure Research: Generates theories and concepts; expands knowledge. Thinkers: Marx, Weber, Durkheim. Example: Theory of bureaucracy (Weber). **Also known as theoretical/fundamental research.**
Applied Research: Solves real-life problems. Example: Developing a new teaching method to improve learning outcomes.
Action Research: Collaborative, participatory research aimed at solving immediate problems. Thinker: Kurt Lewin. Example: Teachers improving classroom discipline through cycles of action and reflection. **The four stages of action research are <u>Plan, Act, Observe, and Reflect,</u> forming a cyclical process used to address problems and improve practice. This cycle begins with identifying a problem, then developing a plan to address it, implementing that plan, observing the results, and finally reflecting on what happened before starting the next cycle.**
Correlational Research: Examines relationships between variables without establishing causation. Example: Relationship between sleep hours and exam marks.
Experimental Research: Researcher manipulates Independent variable and controls extraneous variables. Establishes causality. Example: Effect of a new drug on patients.
Ex-Post Facto Research: Studies cause–effect after the event has occurred; no manipulation of variables. Example: Impact of child abuse on adult behaviour.
Historical Research: Uses documents, archives, records, artifacts to study past events. Example: Studying freedom movement using archival sources. Emile Durkheim, Karl Marx, Herbert Spencer, C W Mills.
Comparative Research: Compares cultures, groups, societies, or systems. Example: Comparing caste system and class system. Thinker: Max Weber, Emile Durkheim, Radcliffe Brown
Evaluative Research: Assesses effectiveness, outcomes, or impact of programs or policies. Example: Evaluating the Mid-Day Meal Scheme.
Diagnostic Research: Identifies causes of a problem or condition. Example: Identifying reasons for poor student performance.

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Longitudinal Research: Studies the same group over a long period. Types: (a) Trend (b) Cohort (c) Panel. Example: Studying income patterns for 20 years.

Trend	Researcher examines changes in trends over time; the same people do not necessarily participate in the survey more than once.
Panel	Researcher surveys the exact same sample several times over a period of time.
Cohort	Researcher identifies some category of people that are of interest and then regularly surveys people who fall into that category.

Cross-Sectional Research: Studies different groups at one point in time. Example: Survey of 500 households in 2024.
Cross-Sequential Research: Combination of cross-sectional + longitudinal research. Example: Studying multiple cohorts over several years.
Quantitative Research: Uses numerical data, statistics, structured tools. Example: Surveys, experiments.
Qualitative Research: Uses non-numerical data to understand meanings and experiences. Example: Ethnography, interviews, observation. Thinkers: Geertz, Mead.
Empirical Research: Based on observation or measurement using real-world data. Example: Field survey on labour migration.
Conceptual Research: Develops new concepts, models, theories through logical reasoning. Example: Goffman's "Dramaturgy."

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Types of correlation

Positive Correlation: As one variable increases, the other variable also increases; or as one decreases, the other also decreases.
Example: More study hours → higher marks.

Negative Correlation: As one variable increases, the other variable decreases; and vice versa.
Example: Increase in stress → decrease in performance.

Zero Correlation: No relationship exists between the two variables; changes in one do not affect the other.
Example: Shoe size and intelligence level.

Grounded Research (Grounded Theory): A qualitative research method in which theory is generated from data rather than tested against data. The researcher does not begin with pre-existing hypotheses; instead, concepts emerge from the field.
Key Thinkers: Barney G. Glaser & Anselm Strauss (Book: *The Discovery of Grounded Theory*, 1967). Later developed by Juliet Corbin with Strauss.
Purpose: To build a theory that is deeply rooted in real-world experiences, especially useful in sociology, ethnography, health studies, migration studies, labour research.

RRA (Rapid Rural Appraisal): A quick, researcher-led method for gathering rural information using interviews, observation, transect walks, mapping, etc. Developed in the 1970s–80s. Objective: speed + efficiency.
Features: Less participation from villagers; outsider-driven; faster; focused data collection.

PRA (Participatory Rural Appraisal): A participatory, community-driven method emphasising local knowledge. Developed by Robert Chambers in the 1980s–90s.
Methods: Social mapping, resource mapping, seasonal calendars, ranking, scoring, focus groups, shared analysis.
Purpose: Empowerment, participation, inclusion, local decision-making.

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Middle Range Theory by Robert King Merton

Middle-range theories are theories that lie between minor working hypotheses and all-inclusive grand theories. They are empirically testable and closely linked to observable social phenomena.

1. Identify a Specific Social Problem or Phenomenon: Begin with a concrete, observable issue (e.g., deviant behaviour, reference groups, role conflict).
2. Review Empirical Evidence: Examine existing research, statistical data, field studies, and previous sociological findings.
3. Develop Concepts and Define Variables: Identify relevant concepts (e.g., anomie, self-fulfilling prophecy) and operationalize variables.
4. Formulate Propositions: Establish logical statements that connect concepts and variables.
5. Derive Testable Hypotheses: Create specific hypotheses that can be tested with real data.
6. Conduct Empirical Testing: Use surveys, fieldwork, experiments, or comparative studies to verify or modify hypotheses.
7. Refine the Theory: Revise concepts, propositions, or hypotheses based on empirical evidence.
8. Integrate Findings into a Broader Framework: Connect the middle-range theory with other sociological theories to build cumulative knowledge.

Methodology: Refers to the overall logic, philosophical foundation, and systematic principles that guide how research should be conducted. It includes assumptions about reality (ontology), knowledge (epistemology), and valid procedures for inquiry.
Example: Positivist methodology, interpretivist methodology, critical methodology.

Orientation: Refers to the researcher's overall intellectual stance, approach, or worldview guiding the research. It indicates the direction or perspective from which the researcher views the problem.
Example: Quantitative orientation, qualitative orientation, feminist orientation, Marxist orientation.

Gautam Chakrabarty

Postfactum Generalization: A generalization made *after the facts are observed*. The researcher studies past events or existing data and then derives conclusions or patterns. Common in ex-post facto and historical research.
Example: Studying records of past behaviour (e.g., crime data) to generalize patterns of delinquency.

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Research Methodology and Methods Part 5 (01/12/2025)

THEORIES AND CONCEPTS

THEORIES

Theory refers to knowledge arranged so that the facts are subsumed under general principles. The difference between commonsensical knowledge and scientific knowledge is that the latter is systematised and classified. But only classification does not make any knowledge scientific, what really makes it scientific is that while commonsensical knowledge is satisfied most often with the desired effects, science looks into the causes of a phenomenon.

It is the task of theory to organise such causal relationships into observable repetitive or classifiable regularities so that one can make general observations that encompass diverse but related phenomena and explain them by not individual and specific relationships only but by a higher and abstracted general relationship.

In other words, you can say that there are three constituents or properties of theory, namely, i) explanation, ii) prediction and iii) verification.

CONCEPTS

concepts are nothing but short hand versions of a large range of phenomena that may be brought under one heading to describe something. Concepts are basic elements of theories and we develop them through a process of definition.

Theories basically connect concepts to one another in a logical manner. Let take for example the concept of culture. When a social scientist uses the term 'culture' in any written or oral discourse, the meaning of the term is roughly comprehensible to anyone who has knowledge of the discipline.

Each concept is usually accompanied by a standardised description called its definition

Why do need theories?

Theory provides a framework that guides the entire research process by explaining how and why certain social phenomena occur.
Theory helps in identifying key variables, concepts, and relationships to be studied.
It offers a basis for formulating hypotheses and research questions.
Theory organizes existing knowledge and prevents the research from becoming directionless or purely descriptive.

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It helps in interpreting findings by linking data with broader explanations.
Theory allows researchers to make predictions and generalizations beyond the immediate study.
It connects individual studies to the larger body of scientific knowledge, making research cumulative.
Theory enhances the scientific rigour, coherence, and credibility of research.

RESEARCH METHODS VS RESEARCH TOOLS/TECHNIQUES

Research Methods are the overall approaches or strategies used to study a research problem, such as exploratory, descriptive, explanatory, correlational, experimental, historical, comparative, evaluative, action research, etc.
Methods tell us *how the research will be conducted* at a broad conceptual level.
Example of Methods: Exploratory research (to explore problems), Descriptive research (to describe facts), Explanatory research (to identify cause–effect), Correlational research (to study relationships), Experimental research (to establish causality).
Methods provide direction, purpose, logic, structure, and theoretical basis for the research design.

Research Techniques/Tools are the specific tools, instruments, or procedures used to collect or analyse data, such as surveys, interviews, questionnaires, case studies, ethnography, observation, schedules, rating scales, statistical tests.
Techniques tell us *which tool will be used* to collect or analyse data.
Example of Techniques/Tools: Interview schedule, participant observation, non-participant observation, Likert scale, field notes, focus group discussion, structured questionnaire
Techniques are operational, practical components used to implement chosen research methods.

Comte's Historical Method

Comte believed social scientists should use the same methods that proved successful in the natural sciences—**observation, experimentation, comparison, and the historical method**.

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All observations must be connected to preliminary theories; otherwise observers would not know what they are looking at.

Experimentation is difficult in social sciences, but Comte argued that experimentation occurs whenever the regular course of a phenomenon is interfered with in any determinate manner.

Comparisons between human and animal society would reveal useful hints about humanity's true nature.

Comparison can also extend to comparisons among human societies.

These three forms—**Observation, Experimentation, Comparison**—all depend on a foundation of history.

TYPES OF RESEARCH TOOLS/TECHNIQUES

1. ETHNOGRAPHY

Meaning: Ethnography is an in-depth qualitative research technique involving prolonged immersion in a community to understand its culture, practices, meanings, and everyday life.
Process: Long-term fieldwork, participant observation, thick description, interviews, field notes, reflexivity.
Features: Natural setting, insider perspective (emic), detailed context, multi-sited option.
Major Thinkers: Bronislaw Malinowski (Argonauts of the Western Pacific, 1922); Clifford Geertz (Interpretation of Cultures, Thick Description, 1973); George Marcus (Multi-Sited Ethnography).

Key Features of Ethnography

Participant Observation: The ethnographer lives within the community, participating in routines to understand practices.
Contextual Depth: Long-term fieldwork reveals nuances missed by surveys.
Holistic Perspective: Studies social groups in cultural, economic, political context.

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Classic Associated Thinkers

Bronislaw Malinowski – Father of ethnography; Trobriand Islanders; introduced participant observation.
Clifford Geertz – Thick Description; Balinese Cockfight; interpretive anthropology.
William Foote Whyte – *Street Corner Society* (Boston Italian community).
Margaret Mead – Culture & personality school; detailed ethnographic fieldwork.

1. Institutional Ethnography (Dorothy Smith)

Developed by Dorothy E. Smith; focuses on how everyday experiences are shaped by social institutions and power.
Emphasizes "standpoint of women" and marginalized voices (standpoint feminism).
Example: How hospital patients' daily routines are shaped by healthcare policies.

2. Netnography (Robert Kozinets)

Ethnography adapted to online communities.
Collects digital data: posts, comments, multimedia.
Example: Studying fandom behaviour on Reddit.

3. Multisited Ethnography (George Marcus)

Introduced by George Marcus; studies phenomena across multiple locations.
Used to understand globalization, migration.
Example: Studying migrants in both home and host countries.

4. Sensory Ethnography (Sarah Pink)

Focuses on sensory experiences: sight, sound, smell, taste, touch.
Uses audiovisual recording, soundscapes, multisensory participation.

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5. Ethnographic Realism

Objective, descriptive, realistic style of writing; focus on accurate depiction.
Avoids theoretical over-interpretation.

6. Allochronic Discourse (Johannes Fabian)

From *Time and the Other*; critiques how anthropologists portray non-Western groups as existing in a "different time."
Links to Orientalism & stereotypes of "primitive/backward."

7. Women Writing Culture (Ruth Behar & Deborah Gordon)

Critical anthology that challenges male dominance in ethnography.
Highlights inclusion of women's voices, experiences, reflexivity.

8. Writing Culture / Ethnographic Allegory (James Clifford & George Marcus)

Book: *Writing Culture: The Poetics and Politics of Ethnography* (1986).
Ethnographic Allegory: Clifford argues ethnographic writing is rhetorical, creative, metaphorical—not purely objective.
Calls for reflexivity and awareness of power dynamics in writing.

2. CASE STUDY

Meaning: A detailed investigation of a single case (event, person, group, institution, community).
Process: Selection of case → data collection (interviews, documents, observation) → analysis → triangulation → reporting.
Features: Depth, contextual richness, holistic view, flexible design.
Thinkers: Father of case study method: Frederich Le Play, Robert Yin (*Case Study Research*), Louis Dumont (Homo Hierarchicus – caste as a case), M.N. Srinivas (Rampura village study).

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3. SURVEY METHOD

Meaning: A quantitative technique for collecting data from a large population using questionnaires or schedules.
Process: Define population → sampling → prepare questionnaire → pilot test → administer survey → coding → statistical analysis.
Features: Large sample, generalizable, structured, numerical data.
Thinkers: Paul Lazarsfeld (survey analysis & panel studies), Booth & Rowntree (poverty surveys), NSSO in India.

Features of survey method

1. Large Sample Size: Surveys usually cover a large population to ensure representativeness.
2. Standardized Questions: All respondents receive the same set of questions, ensuring comparability.
3. Quantitative Orientation: Primarily produces numerical, statistical data.
4. Structured Data Collection: Uses questionnaires, structured interviews, and schedules.
5. Generalizability: Findings can often be generalized to the larger population.
6. Low Cost & Time Efficient (especially online surveys).
7. Useful for correlations, descriptive statistics, trend analysis, and opinion studies.

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Paul Felix Lazarsfeld: Known as "The Father of Research Surveys." Founder of modern survey research. Contributed to statistical survey analysis, panel methods, latent structure analysis, and contextual analysis.
Book/Study: *Marienthal: The Sociography of an Unemployed Community* (1933) — a landmark mixed-methods study combining qualitative and quantitative approaches.

Charles Booth: Pioneer of scientific social surveys; conducted an extensive social survey of London focusing on poverty and labour.
Work: *Life and Labour of the People in London* (17 volumes) — a monumental survey mapping poverty in the city.

4. INTERVIEW METHOD

Meaning: A technique for collecting data through face-to-face, telephone, or online questioning.
Types: Structured, semi-structured, unstructured, life-history interviews.
Process: Build rapport → ask questions → probe → record responses → transcribe → code.
Thinkers: William Whyte (*Street Corner Society*), Beatrice & Sidney Webb (interviews in social surveys).

Rapport formation means building trust, comfort, and psychological safety between interviewer and interviewee so that the respondent speaks honestly and freely.

Pauses and silences are meaningful. They allow respondents to think, recall memories, feel emotions, and express deeper meanings.
Silence can indicate hesitation, discomfort, reflection, or emotional processing.
Good interviewers 'listen to silences' and use probing questions gently.

Samuel Stouffer Used large-scale interview surveys in "The American Soldier."

5. OBSERVATION METHOD

A. Participant Observation

Meaning: Researcher participates in the community while observing behaviour.
Thinkers: Malinowski (participant observation pioneer), Becker (*Boys in White*).
Features: Insider view, naturalistic, long-term immersion.

B. Non-Participant Observation

Meaning: Researcher observes without participating.
Thinkers: Emile Durkheim (suicide patterns), Mundane observation in public spaces.
Features: Objective, detached, systematic.

6. FOCUSED GROUP INTERVIEW (MERTON)

Meaning: A structured group discussion guided by a moderator to study people's responses to a specific topic.
Thinker: Robert K. Merton (introduced the term "Focused Interview"), Book: *The Focused Interview* (1956).
Process: Select participants → stimulus/exposure → guided discussion → note interpretation → analysis.
Features: Group interaction, rich qualitative data, exploratory depth.

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7. LIFE HISTORY METHOD

Life History Method: A qualitative research technique that reconstructs an individual's entire life, experiences, turning points, family background, social environment, and personal meanings.
It focuses on how an individual's life unfolds over time and how historical, social, and cultural forces shape personal experiences.
Features: In-depth interviews, narrative analysis, long-term engagement, personal documents (letters, diaries, photographs), subjective meanings.
Thinkers/Users:
• **W.I. Thomas & Florian Znaniecki** – *The Polish Peasant in Europe and America* (classic life history).
• **Oscar Lewis** – *Children of Sanchez*, *La Vida* (culture of poverty).

Important Thinkers & Books:
1. **William I. Thomas & Florian Znaniecki** – *The Polish Peasant in Europe and America* (1918–1920). Foundational text using personal documents + letters + life stories.
2. **Dolby-Stahl** – Pioneer of *Personal Experience Narrative*.
Book: *Literary Folkloristics and the Personal Narrative* (1989).
Example: Studying migrant women's life stories to understand precarity, labour, and identity.

8. ORAL HISTORY METHOD

Oral History Method: A method of collecting, preserving, and interpreting voices, memories, and experiences of people about past events.
Focuses on personal recollections of historical events from ordinary individuals—especially those excluded from official history.
Features: Recorded interviews, memory-based accounts, community histories, subjective perspectives, emphasis on marginalized voices.

Thinkers/Users:
• **Paul Thompson** – *The Voice of the Past* (foundational work).
• **E.P. Thompson** – oral histories of working class movements.
• **Ranajit Guha (Subaltern Studies)** – oral testimonies in colonial history.

QUESTIONNAIRE AND A SCHEDULE

Questionnaire	Schedule
A questionnaire is a **research tool in which respondents read the questions and write the answers themselves**.	A schedule is a **research tool where the researcher/interviewer asks questions and records the answers**.
Self-administered; no investigator present.	**Interviewer-administered**; investigator must be present.
Suitable for **literate respondents** only.	Suitable for **literate and illiterate respondents both**.
Low cost, easy to distribute to large samples.	**More expensive**, time-consuming due to interviewer involvement.
Responses may be **incomplete or inaccurate** due to misunderstanding.	Responses are usually **complete and accurate** because interviewer clarifies doubts.
Low response rate (many may not return the form).	**High response rate** (interviewer ensures answers).
Suitable for **large-scale surveys** (e.g., postal, online).	Suitable for **small or medium samples** requiring personal contact.
Better for **non-sensitive subjects**.	Better for **sensitive topics** because rapport can be built.

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Type of Question

Type of Question	Meaning
Open-ended Questions	Respondent answers in their own words; no fixed options.
Close-ended Questions	Fixed response options provided (Yes/No, MCQs).
Dichotomous Questions	Exactly two possible answers (Yes/No, True/False).
Multiple-choice Questions (MCQ)	Respondent selects one or more options from a list.
Likert Scale Questions	Measures attitudes on a scale (Strongly Agree → Strongly Disagree).
Rating Scale Questions	Respondent rates something on a scale (1–5, 1–10).
Leading Questions	Suggest or influence the answer.
Double-barrelled Questions	Ask *two questions in one*, making it confusing.
Example	"Do you support women's education **and** gender equality?"
Problem	Respondent may support one but not the other, so answer becomes invalid.

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Research Methodology and Methods Part 6 (05/12/2025)

Archival Research
Meaning: Archival research involves using previously produced records, documents, manuscripts, letters, newspapers, photographs, government reports, organizational files, and historical archives to study social processes.
Purpose: To understand past events, social structures, institutional functioning, and cultural practices through existing material rather than collecting new data.
Process: Identifying archives → locating relevant documents → authenticating the material → coding and analyzing → interpreting historical meanings.
Key Features: Uses secondary data; non-intrusive; helps trace long-term changes; provides historical depth; enables reconstruction of social life.
Strengths: Rich historical detail, low cost, no need to interact with respondents, access to long-term data.
Limitations: Archives may be incomplete, biased, or inaccessible; researcher cannot control data quality.
Examples: Census records, Colonial administrative reports, District Gazetteers, Company records, Court documents, NGO archives.
Thinkers Using Archival Research:
Max Weber – used church records, city archives for *The Protestant Ethic*.
Michel Foucault – archival documents for *Discipline and Punish*, *History of Sexuality*.
E.P. Thompson – archival labour records for *The Making of the English Working Class*.
Louis Dumont – archival caste records in India.
Bernard Cohn – colonial archives for Indian society studies.

Primary Data

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Primary data are original, first-hand data collected directly by the researcher for a specific research purpose.
It is collected through methods such as surveys, interviews, observation, experiments, focus groups, case studies.
Advantages: High accuracy, specific to research needs, reliable, up-to-date.
Disadvantages: Time-consuming, expensive, requires more manpower and planning.
Examples: Interviewing migrant workers; conducting a survey on youth unemployment; observing classroom behaviour.

Secondary Data
Secondary data are already existing data collected by someone else but used by the researcher for analysis.
Sources include census reports, government publications, academic articles, books, archival records, newspapers, organisational reports.
Advantages: Less time-consuming, cost-effective, easily accessible, useful for historical and comparative studies.
Disadvantages: May be outdated, not specific to the research problem, uncertain accuracy or bias.
Examples: Using census data for population trends; using NSSO surveys; analysing old newspapers; using school records.

ETIC and EMIC approach

Kenneth L. Pike (1954) introduced the terms *emic* and *etic* in his book *Language in Relation to a Unified Theory of the Structure of Human Behavior*.
Emic Approach: Understanding a culture from the insider's point of view — using the concepts, meanings, and categories that members of that culture use.
Emic focuses on subjective meaning, lived experience, insider perspectives, and local categories.

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Examples of Emic Use: Anthropologists learning kinship terms from members of a tribe; studying rituals using local explanations.

Etic Approach: Understanding a culture from the outsider's analytical perspective — using scientific, comparative, universal categories.

Etic focuses on objective analysis, standardized categories, and cross-cultural comparison.

Examples of Etic Use: Using universal categories like "nuclear family," "role," "social stratification" to study any culture.

Emic = Insider's explanation (meaning-centred)

Etic = Outsider's scientific explanation (structure-centred)

Pike argued both approaches are necessary for a complete understanding of human behavior.

SAMPLING

Sampling: Sampling is the process of selecting a small part (sample) from a larger population for the purpose of studying characteristics of that population.

Sampling allows researchers to study a manageable group instead of the entire population, saving time, cost, and effort.

Population / Universe: The total set of individuals, items, or units from which a sample is drawn.

Example: All students in a university.

Sample: A smaller group selected from the population for study.

Example: 200 students selected from 5,000.

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Parameter: A numerical value that describes a characteristic of the entire population.

Example: Average height of all students in a university.

Statistic: A numerical value calculated from the sample to estimate the population parameter.

Example: Average height of the selected 200 students.

Sampling Frame: A complete list of all units in the population from which the sample will be selected.

Example: University enrollment list.

Sampling Unit: The basic unit from which a sample is selected (individual, household, school, village).

Example: Selecting households in a village survey.

Representative Sample: A sample that accurately reflects the characteristics of the population.

Importance: Ensures valid and generalizable findings.

Sampling Error: The difference between the sample statistic and the true population parameter.

Reason: Sample is only a part of the population.

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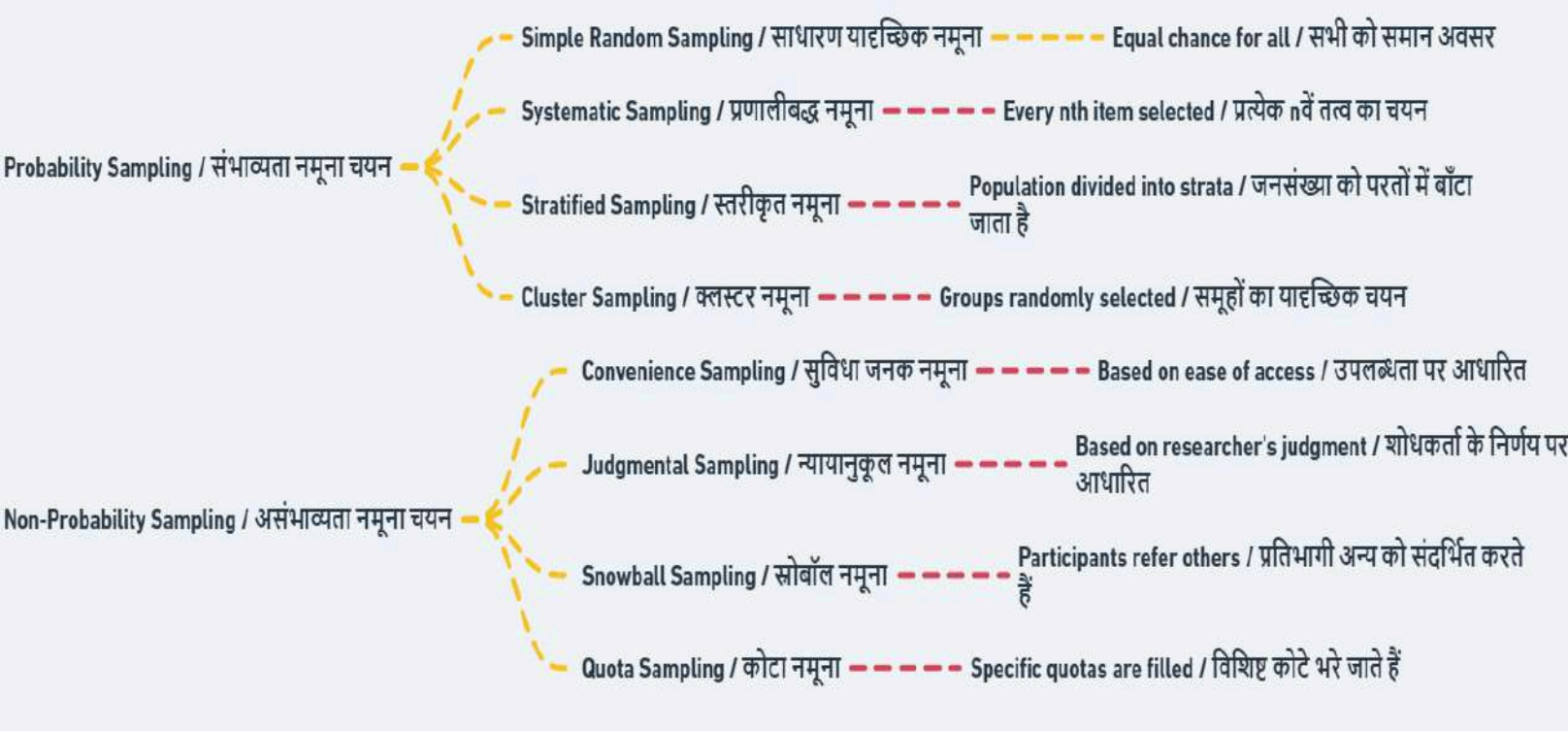
Non-sampling Error: Errors due to measurement, data collection, bias, wrong recording, etc.

Example: Wrongly filled questionnaire.

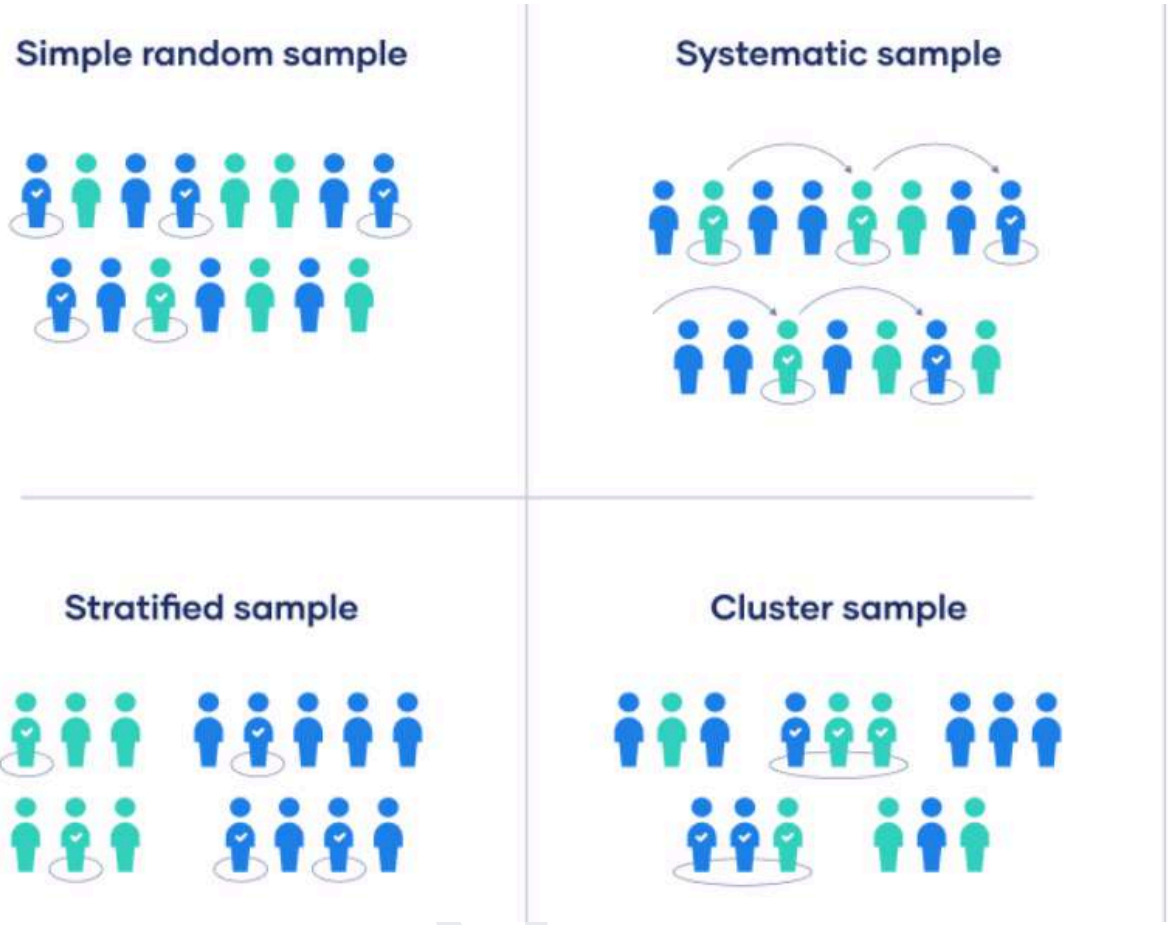
Types of sampling



Probability Sampling: A sampling method in which every member of the population has a known, non-zero, and equal (or calculable) chance of being selected.

Selection is based on randomization, minimising bias and allowing statistical generalization.

Examples: Simple Random Sampling, Systematic Sampling, Stratified Sampling, Cluster Sampling.



Non-Probability Sampling: A sampling method in which members of the population do *not* have a known or equal chance of being selected.

Selection is based on researcher judgment or convenience, not randomization; generalization is limited.

Examples: Convenience Sampling, Purposive Sampling, Snowball Sampling, Quota Sampling.

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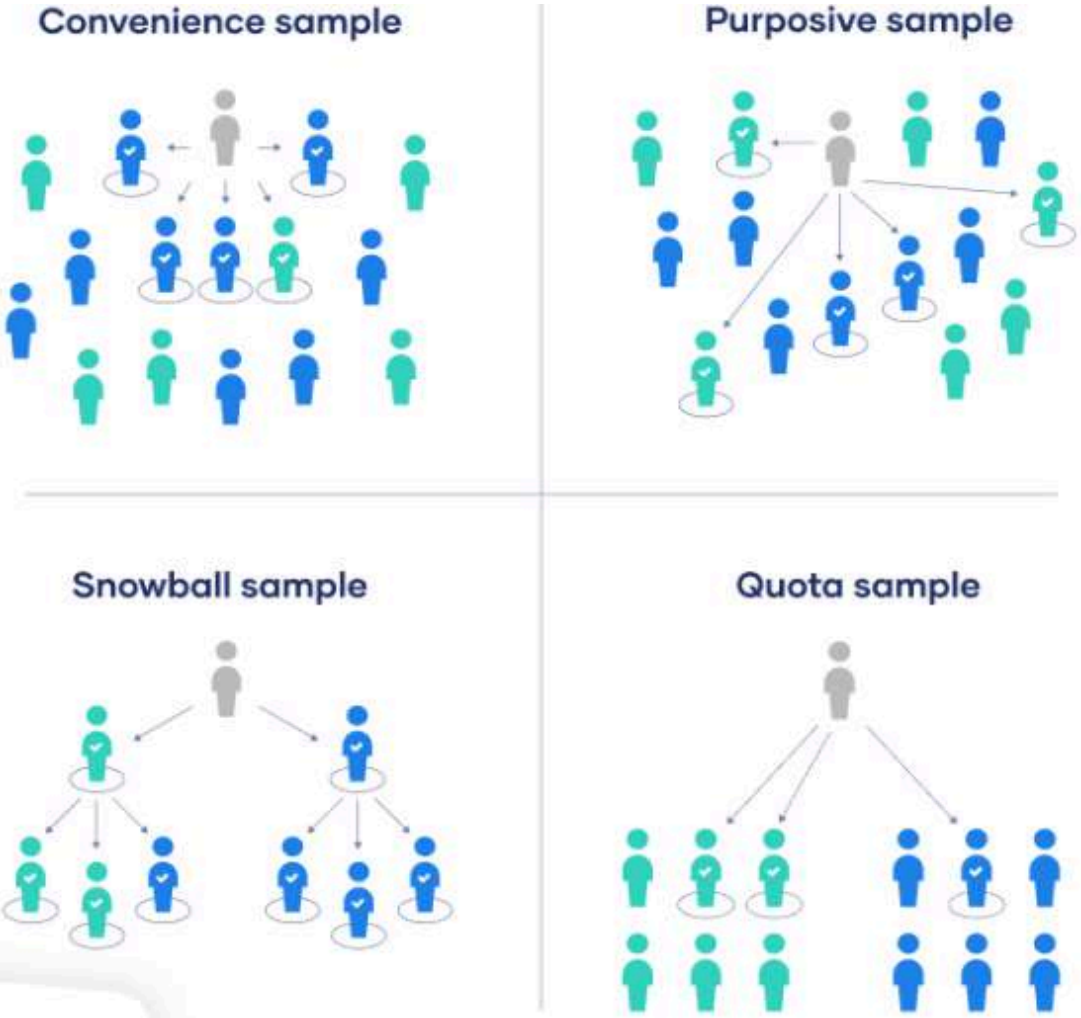

Simple Random Sampling (SRS): Every member of the population has an equal chance of being selected. Methods: lottery, random number tables.

Example: Selecting 50 students randomly from a list of 500.

Merits: free from bias, simple to use.

Demerits: Requires complete sampling frame; not feasible for large, scattered populations.

Systematic Sampling: Selecting every k^{th} unit from a list after choosing a random start.

Example: Choosing every 10th house in a village list.

Merits: Easy, cost-effective, suitable for large lists.

Demerits: If list has periodicity, sample becomes biased.

Stratified Sampling: Population divided into strata (groups) and samples drawn from each strata. Used when the population is heterogeneous.

Proportionate Stratified Sampling: Sample size from each strata is proportional to its population size.

Example: If women = 40% and men = 60%, the sample maintains the same ratio.

Merits: Highly representative; reduces sampling error.

Demerits: Requires accurate population proportions.

Disproportionate Stratified Sampling: Sample size from strata is NOT proportional; some strata are deliberately oversampled.

Example: Oversampling Scheduled Tribes (ST) due to small population size.

Merits: Useful for studying small or rare groups; ensures adequate cases.

Demerits: Not fully representative of population; may introduce bias.

Cluster Sampling: Population divided into clusters; entire clusters are selected randomly. Useful when population is spread over wide areas.

Example: Selecting 10 villages randomly and surveying all households inside them.

Merits: Cost-effective, convenient for large areas.

Demerits: Higher sampling error compared to SRS.

Multistage Sampling: Sampling carried out in several stages combining different probability methods (SRS, cluster, systematic).

Example: Stage 1: Select districts → Stage 2: Select villages → Stage 3: Select households → Stage 4: Select individuals.

Merits: Very practical for national surveys (e.g., NSSO, NFHS).

Demerits: Complexity increases errors; requires trained investigators.

1. Convenience / Accidental Sampling: Researcher selects whoever is easiest to access. No rules; based on convenience.

Example: Surveying students present in a classroom at that moment.

Merits: Low cost, quick, easy to collect data.

Demerits: Highly biased, not representative, weak generalization.

2. Judgemental / Purposive Sampling: Researcher selects respondents based on expert judgment about who will provide the best information.

Example: Selecting village leaders to study rural governance.

Merits: Useful for studying specific groups; high information quality.

Demerits: Researcher bias likely; cannot generalize findings.

3. Snowball Sampling: Existing participants refer/recommend new participants. Used for hidden, rare, or hard-to-reach populations.

Example: Studying drug users, sex workers, migrants, LGBTQ+ groups.

Merits: Best for locating hidden populations; low cost.

Demerits: Strong network bias; sample becomes homogeneous.

4. Quota Sampling: Population divided into groups (quotas) and researcher selects required number of respondents from each quota NON-randomly.

Example: Researcher decides to take 50% men, 50% women but chooses them based on convenience.

Merits: Ensures representation of categories; quicker than stratified sampling.
Demerits: Not random; researcher's bias; inaccurate representation inside each quota.

Convenience = whoever is easiest
Judgemental = expert selects
Snowball = chain referrals
Quota = fixed numbers per group, but NOT random

Snowball Sampling: A non-probability sampling method where existing participants recruit or refer future participants. Used for hidden, hard-to-reach, or sensitive populations.
Process: Starts with a small group → they refer others → sample grows like a "snowball."
Example: Studying drug users, undocumented migrants, sex workers, LGBTQ+ groups.
Merits: Useful for rare populations; cost-effective; builds trust.
Demerits: Highly biased; not representative; dependent on referrals.

Sequential Sampling: A non-probability sampling method where the researcher continues sampling until enough information, saturation, or required sample size is reached.
Process: Sample individuals one by one → continue until the researcher decides that additional sampling will not change findings.
Example: Qualitative interviews, case selection for grounded theory.
Merits: Flexible; allows decisions during data collection; ideal for qualitative research.

Demerits: Researcher bias; no fixed sample size; unpredictability.

Snowball = Participants recruit participants → grows like a chain.

Sequential = Researcher samples until saturation or sufficient data.

Optimum Sampling: Choosing a sample size that provides maximum accuracy with minimum cost, time, and resources. It balances precision and feasibility.

Idea Proposed By: W.G. Cochran (Sampling Techniques).

Purpose: Not too large (wasteful), not too small (inaccurate).

Theoretical Sampling: A qualitative technique used in Grounded Theory where researchers select new cases based on emerging concepts to develop theory. Sampling continues until "theoretical saturation."

Proposed By: Barney Glaser & Anselm Strauss (Grounded Theory).

Purpose: To refine categories, compare cases, and build strong theory.

Advantages of Sampling Method

Sampling saves time and cost because the researcher does not need to collect data from the whole population.

Enables intensive and detailed study of each aspect of research.

Sampling techniques are useful for administrators and planners.

If used judiciously, sampling produces reliable and accurate results.

Useful when studying infinite, hypothetical, or perishable universes.

Makes generalization possible without studying the whole universe.
According to Rosander: A carefully designed sample may give results as accurate or more accurate than census.
Disadvantages of Sampling Method
Sampling may involve biased selection leading to wrong conclusions.
Difficult to obtain a truly representative sample of the population.
Requires subject-specific knowledge; lack of expertise may lead to errors.
If population units are not homogeneous, sampling becomes unscientific.
Results may be misleading if sample units are widely dispersed.
Sampling Error: Expected degree of error in probability sampling due to parameter, sample size, and standard error.

Representativeness: The extent to which a sample reflects the characteristics of the population.
Sampling Bias: A bias that occurs when some members of the population are systematically more likely to be selected than others.
Generalizability: The extent to which results from the sample can be applied to the broader population.
Sample Size: The number of observations or units in a sample.
Confidence Level: The probability that the population parameter lies within the confidence interval.

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Margin of Error: The range within which the true population parameter is expected to fall.

Oversampling: Intentionally selecting more units from a particular subgroup to ensure adequate representation.

Undercoverage: A sampling frame that doesn't include all parts of the population.

Response Rate: The percentage of people contacted who actually participate in the survey.

To reduce sampling bias: (i) avoid judgment or convenience sampling; (ii) ensure that the target population is properly defined and the sample frame matches it as much as possible.

Increase sample size: A larger sample size results in a more accurate result because the study gets closer to the actual population size.

Divide the population into groups: Test groups according to their size in the population instead of a random sample.

Know your population: Study your population and understand its demographic mix.

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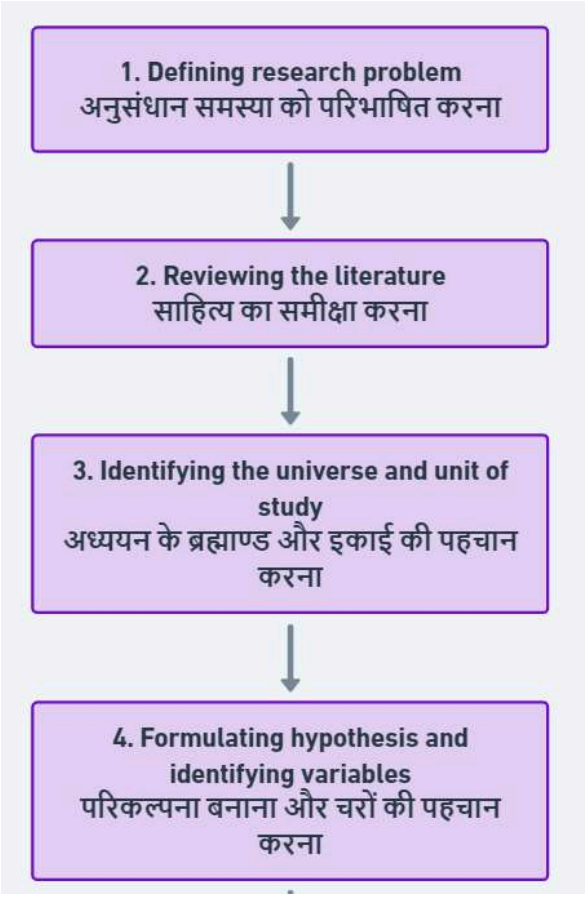
Research Methodology and Methods Part 7 (06/12/2025)

Research design

Function and Purpose of Research Design

Black and Champion (1976: 76–77) have pointed out the following three functions of research design.
A research design provides a blueprint for operationalising the research activity.
It defines the limit and scope of the research.
It provides an opportunity to the researcher to foresee possible areas of problems in the process of carrying out the research.

Steps of doing a research / शोध करने के चरण



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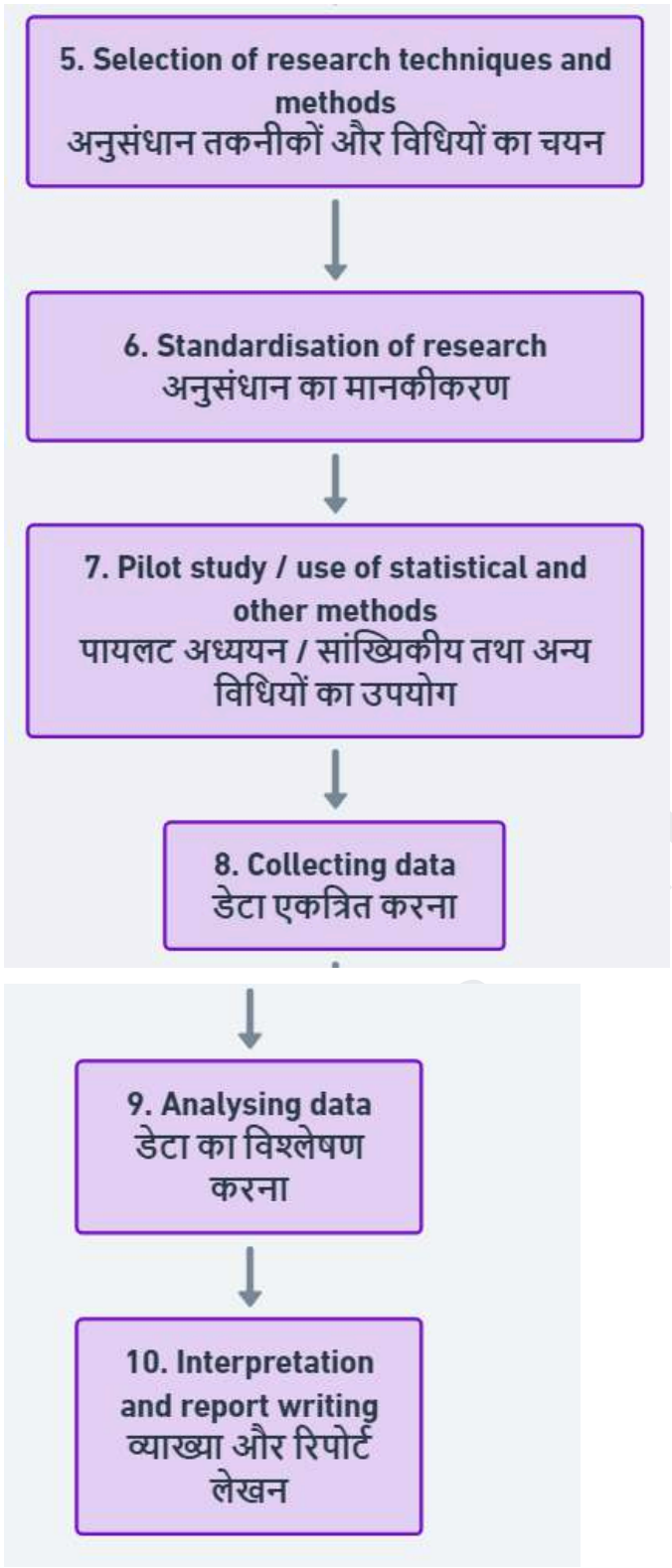
5. Selection of research techniques and methods
अनुसंधान तकनीकों और विधियों का चयन
6. Standardisation of research
अनुसंधान का मानकीकरण
7. Pilot study / use of statistical and other methods
पायलट अध्ययन / सांख्यिकीय तथा अन्य विधियों का उपयोग
8. Collecting data
डेटा एकत्रित करना
9. Analysing data
डेटा का विश्लेषण करना
10. Interpretation and report writing
व्याख्या और रिपोर्ट लेखन

Difference Between Conceptualisation and Operationalisation

Conceptualisation	Operationalisation
Meaning: Process of defining a concept clearly and precisely.	**Meaning:** Process of converting a concept into measurable indicators or variables.
Focuses on *what the concept means*.	Focuses on *how the concept will be measured*.
Produces a theoretical definition.	Produces a measurable definition.
Example: Defining “poverty” as lack of basic resources.	Example: Measuring poverty using income level below poverty line, calorie intake, etc.
Helps in building the conceptual clarity of the study.	Helps in collecting valid and reliable data.
Abstract, non-measurable stage.	Concrete, measurable stage.

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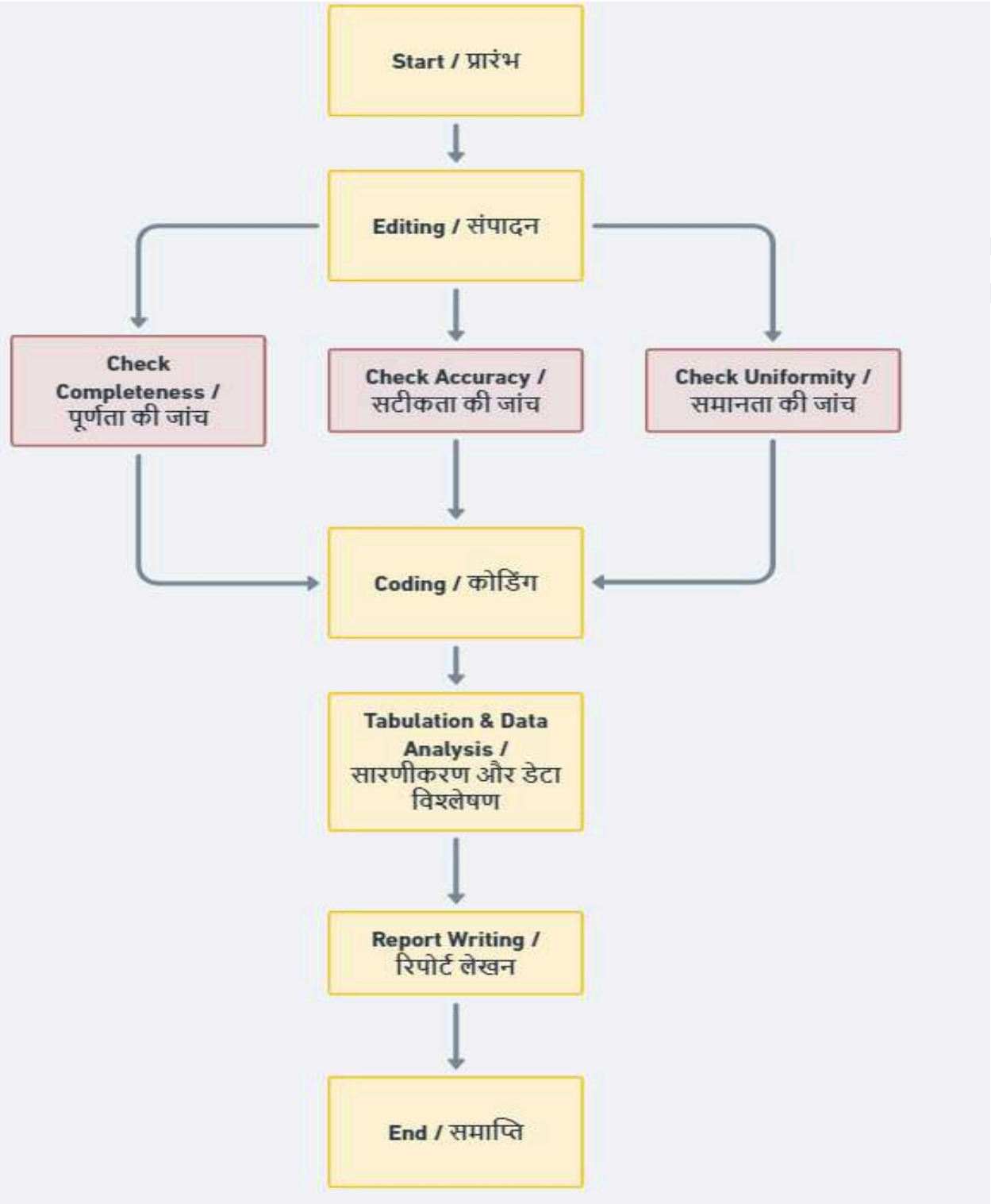
Steps of doing data analysis



Data analysis refers to the process of systematically organizing, transforming, and interpreting collected data to derive meaningful conclusions.
It identifies patterns, relationships, and trends in the data.
It helps answer research questions and test hypotheses.

What is coding and how to do coding?

1. Classifying responses	Creating categories to organise responses; classification affects interpretation.
2. Allocating codes to each variable	Assigning numerical codes to categories; open-ended questions may require post-coding; standardized coding reduces errors.
3. Allocating column numbers to variables	Codes must be placed in specific columns (records) for computer entry; earlier 80-digit cards were used; now electronic files store long data.
4. Producing a Codebook	Codebook records: question wording, variable names, data type, column numbers, valid codes, missing codes, special instructions.
5. Checking coding errors	Coding mistakes (wrong column, miscodes) affect analysis; eliminate as many errors as possible by checking frequently.

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6. Entering data	Earlier done manually using keypunch operators; today technology has simplified data entry.

What is a Coding Manual?

A **coding manual** is a detailed guide that explains how each response in a study should be coded. It ensures consistency, accuracy, and standardisation during the coding process. It usually includes:

- Definitions of variables
- List of categories and subcategories
- Rules for assigning codes
- Examples of coded responses
- Instructions for handling missing or ambiguous data

It is essential for training coders and maintaining reliability in research.

Types of Qualitative Data Analysis

Thematic Analysis – Identifying key themes or patterns in qualitative data.
Narrative Analysis – Understanding stories, life histories, and personal accounts.
Grounded Theory Analysis – Building theory from systematically collected data.
Discourse Analysis – Examining language, communication, and social meanings.
Phenomenological Analysis – Studying lived experiences and meanings.
Ethnographic Analysis – Interpreting cultural patterns, practices, and observations.

