

Sociology For UPSC

11th & 12th Class
NCERT Summary





Doston,

Starting Sociology for UPSC can feel overwhelming at first, so many new terms, ideas, and thinkers. These NCERT summaries are prepared to make your beginning smooth and simple.

In this booklet concepts are explained in the most beginner-friendly manner. The goal is to help you understand Sociology, not just memorize words.

By going through these chapters, you will:

- Build a strong base for UPSC Sociology Optional
- Understand key ideas like society, culture, change, inequality, and identity
- Connect these concepts easily with current issues in India
- Get ready for advanced books and answer writing later

Read with patience. Observe the world around you. Slowly, you will start liking Sociology as subject.

Wishing you a confident and clear start to your Sociology journey.

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Chapter 1: Sociology and Society

1. Individual and Society

We often think:

"If I work hard, I'll succeed."

"If someone is poor, they must be lazy."

Sociology says: It's not so simple.

An individual's success or failure is deeply shaped by:

- **Job market** – Are there enough jobs? Which sectors are growing or shrinking?
- **Gender** – Are girls encouraged to study certain subjects? Are boys pushed into others?
- **Caste and class background** – Does the family have money for coaching? Do they know people who can help with internships or placements?
- **Region** – A student from a small town in Bihar or Rajasthan doesn't have the same infrastructure as someone from South Delhi or Pune.

Example (Indian context):

Two students with the same talent in maths:

One from a rich Delhi family goes to a top private school, has internet, laptop, coaching for JEE.

One from a village in Jharkhand studies in a government school with irregular teachers, no coaching, poor internet.

If the first one clears IIT and the second one doesn't, common sense says: "First student is smarter."

Sociology asks: "Or is the structure of opportunities different?"

So, sociology sees individual and society as interconnected, not separate.

2. Sociological Imagination and Public Issues

C. Wright Mills gave the idea of "sociological imagination."

It means:

Connecting your personal troubles with public issues.



Personal trouble

"I am confused which subject to choose after 12th."



Public issue

The job market is unstable, some fields are saturated, some have high demand, coaching culture is strong, parental pressure is high.

So, your confusion is not only your private problem. Lakhs of students are in the same situation because of how the education system and economy are structured.

Another example – Homelessness

Common sense:

"People on the street are lazy or drunk or irresponsible."

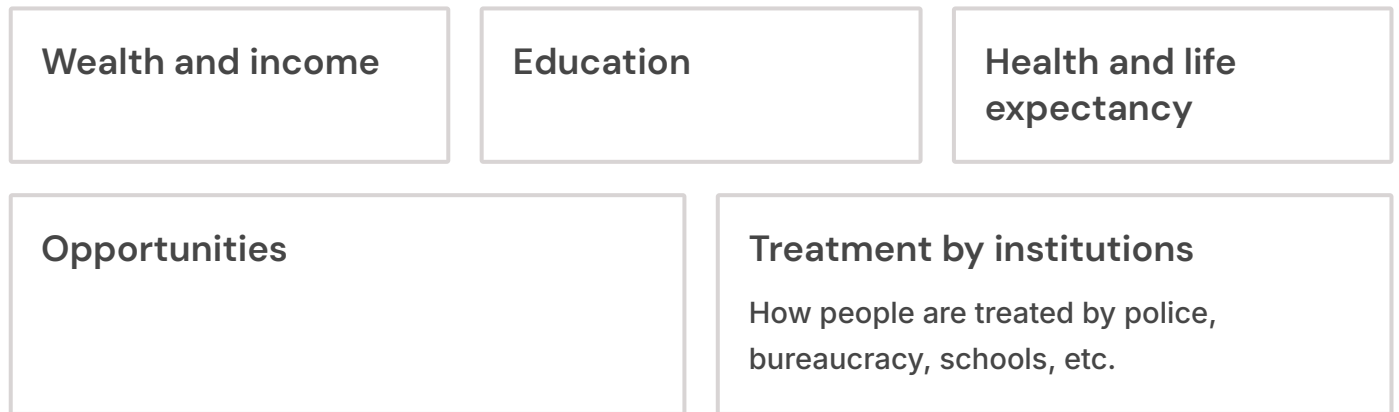
Sociological imagination:

- Are there enough affordable houses?
- Are wages enough for rent in big cities like Mumbai or Bengaluru?
- Are there migration pressures from villages?
- Are there government schemes like Indira Awas Yojana (now PMAY) to support housing?
- Is there job security for daily wage labourers?

Then homelessness is seen not as "failed individuals" but as a public issue, demanding social policy, not just private charity.

3. Inequality and Plurality

Inequality = Structured differences in:



Amartya Sen talks of "**capabilities**" – what people are really able to do with the resources they have. Two children may both "go to school", but:

- One has good teachers, books, and supportive family.
- One has poor facilities, needs to do household work, and faces discrimination.

So opportunities are deeply unequal.

Plurality

The word "society" is not simple. When someone says:

"Our society doesn't allow love marriage."

What do they mean?

- Indian society?
- Their caste?
- Their region?
- Their religious group?

We live in a plural society:

- Many languages
- Many religions
- Many castes
- Many tribal groups
- Many regional cultures

So "our society" can mean:

India as a whole, or a specific group like "Marwari community", "Naga tribes", "Punjabi Sikhs", "Dalits of a village", etc.

4. Sociology vs Other Forms of Knowledge

(a) Sociology vs Common Sense

Common sense is what people "naturally" believe:

- "Girls are more emotional, boys are more rational."
- "Poor people have too many children."
- "People from X community are misers / aggressive / lazy."

These ideas are:

Unquestioned

Based on personal
experience or gossip

Often biased

Sociology questions them:

- "Is this always true?"
- "What is the evidence?"
- "Are there social reasons behind this behaviour?"

Sociology must follow scientific procedures – systematic observation, comparison, documentation and reasoning.

 **Peter Berger compared a sociologist to a spy:**

The spy must report what is actually there,

Not what their boss wants,

Not what matches their ideology,

But what is true, as far as possible.

Similarly, sociologists must be curious, critical and honest, not just repeat what people already think.

(b) Sociology vs Philosophy and Theology

Philosophy asks big questions about truth, morality, knowledge, existence.

Theology is religious reflection based on sacred scriptures.

Sociology is empirical – it looks at what people actually do, how institutions work in the real world, using research.

5. Historical Context of Sociology

Sociology didn't fall from the sky. It emerged in Europe in the 18th–19th centuries during massive social change.

Key influences:

01

The Enlightenment (17th–18th century)

- Emphasized reason and science instead of tradition and superstition.
- People began to think: "If we can understand nature through science, maybe we can understand society also through science."
- Poverty stopped being seen as "God's punishment" or "natural" and started being treated as a social problem.
- Social surveys were used to study conditions of workers, slums, etc.

02

Auguste Comte

- Called the "father of sociology".
- Believed sociology would help improve human welfare by giving scientific understanding of society.

03

Evolutionary Vision

Some early thinkers ranked societies:

1. Hunters and gatherers
2. Pastoral (herding animals)
3. Agrarian (farming)
4. Industrial (factories, machines)

They often saw Western industrial societies as "advanced" and non-Western ones as "backward."

This view is now heavily criticised as Eurocentric and hierarchical.

Capitalism and Colonialism

Modern capitalism expanded through colonialism.

European powers (like Britain) ruled and exploited Asian and African countries.

India's traditional industries were damaged.

Example: India had rich cotton textile traditions.

- British policies flooded India with machine-made cloth from Manchester.
- Indian weavers lost their livelihood.

Karl Marx analysed how colonialism and capitalism worked together to exploit both workers and colonies.

6. Sociology and Other Social Sciences

Sociology's scope is very wide:

From **micro** (face-to-face interaction in families, classrooms, markets)

To **macro** (caste system, state, globalisation, social movements)

The boundaries with other disciplines are flexible, not sharp.

(a) Sociology and Economics

Economics traditionally focuses on:

- Production
- Distribution
- Consumption
- Prices, demand, supply, inflation, GDP, etc.

Sociology asks:

- How do culture and social norms affect economic behaviour?
- Why do farmers sometimes refuse to sell land even when the price is good?
- Why do workers sometimes strike even if it means loss of wages?
- Why don't all people respond "rationally" to prices?

Example: Even if dowry is illegal, many families still spend huge amounts because:

- Social status is attached to marriage ceremonies.
- Fear of "what will people say."

This shows economic behaviour is shaped by social pressures.

6. Sociology and Other Social Sciences (continued)

(b) Sociology and Political Science

Political Science:

Focuses mainly on formal political institutions – Parliament, government, elections, constitution, political parties.

Sociology:

Studies how power works in everyday life:

- Who dominates in a village panchayat?
- How do caste and gender affect who speaks and who is silent in meetings?
- How do bureaucrats, religious leaders, industrialists influence decisions?

So sociology looks at both formal and informal power.

(c) Sociology and History

History:

- Focuses on past events.
- Tries to reconstruct "what happened" using sources like documents, letters, reports.

Sociology:

- Often focuses on the recent past and present.
- Tries to find patterns, generalisations:
 - What are the common features of industrial societies?
 - How do caste and democracy interact?

But the two overlap:

Historical sociology uses history to understand how present institutions (like caste or democracy) developed.

(d) Sociology and Social Anthropology

Traditionally:

- Social Anthropology studied small-scale, so-called "simple" societies – tribes in Africa, Pacific islands, etc.
- Sociology studied complex, modern societies – like Europe, USA.

In India, the distinction is not clear:

- The "other" is often our neighbour – tribal village, Dalit basti, urban slum.
- Indian sociologists like M.N. Srinivas used anthropological methods (fieldwork) to study Indian villages and castes., So sociology and anthropology strongly overlap in India.

Chapter 2: Terms, Concepts and Their Use in Sociology

Sociology needs clear concepts because everyday words are often confusing.

For example, "status" in common sense means "high position, rich person." But in sociology, every position in society (teacher, shopkeeper, student, mother, sarpanch) is a status.

Concepts are like keys – they help us unlock and understand complex social reality.

1. Social Collectivities

(a) Social Groups

A social group has:

- **Interaction** – people talk, meet, relate to each other.
- Some **structure** – roles, norms, expectations.
- A sense of being connected.

Example:

- A cricket team
- A school class
- A resident welfare association

(b) Quasi-Groups

A quasi-group is just an aggregate, not a full group.

- People don't necessarily interact.
- No strong sense of "we".
- Still, they share something in common – age, gender, class, etc.

Examples:

- "All women in India"
- "All teenagers"
- "All daily wage labourers"

They can become real groups if they organise:

- Women forming a mahila mandal.
- Workers forming a trade union.
- Students forming an association.

