Structure of your answers are O.K. Improve on the flow part of your answer.
Q.1(a) Religious revivalism is the mass movement based on intense religious upheaval.

Arya Samaj Movement and Wahabi movements in the pre-independence era are examples of religious revivalism.

In Modern society, religious revivalism is visible in various third world societies - West Asia and South Asia. It is present in developed countries like US also, to some extent as can be seen from revival of Christian Right.

Religious revivalism focuses on literalist interpretation of religious and are intolerant of any other point of view.

It advocates that religious scriptures are uncarrant and must be abided fully.

Anthony Giddens studied the phenomenon of Religious Revivalism in developed as well as developing countries. He delineates the factors...
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In developed countries such as US, reasons for revivalism are:

- Advancements in science and technology have diminished or reduced the constitude of tradition. Religious knowledge is absolute while scientific knowledge is ever-changing. It has no finality. The result is growing uncertainty in lives of people and seeking help by turning to religious revivalism.

- Increasingly, knowledge is getting concentrated with the experts. One does not have sufficient knowledge himself and have to increasingly seek expert help. This results in a sense of loss of control over one's own life.

- Market economy dominated by forces of demand and supply has led to increasing instability with respect to livelihood.

- Modernisation is associated with
Increasing consumerism. People identify themselves with what they consume. This has led to a sense of meaninglessness.

In modern industrial societies, breakdown of close family bonds has resulted in a loss of sense of belongingness. Here, religion provides a sense of belongingness.

Thus, religion fulfills the needs of belongingness, helps answer unanswerable questions in life, and offers a sense of stability and certainty, thereby increasingly sought after.

In third world societies, the reasons for religious revivalism are slightly different from above.

- Modernity in developing societies having democracy; religious revivalism is witnessed because democracy requires a well-organized party system; in the absence of some politicians mobilize people in
the name of religion and other traditional identities, thus contributing to religious revivalism.

- Modernisation has brought about loss of traditional identities. Religious revivalism offers a means to re-establish these traditional identities.

- Modern lifestyles which are marked with uncertainty and rapid and uncer modernisation has led to anomie - normlessness. Religious revivalism offers a solution to anomie and hence prevalent.

Thus, a host of factors are responsible for rise of the phenomenon of religious revivalism, some of which differ from society to society.
According to Hadden and Shupe, religious fundamentalism can be defined as "the proclamation of authority of religious ideas in order to reinstate a society that has strayed from its moorings." Here, focus is on bringing the religious ideas to the centerstage of life.

Religious fundamentalists believe that religious scriptures are inerrant. They believe in the literalist interpretation of religion. They believe that modern society is morally and culturally decayed and that it should be set right.

They believe that the solution to all modern day problems lies in ancient scriptures. So, they aim at reconstruction of modern society in line with their view of religion.
One of the characteristics, which according to T.N. Madan differentiates religious fundamentalism from religious revivalism is that fundamentalists are interested in accessing political power for reconstruction of society, while political power is not sought after by religious revivalists.

It should be noted that religious revivalism is not completely anti-modern. Fundamentalists oppose the cognitive component of modernity while they embrace technology component of modernity. e.g.: 1815

The content of a religion does not determine the degree of fundamentalism of followers. Essentially all religions advocate service to humanity, peace and harmony. That is why, different religions are
seen as different ways of seeking the supreme truth.

Rather, what causes fundamentalism is rapid and uneven modernisation as a social phenomenon and not the content of religion.

Today, fundamentalism is prevalent among followers of Islam. Organisations like Islamic State (Daesh), old Al-Qaeda, Taliban etc. are fundamentalist groups which want to replace the political regimes with Caliphate. The reason that most of fundamentalist groups are Islamic can be explained by the factor stated above — rapid and uneven modernisation and the massive radicalisation efforts made by these groups using false propaganda.

These groups have rejected the cognitive component of modernity, only the technological component has...
been embraced. What is needed simultaneously is spread of modern secular ideas through education, mass media and civil society organisations which has been missing.

Further, fundamentalists thrive on the massive radicalisation and indoctrination campaigns to lure new recruits. Gullible people feel attracted by a sense of higher purpose and turn fundamentalists.