Types of Quantitative Data Analysis

Descriptive Statistics – Mean, median, mode, percentages, frequency distribution.
Inferential Statistics – Hypothesis testing, t-test, chi-square, ANOVA, z-test.
Correlation Analysis – Measuring the relationship between variables.
Regression Analysis – Predicting the value of one variable using another.

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Multivariate Analysis – MANOVA, factor analysis, cluster analysis.
Time Series Analysis – Trend analysis over time.
Parametric & Non-Parametric Tests

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Research Methodology and Methods Part 8 (07/12/2025)

Aspect	Sampling Error	Non-Sampling Error
Definition	Error caused because only a sample is studied instead of the whole population.	Errors caused due to faults in data collection, processing, tools, or respondents.
Basic Meaning	Difference between sample estimate and true population value due to sampling variation.	Errors occurring even if the entire population is surveyed (census included).
When It Occurs	Only in sample surveys.	In both sample surveys and census surveys.
Cause	Small sample size, unrepresentative sample, sampling technique errors.	Human bias, respondent lies, non-response, faulty questionnaire, coding/entry mistakes.
Controllability	Can be reduced by increasing sample size, using random sampling.	Very difficult to control; requires training, supervision, and good tools.
Impact on Results	Usually smaller; decreases with larger sample size.	May be very large; can distort results completely.
Occurs in Census?	No	Yes
Reduction Methods	Larger sample, random sampling, stratification.	Better questionnaire, training, pilot testing, data validation.

Total Error refers to the overall difference between the value obtained from a sample survey and the true value of the population.
It includes all types of errors that may occur in the research process — both sampling errors and non-sampling errors.

In simpler terms:
Total Error = Sampling Error + Non-Sampling Error

It represents the combined impact of every possible source of inaccuracy in data collection, processing, interpretation, and sampling.

- Content analysis focuses on the "what" of communication by quantifying and categorizing surface-level features like words and topics, while discourse analysis focuses on the "how" and "why" by examining language in its social context to understand how meaning, power dynamics, and social realities are constructed. The main difference is that content analysis is often a quantitative, objective method, while discourse analysis is a qualitative, interpretive approach.

- **Content analysis**
- Focus: The explicit content of communication.
- Method: Often quantitative, involving counting, coding, and categorizing words, phrases, or themes.
- Goal: To make objective inferences about the sender, message, or audience by identifying patterns in the data.
- Example: Counting the number of times certain words or political slogans appear in a collection of newspaper articles to measure their frequency.

- **Discourse analysis**
- Focus: The use of language in its social, cultural, and historical context.
- Method: Qualitative and interpretive, looking at how language is used to create meaning and perform social actions.
- Goal: To understand how language shapes social realities, identities, and power structures.
- Example: Analyzing how a political party's speeches use specific language to frame a social issue and construct a particular identity for voters

Thinkers Associated with Content Analysis

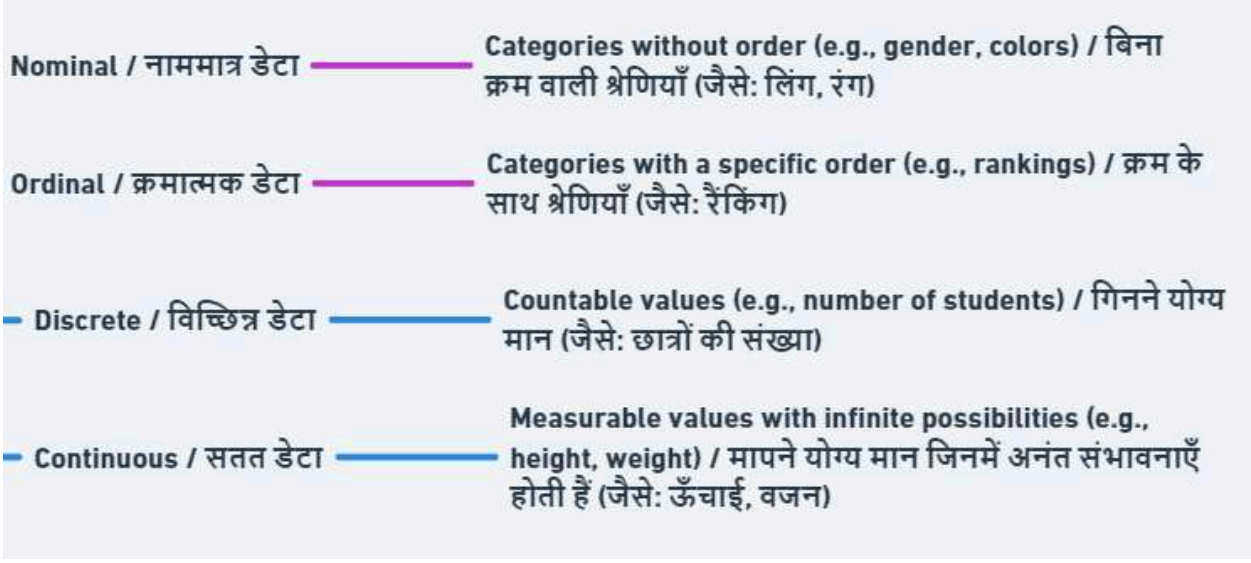
Harold D. Lasswell	***Politics: Who Gets What, When, How*** **(1936)**
Bernard Berelson	***Content Analysis in Communication Research*** **(1952)**
Klaus Krippendorff	***Content Analysis: An Introduction to Its Methodology*** **(1980)**
Ole R. Holsti	***Content Analysis for the Social Sciences and Humanities*** **(1969)**
Weber (Robert Philip Weber)	***Basic Content Analysis*** **(1990)**
George Gerbner	***Communications Technology and Social Policy***

Thinkers Associated with Discourse Analysis

Michel Foucault	***The Archaeology of Knowledge*** **(1969);** ***The Order of Discourse***
Norman Fairclough	***Language and Power*** **(1989);** ***Critical Discourse Analysis***
Teun A. van Dijk	***Discourse and Power*****;** ***Ideology***

Ernesto Laclau & Chantal Mouffe	***Hegemony and Socialist Strategy***
James Paul Gee	***An Introduction to Discourse Analysis***
Deborah Tannen	***Gender and Discourse***

Statistical analysis



Measures of Central Tendency
are statistical tools used to identify a single value that represents or summarises an entire dataset. This single value serves as the “centre” or “typical” value around which all other values tend to cluster.

They help to:

- Reduce large data into a single representative figure
- Compare datasets
- Understand the distribution pattern
-

Arithmetic Mean—

Arithmetic Mean = Sum of all values ÷ Number of observations

Represents the average value of the dataset.

Requires all observations to compute mean.

Properties of Arithmetic Mean —

1. The algebraic sum of deviations from mean is zero.

2. Sum of squared deviations is minimum when taken from the mean.

3. Mean reflects the magnitude of each value.

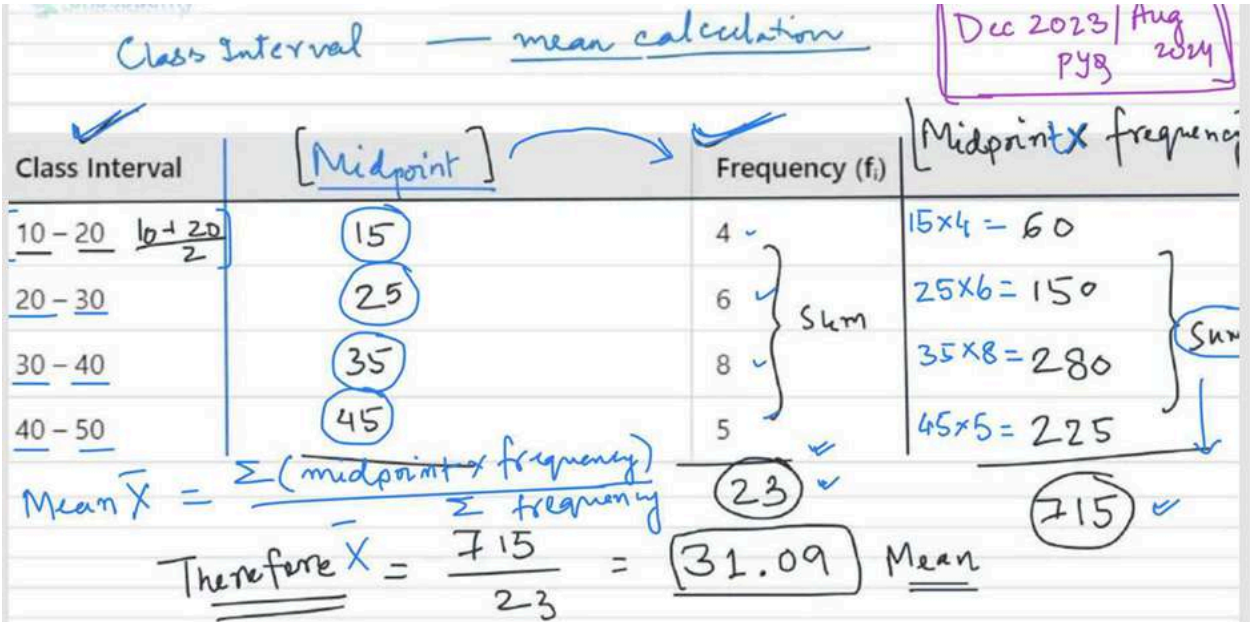
Demerits of Arithmetic Mean —

Cannot be determined by inspection or visually.

Not suitable for qualitative data (intelligence, honesty, beauty).
Cannot be computed if any observation is missing.
Highly affected by extreme values (outliers).
May lead to wrong conclusions if details of data are not known.
Cannot be calculated if class intervals are open-ended (e.g., below 10, above 90).
Not suitable for skewed (asymmetrical) distributions.

Features of Mean —

Mean is the value of the aggregate or average.
Algebraic sum of deviations from mean = zero.
Reflects the magnitude of each value.
A dataset has only one mean.
Mean can be manipulated algebraically.
Cannot be calculated when ends are open.
Values need not be ordered to compute mean.
Mean is stable compared to other averages.



1. Meaning / Definition of Median

The median of a distribution is the value of the variable that divides the dataset into two equal parts.
It is the value such that the number of observations above it is the same as the number of observations below it.
The median is a positional average.
The median is the middle score once the data is arranged in order of magnitude.
The median is less affected by outliers and skewed data.

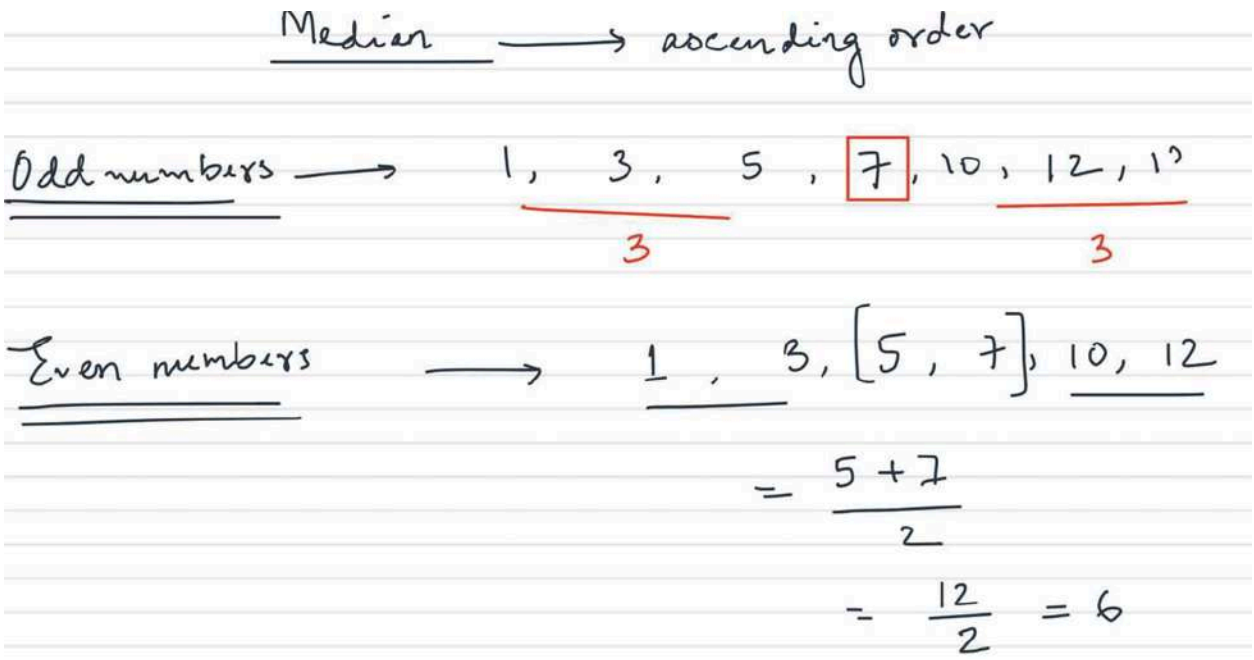
2. Properties of Median

For an even number of observations, any value between the two middle values may be taken as the median, but conventionally, the median is the mean of the two middle terms.
It is easily understood and easy to calculate.
In some cases, the median can be located by inspection.

It is not affected by extreme values.
It can be calculated for distributions with open-end classes.
Compared with mean, it is not much affected by sampling fluctuations.

3. Features of Median

It is the mid-point of an array and divides it into two equal halves.
Also called a positional average.
Each dataset has only one median.
It cannot be manipulated algebraically.
It is stable in nature.
The values must be ordered or arranged for calculation.
It can be calculated even when class ends are open.
Not applicable for qualitative data, but better than mean when data is skewed.



1. Meaning of Mode

Mode is the most frequent score in a dataset.
It represents the highest bar in a bar chart or histogram.
Mode is sometimes treated as the most popular value.
Mode is the value which occurs most frequently and around which other values cluster.
It represents the predominant value in a series.

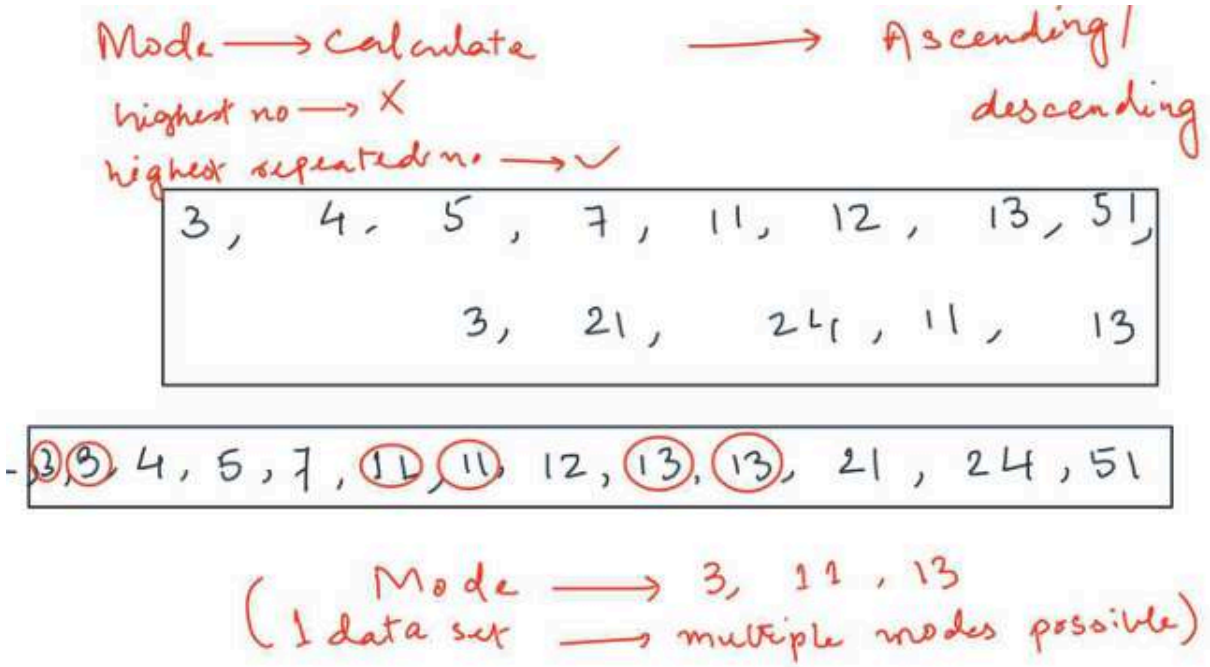
2. Characteristics / Properties of Mode

Sometimes mode is estimated from mean and median.
In a symmetrical distribution: Mean = Median = Mode.
In moderately asymmetrical distribution, Karl Pearson's relation applies:
Mode = 3 Median – 2 Mean
Mode is not affected by extreme values.

Mode can be located even if frequency classes are unequal.
Open-ended classes do not create problems in locating mode.
Compared to mean, mode is more affected by sampling fluctuations.

3. FEATURES of MODE

It is the most frequent value of a distribution.
It is the most probable (typical) value.
A distribution may have two or more modes (bi-modal/multi-modal).
Rectangular (uniform) distribution has no mode.
Mode cannot be manipulated algebraically.
It is unstable in nature (varies with sampling).
Values must be ordered or arranged for locating mode.
Mode can be calculated even with open-ended classes.



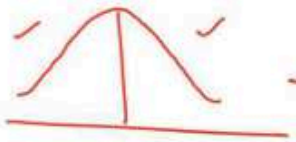
Relationship between mean, median and mode

Karl Pearson ↓ original formula

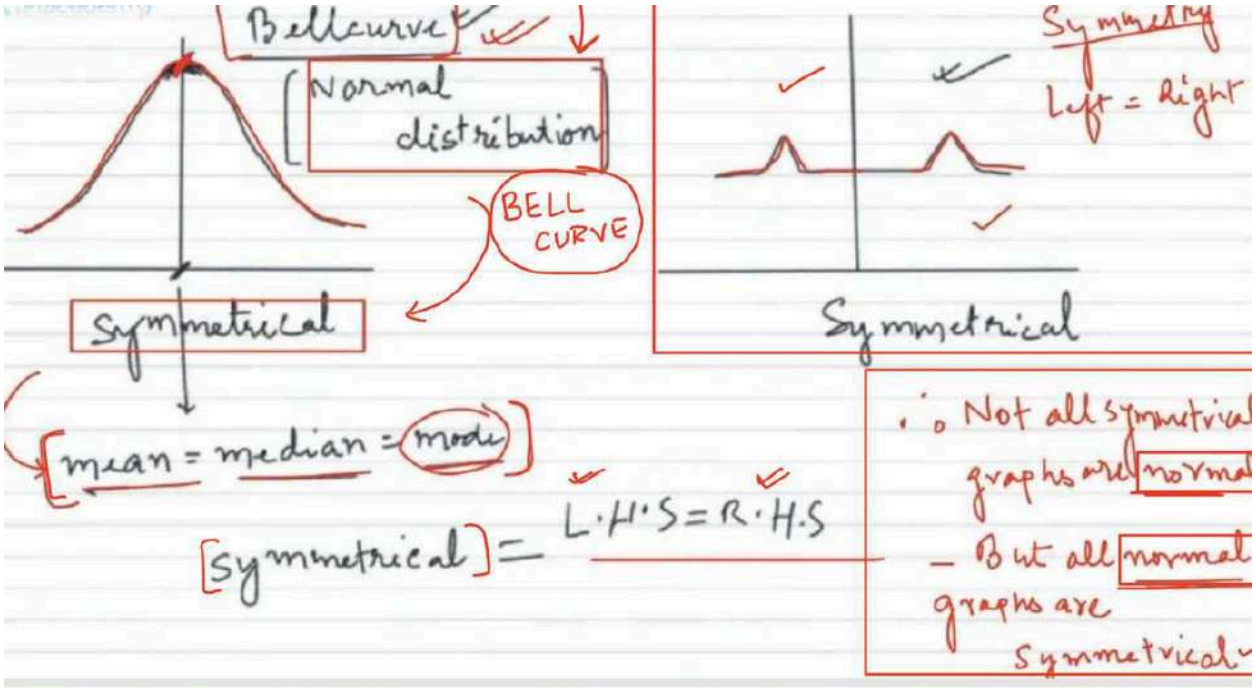
$$\text{Mode} = 3\,\text{Median} - 2\,\text{Mean}$$

$$\Rightarrow \text{Mean} - \text{Median} = \tfrac{1}{3}[\text{mean} - \text{mode}]$$

Mean = median = mode ⟶ Normal distribution / Bell curve

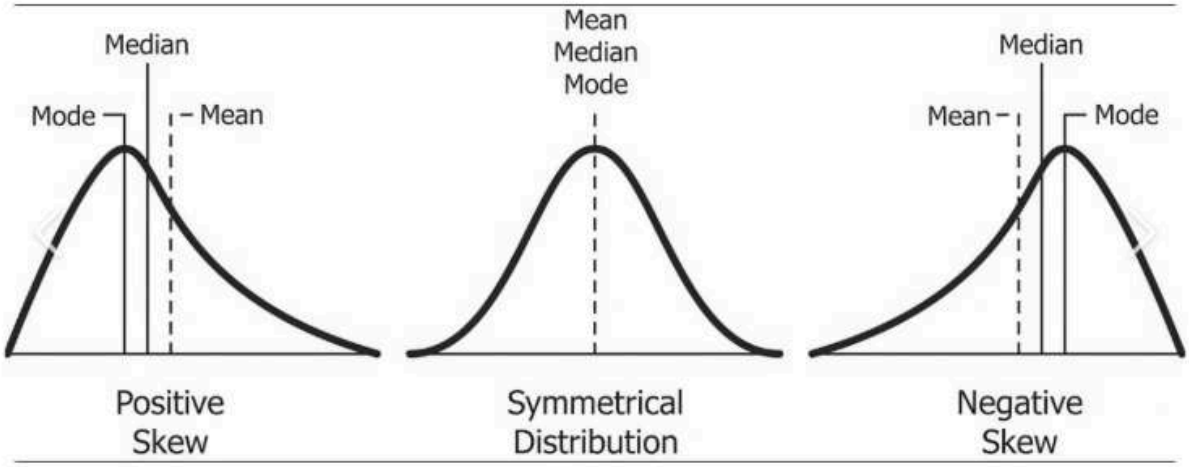


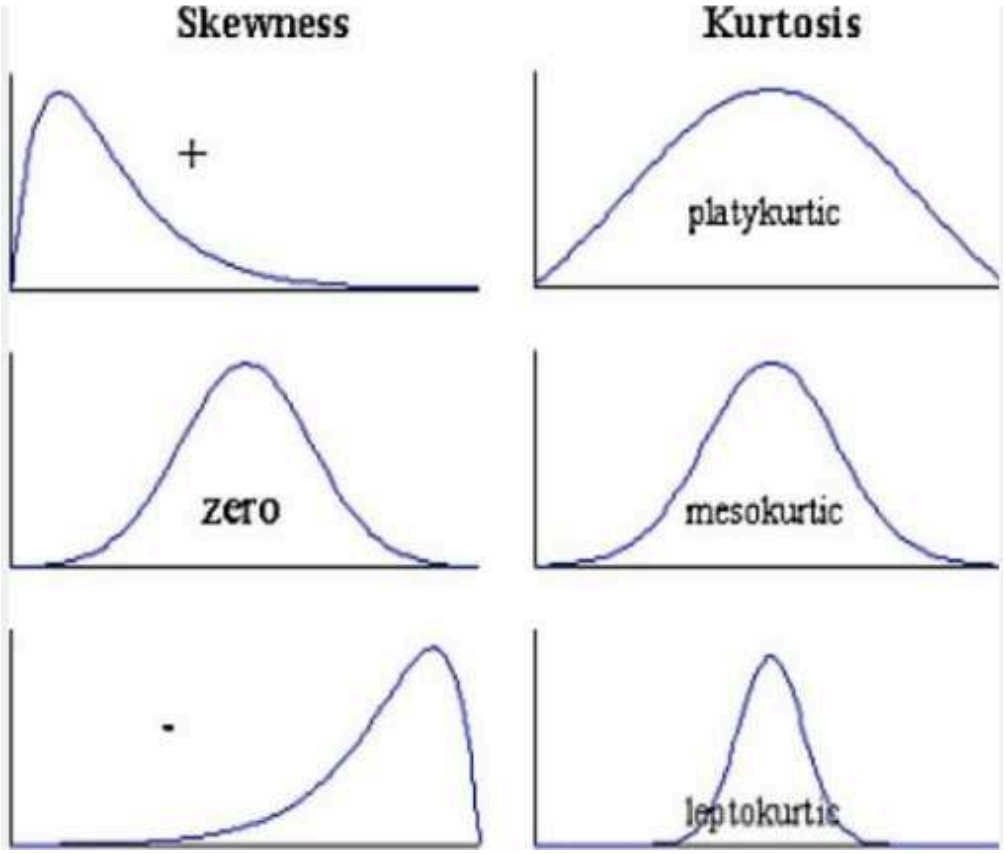
⟶ symmetrical



Symmetrical Distribution

A distribution is symmetrical when the values of Mean = Median = Mode.
The curve is a normal bell-shaped curve.
The left and right sides are mirror images of each other.
There is no skewness.




Skewness
Kurtosis
+
platykurtic
zero
mesokurtic
-
leptokurtic

In sociological research, when the distribution of data is **positively skewed**, which of the following is the correct order of central tendency measures?

A. Mean < Median < Mode
B. Mode < Median < Mean
C. Median < Mode < Mean
D. Mean = Median = Mode

Correct Answer: B. Mode < Median < Mean

हिंदी अनुवाद:
सामाजिक शोध में, जब आंकड़ों का वितरण **धनात्मक रूप से विकृत** (positively skewed) होता है, तो केंद्रीय प्रवृत्तियों (Central Tendencies) का सही क्रम क्या होगा?

A. औसत < माध्यिका < बहुलक
B. बहुलक < माध्यिका < औसत
C. माध्यिका < बहुलक < औसत
D. औसत = माध्यिका = बहुलक

सही उत्तर: B. बहुलक < माध्यिका < औसत

Assertion (A): Median is less affected by extreme values than the mean.
Reason (R): Median only depends on the position of data, not its magnitude.

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.

Correct Answer: A

हिंदी अनुवाद:
निरूपण (A): माध्यिका चरम मूल्यों (extreme values) से औसत की तुलना में कम प्रभावित होती है।
कारण (R): माध्यिका केवल आंकड़ों की स्थिति पर निर्भर करती है, उनके परिमाण पर नहीं।

A. A और R दोनों सत्य हैं और R, A की सही व्याख्या है।
B. A और R दोनों सत्य हैं, परंतु R, A की सही व्याख्या नहीं है।
C. A सत्य है, परंतु R असत्य है।
D. A असत्य है, परंतु R सत्य है।

सही उत्तर: A

Meaning of Measures of Dispersion

Measures of Dispersion tell us how spread out or scattered the data values are around the central value (mean/median/mode).
They show the variability, consistency, or stability of data.

Higher dispersion = data is widely spread.
Lower dispersion = data is tightly clustered.

Range

Range is the difference between the largest and smallest value in the dataset.
It is the simplest measure of dispersion.
Highly affected by extreme values (outliers).

Formula

Range = Largest Value – Smallest Value

Quartile Deviation (QD)

Quartile Deviation measures the spread of the middle 50% of the data.
It is based on Q1 (first quartile) and Q3 (third quartile).
Not affected by extreme values → more stable.

Formula

QD = (Q3 – Q1) / 2

Interquartile Range (IQR)

IQR is the range of the middle 50% of the values.
It represents the spread between Q1 and Q3.

Formula

IQR = Q3 – Q1

Variance

Variance measures how far each value is from the mean, on average.
It uses squared deviations, so large differences get more weight.
It is the basis of Standard Deviation.

Standard Deviation (SD)

Standard Deviation shows the average distance of each value from the mean.
It is the most important and widely used measure of dispersion.
The lower the SD → the more consistent the values.
It is the square root of variance.

Formula

$$\sigma = \sqrt{\frac{\sum(X-\mu)^2}{N}}$$

X – The Value in the data distribution
μ – The population Mean
N – Total Number of Observations

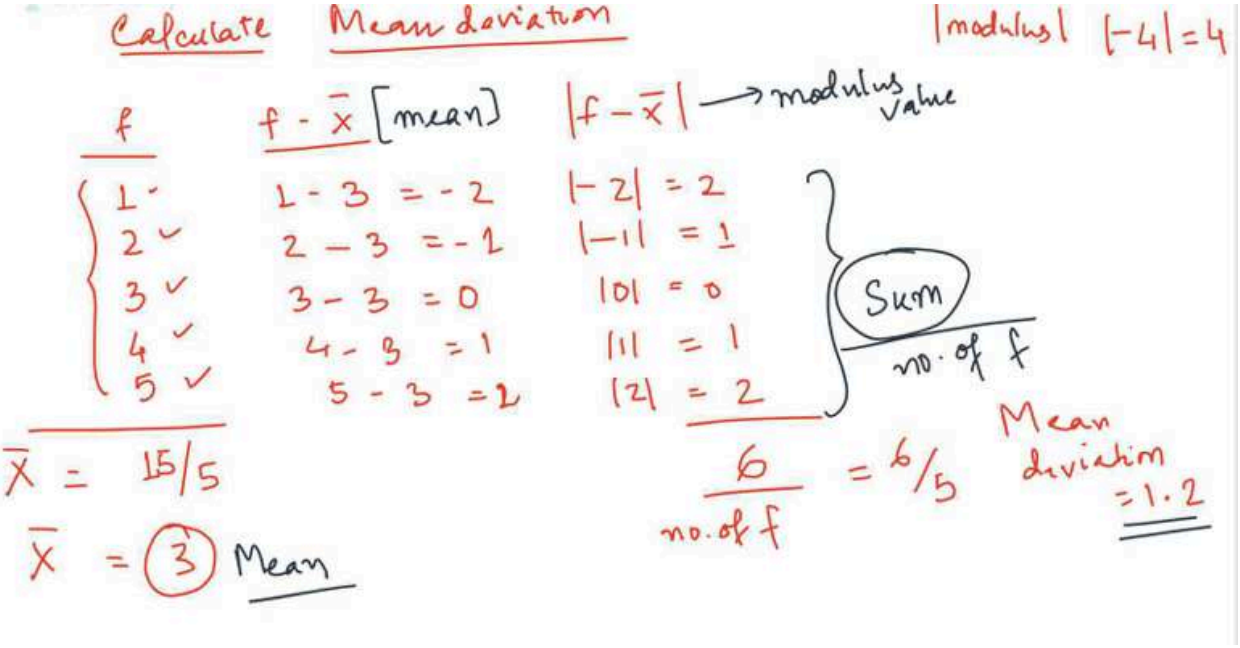
Range	Difference between max & min	Max – Min
QD	Spread of middle 50%	(Q3 – Q1) / 2
IQR	Range of Q1 to Q3	Q3 – Q1
Variance	Average squared deviation	Σ(x–mean)² / n

SD	Avg. deviation from mean	√Variance

MEAN DEVIATION

From Mean (माध्य से):

$$MD_{\bar{x}} = \frac{\sum |x - \bar{x}|}{N}$$



$$\text{Mean deviation} = \frac{\sum |x - \bar{x}|}{n}$$

$$\text{Standard deviation} = \sqrt{\frac{\sum (x - \bar{x})^2}{n}}$$

$$\text{Variance} = (\text{standard deviation})^2 = \sigma^2$$

TYPES OF SCALES

1. NOMINAL SCALE
• Used to label or categorize data; no order.
• Values are just names or categories.
• No mathematical operations possible.
Examples: Gender, Religion, Blood Group, Caste Category

2. ORDINAL SCALE
• Data can be ranked or ordered.
• Differences between ranks are not measurable.
• Indicates relative position only (high–low, more–less).
Examples: Socio-economic class, Likert scale, Education level

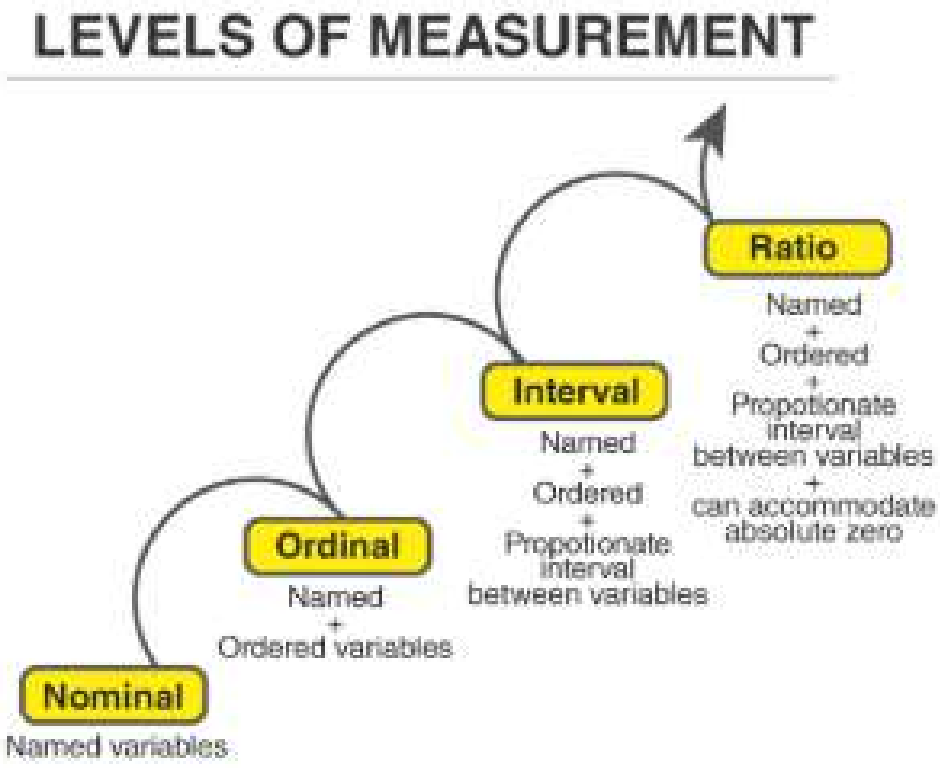
3. INTERVAL SCALE
• Ordered scale with equal intervals between values.
• No true zero (zero does not mean absence).
• Addition & subtraction possible; ratios meaningless.
Examples: Temperature (°C, °F), IQ score

4. RATIO SCALE
• Highest level of measurement.
• Equal intervals and a true zero point.
• All mathematical operations possible; ratios meaningful.
Examples: Height, Weight, Age, Income, Distance, Marks

Nominal → Labels only
Interval → Equal intervals, no true zero
Ordinal → Order present
Ratio → Equal intervals + true zero

Research Methodology and Methods Part 9 (08/12/2025)

TYPES OF SCALES (CONTINUED)



TYPES OF ATTITUDINAL SCALES

Attitudinal scales help quantify people's attitudes, preferences, and biases. Different scales measure attitudes through agreement (Likert), expert-weighted intervals (Thurstone), cumulative logic (Guttman), social distance (Bogardus), and relational choices (Sociometry).

1. Likert Scale (ORDINAL)	Measures strength of agreement or disagreement on a 5- or 7-point scale.	Summated Rating Scale; responses are scored and summed to form an attitude score.

2. Thurstone Scale / CONSENSUS SCALE: INTERVAL	Measures attitude using *equal-appearing intervals* determined by expert judges.	Equal-Appearing Interval Scale; statements are pre-weighted based on favorability.
3. Guttman Scale [RATIO]	Measures cumulative attitude; agreement with one item implies agreement with all lower-order items.	Cumulative Scale, Scalogram; perfect reproducibility is expected.
4. Bogardus Social Distance Scale [ORDINAL]	Measures willingness to accept members of other groups at varying degrees of social closeness.	Social Distance Scale; used widely in prejudice, racism, and intergroup relations research.
5. Moreno Sociometry	Technique to measure interpersonal attraction, rejection, and group structure. [quantitative scale to measure qualitative attributes]	Sociogram, Sociometric Test; maps social relationships visually.
6. Semantic Differential scale	bipolar/evaluative scale : factor analysis approach	Eg: Osgood's scale

Parametric Test vs Non-Parametric Test

Parametric Test
Population parameter is known.
Quantitative study.
Applicable for Quantitative / Continuous variables.
Measurement scale is Interval or Ratio.
Large sample size.
More powerful.

Non-Parametric Test
Population parameter is unknown.
Qualitative study.
Applicable for Continuous and Discrete (Categorical) variables.
Scale is Nominal or Ordinal (can also use Interval/Ratio).
Small sample size.
Less powerful but more flexible.

Types of Correlation

Pearson vs Spearman Correlation

Pearson's r
Used for parametric (normal) data.
Requires interval/ratio scale.
Also known as product moment correlation Both the variables are quantitative A correlation of -1.0 shows a perfect negative correlation , while a correlation of 1.0 shows a perfect positive correlation . A correlation of 0.0 shows no linear relationship between the movement of the two variables.

Spearman Rank Correlation
In fact Spearman's rank correlation coefficient measures the strength of association between two ranked variables. Used for non-parametric data.

Works with ordinal data (ranked).

TYPES OF HYPOTHESIS TESTING

t-Test
Used when sample size is small (n < 30).
Used to compare means of one or two groups.

z-Test
Used when sample size is large (n > 30).
Tests difference between means or proportions.

F-Test
Compares variances of two or more groups.

Chi-Square Test (χ^2)
A non-parametric test.
Used for categorical / nominal data.
Also used for Goodness of Fit. (A chi-square goodness-of-fit test is a statistical method used to determine if an observed distribution of a categorical variable significantly differs from an expected distribution) **One variable is qualitative and the other variable is quantitative.**

ANOVA (Analysis of Variance)
Compares means of 3 or more groups.
Checks whether groups differ significantly.

t-test → compares means (small sample)
z-test → compares means/proportions (large sample)
F-test → compares variances
Chi-square → association in categorical data
ANOVA → 3+ group mean differences

TYPES OF FALLACIES IN SOCIAL RESEARCH

Ecological Fallacy	**Using group-level data to make conclusions about individuals**
Reductionist Fallacy	**Explaining a complex social phenomenon using only one level (individual, biological, etc.)**
Epistemic Fallacy	**Confusing what we can know with what actually exists**
Individualistic Fallacy	**Assuming social problems are caused only by individuals**
Moralistic Fallacy	**Assuming something *is* true because it *ought to be* true**
Naturalistic Fallacy	**Assuming something is good/true because it is natural**
Hasty Generalization	**Forming conclusions from insufficient data**
Confirmatory Fallacy	**Accepting only evidence that supports your belief**

CONTENTS OF A QUALITATIVE RESEARCH REPORT / DISSERTATION

1. Title Page	**Contains research title, author name, institution, degree, and year.**

2. Abstract	**A 150–300 word summary of the research problem, methods, and findings.**
3. Acknowledgements	**Thanks to supervisor, participants, institution.**
4. Table of Contents	**Lists chapters, sections, tables, figures with page numbers.**
5. Introduction	**Background, rationale, research gaps, aims, and structure.**
6. Research Problem & Objectives	**States what is being studied and why; outlines key objectives.**
7. Review of Literature	**Summary of earlier studies, theories, debates, and gaps.**
8. Theoretical Framework	**Theories guiding the research (e.g., phenomenology, interactionism).**
9. Research Methodology	**Research design, sampling, field site, ethics, limitations.**
10. Data Collection Methods	**Interviews, observations, field notes, documents.**
11. Data Analysis & Interpretation	**Coding, themes, categories, narratives; analytical explanation.**
12. Findings / Results	**Presentation of what the data reveals.**
13. Discussion	**Connects findings with theories and literature; explains meaning.**
14. Conclusion	**Summarizes insights, contributions, limitations, future scope.**
15. Recommendations	**Practical suggestions for policy or further studies.**
16. References / Bibliography	**All cited sources in proper format.**
17. Appendices	**Additional material: interview guides, consent forms, photos.**

ETHICS IN RESEARCH

- **American sociological association (ASA) was first published the society's Code of Ethics in 1971 and revised it in 1997. It puts forth the following certain basic principles such as:**
- **Maintain objectivity and integrity in research**
- **Respect the subject's right to privacy and dignity**
- **Protect subjects from personal harm**
- **Preserve Confidentiality**
- **Seek informed consent when data are collected from research participants**
- **or when behaviour occurs in a private context**
- **Acknowledge research collaboration and assistance**
- **Disclose all sources of financial support**

1. Obligations to Society	**Researchers must work responsibly, ethically, and legally for the benefit of society. They must use high scientific standards and ensure fair data collection, analysis, and reporting.**
2. Obligations to Financiers & Employers	**Relationship with funders/employers should be balanced and transparent. Funding should not compromise moral responsibility, legal standards, or professional integrity.**
3. Obligations to Colleagues	**Researchers must maintain professional standards, allow collegial review, and ensure safety and security of colleagues during fieldwork. Collaboration should not compromise responsibilities to society or subjects.**
4. Obligations to Subjects	**Protect participants from harm; participation must be voluntary and fully informed. No group should be unfairly excluded from research.**

1. Informed Consent	**Participants must voluntarily agree to take part in the study after being fully informed about aims, risks, and procedures.**
2. Voluntary Participation	**Participation must never be forced or coerced; participants should be free to withdraw at any time.**
3. No Harm (Protection from Harm)	**Researchers must ensure no physical, emotional, psychological, social, or legal harm comes to participants.**

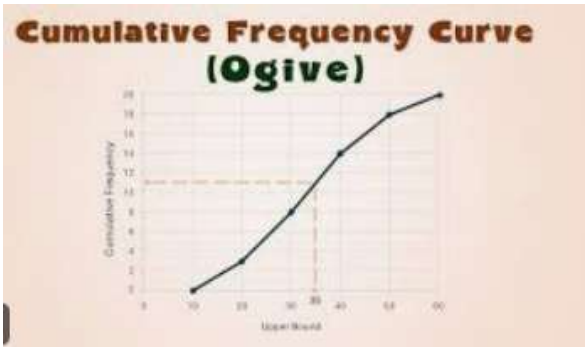
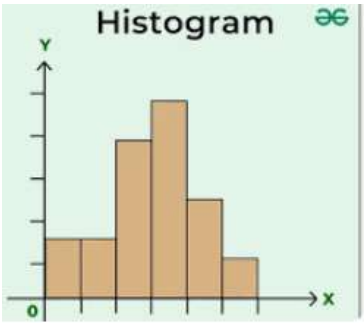
4. Privacy & Confidentiality	**Personal information must be protected; identities should not be revealed unless consent is given.**
5. Anonymity	**Participant names and identifying details must not be linked to data.**
6. Avoiding Deception	**Researchers should avoid misleading participants unless justified and approved by ethics committees.**
7. Right to Withdraw	**Participants can refuse or stop participation without penalty.**
8. Debriefing	**After the study, participants must be informed about the true purpose and allowed to ask questions.**
9. Integrity & Honesty	**Researchers must report data truthfully, avoid fabrication, falsification, and plagiarism.**
10. Social Responsibility	**Research should benefit society and avoid reinforcing inequality or stigma.**
11. Respect for Cultural Values	**Researchers must respect local cultural norms and community values during fieldwork.**
12. Ethical Treatment of Vulnerable Groups	**Extra care must be taken with children, elderly, disabled, refugees, and marginalized groups.**
13. Transparency of Funding & Motives	**Researchers must disclose funding sources and avoid conflicts of interest.**
14. Data Protection & Secure Storage	**Data must be stored safely, with restricted access and proper destruction after use.**
15. Ethical Review & Approval	**Research should be approved by Institutional Ethics Committees (IECs/IRBs).**

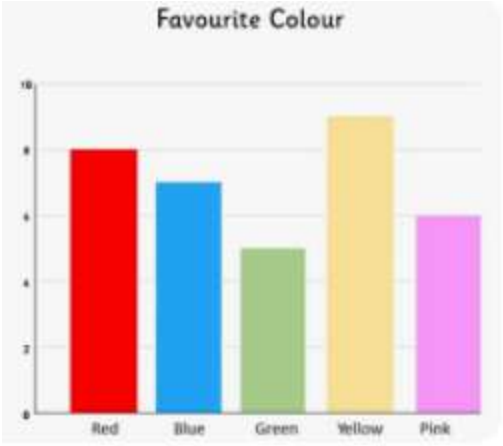
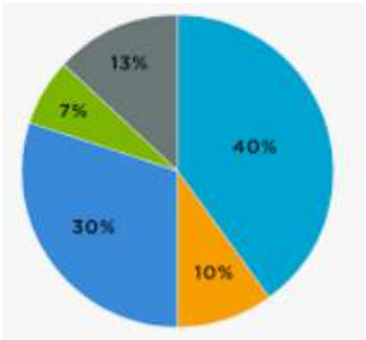
TYPES OF RESEARCH MISCONDUCT

Research Misconduct	**Any unethical action that violates scientific integrity, including fabrication, falsification, and plagiarism.**
Fabrication	**Making up data, results, observations, or findings that never actually occurred.**
Falsification	**Manipulating materials, equipment, processes, or data to misrepresent research results.**
Plagiarism	**Using another person's ideas, text, or work without proper acknowledgment or citation.**
Self-Plagiarism	**Reusing one's own previously published work without citation or acknowledgment.**
Ghostwriting	**Someone else writes the work while another person takes credit.**
Salami Slicing	**Dividing one research study into multiple small publications to increase publication count.**
Data Manipulation	**Changing or selectively reporting data to fit a hypothesis.**
Citation Manipulation	**Adding unnecessary citations to increase metrics or favor certain authors.**
Lack of Informed Consent	**Using participants' data without permission.**

MIXED EXTRA CONCEPTS

Hawthorne Effect	**When participants change behaviour because they know they are being observed.**
Observer Bias	**Researcher's expectations influence how data is recorded or interpreted.**
Pilot Study	**A small preliminary study conducted to test feasibility, tools, or design before main research.**

Reference	**List of only those sources that are cited inside the text.**
Bibliography	**List of all sources consulted, whether cited or not.**
Difference (Reference vs Bibliography)	**Reference = Only cited; Bibliography = All consulted.**
Inverse Deductive Method (J.S. Mill)	**Reasoning backwards from general principles to identify remaining unexplained causes (method of residues).**
Abductive Method (Charles Sanders Peirce)	**Arriving at the best possible explanation for an unexpected observation.**
Ogive (Cumulative Curve)	**A line graph showing cumulative frequencies across class intervals.** 
Histogram 	**Graph of continuous data using adjacent bars without gaps.**
Bar Chart	**Graph of categories using separate bars with gaps.**

	
Pie Chart	**Circular graph showing parts of a whole as slices.** 
Criterion Variable	**Outcome variable that is predicted/explained by predictors (like dependent variable).**

Uncommon recent questions

Which of the following research designs are used in social science research?
A. Randomized two group design
B. Four group design
C. Quasi experimental design
D. Time series design
E. Lateral design
Choose the correct answer from the options given below:
(a) A, B, C, D only

(b) A, C, D, E only
(c) C, A, E, B only
(d) A, B, D, E only

Answer: a
Solution: A, B, C, D only

A. Randomized Two-Group Design / रैंडमाइज़्ड टू-ग्रुप डिज़ाइन
— Used in social sciences. Participants are randomly assigned to experimental vs. control groups.

B. Four-Group Design / फोर-ग्रुप डिज़ाइन **(Solomon Four Group)YES — Used in social sciences. Solomon Four-Group design tests pre-test effects.**

C. Quasi-Experimental Design / क्वासी-प्रायोगिक डिज़ाइन**— Used in social sciences**
Used when randomization is not possible (e.g., classrooms, communities).

D. Time-Series Design / टाइम-सीरीज़ डिज़ाइन**— Used in social sciences. Repeated measurements over time; useful in policy and intervention research.**

E. Lateral Design / लैटरल डिज़ाइन **NO — Not a recognized research design in social sciences. This is not a standard methodological design.**

Question: Arrange the building blocks of theory in order:सामाजिक सिद्धांत के निर्माण तत्वों को क्रम में लगाएँ**:**
A. Statements / कथन
B. Formats / प्रारूप
C. Concepts / अवधारणाएँ
D. Variables / चर
A, B, C, D
B, A, D, C
C, D, A, B
C, D, B, A

Answer: c
Solution: The four basic building blocks of theory, in order of development or structure, are:

Concepts: These are the primary elements or basic abstractions that represent the things being studied. They are the fundamental ideas that form the basis of a theory.

Variables: Variables are the operational forms of constructs (concepts developed for a specific theory). They are the measurable aspects of concepts used for empirical research.

Statements: These are propositions or hypotheses that explain how the concepts/variables are related to each other (e.g., "how" and "why" they are connected).

Formats: The format is the overall structure or the way the statements are organized to present the entire theoretical explanation (e.g., in a specific logical or axiomatic form).

According to Trochim and Donnelly, what is the chronological sequence of alternative criteria for judging qualitative research?
List:
A. Confirmability / पुष्टिकरण
B. Credibility / विश्वसनीयता
C. Dependability / निर्भरता
D. Transferability / स्थानांतरणीयता
Options / विकल्प**:**
A, B, C, D
B, A, D, C
B, A, C, D
B, D, C, A

Answer: c
Solution: Credibility means accurately reflecting participants' views, often using prolonged engagement, member checks, and triangulation.

Transferability relies on rich descriptions that allow others to judge whether your findings apply to their context.

Dependability comes from documenting your process clearly so others could replicate it. Confirmability ensures your findings come from the data, not your personal bias, often supported by audit trails and external review.

Difference between bibliography and references

A reference list usually consists of the details of all the sources cited within your paper. We usually arrange a reference list alphabetically, and if any work has no author, we usually cite the work by the title. In such cases, we include that reference item into the alphabetical list using the most significant term of the title. A bibliography refers to a list of all of the sources you have studied in preparing your research work.

A bibliography usually includes all the work you have used, whether they are referenced in in-text citations or not. Generally, a bibliography includes the authors' names, the titles of the works, the names and locations of the institutes of publication, the dates on which the copies were published and the page numbers of your sources.

Types of Participant Observation Raymond Gold describes different approaches on a continuum from full outsider to full insider:

Complete Participant: The researcher fully immerses in the setting, often concealing their researcher identity to gain an "insider's" perspective.

Participant as Observer: The researcher's identity as a researcher is known to the group, and they actively participate but maintain a clear observer role.

Observer as Participant: The researcher's identity is known, but they primarily observe and participate less, focusing more on observing from the periphery.

Complete Observer: The researcher observes without engaging or revealing their identity, similar to a traditional non participant observer, providing a detached view.

Qualitative & Quantitative Research Tools —

NVivo (Qualitative)	Used for qualitative data analysis: coding, theme extraction, textual/visual/audio data management; excellent for interviews, FGDs, open-ended surveys.
ATLAS.ti (Qualitative)	Powerful software for grounded theory, content analysis, discourse analysis; helps build conceptual networks.
MAXQDA (Qualitative + Mixed Methods)	Supports coding, memo-writing, sentiment analysis, mapping; integrates qualitative + quantitative datasets.

Dedoose (Mixed Methods)	Cloud-based tool for mixed-methods research; excellent for team-based coding.
Transana (Qualitative)	For detailed transcript + video/audio analysis; used in ethnography & conversation analysis.

Quantitative Data Analysis Tools

SPSS **Statistical Package for the Social Sciences**	Most widely used statistical software: descriptive stats, regression, ANOVA, factor analysis, reliability, non-parametric tests.
STATA	Advanced statistical modelling, econometrics, panel data analysis, time-series.
R Programming	Open-source statistical environment; supports machine learning, data visualization (ggplot2), text mining.
Python (Pandas, NumPy, SciPy, scikit-learn)	Used for big data, machine learning, automation, statistical analysis; highly customizable.
Excel / Google Sheets	Basic statistical analysis, pivot tables, charts; widely used for data cleaning.
MATLAB	Used for advanced numerical computation & modelling—engineering + social simulations.
EViews	Econometric modelling, forecasting, time-series analysis; used in economics & finance.
SAS	Enterprise-level analytics, large datasets, predictive modelling.