(c) Primary and Secondary Groups

Primary Group

Small, face-to-face, long-term, emotionally close.

Person-oriented, not task-oriented.

Examples:

- Family
- Close friends in a mohalla
- Small peer group in college

Secondary Group

Large, impersonal, formal.

Goal-oriented, not emotion-oriented.

Examples:

- School, college
- Office staff
- Trade union
- Political party

Same person can be in both types of groups.

(d) Community vs Association

Community

- People know each other personally.
- Strong emotional bonds and shared identity.
- Often based on locality or shared tradition.

Examples:

- A village community
- A tribal community
- A traditional neighbourhood in old city areas

Association / Society

- More formal, rational, calculated relationships.
- People come together for specific purposes.

Examples:

- A company
- A professional association (like Bar Council)
- An NGO

Modern life is more dominated by associations, but communities still matter a lot in India.

(e) In-Group, Out-Group and Reference Group

- **In-Group:** "We" – group you belong to and feel attached to.
- **Out-Group:** "They" – others, often seen as different or even inferior.
- **Reference Group:** Group you compare yourself to or want to be like, even if you are not a member.

Example (colonial India):

Many educated Indians began to dress, speak English and follow manners like the British.

The British rulers were a reference group.

Even today:

Many urban youth see “corporate professionals” or “influencers” as reference groups and shape their lifestyle accordingly.



2. Stratification (Structured Inequality)

Stratification means society is layered like a cake:

- Some groups are at the top, some at the bottom.
- It affects life chances – education, health, income, respect.

Main systems:

1

Slavery

People are treated as property, bought and sold.

2

Estate system

As in medieval Europe:

- Nobility
- Clergy
- Commoners ("Third Estate")

3

Caste

Especially in India:

- Status fixed by birth
- Rules of marriage, eating, touch, occupation.

4

Class

Based on one's position in the economic system.

Karl Marx:

Divides society into classes based on relation to means of production:

- Owners (bourgeoisie)
- Workers (proletariat)

Max Weber:

Talks of "life chances".

- Class is about one's position in the market (skills, education, assets).
- Also brings in status (prestige) and party (political power).

3. Status and Role

Status:

A position a person occupies in society.

Example: student, daughter, teacher, MLA, priest.

Status set: All the different statuses a person has at one time.

Example: A woman can be a mother, teacher, voter, trade union member, neighbour – all at once.

Status sequence: Statuses we hold one after another in life.

Child → Student → Worker → Retiree, etc.

Role:

The rights and duties attached to a status.

Status: Teacher

Role: Teach, evaluate, guide, maintain discipline.

Role Conflict:

When expectations from different roles clash.

Example:

A woman is both a working professional and a mother.

- Office expects overtime; home expects childcare.
- Tension arises between work role and family role.

4. Social Control, Norms and Theories of Society

Norms:

Rules of behaviour that reflect a society's values.

Example: Respect elders, don't cheat in exams, follow traffic rules.

Sanctions:

Rewards or punishments used to enforce norms.

- Praise, prizes, promotions (positive)
- Fines, scolding, jail (negative)

Deviance:

Behaviour that breaks norms.

Can be small (cheating in exam) or big (crime).

Two major perspectives:

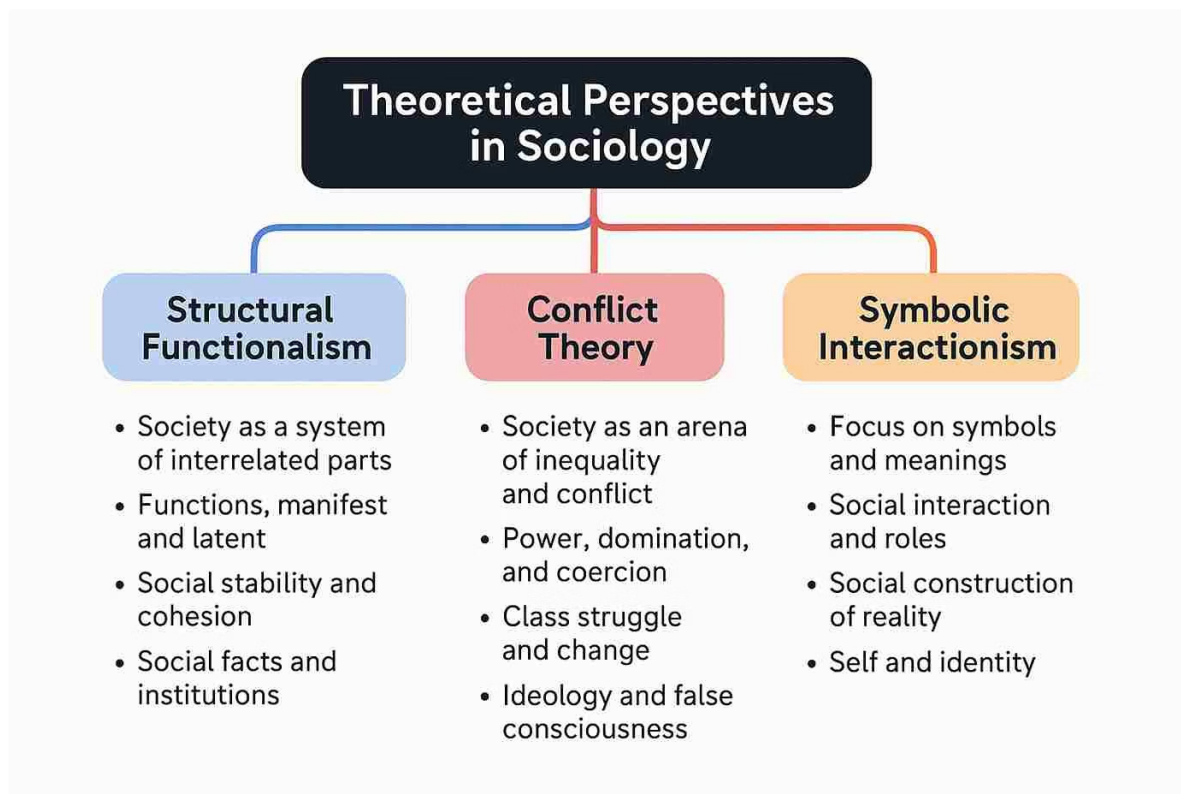
Functionalism

- Sees society like a living body.
- Different parts (family, economy, education, religion) work together to maintain stability.
- Social order is seen as basically harmonious.

Conflict Theory

- Sees society as full of tensions and conflicts.
- Influenced by Marx.
- Focus on inequality, exploitation, and struggle between:
 - Rich and poor
 - Upper castes and lower castes
 - Men and women, etc.

Both perspectives give partial truths; sociology uses multiple lenses.



Chapter 3: Understanding Social Institutions

Social institutions are:

- Established patterns of behaviour.
- Organized around basic needs of society – like family, economy, education, state, religion.
- They give structure to our lives, set rules, and also offer opportunities.

1. Family, Marriage and Kinship

Family looks natural and universal, but its forms differ.

- Joint and nuclear
- Patrilineal and matrilineal
- Monogamy and polygamy (though polygamy is restricted by law for most groups)

Important points:

- Nuclear family (husband, wife, unmarried children) is not only "modern." It has existed in India among many poor and deprived groups for a long time, where resources are limited.
- Sociologist A.M. Shah argued that joint families are not simply declining; they are also changing in form.
- With increased life expectancy, more generations may live at the same time under one roof or in close proximity, giving rise to extended family forms.

Declining Sex Ratio

In India, the sex ratio (females per 1000 males) has been a serious concern.

The juvenile sex ratio (0–6 age group) was especially low.

This reflects:

- Preference for sons
- Neglect of girls' health and nutrition
- Misuse of modern medical technologies (like ultrasound) for sex-selective abortion

Endogamy and Exogamy

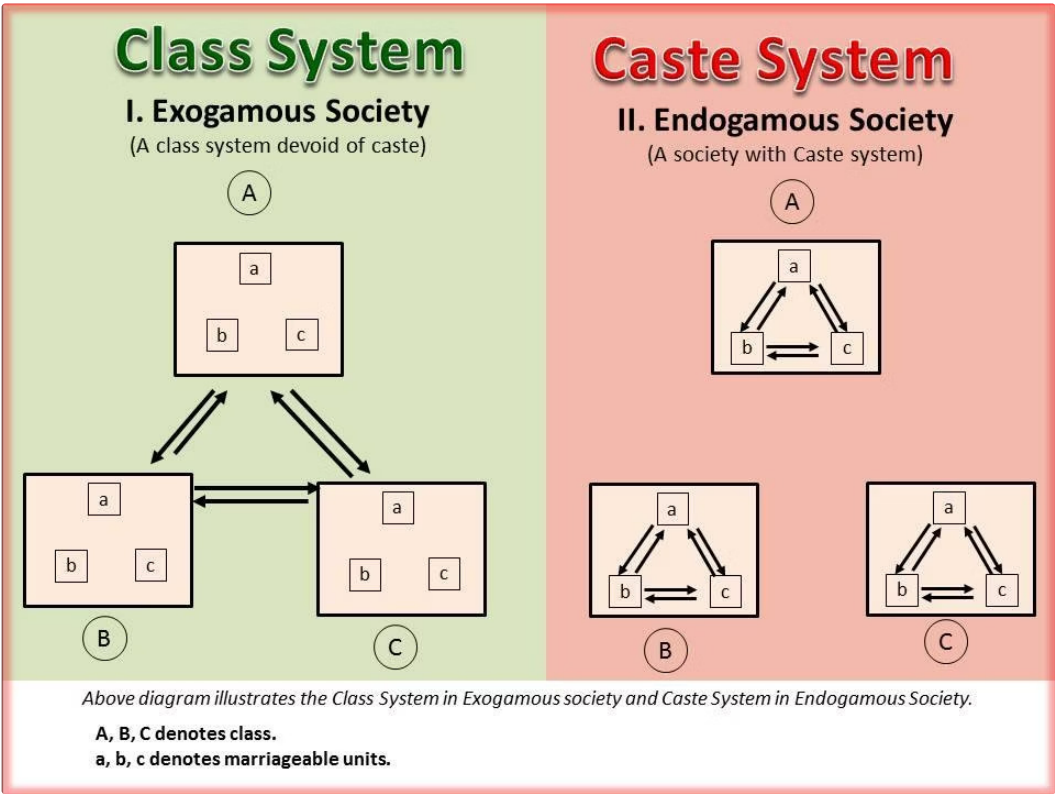
Endogamy:

Marrying within one's own caste, religion, or community.

Exogamy:

Marrying outside certain groups – like gotra exogamy among many Hindus.

Indian marriage rules often mix both:



2. Politics and the State

Politics is about power – the ability to get others to do what you want.