Thus, it can be argued that the content of religion but its interpretation factors along with determine the degree of fundamentalism of followers.
Religion can be seen as institutionalised relationship between Man and an extra mundane entity wherein man is supposed to propitiate and the latter is supposed to reciprocate.

On the other hand, science is systematic understanding of certified and ever changing knowledge basis empirical observations.

On the face of it, religion and science appear contradictory. However, both influence each other. That is why it is argued that science without religion is useless and religion without science is lame.

"Can cite Malinowski rule also by reducing anxiety, provides motivation for scientific development of science. Weber argues that"
Protestant ethics influence contribute to growth of science. Inner-worldly asceticism motivates men to prosper in material life so that success in material world convinces them that they are the chosen ones. Asceticism further spurs people to be diligent and committed in their efforts. Both these traits factors push men to take up scientific pursuits.

Further, some religious spur followers to adopt a critical outlook and experience the religious ideas on their own rather than believing in them as a matter of faith. For eg: Protestantism encourages its followers to have an inquisitive and critical approach towards religious principles, thus contributing to development of science.

This argument is contradicted...
by R.K. Herton’s study in which he found that all the scientists of the in Europe in 19th century were Protestant Catholics.

This way, religion contributes to development of science.
(2)

Emile Durkheim defines religion as "the set of beliefs and ideas with respect to sacred i.e. what is set apart and forbidden." Religion organises its followers into an institution called church.

Defining religion in terms of dichotomy between sacred and profane, Durkheim concluded the role of religion was establishing solidarity in the society. He argued that Totem is the most sacred object for the clan and in worshipping the totem, the clan is worshipping the society itself for religion man is dependent on society for all its needs.

Other functionalists like Talcott Parsons gives two roles that religion perform. They are:

- Strengthening the solidarity and harmony in the society by reinforcing common beliefs and values.
- It answers the unanswerable in life.
Malinowski argued that religion is quite rational and it acts as an anxiety-relieving mechanism. This was based on his study of Trobriand Islanders.

E. B. Max Mueller studied the Vedas and argued that religion helps overcome fear of natural forces which are outside man's control.

In modern society, religion is used to establish and strengthen a sense of belongingness and sustain traditional identities.

Due to breakdown of close-knit community bonds, rising anomie and alienation, man feels drawn to religion to help him overcome these feelings and restore a sense of certainty. This can be seen from proliferation of sects and cults.

Today, religion is increasingly used to answer those questions only which science has failed to answer, for e.g., medicines are used
to cure a person when he/she suffers from flu, fever etc. but when terminal illness or an incurable illness grips him, one might resort to religion for divine intervention.

Religion is also a source of conflict in society. Latest eg. being Gau Rakshaks (cow- protection squads) beating Muslims for carrying on beef trade.

Merton argues that religion is integrative when single but source of conflict when multiple religions co-exist. This is quite evident in third world societies. Religion is also used as a means of protest in the wake of decline of nationalism and Marxism. Religion is used as a means of mobilising masses for political gains. This is visible in elections.

Thus, religion performs a variety of roles in society and in today's life though significance of religion in political, economic & educational
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Spheres is coming down (secularisation is taking place) and simultaneously religious revivalism is taking place in view of various functions that it fulfills.

Good answer.
Ananimism is worship of souls and/or ancestors. According to E. B. Tylor, animism is the earliest form of religion.

Animism is found in Indian and Chinese societies.

Animism helped people to forge a connection with the spirit of the dead ones and thus helped them overcome anxiety and grief over a close one's death. This view is supported by Emile Durkheim.

Today, in the wake of scientific developments and emergence of a rational outlook, animism does not stand the scrutiny of scientific research. Its plausibility and acceptability is going down.

However, despite the decline, it is very much present in today's society as can be seen from "Steady ceremonies" organised by Hindus.
So much so that the economy is also organised around Shraadh related beliefs. During Shraadh period, not only ritualistic offerings are made to the ancestors but associated rituals like not buying anything new, have an important influence on economic activities.