COMPILED NOTES OF UNIT 1: SOCIOLOGICAL THEORY

PART 1

CLASSICAL THINKERS

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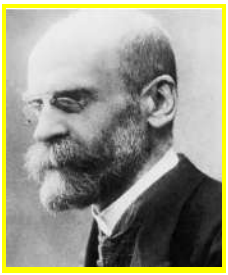
FOR ALL SOCIOLOGY EXAMS 2025

Unit 1: Sociological Theory Part 1 (10/12/2025)

Classical Thinkers

Emile Durkheim



Émile Durkheim (1858–1917) was a French sociologist and one of the founding fathers of modern sociology. He institutionalised sociology as an academic discipline and emphasized the scientific study of social facts.

Born in Épinal, France, Durkheim studied philosophy before shifting to sociology. He taught at the University of Bordeaux and later at the Sorbonne, influencing generations of scholars.

Durkheim believed that society is a reality sui generis — external to individuals but shaping their behaviour.

His methodological contribution included distinguishing between normal and pathological forms of social life and insisting on empirical, comparative methods.

Major Works: *The Division of Labour in Society (1893)*, *Rules of Sociological Method (1895)*, *Suicide (1897)*, *Elementary Forms of Religious Life (1912)*.

Major Theories of Émile Durkheim

1. Social Facts — Social facts are external, coercive and independent of individual will. They guide human behaviour.

2. Division of Labour — Modern societies move from mechanical to organic solidarity. Organic solidarity is based on interdependence.

3. Theory of Suicide — Suicide is a social fact caused by levels of integration and regulation (egoistic, altruistic, anomic, fatalistic).

4. Religion & Collective Conscience — Religion expresses the collective conscience and reinforces social solidarity.

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5. Collective Effervescence — Rituals generate emotional intensity that binds members together.

6. Normal & Pathological — Distinguishes normal (functional) conditions from pathological (dysfunctional) ones in society.

7. Functionalism — Every social institution performs functions that contribute to the stability of society.

Mechanical vs Organic Solidarity

Have you ever been to a stadium to watch India's match? How does it feel? Don't you collectively feel good for India? What is this *collective feeling*? We don't know anyone there yet we feel collective. Why?

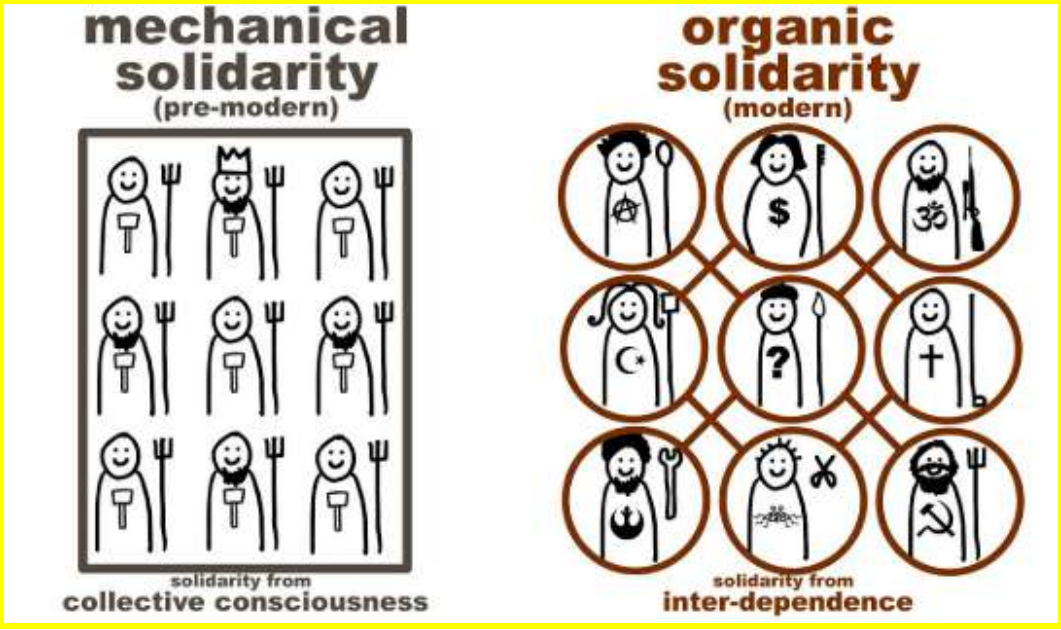
Durkheim used this to explain how *collective consciousness* binds pre-modern societies.

Mechanical Solidarity (Pre-modern societies) → based on sameness, shared beliefs, strong collective conscience.

Organic Solidarity (Modern industrial societies) → based on interdependence, specialization, division of labour.

The key concern: *How can modern societies stay together when people don't even know each other and their experiences vary so much?*

Transition: **Pre-Industrial → Industrial societies**



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Mechanical vs Organic Solidarity + Moral & Material Density

A. Mechanical vs Organic Solidarity

Mechanical Solidarity
Based on **homogeneity** → people feel alike.
Found in **small, traditional societies**.
No specialization; no division of labour.
Social order is maintained by **repressive laws** (punitive).
Collective conscience is strong.
Example: village community, tribes.

Organic Solidarity
Based on **heterogeneity** → difference + interdependence.
Found in **complex, industrial societies**.
High specialization → division of labour.
Social order maintained by **restitutive laws** (reformative).
High moral and material density.
Example: modern cities, bureaucratic societies.

Material Density & Moral Density

Material Density
Physical concentration of population in a given space.
More contact → more interaction → complex organization.
Example: urbanisation, crowded cities.

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Moral Density
Intensity & complexity of social interactions.
Increases with communication & transportation.
Leads to organic solidarity based on interdependence.

Repressive vs Restitutive Laws

Repressive Laws
Harsh punishments.
Based on revenge.
Found in mechanical solidarity.

Restitutive Laws
Focus on reformation.
Aim is to repair social relations.
Found in organic solidarity.

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Major Works & Academic Career

Durkheim is called the **academic father of sociology**.
He began his career as professor at the **University of Bordeaux**.
1893 – *The Division of Labor in Society* (his PhD thesis).
He founded the journal **L'Année Sociologique** in 1898.
The journal continued annually until World War I in **1914**.

Durkheim's Methodology

He is a **functionalist** in the purest sense.
Society must be studied at the **macro level**.
Society ≠ sum of individuals; **society is a composite whole**.
Society is **sui generis** — unique, external, coercive, existing before individuals.
Influenced by **Comte, Saint-Simon, Tocqueville**.
Born in France in **1858**, trained in philosophy, but shifted to scientific analysis of society.
Used a **rational, scientific, positivist lens**, but gradually adopted **inductive methodology**.

Initially a **positivist** but shifted to **inductive methodology** (without abandoning science).
His study *Suicide* is a perfect example of inductive reasoning: **observation → pattern → tentative hypothesis → theory**.
Multivariate analysis: using variables like sex, age, region, religion.
Indirect experiment: social facts cannot be studied in a laboratory.
Therefore he used **comparative method** to test conclusions.
Concomitant variation: if two variables vary together, they may be causally related. **[originally by J S Mill]**

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Historical-comparative analysis and **functional analysis** were key tools.

Social Facts

The task of sociology is to analyze **social facts**.

Social facts are **conditions and circumstances external to the individual** that nevertheless determine the individual's actions.

They are **not biological or psychological**, but social.

External → they exist outside individuals.

Coercive → they compel individuals to act in certain ways.

They endure through generations.

Durkheim distinguished **material** and **non-material** social facts.

Types of Social Facts – Material vs Non-material

Material Social Facts
1. Society (structure)
2. Structural components: **Church, State**
3. Morphological components: **Population distribution, housing, communication channels**

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Non-material Social Facts
1. **Morality, norms, values**
2. **Collective conscience**
3. **Collective representations**
4. **Social currents** (e.g., waves of enthusiasm, anger in crowds)

Features of Social Facts

a) Social facts must be treated as "things."
A "thing" exists independently of individual thought.
Known only through **external observation**, not introspection.
Example: Crime rate, suicide rate, law, marriage rules.
b) Voluntary nature should never be assumed.
People follow norms because they are coercive.
c) All preconceptions must be eliminated.
The sociologist must remain objective.

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Normal vs Pathological Social Facts + Anomie

Normal social facts → widely distributed, useful for social order.
Examples: crime (within limits), suicide rates, marriage rituals.
Pathological social facts → harmful, linked to social disorganization.
Examples: extremely high crime rate, riots, breakdown of norms.
Anomie → normlessness; disappearance of shared norms & values.
Causes confusion, lack of regulation.

Three Layers of Social Facts

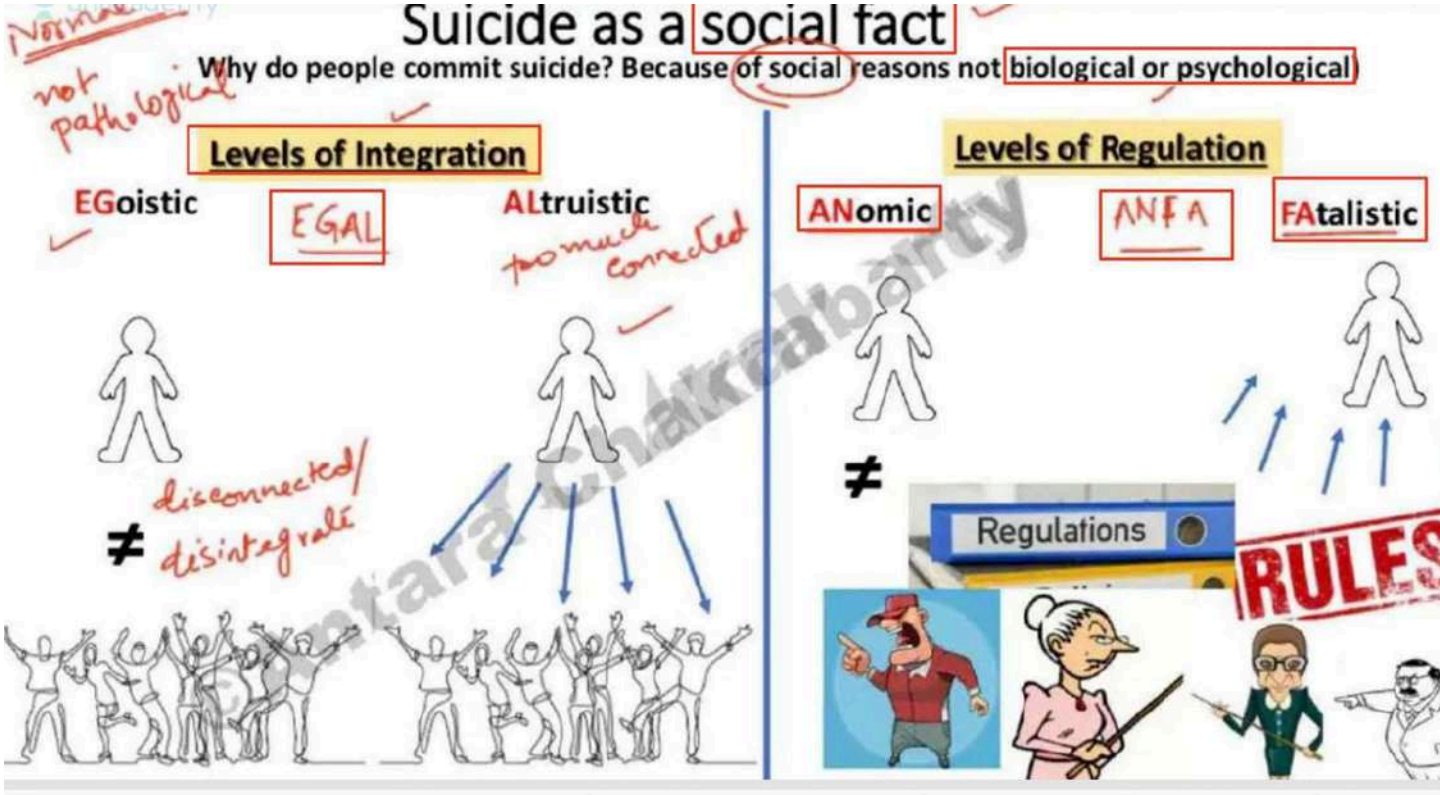
1. Structural/Morphological social facts → population distribution, physical structures.
2. Institutionalized social facts → legal rules, moral codes, religious beliefs. (Physiological)
3. Social currents → temporary collective emotions (enthusiasm, anger, panic).

Division of Labour – Normal & Abnormal Forms

Normal division of labour → Produces organic solidarity.
Abnormal forms:
1. **Anomic Division of Labour** → lack of mutual adjustment; common in commercial/industrial crises.
2. **Forced Division of Labour** → rigid hierarchy; lower classes dissatisfied.
3. **Poorly Coordinated Division of Labour** → lack of coordination among specialized roles.

Sujata Chakrabarty

Types of Suicide (Egoistic, Altruistic, Anomic, Fatalistic)



Egoistic Suicide
Occurs when a person becomes **socially isolated** or feels he has **no place in society**.
Cut off from mainstream social life.
Durkheim compared religious groups → **Protestants have higher suicide rate than Catholics**.
Reason: Protestant doctrines encourage individual interpretation; Catholics reinforce collective discipline.
Example: loneliness, weak family ties.

Altruistic Suicide
Occurs when the group and individual are **too close and intimate**.
Results from **over-integration** of the individual into the group.
Examples: **Sati**, military suicide, suicide “as a duty.”
Three types: **(1) obligatory, (2) optional, (3) acute/mystical altruistic suicide**.
Obligatory: done because society expects it.

Anomic Suicide
Happens due to breakdown of **social equilibrium**, especially during crises like **bankruptcy** or sudden prosperity (winning a lottery).
Economic or domestic disruption leads to weak regulation.
Four subtypes: acute economic, chronic economic, acute domestic, chronic domestic.
Examples: farmer suicides, divorce-related suicides, after job loss, after sudden wealth.

Fatalistic Suicide
Due to **over-regulation** of society.
Occurs when individuals feel oppressed by highly restrictive rules (e.g., prisoners, slaves).

Tara Chakrabarty

Example: suicide of slaves, harsh imprisonment, barren woman's suicide due to rigid norms.

Classification of Societies (Segments → Polysegmental)

Societies can be classified according to their **degree of organization**.

Segmental societies → groups like **horde/clan**.

These combine to form **simple polysegmental societies** (like tribes).

More segments → **polysegmental societies doubly compounded** (cities, states).

Based on complexity and size.

Durkheim's View on Morality, Deviance & Religion

Morality = system of rules serving common good.

Deviance is essential and functional.

Basis for Merton's Strain Theory later.

In *Elementary Forms of Religious Life*, Durkheim studied **Australian Arunta tribe**.

We don't worship God; **we worship society itself.**

Sacred & Profane + Totemism

Sacred → extraordinary, set apart, above everyday life.

Profane → ordinary, routine, mundane world.

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Ritual = highly routinized act.

Totemism → a religious system where clan identifies sacred objects/animals as emblems.

Arunta tribe studied by Durkheim.

EXTRA DETAILED NOTES

Types of Altruistic Suicide (Obligatory, Optional, Acute)

Obligatory altruistic suicide → enforced by social customs (e.g., *Sati*).

Optional altruistic suicide → done as a social duty (renunciation for group honour).

Acute altruistic suicide → extreme attachment to group; joy of sacrifice.

Example: 9/11 suicide attackers (Durkheim's conceptually applicable example).

Detailed Types of Anomic Suicide

Acute economic anomie → sudden failure of institutions to regulate needs.

Chronic economic anomie → long-term erosion of norms due to industrial revolution.

Acute domestic anomie → sudden changes in family system (e.g., widowhood).

Chronic domestic anomie → long-term imbalance in marriage norms (bachelors vs married).

Social Morphology + Four Characteristics of Social Facts

Social Morphology → study of physical/structural aspects of society (population, density).

Four Characteristics of Social Facts

1. **Externality** → exist outside individuals.
2. **Constraining** → coercive power.

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3. **Generality** → common to many.

4. **Independence** → not psychological, not biological.

Collective Conscience & Collective Representations

Collective conscience = totality of beliefs & sentiments common to society.

Collective representations = symbols, images, categories through which society expresses itself.

Important Books & Concepts

The Division of Labour in Society (1893) → anomie, mechanical/organic solidarity, normal/pathological.

Rules of Sociological Method (1895) → social facts, objectivity, positivism.

Suicide (1897) → four types of suicide.

Elementary Forms of Religious Life (1912) → sacred/profane, rituals, totemism.

Professional Groups as Moral Regulators	*Professional Ethics and Civic Morals* (1950 posthumous)

Occupational groups prevent anomie.
Here he talks about Guild socialism

Important books:

1. **1893 — *The Division of Labour in Society***
2. **1895 — *The Rules of Sociological Method***
3. **1897 — *Suicide: A Study in Sociology***
4. **1912 — *The Elementary Forms of Religious Life***

(Posthumous works compiled from lectures/manuscripts)

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5. **1920 — *The Teaching of Morals in Primary School***
6. **1922/1955 — *Pragmatism and Sociology*** (lectures 1913–14, published 1955)
7. **1924 — *Sociology and Philosophy***
8. **1925 — *Moral Education***
9. **1928 — *Socialism***
10. **1950 — *Professional Ethics and Civic Morals***
11. **1975 — *Selected Writings*** **(*Textes*, 3 vols.)**

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Unit 1: Sociological Theory Part 2 (12/12/2025)

Classical Thinkers

Max Weber

Full Name: Maximilian Karl Emil Weber
Born: 21 April 1864, Erfurt, Germany
Died: 14 June 1920, Munich (influenza epidemic)
Son of a lawyer–politician father and cultured, religious mother.
Studied law, economics, history & philosophy.
Professor at Freiburg, Heidelberg, Munich.
Married to Marianne Weber (feminist + sociologist).
Co-founder of **German Sociological Association** (1910).
Influenced sociology, political science, economy & methodology.
Considered a founder of **interpretive / verstehen sociology**.

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Weber's Major Sociological Theories

A. Social Action Theory

Sociology must explain **meaningful social action**, not just behaviour.
Weber classified four ideal types of social action:

1. Instrumentally rational (Zweckrational) — goal-oriented.
2. Value-rational (Wertrational) — guided by values.
3. Affective — emotion-driven.
4. Traditional — habit-driven.

Verstehen (Interpretive Understanding)

Method to understand subjective meanings behind action.
Emphasizes empathetic understanding.

Rationalization Theory

Modernity is shaped by increasing **rationality** in law, economy, bureaucracy, religion.
Leads to disenchantment of the world ("**iron cage**").

Rationalization: Magic → Religion → Science

Magic (Ad hoc, Illusion-based)	Actions rely on *ad hoc solutions*, rituals, and belief in supernatural forces. No systematic rules.
→ (Shift toward systematic thinking)	Individuals begin seeking more predictable and stable explanations.
Religion (Systematic & Stabilized Ethics)	Becomes more organized; rituals and ethics become systematized; provides moral order.
→ (Further rational organization)	Ethical rules and worldviews become standardized; abstract reasoning increases.
Science (Logic, Secularization, Disenchantment)	Based on logical reasoning, calculable rules, empirical verification; world becomes "disenchanted."

D. Types of Authority (Herrschaft)

Weber identified **three legitimate types of authority**:

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1. Traditional Authority — based on customs.
2. Charismatic Authority — based on extraordinary personal qualities.
3. Legal–Rational Authority — based on rules/laws.

WEBER – ROUTINISATION OF CHARISMA

Routinisation of charisma refers to the process through which pure charismatic authority becomes stabilized, formalised, and institutionalised over time.
It converts charismatic power into more permanent, bureaucratic, traditional, or legal structures.

Outcomes of Routinisation

Charisma becomes institutionalized authority.
Organization shifts from emotional devotion → rational order.
Stability replaces unpredictability.
Growth of rules, bureaucracy, procedures.

Examples of Routinisation

Religious movements institutionalizing after the death of a charismatic prophet.
Political revolutions transforming into bureaucratic regimes.

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Guru-disciple traditions becoming formal organizations after the guru's death.

E. Bureaucracy Theory

Bureaucracy = most efficient rational-legal organization.
Features: hierarchy, specialization, written rules, impersonality, merit-based recruitment.
Danger: "iron cage" of rationality.

F. Protestant Ethic & The Spirit of Capitalism

Calvinist ethic encouraged **hard work, discipline, frugality**.
This ethic supported growth of modern capitalism.
Link between religious ideas & economic development.

Class, Status, Party (Three Dimensions of Stratification)

Weber expanded stratification beyond Marx.
Class = economic position in market.
Status = social honour, lifestyle.
Party = political power, organized influence.

H. Ideal Types

Analytical tool to simplify reality for comparison.
Not moral ideals; only conceptual constructs.

Ideal Types are heuristic devices.
They are to be useful and helpful in doing **empirical research** and in understanding a specific aspect of the **social world** (or a "historical individual").

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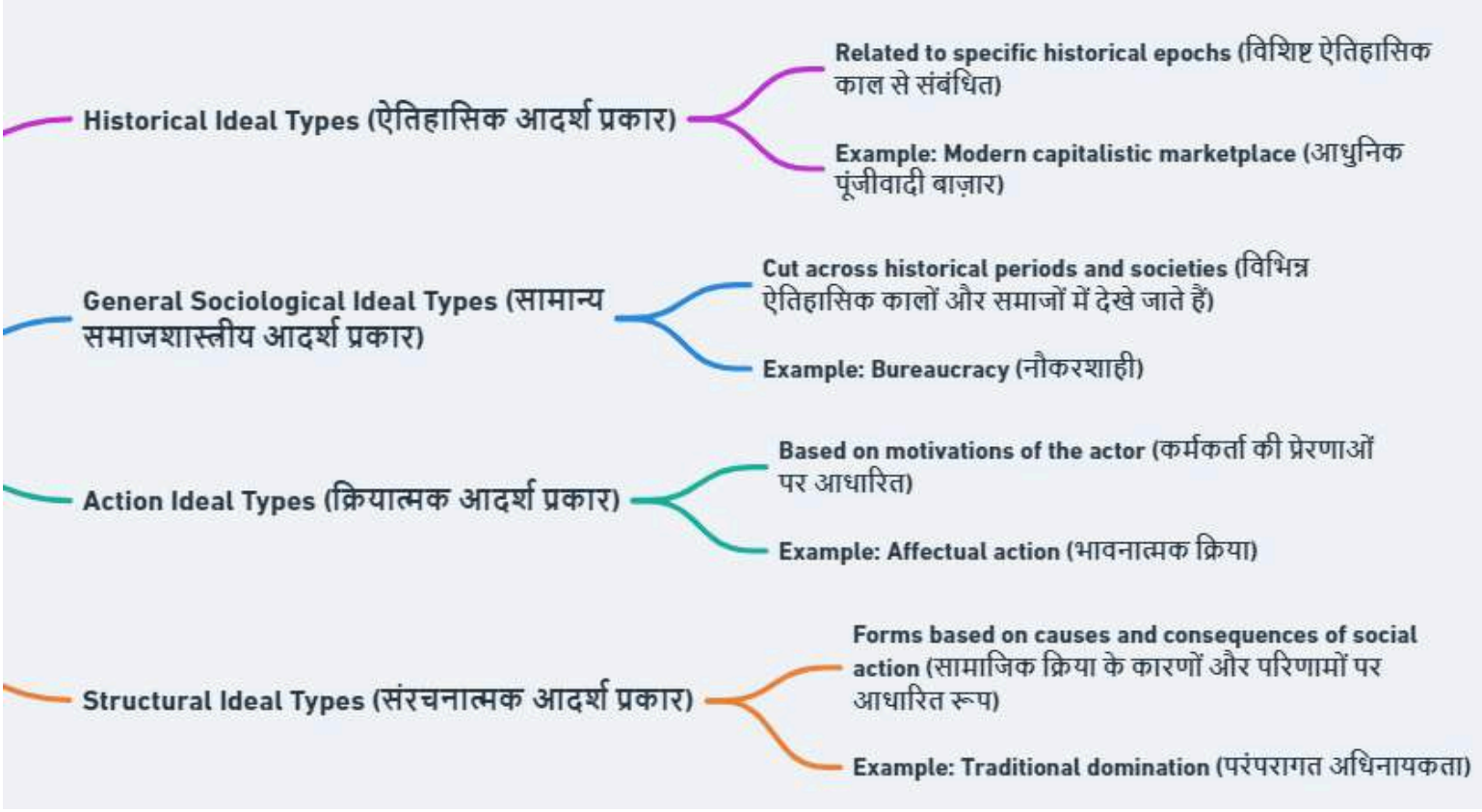
Ideal Types are **essentially a measuring rod**.
Creating an Ideal Type only helps us **compare the reality** with it.
It is a **pure type** which gives an **exaggerated description** of reality, **not** the concrete reality.
It is **rarely found in reality**.
It does **not mean "best,"** it can also be the "worst."
Ideal Types are **not general or average types**.
Ideal Types serve to **guide empirical research** and are used in **systematisation of data** on historical and social reality.
Ideal Types are **reference points**, not reality itself.
Examples: Bureaucracy, Protestant Ethics.



Weber on Religion (Comparative Sociology of Religions)

Studied Hinduism, Buddhism, Judaism, Protestantism, Confucianism, taoism.
Each religious system shapes economic & social behaviour differently.

J. State & Power

State = entity with monopoly over **legitimate use of physical force**.
Politics = striving for power.

Theories in detail

1. Understanding Weber's Thinking

Max Weber Jr. was born in Erfurt, Germany, in **1864**.
Consequences of Modernity: examination of **causes and consequences of rationalization** and accompanying **disenchantment** of everyday life.
Raymond Aron described Weber as **"the greatest of the sociologists."**
His main methodology was **Verstehen** (deep interpretive understanding).
In **1904**, Weber travelled to the US and developed arguments for his major work **The Protestant Ethic and the Spirit of Capitalism** (1904–05).
Weber defined sociology as *"a science which attempts the interpretive understanding of social action in order to arrive at a causal explanation of its course and effects."* (Weber 1947: 88).
Sociology should uncover **subjective meanings** and **motivations** behind action.
Weber opposed Durkheim's search for universal laws; Weber focused on the **subjective dimension of social life**.

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2. Social Action (Meaning, Conditions, Examples)

Weber specified that **social action** is that action which, **by virtue of subjective meaning**, takes account of the **behaviour of others** and is thereby oriented in its course.
Two conditions: **(1) meaningful, (2) oriented to others.**
Opening an umbrella = **not** social action (no reference to others).
Slapping someone (action–reaction) = **social action** (meaning + orientation).
Sociology's task: understand the **meanings individuals assign** and the **effects** such meanings have.

1. Zweckrational Action (Instrumentally Rational Action)	Action done **after calculating the most efficient means** to achieve a goal.	A student choosing a college based on placement statistics; A

		business reducing cost to maximize profit.
	Actor weighs **cost vs benefit**, consequences, efficiency.	Choosing fastest route on Google Maps.
2. Wertrational Action (Value-Rational Action)	Action guided by **belief in a value**, regardless of success or outcome.	Donating money due to religious duty; Boycotting fast fashion because of environmental ethics.
	Value may be ethical, religious, cultural, aesthetic.	A doctor treating poor patients for free because it is morally right.
3. Affective Action (Emotional Action)	Action driven by **strong emotions** such as anger, fear, love, joy, revenge.	Slapping someone in anger; Crying after hearing sad news.
	Emotion overrides rational calculation.	Celebrating wildly when your team wins.
4. Traditional Action (Habitual Action)	Action done out of **habit, custom, long-standing tradition**, without conscious thinking.	Touching elders' feet; Taking the same route to work every day.
	Behavior is routine and automatic.	Lighting a diya every morning because family always did.

Rationalization & Disenchantment

Rationalization = process where social interaction & institutions become governed by **methodical procedures and calculable rules**.
Modernity displaces emotions, traditions, and values with **formal, impersonal bureaucratic practices**.
Result: efficiency + pressure + rule-bound life.
Disenchantment of the world: absence of **mysterious incalculable forces**; everything becomes calculable.

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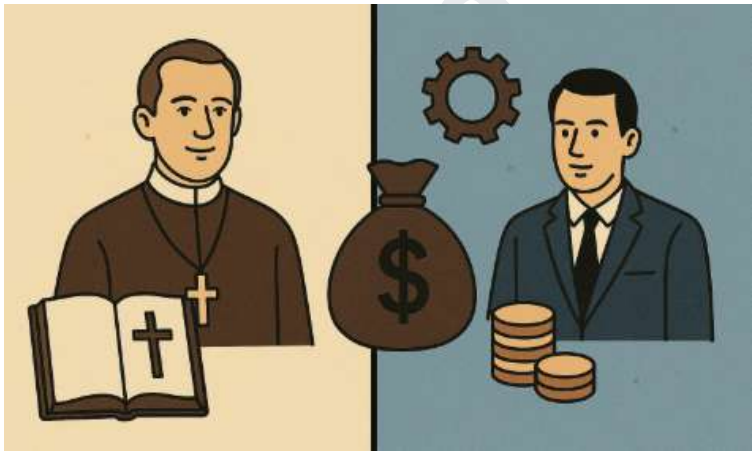
Rationalization leads to the **iron cage** of modernity.

MAX WEBER – TYPES OF RATIONALITY

Practical Rationality	Rational decisions in **day-to-day life** based on personal, pragmatic, egoistic interests.	Choosing the cheapest bus; cooking quick food to save time; bargaining.
Theoretical Rationality	Understanding reality using **logic, deduction, induction, causality**, classification.	Scientist forming hypotheses; student analyzing inflation; philosopher classifying religions.
Formal Rationality	Using **calculable rules, laws, procedures** to find the **most efficient means** (close to instrumental rationality).	Bureaucratic rules; interest rate calculations; comparing cheapest flights.
Substantive Rationality	Decisions guided by **values, ethics, religion, justice**, not just efficiency (similar to value-rational action).	Donating despite loss; rejecting profit that harms environment; ethical business.

WEBER — PROTESTANT ETHIC & THE SPIRIT OF CAPITALISM



Purpose of Weber's Work

Weber's book **The Protestant Ethic and the Spirit of Capitalism (1904–05)** traces how *ascetic Protestantism*, especially **Calvinism**, shaped the **spirit of modern rational capitalism**.

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The book does NOT explain the *rise of capitalism* itself, but the *peculiar moral–ethical spirit* that made capitalism rational.
Weber showed an **elective affinity** between Protestant values and capitalist behaviour.

Why Capitalism Arose in the West, Not Elsewhere

Weber rejected **materialist explanations**: material conditions existed elsewhere but capitalism did not arise.
He rejected **psychological theories** (not greed or acquisitive instinct).
He focused on **ethical–religious values** that shaped disciplined, rational conduct.

Protestantism vs Calvinism (Differences relevant to Weber)

Protestantism (General)	Calvinism (Specific branch Weber used)
Based on reforms against the Catholic Church.	Based on teachings of **John Calvin**.
Some mediators remained (priests, rituals).	**No mediator** between God and individual.
Faith is central.	**Action, discipline, worldly duty** central.
Not necessarily linked to capitalism.	Strong link to **rational capitalist spirit**.

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Core Concepts of Calvinism That Influenced Capitalism

Predestination	God has decided who is saved or damned; humans cannot change fate.
Signs of Salvation	Believers sought proof that they were "saved."
This-worldly Asceticism	Hard work, discipline, no pleasure-seeking.
Work as a Calling (Berufsmensch)	Every profession is a divine duty, not just a job.
Wealth as a Responsibility	Wealth must be conserved, reinvested, not enjoyed.
No priestly mediation	Direct connection with God.

Features of Protestant Ethic (Especially Calvinist)

"**Time is money**"
"Be industrious" (work hard)
"Be frugal" (simple lifestyle)
"Be punctual"
"Be fair"
"Earning money is a legitimate end in itself."

The "Spirit" of Capitalism (According to Weber)

Not greed; it is **moral and ethical discipline**.
It encourages **calculation, predictability, systematic behaviour**.
It values **rational work**, reinvestment, self-control.
Creates the **modern rational capitalist personality**.

Elective Affinity (Key Weberian Concept)

Weber did **not** show cause–effect (causality).

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He showed **parallel tendencies** between Protestant values & capitalist spirit.
They mutually reinforced each other historically.

The "Person of Vocation" (Berufsmensch)

A disciplined individual dedicated to work as a **divine calling**.
Cares about **efficiency, order, method, duty**.
This personality type enabled rational capitalism.

Weber: Paths to Salvation

Asceticism	Orientation toward disciplined action; believers deny worldly pleasures to achieve salvation.	Monastic life, Calvinist discipline
Other-worldly Asceticism	Norms/values command followers **not to work in the secular world** and to fight worldly temptations.	Hinduism (सांसरिक त्याग), Jain monks, Buddhist monks
Inner-worldly Asceticism *(Weber's main focus)*	Religion **does not reject the world**; instead urges members to work hard *within the world* to seek salvation or signs of salvation.	**Calvinism**, Protestant work ethic, Puritan labor discipline
Mysticism	Focus on contemplation, emotion, and inaction; salvation through inner spiritual experience.	Sufi meditation, Buddhist vipassana practices
World-rejecting Mysticism	Total withdrawal from the world; salvation sought through complete detachment.	Hermits, forest renouncers, sannyasis
Inner-worldly Mysticism	Individuals contemplate the meaning of the world, but efforts fail because the world is seen as beyond full comprehension.	Some strands of medieval Christianity; Bhakti Sant traditions focusing on inward devotion

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Max Weber — Books & Key Concepts

Known as bourgeoisie Marx
Books and concepts:
The Protestant Ethic and the Spirit of Capitalism – Calvinism, everything about Protestant ethics: calling, elective affinity, glory of God, no hedonistic pleasure, salvation, disenchantment, iron cage of rationality, types of asceticism and mysticism
The Social Psychology of the World Religions – all 6 major religions comparative study
The Distribution of Power Within the Political Community: Class, Status, Party – class, status, party, status groups, prestige, honor, life chances and lifestyles, everything about caste
Economy and Society – social action, bureaucracy, routinisation of charisma, Types of authority
Politics as Vocation – Notes on power and politics-based definitions

Max Weber's Inspiration from Wilhelm Dilthey

The task of history, then, is to interpret the subjective meanings actors assign to their conduct, not to search for causal explanations couched in terms of universal laws.
According to Dilthey, any attempt to produce general causal laws regarding human behavior would not capture the unique historical conditions that shaped the events in question or a particular society's path of development.
Unlike the natural sciences and their analyses of the regularities governing observable objects and events, the social sciences should aim to understand the internal states of actors and their relationship to behaviors.
BUT Weber categorically rejected the idea that Verstehen involved simply intuition, sympathetic participation, or empathy.

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Max Weber — Chronological List of Books

1. **1891 – Roman Agrarian History**
2. **1892 – The Verhandlungen der deutschen Wirtschaftspolitik [The revisions of the German economic policy]**
3. **1894 – The Stock and Commodity Exchange**
4. **1904 – The Protestant Ethic and the Spirit of Capitalism**
5. **1915 – The Religion of China: Confucianism and Taoism**
6. **1916 – The Religion of India: The Sociology of Hinduism and Buddhism**
7. **1917 – Ancient Judaism**
8. **1919 – Politics as a Vocation**
9. **1919 – Science as a Vocation**
10. **1920 – Economy and Society** *(posthumous, based on Weber's manuscripts)*
11. **1921 – General Economic History** *(posthumous)*
12. **1921- The Rational and Social Foundations of Music** *(posthumous)*
13. **1922 – The Theory of Social and Economic Organization** *(posthumous)*
14. **1922 – Gesammelte Aufsätze zur Religionssoziologie (Collected Essays on the Sociology of Religion)** *(posthumous)*
15. **1924 – Gesammelte Aufsätze zur Soziologie und Sozialpolitik** *(posthumous)*

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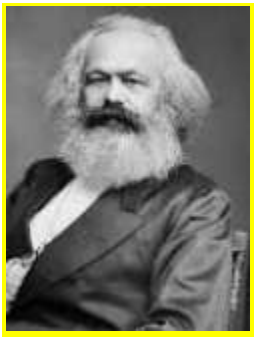
Unit 1: Sociological Theory Part 3 (14/12/2025)

Karl Marx



Karl Heinrich Marx
5 May 1818 – 14 March 1883
Trier, Prussia (now Germany)
University of Bonn; University of Berlin (Law, Philosophy, History)
Inspired by Hegel, Feuerbach, Classical Economists (Smith, Ricardo)
The Communist Manifesto (1848), *Capital Vol. I (1867)*, *German Ideology (1846)*

Major Sociological Theories of Karl Marx

1. Historical Materialism (as the method)	Society progresses through stages (primitive → slave → feudal → capitalist → socialist) based on material/economic conditions.
2. Class Struggle	History is driven by conflict between classes—mainly bourgeoisie (owners) and proletariat (workers).
3. Mode of Production	Combination of productive forces and relations of production shapes society.
4. Alienation	In capitalism, workers become alienated from product, process, fellow workers, and their human essence.
5. Surplus Value	Capitalists extract profit through unpaid labour; exploitation is built into capitalism.

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6. Base–Superstructure Model	Economic base shapes law, politics, culture, ideology (superstructure).
7. Ideology and False Consciousness	Dominant ideology hides exploitation and keeps workers obedient.
8. Revolution and Social Change	Class contradictions eventually lead to proletarian revolution and socialist society.

Hegel: Dialectics & Dialectical Idealism

Hegel's Dialectics	Hegel's dialectics is a method of understanding change and development through **contradictions** within ideas. For Hegel, reality unfolds through a **logical, intellectual process** where each idea (thesis) generates its opposite (antithesis), and their conflict produces a new, higher idea (synthesis). This process is continuous and reflects the self-development of Spirit (Geist).
Structure of Dialectics	**Thesis → Antithesis → Synthesis** This triad is not mechanical; rather, each stage *contains the seeds* of its own contradiction.
Dialectical Idealism	Hegel is called a **dialectical idealist** because he believed that the dialectical process occurs **in the realm of ideas**, not in material life. For him, the ultimate reality is **Mind/Spirit**, and history is the progressive self-realisation of Spirit through contradictions in thought. Material reality is only an expression of the unfolding of Absolute Idea.
Why Marx Opposed It	Marx appreciated Hegel's dialectics but rejected the idea that **ideas** drive history. He replaced Hegel's idealist dialectic with **dialectical materialism**, arguing that **material conditions**, not ideas, generate contradictions and change.

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Historical Materialism & Dialectical Materialism (Marx's Methods)

Historical Materialism (HM)	Historical Materialism is Marx's method of explaining social change through the development of material/economic conditions. According to Marx, the way people **produce and reproduce material life** determines the structure of society—its classes, institutions, ideas, laws, and politics. History moves through stages such as **primitive communism** → **slavery** → **feudalism** → **capitalism** → **socialism**, each driven by conflicts over material resources and ownership of the means of production. **Example:** The shift from feudalism to capitalism occurred when new economic forces (merchant capital, new technologies, markets) clashed with feudal relations, leading to the rise of the bourgeoisie.
Dialectical Materialism (DM)	Dialectical Materialism is Marx's philosophical method for understanding how contradictions within material reality drive change. Borrowing from Hegel's dialectic but making it materialist, Marx argued that **every social system contains internal contradictions**—such as capital vs. labour, owners vs. workers—which generate class struggle. This struggle creates a **dialectical movement** where a system (thesis) is confronted by opposing forces (antithesis), producing a new structure (synthesis). Change is therefore not gradual but **conflict-driven** and rooted in material life. **Example:** In capitalism, the contradiction between the bourgeoisie who own production and the proletariat who sell labour produces crises (unemployment, inequality), which push society toward socialist transformation.

Marx never used the term explicitly. He *explained the idea* through his materialist conception of history (e.g., *German Ideology*, *Preface to Critique of Political Economy*, *Capital*).	The term was **first used and popularised by Friedrich Engels**, especially in *Anti-Dühring (1877)* and *Socialism: Utopian and Scientific (1880)*. Later formalised by **Karl Kautsky**.
Marx did not use the term anywhere. He practiced dialectical analysis but never called it "dialectical materialism."	The term was **created and systematised by Engels** after Marx's death (esp. *Dialectics of Nature*, *Anti-Dühring*) and later **developed into Marxist–Leninist philosophy by Lenin**.

The term "dialectical materialism" wasn't coined by Marx or Engels, though they developed the core ideas; it was first used by Russian Marxist Georgi Plekhanov in 1891, and also by socialist Joseph Dietzgen around the same time, with Engels later popularizing it to describe Marxism as a materialist.

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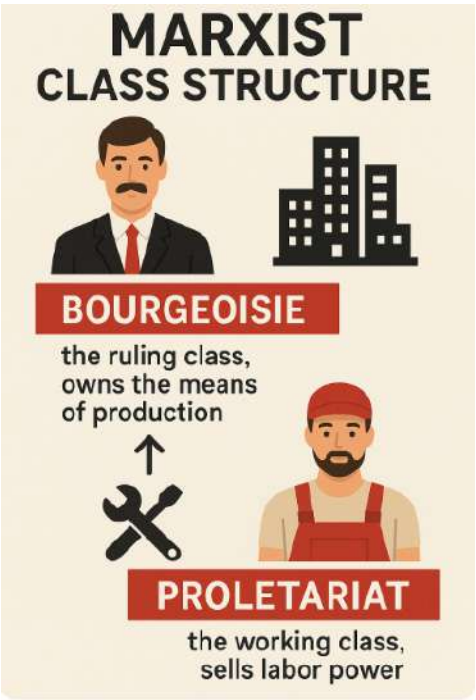
Marxist theory of class structure



Foundational Idea	Marx's class theory is based on the *mode of production*, which includes the forces of production (labour, technology, tools) and relations of production (ownership, control).
Definition of Class	A class is defined by its **relationship to the means of production**—who owns, who controls, and who works.
Primary Classes in Capitalism	Marx identifies **two antagonistic classes** in capitalism: the bourgeoisie and the proletariat.
Bourgeoisie (Capitalist Class)	They **own** means of production (factories, land, machines, capital). Their wealth is created through **surplus value** extracted from workers. Their interest is profit maximisation.
Proletariat (Working Class)	They **do not own** means of production. Their only asset is **labour power**, which they must sell to survive. They experience exploitation because they produce more value than they receive in wages.
Other Minor Classes (mentioned by Marx)	**Petit Bourgeoisie:** small traders, shopkeepers, farmers who own small means of production.

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	Lumpenproletariat: unemployed, beggars, criminals, socially detached groups.
Class Struggle	Since classes have opposing interests (profit vs. wages), their conflict becomes the **engine of historical change**.
Class-in-itself (Klasse an sich)	A group sharing the same economic position but **not yet aware** of its common interests.
Class-for-itself (Klasse für sich)	When workers gain **class consciousness** and organise for collective struggle.
Revolutionary Role of the Proletariat	Marx believed that the proletariat, through class consciousness, would overthrow capitalism and create a **classless society**.

MARX'S THEORY OF COMMODITY

What is a Commodity?	For Marx, a commodity is any product created for **exchange** rather than direct use. In capitalism, almost everything—including labour power—becomes a commodity. Commodities embody **social labour** and appear as independent objects carrying value. They structure the basic economic relations of capitalism.
Use-Value	Use-value refers to the **utility** or usefulness of a commodity—what it satisfies. It exists only in **actual consumption**. Different commodities have different use-values based on their material properties.
Exchange-Value	Exchange-value refers to the **proportion** in which one commodity exchanges for another. It expresses how much of one commodity can be traded for another. It does not depend on material usefulness but on **socially necessary labour time** embodied in the commodity.
Commodity Fetishism	Marx explains that in capitalism, commodities appear to have **mystical, independent power**, masking the social relations and exploitation behind production. People relate to commodities as if they have life and value of their own, forgetting that value comes from human labour.
Why Commodities Are Central to Capitalism	Capitalism begins with the production of commodities for the market and ends with the accumulation of capital through profit. This cycle (M–C–M') shows that commodities are the **foundation** of capitalist social relations.

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MARX'S THEORY OF LABOUR POWER

Definition of Labour Power	**Labour power is the capacity to work—the physical, mental, and creative abilities of a human being that can be sold as a commodity in capitalism. It is not labour itself, but the potential to perform labour.**
Labour Power as a Commodity	**Under capitalism, workers do not sell labour directly; they sell labour power for a wage. Like any commodity, labour power has use-value (it produces goods) and exchange-value (wage received).**
Labour Power vs. Labour	**Labour power = potential or capacity to work.** **Labour = actual work performed. Marx says capitalism commodifies labour power, not labour itself.**
Conditions for Labour Power to Become a Commodity	**(1) Worker must be free to sell labour power.** **(2) Worker must not own means of production → must sell labour to survive.**
Labour Power and Exploitation	**Exploitation occurs because workers produce more value than they receive. Marx calls labour power "the unique commodity that creates value itself."**

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MARX'S ECONOMIC FRAMEWORK

1. Mode of Production उत्पादन का तरीका	The *mode of production* is the overall structure of a society's economic system. It includes **forces of production + relations of production**. It determines how people produce material life and how social institutions evolve. Examples: **primitive communism, slavery, feudalism, capitalism, socialism**.
2. Forces of Production उत्पादन शक्तियाँ	Forces of production refer to the **technical and material capacity** of a society to produce goods. They include: • Labour power • Skills & knowledge • Tools, machines, technology • Raw materials • Production techniques. As technology evolves, productive forces expand, creating tensions with old relations of production.
3. Relations of Production उत्पादन संबंध	Relations of production describe **social relationships** among people involved in production—especially ownership, control, and class relations. They specify who owns the means of production and who works. In capitalism: **Bourgeoisie own → Proletariat work**. These relations shape the political and legal superstructure.
4. Means of Production उत्पादन साधन	Means of production include **physical and material resources** required for production: • Land • Factories • Machines • Tools • Technology • Infrastructure. Ownership of the means of production is the *key factor* defining class structure.
5. Organisation of Production उत्पादन का संगठन	This refers to **how production is arranged**, managed, and coordinated within a mode of production. It includes: • Division of labour • Hierarchies in workplace • Coordination of workers • Management & supervision • Distribution of tasks. In capitalism, production is organised for **profit**, not direct need.

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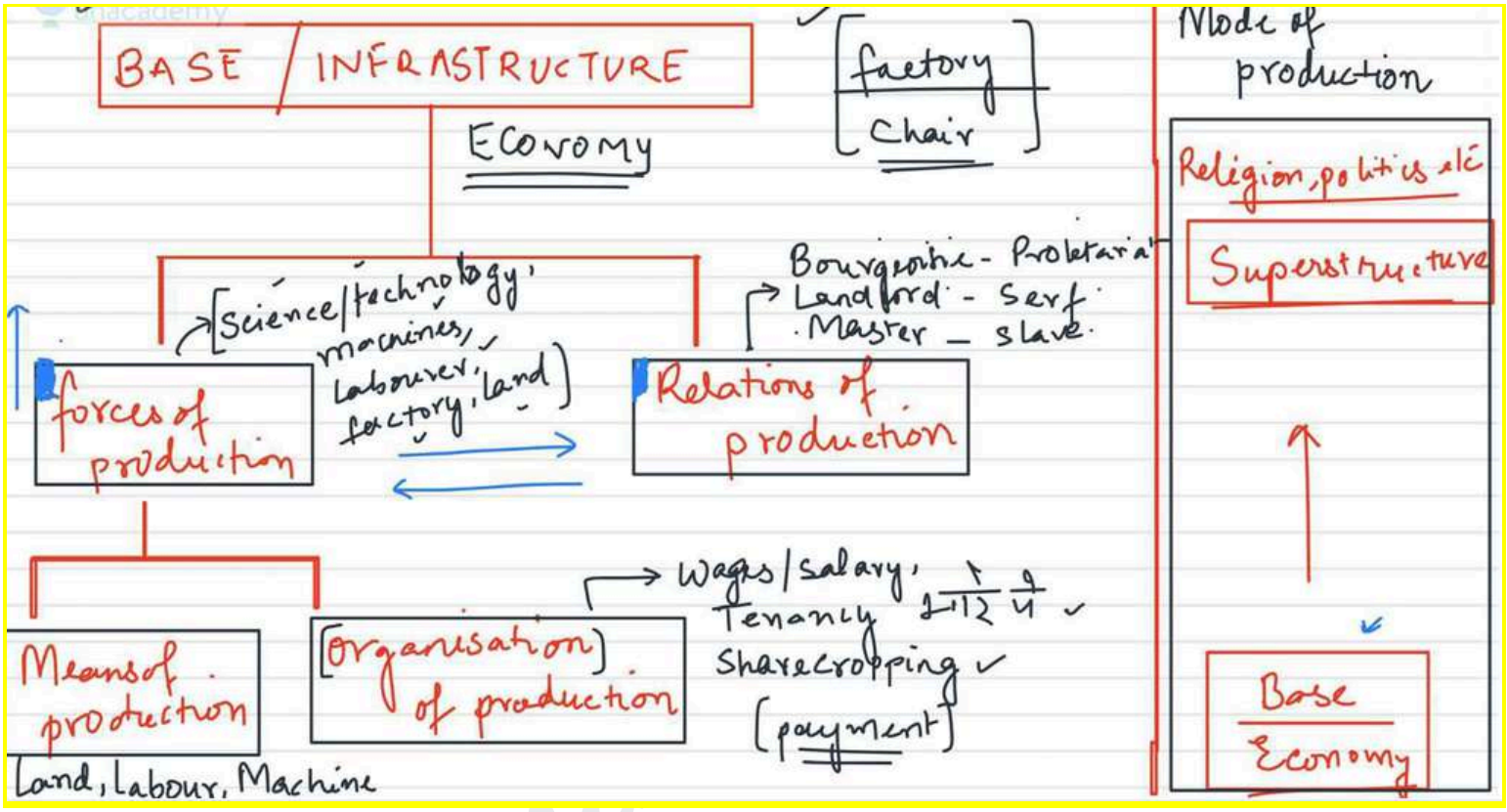
How They Interrelate इनका आपसी संबंध	Forces of production develop over time; eventually they **contradict** existing relations of production. This contradiction produces class struggle, leading to changes in the mode of production.



MARX'S MODES OF PRODUCTION —

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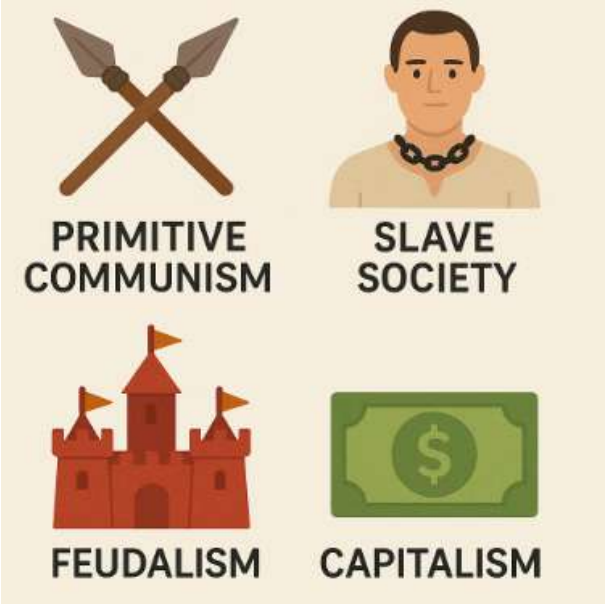

1. Primitive Communal Mode आदिम साम्यवादी तरीका Also known as tribal society	Earliest stage of human society. There is no private property; resources such as land, tools, and animals are owned collectively by the tribe. Production is simple, based on hunting-gathering or early agriculture. Class divisions do not exist because surplus is minimal.
2. Slave Mode of Production दास-प्रथा आधारित उत्पादन Also known as ancient society	A ruling class owns both the means of production **and the labourers themselves**. Slaves are treated as property. Surplus is directly extracted through force. This mode existed in ancient Greece and Rome.
3. Feudal Mode of Production सामंती उत्पादन तरीका Also known as estate society	Land is the main means of production. Lords own land; peasants (serfs) work on it. Peasants are not slaves but are **bound to the land**. Surplus is extracted through rent, labour services, or tribute. A hierarchical order dominates rural life.
4. Capitalist Mode of Production पूँजीवादी उत्पादन तरीका	Capitalists own means of production; workers sell labour power. Production aims for **profit**, not direct need. Surplus value is extracted from unpaid labour time. Competition, private property, and wage labour dominate this system.
5. Socialist / Communist Mode (Future) समाजवादी / साम्यवादी तरीका	This is not fully historical but a **theoretical future stage**. Means of production are collectively owned; exploitation ends. Class divisions disappear as relations of production harmonize with developed productive forces. Distribution is based on need.