The modern state has:

1

Sovereignty

Supreme authority over a defined territory.

2

Citizenship

Members of the state with rights and duties.

- Political rights (vote)
- Civil rights (freedom of speech, equality before law)
- Social rights (education, health – evolving)

These rights in India were not gifts; they evolved through struggles – freedom movement, social movements, constitutional debates.

Sociology looks at:

How power is distributed not just in Parliament, but in:

- Caste councils
- Religious bodies
- Corporates
- Bureaucracy
- Local panchayats

3. Religion

Sociology does not ask:

- "Which religion is true?"
- "Which God is real?"

Instead, it asks:

- How do religious beliefs and practices work in society?
- How does religion relate to politics, economy, caste, gender?

It uses:

- Empirical methods
- Comparative methods (comparing different religions and societies)

In many traditional societies, religion had a central place:

It shaped law, education, family, festivals, and even kingship.

4. Education

Education is the process by which a society passes on its culture and prepares new generations.

In simple societies:

- Education is informal – through family, elders, community rituals.
- Values are often particularistic – loyalty to kin, clan, tribe, caste.

In complex societies:

- Education becomes formal – schools, colleges, universities.
- It teaches:
 - Specialised skills for jobs.
 - Abstract, universal values – equality, merit, citizenship, rules.

Emile Durkheim saw education as:

- Creating a "common base" of ideas and values so that society can hold together.
- Allocating individuals to different roles based on their abilities and training.

In India, education is a key route for mobility, but access is unequal by:

- Caste
- Class
- Gender
- Region

Chapter 4: Culture and Socialisation

1. Culture and its Dimensions

Culture is everything that is learned as a member of society.

Definitions:

Edward Tylor: Culture includes knowledge, belief, art, law, custom, and any other capabilities acquired by humans as members of society.

Malinowski: Culture includes:

- Material things (tools, goods)
- Technical processes (how we do things)
- Ideas, habits, values.

Clifford Geertz:

Humans are suspended in "webs of significance" they themselves have spun.

Culture is those webs – patterns of meaning.

Sociology/anthropology is about interpreting those webs.

Three Dimensions of Culture



Cognitive

How we think, classify, and understand the world.

Example: How we define "success," "good life," "family honour."



Normative

Norms and values that tell us what is right/wrong, proper/improper.

Example: "Respect elders," "Don't waste food," "Don't marry within certain relatives."



Material

Physical objects and technologies.

Example: Smart phones, tractors, metro trains, internet.

These technologies change how we interact – WhatsApp groups, online classes, telemedicine.

2. Ethnocentrism

Ethnocentrism is:

- Judging other cultures by the standards of one's own culture.
- Believing one's own culture is superior or "normal," and others are strange or inferior.

Example from colonial India:

Thomas Babington Macaulay wanted to create a class of Indians who were:

- "Indian in blood and colour"
- "English in tastes, opinions, morals and intellect"

This shows a clear ethnocentric attitude – treating English culture as superior and Indian culture as something to be replaced or "civilised."

Sociology tries to avoid ethnocentrism and encourages cultural relativism – understanding a culture in its own terms.

3. Socialisation

Socialisation is the lifelong process of learning:

- How to behave
- What to believe
- What is expected of us as members of society

It is not one-way. The child is not a passive sponge.

- Children question, resist, negotiate.
- Their presence changes the lives of parents and caregivers.

Types of Socialisation



Primary socialisation:

- Happens in early childhood.
- Mainly in the family.
- Basic habits, language, emotional bonds.



Secondary socialisation:

- Continues through school, peer groups, workplace, media, etc.
- We keep learning new roles throughout life.

Agencies of Socialisation



Family

Teaches basic norms:

- How to eat, speak, dress.
- Gender roles ("boys don't cry", "girls should be modest" – often problematic).



Peer Groups

Friends of similar age.

- Influence tastes, fashion, language, hobbies.
- Sometimes challenge family values.



School

- Official curriculum – maths, science, language.
- Hidden curriculum – punctuality, obedience, competition, discipline.
- School also reproduces or challenges social inequalities.



Mass Media

TV, cinema, social media, news.

- Shapes ideas of beauty, success, patriotism, romance, etc.
- Can spread stereotypes but also challenge them.

Chapter 5: Doing Sociology – Research Methods

1. Objectivity and Reflexivity

Sociologists study their own society, not some distant planet. So:

- They have their own biases, emotions, and interests.
- Complete objectivity is difficult.

But they try to be objective by:

- Being self-reflexive – aware of their own position and prejudice.
- Taking the point of view of others seriously.
- Keeping detailed field notes, documents, data.
- Being open to criticism and alternative interpretations.

Sociology is multi-paradigmatic:

- Different perspectives (functionalism, Marxism, feminism, etc.) coexist.
- They may disagree but all contribute to understanding.

2. Types of Methods

Methods can be classified by:

Type of data:

- Quantitative (numbers, statistics)
- Qualitative (descriptions, meanings)

Source:

- Primary (fieldwork, survey you conduct)
- Secondary (census, NSSO data, earlier reports)

Scale:

- Micro (small groups, interactions)
- Macro (big trends, whole societies)

Good research often uses **triangulation**:

Combining multiple methods to cross-check findings.

Example: Using both survey data and interviews to understand unemployment.

3. Participant Observation / Fieldwork

This method comes strongly from social anthropology (like Malinowski).

Features:

- Researcher lives in a community for months or years.
- Learns the local language.
- Participates in daily life – festivals, work, rituals.
- Builds trust with informants (local people who help interpret culture).
- Tries to get a holistic understanding of the "whole way of life."

In India, after independence, sociologists did many village studies:

Example: M.N. Srinivas studied a village called Rampura.

Villages were treated as bounded communities suitable for detailed fieldwork.

Strength of fieldwork:

- Rich, in-depth, "insider" perspective.
- Captures complexities and contradictions of real life.

4. Surveys

Surveys are the most common macro method.

- Use questionnaires.
- Collect data from a sample of people.
- Aim to generalise to a larger population.

Sampling Principles

Stratification:

Ensure that all important subgroups are represented.

Example: Urban and rural, men and women, different regions, different castes.

Randomisation:

People are selected purely by chance (like a lottery).

Reduces selection bias.

Important Indian sources:

- **Census of India:**
 - Conducted every 10 years.
 - Covers the entire population.
- **National Sample Survey Organisation (NSSO):**
 - Uses large-scale sample surveys on topics like employment, consumption, health.

Every survey has a **sampling error**:

There is a margin of error – results are approximate, not exact.

Advantages of Surveys:

- Show big patterns – like decline in sex ratio, literacy levels, poverty trends.
- Make social problems visible at a national scale.

Disadvantages:

- Lack depth – cannot go into the detailed meaning of people's experiences.
- Fixed questionnaire – less flexible.

Class 12: Indian Society

Chapter 1: Demographic Structure of the Indian Population

India is the second most populous country in the world. Population (2001 Census): 102.7 crore.

India is in a phase of demographic transition:

- Death rates declined (better health, vaccination, food).
- Birth rates are also falling, but more slowly.
- So population continues to grow.

1. Population Composition

(a) Age Structure

India has a young population – a large share in the 0–14 and 15–59 age groups.

Over time, projections show:

- Share of children (0–14) will go down.
- Share of elderly (60+) will increase.

This creates both opportunities (demographic dividend) and challenges (elderly care).

(b) Sex Ratio

Sex ratio = number of females per 1000 males.

Juvenile sex ratio (0–6 years) fell to 927 in 2001.

This is not a biological issue; it is a social problem.

Reasons:

Strong preference for sons.	Dowry and marriage customs.
Neglect of girl children's health and nutrition.	Misuse of medical technologies for sex determination and selective abortion.

- Focus on voluntary family planning.
- Emphasised "family welfare" instead of just "population control."

Chapter 2: Social Institutions – Caste, Tribe, Family

1. Caste

Caste is strongly associated with the Indian subcontinent.

Found among Hindus, and also in modified forms among Muslims, Sikhs, Christians.

Key concepts:

Varna:

Broad four-fold classification:

1. Brahmin
2. Kshatriya
3. Vaishya
4. Shudra

Very general, ideal type.

Jati:

Real, concrete caste groups people belong to.

Hundreds and thousands of jatis across India.

Everyday caste identity is more about jati than varna.

Under colonial rule:

- The British conducted censuses.
- They tried to list and fix castes in neat categories.
- This process rigidified caste identities and hierarchies.

2. Family and Kinship

Family structures in India are under pressure due to:

- Urbanisation
- Migration for jobs
- Education
- Changes in women's work and aspirations

Patriliney:

Most Indian societies are patrilineal:

- Descent is traced through father's line.
- Property often passes from father to son.
- Residence often patrilocal (wife moves to husband's house).

Matrilineal Example – Khasi:

Among the Khasi in Meghalaya:

- Descent is traced through the mother's line.
- Property may be inherited by daughters.
- But authority often remains with men, especially the mother's brother.

This creates contradictions:

- Women may inherit, but men may control decisions.

Change in Family Forms:

New business opportunities, small industries and self-employment can lead to:

Members of a large joint family breaking away to form nuclear households closer to the place of work.

This is illustrated by the Karkhana/Patriwala case in the text (a case study of how economic change affects household structure).

Chapter 3: The Market as a Social Institution

Markets are not just about buying and selling. They are social institutions with their own norms, networks, and power relations.

1. Theoretical View – Adam Smith

Adam Smith argued:

When individuals pursue their self-interest in a competitive market (trying to earn profit, get a job, buy cheap, sell dear), they unintentionally contribute to the overall good of society.

He called this the "**Invisible Hand**" of the market.

This is the basis of classical liberal economics.

2. The Market in India – Social and Cultural Dimensions

In India, markets have always been linked to:

- Caste
- Kinship
- Community networks

Examples:

- Certain communities specialised in trade:
 - Banjaras – traditionally nomadic traders, transporting goods.
- Certain communities managed manufacture:
 - Karkhanedars – owners of workshops or small factories in pre-industrial times.

Business often depended on:

- Trust within caste or kinship networks.
- Shared language, customs, norms.

Result:

Certain trades or industries may be monopolised by particular castes or communities.

Example: Traditional moneylending, jewellery, cloth trade often associated with specific castes.

3. Capitalism and Globalisation

Capitalism is marked by:

- Generalised commodity production – most things are produced to be sold.
- Private property – means of production are privately owned.
- Labour power becomes a commodity – people sell their labour for wages.
- Market forces determine:
 - What is produced
 - How it is produced
 - For whom it is produced

Consumerism:

People communicate status and identity through the goods they buy and display:

Cars, mobiles, branded clothes, coaching centres, even schools and colleges become symbols.