Thus, Animism stays relevant even today although the relevance is declining.

Another modern day application is environmental movement.
Bryan Wilson defines secularisation as "the change in society as a result of which social significance of religion and religious ideas goes down."

Secularisation does not mean that people become a-religious or anti-religious but it means that religion no longer remains the most important factor governing all aspects of life. Rather, religion gets limited to the personal, sphere of individual and family. Political, economic and educational spheres become increasingly free from religious ideas.

Our constitution declares India to be a secular country; thereby freeing the political aspect (at least on papers) from religious ideas.

Education in our country does not propagate the teachings of any particular religion, rather it is
secular and scientific.

More than the developing countries, the developed countries clearly exhibit the phenomenon of secularisation.

However, along with secularisation, revivalism is taking place too. This can be seen in the form from proliferation of religious sects and cults. Even in advanced societies, rise of the Christian right has been observed.

Proliferation of dissemination of religious discourses through Internet and television channels like Saadhna, Aapna TV is another example of non-secularisation.

Uneven - Modernisation is one of the most important factors inhibiting the growth of secularisation. People have adopted the technology and lifestyle advocated by modernity but not the cognitive aspects.

Political factors are another contributor to low secularisation.
Invariably, traditional identities on the basis of religion or caste are invoked by politicians to garner votes. Recent Supreme Court ruling declaring the use of religion to mobilise votes as corrupt practice is a welcome step.

Another important factor is high levels of illiteracy especially in rural and semi-urban areas. Education is very important for development of a secular outlook.

Further, some aspects of modernisation such as market economy, greater social and geographical mobility, rising consumerism contribute to a sense of anomic and alienation. Therefore, people resort to religious ideas to overcome uncertainties and anxieties.

Thus, a mix of above factors is preventing the growth of secularisation in the country.
(B) Religious Monism is an approach which looks at Brahma as the single supreme entity and having multiple manifestations. For e.g.: Hinduism sees Brahma as the supreme truth while Shiva, Krishna, Vishnu, Buddha as various manifestations of single supreme truth.

Religious Monism is a bridge between religious Monotheism and religious Polytheism. Monotheism believes in one God. Examples include Christianity, Judaism and Islam. Polytheism believes in existence of multiple Gods. Its examples are ancient Greco-Roman religions.

Hinduism synthesises the two beliefs and presents 'Brahma' as the ultimate reality. Various Upanishads talk about the doctrine of Monism and suggest different ways - Rajyog, Kaumudyog and...
Bhaktiyog to approach the reality.

Shankaracharya, in 9th century, advocated Advaita or Non-Duality i.e. non-distrinctness of Brahma and Soul. Both - the soul and supreme reality are one and the same and one should strive for knowledge as the path to attain this reality.

A modified Advaita approach was propagated by Ramana in 11th century who gave the philosophy of "Vishishtadvaita". He argued that Brahma and Soul despite merging in each other remain distinct and one should approach the reality through Bhakti.

This belief was widely propagated by the Bhakti Saints from 11th to 16th century. They all advocated that there is only truth is Brahma, all is Maya. One should constantly engage in Loving devotion to God to know the real truth. Namajap, Kirtan and a pure heart were the means to attain salvation.
Some of the Bhakti saints that advocated this view include Meherbai, Kabir, Nanak, Tukaram etc.

This way, religious monoism developed through various stages, beginning from the ancient till medieval times.

Q3) (c) Functionalists, typical of their integrative and harmonious view of society, view religion as contributing to solidarity and cohesion in the society.

Emile Durkheim, Talcott Parsons, Malinowski—all view religion as contributing to solidarity.

Durkheim argues that while performing religious rituals, in the charged up atmosphere of worship, the social values and beliefs get reinforced and contribute to solidarity.

Malinowski sees religion as
Conflict theorists take an opposite view. Karl Marx sees religion as "the opium of the masses".

He sees religion as an exploitative institution which simply reinforces the false-consciousness among the proletariat.

He argues that there will be no religion in communist society because there will be no conflict or contradictions and hence no need of religion to propagate false consciousness.

R.K. Merton sees religion as both integrative when single religion is present and conflict-promoting when multiple religions are present.