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6. Asiatic Mode of Production (AMP) एशियाई उत्पादन तरीका	Marx described AMP for ancient Asian societies (India, China, Egypt). Land is communally owned, but the **state** (despot or empire) has central authority. Agriculture depends heavily on large-scale irrigation—organised by the state. Surplus is extracted through taxation, not direct labour exploitation. Class conflict is less pronounced but power is centralised.

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Unit 1: Sociological Theory Part 4 (14/12/2025)

Karl Marx

MARX: C–M–C vs M–C–M′ —

Category / श्रेणी	C–M–C (Commodity → Money → Commodity)	M–C–M′ (Money → Commodity → More Money)
	A cycle in which a person sells a commodity (C) to obtain money (M) and then uses that money to buy another commodity (C) for direct use. The goal is use-value, not profit.	A capitalist cycle where money (M) is invested to buy commodities (C)—including labour power—to generate more money (M′). The aim is profit (surplus value), not use.
Purpose / उद्देश्य	Consumption (use).	Profit and capital accumulation.
Who performs it? / कौन करता है?	Ordinary individuals, workers, peasants.	Capitalists owning means of production.
Relation to surplus value	No surplus value is generated.	Surplus value (M′ – M) is the entire purpose of the cycle.
Direction of flow	C → M → C	M → C → M′
Flow explanation	Commodity is primary; money is only a medium of exchange.	Money is primary; commodities become instruments for producing more money.

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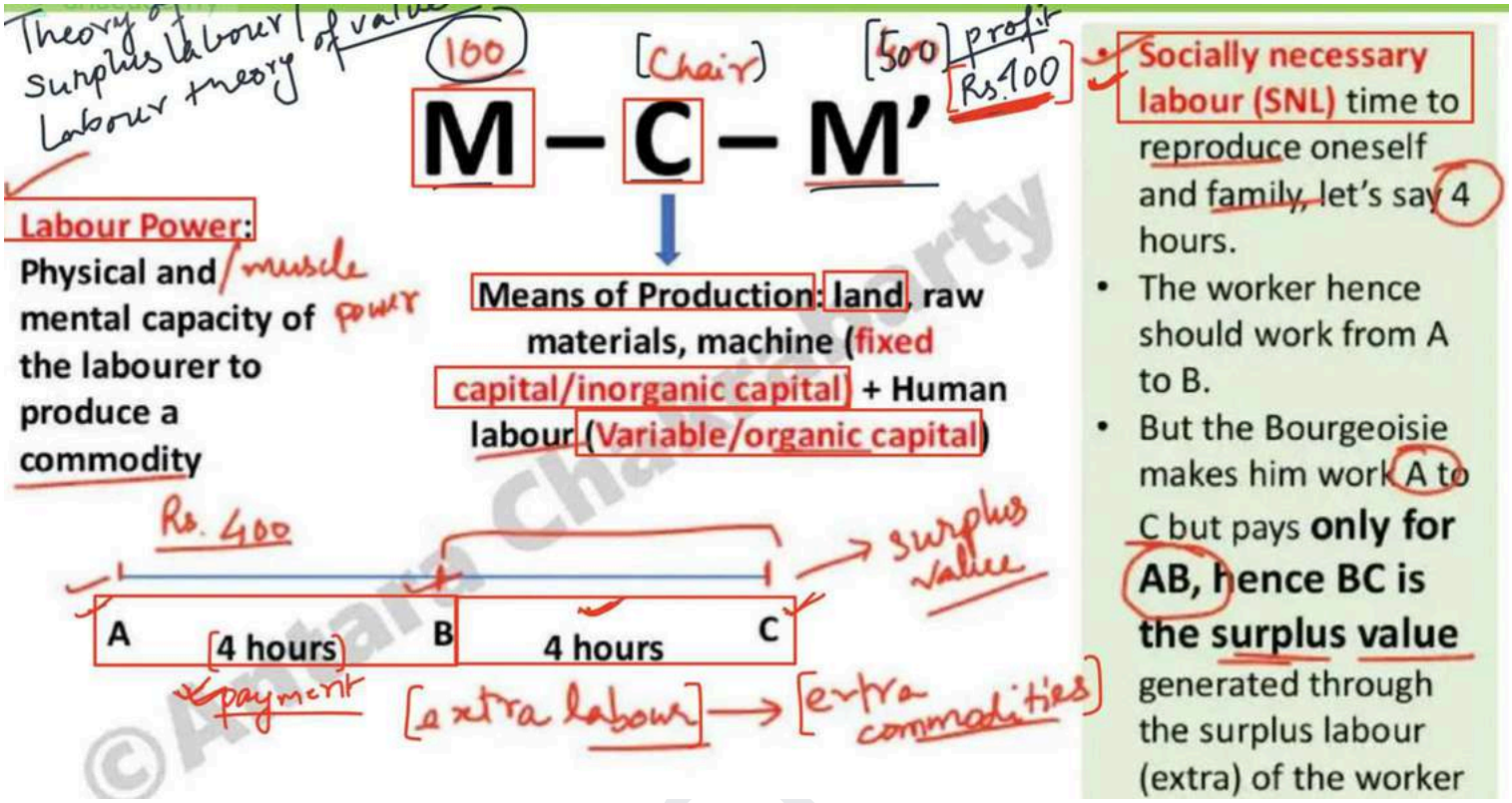
Labour theory of value



Labour Theory of Value (LTV) मूल्य का श्रम सिद्धांत	**Marx argues that the value of any commodity is determined by the amount of Socially Necessary Labour Time (SNLT) required to produce it. Value does not come from nature or machines, but from human labour.**
Why Labour Creates Value?	**Labour is the only activity that adds more value than its own cost. Machines transfer their value, but do not create new value.**
Labour Power as a Commodity	**Workers sell labour power, not labour itself. Capitalists pay wages equal to the value of labour power (cost of worker's survival), *not* equal to the value created by labour.**
Necessary Labour Time	**Portion of the day when the worker produces value equal to their wage.**
Surplus Labour Time	**Extra hours of labour where the worker produces value for the capitalist, beyond their wages.**

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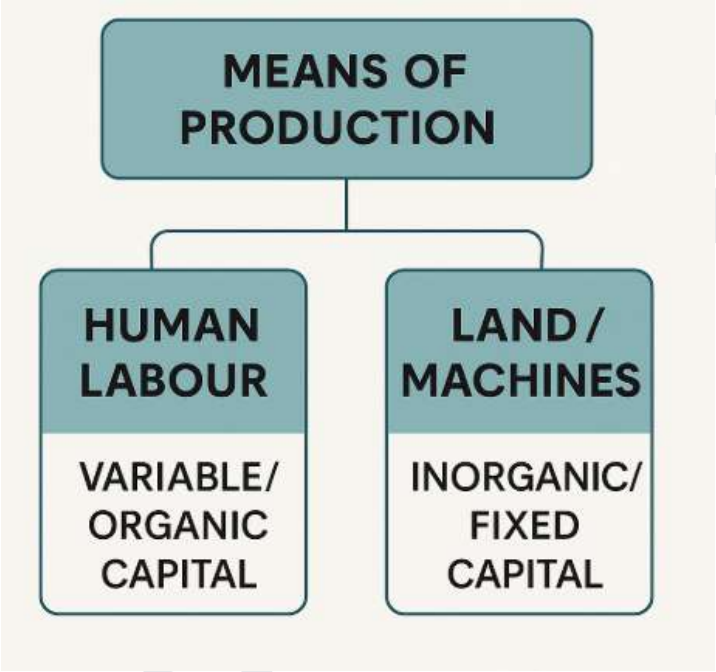
Creation of Surplus Value (M′)	**Surplus value arises because workers work longer than the time required to reproduce the value of their wages. This unpaid labour = surplus value, the source of capitalist profit.**
Forms of Surplus Value	**Absolute Surplus Value: extending the working day. Relative Surplus Value: increasing productivity (machines, division of labour, speed-up).**
Constant vs Variable Capital	**Constant capital (machines, tools) transfers value; variable capital (labour) creates new value. Surplus value can come only from variable capital.**
Why Capitalism Requires Surplus Value	**Surplus value enables capital accumulation, competition, expansion, and survival of firms. Without surplus value, no capitalist production is possible.**



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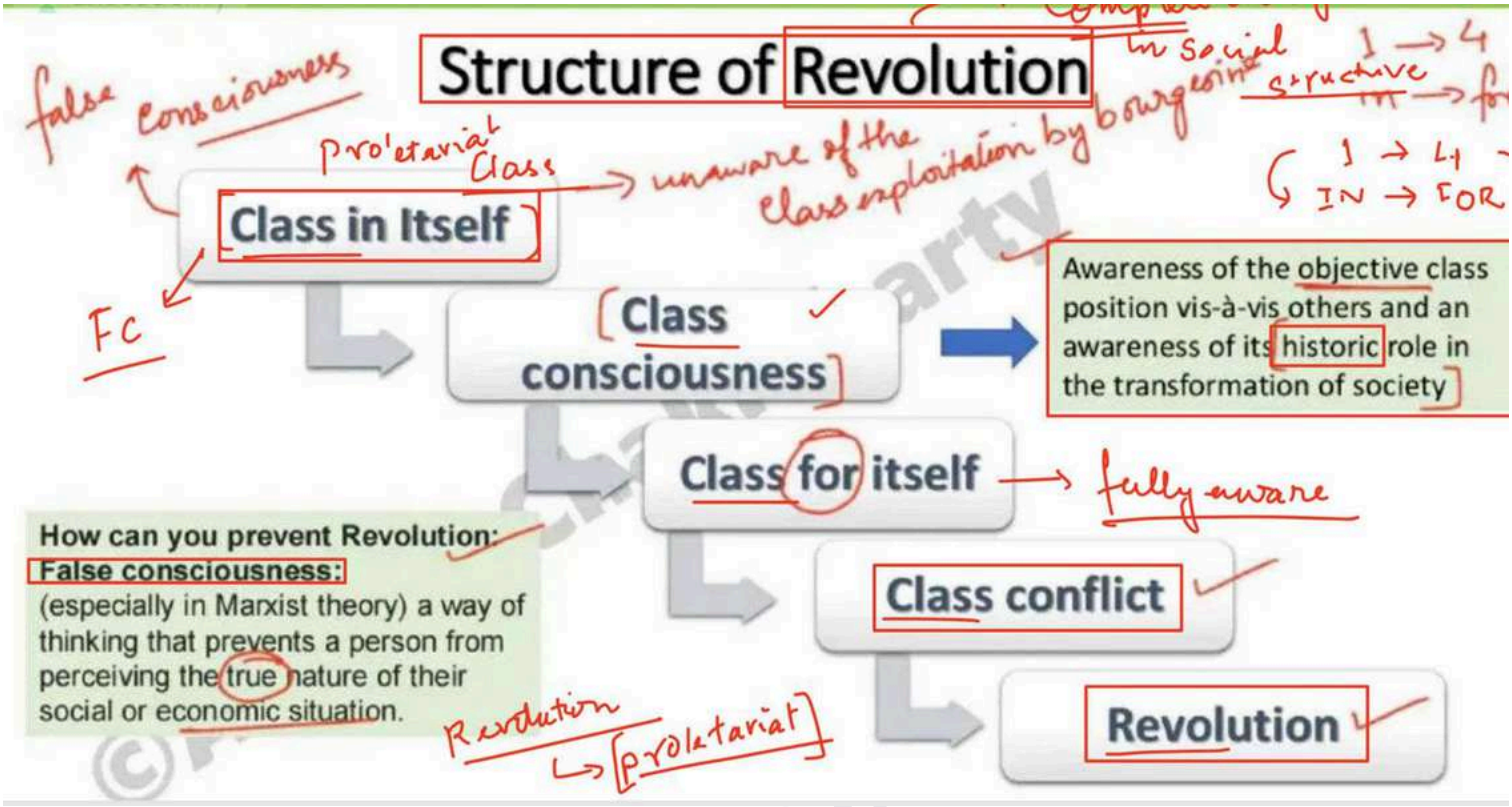
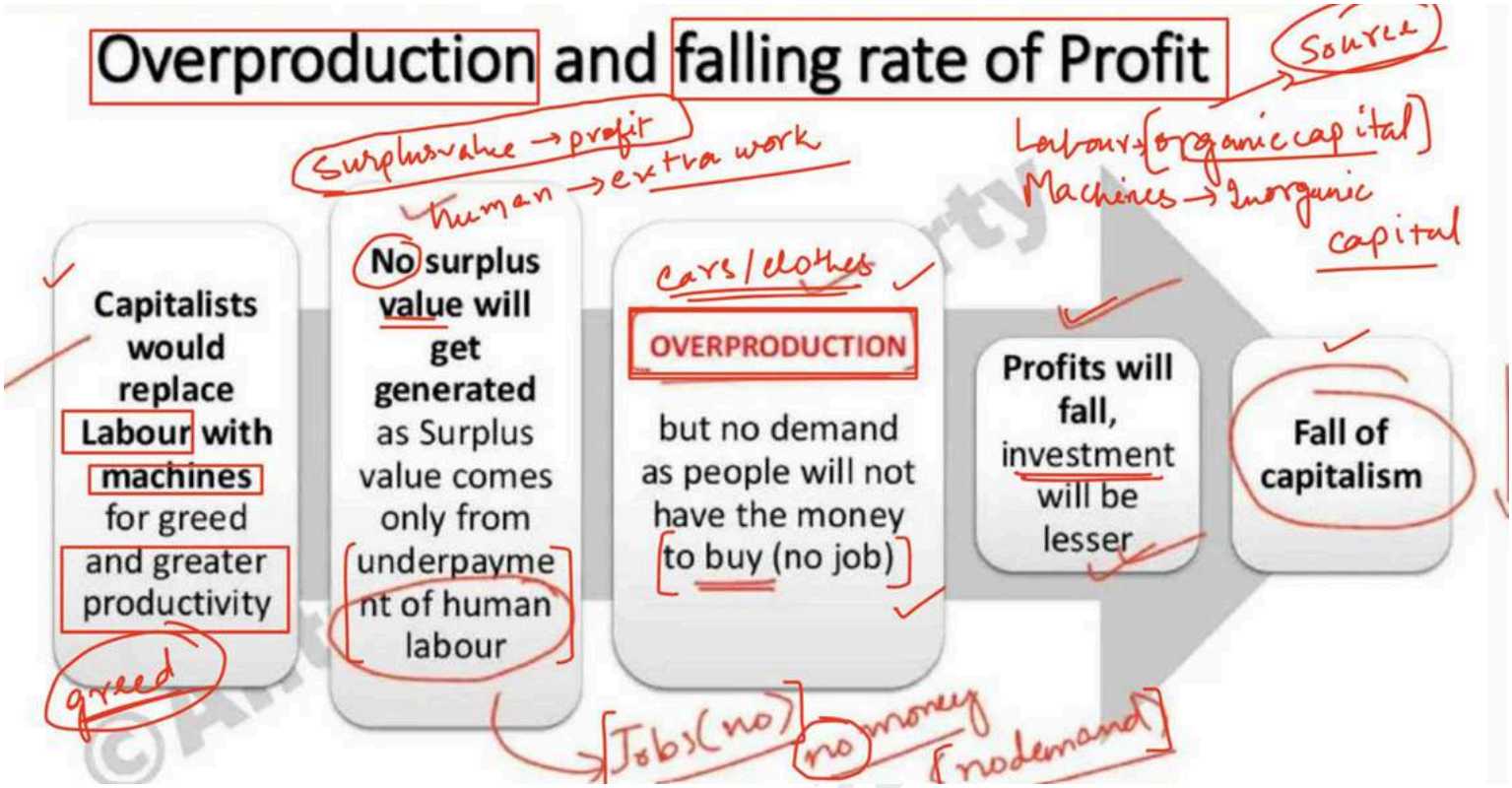
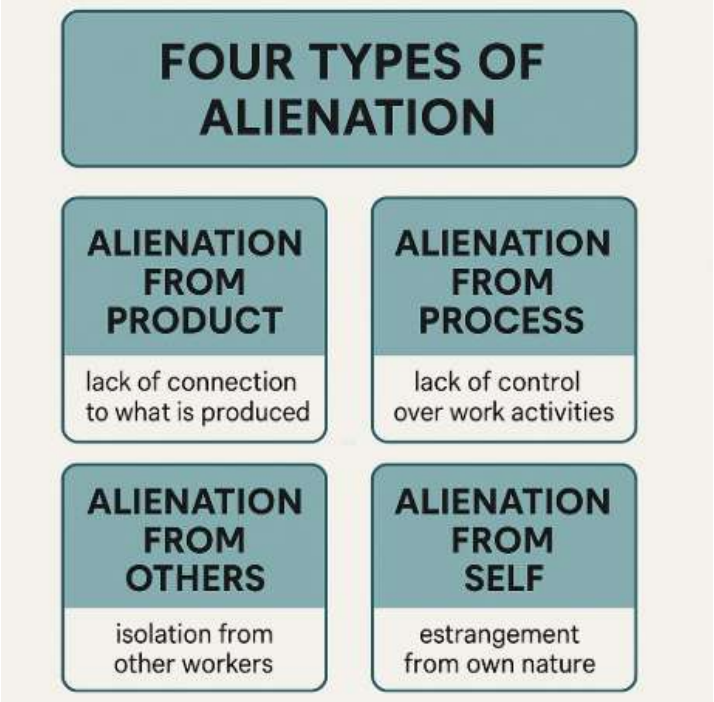


Falling Rate of Profit

1. What is the Falling Rate of Profit?	**Marx argues that over time, capitalism tends to reduce the average rate of profit because capitalists invest more in machines than in labour.**
2. Basis of the Theory	**Only labour creates surplus value. Machines do not produce surplus value.**
3. Consequence: Less Surplus Value per Unit of Total Capital	**If labour decreases but machines increase, the source of surplus value shrinks → profit rate declines.**
Example	**A factory replaces 500 workers with robots → production rises but surplus value falls because robots create no surplus → profit rate drops.**



Karl Marx — Theory of Alienation



1. Meaning of Alienation	**Alienation is the separation of the worker from the product, process, self, and other human beings due to capitalist production.**
2. Root Cause	**Private ownership of the means of production—workers produce but do not own what they create.**
3. Alienation from the Product of Labour	**The product stands as something external, controlled by the capitalist; it does not belong to the worker.**
Example	**A worker makes shoes but cannot afford them.**
4. Alienation from the Labour Process	**Work becomes forced, monotonous, mechanical; the worker has no control over how or what he produces.**
Example	**Assembly-line workers do repetitive tasks without creativity.**
5. Alienation from Species-Being (Human Essence)	**Humans are creative beings, but capitalism reduces them to laboring machines, suppressing creativity and human potential.**
Example	**Workers cannot express creativity; they follow capitalist instructions.**
6. Alienation from Other Workers	**Competition between workers isolates them; capitalism creates rivalry instead of solidarity.**
Example	**Workers compete for limited jobs, promotions, wages.**
7. Human Consequences	**Loss of control, helplessness, frustration, powerlessness, loss of identity.**
8. Marx's Solution	**Abolition of private property, collective ownership, workers controlling production → end of alienation.**

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Types of social change by Marx

1. Quantitative Change	Small, gradual, cumulative changes in amount, number, degree, or arrangement. The identity remains the same even if parts increase, decrease, or get rearranged.	Increase in wages, tax rate, population, production, reforms.
Why Important?	Quantitative changes accumulate until they produce a major shift.	–
2. Qualitative Change	A fundamental transformation in the nature, structure, or identity of something. It occurs when quantitative changes reach a threshold and produce a new form.	Water → steam (heat threshold). Reforms → revolution.
3. Negation	A new stage emerges as a product of qualitative change, replacing the old system. It does not simply destroy the old—it transforms it.	Feudalism → Capitalism
Meaning in Marxism	Every historical stage contains contradictions; the new stage negates (overcomes) the old one.	–
4. Negation of Negation	The new system that replaced the old is itself later replaced by another higher system. This leads to progressive development.	Feudalism → Capitalism → Socialism
Marx's View	History moves forward through contradictions: one system → its negation → the negation of that negation, forming a dialectical progression.	–

Karl Marx — Books & Key Concepts

Das Kapital (Volume I)	Commodity, commodity fetishism, surplus labour, value, labour power, constant & variable capital, forces & relations of production, modes of production.
Economic and Philosophic Manuscripts of 1844	Alienation: alienation from product, process, species-being, and from fellow workers; human essence; critique of capitalism.

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The Communist Manifesto (1848)	**“The history of all hitherto existing society is the history of class struggles.” Class conflict between bourgeoisie & proletariat; revolutionary change; slogan: “Workers of the world, unite!”**

1844 — Economic and Philosophic Manuscripts of 1844 *(Posthumous)*
1845 — Theses on Feuerbach *(Posthumous)*
1845–46 — The German Ideology *(Posthumous)*
1847 — The Poverty of Philosophy
1848 — The Communist Manifesto
1850 — Class Struggles in France
1852 — The Eighteenth Brumaire of Louis Bonaparte
1857–58 — Grundrisse *(Posthumous)*
1859 — A Contribution to the Critique of Political Economy
1867 — Das Kapital, Volume I
1885 — Das Kapital, Volume II *(Posthumous; edited by Engels)*
1894 — Das Kapital, Volume III *(Posthumous; edited by Engels)*
1905–10 — Theories of Surplus Value *(Posthumous)*

Marx published very little himself. **Only a few major works**—like *The Communist Manifesto (1848)*, *The Poverty of Philosophy (1847)*, *A Contribution to the Critique of Political Economy (1859)*, and *Capital Vol. I (1867)*—were published while he was alive.Everything else remained **in manuscript form**, unfinished or not ready for publication therefore many are mentioned posthumous despite him passing away in 1883.

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COMPILED NOTES OF
Unit 1: Structure-Functionalist and Structuralist Thinkers

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Unit 1: Sociological Theory Part 5 (15/12/2025)

Structure Functionalist and Structuralist Thinkers
Bronislaw Malinowski

Full Name	Bronisław Kasper Malinowski
Birth	7 April 1884, Kraków (then Austria-Hungary; now Poland)
Death	16 May 1942, New Haven, USA
Discipline	Social Anthropology; Sociology (methodological influence)
Academic Position	Professor at London School of Economics (LSE)
Fieldwork Area	Trobriand Islands (Melanesia)
Methodological Importance	Founder of modern ethnographic fieldwork Founder of British School of Functionalism Father of Functional school of culture

Functionalism (Biological Functionalism)	Society is a system of institutions that function to satisfy basic biological and derived human needs.
Theory of Needs	Culture exists to meet basic needs (nutrition, reproduction, shelter) and derived needs (education, law, religion).
Participant Observation	Long-term immersion in everyday life of the community to understand culture from the native's point of view.

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Native's Point of View	True understanding of culture comes from seeing how people themselves interpret their world.
Kula Ring	A ceremonial exchange system of shell valuables that creates social bonds and status among islanders.
Critique of Armchair Anthropology	Rejected speculative anthropology based on second-hand reports.
Culture as an Instrumental Apparatus	Culture is a practical tool enabling individuals to cope with life problems.
Holistic Study of Culture	Economic, religious, kinship, and political institutions must be studied together.

Bronislaw Malinowski: Psychological and Individual Functionalism

Central Focus	**Culture functions to satisfy the biological and psychological needs of individuals, not abstract social structures.**
View of Individual	**The individual is primary; society and institutions exist because individuals have needs.**
Psychological Functionalism	**Cultural practices help individuals cope with fear, anxiety, uncertainty, insecurity, and emotional stress.**
Role of Institutions	**Institutions such as family, religion, economy, and magic function to meet specific individual needs.**
Religion and Magic	**Religion and magic reduce psychological anxiety in situations beyond human control (death, illness, danger).**
Biological Needs	**Includes food, reproduction, shelter, safety, and health.**

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Cultural Responses	**Culture develops institutions as responses to needs (e.g., kinship for reproduction, magic for uncertainty).**
Individual Functionalism	**Social facts are explained by how they serve individuals, not society as a whole.**
Methodological Position	**Emphasis on participant observation to understand needs from the native's point of view.**
Key Work	***Argonauts of the Western Pacific* (1922); *A Scientific Theory of Culture* (posthumous).**
Difference from Radcliffe-Brown	**Focuses on individual needs and psychology rather than social structure.**

Belonged from an upper middle class Polish family
He was a huge supporter of field work and created many new methods in social theory and founder of social anthropology
Largely inspired by James Frazer and his Golden Bough religion and magical practices
He was stuck after World War I, therefore decided to go to Trobriand Islands in Melanesia where he stayed for several years and published his first seminal work Argonauts of Western Pacific (1922)
His ethnography of the Trobriand Islands was later complemented by The Sexual Life of Savages in North Western Melanesia (1929) and Coral Gardens and Their Magic (1935)

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Approach

His approach: psychological functionalism on how social and cultural institutions serve basic human needs

Individuals are more important

For him participant observation is not merely being there but also doing what others are doing, know the native language

Ethnography and Participant Observation

He stated that the goal of the anthropologist, or ethnographer, is “to grasp the native’s point of view”

The method of statistical documentation by concrete evidence

Recording the imponderabilia of actual life and of typical behaviour

Making a corpus inscriptionum

Malinowski types of needs

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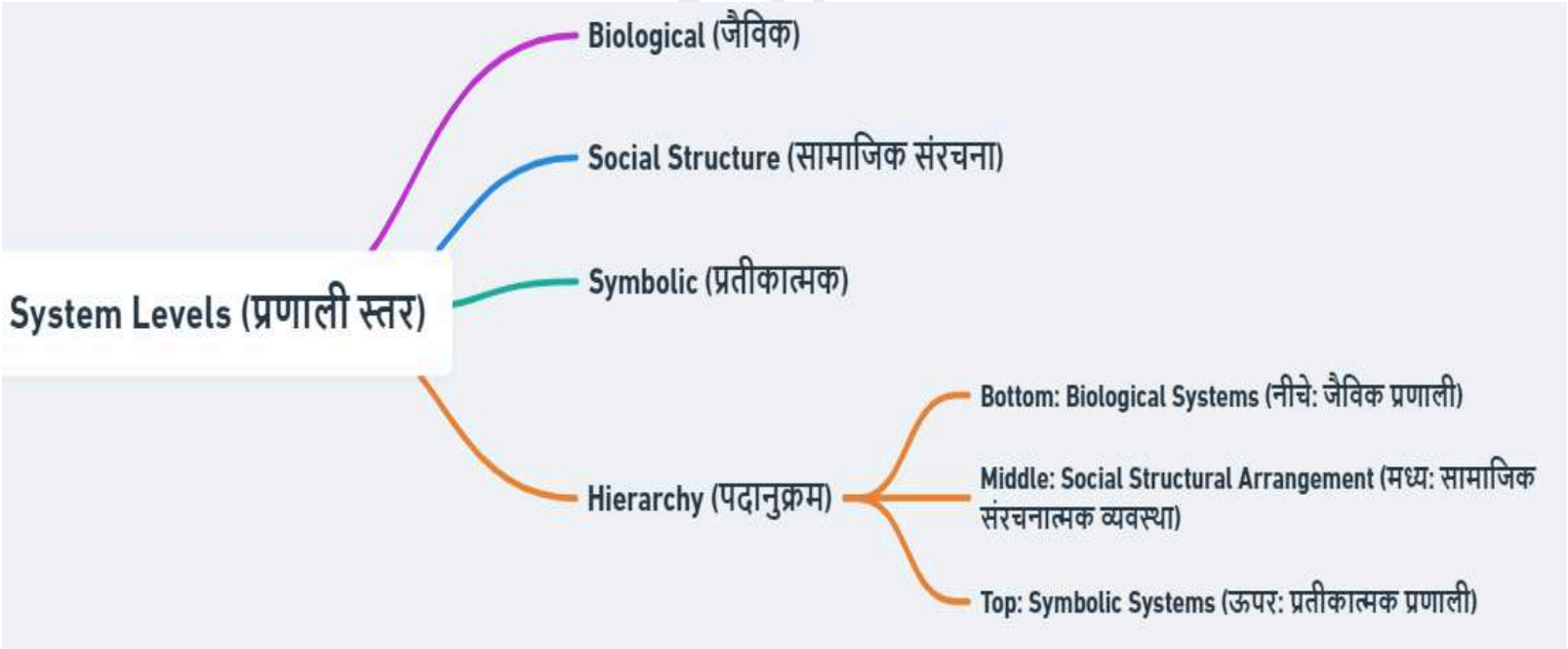
Malinowski system levels



Malinowski's functionalism reintroduces Spencer’s approach to employ functional analysis.

Malinowski reintroduced two important ideas from Spencer:

(1) The notion of system levels and

(2) The concept of different and multiple system needs at each level

He wrote, "…culture comprises inherited artifacts, goods, technical processes, ideas, habits and values."

Institution and Its Elements

Upon analysis, he believed, any institution resolves itself into six interrelated elements:

(1) personnel, a group of individuals cooperating in the performance of a common task;

(2) material apparatus, the artifacts employed in their activities;

(3) norms, the rules or ideal patterns to which behavior is expected to conform;

(4) activities, the behavior, including deviation from norms, which actually takes place in the performance of the joint tasks;

(5) charter, the express cultural definition of the common aims or purpose of the institution; and

(6) function, the actual effect of the collective enterprise in satisfying man needs.

Bronislaw Malinowski: Basic Needs and Cultural Responses

Basic Needs	Cultural Responses
Metabolism	Commissariat
Reproduction	Kinship
Bodily comforts	Shelter
Safety	Protection
Movement and growth	Activities and Training
Health	Hygiene

Malinowski: Rules of Craftsmanship & Scientific Knowledge of Primitive Man

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Empirical Case Used	Malinowski studied **canoe building among the Trobriand Islanders** during his fieldwork.
Rules of Craftsmanship	Canoe building followed **systematic, fixed, and tested technical rules**, learned through practice and tradition.
Observation & Experience	Islanders used **empirical observation**, trial-and-error, and accumulated experience.
Technical Precision	Choice of wood, shape, balance, length, and durability showed **practical engineering knowledge**.
Transmission of Knowledge	Knowledge was transmitted through **apprenticeship, imitation, and collective memory**.
Scientific Attitude	Activities showed **rationality, causality, and predictability**, core features of science.
Role of Magic	Magic was used **only where technical knowledge ended** (e.g., sea danger, weather uncertainty).
Science vs Magic	Science and magic **coexisted**, but served **different functions**.
Malinowski's Argument	Primitive people are **not pre-logical**; they are **practical scientists** in daily life.
Critique of Evolutionists	Malinowski rejected the idea that primitive thought is irrational or inferior.
Definition of Science (Implicit)	Science = systematic knowledge based on **experience, regularity, and utility**, not written formulas.
Key Conclusion	Primitive man **possesses scientific knowledge**, though embedded in culture and practice.

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Bronislaw Malinowski – Kula Ring

Meaning of Kula	The Kula is a **ceremonial exchange system** among the Trobriand Islanders in the Milne Bay region of Papua New Guinea.
Nature of Exchange	It is a **non-commercial, ceremonial exchange** based on prestige, not profit.

Objects Exchanged	Two valuables are exchanged: **Soulava** (shell necklaces) and **Mwali** (shell armbands).
Direction of Exchange	Soulava moves **clockwise (northward)**; Mwali moves **counter-clockwise (southward)** in a ring.
Geographical Spread	The exchange links **many islands** into a vast inter-island network.
Frequency	Kula expeditions occur **once or twice a year**.
Mode of Exchange	Exchange takes place during **long canoe voyages** involving ritual preparation.
Ownership	Kula valuables are **never permanently owned**; they must be passed on.
Social Function	It creates **social solidarity, trust, alliances, and peace** between groups.
Political Function	Enhances the **status and influence** of Kula participants.
Economic Aspect	Kula is **not economic trade**, but it indirectly facilitates everyday barter.
Symbolic Value	Kula objects have **symbolic and ritual value**, not use-value.
Relation to Magic	Canoe building and voyages involve **rituals and magic** to ensure success.
Theoretical Importance	Demonstrates **functionalism**: institutions serve social needs.
Malinowski's Conclusion	Kula is a **total social institution** integrating economy, politics, religion, and kinship.

1916 — *Baloma: The Spirits of the Dead in the Trobriand Islands*
1922 — *Argonauts of the Western Pacific*
1926 — *Crime and Custom in Savage Society*
1927 — *Sex and Repression in Savage Society*
1929 — *The Sexual Life of Savages in North-Western Melanesia*
1935 — *Coral Gardens and Their Magic* (Vol. I & II)
1939 — *The Foundations of Faith and Morals*
1944 — *A Scientific Theory of Culture and Other Essays* (Posthumous)
1948 — *Magic, Science and Religion and Other Essays* (Posthumous)
1967 — *A Diary in the Strict Sense of the Term* (Posthumous)

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Radcliffe Brown

A. R. Radcliffe-Brown: Biography, Theories & Contributions

Full Name	Alfred Reginald Radcliffe-Brown
Birth – Death	1881 – 1955
Nationality	British
Discipline	Social Anthropology
Intellectual Tradition	Structural Functionalism
Major Influence	Émile Durkheim
Academic Orientation	Society-centred analysis
Fieldwork Areas	Andaman Islands, Australia
Institutional Role	Helped establish social anthropology as a scientific discipline

Travelled to Andaman Islands (1906–1908)

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His main focus was on social structure rather than biological needs where institutions are orderly sets of relationships whose function is to maintain the society as a system
He has been described as the “classical Bronislaw Malinowski’s romantic”
The ‘social’ was a separate level of reality distinct from biological forms and inorganic matter
Individuals are replaceable and transient and hence irrelevant
His prime areas of field work were Andaman Islands and Western Australia
Main focus areas were kinship, descent theory, inter-group relations etc.
He was largely inspired from Durkheim

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Core Theoretical Position

Structural Functionalism	Society is a **system of interrelated social structures** whose functions maintain social order.
Primacy of Structure	Social structure, not individual needs, is the focus of analysis.
Function	Function refers to the **contribution a social institution makes to the maintenance of the social system**.
Rejection of Psychology	Psychological explanations are inadequate for understanding social facts.
Comparative Method	Advocated systematic comparison to discover social laws.

Key Concepts & Contributions

Social Structure	An arrangement of social relations that persists over time.
Social Function	The role institutions play in maintaining structural continuity.
Structural Continuity	Society continues despite change in individuals.
Comparative Sociology	Search for general laws across societies.
Natural Science of Society	Anthropology should be nomothetic, not descriptive.
Kinship Studies	Analysed kinship as a system of social relations.
Ritual and Religion	Rituals reinforce social solidarity.

Goal of anthropology should be to compare different societies and formulate general social laws
His famous work on Joking Relationships, 1940
Major work on kinship from South Africa named *The Mother's Brother in South Africa*, 1924
Influenced by Comte, Durkheim and Montesquieu
He says social structure is not an abstraction but empirical reality
The most important structural feature is the arrangement of people into dyadic or person-to-person relationships
Social structure refers to arrangement of persons and organisations or arrangement of activities
Institutions define for a person how he is expected to behave and also how he may expect others to behave

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Ceremonial Weeping
Andamanese ceremonies are marked by formal weeping
Formal weeping takes place when social relations have been disturbed or interrupted and are about to be resumed
Ceremonial weeping marks the fact that the long separation is over and friendship will resume once more

Brown on Totemism
Durkheim does not touch upon a crucial question, namely why are natural objects selected as totems?
Radcliffe-Brown tries to explore this
Tribes in New South Wales are divided into two exogamous moieties named after two birds: eaglehawk and crow

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Unity of sibling group
Brothers and sisters share a feeling of solidarity and are treated as a unit by outsiders
Unity of lineage group
A lineage refers to the descendants in a line traced either through male or female of a single ancestor
The generation principle
There is a certain distance or tension between members of succeeding generations
Members of alternate generations share easy and friendly relations

Structure and Function

Brown substitutes ‘needs’ with necessary conditions of existence
Structural analysis proceeds with assumptions
Necessary condition for survival of a society is minimal integration of its parts
Function refers to those processes that maintain integration or solidarity
Social structure and conditions necessary for survival are irreducible
Society is a reality in and of itself
Structure and functions cannot be separated

Comparative Sociology & Functional Unity

Exponent of comparative sociology
Advocates utility of scientific methods
Social anthropology should include methods of natural sciences
Social morphology and social physiology
Co-adaptation and Functional Unity

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Functional unity means all parts of society work together harmoniously

B. Malinowski vs Radcliffe-Brown – Functionalism

B. Malinowski:

By comparison to Radcliffe-Brown, it is Malinowski who claims the creation of a separate 'school', the 'Functional School'.

The aim of functional analysis for him (1926: 132) is to arrive at the explanation of anthropological facts at all levels of development by their function, by the part they play within the integral system of culture.

He (1926: 132–3) assumes that in every civilization every custom, material object, ideas and belief fulfils some vital function, has some task to accomplish, represents an indispensable fact within a working whole.

Whereas Radcliffe-Brown begins with society and its necessary conditions of existence (i.e., integration), Malinowski's starting point is the individual, who has a set of 'basic', or 'biological' needs that must be satisfied for its survival.

It is because of the importance that Malinowski gives the individual that the term 'psychological functionalism' is reserved for him, in comparison to Radcliffe-Brown's approach which is called 'sociological functionalism' because in this society is the key concept.

Because of this role of culture in satisfying biological needs that Malinowski's functionalism is also known as 'bio-cultural functionalism'.

One more difference between Radcliffe-Brown and Malinowski may be noted here.

A concept fundamental to Malinowski — the concept of culture — is a mere epiphenomena (secondary and incidental) for Radcliffe-Brown.

He believes that the study of social structure (which for him is an observable entity) encompasses the study of culture; therefore, there is no need to have a separate field to study culture.

Further, whilst social structure is concerned all about observations, what anthropologists see and hear about the individual peoples, culture is in the minds of people, not amenable to observation in the same way as social structure is.

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Radcliffe-Brown wants to make social anthropology a branch of natural science, which would be possible when there is an empirically investigable subject matter.

British Functional Approach & Critique of Evolutionism

Both the founders of the British functional approach (Radcliffe-Brown and Malinowski) were vehemently critical of the nineteenth-century evolutionism.

Radcliffe-Brown (1952) said that it was based on 'conjectural history', a term we used earlier, and not 'authentic history'. It was 'pseudo-historical', thus devoid of a scientific value.

For Malinowski (1944), classical evolutionism was a 'limbo of conjectural reconstructions'.

With the works of these scholars came a shift from: 1) Arm-chair anthropology to fieldwork-based studies;

2) The study of the origin and stages of evolution of society and its institutions (diachronic studies) to society 'here and now' (synchronic studies).

The Andaman Islanders **(1922)**
The Mother's Brother in South Africa **(1924)**
The Social Organization of Australian Tribes **(1931)**
On Joking Relationships **(1940)**
African Systems of Kinship and Marriage **(1950) — Editor**
Structure and Function in Primitive Society **(1952) — Posthumous**
A Natural Science of Society **(1957) — Posthumous**

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Unit 1: Sociological Theory Part 6 (16/12/2025)

Structure Functionalist and Structuralist Thinkers
Radcliffe Brown

Euphoria	A condition of **social well-being** where individuals experience harmony, satisfaction, and emotional comfort due to smooth functioning of social relations.	Stable kinship relations producing emotional security in a community.
Eunomia	A state of **normative order** where social rules, institutions, and obligations function properly, producing **functional unity**.	Well-regulated marriage rules maintaining social integration.
Dysphoria	A condition of **social discomfort or tension** experienced by individuals when social relations are disturbed or strained.	Anxiety during prolonged conflict between kin groups.
Dysnomia	A condition of **normative breakdown**, where rules fail, institutions weaken, and **functional unity collapses**.	Breakdown of authority leading to social disorder.

Critique of Functionalism (Durkheim & Radcliffe-Brown)

Blurring of cause and function
Functionalist analysis often confuses **cause** with **function**, leading to theoretical problems.
Two major problems identified
(1) **Tautology**
(2) **Illegitimate teleology**
Illegitimate teleology explained
Saying that division of labour exists *because society needs integration* is a teleological claim (explaining present structures by future goals).
Such claims are **not automatically false**, because societies do function as systems.
However, they become **illegitimate** if no causal chain is shown.

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Need for causal documentation
To make teleology legitimate, one must show **how needs actually produce structures**.
Without this, explanations remain **vague and theoretically empty**.
Problem of tautology
Functional explanations often become circular: the system survives because its needs are met, and needs are assumed to be met because the system survives.
No **independent criteria** exist to test whether a system need is actually fulfilled.
Such statements are **true by definition**, not by empirical verification.
Overall critique
Functionalism risks becoming circular and unscientific unless it clearly distinguishes **cause, function, and criteria of integration**.

Talcott Parsons

Full Name	Talcott Parsons
Birth	13 December 1902, Colorado Springs, USA
Death	8 May 1979
Nationality	American
Discipline	Sociology
Academic Position	Professor at Harvard University

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Intellectual Influences	Max Weber, Émile Durkheim, Vilfredo Pareto, Alfred Marshall
Theoretical Orientation	Structural Functionalism
Major Work	*The Structure of Social Action* (1937)

Structural Functionalism	Society is a system of interrelated parts, each performing functions necessary for system stability and survival.
Social System Theory	Society functions as a system governed by norms, values, roles, and institutions that regulate social action.
AGIL Scheme	Every social system must fulfill four functional imperatives: Adaptation, Goal attainment, Integration, Latency.
Pattern Variables	Dichotomous choices that guide social action (e.g., affectivity vs affective neutrality).
Theory of Social Action	Human action is voluntary, norm-governed, and oriented toward shared values.
Value Consensus	Social order is maintained through shared values and norms rather than coercion.
System Equilibrium	Social systems tend toward equilibrium; disturbances are corrected through institutional adjustments.
Role Theory	Individuals occupy social roles defined by expectations and norms.
Latency / Pattern Maintenance	Cultural institutions (family, education, religion) maintain motivation and values.

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Let us see the basics!
Since he too is a **structural functionalist**, the broad framework of his thinking are same.
He simply takes a lot from **Biology and Economics**.
Biggest contribution is the **Social Action Theory** which he derives from several other theorists.

Also called the **General / voluntaristic theory of action**.

General Equilibrium

Derived from **Pareto's model of equilibrium**.

In *The Social System* (1951) Parsons argued that the crucial feature of societies, as of biological organisms, is **homeostasis** (maintaining a stable state), and that their parts can be understood only in terms of the whole.

Supported the structural functional analysis: maintenance of the interrelated interaction units.

His theories are similar to **cybernetics** and homeostasis.

Socialization and social control are the main mechanisms that allow the social system to maintain its **equilibrium**.

Modest amounts of individuality and deviance are accommodated, but more extreme forms must be met by **re-equilibrating mechanisms**.

Why Biology?

- **Homeostasis** is borrowed from biology → society functions like an organism.
- Each part (family, education, economy) performs a function to maintain system stability.

Why Economics?

- **General Equilibrium** comes from **Pareto** → society seeks balance, not constant conflict.
- Disturbances are temporary and corrected through institutions.

Cybernetics (Norbert Wiener)

- Society as a **self-regulating system**
- Feedback loops → social control & norm enforcement

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Talcott Parsons' Theory of Pattern Variables

Pattern variables are **dilemmas of choice** faced by social actors while performing roles in society.

Parsons introduced them to explain how **social action is structured and regulated** by norms and values.

They indicate **alternative ways of orienting action** in social relationships.

Pattern variables help distinguish between **traditional and modern societies**.

The Five Pattern Variables (Paired Choices)

Affectivity vs. Affective Neutrality (भावनात्मकता बनाम भावनात्मक निष्पक्षता)	Emotional orientation vs. impersonal orientation (भावनात्मक झुकाव बनाम निरपेक्ष झुकाव)
Self-orientation vs. Collectivity-orientation (स्व-उन्मुखता बनाम सामूहिक-उन्मुखता)	Focus on self-interest vs. group interest (स्वार्थ पर ध्यान केंद्रित बनाम समूह हित)
Universalism vs. Particularism (सार्वभौमिकता बनाम विशेषवाद)	General rules vs. personal relationships (सामान्य नियम बनाम व्यक्तिगत संबंध)
Ascription vs. Achievement (स्वलिखित बनाम उपलब्धि)	Status by birth vs. status by performance (जन्म से स्थिति बनाम प्रदर्शन से स्थिति)
Specificity vs. Diffuseness (विशिष्टता बनाम व्यापकता)	Narrow roles vs. broad roles (संकीर्ण भूमिकाएँ बनाम व्यापक भूमिकाएँ)

1. Affectivity ↔ Affective Neutrality

Affectivity means action guided by emotions, feelings, and personal attachment.

Affective Neutrality means suppression of emotions in favor of objective role performance.

Typical of **family, kinship, friendship**.

Typical of **bureaucracy, law, medicine, administration**.

Example: A mother caring for a child.

Example: A judge delivering a verdict impartially.

2. Self-Orientation ↔ Collectivity-Orientation

Self-orientation prioritizes personal interest, benefit, or success.

Collectivity-orientation prioritizes group or societal welfare.

Common in **market economy, competition, career mobility**.

Common in **family, caste, tribe, religious communities**.

Example: Choosing a job for high salary.

Example: Sacrificing personal gain for family honour.

3. Universalism ↔ Particularism

Universalism applies the same rules to everyone regardless of personal ties.

Particularism applies rules based on personal relationships or status.

Dominant in **modern legal and bureaucratic systems**.

Dominant in **traditional societies and kinship systems**.

Example: Entrance exam based on merit.

Example: Job given to a relative due to kinship.

4. Achievement ↔ Ascription

Achievement evaluates individuals based on performance and accomplishments.

Ascription evaluates individuals based on birth, age, gender, caste, or family background.

Typical of **industrial and modern societies**.

Typical of **traditional and hierarchical societies**.

Example: Promotion based on performance appraisal.

Example: Status based on caste or royal lineage.

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5. Specificity ↔ Diffuseness

Specificity limits social relationships to clearly defined roles.

Diffuseness involves broad, multiple, and overlapping role expectations.

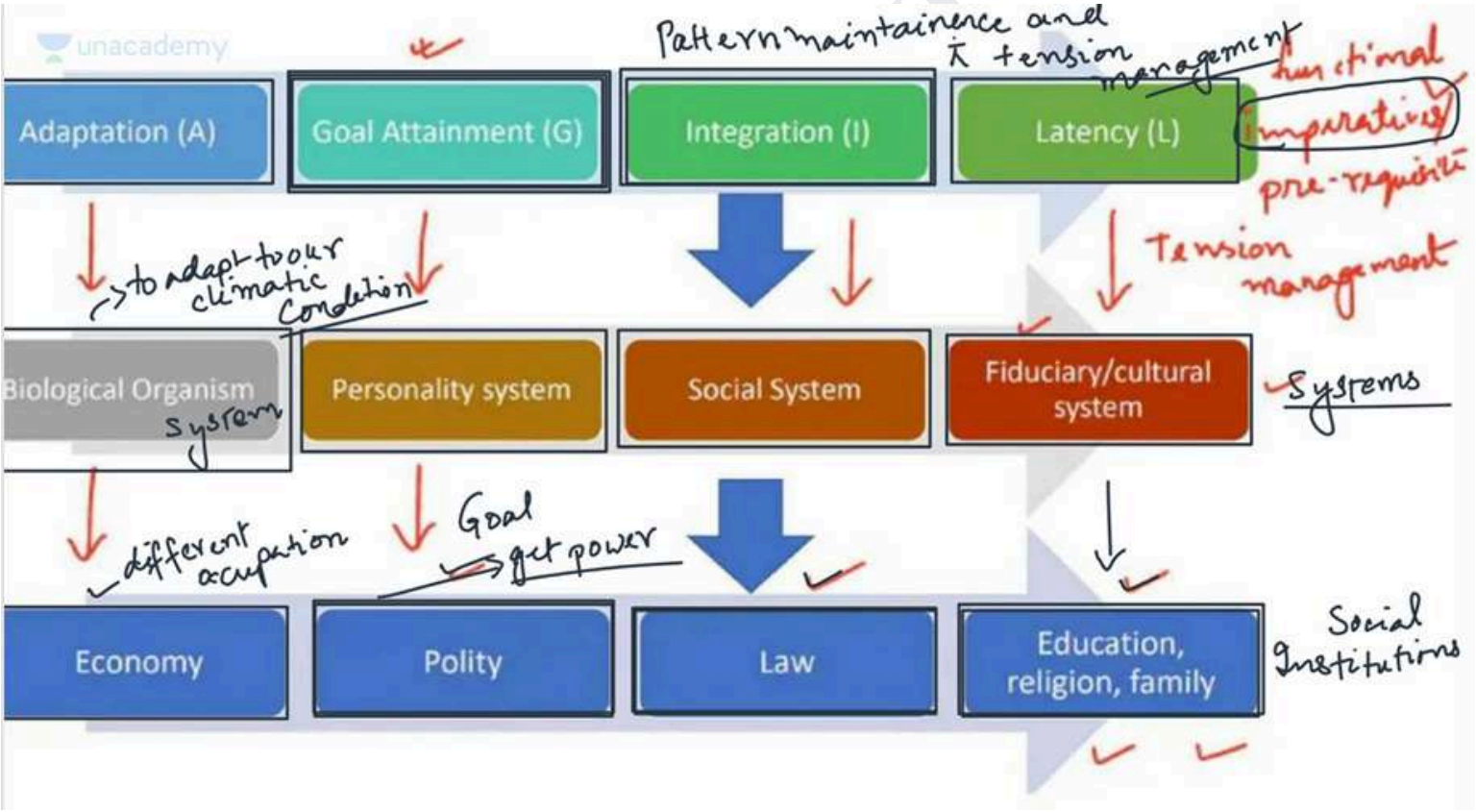
Common in **formal organizations and professions**.

Common in **family and community life**.

Example: Doctor–patient relationship.

Example: Father–son relationship.

What is AGIL?



AGIL is a functional schema proposed by Talcott Parsons to explain how **any social system survives and remains stable**.

Every social system must perform **four functional imperatives**.

These functions are: **Adaptation (A), Goal Attainment (G), Integration (I), Latency/Pattern Maintenance (L)**.

Failure of any one function threatens system stability.

AGIL Functions, Systems, and Institutions

A – Adaptation	Securing and distributing resources; adjusting to environment	**Behavioral Organism**	Economy, industry, labour, technology
G – Goal Attainment	Defining goals and mobilizing resources to achieve them	**Personality System**	Polity, government, state, administration
I – Integration	Coordinating parts of the system; maintaining solidarity	**Social System**	Law, religion, community, kinship
L – Latency (Pattern Maintenance)	Creating, preserving, and transmitting values and norms	**Cultural System**	Family, education, religion, media

Explanation of Each AGIL Function with Institutions

A. Adaptation

Adaptation refers to how a system **adjusts to its environment** and secures material resources.

The **economic institution** performs this function.

Production, distribution, employment, and technology are key mechanisms.

Example:

- Capitalist economy allocating resources through markets

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G. Goal Attainment (G)

Goal attainment involves **setting collective goals** and ensuring they are achieved.

The **political system** performs this function.

Government prioritizes goals like security, development, welfare.

Example:

- Five-year plans, public policies

I. Integration

Integration ensures **coordination among different parts** of society.

It controls conflict and maintains social order.

Law, religion, customs, and moral rules play a key role.