Liberalisation and Globalisation in India:

Since the 1990s, economic reforms:

- Reduced state control.
- Opened up markets to foreign trade and investment.

Globalisation increased movement of:

- Commodities (imported goods in markets)
- Money (foreign investment, stock markets)
- Information (internet, media)
- People (migration for work, study)

New technologies (internet, mobile phones, digital trading) allow:

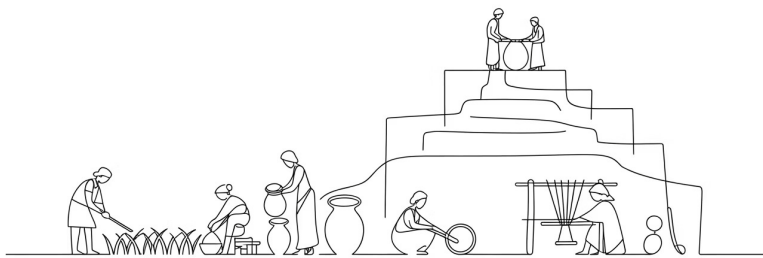
- Real-time trading
- Global connections between Indian markets and the world.

Chapter 4: Patterns of Social Inequality and Exclusion

Sources of Exclusion and Marginalization

(a) Caste and Discrimination

In India, caste is one of the most important bases of inequality and exclusion.



Historical Caste System

Historically:

- People were placed into groups based on occupation and status.
- Brahmins were associated with learning and rituals.
- Kshatriyas were associated with war and ruling.
- Vaishyas with trade.
- Shudras with service and manual work.

On paper, Brahmins were expected:

- To live a simple life.
- Not to hoard wealth.
- To be subordinate to the secular power of kings (Kshatriyas), who controlled armies and political power.

But in reality:

- Higher castes often combined ritual status with social influence.
- Over time, many higher-caste groups gained control over land, temples, education, and administration.
- This gave them huge power over the lives of lower castes.

Caste and Resource Control in Rural India

In rural India even today:

- Landownership is heavily skewed.

Many Dalits and lower castes work as:

- Landless labourers
- Small tenants
- Casual workers

High-caste households often:

- Own the majority of land.
- Control credit, local politics, and sometimes even access to common resources like wells or grazing lands.

So, caste is not just about "status". It is also about who controls resources and decision-making.



The Plight of Manual Labourers

(b) The Plight of Manual Labourers

The most exploited and powerless groups are often:

- From Scheduled Castes or other historically depressed castes.
- Engaged in manual, low-paid, and stigmatized work.

These include:

- Sweepers and cleaners.
- People who collect garbage and refuse.
- Manual scavengers (in many places, though officially banned).
- Cobblers, certain types of farm labour, and other "low status" occupations.

Economic Exploitation

Low pay, hard work

Social Humiliation

Stigmatized and excluded

Physical Separation

Forced to maintain distance

The NCERT illustration of Arakot village (Uttar Pradesh) shows:

- Low-caste workers who collect refuse from the village market.
- They are not allowed to freely mix with others.
- They must wait at a distance until others have gone, and only then can they collect what is left.

This is not only economic exploitation (low pay, hard work), but also humiliation and social exclusion.

This type of exclusion means:

- They are physically separated.
- Their work is considered "dirty" or "polluting".
- People avoid them socially, even if their work is essential for everyone's cleanliness and comfort.

 **The important point is:** Inequality here is enforced not just by money and power, but by religious and cultural beliefs that label some people as "impure" or "low".

Adivasi / Tribal Exclusion

(c) Adivasi / Tribal Exclusion

Adivasis (tribal communities) form another major group that experiences exclusion and marginalization.

Key points:

They have a distinct identity:

- Their own languages.
- Customs.
- Forms of worship.
- Relationship with land and forests.

They usually have a strong sense of collective belonging – feeling of "we" as a community.

In the colonial period:

- Some tribal groups played an important economic role.

For example, the Banjar community:

- Were long-distance traders.
- Transported grain, salt, and other goods across regions.

Even though they were important to the economy, they often remained socially marginal and not fully respected.



Adivasi Displacement and Development

In the post-independence period:

Adivasi areas are often rich in natural resources:

- Forests
- Minerals
- Water

Development projects like:

- Dams
- Mining projects
- Industrial plants
- Highways and other infrastructure

frequently come up in these regions.

The problem is:

- Land is acquired.
- Forests are cut.
- Rivers are diverted.
- Adivasi communities are displaced from their ancestral lands.
- Compensation is often inadequate or delayed.

Many lose not only land, but also:

- Access to forests.
- Traditional livelihoods (hunting, gathering, shifting cultivation).
- Cultural and spiritual ties with their sacred spaces.

This leads to:

Environmental conflicts – between the state/companies and local communities.

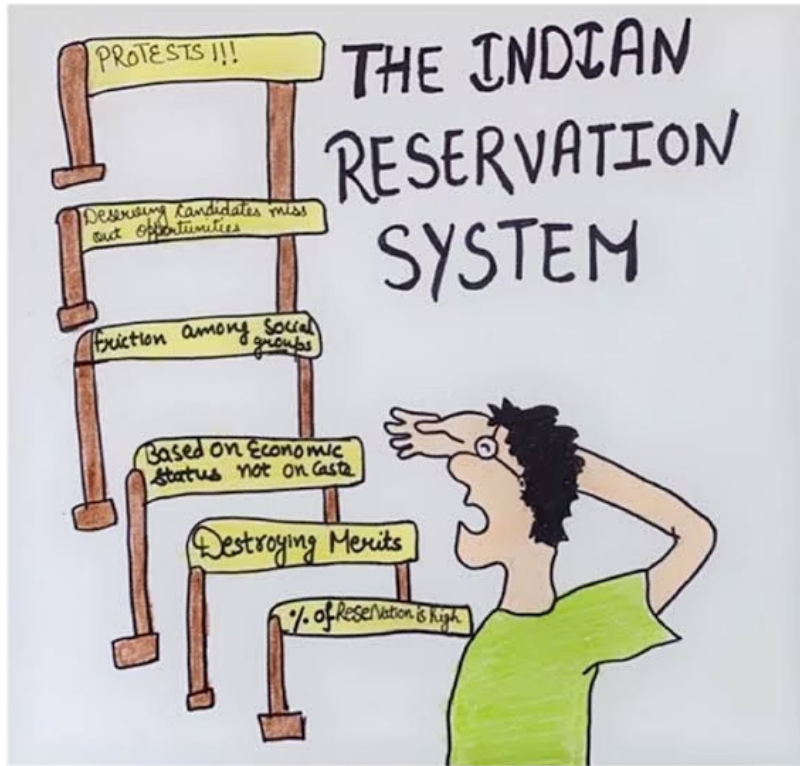
Protests, movements, and struggles where Adivasis demand:

- Rights over forests.
- Fair compensation.
- Respect for their way of life.
- A voice in development planning.

So, Adivasi exclusion is not just about being "backward." It is deeply connected to how development is planned and who benefits from it.

Compensatory Discrimination and Reservation

To respond to centuries of discrimination, the Indian state has used the policy of reservation, also called **compensatory discrimination**.



The basic idea is:

If a group has been pushed down for generations, giving them equal treatment today is not enough. They need special support to come up to the same level.

Policy Implementation – SC and ST Reservations

(a) Policy Implementation – SC and ST Reservations

Reservations apply in:

Education

Seats in schools, colleges, universities.

Employment

Government jobs and public sector jobs.

Political Representation

Reserved constituencies in Parliament and State Assemblies. Seats in panchayats and municipalities.

For Scheduled Castes (SCs) and Scheduled Tribes (STs):

- A certain percentage of seats/jobs is kept aside only for them.
- This percentage is generally close to their population share in the country.
- For example, if SCs are around X% of the population, roughly that percentage is reserved.

Purpose:

To ensure that members of these groups:

- Get a fair chance to enter schools and colleges.
- Get representation in government services.
- Have a voice in law-making bodies.

Without such measures, historical disadvantages – like poor schooling, poverty, discrimination – would keep them out of competition.

Other Backward Classes and the Mandal Commission

(b) Other Backward Classes (OBCs) and the Mandal Commission

Over time, it became clear that:

Many non-SC/ST castes were also quite disadvantaged in:

- Education
- Income
- Government jobs

These were grouped as **Other Backward Classes (OBCs)**.

The Mandal Commission was appointed to:

- Identify which castes and communities were "socially and educationally backward."
- Recommend measures to improve their position.

The Mandal Commission Report:

Collected data, conducted surveys, and used criteria like:

- Social backwardness.
- Educational backwardness.
- Economic backwardness.

Recommended that a percentage of government jobs and educational seats be reserved for OBCs.

From the early 1990s:

- Reservation policies were extended to OBCs at the central level.

This led to:

- Major political debates.
- Student protests and public discussions.
- But it also brought many first-generation learners and professionals from OBC backgrounds into higher education and services.

Ideology, Debate, and Limits of the Market

(c) Ideology, Debate, and Limits of the Market

Reservations and compensatory discrimination are not just technical policies; they are based on an **ideology of social justice**.

Supporters argue:

You cannot remove centuries of inequality simply by declaring:

"All citizens are equal before law now."

The starting line is not same for everyone.

Affirmative action is needed to:

- Level the playing field.
- Ensure that talent from all sections gets a chance.
- Reduce the social distance between privileged and marginalised groups.

But the continued existence and expansion of such policies shows:

- That market forces alone are not enough.
- Just allowing open competition in a free market does not automatically bring:
 - Equality of opportunity.
 - Fair share of jobs and education for historically oppressed groups.

❏ Policies like reservation show that even in a liberalising economy, the role of the state in correcting inequalities remains crucial.

The idea of "**demographic dividend**" says:

- India has a young population.
- If properly educated and employed, they can boost economic growth.

But if:

- Large sections of this youth (especially from SCs, STs, OBCs, minorities) are left behind,
- The demographic dividend can become a demographic burden – with unemployment, frustration, and conflict.

Chapter 5: Challenges of Cultural Diversity and Integration

India is highly diverse:

- Many religions
- Many languages
- Many castes
- Many tribes
- Many regional cultures

This chapter is about how the Indian state:

- Tries to hold this diversity together.
- Deals with conflicts and demands that arise out of this diversity.



Cultural Diversity and National Identity

(a) Nation and State

It is important to distinguish between **nation** and **state**.

Nation:

A group of people who feel they belong together politically and culturally.

They share a sense of common identity and wish to live together under a common political framework.

They may share:

- History
- Myths and memories
- Culture
- Territory

State:

An abstract political entity.

It claims a monopoly of legitimate force over a territory (as Max Weber says).

It has institutions like:

- Government
- Administration
- Police
- Courts
- Army

A **nation-state** is the ideal where:

- The cultural boundaries of the nation and political boundaries of the state coincide.
- The population is assumed to be relatively homogeneous.