This view helps explain communal tendencies such as Shias-Sunnis, and in West Asian and South Asian societies.
Education is a powerful tool of empowerment. Gender sensitive education helps neutralise gender stereotyping in the society.

Education helps women broaden their outlook. In society like India where patriarchy has prevailed prominently since ancient times, women themselves have internalised patriarchal beliefs. They see customary norms and beliefs as natural and normal. Here, education helps women to develop a critical perspective and get rid of these internalised beliefs.

Education helps women become economically independent, which is very important for women liberalisation in urban households today, both the partners in family are working. Economic independence brings self-confidence and boosts self-esteem.
Resultant, education and economic emancipation are seen as responsible factors for increasing egalitarian relationships.

Education also increases women participation in politics— as voters and also as elected representatives.

Therefore, as discussed above, education helps women—liberalization in political, economic and social spheres.

However, limited reach of education has had adverse impacts. Illiterate women continue to face gendered roles within households.

Further, quality of education also has a bearing on women empowerment. In a recent study, it was found that in majority of the pictures in text books, women were shown doing chores, typically associated with women thus reinforcing the gendered occupations.
Despite the education, women face discrimination at workplace where they are paid lower as compared to male colleagues for same work and overlooked for promotions or senior roles.

This explains a preponderance of women in low paid & low skilled jobs and underrepresentation in high-paid jobs.

An ILO study shows that difference between male & female incomes is been as high as 20% in India.

Women representation in political institutions is very low in India. For eg, only 11% women comprise lok sabha members. Also wrote about "how"

Thus, it can be seen that education has a salutary impact on women empowerment across all spheres but the quality and extent of spread poses a limiting factor.
Q6 (b) "Globalisation is defined as the flow of goods, ideas, people, services and capital across the borders of countries.

Globalisation has been criticised for various adverse impacts on social and economic spheres in the developing countries.

Globalisation has led to increase in regional and social inequality. Developed countries and MNCs have disproportionately benefitted from globalisation, while developing countries have borne the ill-effects. This has led to increasing North-South divide.

Oxfam Report - "An Economy for the 99%" shows that top 1% of the world's population owns as much wealth as remaining 99%. This is proof of stark economic inequalities."
In developing countries, globalisation has led to informalisation of labour. Informal jobs being less secure and low paid has led to rising inequality in society.

Agriculture sector has not been benefitted; on the contrary, enhanced competition from developed countries' imports has further marginalised poor peasants.

Multilateral fora like World Trade Organisation (WTO), World Bank or International Monetary Fund have been used to impose conditionalities favourable for developed economies.

Once, the developing countries started benefiting from certain aspects of globalisation, tools of nationalism and protectionism have been used by advanced economies to thwart any threat. E.g., recent US protectionist measures curbing H1B visas.
Globalisation has led to homogenisation of cultures, resulting in a loss of traditional identities, customs and beliefs.

Environment - impact of globalisation has also been detrimental. MNCs acquire lands for mining or manufacturing, leading to developmental displacement and alienation of locals & tribals.

Rising economic inequality in income and lifestyles and rising sense of deprivation has resulted in unrest in the third world.

Having said that, globalisation has had many benefits too in terms of diffusion of technology, transfer of liberal ideas to traditional societies, spread of democracy, integrated economics and rising standards of living.
It is not globalisation per se, which is exploitative but certain aspects which have not been regulated well. Thus, the need is to have inclusivity and sustainability as the approaches to tackle evils of globalisation.

Q6 (c) "Cultural lag" is defined as the differences in beliefs and ideas between members of different generations. (Wilbur Ogburn)

In modern society, globalisation and spread of technology is leading to widespread exposure of new and liberal ideas. Younger generations are particularly impacted by this, while older generations, relatively aloof from technology.
tend to be less impacted.

These differences between the generations can be seen in terms of matters of clothing, lifestyle, occupational choices, and use of technology and gadgets.

While the older generation could be totally opposed to inter-caste marriage or live-in relationships, younger generations seem to be very receptive of this idea. This often leads to conflicts in thoughts.