Example:

- Legal system resolving disputes

Latency / Pattern Maintenance

Latency refers to **maintaining and transmitting core values and norms**.

Family and education socialize individuals.

Religion provides meaning and moral orientation.

Example:

- Family teaching discipline

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Parsons Theory of Social Action

Meaning of Social Action	Social action refers to action performed by an actor that is **goal-oriented, normatively regulated, and value-guided**, taking place within a social system.
Theoretical Nature	Parsons' theory is known as **Voluntaristic Theory of Action** because it rejects both pure determinism and pure rational choice.
Actor	An actor is an individual or collective unit capable of making choices within structural constraints.
Goal (End)	Every action is oriented towards a **goal** that the actor seeks to achieve.
Normative Regulation	Action is regulated by **norms, rules, and values** shared by society.

Why "Voluntaristic"?	Because the actor has **choice and agency**, but within normative and structural limits.
Rejection of Utilitarianism	Rejects the idea that humans act only to maximize self-interest.
Central Role of Norms & Values	Norms and values regulate and guide action.
Actor	Actor is a **meaningful, norm-oriented decision-maker**.

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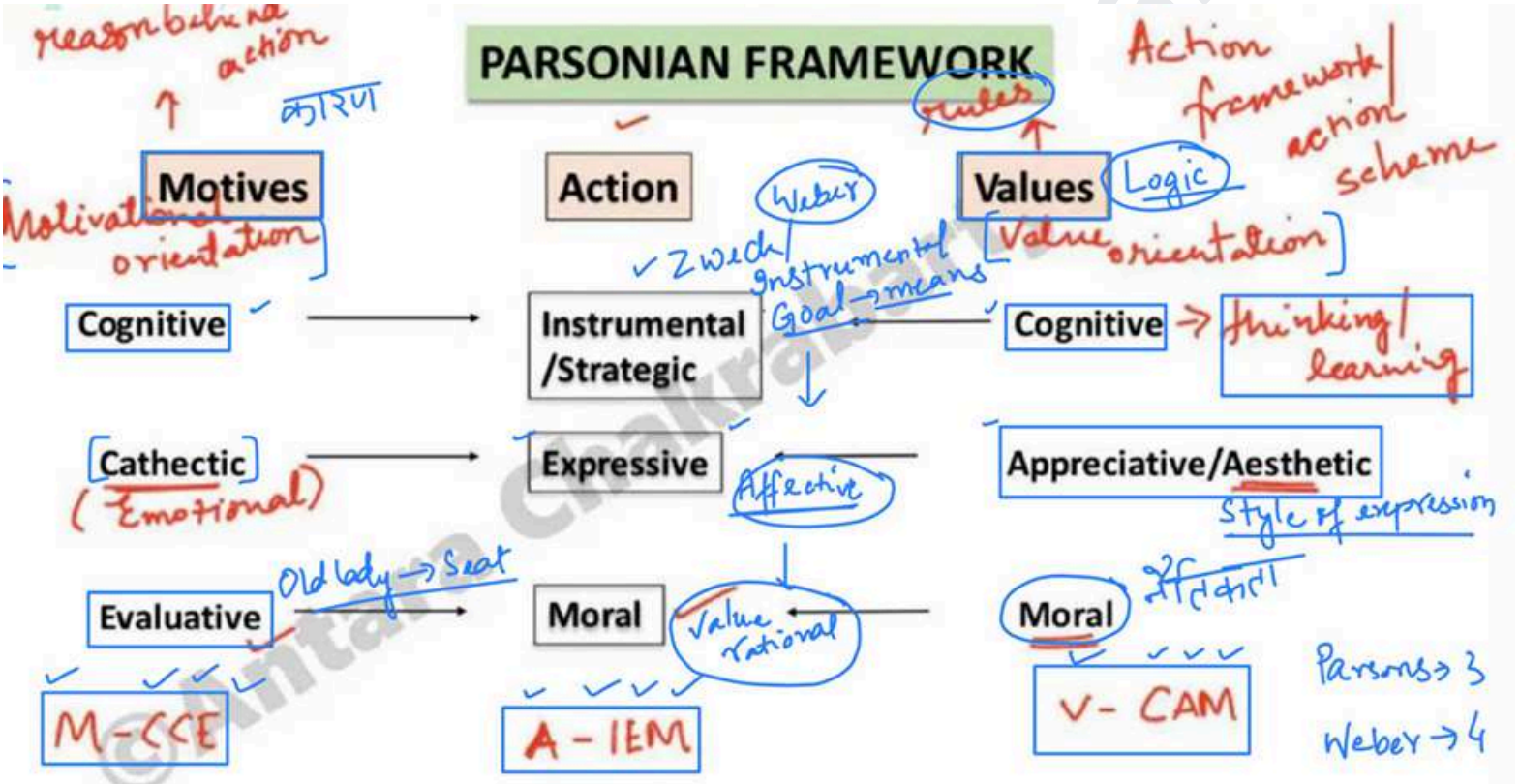
Goal Orientation	Action is oriented toward goals, not random behaviour.
Effort & Choice	Actor invests effort and makes choices among alternatives.
Social Order	Social order emerges through shared values and norms, not force.



Type of Social Action		Example
Instrumental Action	Action oriented toward efficient achievement of goals using appropriate means.	Studying with a timetable to clear an exam.

Expressive Action	Action driven by emotional satisfaction rather than efficiency.	Celebrating a festival or family gathering.
Moral / Normative Action	Action guided by moral norms and obligations.	Returning a lost wallet due to honesty.

Motivational Orientations (Need-Dispositions)

Cognitive Orientation	Desire to understand and interpret the situation logically and factually.	A student learning exam patterns before preparation.
Cathectic Orientation	Emotional attachment or affective involvement with objects or persons.	Emotional bond between parents and children.
Evaluative Orientation	Judging situations and alternatives using norms and values.	Choosing honesty over cheating in an exam.

Type of Value Orientation		Example
Cognitive Value Orientation	Concerned with **knowledge, truth, and understanding of reality**. It evaluates action in terms of factual correctness and logical coherence.	A scientist testing a hypothesis using empirical data.
Appreciative / Aesthetic Value Orientation	Focuses on **beauty, style, harmony, and emotional satisfaction** rather than truth or morality.	Enjoying music or dance for pleasure.
Moral Value Orientation	Oriented toward **norms, obligations, and judgments of right and wrong** guiding responsible action.	Refusing bribery despite personal loss.

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Talcott Parsons – Sick Role Theory

Concept of Sick Role	The sick role is a **socially recognized role** that exempts a sick person from normal social obligations, provided certain conditions are fulfilled.
Theoretical Background	Developed within **structural functionalism** to explain how illness is managed to maintain social equilibrium.
View of Illness	Illness is seen as a form of **social deviance** that disrupts normal functioning of society.
Purpose of Sick Role	To control deviance and ensure recovery so that the individual can return to normal roles.

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Rights of the Sick Person

Exemption from normal social roles	Sick person is not expected to perform usual duties.
Lack of responsibility for illness	Individual is not blamed for being ill.

Obligations of the Sick Person

Obligation to get well	Sick person must desire recovery.
Obligation to seek competent help	Must consult a qualified medical professional.

Worker with fever	***Excused from work, not blamed, but must consult doctor and recover.***
Hospitalized patient	***Temporarily relieved from family/work roles.***

Talcott Parsons – Stages of Evolution of Society

Primitive Societies	Simple, undifferentiated societies where social roles and institutions are minimally specialized.	Kinship-based organization, collective conscience, low specialization

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Intermediate / archaic Societies	Societies showing **partial differentiation** of institutions such as religion, polity, and economy.	Emergence of political authority, stratification
Modern Societies	Highly differentiated societies with autonomous institutions performing specialized functions.	Bureaucracy, universalistic norms, achievement-based roles

Evolutionary Shift (Process Explanation)

Differentiation	Separation of structures to perform specialized functions.
Adaptive Upgrading	Improved capacity to handle complex environments.
Inclusion	Incorporation of previously excluded groups.
Generalization	Shift from particularistic to universalistic values.

Major Definitions by Parsons –

Major definitions by Parsons:
1) Definition of society: "a relatively self-sufficient collectivity the members of which are able to satisfy all their individual and collective needs and to live entirely within its framework"
In fact, as we saw earlier, the cultural system stood at the top of Parsons's action system, and Parsons (1966) labeled himself a "cultural determinist."
Definition of culture, "culture is seen as a patterned, ordered system of symbols that are objects of orientation to actors, internalized aspects of the personality system, and institutionalized patterns"
Social Systems: A social system consists in a plurality of individual actors interacting with each other in a situation which has at least a physical or environmental aspect, actors who are motivated in terms of a tendency to the "optimization of gratification" and whose relation to their situations, including each other, is defined and mediated in terms of a system of culturally structured and shared symbols.

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Parsons did not take interaction as his fundamental unit in the study of the social system. Rather, he used the **status-role complex** as the basic unit of the system.

This is neither an aspect of actors nor an aspect of interaction but rather a structural component of the social system.

Status refers to a structural position within the social system, and

role is what the actor does in such a position, seen in the context of its functional significance for the larger system.

1937 – *The Structure of Social Action*
1951 – *The Social System*
1955 – *Family, Socialization and Interaction Process* (with Robert F. Bales)
1959 – *Structure and Process in Modern Societies*
1960 – *Social Structure and Personality*
1964 – *Towards a General Theory of Action*
1966 – *Societies: Evolutionary and Comparative Perspectives*
1970 – *Politics and Social Structure*
1971 – *The System of Modern Societies*
1977 – *Social Systems and the Evolution of Action Theory*
1978 – *Action Theory and the Human Condition*

Translated: The Protestant Ethic and the Spirit of Capitalism – 1930
Translated: The Theory of Social and Economic Organisation – 1947

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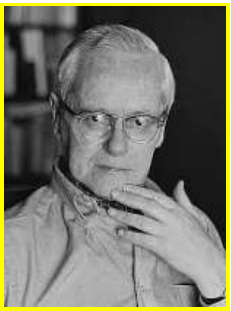
Unit 1: Sociological Theory Part 7 (18/12/2025)

Robert King Merton



Full Name	Robert King Merton
Birth	July 4, 1910, Philadelphia, USA
Death	February 23, 2003
Original Name	Meyer Robert Schkolnick
Nationality	American
Intellectual Tradition	Structural Functionalism (critical/modified)
Education	PhD, Harvard University
Influenced By	Talcott Parsons, Pitirim Sorokin
Major Academic Position	Professor at Columbia University
Known For	Middle-range theory, anomie, deviance, science studies
Major Awards	National Medal of Science (1994)

Theory of Middle Range	Advocated theories that lie between grand theory and empirical research, making sociology more testable and practical.
Manifest and Latent Functions	Manifest functions are intended and recognized consequences; latent functions are unintended and unrecognized.

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Dysfunctions	Some social structures can have negative consequences for society.
Anomie Theory (Strain Theory)	Deviance results from a disjunction between culturally prescribed goals and socially structured means.
Modes of Individual Adaptation	Conformity, Innovation, Ritualism, Retreatism, Rebellion.
Self-Fulfilling Prophecy	A false definition of a situation that evokes behavior making the false belief come true.
Reference Group Theory	Individuals evaluate themselves and form attitudes based on reference groups.
Role Set	A single social status involves multiple role relationships.
Role Strain	Difficulty in fulfilling multiple expectations of a single role.
Bureaucratic Structure and Personality	Bureaucratic rules can lead to rigidity and goal displacement.
Matthew Effect (Sociology of Science)	Recognition and rewards accumulate to already well-known scientists.
Norms of Science (CUDOS)	Communism, Universalism, Disinterestedness, Organized Skepticism.

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Robert K. Merton – Types of Functions

1. Manifest Functions

Definition	Manifest functions are **intended, conscious, and recognized consequences** of social institutions or actions.
Nature	Planned and officially stated outcomes.
Visibility	Clearly visible and acknowledged by participants.
Role in Society	Help maintain social order and stability.

Example 1	The manifest function of education is to **impart knowledge and skills**.
Example 2	The manifest function of law is **maintaining social order**.

2. Latent Functions

Definition	Latent functions are **unintended, unconscious, and unrecognized consequences** of social action or institutions.
Nature	Not planned or officially stated.
Visibility	Often discovered only through sociological analysis.
Role in Society	May still contribute to social integration or cohesion.
Example 1	Schools create **peer networks and friendships**.
Example 2	Religious rituals strengthen **group solidarity** beyond worship.

(Hopi rain dance)

3. Dysfunctions

Definition	Dysfunctions are **negative consequences** of social structures that **undermine social stability or adjustment**.
Nature	Can be intended or unintended.
Relation to Functionalism	Introduced by Merton to correct the overly positive bias of classical functionalism.
Impact	Creates tension, inequality, or conflict.

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Example 1	Education may reinforce **class inequality**.
Example 2	Bureaucracy leads to **red-tapism and rigidity**.

A. Manifest Dysfunctions

Meaning	Manifest dysfunctions are **intended and recognized negative consequences** of a social structure or action.
Nature	Planned or openly acknowledged harmful outcomes.
Awareness	Actors are aware that the outcome is harmful.
Analytical Status	Explicitly discussed and often debated in public discourse.
Example 1	War deliberately causes **destruction and loss of life**.
Example 2	Industrial pollution knowingly damages **environment and health**.
Example 3	High-stakes exams intentionally create **elimination and failure**.

B. Latent Dysfunctions

Meaning	Latent dysfunctions are **unintended and unrecognized negative consequences** of social structures or actions.
Nature	Not planned; often discovered through sociological analysis.
Awareness	Actors are usually unaware of these harmful effects.
Analytical Status	Revealed only through critical sociological inquiry.
Example 1	Education unintentionally reinforces **class inequality**.
Example 2	Bureaucracy produces **alienation and rigidity** unintentionally.
Example 3	Urbanization leads to **social isolation**.

4. Non-Functions

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Definition	Non-functions are consequences that are **irrelevant to the system** and have **no significant effect** on social order.
Nature	Neither functional nor dysfunctional.
Analytical Purpose	Helps avoid assuming that everything in society has a function.
Sociological Importance	Encourages empirical verification rather than assumption.
Example 1	Fashion choices like tie color have **no systemic function**.
Example 2	Decorative elements in buildings unrelated to use.

Robert K. Merton – Modes of Adaptation

Mode of Adaptation	Cultural Goals	Institutional Means	Explanation	Example
Conformity	Accepted	Accepted	Individuals accept both socially approved goals and legitimate means to achieve them. This is the most common and stable mode.	Studying hard to get a job and earn success.
Innovation	Accepted	Rejected	Goals are accepted, but legitimate means are rejected and replaced by illegitimate means.	Smuggling or fraud to gain wealth.
Ritualism	Rejected	Accepted	Goals are abandoned or scaled down, but institutional means are rigidly followed.	A clerk mechanically following rules without ambition.
Retreatism	Rejected	Rejected	Both goals and means are rejected, leading to withdrawal from society.	Drug addicts, chronic alcoholics.
Rebellion	Rejected & Replaced	Rejected & Replaced	Existing goals and means are rejected and new ones	Revolutionary movements, radical political groups.

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			are proposed to replace them.	

Mode	Goals	Means
Conformity	✔ Accept	✔ Accept
Innovation	✔ Accept	✖ Reject
Ritualism	✖ Reject	✔ Accept
Retreatism	✖ Reject	✖ Reject
Rebellion	✖ Replace	✖ Replace

Robert K. Merton – Strain Theory of Deviance & Anomie

A. Concept of Anomie

Meaning of Anomie	Anomie refers to a condition where there is a **disjunction between culturally prescribed goals and socially structured means**.
Source	Borrowed from Durkheim but redefined in structural terms.
Nature	Structural condition, not individual pathology.
Core Problem	Society emphasizes success goals more than legitimate means.
Result	Creates pressure or strain on individuals.

B. Strain Theory of Deviance

Meaning of Strain Theory	Strain theory explains deviance as a result of **structural strain** produced by anomie.
Central Argument	When legitimate means are blocked, individuals adapt in different ways.
Focus	Relationship between **social structure and deviance**.
Nature of Deviance	Deviance is a **normal response** to unequal opportunity structures.

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Level of Analysis	Macro-structural (society) influencing micro behavior (individual).
Example (General)	Crime emerging from blocked economic opportunities.

C. Cultural Goals and Institutional Means

Cultural Goals	Socially approved aspirations (e.g., wealth, success).	Becoming rich
Institutional Means	Legitimate, socially approved ways to achieve goals.	Education, hard work

D. Link between Anomie and Deviance

Anomie creates strain by widening the gap between goals and means.
Strain leads individuals to adopt deviant adaptations.
Deviance is socially produced, not biologically caused.

Robert K. Merton – CUDOS Framework (Norms of Science)

CUDOS Norm		Example
C – Communism (Communalism)	Scientific knowledge is a **common property** of the scientific community and must be shared openly, not privately owned.	Publishing research in open journals; sharing data with peers.
U – Universalism	Scientific claims are evaluated by **impersonal, universal criteria**, independent of the scientist's nationality, caste, gender, or status.	A paper is judged on methodology, not on the author's identity.

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D – Disinterestedness	Scientists should act for the **advancement of knowledge**, not for personal gain, profit, or prestige.	Declaring conflicts of interest in research.
O – Organized Skepticism	All scientific claims must be **systematically questioned and critically examined** before acceptance.	Peer review, replication of studies.

Robert K. Merton – Meaning of Serendipity and Context

A. Meaning of Serendipity (Merton)

Term Used By	Robert K. Merton (in sociology of science)

Meaning of Serendipity	Serendipity refers to the **accidental discovery of significant findings while searching for something else**, combined with theoretical insight.
Nature	Not pure accident; requires a **prepared and theoretically informed mind**.
Sociological Relevance	Explains how many scientific discoveries emerge outside planned research paths.

B. Serendipity Pattern (Merton's Analytical Context)

Serendipity Pattern	A pattern where an **unanticipated, anomalous, and strategic datum** leads to new theory.
Role in Theory Building	Helps move from empirical anomalies to theoretical innovation.
Link with Middle-Range Theory	Supports development of **middle-range theories** rather than grand theories.
Methodological Importance	Shows interaction between data and theory.

Merton's Functional postulates

Merton's functional postulates refer to the **basic assumptions used in functional analysis** about how social structures relate to society.
These postulates guide sociologists in examining whether a social structure is **functional, dysfunctional, or irrelevant** for the social system.

1. Postulate of Functional Unity of Society

Meaning	The postulate of functional unity assumes that **all parts of society work together harmoniously** to maintain social stability.	Religion integrating society.

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Merton's Critique	Merton argued that modern societies are **complex and plural**, and not all parts promote unity.	
Revised View	Social structures may be functional for **some groups** and dysfunctional for others.	Caste system benefits upper castes but harms lower castes.

2. Postulate of Universal Functionalism

Meaning	This postulate assumes that **all social institutions and practices have positive functions** for society.	Family socializing children.
Merton's Critique	Merton rejected this view, stating that social structures can also be **dysfunctional**.	
Revised View	Institutions can have **functions, dysfunctions, and non-functions**.	Education creating inequality (dysfunction).

3. Postulate of Indispensability

Meaning	This postulate claims that **certain social institutions are indispensable** for society's survival.	Religion seen as necessary for morality.
Merton's Critique	Merton argued that **functional alternatives** can exist.	
Revised View	No single institution is absolutely necessary; **substitutes** are possible.	Schools replacing family in socialization.

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1936 – *Puritanism, Pietism, and Science*
1946 – *Mass Persuasion: The Social Psychology of a War Bond Drive*
1949 – *Social Theory and Social Structure*
1956 – *The Focused Interview* (with Marjorie Fiske & Patricia L. Kendall)
1957 – *The Freedom to Read: Perspective and Program*
1962 – *The Sociology of Science*
1965 – *On the Shoulders of Giants: A Shandean Postscript*
1967 – *On Theoretical Sociology*
1972 – *Varieties of Political Expression in Sociology*

1976 – ***Sociological Ambivalence and Other Essays***
1978 – ***Criminology***
1993 – ***The Role Set***
1993 – ***On the Shoulders of Giants: The Post-Italianate Edition***
1996 – ***On Social Structure and Science***
2003 – ***The Student-Physician***
2004 – ***The Travels and Adventures of Serendipity*** **(with Elinor Barber)**

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Unit 1: Sociological Theory Part 8 (18/12/2025)

Claude Levi Strauss

Full Name	Claude Lévi-Strauss
Birth	28 November 1908, Brussels, Belgium
Death	30 October 2009, Paris, France
Nationality	French
Discipline	Social Anthropology / Sociology
Intellectual Tradition	Structuralism Also known as father of Structural Anthropology
Education	Philosophy (University of Paris – Sorbonne)
Academic Positions	Professor, Collège de France
Influences	Saussure (linguistics), Durkheim, Mauss
Known For	Structural anthropology, kinship, myths
Major Honor	Member, Académie Française (1973)

Field works in: **Mato Grosso and the Amazon Rainforest**, studied the **Guaycuru and Bororó Indian tribes**, **Nambikwara and Tupi-Kawahib societies**.

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B. Most Important Theories & Concepts of Claude Lévi-Strauss

Structuralism	Culture is governed by **deep, underlying structures** of the human mind rather than surface customs.
Binary Oppositions	Human thought organizes meaning through **oppositions** (e.g., raw/cooked, nature/culture).
Theory of Kinship (Alliance Theory)	Kinship systems are systems of **exchange of women** between groups, not just descent.
Incest Taboo	The incest taboo is a **universal cultural rule** marking the shift from nature to culture.
Elementary Structures of Kinship	Early societies follow formal rules of marriage exchange (restricted/generalized exchange).
Myth Analysis (Structural Study of Myths)	Myths across cultures share similar structures despite different content.
Mythemes	Myths are composed of basic units called **mythemes**, like phonemes in language.
Nature vs Culture	Central analytical distinction explaining social rules and symbols.
Cold and Hot Societies	Cold societies resist change; hot societies embrace historical change.
Unconscious Structures	Social life is shaped by **unconscious mental structures**.

Important Theories / Concepts in *The Savage Mind*

Critique of Primitive vs Modern Mind	No qualitative difference between primitive and modern thinking.
Bricolage	Primitive mind works like a **bricoleur**, using available materials creatively.
Engineer vs Bricoleur	Modern science = engineer; primitive science = bricoleur.
Classification Systems	Tribal societies classify plants, animals, and relations systematically.
Binary Logic in Thought	Thought operates through oppositions even in “primitive” societies.

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Claude Lévi-Strauss – Mythologiques & Universal Man

Lévi-Strauss was **not interested in producing a text (i.e., a monograph) on a particular culture, but a text that addressed the understanding of the "Universal Man" rather than the particular man.**
Between **1964 and 1971** were published Lévi-Strauss's magnum opus, the four volume **Mythologiques** series. In total, these volumes, running into two thousand pages, analyse **813 myths and their more than one thousand versions.**
Raw and the Cooked analyses myths from South America, particularly central and eastern Brazil.
The second volume, **From Honey to Ashes**, is also concerned with South America, but deals with myths both from the south and the north.
The Origin of Table Manners begins with a myth that is South American, but from further north.
The final volume, **The Naked Man**, is entirely North American. The interesting fact Lévi-Strauss finds is that the "most apparent similarities between myths are found between the regions of the New World that are geographically most distant."
Beginning with the mythology of central Brazil and then moving out to other geographical areas, and then returning to Brazil, Lévi-Strauss realises that "depending upon the case, the myths of neighbouring peoples coincide, partially overlap, answer, or contradict one another."

- **Why "Universal Man"?**
  - Lévi-Strauss was not doing **ethnographic description of one society**
  - He was uncovering **deep mental structures** common to all humans
  - Myth = language through which the **human mind thinks in binaries**
- **Mythologiques Project – Core Logic**
  - Myths are not isolated stories
  - They form a **system of transformations**
  - Meaning lies in **relations between myths**, not in one myth alone

Claude Lévi-Strauss – Theory of the Culinary Triangle

Core Idea	Cooking practices express **deep cultural structures** through symbolic oppositions.
Key Assumption	Food is not just biological; it is **culturally coded**.

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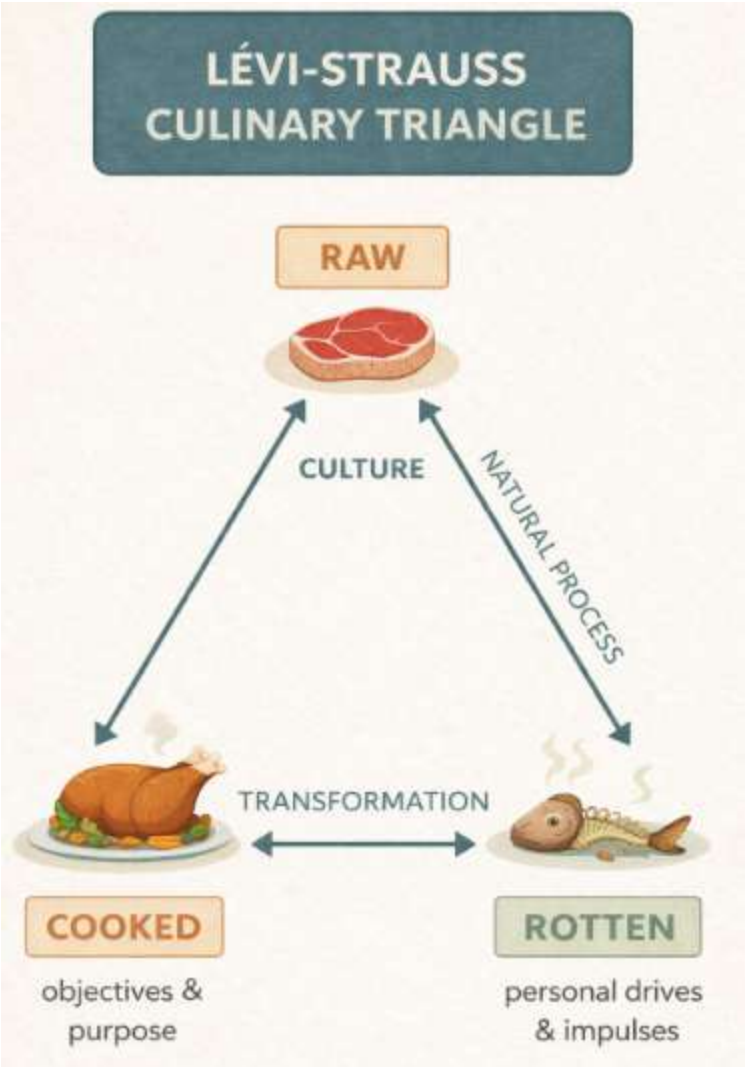

The Three Poles of the Culinary Triangle

Raw	Food in its natural, uncooked state.	Nature	Raw fruits, raw meat
Cooked	Food transformed by cultural means (especially fire).	Culture	Boiled rice, cooked meat
Rotten	Food transformed naturally without human intervention.	Nature acting on culture	Fermented or spoiled food

On Totemism

Lévi-Strauss's Position	Totemism is **not a distinct institution** but a **mode of classification**.
Critique of Earlier Views	Rejects Durkheim's idea of totemism as the origin of religion.
Core Function	Helps societies **classify social groups using natural differences**.
Nature–Culture Link	Animals/plants are used symbolically to think about social relations.
Key Work	*Totemism* (1962)
Structural Insight	Totemism reflects **structure of the human mind**, not primitive belief.

He says that totemism was **"invented"** and became one of the most favourite anthropological subjects to be investigated with an aim to find its origins and varieties.
He also criticises the functional views of totemism; for instance, Durkheim's explanation that totemism binds people in a "moral community" called the church,
or Malinowski's idea that the Trobrianders have totems because they are of utilitarian value, for they **provide food to people**.

Origin of the Term 'Totem'	Lévi-Strauss notes that the word *totem* comes from the **Ojibwa** language of the Algonquian family in North America.
Totemic Group	Members sharing the same totem form a **totemic group**.
Nature of Totemic Belief	Totemism is not primarily about worship but about **classification and differentiation**.
Core Argument of Lévi-Strauss	Totemic phenomena are **modes of classification**, not primitive religion.
Structural Logic	Natural differences between plants and animals are used to represent **social differences** between clans.
Relation to Kinship	Totemism helps organize **kinship relations** and social order.

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Food Taboos	Food taboos are symbolic rules expressing social distinctions, not irrational beliefs.
Key Conclusion	Totemism is a **symbolic system of thought**, similar to language.

Claude Lévi-Strauss – Analysis of Myth, Bricoleur & Bricolage

A. Lévi-Strauss: Analysis of Myth

Meaning of Myth	Myths are not irrational stories but **systems of communication** expressing deep structures of the human mind.
Focus of Analysis	Lévi-Strauss analyses **relations between elements** of myths, not their surface content.
Basic Unit	The basic unit of myth is the **mytheme**, similar to phoneme in language.
Structural Principle	Myths are structured around **binary oppositions**.
Examples of Binary Oppositions	Nature / Culture, Raw / Cooked, Life / Death.
Function of Myth	Myths attempt to **resolve contradictions** in human thought symbolically.
Universality	Similar mythic structures appear across cultures, showing a **universal human mind**.

B. Concept of the Bricoleur

Meaning of Bricoleur	A bricoleur is a thinker who works with **what is already available**.
Contrast	Opposed to the modern scientist or engineer who creates tools for specific purposes.
Role in Myth	Myth-makers are bricoleurs who recombine existing symbols and ideas.
Cognitive Style	Represents **concrete logic** rather than abstract logic.
Anthropological Meaning	So-called “primitive” thinking is **not inferior**, only different.

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C. Concept of Bricolage

Meaning of Bricolage	Bricolage is the **process of constructing meaning** using pre-existing cultural materials.
Domain	Found in myth, religion, kinship, totemism, and ritual.
Method	Rearrangement and recombination of signs and symbols.
Relation to Myth	Myths are products of bricolage.
Structural Logic	Follows rules of structure, not randomness.

Claude Lévi-Strauss: Social Structure – Three Distinctions

1. Observation vs Experimentation on Models

Observation on models	Studying social reality **as it is given**, by observing empirical data and constructing models from it.
Experimentation on models	Manipulating or transforming models **theoretically** to see possible variations and hidden relations.
Example	Studying marriage rules as observed → then altering combinations to see structural logic.

2. Conscious vs Unconscious Character of Models

Conscious models	Models that people **know and explicitly explain**, such as customs or stated rules.
Unconscious models	Deep structures **not consciously known** to actors but governing social life.
Lévi-Strauss's emphasis	True social structure lies at the **unconscious level**, similar to language grammar.
Example	Kinship rules followed without knowing their logical structure.

3. Mechanical vs Statistical Models

Mechanical models	Models where relations are **fixed, exact, and rule-bound**.

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Statistical models	Models based on **probability, frequency, and variation**.
Lévi-Strauss's preference	Prefers mechanical models for uncovering **deep structural logic**.
Example	Binary oppositions in myths (raw/cooked).

1949 – *Les Structures élémentaires de la parenté*
→ *The Elementary Structures of Kinship*

1955 – *Tristes Tropiques*

1958 – *Anthropologie structurale*
→ *Structural Anthropology*

1962 – *La Pensée sauvage*
→ *The Savage Mind*

1964 – *Mythologiques I: Le Cru et le Cuit*
→ *Mythologiques, Vol. 1: The Raw and the Cooked*

1966 – *Mythologiques II: Du miel aux cendres*
→ *Mythologiques, Vol. 2: From Honey to Ashes*

1968 – *Mythologiques III: L'Origine des manières de table*
→ *Mythologiques, Vol. 3: The Origin of Table Manners*

1971 – *Mythologiques IV: L'Homme nu*
→ *Mythologiques, Vol. 4: The Naked Man*

1973 – *Anthropologie structurale deux*
→ *Structural Anthropology, Vol. 2*

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COMPILED NOTES OF
Unit 1: Hermeneutic Thinkers

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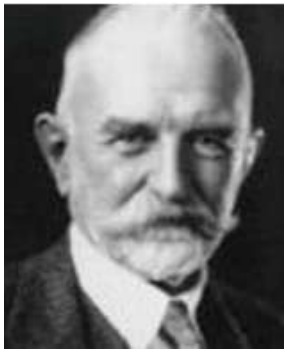
NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Unit 1: Sociological Theory Part 9 (18/12/2025)

G. H. Mead



Full Name	George Herbert Mead
Birth	February 27, 1863, South Hadley, Massachusetts, USA
Death	April 26, 1931, Chicago, USA
Nationality	American
Discipline	Sociology / Social Psychology
Intellectual Tradition	Symbolic Interactionism (foundational figure) Father and founder of symbolic interactionism
Education	Harvard University; PhD (University of Berlin & Leipzig – incomplete)
Academic Position	Professor, University of Chicago
Influenced By	Pragmatism (William James, John Dewey)
Known For	Self, Mind, Society; Social Interaction
Major Work (Published Posthumously)	*Mind, Self and Society* (1934)

Symbolic Interactionism	Society is created and maintained through **symbolic communication and interaction**.

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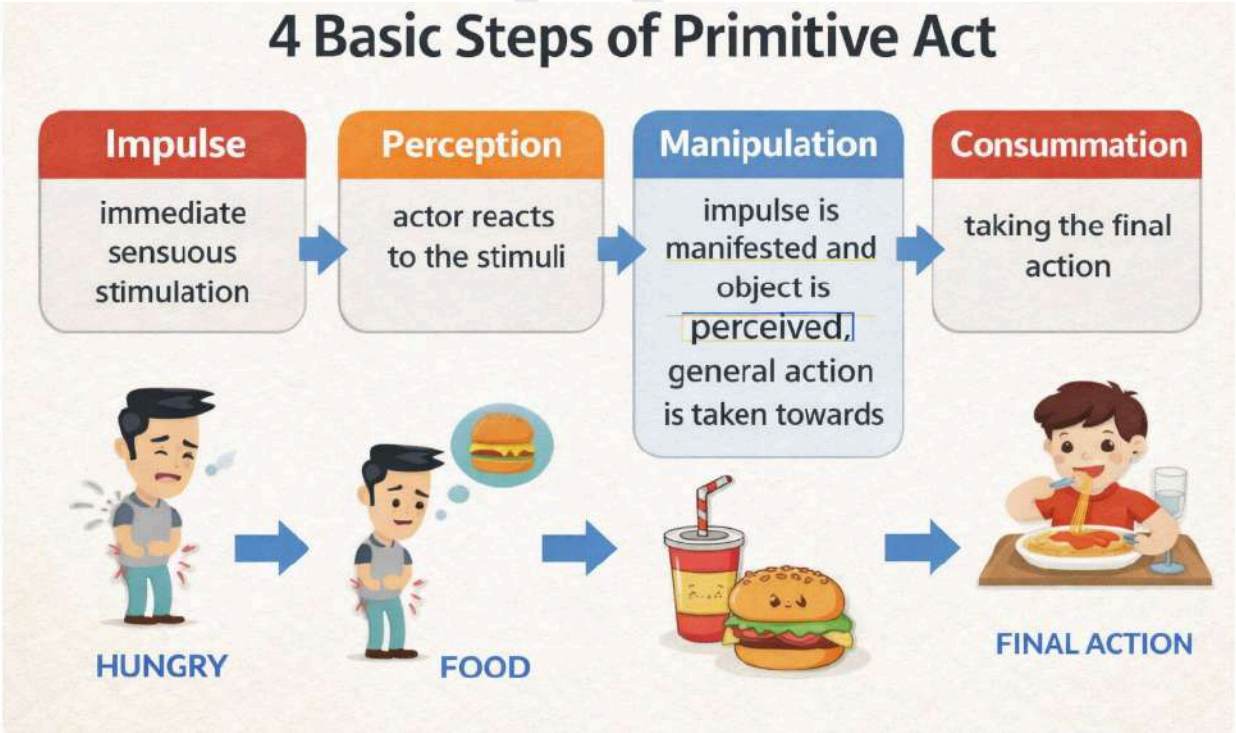
Mind	Mind develops through **social interaction using symbols**, especially language.
Self	The self emerges from social experience and has two components: **I and Me**.
'I'	The spontaneous, creative, and unpredictable aspect of the self.
'Me'	The socialized, regulated aspect formed through internalizing others' expectations.
Generalized Other	The internalized attitude of the **entire community or society**.
Role-Taking	Ability to take the role of others to understand social interaction.
Stages of Self Development	Self develops through **play stage** and **game stage**.
Play Stage	Child imitates roles of significant others one at a time.
Game Stage	Child understands multiple roles and rules simultaneously.
Significant Symbols	Gestures that have the same meaning for both sender and receiver.
Social Act	Cooperative behavior involving gestures, responses, and shared meaning.



"I"	"Me"
The **spontaneous, impulsive, creative** aspect of the self	The **socially organized, reflective** aspect of the self
Subjective and unpredictable	Objective and predictable
Arises from individual response to society	Arises from internalization of social norms
Not directly controlled by society	Strongly shaped by social control
Known **after** the action is performed	Known **before** action as expectation
Initiates action	Regulates and guides action
Can challenge or break norms	Represents social norms and rules
Highly flexible and innovative	Relatively stable and conservative
Present-oriented	Past experience and social memory
Speaking impulsively in a debate	Thinking about how others will judge before speaking

A. Significant Other

Meaning	Important individuals whose reactions shape the self
Role	Early socialisation
Examples	Parents, teachers, close friends

B. Generalised Other

Meaning	Attitudes and expectations of the wider society
Stage	Later stage of socialisation
Role	Enables organized social behaviour
Example	Obeying laws, social norms

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C. Significant Symbols

Meaning	Symbols with shared meaning for both sender and receiver
Nature	Basis of communication
Function	Enables meaningful interaction
Examples	Language, gestures, words

G. H. Mead – *Mind, Self and Society*: Main Ideas

Overall Focus of the Book	*Mind, Self and Society* presents Mead's social behaviorist theory explaining how **mind and self emerge from social interaction**, rather than existing prior to it. The book emphasizes that individual consciousness is fundamentally social in origin.
Concept of Mind	For Mead, the **mind is not a biological entity** but a process that arises through the use of **significant symbols**, especially language. Thinking is internalized conversation with others.
Social Origin of Self	The self develops only through **social experience**. A child becomes self-aware by taking the roles of others and seeing oneself from their perspectives.
'I' and 'Me'	Mead divides the self into **'I' (spontaneous, creative response)** and **'Me' (organized attitudes of society)**. The self is a dynamic interaction between these two aspects.
Role-Taking	Role-taking is the ability to put oneself in the place of others, which is essential for the development of self and moral conduct.
Significant Symbols	Significant symbols are gestures (especially words) that have **shared meanings** for both the speaker and the listener, enabling meaningful communication.
Significant Other	The significant other refers to specific individuals (parents, teachers) whose expectations strongly shape the self during early socialization.
Generalized Other	The generalized other represents the **attitudes of the wider community**, enabling individuals to act according to societal norms and rules.

1932 – *The Philosophy of the Present*
1934 – *Mind, Self, and Society*
1938 – *The Philosophy of the Act*
1956 – *On Social Psychology*

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Unit 1: Sociological Theory Part 10 (19/12/2025)

Clifford Geertz

Full Name	Clifford James Geertz
Birth	August 23, 1926, San Francisco, USA
Death	October 30, 2006
Nationality	American
Discipline	Cultural Anthropology, Sociology
Education	PhD, Harvard University
Intellectual Tradition	**Interpretive / Symbolic Anthropology**
Institutional Affiliation	Institute for Advanced Study, Princeton
Influenced By	**Max Weber, Talcott Parsons**
Known For	**Thick description, interpretive anthropology**

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Most Important Contributions of Clifford Geertz

Interpretive Anthropology	Culture is understood as a **system of meanings** that people use to make sense of their lives.
Culture as a Text	Culture can be "read" like a text; the task of the anthropologist is interpretation, not law-making.
Thick Description	Detailed description that captures not just behavior but its **symbolic meaning** in context.
Symbolic Approach	Social actions are symbols that convey shared meanings.
Balinese Cockfight Study	Demonstrated how rituals express social hierarchy, status, and masculinity.
Anti-Positivism	Rejected search for universal laws in social sciences.
Meaning over Structure	Focused on meaning rather than causal structural explanations.
Influence on Sociology	Inspired cultural sociology, ethnography, and qualitative methods.

Fieldwork Location	
Java, Indonesia	Religion, social stratification, economy; especially *abangan, santri, priyayi* divisions
Bali, Indonesia	Culture, ritual, symbolism, kingship, cockfight
Sumatra (Modjokuto region)	Islam, rural society, modernization
Morocco	Islam, law, bazaar economy, meaning systems
Sefrou, Morocco	Comparative study of Islam and social order
Indonesia (comparative regional work)	Religion, state formation, symbolic power

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Clifford Geertz – Balinese Cockfight & “Deep Play”

Context of the Study	The essay is based on Geertz’s ethnographic fieldwork in **Bali, Indonesia**, focusing on cockfighting as a cultural text.
Meaning of Cockfight	Cockfight is not merely gambling or sport, but a **symbolic enactment of social relations, status, and masculinity**.
Cock as a Symbol	The cock symbolizes **male ego, honor, power, and rivalry**.
Deep Play (Concept)	“Deep play” refers to a game where **stakes are so high that it is irrational economically**, but meaningful culturally.
Why “Deep”?	Loss or gain affects **status, reputation, and symbolic hierarchy**, not just money.
Betting Structure	High-status men bet against each other; low-status men place peripheral bets.
Social Hierarchy	Cockfights reproduce and dramatize **existing social stratification**.
Cultural Text	Cockfight is a **story Balinese society tells itself about itself**.
Function of Cockfight	It does not resolve conflict but **expresses and displays it symbolically**.
Methodological Importance	Shows how everyday practices can be “read” like texts.

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Focus on symbols

Culture as a system of symbols	For Geertz, culture is essentially a **system or complex of symbols** through which people communicate meaning, make sense of the world, and guide action.
Religion as part of culture	Religion is not separate from culture; it is a **subsystem of culture** and therefore symbolic in nature.
Religious vs non-religious symbols	Religious symbols are **sacred**, while symbols in other social realms (politics, economy, art) are **non-sacred**, though all are symbols.
Symbol as a multi-meaning concept	The term 'symbol' has been used in many ways; Geertz acknowledges its **multiple meanings** and carefully defines how he uses it.
Symbol as a 'vehicle of meaning'	Symbols carry meaning; they act as a **vehicle through which concepts are communicated**.
Symbol vs empirical reality	Geertz distinguishes between **symbolic representations** and **empirical actions** (e.g., drawing a plan vs building a house).
Symbolic dimension of social life	Social life has a **symbolic dimension** that cannot be reduced to mere physical actions.
Meaning over behaviour	Geertz focuses not just on what people do, but on **what their actions mean** to them.

Epochalism

Meaning of Epochalism	Epochalism refers to the tendency to explain social and cultural change by declaring the arrival of a **new historical epoch**.
Geertz's Position	Geertz is **critical of epochalism** and rejects grand claims about totally new eras.
Core Argument	Cultural change should be understood through **interpretation of meanings**, not by labeling periods as radically new.
Against Grand Theory	Opposes sweeping theories like "post-modern age" or "new civilization".
Preferred Approach	Emphasis on **local contexts, symbols, and practices**.

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Methodological Link	Linked to **thick description** and interpretive anthropology.
Key Message	History does not move in neat epochs; meanings change unevenly.

Clifford Geertz: Thin vs Thick Description

Aspect	Thin Description	Thick Description
Basic Meaning	A **surface-level, factual description** of behavior without interpretation.	A **deep, interpretive description** that explains meanings, intentions, and cultural context.
Focus	What happened.	What happened **and what it means**.
Level of Analysis	Descriptive, observational.	Interpretive, symbolic.
Role of Culture	Culture is ignored or taken for granted.	Culture is central to understanding action.
Nature of Explanation	Mechanical recording of behavior.	Explanation of social meanings embedded in action.
Anthropological Value	Limited analytical value.	Core method of interpretive anthropology.

Geertz's Classic Example: Blink vs Wink

Action	Thin Description	Thick Description
Blink	Rapid closing of one eye.	An **involuntary physiological act** with no social meaning.
Wink	Rapid closing of one eye.	A **deliberate, meaningful gesture** conveying a message (joke, conspiracy, irony).
Fake Wink / Parody	Same physical movement.	A **wink that imitates a wink**, layered with cultural meaning.

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1957 – *The Religion of Java*
1963 – *Agricultural Involution: The Processes of Ecological Change in Indonesia*
1963 – *Peddlers and Princes: Social Development and Economic Change in Two Indonesian Towns*
1968 – *Islam Observed: Religious Development in Morocco and Indonesia*
1973 – *The Interpretation of Cultures*
1980 – *Negara: The Theatre State in Nineteenth-Century Bali*
1983 – *Local Knowledge: Further Essays in Interpretive Anthropology*
1988 – *Works and Lives: The Anthropologist as Author*
1995 – *After the Fact: Two Countries, Four Decades, One Anthropologist*
2000 – *Available Light: Anthropological Reflections on Philosophical Topics*

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Karl Mannheim

Full Name	Karl Mannheim
Birth	27 March 1893, Budapest, Hungary
Death	9 January 1947, London, England
Nationality	Hungarian–German–British
Discipline	Sociology, Philosophy of Knowledge
Education	Studied at Budapest, Berlin, Heidelberg
Intellectual Influences	Max Weber, Georg Lukács, Marx
Academic Positions	Professor at University of Frankfurt; later University of London
Known As	Founder of Sociology of Knowledge
Major Work	*Ideology and Utopia* (1929)

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Sociology of Knowledge	Knowledge and ideas are socially conditioned and shaped by social location.
Relationism	Truth is relational, not absolute; ideas must be understood in their social context.
Ideology (Particular & Total)	Ideology can distort reality at individual (particular) or group/class (total) level.
Utopia	Ideas that transcend and challenge existing social order.
Social Location of Thought	Ideas are rooted in historical time, class, and social structure.
Free-Floating Intelligentsia/ creative Intelligentsia	Intellectuals relatively detached from class interests can achieve broader understanding.
Perspective & Partial Knowledge	No group has total access to truth; all knowledge is partial.
Planning for Freedom	Advocated democratic social planning guided by sociological knowledge.

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Sociology of knowledge

Meaning of Sociology of Knowledge	Mannheim defines the sociology of knowledge as the study of the **social and existential conditioning of thought**. He argues that ideas, beliefs, and knowledge are not produced in isolation by individuals but are deeply shaped by the **social location** (class, generation, historical situation) of the thinkers.
Social Location	A key idea in Mannheim's theory is that all knowledge is **location-bound** (*Seinsgebunden*). This means that what people think and how they think is influenced by their position in the social structure and historical time.
Relation between Knowledge and Society	Mannheim rejects the notion of knowledge as purely objective or universal. Instead, he shows that knowledge is **relational**, emerging from specific social contexts and power relations.
Ideology (Particular and Total)	Mannheim distinguishes between **particular ideology**, which refers to distorted ideas of an opposing group, and **total ideology**, which refers to the entire worldview of a social group or class shaped by its position.
Utopia	Utopian ideas, according to Mannheim, are ideas that **transcend the existing social order** and aim at transforming society. Unlike ideology, utopia challenges the status quo.
Relation between Ideology and Utopia	Mannheim argues that ideology tends to **stabilize existing power relations**, while utopia seeks to **change them**. Both are socially conditioned forms of thought.
Perspectivism (Relationism)	Mannheim introduces **relationism**, arguing that while knowledge is socially conditioned, it is not completely false. Truth can be approached by understanding multiple perspectives.
Intelligentsia	Mannheim assigns a special role to the **free-floating intelligentsia**, who are relatively detached from rigid class positions and thus capable of synthesizing different perspectives.
Objective of Sociology of Knowledge	The aim is not to declare knowledge as false but to **understand the social roots of ideas** and make knowledge more reflexive and critical.

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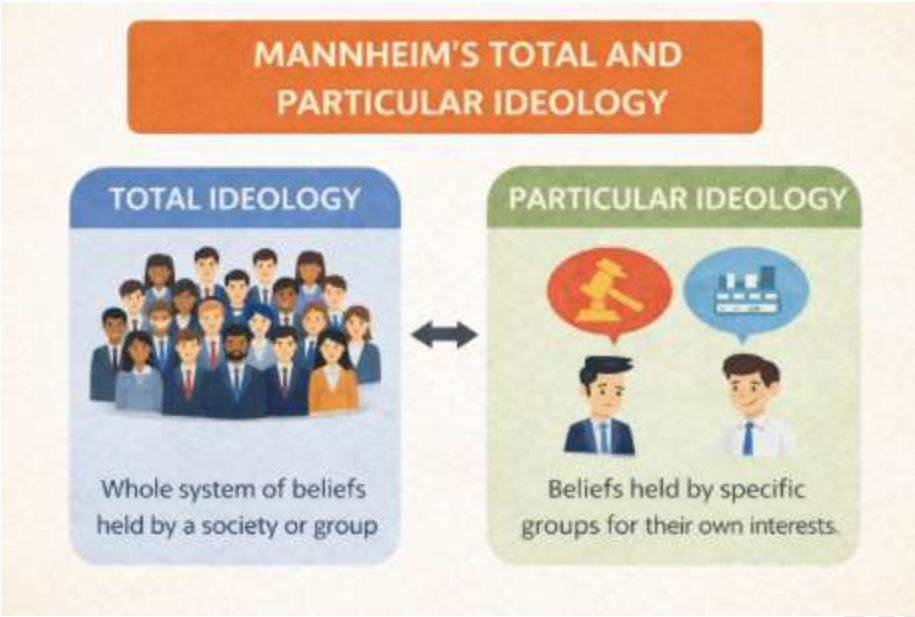

A. Particular Ideology

Meaning	Particular ideology refers to **distorted or false ideas of a specific individual or group**, usually used polemically to discredit opponents.
Scope	Limited and partial; focuses on **individual motives or interests**.
Example	Accusing a politician of bias due to personal interest.

B. Total Ideology

Meaning	Total ideology refers to the **entire worldview of a social group or class**, shaped by its social position and historical location.
Scope	Comprehensive; includes values, beliefs, and modes of thought.
Key Insight	Knowledge is **socially situated**.
Example	Bourgeois liberal worldview shaped by capitalist position.

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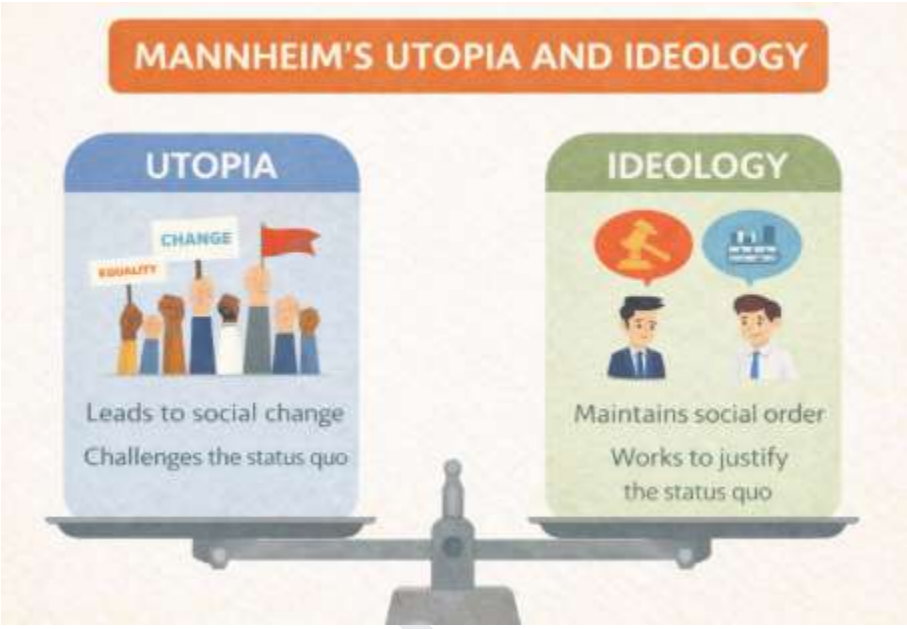
C. Utopia

Meaning	Utopia refers to ideas that **transcend existing social reality** and aim to transform it.
Relation to Reality	Incongruent with existing social order.
Social Function	Has a **transformative and revolutionary potential**.
Bearers	Often carried by oppressed or rising groups.
Example	Socialist visions of a classless society.