India is a nation-state, but with a different model:

Indian nationalism does not try to erase diversity.

It recognises and protects:

- Multiple languages (e.g., Hindi, Tamil, Bengali, Marathi, etc.).
- Multiple religions (Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, etc.).
- Multiple regional identities (Punjabi, Tamil, Assamese, Nagas, and many more).

The Constitution is at the heart of this national project:

It sets up:

- Democracy
- Fundamental rights
- Secularism
- Equality and justice as principles of the state.

It gives legal shape to the idea that India is one nation with many cultures.

Conflicts, Social Movements, and Policy Shifts

Modern India faces many conflicts related to:

- Development
- Environment
- Identity
- Economic policy



(a) Environmental Conflicts

Many serious conflicts in India today are about natural resources, especially:

- Land
- Water
- Forests
- Minerals

Development projects such as:

- Dams
- Thermal power plants
- Mining operations
- Industrial corridors

often come up in areas where:

- Local people depend directly on nature for their livelihood (farmers, fishers, Adivasis).
- Local communities have lived for generations.

Examples mentioned in the text include:

- Lohari Nag Pala
- Singrauli

These areas have seen conflicts where: People protest against displacement.

They point out:

- Loss of land.
- Loss of forests and common resources.
- Pollution of air and water.
- Health hazards.

They demand:

- Fair compensation.
- Rehabilitation.
- Environmental safeguards.
- Participation in decision-making.

These struggles show: Development is not just a technical or economic issue. It is deeply political and social – about: Who sacrifices, Who gains, Whose voice is heard.

(b) Economic Liberalization and Policy Shift

In 1991, India faced a serious economic crisis. As a response, the government adopted a policy of **economic liberalisation**.

01

Dismantling regulation

Many controls on private firms (like licensing requirements) were reduced or removed. The aim was to allow more competition and efficiency.

02

Reducing the role of the state in welfare

The state began to withdraw from some welfare functions. Public spending in some social sectors came under pressure. Private sector and market-based solutions were increasingly encouraged.

03

Opening to the global market

Foreign companies were allowed more easily to invest. Tariffs and trade barriers were reduced. The focus shifted to: Increasing exports. Attracting foreign capital. Expanding industrial and service production.

Supporters see liberalisation as:

- Necessary for national development.
- A way to integrate India into the global economy.
- A path to higher growth and more opportunities.

But there is also concern that:

Inequalities may increase between:

- Rich and poor
- Urban and rural
- Skilled and unskilled workers

Vulnerable groups (like SCs, STs, OBCs, minorities, informal workers) may not get a fair share of the benefits.

(c) Persistence of Exclusion – The Case of the Muslim Minority

One important example discussed in recent years is the Muslim minority.

Concerns include:

Lower representation in:

- Government jobs.
- Formal sector employment.

Poorer performance on many social indicators, such as:

- Education levels.
- Access to secure livelihoods.

Concentration in:

- Poor urban neighbourhoods.
- Low-paid self-employment or informal work.

These patterns suggest:

- Even when the economy grows, benefits do not automatically reach all communities.
- If the state reduces its welfare role too much, groups who were already disadvantaged can become more marginalised.

 **So, the main message is:** Economic growth and liberalisation by themselves do not guarantee social justice or inclusion. Conscious policies – like targeted schemes, reservations, educational support, and anti-discrimination measures – remain necessary.

Chapter 6: The Challenges of Cultural Diversity – Nation and State

1. Nation and State

Nation:

A community of people:

- Who feel a sense of shared identity.
- Who want to form a state or already inhabit one.

It is a political community of sentiment.

State (Max Weber):

An entity that claims monopoly over the legitimate use of force within a territory.

Has institutions like:

- Government
- Bureaucracy
- Police
- Army
- Courts

Nation-State:

Ideal type where:

- Boundaries of nation and state coincide.
- Population is relatively culturally homogeneous.

2. Nation-Building in India

India is very diverse, yet it became a single political unit after independence.

Key foundations of Indian nation-building:

01

The Constitution:

- Guarantees rights.
- Establishes democracy, secularism, equality.

02

Democracy and Nationalism:

Provide legitimacy to the political system.

03

Indian nationalism:

Did not try to impose a single culture.

Instead, it recognised and affirmed:

- Multiple languages
- Multiple religions
- Many regional identities

04

Indian federalism:

- Divides power between Centre and States.
- Designed partly to accommodate regional aspirations:
 - Linguistic states
 - Special status regions (historically)
- Helps manage tensions and prevent

3. Minorities and Exclusion

A minority is:

- Not just a small group numerically.
- A group that is subordinate in society because of:
 - Physical or cultural characteristics
- And faces disadvantage relative to the majority.

Minorities need constitutional protection when:

- They are vulnerable to discrimination.
- Majority rule can easily ignore or suppress their interests.

Examples of marginalised communities:

Dalits (formerly "untouchables")

- Face not only exclusion (denial of access to wells, temples, schools in earlier times),
- But also exploitation (underpaid labour) and humiliation (abuse, violence).
- This system was often justified by a religiously sanctioned hierarchy.

Sociology tries to:

- Expose these structures of power.
- Show how exclusion, exploitation and humiliation operate.
- Contribute to debates on social justice and equality.

Sociology Optional prep sorted > One Course,
5 levels, Absolute Clarity to get your dream rank in
UPSC 2027 exam

One Course For
Solid Foundation
Clear Path to **Sociology** For
UPSC 2027

Level	Name	Nature of Learning	Sources / Focus	Outcome
0	Absolute Basics	Conceptual foundation	NCERT 11th & 12th Class	Core Sociology Basics
1	Static Portion	Theoretical core	UPSC Paper I + Paper II (Thinkers)	Strong Theoretical Foundation
2	Contemporary Sociology	Dynamic application	Real-world analysis	Sociology Value Addition Topics For Mains Exam
3	Current Affairs (Monthly)	Current Affairs From Sociological Perspective	Reports, Policies, News, EPW	Understanding in-depth Sociological Relevance
4	PYQs Practice	Integration & Exam Oriented Prep	2013–2025 UPSC PYQs	Learn Sociological Way of Answer-writing

How to Study Sociology Effectively

Two sources are enough:

- **Primary:** Video lectures + Class notes + model answers
- **Secondary:** One standard resource/Topper's Notes

Revise within 24 hours of each class.

learn to interlink concepts with example from every day life

Make one pager short notes for each topics so that it becomes your quick revision notes.



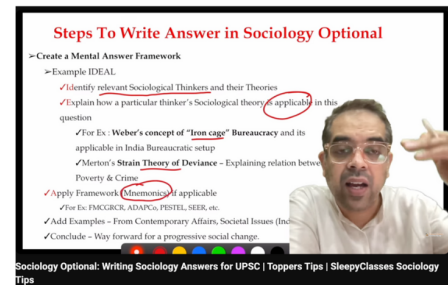
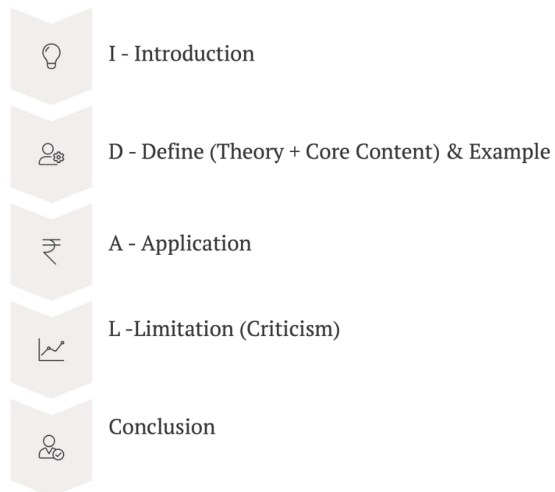
Sleepy Classes IAS Mentorship Program

Mentorship and Guidance

- Self-study gives content, but *mentorship gives direction*.
- A mentor helps:
 - Prioritize what to read.
 - Help you develop mindset.
 - Correct conceptual gaps early.
- Structured mentorship helps you stay consistent especially when self-doubt hits.



Mastering Answer Writing - IDEAL & C Framework



Watch this on YT, if you miss

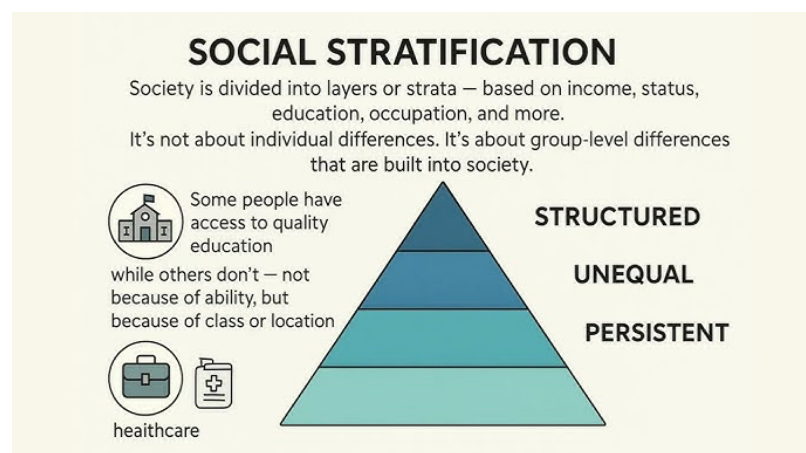
Foundations of Society: Structure, Stratification, and Processes (Class 11 NCERT)

A. The Sociological Framework: Structure and Constraint

Sociology, as a discipline, emerged in the 19th century in response to the revolutionary transformations of Western Europe, specifically the Enlightenment, the French Revolution, and the Industrial Revolution,. A central task for sociology is understanding the dialectical relationship between the individual and society: the extent to which an individual is constrained by, or free from, the social structure,.

Social Structure refers to the organized or arranged ways society functions, visible through the regularities and recurrent patterns in human behavior and relationships over time and space. Thinkers like Émile Durkheim conceptualized social structure as comparable to physical structures, arguing that society exerts *social constraint* over individuals, limiting what they can do, acting as something "external" to them,,. However, critics like Karl Marx emphasize that human beings possess creativity or *agency* to both reproduce and change the structures they inhabit.

Social Stratification denotes the existence of **structured inequalities** between groups in society regarding their access to material or symbolic rewards. This inequality is systematic and persistent, meaning that advantages enjoyed by privileged groups



are often passed down across generations. These advantages manifest in three primary forms:

1. **Life Chances:** Material benefits that improve the quality of life, including wealth, income, health, job security, and recreation.
2. **Social Status:** Prestige or high standing recognized by other members of society.
3. **Political Influence:** The ability of one group to dominate others or wield disproportionate influence over decision-making.

