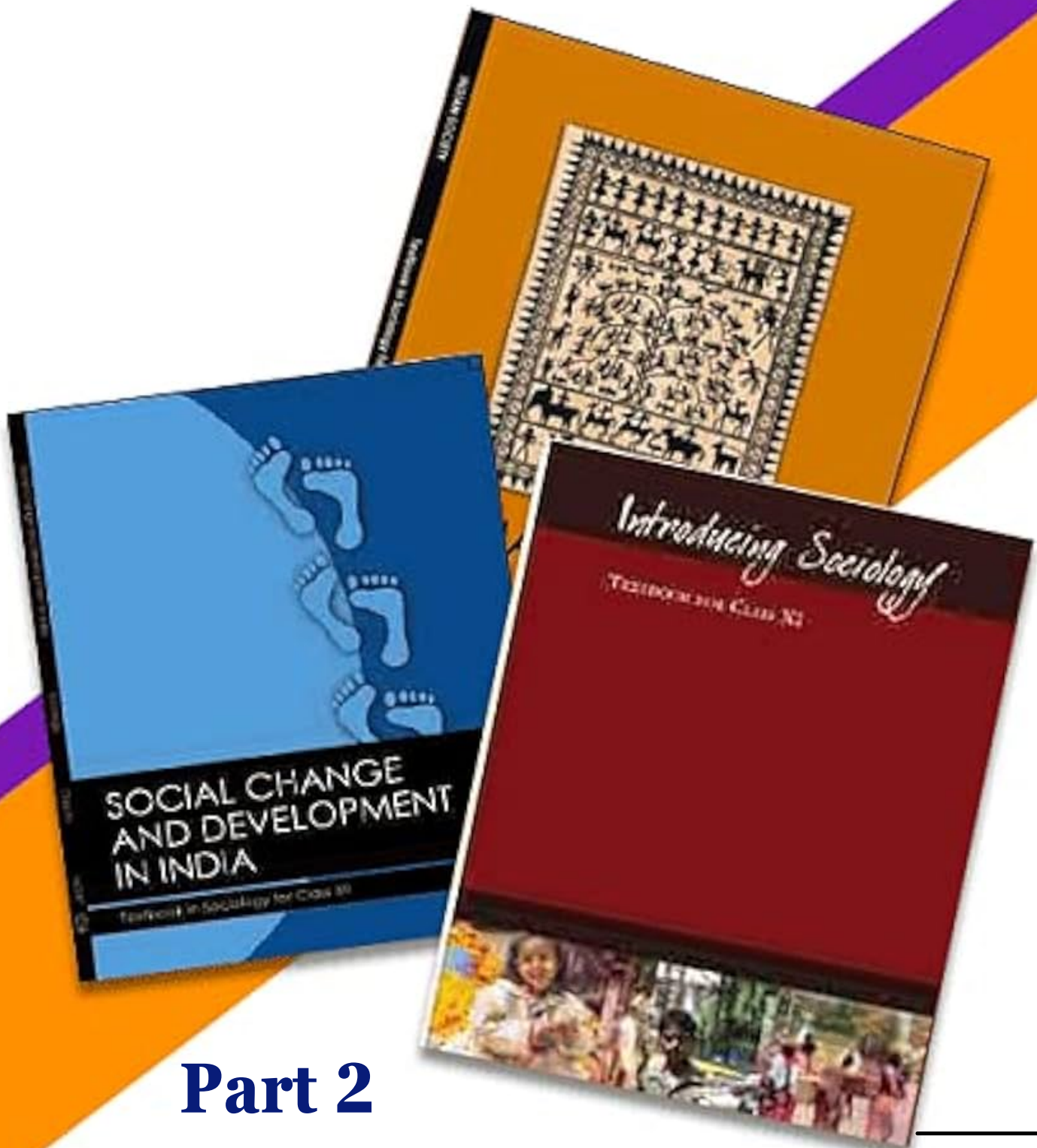
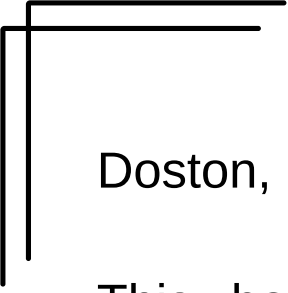


Sociology For UPSC

11th & 12th Class
NCERT Summary



Part 2



Doston,

This booklet is a summarised version of NCERT Sociology 11th and 12th class book, in this concepts are explained in the most beginner-friendly manner. The goal is to help you understand Sociology, not just memorize words.

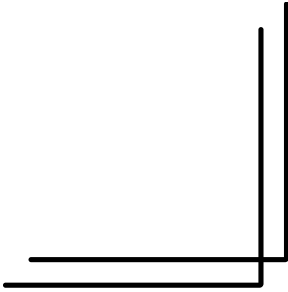
By going through these chapters, you will:

- 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.

UPSC Rank in 2027 is your aim, take this as your first step. Stay consistent, and you will surely achieve.