D. Ideology vs Utopia

Basis	Ideology	Utopia
Relation to Status Quo	Supports or stabilizes existing order	Challenges and seeks to change existing order
Social Role	Conservative	Transformative
Truth Status	Partial, distorted	Future-oriented, mobilizing
Social Location	Dominant groups	Subordinate or emergent groups

Coinage of the term 'Sociology of Knowledge'	The expression *"sociology of knowledge"* was coined by **Max Scheler in 1924**.
Mannheim's Adoption	**Karl Mannheim adopted the term in 1925** and immediately applied it to his **own alternative theoretical framework**, differing from Scheler.
Meaning of Systematic Sociology of Knowledge	Systematic sociology of knowledge studies **how social location systematically shapes thought, ideas, and worldviews**.
Core Assumption	Knowledge is **socially conditioned**, not purely individual or universal.
Key Focus	Relationship between **social structure, historical context, and forms of knowledge**.
Social Location (Standort)	Different groups occupy different **social locations**, leading to different perspectives.
Relationism (not relativism)	Mannheim argues for **relationism**—truth is related to social context, but not meaningless.

1929 – *Ideology and Utopia*
1935 – *Man and Society in an Age of Reconstruction*
1940 – *Diagnosis of Our Time: Wartime Essays of a Sociologist*
1943 – *Freedom, Power and Democratic Planning*
1952 – *Essays on the Sociology of Knowledge* (posthumous)
1953 – *Essays on the Sociology of Culture* (posthumous)

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Unit 1: Sociological Theory Part 11 (19/12/2025)

4 types of utopia by Karl Mannheim

1. Orgiastic Chiliasm	A revolutionary, emotionally charged utopia seeking **immediate and radical transformation** of society, often driven by religious or millenarian movements.
2. Liberal-Humanitarian Utopia	A reformist utopia emphasizing **gradual progress**, reason, individual freedom, and moral improvement within existing institutions.
3. Conservative Utopia	A utopia that seeks to **preserve or restore traditional social order**, values continuity, hierarchy, and organic unity.
4. Socialist-Communist Utopia	A future-oriented utopia aiming at **structural transformation** of society through equality, collective ownership, and abolition of class exploitation.

Question: Which among the following are true according to Karl Mannheim about sociology of knowledge?
कार्ल मानहाइम के अनुसार ज्ञान की समाजशास्त्र के बारे में निम्नलिखित में से कौन-से सत्य हैं?
A. All knowledge and all ideas are bound to a location / सभी ज्ञान और सभी विचार किसी स्थान से बंधे होते हैं
B. It refers to a theory of the social or existential conditioning of thought / यह विचार के सामाजिक या अस्तित्वीय कंडीशनिंग का सिद्धांत संदर्भित करता है
C. Ideas are rooted in different locations in historical time and social structure / विचार ऐतिहासिक समय और सामाजिक संरचना के विभिन्न स्थानों में जड़े होते हैं
D. At times a particular group can have full access to the understanding of a social phenomenon than other groups / कभी-कभी कोई विशेष समूह अन्य समूहों की तुलना में सामाजिक घटना की पूर्ण समझ तक पहुँच रख सकता है
E. No group have total access to understanding of a social phenomenon / कोई समूह सामाजिक घटना की पूर्ण समझ तक पहुँच नहीं रखता
Choose the correct answer from the options given below:
नीचे दिए गए विकल्पों में से सही उत्तर चुनें:
(a) B, C, D and E only
(b) A, B, C and D only
(c) A, B and C only
(d) A, B, C, D and E
Answer: d
Solution: According to Karl Mannheim, the sociology of knowledge is based on the idea that all knowledge and ideas are socially and historically situated. Mannheim clearly argues that knowledge is bound to a social location (A), meaning it is shaped by the position of individuals and groups within society. He defines the sociology of knowledge as a theory of the social or existential conditioning of thought (B), emphasizing that thinking is never autonomous or purely objective. Mannheim also states that ideas are rooted in different locations in historical time and social structure (C), which means ideas vary across classes, generations, and social groups. While he acknowledges that certain groups may have relatively better access to understanding specific social phenomena (D), he simultaneously maintains that no group can

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ever have total or absolute access to the full understanding of social reality (E). Hence, all five statements correctly represent Mannheim's position, making option (d) the correct answer.

'All truths are ideologically biased, all truths ultimately reflect the interest and biases of social groups', whose views are these?
'सभी सत्य वैश्लेषिक रूप से पक्षपाती होते हैं, सभी सत्य अंततः सामाजिक समूहों के स्वार्थ और पक्षपाती को दर्शाते हैं' यह किसका मत है?
(a) Karl Marx (कार्ल मार्क्स)
(b) Karl Mannheim (कार्ल मन्नहाइम)
(c) Charles Lemert (चार्ल्स लेमर्ट)
(d) Clifford Geertz (क्लिफोर्ड गीज़्त्स)

Question: K. Mannheim states that ideas emerge from specific sectors of the social world. Therefore, ideas can be referred as:

के. मैनहाइम के अनुसार, विचार सामाजिक संसार के विशिष्ट क्षेत्रों से उत्पन्न होते हैं। इसलिए, विचारों को इस प्रकार माना जा सकता है:

(a) inherently limited, one-sided and distorted / अंतर्निहित रूप से सीमित, एकतरफा और विकृत

(b) not limited inherently, multi-sided and distorted / अंतर्निहित रूप से सीमित नहीं, बहुअर्थीय और विकृत

(c) inherently limited, one-sided and not-distorted / अंतर्निहित रूप से सीमित, एकतरफा और अविकृत

(d) inherently limited, multi-sided and distorted / अंतर्निहित रूप से सीमित, बहुअर्थीय और विकृत

Answer: a

Solution: inherently limited, one-sided and distorted / अंतर्निहित रूप से सीमित, एकतरफा और विकृत

Karl Mannheim, in his work "Ideology and Utopia" (1936), argues that:

Ideas do not arise in a vacuum. They emerge from specific social locations or particular sectors of society—class, group, generation, or social position. Because each social group sees the world from its own standpoint, all ideas are:

inherently limited → They arise from particular social positions.

one-sided→ Each group interprets reality through its own interests and experiences.

distorted→ No group can see the whole truth; each perspective is partial and ideologically shaped. Thus, Mannheim claims all knowledge is socially conditioned and cannot be value-free (his theory of relationism, not relativism).

Hence, option (a) is correct.

Alfred Schutz

Full Name	Alfred Schutz
Birth	April 13, 1899, Vienna, Austria
Death	May 20, 1959, New York, USA
Nationality	Austrian–American
Discipline	Sociology, Phenomenology
Intellectual Tradition	Phenomenological Sociology
Education	Law & Social Sciences, University of Vienna
Influenced By	Edmund Husserl, Max Weber
Academic Position	New School for Social Research (USA)
Known For	Linking phenomenology with sociology

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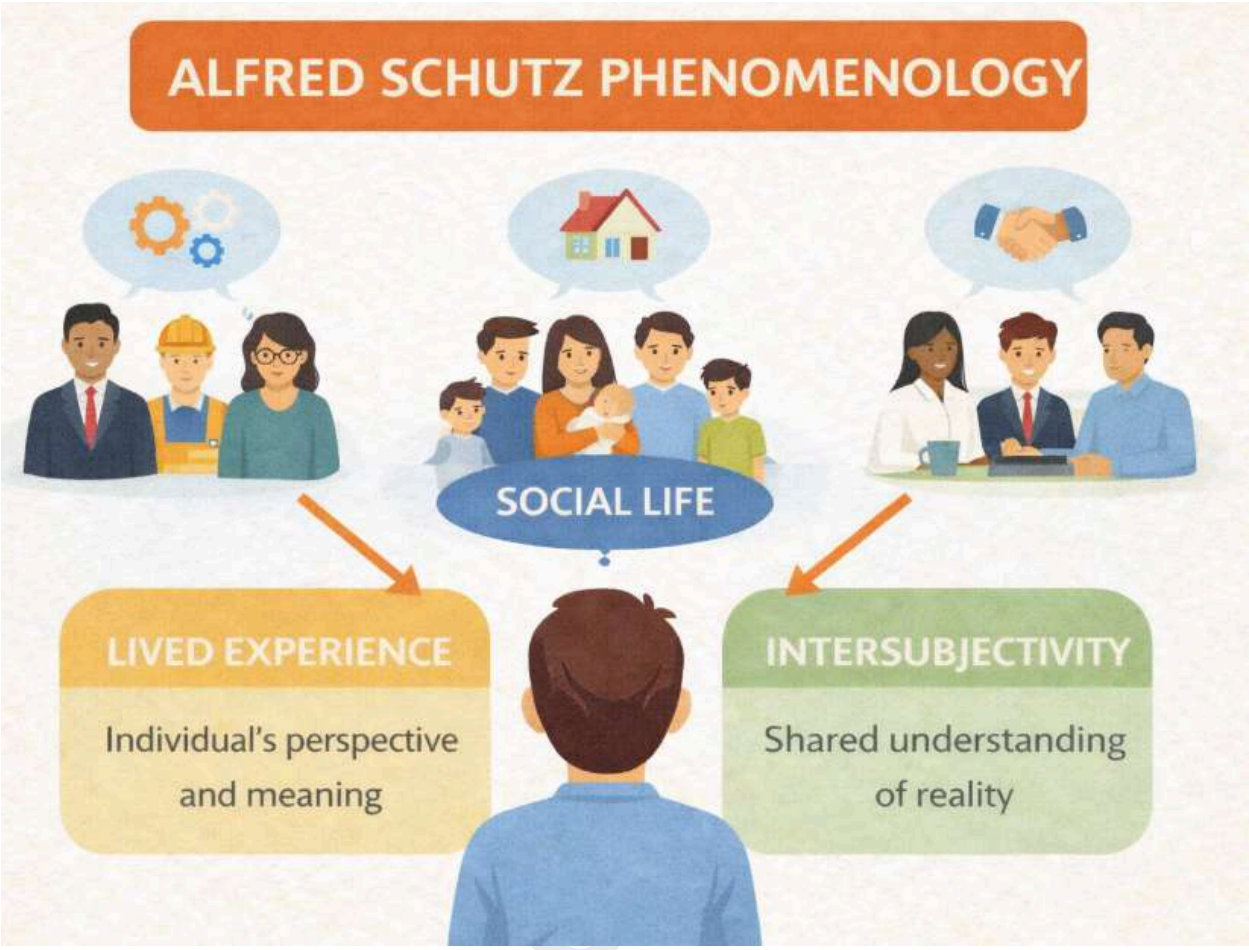

Phenomenology in Sociology	Alfred Schutz introduced phenomenology into sociology by combining **Edmund Husserl's phenomenological philosophy** with **Max Weber's interpretive sociology**. His aim was to understand how social reality is **constructed, experienced, and made meaningful** by ordinary actors in everyday life, rather than explaining society only through external structures or objective laws.
Lifeworld (Lebenswelt)	The **lifeworld** refers to the world of everyday, taken-for-granted experiences in which people live before any scientific reflection. For Schutz, this lifeworld is **pre-theoretical**, shared, and intersubjective, forming the basic ground on which all social action and knowledge rest.
Meaning of Social Action	Schutz argued that social action can only be understood by grasping the **subjective meanings** that actors attach to their actions. He emphasized that meaning is not imposed from outside but arises from the actor's own consciousness, intentions, and past experiences.

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Stock of Knowledge	Individuals act using a **stock of knowledge at hand**, which consists of accumulated experiences, cultural meanings, common-sense understandings, and typifications acquired through socialization. This stock guides everyday action without constant reflection.
Typification	Typification is the process by which people classify others, actions, and situations into **typical categories** to make the social world intelligible. Schutz argued that without typifications, everyday interaction would be impossible.
Intersubjectivity	Intersubjectivity refers to the **shared nature of meaning** in social life. Schutz showed how individuals assume that others perceive the world in roughly similar ways, making communication and cooperation possible.
Time Perspective	Schutz emphasized the role of **time** in consciousness, distinguishing between past experiences, present actions, and future projects. Social action is shaped by how actors locate themselves temporally.
Critique of Positivism	Schutz criticized positivist sociology for treating social facts as objective things and ignoring lived experience. He argued that sociology must begin with the **meaningful world of actors**, not abstract variables alone.

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Alfred Schutz – Features of Stock of Knowledge

Stock of Knowledge	The stock of knowledge refers to the **accumulated, taken-for-granted knowledge** individuals use to interpret the social world in everyday life.
Socially Derived	It is not purely individual; it is **socially transmitted** through language, culture, tradition, and interaction.
Taken-for-Grantedness	People usually **do not question** this knowledge; it is assumed to be self-evident.
Paramount Reality	The stock of knowledge operates primarily within the **paramount reality of everyday life**, which is the most real and unquestioned world for actors.
Typification	Knowledge is organized through **types** (typical persons, actions, situations).
Recipe Knowledge	Much of everyday action relies on **"recipes"**—practical rules for how to act without deep reflection.

Reciprocity of Perspectives	Individuals assume that **others see the world in roughly the same way**, enabling mutual understanding.

Basics of Phenomenology

Common-sense reality	For Schutz, the world of everyday life is a **common-sense reality** based on shared assumptions that people do not question.
Epistemological presuppositions	Common-sense reality rests on basic assumptions: the mundane world exists, others exist, and communication is possible.
Existence of the mundane world	Individuals assume that the everyday world exists independently of doubt.
Existence of fellows	People assume that **other human beings (fellows)** also inhabit the same world.
Possibility of communication	Social life is possible because individuals believe they can communicate and understand others.
Taken-for-granted reality	In daily life, people take the reality of their experiences **for granted**, without constant reflection.
Stream of consciousness	Each individual lives within their own **stream of consciousness**, yet interacts socially.
Understanding consciousness of others	People interpret and grasp the **consciousness of others** while remaining in their own consciousness.
We-relations	Intimate, face-to-face relationships based on direct interaction (family, friends).
They-relations	Distant, impersonal relationships without direct interaction (offices, institutions).

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Three pillars of phenomenology by Edmund Husserl **[Please note, Husserl is the founder of Phenomenology but Scutz is the Father of Phenomenology** कृपया ध्यान दें, हुसरल घटना विज्ञान के संस्थापक हैं, लेकिन स्कुट्ज़ घटना विज्ञान के जनक हैं।**]**

Natural Attitude	Natural attitude refers to the **taken-for-granted mode of everyday life** in which people assume the world exists as it appears, without questioning its meanings or structures. Individuals act pragmatically, relying on common sense and routine knowledge.
Intersubjectivity	Intersubjectivity refers to the **shared understanding of reality** that arises through social interaction. Meanings are not purely individual but are **socially constructed and mutually recognized** by others.
Life-World (Lebenswelt)	Life-world is the **everyday social world of lived experience** where people act, interact, and assign meaning before scientific or theoretical reflection. It is pre-theoretical, practical, and meaning-laden.

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4 Realms of Lifeworld based on time and space

1. Umwelt (World of Direct Social Reality / Face-to-Face World)	This is the realm of **immediate, direct, face-to-face interaction**, where others are experienced as living consciousnesses. Meaning is shared through gestures, speech, and mutual presence.
2. Mitwelt(World of Contemporaries)	This realm includes people who **exist at the same time as the actor** but are **not directly encountered**. They are known through types, roles, and social categories.
3. Vorwelt (World of Predecessors)	This is the world of **past generations**, accessed through history, tradition, texts, and memories. Interaction is indirect and interpretive.
4. Folgewelt (World of Successors)	This realm refers to **future generations** who do not yet exist. Meaning here is anticipatory and based on expectations, plans, and projections.

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Schutz critique of Max Weber's verstehen

Starting Point of Verstehen	Weber begins with **subjective meaning**, but does not clearly explain how meanings are constituted in everyday life.
Level of Analysis	Weber remains at a **sociological-ideal type level**, not at the level of lived experience.
Everyday Life (Life-World)	Weber neglects the **life-world (Lebenswelt)** as the taken-for-granted foundation of action.
Common-Sense Knowledge	Weber does not systematically analyze **common-sense knowledge** used by actors in daily interactions.
Intersubjectivity	Weber assumes shared meaning but does not explain **how intersubjectivity is produced**.
Schutz's Correction	Schutz reconstructs Verstehen using **Husserlian phenomenology**, focusing on lived meaning.

Phenomenology: Hegel vs Husserl vs Alfred Schutz

Hegel	Husserl	Alfred Schutz
Dialectical Phenomenology	Transcendental Phenomenology	Phenomenological Sociology

Key Books

Hegel	***Phenomenology of Spirit* (1807)**
Husserl	***Logical Investigations* (1900–01)**
	***Ideas I* (1913)**
Alfred Schutz	***The Phenomenology of the Social World* (1932)**

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Books by Schutz

1932 – *Der sinnhafte Aufbau der sozialen Welt*
(English: *The Phenomenology of the Social World*, 1967)

1962 – *Collected Papers I: The Problem of Social Reality*

1964 – *Collected Papers II: Studies in Social Theory*

1966 – *Collected Papers III: Studies in Phenomenological Philosophy*

Harold Garfinkel

Full Name	Harold Garfinkel
Birth	October 29, 1917, Newark, New Jersey, USA
Death	April 21, 2011
Nationality	American

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Discipline	Sociology
Academic Tradition	Ethnomethodology
Education	PhD, Harvard University
Influenced By	Talcott Parsons, Alfred Schutz, Phenomenology
Major Academic Position	Professor, University of California, Los Angeles (UCLA)
Known As	Founder of Ethnomethodology

Meaning of Ethnomethodology: *Ethno* = people, *method* = methods → study of people's methods of making social reality.

Garfinkel is known for establishing and developing **ethnomethodology** as a field of inquiry in sociology.

He is best known for his classic book ***Studies in Ethnomethodology (1967)***.

Garfinkel wrote the short story **"Color Trouble"**, first published in the journal *Opportunity* in **1940**.

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“Color Trouble” discussed the **victimization of segregated Black women** travelling on a bus in Virginia.
Ethnomethodology emerged in the **1940s**.
Unlike **Parsons** and other theorists, Garfinkel’s goal was **not to create another grand explanatory system**.
He expressed an **“indifference” to grand sociological theorizing**.
Garfinkel **criticised Durkheim’s idea of social facts** as external and coercive.
He argued that **social facts are made / accomplished by members** in everyday life.

Ethnomethodology is **neither macro nor micro sociology**; it studies **artful practices** through which people produce social order.
Macro theories impose structures; micro theories focus on individuals—ethnomethodology focuses on **situated practices**.
Order is not pre-given; it is **continuously accomplished in interaction**.

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Most Important Contributions in Sociology

Ethnomethodology	The study of the **methods people use in everyday life** to produce and sustain social order.
Background Expectancies	Shared, taken-for-granted assumptions guiding everyday interaction.
Everyday Life Focus	Emphasis on mundane, routine interactions rather than grand structures.
Influence of Phenomenology	Applied Schutz's phenomenology to empirical sociological analysis.

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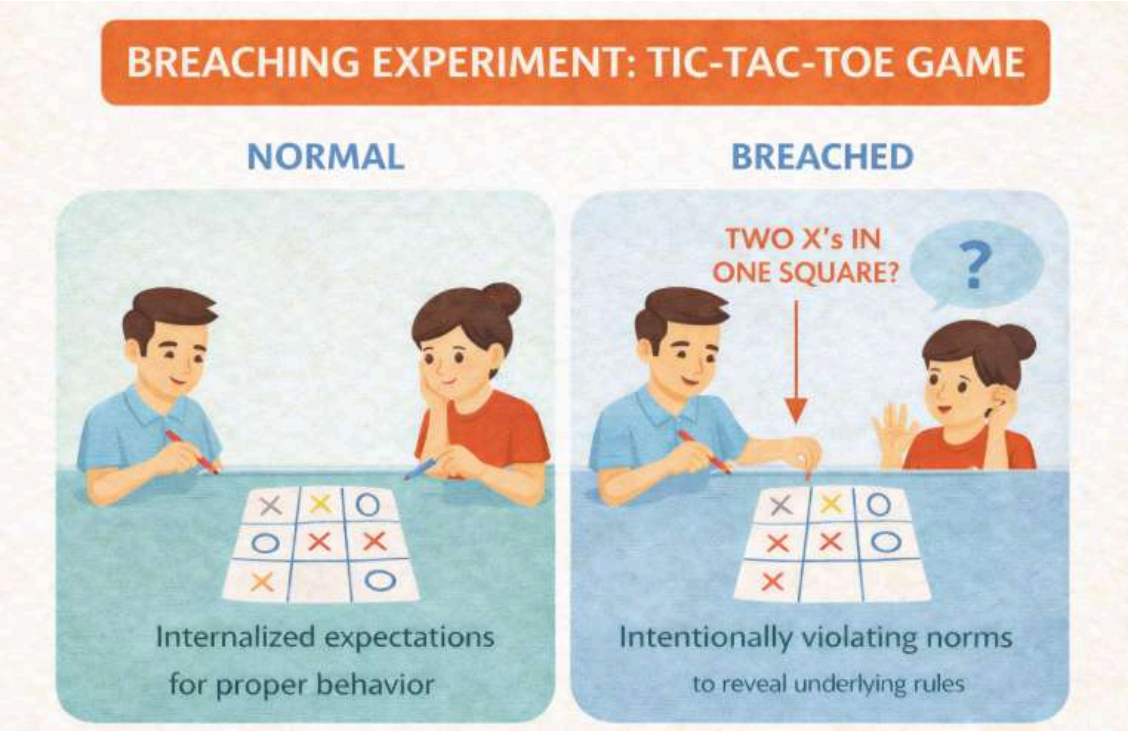
All concepts in Ethnomethodology explained–

Ethnomethodology	Ethnomethodology is the study of the **methods and procedures** that ordinary people use to **produce, maintain, and make sense of social order in everyday life**. Garfinkel argued that social order is not imposed from above but is **continuously accomplished through routine interactions**.
Indexicality	Indexicality means that the **meaning of words and actions depends on context**. The same expression can have different meanings in different situations, and people understand this naturally.
Example – Indexicality	Saying “It’s hot here” may mean a complaint, a request to open a window, or casual observation depending on the situation.
Documentary Method of Interpretation	People interpret specific actions as **documents or evidence of an underlying pattern** and then use that assumed pattern to interpret further actions.
Example – Documentary Method	If a teacher scolds a student once, others may see it as evidence that the student is “problematic,” and future actions are interpreted through that label.
Accounts	Accounts are the **explanations, justifications, or excuses** people give to make their actions socially acceptable and understandable.
Example – Accounts	Saying “I was late because of traffic” is an account that normalizes rule-breaking.

Reflexivity	Reflexivity means that **actions both describe and create social reality at the same time**. Social order is produced through the very practices that appear to explain it.
Example – Reflexivity	Calling a meeting “formal” makes people behave formally, thereby creating formality.
Glossing Practices	Glossing refers to the way people **summarize, simplify, or gloss over details** to keep interaction flowing smoothly.
Example – Glossing	Saying “You know how it is” avoids long explanations.
Conversational Analysis (CA) 	Conversation analysis studies the **orderly patterns of talk**, such as turn-taking, pauses, and repair mechanisms, showing that everyday talk is highly structured.
Example – CA	People usually avoid talking over each other and repair misunderstandings quickly.

Breaching Experiments	Breaching experiments deliberately **violate taken-for-granted norms** to reveal the hidden rules of social life.



Etcetera Principle	People assume that **unstated details are understood** and shared, allowing interaction to proceed without complete information.
Example – Etcetera Principle	Saying “Let’s meet at the usual place” assumes shared knowledge.

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Service Lines / Queues	Queues are social accomplishments where people **recognize invisible rules** like first-come-first-served.
Example – Queues	Someone jumping the queue is immediately noticed and challenged.

1967 – *Studies in Ethnomethodology*
1972 – *Ethnomethodology: Selected Readings* (editor)
1986 – *Ethnomethodological Studies of Work* (with Michael Lynch & Eric Livingston)
1991 – *Ethnomethodology and the Human Sciences*
2002 – *Ethnomethodology's Program: Working Out Durkheim's Aphorism*

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Unit 1: Sociological Theory Part 12 (20/12/2025)

Erving Goffman

Full Name	Erving Goffman
Birth	June 11, 1922, Mannville, Alberta, Canada
Death	November 19, 1982, Philadelphia, USA
Discipline	Sociology
Theoretical Orientation	Symbolic Interactionism
Academic Training	PhD, University of Chicago
Influences	Mead, Simmel, Durkheim, Schutz
Known For	Micro-sociology, interaction order
Presidential Role	President, American Sociological Association (1981–82)
Nature of Work	Empirical, ethnographic, interaction-focused

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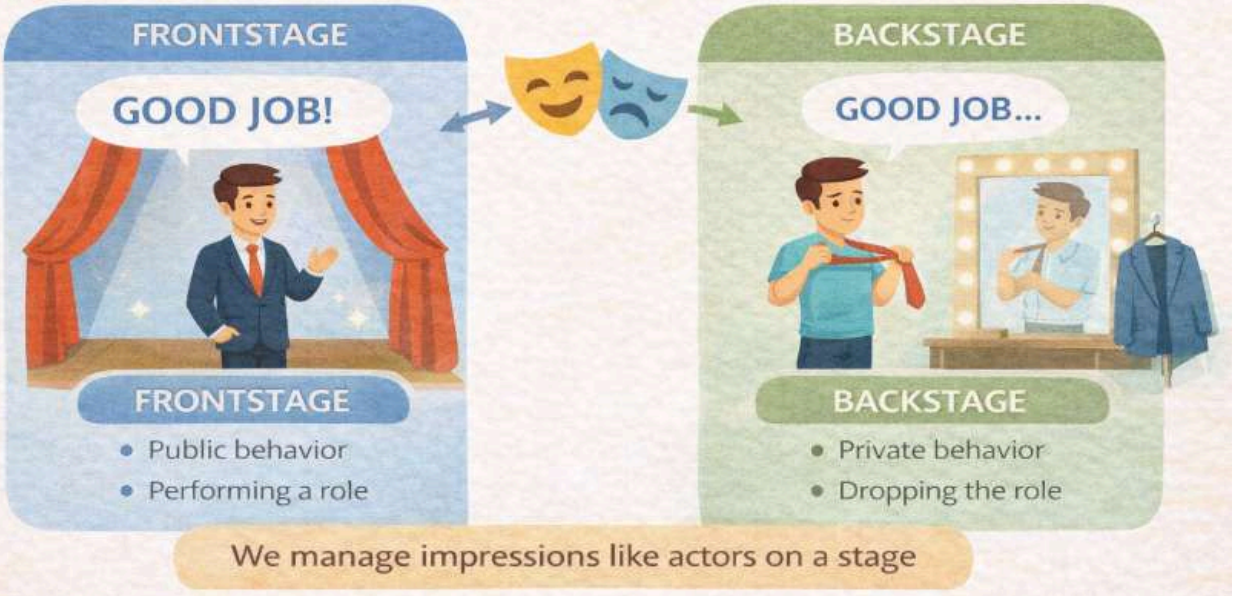
DRAMATURGY

BY GOFFMAN

Social interactions as theatrical performances



We manage impressions like actors on a stage

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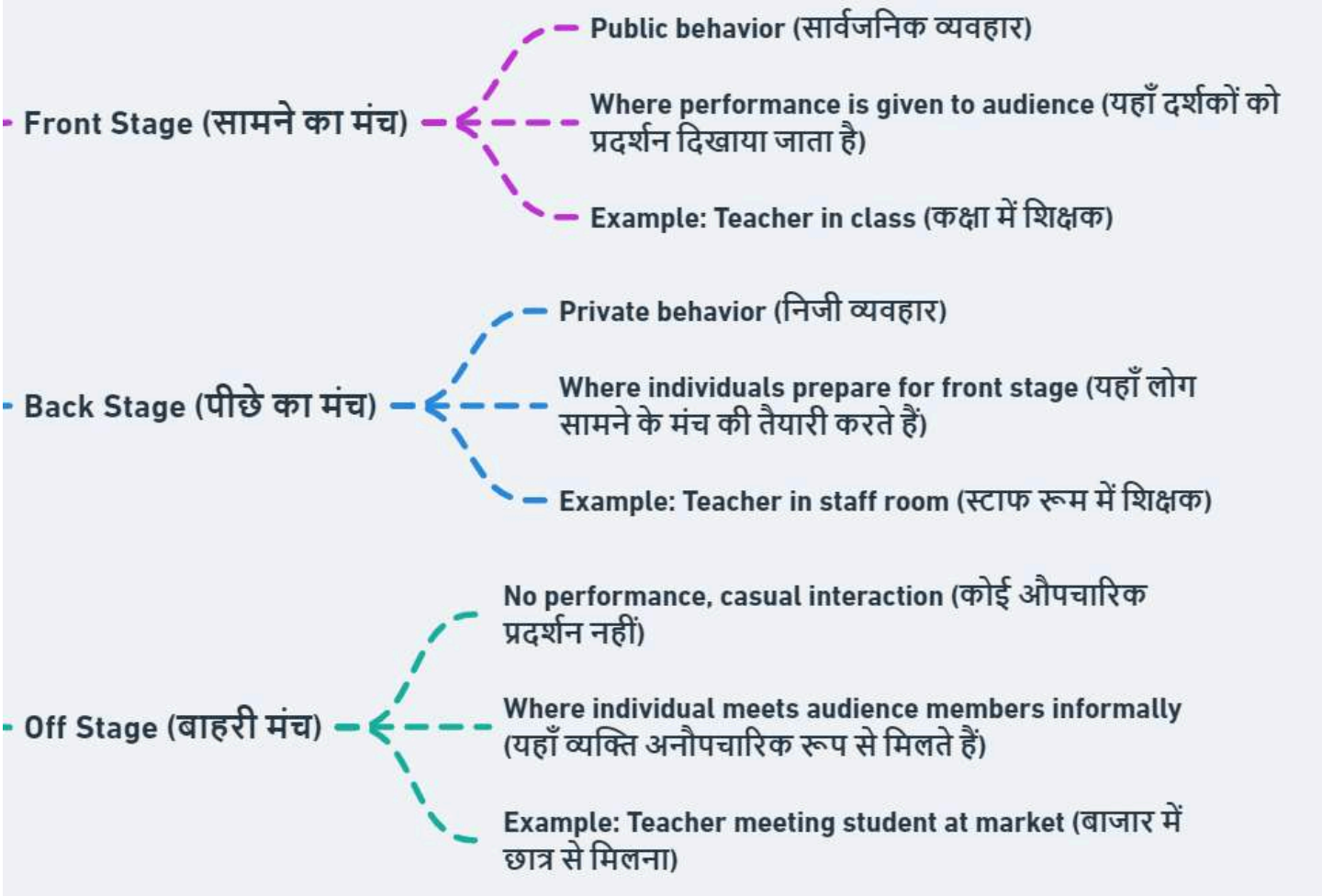
Types of stages by Goffman



Most Important Theories and Concepts of Erving Goffman

Social life is like a drama; individuals are actors who perform roles before an audience to manage impressions.

Dramaturgical Theory	Social life is like a theatrical performance where individuals manage impressions.
Front Stage	Area where individuals perform formal roles before an audience.
Back Stage	Private space where individuals relax and drop their public roles.
Impression Management	Techniques used by individuals to control others' perceptions.
Presentation of Self	Individuals consciously present an image to maintain social order.

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Interaction Order	A distinct social domain governed by rules of face-to-face interaction.
Face	Positive social value a person claims during interaction.
Face-work	Strategies to maintain one's own and others' face.
Stigma	Attribute that deeply discredits an individual in social interaction.
Total Institutions	Institutions that control all aspects of inmates' lives (e.g., prisons).
Civil Inattention	Polite ignoring of strangers to maintain social order in public.
Frame Analysis	How individuals interpret and organize social experience.

Basics of dramaturgy

1. Performance	All activities carried out by an individual in the presence of others to influence their perceptions. Every social interaction is a performance.
2. Actor (Performer)	The individual who presents a particular image of self in social situations. Actors consciously or unconsciously shape impressions.
3. Audience	Those who observe the performance and for whom the actor performs. Audience reactions shape future performances.
4. Setting	The physical and social background where interaction occurs (office, classroom, home). Usually remains fixed while actors change.
5. Impression Management	Techniques used by actors to control how others perceive them (speech, dress, gestures, silence).

7 elements of performance

1. Belief in the Role/ भूमिका में विश्वास	The performer may sincerely believe in the role being played or may cynically perform it only to manage impressions. Goffman emphasizes that belief affects the credibility of performance in front of the audience.
2. Front / Mask (Front Stage Appearance)/ सामने / मुखौटा (मंच पर सामने से उपस्थिति)	"Front" refers to the expressive equipment used intentionally by the performer, including appearance, manner, dress, language, and setting, to define the situation for the audience.

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3. Dramatic Realization/ नाटकीय अहसास	Performers must highlight and dramatize aspects of their role so that the audience clearly understands the meaning of the performance. Merely possessing a role is not enough; it must be expressed.
4. Idealization/ आदर्श बनाना	Performances tend to present an idealized version of social norms, values, and expectations. Actors hide contradictions, failures, or immoral aspects to conform to socially approved images.
5. Maintenance of Expressive Control/ अभिव्यंजक नियंत्रण का रखरखाव	The performer must control gestures, expressions, tone, and emotions to prevent disruption of the performance. Loss of control can damage the credibility of the role.
6. Misrepresentation/ बहकाना	Sometimes performances involve exaggeration, concealment, or false presentation of facts to manage impressions. Though not always deliberate lying, it involves strategic distortion of reality.
7. Mystification/ रहस्यवाद	Performers maintain a certain distance from the audience to preserve authority, prestige, or awe. Excessive familiarity is avoided to sustain respect and power.

Other important concepts

Role Distance
Role distance refers to the degree to which an individual separates their true self from the role they are performing. Goffman argues that people often perform roles they do not fully identify with and use gestures, irony, humor, or detachment to signal that the role does not define their entire identity. This concept highlights that role performance does not imply total commitment and allows actors to assert autonomy within social expectations.
Total Institutions
Total institutions are places where individuals are isolated from wider society for a significant period and where all aspects of life are conducted under a single authority, such as prisons, mental asylums, military barracks, or monasteries. Goffman shows how such institutions impose strict routines, surveillance, and mortification of the self, leading to loss of personal identity and autonomy.
Frame Analysis

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Frame analysis explains how individuals organize their experiences and interpret social situations using “frames” — shared cognitive structures that answer the question “What is going on here?”. Goffman argues that meaning is not inherent in events but constructed through frames, which can shift, overlap, or break, leading to misunderstandings or redefinitions of reality.
Stigma
Stigma refers to an attribute that deeply discredits an individual, reducing them from a whole and normal person to a tainted one. Goffman distinguishes between discredited stigma (visible) and discreditable stigma (hidden) and analyzes how stigmatized individuals manage spoiled identities through concealment, passing, or resistance in everyday interactions.

Focussed Interaction	A situation in which two or more individuals **sustain a shared focus of attention** and explicitly acknowledge one another, usually through conversation or joint activity. Examples include face-to-face talk, meetings, games, or rituals.
Unfocussed Interaction	Interaction that occurs when individuals are **co-present** but not engaged in a common activity; they still monitor each other through gestures, glances, posture, or distance (e.g., people in an elevator or on a street).
Tie-Signs	Symbolic indicators that **signal a social relationship** between individuals (e.g., holding hands, shared jokes, insider language), marking who belongs together in public settings.
Interaction Rituals	Routine, rule-governed practices through which individuals **maintain face**, show respect, and uphold social order (e.g., greetings, apologies, thanking, turn-taking).
Change Signals	Verbal or non-verbal cues that **mark transitions** in interaction—such as opening, shifting, or closing encounters (e.g., looking at a watch, stepping back, tone change).
Teams	A group of individuals who **cooperate in staging a single performance**, sharing information and coordinating actions to sustain a consistent definition of the situation.

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Dark Secret (गहरा रहस्य)
Contradicts the image being projected (प्रस्तुत छवि का खंडन करता है)
Must be hidden (छिपाना जरूरी)
Example: Criminal past (आपराधिक अतीत)
Inside Secret (भीतरी रहस्य)
Known only to the performance team (केवल टीम को ज्ञात)
Builds group solidarity (समूह में एकता बनाता है)
Example: Magic tricks (जादू की तरकीबें)
Free Secret (मुक्त रहस्य)
Not related to the performance (प्रदर्शन से संबंधित नहीं)
Still hidden from outsiders (फिर भी बाहरी लोगों से छिपा)
Example: Personal gossip (निजी गपशप)
Entrusted Secret (सौंपा गया रहस्य)
Others have shared it with trust (किसी ने विश्वास से साझा किया)
Must be protected (सुरक्षित रखना आवश्यक)
Example: Friend's confession (दोस्त की स्वीकारोक्ति)
Strategic Secret (रणनीतिक रहस्य)
Helps manage or manipulate the audience (दर्शकों को नियंत्रित करने में सहायक)
Must remain undisclosed (गुप्त रहना जरूरी)
Example: Business strategy (व्यापार रणनीति)

1956	*The Presentation of Self in Everyday Life*	Introduces **dramaturgical theory**, viewing social interaction as theatrical performance.
1961	*Asylums*	Analyzes **total institutions** and how they reshape identity through discipline and control.
1961	**Encounters**	
1963	**Behavior in Public Places**	
1963	*Stigma: Notes on the Management of Spoiled Identity*	Explains how **social stigma** is produced, managed, and negotiated in everyday life.
1967	*Interaction Ritual*	Focuses on **rituals, face-work, and politeness** sustaining social order.
1969	*Strategic Interaction*	Examines **information control, secrecy, and strategic behavior** in interaction.
1971	*Relations in Public*	Studies **behavior in public spaces**, including unfocused interaction and civil inattention.
1974	*Frame Analysis*	Develops **frame theory**—how people organize experience and interpret reality.
1976	**Gender Advertisements**	
1981	*Forms of Talk*	Analyzes **spoken interaction**, speech roles, and conversational structure.
1983	*The Interaction Order*	Argues that interaction has its **own social order** distinct from institutions.
1986	*Frame Analysis: An Essay on the Organization of Experience* (rev. ed.)	Expanded reflection on framing, misframing, and keying of experience.

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COMPILED NOTES OF
Unit 1: Post Modern/Post Structuralist/Post Colonial Thinkers

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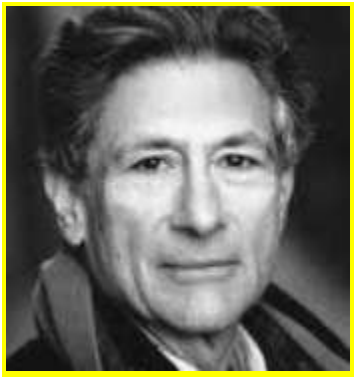
NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Post modern/Post Structuralist/ Post Colonial Thinkers

Edward Said



Full Name	Edward Wadie Said
Date of Birth	1 November 1935
Place of Birth	Jerusalem, British Mandate of Palestine
Date of Death	25 September 2003
Place of Death	New York City, USA
Nationality	Palestinian-American
Academic Discipline	Literary Studies, Cultural Studies, Postcolonial Studies
Educational Background	BA – Princeton University; MA & PhD – Harvard University
Primary Institutional Affiliation	Professor of English and Comparative Literature, Columbia University
Years at Columbia University	1963–2003
Intellectual Influences	Michel Foucault, Antonio Gramsci, Giambattista Vico
Major Identity	Public Intellectual, Cultural Critic, Political Commentator
Notable Public Role	Member of Palestinian National Council (1977–1991)

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Core Academic Contribution	Founder of Postcolonial Criticism
Most Famous Work	*Orientalism* (1978)
Associated Concepts	Orientalism, Representation, Othering, Imperial Discourse
Autobiographical Work	*Out of Place* (1999)
Cause of Death	Chronic Leukemia

Major Theoretical Contributions

Orientalism (1978)	Argues that the West constructed the "Orient" as exotic, backward, and inferior to justify domination
Knowledge–Power Nexus	Knowledge about the East is never neutral; it is tied to power and domination
Representation	Cultural texts (literature, art, media) actively shape political realities
Culture and Imperialism (1993)	Shows how European literature normalized empire and colonial rule
Contrapuntal Reading	Reading texts by including both imperial and colonized perspectives
Exile and Identity	Exile produces fragmented, hybrid identities
Critique of Eurocentrism	Challenges Europe as the universal reference point of knowledge

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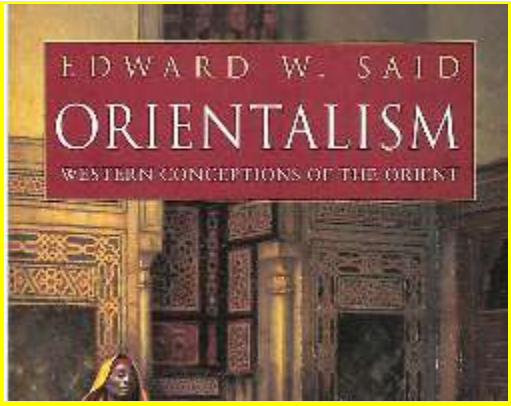
Unit 1: Sociological Theory Part 13 (20/12/2025)

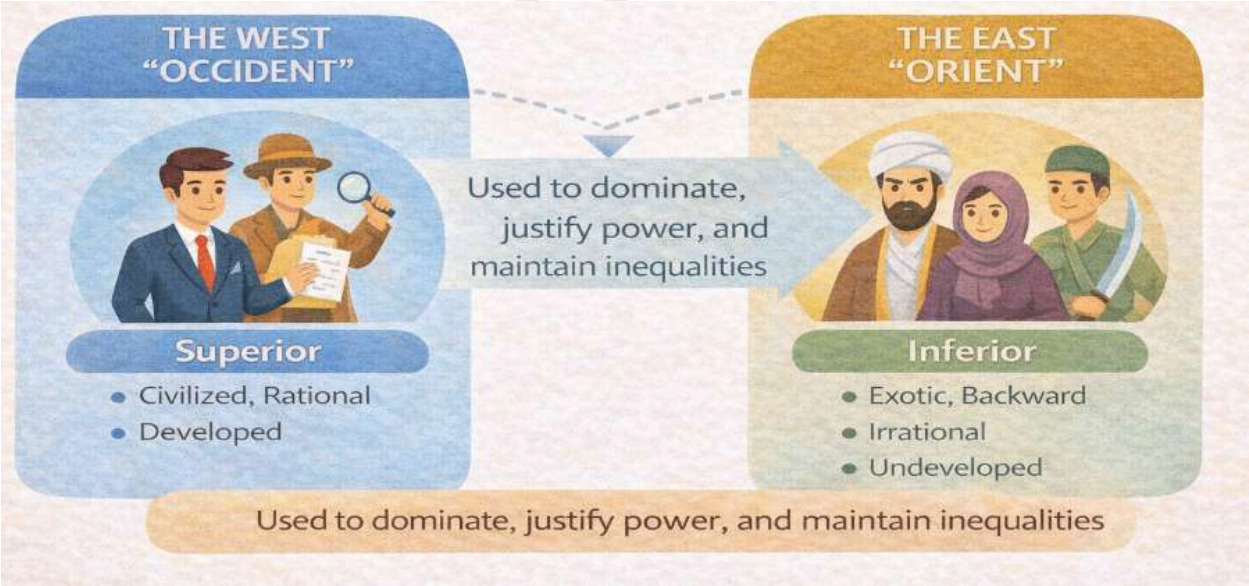


Orientalism is a **systematic way of thinking** through which the West constructs, represents, and dominates the "Orient" (East).

It is not just prejudice, but a **structured discourse** backed by power and institutions.

The Orient is imagined as irrational, backward, static, and inferior.

The Occident (West) is presented as rational, modern, progressive, and superior.



Orientalism works as a **discourse**—a system of knowledge that defines what can be said about the East.

This knowledge is not neutral; it is **produced within relations of power**.

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Scholars, travelers, colonial officers, artists all participate in this discourse.

1. Academic Orientalism: Study of Eastern languages, cultures, histories by Western scholars.

2. Imaginative Orientalism: Literary and artistic representations of the East.

3. Institutional Orientalism: Political and administrative control over the East.

In *Culture and Imperialism* (1993), Said argues that European literature and culture are deeply intertwined with imperial expansion. Canonical novels are not innocent artistic works but are structured by imperial assumptions, silences, and exclusions. Empire operates culturally by normalizing domination within everyday narratives.

Contrapuntal reading is a method where texts are read by simultaneously considering the perspectives of the colonizer and the colonized. Said borrows the idea from musical counterpoint, arguing that imperial texts must be read for both what they say and what they silence—especially the suppressed histories of colonized peoples.

Exile and Intellectual Responsibility

Said conceptualizes exile not only as physical displacement but as an intellectual position that enables critical distance. The exiled intellectual, according to Said, must resist nationalism, orthodoxy, and state power, and speak truth to authority rather than serve power or institutions.

Said critiques Western media for producing simplified and hostile images of Islam and the Arab world. He shows how news, expert commentary, and policy discourse reproduce Orientalist assumptions, turning cultural difference into a security threat.

Epistemic violence

Epistemic violence refers to the harm done to colonized peoples through systems of knowledge that misrepresent, silence, or overwrite their histories, cultures, and voices. Although the term is later systematized by Gayatri Chakravorty Spivak, its foundations are clearly present in Edward Said's critique of Orientalism, where Western knowledge about the "Orient" functions as a form of domination rather than understanding.

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1966	*Joseph Conrad and the Fiction of Autobiography*	Early literary criticism; relationship between narrative, self, and fiction
1975	*Beginnings: Intention and Method*	How texts begin; authority, intention, and intellectual method
1978	*Orientalism*	Critique of Western representations of the East; discourse, power, knowledge
1981	*Covering Islam*	Media, academia, and political misrepresentation of Islam
1983	*The World, the Text, and the Critic*	Role of the critic; secular criticism; text–world relationship
1991	*Musical Elaborations*	Music, aesthetics, and humanist interpretation
1993	*Culture and Imperialism*	Imperialism embedded in Western literature and culture
1994	*Representations of the Intellectual*	Public intellectual, exile, speaking truth to power
1999	*Out of Place: A Memoir*	Autobiography; exile, identity, displacement
2000	*Reflections on Exile and Other Essays*	Exile, nationalism, intellectual responsibility

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Pierre Bourdieu

Pierre Bourdieu (1930–2002) was a French sociologist, anthropologist, and public intellectual known for integrating theory and empirical research. Born in rural Béarn, France, his early life shaped his sensitivity to class, education, and symbolic power.

He was educated at the École Normale Supérieure and initially trained in philosophy before turning to sociology and anthropology.

His fieldwork in colonial Algeria during the 1950s deeply influenced his critique of domination, culture, and power.

Bourdieu held the Chair of Sociology at the Collège de France and emerged as a leading critic of neoliberalism, media power, and academic elitism.

*Pierre Bourdieu described his theoretical orientation as **constructivist structuralism** or **structuralist constructivism**, also calling it **genetic structuralism**. Through this formulation, Bourdieu sought to overcome the rigid opposition between objective social structures and subjective human action. He argued that social reality is structured, but these structures are historically produced and actively constructed through practice.*

Most Important Theories of Pierre Bourdieu

Habitus

Habitus refers to durable, internalized dispositions shaped by social conditions that guide perception, taste, and action. It explains how social structures become embodied and reproduced without conscious calculation.

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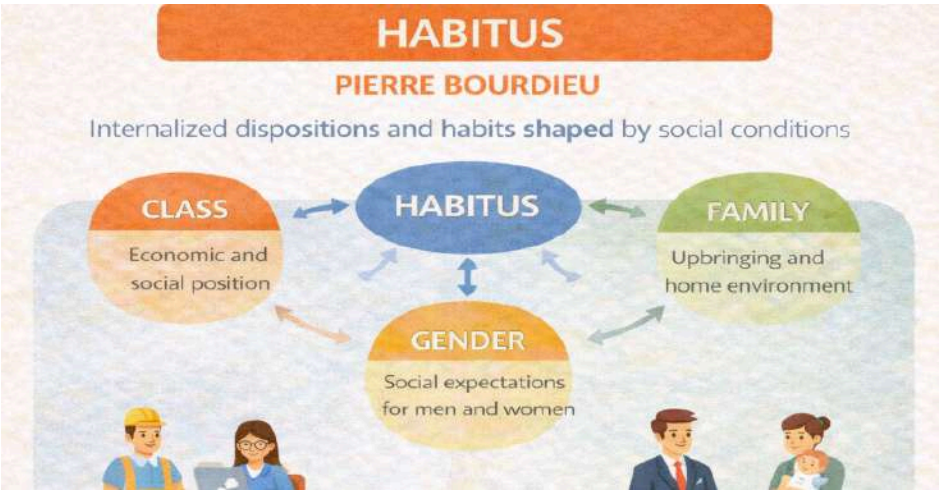
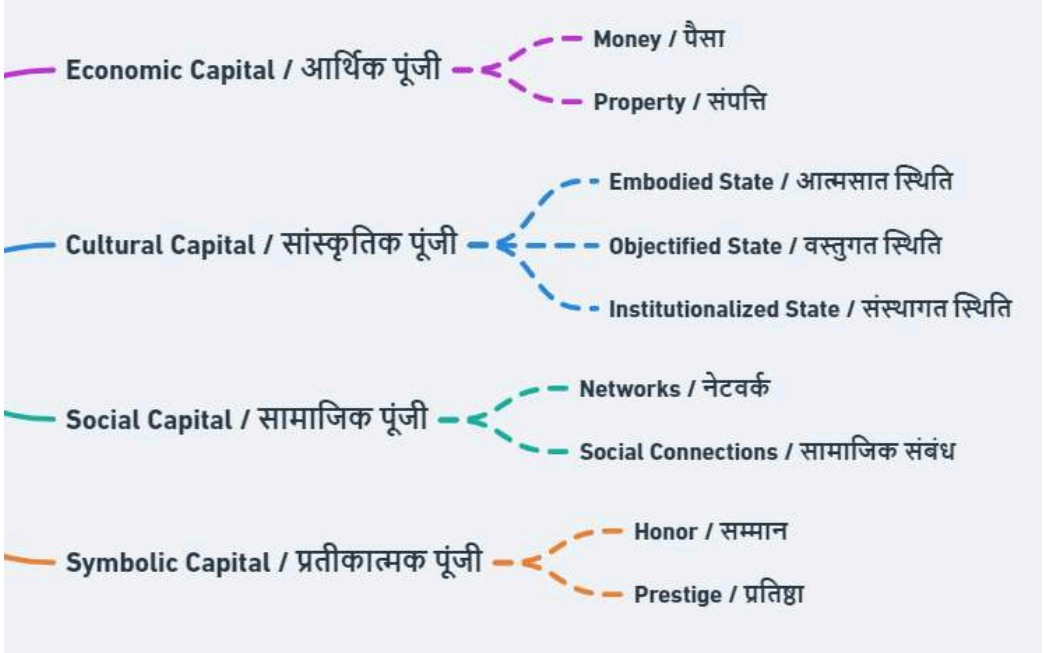


Forms of Capital

Bourdieu expands the concept of capital beyond economics to include cultural, social, and symbolic capital. These forms determine life chances, power, and social mobility.

Cultural capital exists in embodied, objectified, and institutionalized forms, especially through education.