B. Social Processes: Cooperation, Competition, and Conflict

Sociology rejects the notion that cooperation, competition, and conflict are simply "natural" outcomes of human nature, seeking instead to explain these processes in terms of the actual social structure of society,.

1. **Cooperation and Division of Labour:** Cooperation is fundamental for human survival.
 - **Durkheim's View (Functionalist Perspective):** Durkheim argued that society functions through **solidarity**, distinguishing between two types based on the division of labour.
 - **Mechanical Solidarity** characterizes primitive societies with low division of labour, where cohesion is based on similarity and shared beliefs, often enforced by *repressive laws*,.
 - **Organic Solidarity** characterizes modern, large societies based on a complex division of labour, leading to interdependence among specialized members,. Laws in modern society are *restitutive* (aimed at correction) rather than repressive.
 - **Marx's View (Conflict Perspective):** Marx believed that cooperation in class-divided societies (like

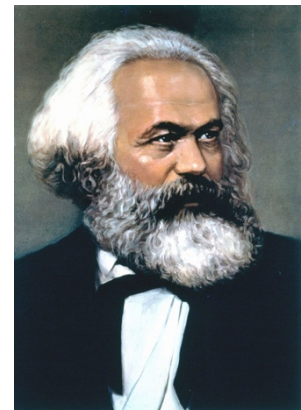
capitalist society) is **not voluntary** but enforced. This leads to **Alienation** – the worker's loss of control over the content of their labour, the product of their labour, and relationships with other humans and nature,,.

2. **Competition and Social Stratification:** Competition is the dominant ideology in capitalism, stemming from the belief that rational individuals striving to maximize profits ensure efficiency and maximized output,. However, sociological analysis criticizes this ideology because it assumes individuals compete on an equal basis. Due to existing *social stratification*, opportunities (for education, jobs, or resources) are distributed unequally, meaning many marginalized individuals are excluded from competition entirely.
3. **Conflict and Concealment:** Conflict implies a clash of interests based on scarcity of resources, manifesting along lines of class, caste, gender, ethnicity, or community. Conflict theorists argue that conflict is pervasive in stratified societies,. The absence of an open clash (overt conflict) does not mean the absence of underlying conflict, as systems of domination and unequal relationships often sustain an order characterized by **covert conflict and overt cooperation**,. For instance, women may appear to voluntarily cooperate by refusing to claim their legal right to natal property, fearing the *conflict* or strained relations that would result from defying the patriarchal norm,,.

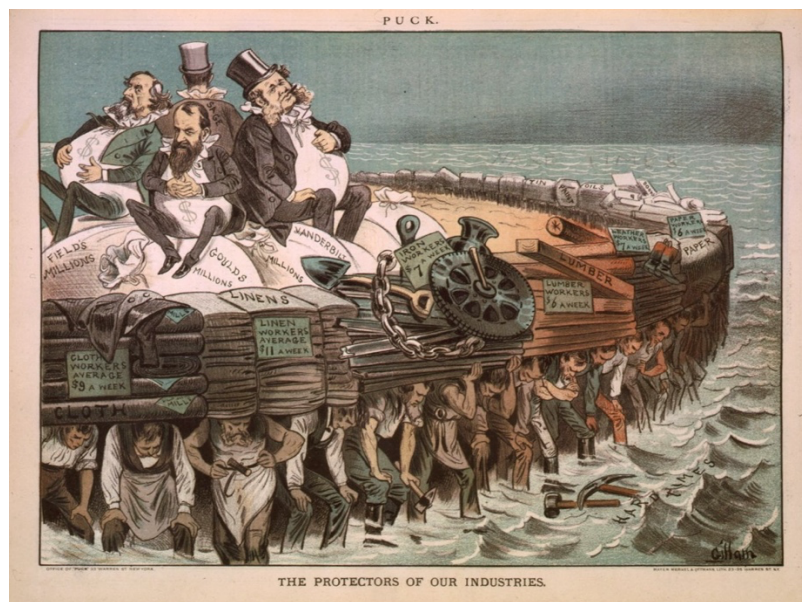
II. Classical Sociological Thinkers (Class 11)

A. Karl Marx (1818–1883)

Marx focused on analyzing and critiquing capitalist society, believing it to be a necessary, yet temporary, stage leading eventually to socialism,.



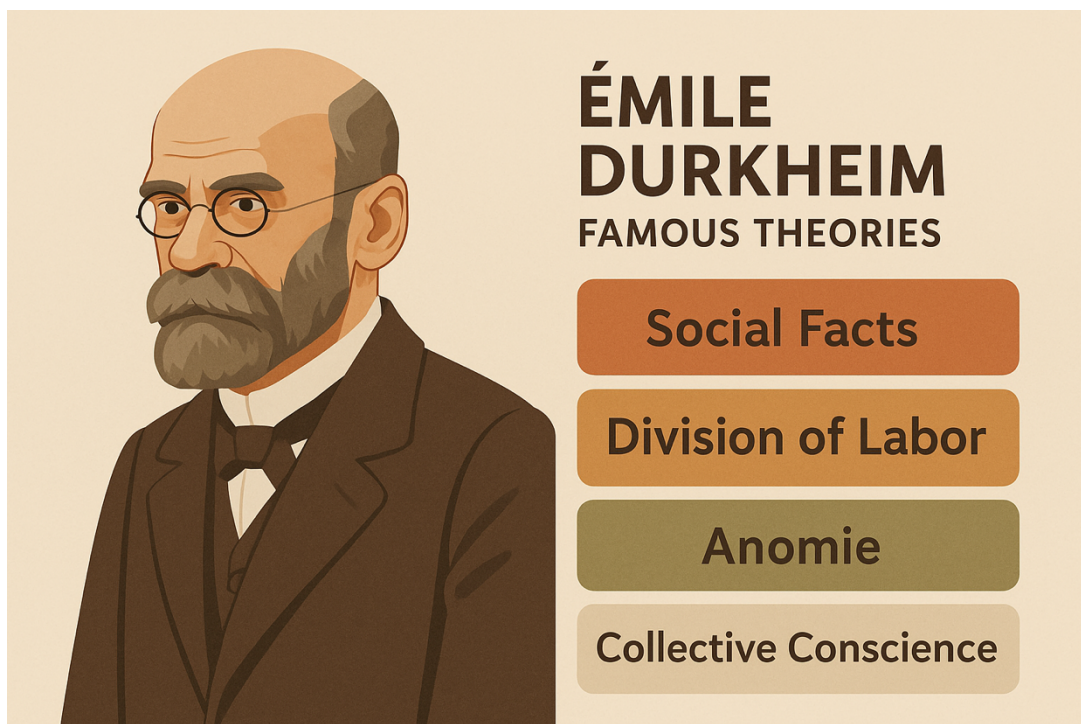
- **Mode of Production:** Society progresses through historical modes of production (primitive communism, slavery, feudalism, capitalism). Each mode has an **economic base** (productive forces like technology, and production relations/property relations) upon which a **superstructure** (social, cultural, and political institutions like law and religion) is built,. Marx famously argued that material life determines ideas, not the reverse.
- **Class Struggle:** For Marx, class is determined by one's position in the production process and property relations. **Class struggle** is the major driving force of historical change, occurring between the dominant (oppressor) class (like the bourgeoisie/capitalists who own the means of production) and the dominated (oppressed) class (like the proletariat/working class who own nothing but their labour),. Revolution occurs when the oppressed class develops **class consciousness** of their shared interests,.



B. Émile Durkheim (1858–1917)

Durkheim is considered the formal founder of sociology. His primary concern was social integration and the stability of society (solidarity).

- **Social Facts:** Durkheim established the subject matter of sociology as the study of **social facts**—collective phenomena that are external to the individual, yet exert constraint on individual behavior (like laws, customs, and institutions),. These abstract social entities are empirically verifiable through patterns of social behavior. For example, he studied suicide rates (an aggregate pattern of individual behaviour) as a social fact to deduce the underlying social conditions.
- **Division of Labour:** As discussed above, he linked social evolution to the shift from mechanical solidarity (based on similarity/repressive law) to organic solidarity (based on interdependence/restitutive law),.



C. Max Weber (1864–1920)

Weber championed an interpretive approach to sociology.

- **Interpretive Sociology and Value Neutrality:** The goal of social science is to develop an "**interpretive understanding of social action**," focusing on the subjective meanings and motivations actors attach to their actions. To achieve this, sociologists must employ "**empathetic understanding**" ("feeling with") and maintain strict "**value neutrality**," ensuring personal beliefs do not influence the objective description of others' subjective values,.
- **Ideal Type:** Weber utilized the **ideal type**—a logically consistent conceptual model that highlights the most significant characteristics of a social phenomenon for analytical purposes, rather than being an exact copy of reality,.
- **Bureaucracy:** Weber defined bureaucracy as the epitome of **rational-legal authority** (authority based on legal demarcation). Its defining features include:
 - Fixed official jurisdiction governed by rules.
 - Hierarchical ordering of positions.
 - Reliance on written documents/files.
 - Specialized office management.
 - Official conduct strictly separated from private life, ensuring accountability.

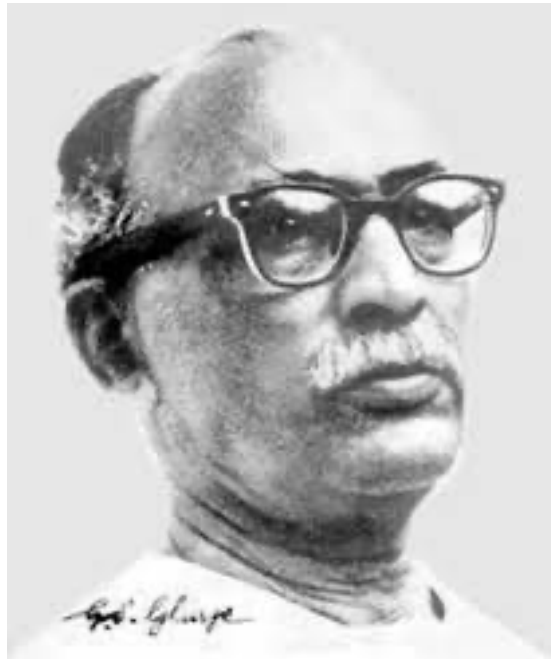


D. Indian Sociological Pioneers (Class 11)

The pioneers sought to adapt sociology to the unique Indian context, marked by colonialism and complex social structures,.