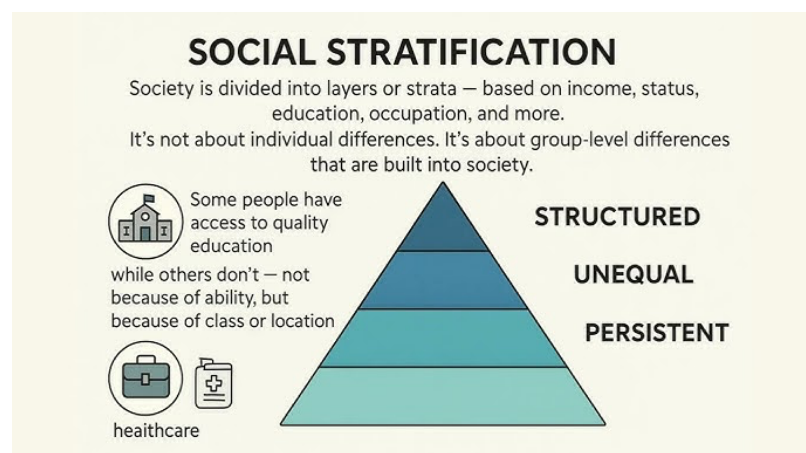
Foundations of Society: Structure, Stratification, and Processes (Class 11 NCERT)

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

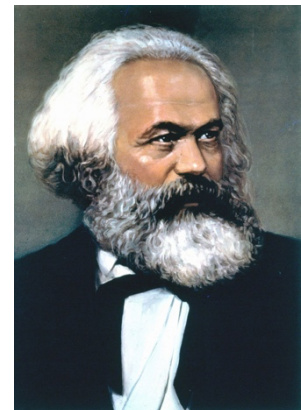
capitalist society) is **not voluntary** but enforced. This leads to **Alienation** – the worker's loss of control over the content of their labour, the product of their labour, and relationships with other humans and nature,,.

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,,.

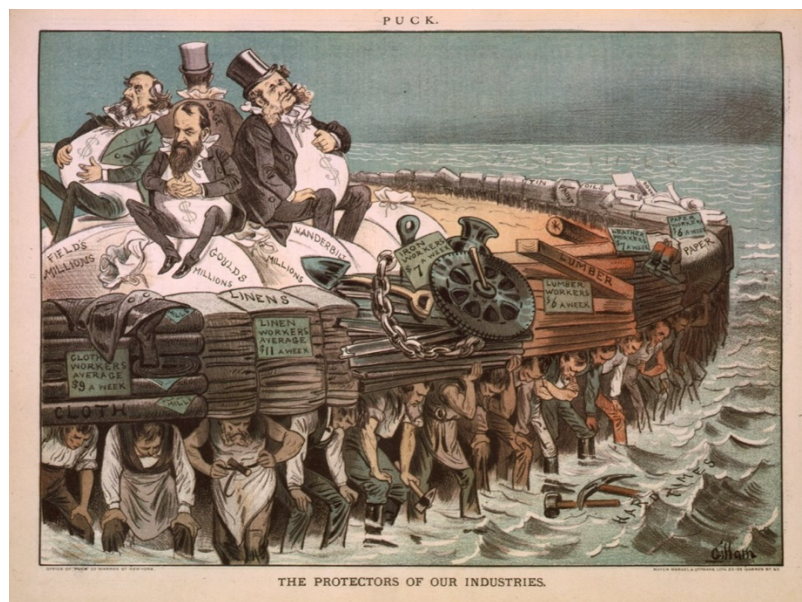
II. Classical Sociological Thinkers (Class 11)

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,.



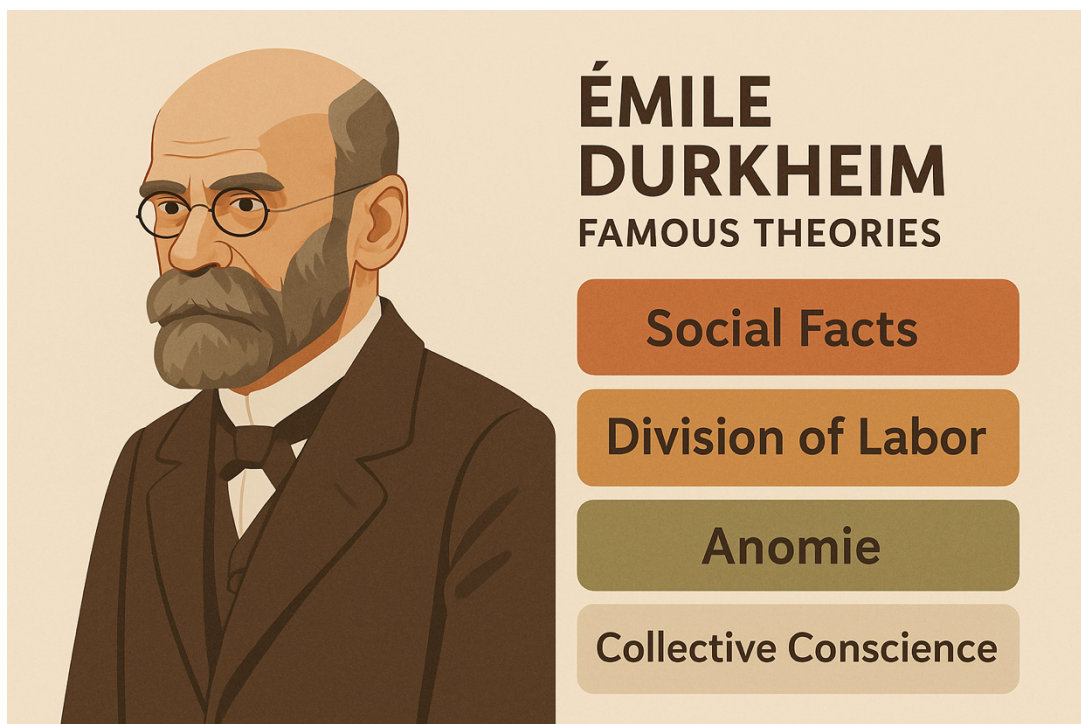
- **Mode of Production:** Society progresses through historical modes of production (primitive communism, slavery, feudalism, capitalism). Each mode has an **economic base** (productive forces like technology, and production relations/property relations) upon which a **superstructure** (social, cultural, 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.