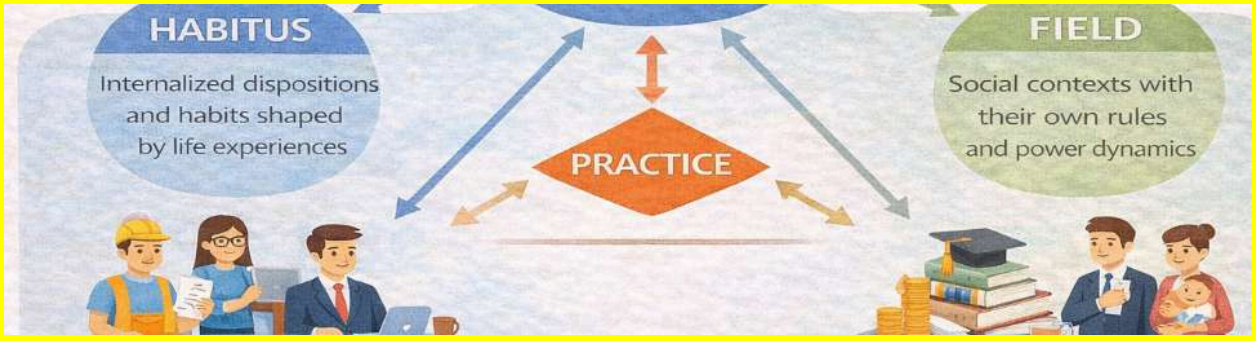
Field

A field is a structured social space with its own rules, power relations, and forms of capital, such as art, education, politics, or religion. Social struggles occur within fields.

Practice Theory (Structure–Agency Bridge)

Bourdieu's theory of practice explains social action as the outcome of the interaction between habitus, capital, and field. It overcomes the binary between structure and agency.

[(Habitus × Capital) + Field = Practice]



Doxa

Doxa refers to the taken-for-granted beliefs, assumptions, and worldviews that are accepted as self-evident within a social field. These beliefs are so deeply internalized that they are not perceived as beliefs at all, but as "common sense" or natural reality. Doxa operates below the level of conscious reflection and is sustained through habitus.

Through doxa, social hierarchies and power relations appear natural and unquestionable. Dominated groups often accept their position as normal, which enables symbolic violence to function effectively.

Nomos

Nomos refers to the fundamental law, principle, or organizing logic of a social field. It defines what is legitimate, valuable, and meaningful within that field and sets the rules of the game. Nomos structures practices by determining what counts as success, failure, authority, or competence.

Each field—such as education, art, politics, or religion—has its own nomos, which actors must accept in order to participate meaningfully in that field.

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Doxa is the unquestioned acceptance of the nomos. When the rules of the field (nomos) are no longer questioned and appear natural, they become doxa.

Crisis or social change can transform doxa into debate, revealing the underlying nomos.

Symbolic Power and Symbolic Violence

Symbolic power is the power to define reality, norms, and legitimacy. Symbolic violence occurs when domination is misrecognized as natural or legitimate by those subjected to it.

Cultural Reproduction and Education

Bourdieu argues that education systems reproduce class inequality by rewarding dominant cultural capital while presenting success as merit-based.

Taste and Distinction

In *Distinction*, Bourdieu shows that taste is not individual preference but socially structured. Cultural consumption becomes a marker of class distinction.

Reflexive Sociology

Bourdieu emphasizes reflexivity, arguing that sociologists must critically examine their own position, power, and academic habitus in knowledge production.

Homo Academicus (1984)

Homo Academicus is Bourdieu's reflexive sociological analysis of the academic field in France. He treats universities as structured social fields governed by power relations, struggles over legitimacy, and different forms of capital. Academic positions, disciplines, and reputations are shown to be products of social struggle rather than pure intellectual merit.

Bourdieu distinguishes between different academic capitals—scientific authority, institutional power, and symbolic recognition—and shows how professors occupy positions depending on their accumulation of these capitals.

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Practical kinship refers to the way kin relations are actually lived, activated, and used in everyday life. It is based on practices such as cooperation, exchange, support, obligation, and emotional closeness rather than on formal genealogical rules. In practical kinship, people selectively emphasize or downplay relationships depending on context, interest, and social strategy.

Official kinship refers to the formal, codified, and publicly recognized system of kin relations expressed through genealogies, family trees, legal categories, and ritual norms. It presents kinship as fixed, rule-bound, and objective, often masking the strategic and practical use of relations.

Within this field, culture is hierarchically divided into **legitimate culture**, **middlebrow culture**, and **popular culture**. These categories are not neutral classifications but reflect class-based power relations and the unequal distribution of cultural capital.

Legitimate culture is associated with the dominant classes and includes forms such as classical music, fine art, philosophy, and high literature. It is presented as superior, refined, and universally valuable, thereby legitimizing elite tastes as “natural” standards of culture.

Middlebrow culture occupies an intermediate position. It imitates legitimate culture but simplifies it, making it accessible to the middle classes. Although it aspires to legitimacy, it is often viewed with suspicion by cultural elites.

Popular culture is associated with the working classes and includes mass entertainment, popular music, television, and everyday cultural practices. It is often devalued and labeled as vulgar or lacking sophistication, reflecting symbolic domination over subordinate classes.

1972	*Outline of a Theory of Practice*	Habitus, practice, structure–agency
1979	*Distinction: A Social Critique of the Judgement of Taste*	Taste, class, cultural capital
1980	*The Logic of Practice*	Practice theory, embodiment
1984	*Homo Academicus*	Power and hierarchy in academia

1986	*Forms of Capital* (essay; later book-form collections)	Economic, cultural, social, symbolic capital
1989	*The State Nobility*	Elite schools, state power
1991	*Language and Symbolic Power*	Language, domination, legitimacy
1992	*An Invitation to Reflexive Sociology* (with L. Wacquant)	Reflexivity, method
2001	*Masculine Domination*	Gender, symbolic violence
2004	*Science of Science and Reflexivity*	Sociology of science

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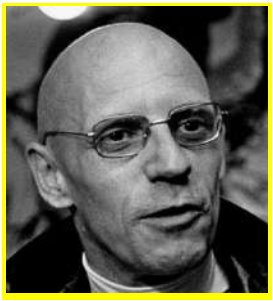
Unit 1: Sociological Theory Part 14 (21/12/2025)

Michel Foucault



Michel Foucault (1926–1984) was a French philosopher and social theorist whose work profoundly shaped sociology, political theory, criminology, gender studies, and cultural studies. Though trained in philosophy, his analyses of power, knowledge, institutions, and discourse are foundational to sociology.

He studied at the École Normale Supérieure and held the Chair of "History of Systems of Thought" at the Collège de France.

Foucault's work moved across three broad phases—archaeology, genealogy, and ethics—each addressing different dimensions of power and subjectivity.

He consistently rejected grand universal theories and instead focused on historical specificity, institutions, and everyday practices.

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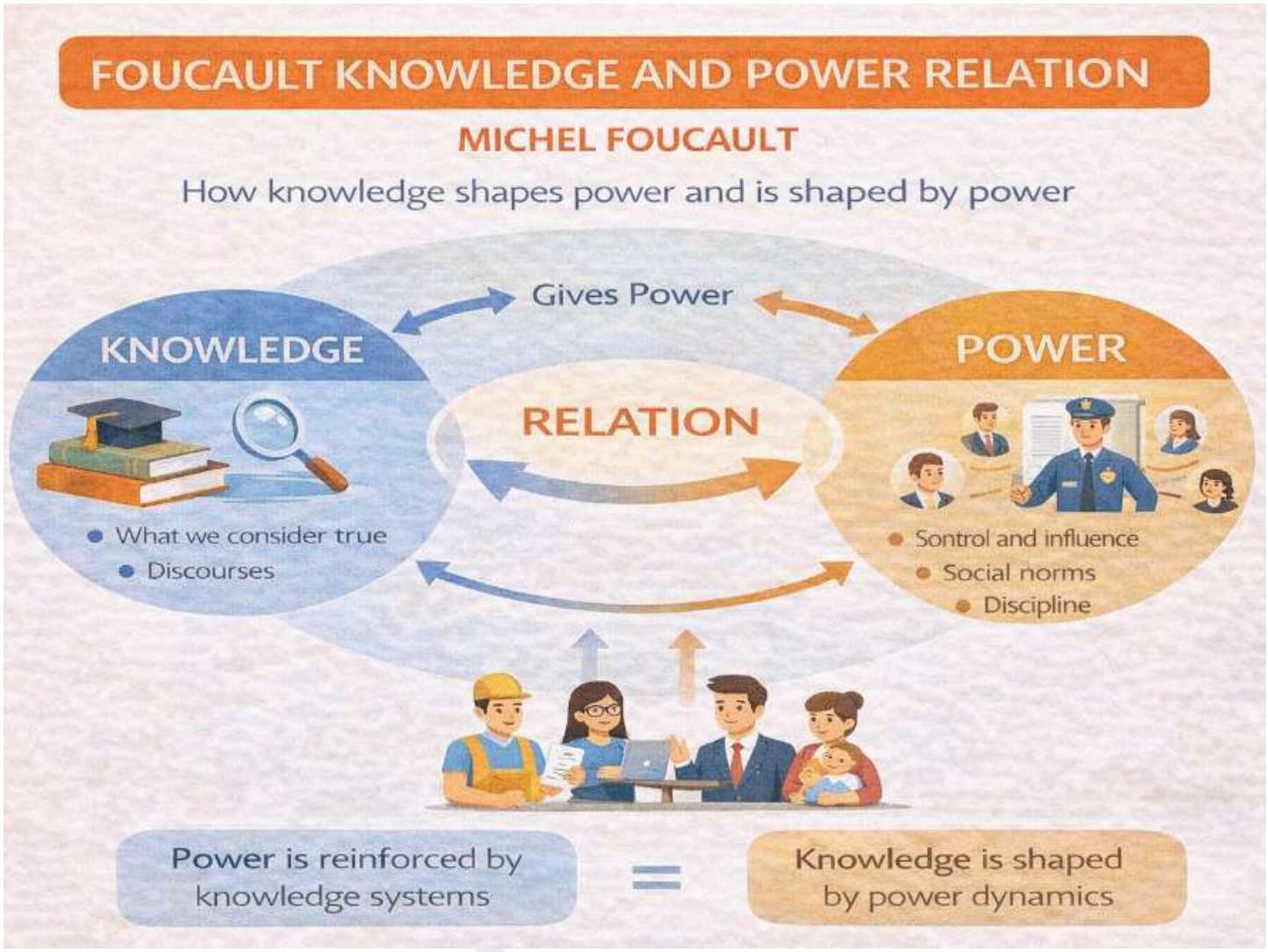

Power–Knowledge

Foucault argues that power and knowledge are inseparable. Knowledge does not simply reflect reality; it produces reality by defining what is true, normal, and acceptable. Power operates through knowledge rather than only through repression.

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Discourse

Discourse refers to structured ways of speaking, thinking, and writing that shape what can be known about a subject. Discourses regulate truth and produce subjects such as “the criminal,” “the mad,” or “the sexual deviant.”

Methodologies:

Archaeology of Knowledge

Archaeology is Foucault’s method for analyzing historical rules that govern what can be said and known in a particular period. It studies systems of thought rather than individual ideas or authors.

Genealogy

Genealogy traces how practices, institutions, and categories emerge through struggles, accidents, and power relations. It rejects linear progress and reveals domination hidden within modern institutions.

Disciplinary Power

In *Discipline and Punish*, Foucault explains how modern power works through surveillance, normalization, and discipline rather than brute force. Institutions like prisons, schools, hospitals, and factories train “docile bodies.”

Panopticon

The Panopticon is a model of power where individuals internalize surveillance and regulate themselves. Visibility becomes a mechanism of control.

Biopower and Biopolitics

Biopower refers to modern power over life itself—regulating populations through health, sexuality, reproduction, and demography. Biopolitics manages life rather than merely threatening death.

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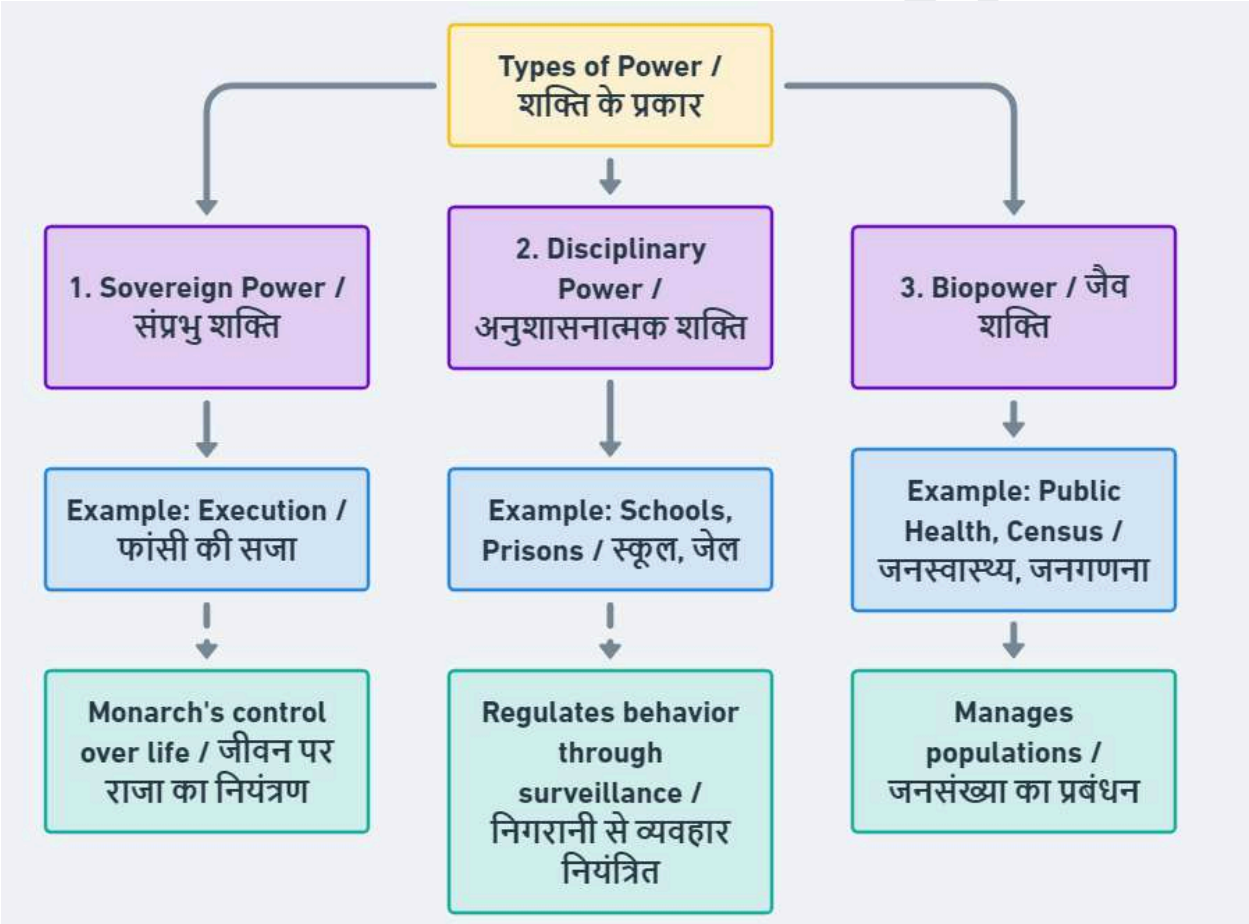
Governmentality

Governmentality refers to techniques through which states govern populations by shaping conduct, rationality, and self-regulation rather than direct coercion.

Subjectivity and Technologies of the Self

Foucault shows that individuals are not pre-given subjects but are produced through power relations, discourse, and practices. In his later work, he examines how people actively shape themselves through "technologies of the self."



Sovereign Power	Sovereign power is the classical form of power based on law, prohibition, and punishment. It operates through the right to take life or let live and is exercised by

	kings, states, or legal authorities. **Book:** *Discipline and Punish*. **Example:** Public executions and corporal punishment in pre-modern Europe.
Disciplinary Power	Disciplinary power works through surveillance, training, normalization, and examination. It produces “docile bodies” by regulating everyday behaviour rather than using force. **Book:** *Discipline and Punish*. **Example:** Schools using timetables, exams, attendance, and ranking.
Panoptic Power	Panoptic power is a form of disciplinary power where individuals internalise surveillance and regulate themselves because they may be watched. **Book:** *Discipline and Punish*. **Example:** CCTV-monitored workplaces where workers self-discipline.
Biopower	Biopower refers to power over life itself—regulating populations through health, sexuality, reproduction, and demography. It shifts power from punishment to management of life. **Book:** *The History of Sexuality Vol. I*. **Example:** Public health policies, vaccination, birth control.

Do not confuse with Steven Lukes

First Dimension: Decision-Making Power	Power is exercised in observable conflicts where one actor prevails in decision-making. Focuses on visible outcomes. **Book:** *Power: A Radical View*. **Example:** Government passes a law despite opposition protests.
Second Dimension: Non-Decision-Making Power	Power operates by controlling the agenda—preventing certain issues from being discussed or decided at all. **Book:** *Power: A Radical View*. **Example:** Labour rights never reaching parliamentary debate.
Third Dimension: Ideological / Preference-Shaping Power	The deepest form of power shapes perceptions, desires, and preferences so that domination is accepted as natural. Conflict is invisible. **Book:** *Power: A Radical View*. **Example:** Poor people blaming themselves for poverty rather than structural inequality.

Episteme (Historical A Priori of Knowledge)	Episteme refers to the deep, underlying structure of thought that defines what counts as knowledge, truth, and reason in a given historical period. It is not individual consciousness but the historical “conditions of possibility” that make certain forms of knowledge thinkable while excluding others. Each historical era has its own episteme that sets the limits of what can be said or known. **Example:** In *The Order of Things* (1966), Foucault shows how Renaissance, Classical, and Modern epistemes organize knowledge differently.

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Discourse (Power/Knowledge in Action)	Discourse refers to systems of statements, practices, and institutions that produce knowledge and simultaneously construct subjects. Discourse does not merely represent reality; it actively produces reality. Knowledge about madness, crime, or sexuality is shaped by institutions like psychiatry, law, and medicine. **Example:** In *Madness and Civilization* (1961), madness shifts from a moral issue to a medical category; in *The History of Sexuality*, sexuality is produced as an object of knowledge and control.
Archaeology (Method of Knowledge Analysis)	Archaeology is Foucault's early method for studying the historical rules that govern what can be said and known in a particular period. It does not search for origins or progress but focuses on discontinuities, ruptures, and discursive formations. **Example:** In *The Birth of the Clinic* (1963), archaeology traces how the "medical gaze" redefined illness and the body through hospitals and case histories.
Genealogy (Power, Knowledge, and the Body)	Genealogy studies how power relations historically produce knowledge, institutions, and subjectivities. Inspired by Nietzsche, it rejects linear development and exposes how what appears natural or universal is actually contingent and political. **Example:** In *Discipline and Punish* (1975), punishment shifts from public torture (sovereign power) to surveillance and discipline (prisons, normalization).
Nature of Power	Power in Foucault is productive, not merely repressive. It is diffuse, decentralized, relational, and capillary—operating through everyday institutions like schools, hospitals, prisons. Power produces identities, norms, and knowledge rather than only prohibiting actions.
Discipline and Surveillance (Panopticon)	Modern power operates through surveillance and self-regulation. The Panopticon symbolizes a society where individuals discipline themselves because they may be watched. **Example:** Schools, prisons, and offices operate through continuous observation and normalization.
Biopower and Governmentality	Biopower refers to power over life—managing populations through health, reproduction, and norms. Governmentality is the "art of governing" beyond the state by shaping conduct. **Example:** Census, vaccination programs, public health policies.

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1961	***Madness and Civilization***	**History of madness; exclusion, reason, and power**
1963	***The Birth of the Clinic***	**Medical gaze; knowledge and institutions**
1966	***The Order of Things***	**Episteme; historical a priori of knowledge**

1969	***The Archaeology of Knowledge***	**Methodology of archaeology; discourse**
1975	***Discipline and Punish***	**Discipline, surveillance, panopticon**
1976	***The History of Sexuality Vol. I: The Will to Knowledge***	**Power–knowledge; biopower**
1984	***The History of Sexuality Vol. II: The Use of Pleasure***	**Ethics, sexuality, self-relation**
1984	***The History of Sexuality Vol. III: The Care of the Self***	**Subjectivity; technologies of the self**
2008	***The Birth of Biopolitics***	**Neoliberalism; biopolitics**
2018	***The History of Sexuality Vol. IV: Confessions of the Flesh***	**Christianity, confession, subjectivity**

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Unit 1: Sociological Theory Part 15 (22/12/2025)

Unit 1: Sociological Theory Part 15 (22/12/2025)

Anthony Giddens

Full Name	Anthony Giddens
Date of Birth	18 January 1938
Nationality	British
Discipline	Sociology, Social Theory
Educational Background	University of Hull; London School of Economics (LSE)
Academic Position	Former Director of London School of Economics
Intellectual Tradition	Social Theory, Modernity, Structure–Agency Debate
Core Sociological Concern	Bridging structure and agency
Major Theoretical Contribution	Structuration Theory
Key Political Association	Advisor to Tony Blair; theorist of the “Third Way”
View on Modernity	Modernity is ongoing and reflexive, not replaced by postmodernity

Structuration Theory	Society is produced and reproduced through the continuous interaction between human agency and social structure; structure is not external to action.

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Duality of Structure	Social structures are both the medium and the outcome of social practices; they constrain and enable action simultaneously.
Agency	The capacity of individuals to act knowingly, reflect on their actions, and make a difference in social life.
Reflexivity	In modern societies, individuals and institutions constantly monitor, evaluate, and modify their actions based on new information.
Time–Space Distanciation	Social relations are stretched across time and space, allowing interaction beyond immediate local contexts.
Ontological Security	A sense of continuity, trust, and stability that individuals derive from routine social practices.
Late / High Modernity	Modernity has not ended; it has intensified and become more reflexive rather than being replaced by post-modernity.
Risk	Modern social life increasingly deals with manufactured risks produced by human activity rather than natural dangers.
Third Way	A political approach seeking a balance between welfare state principles and market-oriented policies.

Modernity as a Juggernaut	Giddens describes modernity as a powerful, accelerating force that is partially out of human control but not entirely chaotic. It can be steered but never fully mastered.
Runaway World	Globalization creates processes (technology, finance, risk) that escape national control, yet remain reflexively monitored.
Self-Conscious Actor	Actors are not passive; they are aware of what they do and why they do it.
Discursive Consciousness	The capacity of actors to explain and justify their actions in words.
Practical Consciousness	Tacit, taken-for-granted knowledge that guides everyday actions without verbal articulation.
Importance of Practical Consciousness	More crucial for structuration because most social life operates routinely, not discursively.

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Capitalism	An economic system based on private ownership and global commodity production.
Industrialism	Transformation of nature through technology and industrial production.
Surveillance	Administrative and informational control exercised through bureaucratic systems.
Military Power	State monopoly over legitimate violence sustaining the nation-state system.
Modernity as Reflexively Monitored	Even when modern systems run beyond control, they are continuously observed and adjusted.

Structuration Theory

Structuration Theory	Structuration Theory was developed by Anthony Giddens and elaborated in *The Constitution of Society* (1984).
Structure	Structure refers to rules and resources and the properties that bind time and space in social systems.
Agents	Agents are individuals or groups who perform social action through embedded memory traces.
Duality of Structure	Duality of structure means that structure is both the medium and the outcome of social practices.
Structure–Agency Relation	Structure and agency cannot be separated; agency is implicated in structure and structure is involved in agency.
Against Structural Determinism	***Giddens refuses to see structure as simply constraining; structure is both constraining and enabling.***
Domain of Social Sciences	The basic domain of social sciences is not individual experience or social totality, but social practices ordered across time and space.
Structure & Agency Metaphor	Structure and agency are two sides of the same coin.

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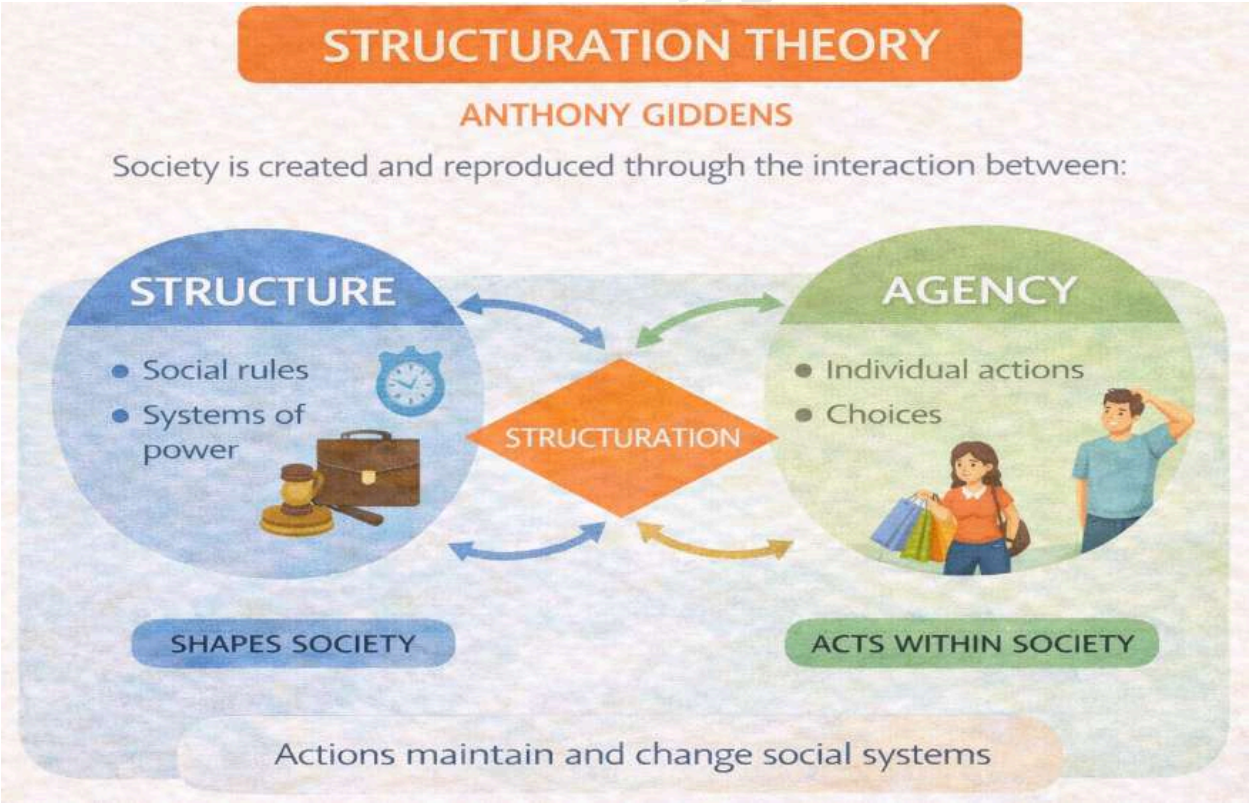
Resources (Power)	Resources refer to domination or power exercised in social systems.
Authoritative Resources	Authoritative resources allow agents to control persons.
Allocative Resources	Allocative resources allow agents to control material objects.

Memory Traces	Memory traces are micro-level cognitive schemas that orient the conduct of agents.
Role of Memory Traces	They connect structure and agency by providing internalized rules and resources guiding behaviour.
Macro–Micro Link	Rules and resources operate at both macro-level social systems and micro-level human consciousness.



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Parts of memory traces

Domination (Power)	Domination refers to **power relations** based on control over **resources** used in social interaction.
Signification (Meaning)	Structures of meaning that allow actors to **interpret and make sense of social interactions** through shared symbols and language.
Legitimation (Norms)	Normative rules that **regulate behavior** and specify **sanctions** in social systems.

In Short: Structuration Theory

Aim of Theory	To resolve the structure–agency debate in sociology.
Key Argument	Social life is neither fully determined by structure nor by individual action alone.
Dual Relationship	Structure and agency exist in a dual relationship shaping each other.
Medium & Outcome	Structure is both the medium and the outcome of human action.
Reproduction of Structure	Individuals draw upon structures to act, and in doing so reproduce or change them.
Duality, not Dualism	Giddens calls this duality, not dualism.
Classic Example	A teacher follows school rules but also reinforces or modifies them through practice.

Modernity and Globalisation

Anthony Giddens, in *The Consequences of Modernity* (1990), argues that modernity is a radically new form of social order—characterized by rapid change, global interconnection, and high levels of reflexivity.
Unlike pre-modern societies that were bound to place, kinship, and tradition, modernity transforms the very conditions of human existence through time–space distanciation, disembedding, and reflexivity.
Time–Space Separation (or Time–Space Distanciation)

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In traditional societies, time and space were inseparable—social life occurred within localized settings (villages, face-to-face relations).
Modernity separates time from space, allowing social interactions to occur between people who are physically and temporally distant.
Disembedding Mechanisms
Disembedding refers to the “lifting out” of social relations from local contexts of interaction and their restructuring across indefinite spans of time and space.
In other words, social life is no longer embedded in face-to-face relationships or traditional contexts like kinship or community.
Two Key Disembedding Mechanisms (as per Giddens):
Symbolic Tokens—e.g., money, credit, data.
These allow exchange and trust between strangers without personal ties.
Money replaces barter and kin-based reciprocity with abstract economic value.
Expert Systems—e.g., medicine, engineering, legal or digital systems.
People rely on technical knowledge or institutional authority rather than personal experience.
Example: We trust airplane pilots, doctors, and algorithms without personally knowing them.
Reflexivity of Modernity
Reflexivity means that social practices are constantly examined and reformed in the light of incoming information about those practices.
Modern societies are self-aware—they continuously monitor, critique, and modify their own systems.
Knowledge from science, media, and institutions is used to change the very structures that produce it.
There is no ultimate tradition or fixed certainty—everything is open to revision.
The self, too, becomes reflexive—individuals continually construct and reconstruct their identities.
Example: Dietary habits change based on new health research; governments alter policies based on data analytics.

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Individuals change lifestyles through self-help or therapy trends.
This is what Giddens calls the **"reflexive project of the self."**

Double hermeneutics refers to the dual process in which social scientists interpret a social world that is already interpreted by its participants.

- Capitalism and Modern Social Theory (1971)
- The Class Structure of the Advanced Societies (1973)
- New Rules of Sociological Method (1976)
- Central Problems in Social Theory (1979)
- A Contemporary Critique of Historical Materialism, Vol. 1: Power, Property and the State (1981)
- A Contemporary Critique of Historical Materialism, Vol. 2: The Nation-State and Violence (1985)
- **The Constitution of Society: Outline of the Theory of Structuration** (1984)
- Profiles and Critiques in Social Theory (1982)
- The Consequences of Modernity (1990)
- Modernity and Self-Identity: Self and Society in the Late Modern Age (1991)
- The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies (1992)
- Beyond Left and Right: The Future of Radical Politics (1994)
- In Defence of Sociology: Essays, Interpretations and Rejoinders (1996)
- The Third Way: The Renewal of Social Democracy (1998)
- Runaway World: How Globalisation is Reshaping Our Lives (1999)
- The Third Way and Its Critics (2000)
- Sociology (First published 1989; revised editions: 1993, 1997, 2001, 2006, 2013)
- Europe in the Global Age (2007)
- Turbulent and Mighty Continent: What Future for Europe? (2014)

Unit 1: Sociological Theory Part 15 (22/12/2025)

Jurgen Habermas

Full Name	Jürgen Habermas
Date of Birth	18 June 1929
Nationality	German
Discipline	Sociology, Philosophy, Social Theory
Intellectual Tradition	Critical Theory (Second Generation, Frankfurt School)
Educational Background	University of Göttingen, University of Bonn
Academic Positions	Professor at Frankfurt University; Director, Max Planck Institute
Key Influences	Kant, Marx, Weber, Durkheim, Mead
Core Sociological Concern	Rationality, democracy, public sphere, communication
Major Contribution	Theory of Communicative Action
View on Modernity	Modernity is an unfinished project

Theory of Communicative Action	Society is coordinated through communication aimed at **mutual understanding**, not merely strategic success.
Communicative Rationality	Rationality grounded in dialogue, argument, and consensus.

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Lifeworld	The shared background of meanings, norms, and values enabling communication.
System	Domains like economy and state governed by money and power.
Colonization of the Lifeworld	System logic intrudes into everyday life, distorting communication.
Public Sphere	A space for rational-critical debate among citizens.
Deliberative Democracy	Democratic legitimacy arises from public reasoning and discussion.
Legitimation Crisis	The state faces crises when it fails to justify authority to citizens.
Knowledge and Human Interests	Knowledge is shaped by technical, practical, and emancipatory interests.
Discourse Ethics	Moral norms are valid only if agreed upon through free and equal discourse.

Habermas: Theory of Communicative Action (1981)

Core Aim of the Theory	To explain how **social order is achieved through communication oriented toward mutual understanding**, not merely through power or money.
Communicative Action	Action coordinated through language where participants seek **understanding (Verständigung)** rather than strategic success.
Communicative Rationality	Rationality grounded in **reason-giving, argumentation, and consensus**.
Sincerity	Speaker genuinely means what is said.
Comprehensibility	Message is intelligible to participants.

Lifeworld and System

Lifeworld	Background of shared meanings, values, culture, and norms enabling communication.
Components of Lifeworld	Culture, Society, Personality.

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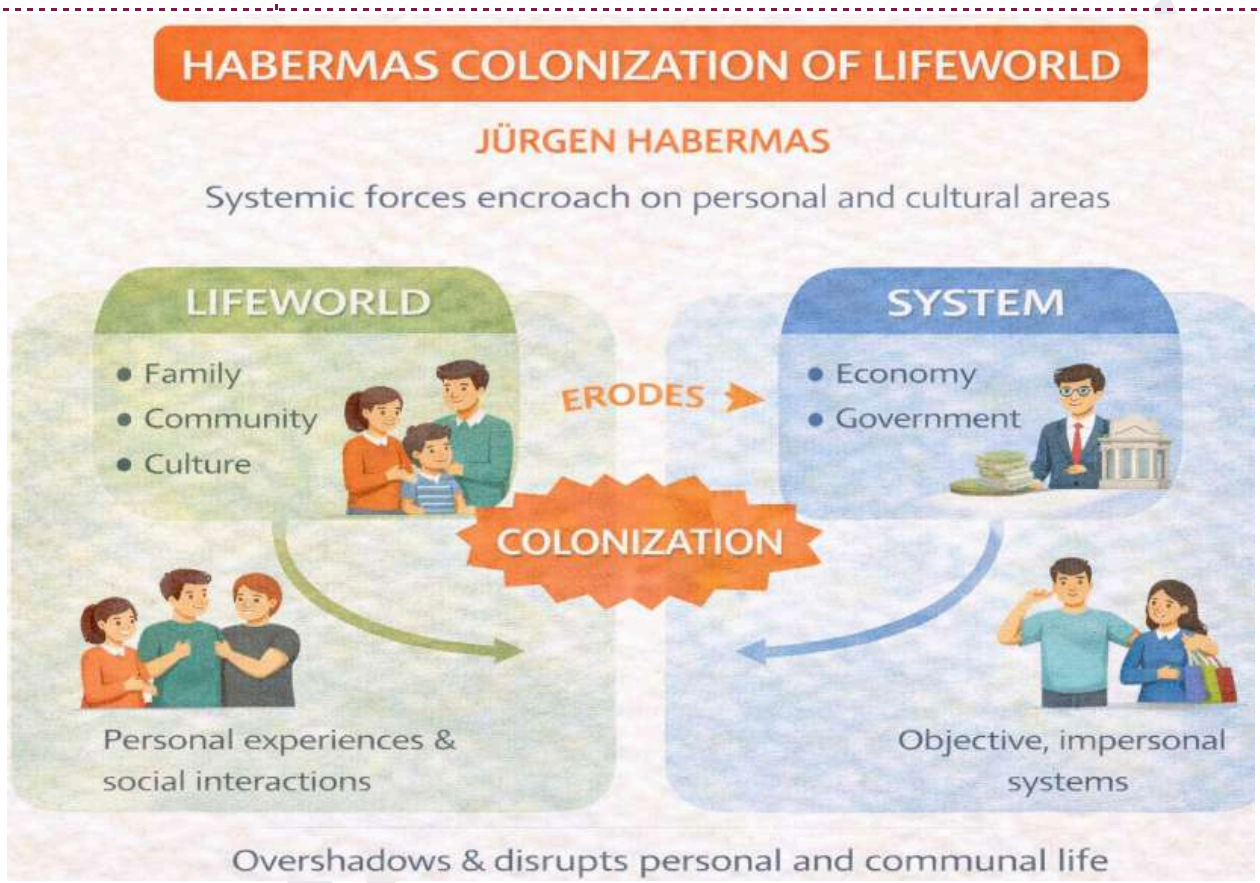
System	Functionally organized domains like **economy and state**, governed by money and power.
Colonization of the Lifeworld	When system logic intrudes into everyday life, **distorting communication and meaning**.
Example	Bureaucracy or market logic dominating family, education, or healthcare.



Public Sphere —

Public Sphere	A space where private individuals come together to engage in **rational-critical debate** about public issues.
Historical Origin	Emerged in 18th-century Europe (cafés, salons, print culture).
Democratic Role	Enables public opinion formation and democratic legitimacy.
Relation to Communicative Action	Public sphere institutionalizes communicative rationality.

Threats to Public Sphere	Media commercialization, state control, corporate power.

Ideal Speech Situation

Ideal Speech Situation	A hypothetical condition where communication is **free from domination and coercion**.
Equality of Participants	All participants have **equal opportunity to speak and question**.
Freedom from Power	No force except the **force of the better argument**.
Transparency and Sincerity	Participants speak honestly and openly.

Habermas 3 realms of rationality (same as Parsons types of values)

Habermas: Knowledge-Constitutive Interests

Core Argument	Habermas argues that the history of human sciences shows that humans pursue knowledge to fulfill **three fundamental cognitive interests**.
Type of Sciences	**Empirical-Analytic Sciences**
Knowledge-Constitutive Interest (1)	**Technical Interest**
Aim of Knowledge	Control and prediction of nature through causal explanation.

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Type of Sciences	**Cultural / Historical-Hermeneutic Sciences**
Knowledge-Constitutive Interest (2)	**Practical Interest**
Aim of Knowledge	Mutual understanding and interpretation of meaning in social life.
Type of Sciences	**Critical Sciences**
Knowledge-Constitutive Interest (3)	**Emancipatory Interest**
Aim of Knowledge	Freedom from domination, ideology, and distorted communication.
Concept of Depth Hermeneutics	Habermas uses **depth hermeneutics** to uncover hidden power relations and ideological distortions.

Types of Crises (Habermas)

Legitimacy Crisis	Occurs when the state fails to justify its authority and decisions to citizens.	Public protests against government policies seen as unjust.
Motivation Crisis	Arises when citizens lose motivation to comply with social roles and norms.	Declining civic participation or voter apathy.
Economic Crisis	Failure of the economic system to ensure growth, employment, or stability.	Unemployment during recession.
Rationality Crisis	When administrative systems cannot manage complex social problems efficiently.	Policy paralysis due to excessive bureaucracy.

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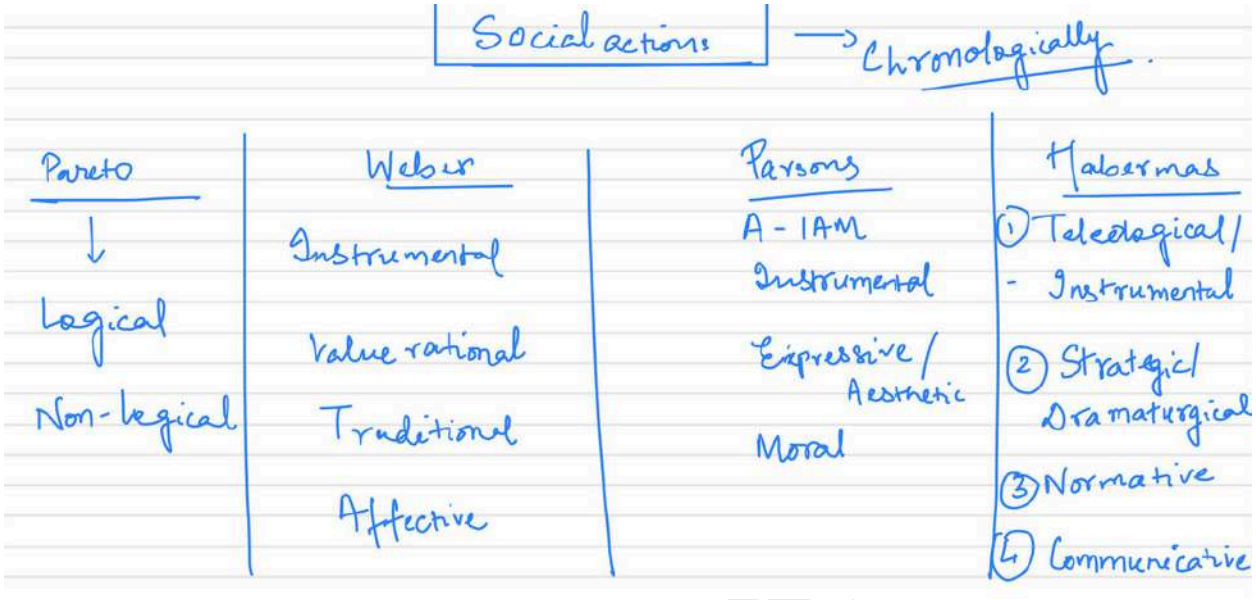
- Economic Crisis / आर्थिक संकट — Example: Recession due to inflation / मुद्रास्फीति के कारण मंदी
- Rationality Crisis / तर्कसंगतता संकट — Example: Policy inefficiency or contradictions / नीति की अक्षमता या विरोधाभास
- Legitimacy Crisis / वैधता संकट — Example: Public distrust in government / सरकार में जनता का अविश्वास
- Motivation Crisis / प्रेरणा संकट — Example: Lack of civic participation / नागरिक भागीदारी की कमी

B. Types of Action (Habermas)

- Teleological Action / उद्देश्यात्मक क्रिया — Example: A student studies to pass an exam / एक छात्र परीक्षा पास करने के लिए पढ़ाई करता है
- Normatively Regulated Action / मानक-संवregulated क्रिया — Example: Following traffic rules / ट्रैफिक नियमों का पालन करना
- Dramaturgical Action / नाटकीय क्रिया — Example: An actor performing on stage / मंच पर अभिनय करता कलाकार
- Communicative Action / संप्रेषणात्मक क्रिया — Example: Two citizens discussing a policy decision / दो नागरिक नीति पर चर्चा करते हैं

Teleological (Instrumental/Strategic) Action	Action oriented toward achieving a goal or success.	A company maximizing profit.
Dramaturgical Action	Action aimed at impression management before an audience.	Politicians managing public image in media.
Normative Action	Action guided by shared norms and values.	Following traffic rules out of duty.

Communicative Action	Action oriented toward mutual understanding through dialogue.	Public discussion to reach consensus.



Reconstructive Science

Core Idea	A mode of social inquiry that **reconstructs the implicit rules, competencies, and conditions** underlying everyday communication and social practices.
Aim	To uncover the **universal pragmatic presuppositions** that make understanding and social interaction possible.
Focus of Analysis	Not observable behavior alone, but **competences** (e.g., linguistic, communicative) that actors already possess.

3 types of capitalism

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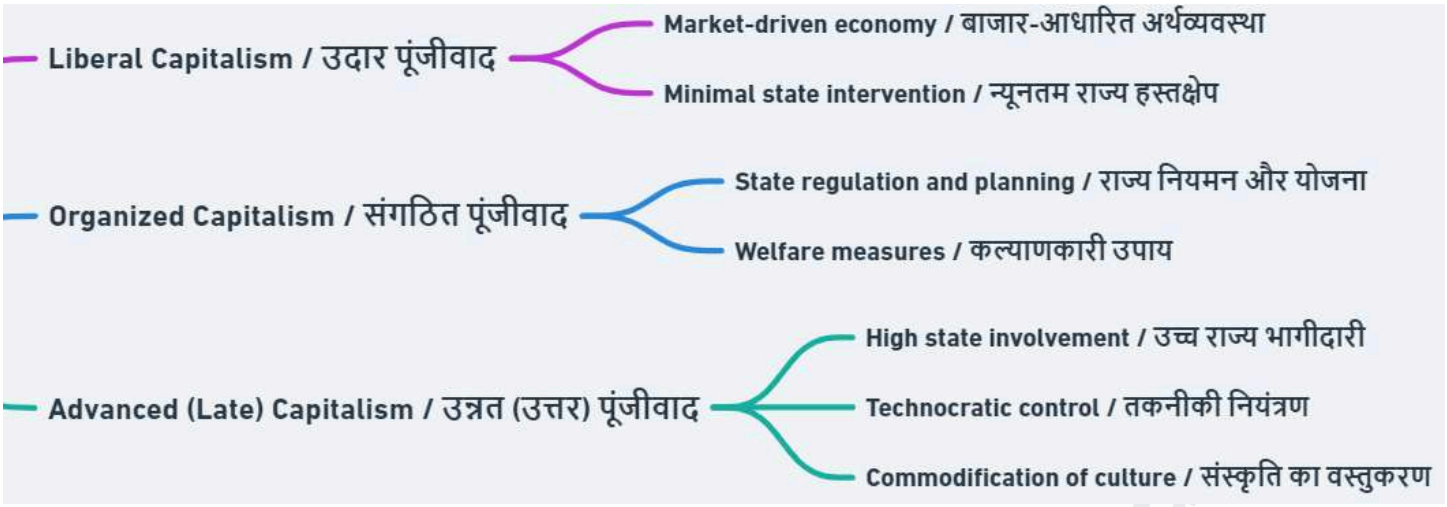

Criticism of Marxism

Core Project	Habermas does not reject Marxism; he **reconstructs it** to make it suitable for advanced capitalist and democratic societies.
Critique of Classical Marxism	Classical Marxism is overly **economistic and productivist**, reducing social change to labour and production.
Limits of Base–Superstructure Model	Habermas argues that culture, law, and communication cannot be reduced to the economic base alone.
Shift from Labour to Communication	He shifts the foundation of critical theory from **labour** to **communication and interaction**.
Instrumental vs Communicative Rationality	Marx focused mainly on instrumental rationality; Habermas adds **communicative rationality** as central to emancipation.
Role of Democracy	Emancipation comes through **deliberative democracy** and public discourse, not revolution alone.

Postnational Constellation	Habermas' idea that globalization weakens the sovereignty of the nation-state and creates new challenges for democracy beyond national borders.

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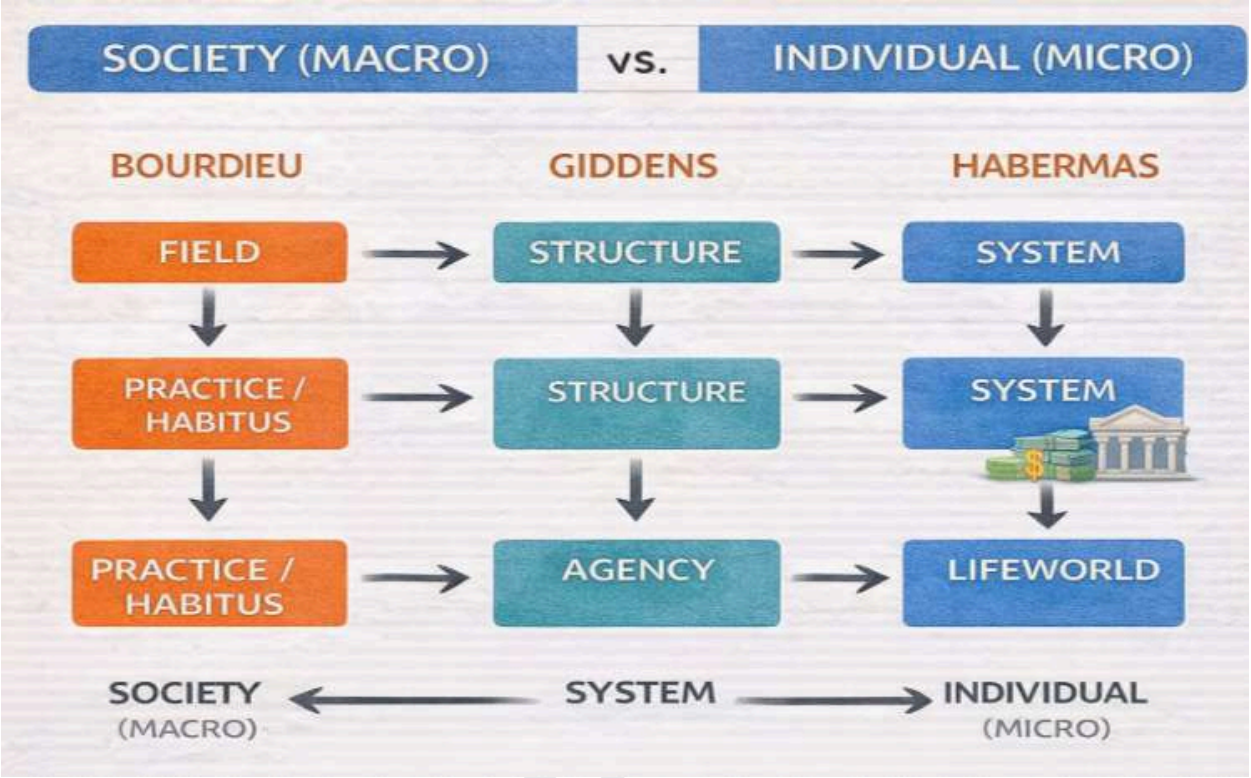
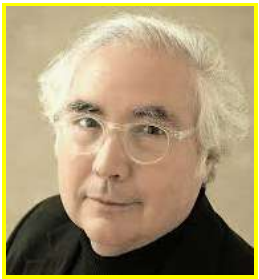
Constitutional Patriotism	The belief that political loyalty should be based on democratic constitutional values, norms, and procedures rather than ethnicity or nationality.