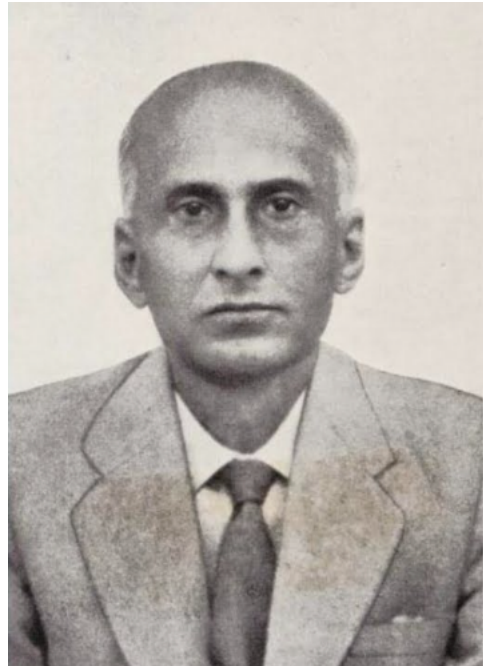
1. **G.S. Ghurye (1893–1983):** Considered the founder of institutionalized sociology in India.

- **Caste and Race:** He critiqued the dominant British colonial theory (Risley's view) that caste strictly mirrored racial groups (Aryan vs. non-Aryan), arguing this was only partially true for North India; in other regions, inter-group mixing had occurred, and *endogamy* (marriage within the caste) was adopted later,,.
- **"Backward Hindus":** He opposed the "protectionist" view of insulating tribal groups, arguing instead that Indian tribes were not isolated "primitive communities" but "**backward Hindus**" who had been interacting with mainstream Hinduism and were merely behind in the general process of assimilation and development,.
- **Caste Definition:** He provided a systematic definition of caste based on six key features, including segmental division (closed by birth), hierarchy, restrictions on social interaction (purity/pollution), differential rights/duties, restricted occupation (hereditary), and strict marriage rules (endogamy).



○
2. **D.P. Mukerji (1894–1961):** Stressed that Indian sociology must be rooted in its traditions.

- **Living Tradition:** He defined Indian culture as a "**living tradition**" (or *parampara/aitihya*) that, while rooted in the past, continuously adapts and evolves by incorporating internal and external changes,.



- **Principles of Change:** He argued that the most revolutionary principle of change in India was *anubhava* (personal experience), which often quickly morphed into **collective experience** (e.g., the Bhakti movement) to challenge dominant orthodoxy, leading to change that transforms tradition without completely breaking it,,.
- **Critique of Western Individualism:** He noted that Indian society is not individualistic in the Western sense but is oriented toward *group* action (caste/sect).

3. **A.R. Desai (1915–1994):** A Marxist who analyzed the Indian state and nationalism,.

- **Critique of the Welfare State:** He provided a detailed critique of the notion of the modern capitalist welfare state, identifying its features (positive/interventionist, democratic, mixed economy) and

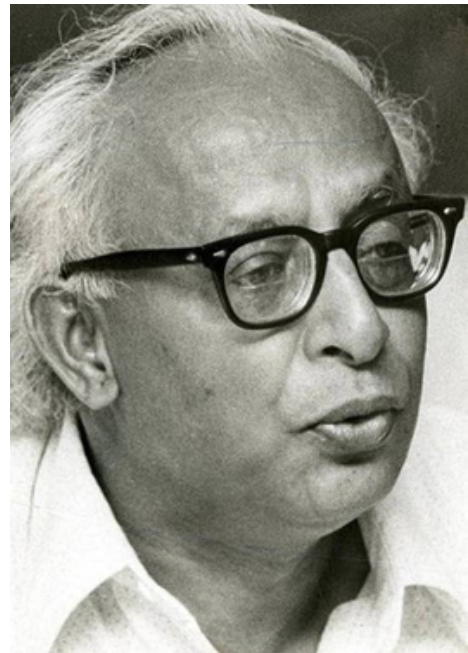


testing them against criteria such as ensuring security, reducing inequality, maximizing community needs over profit, ensuring stable development, and providing full employment,,. He concluded that such claims were exaggerated and the notion of the welfare state was largely a "**myth**" as modern capitalist states failed to meet these objectives.

○

4. **M.N. Srinivas (1916–1999):** Instrumental in making Village Studies central to Indian sociology post-independence.

- **Village Studies:** Srinivas argued against critics (like Dumont) who saw the village merely as a collection of social institutions (like caste) and upheld the village as a **relevant social entity** in its own right, demonstrating through historical and ethnographic evidence that villages were neither isolated nor unchanging "little republics",.
- **Dominant Caste:** Srinivas coined the concept of the **Dominant Caste** – numerically large, landowning intermediate castes that acquired significant economic and political power, especially after early post-independence land reforms abolished absentee landlordism (Zamindari),.



III. Structural and Cultural Change in India (Class 12 Themes)

A. The Colonial Legacy and Structural Change

Colonialism, defined as the establishment of rule by one country over another, fundamentally reshaped India's structure, distinguishing itself from earlier conquests by directly interfering with the local economy to benefit British capitalism,.

1. Industrialization and Urbanization (Contradictory Effects):

- **Industrialization** refers to the emergence of machine production utilizing inanimate power,. In Britain, industrialization led directly to rapid urbanization (e.g., London's population swelled from 1.1 million in 1800 to over 7 million by 1900),.
- In India, British industrialization led instead to **deindustrialization** in many sectors (e.g., traditional cotton and silk manufactures declined due to competition from Manchester imports).
- The primary consequence was that many people moved *back* to agriculture, rather than into industry.
- **Urbanization** was also contradictory: older centers like Surat and Murshidabad declined, while coastal cities like Mumbai, Kolkata, and Chennai grew, primarily serving as colonial links for exporting raw commodities and importing manufactured goods,.

2. The Case of the Tea Plantations: Colonial interests defined industrial development. For example, the tea industry, starting in 1851, required importing large numbers of laborers, often using fraud and coercion backed by penal laws because the planters were unwilling to offer incentives to attract workers voluntarily. Colonial administrators actively facilitated these harsh measures to ensure profits for British planters,.

3. **Post-Independence Industrialization:** Indian nationalists favored rapid industrialization (especially heavy and machine-making industries) under state guidance to achieve growth and social equity. However, employment patterns remain highly specific:
- In developed countries, most people work in the services sector, with less than 10% in agriculture.
 - In India (2018–19), 43% of people were employed in the primary sector (agriculture/mining), while services provided over half of the economic growth.
 - Over **90% of work** in India (across agriculture, industry, and services) takes place in the **unorganized or informal sector**, meaning few have secure jobs, pension benefits, or union representation,.

Employment Status	1972–73	2024-25(approx.)
Self-employed	61.4%	58.4%
Regular salaried employees	15.4%	21.7%
Casual wage labour	23.2%	19.8%

Source: Distribution of workers in India by employment status,.

B. Cultural Change: Reform and Processes

1. **Social Reform Movements (19th/20th Century):** These movements emerged to challenge issues like *sati*, child marriage, and caste discrimination, characterized by a mix of modern Western liberalism and a critical re-reading of traditional texts,.
- **Modern Framework (Satish Saberwal):** Change was facilitated by new communication modes (printing press, telegraph), modern organizations (Brahmo Samaj, Arya Samaj, All-India Muslim Ladies Conference), and new ideas (liberalism, female education, free inquiry in Islam),,. Key figures included Raja Ram Mohun Roy (anti-sati), Jotiba

Phule (female education), and Sir Syed Ahmed Khan (free inquiry in Islam),,.

2. Key Processes of Cultural Change:

- **Sanskritisation (M.N. Srinivas):** The process where a 'low' caste, tribe, or group adopts the customs, rituals, beliefs, and lifestyle of a high caste, particularly a 'twice-born' (*dwija*) caste, often following an improvement in economic or political position,.
 - *Criticism:* This process achieves only **positional change** (of individuals) rather than **structural change** (in the hierarchy itself). It also endorses the inherent inequality of the caste system by valuing "upper caste" ways as superior and leads to the adoption of practices harmful to women (e.g., dowry, secluding women),.
- **Westernisation (M.N. Srinivas):** Changes brought about in Indian society and culture due to over 150 years of British rule, affecting technology, institutions, ideology, and values. Westernisation can include the adoption of external cultural forms (dress, technology) without necessarily adopting the associated modern values of democracy and equality,.
- **Modernisation/Secularisation: Modernity** involves the shift from local ties to universal commitments, primacy of science over emotion, and identity being **chosen and achieved** rather than ascribed by birth,. **Secularisation** traditionally meant the decline of religious influence. In modern India, however, secularization also describes how caste shifts from a purely ritual framework (purity/pollution) to a **secular political grouping** or association mobilizing support to gain power, as noted by Rajni Kothari,.

C. Change in Rural Society and Economy

1. **Agrarian Structure and Land Reforms:** Agricultural land is the most important productive resource, yet distribution remains highly unequal, shaping the rural class structure. Land distribution determines class roles (landowners, tenants, laborers) and closely correlates with caste, where most marginal farmers and landless laborers belong to SC/STs or OBCs,.
 - **Colonial Systems:** The British entrenched the **Zamindari System** (landlords collected tax for the state) and the **Raiyatwari System** (actual cultivators/landlords paid tax directly to the state),.
 - **Post-Independence Reforms:** The abolition of the *zamindari* system was the most effective land reform, weakening intermediaries. Other reforms, like tenancy regulation and **Land Ceiling Acts** (imposing an upper limit on land ownership), often failed due to loopholes (e.g., benami transfers/fake divorces).
2. **The Green Revolution (1960s-1970s):** This modernization program provided high-yielding variety (HYV) seeds, fertilizers, and pesticides, initially concentrated in irrigated, wheat/rice-growing regions (e.g., Punjab, Andhra Pradesh).
 - **Social Consequences:** It dramatically increased productivity but exacerbated **inequalities**; medium and large farmers benefited most because they could afford expensive inputs, leading to **differentiation**,. Landowners displaced tenants, and mechanized tools (tractors/threshers) displaced artisan and service caste groups,.
 - **Agrarian Distress:** The shift toward market-oriented, often **mono-crop** agriculture, especially since the 1980s, increased the risks of crop failure and debt. This exposure to volatile global markets, combined with decreased state support and high-cost inputs, is linked

directly to the spate of farmer suicides (agrarian distress),,,.

3. **Labour Circulation and Feminization:** As traditional feudal bonds dissolved and commercial agriculture expanded, there was a rise in migrant agricultural labour, termed '**footloose labour**' by Jan Breman,. Migration, where men seek work elsewhere, has led to the '**feminization of the agricultural labour force,**' with women undertaking cultivation, often facing greater insecurity and lower wages.