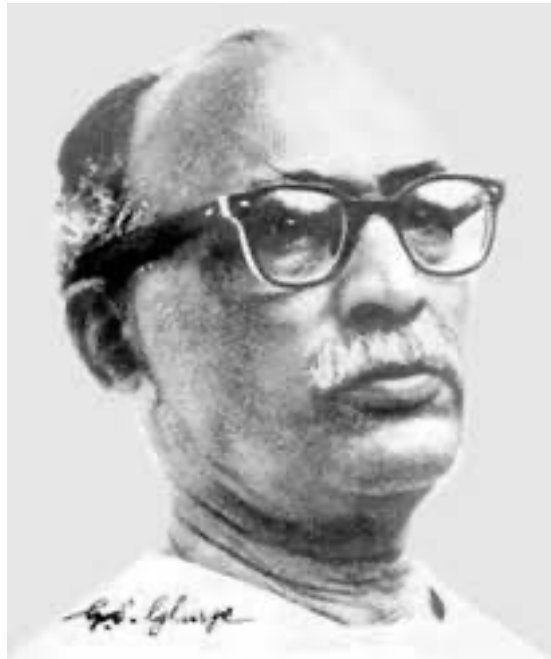


D. Indian Sociological Pioneers (Class 11)

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

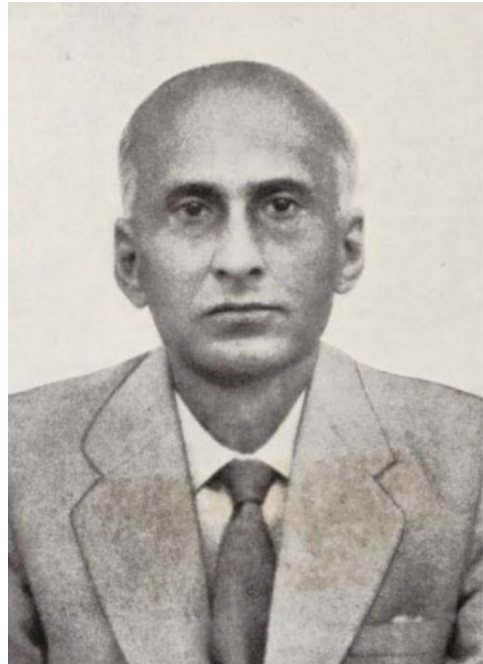
1. **G.S. Ghurye (1893–1983):** Considered the founder of institutionalized sociology in India.

- **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).



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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

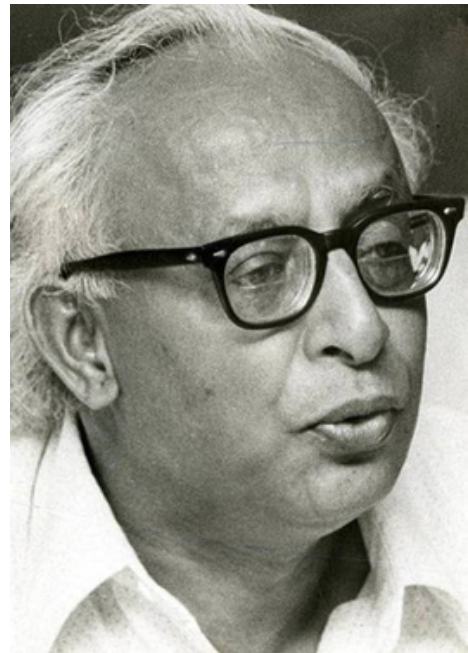


testing them against criteria such as ensuring security, reducing inequality, maximizing community needs over profit, ensuring stable development, and providing full employment,,. He concluded that such claims were exaggerated and the notion of the welfare state was largely a "**myth**" as modern capitalist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

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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.