1962	*The Structural Transformation of the Public Sphere*
1963	*Theory and Practice*
1968	*Knowledge and Human Interests*
1970	*Toward a Rational Society*
1973	*Legitimation Crisis*
1976	*Communication and the Evolution of Society*
1981	*The Theory of Communicative Action, Vol. I*
1981	*The Theory of Communicative Action, Vol. II*
1985	*The Philosophical Discourse of Modernity*

2001	*The Postnational Constellation*

Manuel Castells



Full Name	Manuel Castells
Date of Birth	9 February 1942
Nationality	Spanish (later naturalized French/Spanish academic career)
Discipline	Sociology, Urban Studies, Communication Studies
Educational Background	University of Paris (Sorbonne)
Academic Positions	Professor at University of California, Berkeley; University of Southern California
Intellectual Tradition	Marxist Political Economy → Network Society Theory
Core Sociological Concern	Technology, power, communication, capitalism, globalization
Major Contribution	Theory of the Network Society
Period of Influence	Late 20th and early 21st century
Relevance for Exams	Central to questions on globalization, digital society, information capitalism

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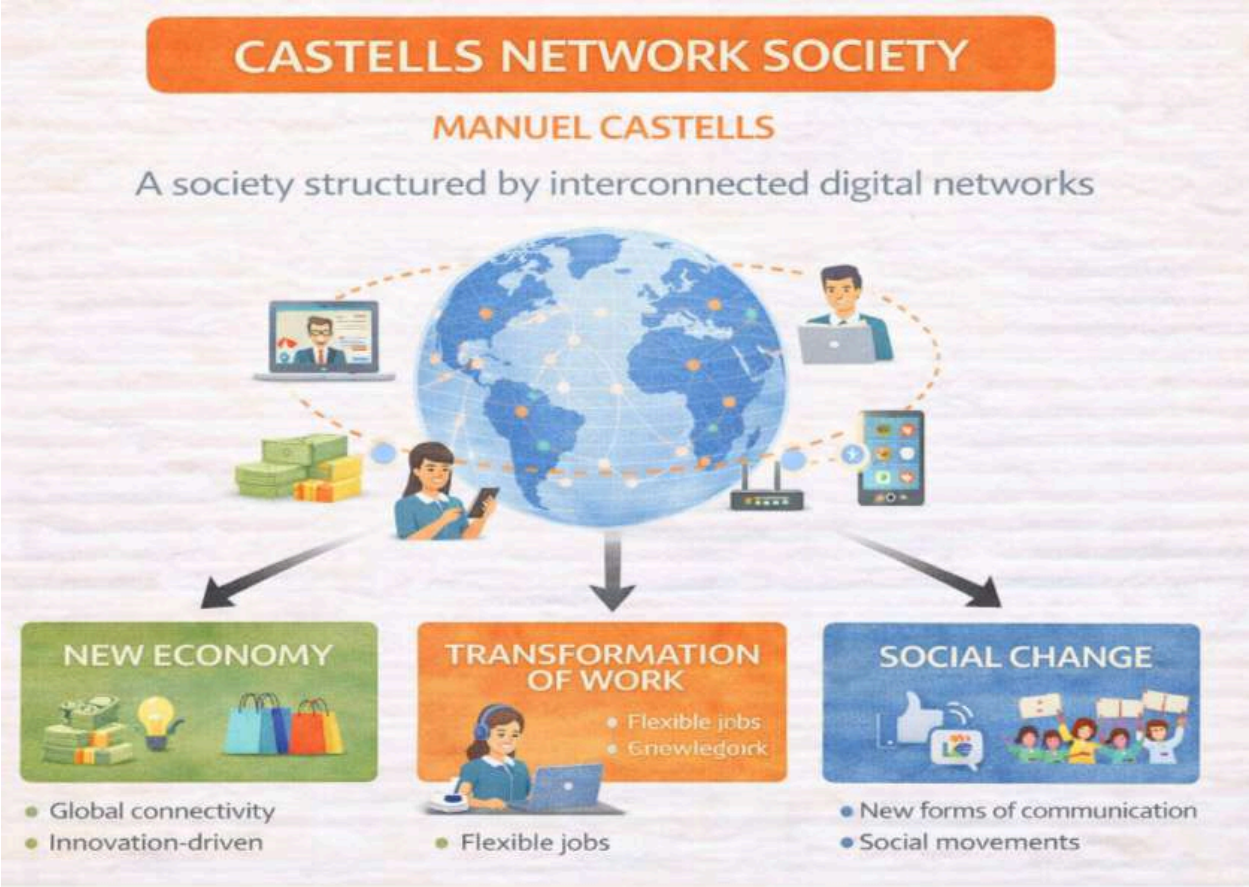

Network Society	Modern society is structured around **networks enabled by information and communication technologies (ICTs)**.
Informational Capitalism	A form of capitalism where **knowledge, information, and innovation** are key sources of productivity and power.
Space of Flows	Social interaction is organized through **flows of information, capital, and power**, not fixed locations.
Space of Places (Contrast)	Traditional social life rooted in specific territories and localities.
Timeless Time	Network society compresses or rearranges time, making processes **simultaneous and accelerated**.
Power of Flows	Power lies in controlling **networks and flows**, not merely institutions.
Urban Sociology (Early Work)	Cities shaped by capitalism, class conflict, and state power.

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Globalization	A technologically driven process restructuring economy, culture, and politics worldwide.

Real Virtuality	A condition where **virtual images, symbols, and media representations shape real social experience**; the virtual becomes real in its effects.
Dual City – New York	Finance, media, and global services create wealth at the top, while **immigrant and informal service labor** expands at the bottom.
Dual City – Los Angeles	A fragmented metropolis with **high-tech enclaves, gated communities, and marginalized inner-city zones**.

Network-based Social Structure	Society is organized around **networks rather than hierarchies or institutions**, enabled by digital technologies.
Centrality of Information & Knowledge	Information, knowledge, and data become the **primary sources of productivity, power, and wealth**.
Informational Capitalism	Capitalism shifts from industrial production to **information-based, innovation-driven accumulation**.
Power of Networks	Power lies in **controlling networks and codes of information**, not just state institutions.
Flexibility and Adaptability	Networks are **flexible, scalable, and reprogrammable**, adapting quickly to change.
Globalization of Economy	Production, finance, and markets operate on a **global scale in real time**.
Transformation of Work	Rise of **flexible labor, precarious employment, gig work**, and decline of lifelong jobs.
Individualization of Labour	Workers are increasingly **disconnected from collective class identities**.
Identity as Source of Meaning	In a fragmented world, **identity becomes the main source of meaning and resistance**.

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Rise of Mass Self-Communication	Individuals can produce and circulate messages **globally via digital media**.
Milieux of Innovation	Innovation emerges from **clusters of technology, talent, institutions, and networks**.
Weakening of Nation-State	Nation-states lose control over capital, media, and information flows.

Definition	**A *milieu of innovation* is a spatial concentration of actors, institutions, and practices that generate innovation through interaction.**
Spatial Concentration	**Innovation emerges from geographical clustering rather than isolated firms.**
Networked Interaction	**Continuous interaction among firms, universities, research centers, and state agencies.**
Technological Embeddedness	**Strong linkage with advanced technologies and ICTs.**
Skilled Human Capital	**Presence of highly educated, mobile, and innovative workforce.**
Institutional Support	**Supportive role of universities, venture capital, and public policy.**
Learning Processes	**Innovation driven by collective learning and feedback loops.**
Flexibility and Adaptability	**Ability to quickly adapt to technological and market changes.**
Beyond Industrial Location	**Not just industrial zones; includes social, cultural, and informational context.**
Example	**Silicon Valley as a classic milieu of innovation.**

Role in Network Society	**Acts as a nodal point in the global network society.**

The Urban Question: A Marxist Approach (1972)
City, Class and Power (1978)
The Economic Crisis and American Society (1980)
The City and the Grassroots (1983)
High Technology, Space, and Society (1985)
The Informational City: Information Technology, Economic Restructuring, and the
The Rise of the Network Society
(The Information Age: Economy, Society and Culture, Vol. I) (1996)
The Power of Identity
(The Information Age: Economy, Society and Culture, Vol. II) (1997)
End of Millennium
(The Information Age: Economy, Society and Culture, Vol. III) (1998)
The Internet Galaxy: Reflections on the Internet, Business, and Society (2001)
The Network Society: A Cross-Cultural Perspective (2004)
Networks of Outrage and Hope: Social Movements in the Internet Age (2012)

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COMPILED NOTES OF
Unit 1: Indian Thinkers

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NTA-NET SOCIOLOGY 2025

(FOR ALL SOCIOLOGY EXAMS)

Unit 1: Sociological Theory Part 17 (23/12/2025)

G. S. Ghurye

Full Name	Govind Sadashiv Ghurye
Date of Birth – Death	12 December 1893 – 19 December 1983
Educational Background	University of Bombay; PhD under W. H. R. Rivers (Cambridge)
Academic Position	Professor and Founder, Dept. of Sociology, University of Bombay
Intellectual Lineage	Indological–Anthropological tradition
Research Orientation	Textual analysis + empirical observation
Role in Indian Sociology	Institutional founder of Indian sociology
Notable Students	M. N. Srinivas, A. R. Desai
Period of Influence	Pre- and Post-Independence India
Relevance for Exams	Core questions on caste, tribes, culture, Indology

Theoretical Pluralism	Ghurye did not follow a single grand theory. He freely used **Indological, historical, comparative, and sociological perspectives** depending on the problem studied.
Inductive Orientation	Ghurye preferred **inductive reasoning**, moving from empirical observations to general ideas.

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Down-to-Earth Empiricism	He relied on **concrete social realities**, everyday practices, surveys, and historical documents rather than abstract models.

G. S. Ghurye — Major Theoretical Contributions

Indological Approach	Studied Indian society through **classical Sanskrit texts** along with field data.
Caste System	Viewed caste as a **complex system of endogamy, hierarchy, and cultural practices**.
Caste and Race	Argued that caste evolved through **racial, cultural, and social mixing**.
Brahminical Perspective	Emphasized the centrality of **Brahminical values and Sanskritic tradition**.
Tribes as Backward Hindus	Considered tribes as **integral to Hindu society**, not isolated groups.
Tribe–Caste Continuum	Highlighted gradual transitions between tribe and caste.
Religion in Indian Society	Religion as a **central organizing principle** of social life.
Critique of Western Models	Argued that Western sociology cannot fully explain Indian reality.
Institutional Contribution	Built sociology as an academic discipline in India.

While teaching at the Elphinstone College, Ghurye submitted an essay to Patrick Geddes on *"Bombay as an Urban Centre"*. It won him a foreign scholarship instituted by the University of Bombay to train promising young men in sociology.

Ghurye went to the London School of Economics where he briefly worked with L. T. Hobhouse.

He later moved to Cambridge where he worked with W. H. R. Rivers. Rivers died in 1922 before Ghurye completed his doctoral work.

In 1923, he completed his PhD under A. C. Haddon on Caste and Race in India.

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Sociology in Bombay developed under the leadership of G. S. Ghurye. Patrick Geddes was invited by the University of Bombay to start a Department of Sociology in 1919.

Ghurye succeeded Geddes as head and as a Reader, and took charge of the Department of Sociology at Bombay University in 1924.

The 'second generation' of Indian sociologists was largely his creation. They include M. N. Srinivas, K. M. Kapadia, I. Karve, K. T. Merchant, I. P. Desai, A. R. Desai, Y. B. Damle, D. Narain, M. S. A. Rao, K. N. Venkatarayappa, A. Bopemagage, M. G. Kulkarni, K. C. Panchanadikar, M. L. Sharma, D. B. Unwalla and many others.

As an institution-builder, the most profound impact on Indian sociology was made by Ghurye.

Ghurye was the prime mover in the formation of the Indian Sociological Society in 1952 and was instrumental in the publication of its mouthpiece, *Sociological Bulletin*, as its official bi-annual journal.

However, the first sociological journal in India, *The Indian Journal of Sociology*, was started in January 1920 under the editorship of Alban G. Widgery of Baroda College in Baroda.

Ghurye was elected the President of the Anthropological Section of the Indian Science Congress in 1934. In the same year, he was also elected as the nominee to the Royal Asiatic Society and continued to hold this position till 1948.

Ghurye is most likely to be remembered by *Caste and Race in India* (later titled *Caste and Class in India*).

Ghurye on Fieldwork

Although trained in Indology, Ghurye was not averse to the fieldwork traditions of social and cultural anthropology.

His field survey Sex Habits of Middle Class People in Bombay (1938) and the monograph on the Mahadev Kolis (1963) show that he was also an empirical field worker.

Ghurye's Methodology

Ghurye used historical and comparative methods in his studies.

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He was initially influenced by the diffusionist approach of British social anthropology, but later shifted to Indological perspectives.

Ghurye utilized Sanskrit literature—Vedas, Shastras, epics—and vernacular literature such as Marathi extensively.

Endogamy (Core Feature of Caste)	Ghurye considered **endogamy** as the most fundamental feature of the caste system. Each caste maintains its boundary by insisting on marriage within the group.
Sub-castes within Castes	Within a single caste there exist multiple sub-castes. For example, within the Vaishya caste, groups such as **Baniya** and **Mahajan** are found.
Caste and Kinship	Caste is closely linked with kinship rules, especially in relation to **gotra exogamy**. Members sharing the same gotra are treated as kin.
Types of Marriage Restrictions	According to Ghurye, the three main restrictions on marriage are **endogamy**, **exogamy**, and **hypergamy**.
Exogamy – Sapinda Rule	One form of exogamy is **Sapinda exogamy**, which prohibits marriage within prohibited degrees of kinship.

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Exogamy – Sept/Gotra	Another form of exogamy is **sept or gotra exogamy**, especially prevalent among Hindu castes.
Hypergamy (Anuloma)	Hypergamy refers to the practice where women marry into a higher caste or status group, reinforcing hierarchy.
Ghurye on Tribe (General View)	Ghurye viewed tribes not as isolated groups but as **integral parts of Hindu society**.
Scheduled Tribes	In his writings on **Scheduled Tribes**, Ghurye dealt with their historical, administrative, and social dimensions.
Tribes as Hinduised Groups	Ghurye argued that most tribes have become **Hinduised** after long contact with Hindu society.
"Backward Caste Hindus"	He controversially described tribes as "**backward caste Hindus**," emphasizing cultural continuity with Hindu society.
Reason for Backwardness	According to Ghurye, tribes were backward because they could not fully integrate into the Hindu social order.
Empirical Examples	Examples cited include **Santhals**, **Bhils**, and **Mahadev Kolis of Maharashtra**.

Civilisation: Core View	***Ghurye believed in a common heritage of modern civilisation and saw civilisation as a collective endeavour of humanity. Civilisations may rise and fall, but culture grows steadily.***
Five Foundations of Culture	***(i) Religious consciousness (ii) Conscience (iii) Justice (iv) Free pursuit of knowledge & free expression (v) Toleration.***
Definition of Civilisation	Civilisation is the **sum total of social heritage projected on the social plane** and an **attribute of society**; societies differ by civilisational attainment.
Religion: Centrality	Religion is fundamental to humanity from the dawn of civilisation; it shapes social behaviour.
Religious Consciousness	Among cultural foundations, **religious consciousness** is the most important and organising principle.

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Key Works on Religion	*Indian Sadhus* (1953); *Gods and Men* (1962); *Religious Consciousness* (1965); *Indian Acculturation* (1977); *Vedic India* (1979); *The Legacy of Ramayana* (1979).
Indian Sadhus	***Analyses genesis, organisation and role of ascetics; shows paradox of renunciation within Hindu society.***
Gods and Men	***Examines Hindu ideas of godhead and links between age-climate and deity forms.***
Religious Consciousness (Book)	***Comparative study of Mesopotamian, Egyptian and Hindu civilisations—myth, cosmology, afterlife, temples.***
Monastic Orders	Monasticism in India emerged from Hinduism and Buddhism; ascetics acted as arbiters and defenders of religion.
National Unity & Integration	Deep concern with **integration** and challenges to national unity in contemporary India.
Major Books on Integration	*Caste and Race in India* (1932); *The Aborigines—So-called* (1943); *Social Tensions in India* (1968); *Whither India* (1974); *India Recreates Democracy* (1978).
Sources of Threat to Unity	**Excessive group attachment among: SCs, STs, Backward Classes, Muslims, linguistic minorities.**
Cultural Unity (Non-secular)	Cultural unity grounded in **Hindu culture**; uses “Indian culture” and “Hindu culture” synonymously.
Normative Core of Hinduism	Texts (Vedas, Upanishads) and thinkers (Panini, Patanjali, Tulsidas) provide shared norms.
Rural-Urbanization (Rurbanization)	Advocates **rurbanization**—urban advantages with rural greenery; urbanization not merely industrial growth.
Indigenous Urbanism	Urban growth in India often arose from **rural markets** and surplus exchange, not only factories.
Colonial Shift	Colonial era turned towns into manufacturing centres, not just craft/market hubs.

1. **Caste and Race in India — 1932**
2. **Indian Sadhus — 1953**

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3. **Indian Acculturation — 1957**
4. **Gods and Men — 1962**
5. **The Scheduled Tribes — 1963**
6. **Religious Consciousness — 1965**
7. **Social Tensions in India — 1968**
8. **Whither India? — 1974**
9. **Vedic India — 1979**
10. **The Legacy of Ramayana — 1979**
11. **India Recreates Democracy — 1978**

Indian Acculturation, 1977

M. N. Srinivas

Full Name	Mysore Narasimhachar Srinivas
Birth – Death	16 November 1916 – 30 November 1999
Education (India)	Studied at the University of Mysore
Education (Abroad)	PhD from Oxford University under A. R. Radcliffe-Brown
Academic Position	Professor at University of Delhi; Founder of Delhi School of Sociology
Fieldwork Site	Rampura village (Karnataka)

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Methodological Orientation	Structural-functionalism combined with intensive fieldwork
Sanskritization	Process by which lower castes adopt upper-caste practices to achieve social mobility
Westernization	Impact of British institutions, education, law, and technology on Indian society
Dominant Caste	A caste that holds numerical strength, economic power, and political influence in a locality
Vertical Social Mobility	Movement of castes upward through cultural imitation (mainly Sanskritization)
Caste System as Dynamic	Rejected static view of caste; emphasized change and mobility
Village Studies Approach	Village as a microcosm to study Indian social structure
Major Book	***Religion and Society among the Coorgs of South India*** **(1952)**
Other Important Works	***The Remembered Village*** **(1976);** ***Social Change in Modern India*** **(1966)**
Legacy	**Made Indian sociology empirically grounded and globally visible**

Rejection of Book View	Criticised **Indological / bookish perspective** based only on sacred texts.
Field View (Core Method)	True understanding of Indian society comes from **direct observation, village studies, and field experience**.
Village as Microcosm	Village represents the **microcosm of Indian society and civilisation**.
Key Field Sites	Intensive studies among **Coorgs (1940–42)** and **Rampura village**.
Functional Unity (Coorg Study)	Showed **interdependence of castes** through ritual and social interaction.
The Remembered Village (1976)	Classic work based on **11 months' stay (1948)** and later visits till 1964; combines memory + field data.

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Macro from Micro	Developed **macro-sociological generalisations from micro-anthropological studies**.
Sanskritization	Process by which lower castes adopt **Sanskritic Hindu practices** to improve status.
Westernization	Impact of Western education, law, administration, and technology.
Secularization (Indian Context)	Decline of ritual dominance but persistence of religion in social life.
Dominant Caste (Definition)	A caste is dominant when it is **numerically large**, has **economic & political power**, and **not very low in ritual hierarchy**.
Indicators of Dominant Caste	Numerical strength, land ownership, political power, education, jobs in administration.
Examples of Dominant Castes	Mysore – Lingayats, Okkaligas; Andhra – Reddy, Kamma; TN – Gounder; Kerala – Nayar; Maharashtra – Maratha; North India – Jat, Rajput, Ahir.
Power & Village Politics	Dominant caste concept explains **local power relations and vote-bank politics**.
Caste as Dynamic	Rejected static view; caste is **changing and negotiable**.
Statistical Orientation	Emphasised need for **mathematical and statistical tools** in sociology.
Overall Contribution	Made Indian sociology **empirically grounded, village-centred, and globally visible**.

1952 — *Religion and Society among the Coorgs of South India*
1955 — *India's Villages* (ed.)
1962 — *Caste in Modern India and Other Essays*
1966 — *Social Change in Modern India*
1976 — *The Remembered Village*
1987 — *The Dominant Caste and Other Essays*
1989 — *The Cohesive Role of Sanskritization and Other Essays*
1996 — *Village, Caste, Gender and Method: Essays in Indian Social Anthropology*

Radhakamal Mukherjee

Full Name	Radha Kamal Mukherjee
Birth – Death	1889 – 1968
Nationality	Indian
Academic Background	Trained in economics, sociology, and philosophy; deeply interdisciplinary
Institutional Affiliation	University of Lucknow; associated with the **Lucknow School of Sociology**
Intellectual Orientation	Humanistic, holistic, normative sociology
Core Concern	Relationship between **society, culture, values, and environment**
Methodological Approach	Integrative and philosophical rather than purely empirical
Major Contribution 1	**Social Ecology**: society–environment interdependence
Major Contribution 2	**Value-based Sociology**: ethics and moral order central to social life
Major Contribution 3	**Holistic View of Indian Society**: rejection of narrow empiricism
Major Contribution 4	Early theorist of **culture–nature–society continuum**
View on Modernity	***Critical of Western positivism; advocated indigenous ethical frameworks***
Key Books	***Regional Sociology; Social Ecology; The Social Structure of Values***

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Place in Indian Sociology	***Pioneer of normative–ecological tradition in Indian sociology***

Radha Kamal Mukherjee:Core Sociological Ideas

His idea of sociology was rooted in **Indian tradition**, yet he was **universalistic** in orientation.
He believed that a **general theory of sociology based on social action** can be developed **through Indian cases using Indian philosophy and tradition**.
He is known for pioneering three major ideas.
(i) Economics should be seen as a **specialization**, not as the sole discipline in social sciences.
(ii) **Institutional approach to planning** should not remain the prerogative of economists alone.
(iii) Shift from **unidisciplinary and interdisciplinary** approaches to a **transdisciplinary approach**.
Though primarily an economist, he showed deep interest in **micro-level empirical field investigations**, especially **inter-caste tensions and urbanisation** in Indian cities.
His empirical sociology was accompanied by a **multidimensional and metaphysical philosophical view** of human societies and institutions.
He advocated and practiced **philosophical anthropology**.

Views on Indian Civilization

He believed in **collective development** and an **integrative approach**, where **harmony** is the basic value of life.
Indian culture, according to him, views man as a **responsible member of a community**, not as an isolated individual.
Unlike Western individualism, Indian culture maintains **social solidarity and spiritual development**, closely associated with religions like **Hinduism, Buddhism and Jainism**.
Civilization is an **inclusive concept**, and human civilization should be studied at **three levels**.
(i) **Biological evolution**

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(ii) **Universalisation**

(iii) **Spiritual dimension**

Explanation of the Three Levels

In biological evolution, human beings mould and transform their environment and are not merely like animals.

In universalisation, ideas of race, ethnicity and nationhood are transcended.

In the spiritual dimension, humans transcend material limitations and move towards higher truth.

Social Ecology & Regional Sociology

Mukherjee's contribution to **social ecology** is unparalleled.

Social ecology studies the **reciprocal relationship between man and environment**.

Geological, geographical and biological factors interact with social, economic and political factors to create **ecological zones**.

In *Regional Sociology (1926)*, he defined human ecology as a **synthetic study of plant, animal and human communities**.

He advocated **balanced regional development**, conservation of forests and ecological fitness.

He strongly criticised **mindless urbanisation**, deforestation and over-grazing.

Sociology of Values

Values are **socially approved desires and goals** internalised through socialisation.

He rejected the dichotomy between **fact and value**.

Values can be **verified and validated** in social processes.

Western social sciences over-emphasise **atomistic individualism** and ignore human values.

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Personality, Society and Cosmos

Personality is shaped through choices relating to **self, others and cosmos**.
Personality is the **sum total of biological, social and ideal (cosmic/spiritual) elements**.
Human personality can **transcend social and biological pressures**.

1916 — *The Foundations of Indian Economics*
1926 — *Regional Sociology*
1927 — *The Land Problems of India*
1929 — *Fields and Farmers of Oudh*
1938 — *Regional Balance of Man*
1940 — *Man and His Habitation*
1940 — *The Institutional Theory of Economics*
1945 — *Indian Working Class*
1948 — *The Social Function of Art*
1949 — *The Social Structure of Values*
1950 — *The Dynamics of Morals: A Socio-Psychological Theory of Ethics*
1960 — *The Philosophy of Social Science*
1964 — *The Dimensions of Human Values*
1968 — *The Way of Humanism: East and West*
1970 — *Social Sciences and Planning in India*

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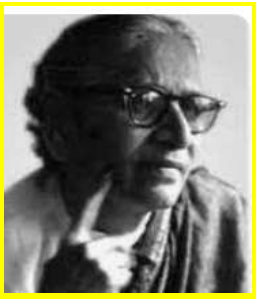
Irawati Karve



Full Name	Irawati Karve
Birth – Death	15 December 1905 – 11 August 1970
Education (India)	University of Bombay
Education (Abroad)	PhD from Berlin University under Eugen Fischer
Academic Position	Professor and Head, Department of Sociology, Deccan College, Pune
Methodological Orientation	Combination of **Indology, anthropology, sociology, and fieldwork**
Focus on Kinship	Pioneer of **kinship studies in India**, especially family and marriage patterns
Kinship Organization in India	Analysed regional kinship systems—North Indian, South Indian, Central Indian, East Indian
Family and Marriage	Studied joint family, lineage, rules of marriage and descent
Anthropometry	**Used physical anthropology and anthropometric data in early works**
Women and Gender Perspective	**Highlighted women's roles in family, kinship, and culture**
Indological Contribution	**Interpreted Indian epics and texts sociologically**
Yuganta (1967)	**Sociological reading of characters in the Mahabharata**
Major Book (Kinship)	***Kinship Organization in India*** **(1953)**

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Other Important Works	***Hindu Society: An Interpretation* (1961), *Yuganta* (1967)**
Legacy	One of the most influential women scholars in Indian social sciences

Education and Career
Irawati did her schooling from Huzurpaga, Pune and completed her matriculation in 1922.
She received a Bachelor of Arts (Honours) degree in Philosophy in 1926 from Ferguson College, majoring in Sociology.
Under the guidance of a senior social scientist, Dr. G. S. Ghurye, she researched and submitted two essays: *Folklore of Parshuram* and *Chitpavan Brahman*.
Before proceeding to Germany for advanced studies, she received her Master's degree in Sociology from Mumbai University in 1928.
She did her doctoral work in anthropology from the University of Berlin, Germany (1928–30) under the guidance of Eugene Fischer.
Berlin University conferred on her the D.Phil. degree in 1930.
Karve served as the head of the Department of Sociology and Anthropology at Deccan College Post-Graduate and Research Institute, Pune, for forty years till her retirement.
She presided over the Anthropology Division of the Indian Science Congress held in New Delhi in 1947.
Later, she remained the Vice Chancellor of SNDT College for some time.
She was invited by the School of Oriental and African Studies, University of London, in 1951–52 where she prepared her first draft of *Kinship Organization in India*.

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Methodology and Intellectual Orientation

Irawati Karve was India's first woman anthropologist.
She was an indologist who mined Sanskrit texts for sociological features.

She was also an anthropologist, serologist, palaeontologist, a collector of folk songs, a translator of feminist poems, and a Marathi writer and essayist.

Instead, she was an indologist in the classical Orientalist sense, looking to ancient Sanskrit texts for insights into contemporary practice.

She draws a parallel between society and a quilt.

Just as a quilt is formed by pieces of different colours and sizes, society is formed by relationships that come together, mix, break up, yet remain tied.

Kinship Zones

Karve divided India into four kinship zones.

The northern, the central, the southern and the eastern.

These zones are based on language, caste and family organization.

Zones (1) and (2) comprise the Sanskritic or Indo-European language area.

Zone (3) is made up of the Dravidian language area.

Zone (4) includes areas where Austric or Mundari languages are spoken.

Caste, Family and Inheritance

“A caste is, with very few exceptions, an endogamous group confined to one linguistic region.”

Endogamy and distribution over a definite area make caste members related either by blood or by marriage.

Therefore, caste can be defined as an extended kin group.

A joint family lives under one roof, eats food cooked in one kitchen, holds property in common, and participates in common family worship.

She explains the difference between Dayabhaga and Mitakshara systems of inheritance.

Dayabhaga does not allow inheritance till the head of the family is alive; Mitakshara allows inheritance by birth.

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Important Books and Works

Irawati studied the humanity of the Mahabharata great figures, with all their virtues and their equally numerous faults.

She wrote both in English as well as in Marathi.

Her book *Yuganta*, based on the main characters of the Mahabharata, won the Sahitya (Literary) Academy Award in 1968.

Hindu Society: An Interpretation (1961) is a study of the Hindu society based on data which Karve had collected on her field trips and her perusal of texts in Hindi, Marathi, Sanskrit, Pali and Prakrit.

Kinship Organization in India (1953) is a study of various social institutions in India.

Maharashtra: Land and People (1968) describes various social institutions and rituals in Maharashtra.

Bhils of West Khandesh (1955) is one of her important contributions.

In addition to these, Karve's work on caste is collected in *Hindu Society: An Interpretation* (1961; 1968).

This book was preceded by several articles on caste in different volumes of *Economic Weekly* (1958–59).

These are: (i) caste as extended kin, (ii) caste and occupation, (iii) caste as a status group, and (iv) caste society and Vedantic thought.

1953 — *Kinship Organization in India*
1958 — *The Bhils of West Khandesh*
1961 — *Hindu Society: An Interpretation* (first edition)
1963 — *Group Relations in Village Community*
1965 — *The Social Dynamics of a Growing Town and Its Surrounding Area*
1968 — *Hindu Society: An Interpretation* (revised edition)
1968 — *Maharashtra: Land and People*
1968 — *Yuganta: The End of an Epoch*
1972 — *Gangajal* (in Marathi)

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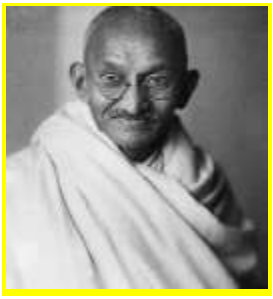
Unit 1: Sociological Theory Part 18 (23/12/2025)

M. K. Gandhi



Full Name	Mohandas Karamchand Gandhi
Birth – Death	1869 – 1948
Birthplace	Porbandar, Gujarat
Education	Law (Inner Temple, London)
Core Concern	Truth, morality, community, power, domination

- Mahatma Gandhi's 11 core principles, or vows (Ekadash Vratas), are a moral and ethical code for life, focusing on inner purity and social responsibility, including

- Satya (Truth),
- Ahimsa (Non-violence),
- Brahmacharya (Self-Control/Celibacy),
- Asteya (Non-stealing),
- Aparigraha (Non-possession),
- Sharir-Shrama (Bread Labour/Physical Work),
- Asvada (Control of Palate),
- Abhaya (Fearlessness),
- Sarva-Dharma-Samanatva (Equal Respect for All Religions),
- Swadeshi (Use of Local Goods/Self-Reliance), and
- Asprishyatanivarana (Removal of Untouchability), guiding individuals toward a harmonious, just, and self-reliant life

Truth (Satya)	Truth as a social and moral force guiding individual and collective life
Non-Violence (Ahimsa)	Ethical principle regulating power, resistance, and social relations

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Satyagraha	Collective non-violent action; moral force against structural injustice
Critique of Modern Civilization	Industrialism produces alienation, exploitation, and moral decay
Village Swaraj	Decentralised, self-sufficient village communities
Trusteeship	Moral regulation of property; wealth as social responsibility
Critique of Capitalism	Exploitation rooted in greed, not merely class relations
Labour and Dignity of Work	Manual labour as moral and social equaliser
Religion and Society	Religion as ethical practice, not institutional dogma
Caste Critique	Rejected untouchability; opposed hierarchy, not community

Meaning of Nai Talim	Nai Talim, or Basic Education, was Gandhi's alternative model of education proposed in 1937. He rejected colonial, bookish education and defined education as the **holistic development of head, heart and hand**, integrating intellectual learning with moral values and productive work.
Education through Work	Gandhi argued that education must be centred on **productive manual labour** such as spinning, weaving or agriculture. Work was not inferior to intellect; rather, it was a means of dignity, self-reliance, and learning by doing, making education socially useful.
Education and Swaraj	Gandhi linked Nai Talim with **Swaraj**, arguing that political freedom is meaningless without educated, self-disciplined citizens. Education was thus a foundation for democratic participation and responsible citizenship.
Critique of Western Education	Gandhi criticised Western education for producing clerks and elites detached from Indian society. Nai Talim was meant to reconnect education with **local culture, community life and village economy**.

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Gandhi was inspired by–/गांधी जी को इनसे प्रेरणा मिली थी-

Hinduism	Satya (Truth), Ahimsa (Non-violence), Karma, self-discipline, idea of duty (Dharma); influence of the *Bhagavad Gita*.
Jainism	Radical non-violence, self-restraint, ascetic ethics, respect for all living beings.
Buddhism	Compassion, non-attachment, suffering as social–moral condition, ethical conduct.
Tolstoyan Ethics	Moral critique of state, non-resistance to evil by violence, ethical anarchism.
Ruskin's Moral Economy	Dignity of labour, equality of work, critique of industrial capitalism (*Unto This Last*).
Thoreau's Civil Disobedience	Moral legitimacy of resisting unjust laws; conscience above the state.
Indian Philosophical Traditions (Upanishadic)	Unity of life, self-realisation, spiritual universalism.

Intellectual Influences	Gandhi was influenced by thinkers such as **Tolstoy** (*Gospels in Brief*, *What to Do*, *The Kingdom of God Is Within You*), **Ruskin** (*Unto This Last*), **Thoreau** (*Essay on Civil Disobedience*), and Indian leaders like *Swami Vivekananda, Gokhale, and Tilak*.
Scholarly Depth	Gandhi was exceptionally well-read and even **translated Plato's *Republic* into Gujarati**, showing his engagement with Western philosophy.

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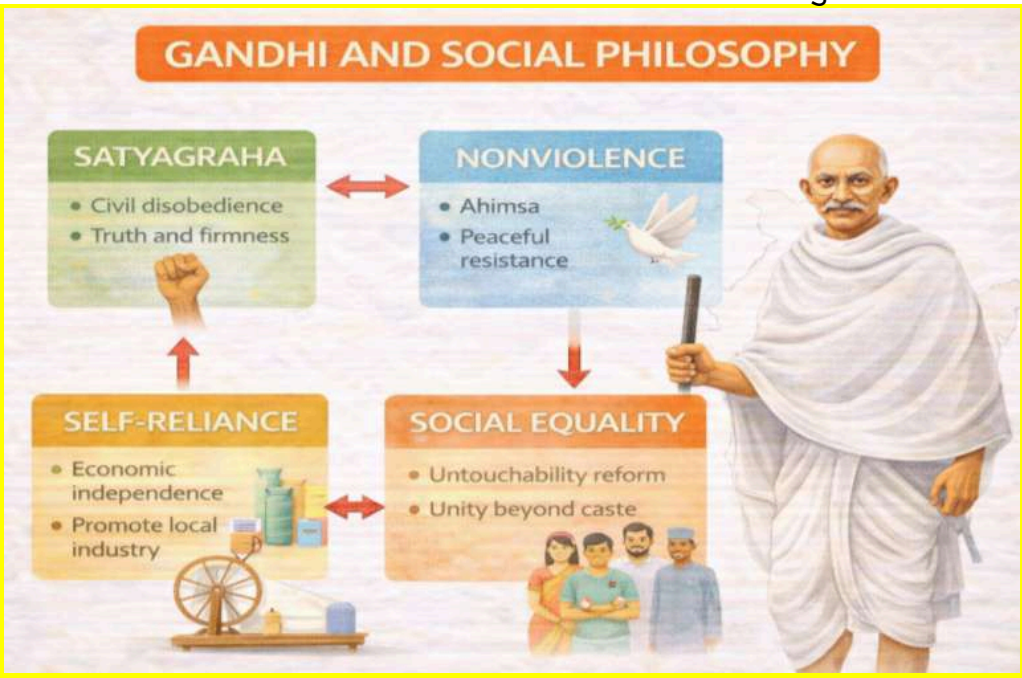
Major concepts in his Hind Swaraj/उनके हिंद स्वराज में प्रमुख अवधारणाएँ



Swaraj (Self-Rule)	In *Hind Swaraj*, Gandhi defines Swaraj not merely as transfer of political power from the British to Indians, but as **self-rule of the individual** grounded in moral discipline. True Swaraj requires self-control, ethical restraint, and responsibility; without inner transformation, political independence is hollow.
Critique of Modern Civilization	Gandhi offers a radical critique of modern Western civilization, arguing that it is founded on **materialism, endless wants, speed, and violence**. Such a civilization produces exploitation, moral decay, and alienation rather than human happiness or social harmony.
Machinery and Industrialism	Gandhi does not reject tools as such but condemns **machine-centred industrialism** that displaces labour and concentrates power. Machinery becomes dangerous when it enslaves humans, destroys village economies, and prioritises profit over moral life.
Village-Centred Society	*Hind Swaraj* upholds the village as the moral and economic foundation of Indian society. Gandhi argues for **self-sufficient, decentralised villages** where production, governance, and social life are locally rooted and ethically regulated.
Non-Violence (Ahimsa)	Gandhi presents non-violence as a **positive moral force**, not passive submission. Ahimsa involves courage, self-suffering, and ethical resistance, making it the only legitimate method for social and political change.

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Village (Village Swaraj)	Gandhi considered the **village as the basic unit of Indian civilization**. He envisioned self-sufficient, decentralised villages with local production, participatory decision-making, moral regulation, and harmony between humans and nature. Villages were to be centres of ethical life, not backward remnants.
Industrial Development	Gandhi was **critical of large-scale industrialisation**, not of technology per se. He opposed machine-centred industries that displaced labour, concentrated wealth, and promoted exploitation. He supported **small-scale, labour-intensive and need-based production**.
Trusteeship	Trusteeship was Gandhi's moral alternative to violent redistribution. He argued that wealth holders should act as **trustees of social wealth**, using surplus for social welfare. Property is morally conditional, not absolute.
Private Property	Gandhi did not call for the abolition of private property but **rejected its absolutist form**. He believed unlimited accumulation is immoral and socially harmful. Ownership is justified only when it serves social good.
Ram Rajya	Ram Rajya for Gandhi was **not a theocratic state**, but an ethical order based on justice, equality, moral governance, and welfare of all (*sarvodaya*). It symbolised rule of righteousness, not religious domination.

Sarvodaya (Welfare of All)	Sarvodaya signifies **universal uplift**—the well-being of every individual without exception. Gandhi envisioned a moral social order where economic activity, politics, and ethics are oriented toward collective good, non-violence, and equality, rejecting growth that benefits only a few.
Antyodaya (Uplift of the Last Person)	Antyodaya focuses on the **most marginalised person** as the true measure of justice. Gandhi insisted that every policy, action, or reform be judged by its impact on the weakest, poorest, and most oppressed individual.
Harijan (Children of God)	Gandhi used the term Harijan to restore **dignity and moral recognition** to those oppressed by untouchability. His aim was social inclusion and ethical reform of caste society, not mere charity or token sympathy.

Champaran Satyagraha (1917) – Peasants' movement against indigo plantation exploitation in Bihar.

Ahmedabad Mill Strike (1918) – Labour movement demanding fair wages and humane working conditions.

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Kheda Satyagraha (1918) – Peasant resistance against land revenue collection during famine.

Rowlatt Satyagraha (1919) – Nationwide protest against repressive colonial laws curbing civil liberties.

Non-Cooperation Movement (1920–22) – Mass boycott of British institutions, courts, schools, and goods.

Vaikom Satyagraha (1924–25) – Anti-untouchability movement for temple-road entry in Travancore.

Civil Disobedience Movement (1930–34) – Nationwide defiance of colonial laws; began with the **Salt March (Dandi March)**.

Salt Satyagraha / Dandi March (1930) – Protest against salt tax; symbolised economic injustice.

Harijan Movement (1930s–40s) – Campaign against untouchability and for social dignity of the oppressed castes.

Quit India Movement (1942) – Final mass movement demanding immediate end of British rule.

Constructive Programme (1930s–40s) – Grass-roots social reform including khadi, village uplift, communal harmony, women's empowerment, and basic education.

1909 — *Hind Swaraj*

1910 — *Indian Home Rule* (English translation of *Hind Swaraj*)

1913 — *Satyagraha in South Africa*

1921 — *An Autobiography: The Story of My Experiments with Truth* (Part I; later parts continued till 1927)

1927 — *The Story of My Experiments with Truth* (Complete edition)

1928 — *Satyagraha*

1945 — *Non-Violence in Peace and War* (Vol. I)

1949 — *Non-Violence in Peace and War* (Vol. II, posthumous)

Books Inspired by Mahatma Gandhi/महात्मा गांधी से प्रेरित पुस्तकें

1. **Small Is Beautiful — E. F. Schumacher**
   (Directly inspired by Gandhi's critique of industrialism, village economy, moral limits to growth)

2. **Gandhian Economic Thought — J. C. Kumarappa**
   (Trusteeship, village economy, moral economics)

3. **Sarvodaya — Vinoba Bhave**
   (Welfare of all, non-violent social transformation)

4. **Towards a Non-Violent Socialism — Jayaprakash Narayan**
   (Gandhian ethics + socialism)

5. **Why Socialism? — Jayaprakash Narayan**
   (Ethical socialism influenced by Gandhi)

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B. R. Ambedkar

Full Name	Bhimrao Ramji Ambedkar

Birth – Death	1891 – 1956
Birthplace	Mhow, Central Provinces (now Madhya Pradesh)
Social Background	Born in an “untouchable” Mahar caste
Education	***Columbia University (USA), London School of Economics (UK), Gray’s Inn (Law)***
Intellectual Orientation	Critical, rationalist, anti-caste, constitutionalist
Nature of Sociology	Sociology rooted in lived experience of oppression and legal–political critique
Core Concern	Caste, inequality, power, democracy, justice

Caste as Enclosed Class	Caste is not merely division of labour but **division of labourers**, sustained by endogamy and social closure.
Graded Inequality	Hindu social order is based on a **hierarchy of inequalities**, not simple binary oppression.
Annihilation of Caste	Caste cannot be reformed; it must be **destroyed** to achieve social democracy.

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Critique of Hinduism	Religious texts legitimize caste; social reform requires ideological rupture.
Social Democracy	True democracy rests on **liberty, equality, and fraternity**, not merely political rights.
State Socialism	Advocated constitutional state control over key industries to ensure social justice.
Minority Rights	Democracy must protect minorities from majority tyranny.
Law as Instrument of Social Change	Law and constitution are tools to dismantle social hierarchies.
Conversion to Buddhism	Rejection of caste Hinduism; embrace of ethical, egalitarian religion.
Critique of Gandhian Village Ideal	Villages as “dens of caste”; opposed romanticisation of rural life.

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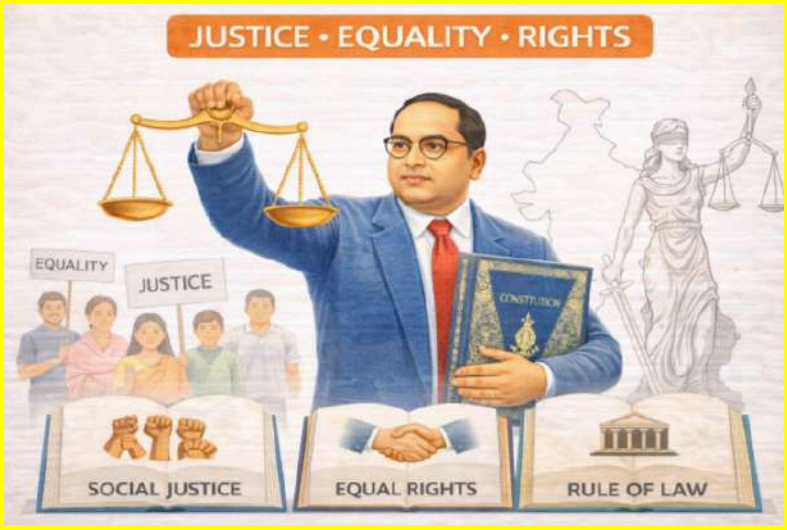
Major books and key thoughts–



Annihilation of Caste (1936)	Ambedkar's most radical text argues that caste is sustained by religious ideology, especially Brahmanical scriptures. He insists that social reform is impossible without destroying caste itself, rejecting mere reform or moral persuasion. True democracy requires liberty, equality, and fraternity, which caste fundamentally denies.
Who Were the Shudras? (1946)	This book challenges the orthodox Hindu view by arguing that Shudras were originally Kshatriyas who were later degraded in status due to historical power struggles. Ambedkar uses textual and historical evidence to expose caste as a product of social conflict, not divine order.
The Untouchables: Who Were They and Why They Became Untouchables? (1948)	Ambedkar explains untouchability as a historical institution arising from social exclusion and stigma, possibly linked to Buddhism and occupational segregation. He rejects religious explanations and frames untouchability as structural oppression requiring political remedy.
The Buddha and His Dhamma (1957, posthumous)	Ambedkar reinterprets Buddhism as a rational, ethical, and egalitarian social philosophy rather than a metaphysical religion. He presents Buddhism as an

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	alternative moral foundation for a casteless and compassionate society, forming the basis of his conversion.
States and Minorities (1947)	This text outlines Ambedkar's vision of constitutional democracy, arguing for strong safeguards for minorities and state control over key industries. He proposes state socialism to ensure social and economic justice beyond political freedom.
The Problem of the Rupee (1923) **PhD Thesis**	A foundational economic work analysing monetary instability in colonial India. Ambedkar argues for a stable currency and criticises colonial fiscal policy; his ideas influenced the establishment of the Reserve Bank of India.

Mixed facts and important events–

He was the **first Indian from the untouchable community to go abroad for higher education**. He received his **PhD in 1917 from Columbia University**.
In **1923**, Ambedkar started his **law practice** and devoted himself to the **upliftment of Dalits (depressed classes) and the poor**. In **1930**, he became the President of the **All India Depressed Class Association**.
In **1936**, he formed the **Independent Labour Party**, which later turned into the **All India Scheduled Castes Federation**.
On **7 August 1942**, Ambedkar became a member of the **Council for the Governor General**. Under his chairmanship, the **Constitution of India was drafted**. On **3 August 1949**, he became the **first Law Minister of independent India**.
In **1955**, he formed the **Bharatiya Buddha Mahasabha**. He believed that the depressed classes had **no honour within Hindu religion**, which was reflected in his writings and actions.
The term **'Scheduled Caste'** was first used by the British in the **Government of India Act, 1935**. Before this, untouchable castes were known as **depressed classes**.
Ambedkar wanted to **liberate Dalits by building an egalitarian social order**, which he believed was **not possible within Hinduism** due to its hierarchical structure. He urged Dalits to come forward and assert their own cause, giving them the mantra **"Educate, Agitate and Organize."**

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His approach was **subaltern**. He emphasised in *Annihilation of Caste* that the **Smritis and Shastras** were not embodiments of religion but **rules to deprive untouchables of equal status and basic needs**.

Ambedkar's alternative nationalism, known as **Dalit–Bahujan Samaj**, incorporated the **subaltern philosophy of Jyotirao Phule and Periyar E. V. Ramasamy Naicker**.

He stated that caste is a **division of labourers and not division of labour**. The foundations of caste violence were **graded inequality** and **naturalisation of caste**.

Ambedkar differentiated between **inequality** and **graded inequality**. While inequality elsewhere leads to revolt, graded inequality in India **divides sufferers among themselves** through unequal burdens and benefits.

He criticised villages as **"cesspools of caste prejudice and cruelty"** and argued that human rights would not be safe if left to dominant caste groups.

Ambedkar viewed the **Directive Principles of State Policy** as upholding **economic democracy** and emphasised **fraternity as community**, inspired by the French Revolution.

On **25 December 1927 (Manusmriti Dahan Din)**, Ambedkar publicly **burnt the Manusmriti** during the **Mahad Satyagraha**, symbolising rejection of the religious basis of untouchability.

On **31 January 1920**, Ambedkar started a **fortnightly newspaper, *Mooknayak* (Leader of the Dumb)** with the help of **Shahu Maharaj of Kolhapur**, a sympathizer of the upliftment of the depressed classes.

The Maharaja also convened many meetings and conferences of the 'untouchables'. In **July 1924**, Ambedkar founded the **Bahishkrut Hitkarini Sabha** to fight the evil of untouchability.

In **March 1927**, a conference of the depressed classes was held at **Mahad**, where it was resolved to open public places to all regardless of religion, caste or creed by drinking water from the **Chavdar Tank**.

When Ambedkar drank water from the tank, caste Hindus reacted violently by pulling down the conference pulpit, throwing away cooked food and breaking vessels.

The water dispute was referred to the **Bombay High Court**, which in **1927** gave its final verdict **in favour of the depressed classes**.

Five Principles or 'Pancha-Sutras' were suggested by Ambedkar for the progress of Dalits so that they could attain a respectable status by their own efforts as a community.

Self-improvement meant making one's own efforts for improvement without expecting help from others.

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Self-progress meant making efforts for achieving progress in life.

Self-dependence meant learning to reduce dependence on others and finally attaining self-reliance.

Self-respect meant maintaining dignity and never sacrificing it for any reason.

Self-confidence meant developing confidence in oneself, one's capacities and one's efforts.

Disillusioned with Hinduism, he **rejected Hinduism and embraced Buddhism in 1956** along with his followers.

Ambedkar played a **political role**, using political instruments to protect Dalit interests.

1916 — *Castes in India: Their Mechanism, Genesis and Development*
1923 — *The Problem of the Rupee: Its Origin and Its Solution*
1936 — *Annihilation of Caste*
1940 — *Thoughts on Pakistan* (later expanded as *Pakistan or the Partition of India*, 1945)
1945 — *Pakistan or the Partition of India*
1946 — *Who Were the Shudras?*
1947 — *States and Minorities*
1948 — *The Untouchables: Who Were They and Why They Became Untouchables?*
1955 — *The Buddha and His Dhamma* (published posthumously in **1957**)
1957 — *Thoughts on Linguistic States* (posthumous)

Mahatma Gandhi and B. R. Ambedkar on the Poona Pact (1932) —

Gandhi **strongly opposed separate electorates** for the Depressed Classes, fearing they would permanently divide Hindu society and weaken national unity.

He undertook a **fast unto death** to oppose the Communal Award, framing the issue as a moral and civilizational question.

Gandhi believed caste could be **reformed from within Hinduism** and opposed measures that institutionalised separation.

He treated the issue as one of **minority rights and power**, not merely social reform.

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Argued that caste oppression is **structural** and cannot be remedied within Hinduism without dismantling its foundations.

Accepted the Poona Pact **under moral and political pressure**, though he later criticised it as diluting Dalit political autonomy.

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Ambedkar on the Hindu Code Bill

What was the Hindu Code Bill?
A comprehensive set of laws intended to reform Hindu personal law relating to marriage, divorce, inheritance, adoption, and property rights.
Role of B. R. Ambedkar
As the first Law Minister of independent India, Ambedkar was the chief architect and strongest advocate of the Hindu Code Bill.
Year of introduction
The Bill was introduced in the Constituent Assembly between **1947–1951**, with major debates in **1951**.
Key objectives
To ensure **gender equality**, abolish patriarchal customs, and grant women equal rights in family and property matters.
Major provisions proposed
Monogamy, right to divorce, equal inheritance rights for daughters, legal adoption for women, and women's property rights.
Opposition faced
Strong opposition from conservative Hindu groups, orthodox leaders, and several members of Parliament.
Reason for opposition
The Bill was seen as interfering with religion and traditional Hindu customs.
Ambedkar's response
Ambedkar argued that **social democracy and gender justice** were impossible without reforming personal laws.
Outcome

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Due to political resistance, the Bill was not passed in its original form during Ambedkar's tenure.
Resignation
Ambedkar resigned as Law Minister in **1951**, citing the failure to pass the Hindu Code Bill as a key reason.
Later developments
The Bill was later split and passed as separate acts between **1955–1956**.
Acts derived from the Bill
Hindu Marriage Act (1955), Hindu Succession Act (1956), Hindu Minority and Guardianship Act (1956), Hindu Adoptions and Maintenance Act (1956).
Sociological significance
Marked a decisive shift from **religious patriarchy to constitutional morality**.
Ambedkar's broader vision
He viewed women's rights as central to annihilating caste and achieving substantive equality.

Called Constitutional Remedies the "Heart and Soul" of the Indian Constitution
Ambedkar described **Article 32** as the heart and soul of the Constitution because it guarantees the **right to move the Supreme Court for enforcement of Fundamental Rights**. Without remedies, rights would remain merely symbolic.
This reflects his belief that **constitutional democracy must be legally enforceable**, not dependent on the goodwill of the state.
Progressive, Radical yet Constitutionally Conservative
Ambedkar was **radical and progressive** in social matters—advocating caste annihilation, gender equality, and minority rights.

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At the same time, he was **constitutionally conservative**, preferring reform through **law, institutions, and constitutional procedures** rather than mass revolution or extra-legal methods.
This combination ensured **social transformation without constitutional breakdown**.

B. R. Ambedkar — Intellectual Inspiration

John Dewey	Pragmatism, democracy as a way of life, education as an instrument of social change, emphasis on experience and participation.
Edwin R. A. Seligman	Public finance, taxation, welfare economics, role of the state in reducing inequality.
Fabian Socialists (Fabians)	Gradualism, social reform through legislation, welfare state, democratic socialism without violent revolution.
British Idealists	Ethical state, social obligation, moral foundation of law, harmony between individual and society.

Mahatma Gandhi started several influential publications, primarily weeklies, including

- Indian Opinion (South Africa, 1903) for civil rights,
- Young India (India, 1919) for political discourse,
- Navjivan (India, 1919) in Gujarati for mass communication,
- and the Harijan series (India, 1933) focusing on social reform, all serving as key platforms for his philosophies and campaigns

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