D. Governance and Democracy

1. **Constitutional Norms and Social Justice:** The Indian Constitution is the basic norm and source of law. The Supreme Court continually expands the meaning of Fundamental Rights to enhance social justice; for example, interpreting the Right to Life (Article 21) to include dignity, livelihood, health, shelter, and education.
2. **Panchayati Raj Institutions (PRIs):** Decentralized governance was mandated by the **73rd Constitutional Amendment (1992)**, establishing a three-tier system of local self-government. This amendment was significant because it mandated **reservation of seats** for Scheduled Castes, Scheduled Tribes, and **33% for women**, leading to the immediate entry of 800,000 women into political processes in the 1993-94 elections. Despite the ideal of grassroots democracy, participation is often hindered by caste/class inequalities, as local elites (landed peasantry/upper castes) often control the Gram Sabha proceedings,.
3. **Political Participation:** In a democracy, **political parties** seek control of government through electoral processes to pursue specific programs, representing different group interests. **Interest/Pressure Groups** (like FICCI or trade unions like CITU) operate outside the electoral process,

lobbying members of legislative bodies to influence policy on specific issues,.

E. Globalization and Mass Media

1. **Globalisation:** Defined as the growing interdependence worldwide as social and economic relationships stretch globally, primarily driven by Information and Communication Technologies (ICT).
 - **Economic Liberalisation:** Policies adopted by the state since 1991 to open the economy to world markets by removing regulations. This resulted in: the rise of **Transnational Corporations (TNCs)**; the **Electronic Economy** (instant capital shifts/volatile markets); and the **Weightless/Knowledge Economy** (products based on information/services, e.g., IT and event managers).
 - **Globalization and Labour (Post-Fordism):** Economic globalization has led to a new international division of labour where manufacturing is routine and flexible. Companies like Nike employ *Post-Fordism*, dispersing production to third world countries based on cheap labour availability,, making local labour vulnerable.
 - **Cultural Dimensions:** While some fear cultural homogenization, there is pervasive **Glocalisation** – the mixing of global and local cultures (e.g., vegetarian McDonald's in India, foreign media using local languages),. The new economy promotes a **Culture of Consumption** (valuing spending and shopping).
2. **Mass Media and Communications:** Media includes diverse forms (TV, print, internet) reaching mass audiences.
 - **Print Media (Beginnings):** The printing press enabled the emergence of a sense of shared community; Benedict Anderson called the nation an "**imagined**

community" fostered by print media,. In colonial India, nationalist presses (like *Kesari*, *Mathrubhumi*) fought censorship to advocate independence,.

- **Post-Independence Media:** The state viewed media (AIR/Doordarshan) as a partner in **nation-building**, promoting development and scientific ethos,.
- **Globalisation and Media Growth:** Since the 1990s, the state's dominance gave way to the market. Private satellite channels multiplied (from 1 state channel in 1991 to ~900 private networks by 2020). Foreign media localized content, such as STAR Plus shifting to Hindi programming. Print media, despite fears of decline, expanded substantially, especially vernacular newspapers, catering to local and district news,. The expansion of ICT (telephones, mobile phones, internet) has been phenomenal but uneven, creating a visible **Digital Divide** between rural and urban populations,.

F. Social Movements

Social Movements involve **sustained collective action** and a degree of organization, driven by a shared ideology aimed at bringing about (or resisting) social change in a non-institutionalized way,. They often employ distinct modes of protest (e.g., *satyagraha*, street theatre).

1. Types of Movements:

- **Redemptive:** Aimed at bringing fundamental change in the *personal consciousness and actions* of individual members (e.g., the Ezhava movement led by Narayana Guru).
- **Reformist:** Strive for *gradual, incremental changes* to existing social/political arrangements (e.g., Right to Information campaign).
- **Revolutionary:** Attempt to *radically transform* social relations, often by capturing state power (e.g., Naxalite movement).

2. Ecological Movements:

These movements critique the dominant development model's unchecked exploitation of natural resources. The **Chipko Movement** (Himalayan foothills) is a key example, originally focused on preventing tree felling by contractors to preserve villagers' subsistence rights (an economic/social concern), which simultaneously addressed ecological issues like preventing floods and landslides,. Ecological issues are often inseparable from social inequality, as the poor suffer disproportionately from resource depletion and pollution,.

3. Class-Based Movements (Peasants/Workers):

- **Peasant Movements:** Historical movements focused on local grievances (e.g., Bengal revolt against indigo plantation) and later, land rights (e.g., Telangana movement, Tebhaga movement),. **New Farmer's Movements** (1970s onwards) are non-party and focus

on market/price issues (remunerative prices, input costs).

- **Worker Movements:** Workers struggled against exploitation since the 1860s, leading to spontaneous protests and later, formal trade unions (AITUC, INTUC),,. The globalization era has seen decline in secure industrial employment, exacerbating worker vulnerability (e.g., Bombay Textile Strike of 1982).

4. Identity-Based Movements (Dalit/Tribal/Women):

- **Dalit Movement:** A struggle for self-dignity, recognition, and eradication of untouchability, asserting a Dalit identity against the stigmatization implied by caste hierarchy,.
- **Tribal Movements:** Often struggles against exploitation by outsiders (*dikus*) and alienation from forest land,. The movement for the formation of **Jharkhand** exemplifies a long struggle for a shared ethnic identity against marginalization,.
- **Women's Movement:** Evolved from 19th-century social reform to national organizations (WIA, AIWC). The movement saw a major renewal in the mid-1970s, expanding focus to violence against women and campaigning for legal changes (e.g., against sexual harassment and dowry, and for land rights),. They recognized that the interests of women diverge based on class and caste.

SOCIAL MOVEMENTS IN INDIA: DRIVING FORCES OF CHANGE

Social movements represent a form of **sustained collective action** aimed at bringing about (or resisting) social change,. They are characterized by shared objectives, ideology, and organization.

I. CORE CHARACTERISTICS AND MODES OF ACTION

Feature	Description
Sustained Collective Action	Movements involve continuous social effort and are distinct from disorganized, spontaneous protest,.
Organization and Ideology	Requires a degree of organization (leadership, structure) and a shared ideology regarding social change.
Engagement with the State	Action is often directed against the state , demanding or resisting changes in policy or practice,.
Modes of Protest	Employ distinctive methods such as Satyagraha (e.g., Gandhi's use of <i>khadi</i> and the Salt March), demonstrations, torch light processions, street theatres , songs, and poetry.
Counter Movements	Resistance is common, as entrenched interests defend the status quo (e.g., Dharma Sabha defending <i>sati</i>).

II. TYPES OF SOCIAL MOVEMENTS (BY AIM)

Sociologists classify movements based on the extent and nature of change they seek.

Classification	Goal	Example/Focus in India
Redemptive/Transformatory	To bring about fundamental change in the personal consciousness and actions of individual members.	Ezhava Movement (Kerala), led by Narayana Guru, sought to change internal social practices.
Reformist	To change existing social and political arrangements through gradual, incremental steps.	Right to Information campaign and the movement for the reorganization of states based on language.
Revolutionary	To radically transform social relations , often by attempting to capture state power.	Naxalite Movement , seeking to remove oppressive landlords and state officials.

III. CONCEPTUAL SHIFT: OLD VS. NEW MOVEMENTS

Concept	Focus and Organization	Key Issues
Old Social Movements	Primarily class-based and typically functioned within the	Focused on redistribution of power, better wages, social security, and economic exploitation,.

	framework of formal political parties and trade unions.	
New Social Movements	Often organized along lines of identity politics and frequently take the form of non-party political formations ,.	Focus on quality-of-life issues (clean environment) and identity-based aspirations (gender, ethnicity, human rights),. Many are international in scope (e.g., anti-globalization).

Note: In India, the distinction is often blurred, as "new" movements (like ecological or women's movements) address economic inequality and unite participants across class lines, ethnicity, and gender,.

IV. KEY SOCIAL MOVEMENTS IN INDIA (EXAMPLES)

Movement Type	Goals & Core Issues	Specific Examples in Sources
ECOLOGICAL MOVEMENTS	Critique the dominant development model; focus on unchecked exploitation of natural resources and ecological damage.	Chipko Movement (Himalayan foothills): Defending villagers' subsistence rights (firewood, fodder) against timber exploitation, while simultaneously addressing ecological sustainability (preventing floods/landslides from deforestation),.
CLASS-BASED MOVEMENTS	Struggle for economic benefits, land control, fair prices, and union rights,.	Peasant Movements (Old): Bengal revolt against indigo, Deccan riots against moneylenders, Champaran Satyagraha against plantations. New Farmer's Movements: Focused on "price and related issues" (e.g., remunerative prices for inputs). Worker Movements: Formation of trade unions (AITUC, INTUC) to fight for better wages and working conditions,. Example: Bombay Textile Strike of 1982.
TRIBAL MOVEMENTS	Fight against alienation from forest lands and exploitation by outsiders (<i>dikus</i>),. Assert a distinctive ethnic and cultural identity against marginalization,.	Jharkhand Movement: Over a century of resistance, fueled by leaders like Birsa Munda , seeking a separate state to combat land acquisition and exploitation by outsiders,.
DALIT MOVEMENTS	Struggle for self-dignity, recognition, and equality . Aims to abolish the stigmatization of untouchability.	Mahar Movement, Satnami Movement, Adi Dharma Movement. Focused on achieving social mobility and cultural struggle for dignity.
WOMEN'S MOVEMENTS	Address discrimination and violence, and seek legal rights.	19th Century Reforms: Challenged <i>sati</i> , child marriage, and the ban on widow remarriage. Early 20th Century: Organizations like WIA and

		AIWC focused on "women's welfare" and expanded to include political freedom. Post-1970s Renewal: Campaigns against violence against women , dowry, and fighting for legal changes in land rights.
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INFOGRAPHIC: SOCIAL MOVEMENTS IN INDIA (NCERT PERSPECTIVE)

Infographics Summaries

Infographic 1: Urban Population and UA/Towns in India (1951-2011),

The provided chart data illustrates a steady absolute increase in India's urban population and the number of urban agglomerations/towns (UA/Towns) from 1951 to 2011.

Year	% Urban Population (Projected)	Urban Population (million) (Projected)	No. of UA/Towns (Projected)	Decennial Growth Rate (Projected)
1951	17.29%	62.44	2,843	41.42%
2011	31.16%	377.10	7,935	31.80%
2025 (Projected)	~38–39%	~540–560 million	~9,000+	Estimated ~28–30%

The data indicates that while the absolute urban population and its percentage share have significantly increased, the *decennial growth rate* of the urban population showed a generally decreasing trend between 1951 and 2011 (from 41.42% to 31.80%), although there was a marginal increase recorded in 2011 compared to the 1981–2001 period. Notably, for the first time since independence, the absolute increase in population is greater in urban areas than in rural areas due to a sharp decline in the rural growth rate.

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